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VOL. LXXI

MILWAUKEE, WISCONSIN, OCTOBER 25, 1924

No. 26

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**THE BROWN TRIAL**  
Editorial

**A STATEMENT FROM THE NATIONAL COUNCIL**

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By the Bishop of Vermont

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## THE GOOD NEWS

By BERNARD IDDINGS BELL, D.D.

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

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

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## THE LIVING CHURCH

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THESE WRITINGS bring before thee, reader, the liveliness of that all-holy mind; and the very Christ Himself talking, in His healing, in His dying, in His rising again, whole Christ, in a word, they so present to thy view, that thou shouldst behold His form with thy bodily eyes, methou wouldst see Him less!—*Erasmus*, A. D. 1516.

MAN IS A limited being, and when he can forget his self-sufficiency long enough to realize his needs, he will his supreme thirst and greatest longing is for a touch transcendent and the supernatural to save him from futurity. *Rev. H. P. Sloan, D.D.*

# The Living Church

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VOL. LXXI

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## EDITORIALS AND COMMENTS

### The Brown Trial

IT IS not a pleasant task to discuss a trial in which appeal is still pending. We should decline to do so were it not that discussions of the subject elsewhere compel us to meet issues that are raised. We had hoped that the hearing on the appeal, which had been set for October 10th, would have been completed before this and the unpleasant matter would then no longer be *sub judice*. But the motion of the defense for a continuance, based on the illness of the defendant, necessarily keeps the matter from settlement. We must either discuss the matter from its present aspect or acquiesce in certain false perspectives that have been published by others, where correction is sadly needed. But we shall carefully refrain from touching on such questions as must be passed upon by the court of appeal.

We could have hoped that at least all Christian people would have seen the necessity for this trial. Bishop Brown has officially repudiated belief in a personal God and in the historicity of Jesus Christ, in a book, circulated in immense quantities, in which the frontispiece portrait shows the author in episcopal vestments and describes him as a bishop. Its influence, where it has any, is largely derived from this official character that is given to it. It is not the view of Dr. Brown but of a bishop in the Church, whose good standing and whose right to speak officially as a bishop have heretofore not been challenged. He is a member of the House of Bishops. He must be counted in establishing a quorum, and in his absence from any session he is constructively voted in the negative on all those important questions upon which a majority of all those entitled to vote is required for passage. As he demands and exercises the right to write in his official character as bishop, so there is nothing to prevent his actual attendance at any meeting of the House of Bishops, or his vote on any pending question.

Bishop Brown resigned his Diocese of Arkansas some twelve years ago, not on the ground that he no longer believed the faith of the Church—which at that time he may probably have done—but on the ground of ill health, and, in his letter of resignation, expressly retained his seat in the House of Bishops. He has been urged peaceably to resign that membership and has declined to do so. He has refused to meet a committee of the House of Bishops that was appointed to confer with him and seek to find a quiet way to terminate a condition that his brother bishops felt to involve a scandal. He has used his book for the purpose of giving publicity to a cartoon that is especially discourteous to his brother bishops and offensive to right-minded people.

All this is recited because there are those who say that the Bishop having resigned his diocese, it is but persecution to follow him up, though he has repudiated what the rest of us believe to be the Christian faith. We would show that since that repudiation he has withdrawn from no episcopal prerogative but rather has used his order and title to promote the attack upon the religion of the Church which he was bound by his ordination vows to defend. We would remind

critics that it was not on the ground of his changed belief that he resigned the charge of his diocese, and that at no time has he withdrawn from the exercise of episcopal functions because of that changed belief, except that he has not exercised his canonical right to sit and vote in the House of Bishops.

Various eccentricities have led some to believe the Bishop to be insane. Therefore, say some, he ought not to be placed on trial for his false teaching. But the Bishop himself declares that he is sane, his counsel does not allege the contrary, and an ecclesiastical court is not at liberty to examine into his sanity and pronounce judgment. So long as the state treats him as sane, not putting him under guardianship, his sanity must be presumed. An ecclesiastical court could not take cognizance of an allegation of insanity unless such allegation were submitted by counsel for the defense, and even then it is uncertain whether an ecclesiastical court would hold that it could pass upon the question. For the purpose of a judicial inquiry into the question of whether a bishop is misrepresenting the teaching of the Church it may even be said to be immaterial, since the only punishment attached to a conviction is the withdrawal of the right to speak and act officially for the Church, and it involves no injustice to an insane person to withdraw such authority from him.

The Church lays upon a convicted defendant no sort of disability as to his personal freedom. He may continue to write books until he dies, and to say orally anything that he may please. The one thing that an ecclesiastical conviction is intended to secure is that the defendant may no longer make his utterances or actions in an official capacity as of the Church. The Church which gave him that official character for a particular purpose does him no injury when it withdraws that character.

ALL THIS IS so rudimentary and seems so completely the exercise of common sense that one would suppose that at least devout Christian people would see the reasonableness of the course taken. If there be no personal God, no real Jesus Christ, the whole work of Church extension, at least, is absurd; the building of churches, the setting apart by religious functions of priests or bishops, the administration of sacraments, the sending out of missionaries, are works of folly. We do not institute propaganda to convert people to the idea that Santa Claus or Uncle Sam are legitimate figures of speech. Bishop Brown himself uses the name of our Lord to designate only that figurative use of words that is involved in personifying those conceptions. To pray to one who does not personally exist, to baptize in the name of one who never lived, to plead a sacrifice that never took place, these are things that are so inherently absurd that the Church cannot reasonably be asked to acquiesce in permitting one of her official spokesmen seriously to maintain that the Church is doing so.

Yet we find in many secular periodicals the usual inane

sympathy for one charged with being a "heretic." Obviously, crooked thinking is idealized by no small number of people, just as criminal living is by various others, who delight in showering flowers and delicacies upon the worst criminals. If this adulation of the under dog would only be extended to those who are "under" through no fault of their own, and who are trying to live normal lives, it would be praiseworthy. It is not, when it is applied rather to those who are "under" because they refuse to conform to the conditions that keep dogs and men from getting under. A deliberate choice of under-doggedness, when one's duty is to stand erect and keep from under, is not something to be praised.

And now we find the *Christian Century*, which defines itself as "an undenominational journal of religion," "a free interpreter of essential Christianity," publishing an article on the trial that throws every ounce of its sympathy toward the defendant. The trial, says its correspondent, "was a scream. It wasn't a farce. It was the richest and rarest of comedies." He agrees that "a verdict of acquittal would have been absurd," yet the verdict of guilty was a comedy.

What the writer seems to wish to maintain is that any judicial inquiry into the teaching of one authorized by "a Church" to teach in its name is an anachronism: "If ever there was an opportunity to prove heresy against a man, here it was. Except for one thing—*times had changed.*"

But does the change in the times preclude the Church from officially telling what it holds to be true, and refusing to have its opposite set forth by its accredited teachers?

The whole stress in the article is upon the allegation that everybody else is a heretic also. "Modern Churchmen generally, even the bishops, had had to put a lot of new meanings into the old words in order to hang on to the words at all. Everybody was doing it." "Since everybody else had to be a heretic today, Bishop Brown concluded to remain in the Church; and since all the bishops had to be heretics as well, he decided to remain a bishop."

Through all the flippancy of the treatment of the subject—a flippancy that is unworthy of any "journal of religion"—we find the usual failure to discriminate between a fact and the language in which a fact is stated. Nobody questions that the language in which facts are stated, for instance in the creeds, is subject to development in interpretation, as knowledge increases. "God" means vastly more to us than it meant to primitive Jews. "Maker of heaven and earth" has a greatly changed connotation since the phrase was used by the Nicene Fathers. Such terms as "rose again" and "ascended" naturally involve relations with natural science, so that the *how* of the fact is changeable with the changes in scientific thought and hypothesis. It is perfectly justifiable that the understanding of the method by which these acts were accomplished be treated as hypothetical only. All the Church has a right to declare is the fact. All the limitation that it can exert over exegesis and explanation is that the underlying fact be not denied in the guise of interpreting it. A man does not become a heretic by reverently discussing the manner by which a fact was accomplished nor the content of an abstract term. Interpretations have been widely accepted and then given up. Apologists have been wrong. Theologies have been inexact.

But the heresy of Bishop Brown is the denial of the fundamental fact of all religion—a personal God. He may not be the only man in the Church today who, by an interpretation, actually denies a fact stated in the creed. Very likely there are other men who could canonically be placed on trial for denying a truth when they were trying in good faith, though perhaps mistakenly, to interpret it. Issues such as these we are always prepared to discuss on their merits, defending the Church's position. We do not, however, confuse reverent attempts of that nature, however unsuccessful we may believe them to be, with the repudiation of the whole historic faith. Neither is it necessary or the duty of the Church to put its ponderous machinery for ecclesiastical trials into motion against reverent and devout men who, in good faith, have gone too far toward denial of some phase of their religion in the laudable attempt to explain it in the terms of a new philosophy.

Bishop Brown has left nothing upon which faith can lay hold. His gospel is a gospel of materialism alone. None of the reality of Christianity is permitted to remain. He alone has applied the principle of destruction to the central fact of the

whole series of facts—the personal reality of God and His Son Jesus Christ.

That is why the Church deemed it necessary to interpose in his case. The Church is entitled to the intelligent sympathy of the whole Christian world in the unpleasant pathy that was taken. The *Christian Century* has, in our judgment, failed in its duty as a "journal of religion," "a free interpreter of essential Christianity," when it has permitted a serious matter as the trial of a bishop to be treated in a flippant manner. To treat of the trial as "a scream," "the richest and rarest of comedies," "the comedy of fundamentalism brought to as comic a climax as any one could have wished," is to write oneself incapable of serious exposure of a serious matter. If the *Christian Century* is further to avail itself of the abilities of its reporter who covered the trial, we can only suggest that a department of Dog Fights and other Comedies be created as an appropriate field for his humorous perspective.

THIS is the time of year when the clergy assigned to the spiritual care of students at colleges are accustomed to make request for the names of students entering college. When it is remembered that the list of college student pastors, official and unofficial, covers some five pages of small print in the *Living Church Annual*, it will be why it is impossible for us to make separate letters on behalf of each of these. Let us say, however, for the sake of the student pastors, that a large proportion of them are to their job and are asking that the clergy and others send such names to them.

It ought not to be necessary even to make the request. Students leaving home for college are entering into unknown experiences. Home protection is suddenly withdrawn from them. Never before, never afterward, are the pastoral ministrations of the Church so greatly needed. That is why the Church has tried so faithfully to provide a priest in connection with every college.

But the student pastor cannot quickly learn who are the Churchmen and Churchwomen in the entering classes. They must elapse before these can be identified. The very students who most need the help of the Church are those who do not make themselves known.

Letters of introduction and letters direct to the student pastor, from the home rector, are of the greatest value in this connection. They make it possible for the student pastor to seek out the entering students at the outset, especially where their college address is given. And certainly it is a part of the pastoral duty which rightly devolves upon every priest.

The table of colleges, with names of student pastors, may be found in the *Living Church Annual* for 1924, pages 193.

## ACKNOWLEDGMENTS

### NEAR EAST RELIEF

M. S. L., St. Mark's Mission, Crystal Falls, Mich. ....\$  
M. J. M. (for children) .....  
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## A SEVENFOLD RULE OF LIFE

1. To pray daily the Lord's Prayer.
2. To observe rightly the Lord's Day.
3. To attend, at least weekly, the Lord's Service.
4. To read daily the Lord's Word.
5. To share in some way the Lord's Cross.
6. To give weekly for the Lord's Work.
7. To be one of the Lord's Witnesses—*The Church* of St. Anselm's Church, Melbourne, Australia.

IN HEAVEN, to be even the least is a great thing, where will be great; for all shall be called the children of God. *Thomas à Kempis.*

## A Statement from the National Council

**T**HE Father's Business demands both vision and valor. It also demands common sense.

Economies in administration are necessary and must be vigorously enforced, but they must not impair efficiency. If they do, they are not economies but waste.

Expansion of our work must go on if the Church is to live, but the measure of our receipts must be the measure of our expansion. Cords can be lengthened only as stakes are strengthened. The Father's Business must be solvent. Its credit must be first class. (Imagination is necessary, but the winged flights of imagination must be balanced and guided by sound judgment.)

The National Council has scrutinized the budget of every department of the Church's work, and has pared the items of administrative expense down to the quick; every requisition for funds from every field has been examined and re-examined before it has been admitted. At the meeting of the last Council drastic reductions in the budget netted a saving of \$36,000. This is in addition to savings of more than \$100,000 made during the past year. We are now sailing as close to the wind as safety permits. No further economies on the budget can be recommended.

The next step is clear. We must increase our receipts or order a retreat. If we go forward it must be on a guarantee of the present, not on a guess at the future. The Church of 1925 must make possible the Program of 1925.

The past is already helping the present. Legacies and gifts from people now dead have created a reserve fund of \$708,000 from which we may borrow to meet emergencies. It has all been borrowed. The National Council, when it took up its work on January 1, 1920, inherited from the Domestic and Foreign Missionary Society a deficit of \$478,652.48. This was the result of the operations of several years in which income was less than expenditures, which had suddenly risen as a result of war conditions. To this deficit was added the original expense of promoting the Nation-wide Campaign, amounting to \$341,583.48, making a total deficit of \$920,246.23. During the past four years that deficit has been reduced by only \$13,134.14.

The Church of the present is not pulling its own load. Even with the legacies from the past it is barely holding its own.

It must be clear to all, therefore, that a vigorous, determined effort must be made in 1925:

First, to raise every cent of the budget which is \$4,400,000. This will enable us to pay back a large part of the Reserve Deposit Accounts.

Second, to change the priorities (which represent the work we ought to do if we had the money) from numbered

items in a printed program into realized advances for the Kingdom of God.

Church people have the money. The total giving of our people for Church objects of every sort shows a great yearly increase. But the general work of the Church is not receiving one tenth of that increase.

The Parishes have benefitted from the Nation-wide Campaign.

Within two years after it began, the total annual salaries paid to clergymen had increased more than \$2,400,000. This increase alone is nearly as much as the total amount of offerings received last year by the National Council.

The Dioceses have benefitted from the Nation-wide Campaign.

The total combined income of dioceses for their own missionary work has leaped from \$700,000 in 1918 to over \$2,500,000. For the first time in the history of the Church the combined income from offerings for diocesan missions is greater than the total offerings for general missions. Add together the increase in clergy salaries and the increase in income for the Diocesan missions and the result is four times the increase in offerings for the national and international work of the Church.

Are we losing our perspective? Are we in danger of sacrificing the whole to the parts? Are we threatened again with the peril of parochialism and diocesanism? Are we unthinkingly committing ourselves to a policy that will in the long run, defeat the one aim of the Church to "go into all the world and preach the gospel to every creature"? Is the command of the Master to be "His witnesses in Jerusalem and Judea and Samaria and to the uttermost parts of the earth" losing its power in our Church program?

We do not believe it. We have consulted with the successors of the Apostles, the Bishops of the Church of God, in their several jurisdictions. They have with one accord called us to go forward. They have assured us of their ardent leadership in realizing the Church's Program for 1925. The women of the Church, through the Woman's Auxiliary, have pledged themselves to even greater sacrificial labors for the Church's Program. We now call upon all the clergy and all the laity in their several dioceses and missionary jurisdictions and under the leadership of the Bishops to join with us in making the final year of the triennium, the year 1925, one worthy of the great traditions of our Church. Sixteen hundred years ago the Council of Nicea was held. The best way to celebrate that event is to demonstrate the vitality of our faith by the abundance of our works.

GEO. CRAIG STEWART,  
JAMES H. PERSHING,  
JOHN STEWART BRYAN.

### THE WATCHER AT THE GATE

(THE STATUE OF OUR LORD AT THE Lych Gate)

Patient He stands, and gazes on the throng  
That hurries past the little Church's gates  
Throughout the hectic day—so long, so long!  
Patient He stands, and waits.

How eloquent that silent, kingly form,  
Robed in its tranquil dignity of stone!  
How many surging years, thro' sun and storm,  
He has kept watch, alone!

O is it nothing to you, world of men?—  
Do you not hear the "still, small voice" that calls  
You hitherward, to grasp lost hope again  
Within these hallowed walls?

The day is well-nigh spent; 'tis growing late,  
Tarry a moment, then, ere fall of night,  
To greet the patient Watcher at the Gate—  
And find your way to Light!

STELLA GRENFELL FLORENCE.

### SLACKER OR CITIZEN?

DURING THE Great War there was no more opprobrious term in common use than "slacker." It was applied not only to those who tried to evade service with the armed forces of the nation, but also to those who failed to undertake at least one of the many tasks which constituted the common responsibility.

The war has passed into history, but the slackers remain. They neglect the first and foremost duty required by the franchise—the duty of voting. Formerly they were only a small part of the body politic; now they are many, and their number is increasing. A generation ago one fifth of the electorate did not vote; today more than one half fail to do so. The present widespread effort to bring these persons to the polls is to be commended. But only those who take an intelligent and conscientious interest and so have an incentive from within rather than from without are the real citizens and not the slackers on election day.—*The Ascension Herald*.

PERFECTION in the world is a difficult affair, and many things are fatal to it. Idleness perhaps slaughters more growths in holiness than anything else; because it is very hard for persons in the world not to be idle.—*F. W. Faber*.

## DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

October 26: Nineteenth Sunday after Trinity

**R**EAD Ephesians 4:17-end.  
Facts to be noted:

1. We are members of the Body of Christ.
2. We must therefore live in fellowship.

St. Paul has been speaking of the stripping off of the old self, and the putting on of the new. "Now he proceeds to interpret, in a series of practical precepts, his general injunction to put off the old man and put on the new, to turn from the life of error to the life which belongs to the truth. He appeals throughout to the large interests of their common life: it is the Spirit of fellowship which supplies the motive for this moral revolution. Six sins are struck at: lying, resentment, stealing, bad language, bad temper, lust. Lying is to be exchanged for truthfulness for the Body's sake. Resentment is to give way to reconciliation, lest Satan get a footing in their midst. Stealing must make place for honest work, to help others: bad language for gracious speech, 'unto building up,' and lest the one Holy Spirit be grieved. Bad temper must yield to kindness and forgiveness, for God has forgiven them all; yes, it must yield to love, the love of self-giving, as shown in Christ's sacrifice. Lastly, lust, and all the unfruitful works of the dark, must be banished by the light. Thus the Apostle bids them displace the old man by the new, the false life by the 'righteousness and holiness of the truth'" (Armitage Robinson).

October 27

Read Philipians 4:10-end.

Facts to be noted:

1. St. Paul can do all things through Christ.
2. Yet he is grateful for the Philipians' care of him.

What a tremendous statement this is of St. Paul's: "I can do all things through Christ which strengtheneth me!" It is a combination of the most profound confidence, and the rarest humility. The Apostle believes that there is no task which God shall put before him for which he shall not be adequate; he can conquer any difficulty; he can surmount any obstacle. And yet, while he makes what seems to be a boast, he disclaims all personal worth and effort; the strength by which he achieves is not his own but God's. If we could get that attitude of reliance upon God's help and power, we should accomplish more. We so often fail because we assert our own strength, and depend upon it only; we do not allow God to work through us. St. Paul's confidence might have made him insensible of the care which others showed for him, or the help they gave him, but here we find this man of supreme confidence and indomitable strength expressing himself in gracious and grateful acknowledgment of his friend's assistance. There is always an element of graciousness in true strength.

October 28: SS. Simon and Jude

Read Colossians 1:1-15.

Facts to be noted:

1. We are strengthened by Christ.
2. We are redeemed by Him.

What was the weakness which was always felt in the old life, the life of worldliness and sin, such as that from which St. Paul's converts were taken? Was it not that, though they gave themselves to sin, and were willingly led by it, they yet sometimes longed for a better life, and found, while they desired it, no power to lead it, no conviction which enabled them to start upon it. There was an enemy within the camp, a despair of success, a conviction that the future would be like the past. So it must always be if man's hope depends upon his own efforts at self-regeneration. But, says St. Paul, the Christian's hope does not lie in himself. God has made the first movement in man's redemption. He has set forth Jesus upon the Cross, and offered in Him forgiveness for the past and strength to live the future. The power and effectiveness of Christianity is that it gives us this assurance that man is not dependent for his salvation upon his own weak efforts; he is in the grip of a power, which, if he yield to it, will rescue him from his past life.

Read Colossians 1:15-end.

Facts to be noted:

1. In Christ all fulness dwells.
2. He fills the Church with the richness of His life.

It is a favorite thought of St. Paul's that God is present all the fulness of His nature and power among men in Jesus Christ. "It pleased the Father that in Him should all fulness dwell." He applies the same thought of fulness to Jesus Christ and the Church. As Christ incarnate is the Person in whom God dwells in His completeness, so the Church is the Body wherein Christ lives in the perfection of His power, and which He wholly fills with His presence. But the Apostle moves on to another new and daring thought. Christ is perfected till the whole of creation is subject to Him. It is the task of the Church to fill up the measure of Christ's fullness and honor. The Church is necessary to complete the purpose of the Incarnation. So St. Paul speaks of the Church in Ephesians 1:23, as "the fulness of Him who filleth all in all," by which he seems to mean that the righteousness, the faith, the endurance and suffering of the Church are the last, completing measure which makes Christ's work and glory perfect.

October 30

Read Colossians 2:1-13.

Facts to be noted:

1. In Jesus dwells the Godhead bodily.
2. We are complete in Him.

In all of our activity, physical, social, intellectual, religious we are trying to complete our lives. There is within us the urge to live and to live to the fulness of our powers. With God there is no complete life possible, for God is life. With God's life means we see in Jesus Christ in whom God has revealed Himself. The Apostle returns again and again to the thought of the "riches" of Christ, and the "treasures" of wisdom and knowledge. We may be wise, may even have mastered all the wisdom of the world, yet Christ only can bring to us the true knowledge of God. We may be apt in service yet Christ only has shown us the full possibilities of help to our fellows. We may be fine in character, but the best of men will fall far short of the moral perfection of our Lord. In every department of life the follower of Christ finds his activity quickened, and his powers increased. Compare the vigorous living of Christian nations—and these are only partially Christianized—with the inactivity of the non-Christian world, and we perceive at once how Christ stimulates our living. The more we follow Christ, the keener zest we have for life. To follow Christ is to accept a challenge to live and work with all our powers.

October 31

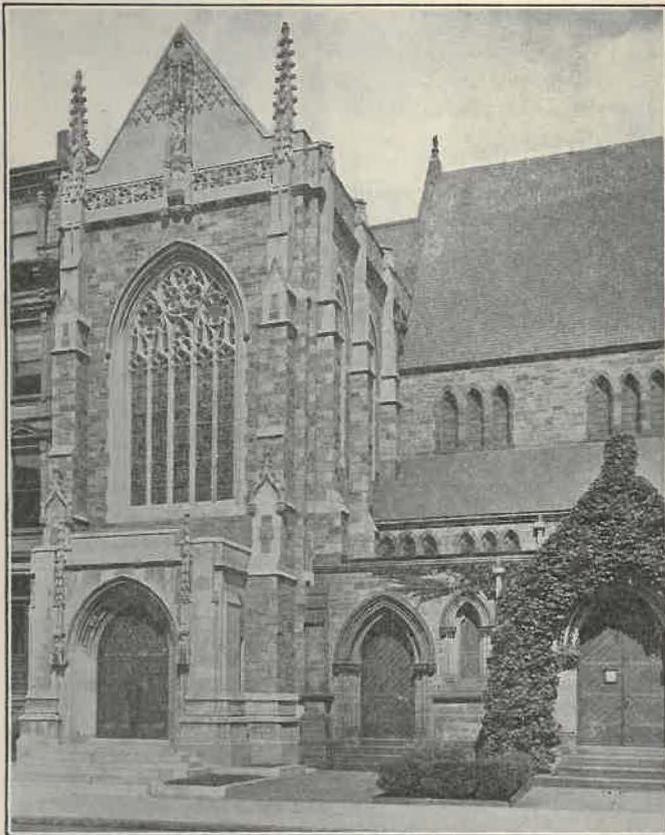
Read Colossians 2:13-end.

Facts to be noted:

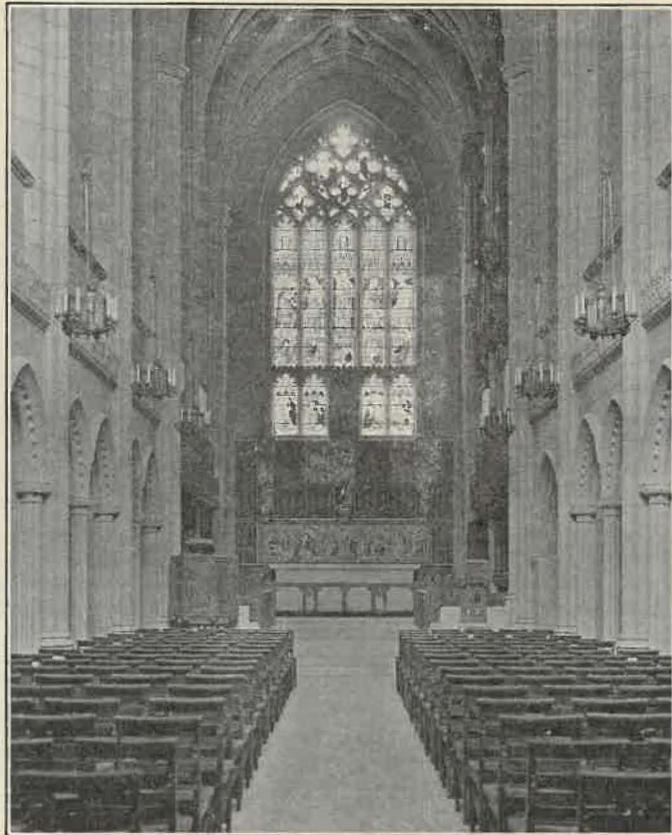
1. The Christian is dead to the world with Christ.
2. We have died that we may live again with Him.

What does this being dead to the world, of which St. Paul speaks, mean? Is it true, as our enemies sometimes say, of that we are attempting to stifle the joy of living, and to substitute for whole-hearted participation in present tasks a dreamy other-worldliness? Are we to move through life as though it had no value for us? By no means. St. Paul does not mean the world in the sense in which we ordinarily use the word. He means the world from which God has been excluded, a system of material things, duties, pleasures, which are given no spiritual significance and which are held to be, in themselves, the real and significant factors and which provide their own lasting satisfaction. The Apostle speaks of dying to materialism, and such a death is necessary. When we tie ourselves to this natural world we are identifying ourselves with a passing system; we are involved in its ultimate destruction. But the world is full of spiritual and living facts. These are the living powers of righteousness, love, spirituality. These are eternal verities; to live by them is to live, here and now, in the midst of this world, an eternal life. It is into this true and spiritual world that the believer is born by his faith in Christ. In Christ the world gains its significance, not loses it.

(Continued on page 820)



EXTERIOR  
THE LINDSEY MEMORIAL CHAPEL, EMMANUEL CHURCH, BOSTON, MASS.



INTERIOR  
THE LINDSEY MEMORIAL CHAPEL, EMMANUEL CHURCH, BOSTON, MASS.

## The Lindsey Lady Chapel of Emmanuel Church, Boston

BY PRESBYTER IGNOTUS

**S**ERMONS in stones": surely, there was never an illustration of the Shakespearian phrase more significant than the new Lady Chapel of Emmanuel Church, Boston, dedicated on October 1st by the Bishop of Massachusetts, with a notable sermon by his Bishop Coadjutor. It is a memorial of Leslie Lindsey, a young and beautiful girl of Boston, who, married ten days before to Stuart Southam Mason of Ipswich, England, was murdered, together with him, by the sinking of the *Lusitania*. Her parents erected the chapel, though only her mother has lived to see the finished work; and Messrs. Francis R. Allan and Charles Collins, of Boston, are its architects.

Of its beauty, its architectural richness, its extraordinary completeness, let others speak, nor fear that the subject can soon be exhausted. Let me rather dwell upon the lessons which are taught visibly by this stone poem adorning a city building-lot twenty-five feet wide with such splendor of symbolism as is worthy the best days of ecclesiastical art, and puts the iconoclasts to perpetual shame, whether of the Seventh, the Seventeenth, or the Twentieth Centuries.

The parish church is consecrated by the name of Emmanuel, a word of profound significance to Bishop Huntington, its founder, who knew "God with us" through the Incarnation, and who renounced the negations, in which he had been reared, for the sake of finding and worshipping the Word-made-Flesh. So it is fitting that this chapel should glorify God Incarnate and His All-holy Mother, the pure instrument whereby God became Man and remains both Man and God forevermore. On the west front, a statue of Blessed Mary, holding her infant Son in her arms, dominates all. (Much of the language of this article is quoted verbatim, or nearly so, from the handbook which the architects have prepared; so it is official.) On her left side, in a field of *fleurs-de-lis*, emblem of the Holy Virgin as Queen of Heaven, is the symbol of the Holy Trinity, the three interlocking wings, and on the right, the three roses of the B. V. M. Beneath, on the belt course, are carved mystical

emblems associated with the Blessed Virgin: the Sun, the Crescent Moon, the Sealed Fountain, the Closed Gates, the Ark of the Covenant, the Tower of Ivory, the Unicorn, the Cedar of Lebanon, the Globe with the Serpent, and the Heart pierced by Seven Swords.

Within, in the fifth bay, are carved the monograms A.M. and M.R. for *Ave Maria* and *Maria Regina*; also the mirror of the Book of Wisdom, and the Moon and Rays of the Sun; for she had the Sun for her garment, and the Moon for her footstool.

The altar-cloth is of blue silk, powdered with pots of white lilies and purple carnations, between gold *fleurs-de-lis*; and on the frontlet the opening words of *Magnificat* are embroidered. The exquisite reredos bears the Living Saviour, lifted up to draw all men unto Him, upon a cross which is the stem of a trailing rose. The branches unfold five pictures; and one discerns among them the Blessed Mother on the *Via Dolorosa*, the *Pieta*, and Christ's appearance to His Mother on Easter Day. On the left she is represented as learning the Holy Scriptures from St. Anne, her mother.

In the great east window the Visitation, the Adoration of the Shepherds, the Adoration of the Kings, and the flight into Egypt appear below. Above, Madonna and her child are shown, with the Annunciation and the Coronation of the Virgin on either side. "The Coronation is no more than the fulfilment of the promise, 'Be thou faithful unto death and I will give thee a crown of life' (Revelation 2:10), and is the natural climax of the decorative histories in a chapel of the Blessed Mother of the Lord who has made that promise. Above, in the tracery of the window, over all, is the hand of the Father, and the Dove, symbolizing the Holy Spirit by whom our Lord was conceived of the Virgin Mary and made Man."

Prophets and Sibyls are shown, each with appropriate text; and at the bottom of the central light appears St. Joseph's dream. In the west window, at the left, "A Woman clothed with the Sun, and the Moon under her feet, and upon her head

a crown of twelve stars." Say we not well that all her stones, her gates, her windows, cry "Alleluia!" and "Hail Mary"?

But this is not all. The Queen of Saints is surrounded by her court, St. Genevieve of France spins in stone; St. John escapes the poisoned chalice; St. Elizabeth of Hungary bears bread and roses both within her apron; St. Cecilia plays her organ; the other Marias of the New Testament approach; and in the great screen a crowd of carved Saints gather; St. Veronica, St. Petronilla, St. Cecilia again, St. Agnes, St. Helena, St. Margaret of Antioch, St. Barbara, St. Apollonia, St. Katharine, St. Dorothea, St. Euphemia, SS. Perpetua and Felicitas, St. Julia, St. Monica, St. Eulalie, St. Theresa, St. Blandina, St. Joan d'Arc, St. Genevieve once more, St. Gudule, St. Gertrude, St. Elizabeth, St. Margaret of Scotland, St. Hilda, St. Etheldreda, St. Ursula, St. Bridget of Sweden, St. Christina, St. Clare, St. Catherine of Siena, St. Agatha, and St. Lucy. What a galaxy—Palestine, Rome, the East, Africa, Spain, France, Belgium, Germany, Scotland, England, Scandinavia, Italy, all contribute representative figures, exquisitely wrought, each with its traditional symbol.

And, first and last, all these things tell of Him who was born of a pure Virgin, The Vine of Christ, with the Lamb of God and the four Living Creatures of Ezekiel's Vision, is carved in the stone arch of the west entrance. The Sermon on the Mount appears on the lectern. The Alpha and Omega, the Triangular Nimbus of the Father, the IHS of the Son, the Dove of the Holy Spirit, the Pelican, all are found together with the emblems of the Saints, named and unnamed, above. The figure of our Saviour above the altar is a reduced replica of that in Ripon Cathedral, just placed as a war memorial there. And the Archbishop of York is quoted (in this little handbook) as saying "It is very daringly portrayed, not in suffering or weakness, but radiant, young with perpetual youth, beautiful, strong in the power of the Resurrection, a leader with the banner in His hand, going forth conquering and to conquer."

The time would fail me to tell of all these wondrous works. I must content myself with mentioning the "canopied aumbry, its doors banded with ornamental iron," at the left of the altar. (You will remember that aumbrys are far older than tabernacles for the Reserved Sacrament.)

Happy, indeed, must priests and people be in the possession of such a glorious House of God, which, when human voices are hushed, preaches so marvellously the Evangel of God, the Father, Son, and Holy Spirit, and of God's Saints.

## DAILY BIBLE STUDIES

(Continued from page 818)

November 1: All Saints' Day

Read Colossians 3.

Facts to be noted:

1. We are risen with Christ.
2. We must set our affections on things above.

Let us take one single illustration of the way in which setting one's affection on things above has its substantial results in making this life more worth the living. Self-sacrifice will do for an example. Self-sacrifice is an other-worldly attitude. The worldly do not believe in it or practise it. They try to build up their lives by grasping after and holding to all that makes for their success, their comfort, their safety, and their happiness. Such a policy persisted in means ultimately the loss of all the more generous contacts with their fellows, it spells certainly the loss of contact with God. Life becomes individual, narrow, and lonely. To live fully we must enter into the life of our fellows and of God. That means sacrifice, and constant sacrifice; but he who makes the sacrifice discovers that to give is to gain. He gives himself and receives back friendship, trust, affection, and the happy consciousness of being useful.

THE POINT is not to hear about these things only, but to have them repeated in your own soul. We want to come to real business, and to make the things of God matter of downright fact to ourselves: not only to hear about this nobleman from Capernaum, or anybody else, but to see in our own souls the same work of grace as wrought in them. The same living Christ is here, and His help we as greatly need as ever did this nobleman. May we seek it as he sought it, and find it is he found it!

—C. H. Spurgeon.

## LUCAS OF MANILA

LUCAS has the name of our patron saint, and he most illustrious alumnus. He attended kindergarten last year—the wildest and most enthusiastic brood.

It was to Lucas that a harmless triangle of cardboard gested a pistol, and grasping it firmly he cried to the astonished teacher striving to impart the mysteries of form, "Hand To him a cube suggested "seven-eleven"; a colored circle reminiscent of the roulette wheel; and our mystic circle children with its wealth of symbolism connoted the ring-boxing match.

Lucas was always a little ahead of the others in his work. He like to remain after the other children had gone home to work alone. From him the teacher got ideas that worked out for the next week's lessons. Lucas would do his own volition what the others had to be taught.

It was Lucas—whose proficiency in English was even than that of his teacher in Tagalog—who acted out a play the words "yellow" and "ielo" (ice). After getting the teacher's attention (which was perforce often drawn in his direction) Lucas would touch a bit of yellow paper and then pretend his finger was hurt by the cold.

During our daily devotions Lucas always knelt near the door, and while the teacher's eyes were closed for prayer Lucas would slip out—to the great glee of the less venturesome members of the circle. So the teacher acquired the habit of praying with one eye cocked in the direction of Lucas, and became quite proficient in the art of grabbing by the collar the retreating Lucas and returning him to his place without losing her tone or interrupting the prayer concerning the absent Lucas sent to guard our school. (However, she developed a certain amount of sympathy for the over-worked angels.)

This year, on our opening day, Lucas appeared dressed in his best and informed us that he was to go to the big school and he wanted a certificate. He was duly presented with a certificate (executed on the typewriter) testifying to his faithful attendance for one year at St. Luke's Kindergarten and he departed happy.

Lucas now takes a patronizing interest in his Alma Mater. He comes often and inspects our changes and improvements. He enquires as to the cost of each new acquisition. He pressed himself feelingly on the subject of the large amount we had expended on the new Yale lock for our front door.

One afternoon he happened in to look things over, this time he was accompanied by another boy not of our fold. He pointed with pride to our excellent equipment and was pleased to exhibit his familiarity with its uses. All three left the school together—the teacher, Lucas, and his companion. Just outside the door a lively scrimmage took place between Lucas and his visitor. Finally, from the conglomeration of arms and legs, a strong language Lucas emerged triumphant, and walking to the teacher he presented her with a piece of chalk the size of an undergrown pea remarking, "That boy tried to steal some of our chalk."

During his visit on the first day this year, while he was waiting for his certificate, Lucas inspected our renovation rooms. Everything had been removed from the walls and now shone in their coat of new paint. Lucas looked attentively around and remarked not the absence of gay pictures and work of yesteryear so carefully mounted; in his quick Tagalog he asked only why the crucifix was not on the wall. Remembering his general attitude during prayers the teacher was somewhat surprised that Lucas even remembered that we had a crucifix; but she produced it and hung it in its accustomed place low on the wall. In front of the crucifix our Lucas, grown a year, stood quietly, deep in thought, then he said softly in Tagalog, "Poor God."

So perhaps after all our angels did not guard entirelv vain.—*The Philippines Chronicle*.

\*St. Luke's Kindergarten, Manila.

AS THE YEARS go by, one's theology grows simpler. We children oftener than we used to be, and, when all is said and done, He is there. All we want in Christ we shall find in Christ. If we want little, we shall find little. If we want much, we shall find much; and, if in utter helplessness, we cast ourselves on Christ, He will be to us the whole treasury of God.—*Rt. Rev. H. B. Whipple, D.D.*

# “Creeds and Loyalty”

Some Notes and Queries

BY THE RT. REV. A. C. A. HALL, D.D.

IF THE LIVING CHURCH is prepared to print some further remarks on the volume, *Creeds and Loyalty*, supplementary to Dr. Wilmer's review, I venture to submit the following Notes and Queries suggested by a reading of the essays, I will not say impartial, but I trust fair-minded.

The importance of the book is obvious as a manifesto, reasoned and deliberate, of the position of leading modernist or liberal theologians, and as a corporate manifesto, and that by a body of teachers preparing men for the ministry. These young men as a preliminary condition for their ordination will have to promise conformity with the Doctrine, Discipline, and Worship of the Church as it is, not as some of their instructors would wish it to be. The book should be read fairly and charitably, not exaggerating defects, or imputing positions not avowed; good points should be recognized, and its generally reverent spirit and respect for others' opinions acknowledged. Nevertheless, whether so intended or not, the book must serve as a challenge to bishops, telling them the character of the Dogmatic Theology which any candidates they send to the Cambridge School will receive.

## I. THE RESURRECTION

Dr. Wilmer enthusiastically commends Dr. McComb's chapter (V) on The Resurrection of the Body. But the representation here given is in truth of no Resurrection at all, but of a survival from the hour of death of the soul or spirit "clad [then and there, 'at death,' p. 117] in a new garment or suitable medium for self-expression and manifold activity." Can this "casting aside the muddy vesture of decay" be accepted as Scriptural teaching, to the test of which, we are repeatedly told, all credal affirmations must be brought? Is a denial of any *future* Resurrection consistent with St. Paul's teaching, e. g., in Rom. 8:23, I Cor. 3:13, 15:51?

Significantly, as it must seem, Dr. McComb omits any reference to the Resurrection of our Lord Jesus Christ, in which Christians have generally been accustomed to see an illustration of their own future resurrection. Nor is the Resurrection of Christ dealt with anywhere throughout the volume, save by passing references to traditional views. We are forced to ask:

(1) Was our Lord's Resurrection a mere ghost-like apparition, which seems to be the nearest approach to a Resurrection that Dr. McComb admits?

(2) If so, would *this* be the "sign" that was repeatedly promised as God's sanction of all that Jesus had taught and claimed? Did not the souls of Judas and Pilate survive the death of the body?

(3) What would be the meaning of "the third day" as the time of Resurrection, on such an interpretation? Would not the survival have been from the moment of the commendation of His spirit into His Father's hands, on the Cross?

(4) What became (we must press the question) of the Body of Jesus Christ, if it did not rise from the sepulchre in changed condition, remained to His Soul from Hades? Foes would certainly have produced it if they could, as an absolute refutation of the story of the Resurrection. And friends would have cherished it or traces of it, if such there had been.

(5) Once more, with such a view of the Resurrection, what room would there be for the Ascension? The continuous faith and devotion of the Church with regard to the several articles of the Creed is consistent; consistent apparently must be the rejection of all the mysteries, which are intertwined one with another.

Persistence of Personality is no interpretation or explanation of the Christian belief in the Resurrection of the Body—Christ's or our own. Doubtless there have been crude and materialistic conceptions of the Resurrection of the Body, as if this involved a gathering together again of the particles used in this earthly life. So there have been crude conceptions of Prayer and of God. We seek to rise above unworthy ideas,

but not by denying the truth which has been travestied or misunderstood. A "spiritual body" ruled and animated, not directly by the Divine Spirit, but by the highest powers of our spiritual being rather than by the mere *psyche*—like to our Lord's glorious Body, is a perfectly reasonable conception, consonant alike with Scripture and with Catholic Theology.

## II. HONESTY OF PROFESSION

Mr. Nash's chief argument (p. 137) with regard to the charge of dishonesty in the use of Creeds which are explained away, is a "frank *tu quoque* addressed to fellow Churchmen of every party," but (commonly) directed specially at advanced High Churchmen who are thought of as claiming a wide liberty of interpretation with regard to Articles and Rubrics, while contending that a strict interpretation of the Creeds should be imposed upon others. One is sensitive to such imputations; but for myself I honestly repudiate the charge. So far as my experience goes, the position of representatives of "the Oxford Movement" (whatever may be that of a later generation) was that they were reviving and carrying out the real teaching of the Church as contained in its formularies, and rescuing this from the carelessness, ignorance, and prejudice of popular Protestantism. This is a position and claim quite distinct from the regard, on one side or the other, of statements of belief or directions for procedure as obsolete and negligible.

Continual reference is made to Bishop Gore's distinction between symbolical language as the best that can be used with reference to the Descent into Hell, or the Ascension and Session, and to similar descriptions of the other world, and the literal statements of the Creed as to the miraculous conception of our Lord or His bodily Resurrection, which admit of no figurative interpretation. Is such a distinction dishonest or unwarranted? Or the similar distinction drawn in the Dallas Pastoral between facts, and theories or explanations of the facts? Not long ago I was asked by way of friendly challenge to state what I regarded as the facts underlying the articles of the Creed concerning the Descent into Hell, the Lord's Resurrection, the Ascension, and the coming again to judgment. I replied that by the Descent into Hell I understood and taught that at His death the human soul of Jesus Christ entered on the unseen world of spirits, common to all disembodied souls; that at the Resurrection the human soul took up again in changed condition the body that had been laid in the sepulchre, and the Lord lived again a perfect Man in body and soul; that at the Ascension the entire human nature was raised to the glory which the eternal Son ever had in His divine nature with the Father (John 17:5), being enthroned at the highest place of honor and of power; and that at the end of this age He would reappear from the unseen sphere in which He now reigns, recognizable by all men, to judge the world.

## III. USE OF THE CREEDS

There are some statements in Dean Washburn's article (ch. II) that challenge comment:

(1) Stress is laid upon the fact that in early days "liturgical books differing considerably one from another were not only used but deliberately provided for use side by side in the same church" (p. 29). All this, so far as it is true, makes the common features in creeds and worship the more noticeable. No claim is made that variation of belief was tolerated. As the writer says, "Provided the Faith was protected by its formularies, a Church might worship God as it pleased" (p. 30).

(2) The simple form of earlier Creeds, to which attention is directed, was not a *reduced* or *modified* form, such as we are now invited to be content with, in the face of rejection or doubt of further and fuller statements (p. 32); compare p. 91, where another writer says: "There may well be those

who find themselves more at home in the thought of the early Jewish Christians"—ignoring, with regard to the person of our Lord, the thought-out conclusions of the Christian Church.

(3) A slight acquaintance with liturgical books and ceremonies is shown when it is said that evil spirits were exorcised by *acolytes* (p. 35); that the Breviary (apparently distinguished from the Psalter) was an outgrowth of brief services preparatory to Baptism (p. 38); or that "the Athanasian Creed was the publicly used creed of the Sarum use" (*ibid.*). Outside the Mass it was the only Creed *recited aloud*, the Apostles' Creed being repeated, like the Lord's Prayer, *secreto* till the last sentences.

(4) "There is no *a priori* reason" (we are told, p. 41), "why the Creeds today should not be confined to Baptism." But it is just there that many Modernists especially object to them, as requiring an elaborate statement of belief—and such as goes beyond Scriptural precedent—from beginners in the Christian life. A similar misleading statement is found in Professor Muller's *History of the Creeds* (ch. I), where he says that "for many years—before the Council of Toledo in 589—the Western Church took no notice of either the original Nicene or the enlarged Creed" (p. 21). This may be true as regards the use of the Nicene Creed in Western liturgies, but as a theological statement it was absorbed, and contrary opinions would have been deemed heretical.

(5) "An unlimited permissive use of the Creeds" is advocated (p. 43). Apart from the surrender of the Church and of the Church's Faith involved in this, would it not, from the practical point of view, be putting an unfair burden of decision upon the clergyman, and give ground for factions in a congregation?

#### IV. THE VIRGIN BIRTH

The leading topic of the volume, through the several essays, is the Virgin Birth and the mistake of insisting on its acceptance, although it is allowed that belief in the Virgin Birth meets the test of being accepted "everywhere, always, and by all," very much more completely than many other elements of traditional Christian teaching (p. 69). But we are repeatedly told that this was a matter "of secondary importance in comparison with the great central truth of Christ's divinity and His oneness with the Father" (p. 16) (what champion of the article would deny this?); or that, though "a part of the Gospel story," it can hardly have been regarded in the Second Century as "an *essential* article of the Christian Faith" (p. 53); or that at Nicæa it was "no test of orthodoxy" (p. 18)—because, as the writer admits, it was held by all. It is said that "the birth narratives in the First and Third Gospels are the sole Scriptural authority for the statement of the Apostles' Creed that Christ was conceived by the Holy Ghost, born of the Virgin Mary" (p. 59). Where else would we look for it? One comes on some astonishing statements in Dr. Hatch's essay (no. III), as that, according to the First and Third Gospels, "Christ came into being through the union of the Holy Spirit and the Virgin Mary" (p. 61). In another place he says that "the two clauses ('Conceived by the Holy Ghost, and born of the Virgin Mary'), taken together assert the supernatural method of Jesus' coming into the world and *His divine origin* (p. 52)! Why should it be thought a denial of the Virgin Birth that St. Mark does not mention it, when his Gospel begins (as it is said) with the Mission of St. John the Baptist, evidently being confined to a relation of what Peter (whose oral teaching Mark preserved in writing) and the other Apostles had themselves witnessed (Acts 10:37)? This would naturally have been the first edition of the Good News; a second edition, so to speak, represented by Matthew and Luke, would naturally follow when disciples began to enquire as to the birth and early years of the great Teacher; and later on a third, after years of devout thought and communion with the ascended Lord, telling who, in His inmost being, He was whose earthly life had been related. Is not such a conception of the several gospels, with progressive teaching, at least as easy and reasonable as the attempt to set them at variance one with another by such arbitrary statements as that St. Paul's "view of Christ is such that the idea found in Matthew and Luke is *excluded*" (p. 59), that "certainly in the case of Paul, the writer to the Hebrews, and the author of the Fourth Gospel, their thought about Christ is *incompatible* with the idea underlying the birth narratives of Matthew and Luke" (p. 60)?

The doubts or fears of many that rejection of the Birth, or doubt as to its truth, goes along with an imhold on the Incarnation as the coming into this world of human nature of the Eternal Person of the Son of God seem unhappily justified by several passages in the volume, as when Dr. Dun tells us (p. 90) that Christ "did not of Himself as the Incarnation of a preëxistent divine Person. Surely if the Fourth Gospel gives any true account of His teaching, this cannot be maintained. To the present there seems to be a confusion of ideas in Dr. Dun's vehement contention that "if Incarnation means that Christ was a true individual man, with a human soul, a human human self-consciousness, it cannot hold a permanent in a Christian faith that knows its own historical foundation and its own religious demands" (p. 87). Is it really true that those who contend that the humanity taken by our Lord was impersonal deny the fulness of that humanity? What expression is intended to guard against is the idea of *dependent*, while associated, personality. The real *ego* in this is that of the divine Son, who nevertheless took to Himself a full and perfect human nature with all the powers of soul, and spirit that belong to man. Through this humanity as an instrument the divine Son and Word came to act, making known to us at once what God is and what should be and may in time become.

Perhaps the most important subject for conference of men of good will is the exact meaning of *Person* and *Personality* as variously used.

#### "PLEASE TELL MY MOTHER"

By GLEN HASTINGS

ALL day long Demetrius had waited shyly around the office building of the Near East Relief Headquarters in Athens hoping that somebody would see him and call him to come in and eat some of the bean stew that he had made, when he got close enough to the kitchen window to see that he had had a long time since he had anything good to eat. Coming down on the ship from Salonica he had hidden away some barrels so that the captain would not see him, and he had only a scrap of bread now and then that a kind sailor had given him.

It had been cold and stormy on the sea, but anything was better than trying to stay on alone in Salonica in one of the wretched refugee camps after his mother died, and there was no one who cared anything about him. He had not known exactly where he was going when he slipped off the boat at Piræus, but a soldier had seen him and suggested that he should go to the Americans at the Old Palace in Athens might do something for him, since he was a little fellow. So Demetrius wearily took the long distance to Athens—and then he had been afraid to ask.

It was dark and past time to close the office when thephanage Director was asked by one of her workers, "What about this little boy that is outside? Will you see him to bed? He just came up the stairs."

Within a half hour Mrs. Harris, who is in charge of the Old Palace, was taking care of little Demetrius. He had a steaming bowl of the bean soup and all the bread he could eat, and then, because it was too late to send him to the Zeas Orphanage to be with the boys, he was given some blankets and put in charge of the night watchman until the next morning, when he would become a regularly enrolled member of the Near East family.

When Demetrius was ready to curl up in the blanketed floor near the charcoal burner in the lower hall, the night watchman heard him say, as he revealed his face and folded his thin little hands and lifted his serious blue eyes, "Oh God, I thank you because tonight I have bread in my stomach and blankets to put around me. Please tell my mother."

THE CHRISTIAN will be just an ordinary man—perhaps no doubt, in his religious duties, and averse from every form of evil, but otherwise only distinguished from the rest by the companionship of God. He will not be smug or self-conceited or supercilious, but just an ordinary man extraordinary in freedom from evil and his capacities for cheerfulness and endurance, but otherwise normal and sane.—W. J. Carey.

# The Triennial Synod of the Church in Canada

## III

### THE NARCOTIC DRUG PROBLEM

**A**N interesting discussion, taken part in by Bishop White, of Honan, several of the British Columbia delegates, and Magistrate James Edmund Jones, was elicited by the section of the Council's report dealing with the narcotic drug problem, after which the Synod adopted a resolution instructing its Council for Social Service to urge upon the Government of Canada the need of pressing, through the League of Nations and in every way possible, for the prevention, by international agreement, of the growth and manufacture of more narcotic drugs than are required for the world's legitimate medical needs; to point out to the various Provincial Governments the need of providing adequate institutional care and thoroughly scientific treatment for those who unfortunately are drug addicts; and to point out to parents, teachers, and clergymen the need of educating and warning young people and others, especially where the traffic is known to exist, respecting the insidious nature and the extreme dangers of drug addiction.

### NEWFOUNDLAND AND THE CANADIAN CHURCH

The Upper House held several conferences with Canon Bolt, secretary-treasurer of the Diocese of Newfoundland, as to the possibility and the terms on which Newfoundland might enter the Canadian Church. At present it is under the jurisdiction of the Archbishop of Canterbury.

This was intimated in an address to the Lower House by Dr. Bolt, who is attending the General Synod on invitation of the synod, and to secure information from the synod regarding the consolidation of his diocese with the Canadian Church. Dr. Bolt pointed out that he attended the synod merely as a guest and had no official representation from his diocese other than "to ask a few questions regarding the matter following overtures made in this direction by the Church of England in Canada."

Canon Bolt stated that the Diocese of Newfoundland was prepared to give careful consideration to the invitation extended to it by the Church in Canada, and, in his opinion, would be glad to affiliate itself with the Church here. Prior to 1869, that diocese was connected with the Diocese of Nova Scotia, but, on the organization of the Church of England in Canada, retained its affiliations with the mother Church in England.

"We are prepared to consider carefully your invitation and come into the Canadian Church," stated Dr. Bolt, "and I feel that it would be of mutual benefit for us to do so. I feel you have much to give us, and we may be able to make our contribution to the Church here."

### INSURANCE ON CHURCH BUILDINGS

Lengthy consideration was given resolutions and memorials dealing with insurance on church buildings to the effect that the synod approve the formation of a mutual Church Insurance Company, steps toward the formation of which have been taken by the Diocese of Toronto in collaboration with other dioceses. All the resolutions and memorials dealing with this question were considered concurrently and came from Chancellor Worrell, Toronto, the Provincial Synod of Canada, and the the Synod of the Diocese of Toronto.

The resolutions were presented by G. B. Nicholson, who reviewed the success of the "Lumbermen's Reciprocals" and declared the proposed company would work along similar lines, saving money and reducing the hazard by interesting the dioceses in the other dioceses' property. He pointed out that the church would pay into the company the same tariff as charged by other companies, but that it would be the churches' own company and the churches would therefore profit by the money which was put into it.

Chancellor Worrell, in speaking on the motion, declared that the resolution did not ask for money, but only for the approval of the synod. He declared that everything in connection with the proposed company was entirely up to the promoters and those dioceses which have asked for such action. Other speakers did not wish the synod to go into private business.

Mr. G. B. Woods stressed the fact that the churches were now inadequately insured and declared that the formation of the company would be a means of inducing the churches to take out more insurance. He gave statistics showing the small loss by fire during the past few years and the amount paid out in premiums as follows: the Diocese of Huron, for five years, premiums, \$34,938, loss \$5,797; the Diocese of Toronto, for five years, premiums \$108,000, loss \$23,400; and the Diocese of Montreal, for 20 years, premiums \$150,000, loss \$12,813. He declared that the churches were not expected to put up any money, with the exception of a little for incidental expenses. In this latter connection he stated that only \$2,500 was asked from three dioceses.

Col. Cockshutt declared that while he would like to get from under the "crushing heel of the underwriters," as well as anyone, he opposed the proposal of a mutual insurance company for the Church. He referred to the fact that the Government carried all its own insurance, and, through the Parliament building fire, had lost more than it would have paid out in premiums since Confederation.

An amendment by Principal Vance, of Vancouver, that the whole question be referred to a special joint committee for consideration, was adopted after a multitude of expressions of opinion both for and against the proposal.

### THE PEACE OF THE WORLD

Strong indorsement of the League of Nations and its efforts towards world peace was given in the form of a resolution sponsored by Canon Scott, and further steps in this connection were taken in the passing of a resolution making it a part of the work of the Council for Social Service to cooperate with the World Alliance of the Churches in the promotion of world peace.

### PRISON AND PUBLIC COURT REFORM

A resolution presented by Magistrate Jones of Toronto in which the synod went on record as "approving of the steps being taken by the Canadian Bar association and other associations looking toward the provision of public defenders for persons charged with crime, reënforcing the presumption of British courts that a person is innocent until proved guilty, and urging parliament to recognize the wisdom and justice of allocating the earnings of prisoners for the maintenance of their wives and children," was passed without hindrance. The resolution also recognized the success which had attended the introduction of the probation act in Ontario.

Mr. J. Prud'homme, city solicitor of Winnipeg, supported very strongly the suggestion of public defenders for poor persons. The resolution was referred for appropriate action to the Council for Social Service.

### THE PENSION FUNDS

The Upper and Lower Houses sat in joint session on Wednesday afternoon to consider the report of the Pension Fund Committee, ably presented by the Bishop of Montreal.

The question of what should be done with the revenue over and above pensions now paid from the General Synod Pension Fund found the upper and lower houses at variance. The result was a nonconcurring vote on the part of the upper house, which turned down an amendment to the revised canon, which had been passed by the lower house, and the passing of the initial plan outlined in the canon to the effect that if the revenue from the fund be in excess to the amount required for expenditures of the year in question the amount is to be added to the capital of the fund and invested as such by the board of finance. The clause of the canon dealing with the matter was made the subject of the amendment by Principal Vance, of Vancouver, who moved that the revenue, in excess of the amount required for the expenses, should be made into a contingent fund, which could be drawn from in "leaner years," when the income was not so great.

The amendment was vigorously opposed by the Bishop of Montreal, who presented the revised canon, and who declared that the addition of this excess to the capital of the synod would

aid in the prevention of decreased annuities to superannuated clergy and widows and orphans of clergy.

The expression of opinion from the floor of the lower house were decidedly in favor of the amendment, while that from the upper house was to the contrary. A vote of the houses separately was called by the primate, the lower house voting 77 to 47 in favor of the amendment. The upper house, however, favored the motion only to the extent of four votes and the nonconcurrence of the upper house quashed the amendment.

Further differences of opinion between the two houses were evinced in the consideration of the section of the revised canon referring to superannuation. The clause arousing the differences was to the effect that each clergyman entitled to superannuation under the canon will receive a pension, when superannuated, of \$400 after ten years' active service and \$10 per annum in addition for every year of active service above 10 years, but in no case would the pension exceed in the aggregate the sum of \$700 per annum. An amendment was moved by Canon Jones, of Kingston, who believed that \$700 was not a sufficient pension, a stand which was strongly supported by Canon Scott, of Quebec, who seconded the amendment. The motion was that the minimum and maximum be increased \$100 each to make them \$500 and \$800.

"I believe we would go perilously near swamping the fund if you increased the amounts," the Bishop of Montreal stated. "Don't be carried away by sentiment. We are working towards our ideals, but let us move slowly and safely and keep within our power. There is no one in the world would rather see the clergymen get greater pensions than I would. What we are trying to do is to build up a central fund which will meet all accrued liabilities and be sufficiently large to allow of the full scheme being put into action. At present we need another million dollars for this objective.

"We are now trying to duplicate the plan of the Church in the United States," the Bishop continued, "where, with a central fund of \$9,000,000 in hand they have ninety-seven per cent of all parishes contributing to the actuarial assessment. The plan we are using now is only an interim one, used to pay pensions until the time when we shall have the required fund at our disposal. In the meantime we want every diocese in the dominion to start a pension fund of its own."

The amendment was swamped, only its mover, seconder, and one other delegate voting for it.

#### A MISSION OF THE LAITY

Lay delegates presented a resolution to the primate reporting the appointment of a sub-committee of laymen, the purpose of which is to give a fresh impetus to the spirit of the Church's Forward Movement, which was such a success.

"We propose to open a mission to educate the rank and file of the Church at large on the needs of the boards of the Church," they said. "This we will do by literature and personal addresses by leading laymen. We want this subcommittee to work under the direction of the primate to draw up a plan that will make possible a dominion-wide movement in this direction."

Chancellor A. U. G. Bury, seconding this, stated that the forward movement spirit had slowed up considerably in the last few years, and that, if the faith and hearts of the laymen of the Church would be awakened to the needs of these activities, that the financial problems would be solved. "I think," he said, "that every layman in the Church from the Atlantic to the Pacific would give twice what he is now giving."

The Primate gave the scheme his blessing, and the synod, by a standing vote, registered itself as being in favor of it. "If it should be put into operation it would be the dawn of a new era for the Church in Canada," declared the primate.

#### FAREWELL TO THE BISHOP OF GLOUCESTER

The Bishop of Gloucester has been a guest at the sessions of the general synod. In his valedictory message to the members, and in answer to the wishes of the primate for his safe journey home, he expressed the hope that in the near future reciprocity between the Church in England and the Church in Canada might be achieved in the allowance of pensions. His lordship spoke during the discussion on pensions to superannuated clergy, and remarked that this was also in England the most vital question facing the Church. He said the Church in England was about to consider a new pension scheme to replace the old scheme, whereby the new incumbent had to forego part of his salary in order to make up some kind of pension for his predecessor, a plan he described as discreditable to the Church.

The new proposal to be dealt with by the general assembly in November would be based on a proper actuarial scheme and on the contributions of all the individual clergy. He hoped a similar scheme would be adopted by the Church in Canada when the present interim plan gave place to a newer one. While this plan was in operation it would allow the contributions of clergymen from England while in Canada, and *vice versa*, to be counted as contributions to the general pension scheme and make an interchange easy and accessible.

#### THE BOOK OF COMMON PRAISE

A motion relating to the Book of Common Praise was introduced by Magistrate Jones, of Toronto, and carried to the effect that a joint committee be appointed to collect information that might be necessary and useful in case of future revision.

#### A CREE DICTIONARY

The Lower House concurred in a message from the Upper House to the effect that a committee be appointed to consider the question of the publication of a dictionary in Cree language for use in the Northwest, as a memorial to Archdeacon McKim. In this connection Archdeacon Renison, of Hamilton, pointed out that he was convinced there would be no difficulty in raising funds for this purpose and believed that contributions would be made by the Hudson Bay Company, the department of Indian affairs, and the Smithsonian Institute.

#### SYNOD HONORS MEMORY OF INDIAN CHIEF

By a standing vote the Lower House honored the memory of Chief John Smith, the last of the signatories of the treaty with Queen Victoria after the rebellion in the West. The motion was instigated by Dr. Hallam, of Saskatoon, who referred to the late Chief Smith, reputed to have died after a century of life on earth as the man who was responsible for the growth of the Diocese of Saskatchewan. He told that the Chief suggested to the first Bishop of Saskatchewan that the diocese be named "Saskatchewan" because it meant a rushing ever-flowing water, which description he gave to the "waters of Christianity." The late Chief Smith was a nephew of the first Indian convert in the Great West, and, in the words of Dr. Hallam, was "an undaunted soldier and follower of Jesus Christ."

#### THE BISHOPS AND THE PLACE OF WOMEN

The House of Bishops announced, on the closing day of the synod, that it had not considered the question of the mission of women as delegates to the General Synod and it has passed no opinion on this question.

Their lordships wish it to be made plain that the decision to refuse admittance to women was the opinion of the Lower House only, and not of the whole synod. The matter was raised, discussed, and settled, in the Lower House, with consultation of the House of Bishops, and, according to the official statement of the Upper House, is not to be considered by the public as the decision of the General Synod.

#### THE CHURCH IN CHINA AND THE CANADIAN CHURCH

It seemed fitting that, in the last moments of the sessions of the synod should take an important step in connection with its relation to the Church in China, the *Chunghua Shih-kung-hui* of which the Diocese of Honan, an important diocese of the Church in Canada, is an integral part to the Church of recognizing the Church in China to be a fully organized Church in communion with the Church of England in Canada. This step was taken in the form of a message from the Upper House, which was concurred in by the Lower House.

#### THE CLOSE OF THE SYNOD

A joint session of both houses, in which the blessing of God was asked by the primate on the endeavors of the Church in the future, and thanks given for the progress made in the past, brought to a finish the sessions of the tenth general synod of the Church of England in Canada.

Members of both Houses unanimously passed hearty words of thanks to the Bishop of Huron, the dean and warder of St. Paul's Cathedral, the press, and the citizens of London for their welcome and interest taken in making the deliberations of the delegates a success. The success of these deliberations was also attributed to the "splendid arrangements made for the delegates in and out of the sessions," and expressions were given that the delegates will have cause to remember London as the scene of one of the most pleasing visits of their lives.

# Edward Allan Larrabee

Priest—Doctor—Confessor

**A**FTER grappling heroically with death for five weeks, the Rev. Edward Allan Larrabee entered through the gate of death on Friday evening, June 13th, at 9:45. The note of his illness had been confidence in God and cheerful resignation to His Holy Will. In the midst of painful weakness he had said, "I cannot say my offices and I can pray but disconnectedly; now I must rely upon others, upon our Lord, of course first, then on Blessed Mary and the Saints, and then on the faithful for whose prayers I am most grateful." He was very near death always, but especially at two or three crises about three weeks before the end actually came. He then asked that the commendation of a departing soul be said, not that he had given up hope of his own recovery but as an act of preparation if it were God's will to call him to Himself.

When he received the last Sacraments at the beginning of the serious aspect of his illness, he remarked that it was the first time he had ever made a sick Communion. After that the father received Holy Communion about every other day. Although he realized that he might receive Holy Communion at any time as Viaticum, yet he felt easier, as the result of a habit of a lifetime, to receive immediately after midnight before he had partaken of any of the nourishment which was given him during the night, that, as always, the Lord's Body might be the first Food of the day.

Whitsunday was the fortieth anniversary of his coming to the Church of the Ascension as rector. When he received his Communion on that day he spoke of his anniversary. He received his last Communion and Extreme Unction on Wednesday, June 11th, shortly before the beginning of the coma from which he did not rouse. As the Blessed Sacrament was borne into the room, he exclaimed, "My Lord and my God!" and after he had received the Sacraments he said, "Oh isn't it wonderful!" These were perhaps his last consecutive words.

His body was borne to the church on Monday and lay in state in the choir on that afternoon and evening. Multitudes came to gaze upon his face for the last time and to offer up their prayers to God for the repose of his noble soul. Throughout the day time and early evening the acolytes formed a guard of honor, and during the later evening and the night the older men of the parish maintained the watch.

The parish, the diocese, and the whole Church bore him before the throne of God in the Solemn Requiem Mass which followed the Burial Office and preceded the Absolutions at eleven o'clock on Tuesday, June 17th. The Suffragan Bishop of Chicago presided at the Mass and the Bishop of Milwaukee was also in the Sanctuary. The Bishop of Chicago, who was on his way to Europe, sent his loving sympathy.

The church was crowded out into the street. The honorary pall bearers chosen from the priests of the diocese, and the active pall bearers, for the most part priests from far and near who had been students at Nashotah House during the deanship of the father, sat in choir. Fifty vested priests were in the nave of the church and many other priests were scattered throughout the congregation. Father Stoskopf sang the Mass. Dean Ivins of Nashotah House was deacon and Father Bowyer Stewart, of Nashotah, sub-deacon. The choir sang the *Missa Penitentialis* with much feeling, and St. Mary's choir, under the leadership of Miss Westervelt, effectively assisted at the Mass and carried the chief burden at the Absolutions. The Bishop of Milwaukee says that neither in this country nor in England had he ever seen any tribute its equal. In a letter he

writes: "I have never seen a large congregation so affected by the loss of any one. I do not wonder. He was a great pastor and a very holy priest. Many, many souls are going to miss him."

The hymns were, On the Resurrection Morning, St. Patrick's Breastplate, The King of Love my Shepherd Is, and, of course, *Dies Irae* as the fixed sequence hymn. The Breastplate emphasized the father's faith, was reminiscent of Nashotah days, and breathed that spirit of loving confidence in which we were commending his dear soul to the mercy of God. The interment was in Graceland, in the midst of his whole family, living and dead, and of his sorrowing brother priests.

The most fruitful of lives may be sketched in few words.

Edward Allan Larrabee was born in Chicago, March 31, 1852, the son of Charles Rollin Larrabee and Mary Ann Wood Larrabee. He took the degree of Master of Arts at Racine College in 1873, and of Bachelor of Sacred Theology at the General Theological Seminary, New York, in 1870. He was ordained to the diaconate in 1876 and in the following year to the priesthood, by Bishop McLaren. In 1909 Nashotah House conferred the degree of Doctor of Divinity upon him.

Father Larrabee's first work was at St. John's Church, Quincy, Illinois, whence he went in 1879 to St. Paul's, Springfield, Illinois. In 1884 he became rector of the Church of the Ascension, Chicago, and in 1909 Dean of Nashotah House. In 1921 he returned to the Church of the Ascension as associate priest.

Thus runs his external life. Tokens of the abundant fruit borne by his hidden, holy life may be gleaned from a few of the many letters received by his sorrowing sisters and others. A Bishop who knew him and his family well, thus writes to them of his life, and refers to his remarkable mother whom her children rise up and call blessed. "He was the holiest priest I have ever known intimately. What a joy it must be for him and your mother to be together." An old parishioner writes from Quincy, Ill., "I can never



THE LATE  
EDWARD ALLAN LARRABEE

tell you what Father Larrabee was to me. I have known him nearly fifty years and he has never failed me once." In expressing his regret at not being present because of unavoidable absence in Detroit, Bishop Philaretos, of the Greek Orthodox Church, who had for some time been a student at Nashotah House under Father Larrabee's deanship, telegraphed: "The death of Father Larrabee has caused me the greatest sorrow, has deprived our sister Church of a distinguished clergyman and a great theologian, and the Greek Orthodox Church of an admired friend."

In the parish where his greatest work was done, he stands as the priest ministering to the individual, and as the Catholic Champion leavening the whole Church. Our hearts speak to us of those individual ministrations in which he represented God to us, and us to God. The might of his influence in pressing on the Kingdom outside the parish was incalculable. The Father was Superior of the Confraternity of the Blessed Sacrament before any bishop was willing to assume that position. At the festival of the Confraternity the present Superior General, the Rt. Rev. the Bishop of Fond du Lac, bore eloquent testimony of his worth, "He was a good man, full of faith and of the Holy Ghost," and the Confraternity passed a resolution "praising God for his good confession in maintaining the honor due to the presence of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood." He died three days after his reflection as Superior of the Guild of All Souls, a

position which he had adorned for more than a quarter of a century.

The Bishop of the Diocese writes of his charity in controversy, "He was always a steady and unifying influence in the diocese. He had the rare ability of identifying himself with outstanding principles and at the same time being mellow and kindly and affectionate to others. His death is a great loss to the diocese and to me. His life was a benediction to the diocese and to me."

His work in the parish during the twenty-five years of his rectorship was summed up in an article published in the *Holy Cross Magazine* several years ago. In his humility the father protested against personal reference:

"The year 1884 ushered in the most famous rectorate with which the parish has been blessed, for that year marked the advent as rector of the Rev. Edward A. Larrabee, whose service to the parish and the Catholic cause has been incalculable. It was left to him to advance and complete the Catholic work so nobly begun by his two immediate predecessors. Entering upon his duties amid misunderstandings and persecutions for the Catholic Faith, he rounded out a magnificent rectorship of over twenty-five years and departed to his new duties as Dean of Nashotah House, the most beloved priest of the Diocese of Chicago. The affectionate regard of his brethren of the clergy was typical of the mutual love of priest and people within the parish. Well did the Bishop of Chicago say of him when he preached in his presence the sermon at the institution of his successor: 'I think that Father Larrabee's splendid success in Chicago and in this parish was not due so much to his learning, although he had much of that; not due to his eloquence, although he had much of that; not due so much to his graciousness of manner, although that is known everywhere; I think it was not due to these things so much as to the fact that you were sure, that you were conscious, that he loved you and had a deep interest in your personal and spiritual welfare.'"

When he resigned the Deanship of Nashotah House he returned to the parish as associate priest. The title "Rector Emeritus" often seems to put one on the shelf, and Father Larrabee was a man too useful and young in spirit to be put upon the shelf, although he received every honor due to a Rector Emeritus. It was a joy and a privilege to have him with us during the past three years, and he too rejoiced in reassuming the duties and blessings of a priest ministering directly to the Flock of Christ. Perhaps the outstanding event of his last year on earth was his fourth journey to Europe and his attendance upon the Anglo Catholic Congress in London last summer. As he gazed upon the two thousand priests vested under the dome of St. Paul's, he said, "I shall never see a gathering like this again." Yet perhaps no one had ever seen such a gathering before. It betokened the triumph under God of those Catholic principles to which Fr. Larrabee had dedicated his life.

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

"Behold a great priest, who in his days pleased God and was found just; and in the time of wrath was made a reconciliation. There was not found one like him that kept the law of the Most High. Therefore with an oath the Lord made him to increase unto His people. He gave him the blessing of all nations, and confirmed His covenant upon his head. He acknowledged him in His blessings; He preserved for him His mercy; and he found grace before the eyes of the Lord. He glorified him in the sight of the kings, and gave him a crown of glory. He established with him an everlasting covenant, and gave him a great priesthood, and made him blessed in glory, to execute the office of the priesthood, and to have praise in His Name, and to offer Him a worthy incense for an odour of sweetness."—Condensed from the *Parish Magazine*, Church of the Ascension, Chicago.

### A SAINT

Her soul is like a stained-glass window  
In church, where radiant colors glow,  
And figures tell again the story  
Of Christ in suffering or in glory:  
She still reflects her Saviour's boundless love,  
Her eyes uplifted to the heights above.

MARTHA A. KIDDER.

## WHAT USE AM I TO THE CHURCH?

BY THE REV. JOHN C. POLAND, JR.

TOO often Christian people look at the fact of belonging to the Church from entirely the wrong angle. Instead of regarding it as a privilege and responsibility, they look at it from the standpoint of what they get out of it. That is putting the cart before the horse, for we will get nothing out of it until we put something into it, since the Church, primarily, is organized for Christian service. *What we get will take care of itself when we begin to put in!* Merely to belong, without doing anything, is just as futile as to be a Mason or an Elk, or a member of the Woman's Club, and never attending or taking part in the work of these organizations.

So why not ask ourselves, "What use am I to the Church?" Various answers may be given. *Honest answers* could be given as follows: "I am of real use to the Church." "I am of some use to the Church." "I am of very little use to the Church."

Let us look at the question from three different angles.

### DEVOTIONAL LIFE

1. I am of real use to the Church because I attend the services regularly, receiving the Holy Communion at least once a month, and more frequently when possible. In my private prayers, I do not forget my rector, the work of my parish, the work of the Church at home and abroad. Through my devotional life I am growing spiritually.

2. I am of some use to the Church because I attend the services, but not as regularly as I might. I receive the Holy Communion when I happen to be at the service where it is celebrated. When I think of it, I ask God's blessings upon the work of the Church.

3. I am of very little use to the Church because I seldom attend services. This makes me forget my private devotion, and, as I am thinking more about the things of this life than about spiritual things, I am not growing spiritually.

### CHRISTIAN SERVICE

1. I am of real use to the Church because, through it, I am doing all I can in the way of Christian service. I am giving some of my time and strength to my parish; I am serving my community; I am trying to keep in touch with diocesan and national needs and to do something to help.

2. I am of some use to the Church because, although I am terribly busy, I occasionally do something to help, though not with any regularity. But I do not want to tie myself up to a definite responsibility.

3. I am of very little use to the Church, because I am giving all my time and strength in other ways.

### CHRISTIAN GIVING

1. I am of real use to the Church because I am definitely setting aside a certain portion of my income for the Church work. I am giving enough to make me feel it. I give regularly and do not let my payments fall behind. I ask God to bless what I give in many ways of usefulness.

2. I am of some use to the Church because I make an annual pledge for my parish and for other Church objects. But I do not feel it very much. It is not as much as I pay in club dues. And then I often get behind in my payments—just carelessness—but I pay up eventually. I know this makes it more difficult to run the parish properly, and hinders the forward work of the Church.

3. I am of very little use to the Church because I make no pledge in money, but I give what change I happen to have in my pocket when I come to Church.

*What use am I to the Church?*

SINCE CHILDHOOD, says Robert Quillen, in *One Man's Religion* (Macmillan), I have heard Church people complain because preachers talk too much about money. They enjoy hearing successful business men talk about money, for, in the talk of successful business men, there may be a hint that will enable them to make money for themselves; they resent hearing a preacher talk about it, for his talk, however courteous and veiled it may be, reproaches them for their little generosity. My own opinion is that preachers talk too little about money. There must be talk about money while money remains a stumbling block in the way of those who would find God.

# Experiences of a Parochial Visitor

BY ELEANOR CHURCHILL

WHEN our hard-working rector sent for me to help the new assistant in visiting our sick in hospitals and their homes, in keeping in touch with the shut-ins, in dispensing food and clothes from the storeroom, and in taking care of any special case that might come up, it looked to me like a pretty strenuous job, one in which a person would need unlimited patience, keen insight, and the love of one's fellow-man strongly developed. After five years' trial I have decided that the saving grace is a sense of humor.

The very first morning I was sent to call on a woman who had asked for immediate assistance.

"Let me know what you think of her," the assistant said, "I can't quite make her out."

Full of enthusiasm, I started off. Down a broken flight of steps, through a door hanging by one hinge, in a cellar with pools of water on the uneven cement bottom, I found two women and a child. The older of the two women spoke in German, the younger, in surprisingly refined accents, begged me to sit down and, tipping a cat off of a soap box, pushed it hospitably toward me.

I listened to a long tale of having seen better days, of ill health which prevented steady work, and the modest request of a loan of five dollars urgently needed to pay rent overdue. At this point the cat jumped on my lap, to be quickly cuffed off by my hostess with an apology and an order to the child to take her pet and run out. I remarked that the cat looked well fed and cared for, and the answer was eminently satisfactory, to the effect that there were a great many mice around and that they had two quarts of milk every day given to them by the T. B. society, and puss had her share. There was nothing in the least suspicious about these people, as they were evidently poor and the old woman was sick. The desire of her heart was to have a feather pillow under her head before she died.

After listening for half an hour I gave the needed money, promised the longed-for pillow, and departed. I can see myself later on in the day lugging a comforter and two big pillows through the streets to this family; I, who hate like poison to carry a bulky parcel! I had called on one of the ladies of the parish with my pitiful tale, and she had given the bedding from her own supply, and, knowing how one likes to have such things out of the way when once given, I had trusted to luck to find a boy. But not a truant could I see, and so I staggered through a populous street, for what seemed like endless blocks, with my bulging bundles, occasionally bumping into hurrying pedestrians. If by mischance I land eventually in the bad place, I shall tell the angel who looks over the incomers about this adventure, and it may be that those big pillows will bear me safely to the heavenly regions!

I smile when I look back on that time, the sympathy I gave, the insistence that we were sisters, the clothing I begged for them. When the old woman died I took the child home with me, bathed her, dressed her up in some pretty new clothes, and kept her three days and nights.

The Church was paying for the funeral. I selected a very nice casket—naturally not the most expensive one. The undertaker charged nothing for his services, and I took one of my hard-earned dollars and bought a bunch of flowers. It seemed to me that I had done everything for my "sister" in her affliction that one could do. The simple service was conducted by the assistant. At its conclusion the chief mourner rushed to the nearest 'phone and called me up—I was keeping the child with me until after the funeral.

"You promised that my mother should be buried decently. They are putting her into a cheap box, a pine box for all the neighbors to see. It's a disgrace! If you bury her in that box, I'll dig her up if I have to use my fingernails. You are a . . ."

About this time I found my voice and told her that the pine box was necessary to cover the casket before shipping on the train—it had to be taken to our church burial plot on the cars—and that it was always done. But I wasted my breath trying to explain, such language in reply coming over the 'phone that I was forced to cut off.

The poor thing was a drug fiend, and the prosperity that I had been able to bring to her had only made it easier for her to get the stuff she craved.

I don't remember whether the pillows were pawned before or after her mother died.

Eventually she was arrested for shop-lifting, and the child was sent to an orphanage.

Cases came thick and fast that winter, the winter after the war, when living was ruinously high, rents soaring, and work not to be had. My heart was wrung and my sympathy drained. Such courage was shown as almost passed belief.

We had one family, a man just out of the hospital with a weak heart from pneumonia, his wife, and eight children all under sixteen, living in a cellar which an Italian fruit vender had charitably cleared out for them. There was one long, dark, cavernous room, one small grated aperture in lieu of a window, a charcoal burner for heat and cooking—and rats. I saw one they had caught, and thought, at first, that it was a good-sized kitten. The mother sat up most of the night for fear the rats would bite the children. I can visualize her sitting there by the makeshift stove—an unconscious martyr if ever there was one—supplied with sticks the children had brought in from the street. We usually had two or three of the children in a hospital, tonsils and adenoids playing their part; but I never heard one word of complaint from the family and never a word that could be construed as begging. And their manners! A lady who wanted to go slumming went there with me one day and when we reached the air she said with a gasp: "Horrible! But did you notice the lovely manners of those children! They stood all the time we were there."

Returning health, a fairly good position for the husband, the mother placed as caretaker in an empty house, through the kindness of one of the city's millionaires, and such a blossoming out as there was in that family when they were settled in a decent place. Why, two of the girls turned out to be actually pretty after they had been in the sunlight awhile and their little "tummies" had been filled.

It didn't take me long to find out that most of our poor people lived either in basements or cellars dark as tar barrels, or up four, five, or six flights.

One Christmas time a physician sent word to us of a family that needed help. There was a grandmother, a mother, and two fine looking youngsters. The mother, bread-winner for her little family, had fallen on the ice and broken her ankle, and, during her stay in the hospital, the old grandmother, suffering from cancer, had cared for the children the best she could; but they had no money, no food, nor heat when I went to see them. The satisfied air with which they stated that the rent had been paid that very day was a revelation. It seems a comparatively small matter to go without food, but there must be a roof.

Those children had a wonderful Christmas. Santa Claus sent them turkey and "fixings," toys, a doll, and warm clothing. We kept an eye on them until the mother was at work again and brighter days were theirs.

Two sisters, dressmakers, neither in robust health, had made a fair living until the war brought them added expenses; then came sickness, and the death of the younger one. The older woman, one of the kind who invariably speak of a beautiful, sunny day as a "weather-breeder," could not keep up the work alone, as her sister was the one who did all but the finishing. She came to us to see if we could place her in a Home—she had a sufficient sum of money to enter one. There was not a single vacancy. The anxiety and consequent worry brought on paralysis and we are now trying to raise a fund to care for her until such time as she can enter a place of refuge suited to her age and infirmities.



# CORRESPONDENCE

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

## JOY IN LABOR

To the Editor of *The Living Church*:

MR. WOODRUFF'S INTERESTING article on the present position of working men, in *THE LIVING CHURCH* for October 4th, appears to me one-sided. It is not generally true that experience is not an advantage to the working man, and that work is generally done by automatic machines which a child can handle. Of course, Mr. Woodruff was not referring to labor on farms, and yet that forms a large portion of the work that is done in America. Then he would agree that his description does not apply to persons employed on railroads or in telegraphing, telephoning, and the radio. I met, last week, the head of the Radio Corporation. He began life at fifteen as a messenger boy in a telegraph office. So did Mr. Edison. Mr. Woodruff's description has no application to the class of work in which they were engaged. There are many factories in which experience is an advantage. They are giving to their workmen a share in the profits and a share in management. Indeed, I can say from careful personal observation, there are very few factories or mills to which his remarks apply.

The truth is, much of the compassion that is expended on working people is misapplied. Secretary Davis shows this in his remarkable book, *The Iron Puddler*. He describes the men engaged in that arduous work as taking pride in it. He treats with mild ridicule the men who compassionate them, and who do not know the joy that many men feel in what to others is repulsive work. I appreciate what he says all the more because I had a son who left a comfortable home and a good profession to make an expedition into the Arctic Circle. He experienced what, to Mr. Woodruff and to me, would have been great hardships. It was, however, his voluntary choice and he found satisfaction in it. Then when the War broke out, he went into the French Foreign Legion and afterwards into the American Army, met great hardships with fortitude, and finally gave his life in a good cause. His trials and privations Mr. Woodruff and I could not possibly have endured, but to him they were welcome.

All this illustrates the teaching of St. Paul, that each man has a different calling, each member of the Christian body has his appropriate office. We destroy the unity of the whole by failing to discriminate between the variety of each member.

October 8.

EVERETT P. WHEELER.

## THE ORANGE ORDER

[CONDENSED]

To the Editor of *The Living Church*:

I TAKE EXCEPTION to the article of your European correspondent in your issue of October 4th, page 731. But first let me say that this writer is not an Orangeman. Subject to correction I think that the only Anglicans welcome in the Order are those who are either disloyal to the Church, or who know nothing and care nothing about its Catholic position.

But great admiration and respect is due to the Orange Order. It is frankly an anti-Roman society, but its members do not conceal their identity with white hoods and gowns; they are neither afraid nor ashamed to say openly where they stand.

In Ireland I understand that Orangeism is the antithesis of Sinn Feinism. During the late war the Orangemen volunteered in thousands. They volunteered, there was no conscription in Ireland, thanks to the successful opposition by the Sinn Fein and the Roman Church. Now, apparently, your correspondent, Mr. Palmer, has warm sympathy for these traitors who plotted with the Germans against the Allied cause. Remember the Roger Casement rebellion of 1916. Your Admiral Sims paid his respects to these Irish Republican gentry in his famous article on the conduct of the war, and it was not the "fanatical and unlovely" Orangemen who stoned the American soldiers on the streets of Cork in 1917, for the Orangemen were busy at the time in Flanders and Belgium.

Certainly the Orange Order is the champion of Ulster in the present crisis. When the war broke out and the British Empire was in peril, Ulster put her whole strength into the

cause, believing and being assured that her loyalty would be forgotten by the people of England. . . .

And right here in Canada there is good reason for the existence of the Loyal Orange Association. For instance in the Province of Quebec, for a while, the Roman bishops were issuing divorces at a rate that would put Reno, Nevada, to shame, only they called them "annulments." Then came the *Tre Delpatie* case, where an Anglican priest married a Roman to a non-Roman woman. After some years of married life the husband became tired of his wife, and applied to his Church for release. The Roman bishop annulled the marriage, declaring his children illegitimate, and the Quebec civil court upheld the bishop. It was the Orange Order, not the Anglican General Synod, who carried an appeal to the Privy Council in England. The Quebec judge's decision was reversed, and judgment, of course, governs all similar cases, and the Roman Church is now deprived of the obedient assistance of the Quebec courts in enforcing their *Ne Temere* decree.

Having regard to the separate school system here, in Ontario, it is not an exaggeration to say that the money of Anglicans and Protestants would be used to educate Roman Catholics in that faith, if it were not for the political power and influence of the Orange Association. I feel safe in saying that Churchmen of all views in Canada will agree that Mr. Palmer has something to learn about Orangemen and the case of Ulster.

FRED J. TIGHE

Perth, Canada.

## CLERICAL CELIBACY

To the Editor of *The Living Church*:

WHILE NOT desiring unnecessarily to prolong the discussion on clerical celibacy, which crops up every decade, so, may I reply to a letter of September 20th, signed by A. K. Pierce? If, as in primitive times, a married man was allowed to enter Holy Orders and retain his wife, is it somewhat inconsistent to prohibit a man already ordained from marrying? I am perfectly aware that that was the discipline, and that it still is in the Eastern Church; but, a married man may retain his wife after receiving orders, should not a man, already ordained to the priesthood, be permitted to marry? Why the retention of the wife in the case and not in the other? Either the married life and the ordained life are inconsistent with one another at all times or they are not. Let me quote verbatim from a lecture by Darwell Stone, who needs no introduction:

"There is no question that the primitive Church allowed married men to be ordained priests; and it is possible the principle thus affirmed, that the married life and the ordained life are not necessarily inconsistent, may be extended so as to say that those who have been ordained may marry."

Johnstown, Pa., October 11. CHARLES A. STROMBO

## PRUSSIA AND LUTHERANISM

To the Editor of *The Living Church*:

IT IS A FACT that there are few, if any, Lutherans in Prussia. The State Church of Prussia, organized in the time of Emperor William I of Germany, is more Presbyterian than Lutheran, I am told. I think it has no fraternal relations with any Lutheran body in the United States.

Mr. Palmer, your correspondent, in his remarks concerning the Lutherans, failed to bring out this distinction clearly, possibly he overlooked it.

LaGrange, Ill.,

October 10.

VICTOR D. CROFT

## FOR THE WOMAN'S AUXILIARY

To the Editor of *The Living Church*:

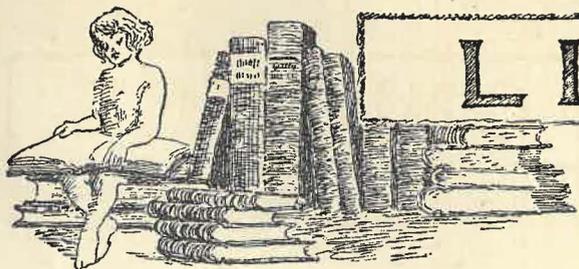
I SHALL BE GLAD to lend any branch of the Woman's Auxiliary a paper, entitled *The Social Observance of Epiphany*, which contains explicit directions for an after-epiphany meeting, and which has been used in the Diocese of Indianapolis for many years.

4215 Park Ave.,

Indianapolis, Ind.

SARAH S. PRATT

(Mrs. Wm. D. Pratt)



# LITERARY

## NEW BOOKS

AND STILL THEY COME! Books upon books, some good, some poor, some bad. Some needed, some—?

*J. Ramsay Macdonald*, "the man of tomorrow," is one of the worthwhile contributions, giving a sympathetic account of the present director of Great Britain, the first Labor Premier of that great Empire of Commonwealths. Macdonald is an outstanding figure—he would have been even if he had never achieved the premiership, and is all the more because he has. A pacifist, and radical socialist in command of the greatest naval resources of the world! *This* book, by "Iconoclast"—although he does not seek to destroy *this* idol—may truly be called "fascinating," regardless of what one thinks of the subject. "Iconoclast" claims that "if genius is patience, Macdonald is entitled to claim genius on that score alone." (New York: Thomas Seltzer.)

We are brought up to believe that all Americans are strenuous; but experience teaches us that some are more so than others, and Roy F. Dibble treats of seven of these in his book of brief biographies, *Strenuous Americans*, published by Boni & Liveright, New York. It is a curious and far from homogeneous group, but withal a most interesting one. He begins with Jesse James and ends with Mark Hanna, and, in between, treats of Brigham Young, Frances Willard, James J. Hill, and P. T. Barnum: surely a diverse lot. The treatment is free and entertaining—journalistic with a touch of Strachey, in fact. Mr. Dibble frankly admits that they are "biased sketches . . . for to write without bias is to write without selection; when selection enters, impartiality perforce leaves."

John R. Commons, of the University of Wisconsin, has a well earned reputation as an economist of learning, fairness, and industry, all of which are exemplified in his new book *Legal Foundations of Capitalism*. For thirty-five years he and his students have studied the meaning of "reasonable value," as interpreted by the courts, and this new volume embodies the results of that study. This work, which is published by the Macmillan Co., of New York, is essentially theoretical, dealing only with concepts derived from the decisions of the English and American courts, but with an eye on the concepts of leading economists from physiocrats down to the present time.

*Religious Dramas*, 1924 is the descriptive title of a highly interesting volume, the outgrowth of the work of the Committee on Religious Drama of the Federal Council of Churches. The committee was appointed in response to a demand for a book of this kind, and at the request of a number of organizations. The growing interest in religious drama has expressed itself in increasing demands from churches and communities, asking for religious plays and pageants suitable for amateur production. It is significant that this demand does not come out of a desire for entertainment only, but from those interested in religious education and from young people's groups that have been organized for some educational purpose. The plays, which are given in full, have been selected with regard to religious message, dramatic technique, literary quality, and educational merit. Plays of three types have been chosen: first Biblical dramas and episodes; second, fellowship plays and pageants, centering around Christian community building both at home and abroad; and third, extra-Biblical plays of the individual spiritual life. There are ten plays given including our own Phillips Endicott Osgood's, *A Sinner Beloved*, one of the Biblical plays. The book, which is published by The Century Company, of New York, makes available within the compass of a single volume materials which could only otherwise be secured with considerable difficulty.

Dr. Edith Elmer Wood is an acknowledged expert on housing, and her new volume *Housing Progress in Western Europe*, published by E. P. Dutton & Co., is in keeping with her reputation as a careful student and a public-spirited observer. It is interestingly illustrated. This book is commended to all who are interested in housing as are the Proceedings of the Philadelphia Conference on Housing published by the National Housing Association, of 105 East 22d St. New York City, under the title *Housing Problems in America*.

An outstanding book, also, is John D. Rockefeller, Jr.'s *The Personal Relation in Industry* (New York: Boni & Liveright). It is significant because of its subject and because of its authorship. It is made up of the addresses which Mr. Rockefeller has been delivering from time to time in various parts of the country. There are those, he declares, who believe that legislation is the cure-all for every political, social, and industrial ill. Much can be done by legislation to prevent injustice and encourage right tendencies, but—and here is the text of this stimulating volume—"Legislation of itself will never solve the industrial problem. Its solution can be brought about only by the introduction of a new spirit into the relationship between the parties in industry—the spirit of coöperation and brotherhood. It is this theme, coöperation in industry, that I desire to develop."

Another suggestive book in the same field of discussion is the new number in the Life and Service Series, edited by Henry H. Meyer. It is entitled *Christian Ideals in Industry*, and is written by F. Ernest Johnson and Arthur E. Holt, The Methodist Book Concern, publishers. Endorsed by the Committee on Curriculum of the Board of Sunday Schools of the Methodist Episcopal Church, it represents the latest contribution of the group of writers and publicists who are seeking to give Christian expression to modern concepts of social justice. In an intelligent and praiseworthy endeavor to interpret Christian ideals in their relation to industry, young people's classes in Churches have been kept in mind. The authors declare that there is no one set of correct answers to the questions they bring forward for discussion, since "the working life of the world is so complex that it cannot be dealt with arbitrarily or treated dogmatically. The Christian ideal for industry cannot be once for all prescribed; it must be worked out."

William Starr Myers, professor of politics at Princeton, believes that all men and women twenty-one years of age and upwards, whether native of foreign born, should be compelled to pass a civil service examination in English, upon the government, history, geography, and elements of the economic resources of this country, before being granted the privilege of voting. He also believes that an understanding of political parties, and a recognition of their function in crystallizing public opinion and determining governmental policies is prerequisite to intelligent citizenship. His book *American Democracy Today*, published by the Princeton Press, might very well be used as a hand book in the preparation for such examination. It is a good book, of moderate size, to have at hand during these days of the hectic presidential campaign.

Dr. S. C. Kohns, who is the psychologist of the Court of Domestic Relations, at Portland, Oregon, as well as Assistant Professor of Psychology at Reed College, in his *Intelligence Measurement* (Macmillan's) gives a most interesting study of a "performance test" of intelligence, which he sets over against the language tests of the other current scales of measurement. The advantage of such a test in his view is that it can be given to all children, whatever their mentality and their language may be. He describes the test, gives the results of its application to some three hundred children, and suggests rules for standardization and for evaluating results. It is his hope that there may be evolved a whole scale of such performance tests, if not to replace the language scales, at least to parallel them.

Another interesting book in the general field of psychology, showing how widely and generally it is being applied, is Professor Floyd H. Allport's *Social Psychology*, published by the Houghton Mifflin Co. There are two main lines of scientific achievement which Professor Allport recognizes and applies; the behavior viewpoint, and the experimental method. A considerable number of psychologists are now regarding their science as one fundamentally, though not exclusively, of behavior. This approach has revealed a wealth of principles for the understanding of human beings, the explanation of their acts.

*Forty Years in Washington*, published by Little, Brown & Co., is the title of a most delightful volume of reminiscences by that veteran newspaper man, Daniel S. Barry, one time editor of the Providence *Journal* and now Sergeant at Arms of the United States Senate. Covering the administrations from Hayes to Harding, we have inside light thrown on many an interesting situation by one who knew, and knowing seeks to tell the truth as he saw it.

CLINTON ROGERS WOODRUFF.

## Church Kalendar



OCTOBER

26. Nineteenth Sunday after Trinity.  
28. Tuesday. SS. Simon and Jude.  
31. Friday.

### KALENDAR OF COMING EVENTS

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

### APPOINTMENTS ACCEPTED

BROWNE, Rev. HENRY B.; to be *locum tenens* at St. Thomas' Church, Chicago, during the illness of the priest in charge, the Rev. J. H. Simons. Address 5344 Wabash Ave., Chicago, Ill.

BRAZIER, Rev. F. M., of St. Paul's Church, Freeport, Tex.; to Calvary Church, Bastrop, Tex., with address at Box 394.

CLAIBORNE, Rev. RANDOLPH R., rector of St. James' Church, Marietta, Ga.; to be rector of St. John's Church, Camden, Ark.

FORBES, Rev. J. M., rector of Grace Church, Ravenna, Ohio; to be rector of St. Paul's Church, Put In Bay, Ohio, November 1st.

HEYNE, Rev. KARL G., curate in Zion Church, Rome, N. Y.; to be curate in St. James' Church, Atlantic City, N. J.

KINSOLVING, Rev. A. B., II; to be assistant at St. Paul's Memorial Church at the University of Virginia.

KRAMER, PAUL S., El Paso, Texas; to be curate at St. Paul's Church, Milwaukee, Wis.

MCGREGOR, Rev. D. A., priest in charge of Holy Cross-Immanuel Church, Chicago, Ill.; to be rector of St. Mark's Church, Glen Ellyn, Ill., with address at 234 Sunset Ave.

PERRY, Rev. ROBERT N., of St. Luke's Church, Columbia, S. C.; to be vicar of the Church of the Good Shepherd (colored), Thomasville, Ga.

PURCE, Rev. WILLIAM M., rector of St. Mark's Church, Jonesboro, Ark.; to be rector of St. Bartholomew's Church, Ely, Nev.

RYERSON, Rev. J. E., rector of St. George's Church, Bismarck, N. D.; to be rector of St. Stephen's Church, Spencer, Iowa.

TUCKER, Rev. LOUIS, D.D., rector of Christ Church, Mobile, Ala.; to be rector of St. John's Church, Fort Smith, Ark.

### RESIGNATION

WALKER, Rev. ROBERT T.; as priest in charge of St. Alban's Church, Brooklyn, L. I., N. Y.

### DIED

HAMILTON—At the home of her nephew, Henry Hamilton Seabrook, Riverton, N. J., October 10, 1924, at the sunset hour, the soul of MARY STUART HAMILTON entered life eternal with Jesus.

The burial services were at St. Helena's Church, Beaufort, S. C.

WATERHOUSE—MR. BENJAMIN F. WATERHOUSE, for many years senior warden of St. Philip's Church, Crompton, R. I., died September 28, 1924, aged ninety-four years. He was a generous giver, and a devoted worker in the Church.

"Well done, thou good and faithful servant."

### MEMORIALS

#### Hamilton Douglas Bentley MacNeil, Priest

His brethren of the clergy in the Diocese of Central New York desire to place on record an expression of their esteem and deep sense of loss in the death of their co-worker and brother, HAMILTON-DOUGLAS BENTLEY MACNEIL, priest.

A true friend, a wise counsellor, a sound scholar, a soul possessed of the love and humility of his Master, has been removed from our midst, and we shall miss him, beyond all human expression, from our gatherings and deliberations.

No man was ever more conscientious to the duties of his sacred office, and his noble soul was deeply wounded and he suffered real pain of mind and body when men made light of holy things.

His loyalty to the Church and his willingness to sacrifice his all in her service, will be an enduring example to those who remain. And the love and affection that he inspired in the

hearts of those who were privileged to come under his ministrations and influence will be an imperishable monument to the genuine piety and Christian character of our departed brother.

May he rest in peace and may light perpetual shine upon him.

To his family we extend our sincere sympathy, and in love and affection offer them a share in the charity of our prayers.

FREDERICK HENSTRIDGE,  
NORMAN S. BOARDMAN,  
EDMUND JAYNE GATES.

### Henry Woolsey Douglas

The vestry of St. Andrew's Church, Ann Arbor, Mich., deplores, and must long continue to deplore, the untimely death of HENRY WOOLSEY DOUGLAS, senior warden, who passed away suddenly on August 24, 1924.

Modest and self-effacing to a remarkable degree, Mr. Douglas would have been the first to deprecate anything in the nature of personal eulogy. In his case, however, plain facts furnish a proud epitaph. Born at Ann Arbor, in 1867, educated in local schools and the University of Michigan, Mr. Douglas slowly but surely came to be a prophet who had great honor in his own community. His gradual rise to a position of influence and leadership such as to persuade his familiar neighbors to acknowledge him gladly the first citizen of Ann Arbor, was traceable to sterling qualities of character, and not to factitious circumstance. Nay, even threatening blindness could neither impede nor sour him. During the last decade particularly, we came to realize that his title to recognition was rooted in a temperament that sought nothing for self, but gave freely to all good causes, rejoicing in the opportunity. When a worthy movement needed the impetus of self-sacrifice, he was ready to lay his gift on the altar; he was equally ready to disappear in the background, seeking no credit when success was assured. Filling no public office, Mr. Douglas was the confidant, ally, and counsellor of public officials. What was true in public affairs of common knowledge was also true in the hidden things of private life. His little, kindly deeds, daily done, will never be recounted.

He would not have had us say as much; we cannot say less in a strict sense of justice.

What the vestry of St. Andrew's Church would have done without him, no one can tell. He bestowed his wisdom, his decision, his patient service in small things upon us with generous bounty.

With heavy hearts, we direct this inadequate Memorial to be spread upon our minutes; that copies be sent to Mrs. Henry W. Douglas, to the Misses Douglas, and to the Church press.

HENRY LEWIS,  
HENRY TATLOCK,  
R. M. WENLEY,  
Committee.

### Harold Hamerton

St. Alban's Church, Olney, Philadelphia, Pa., has suffered a very serious loss in the recent sudden death of Mr. HAROLD HAMERTON, the accounting warden. At a special meeting of the vestry, the following minute was adopted:

WHEREAS, in the death of Mr. Harold Hamerton, so suddenly called away by the providence of God in the midst of his many labors for Him, St. Alban's Church has suffered irreparable loss, and its members are deeply distressed and grieved; and

WHEREAS, Mr. Hamerton was a notable and living example of the Christian Faith put in practice, accepting in full all of the teachings of the true religion and faithfully fulfilling all of his Christian duties, regular in church, confession, and communion, generous to a degree in his offerings and contributions both to the Church and all deserving objects, and upright and honorable in all of his social and business relations, a good Christian, Catholic, and citizen;

BE IT RESOLVED: That the Corporation, acting for the whole congregation of St. Alban's Parish, put on record this Minute of their deep appreciation of Mr. Hamerton, and their sincere sorrow for his death, and order sent to the family a copy of this resolution, and publish the same.

### James Somerset Waters

In ever thankful memory of our dearly beloved and only son, JAMES SOMERSET WATERS, who entered into life eternal October 16, 1918, in his nineteenth year. Jesu Mercy!

Of your charity pray for the repose of his soul.

### The Rev. John Keller

In loving and grateful memory of JOHN KELLER, Priest. Entered into life eternal October 22, 1921.

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

Rates for advertising in this department as follows:

Death notices inserted free. Brief notices may, upon request, be given consecutive insertions free; additional sections, charge 3 cents per word. Marriages or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in THE LIVING CHURCH (to be forwarded to publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words. No single advertisement inserted in department for less than \$1.00.

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

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

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

### POSITIONS OFFERED

#### CLERICAL

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

#### MISCELLANEOUS

OPENING FOR ORGANIST AND CHORISTER in Episcopal church, with choir, for talented assistant prepared to full charge of choir. New organ. Church preferred. Salary moderate. Address: JOSEPH AYRES, Chairman, Keokuk, Iowa.

WANTED: ILLINOIS PARISH DESIRING organist and choirmaster. Must have experience in handling boys. State qualifications and salary desired in first communication. Address H. C. L-285, care THE LIVING CHURCH, Milwaukee, Wis.

WANTED: MATRON FOR EPISCOPAL Church Home, Pittsburgh, Pa. A for old ladies and children. Apply to Mrs. CROMBIE, 527 Holmes Street, Wilkingsburg.

WANTED—AT ONCE, A TEACHER for the fifth and sixth grades in a Church school. Must have qualifications to teach school approved by New York State Board of Regents. Address W. M.-287, care THE LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

#### CLERICAL

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

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

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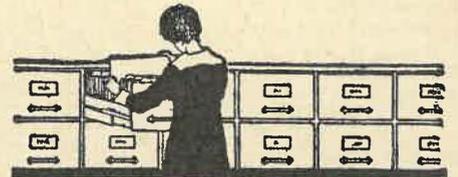
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While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

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

BOOKS RECEIVED

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

**The Century Co. New York, N. Y.**

*Conflict of Policies in Asia.* By Thomas F. Millard.

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

*Thomas Alva Edison: An Intimate Record.* By Francis Arthur Jones. Revised Edition. Price \$3 net. Postage extra.

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**George H. Doran Co. 244 Madison Ave., New York, N. Y.**

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*Livingstone of Africa.* Heroic Missionary, Intrepid Explorer, and the Black Man's Friend. By C. T. Bedford. With Illustrations and a Map.

*Bishop Bompas of the Frozen North.* The Adventurous Life Story of a Brave and Self-denying Missionary Amongst the Red Indians and Eskimos of the Great Northwest. By Nigel B. M. Grahame, B.A., author of *Judson of Burmah*, *Hannington of Africa*, etc.

**Doubleday, Page & Co. Garden City, L. I.**

*An Outline of Municipal Government.* By Chester C. Maxey.

*Readings in Municipal Government.* By Chester C. Maxey.

**Funk & Wagnalls Co. New York, N. Y.**

*America's Interest in World Peace.* By Irving Fisher.

**Henry Holt & Co.** New York, N. Y.  
*The Revolt of Europe.* By Horace G. Alexander.

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

*The Passionate Quest.* By E. Phillips Oppenheim. Price \$2 net.

*Table Service.* By Lucy G. Allen. New Revised Edition. Illustrated. Price \$1.75 net.

*The Inn of Discontent and Other Fantastic Plays.* By Percival Wilde. Price \$1.50 net.

*The Contemporary Drama of Russia.* By Leo Wiener, professor of Slavic Languages and Literature at Harvard University. The Contemporary Drama Series, edited by Richard Burton. Price \$2.50 net.

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

*Politics: The Citizen's Business.* By Wm. Allen White.

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

*The History of Religion in the United States.* By Henry Kallach Rowe, Ph.D., professor of Social Science and History in the Newton Theological Institution. Price \$1.75.

*The Historical Jesus.* By Charles Piepenbring, Th.D. Translated by Lillian A. Clare. Price \$2.25.

*Life in Fellowship.* By John P. Maud, D.D., Bishop of Kensington. With an Introduction by the Lord Bishop of Manchester. Price \$1.

*The Modern Use of the Bible.* By Harry Emerson Fosdick, D.D., Morris E. Jessup professor of Practical Theology, Union Theological Seminary, New York. Price \$1.60.

*Fundamental Ends of Life.* By Rufus M. Jones, Litt.D., LL.D., professor of Philosophy in Haverford College.

*The Beauty of the Purple.* By William Stearns Davis. Price \$2.50.

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

*Church Ushers' Manual.* A Handbook for Church Ushers and all Others who would Promote the Spirit of Fellowship in the House of God. By Willis O. Garrett, D.D., pastor, First Presbyterian Church, Miami, Fla. 50 cts.

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

*The Starry Universe: The Christian's Future Empire.* The Scriptural Indications that God's Children are to inherit all His ilimitable Kingdoms; from Heaven as a Metropolis, exploring and enjoying them at will. By Horace C. Stanton, Ph.D., D.D., S.T.D. Fifth Edition. Price \$1.75 net.

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

*Mankind at the Cross Roads.* By Edward M. East.

**University of Chicago Press.** Chicago, Ill.

*Origins of Sociology.* By Albion W. Small.

#### BULETLINS

**The University of Chicago Press.** Chicago, Ill.

*The Medical Schools.* Announcements. Vol. XXIV. June 5, 1924. No. 20.

#### PAMPHLETS

**C. R. Delepine.** 1107 Pine St., Hood River, Ore.

*Laws of Forgiveness.* A New Theory of the Atonement—going back to our Lord's Taught Prayer. Forgive us our debts as we forgive our debtors. Price 25 cents a copy, postpaid.

**George H. Doran Co.** 244 Madison Ave., New York, N. Y.

*The Abolition of War: The Case against War and Questions and Answers Concerning War.* By Sherwood Eddy and Kirby Page.

**Imprenta Nacional.** Montevideo, S. A.

*The Peace of America.* By Baltasar Brum.

**Meyer & Brother.** 56 Washington St., Chicago, Ill.

*The Paramount Christmas Book No. 2.* Exercises, Recitations, Readings, Dialogs, Pantomimes, Songs. Contributors: Pearl Holloway, Carolyn Freeman, Alice L. Whitson, Alice C. Hoffman. Price 25c.

**Nutshell Publishing Co.** Chicago, Ill.

*Catholic, Jew, Ku Klux Klan.* What They Believe, Where They Conflict. George S. Clason, editor. Price 25 cents.

**Philadelphia Housing Association.** 311 South Juniper St., Philadelphia, Pa.

*Housing in Philadelphia.* By Bernard J. Newman.

**The Southwestern Political and Social Science Quarterly.** Austin, Texas.

*Pan-American Conferences and Their Results.* By Samuel Guy Inman. Reprinted from *The Southwestern Political and Social Science Quarterly.*

#### 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, leaves England on the *Homeric* on October 22d, for a visit to the United States, by invitation. Sir Henry's visit is preceded by letters of strong commendation from Bishop Talbot (late Bishop of Winchester) and Bishop Woods, the present Bishop of Winchester, and other leading Churchmen, who have written to a number of the American bishops with reference to meetings of the clergy which Sir Henry Lunn hopes to address on the movement towards Unity. He has such appointments in New York, November 3d, in Boston, November 10th, and in Chicago, November 17th. He is also speaking at the meeting of the World Alliance for Promoting International Friendship through the Churches in Buffalo on November 11th or 12th.

Sir Henry Lunn was the first, in 1892, to call a conference of representatives of the different communions to meet at Grindelwald to consider the question of Reunion. These conferences met in 1892, 1893, 1894, and 1895, and in the last-named year Sir Henry Lunn went to Rome with an address signed by a number of ecclesiastics of different Churches, to Pope Leo XIII in reply to the Bull *Ad Anglos*.

He visited America on a similar errand to his present one in 1895, when his friend Dr. Albert Shaw published a character sketch of him by the late Dean Farrar, in the *Review of Reviews*. On that occasion he lectured at Harvard and Brown Universities, and addressed united meetings of the clergy of different Communions in New York, Boston, Chicago, Washington, Baltimore, Philadelphia, and Toronto.

Sir Henry Lunn may claim to be a child of both Oxford Movements. To quote an article by the Rev. A. E. J. Rawlinson in a recent number of the *Guardian*, he is a Wesleyan who adheres to the original position of John Wesley—"a conforming member of the Church of England, a strong sacramentalist, a firm believer in the importance of spiritual discipline and regulated asceticism of life." He was brought up in a home which preserved the best traditions of the Evangelical Revival. He took his medical degree at Trinity College, Dublin, and after a short time as a medical missionary in India, was compelled to return on account of a complete breakdown in health. He then became associated for a time with the famous Wesleyan evangelist, Hugh Price Hughes, in the work of the West London Mission, and with W. T. Stead in journalism. In addition to developing his well-known system of educational holiday travel, he found

time to start the *Review of the Churches* which he carried on from 1892 to 1896, was then obliged to discontinue, on to pressure of other claims, but was happily, has been resumed during present year.

Sir Henry Lunn has taken an active part in recent movements for prophetic reunion. After the Lambeth Conference he suggested to the Archbishop of Canterbury the advisability of calling together informally a number of representatives of the different religious bodies, to discuss the possibility of common action for social and moral reform on the lines of Clause 13 of the Lambeth Report. The publicly expressed approval and sympathy of the Archbishop and of the Bishop of Manchester, Sir Henry Lunn is a number of leading Churchmen and conformist ministers to be his guests at the lovely Alpine village of Mürren. The result of this meeting was the revival of the *Review of the Churches* as a quarterly with an editorial committee consisting of the Bishop of Plymouth, the Rev. E. Hardy, the Rev. the Hon. Edward Ingham, the Rev. W. J. Margetson, the Rev. J. K. Mozley, the Rev. A. E. J. Rawlinson, and a certain number of representative non-conformists. Among recent contributors have been the Dean of St. Paul's, the Rev. Canon Simpson, the Rev. A. Rawlinson, the Rev. L. S. Thornton, the Rev. Percy Dearmer, D.D., the Bishop of Madras, the Rev. the Hon. E. Lyttelton, the Rev. Canon T. A. Lacey, the Rev. Clement F. Rogers, and Archdeacon Bernard, Provost of Trinity College, Hartford. Such a review cannot in itself be run at a profit, but Sir Henry Lunn deliberately faced a heavy loss in launching the *Review*, and issuing it to the clergy and ministers of all denominations on specially favorable terms.

Sir Henry Lunn is an able writer, a ready and forcible speaker. He is deeply interested in mystical and devotional literature, and his own two little books, *The Love of Jesus* and *Retreat of the Soul*, have had a wide circulation. His late father Suckling, of St. Alban's, born, greatly appreciated *The Love of Jesus* and recommended it to his friends.

#### A HAPPY COINCIDENCE

IT WAS A happy coincidence that when money was badly needed to repair the roofs at the Indian mission at Oneida, an invitation should be given to the Rev. A. E. J. Rawlinson to the Oneidas to speak to the men's Auxiliary of Christ Church, Bay, Wisconsin. At a social meeting at the home of the Rev. Father Jameson afterwards, it was decided to collect for the Indian Mission, with the Rev. Father Jameson and twenty-five members of the Oneida Auxiliary, with Father McMurray, the Rev. Father Jameson, visited Oneida and presented the missionary with toward the repair of the leaky roof of the dear old Indians described to her well by saying, with her sweetest and most correct English "We fine time!"

The great church and other buildings were shown to the guests. The famous old Oneida burial was visited. The visitors were with the children of the Mission and were particularly interested who three years ago were crippled thanks to the Christ Church auxiliary had received treatment in Milwaukee were running around like other children.

## Bids Asked for Building Nave of New York Cathedral

The Living Church News Bureau  
New York, Oct. 20, 1924

THE RT. REV. WILLIAM T. MANNING, D.D., announced, Sunday, October 19th that, by order of the Board of Trustees of the Cathedral of St. John the Divine, the architects, Cram & Ferguson, have asked bids from four firms for the construction of the nave of the Cathedral.

The foundations of the great nave are already laid. Ground was broken for it on May 8, 1916, by the Rt. Rev. David Hummel Greer, D.D., late Bishop of New York, but the war halted construction. Work on the Cathedral was resumed last May when the baptistry, a beautiful unit of the north side, to cost \$250,000, was begun with a special service conducted by Bishop Manning. The nave, will, when completed, immensely increase the seating capacity, which is now constantly overtaxed. It will be 225 feet long, with an exterior width of 132 feet, and an interior width of 112 feet. The interior height of the middle aisle will be 130 feet, and the ridge of the nave roof will be 175 feet above the ground. The central aisle is to be 56 feet wide.

Bids are being asked for the nave only, excluding the great west front, which, with its twin towers, is considered a separate unit. The fabric committee recently estimated the cost of the nave at \$5,376,330. The completion of the entire Cathedral is expected to cost \$15,000,000 or nearly \$10,000,000 additional.

The four builders who have been invited to bid have had special experience in the construction of stone churches. They are Marc Eidlitz & Son, Inc., Jacob & Youngs, Inc., John I. Downey, Inc., and D. C. Weeks & Son, Inc. The bids will be received within about two months.

In making the announcement, Bishop Manning said:

"Since the movement to go forward with the building, there have been from four to five thousand visitors at the Cathedral each week at the services and at other times.

"A visitors' book has been installed, in which many of those who come inscribe their names. This record shows that the visitors come from every state in the Union and from other lands, and that fully three-fourths of those who come are not members of the Church. Approximately twenty-five per cent are members of the Church, sixty-four per cent belong to other Churches, and eleven per cent put themselves down as belonging to no Church.

"This record gives striking evidence of the wide spiritual appeal which this great building makes and of its opportunity to minister to people of every sort. Great as its importance is from the standpoint of architecture and education, the all-important thing is its immense practical religious influence and its unequalled spiritual opportunity as a House of Prayer for all people."

The material to be used in the nave is the same as that employed in the choir—Peekskill golden granite, faced inside with buff Indiana limestone.

The architectural style of the Cathedral is to be Thirteenth Century French Gothic. In a study of the plans for the nave drawn by Ralph Adams Cram, Alfred D. F. Hamlin, professor of architecture at Columbia University, says: "Nothing comparable to this superb design has ever been conceived or executed in America, and the Cathedrals of Europe may fairly

be challenged to surpass or even to equal it."

Professor Hamlin adds that the dimensions of the proposed Nave "put it into the same class, as to size, with the colossal nave of the Duomo at Florence, but its five aisles (made necessary by the piers of the crossing already in place) and its nine bays—four double bays and one western bay—produce an effect of

scale and richness immensely superior to the Italian example."

Instructions directing the architects, whose offices are in Boston, to ask the bids were drafted by the fabric committee of the Board of Trustees. This committee, which will consider the bids and report of the Trustees, consists of the Rev. Ernest M. Stires, chairman; the Very Rev. Howard C. Robbins, the Rev. Caleb R. Stetson, the Rev. E. Clowes Chorley, Professor William H. Burr, James R. Roosevelt, and the Rev. Robert Ellis Jones, secretary. The Rev. H. Adye Pritchard, Acting Dean of the Cathedral, is also a member.

## English Church Congress Attracts Large Attendance

### Catholicism and Sound Learning—Congress Addresses—The Shortage of Clergy

The Living Church News Bureau  
London, Oct. 3, 1924

THE FIFTY-NINTH ANNUAL CHURCH Congress was formally opened at Oxford on Tuesday last, with about 2,300 members, which is the largest number at any similar gathering since the war. In addition to the members (those who had taken tickets for the complete Congress), the various meetings were attended also by many visitors to the city, to whom sessional and day tickets were issued.

The Bishop of Oxford's message to the Congress, which was circulated beforehand, says:

"Year by year we hear it urged, after all the preparations have been made, that the Church Congress should now cease. It is clear, however, that many welcome the opportunities which such Congresses offer. I am not surprised at this, for, after all, a Church Congress has its own special part to play in modern Church life. One mark of modern life is the fact that people tend strongly to live in compartments. We consort with friends of our own circle, of our own way of thinking, who read the same books and newspapers. This tendency is strong in our Church life—it may be inevitable. The Congress puts us in personal touch with one another. Though rubbing up with one another may mean rubbing up each other the wrong way, it also means that differences and prejudices become wholesome and helpful, and we become better informed."

The usual preliminary functions took place according to program, beginning with the opening of the Ecclesiastical Art Exhibition on Saturday afternoon, and the dedication of the diocesan banner of St. Frideswide by the Bishop of Oxford. This beautiful banner, the gift of the women of the Diocese, is intended for use not only at the Congress, but at all diocesan festivals.

Those Congress members and visitors who were able to spend the Sunday at Oxford had a fine and varied list of preachers to choose from, including the Bishops of Grantham, Guildford, and Sheffield, the Bishops of Khartoum and Kimberly, Bishop Shaw, Bishop Taylor, Dean of Durham (Bishop Weldon), and last, but by no means least, the Dean of St. Paul's, who delivered one of his characteristically pessimistic sermons at the evangelical Church of St. Giles. At the

famous Church of St. Barnabas, a happier atmosphere was to be found, and here the Archdeacon of Winchester bore witness to the Faith which he had learned at that same church some forty years before. Among other Sunday preachers were Dr. Leighton Pullan, at St. Margaret's, Fr. Waggett, at the Cowley Fathers' Church, and Fr. Bull, at St. Michael's Church, Summertown.

There were special meetings on Sunday afternoon and evening for men, boys, and girls, the theme for discussion at the two latter being Youth and the Church.

An official reception was given, on Monday evening, to the members of the Congress at the Town Hall by the civic authorities and Free Churches. The Mayor of Oxford, referring to the subjects for discussion at the Congress, said he was a believer in the simple faith, and he had come to the conclusion that if religion was to go on, they must alter their methods, and science and theology must march side by side if they wanted to give peace of mind to the simple layman. Dr. Selbie followed the Mayor, and gave a warm welcome to the Congress on behalf of the Free Churches.

#### CATHOLICISM AND SOUND LEARNING

Catholicism and Sound Learning was the subject discussed at a meeting arranged by the English Church Union on Monday evening.

Dr. Darwell Stone, vice-president of the Union, who presided, said that Oxford was a very appropriate place for a meeting on the subject of Catholicism and Sound Learning, and especially by themselves, who were members of, or sympathizers with, the English Church Union. They remembered that the Tractarian or Oxford Movement began there, and one of its strongly marked features was that of sound learning. If their presentation of Catholicism was to be a right one, and one which would ultimately prevail, it must have as its support sound learning. That was the reason for what was being done in the English Church Union today by means of the literature committee.

Dr. Charles Harris, chairman of the E. C. U. Literature Committee, in expounding their policy, said the most important recommendation was that the Union should explicitly recognize that it exists to defend the Catholic Faith by means of sound learning, by adding to its present objects the following:

"To promote study and research and the dissemination of literature in all branches of theology and ethics and in those departments of psychology and na-

tural science which are closely related to religion."

#### CONGRESS ADDRESSES

On Tuesday morning, the Bishops and clergy, in their vestments, with many members of the Congress, walked in procession from the Town Hall to Christ Church Cathedral and St. Mary the Virgin's Church, where Congress sermons were preached by the Bishop of Ripon (at the Cathedral), and by the Bishop of Liverpool (at St. Mary's). A third service was held at St. Barnabas', where the Bishop of Winchester delivered a most eloquent and instructive address.

In almost every parish church in Oxford (St. Giles' and St. Matthew's, and St. Peter-le-Bailey seem to have been the only exceptions) and in its suburbs there was an early celebration of the Holy Eucharist on Tuesday morning, while at some of the leading churches there were three or more.

On Tuesday afternoon, at the opening session, the Bishop of Oxford delivered his presidential address, which made a great impression; the President has a very sure touch, and his humor as well as his ability were very evident. It was a wonderful *resumé* of the previous Oxford Church Congress of sixty-two years ago, and how in the years that followed the ideas then promulgated were interpreted in practice. But I cannot attempt to summarize it in the space at my disposal. The Bishop took the opportunity of thanking the various officials very warmly for their help, the Secretaries, the Executive Committee, and the Hospitality Committee. Lady Warren and Lady Addington were specially thanked for undertaking to raise the fund for the fine Congress banner.

On Wednesday four separate sessions were held. For three of the four the proceedings were divided into two sections, with the result that an unusual number of speakers were able to contribute to the discussions. The program was so arranged that the division of the attendance between the Town Hall and the Sheldonian Theatre was determined entirely by a wish to hear particular speakers.

The subjects discussed, and the allocation of time to each one, were identical at each meeting. As there were fewer well-known names in the lists of those who gave addresses than is sometimes the case, the two thousand odd members of the Congress were about equally distributed between the two buildings. Chief interest was centered in the addresses of several undergraduates on the subject of What Youth Asks of the Church. These contributions were not only interrogative, but at times were critical as well. They were, however, bright, and as they presented points of view with vigor and clearness they held the attention, and earned the approval, of large audiences.

Later speakers had something to say concerning what the Church asks of youth and what the Church offers to youth, and the opportunity was taken to assure young people that the Church has an infinite variety of work to offer them, particularly in the towns. The afternoon subject was The Church and Village Life. Divergent views were expressed in regard to a rigid or a movable hour for the celebration of the Holy Eucharist, and Lady Maud Warrender set a flutter of alarmed dissent stirring when she declared that the day is coming when the diminishing number of men in Holy Orders will have to be supplemented by women.

Religious growth and training in the home, the parish, the elementary school, and the secondary school was dealt with

in a double series of papers at the evening meetings.

The papers that stand out prominently so far are those of the Bishop of Woolwich on The Problem of Christian Conduct; and the Rev. C. Scott Gillett, Dean of Peterhouse, Cambridge, on Religious Growth and Training in the Secondary School.

I will deal with the proceedings of Thursday and Friday in my next letter, with some impressions of what promises to be one of the most successful and really helpful of these time-honored gatherings.

#### THE SHORTAGE OF CLERGY

Attention is again being directed to the serious shortage in the ranks of the clergy in England, but it does not seem to be realized that a committee appointed by the two Archbishops has for some time been engaged in investigating the problem in all its bearings. This committee recently presented an interim report to the Church Assembly, but, owing to pressure of other business, the report was formally received without debate. It is possible that the findings and recommendations of the committee may be considered at the next session.

The report states that the number of men ordained to English dioceses during the past nine years (1915-1923), compared with the previous nine years (1906-1914), shows a decrease of 2,710. It is true that the last three years indicate a steady increase, rising from 346 in 1921 to 463 in 1923; but this is almost entirely due to the facilities afforded for training under the service candidates scheme, and the figure for 1923 is seventy less than the lowest point reached during the nine years before the war. It does not appear from the careful inquiries which the committee made about the number of men now in training that the figures for the next five years will show any considerable advance, and there is therefore no sign that the shortage of 2,710 due to the war is in process of being made up. Even if this could be attained it would only bring the figures up to pre-war standards, and does not allow for the increase and constant shifting of the population, or for the more rapid wastage in the ranks of the clergy due to earlier retirement and other causes. It may be added that it is almost impossible to make adequate provision for the ever fresh openings in the mission field.

In addition to the decrease in numbers there has also been a diminution in the proportion of "graduate" candidates, the average for the past nine years being fifteen per cent less than that for the previous nine years. Naturally, too, the deficiency of younger men in the ranks of the ministry is specially striking, and it is calculated that the average age of the clergy on the active list is no less than fifty-two, and that less than twelve per cent are under 36 years of age.

The shortage is most acute in those dioceses which have large urban populations, especially in the North of England, where the difficulty of finding men for curacies is particularly acute. In the Midland and more southern dioceses the shortage does not seem to be so serious in comparison, especially in those which have large rural districts with small populations, but the reports from Birmingham, Southwark, London, and Rochester indicate that the need of men is urgent and widespread.

The committee recognize that the problem is complex and that there is no simple solution to it. It involves the consideration of many questions which affect the life of the Church as a whole—such as the re-

ligion of the home, the intellectual or the general attitude towards organized religion, and the special bearing of things on young men. But the point the committee specially emphasizes is whatever the other hindrances may be financial difficulty is urgent and doubted. The committee reserves what has to say about stipends and pensions in order to stress the immediate need for more adequate financial provision for training. "There is evidence" says the report, "of a large number of good candidates, alike for home and overseas service, who have had to be told in the year or two that they could not look for the help that they needed if they were to be trained at all." The committee found evidence that a number of men receiving training had unwillingly to show that training, although comparatively small grants would have made all the difference.

#### BROADCASTING OF SERVICE

The Glasgow Presbytery of the Church of Scotland is exercised over the broadcasting of complete Church services, the whole question is to be carefully considered. In a discussion at a meeting last week, a motion was put forward by the Presbytery, while being desirous of maintaining the religious features of broadcast programs, considered that to broadcast a full religious service during ordinary church hours on Sunday is detrimental to corporate worship. The motion also urged the Presbytery to insist on its ministers to refuse facilities for broadcasting. The proposer of this motion, the Rev. Mr. McArthur, declared that the Scottish Sabbath was in great danger and broadcasting was but another temptation for people to find a fresh excuse for absenting themselves from Church services. He quoted an instance from his parish, where, on the occasion of the service being broadcasted from Glasgow there were quite a number of families sent from church, and he afterwards found out that they had all been "listening-"

GEORGE PARSONS

#### THE GREAT NEWARK VISITATION

IN THE visitation, by the Bishops, in the month of October of all the parish mission churches of the Diocese of Newark, 148 in number, one third had been visited without a break in the schedule. The visitation has been encouraging, good congregations have been present to welcome the visitors to receive the greeting and exhortation in the name of the Diocese. One of the Bishops has been present at each visitation, and two or three of the Canons. The service, with the fifteen minute intercessions for the Church, the Diocese and the parish, occupies a little more than a half hour. The clergymen and other representatives of the eight or ten parishes visited on one day are invited to spend the whole day in the Pilgrim and on some days as many as twelve or fourteen cars have been in the procession passing from church to church. Much interest has been shown by the people, the place of the Diocese and the National Church, together with the larger dioceses has been presented to many persons. While the hours of service, in many cases, are inconvenient for a Diocese made up largely of commuters, the attendance and interest have been gratifying.

## Wycliffe College, Toronto, Observes Sexcentenary of Wycliffe's Birth

### Canada's Anglican Theological Colleges—Annual Meeting of Catholic Fellowship—Bishop Headlam's Visit

The Living Church News Bureau }  
Toronto, Oct. 11, 1924 }

SHERATON MEMORIAL HALL, WYCLIFFE College, Toronto, was filled to capacity at the annual opening exercises, and the commemoration of the sexcentenary of John Wycliffe's birth in 1324, by the unveiling of a portrait of the great pre-Reformation reformer. Additional interest was added to the ceremonies by the unveiling of a second portrait, that of the late Edwin C. Whitney, of Ottawa, formerly an outstanding supporter of the college.

Both portraits were unveiled by the Hon. H. J. Cody, Chairman of the Board of Governors of the University of Toronto.

In his annual report, Principal T. R. O'Meara stated that this year's freshman class at Wycliffe was the second largest in the college's history. With twenty-seven students in the first year, the total registration was now eighty-one. Dr. O'Meara explained that the portrait of Wycliffe unveiled by Dr. Cody had been painted by Mrs. Walter Crawford and presented to the college by Mrs. Crawford and her husband.

Tribute to the part played by Wycliffe in the movement that led up to the Reformation was voiced by Prof. C. V. Pilcher, who described the reformer as one of the great makers of the English language, and a social reformer of tremendous courage. Canon R. A. Armstrong, associate rector of the Church of the Redeemer, spoke of the scholarship which enabled Wycliffe to make the first English translation of the Bible, and stated: "The greatest memorial we can raise to John Wycliffe is to read the Bible."

#### CANADA'S ANGLICAN THEOLOGICAL COLLEGES

At the call of Dr. Rexford, the Principal of Montreal Diocesan Theological College, the principals of the ten Anglican theological colleges met in London, Ont., during the General Synod, and formed an organization to be known as the Principals' Association, the purpose of which is to promote further co-operation between the theological colleges and generally to promote the work of theological education in the Canadian Church. The Association is to be composed of the heads of institutions in Canada that are training men for holy orders in the Church of England.

Dr. Rexford was elected chairman, and Dr. C. C. Waller, of Huron College, London, Ont., secretary. The Anglican colleges are already united for the purpose of divinity degrees, and the foundation of the Principals' Association provides an organization which will be able to deal effectively with other problems which cannot come within the purview of the Board of Examiners. There is no doubt that the movement will materially strengthen the cause of Anglican theological training in the Dominion.

#### ANNUAL MEETING OF CATHOLIC FELLOWSHIP

The Catholic Fellowship held a successful annual meeting at the church house

of Westminster Presbyterian Church, Toronto, when the Bishop of Kootenay gave a thoughtful and inspiring address on the Catholic ideals which should govern the movement for Christian unity. The officers and executive for the ensuing year are: Honorary Presidents, the Rt. Rev. the Bishop of Kootenay, the Rev. Prof. T. B. Kilpatrick, D.D., of Knox College, (Presbyterian), the Rev. Chancellor R. P. Bowles, D.D., LL.D., Victoria College, (Methodist); President, the Rev. Prof. R. Davidson, D.D., Knox College, Toronto; Vice-President, Mr. George McCann, Toronto; Secretary, the Rev. Arthur E. Bruce, Wexford, Ont.; Executive Council, the Rev. James Little, D.D., Westminster Church, Toronto; the Rev. Ronald McLeod, Community Church, Toronto; the Rev. F. J. Moore, St. James' Cathedral, Toronto; the Rev. Hugh Matheson, Knox College, Toronto; the Rev. H. G. Hiscocks, St. Mary Magdalene's, Toronto; the Rev. Prof. Mercer, D.D., Trinity College, Toronto; Mr. D. P. Wagner, M.A., (Oxon.), Toronto.

The following is the basis of the fellowship:

"Affirming our belief in the Holy Catholic Church as the Body of Christ and the organ by which He is redeeming the world, and desirous of realizing the fullness of the Catholic heritage, we would explore and appropriate all that is essential and helpful to life, faith, worship, and order, in the experience of the whole Church, endeavoring to combine Christian faith with freedom of thought.

"We believe in the grace of sacraments, the sacrificial significance of worship, the necessity of expressing devotion in visible forms, and the value of appeal through the senses to the soul.

"We also seek, through fellowship, to put an end to the divisions, strifes, and animosities which sin against brotherhood and rend the Body of Christ."

#### BISHOP HEADLAM'S VISIT

The Rt. Rev. Arthur C. Headlam, D.D., Bishop of Gloucester, received the honorary degree of D.C.L. (*honoris causa*) from Bishop's University, Lennoxville, P.Q., at a special Convocation held in Lennoxville on October 3d. The Bishop spent the following Sunday in Montreal, preaching at the Cathedral in the morning and at St. George's in the evening. On Wednesday evening he preached at the opening of the new St. Cyprian's Church, Maisonneuve.

Dr. Headlam also delivered the opening lecture before the students of the Montreal Theological College, in affiliation with McGill University, on Tuesday, in the Royal Victoria College, and on Wednesday, Thursday, and Friday lectured in the Daid Morrice Hall, of the Presbyterian College, McTavish Street, on the subject, The Life of Our Lord.

Dr. Headlam will preach the University sermon in the Convocation Hall of Toronto University on the morning of October 19th. He will also deliver a series of lectures in Toronto on The Life of Our Lord.

He has been invited by the University of Toronto to deliver a public lecture in Convocation Hall on Monday evening, October 20th. The Bishop has taken as his subject for this lecture, Some Episodes in the History of the University of Oxford and the Idea of a University.

#### ANNUAL SERVICE FOR ACADEMY OF MEDICINE

The Academy of Medicine of Toronto has determined upon the holding of an annual service on St. Luke's Day, the festival of St. Luke, the beloved physician. At various places in Britain, particularly in Liverpool, the St. Luke's Day service is an old established custom. In London the Guild of St. Luke, composed of doctors and nurses, has held its annual service for many years, going in academicals in solemn procession to St. Paul's Cathedral, where the Dean and chapter place at their disposal all the resources of the famous church for the holding of a service rich in all that can contribute to its beauty and spiritual helpfulness.

#### MISCELLANEOUS NEWS

The Rev. C. Gordon Lawrence, rector of the parish of Hampton, has been unanimously elected as the new rector of Trinity Church, St. John, N.B.

The Rt. Rev. George Exton Lloyd, D.D., Bishop of Saskatchewan, addressed the Canadian Club at the Tecumseh House, London, recently, taking for his subject Some Conditions in the West Which Menace the National Life.

The Rev. W. M. Trivett, late of the Diocese of Honan, China, who is prevented for the time being from returning to the foreign field, has accepted a missionary appointment in the Diocese of Montreal, becoming incumbent of the mission of Poltimore, P.Q.

Sir William Price, the well-known lumber magnate, was instantly killed by a landslide at Kenogami, P.Q., on October 2d. He was a devout member of the congregation of the Cathedral, Quebec, and a generous contributor to all Church funds.

Special harvest thanksgiving services were held in Trivitt Memorial Church, Exeter, Ont. The special preacher in the evening was the Rt. Rev. Wilfrid Thomas, D.D., Bishop of Brandon, Man., who recalled some harvest services in which he had taken part, one of which was in Northern Manitoba last year in an Indian village, where they had no grain and no flowers, but decorated the church with rows of fish and wild ducks, and another of which was a service in a log shack among white settlers, where the only musical instrument was a mouth organ; but in each case glory was given to God.

Miss Adelaide Moss, daughter of the late Sir Charles Moss of Toronto, arrived in Prince Rupert, B.C., on September 24th, to assist Dr. Eleanor Lenox in her work among the Japanese of St. Andrew's Japanese mission situated at the corner of Sixth Avenue and Tatlow Street. Miss Moss was for some years a missionary in Japan, and intends to return there in a few months when her health permits. In the meantime, she will be of great assistance here both in the kindergarten work and also among the Japanese women, including those of Seal Cove.

#### PREACHES IN LINCOLN CATHEDRAL

THE REV. WILLIAM WILKINSON, affectionately known as "the Bishop of Wall Street," was the special preacher in Lincoln Cathedral, England, Sunday, October 19th. A recent issue of the London *Daily Graphic* prints a picture of Mr. Wilkinson with the Lord Bishop of London, while that prelate was on his way to induct Prebendary Perry to St. Vedast's Church, Foster Lane, London.

Mr. Wilkinson expects to be home by November 1st.

## Boston Hears Bishop Johnson on the Rural Church Problem

### Personal Religion Class—Lecture on Mysticism—Program Meetings

The Living Church News Bureau }  
Boston, Oct. 20, 1924 }

THE RT. REV. IRVING P. JOHNSON, D.D., Bishop of Colorado, in speaking in the Diocese of Massachusetts this past week on the reality of the work being carried on by the whole Church, has made a lasting impression.

He said that the rural communities of the country are becoming paganized to such an extent that the nation is threatened with a farm population in no wise sympathetic with the aspirations and ideals of American democracy.

Speaking later at the Boston City Club, Bishop Johnson said that there was not nearly so much juvenile delinquency as juvenile irreverence.

In an editorial comment on the Bishop's addresses, the *Boston Transcript* stated, "The thing was well said, and again we have a clergyman putting his finger on a political principle, that, without a working capacity for reverence in its broadest and most real sense, a community makes trouble for itself."

Continuing its appreciation, the *Transcript* went on to say:

"This Western clergyman pointed out something that many overlook, the change in the West of the character of much of the farm population, the place of the pioneer farmers and their immediate descendants being taken largely by a class of tenant farmers utterly unlike in education, blood, and habits of thought. Beginning in 1890, this change has become more and more pronounced until, with the aggravations of deflation after the war, its representatives have in many cases become bitter, discontented, and, as he well puts it, 'not interested in the village church.' These facts aside, in the East one can look about and see without any straining that too often there is not enough interest in the village church and sometimes none at all."

#### PERSONAL RELIGION CLASS

Dean Rousmaniere will hold the first meeting of the class in Personal Religion on Friday, November 7th, at eleven o'clock, in the Cathedral. The class met here for the first time in its history on Friday, February 11, 1910, with an attendance of 82. Last year the average attendance was about 150, with a larger number during Lent. The leaflet published in connection with the class reaches over 2,500 people in all parts of the world. Dean Rousmaniere said, at the last meeting in May, "The class was begun because some of us felt that God was not a living reality in our lives. If we could discover the way in which God should become a real God, we should be finding the power by which to live, and we should also find those results which all men need today as they have ever needed them, which God has promised through the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith." The meetings of the class consist of prayer, meditation, and an informal talk by the Dean. All who can set aside a half hour, occasionally or regularly, are welcome.

#### LECTURE ON MYSTICISM

On Friday, at 3 P. M., in Andover Hall, Cambridge, a lecture will be delivered

(under the auspices of the Episcopal Theological School and the Theological School in Harvard University) by Professor Rudolf Otto, of Marburg, on Eastern and Western Mysticism. Professor Otto is known for his book *Das Heilige* (English translation, 1923, *The Idea of the Holy*) which has gone through many editions in Germany, and is regarded by many competent critics as one of the most important books on religion written in this century. Professor Otto is Professor of Systematic Theology at the University of Marburg, and has a good command of English.

#### BISHOP LAWRENCE'S POSITION

The rector of Christ Church, Waltham, the Rev. Francis E. Webster, interprets Bishop Lawrence's position as follows on two important matters to be voted on at the coming election:

"Disclaiming any desire to dictate to his clergy, how they should speak or vote, Bishop Lawrence has made very plain to us where he stands on two important matters. He was not an original prohibitionist, but is very sure that the Massachusetts law should be brought into line with the National Constitution, and that we ought to vote 'Yes' on Referendum No. 3, approving the law forbidding the manufacture, transportation, or importation of spirituous or intoxicating liquor; and he is decidedly opposed to amending

the Constitution giving Congress power to limit, regulate, and prohibit labor of persons under eighteen years of age."

#### PROGRAM MEETINGS

Two important Program meetings to be held in Boston soon. A luncheon primarily intended for the clergy will be at Hotel Brunswick Friday, October 25, at one o'clock. On the following Monday the Episcopalian Club of Massachusetts will hold a dinner at the Copley Hotel at 6:30 o'clock. Speakers on occasions will be Bishop Remondino, Bishop Cross, Bishop Slattery, and Lewis B. Franklin, Treasurer of the National Council.

#### THE PRIEST'S TRUST

More than one parish priest will reverent amen to the following which the rector of the Church of the Holy Spirit put in his calendar this week:

"We are always glad of any surplus from any quarter where the clergy need of help, whether it is sickness, tribulation, bereavement, or loneliness. Never hesitate to send for us; busy as we are, it is our business, to carry God's blessing to you according as God has entrusted to us for your comfort. But please remember that we are not mind-readers; we cannot know of need unless it is explicitly told to us. Telephone direct, send a card, or tell us by word of mouth. In special cases, we rejoice to carry the Blessed Sacrament to the sick, and to minister the Viaticum to them, that they may receive it or to give the Viaticum to the dying."

RALPH M. HARRIS

## The Bishop of Gloucester to Lecture on Reunion

### For Completion of Cathedral— Preachers and Lecturers—The Schermerhorn Home

The Living Church News Bureau }  
New York, Oct. 16, 1924 }

THE RT. REV. A. C. HEADLAM, D.D., Bishop of Gloucester, whose arrival in this country en route to Canada was noted in a recent letter, will be guest of honor at a dinner under the auspices of the Christian Unity Foundation, on Monday evening, October 27th, at the Yale Club, and at a luncheon to be given on Tuesday, October 28th, at the same place, by the Church Club of New York.

The Bishop, who is lecturing and preaching in this country in the interest of the Reunion of the Churches, is recognized as one of the most scholarly of the English bishops. After winning high distinctions in classics and theology, he was elected Fellow of All Souls', Oxford and for several years served as Theological Tutor. In 1903 he was made Principal of King's College, London, where he acted as Administrator and Teacher for about twelve years. He then succeeded Dr. Scott Holland as Regius Professor of Divinity in Oxford and, last year, the Crown appointed him Bishop of Gloucester. Dr. Headlam's doctor's degree is from Oxford. He is a Companion of Honor of the British Empire.

As was noted recently, Bishop Headlam first achieved general recognition by his co-authorship with the late Professor Sanday in a work on St. Paul's *Epistle to the Romans* which marks the highest point of English scholarship in the study of that book. He has contributed solid

and careful articles to the theological views and to Hastings' *Dictionary of the Bible*. He became known to the public in this country by his Barre Lectures on *The Doctrine of the Church and Christian Reunion*, a very notable contribution to the solution of the problem of the Reunion of Christendom.

He will preach before Harvard University, and also deliver a course of lectures on *The Life of Christ*. In New York he will preach in the Cathedral of St. John the Divine, in the Brick Presbyterian Church, and in St. Bartholomew Church, and will deliver a lecture under the auspices of the Christian Unity Foundation. He will leave for England on December 6th.

#### FOR COMPLETION OF CATHEDRAL

Some twenty of the foremost educators of New York attended a luncheon, at Hotel Roosevelt on Tuesday of this week, October 14th, by Dr. John H. Fink, in honor of the Bishop of New York, in connection with the completion of the Cathedral of St. John the Divine. The subject was discussed, with particular reference to the cooperation of educational institutions. Bishop Manning spoke on the relation of the Cathedral to the Educational Interests of the City. Mr. George Wickersham, a member of the Board of Trustees of the Cathedral, outlined a plan by which the committee in charge expects to raise \$15,000,000 for this purpose during the New York City Campaign announced for January 18th of the next year. A Committee of Educators was appointed to aid the established committee in the work of arousing interest. Dr. Fink was appointed chairman, and Henry E. Hawkes, Dean of Columbia University,

and Miss Virginia C. Gildersleeve, Dean of Barnard College, Vice-Chairmen.

#### PREACHERS AND LECTURERS

At the Cathedral last Sunday morning, the preacher was the Rt. Rev. Walter Taylor Sumner, D.D., Bishop of Oregon. The Rev. E. Russell Bourne, rector of the Church of the Resurrection, was the afternoon preacher.

The special preacher at St. Paul's Chapel, Columbia University, was the Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop of Connecticut.

On Sunday evening, the Bishop of Nebraska gave a lecture on the Holy Land in the Chapel of the Intercession, Trinity Parish. Bishop Shayler, and Mrs. Halsey Wood, of this city, were the only Americans who went to the Holy Land on the first Anglo-Catholic Pilgrimage.

The Rev. Henry Lubeck, LL.D., is announced as the special preacher next Sunday, October 19th, at the Church of the Ascension. A full schedule of services is now being followed at this church, including a celebration of the Holy Eucharist at nine o'clock, Church school at 9:45, Morning Prayer and sermon at 11, Evening Prayer and Address at 4. Later in the autumn the Sunday afternoon oratorio presentations will be resumed.

On Wednesday, October 15th, at 8 P. M., a ten days' evangelistic campaign was begun at the Memorial Church of the Ascension, West Forty-third Street, by Pembroke Reed, the Southern evangelist. This church, one of only two left in the Theater District, is strategically located for such a campaign.

#### THE SCHERMERHORN HOME

The Sarah Schermerhorn Convalescent House, maintained at Milford, Conn., by the Episcopal City Mission Society as a year-around home for delicate women and children, reports that it is equipped to take additional patients at this time.

Any organization or church may make arrangements to send to Schermerhorn House women or children in need of rest or vacation. Here they will have the benefit of supervised diet and rest under the direction of a trained nursing staff, and the vacation privileges of a fifty-acre estate bordering on Long Island Sound.

#### A HEALING MISSION

The Rev. Robert B. H. Bell, of Denver, Colo., whose healing services in St. Paul's Chapel, Trinity Parish, attracted widespread interest in the early summer, has been conducting similar services this week in the Church of the Ascension, Mt. Vernon, the Rev. Melford L. Brown, rector, pressing on the attention of all who come to him the gospel of health through religion. On Thursday, Fr. Bell brought forward nine persons who had attended the healing service of the day before, and who believed that they had been helped through his ministrations. Fr. Bell is holding four services daily. He uses both sacramental and non-sacramental methods in his work.

#### DEAN ROBBINS' ILLNESS

The Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York City, is compelled, under the doctor's orders, to take complete rest, and will therefore be absent from his duties for some time. During the period of the Dean's absence, the Rev. H. Adye Prichard, rector of St. Mark's Church, Mt. Kisco, N. Y., and Honorary Canon of the Cathedral, has been appointed to take charge as Acting Dean. All communica-

tions intended for the Dean's office should therefore be addressed to the Acting Dean.

#### GENERAL NEWS NOTES

The registration at the General Theological Seminary is, to date, one hundred and fifteen.

Churchmen will be interested and pleased to know that the editor of *The Forum* is a Churchman of prominence, Mr. Harry Goddard Leach, who is also president of the Church Club of New York.

By the will of Mrs. William E. Thorn, formerly of Cohoes, N. Y., St. Stephen's College has received \$8,000 for its general endowment fund. Mrs. Thorn died last May. The City Mission Society of the Church in New York, the All Night Mission, on the Bowery, the Abigail Free Kindergarten in New York, and the Institution for the Blind in Albany have received similar amounts.

St. Luke's Chapel, Trinity Parish, begins the observance of its patronal festi-

val this week, with a supper for men and boys on Thursday evening, at which the rector of Trinity Parish, whose sympathetic and enthusiastic interest have gone far to make possible the improvements recently completed at the Chapel, will be the principal speaker. First Vespers of St. Luke's Day, on Friday evening, will be followed by a preparation for the corporate communion on Sunday morning.

Under the energetic and able leadership of the rector, the Rev. Earl Cleeland, Grace Church, Hastings-on-Hudson, is not only making healthy progress along spiritual lines, but is on the eve of a great material advance in the beginning of a new stone church building on a beautifully wooded site, centrally located in the residence section of Hastings. Fr. Cleeland became rector in the spring of 1922 and, in a short time, has made his influence felt not only within the limits of his parish, but throughout the community.

THOMAS J. WILLIAMS.

## Gold, Silver, and Jewelry Offering Received in Pennsylvania Churches

### Theologues Equip School Room— To Erect Buildings—A Memorial Window

The Living Church News Bureau }  
Philadelphia, Oct. 17, 1924 }

OTHER DEVOTIONS OF THE PEOPLE" were received in goodly quantity, last Sunday, in the churches in the Diocese by "fit persons appointed for that purpose"—in some cases, young women representing the Woman's Auxilliary—when the Gold, Silver, and Jewelry Offering for the Church in Japan was made. At one church over forty pounds of such articles were received, and Mrs. Charles R. Pancoast, chairman of this phase of the campaign, reports an unexpectedly large amount which has been collected throughout the Diocese.

Amongst the special speakers last Sunday were Dr. John W. Wood, the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, and Roland S. Morris, former Ambassador to Japan.

#### THEOLOGUES EQUIP SCHOOL ROOM

At the campaign luncheon yesterday a pledge of \$1,000 was made by the students of the Philadelphia Divinity School, to equip a room in St. Paul's Middle School, Tokyo, as a tribute to Bishop Motoda. The gift was presented by Mr. Joshua K. Ban, a Japanese student in this country from Bishop Motoda's jurisdiction.

Bishop Motoda, who is a graduate of the Philadelphia Divinity School, has sent to the school the Rev. Tsunenori Takase, a Japanese student in deacon's orders. Mr. Takase is the first student to be sent to an American seminary by the native Bishop of Tokyo since his consecration.

#### TO ERECT BUILDINGS

The contract for the chapel, deanery, and faculty house, of the Divinity School has been awarded to H. G. Campion. The chapel will be one story, 130 by 50 feet, the deanery will be three stories, 64 by 42 feet, and the faculty house will be two stories, 76 by 39 feet.

The materials to be used in the construction will be reinforced concrete, stone, artificial cut stones, steel blue-

stone, and slate roof. The floors will be of pine and cement.

This group of buildings will be one of the most distinctive types of educational buildings in the country.

#### A MEMORIAL WINDOW

A memorial stained glass window was dedicated last Sunday morning by the Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, at St. Paul's Memorial Church, Fifteenth and Porter Streets, Philadelphia, in connection with the twentieth anniversary of the founding of the church. The window is in memory of Mr. and Mrs. George C. Thomas, who provided for the erection of the Church itself, which is a memorial to them.

The window is one of the largest chancel windows in the city, and is rich in coloring. The missionary note is predominantly portrayed in the various panels. In the center is the figure of Christ with nine of His disciples. Lower in the three center panels are full-sized pictures of St. Peter and St. Paul. Two small insets in this section show St. Peter baptizing Cornelius, and St. Paul preaching on Mars Hill. The four outside panels, two on either side of the center, contain the symbols of the four Evangelists.

A lectern in memory of the late John W. Hughes was also dedicated at this service.

On Monday evening the Rev. Dr. Tomkins addressed the congregation gathered for the parish reception, and on Wednesday evening the combined choirs of the churches in the Convocation of South Philadelphia took part in the closing celebrations of the anniversary.

The present rector is the Rev. Stanley V. Wilcox.

#### CONFERENCE OF EDUCATIONAL SECRETARIES

On October 16th, a well attended Conference of Educational Secretaries of the Woman's Auxilliary, and other leaders, was held in the Church House, commencing with corporate communion, followed by breakfast, which, in turn, was followed by a series of Conferences.

On November 3d, the Normal Mission Study Class will commence, and continue for six sessions, the subject being The Church in China.

On November 7th, the Diocesan Bible

Class will be commenced, continuing on Friday mornings throughout the winter. The subject at the Bible Class will be Christ in His Church, a study of the Acts and Epistles.

These educational meetings have been arranged by Mrs. H. Pilsbry, Chairman of the Commission on Mission Study of the Department of Religious Education.

#### A TWENTY-FIFTH ANNIVERSARY

The Rev. Archibald Campbell Knowles, rector of St. Alban's Church, Olney, is to celebrate, on November 23d, the twenty-fifth anniversary of his ordination to the priesthood. Fr. Knowles' entire ministry has been spent in this parish. This fact, together with the building of the present beautiful church, and the production of his book, *The Practice of Religion*, which is now in its twenty-third edition, make Fr. Knowles' work quite unique. The Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, is expected to be present at celebration of the anniversary.

#### MOVE TO BISHOP'S HOUSE

The Bishop and Mrs. Garland, who have been living in Germantown, are now residing in the Bishop's House, 251 South Twenty Second Street. By direction of the Standing Committee, the property, which was bequeathed to the Diocese by the late Bishop Mackay-Smith, has been repaired.

On Tuesday, October 28th, the Bishop and Mrs. Garland will tender a reception to the clergy and their wives, the delegates to the Diocesan Convention, and to the officials of the Diocese and members of their families.

The Bishop was the guest of the Church Club on Monday evening, at a reception given in the Church House.

#### DR. FOLEY INJURED

The Rev. Dr. George C. Foley, professor of Systematic Theology in the Philadelphia Divinity School, is in the Samaritan Hospital, suffering from an injured hip. Dr. Foley was hit by a motor car while crossing Market Street at Fortieth. He was taken to his home on Locust Street, but was later removed to the hospital, where he is steadily improving.

#### NEW JERSEY FLAG AT VALLEY FORGE

The flag of New Jersey was presented to the Washington Memorial Chapel at Valley Forge last Sunday afternoon by the New Jersey Society of Pennsylvania. It is the desire of the rector, the Rev. Dr. Burk, to gather the flags of every State in the Union for display in the Chapel, which has assumed the character of a national shrine.

FREDERICK E. SEYMOUR.

#### TYPHOON AT SAGADA

IN A CABLE received on October 9th, Bishop Mosher informs the Department of Missions that a destructive typhoon swept over Sagada, in the Mountain Province of the Philippine Islands, and destroyed mission property valued at \$7,500. No particulars are given. It seems certain, however, that the recently completed stone church and the technical high school building withstood the storm successfully. Doubtless the chief loss is in some of the older and less substantial buildings erected in the early days of the Mission. The storm seems to have been specially severe in the Fidelisan Valley where the mission sawmill is located. The mill superintendent lost all personal belongings.

## Lewis B. Franklin Holds Training Institute in Chicago

### Memorial Lights Dedicated—The Southern Deanery—The G. F. S. Revue

The Living Church News Bureau }  
Chicago, Oct. 15, 1924 }

THE CHURCH IN CHICAGO HAS HAD the rare privilege this week of having Mr. Lewis B. Franklin, the Treasurer of the National Council, conduct a diocesan training institute in preparation for the fall Campaign for the Church's Program. Mr. Franklin came here largely through the efforts of the Ways and Means Committee of the Bishop and Council, of which the Rev. George H. Thomas is chairman.

The institute was held at St. James' parish house, a most convenient center. There was a registered attendance of 175 persons, of whom 130 were men. Twenty-seven rural and thirty-six city parishes were represented, and sixty-one persons volunteered to lead parish conferences on the Church's Mission in November. The attendance at the evening conferences was most encouraging, the large assembly room of the parish house being completely filled to the doors.

The first day Mr. Franklin held a model parish conference, using maps and charts. He particularly stressed the need of putting in a group organization in each parish, and of supplementing this by personal work and contact. On the second day, he told of conditions in the foreign field, particularly in China and Japan. "The Church's Mission is to the whole man, to see that life more abundant is given to his body, his soul, and his mind. How is the Church doing it? What are we going to do about it? How are we going to support it?" Mr. Franklin answered the last question by giving a model class on a parish budget which was most interesting and suggestive.

On Wednesday Bishop Anderson and Mr. Franklin were the guests of the zone captains at a luncheon at the University Club. In the evening the Bishop and Mr. Franklin were the speakers at the Church Club dinner at the Auditorium Hotel. Mr. Franklin made a strong appeal for the work of the Church among the 35,000,000 foreign-born residents of the United States, less than thirty-five per cent of whom, he stated, were being ministered to by the Churches from which they came. In one all-Italian district in New England, the Roman Church claimed but thirty per cent, and it is reasonable to believe that percentage may be lower. The ten Church schools for negroes, with a membership larger than Tuskegee and Hampton combined, have received commendation from the Federal Bureau of Education, which has urged the Church to extend its work among the negroes. The problem of the faith in Japan is largely intellectual among the educated classes. In the great Imperial University in Tokyo a survey of religions was recently taken among the 4,600 students there, fifteen of whom were found to be Shintoists, forty Buddhists, and sixty-five Christians. The rest signed up as agnostics and atheists.

Bishop Anderson urged the necessity of the individual, the group, and the general Church, having a program, or else they would get nowhere. He emphasized,

too, the need of self-determination with organization, if the program is to be successful. The eighteen zone captains of the diocese, who were present, received his special commendation.

#### MEMORIAL LIGHTS DEDICATED

A special service was held at St. Lawrence's Church, Libertyville, the H. B. Gwyn, priest in charge, on Friday, October 12th, when six new memorial lights were dedicated. Members of the local post of the American Legion, their chaplain, the Rev. Fr. Nealis, pastor of St. Joseph's Roman Church, and the Woman's Auxiliary to the Legion were present at the service. The lights, which are hand wrought and very beautiful in design, were made in London, England. Four of them were given in memory of Howard W. Flagg, who was gassed three times in the Great War, and died, suffering much, after his return a year ago. He had done notable work for the Church both in Libertyville and Antioch, serving as lay reader in several places. One of the lights is in memory of Frank W. Foulds, who was very active in Red Cross work at Libertyville during the War, where more money was raised than in any other outlying town in Chicago.

Another light is in memory of Mr. Charles Campbell Gwyn, the younger brother of the Rev. H. B. Gwyn, who was killed in action at the battle of Vimy Ridge.

#### THE SOUTHERN DEANERY

The ninety-first convocation of the Southern Deanery was held at Moline, at the Parish of the Good Shepherd, 7th and 8th. A remarkable feature was the attendance of all the clergy of the diocese at all the services and sessions, another feature was the large attendance of the members of the parish at the services. The Rev. T. DeWitt Tanner, dean, presided. At the opening service on Friday night the Rev. George H. Thomas spoke on the Church's Program. Mr. Tanner celebrated the Holy Communion on Wednesday morning, and gave a beautiful meditation at the later service. The business session held in the recreation room afterwards, the clergy told of mission work being done in or near their parishes. Plans for the Church's Program were discussed, and the members pledged themselves to attend the training sessions held by Mr. Franklin on October 13th and 14th.

#### THE G. F. S. REVUE

The members and candidates of the Girls' Friendly Society in this diocese are planning for *The G. F. S. Revue* to be presented at the Eighth Street Theatre, November 14th and 15th. The revue will set forth the ideals and work of the society. The diocesan branches were represented at the Mid-west Conference recently held at Taylor Hall, Racine.

#### ASSOCIATE SECRETARY

Mr. George K. Gibson, of St. Luke's Church, Evanston, well known for his activities both in his parish and in the Diocese of Chicago, has accepted his appointment as associate secretary from the diocese, to do work with the Field Department of the National Council.

H. B. Gwyn

### THE BISHOP'S-ELECT

OF THE CLERGYMEN elected to the episcopate by the House of Bishops at their recent meeting in New York, the Rev. E. Cecil Seaman was the first elected.

THE REV. EUGENE CECIL SEAMAN, who was elected Missionary Bishop of North Texas, was born in Galveston, Texas. December 9, 1881, the son of William H. Seaman, a pioneer business man on the Rio Grande after the Civil War. His mother was Sophia Baldwin, of southern Mississippi. Mr. Seaman is a graduate of the Galveston Ball High School, 1900, the Uni-



THE REV. E. CECIL SEAMAN  
BISHOP ELECT OF NORTH TEXAS

versity of the South, B.A., 1903, B.D., 1906, and was a special student at the General Theological Seminary in 1906. He was ordained deacon by the Rt. Rev. G. H. Kinsolving, D.D., Bishop of Texas, in 1906, and priest by the same Bishop in 1907. Mr. Seaman's first work in the ministry was as curate at Christ Church, Houston, Texas, becoming, in 1907, rector of Christ Church, Temple, Texas. In 1911 he gave up his parish to become general missionary in North Texas, during which time he covered considerable distances by train, by motor cycle, and on horseback. After five years of this he accepted St. Andrew's Parish, Amarillo, Texas, where he remained until 1920, when he accepted the Church of the Holy Comforter, Gadsden, to be under his former rector, Bishop Beckwith.

Mr. Seaman was elected Secretary of the Diocese in 1922, and appointed Executive Secretary in 1923 and 1924 by Bishop McDowell. He is the diocesan treasurer of the Nation-wide Campaign Fund, and is managing editor of the *Alabama Churchman*. He is also secretary of the Commission on Young People in the Province of Sewanee, and counsellor of the Alabama Young People's Service League.

Mr. Seaman has attended four General Conventions, between 1910, at which the Missionary District of Northern Texas was created, and 1919. He was for a time Examining Chaplain in the Diocese of Texas, and the District of North Texas.

Mr. Seaman is prominent in his home community, being actively engaged in Etowah County Welfare Work with the Tuberculosis Association, the American Red Cross, and the Gadsden City Welfare Department. He is President of the Tri-Cities Pastors' Association, a director in the Gadsden Kiwanis Club, a Shriner, and a state committeeman of the Alabama Council of Religious Education, an inter-denominational institution.

THE REV. EDMUND PENDLETON DANDRIDGE, D.D., Bishop-elect of Idaho, comes from a long line of distinguished Virginia Churchmen, being related to the Dandridge and Tucker families of that state, and is son-in-law to the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York and former Coadjutor of Virginia. He was born in Flushing, New York, September 5, 1881, the son of Lemuel Purrell Dandridge, and Isabelle Lawrence, his wife. Dr. Dandridge graduated from the University of Virginia, B.A., 1902, M.A., 1903, attended the Virginia Theological Seminary from 1903 to 1906, and received the degree of B.A. in Theology from Oriel College, Oxford University in 1908. The Virginia Theological Seminary conferred the degree of Doctor of Divinity on him in 1921.

Dr. Dandridge was ordained to the diaconate in 1906, and to the priesthood in 1908 by Bishop Peterkin, of West Virginia. His first work was as rector of Greenbriar Parish, West Virginia. In 1911 he went to St. Paul's Church, Petersburg, Va., and in 1923 to Christ Church, Nashville, Tenn. He was a Chaplain in the United States Army in 1918-1919, and a deputy to the General Convention of 1922. In the Diocese of Tennessee Dr. Dandridge is a member of the Bishop and Council, and Chairman of the Department of Missions. Dr. Dandridge is a Free Mason.

THE REV. ALFRED ALONZO GILMAN, D.D., Suffragan Bishop-elect of Hankow, was nominated to the House of Bishops by the General Synod of the Holy Catholic Church of China as an assistant to the Rt. Rev. Logan H. Roots, D.D. He was born in North Platte, Nebraska, August 23, 1878, the son of Platt J. Gilman, and Mary E. Hubbard, his wife. He graduated from the University of Nebraska, A.B., 1898, and from the Philadelphia Divinity School in 1901, which school later made him a Doctor of Divinity. He was ordained to the diaconate in 1901 and to the priesthood in 1902 by Bishop Graves.

The first two years of Dr. Gilman's ministry were spent at missions on the Little Snake River, in Wyoming, and then he went to Hankow. He was put in charge of the Changsha station in 1907, to become, in 1913, secretary of the Church Literature Commission and editor of the *Chinese Churchman*. In 1917 he was

elected president of Boone University and rector of the Church of the Nativity, Wuchang, China. He is author of a Chinese translation of *Ecce Homo*.

### GOVERNOR URGES RELIGIOUS EDUCATION

THE HON. R. A. NESTOS, Governor of North Dakota, has issued a notable proclamation calling for the observance of Sunday, November 2d as Religious Education Day. He has stressed the need of Weekday Religious Education, and the clergy are agitating for an amendment to the present law to permit the weekday school of religion. The District Department of Religious Education is being backed by the North Dakota Sunday School Association, and the Baptist State Convention also endorsed the plan. The legislature meets again in February 1925.

The Governor's proclamation calls attention to the necessity of religious training, and to the wide-spread movement to provide it, and asks that it be the principal matter of consideration on November 2d.

### BISHOP DEMBY'S ANNIVERSARY

THE CELEBRATION of the sixth anniversary of the consecration of the Rt. Rev. E. T. Demby, D.D., Suffragan Bishop of Arkansas, began with solemn Vespers sung in Christ Church, Forrest City, Ark., on Sunday, September 28th. The Rev. Geo. A. Stams, of Chattanooga, Tenn., was the officiant, the Rev. J. H. King, vicar of Christ Church, Forrest City, was deacon, and the Rev. M. B. Mitchell, vicar of St. Augustine's Church, Fort Smith, was subdeacon. The sermon was preached by Bishop Demby. The Church was filled to overflowing.

The following day, September 29th, a Mass was said at 7:30 A.M. by the Bishop, and at 10:30 o'clock a Solemn High Pontifical Mass was sung, Fr. Stams being the celebrant. The Bishop was vested in cope and mitre, and was attended by the rector of The Church of the Good Shepherd, Fr. Morley, who also preached the sermon.

A conference of the clergy and workers of the Convocation was held immediately following this service.

A reception was given, in honor of the Bishop and Mrs. Demby and their guests by the negro business men of Forrest City.



THE RT. REV. E. T. DEMBY, D.D., SUFFRAGAN BISHOP OF  
ARKANSAS, AND CLERGY  
At the celebration of the Sixth Anniversary of the Bishop's consecration

### NEW CANONS IN ALBANY

THE CHAPTER of the Cathedral of All Saints, Albany, N. Y., at its autumn meeting, elected the Rev. John L. Roney, minor canon, to the office of canon precentor, which position was long held by the late Rev. Thomas B. Fulcher. The Rev. H. W. Crydenwise, honorary canon of the Cathedral, was elected to the office of chancellor.

Under the present Dean of the Cathedral, the Very Rev. C. C. W. Carver, and the clergy of his staff, the congregations of the Cathedral have steadily increased with a correspondingly flourishing work and parish life.

### RUSSIAN REFUGEE CHILDREN

THE LIVING CHURCH presents herewith a picture of thirty-eight Russian children, refugees in Paris. The photograph was sent by the Very Rev. Frederick W. Beekman, D.D., Dean of the American Pro-Cathedral Church of the Holy Trinity, Paris, and was taken in the Deanery garden the day before the children began



CHILDREN OF RUSSIAN REFUGEES CARED FOR BY THE PRO-CATHEDRAL OF THE HOLY TRINITY, PARIS, FRANCE.

their new year's school work at Fontainebleau, Melun, and other school centers near Paris.

Several months ago the Junior Guild of the Pro-Cathedral, composed of sixty young American women and girls, issued an appeal through the Church papers in the United States for these children of exiled Russians in France. The plan followed closely that of the Fatherless Children of France during the war, a gift by a generous person, or group, of \$125 to cover the proper schooling, board, and clothing of a child for a year. This appeal, together with the guild's amateur dramatics benefit, has assured the care of forty-five children, all selected by the guild's exceptionally efficient and devoted Russian directress, Madam de Enden, from hard working families, who had been dispossessed of all that they had by the Bolsheviks, and who are now beginning life anew in a strange land. The Dean states that he wishes he had funds for twice as many more.

In the picture, Madam de Enden is seated on the right of Mrs. Beekman, the president of the guild, and Miss Evans, the chairman, of the guild's Russian Committee is on the left. Madam de Enden is a first cousin to Dr. Botkine, physician to the Czar, who was killed while imprisoned with the royal family. The guild through her will be in constant touch with the children. Regular religious instruction has been and will be given by a clergyman of the Orthodox Church and, during holiday time by a Russian priest in Holy Trinity parish house. This is in marked contrast with the assistance given by the

Roman Church, which seeks immediately to compel the Russian children to abandon the Church of their fathers.

In his letter transmitting the photograph, Dean Beekman says:

"Cards with photographs and full data have been sent to those who have responded to this appeal, but the Junior Guild wishes to express through THE LIVING CHURCH its public thanks to all who have helped, and to THE LIVING CHURCH itself its thanks for the generous use of its columns."

### PROGRAM CONFERENCE IN WISCONSIN

AN ENTHUSIASTIC conference of the clergy, wardens, and vestrymen of the Diocese of Milwaukee was held in Madison, Wis., on Thursday, October 16th, to consider the Church's Program. There were about two hundred in attendance, with almost every parish, and many of the missions, represented. It was the best attended meeting of its kind ever held in the Diocese.

The morning session was held in

Commission on the Church's Program the Diocese, presided over the session the Conference. Great credit for the success of the meeting is due to the William Dawson, Executive Secretary of the Commission. A new enthusiasm given to the body of vestrymen through this stimulating program.

### BISHOP NELSON ENCOURAGES VOTING

THE RT. REV. RICHARD H. NELSON, Bishop of Albany, feels strongly the importance of the exercise of suffrage by the voters of this nation. To lend influence toward the cultivation of a wise sense of public duty in this respect to encourage a heavier toll of registration for the coming election, he has submitted the following statement to the press of Albany:

"I am deeply impressed with the importance of the coming election; and one who has the best interests of our country at heart, I desire to use my influence as I may possess to persuade people to perform their patriotic duty by registering on Friday and Saturday of this week and in casting their votes on election day, in accordance with their freedom of choice.

"It would meet with my approval if the clergy who serve with me in the Episcopal Church were to take occasion on Sunday before election day to urge the people, both men and women, to cast their votes for those whom they believe best qualified to serve the interests of our country."

### TEXAS CLERGY CONFERENCE

BISHOP KINSOLVING and Bishop Kinsolving met with the clergy of the Diocese of Texas in a three-day conference at Camp Allen, LaPorte, Tex., during the week in October. The Church's Program was the chief subject of the conference. The Rev. Dr. Peter Gray Sears, of Christ Church, Houston, the Executive Secretary of the Diocese, Mr. Joseph H. Stopper, and Bishop Quin, were leaders of the subsidiary conferences. The Executive Board of the Diocese held its regular meeting the second day of the Conference.

These conferences are found to be extremely valuable, not only for their usefulness in solving diocesan problems, but for the building up of a splendid sense of fellowship and brotherhood among the clergy, many of whom are in isolated places. Camp Allen is placed at the disposal of the Diocese through the courtesy of Mrs. Allen, of Christ Church, Houston.

### RELIGION IN PUBLIC SCHOOLS

THE PROBLEM of religious instruction in the public schools of Larchmont, N. Y., has been worked out very successfully. The scheme adopted there is fully in accord with the laws of the State of New York, is perfectly free and fair to all religious bodies in the community, and could probably be inaugurated successfully in any like community in the State. At present the instruction is given only in certain grades, but it could be extended to the other grades upon the same principle.

The plan is as follows: upon a given day of each week the scholars of the various grades to be instructed are dismissed forty-five minutes earlier than usual. The children assemble in one room in the school building, Presbyterians in one, other, Romanists, Christian Scientists, and so on, each in a room of their own, with

Grace Church parish house. After an address of welcome by Dr. Richard T. Ely, senior warden of Grace Church, Mr. Lewis B. Franklin, Treasurer of the National Council, made an address, and, by the use of the blackboard, demonstrated the importance of the Church's Program. The rector of the parish, the Rev. H. H. Lumpkin, followed with an instructive address on the Program, and the session closed with a Lantern Review of the Church's Work, by the Ven. William Dawson.

The afternoon session was held in the banquet room of the Y. M. C. A., and was opened by an address by the Bishop of the Diocese, Dr. Carl Russell Fish, of the University of Wisconsin. A Round Table Discussion followed conducted by the Rev. Harwood Sturtevant, rector of St. Luke's, Racine, which showed what the Church's Program had done in some of the parishes and missions. The meeting closed with an address on The Vestry and the Program, by Mr. Oscar A. Stotzer, of St. Mark's Church, Milwaukee, after which the members of the conference visited St. Francis Club House, where the Church's work among the students attending the University is carried on.

At 6:30, the visiting clergymen and vestrymen sat down to dinner in Grace Church parish house. This was followed by an address by the Rev. George Craig Stewart, D.D., of St. Luke's Church, Evanston, Ill., on The Great Mission of the Church.

Mr. Charles F. Smith, chairman of the

they are instructed by teachers supplied from their respective religious bodies. Attendance is voluntary.

In Larchmont there are only two public schools, and so it has been possible for the pastors themselves to give the instruction, thus bringing about an important contact between the pastor and the children. The fact that the attendance is voluntary makes it necessary for the pastors to interest the children and not to bore them, which is an excellent thing for the pastors as well as for the children. The parents and the teachers have both cooperated splendidly in encouraging the children to attend. In the class taught by the Rev. Francis J. H. Coffin, rector of St. John's Church, there has been to date only one unexcused absence, every Church child is on the roll, and children of other families, Lutheran, Universalist, and others, who have voluntarily joined the class, increase its membership by twenty per cent.

The fact that the teaching is done in the school building, instead of in parish houses, churches, etc., is a very great help. The school atmosphere, the desks, blackboards, and other school furniture, make the teaching much easier.

### CONFERENCES IN THE DIOCESE OF SACRAMENTO

BEGINNING October 7th, and continuing through the week, the Rev. Middleton S. Barnwell, Pacific Coast Secretary of the National Field Department, conducted a series of conferences on the forward work of the Church in the important centers of the Diocese of Sacramento. Four conferences were held Tuesday and Wednesday at the Pro-Cathedral in Sacramento, with a majority of the active clergy of the Diocese and a considerable number of lay representatives present. Interest was keen and the results constructive. Mr. Barnwell in his last conference brought out the possibility of individual apportionment, an idea new in the Diocese, but which met with considerable favor. On the afternoon and evening of October 9th, conferences were held at Napa for the nearby parishes and missions. On the 10th, there was a conference in the afternoon at Santa Rosa, and in the evening at Petaluma.

### A MISSIONARY AND A PREACHING MISSION

DURING THE WEEK, October 5th to the 11th, the Ven. C. E. Coles, Ph.D., Archdeacon, of Hays, in the District of Salina, Kansas, conducted a Preaching Mission in Goodland with a result that the Sunday school, that had been discontinued for seven years, was reorganized, a Young People's League organized, and the undertaking parlor, that has done duty as a church for the past forty years, is to be moved to another part of the lot to make room for a new church building. When the Archdeacon started the Mission, he found that there was hardly a whole pane of glass in the rectory, which had been built fifteen years before, "but, with the help of a young man," writes the Archdeacon, "I fixed some of the windows with stiff cardboard to keep out the wind. The door refused to shut properly, and we did some amateur work on it. The dust was in heaps, and we got some of it out. Now things look better, and we are hopeful for a spiritual blessing."

The Archdeacon wishes to know of

some young priests who will pledge themselves never to work in a town or city of more than 3,000 inhabitants. His archdeaconry covers a territory 200 miles east and west and 100 miles north and south, being the Sixth Congressional District of the state. In this territory there is only one other clergyman to help do the work, and he is completely localized. The Church was, at one time, the pioneer in this district, but there is a great need for men to maintain already established work, and to build up new work.

### KENTUCKY WOMAN'S AUXILIARY

A UNITED MEETING of the Kentucky branch of the Woman's Auxiliary, known as the semi-annual meeting was held at Christ Church Cathedral, Louisville, Ky., on the afternoon of October 10th. Encouraging reports were made by the officers. The special feature of the program was a pageant written by the Diocesan Educational Secretary, entitled *In and Out of the Blue Box*, a United Thank offering Pageant, of which the characters were a Consecrated Church Woman, Money, Prayer, and Faith, representing what is put into the Blue Box, and a Deaconess. A Nurse, and a Teacher, representing what comes out of the Blue Box. These were well portrayed by girls and young women of the various Louisville parishes and missions. The offering for the day was devoted to the United Thank offering Fund.

Immediately following this meeting, the Executive Board of the Auxiliary held its first fall meeting. Plans were made for the winter's work and arrangements for the annual meeting in January. The President announced that she had secured Miss Grace Lindley, Executive Secretary, for that meeting.

### BROOKLYN ANNIVERSARIES

A NOTABLE EVENT in Brooklyn Church life will be the observance, on October 19th and 20th, of the twenty-fifth anniversary of the Rev. James Clarence Jones, D.D., as rector of St. Mary's Parish.

On Sunday, there will be a Corporate Communion at eight o'clock, a festival celebration and sermon by the rector at 10:30, and evensong at eight o'clock, with a sermon by the Rev. William W. Belling, D.D., the priest who immediately preceded Dr. Jones in the rectorship.

On Monday evening, there will be a parish reception, in honor of the rector and Mrs. Jones, at which the Bishop of the Diocese will be the guest of honor. The senior warden of St. Mary's, the Hon. James Sherlock Davis, will preside.

It is expected that, as a mark of the thankfulness of the people for the past quarter century, the Church and other property will be redecorated and put in thorough repair.

The silver jubilee of St. Philip's Church, Dyker Heights, Brooklyn, the Rev. John Henri Sattig, rector, was observed during the week of October 12th. On Sunday there were four celebrations of the Holy Eucharist, a Church School Service, and Festival Vespers. Special Preachers were the Rev. William A. Swan, the Rev. Richard Russell Upjohn, and the Rev. J. Henry Fitzgerald, of the neighboring parishes. Bishop Burgess and Mr. Justice Calaghan were the speakers at a parish reception on Tuesday. The offerings, during the anniversary period will be for the liquidation of the debt upon the parish hall, \$4,700.

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### A MISSISSIPPI MISSION

A SERIES of mission services has recently been concluded at St. James' Church, Greenville, Miss., after lasting ten days. The Mission was conducted by the rector the Rev. Philip Davidson. At the close of the first week, a great many people of the different Protestant congregations of the city requested that services be continued for several days longer.

One of the features, which marked the unusual character of the Mission was a healing service held on Friday morning, at which about sixty came forward for laying on of hands and blessing. On Sunday night, the rector invited those who wished to rededicate their lives to God, or to make a profession of faith, to come forward and kneel at the altar rail for the laying on of hands and blessing. Between sixty and seventy came forward for this. The sermons delivered both at the night and the morning services were in the form of instruction upon the sacraments, the faith, the Scriptures, and the Church, stewardship, missions, and the like.

Large congregations, representing every religious body in the city, were present throughout.

### EIGHTIETH ANNIVERSARY OBSERVED

ST. LUKE'S CHURCH, Chatham, N. Y., on St. Luke's Day and the Sunday following, had special services to observe the eightieth anniversary of the first service of the Church held in that place. On St. Luke's Day there was a celebration of the Holy Communion and the administration of confirmation, Bishop Oldham celebrating, and preaching the sermon. On Sunday morning the Rev. Dr. Murray Bartlett, president of Hobart College, was the preacher at a special anniversary service, and at Evening Prayer the Rev. Clarence R. Quinn, rector of Christ Church, Hudson, N. Y., preached the sermon. Dean Carver, of the Cathedral, preached at a mid-week service held on Wednesday evening. The Rev. Alfred John Miller, rector of St. Mark's Church, Philmont, N. Y., is minister-in-charge of St. Luke's, and has been doing a steady and constructive missionary work.

### HOLY INNOCENTS', HOBOKEN

THE FIFTIETH ANNIVERSARY of the consecration of Holy Innocents' Church, Hoboken, N. J., will be observed during the coming Feast of All Saints: Holy Innocents' is a memorial free church given by the late Mrs. Edwin A. Stevens in memory of her daughter, Julia Augusta, who died in Rome, Italy, in 1870.

The work of this church was begun in the upper room of a frame building in the spring of 1872 and, by fall, it had grown so that it had to look for larger quarters, in the basement of another building.

The corner-stone of the present edifice was laid by Bishop Odenheimer, August 11, 1872, on which day twenty-two persons were baptized, eleven being a Jew, his wife, and nine children, and thirty-three were confirmed. The nave of the church was consecrated by Bishop Odenheimer, August 24, 1874, assisted by the Presiding Bishop, Dr. Smith, and the Rt. Rev. Dr. Horatio Potter, of New York. Among the priests present were Dr. Seymour, later Bishop of Springfield, Dr. Whitehead, later Bishop of Pittsburgh, and Dr. Nevin, of St. Paul's Church, Rome, Italy.

A parish house was erected in 1885, a

rectory in 1888, and the church was enlarged in 1895, while another building, to accommodate clergy, acolytes, and choir, was erected in 1911. The present rector, the Rev. George Ernest Magill, entered upon his duties February 1, 1896.

### LATIN-AMERICAN DISCUSSION GROUP

WITH THE APPROVAL and active assistance of the Dean and Faculty of the Theological Department, and the Rev. Arthur R. Gray, D.D., Secretary for Latin America in the Department of Missions, a Discussion Group, dealing with the problems of the Church in Latin-America, has been formed in the University of the South, Sewanee, Tenn. The discussion group has arranged a full program, to be carried on through the fall and winter terms, based upon the methods used by similar study circles of English Universities. Already several interesting talks have been given, by the Dean, the Rev. C. L. Wells, Ph.D.; the Rev. Professor G. B. Myers, formerly Dean of Havana Cathedral; and by the Rt. Rev. J. C. Morris, D.D., Bishop of the Canal Zone.

Every member of the group is an active representative of one of the Latin-American districts, and corresponds with some resident missionary. The leader of the group is Mr. H. M. Gillett, from England, who has served in the mission field in Cuba, and who is now preparing for the Ministry, with the expectation of returning to the same field.

### MICHAELMAS AT ST. MICHAEL'S, SEATTLE

ON THE Feast of St. Michael and All Angels, St. Michael's Mission of St. Mark's Parish, Seattle, Wash., celebrated its seventh birthday.

At eight o'clock Mass was said by Fr. W. Cooper, of St. James', Vancouver, B.C., the customary *Missa de Angelis* being sung. A Quiet Day With Meditations was then conducted by Fr. Cooper.

In the evening Vespers of the Blessed Sacrament were sung and, at the close of that service, six members were admitted to the Confraternity of the Blessed Sacrament. The little chapel was filled to the limit of its capacity.

During the day prayers were offered in behalf of the Anglo-Catholic Year of Prayer and also in thanksgiving for the life and faithful work of the late Dr. Robert Max Garrett, the beloved leader in the work of the mission.

A very pleasant social hour in the guild hall closed the day. At this time were read greetings from friends from all parts of the country, and the encouragement which they gave will be an urge for better and more faithful work than has ever been done by the mission.

### CHURCH WORK AT UNIVERSITY OF VIRGINIA

THE NEW PARISH HOUSE, which is now under construction for St. Paul's Memorial Church at the University of Virginia, the Rev. Noble C. Powell, rector, is being pushed rapidly to completion, and it is hoped that it will soon be in use.

This is the first unit of the group of buildings which will eventually be erected upon the commanding site owned by the Church, and which will be of inestimable use in the work among the students. The temporary church, which now stands upon this location, seating only 300, is totally

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inadequate to hold the students from Church families who attend the University. The present enrolment of students at the opening of the fall term of the University was considerably over 1,800, of whom nearly one third are members of Church families.

The different organizations of Church students, and the meetings of St. Paul's Club, which have heretofore been held in one or another of the university buildings, will hereafter be held in this parish house. Ample facilities have been provided in it for student activities, and, for the first time, the Church has an adequate place for its social ministrations to the students.

The parish house is being erected at a cost of about \$50,000, leaving, as the problem of the near future, the erection of a new church building.

**THE HOLDERNESS SCHOOL**

HOLDERNESS SCHOOL, the Diocesan School of New Hampshire, opened its forty-sixth year September 17th, with a total enrollment of fifty-six boys, of whom twenty-six are from New Hampshire, fifteen from Massachusetts, eight from New York, two each from Maine, Connecticut, and New Jersey, and one from Pennsylvania.

Minor repairs to the School property were made this summer, supplementing the extensive repairs made a year ago, so that the School now is in excellent condition. It has, in two years, almost doubled its enrollment.

**ON MARTHA'S VINEYARD**

A PARISH HOUSE was built at Vineyard Haven, Mass., for Grace Church during the past summer, and will shortly be dedicated by Bishop Babcock. It is capable of seating one hundred and thirty-five persons in the main auditorium and has conveniences for many forms of parish work.

At Edgartown, work has been commenced on the enlarging of St. Andrew's Church. It will be nearly twice its present capacity when the new work is completed, and there will also be added a sacristy and choir room with other repairs and improvements.

Both these parishes are under the rectorship of the Rev. Dr. John Higginson Cabot.

**EIGHTY YEARS OLD AND ACTIVE**

ON OCTOBER 12th, the Rev. Charles M. Perkins, rector of Christ Church, West Collingswood, N. J. reached the age of eighty years. He observed the day by celebrating the Holy Communion at 7:30, saying Morning Prayer, the Litany, the Ante-Communion service, and preaching at 10:30, superintending a Church school and teaching a Bible class at 2:30, and saying Evening Prayer and preaching at night, and was still strong and well at the end of the day. The "Dean," as his friends call him, is one of the oldest graduates of the Philadelphia Divinity School, and was ordained deacon in 1868 and priest a year later by Bishop Odenheimer. He has lived all his life in New Jersey and has had only four parishes: St. Andrew's, Mt. Holly, St. John's, Salem, Trinity, Vineland, and Christ Church, West Collingswood. He is as active as many men of sixty-five, rides a bicycle, drives a car, and made thirteen hundred calls last year.

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### KENYON COLLEGE FULL

THE OPENING of the present college year at Kenyon College finds every room in Old Kenyon, in Hanna Hall, and in Leonard Hall, the new dormitory, occupied, and the maximum enrollment allowed by the Board of Trustees, 250 men, accomplished. On account of the original purpose of Kenyon to maintain itself as a small college offering the advantages of the close fellowship of the smaller educational institutions, it has been necessary to decline a large number of applications. There are 116 men in the freshman class, the largest ever entered at Kenyon.

A religious census of students shows that 238 are baptized and 132 have been confirmed. Membership in the several religious bodies among the students is as follows: Church 111, Methodist 28, Presbyterian 25, Roman 20, Congregational 9, Disciples 9, Baptists 4, Lutheran 4, Christian Science 3, United Brethren 2, Evangelical, Reformed, and Greek Orthodox one each. Of those not affiliated with any Church the preference was expressed: for the Church 16, Presbyterian 6, Congregational 3, Baptist 2, Methodist, Lutheran, and Unitarian one each.

Twenty-eight states are represented in the student body now enrolled, with the major groups from cities in Ohio, Michigan, Pennsylvania, Illinois, Indiana, West Virginia, as far east as New York and Massachusetts, and as far west as California.

### MEMORIAL

#### REREDOS DEDICATED

ON SUNDAY, October 5th, the Rt. Rev. Herman Page, D.D., Bishop of Michigan, dedicated a Memorial Reredos that had been given to Trinity Church, Bay City, Mich., through the efforts of members of the Chancel Guild. The reredos is executed entirely in oak, and consists of three panels in high relief, flanked by two statues.

The central panel, The Crucifixion, is our Lord upon the cross, on His right, His Blessed Mother, on His left, the beloved disciple, St. John. At the foot of the cross is the kneeling figure of the Magdalene. This panel was given by guild members in memory of Miss Adelaide H. Savage.

On the epistle side, "The Transfiguration," is our Lord in glory, with Moses and Elias, and, in the foreground, one of the witnessing disciples. This was presented by the Hon. Charles Beecher Warren, of Detroit, in memory of Mr. and Mrs. Byron E. Warren.

Mr. Thomas E. Webster and his daughter, Mrs. Amelia Webster McKinley, gave the panel on the gospel side in memory of Mrs. Isabel Ingraham Webster. It is the Supper at Emmaus, showing our Lord being made known to the two disciples in the breaking of bread.

On the epistle side is a statue of St. Paul with the scroll of his writings and the sword emblematic of his martyrdom. This is in memory of Frederick Phelps Browne, who, at the time of his death, was junior warden, and was given by Mrs. Browne.

On the gospel side is a statue of St. Peter bearing the keys and the book of St. Mark's Gospel, of which, according to tradition, he was the inspiration. This was given by Mrs. Gillett in memory of her husband, Hezekiah Moffat Gillett, who for twenty-five years was a member of the vestry.

The cost of installing the reredos and of the new sanctuary woodwork has been borne by the Chancel Guild. The carving

was executed by Alois Lang, of Oberammergau, Bavaria, who is connected with the American Seating Company of Chicago.

In addition to the reredos, Bishop Page dedicated a pair of very beautiful sanctuary lights, the gift of Dr. Henry B. Landon in memory of his wife, Mrs. Florence Fitzhugh Landon, and a pair of choir lanterns presented by the children of the Church school.

### WILL DIRECT SCHOOL INTERESTS

THE CENTURY COMPANY announce that the Rev. Dr. Lyman P. Powell has been retained by them as director of the school interests of the *Century* and of *St. Nicholas*. Dr. Powell has previously acted in that capacity on the *Cosmopolitan*.

### AN OLD ENGLISH USAGE

ON ST. MATTHEW'S DAY, September 22d, according to the annual usage, the scholars of Christ's Hospital, London, Eng., visited the Mansion House to receive from the Lord Mayor of London their customary gifts in coin and kind. Before the ceremony, the Lord Mayor, Aldermen, Sheriffs, and Corporation of the City of London, the Governors of the Royal and Ancient Hospitals, the Blue-coat boys from Horsham and the Blue-coat girls from Hertford, attended service at Christ Church, Newgate Street.

The service was conducted by the Vicar, the Rev. T. R. Hine-Haycock, and a sermon was preached by the Bishop of Worcester, Dr. Pearce, who is himself an old Blue-coat boy, and was formerly vicar of Christ Church. After dealing with the history of Christ's Hospital and its removal from London to Horsham twenty-two years ago, the Bishop said there was greater liberty in the present daily life of the school than there was in its ancient home in Newgate Street, where he was a scholar. The old customs and traditions were there still, but thought was more free and its expression more voluble; intercourse with their fellows and their masters was infinitely less restricted than of old. But, if the past quarter of a century had brought greater freedom to the scholars, it had had a precisely opposite effect on those responsible for the management of such institutions. In the old days, the foundation was administered by a governing body of rich men, brimming over with fatherly charity and large-minded philanthropy. Gradually but surely the iron hand of the State had closed round the governors, and the position had been reached when freedom for the child meant loss of freedom for the authorities of separate foundations. Each ancient institution had to bring its stock of traditions and capacities into the general fund of educational advantages.

### PROGRAM CONFERENCES IN THE DIOCESE OF FOND DU LAC

GIVING TEN DAYS to the Diocese of Fond du Lac in the interest of the Church Program, the Rev. Frank E. Wilson, D.D., of Eau Claire, Wis., has conducted conferences in a number of centers and aroused much interest on behalf of the Program. Note was made last week concerning such a conference at the Cathedral in Fond du Lac. Other conferences were held in Menasha, Wisconsin Rapids, Wausau, and Oconto, in each case with representatives from vestries of nearby parishes partici-

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pating in the conference. A large amount of enthusiasm was aroused. The Diocese of Fond du Lac is making every effort to take its place in the ranks of those dioceses that are working in close accord with the National Council.

**DEATH OF HAROLD HAMERTON**

ST. ALBAN'S CHURCH, Olney, Philadelphia, Pa., lost recently one of its most devoted members in the death of Mr. Harold Hamerton, the accounting warden of the parish. Mr. Hamerton, with his wife, was on a holiday tour to California and back by way of the Panama Canal. He contracted pneumonia as the steamer left for Panama and, although he made a brave fight for life, he died in the hospital shortly after reaching New York.

Mr. Hamerton was born in England and come to this country quite early. Although trained as an Evangelical Churchman, he became a most intelligent and advanced Catholic under the influence of his parish church. He attended St. Alban's many years, where he was interested in all of the work, one of the most regular and devoted members, and one of the largest contributors.

A solemn Mass of requiem was attended by very many people. Mr. Hamerton leaves a wife and daughter.

**DEATH OF DR. JAMES V. FREEMAN**

DR. JAMES V. FREEMAN, a prominent physician and Churchman of Jacksonville, Fla., and junior warden of St. John's Parish there, died at his home, Monday, October 6th. Dr. Freeman had been ill two months, but his death came as a great shock to his many friends. The burial office was said in St. John's Church, Thursday, October 9th, the Rev. A. M. Blackford officiating, assisted by the Rev. Melville E. Johnson.

Dr. Freeman was born in 1876 in Woodbridge, N. J. He graduated at Harvard University, and took his medical degree from the College of Physicians and Surgeons of Columbia University in 1904, and went to Jacksonville to practice his profession. A man loveable and devoted, of strong character and of unusual attainments, Dr. Freeman will be greatly missed, especially in the Council of the Diocese of Florida. He is survived by his wife and five sons.

**NEWS IN BRIEF**

ARKANSAS—Bishop Winchester will consecrate the memorial chapel of Trinity Cathedral, Little Rock, on Sunday, October 19th. This beautiful chapel, presented by Mrs. Elizabeth P. Lyman, in memory of her father, the Rt. Rev. Henry Niles Pierce, D.D., is not only artistically ecclesiastical, but it is of great value for the services of the Church, and will enable the Bishop and Dean to have the frequent and necessary services during the winter months especially.—Twelve hundred students have entered the University of Arkansas for the present session, and among the number are more Church students than usual. The clergy have been considerate in sending their names to the Student Chaplain, the Rev. Clarence P. Parker, rector of St. Paul's Church.

COLORADO—The vestry of St. Andrew's Church, La Junta, has engaged Mr. T. MacLaren, architect, to draw plans for a new church to be built at once on the site recently acquired at the corner of San Juan Ave. and West Eighth St. It is to seat over two hundred and fifty persons.

COLORADO—Epiphany Church, Denver, the Rev. Arthur Austin, vicar, has just been given a new tabernacle of oak to match the altar. There has been perpetual Reservation in the church since last Lent.—A Chinese rug of dark blue for the sanctuary floor has been presented

to St. Andrew's Church, Denver, by Mr. and Mrs. W. A. J. Bell, who also defrayed the cost of having the aisle carpet dyed the same color. Other gifts received recently include a sanctus gong, a votive rack, and a bell for signalling the beginning of a service.—The Rev. G. A. C. Lehman, rector of Calvary Church, Golden, was recently the recipient of a "Brick Shower," arranged by members of the congregation of St. Andrew's, Denver. They also contributed enough money for making the bricks into a fireplace. This fireplace is intended to add to the comfort and attractiveness of a room in the rectory which is used as a gathering place by students from the School of Mines.

GEORGIA—Special attention is being called by the Department of Religious Education of the Diocese of Georgia to the National Accredited Teachers' Association. There are several teachers in the various Church schools who have sufficient credits for membership, and others will be able to obtain them through parochial or inter-parochial teacher training classes which the Department proposes to promote. All of the Church schools have received their mite boxes for the Bishop Tuttle Memorial Fund, and the Stewardship Contest for the junior and senior departments is to be handled by the Department of Religious Education at the request of the Diocesan Field Department.—The Church of the Atonement, Augusta, the Rev. Jackson H. Harris, rector, observed a parish reunion day the last Sunday in September, by having a corporate celebration of the Holy Communion at the eleven o'clock service. The previous Friday, a get-together supper was held in the parish house. During that week the Woman's Auxilliary had a corporate communion, at which time the United Thank Offering was presented. An interesting service was held at this church the first Sunday in October, when the members of Vigilant Lodge No. 2, Knights of Pythias, attended in a body and took part in the service.

KENTUCKY—The October meeting of the Louisville clericus was held in the Cathedral House on October 13th. The special essayist for the day was Dean McCready, who read a paper on The Cathedral in its Relation to the Diocese. The paper was followed by open discussion. The clericus has adopted a program of speakers and subjects for the ensuing year.—The Diocesan Board of Religious Education for the tenth consecutive year has arranged a diocesan school of religious education with various courses of study for Church school teachers and others interested. A change, however, has been made in the place of meeting, the lectures being given in St. Paul's Sunday school rooms, instead of at the Cathedral, because of its greater accessibility to the majority of persons, being, as it is, nearer the residential district. The school was begun on October 8th, and is to be held on Wednesday evenings for ten weeks. Courses are offered on The Prayer Book, by Dean McCready, The Bible, by the Rev. John H. Brown, and The Teacher, by Miss Mary L. Cook. A course on The Pupil is also to be given, the leader of which has not yet been announced.

LONG ISLAND—In memory of Ethel F. Rodgers, an illuminated cross has been placed over the high altar of the Church of the Redeemer, Brooklyn.—The St. John Baptist Chapter of the Daughters of the King has presented to the Rev. John Whiting Crowell, the retiring rector, a violet eucharistic stole and maniple, the work of the community of St. Mary.—Much painting and renovating have been accomplished in the Church of the Good Shepherd, Brooklyn, during the summer months; and the great east window has been illuminated.—The endowment fund of the Church Charity Foundation has been increased by the sum of \$250, from the estate of Laura E. Wylie. The bishop of the Diocese blessed the children's cottages of the Foundation, at Sayville, L. I., on St. Luke's Day.—The annual dinner and autumn rally of the Church school officers and teachers was held under the auspices of the Diocesan Board of Religious Education, at St. Ann's Church, Brooklyn Heights. More than four hundred were present. The Rev. Charles H. Ricker, chairman of the board, presided, and the principal address was made by the Rev. Walter E.

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Gardner, D.D. The Church normal school has begun sessions at various points in the Diocese.—At Grace Memorial House, Jamaica, a highly successful conference of alumni of the Princeton Summer School was held, at which the Rev. Arthur R. Cummings and the Rev. Louis W. Pitt, members of the Princeton Summer School faculty made addresses.

NEWARK—The new parish house at Christ Church, Ridgewood, the Rev. Edwin S. Carson, rector, is approaching completion. It will be connected by a cloister to the church, and will cost about \$100,000.

NEW JERSEY—St. Andrew's Church, Plainfield, celebrated, October 13th, the fifteenth anniversary of the rectorship of the Rev. Cortlandt H. Mallery. Preceding the choral celebration was a solemn procession. The preacher of the anniversary sermon was the Rev. W. Northey Jones, rector of St. Peter's Church, Perth Amboy. The Rev. John T. Cord, of Monmouth, was the preacher at the evening service.

NEW JERSEY—Progress is at last being made in the reduction of the mortgage on the property of the Church of the Good Shepherd, Atlantic City, and a recent bequest of \$500 from the widow of the late Dr. H. H. Oberly, of Elizabeth, will reduce it below the \$5,000 figure.—A house adjoining St. James' Church, Bradley Beach, has been purchased for a rectory at a cost of \$7,000.—Christ Church, Millville, has also, after long waiting, secured a permanent rectory by purchasing the house adjoining the church to the east. The Church property has been greatly improved by a coat of mineral stucco.—St. John's Mission, Fords, which has been using for service a room loaned by the public school authorities, has erected a small chapel on ground which it owns.—St. John's Church, Maple Shade, which was established some years ago as a chapel of Grace Church, Merchantville, has now its first resident priest in the person of the Rev. T. B. Rennell, formerly of Colorado. Trinity Church, Delair, is now combined with that cure.—The Church of the Good Shepherd, Pitman, has also its first resident priest, the Rev. Benjamin A. Turner. This charge has now been separated from St. Thomas' Church, Glassboro, with which it has heretofore been combined.—The Lenten offering of the schools of the Diocese have this year, for the first time, passed the \$10,000 mark, the returns showing a general upward tendency all along the line.—The Diocesan Calendar for the fall provides for a full series of meetings, for the groups through which the Diocesan agencies function. First in importance are a series of six conferences of the clergy with the bishops, covering the sections of the Diocese, the first of which is scheduled for October 16th, at Burlington, and the last at Red Bank, four weeks later. The new executive officer of the Field Department, the Rev. Walter Mitchell, D.D., is planning to meet the laity, by districts, and to cover the parishes by their assistance, in an intensive campaign, for the development of parochial interest in the work of the Church. Canon C. S. Lewis, of the Department of Religious Education, is not only attending the district meetings, but is also devoting much time to the training classes for teachers, looking especially toward qualification for admission to the National Accredited Teachers' Association; the district meetings of the Woman's Auxiliary are being held as usual, with reference to the meeting of the parish box assignments, etc., and these, together with the necessary meetings of the various Diocesan Boards and special agencies, and the meetings of the three Clericus groups fill up the days.

NORTH DAKOTA—The towns of Bordulac and Rogers will have regular services at least once a month hereafter. Mrs. Jessie G. Caldwell, the school principal at Rogers, has arranged for the use of her school on a Sunday afternoon, and the priest at Valley City will visit that town hereafter.

OHIO—The parish of St. James' Church, Painesville, the Rev. R. J. Freeborn, rector, is planning to celebrate its centennial on November 2d and 3d.

OREGON—A successful conference of clergymen, lay workers, and members of the Woman's Auxiliary was held at Portland, September 28th and 29th, under the leadership of the Rev. M. S. Branwell, representing the Field Department of the National Council. The Church's Program was discussed and plans made for carrying it out to the best advantage in the various parishes and missions in the Diocese.—At St. Paul's Church, Salem, the rector, the Rev. H. D. Chambers, dedicated a beautiful stained glass window, the subject being The Good Shepherd, in memory of Mr. Russell Catlin, a long time member of the vestry.—Another life member of St. Paul's, who had been senior warden and lay reader for many years, Mr. Joseph A. Sellwood, passed away and was buried from the

church on September 22d. He was the son of the first clergyman of St. Paul's, who was one of the earliest settlers in Oregon, in about the year 1856, and who was one of three brothers in the ministry, one being the founder of St. David's Church, Portland.—The new mission of St. Alban's, Tillamook, has been making splendid progress and is now undertaking the erection of a parish house, the first of a splendid group of parish buildings to be built.

PITTSBURGH—On the afternoon and evening of Sunday, October 5th, the Whitehead Club, composed of the Church students of the University of Pittsburgh, the Carnegie Institute of Technology, and the Pennsylvania College for Women, held a welcome meeting for new students in the parish house of the Church of the Ascension, Pittsburgh. Supper was served, followed by a musical program. On Sunday morning, October 12th, a corporate communion for the Club was held at the Church of the Redeemer, Pittsburgh.—The Church normal school of the Diocese has started with a large enrollment. The sessions are held every Wednesday evening in Trinity Church, Pittsburgh. The curriculum embraces the History and Interpretation of the Book of Common Prayer, Church Doctrine, the History of the Bible, the Art of Teaching, and the Purposes and Aims of the Christian Nurture Series. These weekly sessions are supplemented with monthly coaching classes, which are held in various parishes throughout the Diocese.

SOUTHWESTERN VIRGINIA—Miss Elizabeth Barber has accepted the charge of the work at Richlands, under the Rev. H. H. Young, Dean of the Associate Missions. Miss Barber was for a number of years a missionary in China. Prior to going to the foreign field she served for a time at the Sheltering Arms Hospital in West Virginia, and spent two years in social work connected with St. Andrew's Church, Richmond, Va.

SOUTHERN VIRGINIA—St. John's Church, Hampton, notes with gratitude the many forward steps that have been taken in the parish since their rector, the Rev. C. E. McAlister, came to them two years ago. The property of the Church has been improved, the attendance at the services has increased, the income of the parish is half again more than what it was two years ago, and the number of communicants is nearly two hundred more than it was in September, 1922.—Old St. Paul's Church, Norfolk, the Rev. H. H. Covington, D.D., rector, is making extensive repairs. The parish house has been painted inside and out and an additional room has been added to the tower of the church. These improvements will cost about \$12,500.

TEXAS—The Rev. F. M. Johnson, Jr., of Eagle Lake, who holds a chaplaincy in the Navy Officers' Reserve Corps, has been ordered to sea for the required annual cruise.—St. David's Church, Austin, has been completely repaired and redecorated during the summer months. The congregation joined with the congregation of All Saints' Chapel on the University campus during the period of the work.—The school connected with the colored mission of St. John the Baptist, Tyler, has been enlarged by the addition of another teacher, who is a graduate of Fisk University. This school has grown from a kindergarten to a school with all departments through high school grades. The Rev. John B. Boyce is priest in charge.—The Diocese has now a larger number of postulants and candidates for Holy Orders than ever before. Several postulants from the State University at Austin were added this summer. Within two or three years, the Diocese will be supplying a native ministry.—The Field Department, through the Executive Secretary, Mr. Joseph H. Stopford, is planning a vigorous prosecution of the Program as outlined by the Field Department of the National Council. Stress is being laid upon methods, for it has been found that, where the suggested methods are used, results follow.—The Rev. S. Moylan Bird, student pastor at Texas A. & M. College, and the Rev. Harris Masterson, Jr., student secretary for the Diocese, are planning an active campaign for the completion of the building program at A. & M., where 2,400 students are enrolled this year.—There are approximately seven hundred Church students attending various educational institutions within the Diocese. The *Texas Churchman*, the diocesan paper, carries a special department contributed by the students, and a copy of the paper is sent to each student.—The clergy in Orange, Sour Lake, Port Arthur, and Beaumont have organized a clericus, which will meet monthly. A luncheon forms the social side of the meetings, and the afternoon is given over to study and discussion.

VIRGINIA—The annual corporate celebration of the Holy Communion for the Richmond clericus was held at St. Andrew's Church, Rich-



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mond, on October 6th, the Rev. J. F. Ribble, D.D., president of the clericus, and the Rev. J. J. Gravatt, D.D., a former president, taking part in the service. A strong and most interesting address was made by the Rev. W. E. Cox on Tithing, as the Base Line in Proportionate Giving. After the service the clericus was entertained at luncheon by the ladies of St. Andrew's Church.

**THE MAGAZINES**

THE RECTOR AS TREASURER, by A Rector, in the October number of the *American Church Monthly* is the sequel to an article by the same author contributed four years ago to the same magazine. After the publication of a small article entitled *The Sinews of War*, the author was criticized for advocating his idea, and was challenged to tell how the plan worked after it had been in operation a few years. The present article seems to offer a triumphant vindication of the rector's plan. During the three years in which he has acted as treasurer in his church, the revenues have increased from \$11,354 to over \$38,000. The rector not only tells how he does it, but urges the plan for general adoption. This very able article should arouse widespread discussion.

The Bishop of Nassau, in an account of the Anglo-Catholic Pilgrimage, gives many interesting details of the situation in the Holy Land.

Professor William Colcord Woods writes learnedly of *The Present Status of Evolution* and finds that modern scientific conclusions, far from contradicting, support and harmonize with the Catholic faith. The Rev. Arthur Cleveland Clarke writes on *Problems of Prayer*. Dr. Barry, writing on *Modernism Once More*, finds the distinction between Modernist and Catholic to consist in the question, "whether the Christian religion is the outcome of centuries of human thinking upon the fact of existence gradually approximating to a truth which we can never hope to fathom, or whether it is essentially a supernatural revelation of the mind of God to man."

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THE WARDEN of St. Augustine's College, Canterbury, writes to his missionary graduates: "For you who have the burden and the honor of laboring in distant lands I came across a delightful appreciation of the true value of the work to which God has called you, in *The Life of William Carey*, by George Smith. . . His son Felix, a skilful medical missionary and linguist, was serving in Burma in 1810, when he was sent as Burmese Ambassador to our Governor-General. His father viewed this as no honor. 'Felix,' he wrote, 'is shrivelled from a missionary into an ambassador.'"

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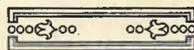
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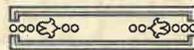
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