

Mrs Walter L Parsley
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VOL. LXXI

MILWAUKEE, WISCONSIN, OCTOBER 18, 1924

No. 25

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THE MEETING OF THE HOUSE OF BISHOPS
THE MEETING OF THE NATIONAL COUNCIL
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THE CANADIAN GENERAL SYNOD (Continued)



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THE HEALING of the world is in its nameless Saints. A star seems nothing, but a thousand scattered stars brighten the night and make it beautiful. It is only when the presence of God is in our hearts that we are ready for true and happy ministry. A feverish heart makes a worried face, a worried face casts a shadow. A troubled spirit unfit for being a comforter of others, for touching other lives with kind and helpful impulses. Peace must come before ministry.—*Miller*.

The Living Church

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EDITORIALS AND COMMENTS

A Life for a Life

AGES of faith and ages in which faith is less acute have succeeded each other with fair regularity throughout history.

If faith and its lack were purely intellectual, this would be extraordinary if not impossible. For, though there have been ages also of intellectual vigor and of intellectual decay, these have not, on the whole, corresponded with the ages of faith and the ages of agnosticism. Faith is not necessarily brightest in the most intellectual age or society, nor yet in the least.

Of course the explanation of this fact is that faith is so distinct from knowledge that they do not generally proceed in the same cycles. It is difficult to establish their right relationship. Of two men of equally brilliant intellect, one will be a devout Christian and the other an agnostic, or one who "cares for none of these things." And the same is true of two men of subnormal mind. Faith neither presumes exceptional knowledge nor its lack. Knowledge neither presumes faith nor its absence.

And yet faith is quite generally stated in terms of facts. The creeds state our "faith." We recognize that faith has to do with facts, and that apart from facts, faith is impossible.

The Christian faith is based on acceptance of a particular series of facts. God is. God is an intelligent Being. God may be approached by men. God is love. The Son of God lived on earth as man, was born, lived, established His Church, gave sacramental power, was crucified, died, was buried, rose again, returned to the Father. The Holy Spirit came with vastly increased gifts into the world and particularly into the Church. God the Father, God the Son, and God the Holy Spirit, coöperating in human economy as in all the universe, are One God.

THIS IS THE FAITH which makes Christianity possible. And yet when we state it in terms of fact, we realize that it is only a partial statement. The Christian faith is this series of facts plus an intangible something else. If this were all, it would be a system of philosophy, and we know that philosophy cannot save the world from sin nor give sacramental power.

The most learned philosophers the world has known have loved to reflect upon these facts and to expand their appreciation of them into intricate systems of theology. They love to speak of that intellectual process as queen of sciences. And it is.

Yet, with it all, sanctity is something wholly apart from the philosophy of Christianity. We may find it better developed in an asylum for the half-witted than in theological seminaries. Those to whom the Christian philosophy is a mass of unknown words may have the truest hold upon the essential verities. Those who misunderstand every clause of the Apostles' Creed may have a firmer hold on *God* than the writer of its most subtle exposition.

The late R. H. Hutton, editor, for many years, of the

Spectator, left as his permanent memorial several volumes of essays on classified subjects such as had appeared, from time to time, in his thoughtful magazine. In a number of these he treats of belief and unbelief. He traces unbelief to two sources: (1) the fact that our age has been one of physical investigation and progress, and (2) that it is also an age of unprecedented activity, leading to such mental and moral fatigue as makes against any real spiritual effort.

The first of these he even suggests may be in some sense a providential over-ruling. The physicists have been explaining, defining, mapping all the currents of physical influence. The consequence has been a loss of faith in the spiritual. Why? Because the spiritual was outside the realm of this investigation. It was crowded out of the life of those who were devoting their lives to the praiseworthy study of physics. Superficially, much in the realm of the spiritual seemed to these students to run counter to facts that they were prepared to demonstrate. This superficial clash between the spiritual and the physical would easily have been cleared away if the men of physics had given equal time and thought to the study of the spiritual, but they did not; perhaps could not. They were specialists and their whole energy was given to their specialty.

In this the scientist suffered, as greatly as the specialist in religion. Indeed some of these—Mr. Hutton was probably thinking of the life history of men such as Huxley, Tyndall, Clifford, etc.—suffered acutely. They did not wish to be materialists. They sank into that mire through the limitation of the essential qualities of specialism. But, said Mr. Hutton, "there is a skepticism which is of God's making, in order that we may see how many of the highest springs of human life are founded in trust; how everything else fails, even in the highest minds, to produce order, peace, and calm."

These words were written some twenty years ago or more. Even then the movement toward psychical investigation on scientific lines had begun. It has proceeded very far in the years since then. It has stopped the wave of materialism and introduced the study of the things of the spirit. No longer does science countenance a war with religion. Psychic phenomena, established by investigation, are not, indeed, to be confused with those spiritual verities upon which we seize by faith, but they are akin to them, they wholly discredit the agnosticism that is based on materialism, and they indicate the inherent reasonableness of faith.

THE SECOND CAUSE of unbelief which Mr. Hutton has presented—that of mental and moral fatigue, which has attained gigantic increase since he wrote—seems even more vividly to portray present conditions. A large part of the unbelief of the day, he truly wrote, is "due much less to the magnitude of the obstacles to hearty faith than to the fatigue of spirit with which these obstacles are regarded."

Why are our own young people so frequently outside the active life of the Church, not to say prayerless and faith-

less? It is not through any intellectual difficulties. They may superficially repeat the formulae of present-day doubts: questions that other men have asked concerning the Virgin Birth or the Resurrection. But these are the straws upon which they have seized. Look at their life. The chronic chase after amusement, the "Where shall we go?" attitude that compels their escorts to take them out rather than enjoy each other's company at home, the expensive form that their amusements must take, their late hours, their inability to rise early on Sunday mornings—the very jazziness of their life, crowds religion out.

"The modern world," said Mr. Hutton, "is far too full of other cares and interests, and the modern conception of life and its duties is far too favorable to the frittering away of life on a multitude of distractions . . . to sound the depths of Christianity and apprehend the inner harmonies of its teachings . . . This is impossible with the meagre amount of life which remains to be thrown into the search for truth after all the other excitements of life have been provided for. There is now no adequate economy of human strength for the higher objects of life."

"If men come to Christ with exhausted natures, they will never know what there is in Him. And they do come too often to the study of this teaching with the mere fag end of their powers, with heart and mind both battered and fevered by the contending interests and pleasures of a life that is much too full of small excitements."

"Christianity [offers a new life] but it offers it only to those who can give a life for a life, who can give up the whole heart and mind that a new mind and a new heart may be substituted in their place."*

In these words Mr. Hutton has traced the cause of present-day irreligion. It is not based on serious doubt. It no longer proceeds from a scientific materialism. It is the complete occupation of the life with *things*. It is the cluttering up of the spirit with the thirst for amusement. Serious things are crowded out.

MEN SEEM CURIOUSLY to think that the cure for this condition is to be found in watering down the intellectual side of religion; in giving less to be believed; in soft-pedalling, if not actually denying, the mystery of religion, its miracles, its other-worldliness.

A greater fallacy could scarcely be reached. The one hope for reclaiming our own young people, not to say for converting others, is to confront them with the contrast between *values*; the value of a life given over to artificial amusement and the value of a life devoted to God.

Christian service has appealed to many. The emptiness of the "fashionable" life has brought countless young people to take up various forms of social service. Never before were there so many social workers, and especially so many from the higher walks of life, as now. There is constantly about us a reaction from the demoralization of present-day living.

Yet the Church has not sufficiently led the way. The life of prayer and sacrament ought to be the fundamental life, and the service of man the outgrowth of that life. Social service, as a mere reaction from emptiness of life, lacks the only motive that can rightly interpret it. Without that underlying motive it may be but one more indication of the restlessness of modern life; the craving for an amusement out of one's self. Social service attains its best result only as an effect; not as a cause.

"A life for a life": Mr. Hutton understood.

And that is what the Church offers alike to those who are caught in the meshes of materialism and to the greater number that are distracted by spiritual fatigue.

*These excerpts are taken from *Aspects of Religious and Scientific Thought*. (London: Macmillan.)

TO BE suddenly made known to the world as one of the world's "sights" has its disadvantages. A clipping from an English daily paper contains the following statement:

"Owing to the inconsiderate conduct of visitors to the historic parish church of Bere Regis, Dorset, the place called Kingsbere by Mr. Thomas Hardy in *Tess of the Durbervilles*, the secretary of Bere Regis Parochial Church Council has written to the local Press threatening to close the church.

"It is stated that many motorists with luncheon or tea baskets have been requested to take their meals elsewhere, and that women with pet dogs have had to be asked to leave them outside the church. The churchyard paths are often littered

with coverings of chocolates and cigarettes. The letter a "We do not wish to close the church to visitors, but there will be no alternative. It has been decided to lock doors at 3 p.m. on Saturdays for cleaning purposes, and necessary, the church will have to be closed permanently except during hours of service."

Alas, we fear that not a few of our own countrymen among these vandals. Strange, is it not, that there are people who cannot learn the ordinary decencies of conduct?

THE consecration of Dr. Coley to be Suffragan Bishop of Central New York gives needed relief to the Bishop of the Diocese, Dr. Fiske, whose serious illness for several months gave cause for grave anxiety. Bishop Fiske we are glad to learn, is now slowly regaining his health, and his restoration to full vigor seems to be assured, though perhaps not for some considerable time to come.

In the meantime Bishop Coley will pick up the thread of his episcopal duties that were so suddenly dropped, and will be able to relieve the diocesan of much routine work that will have awaited him on his return.

ACKNOWLEDGMENTS

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THE CITY OF THE UNFORGOTTEN DEAD

IN MEMORIAM

In threes they softly come and go—through all the twelve bright of day,

Through all the twelve sad hours of night—these priests in vestments censed and pure.

A ministry of love is theirs, unequalled, save by Love divine, Their altars, reared in holy church, shrined in the city of the dead.

And there, they offer requiems for our beloved in Paradise. And never empty silence there to fright the lonely soul just passing. Perpetually the solemn chant succeeds the solemn chant again; And never winged moment there without their supplication sweet. In threes they softly come and go—these priests serene, devout and And one continuous Eucharist at their high altars, celebrate. Sweet incense wafts their tender prayers—the ever-burning light glows red.

O visioned city, may you be our true, our real felicity, How unafraid, one might rest there; with tears and smiles, the melody

Her dearest there, as, in his own white bed, with goodnight kiss and prayer.

ALICE CARTER MARIET

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN
 October 19: Eighteenth Sunday after Trinity

READ I Corinthians 1:4-9.

Facts to be noted:

1. St. Paul looks for the early return of Christ.
2. He bids the members of the Church prepare by cultivating their spiritual gifts.

We have lost today the sense of the immediacy of our Lord's return which was a great factor in the life of St. Paul and the early Church. He made the shortness of the time before the Advent the ground of an appeal for earnest Christian living. It would not come to us with quite the same force, for the centuries have passed and the Lord has not yet come. We have grown accustomed to the thought of His tarrying. Still St. Paul's appeal has its present truth and power. If we believe that God is the moral ruler of the universe, we must believe that He will vindicate His authority. He will pass judgment upon men's action; He will declare His will and purpose unmistakably. That judgment will be critical when it takes place; it will find us prepared or unprepared. In a sense it is always taking place. It takes place when God summons men into His presence at death; it comes when Christ summons us at this or that crossroad of life to fresh moral and spiritual endeavor.

October 20

Read Philippians 1:25-end.

Facts to be noted:

1. St. Paul exhorts the Philippians to have confidence.
2. He urges them to live quietly and soberly.

One is impressed today by the large element of conflict and stress in the life of men. Worry and anxiety are characteristic diseases of the time, and they bear fruit in every form of nervous disorder. The common explanation of the fact that we are living at high tension is quite true. We are forcing life beyond the point where our undisciplined inner life can bear the strain with safety. It is impossible to slow life down to a reasonable movement, for we are in the grip of circumstances beyond our power to control. But we can find relief and strength in a proper Christian attitude. The fact is that the development of the spiritual life has not kept pace with life's external progress. Notice how often St. Paul speaks of the joy and confidence of faith. His religion gives him a peace and serenity in a life so full of activity and conflict that our busiest life would seem inactive in comparison with it.

October 21

Read Philippians 2:1-12.

Facts to be noted:

1. Christ was perfectly humble.
2. The Incarnation was the perfect expression of humility.

Another factor in our modern disquiet and restlessness is our lack of the sense of the over-ruling will of God. The confusion within the Church, which St. Paul pictures as arising from the conflicts of self-will and self-esteem, are everywhere paralleled in our social life and in the inner life of the individual. We strive to be first. We are impatient of rendering service. The word servant has fallen into ill repute. In contrast to the restless, unsatisfied temper of those who wish always to be first, the Apostle sets the humility of the Son of God in becoming incarnate. That was an act of supreme humility, willingly and gracefully performed. There was about it no conflict. When once God's will is seen as the right path, to be followed whatever may be our special preferences and desires, life is simplified; we know what we ought to do. The strain of modern life arises often from the lack of emphasis upon the divine will. Our lives are without plan and purpose; we have no inner law to guide us. Without law we have confusion and the stress of conflict.

October 22.

Read Philippians 2:12-end.

Facts to be noted:

1. We all seek the things which are our own.
2. We must seek the things which are Christ's.

Within the Church we suffer most from lack of imagination. Imagination is the power to enter into the reality of things which do not beat with all the literalness of detail upon the senses; it is the faculty of escaping from the immediate

environment, and living in the presence of truths more fundamental or more perfectly conceived. So the artist looks from the form and color about him to beauty in itself, and the poet or philosopher from the truths in life around him to the truth itself. That imagination we must have in religion. We cannot picture God to the sense, or define Him with the mind, but imagination can grasp Him in His loveliness of perfect righteousness and beauty. We offer to God our dull lives of average morality, proffer Him our half-hearted service and our luke-warm worship, because we are mired in what we choose to call the real, concrete facts of life. We don't use our imaginations to get us out of the mud. In our close, stuffy lives we seek "our own," forgetting "the greater glory of God."

October 23

Read Philippians 3:1-12.

Facts to be noted:

1. St. Paul counts all things loss for Christ.
2. He lives for the honor of Christ.

St. Paul has the great faculty of the Hebrew prophet of visualizing God. A fine example of this imaginative power may be found in the opening verses of the sixth chapter of the Book of Isaiah, where the prophet sees God in His "beauty of holiness," or, again, in the vision of the glorified Lamb of God in the first chapter of the Apocalypse. St. Paul, like the prophet, built his whole life around the vision. He saw that what counted supremely was that God should be served and honored. His own life became a thing insignificant except as it became an instrument for the exaltation of God, and the furtherance of His purposes. Again St. Paul said, "I have seen Christ." To have seen Christ—and by that the Apostle meant more than the first, sudden vision on the Damascus road—was to forget himself. He is henceforth dedicated to the sole task of serving Christ.

October 24

Read Philippians 3:12-end.

Facts to be noted:

1. Forget the things which are behind.
2. Reach out to the Christ who is before.

When a man has a vision of Christ he should find his whole life changed. Many of us have had the vision, but we have not the power to grasp its consequences. We find life much as it was before; we carry on the burden of our old sins, we are obsessed by the sense of the consequences of past failures and mistakes. It was not so with St. Paul. He accepted, with a simple and unquestioning faith, the truth that life was altered, and that a new future opened out to him in Christ. He was ready to let the past die, and to enter unencumbered into the living of the future, "forgetting the things which are behind, and reaching forth to those things which are before." To do that takes faith, faith to believe in the promises of Christ as He offers His pardon and peace to those who believe in Him and accept His gifts. It is possible that here again our imagination is at fault, and that, with our experience of the unforgiving character of ourselves and people about us, we cannot picture the infinite tenderness and mercy of Christ, or grasp His power to heal and restore.

October 25

Read Philippians 4:1-10.

Facts to be noted:

1. We are to rejoice in the Lord.
2. We are to fill our minds with great thoughts.

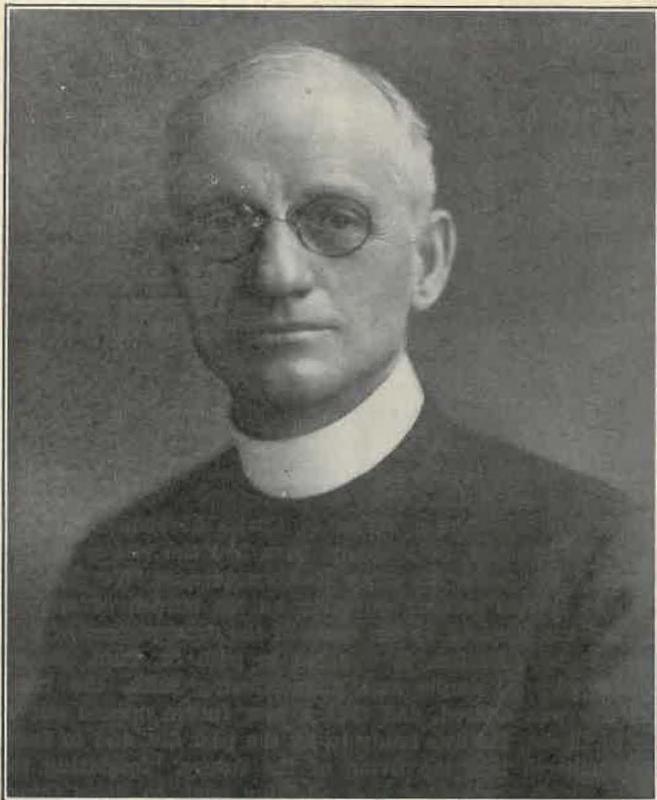
Today the emphasis falls upon action. We hear on all sides that it is what we do that counts. The life of thought is minimized, and the importance of faith underrated. Yet we are what we think. Our thoughts form themselves into motives, and motives express themselves in action. Every action is the expression of a belief whether that belief is clearly entertained or not, for it expresses that which we hold to be good for ourselves. It is supremely important, then, to think, and to think of the right things. The ideas of the tavern never produced a statesman or a saint, though even in its environment one might possibly create an inner world of thoughts and ideals in which the statesman or saint might grow. The great value of religion is that it provides a realm of ideas, so profound that they may engage the attention of the philosopher, so beautiful that the artist and poet may never exhaust them, but so fundamentally simple that the child may hold them. "The final object of thought is God."

THE CONSECRATION OF BISHOP COLEY

ON TUESDAY, October 7, 1924, the Rt. Rev. Edward Huntington Coley, D.D., was consecrated Suffragan Bishop of Central New York in Calvary Church, Utica, N. Y., in the parish which he had served for twenty-seven years as rector. The Presiding Bishop, the Most Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, was the chief consecrator and he was assisted by the Rt. Rev. Drs. Arthur S. Lloyd, Suffragan of New York, and Daniel L. Ferris, Coadjutor of Western New York. The preacher was the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, and the presenters were the Rt. Rev. Drs. Longley, Coadjutor of Iowa, and Woodcock, Bishop of Kentucky.

The subject of Bishop Brent's sermon was *The Next Great Adventure*, selections from which will appear in a subsequent issue of *THE LIVING CHURCH*.

Bishop Coley was born in Westville, now New Haven, Conn., August 22, 1861, a son of the Rev. James E. Coley. He was pre-



Photograph by Carl K. Frey.

THE RT. REV. EDWARD H. COLEY, D.D.
SUFFRAGAN BISHOP OF CENTRAL NEW YORK

pared for college by his father after some time in schools in Monroe and Westport, Conn. He was graduated from Yale University in the class of 1884 with the degree of bachelor of arts. After leaving college, Dr. Coley studied theology at Berkeley Divinity School, Middletown, Conn., being graduated in 1887. He was ordained deacon by Bishop John Williams June 1, 1887, and ordained priest by the same Bishop in St. John's Church, Stamford, Conn., in March 1888.

Dr. Coley was assistant minister of St. John's Church, Stamford, in charge of Christ Church, Savannah, Ga., rector of St. Mary's Church, South Manchester, Conn., later of St. John's Church, Stamford, before coming to Utica April 18, 1897, to succeed the Rev. Dr. A. B. Goodrich, as rector of Calvary Church.

Since coming to Utica, Dr. Coley at various times has held important positions in the Diocese of Central New York. He has been registrar and dean of the second mission. When a coadjutor was chosen to Bishop Huntington he ranked fourth in the election among a field of twenty-one candidates. Dr. Coley resigned as President of the Standing Committee in 1905. For years he has been one of the examining chaplains of the Diocese.

Dr. Coley has been a trustee of the Utica Rescue Mission since 1905, trustee of the Home for the Homeless since 1907, and a member of the Oneida County Committee of the State Charities Association. In 1909 he was appointed to the board

of managers of the Utica State Hospital by Gov. Charles Hughes, and has been secretary of the board for some time.

Bishop Fiske, the Diocesan, who is still confined to a hospital in Baltimore, Md., by illness, sent the following message to his newly consecrated assistant:

"Mrs. Fiske joins me in love and congratulations for your consecration day. May your episcopate be industriously effective, spiritually fruitful, and successful in the best sense. Good disappointment not to be with you. Please explain my absence to the men and tell them it will be a happy day when I can be with them again, working with you in brotherly cooperation."

Congratulations were also received from Utica Council of Knights of Columbus, through William J. Cahill, grand knight. A letter was received by Bishop Coley during the day. It read:

"Upon behalf of Utica Council 189, Knights of Columbus, which I have the honor of being grand knight, I desire to express sincere and hearty felicitations on the occasion of your elevation in the Episcopal Church.

"I feel confident the success you enjoyed as rector of Calvary Church for more than a quarter of a century will be continued, if not surpassed, in your new field of labor.

"May God spare you many years to carry on your noble and praiseworthy efforts."

During the service Bishop Coley wore the handsome processional cross given to Bishop Olmsted by his former charge in Agnes' Chapel, New York, which was presented the new bishop by Mrs. Holcombe, niece of the late Bishop Olmsted. It was placed about his neck during the consecration. The clergy of the diocese presented Bishop Coley an episcopal ring set with a large amethyst.

The late Bishop Olmsted, second Bishop of the Diocese, bequeathed his residence in Utica to the Diocese for diocesan purposes, and this will be occupied by Bishop Coley. Its central location makes it admirably adapted for episcopal use.

THE HIDING PLACE

IF WE WANT to use suffering and sorrow aright, we must bring them to Him, who alone has perfect sympathy and perfect knowledge. Our Blessed Lord is truly Man. He knows our shrinking from sorrow and suffering: Gethsemane is His witness of this to us. Jesus is God, and He knows all the divine hatred against sin, and all God's hatred in seeing His children in pain or sorrow; but He also knows all the grace and perfection that may come out of their tribulations. He is the Hiding-place from the storm and the Covert from the tempest, because He is truly Man as well as truly God.

We bring our sufferings to Jesus that He may heal them. How quick were the people of Palestine to bring the sick, the maimed, the halt, and the blind to Him for healing! How ready we are to resort to Him for the healing of our bodily ailments! If we really loved Him, and had the fullest confidence in His love, we should surely bring our pains and sufferings to Him.

Have we faith in His healing power? We go to the physician, whom He has created, and whom He had endowed with skill, and we do right: only we should go to Him first, and then to the physician.

No one knows better than a parish priest the ordinary procedure in a case of illness. The priest—the elder of the Church—is seldom sent for until the doctor has declared the case hopeless. The priest must not come for fear lest he disturb the patient and make him think he is going to die. Yes, too often we bring our sufferings to Jesus as a last resort.

And yet our Saviour left the power of healing to the elders of the Church; and His holy Apostle, St. James, bids us call for the elders of the Church, and be anointed with oil, as the outward and visible sign of our self-committal into the hands of God. Quietly, yet surely, Churchmen and Churchwomen are called upon to see that this Scriptural command is to be obeyed, and, as they do so, a continuous flood of witness is poured in to assure us that the healing power of Jesus is still with His Church.

Do you say: "But supposing the anointing fails—what shock to one's faith!"

How a shock?—And to what kind of faith? The anointing cannot fail; the disease may not be cured; but the presence of faith shall save the sick man, whether it be in his sickness or out of his sickness.

When we are anointed we do not wonder how it will turn out: we put ourselves into the hands of God, and then we know it can only turn out one way—to His honor and glory. "Whether we live or die, we are the Lord's."

—CANON C. C. BELL, in *The Treasury of Jesus*.

The Meeting of the House of Bishops

MISSIONARY BISHOPS ELECTED

For North Texas: The Rev. E. Cecil Seaman, rector of the Church of the Holy Comforter, Gadsden, Ala.

For Idaho: The Rev. Edmund P. Dandridge, rector of Christ Church, Nashville, Tenn.

Suffragan for Hankow: The Rev. Alfred A. Gilman, D.D., President of Boone College, Wuchang, China.

RESIGNATIONS ACCEPTED

Rt. Rev. Frank H. Touret, D.D., as Missionary Bishop of Idaho.

Rt. Rev. Frank Du Moulin, D.D., LL.D., as Bishop Coadjutor of Ohio.

The Living Church News Bureau
New York, October 10, 1924

FIRST DAY

THE special meeting of the House of Bishops opened at ten o'clock on the morning of Wednesday, October 8th, with a celebration of the Holy Eucharist in the Cathedral of St. John the Divine, New York City. The Presiding Bishop was celebrant, assisted by Bishop Gailor, president of the Council, Bishop Brown, chairman of the House of Bishops, and Bishop Manning of New York. Some sixty other bishops were vested and occupied seats in the choir, while a score or more were to be seen in the congregation. The music was simple but very lovely. The commemoration of bishops departed was made a part of the service, and Bishop Talbot made a brief address. Only the bishops and those officially connected with the meeting made their communions.

It was twelve o'clock when the House was called to order in Synod Hall with Bishop Talbot in the chair. The secretary announced that there were 140 bishops on the roll, thirty-five of whom need not be counted for a quorum; therefore the quorum number was fifty-three. The number actually present was not announced, but it was probably not less than ninety. This was one of the best attended special sessions in many years.

New members presented to the House were Bishops Slatery, Alexander Mann, Cross, Sterrett, White, and Ferrando; Bishops Oldham and Coley were not present.

Bishop Gailor reported upon matters which he had taken up on behalf of the House during his visit last fall to Japan and China, chief of which was the resignation offered by Bishop Roots of Hankow, that he might become a full time secretary of the National Christian Council. Upon entering into conference with the officers of the National Christian Council, Bishop Gailor discovered that they did not wish Bishop Roots to resign, feeling that his prestige would be greater if he retained his office. It was therefore arranged, evidently to the satisfaction of all concerned, that Bishop Roots should withdraw his resignation and return to Hankow, the American Church agreeing to provide him a suffragan whose salary should be in lieu of the \$4,000 voted by our National Council to assist the work of the N. C. C. of China. Bishop Roots will thus be able to give them a portion of his time.

Bishop McCormick, in charge of the Churches in Europe, presented to the House Mar Timotheus, Archbishop of Malabar, and Patriarch of the Nestorians, who had been present at the service in the Cathedral, and who was invited to a seat in the House.

The Bishop of Harrisburg presented a report on behalf of the Commission on Relations with the Eastern Orthodox and Old Catholic Churches, which called forth an explanation from Bishop Gailor, president of the Council, concerning the status and work of the Rev. Mr. Bridgeman, whom the American Church has sent to Jerusalem to take up work under Bishop MacInnes of the Anglican Church.

Appointments were made on Standing Committees of the House to supply the places of members not present, and adjournment was taken for luncheon, which was served in cafeteria style in the Bishop's house.

The House reassembled at two-thirty, and the Committee on Despatch of Business, through its efficient chairman, Bishop

Reese of Georgia, reported an order of business which was adopted.

The first matter taken up was the filling of the vacant Missionary District of Mexico. The alternative proposals, to elect a bishop immediately or to study the situation more thoroughly and elect at the General Convention next year, were earnestly debated, and by a very close vote the latter course was decided upon. Bishop Capers, of West Texas, will remain in charge, and will be aided in his investigations by two persons appointed by the National Council, these three to bring in a report with recommendations to the House at its meeting in New Orleans next fall.

The next item of business was the consideration of Episcopal resignations, and for better freedom of discussion the House went into executive session. It was decided to accept the resignations of Bishop Touret of Idaho and Bishop Du Moulin, Coadjutor of Ohio, because of disabling ill health.

The Committee on Domestic Missions then reported upon vacant missionary districts, recommending that no election be held for Nevada at this time. This action was influenced by a memorial from clergy and prominent laymen of Nevada, asking that they be allowed to remain for another year under the charge of Bishop Moulton, of Utah. The House adopted the report of the Committee.

The Committee on Domestic Missions further recommended that the House proceed to elect to the vacant Districts of North Texas and Idaho. After some debate, this also was adopted.

Bishop Lawrence of Massachusetts pointed out that under the rules of order it was not competent for the House to elect for Idaho, since the intention to do so had not been indicated to the bishops in the call for this meeting. In order to obviate this difficulty, the House voted to suspend the rules in this instance.

The Committee on Foreign Missions reported, recommending the election of a Missionary Suffragan to assist Bishop Roots of Hankow. The report was adopted.

The House then proceeded to the nomination of persons to fill the vacant missionary episcopates. Six names were presented for the District of North Texas, among them that of the Rt. Rev. Paul Jones, whose nomination received many seconds. Twelve were nominated for Idaho, while for Suffragan to Bishop Roots only the name of the Rev. Dr. A. A. Gilman, president of Boone University, Hankow, was presented.

The Committee on Amendments to the Constitution, having been asked to consider whether Bishop Lloyd, sometime Bishop Coadjutor of Virginia and President of the Board of Missions, had lost his vote by becoming Suffragan of New York; also whether Bishop Griswold, sometime of Salina, was disfranchised when he became Suffragan of Chicago, expressed a unanimous opinion that these bishops were still entitled to vote, but preferred not to present the question for action of the House until the meeting of General Convention.

The House then adjourned to meet in Calvary Church on Thursday at nine-thirty for the election of missionary bishops.

SECOND DAY

The House assembled at nine-thirty in Calvary Church, Twenty-first Street and Fourth Avenue, and after the reading of the minutes, went into executive session to receive the report of its Committee on Election of Missionary Bishops. It is the duty of this committee to gather and present information concerning the qualifications of the persons who have been nominated, and opportunity is also given for individual bishops to express their views on this matter. Following this report, at eleven o'clock, the Holy Communion was celebrated by the Presiding Bishop, assisted by Bishops Brown, Burleson, and Remington. The balloting then began, the order being North Texas, Hankow, Idaho. North Texas was promptly filled by the election of the Rev. Engene Cecil Seaman, of Gadsden, Ala. Mr. Seaman served in North Texas under the late Bishop Temple, and is highly regarded there.

The election of a Suffragan for Hankow was largely formal, there being but one nominee, the Rev. Dr. Arthur A. Gilman, President of Boone University. Dr. Gilman's name came be-

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The Meeting of the National Council

281 Fourth Ave.,
New York, October 9, 1924

AN IMPORTANT meeting of the National Council, with every member present except two, was held in New York, October 7th and 8th. This meeting took on a special importance because of the arrangements made for a joint session with the House of Bishops, meeting at the same time and place, and also because this is the meeting at which the budgets for the ensuing year are adopted.

THE BUDGET

The Council adopted a budget of \$4,400,000. (A special statement concerning this will follow.)

In the budget was included an item of \$4,000 to cover the salary of the Suffragan Bishop of Montana, provision having been made for his salary for the balance of the year 1924. The Bishop of Montana was present at the meeting and pointed out to the Council that, in losing \$70,000 of the Endowment Fund for the Episcopate, the Diocese had suffered such a loss that it seemed impossible to carry on without some help.

MESSAGE FROM WOMAN'S AUXILIARY

The following statement, signed by every member of the Executive Board of the Woman's Auxiliary was read:

"We, the members of the National Executive Board of the Woman's Auxiliary, are deeply concerned over the grave financial situation facing the National Council.

"We are even more alarmed by the probable cause of the situation than we are by the possible effect upon the Program of the Church. Believing that the apathy of many Church Members is due to failure to use the Power of Christ to meet the needs of the World today, and, conscious of our own lukewarmness, we have dedicated ourselves anew to our Saviour and will strive to give proof in our own lives, of our conviction that He is the only way of life.

"Further, we offer, with your approval, to try to awaken the women of the Church to such a conception of Christ that we may all become more effective instruments of His power in the accomplishment of His purpose for the World.

"Finally, we declare ourselves willing and ready to cooperate in any plans which the National Council may set before the Church to meet the immediate emergency."

A committee was appointed to prepare a suitable reply to the above communication; the following was unanimously adopted, and the President was requested to send a copy to each member of the Executive Board:

"The National Council has received with warm appreciation and gratitude the expressions of the Executive Board of the Woman's Auxiliary, relative to the present financial situation facing the National Council, together with their assurance of sympathy and loyal coöperation.

"The Council notes with sincere approval the intuitive perception by the members of the Board of what the Council believes with them are the underlying and spiritual causes of the seeming apathy of 'many of the members of the Church' towards this situation, and gladly accepts the Board's offer to arouse the women of the Church to the facts in the case in every way within their power.

"The Council fully recognizes the inestimable value of the contributions in prayer, in example, and in effort, which the women of the Church have made in every enterprise of the Church throughout the past; and assures the Auxiliary of its desire to use the women of the Church in any plans which may result from the joint conference of the House of Bishops and the National Council, now pending."

BISHOP HOLLY AND HAITI

November 8, 1924, marks the fiftieth anniversary of the consecration of Bishop Holly, first Bishop of Haiti. The President of the Council and the Secretary of the Department of Missions were authorized to arrange, if possible, for a representative of the National Council to attend the commemoration of this event.

The following message was sent to the Church people of Haiti:

"RESOLVED: That the Department of Missions sends its hearty congratulations to the Bishop, the clergy, and the Church people of Haiti upon the completion of a half century of Church life. It hopes that the services commemorating the consecration of the Rt. Rev. Theodore Holly, D.D., on November 8, 1874, as Haiti's first Bishop, will bring happiness and renewed purpose and zeal to all those who today are carrying on the work he so well began."

DR. GARDNER'S RESIGNATION

The Rev. William E. Gardner, D.D., Executive Secretary of the Department of Religious Education, after twelve years of devoted service in the general work of the Church, announced his resignation in order to accept the rectorship of the Church of the Messiah, Boston. The Department of Religious Education expressed its sincere appreciation of his genuine leadership and great development he had given to the Church's work for religious education.

The National Council, on its behalf, appointed a committee to draft a suitable expression of its regard for Dr. Gardner and its appreciation of his twelve years of service to the national work.

STUDENT AND BOYS' WORK

Mr. Harper Sibley, in response to the invitation of the International Committee of the Y. M. C. A., was appointed representative of the National Council to meet with the Y. M. C. A. and other bodies for student work and boys' work, and the Department of Religious Education was designated as the Department with which this body should have its communication.

OTHER RESIGNATIONS

The Rev. Lester Bradner, Ph.D., the Rev. Paul Micou, Miss Agnes Hall, all secretaries in the Department of Religious Education, presented their resignations; Dr. Bradner and Miss Hall on account of ill health, and Mr. Micou to accept a rectorship in Pennsylvania.

The Rev. J. A. Schaad, General Missioner of the Field Department, presented his resignation, which was accepted.

ELECTIONS

The Rev. A. R. McKinstry was elected as the representative of the Field Department on the National Student Council in place of the Rev. J. M. B. Gill, resigned.

The Commission on Preaching Missions felt that its work is not inclusive enough and asked that it be changed to Commission on Evangelism. This request was granted by the National Council.

The Rev. J. I. B. Larned, of St. John's Church, Yonkers, was unanimously elected a General Secretary of the Department.

NEAR EAST RELIEF

The following in reference to the Near East Relief was adopted by the Council:

"A group of representative bishops, priests, and laymen, meeting in conference with National Officers of the Near East Relief and desiring to secure through the National Council a closer relationship between that body and this Church, elected the following committee to present the matter to the Council: the Bishop of Georgia, chairman; the Rev. Dr. George Craig Stewart; Mr. Burton Mansfield.

"This committee gladly accepts the commission. It shares with the larger group the conviction that a heavy moral responsibility rests upon America and especially upon Christians in America to carry on this work of ministry to little children so nobly and enthusiastically begun. There are still 3,000,000 children in orphanages who must be fed and clothed and cared for self-support. There are besides 80,000 orphans, orphans, and destitute children in broken families and refugee camps, large numbers of whom will perish during the coming winter if additional relief is not available. This committee believes that the work of the Near East Relief on the physical side alone merits the sacrificial support of all our communicants. It is moreover deeply and favorably impressed with the recent adoption by the Near East Relief of a definite program of religious nurture consciously directed toward deepening intelligent loyalty of its wards to those indigenous religious Communions of the Near East to which they belong by birth, a program which is to be 'developed and conducted only with the full knowledge and the fullest coöperation' of the proper ecclesiastical authorities of such Communions.

"The committee therefore begs to submit the following resolutions:

"I. That the National Council of the Church in America (anew) the work of the Near East Relief, and commend to all the clergy and laity of this Church the program of the Near East Relief which includes a threefold ministry to the bodies and minds and souls of these little children.

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Joint Conference of Bishops and National Council

A JOINT Conference of the Bishops and the National Council, the first of its kind, was held in New York on October 9th and 10th. The Bishops met with the Council at the invitation of the latter to talk over the National Program for the next triennium, which, under the Canon, the Council must prepare for submission to the General Convention meeting in New Orleans next October. The Council desired to have the advice of the Bishops and the benefit of their knowledge of local conditions and sentiment in determining the contents of the Program, the allocation of responsibility for the required support and the best means of promoting its support.

The Conference proved to be a pronounced success, not only in achieving the object for which it was called but also in promoting a clearer understanding of national policies and of the relationship of the dioceses and the National Council. The meetings were of the nature of executive sessions and were characterized by a frank discussion of difficulties and problems. The discussions proved of such value that at the close of the session a resolution was adopted recognizing the inspiration gained by all and recommending the holding of similar Conferences in the future from time to time.

There were present one hundred and three of the bishops and all of the National Council except three. The sessions were held in the assembly room of the main building of the Metropolitan Life Insurance Co., at the invitation of its President, Mr. Haley Fiske. On both days all who were in attendance were entertained at luncheon as the guests of Mr. Fiske and Senator William J. Tully, a member of the Council.

ORGANIZATION

Bishop Burgess, of Long Island, was made Chairman of the Conference, and the Secretary of the House of Bishops and the Secretary of the National Council were made secretaries. A Committee on Dispatch of Business was appointed, consisting of Bishop Reese, of Georgia, Bishop Davies, Bishop Oldham, the Rev. Dr. Stires, and Mr. James H. Pershing. A Committee on Findings was also appointed, consisting of Bishop Bratton, Bishop Freeman, and the Rev. Dr. Milton.

The agenda prepared in advance for the Conference included a considerable number of questions and problems. As it was evident that all could not be given adequate attention in the limited time which the Bishops found themselves able to give to the Conference, the Committee on Dispatch of Business was instructed to select a limited number of the most important problems for consideration and to prepare a time schedule. All speeches were limited to five minutes.

THE BUILDING OF THE PROGRAM

The first group of problems considered had to do with the Building of the Program. The first topic discussed was the equitable distribution of funds to meet the needs of the dioceses and missionary districts. The consensus of opinion expressed was that the whole missionary Program should be considered in its entirety without making undue distinction between diocesan missions and work in missionary jurisdictions. There were repeated appeals for equity in the distribution of funds as the results of a more complete study of the field and a more accurate knowledge of the relative merits of the work done in the dioceses and districts. Definite recommendations were agreed upon, which will be presented to the National Council at its December meeting. There was also discussion of the policy of making specific appropriations in the budget, such as to Church colleges and to the various organizations classed as coöperating agencies, in regard to all of which definite recommendations are to be made.

ECONOMY IN ADMINISTRATION

Another subject considered was possible economy in administration. This afforded an opportunity for constructive criticism, but there was no evidence of a desire to lay stress upon retrenchment in the administration of the Church's central

agencies, except through wise economies, or upon the mounting cost of the Church's Mission, but rather to make more evident to the Church at large both the privilege and the opportunity of carrying out the Church's great missionary program; in fine, to fulfill the supreme command of Christ to preach the Gospel to every creature. On this subject of economy no recommendations were made. But it was resolved, "That the question of economies in administration be recommitted to the judgment and action of the National Council with the full confidence of the Bishops present at this Conference."

SIZE OF THE BUDGET

The question of how large a budget ought to be presented to the next General Convention was next considered and various recommendations in this regard will be laid before the National Council. This problem necessarily involved the matter of quotas apportioned to dioceses under the Canon and the response of the dioceses through the offerings. A ringing challenge to the Bishops was made by Bishop Darst, who said that this was not a time to scale the budgets down to the will of the dioceses but to scale the giving up to the will of God. There was evidenced a desire to readjust quotas rather than to reduce the total and a disposition to feel that the real solution to the problem lay in arousing the Church to a deeper sense of responsibility for the Mission of the Church, which would necessarily express itself in providing a larger support.

PRIORITIES

Under the general subject of Priorities, various questions were proposed and considered, such as the size of the list of Priorities, whether quotas should be allotted on the Priorities and the Budget combined, or on the two separately, or on the budget only, whether there should be any Priorities at all and whether the advance work covered by the Priorities should not be provided for under some other name and by some other method. Here again definite recommendations were made. This discussion involved the whole problem of "specials" and it became apparent that there was no disposition to revive the old system of "Specials," while, at the same time, it was very necessary to bring before the Church, in some way, enterprises of strategic importance and also desirable to facilitate an approach to the larger individual givers of the Church with the coöperation of the Bishops.

OTHER PROBLEMS

Among other problems given consideration were the following:

"What is the best method of establishing a more equitable method of division of funds as between the dioceses and the general Church?"

"How can the Bishops most effectively lead the dioceses in the execution of the Program, in contacts with the parishes, parochial clergy, and vestries, in contacts with leading laymen, and in supervision of diocesan organizations?"

"How can the diocese best acknowledge its responsibility for its share of the Program?"

"What is the best policy with regard to parishes making no effort to comply with the Canon?"

FINDINGS OF THE COMMITTEE

The Committee on Findings, in addition to reporting the various resolutions and recommendations, said, among other things:

"The discussions indicated an increased desire on the part of the Bishops to recognize the relation which the Diocese bears and the responsibility it assumes for the whole work of the Church. Only as this fact is recognized and adhered to is there any assurance of financing both the missionary enterprises of the Diocese and the wider missionary enterprises of the whole Church.

"It is clearly demonstrable that the Church at large has vastly increased the efficiency of its enterprises, diocesan and general, through what has been commonly known as the Nation-wide Campaign. The increase of receipts for Diocesan enterprises bears a distinct relation to the increase of interest and support accorded the general work of the Church. Not-

withstanding the fact that the income for general work has declined in part during the present triennium the results are so immeasurably greater than those under the old system that the present plan of operation should be widely commended and encouraged.

"It was evident from the discussions that this fact was generally recognized by diocesan and missionary bishops and it was felt that there should go forth to the whole Church at this time an expression of confidence, and an appeal for a more intelligent and deepened interest in the Church's Program. It is widely recognized that there is an increased demand for a fresh accent upon the national solidarity of this Church, a national consciousness, else the work of the Church must be seriously embarrassed and hindered and ultimately fail of its high purpose."

The final question was asked:

"What kind of a general or Church-wide effort of a more intensive character should be made in order to increase the missionary and evangelistic spirit of the Church?"

TO REVIVE SPIRITUAL LIFE

During the various debates of the sessions many suggestions, based upon experience, were made as to ways, both educational and inspirational, of awakening interest and deepening the sense of responsibility. In addition to these Bishop Darst proposed a plan for a Church-wide effort to revive the spiritual life of the Church. The proposed project was in the nature of a crusade, led by the bishops, assisted by outstanding priests and laymen of the Church, involving the holding of a series of meetings in hundreds of places in the Church in the early part of 1925, in which would be stressed the dominant notes of evangelism, religious education, and social service. These meetings would be conducted simultaneously in many places and the whole project was to be concluded within a limited number of weeks. The belief was expressed that an intensive movement of this sort would have an uplifting and inspiring effect which would be permanent in the Church and which, through the widespread publicity it would provoke, would have an influence upon the whole nation.

There being so little time to give the necessary careful study to such a proposal, a committee consisting of Bishop Darst, Bishop Brent, and Bishop Slattery was asked to take the matter under consideration and report to the National Council at its December meeting.

STEWARDSHIP

On the subject of Stewardship the Conference took action by adopting the following resolution offered by Bishop Tyler:

"RESOLVED: That in view of the splendid progress that is being made by the Kingdom of God on earth and the fine opportunity there is for this Church in these times to assist in conquering the kingdoms of this world for our Lord and Christ, this Conference would earnestly request the people of the Church who are not already doing so, to consider proportionate giving from their incomes so that the Church shall have ample material means for carrying on its work and thus be freed from the paralyzing effect that the continual need for such means entails."

A telegram of greeting was received from the Brotherhood of St. Andrew, assembled in convention at Albany, to which a cordial reply was sent.

JAPAN RECONSTRUCTION

The following resolution bearing on the situation in Japan, offered by Bishop Freeman, was adopted:

"WHEREAS, this joint Conference recognizes the urgent need of restoring the institutions of our Church in Japan, believing that in this way the Gospel of Christ and of goodwill is most effectively proclaimed; therefore be it

"RESOLVED: That the Bishops assembled in New York for conference with the National Council, recognizing the need for prompt reconstruction of the Church in Japan, assure Bishop McKim by cable that we pledge our earnest effort to the Japan Reconstruction Committee in the hope that it will bring about the early completion of the Fund."

In reporting this resolution, the Committee on Findings, said:

"The foregoing resolution envisions the Church's statesman-like conception of its obligation to the devastated institutions and churches in Japan and the determination to lend at this critical time such aid as will confirm to the Japanese people our desire to exemplify the high purposes of our Christian faith. The Conference believes that the restoration of our Japanese work is a matter of urgent importance that should engage the unfailing support of every diocese of the Church, and therefore requests that it shall be considered as an imperative claim during the first six months of the year 1925."

DEPARTMENT OF MISSIONS AND CHURCH EXTENSION

New York, October 6, 1925

IN THE Department of Missions, which met on Monday before the Council meeting, out of the many who volunteered for service, the Department was able to appoint sixteen new missionaries, of whom eleven were women. Missionaries went to the Domestic field, three to Latin America, and nine to the Foreign field, and four were also employed in the field.

HYMNS FOR BLIND

The Committee on Literature for the Blind reported that the Committee had arranged to issue a special edition of hundred hymns, and in this they had the approval of the Church Pension Fund.

RESIGNATIONS

The resignations of Mr. John R. King as Treasurer of the Missionary District of Cuba, and Mr. Welton E. Johnson as Treasurer of the Missionary District of the Panama Canal Zone were received and the President was requested to thank these men for their services.

Bishop Demby was appointed as an additional member of the Committee on the National School for Training of Colored Women as Church Workers.

RESIDENCES DONATED

The Executive Secretary reported that the Department in receipt of plans for residences to be built for two of the doctors of St. Luke's Hospital, Shanghai. Both of these homes have been given by relatives of these doctors and will cost the Domestic and Foreign Missionary Society a donation. The Department expressed its appreciation to the donors of these two residences.

DEATH OF MEDICAL ADVISOR

The death of Dr. Brandreth Symonds, Chief Medical Examiner of the Mutual Life Insurance Co., of New York, is announced. Dr. Symonds for years has been the Medical Advisor for the Department of Missions, giving his services generously and counting no amount of labor too much. The Department of Missions, speaking as well for its staff of missionaries throughout the world as for itself, recorded its gratitude for the life and work of Dr. Symonds.

THE MEETING OF THE HOUSE OF BISHOPS

(Continued from page 787)

fore the House as the choice of the Bishops of the *Chung Sheng-kung-hui*, the National Church of China.

The choice for Idaho was not so easily made, and it was found necessary to take adjournment between ballots to attend the luncheon tendered to the bishops by Mr. Haley, President of the Metropolitan Life Insurance Co., in their building on Fourth Avenue and Twenty-third Street. The bountiful luncheon was promptly served and the House assembled in the large auditorium on the same floor, where the joint session with the National Council is to be held.

The report of the tellers on the Idaho ballot showed the election of the Rev. Edmund P. Dandridge, rector of the Church, Nashville, Tenn. Mr. Dandridge, one of the leading younger clergymen of the South, is related to the Virgins, Tuckers, and is a son-in-law of Bishop Lloyd.

The signing by all bishops present of the testimonial for these three elections and also the testimonial for the Bishop-elect of the Diocese of Florida, occupied a considerable part of the afternoon after which the House expressed its grateful thanks for the hospitality extended to its members in New York, passed the resolutions relative to the completion of its business and shortly before four o'clock adjourned to meet in New York at the time of the next General Convention.

VANITY is so rooted in the heart of man, that every scientist and cook and dustman makes his own boast and craves special admirers; and philosophers just as much as they. Those who write against vanity expect to be admired for writing so well. We are so presumptuous that we would fain be known to the whole world, and so vain that we are gratified and pleased with the approbation of five or six people immediately at hand.—*Blaise Pascal*.

Impressions of the Convention of the Brotherhood of St. Andrew

BY LINDEN H. MOREHOUSE

ALBANY, N. Y., Oct. 13.

WHAT is that red X that I see on the sign posts, on the churches in electric lights, and on the lapels of so many men and boys?"

That is a question heard frequently in Albany, last week.

The answer, of course, was that it was the symbol of St. Andrew's Cross, indicating the meeting places of the Brotherhood of St. Andrew, assembled at its thirty-ninth annual Convention, which opened its session in the city of Albany, N. Y., on Wednesday, October 8th.

The opening meeting of the Senior Convention was a banquet at which there was an attendance of about four hundred and sixty-five men, with Mr. Courtenay Barber, a member of the National Council of the Brotherhood, as toastmaster. The impression one received on seeing this group of men was one of profound admiration and deep spiritual inspiration. It was actually inspiring to hear them sing. When the wonderful St. Andrew's hymn was sung, it sounded more as though there was a choral society trying to sing so that it might be heard many blocks away; but it was simply the voices of sincere men, expressing their thoughts by singing the hymn which so simply expresses the fundamental ideals of the Brotherhood—that of following closely the example of St. Andrew in bringing other men to the Master. Why is it, though, I could not help but wonder, that men are so willing to sing at a gathering such as that, but when they get back home they probably would refuse to sing above a whisper? It is to be lamented that in far too many parishes there is a feeling that members of the choir are the only ones who have the privilege of singing their praises to God. I hope that the singing at the Brotherhood Convention will help some men to go back home to sing the way they ought to.

THE SINGING

But the singing was not the only inspiring thing about the opening banquet. The addresses of the evening were equally inspiring. The Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, welcomed the delegates most cordially, in his beautifully quiet manner, to the hospitality of Albany. The Bishop Coadjutor of the Diocese, Bishop Oldham, also very graciously welcomed the Convention and emphasized the dire need of furthering the idea of fellowship, of brotherhood, in the Church, and deplored the fact that so frequently men and women have to join secular organizations in order to get the necessary fellowship. An address on the subject of The Future Leadership of the Church was given by Mr. John L. Alexander, Director of the Leadership Training Division of the American Youth Foundation. Mr. Alexander, in his humorous yet interesting and instructive talk, said that he believed there was absolutely nothing wrong with the young people of today, but that there was every reason for being encouraged as to their future leadership of the Church. The address of the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, was a dynamic appeal for up-building of Christian character as a first line of defense for the Nation as well as the Church.

Business sessions are always more or less tedious, but, fortunately, the business on Thursday morning was quickly finished and the following splendid choice of officers of the Convention was made: H. Lawrence Choate, St. Paul's, Chicago, chairman; Sidney T. Jones, St. Paul's, Albany, John A. Ely, St. John's University, Shanghai, China, and Harry W. Atkinson, Monumental Chapel, Baltimore, Md., vice chairmen; Cecil A. Eby, St. Mark's, Shreveport, La., secretary; Ralph Hughes, Trinity, Hoboken, N. J., assistant secretary.

The first rule of the Brotherhood, that of Prayer, was emphasized as of the greatest importance throughout the Convention. Not only did the speakers talk about Prayer, but the delegates were given ample time and opportunity for prayer. It was a wonderfully impressive thing the way prayer was practically

spontaneous. Several times, just after discussing a particular problem, the chairman, Mr. Choate, would call the meeting to prayer. Oftentimes the *Gloria in Excelsis* was sung. Even during the Group conferences, the leaders would stop to have the noonday prayers and then continue the meetings. One could not help but feel that here was a group of men earnestly striving, through prayer, to carry on their work, not alone by talking about prayer, but by actually praying.

GROUP CONFERENCES

One of the most interesting and helpful features of the Convention this year was the plan of having Group Conferences during part of the morning and part of the afternoon. This plan, used for the first time at a Brotherhood Convention, seemed to work out far better than having so many addresses throughout the day that men could not possibly grasp all that was said. Each man was given an opportunity to speak of the work his own Brotherhood chapter was doing, and it is human nature that each man wanted to tell all about his work. Of course, this was just what was wanted, and everyone benefited by the discussion that naturally followed. It seemed to me that the Group conferences next year should be even longer than they were this year. The conferences were on such practical subjects as Work Among Men and Boys in Rural Parishes, The Senior Chapter, The Individual Christian, The Older Boy, Work in the Jails, Work among the Foreign-born, Organization of Assemblies, For Lay Readers, For College Men, For the Clergy, and a number of others.

THE EVENING MEETINGS

The evening meetings of the Brotherhood Convention are, I think, sometimes intended more for visitors to the Convention than for the delegates. Not that I think the visitors need what is said more than the Brotherhood men do, but after attending meetings and conferences all day long, those of the Convention are almost ready just to stop and think about what has been said during the day, instead of trying to listen to more speakers, no matter how fine these may be. It is to be hoped that some time programs, especially evening programs, will be arranged with only one speaker instead of two or three. Too much is crowded into one evening, while one speaker would be enough. When there were so many speakers such as Bishop Moreland of the Diocese of Sacramento, the Rev. Duncan M. Genns, rector of St. Thomas' Church, Brooklyn, Mr. Leon C. Palmer, field secretary of the Brotherhood, and Mr. John L. Alexander of Chicago, all of whom gave admirable addresses, one could hardly grasp all that was said, and still have time to think about it.

I was impressed particularly by the very frequent quotations from the Bible, and I could not help but wonder whether all of the men present, or even a majority of them, really were well versed in the Bible, and how often they read it. I am inclined to think that the average layman of today, especially the young man, does not know as much about the Bible as he ought to. It certainly should be one of the greatest works of the Brotherhood, not only to bring men to Christ, but to get men to know Christ, through the study of the Scriptures. I wonder if Bible study will not be a natural result of the Young People's Movement?

THE JUNIOR BROTHERHOOD

At most of the Senior Brotherhood meetings one would be impressed by the fact that so many of the addresses were about the "boy" and about what a power he is to be. The most convincing evidence as to this boy-power was a visit to one of the Junior Brotherhood meetings. More than one hundred and fifty boys, bright, interesting young chaps, had come from all over the country, and a most energetic set of officers were elected, the chairman being Albert Roue, of Nashville, Tenn., and the secretary, Irving H. Beebe, of Chicago. The chaplain of the Junior

Convention was the Rev. William H. Owen, rector of the Church of the Holy Trinity, Harlem, New York City. Other speakers were Mr. Francis A. Williams, National Brotherhood Secretary for Junior work, Mr. C. Lawson Willard, Jr., of St. Stephen's College, Mr. John L. Alexander of the American Youth Foundation, and the Rev. P. T. Edrop, D.D., of Boston. The work of the Junior Chapters is growing rapidly in the Brotherhood, the Annual Report of the General Secretary showing that there are 301 Junior Chapters, 65 Probationary Junior Chapters, and 202 more parishes where steps are now in progress to organize Junior Chapters.

A CONVENTION ANNUALLY

I used to wonder why the Brotherhood of St. Andrew had its Convention annually instead of only every two or three years, but this year I realized the value of having the Convention in many different places more frequently instead of only once every few years. Each section of the country that has the Convention is undoubtedly benefited by it. It is practically a Local Assembly, with a few delegates from the more distant points, and what a fine opportunity there is afforded for meeting men from different cities! Attendance at the Convention makes one feel that the Brotherhood is a unit, not a scattered number of Chapters. The profound interest that many men have in the Brotherhood Convention is shown by some of the remarks that I overheard. One man said, "I have been attending these Conventions every year for thirty years." His companion said, "Well, this is my first one, but I shall hope never to miss the Convention in the future." Remarks of this nature prove the tremendous inspiration that the National Convention of the Brotherhood of St. Andrew has for many men.

The singing at the Senior Banquet was inspiring, but—well, I can hardly express the feeling of enthusiasm and inspiration that I received from listening to the singing at the joint session of the Juniors and Seniors at the meeting on Saturday morning. To hear the splendid singing and to hear the entire group of men and boys profess their faith by repeating the Apostles' Creed was something worth travelling many miles to hear. We frequently hear the Creed sung in our churches, and the music is indeed a beautiful expression of faith; but it is a most encouraging part of the Brotherhood Convention to hear all of the delegates with one accord and with one voice proclaim their faith.

At this joint meeting the Chairman of the Junior Convention, Albert Roué, presided, and he is certainly to be congratulated. It was most interesting to see one of the fine young members of the Junior Brotherhood take hold of a large meeting with the confidence that he did.

All of the services of the Convention were held either in St. Paul's Church, St. Peter's Church, or the Cathedral of All Saints, but the business meetings and group conferences were held in the Westminster Presbyterian Church. At the close of the business session on Saturday morning, Dr. C. H. Millenhower, pastor of the Presbyterian Church, addressed the Convention, and in a most gracious manner wished the Brotherhood continued success in its work of bringing men to Christ.

The luncheons and dinners were served this year in the parish house of St. Paul's Church, and there could not have been better arrangements made. Everyone seemed to enter into the spirit of the occasion, and at the meals friends were made on every side. After each meal there were some extemporaneous addresses by various prominent men of the Brotherhood.

OFFICERS ELECTED

At a meeting of the National Council of the Brotherhood the officers of the previous year were all re-elected as follows: Edward H. Bonsall, president; Courtenay Barber, Walter Kidde, Benjamin F. Finney, vice-presidents; G. Frank Shelby, general secretary; George H. Randall, associate general secretary and editor of *St. Andrew's Cross*; Charles Cain, executive secretary; Francis A. Williams, junior work secretary; S. Mendelson Meehan, corresponding secretary; John W. Irwin, educational secretary. Two new members have been added to the staff of field secretaries: Mr. Leon C. Palmer, who has been with the Brotherhood on part time, will begin full time service in January, and Mr. Henry S. Bragdon, of Beloved Disciple Chapter, New York City, comes to the Brotherhood on part time. Mr. C. W. Brickman, former field secretary, has accepted

the position of assistant head master at St. Alban's School, Sycamore, Ill. The work of the officers and the field secretaries of the Brotherhood is to be commended and it is most helpful to meet them all at the Convention. They are all men who have put their complete selves into the work and are faithful in every activity taken up.

It was determined on Saturday that the next Convention be held in Pittsburgh. The date was not fixed, but it will probably be late in September, 1925.

On Saturday night the service of preparation for the corporate communion was held at the Cathedral. An inspiring devotional address was given by the Rev. H. P. Almon Abbot, D.D., of Baltimore. The Juniors had a particularly interesting camp fire gathering during the evening with stories and by-ways and informal talks by the Junior chaplain and others.

FINAL SERVICES

Sunday services and meetings surpassed all that had gone before in interest. The early Eucharist was preceded by a service in memory of Robert H. Gardiner, at which his bishop, Bishop Brewster, of Maine, made the commemorative address. The corporate communion was wonderfully impressive. Bishop Nelson, of Albany, was the celebrant; Bishop Oldham, epistoler; Bishop Brewster, the gospeller.

Although it seemed that none of the previous meetings could be surpassed in inspiration, the mass meeting at the Cathedral in the afternoon completely eclipsed them in its impressiveness. An exceptionally interesting address on Prison Visitation was given by the Rev. Hastings H. Hart, of Russell Sage Foundation. Bishop Bennett, of Duluth, simply held the completely filled Cathedral spellbound by his exceptional appeal for us to live the life of brotherhood, saying that no person or nation can be led by force or argument but only by the example of true Christian living and brotherhood. There was a beautiful procession of thanksgiving, wonderfully impressive, with hymns and great organ of the Cathedral.

The Convention closed with an admirable address by Bishop Guerry, who spoke on the text, "I can do all things through Christ who strengthens me." His address was a most fitting final appeal to Brotherhood men to go back home filled with inspiration of the Convention, with a renewed ambition to will to carry on the efforts to lead men to Christ through the Church.

THE MEETING OF THE NATIONAL COUNCIL

(Continued from page 788)

"II. That the President of this body be respectfully requested to appoint from this Council a committee to be known as the Near East Advisory Committee of the National Council with power to add to its membership, and that such committee shall serve as representative of this body in all matters involving relief of our Christian brethren in the Near East."

THE JAPAN RECONSTRUCTION FUND

Mr. Franklin reported on the Japan Reconstruction Fund that the Diocese of Pennsylvania is making a determined effort to raise \$250,000, of which \$35,000 is now on hand, the effort being made with practically no expense to the Japan Reconstruction Fund.

He also reported that it had been decided to enter into an Interdenominational Campaign in New York for St. Luke's International Hospital, in Tokyo, this campaign to culminate in December.

Mr. Franklin reported that the total receipts in cash pledges on account of the Japan Reconstruction Fund amount to \$641,000.

RECESS

The National Council took a recess on Wednesday afternoon to meet again at the call of the Chair, the first meeting to be held in joint session with the House of Bishops on Thursday afternoon.

No less social idea has ever been put forward than that of the ardent lover of God, who casts aside one lesser idea after another, which he finds not to be the one original supreme goodness, until, unencumbered by anything that might distract him from the object of his quest, he takes his flight in the words of Plotinus himself, "alone to the Alone."

—WEBB, *A History of Philosophy*

The Triennial Synod of the Church in Canada

II

The Living Church News Bureau }
Toronto, Oct. 3, 1924 }

THE General Synod's Session at London, Ontario, closed yesterday afternoon, two days earlier than had been expected.

THE POSITION OF WOMEN IN THE CHURCH

A subject of outstanding interest was the very full discussion in the Lower House of the position of women in the Church, brought on by the election of Miss Inez Smith as one of the lay delegates from the Diocese of Caledonia, and by Dean Tucker's resolution, left over from the last session, endorsing the Lambeth resolutions on the subject, recommending the admission of women to the General Synod, recommending the restoration of the Order of Deaconesses, and the extension of the ministration of women. The constitution of the Synod provided that lay delegates are to be elected by each diocese as it arranges, and no mention is made of whether they shall be men only or not. The Committee on Credentials asked for a ruling of the chair as to whether the credentials of Miss Smith should be accepted. After a debate in the Lower House the matter was referred to the prolocutor, who, after consultation with the assessors, ruled as follows:

"The chair is of the opinion that only men were in contemplation when the constitution was drawn up, and I am equally certain that women would not have been included had the point arisen. It is a point of legal interpretation that, in questions of doubtful terminology, regard should be had to the intention of those making the law. Therefore the chair rules that, until the General Synod positively enacts otherwise, women are not entitled to membership in the Lower House."

The prolocutor added that he assumed full responsibility for his ruling and that the assessors coincided with his judgment.

Dean Tucker's resolution was considered section by section in a lively and prolonged debate. The Dean stressed the great prominence women are taking in national affairs by their votes, and by their membership in the legislatures and parliaments of both Canada and England.

"If women are qualified to deal intelligently with men on questions in the imperial Parliament, what is to keep them from this synod?" he asked. "We find women admitted into the councils of the Church in conservative old England."

The resolution was ably seconded by Canon Plumtre. Finally an amendment was carried to defer discussion till after the ruling of the chair, given above, had been presented.

After this ruling had been given the debate was again taken up and finally Dean Tucker's resolution, "the necessary steps be taken by the synod to authorize the admission of women to the synod," was defeated by 69 to 42 votes.

Dean Tucker, in moving the resolution to restore formally and canonically the order of deaconesses, explained that the Lambeth proposal, on which his resolution was based, was an order of ministry. There was a difference between canon 17 (relative to deaconesses) and the ordination of women to the ministry to do the work of deaconesses such as the Lambeth fathers believed prevailed in the primitive Church. Under his proposal a special ordination service would be used, with the delivery of the New Testament and a special authority to the women, which was not found in canon 17.

The discussion was mainly along the lines of the Pauline arguments, and expressed a desire not to disturb the status provided by canon 17. It was closed with an amendment by Canon Marsh to the effect that the synod deeply appreciates the office and work of the deaconesses as at present and desires no change at the present time. The amendment carried with but a few dissenting voices.

On the third clause of the resolution, to extend the scope of the ministration of women, Canon Cody, of Toronto, declared it was better to try out the present canon than embark on this "new and somewhat thorny path." Canon Gould, general secretary of the M.S.C.C., pointed out that, if it were passed, it would take away the privileges now granted to women in the way of telling of missionary work in the Church. Dean Tucker declared that what the resolution called for was

being done all over the country now, and it wouldn't do any harm to regularize it.

Dr. Blgrave expressed the consensus of opinion of the House by stating he would hate to see the resolution turned down, but he thought it would be a mistake to pass it. He suggested that the resolution be withdrawn. Approval of the house was expressed on this attitude, which brought the consent of Dean Tucker.

THE ORGANIZATION OF THE GENERAL WORK OF THE CHURCH

The question of the best type of organization for the general work of the Church was brought before the Synod by a memorial from the Diocese of Huron asking that the three Boards of the General Synod, the Board of Management of the M.S.C.C., the General Board of Religious Education, and the Council for Social Service, should be merged in the Executive Council of the General Synod; and that the membership of the Executive Council should be representative of the strength of the Church in the various dioceses. At present the three boards are entirely independent of each other and of the Executive Council, and are only subject to the General Synod. Each diocese, great or small, is represented by its bishop, two clerical, and two lay delegates.

On the other hand the report of the Executive Council stated that it was not at present prepared to make any radical recommendations, but recommended that each of the dioceses shall appoint only one clergyman and one layman as representatives to each of the boards.

The matter was debated at length, some delegates advocating something similar to the plan now in operation in the American Church, others that a lessening of the representation on the boards would lead to a corresponding decrease of interest. It was pointed out that the growth and successful development of the boards had taken place under the present system. Finally the whole question was referred to the Executive Council for further consideration to report at the next meeting of the General Synod.

THE GENERAL BOARD OF RELIGIOUS EDUCATION

The Synod, in a joint session of both Houses, considered the report of the General Board of Religious Education, presented by its chairman, Canon Rexford, and its general secretary, Dr. Hiltz, on Monday morning and afternoon. The report dealt fully with the work and purposes of the board under the four departments, Parochial, Editorial Supplies, Teacher Training, and Religious Education in Public and Private Schools. The Parochial Department's report dealt with Lenten campaigns to promote Religion in the Home, the Little Helpers, which now reports 17,328 members, the preparation and publication, in coöperation with the Brotherhood of St. Andrew, of a definite policy on boys' work, the recruiting for service campaign, midweek programs for Sunday Schools, the Council on Young People's Work and the development of the Anglican Young People's Association, the problem of the scattered rural community, and pupils' examinations. That of the Editorial and Supplies Department went fully into the publication of the lesson helps, the work of the lesson committee, the revision of lesson schemes, and the lantern slide department. That of the Teacher Training Department discussed teacher training classes, the summer schools, work in normal schools, lectures in theological colleges on religious pedagogy. The Department on Religious Education in Public and Private Schools dealt with efforts in various Provinces to secure religious education in the public schools, the weekday Church school plan, the daily vacation Church school, and Church colleges and schools.

In conclusion it was pointed out that "the primary responsibility and obligation of the Church, standing above all other responsibilities, is the religious education of its childhood and youth," and the report called for a change of emphasis in the Church's program, a better distribution of the Church's budget; and an application of educational standards to the task.

The report of the board found the Synod, which had just been discussing the problem of economy in the Church's work, in an economical and critical mood, and the work of the

G.B.R.E. was often subject to some pretty vigorous firing. A proposal to appoint an Eastern Field Secretary, who should supervise also the development of the Anglican Young People's Association, was sent back to the board for reconsideration, while many delegates vigorously criticized the curriculum adopted and the lesson helps published by the board.

Acting on the recommendation of the General Board of Religious Education, a resolution was adopted urging provincial and diocesan synods and diocesan boards of religious education to make every effort, in conjunction with other religious bodies, to secure more adequate provision for religious instruction in public schools by making the fullest use of the facilities provided in the various provincial statutes, and also by securing increased Scripture memorization and Bible reading, and by the promotion of the weekday Church school plan.

Provost Seager, of Toronto, carried a motion favoring life-work conferences for older boys with the view of obtaining recruits for the ministry.

Another resolution asked theological colleges to establish some common standard of arts requirements for students proceeding to holy orders without an arts degree.

In the section of the report relating to the publications of the G.B.R.E., it was pointed out that this department was absolutely self-sustaining. Archdeacon Snowden presented the section, reviewing the publications of the department and dwelling chiefly on a new textbook published which contained Sunday lessons in book form. Replying to a suggestion of Archdeacon Sage that a Scriptural passage go with each lesson the archdeacon stated the G.B.R.E. was always glad to receive suggestions.

The discussion in regard to the appointment of a new field secretary was brought to a close with the adoption of an amendment of Archdeacon Snowden, of Ottawa, which, in substance, was that the Synod did not deem it advisable to appoint any new secretaries at the present time, but recommended that every assistance be given the A.Y.P.A.

The Bishop of Huron stated that he had taken a strong stand against the appointment at the recent meeting in Toronto, but stated that, since hearing the discussion, he was tempted to change his attitude. He declared he believed that the A.Y.P.A. should grow by the power of the Spirit and not through the efforts of secretaries. He pointed out, however, that if the East took the same attitude on the question as the West, that since it hadn't heard of the A.Y.P.A., it shouldn't have anything to do with it, it would be calamitous.

At the conclusion of the session the prolocutor read a telegram from the mayor of Kingston, extending to the synod a cordial invitation for the synod to hold its next triennial session in that city. A telegram was also read from High River, Alberta, and signed by the secretary to the Prince of Wales, thanking the synod for its message of welcome and loyalty which had been sent on Saturday.

THE COUNCIL FOR SOCIAL SERVICE

Tuesday morning and afternoon the synod met in joint session to consider the report of the Council for Social Service, which was presented by the general secretary, Canon Vernon, who, in the course of an opening address, pointed out that the Council did not want to be regarded as "a graveyard for crank resolutions or a happy hunting ground for the exploiters of freak theories," but as the department of the Church charged with the study of social problems in the light of Christian teaching and with the promotion, development, and carrying out of constructive work for the under-privileged. He asserted that "the aim of the Council had been to develop in the varied field of Christian Social Service a theory consonant alike with the social teaching of the Holy Scriptures and the Church and with the best available results of social research work, and a practice at once scientific and carried out in the Name and in the Spirit of Him who came not to be ministered unto, but to minister, and who went about doing good."

The report dealt with the literature and publicity work of the Council, that of the Department of the Welcome and Welfare of the Newcomer, including the work of chaplains and deaconesses at the ocean ports, of welcome and welfare workers at other centers, of the formation of parochial welcome and welfare committees, of discussions with the government relative to the well-being of immigrants and the encouragement of British migration to Canada.

FOR BRITISH MIGRATION TO CANADA

With reference to Canon Vernon's visit to England spring the report said, in part:

"The visit of the General Secretary to England in spring of this year will result, it is confidently expected, in deeper and more practical interest by the Church in Great Britain in migration to Canada and in the welfare of the immigrant, and a closer relationship between our Council and British Church authorities and organizations interested in emigration.

"At the suggestion of the Archbishop of Canterbury the matter of emigration was discussed with the recently formed Social and Industrial Committee of the National Assembly of the Church of England, the Chairman of which is the Bishop of London and the Secretary, Sir Wyndham Deedes, K.C.M.G., D.S.O. The committee will report on the matter to the National Assembly, will seek to keep the clergy informed as to the progress of emigrant likely to succeed in Canada, will urge upon the clergy the vital need of commending intending emigrants, of giving information respecting them and their families which may be of value to the clergy in Canada, will act as the British representatives of our Council for Social Service, and seek to act as the coördinating agency for the various social and agencies of the Church interested in emigration. Primus of the Scottish Episcopal Church undertook to bring the matter before the Representative Church Council, and the matter was presented in Ireland to the Archbishop of Dublin and the Secretary of the Representative Church Body of the Irish Church. The British press was interested in the matter.

"The general principles upon which the Executive instructed the General Secretary to act were that 'the duty of promoting immigration to Canada rests primarily with the Government of Canada, upon which lies in the first place the responsibility for careful selection and equally careful settlement. The duty of the Church is to advise her own members as to the classes and types of emigrant likely to be successful in Canada, to see that those intending to emigrate are commended by their clergy, that they are advised and helped, socially and spiritually by the Church's chaplains and workers at the ports of departure in Great Britain, on the ocean voyage, and at the ports of entry to Canada, that they are commended to the clergy and social workers throughout Canada, and that every effort is made to link them up effectually with all that is best in the life of the Canadian Nation and the Canadian Church.

After a lively and interesting discussion lasting some hours on the many aspects of the immigration question a resolution moved by the Bishop of Saskatchewan, was adopted:

Expressing its appreciation of the steps thus far taken by the Department of Immigration and Colonization of the Government of Canada in the direction of showing, at the present juncture, of preference to immigration from the British Isles, and desiring to urge upon the Department the vital need of extending its provisions to ensure the happy, satisfactory, and permanent settlement of the immigrant in Canada;

Expressing approval of the work done by the Council for Social Service to ensure the welcome and welfare of the immigrant, recommending the formation of local welcome and welfare Committees at all places in which immigrants settle, urging upon the clergy and Church people generally the duty of welcoming the newcomers at the earliest opportunity, of promoting Church life and activities, and of linking them up with agencies helpful to their spiritual and social welfare.

A supplementary report was made by the Bishop of Ontario dealing with the coördination, by the Church of England, of immigration activities under one body, and offering resolutions pledging the coöperation of the Canadian Church, the resolutions were adopted.

(Concluded next week)

THE RUSSIANS are profoundly and unalterably religious. The Soviets have already discovered that religion cannot be legislated out of the Russian soul. I attended the Russian Church last Sunday morning, and the reverence of the laity and crowds that thronged the church deeply impressed me. They told me that frequently the churches in Moscow are packed with thousands outside unable to gain admittance. The demonstration against religion and the coarse caricatures of Christ at Easter and Christmas, reported in American papers, were for the most part the work of boys. . . .

When Woodrow Wilson died, the Archbishop in a certain Russian city held a memorial service. He was rebuked by the authorities. His parishioners resented the rebuke by hitching the horses from his carriage and twenty of them pulled it themselves through the streets. . . . I have seen men and women in front of the church on a Sunday afternoon kissing the walls and laying their hands lovingly on the stones. Such religious fervor cannot be killed by man-made laws.—REV. JAMES I. VANCE, D.D., in *The Christian Work*.



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.

BISHOP LONGLEY'S BOSTON SERMON

To the Editor of *The Living Church*:

IN YOUR ISSUE of September 27th, your Boston correspondent, in reporting a sermon which I preached in Trinity Church, Boston, on September 14th, quotes me as saying:

"If we do not have parochial schools, I do not know how we can supply this need."

This was also the gist of the reports published by the secular newspapers.

I had been speaking of the need of spiritual development of our youth. I said that the public schools, because of the divided condition of Christendom, were unable fully to educate the children committed to their care. Their system of pedagogy was excellent; in the last few years they have been giving careful attention to the physical development of our youth; but that, during the period when the children were in a plastic condition and easily moulded and were forming character, their spiritual development was entirely left out of the system of pedagogy.

I said that there were many opponents of the parochial school, but that I thanked God for the wisdom and vision of those who were unwilling that their children should have merely mental and physical development and that their spiritual side should be neglected.

I said that I did not advocate parochial schools, as that would be impossible with the Christian bodies in America today; that the question of the spiritual development of the children presented a grave problem, which Christian Churches would have to meet.

I also stated that I knew that it would immediately be said that the home and the Church were to do this work, and I presented statistics to show that the home and the Church were not accomplishing the task, and I urged my hearers seriously to consider what was being done in many cities, in the way of weekday Religious Education, so as to be ready to meet the situation when it was presented in their communities.

HARRY S. LONGLEY.

Des Moines, Iowa, October 2.

THE CHURCH IN TOWNS

To the Editor of *The Living Church*:

ONE SHOULD BE GRATEFUL when set right, and I am grateful to your correspondent Mr. Joseph Griswold of Waterford, Conn., for his kindly effort in that direction in *THE LIVING CHURCH* of September 20th.

Perhaps if his letter had not been "condensed" I could understand it better in one or two places: e. g., "Fr. Whitehead seems to prove that in no one diocese your rule fails." I should like to know what rule Mr. Griswold means. What I set out to do was to demonstrate that, in at least one diocese, my own, of Connecticut, the towns should be taken into consideration in any comparison between cities and rural places.

I took my statistics for Connecticut from the *Living Church Annual*. I referred to the 140,000 population of my own city, Bridgeport, only incidentally, that figure being the round numbers of the U. S. Census for 1920. The present estimated population of Bridgeport (if it has any interest for the reading-public) is between 156,000 and 158,000.

As to comparison between Bridgeport and New Haven, while it is true that the latter is commonly regarded as the larger in population, it is perhaps not known to every school-boy that there is question, at least locally, which of the two cities is the greater because of the common inclusion of the "population" of Yale University in estimates of New Haven's population. An average, say, for the past ten years, would, I imagine, show Bridgeport containing more people than New Haven. I gladly yield the point to Mr. Griswold, however, since it seems out of the question to determine the matter precisely. If he wishes to cite figures against me, I shall be glad to learn something.

I will call Bridgeport "a mushroom town" if it will bring any balm to Mr. Griswold's heart. I have lived in Torrington myself, and like it and its people, and when I said it was a

mushroom town I meant to compliment it. It is not so much that as Bridgeport, which, as Mr. Griswold shows, has grown faster than Torrington in the same period.

Mr. Griswold will still have to convince me (if that is what he wants to do) that the main points of my contention are inaccurate. I maintain that towns in general have more Church people in them, by and large, than either cities or rural places. Certainly this is the case in Connecticut. I could have made that point much more obvious than I did by including several other places in my list of "towns." I maintain that (however bad a statistician I may be) it is an error not to include towns in any estimate of numerical ecclesiastical strength when cities and rural places are in question; further, that in most rural places where Protestant Episcopalism has died out, it should be replaced, not revived. Like other persons who maintain the "developed Catholicity" position, I want to make Catholics and not Episcopalians out of populations and I thought it well to raise that point, which is a matter of opinion (in my own case, of conviction), and not affected by the accuracy or inaccuracy of my statistics.

Trinity Rectory,
Bridgeport, Conn.
October 2.

HENRY S. WHITEHEAD.

GERMAN UTTERANCES

To the Editor of *The Living Church*:

RECENTLY LOOKING OVER A COPY of *THE LIVING CHURCH* for August 2d, I saw, on the editorial page, a notice of Mrs. S. N. Watson's new book, *Our Sentry Go*. One sentence caught my eye. Speaking of self-revelation in the German proclamations and posters, it said, "Is there anywhere, we wonder, a complete collection of them? We earnestly hope so . . . for, in these proclamations [Germany] . . . is self-interpreted." I have a book entitled, *Out of their Own Mouths*, the utterances of German rulers, statesmen, savants, publicists, journalists, poets, business men, party leaders, and soldiers, edited by Monroe Smith, LL.D., Professor of Jurisprudence, Columbia University, and published by D. Appleton & Co., in 1918.

The date or name of volume and page is given for each quotation. It is a book that every American should own. Most of it is unbelievable in its brutality and malice.

Cape Charles, Va.,
September 1.

MRS. MALLORY TAYLOR.

AMERICAN CATHEDRAL NORM

To the Editor of *The Living Church*:

THE CANONICAL RELATIONS of an American Cathedral to the Church in any diocese, and to the several parishes and missions thereof, are, in the opinion of the late Bishop of California, identical in form with the legal relations of the District of Columbia to the Federal Government, and to the states and territories.

The opinion that the government of the District of Columbia is adaptable to ecclesiastical organization led to the establishment, in the Diocese of California, of a Cathedral system on that American judicial foundation.

The incorporation in American Cathedral organizations of that form of civil government would seem to make them germane to American society.

San Francisco,
September 1.

WILLIAM M. BOURS.

REPRESENTATIONS OF ST. CUTHBERT

To the Editor of *The Living Church*:

THE CHURCH OF THE GOOD SHEPHERD, at Momence, Illinois, has a statue of St. Cuthbert sculptured in wood by Alois Lang, brother of the famous Passion Play actor.

I would be very grateful for information as to where in the United States statues, windows, or any other shrines of St. Cuthbert are located.

1911 I St.
Washington, D. C.

CUTHBERT LEE.

A SINCERE APPRECIATION

To the Editor of *The Living Church*:

AFTER FORTY-ONE YEARS," your splendid and scholarly editorial of September 27th, was much too fine to pass to the pages of things forgotten, sans a second reading and a word of appreciation. Your labor is supported by the weight of history on one hand and the oscillation of logic on the other. The difficult task of thinking right and of writing sensibly magnify the effort you negotiated, even from the very exordium of your thesis, unto the last word of the last paragraph, which terminated most fittingly with the *cachet* of a "classic among us." In face of much loose talk and an unpardonable attitude of disloyalty now evident in certain quarters, it is to voice the approval of all loyal Anglicans that I venture to suggest that your editorial, and the *Terminus Ad Quem* of Father Hall, of date contemporary with the above, would find a national welcome if presented in tract form for penny distribution.

After all, what is this pro-Roman noise all about?

Does Rome have anything—the least thing—to offer that we stand in need of or that would make us more Catholic?

Rome has seven sacraments, but every one has been terribly mutilated or shattered or subjected to limitations altogether unknown to the ancient Church.

We have seven sacraments, each of which is safeguarded only by the undefiled witness of the Catholic (not Papal) Church and the "faith which was once delivered unto the saints."

Roman Catholicism is alien on these shores; whereas, the Episcopal Church is to us and our children what she has been to our fathers and forefathers—the Church of the living God, planted on the soil of our true native land by those whose memory we revere for all that appears best in true Americanism and hallowed Christianity.

Romanism is purely exclusive; Anglicanism is altogether inclusive.

Romanism—but what is the use? Greater minds than mine have wrestled these problems in a manner far more edifying than I am able to emulate.

"If we have men among us who **CURIOSLY** mimic things Latin, we only smile; we don't trouble to argue with them." Fine!

"Were I the last priest left in our Communion, I could not go to Rome"; and "Anglo-Catholicism will never surrender itself in faith and morals to an autocracy which our Church has resisted **SUCCESSFULLY** since the Sixteenth Century." Who can witness such loyalty and not be fired with burning zeal?

In the words of Holofernes, "this is not generous" if one should not be found good enough to warn the Pope of impending distress the instant "His Holiness" opens his boarding house to any of our apostate brethren. Surely, if they are not trustworthy enough to be loyal to the voice of the Holy Spirit, they could in no wise be expected to obey a fiat only of human limitation.

Rome may have some good points, perhaps! Yes, one good thing that I am able to discover in Romanism that would be well for a few of our clergy to imitate—those who love to mimic Rome—is the undivided loyalty of the Papist priest towards the Church that nourishes his soul with her spiritual life and sustains his body with bread and butter, at the expense of loyal, self-sacrificing laymen.

Just a whispered prayer of thanksgiving that God has given us priests such as Hall, Robertson, van Allen, and their brothers in common, all others of their kind—scholars, priests, patriots, and confessors.

Cedar Rapids, Iowa.

QUINTER KEPHART.

A LETTER TO THE PARISH CLERGY

To the Editor of *The Living Church*:

AS A PRIEST WHOSE CURE lies in a college town and whose church is one attended by the students, I should like to point out a very desirable bit of pastoral work to the clergy whose young people are away at school.

It is, I believe, the frequent and general cry of those who may be classed as "student pastors" that the home clergy do not follow their young people when they go away, more especially to begin their freshman work. Because of this neglect we often find ourselves at a loss for a point of contact, when a friendly word would greatly help in getting hold of these men and women when they first show up. Judging from my own experience of the present opening term, there is, to all intents and purposes, practically no sense of responsibility on the part of those from whose parishes the lads have come. The other day I received from the local university the list of Church students, *only one of whom* has been introduced to me by letter or otherwise. For the rest I must poke around and find out by dint of tedious tactfulness what sort of boys they are and

what their interests may be, so far as the Church and re are concerned.

How, for instance, is one to know that John Jones is t ing of the priesthood; that Henry Smith has served at tl tar for years and has been very careful about his confess that William Brown has not been taking his religion very ously and needs some special attention; or perhaps that uel Balaam has been making a very considerable ass of hi of late and needs drastic treatment. These, and countless facts which would be of the greatest value to a pastor whose care these chaps will come almost exclusively for eral years, could be best and properly pointed out by other than the clergy from the home parish. If the sou the students absent from your parishes mean anything to write the student pastors whose churches they attend and such information as you yourself would welcome under like ditions. This will require time, I fully know, but not on your part than on ours, and I am quite sure tha mutual expenditure of concern and time would be quite w and productive of wholesome results.

St. Mary's Rectory,
Northfield, Vermont.
October 2.

EDWARD NASON MCKINIE

THE TERMINUS AD QUEM OF THE OXFORD MOVEMENT

To the Editor of *The Living Church*:

THE REV. CHARLES M. HALL has ably discussed the ject of the *Terminus ad Quem* of the Oxford Move in your issue of September 27th. It is entirely fair reference to any great movement, to ask, Whither does movement tend? And a satisfactory answer has never given, either by the old "Evangelicals" or by the new "ernists." But the question was answered for the Catho ival by Dr. Richard F. Littledale as long ago as 1868. *terminus ad quem* is "the restoration or the full acknowl ment in the Church of England of every doctrine and usage common to the Greek and Latin Churches before schism, and still retained by each." This admirable defin occurs in his trenchant essay on the First Report of the R Commission (*The Church and the World*, 1868).

It will be observed that, when any body of men divid self into two parts, and those parts have little in con with each other afterwards, such customs as are commo them both after a long lapse of time are to be presume be a part of the practice which prevailed before the divi Applying this principle to the present case, we find ours nearing the standards of the early Church.

May I be pardoned for adding that I considered this v matter a quarter of a century ago, when Bishop Grafton a me to write papers for *The American Churchman*?

Portland, Oregon.

RICHARD H. THORNTON

LOCKED CHURCHES

To the Editor of *The Living Church*:

MAY I CRAVE a little space in your valuable magazin ask how long has it been the practice of the Amer Church to allow some of her churches to keep doors locked and bolted throughout the week and only op for Morning and Evening Prayer on Sundays?

I recently spent several weeks in New York City and much pleasure in visiting between thirty and forty of churches, but was so disappointed to find many of them cl and hanging over the locked doors of such beautiful ed as St. Luke's, Ascension, All Angels', Incarnation, St. Andr and Trinity Chapel, in fancy it seemed as though there large signs which read "Church closed until Sunday,"— weekday devotions wanted here," etc.

I sincerely hope that the day will come soon when Church will adopt some general law providing for the kee open between certain hours of *all* churches and chapels, en aging private devotions during the week, and by so doing, as many of our Catholic minded communicants from u Roman churches for their devotions, instead of their own.

Detroit, Mich.,
September 30.

EARL UPTON

WHEN THE BLESSED Comforter fills the heart of a belie He feasts the soul with such peace and joy in God as to out the remembrance of everything that we called peace joy before. This may seem strong language, but those have felt the throb of love and gladness which accomp the abiding fullness of the Holy Spirit, can testify to its rectness.—*Thomas Cook*.

Church Kalendar



OCTOBER

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 21-23—Synod of the Province of the Southwest, El Paso, Texas.

October 22—Convention, Diocese of Mississippi.

October 28—Synod of the Province of New England, Worcester, Mass.

APPOINTMENTS ACCEPTED

BACON, Rev. FRANCIS M., of the Church of St. John Baptist, Big Piney, Wyoming; to Christ Church, Superior, Wyoming.

CLAIBORNE, Rev. R. R., rector of St. James' Church, Marietta, Ga.; to be rector of Christ Church, Concord, Ark.

CUSTARD, Rev. S. F., curate at the Pro-Cathedral Church of the Nativity, Bethlehem, Pa.; to be rector of Grace Church, Allentown, Pa., November 1st.

HORTON, Rev. THOMAS, rector of St. Mark's Church, Waterloo, Iowa; to be rector of St. John's Church, Clinton, Iowa.

MALLETT, Rev. J. R., rector of St. John's Church, Wilmington, N. C.; to be associate dean of Trinity Cathedral, Cleveland, Ohio.

MCCLELLAN, Rev. CLARENCE STUART, JR., rector of St. Andrew's Church, Canton, N. C.; to be rector of Calvary Church, Fletcher, N. C., October 24th.

MOORE, Rev. EVERETT A., rector of Trinity Church, Tiffin, Ohio; to be rector of Trinity Church, Lincoln, Ill., in succession to Bishop White.

RUTLEDGE, Rev. BEECHER H. M.; to be curate at St. Stephen's Church, Olean, N. Y., with address at Ashton Parish House.

THOMPSON, Rev. WALLACE, curate at St. Paul's Cathedral, Buffalo, N. Y.; to be rector of St. John's Church, Mount Morris, N. Y.

WALLACE, Rev. LESLIE F., vicar of St. Andrew's Church, Ayer, Mass.; to be assistant at All Saints' Church, Providence, R. I.

WEST, Rev. SAMUEL E., rector of St. Peter's Church, Sheridan, Wyo.; to be Canon of St. Matthew's Cathedral, Laramie, Wyo., student pastor for Church students in the University of Wyoming, and chaplain to Ivinson Hall, to Sherwood Hall, and to the Cathedral Home for Children, with address at 718 Thoraburg St., Laramie, Wyo.

NEW ADDRESSES

CARSWELL, Rev. ALBERT; from Madera, Calif., to 1314 Divisadero St., Fresno, Calif.

KOLKEBECK, Rev. ALFRED D.; from LaSalle, Ill., to 1051 Ardmore Ave., Chicago, Ill.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY—D.D. upon the Rt. Rev. FREDERICK B. HOWDEN, D.D., Bishop of New Mexico, upon the Rt. Rev. HERBERT SHIPMAN, D.D., Suffragan Bishop of New York, and upon the Rt. Rev. ROBERT H. MIZE, D.D., Bishop of Salina.

ORDINATIONS

PRIEST

HAITI—On September 21, 1924, the Sunday after Ember Week, being also the festival of St. Matthew, the Rt. Rev. H. R. CARSON, D.D., Bishop of Haiti, ordained to the priesthood the Rev. ETIENNE VICTOR LOUIS GILLES, at Saint-Marc, Haiti.

The Preface to the Ordinal was publicly read by the Rev. Edouard C. Jones and the Bishop preached. Archdeacon Albert R. Llwyd presented the candidate. There were also present, joining in the laying-on of hands, the Rev. Léon Jones and the Rev. Elie Octave Najac. A large congregation was in attendance and displayed the liveliest interest in the service, pos-

sibly the first of its kind to take place in their community. The Rev. Mr. Gilles will continue his ministrations at Saint-Marc. He was ordained deacon by Bishop Morris, in June, 1921.

DIED

BLISS—Entered into rest Sunday morning September 7, 1924, in her seventy-eighth year, DORA WATKINS BLISS, widow of the late Robert Lewis Bliss, who for forty-two years was senior warden of Trinity Church, Florence, Ala.

The following children survive her, all being with her when the end came: Mrs. George P. Jones, Mrs. Robert M. Martin, Miss Bessie W. Bliss, of Florence, and Theodore Dean Bliss, of Uniontown, Pa.

"The Eternal God is thy refuge, and underneath are the everlasting Arms."

BOGGS—Entered into life eternal September 27, 1924, HANNAH GARRISON, wife of the late George Brenton Boggs, and daughter of the Hon. J. S. and Frances Garrison Thompson.

CHAMBERLAINE—Died at Summit, N. J., October 4, 1924, in the seventy-first year of his age, after a lingering illness, the Rev. HENRY CHAMBERLAINE, first rector of St. Matthew's Church, West 84th St., New York City. The interment was in St. Mark's Churchyard, Aikin, Cecil County, Maryland.

GUY—Entered into life eternal at dawn, September 6, 1924, SARAH OYLER GUY, a faithful communicant of the Church of our Saviour, Mechanicsburgh, Ohio.

May light perpetual shine upon her.

MORSS—Entered into life eternal at her home near Reisterstown, Md., on September 18, 1924, FANNIE MCCAUSLAND MORSS, daughter of the late Rev. Jacob B. and Mary Ann Southgate Morss, and grand-daughter of the late John Southgate, of Norfolk, Va.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

MEMORIAL

Mary Pauline Stevens

In loving memory of our only daughter, MARY PAULINE STEVENS, who was called to the Paradise of God on October 17, 1918 at Buffalo, N. Y.

"In the companionship of saints, in the presence of Christ, in the ample folds of Thy great love."

Adelbert Hayes Harrington

In loving memory of ADELBERT HAYES HARRINGTON, priest, October 23, 1921, and his only daughter, BERTHA ELIZABETH, October 18, 1920.

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OF

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No single advertisement inserted in this department for less than \$1.00.

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

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

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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

WANTED: CHURCHWOMAN TO HELP with housework and care of children in clergyman's family in South Dakota, in exchange for good home and small remuneration. Address F-283, care LIVING CHURCH, Milwaukee Wis.

POSITIONS WANTED

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A MARRIED PRIEST, AGE 36, WITH small family, seeks field of work. Mission field in South or Southwest 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.

RECTOR IN MIDDLE-WEST SEEKS PARISH farther east, in or near industrial center. References and details upon request. Address G-284, 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.

EDUCATED, EXPERIENCED, BUSINESS woman desires responsible position as Institutional Matron. Or would consider private family where a dependable person is needed. Address: MRS. DRUMMOND, 513 Dempster Street, Evanston, Ill.

LADY, EXPERIENCED IN SIMILAR work, will assist in light household duties and care and training of children. Only small salary required. Address M-274, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER EXPERIENCED with mixed or male choirs desires change from present position. Englishman, would combine secretarial work or similar duties. Address, R-282 care LIVING CHURCH, Milwaukee, Wis.

WANTED—CHANGE OF POSITION BY organist and choirmaster now holding important post. Cathedral trained. Organ recitalist and expert trainer or 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.

WARNING

PORTT—Caution is advised in dealing with blind man by the name of WILLIAM PORTT. Information can be furnished by the Rev. CHESTER HILL, Kingman, Kansas.

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.

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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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CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. **THE SISTERS OF ST. JOHN THE DIVINE**, 28 Major Street, Toronto, Canada.

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PARISH AND CHURCH

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

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

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FINANCIAL

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Your help is asked because greatly needed in aid of the construction of three stone chapels and two stone workers' homes.

Good lumber is high and scarce, while stone abounds everywhere in the mountains, and, when combined with metal roofs, largely reduces life and property risks, and greatly minimizes insurance and upkeep expenses.

There is great need of constructive activity in helping to mould the character of the people of this great region.

Questions answered and information gladly given.

ARCHDEACON F. W. NEVE,
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Terms moderate. Estimates given on application

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MISCELLANEOUS

THE CHURCH OF THE TRANSFIGURATION, Ironwood, Michigan, is in the market for a small used pipe organ in good condition. Write the rector, giving full particulars.

HEALTH RESORT

ST. 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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SOUTHLAND, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by **SOUTHERN CHURCH WOMEN.**

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KERN INN: ACCOMMODATIONS OF A first class hotel at about 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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Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4
Daily Services: 7:30 and 10:00 A.M.;
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Madison Avenue, and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M.; 4 P.M.
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46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communion
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong
Daily Mass at 7:00 A.M. and Thursday at 8
Friday, Evensong and Intercessions at 8

Gethsemane Church, Minneapolis, Minn.

4th Ave. So., at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45
Wednesdays, Thursdays, and Holy Days

INFORMATION BUREAU



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

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supply equipment, etc., new or used. Dry goods, any classes of merchandise can also be seen by samples or illustrations through this bureau.

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

BOOKS RECEIVED

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

D. Appleton & Co. New York, N. Y.
Cargoes for Crusades. By Grant Overton

Christopher Publishing House. Boston, Mass.

Afoot and Alone; From Washington, D. C. to San Francisco. By Minnie Hill
Price \$3. net.

Garden of Song. By Lynas Clude Seal.
\$1.50 net.

The Autobiography of Mary Jane. Price net.

The Parliament of Birds: and Other Poems. By Elise Emmons. Price \$1.50 net.

Thomas Y. Crowell Co. 426-428 W. Broadway, New York, N. Y.

The Arab at Home. By Paul W. Harn. M.D. Price \$3.50 net, postage extra.
Beacon Lights of Science. A Survey of man Achievement from the Earliest Recorded Times. By Theo. F. Van Wag. Price \$3. net, postage extra.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

Behind the Scenes in Politics. Anonymous

Lothrop, Lee & Shepard Co. 275 Congress Ave., Boston, Mass.

Robin Hollow. By Edna A. Brown. Illustrated by John Goss. Price \$1.75.

Catholicism and Sound Learning Discussed at Church Congress

Dean Inge's Pamphlet Criticized— Objective of C. E. M. S.—Death of Dean Blenkin

The Living Church News Bureau }
London, Sept. 26, 1924 }

AMONG THE MANY MEETINGS AT NEXT week's Church Congress at Oxford, that of the English Church Union in the Masonic Hall on Monday afternoon is of unusual importance, because it will press home in what should be the very heart of Catholicism and Sound Learning, which is the subject of the discussion, the work of the Literature Committee of the Union. In a previous letter I gave some details of this new departure of the E. C. U. There is a fine list of speakers, which includes Dr. Darwell Stone, Professor C. H. Turner, and Dr. Charles Harris. They will have to be brief, for I note that the meeting is to be confined to one hour, in order that members may be free for the functions of the evening.

DEAN INGE'S PAMPHLET CRITICIZED

Canon Peter Green, of Manchester, in the current issue of the *Church Times*, deals forcibly with the Dean of St. Paul's amazing pamphlet, *Liberalism in Religion*, and the extracts that are quoted therefrom abundantly justify the Canon's assertion that, in both matter and manner, the pamphlet is an affront to the Church in which Dr. Inge holds high position. Catholics will be moved more to pity than to anger by Dean Inge's contemptuous references to all who hold the orthodox Faith.

Canon Green concludes his criticism of the pamphlet with: "I can only recommend the editor of the series, and Dr. Inge, to withdraw the tract from circulation. In every way it is utterly unworthy of him." And the pity of it is that the Dean is the author of another tract, *Personal Religion and the Life of Devotion*, which has helped so many thousands whom his latest tract will hurt and offend.

OBJECTIVE OF C. E. M. S.

An interesting discussion on the work of the Church, with particular reference to the Church of England Men's Society, took place at the annual conference of the Ripon Diocesan Union of the C. E. M. S., held at Harrogate last week.

According to the report which was read by the secretary, it would appear that there is a difficulty in extending the work of the C. E. M. S. in the diocese, partly due to a feeling that the Society lacks an objective.

Commenting upon this, the Bishop of Ripon remarked that ever since the Society started he had heard things said about its lack of objective. People said that all it did was to reaffirm the general principles of Christianity. It was perfectly true, no doubt, that in its formula there had been put down simply the normal Christian duties of prayer, communion, and work, but that sort of criticism did not take one very far. Anyone who knew anything about the English people would feel that the Englishman liked to keep out of sight, if possible, especially when he was feeling religious, and for that reason his religion

was rather apt to be inoperative and unprogressive. Nothing could be of more value to a party of English people than some society which frankly recognized them as Christians, and nothing else, and attempted to bring them all together to follow the rules of Christian life. He did not think it could be denied that at present there was an extraordinary lack of knowledge as to what Christianity was. There was a great deal of talk about the Bible, but, to a large extent, people preferred talking about it to reading it, and a lot of people who wrote about it to the newspapers did not know what was inside. Defective teaching in schools, and one or two other things, had helped to produce this result, but he felt very strongly that the British public, although adhering to Bible Christianity, did not know very much about what was in the Bible. The same was true about the Creed. He did not think that people as a whole knew what the Church of England professed. They ought to know, and this was where the C. E. M. S. could help greatly. If people would set themselves to see how they could work and help, they might get a more intelligent view of what Christianity meant into the public mind. Of course, it would take an enormous time. A society like the C. E. M. S. could not be said rightly to be unnecessary or wasteful.

DEATH OF DEAN BLENKIN

After a brief illness, the death took place at the Deanery, St. Albans, last Wednesday morning, of the Very Rev. G. W. Blenkin, dean and rector of St. Albans. The Dean, who was in his sixty-fourth year, was educated at Harrow and at Trinity College, Cambridge, of which he became Exhibitioner in 1880, Scholar in 1882, and Fellow and Junior Dean in 1889. He was ordained priest in 1887, and was Chaplain of Emmanuel College until 1890, and from 1891 to 1899 was Chaplain of Trinity College. Among other offices he held were those of Examining Chaplain to the late Bishop of Lincoln and Prebendary of Lincoln Cathedral. After holding the vicarages of Brading, in the Isle of Wight, and Hitchin, in Hertfordshire, he was appointed examining chaplain to the late Bishop of St. Albans, Dr. Edgar Jacob, towards the end of 1913. He was collated and inducted as rector of St. Albans Cathedral and Abbey Church in November, 1914, and at the same time was invested and installed as Dean.

With exceptional organizing abilities, Dr. Blenkin was a typical parish priest who did much to render the services at the Cathedral as far as possible in keeping with the wishes of those who attended them, whilst his kindly ministrations among his parishioners were greatly valued. With a heart full of sympathy, he was always a welcome and comforting visitor to the sick and distressed, and his inborn gift of humor made him a popular public speaker. Between the Dean and the present Bishop of St. Albans, Dr. Furse, the most cordial relations existed; indeed, they had many characteristics in common. A keen educationalist, Dr. Blenkin was chairman of the Governors of St. Albans School, and vice-chairman of the council of the St. Albans High School for Girls.

A CONFERENCE OF RELIGIONS

A remarkable gathering is now meeting in London to hear expounded the old and living religions that are still a vital force within the Empire. Day after day, in the large hall under the tower of the Imperial Institute, Kensington, peoples of many races assemble to hear the story of their own faith, and learn something of the religious beliefs of others. The School of Oriental Studies and the Sociological Society are the initiators of this conference, which, despite the conflicting creeds and dogmas expounded, is absolutely non-controversial.

Those taking part in the Conference come from all parts of the Empire and outside of it, many wearing the picturesque garb of their office, and for more than a week the Imperial Institute has become almost a shrine for Hindus, Mohammedans, Buddhists, Confucians, and adherents of such primitive religions as those of the Maoris, the Bantus, and the East and West Africans. The vivid hues of the East are conspicuous among the audience also—especially the women, radiant in their head-dresses and silken shawls. But here are many Englishmen and Englishwomen also—people who have lived out East and found the lure of these old religions engaging. Several of the chairmen at the various sessions are English; and in the section dealing with the psychology and sociology of religion, Sir Francis Younghusband speaks as a traveler, and Professor J. Arthur Thomson as biologist.

Of the religions represented at the Conference, Hinduism numbers 217,000,000 adherents, and Islam, second only to Hinduism of the Oriental religions within the Empire, is acknowledged by 67,000,000 in India alone. Islam was expounded by His Holiness the Khalifat al Massaih, head of the movement in the Punjab, and by the Sheikh Kadhim Dojaily, of Bagdad. Archdeacon Williams has come from New Zealand to describe the Maori beliefs, and Mr. St. Barbe Baker from Kenya Colony to expound those of the East African tribes.

GEORGE PARSONS.

INTERDENOMINATIONAL SERVICES

ON WEDNESDAY, October 8th, Trinity Church, Pittsburgh, Pa., began a series of interdenominational services, which are to be held every Wednesday at noon. At these services quite a number of schools of religious thought are to be represented. Among the preachers for future services are Presbyterians, United Presbyterians, Methodists, Lutherans, German Evangelicals, and Disciples, the Church representative being the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese.

These meetings will continue up to Advent, when the daily noon-tide Advent services will be held, as they were last year.

CROWDING AND OVERCROWDING

REPORTS of overcrowded schools never cease coming from our missionaries. St. Lioba's, Wuhu, over-full with forty girls in residence. St. Paul's, Anking, St. James', Wuhu, St. John's, Kiukiang—all tell the same story, record-breaking enrollment, uncomfortably and inconveniently, when not dangerously, crowded quarters, and, worst of all, dozens of applicants turned away.

England Supports Peaceful Arbitration at Geneva

The Treatment of Minorities—International Peace Congress—Italian Politics

The Living Church European Bureau }
London, Eng., Sept. 26, 1924 }

I MENTIONED IN MY LAST LETTER THE Assembly of the League of Nations. It was chiefly memorable for a speech by the English Premier, Mr. Ramsay Macdonald, on the question of disarmament. Last year the third Commission drew up a draft treaty of mutual assistance. This meant the creation of a pact among all nations, or among groups of nations, whereby all agreed to reduce their armaments; but, if one nation were attacked, the others, who had signed the pact, would at once come to her aid. During the past year the draft has been considered by the governments and the British government ended by condemning the treaty altogether.

Naturally great interest was taken in Mr. Macdonald's speech, for not only did he give his reasons for the rejection of the treaty, but stated constructive proposals for the reduction of armaments. He said that he was utterly opposed to the idea of military pacts. In them lay the grain of mustard seed which would bring Europe back to the state of 1914. An obligation based on fear could not be undertaken by the British government. Instead of this, he put forward constructive proposals. Firstly, steps should be taken to include the United States, Germany, and Russia in the League. He then went on to ask for an extension of the principles of arbitration. The arbitration clause should be examined, extended, and defined. And let the League prepare for a great world conference on disarmament in a year's time, which would be held in Europe and under the leadership of the League.

Mr. Macdonald's speech cut away the basis of military guarantees and turned the search for disarmament towards arbitration. In this he stated a view opposed to that of most of the European governments, but one which is, I believe, in accordance with American sentiment.

M. Herriot would not go so far as Mr. Macdonald. The Frenchman pledged his country to support any conference upon the subject of world-disarmament. But he did not feel that arbitration was sufficient security. History proved that those nations which supported agreements most faithfully often suffered the worst aggression. France's policy was to back arbitration by force, to make right might, and might right, to make the just mighty, the mighty just.

In the debate that followed Czecho-Slovakia and Belgium supported France; Holland and Denmark, England. It has been at least a gain that the extension of the principle of arbitration has been recognized by all parties, and that war is now spoken of as a crime.

It was not long ago that Denmark was going to abolish her navy and army, with the exception of a small police force. But it has since been pointed out that this has not reached further than the proposal stage, and the question is to be fought out at a general election. The principle is not altogether popular in

Denmark. Although she is a tiny state, and even if she had an army could do little to defend herself against a large state like Germany, she is closely bound up with the fortunes of her two Scandinavian neighbors, Norway and Sweden, and the three together might present a formidable force to the invader. I am informed that Denmark's proposal to disarm has not been well received in these two countries. I mention this *en passant* to show the difficulties of disarmament.

THE TREATMENT OF MINORITIES

During the second week of the Assembly there was much discussion upon the subject of the proper treatment of minorities. It was stated that there were as many people as 30,000,000 living in countries not their own. We may be certain that none of these will be any too happy. There are Hungarians living in Roumania, Austrians in Italy, Germans in Czecho-Slovakia and Poland, Bulgars in Jugo-Slavia, and each party and country has its own little axe to grind. The question of the Hungarian minorities was particularly to the fore. Count Apponyi said that the sole point was whether the clauses in the various treaties safeguarding the rights of these peoples had been carried out or not. Hungary had lost more than three million Magyar subjects, representatives of an ancient and honorable Hungarian culture. If they were to ignore legitimate complaints they would allow a dangerous spirit to germinate, and there would grow up a disbelief in justice. He proposed that a complete list should be made of complaints, and these should be considered as having been submitted to the Council through the mere fact of their presentation. The Council should not have the power to refuse to examine them in detail, but should pass them on to the Permanent Court for its opinion. The Belgian, M. Hymans, explained how difficult this minority work was and said that in many cases the situation was alleviated by unofficial mediation. Another Hungarian also spoke, Count Bethlen, the Prime Minister, who thanked the League for the great work that it had done for his country. I have criticized the League a great deal, but I consider nevertheless that its greatest achievements hitherto have been the setting on their feet again of Austria and Hungary.

Other matters discussed at Geneva were health, and the relief of peoples overcome by disasters such as earthquakes. It is an undoubted fact that much good work has been done. At the same time it must be realized that the League is not a Christian body, that such an organization must always be at the mercy of international wirepullers and, at the same time, is liable to the domination of one nation stronger than the rest, or of some undesirable interest. Further, there are great nations outside of it. The question of Germany's admission to the League is still doubtful. There seems to be a feeling that even if asked she might not be willing to come in. Her policy is to ride the high horse at the moment.

INTERNATIONAL PEACE CONGRESS

An international Peace Congress has taken place in London. The prime

mover was M. Marc Saignier, who was famous at one time for his *Sillon* movement (the movement of the future which was eventually suppressed by French ecclesiastical authorities. It is interesting to note that the Congress was inaugurated with a Roman Catholic speaker, of course, included people of all religious denominations. The Pope sent a blessing. The precise significance of this it is not very easy to understand. The movers of the Congress made a deal of it, but the *Tablet*, the leading Roman Catholic organ in Great Britain, minimized its importance. It pointed out that the Pope was, as is every Christian in duty bound, compelled to further and bless any Christian effort that would bring peace. At the same time righteousness and justice must come first. Many of the promoters of the Congress were merely the old "peace-at-any-price" gang who had posed as conscientious objectors during the war and who spared no effort to wreck the peace cause. If the Pope therefore sent a general blessing, it would not necessarily mean that he wished to take under his protection that particular congress.

A similar congress took place at Baden on the Grand Duchy of Baden last year. The net result of that congress was that Doctor Förster, the German Roman Catholic delegate, was banished from Germany. I had the experience last year of listening to M. Saignier give an address. I was not very much surprised to learn two or three days later that he and his party had not secured a single seat in the Chamber. His address consisted of abuse of his opponent and the non-fulfillment of their promises and a string of pious platitudes for an hour concerning peace. Of his sincerity I have no doubt, but of his tactical ability to carry anything out I have grave doubts. A Parisian slum-priest described him to me as a *bon enfant gâté qui n'a jamais du gagner sa vie*. The Economic Commission of the League recommended a universal eight-hour day but mentioned nothing of the fact that in Germany a new ten-hour day had been introduced. The Political Commission recommended that the League of Nations should take steps to bring about universal disarmament.

ITALIAN POLITICS

The Pope in an address given to a group of Roman Catholic Italian students on September 8th, said that politics were not the business of Catholic action, but that Catholics must know how to make best use of politics. It was said that any reason of public good sufficed to justify coalition in an evil. That was false. Such an operation could only be justified by an unavoidable necessity to avoid a greater evil. The collaboration of Catholics with Socialists was cited, but there was a fusion of thought due to inability to distinguish quite different conditions. It was one thing to find a party that had already attained power, it was another to open the way to power for that party and put into its hands all future possibilities. Then, it was hateful when good Catholics quarrelled among themselves. Why should a Catholic be forced or himself forced in the name of Catholic interests to give his allegiance when the program was one of deconfessionation?

In the comments of this speech there were persons that supported the Fascist government took it to condemn the alliance of the Roman Catholic political parties with the Socialists, while opponents of

present régime took it to mean that the Holy Father was condemning Fascisti violence. The *Osservatore Romano*, the official Vatican organ, pointed out that the speech must not be taken in any political sense. It merely urged Roman Catholic young men to seek good and eschew evil.

AN ORTHODOX JOURNAL

Professor Ovchinikoff, formerly rector of Kazan University, now a refugee, has been the leading spirit in promoting a new journal to be published in Berlin, to defend the interests of the Orthodox Church. It is to be called *Viestnik Pravoslavia* or the "Messenger of Orthodoxy." Although founded particularly to combat the heresies of the "Living Church," it will not be reactionary, but will open its pages for the discussion of those reforms which are advocated by many members of the Orthodox Church. The venture deserves every success.

At Berlin on August 25th Bishop Tikhon of Berlin received back into the Russian Church the priest Dobriansky and the deacon Krastoumoff, two members of the mission dispatched from Russia by the so-called "Synod" under Bishop Nikolai.

SIR HENRY LUNN

Sir Henry Lunn, editor of the *Review of the Churches*, and president of the Mürren Conferences on the Lambeth Appeal to all Christian people, of which I wrote in my last letter, is leaving England at the end of October to visit the United States. His visit is preceded by strong letters of commendation from Bishop Talbot, the late Bishop of Winchester, and the present Bishop of that see, Dr. Woods. Sir Henry hopes to address meetings on the movement towards Unity in New York, November 3d, in Boston, November 10th, and Chicago November 17th. On Armistice Day he is very appropriately addressing a meeting of the World Alliance for Promoting International Friendship through the Churches at Buffalo. The whole of his life has been devoted to the sacred cause of Reunion. He founded the Grindelwald Conferences which first met in 1892. In 1895 he went to Rome with an address to Pope Leo XIII in reply to the Bull *Ad Anglos*, signed by a number of ecclesiastics.

Sir Henry claims to be a child of both Oxford movements, the Tractarian and the Wesleyan. While a confirmed and communicating member of *Ecclesia Anglicana* and a strong sacramentalist, he is also a Wesleyan, taking up John Wesley's own position that it is possible to remain inside the Church of England and at the same time be a Methodist. He is an able writer and speaker, and much interested in mysticism and the retreat movement. In view of the recent happenings of the Mürren conference and the Archbishop of Upsala's actions on which I commented last week, American Churchmen will doubtless look forward to Sir Henry Lunn's visit with eagerness.

C. H. PALMER.

ONE OF OUR FIRST missionaries in the Philippines was a Mrs. Kelly, who taught the native people to greet her with, "Good morning, Mrs. Kelly." And so amenable are those people to missionary work, and so deep an impression did she make, that, to this day, you may meet, away up on some mountain trail, a fierce-looking chief, unclad, armed with weapons, who will greet you in the friendliest fashion with, "Good morning, Mrs. Kelly."

Boston Parish will Try to Reach Students

Massachusetts' Clerical Association —Boys' Activities—Logan Herbert Roots Fellowship

The Living Church News Bureau
Boston, Oct. 13, 1924

THE REV. WILLIAM E. GARDNER, D.D., who recently accepted his call to become rector of the Church of the Messiah, will assume his work in November.

In speaking of his new work in Boston, Dr. Gardner said:

"I want to make the Church of the Messiah a place that proclaims religious certainty, a place that declares God and the unseen world as the results of experience, a place that declares the Church as capable of representing that experience.

"Bishop Slattery, with the vestry and a committee of the Diocese, hopes the Church will make a new appeal to the vast neighborhood with hundreds of new apartment houses, and many educational institutions, among them being Simmons College, the Conservatory of Music, and the Dental Schools of Harvard University and of Tufts College. Of the 63,000 students enrolled in these schools, 7,000 are living in the immediate neighborhood of the church.

"I am deeply interested in these students, because for ten years as National Educational Secretary, I have studied the influence of the various religious Communions in schools and colleges, and I believe that the Episcopal Church can become a center and power in student life. Religious questions and controversies of today will be answered tomorrow by the boys and girls who now make up the vast student body of our schools and colleges, universities, schools of science and art. They are the ones who will bring an increase of tolerance to all religious discussions. These young people in their student gatherings show a crusader's interest in international good will, better fraternal relationships and a frank acceptance of all that science and industrial achievements offer for dispelling fears and increasing man's leisure, pleasure, and power. With these aims the students judge religion by the products, and they seek the Churches which affirm that science and modern social life are filled with religious significance.

"While I shall maintain at the Church of the Messiah the religious services of the Episcopal Church, which are aids to living that have stood long tests, I shall hope to add other services and conferences, with lectures by prominent men and women, that thereby we may win the interest of many who, while having doubts, are deeply interested in religion and are seeking clearer knowledge and tangible help in their efforts to enlarge their spiritual lives.

"I hope the Church of the Messiah will commend itself to the entire neighborhood as a place that offers constructive thinking on the life and principles of Jesus Christ as the saving force in our modern, common, daily life."

MASSACHUSETTS CLERICAL ASSOCIATION

The first meeting of the Massachusetts Clerical Association will be held tomorrow at St. Mark's School, Southboro. Bishops Lawrence, Slattery, and Babcock will be the speakers. Bishop Slattery will speak on Our Responsibility for the Lost Sheep, and Bishop Babcock will tell of Summer Experiences. Bishop Headlam, of Gloucester, England, will give the address before the Association on December 1st.

BOYS' ACTIVITIES

To correlate the boys' activities in the Diocese, a Boys' Work Department, consisting of a committee composed of workers in the various fields, has been formed. National organizations such as the Order of Sir Galahad, Knights of King Arthur, and the Junior Brotherhood of St. Andrew, as well as local organizations, will come under the department's guidance. Bishop Slattery is chairman of the committee. Other members of the committee are Archdeacon E. J. Dennen, the Rev. M. E. Peabody, of Grace Church, Lawrence; the Rev. A. O. Phinney, of Trinity Church, Boston; the Rev. Richard Preston, of St. Stephen's Church, Lynn; the Rev. John Groton, of Grace Church, New Bedford; and the following laymen: A. E. Casgrain, of North Attleboro; Elliott B. Robinson, of Brookline; and George B. Baker, of Chestnut Hill.

LOGAN HERBERT ROOTS FELLOWSHIP

The first recipient of the \$1,000 annual fellowship, known as the Logan Herbert Roots Fellowship, has entered the Episcopal Theological School of Cambridge. In speaking to the representative of THE LIVING CHURCH, the Rev. James Thayer Addison, of the faculty, said:

"The Rev. James J. Tsang, of Wuchang, China, has just arrived in our busy midst. He was graduated fifteen years ago from the Divinity School of Boone University, and since then has been a priest in our Church in China. For the past three years he has rendered distinguished service as editor of *The Chinese Churchman*. He was selected by Bishop Roots as the first man from China to hold the new Roots Fellowship at our school. He will be doing advanced work in Theology here under Dr. Drown for the coming year. The Logan Herbert Roots Fellowship was established by our new endowment, and provides \$1,000 annually for advanced students from foreign lands. I should be glad to have the Church public know about our fellowship and about the man who is to hold it this year."

GENERAL NEWS NOTES

Miss Blanche M. Berry has recently succeeded Mrs. Mary P. Donnell as parish worker in East and South Boston under the Episcopal City Mission. Miss Berry is a graduate of the Philadelphia School for Deaconesses, and for some years has been a worker among Southern mountaineers. She is a native of Massachusetts, being a communicant of St. Stephen's Church, Lynn.

In speaking of the twelfth anniversary of the Cathedral, Dean Rousmaniere said:

"Today we close the twelfth year of the life of the Cathedral. It has been to me personally the most inspiring period of my life. When I was made Dean, I was asked to undertake a task which seemed to me the most important that could possibly come to me. The boundless importance of the work has been borne in on me and on the men associated with me, almost like a call from heaven with each new year. What the Cathedral has meant to thousands of people in this neighborhood and all over the land has never been recorded, nor ever can be. That God has used us to make Himself known to men and women we can but humbly believe. It is His way, as every minister of the everlasting Gospel will testify, to speak through the words and acts of His ministers when we are

sincere and humble in the doing of our appointed task.

"With us, before us, and behind us, has stood this great congregation. We could not have gone on without their coöperation. Their affection and their sincere devotion have been our 'shield and buckler.' We have set aside this Sunday to commemorate the twelve years of life together.

I am to preach at eleven and at seven-thirty on A Modern Cathedral. I look forward to seeing you in the pews, to hearing your voices in these services and to feeling your love for this work, which I love with all my heart. As I said to you at the service last Sunday, 'I would rather stand on this spot than on any other in the world.'" RALPH M. HARPER.

window in memory of Joseph Jeff commemorating the famous episode of burial of Holland from the church years ago, which did so much to make the church famous.

SCHEDULES OF SERVICES

Bishop Manning was the preacher Sunday morning last at the late Eudora in the Cathedral. Full autumn schedule of services were resumed at the Church of St. Edward the Martyr, at the Church of the Incarnation, where there are two celebrations of the Holy Communion Sunday, and three on the first Sunday of the month, with noon-day services weekday except Saturdays; at the Church of St. Mary the Virgin, where the regular Mass was resumed at the late Eudora; at St. Ignatius' Church, where the child Mass at 9:30, and Benediction after the Mass, were resumed. Daily organ recitals have begun again at Trinity Church, where there will be noon-day preaching day, except Saturdays, until June. The rector of the Church of the Heavenly Father, the Rev. H. V. B. Darlington, began a series of sermons Sunday evening on the Cardinal Virtues, treating of the first of cardinal virtues, Prudence.

At the Church of All Angels, the rector, the Rev. S. DeLancey Townsend, was the celebrant at the eleven o'clock Eucharist, at which the Rev. Harold Shaw, his associate, preached a sermon on the observance of Go-to-Church-Sunday. The Church of the Beloved Disciple, where the preacher on Sunday morning was the Rev. Dr. Herbert Shipman, Suffragan Bishop. The pulpits at St. Thomas' Church, Bartholomew's and St. James' churches were occupied by their respective rectors. The Rev. Carl W. Naumann preached at 11, and said Evening Prayer at 4, in the Church of the Ascension.

The Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, and his associate, the Rev. Selden P. DeLancey, are beginning, on Friday evening, October 17th, a series of addresses (Benediction) on Present Day Problems and Moral Theories; 24th, Moral Theories and Religion; 31st, The Conscience; November 7th, The Foundation of Christianity; 14th, The Program of Christianity; 21st, Responsibility; 28th, Moral Standards; December 5th, What is Sin? 12th, Social Sin; 19th, Citizenship and Law; 1925, January, Dishonesty; 16th, Marriage and Divorce; 23d, Children; 30th, Sunday Observance; February 6th, Business Ethics; 13th, Amusements; 20th, Reading.

THOMAS J. WILLIAMSON

NEW WARDEN AT LEONARD HALL

SINCE THE lamented death of Dr. Leonard Hall, who was the Warden of Leonard Hall, the Bishop of Bethlehem school for postulants in Bethlehem, the position has been vacant. On October 4th, the Bishop appointed as warden of this school the Rev. Arthur T. Reasoner of Ohio, but for several years past a low in the General Theological Seminary. Mr. Reasoner had come on from New York to see the Hall, and was so pleased with the students and buildings and the opportunity that he accepted the appointment at once.

Last year the students of Leonard Hall stood first scholastically in Lehigh University. They all attend Lehigh for their academic training.

The Opening Services of the House of Bishops

Degrees Conferred—Transfiguration's Foundation Day—Schedules of Service

The Living Church News Bureau }
New York Oct. 10, 1924 }

THE RAIN WHICH THREATENED TO MAR the day appointed for the opening service of the House of Bishops soon gave place to bright sunshine which tempered the rather cold wind and made an ideal day for the service. By ten o'clock, the center of the completed portion of the Cathedral was filled with interested clergy and lay-folk from New York and the regions round about. Before entering the west door, the procession of bishops, led by the crucifer and choir of the Cathedral, halted at the end of what will one day be the nave, while the choir sang Christ is Made the Sure Foundation, Dr. Neale's familiar translation of *Angulare Fundamentum*, the ancient hymn for Lauds at the Dedication of a Church. After this the Most Reverend the Presiding Bishop offered a prayer for God's blessing on the effort now being made to complete the Cathedral. This done, the choir and organ took up the strains of the hymn, The Church's One Foundation, to which the procession advanced up the crossing to the choir.

The Presiding Bishop was celebrant at the Eucharist which followed, assisted in the administration by the Bishop of New York. The Rt. Rev. Thomas F. Gailor, D.D., President of the National Council was the gospeller, and the Rt. Rev. W. Cabell Brown, D.D., Bishop of Virginia, the epistoler. The music of the service was a cento from Tallis, Merbeck, Lloyd, and traditional melodies. At the offertory, "Lovely appear," from Gounod's *Redemption* was sung. Over one hundred bishops were present either in procession or in the congregation. Only the bishops and the Rev. H. P. Veazie, precentor of the Cathedral, who acted as server, received Holy Communion. This was in accordance with a wise request printed on the program. It was gratifying to note that scarcely a single person left during the service. There was nothing like the old disgraceful "dead-march of the soul," as Bishop Coxé called the exodus of non-communicants after the Prayer for the Church. Owing to the comparative fewness of communions made and the brevity of the words of welcome and bidding to prayer of the Presiding Bishop, the service was not a long or tiresome one, as such services are apt to be. After the service, the bishops repaired to the Synod Hall for their opening meeting, to which (as to the afternoon sessions) the public was admitted. The bishops were guests of the Bishop of New York at luncheon. Owing to the general understanding that the sessions would be closed, only a few clergy and laity attended the afternoon meeting.

DEGREES CONFERRED

At Evensong, October 9th, in the Chapel of the Good Shepherd, at the General Theological Seminary, the degree of Doctor of Sacred Theology was conferred on the following bishops: the Rt. Rev. Frederick B. Howden, D.D., of New Mexico, the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, and the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina.

TRANSFIGURATION'S FOUNDATION DAY

Sunday, October 5th, marked the annual observance of Foundation Day, the parochial festival of the founding of the parish of The Church of the Transfiguration (The Little Church Around the Corner) celebrating this year its seventy-sixth anniversary and the closing of its diamond Jubilee.

The services consisted of a festival celebration of the Holy Eucharist with Solemn Procession, and sermon by the rector, that reviewed the work of the past in the parish in its long and notable history, and outlined many plans for the future. In the afternoon there was full choral Evensong, a Solemn Procession, Adoration of the Blessed Sacrament, and *Te Deum* of thanksgiving.

During the year much has been accomplished in the parish, including the complete remodeling of the rectory, the painting and re-stuccoing of the church, a new heating plant, a handsome new floor covering, a complete new electric plant and new roof, and restoring of the parish house at an expenditure of something like \$80,000.

One of the notable gifts to the church, which also proves a thing of beauty to the city is the regrading and replacing with beautiful shrubs and flowers in the garden of the church, which is one of the notable sights of New York. The restoration of the garden, including the keeping of it by a landscape gardener, is the generous gift of the junior warden, Mr. Frank R. Ford. Mr. Ford has also given to the church six very handsome hand wrought silver mortuary candlesticks made by the Gorham Co. They are four and one-half feet high, and are in memory of his wife. He has also presented to the church 800 new Hymnals.

Another notable gift is a silver Sanctus bell from Miss Mary Chamberlaine in memory of her sister Mrs. Benjamin Fabens.

The members of the congregation have presented the rector with a very beautiful cloth of gold cope.

On Sunday afternoon a bronze tablet in memory of Miss Jennie T. Draper, for more than fifty years a Sunday school teacher in the Church of the Transfiguration, was unveiled in St. Joseph's Chapel, the gift of the Jennie T. Draper Alumni Association.

Another notable gift, soon to be placed in the church, is a handsome stained glass

Pennsylvania Aggressive in Japan Fund Campaign

General News Notes

The Living Church News Bureau }
Philadelphia, Oct. 8, 1924 }

THE JAPAN RECONSTRUCTION FUND Campaign is being aggressively carried on in the Diocese this week. Pennsylvania intends to raise \$250,000, one tenth of the amount asked from the National Church.

Headquarters for the Campaign have been established at the Ritz-Carlton Hotel, and Drexel & Co. are acting as Treasurer of the Fund.

The Rev. Charles W. Shreiner, head master of the Church Farm School, is the active chairman of the Campaign, which held its preliminary meeting at a dinner attended by about 400 clergymen and laymen, from whom division leaders, team captains, and members were appointed. One hundred and eleven workers are engaged in visiting a selected number of prospective givers who are asked to pledge an amount payable over a period of two years.

The Laywomen's Division is under the leadership of Mrs. Charles R. Pancoast, of Germantown. The Laymen's Division is under Dr. Wm. M. Jeffreys, Superintendent of the City Mission, and the Rev. B. N. Bird, rector of St. Asaph's Church, Bala, has charge of the Clerical Division.

Meetings of various kinds have been held, preliminary to the Campaign, and Dr. R. B. Teusler has been the chief speaker at clerical and convocational gatherings, as well as at Woman's Auxiliary meetings.

Great interest prevails in the Diocese, which is impressed with the seriousness of the situation and with the opportunity before Pennsylvania to take the leadership in the reconstruction campaign.

Secretary of State Hughes has written to Dr. Teusler heartily endorsing the plans of the Church for the rebuilding of St. Luke's International Hospital.

Dr. Teusler spoke at a missionary meeting in connection with the West Philadelphia Convocation, held in St. Mary's parish house, on Wednesday evening, stressing the international aspect of the campaign, as well as the urgency of supporting Japan in its position as a bulwark between Bolshevism and the United States, by demonstrating, through reconstruction, the practical side of the Christian religion, which the leaders in Japan admit is the basis of progressive civilization.

Special speakers in the interests of Japan are addressing congregations throughout the Diocese during the Campaign.

As the Bishop says: "The whole Diocese is awake to the importance of this great missionary effort."

Bishop Garland and the Rev. Mr. Shreiner addressed the House of Bishops at its meeting in New York, describing Pennsylvania's method of helping the Church in Japan.

GENERAL NEWS NOTES

Extension classes of the Church Normal School are being conducted in the Church of Our Saviour, Jenkintown, and in the Church of St. John Baptist, Germantown. At Jenkintown, on Wednesday evenings, the Rev. Dr. Hutt teaches the Life of Christ, and Mrs. John Loman teaches Church School Ideals. On Friday

evenings in Germantown, the Rev. Frederick E. Seymour teaches The Bible.

After a custom of many years' standing, St. James' Church has discontinued Sunday afternoon services. "We have come to believe," the rector, Dr. Mockridge, says, "that we shall reach larger numbers of people by changing Evensong from 4 P.M. to 8 P.M.," when there will be choral

evensong and sermon. Following the service there is a social half hour in the guild house.

Miss Hicks, superintendent of St. Luke's Hospital, Ponce, P. R., addressed the meeting of the Domestic Committee of the Woman's Auxiliary, giving a description of Porto Rico, where hospitals and nurses are badly needed. Much suffering and many deaths are due to absence of dispensaries.

Miss Hicks appealed for a new building to serve as a Nurses' Home in which a dispensary would be established.

FREDERICK E. SEYMOUR.

Chicago Round Table Discusses the Problem of the Immigrant

Plans for Church's Program—Another Parish House—The Woman's Auxiliary

The Living Church News Bureau }
Chicago, Oct. 8, 1924 }

THERE WAS A GOOD ATTENDANCE OF THE clergy at the opening meeting of the Round Table on Monday, October 6th in the Church Club Rooms. The Rev. D. A. MacGregor presided. The Rev. E. A. Annable was elected secretary-treasurer. The chief subject for discussion was the old one of parish boundaries. Incidentally the question of the shepherding of the many strangers, unattached new comers, and floaters, who are found in large numbers chiefly at the spring and fall moving seasons, was talked about. Many of these are immigrants and those with whom the Church here has often to deal are the newcomers from the British Isles. Unhappily most of these are not assets to the Church, nearly all being indifferent to her claims, or frankly dependents. The Chicago Church Federation has, for several months, with the coöperation of their Churches, been trying to serve the newly arrived immigrant.

The Home Missions Council in New York has representatives who meet immigrants when they arrive, and forward their names and addresses to the Chicago office, twenty-nine of these names were received during August and September. nineteen Germans, four Swedish, three Norwegian, two English, and one Greek. The Home Missions Council does all it can to establish friendships between these people and the members of a local church. In case the newcomers have no church connection the Council tries to show them the importance of being closely related to the religious life in America. The numbers of "Protestant" immigrants are comparatively small, but the Council insists that these receive most careful attention at the hands of the Chicago Churches. The names and addresses are sent to the churches nearest the homes and the pastor, receiving a letter containing such a name, is requested to make a brief report of his experience with the person. Less than fifty per cent of the pastors have sent in reports, but there is evidence that a much larger percentage of pastors have actually made calls and have rendered service to the strangers. Some such method or plan might well be worked out for the foreign-born immigrants who profess allegiance to our Church.

PLANS FOR CHURCH'S PROGRAM

Extensive plans have been made for the annual campaign for the Church Pro-

gram in this Diocese. Every parish and Mission has been advised and its coöperation asked. Parish captains are being appointed and discussion groups arranged for during the month of October. Parish conferences lasting three days in November are part of the plan. This diocese has been greatly favored in having Mr. Lewis B. Franklin come and visit Chicago from October 13th to 15th inclusive. Mr. Franklin will conduct a diocesan Training Institute for leaders of Parish Conferences on the Church's Mission. Classes will be held each afternoon from 4 to 6; and each evening, with the exception of Wednesday, from 7:30 to 9. The place will be St. James' Church. On Wednesday evening the Church Club will give a dinner at the Auditorium Hotel for all clergymen, wardens, vestrymen, and delegates to the conferences, when the speakers will be Mr. Franklin and the Bishop of Chicago.

ANOTHER PARISH HOUSE

Another parish house has been added to the many that have been recently built in this diocese. The parish house of St. Christopher's Church, Oak Park, the Rev. J. S. Cole, priest in charge, was opened on Friday evening, October 3d. Both bishops, many clergy, and a large number of parishioners and friends were present to congratulate the priest and his people on the completion of their new house and equipment which has been very much needed for the growing work and activities of this mission. The building is not large, but remarkably well adapted and suited to the needs of the congregation. It consist of a hall seating about two hundred people with a well equipped stage. The hall will also be used as a gymnasium. There is a well furnished kitchen and facilities for Church school work.

THE WOMAN'S AUXILIARY

The Woman's Auxiliary has just issued its kalendar for 1924-25, setting forth an attractive list of monthly meetings. These with few exceptions are to be held in Roosevelt Hall a good-sized assembly room in the State and Lake Building. The first meeting of the calendar year was on Thursday, September 25th, at the Church of the Advent, when the rector, the Rev. Gerald G. Moore, conducted a Day of Prayer. Thursday, October 2d was Bishop's Day at Roosevelt Hall, when 225 women were present from fifty-two parishes and missions. The Bishop spoke particularly of the problem of the Church's work on the near west side, where congregations have to minister to a large floating population with little financial help and backing. The next meeting on

November 6th is in charge of the Social Service Department.

The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, was the preacher at Evensong on Sunday, October 5th, at St. Bartholomew's Church, Englewood.

Bishop Shayler, who has recently been visiting in Palestine and the Near East, will give a lecture on The Holy Land, at the Church of the Epiphany, on Friday, evening, October 17th.

The Rev. D. A. MacGregor, priest in

charge of Holy Cross-Immanuel Mission, has been elected rector of St. Mark's, Glen Ellyn, and will begin his work there on November 1st.

The Rev. Arthur Haire Forster, Professor of the New Testament Language and Literature at the Western Theological Seminary, will give a course of ten lectures on the New Testament at Chase House on Tuesday evenings beginning October 14th. The class is open to men and women.

H. B. GWYN.

Washington Cathedral Announces Appointment of New Canons

Institution of Dr. Phillips

The Living Church News Bureau }
Washington, Oct. 9, 1924 }

THE BISHOP OF WASHINGTON HAS announced the appointment, by the Chapter of the National Cathedral, of two new Canons. These are the Rev. Anson Phelps Stokes, D.D., and the Rev. Henry Lubeck, D.C.L. At the same time it was announced that the Rt. Rev. Philip M. Rhinelander, D.D., recently Bishop of Pennsylvania, who is already a Canon, will take up active work for the Cathedral.

Dr. Stokes was for twenty-two years Secretary of Yale University, in which position he obtained the friendship and affection of a very large number of the younger men of the country. Three years ago he resigned and has since devoted himself principally to writing a history of the University Movement in all parts of the world. The Washington Cathedral has arranged to allow him time and opportunity to continue this work. Dr. Stokes is also connected with a number of national educational and philanthropic activities, and his new position in Washington will permit him to retain these connections. Dr. Stokes will take up his residence in Washington about November 1st.

Dr. Lubeck was for twenty-eight years rector of Zion and St. Timothy's Church, in New York City, but recently retired from active pastoral duties. Last winter, when Epiphany Church, Washington, was without a rector he accepted the invitation of the vestry to preach on Sunday mornings. The services which he conducted at that time were very popular and added to his already considerable reputation as a preacher.

Bishop Rhinelander resigned the Diocese of Pennsylvania more than a year ago on account of ill health. But with the relief from active duties he recovered much of his former strength. Last winter he was in Washington and took an active part in the affairs of the Cathedral. He will continue to reside in Washington.

Canons Stokes and Lubeck will preach at the regular services in the Bethlehem Chapel of the National Cathedral, and elsewhere. For the past year, due to the resignations of Canons Talbot and Russell, the Cathedral has had an insufficient preaching staff. The appointment of the two new Canons will add greatly to the strength of the Cathedral as an evangelistic institution. It is expected that Bishop Rhinelander will travel to various parts of the country lecturing on the National Cathedral and its aims.

INSTITUTION OF DR. PHILLIPS

The Rev. Z. B. T. Phillips, D.D., was instituted as the ninth rector of the

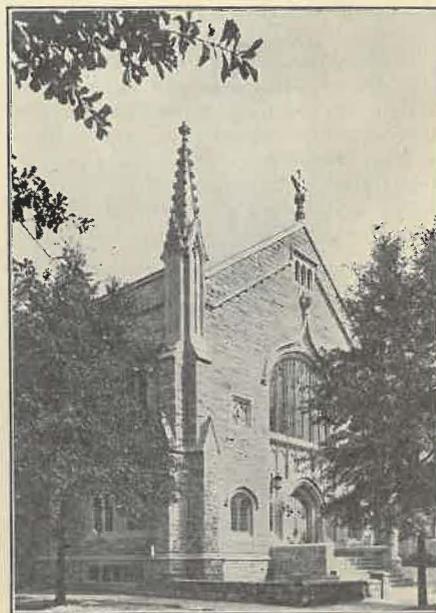
Church of the Epiphany, Washington, at the eleven o'clock service on October 5th, by the Bishop of Washington. Dr. A. R. Shands, senior warden of the parish received and acknowledged the new rector, and the junior warden, Major Gen. John A. Lejeune, commandant of the U. S. Marine Corps, presented to the new rector the keys of the church.

Bishop Freeman preached. A large congregation, assembled for the occasion, included friends from St. Louis, where Dr. Phillips, was, for several years, rector of St. Peter's Church, and from Philadelphia where for the past two years Dr. Phillips has been rector of the Church of the Saviour. A number of out-of-town guests for the wedding the previous day of the daughter of Bishop Freeman to the Rev. Raymond L. Wolven, recently associate minister in charge of the Church of the Epiphany, remained over for the institution ceremonies.

CHINESE PRIME MINISTER A CHURCHMAN

THE HON. W. W. YEN, who was recently elected Prime Minister of China, is a member of the *Chunghua Sheng-kung-hui*, or Holy Catholic Church of China. The new Premier is of the second generation of Chinese Christians. His father, the Rev. Y. K. Yen, was a graduate of Kenyon College, Gambier, Ohio, and subsequently rector of a native Chinese Christian Church.

Mr. Yen was named after the late



THE TALLIAFERRO MEMORIAL BUILDING OF ST. JOHN'S PARISH, JACKSONVILLE, FLA.

Bishop Williams of China. His school days were spent at St. John's School, and later he did work at Columbia University. He returned to China to teach at St. John's, and afterwards entered the service of the government as the Chinese Minister to Berlin. He was as a delegate from China to the Washington Conference on Naval Disarmament he was prevented from attending because of his duties as Foreign Minister.

That a believer in the Christian faith and one active in its counsels should be named to a post which makes him a member of the Pekin government is considered by Church leaders as an indication of value and service which is being rendered by Christian educational cooperation among the countries of the world.

Kenyon College is happy to find in its son a man of wide influence in his own country, and an active member of *Chunghua Sheng-kung-hui*, or Holy Catholic Church of China, as his father before him.

The Rt. Rev. S. C. Partridge, Bishop of Western Missouri, stated at the recent meeting of the Synod of the Northwest at Omaha, that while he was a missionary in China between 1884 and 1900, he gave Mr. Yen lessons in English. Bishop Partridge said that the Church might well be proud of the fact that the new premier of China, the highest official in the nation, should be a Churchman, and the son of a priest of the Church.

BROWN CASE CONTINUED

THE BISHOPS' COURT OF APPEAL, which was to have heard the case against Bishop Brown on appeal from the trial court, in the Synod Hall, New York City, on Monday morning, October 10th, but, on Monday afternoon, the case was continued until a date in January and to meet in Cleveland. It was reported that the defendant was too ill to appear at this time and the continuance was asked.

The court organized by the election of the Bishop of Ohio as president. Bishop of Massachusetts has resigned his membership owing to ill health and Bishop of Colorado was elected in his place. All the members of the court were present. The Rev. G. F. Patterson, of Cleveland, was elected as clerk. The Church Advocate and the attorney for the defense were as heretofore.

PRIEST COMBATS GAMBLING

CONTINUING his fight against illegal gambling at the Lancaster county fair, the Rev. Clifford G. Twombly, D.D., rector of St. James' Parish, Lancaster, Pa., leader of the Lancaster Law and Order Society, caused the second arrest in the same week of the secretary of the Fair Association, J. F. Seldomridge, and a rector, Charles Lebzelter, for permitting gambling on the grounds. Warrants were sworn out by John Kline, special agent of the Society. The defendants all gave bail and waived a hearing for the next day at court.

Following close upon statements issued by the fair officials after their first arrest, that they would not tolerate and not tolerate gambling at the fair, Twombly sent a delegation of prominent business and professional men to the fair to see if the place was "closed" or "open." The report told that the fair was in operation, despite the fact

three operators of such devices had been arrested the previous day. An automobile had been raffled off directly opposite the office of the fair directors, the investigators said. Then the fighting rector decided to strike again in the same place, and warrants for the arrest of Seldomridge and Lebzelter were issued.

The Lancaster Law and Order Society will make an effort to cut off the state appropriation to the fair, on the ground that gambling has been permitted in opposition to a ruling of the State Department of Agriculture. Two plain clothes men from the Department are reported to have visited the fair to get first-hand information for a report to headquarters at Harrisburg.

On all sides, complaints are made that the Lancaster County Fair officials have ignored the purposes for which the exhibit was intended. During the past few years, through the effort of the Law and Order Society, the fair has been purged of much that was objectionable.

**ALABAMA PRESENTS
CHURCH'S PROGRAM**

THE CHURCH'S PROGRAM will be presented to the clergy and representative laymen of the Diocese in a series of three Convocations, as follows: Birmingham, October 20th and 21st; Montgomery, October 22d and 23d; Mobile, October 24th and 25th.

At each Convocation one phase of the Church's Program will be presented by the Bishop Coadjutor, and another by the Rev. Charles Clingman, a volunteer Field Secretary of the National Council, who will demonstrate the group discussion of *My Father's Business*. The Rev. John Gass, of Parkersburg, W. Va., another volunteer Field Secretary, will discuss How the Parish Can Put it Across. The Rev. E. C. Seaman, Bishop-elect of North Texas, Executive Secretary of the Diocese, and Diocesan Treasurer of the Nation-wide Campaign Fund, will present facts and figures relating to Diocesan and National Council Budgets.

**SOUTHWESTERN VIRGINIA
LAYMEN MEET**

ON THURSDAY, October 2d, a meeting of the Laymen's League of the Diocese of Southwestern Virginia was held in the Parish House of Christ Church, Roanoke, Va. Mr. W. D. Mount, President of the League, was Chairman. After the guests had been welcomed by the Rev. G. Otis Mead, rector of Christ Church, the chairman stated the purpose of the meeting and made a short address on the subject of Service. He then introduced the principal speaker of the day, Mr. George P. Elliott, Vice-President and General Counsel of the Atlantic Coast Line Railway, Chancellor of the Diocese of East Carolina, and one of the most prominent laymen in the South. After showing the similarity between the American Nation and the American Church, Mr. Elliott talked about the proper relation of the laymen to the Church. He stated that

The purpose of the Church is to bring the message of Jesus Christ to every man, woman, and child in the world, and to bring to man a knowledge of Jesus Christ. To the extent that any individual church fails to achieve this result, to that extent does it fail in its ultimate purpose.

The Church has a definite object to achieve, just as a manufacturing plant

strives for a definite output.

The same kind of ability and effort should be used in accomplishing the work of the Church as is used in the conduct of any secular business.

The laymen have a very definite obligation in connection with the practical side of Church work. Not every layman can be a pioneer or a missionary. It is the business of those who cannot to finance adequately the work of those who can.

The power of the laymen is unlimited if they will use it as members of the great organization, and maximum results can be obtained through full coöperation.

Mr. Elliott then described the situation in the Diocese of East Carolina, where, prior to the first Nation-wide Campaign, about \$480 per year was being given to General Missions by St. James' Parish, Wilmington, and in 1923 the same Parish gave to General Missions nearly \$13,000; this being contributed by 480 out of about 513 communicants available. He also described the system of apportionment in his Diocese, which is, broadly speaking, the self-apportionment system. He stated that this system, since its adoption, had worked excellently in his Diocese.

At the afternoon session various speakers told of the plans of, and progress in the Diocese. Bishop Jett addressed the meeting, describing conditions in the Diocese, and stating his certainty that the laymen will do their utmost to see that the work of the Church goes steadily forward.

There were fifty-eight laymen registered as present, representing twenty-one congregations, and eighteen clergymen.

**BETHLEHEM
DIOCESAN CAMPAIGN**

THE FIELD DEPARTMENT of the Diocese of Bethlehem has issued four papers entitled *Let's Have Diocesan Unanimity*. Every parish and mission is urged to do four things:

- a, Start the fall work with a parish Program conference and decide what they ought to do.
- b, Organize the Group system as a permanent asset of the parish; not only to help in the annual canvass.
- c, Make a thorough study of the question of Stewardship, using as a basis the Rev. B. T. Kemerer's book on Christian Stewardship.
- d, Adopt a well prepared and adaptable educational program for the whole parish.

The reports which have come from the regional chairman thus far are very encouraging. The clergy and laity want definite objectives.

**NORTHWEST PROVINCIAL
WOMAN'S AUXILIARY**

THE WOMAN'S AUXILIARY of the Province of the Northwest met at Trinity Cathedral, Omaha, Neb., September 21st to the 25th, at the same time as the Synod of the Northwest. Two hundred women were in attendance. Each noon Bishop Bennett of Duluth gave a talk on Personal Religion. Mrs. Bishop, of Denver, made a special plea for the Bishop Tuttle Memorial. Mrs. Blair Roberts, of South Dakota, gave a talk on the work that is being done in the isolated districts of South Dakota. Miss Thomas, Secretary of the Church Periodical Club, made two addresses. Mrs. Hector Baxter, the oldest member of the Auxiliary in the Province, was present. Mrs. Philip Pot-

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ter, President of the Church Service League in the Diocese of Nebraska, who has succeeded in organizing the Church Service League in every parish and mission in the Diocese, gave a talk on the Nebraska Plan. The next meeting of the Woman's Auxiliary of the Province will be held at Duluth, Minn.

ST. JOHN'S COLLEGE, GREELEY, COLO.

ST. JOHN'S COLLEGE, Greeley, Colo., opened September 29th, with an enrollment of over forty, the largest in its history. Two of the students are preparing for the foreign work, one for Japan and one for Porto Rico. Twelve states and Serbia are represented. The dormitories are filled to their capacity, and several of the students are rooming in private homes.

During the vacation extensive improvements have been made. St. Hugh's Hall has been completed, a commons room and four sleeping rooms having been added, and the first of the faculty cottages has been built.

The Rev. Charles O. Brown has been added to the faculty, and a new course in Religious Education has been inaugurated, in which the Christian Nurture Series will be thoroughly studied.

MEMORIAL CLOISTERS

WORK HAS STARTED on the Beckett Cloisters at Columbia, Tennessee. They will connect the parish house, which is nearing completion, with the parish church of St. Peter, and will be seventy feet long. The same materials used in building the church and parish house, stone and brick, are being used: they will add greatly to the Church's property in Columbia, which is a quarter of a block on the main thoroughfare.

The cloisters are being built as a memorial to the late Rev. George Beckett, D.D., who was rector of the parish for twenty-two years, and rector of the diocesan school for young woman, Columbia Institute, for twenty-eight years.

FALL MEETING CHURCH SERVICE LEAGUE

THE FALL MEETING of the Church Service League's National Commission, held on September 29th and 30th, calls attention again to this serious effort on the part of Church workers interested in every aspect of parish work in the five fields of service to extend that work.

The general interest and scope of the League may be seen from the organizations represented: the Woman's Auxiliary, the Church Periodical Club, the Daughters of the King, the Church Mission of Help, the Guild of St. Barnabas for Nurses, the Churchwomen's League for Patriotic Service, the Brotherhood of St. Andrew, and the Girls' Friendly Society. The Commission includes also certain members at large, who attended, together with members of the Field Department and several diocesan representatives of the Church Service League.

In connection with the budgets presented, the organizations made reports demonstrating the practical usefulness of the work of each. Any person familiar with any one of the organizations has only to imagine the effect of a great reduction in its work to appreciate something of the total value of all the parish,

diocesan, and national work carried on by these Church agencies. Much of the work is done by volunteers without pay.

People in the parishes generally are becoming more familiar and sympathetic with the Church Service League principles. Twelve summer schools included the League among the matters studied last summer. Diocesan annual meetings help to show its value in interesting communicants in Church work which is both definite and comprehensive. The principles of the League may be stated as: A Parish Council thoroughly organized; a Parish Program comprehensive in scope; a division of responsibility among organizations and individuals for the purpose of carrying out the Parish Program; a spirit of fellowship and sympathetic cooperation in the light of a common goal.

This may, of course, be adapted to small and large parishes, in city or country.

The National Commission is handicapped by lack of funds in getting in touch with the field and responding to requests, the present annual appropriation from the National Council being but \$200. More field workers are needed. An effort to supply them is to be made by electing competent

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The Catholic Churchman

OCTOBER, 1924

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men and women throughout the parishes to serve as workers in the field without pay.

The work of the National Commission is going forward in connection with plans for next year's summer schools, and for General Convention in New Orleans. The secretary of the Commission is the Rev. A. R. McKinstry, of the Field Department, 281 Fourth Avenue, New York. A committee of advice and information was appointed to cooperate with him between meetings of the Commission.

BEGINNINGS OF THE CHURCH IN MILWAUKEE

THE REV. E. CLOWES CHORLEY, D.D., Historiographer of the American Church, sends the following, taken from the *Spirit of Missions* of 1837, which he rightly thinks may be of interest to some of the readers of THE LIVING CHURCH:

MILWAUKIE. WISCONSIN TERRITORY.—The town of Milwaukie, on the western shore of Lake Michigan, has sprung into existence, and grown up into importance almost in a single season. Several leading gentlemen of the place have from the first, manifested a strong desire to have the services of a clergyman, and to see the Church early established among them. Hitherto, they have appealed in vain. In two instances, hopes excited of supplying the station, have failed. The clergyman nearest to the place, is the Rev. Mr. Hallam of Chicago. In a letter recently received, Mr. Hallam writes thus to the Domestic Committee:

"The zeal of our friends at Milwaukie is truly uncommon. They have subscribed, for the support of a clergyman, one thousand dollars, and have secured a room forty feet square. A gentleman, now in the east, is authorized to purchase an organ. The importance of the station, and the laudable efforts of the people, ought soon to secure the services of a missionary."

"Such efforts are truly deserving of all commendation. Shall they not meet a response. Is there no clergyman who will communicate to the Domestic Committee his willingness to go thither, and gather the scattered sheep, and break to them the bread of life? We have seen the gentleman to whom Mr. Hallam alludes, and he assures us that a clergyman, who should be acceptable, need have no fears about his support, and will have a most ample field of usefulness open to him. There are already two thousand inhabitants in that place, two years ago the home of a single trader!"

NEW PARISH IN ATLANTA, GA.

A NEW PARISH has been formed in Atlanta, Ga., to be known as the Church of Our Saviour. Its first services were held the first Sunday in September, at which time there was a communicant list of forty. This has increased in one month's time to seventy.

The parish is to be located in a rapidly growing section of the city where a Church is badly needed. At the present time the old Druid Hills Presbyterian Church, at the corner of Highland and Blue Ridge Avenues, is being used for services until a new building can be erected some five or six blocks farther north in the vicinity of Highland and Virginia Avenues.

The Rev. G. W. Gasque is the rector. A parish paper, *Our Saviour's Messenger*, is being published, a vested choir, a Sunday school, a Young People's Service League, an Auxiliary, and a Guild, have been organized, and are holding regular meetings.

TWENTY-FIFTH ANNIVERSARY

THE RECTOR of St. Mary's Church, Brooklyn, the Rev. J. Clarence Jones, Ph.D., is celebrating the twenty-fifth anniversary of his rectorship of that parish on Sunday, October 19th. At the mid-day service of Holy Communion the rector will preach and at evening prayer the sermon will be delivered by the Rev. W. W. Bellingher, D.D., vicar of St. Agnes' Chapel, Trinity Parish, Manhattan. A parish reception to the rector and Mrs. Jones follows on Monday evening, when the senior warden will preside and the Bishop of the Diocese will be the guest of honor. An anniversary fund is being gathered for the purpose of putting the parish property into good repair as an appreciation of Dr. Jones' rectorship. The vestry asks that five hundred individuals or units will subscribe thirty dollars each, or, if preferred, ten dollars a year for three years, as an anniversary gift for this purpose.

ALABAMA RECTOR INSTITUTED

THE REV. CHARLES CLINGMAN was, on September 28th, instituted rector of the Church of the Advent, Birmingham, by the Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of Alabama, the Rev. George Ossman of Auburn assisting in the service.

The institution of the Rev. Mr. Clingman is noteworthy because of the fact that only one Sunday intervened between the time that his predecessor, the Rev. M. S. Barnwell, conducted his last service, and the time the new rector was instituted; hence there was not the usual loss of headway sustained in the parish by the change of rectors.

YOUNG PEOPLE'S MOVEMENT CONFERENCE

THE NATIONAL COUNCIL COMMITTEE of the Young People's Movement announces that the second annual Conference of diocesan leaders of young people will be held on October 29th and 30th. The National Center for Devotion and Conference at Taylor Hall, Racine, Wis., has been selected as the place of meeting.

For two days all young people who can come to Racine will have an opportunity of exchanging experiences and discussing difficulties. The circular letter of invitation, which has been sent out, states that "With all the problems before the nation and the Church today, nothing is so needed as a clear demonstration of the vital interest of young people in those plans of God for humanity which have been revealed by Jesus Christ and committed to the Church to be commended to the world."

The following are some of the topics which will engage the attention of the conference:

"Each delegate will be requested to tell briefly the one most outstanding event in the work of the Movement in his diocese during the past year.

"What is the state of the plans for a national conference?

"Shall another Handbook be published in 1925-1926?

"If another Handbook is published, shall it contain topics, and shall Headquarters provide for a Guide similar to the one prepared for 1924-1925?

"How shall the Young People's Movement be financed in parish, diocese, province, and nation?

"Can the Young People's Movement define in definite terms the aid and encour-

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agement that the movement needs from the bishops of the Church?

"Will the Young People's Movement assume the responsibility of raising the money to educate in schools and colleges in the United States, the sons and daughters of missionaries who are working outside of the United States?"

"What is the relation of the Young People's Movement to the Summer Schools?"

Each diocese may send two delegates to this conference (one young man or woman and one adviser). In addition the entire official staff of the various provincial Young People's organizations is invited and will be entitled to seats and votes. Delegates are asked to bring letters from their bishop certifying their appointment.

Expenses for travel and entertainment must be paid by the delegates. Reservations at Taylor Hall should be made promptly by writing Mrs. George Biller, Taylor Hall, Racine, Wis.

COLORED CHURCH DEDICATED

AN IMPORTANT step was taken in the progress of the missionary work among the colored Churchmen in the Diocese of South Carolina, when the Church of the Good Shepherd, Sumter, S. C., was consecrated on Sunday morning, September 28th, by the Rt. Rev. Wm. A. Guerry, D.D., Bishop of South Carolina. Assisting the Bishop were Archdeacon Baskervill, the Rev. Wm. H. Brown, Jr., rector, and a former rector, the Rev. J. Clyde Perry, of Brunswick, Ga. A brief history of the Good Shepherd was read by Dr. C. W. Birnie.

During this service Bishop Guerry dedicated an oak lectern as a memorial to the late Major Wm. Sinkler Manning, son of ex-Governor Manning, and also a hymn board as a memorial to the late lay reader of the Church of the Good Shepherd, Samuel C. Richardson, in whose memory a special memorial service was held.

Both of the services were largely attended by white and colored friends. High water and bad roads prevented Governor Manning from being present. He sent his regrets.

HURRICANE LOSSES IN THE WEST INDIES

THE ARCHBISHOP OF THE WEST INDIES has sent a succinct account of damage done to Church property in the group of islands comprising the Diocese of Antigua through a hurricane which extended from August 27th to 30th. Though hurricanes are perhaps not unusual in the islands of the West Indies, this disaster, says the Archbishop, "is entirely unprecedented in that seven out of the eleven islands of the diocese have been affected." "It is very difficult," he adds, "for any one unacquainted with West Indian conditions to realize the very real hardships and losses sustained by all the clergy and people in the devastated islands."

Of the greater losses, on the island of Montserrat, St. Peter's Church is wholly destroyed and the rectory slightly damaged. St. James' Chapel is destroyed, St. George's Church injured and the rectory left uninhabitable, while the rectory of St. Anthony's was considerably injured and Kinsale School was partly stripped of the roof covering. In the island of Nevis there was slight damage to St. Paul's, St. Thomas', St. George's, and St. John's churches, severe damage to St. Paul's rectory, and the complete loss of the organ of St. George's Church. On other islands there were smaller losses,

and in the Cathedral the loss of a stained glass window is not included in the financial total because, says the Archbishop, it cannot be repaired in the islands nor can the organ of St. George's, Nevis, and both are esteemed total losses. The Archbishop places the total loss to the Church property in these islands, exclusive of the Cathedral window and the Nevis organ, at something in excess of \$15,000. As to the losses of the people, 976 houses on Montserrat must be entirely rebuilt, the crops are destroyed, including great quantities of the fruit trees. On the island of Nevis more than 900 houses must be rebuilt, the crops are badly damaged, and in the case of both these islands the disaster follows two, if not three, years of drought. He states that full information has not reached him as to the extent of the reconstruction required in the other islands. It is clear that the Archbishop deserves assistance, and no doubt there are many American Churchmen who will be glad to come to his rescue. THE LIVING CHURCH RELIEF FUND will very gladly act as forwarding agent.

ANNUAL ADVENT CORPORATE COMMUNION FOR MEN

FOR SEVEN YEARS confirmed men and boys of the Church have been persistently called into corporate communion on the First Sunday in Advent. This year this Sunday falls on November 30th.

Steadily, year after year, the movement has gathered force till now many thousand men are brought together on this occasion, and hundreds of parishes and missions are enjoying the happy results wherein so many have been led to renewed faithfulness to this great celebration.

A score of bishops have signified their hearty approval of the movement and are giving it their active support.

The Brotherhood of St. Andrew from its National Office in the Church House, Philadelphia, is fostering the movement for the corporate communion, and it supplies cards of invitation for distribution by parishes.

PROGRESS IN PORTO RICO

THE RT. REV. C. B. COLMORE, D.D., Bishop of Porto Rico, has purchased the building in which St. John's School, San Juan, is housed, and hopes to have it paid for soon by offerings and the earnings of the school. The work of the Church done by the school has become too important to be continued in a rented house, with the ever-present danger of being put out in the street. Miss Traylor, who was in charge of the school the past year, is expected to return soon.

At Manati, where the Rev. John Droste has charge, an addition has been built to the church, and a kindergarten has been started with an enrollment of over twenty-six. This work has been undertaken in addition to the New World School, which is doing so much good among the poorer classes about Manati.

Ponce is to have a new church. The old church building there was torn down six months ago, as it was unsafe for further use; the white ants had eaten it until the timbers were mere shells and were about ready to fall of their own weight. This building was the first church uncontrolled by the Roman Church in Spanish Dominions, and its bell had never been rung up to the time of the American occupation. Bishop Colmore hopes to be

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able to lay the corner-stone of the new building sometime in November.

The new church at Mayaguez has been completed by the gifts of people in Porto Rico and the States. The chancel is a memorial given by a lady for her sister. The pulpit is the gift of Mrs. Gerhardt Monefeldt, of Mayaguez. A chime of three tubular bells has been given for the chancel by one of the teachers. Two windows, one for the chancel, and one for the rear of the church, have been given by a lady of Arecibo. The Church has cost nearly \$15,000, and will be consecrated November 30th.

NASHOTAH HOUSE OVERFLOWED

IN COMMON with practically every Church school, Nashotah House finds, this fall, that it does not have enough room for the students of the institution. The overflow in the collegiate department has made it necessary to house a number of men in Shelton Hall, a building not designed for this purpose. Added to this is the fact that several men have been obliged to postpone their enrollment in the school owing to the lack of accommodation. The alumni and friends of Nashotah House have, therefore been asked to make a definite effort towards the raising of further funds for the completion of such additional buildings as have been already planned.

DEATH OF THE REV. H. D. B. MACNEIL

THE REV. HAMILTON DOUGLAS BENTLEY MACNEIL, rector of Christ Church, Sherburne, N. Y., entered into rest on Saturday, October 4, 1924. For several weeks he had been a patient in St. Luke's Hospital, New York, suffering from what eventually proved to be a brain tumor. The end came peacefully, members of his family being with him.

Mr. MacNeil was born in Plattsburgh, N. Y., fifty-four years ago, the son of parents long identified with the Church and life of that city. He was graduated from the General Theological Seminary in 1896 and within a year received deacon's and priest's orders at the hands of Bishop Doane of Albany. Beginning his ministry as assistant at Transfiguration Chapel, New York, he served successively as rector at Holy Cross, Jersey City, N. J., St. Paul's, Mishawaka, Ind., Zion Church, Manchester Center, Vt., Church of the Evangelists, Oswego, N. Y., St. James', Pulaski, N. Y., and Christ Church, Sherburne, going there in 1920.

He is survived by his wife, Lillian S. Harrison, and two sons, Douglas and David.

The burial office was said on the morning of Wednesday, October 8th in Christ Church, Sherburne, by the Rev. A. A. Bresee and the Rev. Roderic Pierce, and was followed by a requiem Eucharist at which the Rev. Theodore J. Dewees was celebrant and the Rev. J. deLancey Scovil and the Ven. Harrison W. Foreman were epistoler and gospeller. The Rt. Rev. Edward Huntington Coley, D.D., Suffragan Bishop of Central New York, pronounced the Absolution and the Blessing, and conducted the interment in the Churchyard adjoining.

Attendance of many of the clergy and laity attested to the respect and esteem in which the departed priest was held.

DEATH OF THE REV. ERNEST H. MARIETT

THE REV. ERNEST H. MARIETT, a retired priest of the Diocese of Vermont, died in his home in Cambridge, Mass., suddenly Saturday, August 27th. He has been in failing health of recent years.

Fr. Mariett was an honor graduate of Phillips Exeter Academy, where he founded the *Exonian*, the present school paper, of the noted class of 1882 of Harvard, and of the Episcopal Theological School, of Cambridge. He was ordained to the diaconate in 1883, and to the priesthood in 1884 by Bishop Paddock. His services to the Church were in four dioceses, Massachusetts, Western New York, Connecticut, and Vermont. With his work in the ministry, however, he did important educational work, tutoring Harvard students, and reading with theological students.

His wife, Alice Carter Mariett, survives him; his two children are Paul Mariett, an honored graduate of Harvard in 1911, a young poet of ability, who died in 1912, and Alice Mariett, who is doing Church work in New York city, in preparation for being set apart as a deaconess.

Funeral services were held on Tuesday morning at St. John's Chapel, Cambridge, conducted by the Rev. Henry K. Sherrill, the Very Rev. Henry B. Washburn, D.D., Dean of the Episcopal Theological School, and the Rev. Dr. van Allen of the Church of the Advent, Boston.

DEATH OF THE REV. G. R. JACKSON

THE REV. G. R. JACKSON, deacon, of St. Ignatius' Chapel, St. Simon's Island, Ga., died Sunday afternoon, September 7th, after a short illness. This faithful servant of the Lord served first as a teacher in the parochial school of the Island under the late Rev. A. G. P. Dodge, Jr. After serving for some years, he decided to enter the ministry of the Church and attended the Theological School of King Hall, Washington, D. C., where he graduated in 1897, and was made deacon by Bishop Satterlee. He taught again in the schools on St. Simon's Island and became "rector's assistant for colored work," serving under the present rector, the Rev. D. Watson Winn. The following tribute has been paid by one of his white friends who knew him well:

"He was endowed with a stern sense of duty, and a high conception of personal responsibility and character, so that these things were recognized in him as characteristic, with the result that all who knew him best respected him accordingly. He had a wise understanding of money matters, and was faithful to every trust committed to him for administration; people knew him to be, in all financial matters, entirely dependable. He was generous to a degree, and was often the largest donor when money was to be raised for any Church purpose; and when, at the end of the fiscal year, he found his congregation had failed to contribute the full amount due, he would make it up out of his own purse. His people and his rector will miss him; they will revere him for his fine qualities; they will no doubt find the memory of their pastor an inspiration to better things. May he rest in peace."

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NEWS IN BRIEF

ATLANTA—Rather than have a national speaker and a few large conferences in preparation for the Every Member Canvass this fall, the Diocese of Atlanta plans to have a conference in each and every parish and mission. The parishes will be visited by the Bishop and the missions by the Executive Secretary. In this way it is believed attendance will be greater than in the large conferences and a greater interest in the Church's Mission will be manifest as a result of this effort than has been the case in past years.—The Diocese now has a full time field worker for religious education in the person of Miss Katherine Smith. In the few months she has been in office the Church schools have benefited greatly and the Christian Nurture Series has been given new impetus and has a wider use.—The new Appleton Church Home, erected last year, is now in operation and the orphans housed there have far better living conditions than in the old building. The new home is situated on a delightful site just outside the corporate limits of Macon, is built on the cottage plan, and cost \$60,000.—The new St. Paul's Church, Atlanta, has recently been completed at a cost of \$30,000, and is a fine edifice, probably the finest church ministering to colored people in the South. It is located in a thriving colored community, and its future is bright.

BETHLEHEM—On Sunday, October 5th, in St. Stephen's Church, Wilkes-Barre, there was dedicated to the glory of God and the service of His Church an exceedingly beautiful altar cross, and a handsome set of four vases, the gift of Mr. W. Carlton Sterling and Miss Leila Sterling. The cross bears the inscription: "To the glory of God and in memory of Emma Elder Sterling, 1849-1919, and her son, Knight Sterling, 1877-1899." The two large vases are inscribed: "In memory of Emma Elder Sterling"; the two smaller vases, "in memory of Max Sterling." This is the first time the present altar has had a cross and vases.—At a meeting of the Bishop and Executive Council resolutions were adopted: "that the Bishop and Executive Council heartily commend the Diocesan Unity Papers presented by the Field Department, and they recommend and urge the clergy and laity of the Diocese to put into effective operation the provisions of the recommendations," which are, a parish program Conference in every parish and mission, the organization of the group system as a permanent asset of the parish, an intensive campaign on Christian Stewardship, and the adoption of a practical educational program for all parishes and missions.

CENTRAL NEW YORK—The Rev. Canon Bernard Langton was instituted rector of St. Andrew's Church, Buffalo, Sunday, October 7th, by the Rt. Rev. C. H. Brent, D.D., Bishop of the Diocese.

CONNECTICUT—By the will of the late Charlott Hillier, of Hartford, the sum of \$5,000 was left to Christ Church Cathedral, and \$2,500 to Trinity Church, both of Hartford.—The corner-stone of the new parish house for Trinity Church, Seymour, was laid recently by Bishop Brewster with appropriate ceremonies. The building is well under construction, and it is hoped that it will be ready for use by the new year.—St. Alban's Church, Danielson, was recently made a self-supporting parish, and the minister in charge, the Rev. L. R. Richards was elected rector.—Two parishes of the Diocese have recently celebrated anniversaries; St. John's Church, Salisbury, the Rev. Frank Lambert, rector, celebrated its centennial, and Trinity Church, Wethersfield, the Rev. W. H. Smith, rector, its fiftieth anniversary.—Trinity Church, Waterbury, has purchased a new rectory, 98 Randolph Ave., and the rector and his family have taken possession. It is a larger and better house than the old rectory.—During the fall and winter months the Hartford Sunday School Union will conduct a program of teacher training for the teachers of the Hartford Archdeaconry. Four courses will be offered, Kindergarten, Primary, Grammar, and Junior. The teaching will consist of the principles involved in teaching the various Christian Nurture grades. The faculty consists of Mrs. C. R. Coladay, Miss Alethea Martin, both trained teachers, and the Rev. Messrs. C. H. Brewer, Ph.D., and J. S. Neill.—During the summer the interior of the Christ Church Cathedral, Hartford, the sanctuary excepted, has been redecorated under the direction of Cram and Ferguson. The space over the chancel arch has been renewed, and the entire church is now much brightened.—The two schools under the direction of the Order of the Holy Cross, Kent and South Kent, have opened this fall with a full enrollment, many applications having to be rejected for lack of space. The work on the new dining hall at Kent, to cost \$200,000, is well under way, and should be ready some time in

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the spring. A new wing has been added to the building at South Kent. The Rev. Fr. Kemmis, of England, is chaplain for the year at South Kent, and while the Rev. W. C. Woods, Ph.D., has resigned his position on the faculty of Wesleyan University at Middletown to join the Kent faculty.—During the celebration of the fiftieth anniversary of Trinity Church, Wethersfield, there were received and blessed a pair of brass candlesticks for use on the altar, given by Miss Elizabeth Warner in memory of her sister, Caroline Warner Strong; a green dossal and wings, of rich fabric, given by Mrs. Jennie Church, in memory of her daughter, Marguerite Willard; and a fair linen cloth given by a chorister, Mrs. Alvin Smith. The offering for the day, which amounted to \$1,100, will be used as an initial offering towards the purchase of a new organ. The parish was founded by the Rev. Henry Wells Nelson, D.D., and it was largely by his money that the present church was built, while he was rector of the Church of the Good Shepherd, Hartford. Dr. Nelson is now 85 years of age, and though quite blind, has wonderful buoyancy.—The Knights of Washington had a welcome accession to their ranks recently when Company A, 1st Regiment, of All Saints' Church, Meriden, initiated into the Order the well-known lay Missioners, Messrs. E. C. Mercer, and H. H. Hadley, and Mr. Phelps Crum.

EAST CAROLINA—The colored churches in the Diocese of East Carolina are giving many signs of a renewed life. A new mission has just been started at Hallock's Cross Roads, near Ayden, and several other points recently opened up are giving promise of permanency and growth. The Rev. E. S. Willett, Field Secretary for the Colored Convocation, is visiting all of the congregations. He has held Preaching Missions in a number of the churches, and has conducted conferences on the Church's Program in others.—At a service in St. James' Church, Ayden, recently the whole community came together to worship, and to extend a welcome to the Rev. George F. Cameron, the new rector of the church. The pastors of the local Methodist, Baptist, Christian, and Free Will Baptist churches attended the service, and made addresses. They assured Mr. Cameron that they expected him to become a servant of the whole community as well of his own parish. The rector preached the sermon on this occasion, and some special music was rendered by a choir recruited from all the churches.—St. Paul's Church, Edenton, in some ways one of the most outstanding parishes of East Carolina, has recently suffered heavily through the death of two of its communicants, mother and son, who died within ten days of each other. Mrs. Mary Shaw Wood was a representative of the best culture and charm of the women of the old South, and was a most active and useful member of St. Paul's. Her son, Dr. H. M. S. Cason, was one of the most beloved and useful physicians in North Carolina.—In addition to the district conferences on the Church's Program which are to be held in East Carolina this Fall, a number of the churches are to hear addresses from two outstanding men. Dean Carroll M. Davis, of the National Council, will make a number of addresses. The Rev. W. H. Milton, D.D., rector of St. James' Church, Wilmington, is scheduled to speak in five of the larger churches in early November.—Two of East Carolina's representatives in Alaska are at home on a furlough. The Rev. B. W. Gaither, who went to Alaska five years ago as a lay missionary, came back in deacon's orders. After making a visit to relatives in the state, he entered the Seminary in Virginia, at Alexandria, for a year's training. Miss Lottie Cotchett, who has been serving at St. John's-in-the-Wilderness, Allakaket, is visiting relatives in Wilmington, N. C. In this connection it will be recalled that a third East Carolinian, the Rev. F. B. Drane, is now Archdeacon of the Yukon. Miss Florence Huband, also from Wilmington, has just arrived in Alaska after volunteering for service there.

FOND DU LAC—Clergymen and laymen from a number of parishes in the Diocese met in St. Paul's Cathedral, Fond du Lac, to discuss the Program of the Church for the coming year. The chief speakers were the Rev. F. G. Deis, recently appointed Executive Secretary of the Diocese, and formerly of the China Mission, and the Rev. Frank E. Wilson, D.D., of Eau Claire, Wis. About forty were in attendance. Dr. Wilson expects to hold a number of similar conferences in other centers of the Diocese.

LEXINGTON—The Rev. F. B. Bartlett, of St. Louis, conducted a conference for the Clergy of the Diocese residing in the Blue Grass and Southeastern regions, in Christ Church, Cathedral parish house, Lexington, on September 30th, and October 1st, in the interest of the Nation-wide Campaign and the coming fall canvass.—On the 2d and 3d he held a similar conference for the Clergy of the Ohio River Region, in Trinity Church parish house, Cov-

ington.—Margaret Hall began its twenty-seventh session last month with an enrollment nearly double that of last session. Six states are represented, including New York and as far west as Oklahoma.—The Patterson Girls' Friendly Society farm, located near Beattyville, Ky., with a very roomy log house, partly furnished, is the gift of the Rev. Alex. Patterson, of Beattyville, the Church's Apostle to the Mountaineers, and called by many in that locality, "the walkingest man in Lee County." The house will, when, completely furnished, accommodate thirty girls. The G. F. S. of Beattyville has furnished the living room.—The Rev. Wm. Dern, rector of St. Andrew's Church, Ft. Thomas, made such a success in building up a community Chautauqua under the Red-path Company, that this company prevailed upon Mr. Dern to give them five weeks in order that he might tell others how it was done. His time was spent in Northern Ohio. Each congregation in Ft. Thomas received nearly \$300, besides which, the creation of a community spirit has proven of great value.—The Rev. Alex. Patterson, of St. Thomas' Church, Beattyville, has been presented with a Ford car by his many friends of Lee County.—Friends of the Rev. T. L. Settle, rector of the Church of the Good Shepherd, Lexington, have given to that parish a new rectory. It is located in one of the new additions of the city.—This parish expects to begin its new church building soon. About one-half of the necessary amount is now in hand.

LONG ISLAND—The statement recently made that the Rev. Frank Damrosch, Jr., is to be student pastor for Pratt Institute was incorrect; notwithstanding which Fr. Damrosch asks that he may be advised as to Church students entering the institution in order that the influence of the Church may, so far as possible, be thrown about them and the good offices of the Church extended toward them.

MAINE—Any person desiring a copy of the 1924 Convention Journal of the Diocese of Maine should make request for it at once to the Rev. Arthur Thomas Stray, Secretary of the Diocese, Codman House, Brunswick, Me.

MILWAUKEE—The Rt. Rev. W. W. Webb, D.D., Bishop of the Diocese, will install the Rev. Charles Larrabee Street as chaplain of the Western Province of the Community of St. Mary at their convent at Kenosha, October 21st.

MILWAUKEE—The Milwaukee Clericus resumed its meetings on Monday, October 6th, when members were entertained at luncheon at the Hotel Astor, as guests of the Very Rev. C. S. Hutchinson, D.D., the retiring president. The following officers were elected for the ensuing year; President, the Rev. H. Sturtevant, rector of St. Luke's Church, Racine; Vice-President, the Rev. T. R. Harris, rector of St. Matthias' Church, Waukesha; Secretary-Treasurer, the Rev. C. A. Townsend, rector of St. Mark's Church, South Milwaukee. Following the election, the Rev. Holmes Whitmore led a discussion on Weekday Religious Instruction, with special reference to the action of the Milwaukee School Board in allowing such instruction in school hours but outside the school buildings.—At a recent meeting of the Milwaukee School Board an attempt was made to rescind the action taken by the Board at a previous meeting to allow pupils to be excused from school, on the request of parents, for one hour in the week for instruction other than that given in the schools. Fortunately the attempt was not successful. The opponents now threaten to take the matter into the courts.

NEBRASKA—St. Martin's Church, Omaha, the Rev. Charles H. Linley, rector, is completing a very ample and modern parish hall.—Dean McGinley of Trinity Cathedral, Omaha, has been very busy supervising the finances inci-

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dent to a number of extensive improvements and repairs at the Cathedral.—The Rev. Stanley Jones, vicar of St. Paul's, Omaha, was recently presented with a Ford sedan by his congregation. During the incumbency of Fr. Jones, a rectory has been purchased, the church has been entirely renovated, and the mission is well on the way towards organization as a self-supporting parish.—The Rev. James O. S. Huntington, Superior O.H.C., assisted by the Rev. James H. Gorman, O.H.C., is to preach a Mission in St. Barnabas' Church, Omaha, from October 12th to the 23d.

NEW YORK—St. John's Church, Larchmont, N. Y., the Rev. Francis J. H. Coffin, rector, is joining with the Larchmont Avenue Presbyterian Church in a very successful Preaching Mission conducted by the Messrs. Mercer and Hadley.

PITTSBURGH—On Sunday afternoon, October 5th, a rally of all the Church schools of the Monongahela Valley was held at St. Paul's Church, Monongahela. More than 350 persons attended, and it was the most successful rally of this sort ever held in the Diocese. Addresses were made by Miss Charlotte E. Forsythe, Diocesan Superintendent of Religious Education, the Rev. F. C. Lauderburn, of Trinity Church, Pittsburgh, and Miss Margaret Monteiro, of Anking, China.

RHODE ISLAND—St. Thomas' Church, Providence, the Rev. Dudley Tyng, rector, has recently received a new organ. The congregation was aided in the purchase of the instrument by Mr. Jesse H. Metcalf, proprietor of the nearby mills, in which many members of the congregation work. He also helped largely in the erection of a parish house for the church—Bishop Perry consecrated, September 23th, a bell for the Church of the Redeemer, Providence, the Rev. F. J. Bassett, D.D., rector, in memory of George Reader, who had been an active worker in the parish for more than thirty years. The bell was given by Mr. Reader's widow and his family.

SOUTH CAROLINA—A program to increase the communicant list in the congregations among the colored people in the Diocese by holding a Preaching Mission in each congregation before Easter 1925, has been arranged and is being carried out.—During the latter part of August, the Rev. J. Clyde Perry, of Brunswick, Ga., conducted a Preaching Mission at the Church of the Atonement, Walterboro, the Rev. H. C. Banks, rector. The Rev. J. J. Thomas conducted a Preaching Mission at the Church of the Redeemer, Pineville, from September 7th to the 14th. The Rev. E. H. Hamilton, of Hampton, Va., will hold a Preaching Mission at Calvary Church, Charleston, from October 7th to the 17th. Archdeacon Baskerville, rector. Preaching Missions have been scheduled to be held at the Church of the Good Shepherd, Sumter, St. Augustine's Church, Sumter Co., and St. Andrew's Church, Charleston County, before December 31, 1924.

SOUTHWESTERN VIRGINIA—The Rev. Wilfred E. Roach, rector of Christ Church, Martinsville, has been appointed probation officer of the Juvenile and Domestic Relations Court of Henry County.—On October 9th, Miss Julia Katherine Cook sailed from Vancouver for China, where, under a four year engagement, she will become a teacher in the Primary Department of St. Mary's Hall, Shanghai. Miss Cook, a communicant of St. John's Church, Roanoke, has, for the past four years, been the Principal of Commerce Street Grammar School where she had achieved unusual success. For several years she has also been the Principal of the Primary Department of the Church school of St. John's Parish.—The laymen of Christ Church, Roanoke, have reorganized their Men's Club, for the coming year. Mr. H. C. Neren, of the Viscose Company, is President, and Mr. A. C. Dunlap is Secretary.

MAGAZINES

THE COMING OF THE FRANCISCANS TO ENGLAND is the subject of an absorbing article by Emma Gurney Salter in the September number of *The Nineteenth Century*. "Seven hundred years ago," she says, "a small band of travel-stained, shabbily clad laborers (for so they looked) landed at Dover from Fécamp. They were the vanguard of a new crusading force, destined to accomplish great things. Mistaken on their arrival for spies or robbers, they then journey to Canterbury, London, Oxford, Cambridge, and elsewhere, in each place building a friary of mud and wattle cells, the land for which had been donated, not to them,

for their principle forbade them to own land, but to the municipality or some third person." These friaries became the center of a life of beautiful lowliness and simplicity. "Diligent in prayer, and in reciting the offices . . . earnest as confessors . . . as preachers very effective, at the same time they pursued their calling of devoted service to the lepers and other sick, setting to the world an example of zeal and holiness. In learning they led their times. Roger Bacon, Duns Scotus, Hales, and William of Occam came from their province, and in citizenship they set an example of practical Christianity, siding with the people against oppression, and protecting the Jews from persecution. In 1252 they sent back a present of cloth for their habits offered them by the King, because it had been extorted by him from the merchants, with the fearless reproof to *dominus rex* that one does not 'make alms of stolen goods.' How pleasant it would be if the same fastidiousness should characterize the Church today: but, in an age which considers putting up buildings, whether they be parish houses or Cathedrals, a more essential function of the Church than the prevention of injustice, that seems unlikely."

Other articles in the magazine are of less interest than usual this month, although one by Lord Ernle on Esthonia gives much valuable information about that important Baltic republic, of which most of us, in our provincialism, are entirely ignorant.

REUNION: DEADLOCK OR HOPE? is the subject of an article in the September number of *The Fortnightly Review*. Written by a member of the Roman Church, Mr. J. W. Poynter, it is of peculiar interest. Mr. Poynter speaks of the "tragedy of disunion" and points out that it has been present in every Christian generation, and may be seen even in the Pauline epistles. He considers that the Roman Catholic conception of the "visible unity of the Church" is so different from that of other Christians that possibly a visible union of all Christian bodies will never be attained. Increasing mutual understanding, however, is another matter. Mr. Hugh F. Spender and an anonymous writer both treat of the London Conference; giving some interesting side lights on this dramatic meeting. Mr. Spender speaks as an optimist, but the other writes in a cynical vein, appropriately calling his article "Feet of Clay," as it is much occupied with the foibles of the great men who took part in the Conference. Mr. Spender's reference to the American participants is very gratifying. "Again and again," he says, "it was the Americans who saved the situation: they were never at a loss for a new compromise, and rendered most valuable service." He speaks too, of Mr. MacDonald's "unruffled optimism," and of the fact that the French trusted him and "not a hard word was said of him in the Continental Press." Other articles deal with the Nationalist movement in South Africa, the Problem of Croatia, Joseph Conrad, the French religious poet Paul Claudel, the Real *Dame aux Camélias*, and current literature. Mr. Ellis Barker contributes some further evidence supporting his important theory as to the causes of cancer: but perhaps the most delightful reading of all is to be found in a dialogue between Bernard Shaw and Archibald Henderson on the subject of the theater and the films.



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