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VOL. LXXI

MILWAUKEE, WISCONSIN, OCTOBER 4, 1924

No. 23

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**PUT THE CHURCH FIRST**

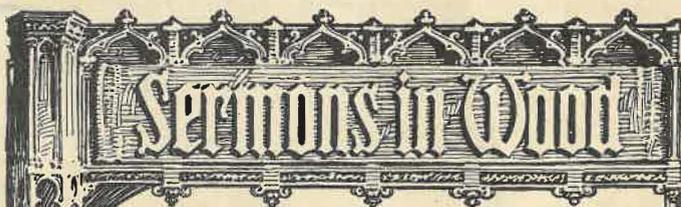
Editorial

**THE BEAUTY OF HOLINESS**

By the Bishop Coadjutor of Massachusetts

**THE OTHER SIDE**

By Clinton Rogers Woodruff



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## The Spirit of Mission

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Editor

KATHLEEN HO  
Asst. Editor

VOL. LXXXIX OCTOBER, 1924 NO.

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

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PASSING YEARS have brought some sharp, sweet none wiser than this—to keep old friends. Every ye a value to a friendship, as to a tree, with no effort, merit of ours. The lichens upon the bark, even the dead here and there, are dear and sacred to us. Every ye its compound interest of associations, and enlarges th of shelter and shade. It is good to plant them early. friends drink our lees, but the old ones drank the cle out of the brim of our cups. When they are gone, the consolation in such cases; for not only the heart rei be comforted, but the eyes also have a hunger which ca be stilled in this world.—*J. Russell Lowell.*

THE DESIRE of power in excess caused angels to f desire of knowledge in excess caused man to fall; but in is no excess, neither can man or angels come into dang —*Bacon.*

# The Living Church

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

VOL. LXXI

MILWAUKEE, WISCONSIN, OCTOBER 4, 1924

No. 23

## EDITORIALS AND COMMENTS

### Put the Church First

**W**E NEED a perspective in our giving. We need something to guide us in determining the relation between what we give to one cause and what to another.

So also, we need to establish some perspective in our parishes between what is used for local and what for diocesan and general purposes.

In each parish three questions ought seriously to be faced by rector and people alike: First, are all our people giving to the Church (including all its funds) in the full measure of their ability? Second, is the parish absorbing an unreasonable share of its income for its local work? Third, how can our people be induced to give more liberally, in the event that they have the financial ability to do so?

In no place is it easy to answer any one of these questions. All giving must be voluntary; and—apart from questions as to ability to give—there is no place on earth in which the willingness to give is equally distributed. It follows, then, that everywhere some few are giving more liberally than the others. Ergo, in every place, *all* the people are not giving according to the measure of their ability. Very rarely indeed, therefore, can the first question receive any but a negative answer.

It does not follow that the parish is culpable or can cure the defect. A man who can give and won't give is not an asset to a parish, and it is not always possible for the rector or the parish to change him. Moreover, few people of small means recognize the constant demands upon the generosity of the men of larger means. To say that "Mr. A. could pay our whole quota and never feel it," may be very unjust to Mr. A., who may be giving away many times the amount of the parish quota in other ways; but it should also be realized that if Mr. A. *did* give the whole amount of the quota, the rest of us would not be relieved in the slightest degree from the duty of contributing according to the measure of *our* ability. In that event, the parish would be morally bound to give far in excess of its quota, so that all its people could and should do their rightful part. If a quota is not a "debt," neither is it a device under which some need pay nothing because one generous man will pay much.

IN MOST PARISHES the problem has two distinct factors. They are to get everybody to give something and to get a few to give largely. The two factors require entirely separate methods of treatment.

The first of these can best be secured through careful preparation for an every-member canvass. No such canvass is very successful unless a considerable amount of preliminary work is done. Alms giving is as much a Christian duty as prayer, and if it is never presented from the pulpit in that wise, the rector has been deficient in his perspective as to preaching. But beyond that, the congregation must intelligently know what the Church is doing, what money is needed for, and what is done with money collected. We feel very strongly that a parish that fails to utilize the *Church at Work* and the

printed material that is supplied by the Field Department of the Church, as well as encouraging the better educated and more interested people to subscribe personally for the Church papers, is losing a real opportunity. True, the distribution of the literature involves some expense. True, some of it will not be read and is therefore wasted. But did those who seriously raise this latter objection never hear of the Parable of the Sower? Or did they never have experience in commercial advertising? And do those who raise the former objection not realize that the investment required in distribution of literature is certain to produce returns quite justifying the expense? We shall never reach the condition where a whole congregation contributes to the general work of the Church, until we have supplied literature to them regularly over a considerable period of time.

The second factor in any parish is to get a few people to give largely. Men of relative means may be divided into two parts: those who are accustomed to give and those who are not.

The man who is not accustomed to give is a difficult phenomenon. He has long practised the gentle art of repelling people who ask for his subscription for various purposes. He is an adept at shirking his part in the welfare work of his community. An invitation to contribute to the Church according to his means will receive the same negative reply that he gives to every like invitation. He is a miser and does not know it. He is starving his soul but does not realize its loss. He illustrates our Lord's story of how hardly shall a rich man enter the kingdom of heaven.

Few are our parishes, few our communities, that have no men of this sort. Each one of them is a separate problem. Sometimes the rector can go to him for a heart to heart talk about the needs of the Church, general and local, and make some impression upon him. Sometimes a business or social associate of his in the parish can do it. Sometimes he may respond to appeals to his higher nature. It is our duty—the duty of his rector and the duty of the parish—to give him the opportunity to reform and try to help him to do so, for the sake of his own soul even more than for the sake of the parish. Yet one realizes how nearly hopeless is the effort. "It is easier for a camel . . ." It can scarcely be expected that men of this sort will often be changed from liabilities to assets of the Church.

The other sort of (relatively) rich man—we mean by *rich* only that he is among those who are able to live on a rather better scale than the average in his community—is confronted with the problem of perspective in giving. He is on the list for every sort of fund that is to be raised. He wants to do his share in his community. If he is a Ford or a Rockefeller he cannot possibly give to every cause that is laid before him; and if his "riches" are very moderate indeed, he must limit his contributions to the causes that are most worth while. People who call on him for anything from five dollars to five thousand, and who think how little that is in com-

parison with his income, do not realize the great volume of like requests that come to him.

The appeal to that man is to take the perspective that *the Church should come first* in his benefactions. Whatever the Church is doing officially, in parish or nation, is worth while. This sort of man especially should be kept informed as to the nature of the work of the Church throughout the world. That work speaks for itself. We who know that—in spite of inevitable failures through the human element here and there—the work of the Church is well done and can stand the closest scrutiny, are bound to show that to the inquirer. In giving to the Church, he is giving in bulk for evangelization, religio-social centers, Americanization, the civilizing of pagans, for social service, for schools and colleges, for protection of college students, for hospitals, for sane industrial and religious training of negroes and Indians; for the gospel influence over nations that, without it, are a menace to our own nation; for holding up high ideals through religious influence at home. However strong may be the appeal of a single institution whose claims may be presented to him, the composite claims of scores or hundreds of like institutions such as are maintained by the Church throughout the world, at home and abroad, is tenfold greater. The very multiplicity of the causes toward which he is giving in every dollar which he entrusts to the Church, makes it more difficult to make the appeal concrete, but also makes the perspective that *the Church should come first* the only logical one.

The national treasury of the Church is a consolidated budget on a world-wide scale, a community fund in which the community is the world and all its people brothers and sisters. That is why so large a proportion of one's possible benefactions should be given to the Church and why *the Church should come first*. In no other way can the vastness of the world-need be met.

It is true that several cents in every dollar contributed will be used for "overhead." It ought to be. Without that overhead, every one of the thousands of local units in our work throughout the world would be a rival of every other one of them, and the single appeal of the Church today would be superseded by thousands of local appeals, each maintaining that *its* particular need was paramount to the thousands of others. The waste, the duplication of effort, the inefficiency, if each mission and institution were left to find its own support, are the alternative to the expenditure of proper overhead expense in the correlation of work. Strict accounting methods also require many clerks with suitable office room and office appliances for them. Auditing costs money. The hearing and determination of countless appeals for help costs money. Administering a pay roll containing thousands of names scattered throughout the world costs money. Supervision and scrutiny of work costs money. Publicity—the carrying of multitudes of facts concerning the work to all its constituents—costs money. The attempt to make you and me realize our duty toward the maintenance of all this work costs money. The interest that must be paid on money borrowed because of the slowness of the Church in collecting and transmitting funds subscribed costs money.

It isn't the business man who criticizes the Church for its "overhead." He knows the cost of making his sales, of the upkeep of his property, of the advertising that is necessary to make his wares known, of the army of clerks that are required in his order department, and his shipping department, and his accounting department, and all the rest of them. When he learns that the most up-to-date business methods prevail in handling the finances of the Church and in accounting for them, he knows that even ten per cent for overhead, advertising, and publicity is a cost much under that of carrying on any private or corporation business of like volume. With consecrated business men administering the business affairs of the Church, there is certainly a presumption that waste is avoided wherever possible. One wishes that the affairs of our dioceses and parishes were generally administered as wisely and as economically as those of our National Church.

Thank God we have "rich" men in the Church who do take this perspective, putting *the Church first* in their benefactions and realizing what large amounts are necessary to carry on all her work. Without embarrassing consecrated laymen who may probably read these words, the memory of George Gordon

King and George C. Thomas and James L. Houghtelín W. R. Stirling and Arthur E. Newbold, and other men of stripe, who did put the Church first without neglecting calls, will ever be an inspiration to the rest of us. And the perspective is what we need to implant in all our people who are financially able to give a little more than the average congregation.

It is on this side that we are weakest in most parishes. We have not given the right perspective in to those who are givers in their communities. They do not realize how large a part of their donation funds can be administered by the Church, nor what proportion of their gifts should reasonably be given to it. That if the Church is unable to carry out the large plans that have been made on her behalf.

Gradually we may improve, and may catch up on the work that is to be done—if more of our people put *the Church first* in the perspective of their giving.

**T**HE *Churchman* refers to a recent editorial in THE LIVING CHURCH relating to suggestions that had been made to the effect that Bishop Paul Jones should be elected to one of the vacant missionary bishoprics, and criticizes "the apparent attempt of THE LIVING CHURCH to give the impression that Bishop Jones has been self beer seeking such an appointment."

#### A Disclaimer

In reply we hasten to disclaim such an attempt. If the editorial in question was so badly written as to justify that impression, it was wholly unintentional. We are glad now to have the opportunity of saying so. Bishop Jones' attitude is entirely blameless in the matter.

The editorial was drawn out immediately by another that appeared in *The Witness* over the signature of one of our editors, who afterward explained that the view should be understood as representing only himself and not the periodical. When we referred to "his claims" we had in mind claims on the Bishop's behalf by others.

So we desire to make it perfectly clear that Bishop Jones has not been guilty of the slightest indelicacy in the matter and we are genuinely sorry that a contrary construction could have been given to the editorial. We make such an apology.

For the rest, *The Churchman* and THE LIVING CHURCH differ radically on the subject of war and how to win it. We have both expressed our views frankly and neither of us is confident, intends to go to war with the other to prove that he is right. We trust that ultimately the Holy Spirit will judge between us and guide the Christian world in the way of peace.

**T**HE retirement of Dr. Gardner from the executive secretaryship of the Department of Religious Education seems almost like the passing of a prophet. Synthetic were Churchmen generally in the whole work of religious education when the old General Board of Religious Education was organized in 1910.

#### The Retirement of Dr. Gardner

Dr. Gardner, its chief enthusiast, a general secretary, that it seemed hopeless to interest the Church generally in what was undoubtedly the weakest point in its work. Our Sunday schools were not only far behind the standards of those of other religious bodies, but they had generally no perspective and the spasmodic teaching that was current general nowhere. The New York Sunday School Commission, under the leadership of Dr. Wm. Walter Smith, had, indeed, raised up the level considerably from that of a decade earlier. It remained for the General Board to apply modern pedagogical methods to Church Sunday schools on so general a scale as to make these latter dignified centers of education. By their later name of Church schools their work and have been so revolutionized that the movement for religious education on weekdays also has received a great impetus.

It was in 1915 that the first publication of what has become the Christian Nurture Series was issued. Dr. Gardner had perceived that the objective of the teaching in our Sunday schools must be to make *intelligent Churchmen*; not merely to provide unrelated facts. He threw himself ardently into the effort to provide the material for that purpose, covering ultim

every phase of good Churchmanship. The General Board had no money with which to provide this material. In consultation with the head of the house now known as Morehouse Publishing Company it was therefore arranged that Dr. Gardner and his co-workers, chief of whom was Dr. Bradner, would provide the material, and the publishing company would supply the capital and try out whether the Church would respond to so great an innovation over methods and materials that had been customary before. The system was eminently successful, and it was the beginning of a constantly expanding work of usefulness that has made the Department of Religious Education one of the most creditable branches of the national organization of the Church. In this Dr. Gardner's far-seeing statesmanship and his invariable tact and kindness have been chief factors. His co-workers, which include everybody connected in any way with the educational work of the Church, wish him the best of success in the new and important work, largely among college students, upon which he is about to enter. It will be difficult to think of the Department of Religious Education without him.

It is a matter of regret also that the hopes of Dr. Bradner's return to the department after his long illness are not to be realized. Dr. Bradner performed an admirable work in association with his chief, and a considerable measure of the detail of the earlier Christian Nurture work rested upon him.

Earnestly do we hope that the excellent work of the Department of Religious Education will not be permitted to lapse by reason of these removals.

**T**HE coming week is one of extraordinary importance to the American Church. The House of Bishops and the National Council, in joint conference, will try to determine what policy on behalf of the national Church shall be recommended to the next General Convention, in

view of the fact that the contributions of the Church do not now cover the expense of the work already undertaken, much less make provision for the large opportunities for advanced work and new work. The questions that will be submitted to the bishops for their opinion simply bristle with difficulties, yet they are such as must be determined in the adoption of a policy. The whole matter of the advancement—or even the maintenance—of our share in the work of the Kingdom of God in the next triennium is at stake. We doubt whether, in many years, so much has depended upon any conference of Churchmen as upon this.

We venture to bespeak the very earnest and very special prayers of the Church and the private prayers of Churchmen daily throughout the week beginning October 6th.

**ACKNOWLEDGMENTS**

**NEAR EAST RELIEF**

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**I**N DANTE's philosophy the institutions which provide for man's peace and liberty in this life are part of God's great order for raising men to perfection; not indispensable, but ordinary parts; having their important place, though but for the present time; and though imperfect, real instruments of His moral government. He could not believe it to be the intention of Providence that, on the introduction of higher hopes and the foundation of a higher society, civil society should collapse and be left to ruin, as henceforth useless or prejudicial in man's trial and training.—*Dean Church.*

**HYMN FOR THE CONSECRATION OF A CHURCH**

With reverent hope and high desire  
 This House to Thee, our King, is raised,  
 That there Thy mercies may be sung,  
 Thy Holy Name for ever praised.  
 Look not on us, but on our need;  
 Think on Thy mercy, not our sin,  
 And deign, in love, our gift to bless.  
 Arise, O God, and enter in!

Here may the Holy Angels throng  
 As Guardians round Thine Altar-Throne,  
 When, day by day, with awe, we plead  
 Christ's boundless merits—not our own.  
 Here may Thy Holy Spirit's voice  
 His wandering children gently win  
 And bring them home to peace again.  
 Arise, O Lord, and enter in!

Still, even in this joyous hour  
 Our earth-bound spirits sadness feel:  
 Oh come, dear Christ, our burden lift,  
 Our sinful souls absolve and heal:  
 For often we have strayed afar  
 And hurt Thee by our selfish sin;  
 But now we give our hearts to Thee;  
 Arise, O Christ, and enter in!

So, watching Thee, though still the path  
 Be rough and steep, the trial sore,  
 We hold Thy hand in perfect trust  
 Till that bright day, when, struggles o'er,  
 We stand before the gates of pearl  
 In glory clothed, and freed from sin;  
 Then, numbered in Thy ransomed host,  
 We, praising Thee, shall enter in!

BERNARD LANGTON.

**THE MESSIAH**

**H**E IS NOT the fleshly temporal Messiah, desired by the Jewish crowd, the material Messiah such as the Tempter in baseness imagines Him. He did not come to bring food to bodies but food to souls—truth, that living food. When His brothers, far from home, lack bread enough for their hunger, he will break a few loaves which His disciples bring and all will have enough and they will fill baskets with the remnants. But, except in cases of necessity, He will not be the distributor of that bread which comes from the earth and returns to earth. If He could change the stones of the street into bread, every one would follow Him through love of his own body and would pretend to believe everything He said. Even the dogs would come to His banquet. But this He does not wish. Those who follow Him must believe in His word in spite of hunger, grief, and poverty. Thus those who follow Him must leave behind them fertile fields, they must leave behind them money which can be changed into bread. They must go with Him without knapsack or payment, with one garment, and live like the birds of the air, husking ears of grain in the fields, or begging alms at house doors. One can live without terrestrial bread; a fig left on the tree among the leaves, a fish drawn from the lake, can take the place of bread. But no man can live without heavenly bread if he wishes to escape eternal death which is the portion of those who have never tasted it. Man does not live by bread alone, but by love, fervour, and truth. Jesus is ready to transform the Kingdom of Earth into the Kingdom of Heaven, furious bestiality into happy sanctity, but He does not deign to transform stones into bread, matter into other matter.—*PAPINI, Life of Christ.*

**W**E HAVE two duties, with respect to pain and disease and physical suffering. As regards ourselves, we have to learn to bear them as they come, with patience, with courage, with self-command. We have to extract from them the discipline they are meant to minister to us. We have to accept their often hard lesson, and turn it to account. There is no saying to what extent this chastisement may profit men, if they will meet it nobly and bravely, in refining, softening, fortifying character. But it has another call on us as regards others. Pain is for men to bear, in themselves; it is for them to relieve, in others.—*R. W. Church.*

## DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

October 5: Sixteenth Sunday after Trinity

READ Ephesians 3:13-end.

Facts to be noted:

1. St. Paul prays that the Church may have love.
2. Love leads to knowledge of Christ.

St. Paul is here saying that the way to the knowledge of Jesus Christ leads through the life of love. There is, of course, a vast difference between knowing about a person, and really knowing him. The first requires merely that we gather so many facts about him, the other demands that we have a sympathetic understanding of him. Without sympathy we shall never progress far toward knowledge of anyone. The characteristic fact in the life and person of Jesus was His love. He was the perfect expression of love. The unloving will, therefore, never understand Him. They lack the quality of appreciation which enables them to understand Him; there is nothing in them which is akin to His love that will give them real sympathy with Him. Christ must always be an enigma to them. Take the great fact of the Cross. Those who really have learned to love, have learned the necessity and greatness of self-sacrifice, and they will, in a measure, understand the Cross. To others it will remain a "stumbling-block" and an "offence." Not to know "Christ crucified," is not to know Him at all.

October 6

Read St. John 17:20-end.

Facts to be noted:

1. Jesus prays for His disciples.
2. His prayer is for the union of the disciples through Him with God.

One of the themes of our Lord's great prayer for His disciples on the eve of the Crucifixion was unity. The key phrase is "that they all may be one." The prayer is a reproach to our divisions in the Church, and today we are keenly conscious of it. Yet our "unhappy divisions" remain. We have not lacked attempts to heal our divisions. Plan after plan is suggested as a solution of our problem, but all plans fail alike. We must subordinate the task of securing the unity of the scattered elements of the Church to the more fundamental task of bringing the Church into a more real union with Christ. We may assemble the elements, but we can never fuse them. Only the Spirit of Christ can accomplish that. Unity can never come as the result of a fine balancing of give and take, of concession here and acceptance there; it lies outside the power of ecclesiastical agreement to accomplish. It will come when the Church has a new birth of spiritual life, and gives itself in a more generous loyalty to Christ.

October 7

Read St. John 18:1-19.

Facts to be noted:

1. Jesus is arrested in the garden of Gethsemane.
2. He forbids His disciples to oppose His arrest.

They came out "with swords and staves" to take Jesus in the garden, but swords and staves were not needed. No note of confusion and struggle enters into the scene of the arrest. Every thing is done quietly. Least of all is there any confusion in the mind of Jesus. What is taking place is anticipated and prepared for. Jesus is carrying out His Father's will. "Not My will, but Thine be done" is the decision which interprets the whole of His life. How much in life is accepted without stress and inner conflict, when once we have made God's will our own! Our difficulty so often lies in the fact that we have not considered God's will for us; every event, every new situation, calls for a fresh decision for which we are unprepared. We are not reconciled to the action which must be taken, for we have formed no habit of obedience. With Jesus every decision corresponds to His general temper of mind; it reflects His purpose of carrying out God's plan.

October 8

Read St. John 18:19-end.

Facts to be noted:

1. Jesus is judged and condemned.
2. He declares the spiritual nature of His Kingdom.

It is well to bear in mind the several stages in the trial and condemnation of Jesus. The first stage, immediately

subsequent to His arrest, was a hurried and informal examination before Annas, the father-in-law of the High Priest Caiaphas, who was the real power behind the High Priesthood. There followed the regular trial before Caiaphas and the Sanhedrin, which was held in the High Priest's palace. At this trial Jesus was condemned for blasphemy, and judged worthy of death. This penalty could not be exacted by the ecclesiastical authority, and, in the morning, Jesus was brought before the Roman governor, Pilate, and there accused of treason. Pilate found the accusation unsubstantiated, and would have acquitted Jesus, but he dared not face the public disapproval of the act. To shelve responsibility for the judgment, he sent Jesus to Herod of Galilee, who was in Jerusalem at that time. The fifth stage in the judgment is the resumed trial before Pilate to whom Herod returned the prisoner. Jesus was condemned of the technical charge of treason against the Roman Empire in proclaiming Himself a King, and in fomenting sedition.

October 9

Read St. John 19:1-9.

Facts to be noted:

1. Jesus is scourged and condemned.
2. He is crucified on Calvary.

"Crucified under Pontius Pilate": the phrase of the Gospels is more than the record of an historical event; it marks the fulfillment of God's redemptive purpose in Christ. The Crucifixion is more than an incident in time; it is a part of God's eternal plan. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and, with wicked hands, have crucified and slain" (Acts 2:23). It is difficult to understand how God's eternal purpose and man's freedom of responsibility are to be reconciled, but we can understand that, if God's purpose is the revelation of love in its fullness, there must also be a revelation of sacrifice. Love always issues in sacrifice. We can understand, also, that Christ would naturally, and without being compelled, provide the occasion for that sacrifice. Human sin can be counted against to persecute perfect righteousness when it appears. Plato saw that. "The just man will be scourged, racked, tormented, will have his eyes burnt out, and, at last, after suffering every kind of torture, will be crucified" (Plato's *Republic*, Bk. 2, 361, Davies and Vaughan's translation).

October 10

Read St. John 19:19-31.

Facts to be noted:

1. Jesus dies upon the Cross.
2. His death is victorious.

"We die when our appointed hour comes, and when the hand of God has touched us, we sleep. But Christ never sleeps upon His death like that, as something irresistible and inevitable. He looked upon it as the last glorious service of His life that had always been a life of love. Here in one glorious and intense and vivid, was gathered up the light of all His life. Here in one action which we name dying was gathered up the love in which He wrought. And it is just because of the power of that action, concentrating all the scattered elements of His life that Christ could say, 'I, if I be lifted up, will draw all men unto Me'" (Morrison).

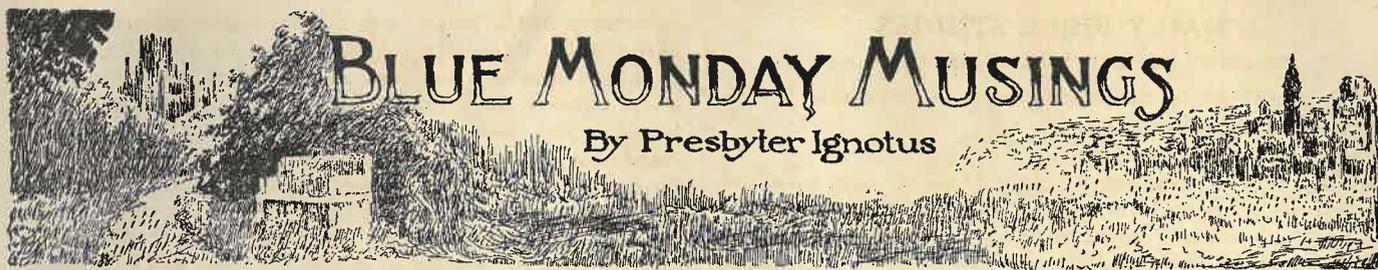
October 11

Read St. John 19:31-end.

Facts to be noted:

1. The Body of Jesus is anointed for burial.
2. It is laid in the tomb by Joseph of Arimathea.

The last service of love which could be rendered to the earthly Jesus was performed by a disciple hitherto unknown in the records of the Gospels, Joseph of Arimathea. He was one of that larger body of the followers whose existence is intimated in the Gospel story, and revealed by the chapters of the Book of the Acts, followers upon whom the Lord did not lay the task of renouncing all to follow Him. It was for the Body of Jesus demanded courage, for it revealed an association in which Joseph stood to the crucified Jesus. The service which Joseph rendered, the Body of Jesus would have been cast into the pit outside the city walls where the rubbish of Jerusalem was cast and burnt. From this fate Joseph's reverence saved the earthly remains of his beloved Master.



# BLUE MONDAY MUSINGS

By Presbyter Ignotus

WHAT a wonderful sight is the re-opening of the school year! Tiny kindergarten infants, "primaries," all the host of grade scholars, high school boys and girls, college students, university post-graduates, all alike set themselves to the task of learning. Some are reluctant, more are eager; but the great tide surges through our schools of every sort with an ordered violence that is astounding.

There are pessimistic critics of our school system, who tell us that the result of all this mighty turmoil is altogether incommensurate with the time and treasure expended, and when one sees ill-spelled letters from undergraduates, or sounds the depths of misinformation in almost any group, he is almost ready to join their hymn of failure. This much can be said: that, in countries where not so much is attempted, more is accomplished.

BUT IT IS OF life in our colleges that I am talking just now. Some time ago a Bishop wrote to me asking if I had not read a certain novel of college days, written recently by an instructor, and, if so, what I thought of it. (I decline to advertise the book by mentioning its name!) I had not read it then; but I took an early opportunity of making myself familiar with it. Of all loathsome caricatures, it really seems the worst: and that, not because it is wholly false, but because it chooses the foul and filthy, depicts it with painstaking "realism," and then gives it as if it represented the whole of modern undergraduate existence, instead of a minute fractional part. Nothing is harder to portray than any section of youth—unless it is a section of age! And boys who are confronting crises in every department, meanwhile changing their tastes and preferences and inclinations every day, almost, are not easy to picture or report. But this may safely be said: that never in American college days was the whole undergraduate body as corrupt as it is here shown, nor were ever teachers so devoid of qualifications. It is a monstrous slander, even though there may be warrant for each detail.

I put the question to a brilliant Vassar senior whether she recognized any of the girls in the book as true to life. She replied: "In my class there are nearly three hundred girls, of whom perhaps seven or eight are like the sort described there." The proportion among boys may be a little larger; but twenty-five per cent is an extravagant estimate.

NOVELS OF COLLEGE LIFE are numerous, and none of them is altogether photographic or stenographic. *Guernedale*, written more than a generation ago by one who came afterwards to be American Ambassador to the Argentine Republic, comes to my mind, because all the characters talk with such philosophic detachment about the great problems of life and thought. The second volume of *Sinister Street*, sets forth convincingly, and rather edifyingly, the habits of a certain set at Oxford today. And I remember, with special pleasure, the tales of "old Siwash," by an American humorist of our own time. But the instructor who is responsible for this horrible presentation of profanity and salacity has very naturally been dropped from the faculty of the institution he has been hampering by his presence; and he will now probably endeavor to gain a living by writing *Snappy Stories*.

One thing is rather well done; the representation of the gloom which spread over the entire academic body when a foot-ball defeat occurred. That athletics have too conspicuous a place in American college life is generally admitted; but it is athletics by proxy, so to speak. Out of the whole undergraduate body the number who participate in sports is particularly small; but the rest are supposed to make up for it by responding to the lunatic contortions of the "cheer leader," and by "standing back of the team." Whether it is better to play games, even badly, or to applaud those who play them

well, judge ye. But I can hardly imagine English or French students weeping bitterly because a foot-ball team from their number has been defeated!

No; youth has its perils and its temptations, its follies, its extravagances, and its sins. But, after all, it is full of promise, its daily round is gilded with transcendent glory, and he must be obtruse or perverse who prowls around the sewers to gain a *worm's-eye* view.

THE PARISH PAPER of St. Paul's, Buffalo, publishes the following poem which it is a pleasure to reprint:

### "THE WELCOME OF OLD SAINT PAUL'S"

"On each outer door of St. Paul's Cathedral is a framed card bearing these words:

"Friend, this church stands open for thee,  
That thou mayest enter, rest, think, kneel, and pray.  
Remember whence thou art and whither thou goest.  
Remember those who minister and those who worship here.  
Then, with a blessing, go thy way."

"An old and warm friend of St. Paul's, the Rev. Dr. Benjamin Copeland, a Methodist minister of high repute and long service, has written the following verses, based on the words of invitation quoted above, dedicating them to our rector, Dr. Jessup:

"This church stands open for thee, friend,  
To cheer thee on life's way:—  
Here, in its quiet shelter, rest,  
And meditate, and pray."

"It is thy Father's house, within  
Whose sacred portals, blest,  
The tempted, suffering soul may find  
A refuge and a rest."

"And if a stranger in our gates,  
A double welcome, thine!  
The peace of God, in bounteous grace,  
Upon thy pathway shine."

"Here, at the Altar of the Cross,  
Thy Lord and Saviour see,  
And feel again the glorious hope  
Of immortality."

"And ere thou goest on thy way,  
Refreshed with heavenly cheer,  
Remember those who minister  
And those who worship here."

A FRIEND sends me *La Flandre Libérale* of Ghent for August 21st, with this article marked in heavy blue pencil. I publish it without any comment whatever.

### "CATHOLIC TOLERANCE"

"The punishment of death for heretics.

"Fr. Lepicia, professor of theology at the College of Propaganda in Rome, is the author of a text-book in common use by the future priests who study at Rome. The book is entitled: *Concerning the Stability and the Progress of Dogma*. It was reissued with augmentations in 1910. A new edition has just appeared, bearing the approbation of high Church authorities. And here is what one reads on page 193:

"Q. Can heretics be tolerated, and if so, on what conditions?"

"A. As soon as one proclaims in public a heretical doctrine, and tries to corrupt others by words or example, he can not only be excommunicated (to speak abstractly) but he ought to be killed, in all justice, to the end that he may not corrupt a very great number by contamination. For a bad man is worse than a wild beast, and he does more harm, as Aristotle says (*Ethics* I, vii, *in fine*). So as it is not evil to kill a noxious beast of the forest, it is good to take away the life of a heretic who denies divine truth and hinders the salvation of others."

"And on page 200 this sentence is to be found:

"To the Church returns, in truth, the right of pronouncing sentence of death against heretics. Who then can say that the Roman Catholic Church is becoming more tolerant? *Nunc erudimini!*"

## THE CHURCH IN URBAN NEGRO COMMUNITIES

FROM AN ADDRESS BEFORE THE NORTHEASTERN DEANERY  
OF THE DIOCESE OF ILLINOIS.

BY GEORGE R. ARTHUR

Secretary of the Wabash Ave. Department of the  
Y. M. C. A. (for Negroes).

**I**N THE process of teaching industrial groups of negroes in northern cities the necessity of responsibility and social hygiene, as well as the great religious truths, the Church must take the position as leader, supplemented by the Y. M. C. A., and the various social service organizations. If the Church of today is to hold this great mass of devotional folk, it must speak out in no uncertain terms on the situations, the programs, and the movements which are now confronting the negro race. In addition to this, the Church must work out the realization of its Christian ideals in terms of everyday expressions in life. Further, the Church will eventually have to stand for the all-round development of spirit, mind, and body, especially among the younger members of the negro race. With these thoughts in mind, what then should be the program of the Church today, either in the industrial centers of northern cities, or in the rural communities of the South.

First, the Church in negro communities must work out programs which will meet all of the needs of the people that it serves. These needs run far beyond the Sunday services and the men's Clubs of the Church. To discover these needs the Church will have to conduct surveys similar to those conducted by the Y. M. C. A. It will be found in such surveys that one of the greatest needs will be in the desire of this group for a center where recreation, educational classes, gymnasiums, and boys' and girls' clubs may be carried on under Christian supervision. Methods used by the Y. M. C. A., especially if applied to these activities, will be just as applicable in Church work as in the Y. M. C. A., or other religious organizations doing social work.

Second, this survey will show that the negro church, especially in the rural communities, has been unable to enter into the life of its communicants in the manner that we have described, and to occupy fully the field around it. In order that this condition may be changed, money in considerable sums must be secured and spent, to the end that the Church may function adequately both in the rural districts and in the cities, to which have come nearly a million negro immigrants during the last ten years. Over one-half of these have come from rural districts where little, if any, attention has been given to their needs outside of the realm of religious worship. In cities and towns where the negro church serves both religious and social life, the negro is more and more looking to the Church for guidance in many things other than religious; and his local Church organization should be marked by the highest type of equipment, of plans and of personnel, that shall make it equal to any similar organization for the development of the spiritual, social, physical, or educational life of the community.

Third, it will be found that the Church in promoting a program as outlined herein, would soon become the rallying point for racial contacts. These contacts would clear away the misunderstandings that are responsible for much of the prejudice and suspicion existing between the white and negro groups. Good will, so necessary in all forms of coöperated effort, has been sadly missing on the part of many leaders of both groups. To the minds of the students of the interracial question, there is no better channel through which good will and confidence might flow to and from each group than is the Church, the Y. M. C. A., ministers' conferences, conferences of laymen, where exchange of opinions and constructive thought on problems common to both groups will eventually bring about a sympathetic understanding that will help destroy the growing antagonism, which so often results in race hatred.

That such a plan is feasible is evidenced by the action of the Y. M. C. A. and the Federal Council of Churches of Christ in America in creating commissions on Church and Race Relations. These commissions are made up of outstanding clergymen and laymen of both races, and they open up unlimited opportunities for the promotion of racial coöperation. These commissions have also developed sympathetic co-

operation between the best minds of both groups living in the South, and, to a smaller degree, in the North, to the end that, in more than a score of communities in the heart of the South, a small number of trusted and representative white and colored citizens have sat down together and discussed freely and very frankly matters of common interest in the community, and have worked out together conclusions which have made for racial justice and good will. Both the Y. M. C. A. and the Federal Council of Churches of Christ in America have decided that these inter-racial committees, both desirable and possible. Through recommendations by the committee on race relations from these commissions, the majority of the home mission classes of the great Methodist Episcopal Church, and a similar group of men and women in Baptist Churches of the North, have set aside an entire season to the study of race relations as they affect men of both groups living in the immediate communities. If this is a fact, then the Church at work among Negroes, especially in communities where other Christian institutions are lacking, should welcome the opportunity to carry along, with its program of religious, social, and civic betterment, these same features of interracial coöperation.

## THE CREED: AUTHORITY AND FREEDOM

BY THE RT. REV. C. B. BREWSTER, D.D.  
BISHOP OF CONNECTICUT

**A**MONG our people many have been wont to believe in the Incarnate Son of God with a faith in what the Lord beautifully describes as the mystery of His holy Incarnation. Recently that veil of reverence has been plucked away and the mystery laid bare to the scrutiny of analytic criticism until many of our people are in no little perplexity and confusion of mind.

In the pending discussion there has been much in evidence a disposition to isolate a single article of the Creed from its setting. "Article" means literally a little joint, a constituent part of a living whole; and the articles of the Creed have a certain concrete solidarity, belonging together.

The ancient Creeds come down to us with the accumulated authority of the tradition and testimony of the Christian generations. In this Catholic consent, with its age-long Christian consciousness, there is richer accumulation of treasured experience and conviction than in any individual personal experience or any single denomination.

## NEED OF CO-OPERATION

**T**HE following is an extract from a letter from a Bishop in the foreign field:

"I find that, as Bishop, it is far more discouraging than it was to me as a priest, for now I worry about the progress in each one of our stations, whereas formerly I only realized it in one. To tell you the simple truth, I do not worry as much about it for ourselves out here, as I do for the condition of the Church at home. Such a wretched failure to meet her opportunities in the mission fields can only mean that the Church at home does not understand her Christian privilege and obligation. I see it more concretely in the members of our Church who come out here, and should become part of the . . . . parish, and, at the same time, take an interest in and help support the Church's Mission. They seem to be able to understand nothing at all, because they are used to being carried along with a going concern at home. Their weak parish needs their help and should stimulate their activity crosses the minds of only a very few of them. When we learn that the parish has nothing to offer them, nearly all of them simply cut religion out of their lives altogether, and we have no doubt that when they go home, they criticize the Church here for being weak without realizing that they themselves are her weakness. As for taking an interest in this work, why, most of them seem perfectly astounded when we learn that the people of this country can be Christians at home. These people come pretty well from all over the United States and it is a pretty sad commentary on the teaching that we have had."

I WILL TAKE OFF my hat to good proof-readers. They must watch a dozen diverse things at once. They must look for errors of sense, uniformity of capitalization, punctuation, spelling, disarrangement of paragraphs, the use of wrong forms of type, broken letters, letters upside down, incorrect references, incorrect spacing, and other difficulties. They are real artists. Don't overlook proof-readers in your prayers.  
REV. GEORGE PARKIN ATWATER, D.D., in *The Witness*.

# The Beauty of Holiness

Sermon Preached at the Consecration of the Chapel of Emmanuel Church, Boston, October 1, 1924

BY THE RT. REV. CHARLES LEWIS SLATTERY, D.D.,

Bishop Coadjutor of Massachusetts

*"Give unto the Lord the glory due unto his name: bring an offering and come into his courts. O worship the Lord in the beauty of holiness."*—Psalm 96: 8, 9.

WE HAVE come together with joy this morning to offer to God a building made as beautiful as art and gratitude and love can make it. It is a gift to Him. Humanity, entering in, will be still; and, sharing the gift, will be inspired to worship Him in spirit and in truth. If silence is broken and words are uttered, they must be honest and faithful words, to meet the honor and faithfulness of the builders; or they must be words winged with the radiance of music, that the glory of carving and of color, of light and of shade, may be interwoven with the richness of human melody. This building will tell future generations, we trust, how, once on a time, God put it into the hearts of His servants to worship Him in the beauty of holiness; and these generations to come will be filled with aspiration to bring the beauty of an inner holiness of life and character, that it may be a living response to the silent versicle of that beauty of holiness which is about and around and above them as they pray.

## I

ONE OF THE MOST beautiful sanctuaries of the Old World is the church of Brou. Planned by his wife as a thank-offering for the deliverance of the Duke of Savoy from peril, both she and her beloved had died before a stone was placed; and a reverent son set himself to carry out his mother's desire. He, too, died, and the wife of this younger duke, in loyalty to him, at length fulfilled the plan. Cunning workmen, the most skilled in Europe, came from the North to put her dreams of worship into stone. Marguerite of Savoy, out of a great sorrow, having discovered the pity and the consolation of God, lifted up her heart to Him with an offering of such beauty that the traveller today, standing within her church, is thrilled with the beauty of holiness.

This chapel, which is now being consecrated, has, within its stones, the imperishable story of a love fused through the mystery of sorrow. A father wished to honor the memory of a beloved daughter who, on her wedding journey across the sea, met death with her husband in a cruel act of the War. Being himself a poet, he sought distinguished makers of beauty to build this temple, that it might be the symbol of a character which he loved. Then, the work unfinished, he too passed into the unseen, and his wife carried on the work till it has become what we see it today. She, like another Marguerite of Savoy, has given to the New World a church fraught with the pious memory of a family united in love one for another, and also united in a common adoration of the Eternal.

We sometimes wonder why churches in the New World are not so beautiful as the most beautiful churches of the Old World. It is not always because of lack of skill or of taste. Certainly it is not from lack of material wealth to lavish upon their building. Rather is it because we are only slowly appreciating that the beauty of a church is not a merely material thing. Beauty cannot be bargained for and bought. Many a church in all parts of the world has the abundance of art; its lines are correct, the labor expended on its details is enormous, its mass is stupendous, the height, the color, the length, all inspire awe, but the elusive quality called beauty is not there. It might as well be a dignified railway station or a gorgeous customs house; for it is not a church in the deepest sense of the word. Another building may lack what the technical critic thinks indispensable, but it tells of the glory of the human heart lifting its sorrow and its joy to God, and it is a church crowned with the beauty of holiness.

We rejoice today because here is one of the churches which starts not from without, but from within. Our Saviour once said

that if the multitude did not shout their praise, the stones would cry out. This church has come out of the necessity of the human spirit to give form and color to the love within it—love for a dear child, love for a husband, love for the Lord God who keeps and guards us all.

## II

WE IN THIS COUNTRY need especially to remember that beauty stands with goodness and truth as an end in itself. Even among the best of us, our virtues smack of the counting house or the market-place. We know that we must be honorable in all our dealings.

But we, as a people, are somewhat impatient with the man who pursues truth in and for itself. We want to know the use of it; and particularly we want to know just whither it may lead us. And when we hear of beauty as an end in itself, we are apt to be quite upset. If we are moral, and pay our debts, and are kind to the neighbors, we really think we have a perfect right to live in ugly houses on hideous streets, and go on Sundays to churches which are either bare and secular, or full of cheap tinsel, confused and garish.

A church like this will tend to teach us that beauty is a solemn quality of life which we must honor with all our hearts and minds and souls. It is something which we ourselves must have, and which we must provide for the community and the world.

This ancient city well understands the obligation to exalt beauty. The public library, with its courts and staircases and noble paintings; the art museum, with its vast spaces and its ordered treasures; Trinity Church, the first monumental church of the land, the result of the architectural genius of Richardson and the spiritual leadership of Brooks; the Charles River Basin, with its surrounding pavement—these tell of a brotherhood reaching out towards the ultimate value which the people shall put upon beauty, an end in itself.

And now we are saying that beauty must be offered, with our goodness and our pursuit of truth, as an offering to God. It is not a mere decoration, something interesting but quite superfluous. Churches may be as huge as an ocean steamship or as small as a rowboat; they may cost the wealth of Ormus or of Ind, or they may cost the small savings of a few farmers on a country hillside—but they must be beautiful. Beauty cannot be snared by the world. It is born through the graciousness and love of humanity. It is a gift from God, a gift so wonderful that, when we have once put our life into it, we must then give it back to Him.

## III

NOW YOU WILL ask me to prophesy to you what this chapel may mean, in the days to come, for those who live in these glad and yet tragic streets, and also for the stranger. Let me, out of many possible answers, give you four.

First, may the beauty of this chapel waken men and women from the dulness of life! It is said that when a certain Florentine painter, centuries ago, had finished a small picture of great beauty, all the shops in Florence were closed, and all the people, with songs and garlands of flowers, went with the painter to the church where the picture was to be given to the Lord God as a perpetual part of His temple. How those people must have gone afterwards, day after day, to the shadowed doorway of that church, then through its coolness into the presence of the beautiful picture. So may this chapel refresh all who will freely enter its portal with the joy of its beauty. May life lose its drabness and display its glory; may the Light of the Most High shine through the cloud!

Then, in the second place, may they who see the beauty of this chapel, instinctively understand that a thing of such tran-

scendent beauty, consecrated to God's worship, must endure. Other buildings will give way to the new and the perhaps better structure. But there is something that cannot give way. As the years increase, the beauty will increase. Into its outward aspect will melt certain luminous qualities of the spirit. There will come the mirth of children who here have been baptized; the happiness of the man and the woman who here have been married; the yearning of the aspiring venturer, who here has found his vocation; the sorrow of the mourner, who here has rested in God's comfort; and, finally, the peace of the triumphant soul, conscious of the approach of the mystery called death, who here has seen the very gates of heaven unfold before him. All these will enhance, with their quivering experience, the intangible and infinite beauty of which the outward aspect of this chapel is the priceless shell.

Happy are the families who shall today form associations with this place of glorious beauty. They may confidently dream that their descendants shall worship here, from generation to generation; and, however far they roam, however distant their permanent homes may be, their feet shall tread again and again upon this pavement, and they shall worship in the beauty of holiness.

And may the stranger who, having come from far, pauses for one glance within the door, feel that this chapel is also his. May he come again, whenever he is moved to come, either to look about upon the beauty or to pray, until the beauty becomes his own—just as the Frenchman on his journey pauses once more to see the church of Brou.

In the third place, may those who enter these gates be convinced that beauty belongs to God. The Puritan inheritance is a sturdy inheritance, making for the strength and integrity of a people. I would not say one word which could in any way diminish our gratitude for what the brave Puritan spirit has given us. But the Puritan was apt to banish beauty to the realm of paganism. He was afraid of it. He believed in goodness as an end in itself. Moreover, he was willing to die for what he believed the truth: truth, too, for him, was an end in itself. But he did not recognize beauty as an end in itself: those who made much of the joy and beauty of life were as heretics to the Puritan.

This chapel must help the people who learn to love it, to know that beauty is not most at home in secular surroundings, but is absolutely at home in a house dedicated to God. Beauty is a sacred thing.

Children understand this. A child stood in a village street after a summer shower. The sun had come out in its afternoon splendor, and made strange lights in the pools that lay along the road. The child looked down the street and, seeing the reflections in the shimmering water, clasped his hands and said, "Thank you, God, for the beautiful light!" He knew that all beauty belongs to God.

So may this chapel teach those beyond childhood, who perhaps have forgotten, that the beauty of the world is the beauty of holiness and is entirely God's.

The final gift which I trust this chapel may have for those who come and go through yonder door is that they may be led, through its beauty, to Christ. God's beauty is expressed in Nature and in the genius of man. But, most of all, is it revealed in the life and character of Christ. Therefore, everything of lofty beauty in the world must, if given its full chance, lead ultimately to Him. For He is, in Himself, the very Beauty of Holiness.

It is quite easy, as we study the life of our Saviour, to discover how He absorbed all the beauty of His surroundings. The Parables show how, while He was yet a boy at Nazareth, He must have regarded the changing seasons. It is legitimate to imagine how He climbed the hills beyond the village and looked down over the landscape. Evidently He was not thinking of old battles, which were fought long before, on the plains which He could see, for He did not later speak of them, so far as we can tell. But He must have seen the sower sowing his seed, the fields white unto harvest, the loving shepherd and his picturesque flock, the trees and the grass and the flowers and the birds, for of all these He spoke in words which have come down to us. He evidently liked to watch graceful and beautiful children at their games. For He told how they would pipe and dance as at a festival, and then droop into a melancholy dirge.

They ran to Him and clung to Him, and He said, "Suffice it little children to come unto Me, . . . for of such is the kingdom of God." In His life as a Wandering Teacher, I think no one so exulted as He in the changes of the light on the snow-capped Galilee, on the surrounding hills, and on the snow-capped Tabor and Hermon. It is recorded that often, when He would pray, He withdrew into a mountain. He climbed Mount of Transfiguration at evening, and on its summit entered into the beatific vision.

In Christ's time, men with hard rules tried to limit aptitude to moral quality. The Lord Jesus found beauty in lives. His countrymen had condemned, and, through the beauty of their tenderness and love, He gave to these incorrect moral rectitude, and they became thenceforth as the stars shine for ever and ever, because their goodness was transfigured with truth, and then transfigured by beauty.

The Church has often called people saints who have had goodness, a strict and sour correctness of life, or who, of equal sternness, have grimly and stubbornly died for the High honor to such souls! But, if this is all we can give them, they are not saints. The saints of Christ not only had the integrity of goodness, and the willingness to die for truth, but their faces shine with the glory which is the result of which can flash through irregular features and put upon the face the divine light—such light as shone upon the face of Christ when he came down from the Mount, such light as shone on Tarsus saw upon the face of Stephen, when the angry Jews put his persecutors did him to death.

So may this chapel lead us to that beauty which is the depth of life, which we see in the distant view at the setting of the sun, which is enthroned in the majesty of Christ. Beauty thereby is supreme in the heart of God. May this chapel lead men and women—and little children, too—into the center of God's Being, where they shall see face to face the King of Beauty, and know in all completeness forever, the beauty of holiness.

#### THE PROBLEM OF UNITY

MOST OF US have a sense of entire helplessness when we are confronted with the problem of Church unity. The end of Christ's Church is a most desirable end, our Lord prays for its accomplishment and we are bound to pray for its accomplishment. But can we do more than pray? We are no political statesmen and therefore have neither the information nor the knowledge of affairs necessary to go and treat with the leaders of the divided forces of the Church Militant. Is there anything that we can do?

A recent Roman Catholic writer offers a very helpful suggestion. He says: "You desire the union of all Christians, well! Begin by improving yourself and strive to become more than a perfect Christian. Strive to attain fully to the perfection preached by Jesus, live the life of the Gospel in its perfection. If the world were composed of such Christians, it would be necessary to attack the barriers of schism; they would not fall to the ground by their own weight, they would cease to exist. We become particularists, and therefore we are divided. The nearer we approach to perfection, the farther we are removed from particularism and the more Catholic we become. In order to become perfectly Christian, suppress your own pride, distrust, hasty judgment, obstinacy, and all anti-Christian qualities; and on the morrow union will not be difficult. Consecrate yourself to help another Church to develop its religious life, to help itself, to be of greater merit in the sight of God has the merit of confirming it in its particularism, but of bringing it nearer to unity. The more Christian it becomes the more Catholic it will be. No doubt its members will be less likely to be separated by way of individual conversion; but on the whole as a body it will be more disposed towards union."

These words were addressed in the first instance to the members of retreatants in Paris. They seem to show that the key to Church union is not so much a matter of signing agreements as is sometimes supposed. As the author points out, in the following paragraph, when there is that inward unity of spirit, the mere formality of signing papers will be very simple.—*S. Messenger*.

THERE IS NO LIMIT to the number of times that God accepts our imperfect repentances and encourages us to start afresh. As long as we are capable of returning to God, God is assuredly willing to receive us.—*Bishop Gore*.

## The Other Side

BY CLINTON ROGERS WOODRUFF

ONE of the refreshing developments of the past few years has been the increase in the amount of first hand studies of industry by capable and intelligent students. I have before me three books\* which give in concise and graphic fashion actual experiences in modern industry. It is interesting to recount the gains of the past century. They are simply stupendous; but we have devoted more time to recounting them than to studying the methods and processes. By "we" I mean the great public, not the employers, not the employees, but the great mass of men and women who reap the benefits without counting the cost in lives and standards. Such books as these before me give an insight into conditions that only the employers and employees know. The former are not so greatly impressed by the conditions because they are accustomed to them, and familiarity breeds indifference. The employees, that is those who are most directly affected, are practically inarticulate.

Arthur Pound, an alumnus of the University of Michigan, is a resident of Flint, that great manufacturing center of the automobile industry. There he has had an excellent opportunity to make a study of the "Iron Man" at his highest point of development, as well as of the many human problems and relations which it so vitally affects. To his wide experience and keen observation Mr. Pound adds an imaginative quality which lends a forcible interest to his book and which gives his articles in *The Atlantic* the vogue and popularity which they have won. In his chapter on The Job and Society he gives us an insight into what we may call the outside view and the inside view. He says:

"In *The Bronze Woman*, the plutocrat's wife says: 'Social unrest! Indeed, if the laboring classes want more rest, why don't they take it?' Escorting a more charming, but equally sheltered, representative of the fortunate class to luncheon, I once met a picket line of cooks and waiters at their moment of impact with the police.

"What are they fighting for?" asked my companion.

"Their jobs," I replied. "Cooks' and waiters' strike."

"Strange," she observed, "that anyone would fight for the chance to stand over a cookstove."

"Later, in a serve-self, I tried to enlighten her; but it was love's labor lost. Indeed, I am sure the job is something of a mystery to those who never have known insecurity, and hardly better understood by those who live by and for their jobs every day of their lives.

"In a list of the things men fight for, the job ranks well toward the top. Many a man, who must be drafted to fight for his country, rushes to the defense of his job with clenched fists. Men who have to be spurred by oratory and propaganda to throw themselves into great causes, come up bristling like terriers for the job's sake. Men who actually hate their jobs nevertheless fight for those jobs, risking broken heads and jail sentences. No fiercer hatred can be roused in human breast than that which flares in the heart of the common man against his enemy on the job—the 'scab.' I once heard a union leader give his complete opinion of the scab, and, for searing hate, it outdid war profanity."

Men go to machines under the same compulsions, Pound tells us, which have sent them into field and forest, ocean, lane, and battlefield, ever since the world began—their needs and their instincts. Otherwise men would not go into such infernos as Walker describes in what he aptly calls *The Diary of a Furnace Worker*. If only the plutocrat's wife and Pound's escort could be persuaded to read it, they might get a different view-point and a deeper insight and perhaps a measure of sympathy with those who are seeking to improve and mitigate existing conditions. On his return from overseas service, Walker, who is a Yale graduate, went to work on the open hearth furnace to learn the steel business. He worked on the clean-up gang in the pit, as third helper on the open hearth, in the cast house, on the stove gang, and as hot-blast man on the blast furnace.

His book is the simple record of a man's life. It attempts to prove no thesis, and advances no kind of "ism." It is an

intensely human story of a young man's experience among the rough and tumble laboring jobs at the bottom of a steel mill, a story of men and things. The background, however, is an accurate picture of the actual working conditions which Americans and "Hunkies" alike share in America's greatest industry, the basic industry, as many believe. It is not "pretty reading," however, nor fine writing. It is as gruesome in spots as O'Neill's *Hairy Ape*, but the proportions and the perspective are better. The plutocrat's wife may refuse to read it because it is too nauseating. It ought to be read, however, and pondered for, as our author says:

"It is, in a sense, raw material, I believe, that suggests the beginnings of several studies both human and economic. Mr. Walter Lippmann has recently pointed out that men do not act in accordance with the facts and forces of the world as it is, but in accordance with the 'picture' of it they have in their heads. Nowhere does the form and pressure of the real world differ more sharply from the picture in men's heads than among different social and racial groups in industry. Nor is anywhere the accuracy of the picture of more importance. An open-hearth furnace helper, working the twelve-hour day, and a Boston broker, owning fifty shares of Steel Preferred, hold, as a rule, strikingly different pictures of the same forces and conditions. But what is of greater importance is that director, manager, foreman, by reason of training, interest, or tradition, are often quite as unable to guess at the picture in the worker's head, and hence to understand his actions, as the more distant stockholder."

"Perhaps, as he points out, in the same connection:

"A technique may some day arise which will supply the executives of industry not only with the facts about employees in their varied racial and social groups, but supply the facts with due emphasis and in three dimensions, so that the controller of power may be able to see them as descriptive of men of like mind with himself. The conclusion most burned into my consciousness was the lack of such knowledge or understanding in the steel industry and the imperative need of securing it, in order to escape continual industrial war, and perhaps disaster.

"There are certain inferences, I think, like the above, that can be made from this record. But no thesis has been introduced and no argument developed. I have recorded the impressions of a complex environment, putting into words sight, sound, feeling, and thought. The book may be read as a story of men and machines, and a personal adventure among them no less than as a study of conditions and a system."

Walker has no panacea, because he believes that no industrial reform can rest upon a single narrative of personal experience, but, in his epilogue, he talks over his experience in a way that will prove to be, at least, suggestive to those who want to know, and who want to help. The twelve hour shift is already scheduled to go, and is going as rapidly as the arrangements can be made; other changes are bound to come as a result of just such work as Walker has done.

In passing, it is informing to note that the twelve hour day tends to place a premium on time saving and drudgery, in lieu of the more masculine qualities of adventure and initiative. On the other hand Walker believes that the inherent fascination of making steel is very great. The appeal is the mechanical achievement of the industry, its size, its power, its importance, even its dangers.

Pound has a thesis. He wants to develop a system of education for a working mass which is gradually but surely coming to have more and more time on its hands. Beginning with a study of industrial and social conditions in Flint, Mich., where the effects of the automobile machine may be so closely observed, he moves on to a consideration of the problem in its national aspects. He shows that "the Iron Man" has brought to the world a leisure which it is not yet fitted to employ profitably, peacefully, or happily. He points out the fact that our youth are at the top of their earning powers before they have acquired good sense—except, of course, the educated ones—and before they know how to make any real social or political contribution, or how to plan a good and happy life. He traces the connection between "the Iron Man" and the laxity of morals that marks our youth.

Here is the way he states the problem:

"This shift of vital function from the man to the machine

\**The Iron Man in Industry*. By Arthur Pound. Boston: The Atlantic Monthly Press. *Horny Hands and Hampered Elbows*. By Whiting Williams, New York: Charles Scribner's Sons. *Steel*. Charles Rumford Walker, Boston: The Atlantic Monthly Press.

is the key to many problems. It affects all departments of life. We have seen how it broke down the barrier of apprenticeship which had sealed factories more or less against rural labor, and brought raw farm boys into town, leveling farm and factory wages, lifting food-prices. We have seen the power of 'the Iron Man' to pull the negro north and the peasants of Europe west. And we have seen something, but not all as yet, of his influence in shifting women from the home to the mill. The clear, unmistakable tendency of automatic machinery is to level labor, both as to supply and wage."

Certain collateral effects are equally impressive. Many automatic machines can be operated as well by a child of twelve as by his parents. In fact, the tender of automatic machines reaches his or her highest economic power early in life, when nerves are steadiest. The strain involved in nursing automatic machinery is a repetition-strain, complicated by clatter. The operative does the same thing over and over, amid rhythmic sounds, in an atmosphere frequently stale with oil or dust.

Youth stands this better than age, because youth reacts more quickly. Whereas, in the old days, a man used to come more slowly into earning power, reach his highest pay at thirty-odd, and continue fully competent until age began to slow him down at sixty-odd, his son leaps into high pay as a hobbledohoy, reaches his economic apogee short of twenty-five, and from thirty-five to forty-five slides swiftly downhill. He is a better earner at twenty than his father was; but the chances are that he will be a poorer provider at fifty.

Walker is all chronicler. Pound is chronicler and philosopher combined. Whiting Williams is in a measure both, although more investigator than either. His preceding books *Full Up* and *Fed Up*, being an account of the Worker's Mind in Crowded Britain and *What's on the Worker's Mind*, by "one who put on overalls to find out," lead one to expect just what we have in this new volume, which has for its subtitle *The Worker's Mind in Western Europe*. In the summer following his experiences as a laborer in England, Williams entered France as a laborer and worked in the principal French industries, with the idea of understanding the French laboring class, both on its own account, and as its point of view might illuminate that of the American laboring class. Among the most interesting chapters of the book are those that describe his experiences in the Saar region, where Germans and French laborers come together, and which he calls "The Hot Spot of Europe." Here he worked in the coal mines, which were a virulent source of contention at the Peace Conference, and whose future is still a question to me decided upon by the arbitrament of arms, or negotiation by the League of Nations.

Assuming that my readers are not so squeamish as "the plutocrat's wife," I quote this from the chapter, *Below Ground with the Miners*:

"I see before me plate of greasy soup  
And the unwashed spoon  
On the slippery table (never again any more of this soup 'Printan-  
niere' for me, as long as I live!);  
And from the open window I catch the aroma  
Of the nearness of the chickens, the rabbits, the pigeons,  
And the mildly protesting cow.  
Yes, I can see before the primordial chaos;  
The cataclysmic conglomeration of things worn out, or about to be:  
The half-filled tubs of blue-blackish suds from miners' backs,  
The decrepit, toothless, and discouraged scrubbing brushes,  
The empty wine bottles, prostrate in their sad repentant uselessness;  
In the manure half overwhelmed they lie,  
Like things dead, yet alive; gray ghosts of former services.  
The broken dishes still begging to help  
By holding a bit of soap or the shells of eggs,  
The half-split sabots and the broken mattock,  
Evidence of the landlord's strength (I wish he'd use it trying to  
clean up a bit!)"  
And then let one observe the rabbits—how calmly they fold their  
legs under them and,  
Noses wiggling, ruminates philosophically on the litter of cabbage  
leaves beneath the rusty and half-fallen stove.  
And the chickens! Ah, now do I behold one roosting peacefully upon  
the chair and yes, by my soul, upon my towel!  
(Oh, hang it all, this is too much! Why should I stand for it an-  
other day!)"  
And so on—possibly *ad infinitum*, certainly *ad nauseam*."

Interpreted, his title, *Horny Hands and Hampered Elbows* simply means there is plenty of hard work to be done, but no room in which to do it. He says:

"Small wonder, that Europe's workers hate the bayonets which, as the signs and symbols of Europe's 'elbow complex,' have come inevitably to dot the 'i's' and cross the 't's' of age-old limitation. Nor that, with all their hearts, they hope—though they are too tired fully to expect—that the forces which make for the horny hands of their work and the hampered elbows of their life, may somehow be better directed than heretofore!

"Can that be done?"

"On the answer to that question, surely, depends the of Europe and of Europe's worker-citizens."

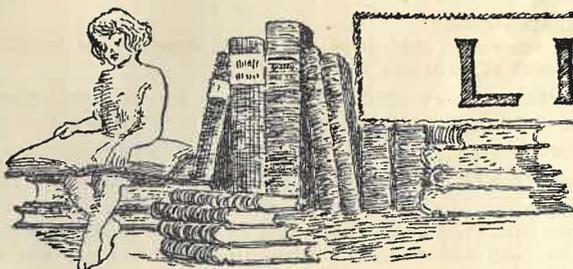
And perhaps of the whole world, for, if the late w taught us anything, it was that the world is wondrous and that what affects one part is pretty sure sooner or to affect every other part. On that point Williams has say:

"Besides affording a demonstration of the astonishing possibilities of both international coöperation and intern conflict, and in addition to developing instruments of cor cation far beyond the level earlier developed by busine universal call to arms demonstrated to the workers the liability of that long-discussed horizontal cleavage by the labor groups of the different nations would fight, not each other but only against the employer and other mo tunate groups similarly united throughout the world."

These three books have a common bond in the hope they manifest. Frank and outspoken as they are, they ar ten by men who believe in the future of mankind. The not always see the next step, but they feel assured the be one, and that it will be a forward one. In America t between the employer and the employee is much narrowe in Europe. The American workingman who makes a reas demand can, as a general rule, get a hearing, and theref demands are more likely to be reasonable. In Europe the ingman feels that the only way he can get his right is t them by force. Once he starts to do that, he is very apt everything in sight. If America is to be kept free fro shevism, it is of prime importance that it be made incre easy for employers and employed to get together and to stand each other. Labor troubles, like wars, are chiefly by ignorance, by the failure of the disputing parties to stand each other. The League of Nations, Williams b can and will do a great deal toward bringing about a understanding between the peoples of the earth. It is no to put an end to all war, but it may smooth over ma understandings that might lead to war if left to the most concerned. As international jealousies grow less, t ple in general and the workingman in particular will easier to achieve prosperity.

Luckily, Williams declares, the Golden Rule may pected to work as successfully for the new and vastly cated and enlarged relationships of the radio era as for t but only if we see in that rule the challenge to a new en As rapidly as the wireless and the turbine expand th "neighbor," so rapidly it becomes necessary to understa futility of mere good-will. In the old days we lived so to "the other fellow" that, with the help of a moment pathetic imagination, we could hope to put ourselves i shoes, and so feel free to decide how he would wish to " by." But today! How is our imagination to know the b a neighbor whose life daily affects our own, but who li moves at vast psychological distances away from us, the ocean—or, perhaps, in the coal town or the steel pla a few blocks or miles away? As never before, good-will less and awkward unless directed by intelligence, base long effort in collecting facts and interpreting them wi pathy. Neither of these two can displace the other either of them alone, feelings may be hurt, and the hu ings of a group's injured or threatened self-respect will serve—and always should serve—as the vestibule to w: healing can be made possible by somewhat the same a ments as individuals have contrived to set up and ope themselves. The hope of the world's peace is that th majority of the new fields and forces of our modern liv pushing harder in the direction of both intelligence an will—and the arrangements they call for—than are th forces which oppose them. That does not mean that the not be new wars, nor that there is no need to hurry! ' on the side of the centripetal forces, if only the centrif not bring destruction before time has its decent chanc

OUR BELIEF in God, who made man in His own pledges us to believe in the potential nobility of ever Our faith in Jesus Christ, the Redeemer, commits us t every individual as of eternal value. Our reliance up Holy Ghost, the Sanctifier, involves trust in a power can make the most sinful perfect. Our belief in a must bring with it belief in the mission of the Ch carry on the work of rescuing souls from sin.—*Sybil T.*



# LITERARY

## FICTION

*My Book and Heart.* By Corra Harris. Boston: Houghton, Mifflin Co. \$3.

Only a brave soul can say, as Corra Harris does, "I still like the edge of the wind of destiny. I have known fear and sorrow and misfortunes and grief." This book is the revelation of a brave soul, and more than that, of a gay and gallant soul that has gone singing down the years. There are interesting pictures of her childhood in the South, and tales of the young wife of the Methodist circuit rider that move one to laughter and tears. No doubt it was in those days that she learned how to go through the vale of misery and use it for a well, for she says quite early in the narrative, "I believe if we can wait long enough that every honorable sorrow will become a kind of joy." And so, throughout the book, is the sweet and wholesome philosophy of one who has drunk deep of life and found it good.

*Seward's Folly.* By Edison Marshall. Boston: Little, Brown & Co. \$2.

One is always sure of finding in Mr. Marshall's tales of Alaska something of more than passing interest. This is true of his latest novel which deals, as the title indicates, with the purchase of the territory from Russia in 1867. What seemed to most Americans at that time as the height of folly was really a wonderful piece of statesmanship. Seward was a prophet and, although he had never seen the land, he realized its worth to us. So the hero of the story, late a major in the Confederate army, is sent to block the projected alliance between the Hudson's Bay Company and the Russian Fur Company. The metamorphosis of the red hot rebel, smarting under defeat, into a loyal American is one of the interesting developments of the story.

*The Twisted Foot.* By William Patterson White. Boston: Little, Brown & Co. \$2.

This is a good mystery story laid in the stirring days of the West, when cowboys rode the range, when might was right, and justice for all men a fantastic ideal. In those old days, which monarchs of all they surveyed, fiercely resenting any attempt of the ranchers, whom they called nesters, to subdue the soil, as an infringement of their rights. There's a vein of humor in the tale, a love element, and some clever characterization.

*The Child at Home.* By Cynthia Asquith. New York: Charles Scribner's Sons. \$1.75.

Charming pictures of English life in the circle known to Lady Cynthia Asquith are presented in a book for parents. As the author explains, it is not a "mother's manual, but a collection of certain scenes and impressions of childhood derived from efforts to remember the past, and to observe the present." There is a simplicity of home life among the upper classes in England that we would do well to cultivate in America.

*American Nights Entertainment.* By Grant Overton. New York.

This is, as the reader will guess from the title, a book about books and the people who make them. There are interesting chapters about present day writers, Christopher Morley, John Galsworthy, Edith Wharton, Zona Gale, and others. The book is put out by four publishers who admit, quite frankly, that it is intended as advertising. For that reason the price is placed at fifty cents.

*Peter was Married.* By Granville Street. New York and London: G. P. Putnam's Sons. \$2.

Another divorce-remarriage story, with undesirable incident. Fortunately not interesting enough to have wide circulation.

*The Conditions of Conversion, and other Sermons.* By the Rev. W. L. Watkinson, D.D., LL.D. New York: Fleming H. Revell Co. \$1.50.

Evangelical sermons of the type of an older generation, but warm and rich in faith, with all Dr. Watkinson's well-known felicity of expression and fertility of illustration.

## CONCERNED WITH THE CHURCH

*Our Church, one Through the Ages.* By (the Rev.) William Postell Witsell, D.D., with an introduction by the Rt. Rev. Thomas F. Gailor, D.D. New York: Edwin S. Gorham.

It is often difficult to find a convenient volume on the claims and historical position of the Episcopal Church that can be put into the hands of intelligent inquirers, or of Churchmen who wish some more definite information. The author of this small book has undertaken to supply this great need. Inasmuch as no person can comprehend that type of Christianity which the Anglican Communion teaches and practises, without an understanding of the important phases of the Church's history, the author has done well in writing this book historically rather than topically. Ten chapters are devoted to the history of the Church of England, and the last to that of the Episcopal Church in America. It is frankly apologetic, and, as the dominant appeal of Anglican Christianity is historic, this small book may be regarded as a summary statement of the history of our Church. The indorsement of the President of the National Council and the approval of many others—bishops, clergymen, and laymen alike—should be gratifying to the busy author of this useful manual. As Bishop Gailor writes: "The survey of so large a field of history in so brief a space may invite meticulous criticism of some details; but the story is true and interesting and well told, and we trust that it may have wide circulation."

*The Town Parson, His Life and Work.* By the Rev. Peter Green, M.A. London and New York: Longmans, Green & Co. \$2.

One of the first things which the reader of this eminently useful and very much needed manual will conclude is expressed in the words of Bishop Talbot in his preface: He "will be struck by the combination of intensity and range" (page vii). We have too few books of a really practical character, which verge neither on the homiletic nor the scurrilous, in teaching young clerics the technique of their jobs. It is eminently sane and loyal, practically lived before being written, and, while much of it is of peculiar application to English conditions, as a whole, the manual can easily be adapted to the terms of American Church life. The crying need for effective and intelligent town work is almost as insistent as that for rural clergy who know their jobs.

*The Book of Common Prayer.* By James Arthur Muller, Ph.D. Cambridge, Mass.: Harvard University Press, for the Episcopal Theological School. 25 cents.

There is still a great need for succinct and clear histories of our Prayer Book. Dr. Muller, Professor of History at the Episcopal Theological School, Cambridge, in this reprint of a lecture given at King's Chapel, Boston, on March 10th, has given a brief historical sketch of the development of the Prayer Book, which should prove both useful and stimulative. It is admirably just in tone, accurate, and well proportioned. Not the least of its merits are the inclusion of illustrative material and the enumeration of sundry elements in lists, by which the reader is greatly assisted in mastering details. The booklet may be ordered from the Episcopal Theological School. 25 cents a copy, 20 cents each in lots of one hundred, or 15 cents in lots of two hundred.

*What Mean Ye by this Service?* By "Elizabeth." New York: Longmans, Green & Co. 50 cents.

A very brief but good "talk" on the Holy Eucharist from a thoroughly orthodox Church of England attitude. Suitable for use as a guide and for suggestions with a group of girls of from pre-Confirmation age to about sixteen years.

*The Bible Story.* By William Canton. New York: George H. Doran Co.

This admirably tells the Bible story, in beautiful English and with close approach to the familiar text. It is well illustrated in colors.

## Church Kalendar



### OCTOBER

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

### KALENDAR OF COMING EVENTS

- October 6-7—Meetings of the Six Departments of the National Council.  
 October 7—Meeting of the National Council.  
 October 8—Special Meeting of the House of Bishops.  
 October 8—Annual Convention of the Brotherhood of St. Andrew, Albany, N. Y.  
 October 15—Synod of the Province of the Mid-West, Indianapolis, Ind.  
 October 21-23—Synod of the Province of the South West, El Paso, Texas.  
 October 22—Convention, Diocese Mississippi.  
 October 28—Synod of the Province of New England, Worcester, Mass.

### APPOINTMENTS ACCEPTED

**BAKER**, Rev. RICHARD H., rector of Pruden Parish, Pittsylvania Co., Va.; to be chaplain of the Virginia Episcopal School, Lynchburg, Va.

**COBB**, Rev. J. MANLY; to be assistant at St. John's Church, Roanoke, Va.

**DOWTRY**, Very Rev. WILLIAM E., Dean of All Saints' Cathedral, Spokane, Wash.; to be rector of St. George's Church, Central Falls, R. I.

**FENN**, Rev. PERCY T., Jr., Ph.D., assistant at St. Mark's Church, Syracuse, N. Y.; to be Assistant Professor of Political Science at Washington University, St. Louis, Mo., with address at 5614 Clemens Avenue.

**GETTIER**, Rev. EDMUND L., rector of St. Thomas' Church, Hancock, Md.; to be assistant at The Memorial Church, Baltimore, Md.

**HEMENWAY**, Rev. TRUMAN, curate at Grace Church, Providence, R. I.; to be chaplain at St. George's School, Newport, and in charge of St. Columba's Church, Middletown, R. I.

**JORDAN**, Rev. WILLIAM H., rector of Trinity Church, Pawtucket, R. I.; to be rector of the Church of the Ascension, Auburn, R. I.

**MORSE**, Rev. DONALD H., curate at All Saints' Church, Dorchester, Boston, Mass.; to be rector of Christ Church, Schenectady, N. Y., with address at 970 State St.

**MORTON**, Rev. H. H. F.; to be assistant at Trinity Church, Princeton, N. J.

**RUDD**, Rev. ARTHUR B., rector of St. Luke's Church, St. Alban's, Vt.; to be rector of Emmanuel Church, Newport, R. I.

**SPENCER**, Mr. FRANKLIN H., Executive Secretary of the Missionary District of Oklahoma; to be Executive Secretary of the Diocese of Springfield, with address at Second and Lawrence Sts., Springfield, Ill.

### SUMMER ACTIVITIES

**BIRDSALL**, Rev. PAUL HERBERT, rector of Grace Church, Albany, N. Y.; sailed from Cherbourg, France, September 19th, to resume his duties October 1st.

### NEW ADDRESS

**DUE**, Rev. PAUL, 238 South Main St., Darlington, S. C.; to 352 Boone Ave., Winchester, Kentucky.

**HAINES**, Rev. ELWOOD L., Swedesboro, N. J.; to 222 East Market St., Bethlehem, Pa.

**WATSON**, Rev. W. N., in charge of St. Elizabeth's Church, Glencoe, Ill.; to P. O. Box 625, Santa Barbara, Calif.

### BORN

**NOE**—On September 18, 1924, in Memphis, Tenn., to the Rev. and Mrs. ISRAEL HARDING NOE, a daughter, MARGARET CAMBLOS NOE.

### ORDINATIONS

#### DEACON

**RHODE ISLAND**—On Trinity Sunday, June 15, 1924, the Rt. Rev. J. DeW. Perry, D.D., Bishop of the Diocese, ordained to the diaconate HAROLD W. DUNNE in St. Paul's Church, Pawtuxet. The candidate was presented by the rector of the parish, the Rev. R. A. Sellhamer, and the Rev. E. J. Bailey, Ph.D., preached the sermon.

The Rev. Mr. Dunne was placed in charge of the Church of the Holy Spirit, North Providence, where, as a lay reader, he had done good work for a year previous.

#### PRIEST

**NEW MEXICO**—The Rt. Rev. Frederick B. Howden, D.D., Bishop of the District of New Mexico and Southwest Texas, advanced to the priesthood the Rev. D. J. WILLIAMS, in the Church of St. Andrew, Rosewell, N. M., on September 14, 1924. The candidate was presented by the Rev. H. King Stanley, and the sermon was preached by the Rev. F. A. T. Eller, rector of Grace Church, Carlsbad, N. M. The Ven. T. A. Schofield and the Rev. Raymond Brock assisted.

### DIED

**CRUGOM**—Died September 7, 1924, at New Rochelle, N. J., FANNIE R., the wife of James CRUGOM, and sister to Marion V. Whitney and Dr. P. W. Roberts. The funeral was at the Church of Our Saviour, Chicago, Ill., September 10th.

**DENSLOW**—Died, at 2 Chelsea Square, New York, as the sun was rising, September 21, 1924, ANNA MARY OLMSTED DENSLOW, in her seventy-first year. The Burial Office was said and the Holy Eucharist was offered at St. Peter's Church, West 20th Street, Tuesday, September 23d, at nine o'clock in the morning.

The rector of St. Peter's, who is also a professor in the General Seminary, was assisted in the ministrations by the Dean of the Seminary and the Rev. Professor Boynton. The vestry of the parish, the faculty of the Seminary, and the students, furnished the honorary pall bearers. The interment was at New Haven, Conn.

**THOMAS**—Died, at Locust, N. J., September 13, 1924, JAMES PROVOOST THOMAS, JR., eldest and beloved son of James Provoost and Bernardine Russell Thomas, in his seventeenth year.

"I thank my God daily for every remembrance of you."

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

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

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

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**RETREAT**

**A DAY OF DEVOTION FOR THE ALTAR** Guild of the Diocese of Newark and their friends, will be held on Tuesday, October 14th, at Christ Church, Newark; Conductor, THE REV. J. WILSON SUTTON, The Holy Eucharist at 9:30 A.M., First Meditation at 11 A.M., Second Meditation at 1:45 P.M. Breakfast and luncheon will be served in the parish house.

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

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**CATHOLIC PUBLICATIONS**

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

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

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

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

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The clergy generally are urged to call to the attention of the men and boys of their parishes the advantage of attendance, and to make an earnest effort to assure that their parishes are represented.

Registration cards may be had from the National Office, 202 S. 19th Street, Philadelphia, Pa.

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Daily Services: 7:30 and 10:00 A.M.; 5 P.M.  
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Madison Avenue, and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
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Noonday Services Daily: 12:20

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sunday: 7:00 A.M., Mass for Communions  
" 11:00 A.M., Sung Mass and Sermon  
" 8:00 P.M., Choral Evensong  
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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.]

**D. Appleton & Co.** New York, N. Y.  
*David Wilnot, Free Sotter.* By Charles Buxton Going.

**The Cenury Co.** 353 4th Ave., New York, N. Y.

*The Lady of Pentlands.* By Elizabeth Jordan, author of *The Blue Circle*, etc. Price \$2.

**James Clarke & Co., Limited.** 13-14 Fleet St., E. C. 4, London, England.

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

*The Heavenly Ladder.* By Compton Mackenzie, author of *The Parson's Progress, The Altar Steps*, etc. Price \$2.50 net.

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

*Modernism and Orthodoxy.* An Attempt to Re-assess the Value of the Vincentian Canon in Regard to Modern Tendencies of Thought. By Reginald Stewart Moxon, D.D., author of *The Doctrine of Sin, Vincentius of Lerins*, etc. With a foreword by the Bishop of Lincoln. Price \$1.60 net.

**Funk & Wagnalls Co.** 354-360 Fourth Ave., New York, N. Y.

*The Child in School.* Care of its Health. By Thomas D. Wood, M.D., Professor of Physical Education, Columbia University; Chairman Joint Committee on Health Problems in Education of the National Association and the American Medical Association; Third Vice-President of the American Child Health Association. Price 30 cts.

*Health of the Worker.* How to Safeguard It. By Lee K. Frankel, Ph.D., Chairman of the National Health Council, Second Vice-President of the Metropolitan Life Insurance Co. With the collaboration of Bessie Bunzel, M.A. Price 30 cts.

*Exercises for Health.* By Lenna L. Meanes, M.D., Medical Director Women's Foundation, for Health, Inc. Assisted by Esse V. Hathaway. Price 30 cts.

*Your Mind and You. Mental Health.* By George K. Pratt, M.D.; Medical Director Massachusetts Society for Mental Hygiene, Boston. Price 30 cts.

*Home Care of the Sick.* When Mother Does the Nursing. By Clara D. Noyes, R.N., Director Nursing Service American National Red Cross. Illustrated by Catharine C. Lewis. Price 30 cts.

*Adolescence.* Educational and Hygienic Problems. By Maurice A. Bigelow, Ph.D., Professor of Biology and Director of the School of Practical Arts, Teachers' College, Columbia University. Price 30 cts.

All the above volumes belonging to the National Health Series edited by the National Health Council.

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

*Penrose Lorry, Skiff Sailor.* By Isabel Hornbrook. With Illustrations by Nana Bickford Rollins. Price \$1.75 net.

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

*The Real Princess.* By Elizabeth Gile Thomson. Illustrated by Elisabeth B. Warren. Price \$1.50.

*Dwight Martin; The Girl of Woodford's Canon.* By Grace May North. Illustrated by Elisabeth B. Warren. Price \$1.75.

*Tecny Tales for Tiny Tots.* By Susie White McGowan. Illustrated by Florence Liley Young. Price \$1.75.

*Rosalie Dare.* By Amy Brooks. With Illustrations by the author. Price \$1.25.

*Betty Jane of the "House of Smiles."* By Ethel Cook Barrett. Illustrated by Julia Greene. Price \$1.50.

*When I was a Boy in Turkey.* By Ahmed Sabri Bey. Illustrated from Photographs. Price \$1.25.

*The Adventures of Joan.* By Nina Rhoades. Illustrated by Elizabeth Withington. Price \$1.50.

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

*Church and Community Recreation.* By Albert Ben Wegener, Lecturer and Director of Recreation, Drew Theological Seminary. Price \$2.25.

*One Hour with Him.* By the Very Reverend Msgr. J. L. J. Kirlin, Diocesan Director of the Priests' Eucharistic League in Philadelphia, author of *Catholicity in Philadelphia*, etc. Price \$1.

*Man's First Disobedience.* An Interpretation and Defense of the Biblical Narrative of the Fall of Man. By Leander S. Keyser, A.M., D.D., Professor of Systematic Theology in Hamma Divinity School, Wittenberg College, Springfield, Ohio. Price \$1.

**Parish Publishers.** Akron, Ohio.

*The A-A Method for the Cumulative Endowment of Churches.* By George Parkin Atwater, D.D. (Kenyon), Litt.D. (University of Akron), Rector of the Church of Our Saviour, Akron, Ohio. Price \$5.

**James Pott & Co.** New York, N. Y.

*God, Conscience and the Bible.* By J. Paterson-Smyth, B.D., LL.D., Litt.D., D.C.L., author of *How We Got Our Bible, The Bible in the Making, A People's Life of Christ*, etc. Price \$1 net.

**W. A. Wilde Co.** 131 Clarendon St., Boston, Mass.

*Select Notes on the International Sunday School Lessons.* Improved Uniform Series: Course for 1925. The Life of Jesus (Harmony of the Gospels): (Third Quarter of a Nine-months' course) January-March. The Spread of Christianity: Studies in the Acts and the Epistles (A Nine-months' course) April-December. Four full-page half-tone pictures and over 125 illustrations in the text. By Amos R. Wells, Litt.D., LL.D., for twenty years Dr. Peloubet's associate in writing this book. Fifty-first annual volume. Price \$1.90.

### PAMPHLETS

**Department of Labour.** Canada.

*National Conference Regarding Winter Employment in Canada.*

**Institute of Social and Religious Research.** New York, N. Y.

*A Census Analysis of Middle Atlantic Villages.* By C. Luther Fry.

### PLAYS

**Church Missions Publishing Co.** 45 Church St., Hartford, Conn.

*The Christian Year.* A Christmas Mystery Play. By Margaret H. Wentworth. The Church in Story and Pageant. Publication No. 4, August, 1924. Quarterly, 15 cts.

### YEAR BOOKS

**Grace House.** 802 Broadway, New York, N. Y.

*Year Book of Grace Parish,* New York, 1924.

### CONFERENCE OF SOCIETY OF NAZARENE

THE SECOND ANNUAL CONFERENCE of the Society of the Nazarene met in Trinity Church, Washington, D. C., Monday morning, September 15th. The previous morning and evening, the clergymen, attending the conference, preached at several of the churches of the city. The opening address of the conference was delivered by the Rev. Geo. F. Dudley, D.D., rector of St. Stephen's Church, Washington.

Holy Communion was celebrated each morning, one of the visiting or resident clergy celebrating. At nine-thirty there was a session of the conference, with addresses and discussions. At four there was a healing service for those whose health would not permit them to attend at night. At eight there was a general mission service with healing. At the evening services the National Director, the Rev. A. J. Gaynor Banks, preached and answered the questions which had been deposited in the question box earlier in the day. Other members of the Society also spoke at the evening services.

The subject of the morning conferences was, The Place of Healing in the Life of the Church. Nine or ten excellent papers were read by chosen speakers. These were, for the most part, men and women who had had considerable experience in the teachings and practices of the Society, and who had devoted much time to the subject on which they spoke. It was voted to publish the proceedings, with the addresses in a separate pamphlet, which, it is thought, will be a valuable contribution to the literature on the subject of spiritual healing. The reading of the papers was followed each morning by a discussion of the points brought out.

A special feature of the Conference the presence of Dr. Sinclair Bowe prominent physician and surgeon of Washington, who delivered an address on Wicine as an Agency in Healing. Notwithstanding the subject as thus stated, his address was really a powerful argument in favor of spiritual healing and a plea for active coöperation between the priest and the physician.

In the course of his address, Dr. Bowe who is a prominent Churchman, and a Fellow of the American College of Physicians, said:

"I believe and am firmly convinced of the fact that the future success of spiritual healing as brought forward by the Society of the Nazarene is a matter of the greatest importance to mankind. Its usefulness is limitless. There are many reasons which appeal to me as to the urgent need of spiritual healing to our Church. One of the outstanding evidences of the necessity for its revival is the prominence and large following of the religious healing cults, which is evidence of the neglect of spiritual healing by the Church—or, in other words, absolute disobedience of a strict command of Jesus Christ. If one will carefully study the doctrine and practices of these religious cults and then carefully study the life of Christ, the very natural conclusion is that we must reject one or the other. Had the Church followed out completely Christ's commands on this subject I believe these religious cults need not have arisen, because every comfort, blessing, and so much more than can be derived from these, can be realized in the Church from the teachings and practices advocated by the Society of the Nazarene."

The enrollment showed 145 persons present from twenty-five dioceses. Half of these came from the Diocese of Washington, and about a score from dioceses in the State of Virginia. It was a good attendance from South Maryland around the city of Washington, Maine, Florida, and Southern California were represented, as well as many new places. There were about one hundred persons present each morning. In the evening, the attendance grew from fifty-sixty the first night to two hundred on Thursday and Friday.

A business session was held on Friday morning. The report of the Director of the first annual report, was read and approved. This included the approval of the introduction of the provincial system of administration. A constitution, the first which the Society has had, was adopted for trial for one year. A considerable discussion arose over the proposition to admit as associates persons not members of the Church. The constitution adopted permits such associates. It is apparent from the discussion that the Society intends to remain in the Church to be subject to Church discipline. There was no doubt on that point.

Announcement was made that the Society had bought the building at Mountain Lakes, N. Y., formerly occupied by the school of which the founder, the Rev. Henry B. Wilson, was principal. The headquarters of the Society will be moved from Asheville to Mountain Lakes sometime this fall. Here also, is to be established the first Nazarene House, which will be used as a place for daily services and healings, as a rest house for convalescents, and as a training school for clergymen and others who feel a vocation to this work. A convalescent home is in operation in St. Augustine, Fla., in charge of Sister Esther Carlotta, and another home is soon to be opened in San Diego, Calif.

# Synod of the Sixth Province Meets at Omaha, Nebraska

## Enlarged Powers—Missionary Districts—The Synod's Action

The Living Church News Bureau }  
Omaha, Neb., Sept. 25, 1924 }

THE ANNUAL MEETING OF THE SYNOD of the Sixth Province was held in Omaha, Neb., September 21st to the 24th, inclusive.

Sunday, September 21st, found six of the bishops preaching in the churches of Omaha. Through extended publicity by means of the local periodicals and newspapers, full churches were reported by all the parishes of the city, and quite an event was made of these special services.

In the evening, at Trinity Cathedral, a specially prepared mass meeting was held, with special emphasis upon young people's work. Two members of Young People's Societies of Omaha made addresses, Mr. Stephen Barker, of All Saints' Parish, and Miss Florence Seward, of the Parish of the Good Shepherd. The principal speaker of the occasion was the Rev. William E. Gardner, D.D., Secretary of the Department of Religious Education of the National Council. The importance and effectiveness of young people's work was stressed and, the organization of young people under the Service League offered as a means of stopping the lapsing of communicants at the age of adolescence.

The meeting of the Synod began in earnest on Monday morning with a splendid attendance, which remained more or less constant throughout the session.

### ENLARGED POWERS

The tone of the Synod was marked by perfect amity even though many times the debate became most spirited. The outstanding matters of debate were three in number: first, and overshadowing all else, was the proposition of enlarged powers for the Province. The Synod as a whole seemed to feel the lack of interest which comes from the mere passing of resolutions without any real legislation. Also, because of the intimate knowledge held by the officers of the Province, it was felt that many matters of administration could best be handled by the Province. This would not only take much detail work off the hands of the General Convention, but would work in harmony with the trend in Church government, which seems to be toward decentralization. In connection with this legislation, it was felt that, in the financing of mission work in the Province, the Province was more able to decide the disposition of such funds than the general Church officials.

### MISSIONARY DISTRICTS

Under this same idea came the second matter of outstanding interest which was called by the very large title, The Obliteration of the Distinction between Dioceses and Missionary Districts. The debate centered about the changing of the names of Missionary Districts to that of Dioceses, and, of course, underlying this was the change of the whole relation between the two. In debate it seemed to be understood that as the name was changed so should the position of the Missionary District be changed as regards representation on Church Councils and in all the relations of Church Polity; also, it was seen to mean a larger measure of support for

Diocesan Missions and a corresponding shrinkage in funds for the missionary projects of Missionary Districts. The whole matter of enlarged powers of the Province necessitates, in the minds of many, a uniformity between all branches of the Province, but, on account of its importance, the matter of change of name was given a separate period for discussion and debate.

### THE SYNOD'S ACTION

At the previous Synod at Duluth a commission was formed of one bishop, one clergyman, and one layman to act in regard to the matter of enlarged powers of the Province in combination with similar commissions of other provinces to present the matter to the General Convention. The report of the Commission contained the suggestions as outlined above. The Synod, with some opposition, resolved that the Commission be given the authority of the Provincial Synod in the presentation of these suggestions to a joint meeting of Provincial Commissions on the subject.

### PROVINCIAL SECRETARY OF RELIGIOUS EDUCATION

The third outstanding piece of legislation was the providing of a Secretary of Religious Education for the Province. In a spirited debate, there was much opposition, on the basis of lack of funds to pay such a secretary; also, some question was raised as to the usefulness of such an institution. When this matter was taken up previously, the National Council was approached for an appropriation of \$2,000 toward the support of such a Secretary, and this amount will probably be forthcoming now that favorable legislation has been passed. However, the success of the action is rather questionable, as it places the raising of the additional funds upon the various dioceses and missionary districts, which cannot be compelled to contribute unless they so desire. While the Province has authorized the securing of a Secretary of Religious Education, the result of such action is uncertain until each diocese and district has been approached in the matter and an assessment collected.

### A NOTABLE PAPER

At the concluding session of the Synod, a most remarkable paper was read by Mr. J. M. Miller, Executive Secretary of the Missionary District of South Dakota, on The Church's Business. This paper was so well received and was so obviously of merit that the Synod determined to publish it. Ways and means were discussed, and it was decided to turn the matter over to Bishop Johnson, editor of the *Witness*, who wished to publish the paper in full in that periodical, and who promised to provide the Synod with copies at cost.

### THE WOMAN'S AUXILIARY

The provincial organization of the Woman's Auxiliary met at the same time as the Synod, with a joint meeting on the second day. These meetings were marked by a most remarkable attendance. As highlights of these meetings, there were many inspiring talks. Mrs. Paul Barbour, for twelve years a missionary in China, talked upon the Chinese Woman's Auxiliary; Bishop Shayler, of Nebraska, but lately returned from Palestine, talked upon the subject of The Birthplace of

Missions. Each noon Bishop Bennett, of Duluth, conducted meditations on Personal Religion. Bishop Irving P. Johnson gave a most instructive talk on Rural Work.

The final day was given over to the election of Provincial Officers and to a memorial service for members of the Woman's Auxiliary of the Province who had passed on since the last Synod. It cannot but be noticed that there is a decided improvement in the spiritual tone of the Woman's Auxiliary. This is marked by more thought of the condition of souls rather than of the condition of Church and missionary finances.

### SOCIAL FEATURES

In the work of the organization for the entertainment of the Synod there was no flaw. All needs were anticipated and the care of delegates and visitors was everything that could be desired. A motor corps was at the disposal of all at all times. Luncheons were provided at the Elks' Club each day, and breakfasts were held at the larger churches by turn.

The outstanding social event of the Synod was a most successful dinner at the Country Club on Tuesday evening, September 23d. More than three hundred guests sat at little tables. Each table was provided with a host and hostess, and represented the various Omaha parishes. The guests were distributed at these tables and were cared for by host and hostess. This was found to be a very satisfactory way to entertain so many agreeably.

Mrs. Paul Barbour spoke as a representative of the women, and the special speaker of the evening was the Rt. Rev. Sidney Catlin Partridge, D.D., Bishop of Western Missouri, who gave a most remarkable address on Japan, with which country he was thoroughly familiar through long residence in the Land of the Rising Sun.

It is planned to hold the next Synod of the Sixth Province at the summer camp of the Diocese of Duluth, Cass Lake, up in the Minnesota woods. This, as planned, will occupy two days in September.

STANLEY P. JONES.

### TWIN BROTHERS PRIESTS

REFERRING to the articles concerning the ordination of the Rev. Messrs. C. R. and J. R. Moodey, and the Rev. Messrs. Ammi M. and Albert C. Lewis, twin brothers, respectively, to the ministry of the Church, the Rev. T. W. MacLean, LL.D., informs THE LIVING CHURCH that the Rev. Messrs. Edward Appleton, D.D., and Samuel Appleton, D.D., twin brothers, and uncles of his wife, were ordained to the ministry of the Church much earlier than either of the other pair.

The Appleton brothers were made deacons on May 27, 1857, by Bishop Alonzo Potter. The Rev. Samuel Appleton was ordained to the priesthood April 20, 1858, by Bishop Hopkins, of Vermont, and his brother three days later by the same Bishop. These ordinations antedate those of the Lewis brothers by five years.

The Rev. Dr. Edward Appleton was rector of St. Paul's Church, Cheltenham, Pa., for forty years, and died April 15, 1901. His brother, the Rev. Dr. Samuel Appleton, was rector of the Church of the Mediator, Philadelphia, Pa., for about the same length of time, and died about four years after his brother. They were contemporaries of Bishop Henry Potter at the Virginia Seminary, and were close friends of his.

## Coming of Franciscans Remembered at Canterbury

### The Bishop of Birmingham—New Canon at Westminster—Cathedral Fees Abolished

The Living Church News Bureau }  
London, Sept. 12, 1924 }

SOME HUNDREDS OF FRIARS, PRIESTS, AND lay pilgrims, Romans and Anglicans, assembled at Canterbury on Wednesday last to do reverence to the memory of the nine poor friars, who, seven hundred years ago, sought the hospitality of that city. Those nine friars were simple men and possessed a simple faith. That they should have spread abroad the spirit of St. Francis to such effect that they conquered England, and that, after the lapse of hundreds of years, their successors and others, whose creed differed in certain respects from their own, should urge a renewal of that simple faith and love of poverty, would have appeared to them a miracle.

Cardinal Bourne was present, and was charged with a message from His Holiness, the Pope, conveying his apostolic blessing. While Roman Catholics filled St. Thomas' Church (many hundreds being unable to gain admission) there was a large congregation of Anglicans in the choir of the Cathedral, where a simple but beautiful Eucharist was celebrated. There was no united service, but all the pilgrims met afterwards in social harmony in the beautiful old-world Franciscan gardens near by the Cathedral. It was on the site of these gardens that the original missionaries erected their wattle huts and afterwards their friary.

Dr. Frere, the Bishop of Truro, gave an address at the Anglican service, and paid an eloquent tribute to the memory of the Grey Friars, and the motive which impelled those men to missionary zeal. The preacher at the high pontifical Mass of the Roman Catholics was Dr. Casartelli, Bishop of Salford.

In the afternoon Professor Paul Sabatier, of Strasbourg, the biographer of St. Francis of Assisi, gave an address in the Cathedral nave. The subject was: Has the Message of St. Francis become Inopportune and Inefficacious? The speaker claimed that the salvation of the world was to be found in St. Francis' message and in the adoption of the Franciscan methods. Mr. A. G. Little also gave an address on Recent Researches in Franciscan Study.

#### THE BISHOP OF BIRMINGHAM

The Rev. Arnold Pinchard, secretary of the English Church Union, who is able, from personal knowledge, to look back over the history of the Catholic Revival in the Diocese of Birmingham for a period of forty years, regards the appointment of Canon Barnes to the bishopric with real dismay, which is hardly surprising. In the current number of the *Church Union Gazette*, Fr. Pinchard, after narrating his early experiences, when the Church was counted by the average Birmingham citizen as one among various Christian sects, and by no means the most important, goes on to say:

"After the appointment of Dr. Gore as Bishop of Worcester, and later of Birmingham, there came a complete change. No bishop could have been more strict,

and none more just or generous, than was Dr. Gore in dealing with diverse 'schools of thought' in the diocese entrusted to his care, but in a very short time he had brought about a complete change in Birmingham citizens towards the Church and the Catholic Movement. Men realized that the appeal of Catholicism to the past, present, and future was not merely profoundly spiritual, but based upon sound learning and distinctly intellectual in its outlook and methods. . . . The Church steadily grew in spiritual and civic influence and gained a real hold upon the mind and imagination of the city.

"Dr. Russell Wakefield, who succeeded Dr. Gore, proved a kind and tactful Father in God. He had no special predilection in favor of Anglo-Catholicism at the time of his elevation to the episcopate, yet his experience in Birmingham made him a just and consistent friend of the Catholic movement. He was always sympathetic and considerate, and ready to appreciate honest and good work whenever he found it, and there is no doubt whatever that before the end of his episcopate his whole attitude towards the Catholic Revival had entirely changed.

"Under his kindly rule and guidance Birmingham became known as one of the most Catholic dioceses in the kingdom. The influence of the Catholic Revival, both spiritual and social, in the City of Birmingham had become very great, and at the time of Dr. Russell Wakefield's resignation there was every promise and indication of further advance on sound lines.

"And now, at the bidding of a Prime Minister who doubtless has his social and political debts to pay, there is thrust upon the city as Bishop a man whose sympathies are more than likely to be entirely antagonistic to the prevailing spirit of Church work in the Diocese. Canon Barnes is an eminent scientist and mathematician—a man of great intellectual powers and attainments—but he has never had a parish of his own, can have no real knowledge of the work of those over whom he is set, or of how that work should be done, or of the difficulties that beset it. He has been a somewhat harsh and trenchant critic of the Anglo-Catholic movement for many years past, and it is therefore highly improbable that the Catholic clergy of the city will find him sympathetic with their work and their ideals."

#### NEW CANON AT WESTMINSTER

The appointment of Canon Barnes to the Bishopric of Birmingham creates a vacancy among the canons in Westminster Abbey, and this has been filled by the appointment of the Rev. F. Lewis Donaldson, Canon-residentiary of Peterborough and rector of Paston. Canon Donaldson was graduated from Merton College, Oxford, in 1884, and was ordained the same year. After filling three London curacies, he was vicar of St. Mark's Church, Leicester, for the twenty-two years from 1896 to 1918. It was during this period that Canon Donaldson came to the front as one of the first members of the Christian Social Union and one of the founders, and for some years the chairman of the Church Socialist League. He took part, as a leader, in the march of the unemployed men from Leicester to London and back in 1905, and his fertile pen has ever been ready on behalf of the "under dog," as his great friend, Robert Blatchford, dubs the unfortunate being who is willing to work, but unable to find employment. Fr. Donaldson has, from the first, been on the executive committee of the Life and Liberty Movement, and is on the Council of the

Industrial Christian Fellowship. It was he who organized and presented a memorial from six hundred clergymen to the Labor members of Parliament last year. He was appointed an honorary canon of Peterborough in 1918, and a resident canon three years later. Canon Donaldson, a staunch Anglo-Catholic, will be welcomed by all parties to London, and no one will be more pleased to have him as a neighbor than the Rev. "Dick" Sheppard.

#### CATHEDRAL FEES ABOLISHED

The example set by the Dean and Chapter of Chester in abolishing all fees for visitors to the Cathedral has proved so successful that it will not be surprising before long all our Cathedrals will be open to all.

At Rochester Cathedral the sixpence fee for inspecting the choir and crypt was still imposed. But the new spirit of work, for the verger usually leaves the visitors to give what they think fit, has the result that most give considerably more than sixpence. But that is not the same thing as throwing open the Cathedral as freely to the poor man or woman who can give very little as to him who gladly gives half-a-crown or a ten-shilling note. The Dean and Chapter of Rochester therefore, are contemplating the abolition of fees altogether.

There can be no doubt at all that the open Cathedral fosters its right use. This has been very noticeable at Chester. Not only has the Cathedral become in fact well as in name, the mother church of the Diocese, but the ordinary sightseer very evidently affected by the spirit of worship which pervades the great church. The result is that visitors involuntarily find themselves as much interested in the signs of present, pulsing, religious life as in the memorials of antiquity. An open Cathedral becomes thus an active agent for the propagation of the faith in a way that was not possible under the old system of fees.

Much the same may be said of parish churches. Time was when it was the exception to find a village church open. They were fast shut against the wayfarer except at service time. In the last few years the position has been entirely reversed. It is now the general rule to find parish churches open all day. They are well cared for, and offer unmistakable inducement to the visitor to kneel down and say prayer.

But, though most parish churches are open, there are signs that in far too many of them pew rents and seat appropriations still prevail. To distinguish between the rich and poor in the parish church is utterly indefensible and contrary to Holy Scripture. However, the number of pew-rent churches grows steadily less, and chiefly owing to the splendid work done for many years past by the Incorporated Free and Open Church Association. The shamefully little monetary support, which body has virtually been instrumental in restoring the churches to the people, is good that it has achieved thereby scarcely be exaggerated.

St. Alban's Abbey is shortly to be added to the list of the Cathedral churches to be free and open to the public. The Archbishop's Parochial Church Council (it must be pointed out that the Abbey is a parish church as well as a Cathedral) has decided to make the experiment of abolishing fees from the beginning of 1925. It is provided that a guarantee fund of £920 be raised to guard against possible financial loss. The average annual rec-

from visitors during the last three years amounted to £220, and it is calculated that when the Cathedral is thrown open without fee, £200 will be needed or extra supervision.

## A DIVORCE CASE

The Bishop of Carlisle writes in his *Diocesan Gazette*:

"To my very great regret I am obliged to call public attention in this issue of the *Diocesan Gazette* to an event which occurred in the Diocese during the month of July. A marriage was celebrated between two persons, one of whom, the man, had been divorced from his wife on the ground of adultery and desertion. The incumbent who celebrated the marriage was in complete ignorance of the facts, the license having been obtained by an act of deception. On the affidavit, which was sworn to, the man was described as a bachelor. It is difficult to understand the motives which make it possible for a man or a woman to seek to obtain, by conduct which violates the deepest feelings of honor and religion, what is in effect a travesty of a religious ceremony. But so long as they exist, it is the duty of the Church to take whatever further precautions are possible. I therefore take this opportunity of asking all surrogates and other persons concerned to observe in future the very greatest carefulness. They should not be content, when an application for a license is made, with asking the man if he is a bachelor, or the woman if she is a spinster. They should also inquire explicitly whether the man or the woman has been married before. If the answer is 'Yes,' they should further inquire whether the person to whom he or she had been previously married is deceased."

## A PILGRIMAGE VISITATION

The Bishop of Winchester, Dr. Woods, intends to visit some of the parishes in his new Diocese in the manner that was so appreciated when he was Bishop of Peterborough. With some of the officials of the Diocese he has planned an evangelistic enterprise which begins today, September 12th, and will continue until September 23d. Dr. Woods himself is going on a pilgrimage in the northwestern district of the Diocese. The other districts will be looked after by the suffragan bishops, the archdeacons, and many helpers. No attempt on this occasion is to be made to cover the whole area of the Diocese of Winchester: only a small part of it will, in fact, be touched. But the enterprise is intended, in the words of the Bishop, "as an outward and visible sign that, whatever work those upon whom lies the chief responsibility in the Diocese can undertake, there is nothing more important, or even so important, as going among the people and preaching the Gospel of God."

## AN ARCHDEACON RESIGNS

The Archdeacon of Cheltenham, the Ven. George Gardner, will resign his archdeaconry at the end of October, much to the regret of his Bishop. Mr. Gardner has, for many years, been connected with the activities of Cheltenham; religious, educational, and social. He was educated at Cheltenham College. His artistic knowledge, and particularly his knowledge of music (he is a Bachelor of Music of Oxford) has been of great service to the Church. Next year will mark the jubilee of his ordination as priest.

GEORGE PARSONS.

A FREIGHT CAR left on a siding was the original home of a mission in the heart of Maine. Started twenty-five years ago, there is now a congregation of more than 150, with a church and rectory.

## The Case of Free Ireland, Political and Religious

### The Orange Order—The Church of Ireland—The Irish Free State

The Living Church European Bureau }  
London, Sept. 12, 1924 }

IS SHE A PART OF EUROPE? I REFER TO the "most distressful country" commonly known as Ireland. We English, and the world at large for that matter, had thought we had put her and her troubles to bed and out of the way when we gave her (or at any rate the Southern portion) independence some three years ago. Now there is trouble over her boundaries with Ulster.

The boundary question now unhappily coming to the fore is a question largely of religion. There are Roman Catholics living in Ulster and members of the Church of Ireland and Protestants living on the Free State side of the border. Take Newry, for instance, the chief southern seaport of the six Ulster counties. The Free State claims it, because three quarters of the population are Romanists, and it persistently voted Nationalist in the old days of the union, when Irish Home Rulers formed the Nationalist party in the British House of Commons. To the argument of the Free State, Ulster replies that the greater part of the Newry import trade is with the six counties, and that the Protestant minority controls the various commercial undertakings of the town. This, incidentally, is a familiar Protestant argument, the association of righteousness with big business. It is the same argument that the Germans used for retaining Upper Silesia that should have gone to Poland. In fact, the results of the treaty of Versailles are being repeated in Ireland, each side trying for a policy of grab and beggar-my-neighbor.

## THE ORANGE ORDER

Yet there is ground for hope. I was talking a week or two ago with the Rev. Canon Hugh Davis Murphy, D.D., Belfast's veteran priest, who, for over forty years, has had charge of St. George's Church in Belfast Docks. Few men could talk with greater authority on Belfast and Ulster. His great point and one which he could not emphasize sufficiently was the decline of Orangeism and the detestable power of the Orange lodges. This he attributed to the growth of education and the beneficial influence of the Trades Unions. It is a happy omen if Orangeism, fanatical and unlovely, is going by the board. Dr. Murphy had some amusing reminiscences of his early days at Belfast. Singing the psalms at Evensong was considered Popery. Attempts were made to wreck his church. He armed his men's clubs with cudgels and declared that he would "knock a little Christianity into these people." After one stormy Sunday evening of cudgelling practical Christianity into the thick heads of the Belfast Protestants, which entailed a riot and the calling out of the police, Mr. Murphy was left in peace and today enjoys a prestige in the city that few other clergymen enjoy.

A *Times* correspondent too, notes the change in Ulster. It was usual for the twelfth of July, anniversary of the Boyne battle, to be celebrated by the Orange devotees with such fervor that many heads were broken, and the police and

military have had to be called out. This year there was not even an expectation of disturbance in the six counties. The newly elected master of the Orange Order in Ireland is Mr. Archdale, an old fashioned Irish country gentleman and an Irish patriot. He is minister of agriculture in the Ulster parliament, and this interest is one which unites Northerners and Southerners, for both have similar views on land tenure and similar methods of farming. He has already been assailed for employing Roman Catholics by some of the more fanatical Orangemen, which shows that he is an Orangeman of a reasonable type.

## THE CHURCH OF IRELAND

And what of the Church of Ireland? To the Anglo-Catholic making a superficial survey of the country there is much that would fill him with despair. Churches seem usually locked, evening Communion is quite common, and, at the picture post-card shops, there are always two cards sold, "Catholic Church," "Protestant Church." Has the Church of Ireland given up all claim to be Catholic? We trust not, for she is still in communion with the Anglican Church in the rest of the world. Of course, in Ireland there are great difficulties; the Roman Church is strong, though not so strong as she was, for since the discussion there has been a marked falling off in Roman Catholic influence, and the type of seminary education given at Maynooth (the Roman Catholic training college built largely out of money despoiled of the Church of Ireland by Mr. Gladstone's disestablishment) is hardly a type that raises the prestige of the Roman clergy in Ireland. Further, there are Protestant laws and canons, such as the canon that forbids a cross upon the altar. Nevertheless, it is not quite impossible for good Churchmanship to exist. Dublin possesses at least two churches that might be called Catholic, and if ritual is impossible, at any rate there is something vastly more important, namely, teaching. This has been Canon Murphy's great work in Belfast. He has taught the Faith consistently and thoroughly. The result is a large number of converts from ugly Belfast Presbyterianism to the fuller and richer faith of the Church. In fact, numbers of special confirmations have been held to confirm Presbyterians, quite apart from confirmations of children raised in the Church of Ireland. Anglicanism in America and England has much to learn from Belfast. The Church of Ireland may be fifty years behind the Church elsewhere, but that does not necessarily mean that the Church elsewhere has always progressed upon right lines. Dr. Murphy was insistent in his objections to "stunts" to attract people into church. "Preach them the gospel," he said. "In Belfast everyone believes in the Bible, and, if you can prove that Confirmation and Confession are in the Bible, they will accept them." He puts these principles into practice, and the result is that dissenters are confirmed and that the faithful come from all over Ulster to receive the Sacrament of Absolution from him.

## THE IRISH FREE STATE

Waterford, when I reached it, reminded one of Czecho-Slovakia, or a Balkan state,

with its notices in both Irish and English (the latter language always coming first) and its independent post office selling some of the prettiest designed stamps in Europe. After a two years' absence I could not help noticing a vast improvement in the city. In 1922, there were armed patrols everywhere, and one day the town would be in the hands of Mr. de Valera's Sinn Feiners and the next day in the no gentler hands of the Free State troops. Now all is settled down again fairly peaceably for the moment, at any rate. Yet many of the local peasantry seemed to wish for the return of the British government. Some are finding the Free State government a little too strict for their liking.

As for the Church of Ireland, it has accepted the situation right loyally. Actually most of the clergy were inclined to be Unionist and some of the more extreme or the more injudicious were driven from their cures because they did or said things that they would have better left alone. Thus, one incumbent near Waterford incurred odium by entertaining the "Black-and-Tans," the British police force that was detested enough in Ireland and did very little credit in England, for many of its members were men of more than doubtful character. Yet the greater number have acquiesced in the *status quo* and are surprisingly loyal to the Free State. "We have tried to keep neutral and avoid politics." It is the only right and sound policy. People are getting heartily sick of strife. Mr. de Valera, after having been in prison for a year, has been released, but this has not meant a revolution or a triumph for the Sinn Feiners. If the storm of the boundary dispute can be weathered, there may be some peace at last in the unhappy country.

#### THE CASE OF MRS. STAN HARDING

At the fortieth annual conference of the English Institute of Journalists, an Institute that exists to protect the interests of its members who are all engaged in the very honorable profession of journalism, that was held at Margate, England, last week, the case of Mrs. Stan Harding was referred to. Mrs. Stan Harding was referred to. Mrs. Stan Harding, while engaged in journalistic work in Russia, was arrested and condemned to death as a spy by the Soviet government, the sentence being afterwards commuted to imprisonment. After a long period in prison, amidst the most barbarous and revolting conditions, Mrs. Harding was released, though her health has been ruined and it is doubtful of she will ever be able to undertake journalistic work again. The only evidence, which ultimately proved to be false, was preferred against Mrs. Harding by an American agent. A compensation of three thousand pounds sterling was ultimately obtained from the Soviet government and she was lucky to obtain even that sum from such a source, but there is a strong feeling in this country that, considering that it was through an American agency that she suffered what she did, the Washington government should also offer some reparation. America has invariably stood for the principles of righteousness and justice, and it is hoped and expected that Washington will right the wrongs of this distinguished lady, who, it is feared, owing to her injuries will never be able to earn her own living again.

Next week's letter will contain a consideration of the Mürren Conference.

C. H. PALMER.

## First Bishop of Brandon

### Consecrated in Canada

#### The Council for Social Service—The General Board of Religious Education—The Missionary Society

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

THE NEW DIOCESE OF BRANDON, IN THE Province of Rupert's Land, took advantage of the coming eastward of western bishops to hold the consecration of their first Bishop, the Ven. Wilfred William Thomas, D.D., at St. Matthew's Church, Brandon, the see city of the new Diocese, on Sunday, September 7th.

In all, nine bishops were present, the Archbishop of Rupert's Land, and the Bishops of Calgary, Qu'Appelle, Saskatchewan, Athabasca, Yukon, Keewatin, Columbia, and New Westminster. In the procession were the diocesan clergy and lay readers, other visiting clergy, and J. A. Machray, K.C., chancellor of the ecclesiastical province. One notable visitor was the Rev. F. Hallgrinson, representing the Icelandic Lutheran Synod.

The Bishop-elect was presented by the Bishops of Calgary and Qu'Appelle. In the laying-on-of-hands, the Archbishop was assisted by the nine bishops present.

The robes worn by the new Bishop were presented to him by the congregation of St. Luk's Church, Winnipeg, while the episcopal ring was given to him by the parish of Selkirk, both of which parishes Dr. Thomas had served as rector.

Since children were unable to attend the consecration service, there was a special service for them in St. Matthew's Church at 3 P.M., when an address was given by the new Bishop. The evening service in St. Matthew's Church was of a special character, the preacher for the occasion being Bishop Harding, of Qu'Appelle, for many years rector of the church.

The preacher at the consecration was the Rev. Canon Bertal Heeney, rector of St. Luke's Church, Winnipeg.

Owing to the fact that the two Dioceses are to be administered on a financial basis as one until the end of the year, the new Bishop will continue his present duties as general missionary of the Diocese of Rupert's Land until January 1st next.

#### COUNCIL FOR SOCIAL SERVICE

The chief feature of the week has been the annual meetings of the three great boards of the Church at St. Paul's Parish House, Toronto. That of the Council for Social Service took place on Monday, the Primate presiding with clerical and lay delegates present from all parts of Canada.

In his report the general secretary, Canon Vernon, outlined his work during the year, dealing specially with the holding of the International Conference of Social Workers of the Church in Canada and the United States at Havergeral College in June, and his visit to England in the spring in connection with immigration matters. He pointed out the need of emphasis being placed on settlement rather than immigration. He expressed his conviction that much of the huge expenditures made by the Government in securing immigrants would be better used in improving conditions for settlers on the land in Canada, and in seeing that every newcomer was well placed and aided, and advised to a really successful settlement in our midst. The disgruntled immigrant is

no asset to us while in Canada, while he returns to his homeland, he may do more harm in a day than all our extensive advertising can do us good in a year. The Church, too, needs ever to remember that worth-while effort for the welfare and welfare of the newcomer at his point of settlement must always follow the welcome we seek to give him at our ports.

Speaking of unemployment, he pointed out that the specter of unemployment with us yet, with all its enervating and devastating effects upon the physique, morale, the spiritual welfare of the worker. As Christians as well as citizens, we must seek to think through to a solution of the problem of unemployment. Practical work on behalf of the unemployed had convinced him more and more that temporary relief of the problem must be as far as possible, the form of relief rather than of direct supply of the necessities of food and lodging. In our opinion that the man with a family presents the greater problem, we dare not overlook the effects of unemployment upon the single men, who form so large a part of our transient labor population.

He advocated the appointment of Public Defenders for those accused of crime. His suggestion, the Council asked the General Synod to take into consideration the provision of pensions for deaconesses and other social workers of the Church.

The annual report of the Executive was presented by its Chairman, the Bishop of Toronto, dealt fully with the work of the seven departments of the Council's work: Literature and Public Welcome and Welfare, Family Life, Social Hygiene, Child Welfare, Christianity and Industrial Life, Rural Service, Naval and Military Service. An interesting debate was elicited on the subject of Immigration, and a special committee appointed to present to the General Synod further suggestions for extending the work. Carefully considered resolutions were passed commending the preference for immigration from the British Isles and recommending the formation of local welcome and welfare committees at all places where immigrants settle, and urging upon the clergy and Church people generally the duty of welcoming the newcomer; urging careful examination as to physical and mental fitness, and a policy of placing out, with regular supervision and visitation of the immigrants; and urging the study of unemployment with a view towards preventing it.

The treasurer, J. M. McWhinney, in presenting his report, stated that it showed a steady, but far too gradual, increase in the yearly receipts from the dioceses towards the allotment for the Council. It was vital to the carrying on and development of the Council's work that the total modicum of \$15,000 from all the dioceses of the Dominion should be secured, and the Executive asked all the diocesan representatives upon the Council to do all in their power so to develop interest in this important and growing work of the Council as to secure the full allotment.

#### THE GENERAL BOARD OF RELIGIOUS EDUCATION

An extended policy of imparting religious knowledge and instruction in the Bible, in Canadian public schools; was

posed by Archbishop Thorneloe of Algoma, Metropolitan of Ontario, at the meeting of the General Board of Religious Education. Archbishop Thorneloe suggested extending the teaching of Scripture passages and making religious education a part of the regular curriculum. Negotiations had been entered into with the previous and present Ontario Governments, he said, and assurances had been gained from Premier Ferguson that any recommendations made through the board would be considered.

Routine business in the morning session was followed by the report of the General Secretary, the Rev. Dr. R. A. Hiltz, which told of many new plans, chief among them being *The Story Paper*, for senior Sunday school pupils. The problem of the small rural school was discussed at length, and it was proposed that the children's Lenten offerings should be used more particularly for mission work. The Bishop of Toronto spoke in glowing terms of the Sunday school caravan work done in the prairie provinces, and the Rev. W. Simpson, of Calgary, Western Field Secretary, told of the work being done in the West.

Standards of requirements for a demonstration school to be established at Victoria, B. C., and others if required, were presented. This school will be conducted in the new Cathedral Memorial Hall. It will provide a place where experimental courses and methods in religious education may be tested, and the results made available for general use.

Reports on religious education in public and private schools were presented by H. H. Bedford-Jones. In Warton, Chapeau, Gorrie, Palermo, and Mount Forest, arrangements had been made for religious instruction to be given the pupils during school hours by the local clergy. Full-time lectureships in religious education, more practical work for students, and greater effort in securing Canadian-born students for the ministry also were suggested.

Changes in the teacher training courses were recommended, dealing chiefly with text-book revisions, and a report on editorial and supplies was presented.

#### THE MISSIONARY SOCIETY

On Thursday the Board of Management of the Missionary Society of the Church of England in Canada heard reports of the work of the Society, both from the Home and the Foreign field. Representatives of twenty-four dioceses all over the Dominion were present at the meeting, at which the Primate presided.

In his report to the board the General Secretary, Canon Gould, commented on the practical reorganization of the work of the Church among the Indians and the Eskimos. The responsibilities of the Church to these peoples, he said, formed one of the most important problems with which they were confronted.

It was stated by Bishop White, in the course of an address, that, with the nationalistic spirit so strong today, the next five to ten years would be critical ones, and that, with the full support of the Canadian Church for the next few years, the Diocese in Honan, China, would in measurable time become self-governing, self-supporting, and self-propagating.

The report of the treasurer showed that the gross annual receipts of the Missionary Society amounted to \$430,860. It was stated in the report of the treasurer that the receipt in full of the sum asked for in the Forward Movement was a most encouraging event. The Missionary Society had been paid the full amount designated for it, which was \$890,000.

At a joint meeting of the three boards, M. S. C. C., G. B. R. E., and C. S. S., the report of the joint committee on the basis of apportionment presented by the Bishop of Huron was adopted and in future apportionments will be based on an ascending scale of parish incomes.

At the missionary service at St. Simon's Church, the special preacher was Canon Shatford, of Montreal.

On Wednesday, the 24th, the General Synod opens at St. Paul's Cathedral, London, Ontario.

#### DEATH OF VETERAN ARCTIC MISSIONARY

The Rev. E. J. Peck, D.D., veteran missionary of the Far North, has passed away at Ottawa. The long half century of toil and hardship that he gave so willingly to the white settlers and the Eskimos of Ungava and Baffin's Land is finished.

Nearly seventy-seven years of age, Dr. Peck was born in England, and, while a youth, he came to Canada to take up the work that was ultimately to make his name noteworthy in missionary annals. His first field was the bleak territory near the foot of Hudson Bay, and there he stayed for sixteen years among the Eskimo, rarely ever seeing a white face. To the north of him lay a vast country, sadly in need of the Church's ministrations, and his missionary zeal led him to Cumberland Sound, and finally to the Hudson Bay Straits. Over his huge charge he ranged tirelessly—teaching, healing, praying, bringing the light of faith to the Eskimo and comfort to dying white men.

One incident will describe the conditions under which he worked. Early in his mission to Cumberland Sound he determined to build a church. There was little material in that barren land, but, with the help of his flock, he achieved his aim. A church was made of seal skins, on a framework of whalebone, and this structure served until one winter when the dogs of the camp stripped its sealskin walls and devoured them for food.

Busy as was Dr. Peck with the ordinary duties of the missionary, he found time to translate into the Eskimo dialect the Bible and the Prayer Book and Hymnal, and the last few years of his life were devoted to the making of an Eskimo grammar and dictionary for his people.

#### DEATH OF ARCHDEACON NORTON OF MONTREAL

Bringing to an end a ministry which included thirty-seven years as rector of Montreal, the Ven. John George Norton, rector emeritus of Christ Church Cathedral, and Archdeacon of Montreal, passed to the life beyond at the age of eighty-four.

The oldest Anglican clergyman in the Diocese of Montreal, it was only during the past few years that the Archdeacon, because of advancing years and infirmities, relinquished the office of rector of Montreal, although he continued to take a deep interest in the affairs of the Cathedral parish.

He was a native of Armagh, Ireland, and a distinguished graduate of Trinity College, Dublin. Ordained at Londonderry in 1865, from that year until 1867 he was curate of Kilmacrenan, County Donegal, while from 1867 to 1869 he was senior curate of Mallabragh. Going to England in 1869, he held the senior curacy of St. Nicholas, Durham, until 1872. He was vicar of St. Giles, Durham, from 1872 to 1884.

On the occasion of the elevation of Dean Baldwin to the bishopric of Huron, the

Rev. Dr. Norton was elected rector of Montreal, arriving to take up his duties on the 6th of May, 1884. Shortly after his arrival, he introduced daily prayers in the Cathedral, and the simplest form of Cathedral service on Sundays and great festivals. In his many-sided and energetic activities, he was responsible for much of the costly and greatly needed restoration of the fabric of the Cathedral. In 1893 Dr. Norton became a Canon of Christ Church Cathedral; in 1900 he was chosen Archdeacon of St. Andrew's, and in 1902 he became the Archdeacon of Montreal. Having appointed a senior assistant minister with the popular title of vicar for the pastoral work in Christ Church Cathedral, the Archdeacon devoted his time to the regular visitation of his large archdeaconry, which he valued as a happy sphere of Christian usefulness, helpful at one and the same time to the Bishop and to his brethren the clergy.

Dr. Norton has served the Church in many ways. At various times he has been a member of the General Synod, the Provincial Synod of Canada, the Executive Committee and Diocesan Court of the Diocese of Montreal, as well as the governing boards of such scholastic institutions as the Montreal Diocesan Theological College, Trafalgar Institute, and Bishop's University.

#### MISCELLANEOUS NEWS ITEMS

Owing to a deadlock, the new British Columbia Diocese of Caribou failed to elect a bishop and the Synod decided to meet again for that purpose next May.

In memory of the late Lady Cecilia Kemp, a reared, erected by Sir Edward Kemp, was dedicated at St. Barnabas' Church, Danforth Avenue, Toronto, by Bishop Sweeney. The rector, the Rev. F. E. Powell, delivered the address, which outlined the activities and services rendered the community by Lady Kemp while a member of that congregation.

The Very Rev. S. C. Quinton, Dean of Columbia, has returned from England, where he has spent the last few months.

Recently a school for deacons, lasting one week, was held in the Diocese of Calgary. Lectures were given on the Psalms and the Acts of the Apostles, by the Ven. Archdeacon Hayes, and on Dogmatic Theology by the Rev. Canon Robinson. It is proposed to hold another school for the newly-ordained in the autumn.

The Rev. S. H. Prince, Ph.D., who has been an extensive lecturer in Sociology for Columbia University, and was at one time curate at St. Paul's Church, Halifax, has been appointed professor of Economics and Sociology at King's College Halifax.

A retreat for the clergy was held at Christ Church, Calgary, by Father Bickersteth, of the Community of the Resurrection.

#### DR. TYSON'S LECTURES

THE REV. STUART L. TYSON, D.D., will give a third series of lectures on the Bible in the early autumn in Philadelphia. These lectures are being arranged under the chairmanship of Mrs. George Holt Strawbridge, of Bala, Pa.

Dr. Tyson's first course of lectures was given early in the fall of 1923, and the second course was given in January and February of this year. It is proposed to take the Foyer of the Academy of Music, Philadelphia, for the third series, so that he may reach a larger audience.

Dr. Tyson has not yet announced the title for the third series.

## House of Bishops Will Meet in New York

### Fr. Bull's Visit—Brotherhood Activities—Church School Eucharists

The Living Church News Bureau }  
New York, Sept. 25, 1924 }

**I**MMEDIATELY AFTER THE LUNCHEON IN the undercroft of the Synod Hall, which will follow the opening service of the House of Bishops at 10 A.M., October 8th, in the Cathedral of St. John the Divine, the House will assemble for its first session in the Synod Hall. Subsequent meetings of the House will be held in the Metropolitan Building, 1 Madison Avenue, by the courtesy of Mr. Haley Fiske, President of the Company. The Bishops will meet for the election of missionary bishops for the districts now vacant, in Calvary Church, which adjoins the Church Missions House. The President of the National Council, the Rt. Rev. Thomas Frank Gailor, D.D., returned to New York on September 24th. It is expected that he will announce the name of the preacher at the opening service in the near future.

#### FR. BULL'S VISIT

The Rev. Paul B. Bull, of the Community of the Resurrection, Mirfield, England, arrived on the *Berengaria* Tuesday, September 23d, to deliver a course of lectures during the coming semester at the General Theological Seminary on The Presentation of the Gospel Message. Fr. Bull is widely known throughout the Anglican Communion as a successful worker among young men and boys, as a preacher of remarkable effectiveness, and (perhaps best of all) as a writer on theological and devotional subjects characterized by soundness of scholarship, directness of appeal, and a method of presentation that makes him a master in popular apologetics, and last, but not least, as an ardent champion of the workingman. His most notable contributions to theological and devotional literature are his books, *The Sacramental Principle*, *Instructions on the Atonement*, *The Three-Fold Way: An Aid to Conversion* (a popular abridgment of the *Spiritual Exercises of St. Ignatius*), and numerous tracts and pamphlets in the series known as *The Mirfield Manuals*, and *Manuals for the Millions*. Fr. Bull has also written an excellent book on *Preaching and Sermon Construction* and another on *The Revival of the Religious Life*. Fr. Bull visited this country several years ago, to address the Brotherhood of St. Andrew.

#### BROTHERHOOD ACTIVITIES

The fall activities of the New York Diocesan Assembly of the Brotherhood of St. Andrew began on Saturday, September 20th, with a conference of delegates on the question of consolidating the two sections of the Local Assembly. The meeting, which was held in the Church of the Atonement, in the Bronx, was followed by a community supper in the parish house. At the devotional service held after supper in the church, the preacher was the Rev. H. P. Alan Montgomery, assistant at the Church of the Holy Rood, who took the place of the announced speaker, the Rev. Harold G. Willis, of the Church of St. Ann.

#### CHURCH SCHOOL EUCHARISTS

St. Peter's Church, Peekskill, is instituting a monthly Eucharist for the Church school on the third Sunday of each month. The value of such services as a training in worship is becoming more and more widely appreciated throughout the Church, and where held every Sunday, instead of once or twice monthly, this service drives home to the children in a practical way the teaching that is too often merely theoretical, that the Lord's Service is the bounden duty and service of the Lord's people on the Lord's Day. The number of churches in New York in which such a service is held every Sunday increases each year. Perhaps the most widely known children's Eucharist is that at St. Luke's Chapel, Trinity Parish, which is not only the most largely attended service of Sunday, on the part of the local congregation, but is looked on as a model of what such services should be. The vicar of St. Luke's, the Rev. E. H. Schlueter, is in receipt of requests from places so remote from New York and from one another as Chicago and Texas, for information as to how best to bring this service into practical relation to the life of the young people; and many of the most successful of such services from the Pacific to the Atlantic Coast owe their inspiration to what visiting priests have seen on Hudson Street.

#### DEATH OF MRS. DENSLOW

The loving sympathy of the professors and students of the General Theological Seminary, and friends, goes out to the Rev. Herbert M. Denslow, D.D., the Sub-

Dean, in his bereavement suffered all on the eve of the opening of the Seminary in the death of Mrs. Denslow. After several years of trying illness, borne with beautiful patience, release came for the sufferer in the early morning of Sunday, the Feast of St. Matthew, September 22d. A requiem Eucharist followed the burial service in St. Peter's Church, at 10 o'clock Tuesday morning, at which the Dean of the Seminary was celebrant. The interment took place at New Haven, Connecticut.

The Seminary opened September 23d with an enrollment of 104 students.

#### GENERAL NEWS NOTES

Bishop Manning has returned from his vacation, and presided yesterday, September 24th, at a meeting of the Cathedral Chapter. He will preach at the morning service in the Cathedral on Sunday, October 5th.

The Rev. Percy Silver, D.D., rector of the Church of the Incarnation, will return from his vacation in time to be present at the morning service at the Church of the Incarnation on Sunday, September 28th. The Rev. Henry Lubin, D.D., has been preaching at this church for some weeks past.

Many of the city churches will be resuming their full schedules of services, classes, guilds, and clubs either next week or the week following. Sessions of Church school are resumed in several churches on September 28th.

The Rev. Stanley Brown-Serman, rector of Grace Church, Nyack, N. Y., is conducting a retreat for Deaconesses at Faith's House, Cathedral Close, Tuesday, Wednesday, and Thursday of this week. Some forty deaconesses are in attendance.

THOMAS J. WILLIAMS

## Veteran of Three Wars Retires from Thirty Year Rectorship

### Harvest Home Festival—A Patriotic Pilgrimage—An Educational Picnic

The Living Church News Bureau }  
Philadelphia, Sept. 25, 1924 }

**A**FTER NEARLY THIRTY YEARS OF SERVICE as rector of St. John's Church, Cynwyd, the Rev. Henry A. F. Hoyt, D.D., has retired from active service. Dr. Hoyt tendered his resignation as rector three years ago, but action was not taken until this summer.

Dr. Hoyt, who was born in Worcester, Mass., in 1845, has a notable record of having served through three wars.

At sixteen he enlisted as a drummer boy in the Fifty-seventh Massachusetts Infantry, and served through the Civil War until the Battle of the Wilderness, where he was wounded. He was sent to a hospital in Philadelphia and, on being discharged, entered the Philadelphia Divinity School which had been recently established, and was graduated with the class of 1879.

Dr. Hoyt's first charge was St. John's Free Church, Frankford Road. Several years later he was appointed chaplain of the Episcopal Hospital, and then became rector of Trinity Church, Oxford. In 1895 he assumed the rectorship of St. John's Church, Cynwyd, then a small wooden chapel. The present church, one of the

most attractive in the Diocese, was erected in 1901.

Dr. Hoyt served as chaplain of the State Fencibles, at the outbreak of the Spanish War, becoming regimental chaplain of the Sixth Pennsylvania Infantry of which the Fencibles formed the first battalion. He accompanied the regiment when it was called to the colors on the Mexican border in 1916 and, during the World War, was made special recruiting officer. Despite this war record, however, Dr. Hoyt is "almost a rabid pacifist."

In 1920, on the occasion of his twenty-fifth anniversary as rector, he received a purse of \$2,500 from members of the parish and from friends.

St. John's Church, Cynwyd, is the church in which the Lenten Offering of the Sunday Schools for Missions was inaugurated.

The Rev. Albert E. Clattenburg, formerly rector of St. Peter's Church, Hazleton, Pa., succeeds Dr. Hoyt.

#### HARVEST HOME FESTIVAL

A delightful Harvest Home Festival was held in St. Stephen's Church, Clifton Heights, on St. Matthew's Day, in pursuance of an annual custom. The church was tastefully decorated with grain, vegetables, fruits, and flowers. The Rev. C. Reese, rector of St. Matthew's Church, Philadelphia, preached in the morning and the Rev. James M. Collins, rector of the Church of the Atonement, at the evening

ning service. The church was filled at both services and the offering was an exceptionally large one. The rector of St. Stephen's is the Rev. O. E. Newton.

#### A PATRIOTIC PILGRIMAGE

Many visitors made their annual pilgrimage to St. Peter's Church in Chester Valley last Sunday, some travelling more than a hundred miles to be present at the service, which was conducted by the rector, the Rev. Dr. Jules Prevost, the address being given by the Rev. Dr. Steele, pastor of the Port Kennedy Presbyterian Church.

This church was used in Revolutionary days as a hospital for Washington's soldiers, many of whom died there. Among the attendants at this interesting service were many descendants of the soldiers of the Revolutionary army.

#### AN EDUCATIONAL PICNIC

The Diocesan Committee of the Woman's Auxillary held a picnic on Wednesday of this week at the Country Centre Mission, Wrightstown. The Committee, of which Mrs. J. Willis Martin is chairman, arranges picnics in the late spring and early fall in order to make the members of the Diocese familiar with the work of the rural parishes. The Mission, which is under the charge of the Rev. S. B. Booth, comprises many points in the rural section of Bucks County.

#### CHURCH NORMAL SCHOOL

The Church Normal School will commence its session early in October in the Church House. The faculty consists of the Rev. Messrs. Frederick E. Seymour, principal, Benjamin N. Bird, Llewellyn N. Caley, D.D., Nathaniel B. Groton, Robert B. W. Hutt, Charles E. Tuke, Mrs. John Loman, Miss Margaret R. Kollock, Miss Florence V. Miller, and Miss Nellie P. Ferry.

A special series of lectures will be given in connection with the Church Normal School, by Arthur Holmes, A.M., Ph.D., professor of psychology in the University of Pennsylvania, whose subject will be the Psychology of Prayer. The lectures, which are intended for the general public, will commence at eight-forty, and will be given in the Church House on Thursday evenings, commencing October 9th.

FREDERICK E. SEYMOUR.

#### A PROGRAM CONFERENCE

A GREAT CONFERENCE on the Program of the Church is planned to be held in the parish house of Grace Church, Madison, Wis., October 16th, to which not only have the clergy of the Diocese of Milwaukee been invited, but the entire vestries of all of the parishes and missions of the Diocese.

An address will be made by Mr. Lewis B. Franklin, Vice President of the National Council of the Church, and he will be followed by a round table discussion on The Vestry and the Program. Lantern slides, illustrating the Church's Mission at home and abroad, will be shown, and the members of the conference will visit the Church Students' Club House and chapel at the University of Wisconsin. In the evening there will be a banquet, served by the ladies of Grace Church, at which there will be the closing address by the Rev. George Craig Stewart, D.D.

In sending out the notices, the vestries have been asked to act upon it officially, and to come in a body to the conference.

## University of Chicago to have Church Student Pastor

### Fall Meeting of Northeastern Deanery—A Corner-stone Laying— General News Notes

The Living Church News Bureau }  
Chicago, Sept. 24, 1924 }

LAST WEEK THE APPOINTMENT OF A STUDENT pastor by the Presbyterians at the University of Chicago was reported. Church people, both in Chicago and elsewhere, will rejoice that, at last, a priest of the Church has been appointed to the important post of student pastor for Churchmen. Some years ago attempts were made to get Fr. Holsapple and also Dean Bell, before he went to St. Stephen's, to undertake the work. Now the Bishop has just appointed the Rev. Charles L. Street to be Church chaplain at the University.

Fr. Street has accepted and will begin his work on October 1st. The Rev. Charles L. Street belongs to an old Chicago Church family. His father has long been a vestryman at St. James' Church, Chicago, and his mother was a Miss Larrabee, sister of the late Dr. Larrabee. Fr. Street is a graduate of Yale, an M.A. of Columbia, and he took his B.D. at the General Theological Seminary. He was ordained deacon in 1917, and priest in 1918. He began his ministry as a member of the Cathedral and City Missions Staff in Chicago. Since 1920, he has been superintendent of the City Mission, with Headquarters at Chase House.

Fr. Street asks that the names of any young people belonging to the Episcopal Church, who plan to attend the University this fall, be sent to him promptly.

#### FALL MEETING OF NORTHEASTERN DEANERY

At the fall meeting of the Northeastern Deanery of the Diocese of Chicago, held at St. Mary's Church, Park Ridge, the Rev. George H. Thomas, rector of St. Paul's, Kenwood, made a talk on The Church's Program for 1925, referring particularly to the plans that have been made for the fall campaign in this Diocese. Mr. Franklin is to visit Chicago on October 13th, 14th, and 15th. The plan is to have discussion groups in every parish district during the month of October. Mr. Franklin will conduct a diocesan training institute for parish leaders during his visit here, St. James' Church being the center. Hospitality will be provided for all delegates and half of their transportation paid. A dinner will be held at the Auditorium Hotel on Wednesday evening, October 15th, for the clergy, wardens, and vestrymen of the Diocese, under the auspices of the Church Club. During November parish conferences will be held on the Church's Program under trained leaders. The every member parish canvass is planned for Sunday afternoon, December 7th.

In the afternoon there was a conference on the work among colored people in the Diocese, the addresses being made by the Rev. W. J. Weaver, priest in charge of St. Andrew's Mission, Evanston, and Mr. George R. Arthur, secretary of the Wabash Avenue Department of the Young Men's Christian Association. This department is for colored men and boys and is next door to St. Thomas' (colored) Church.

Mr. Weaver, who is a graduate of St. Augustine's School, and of the Western Theological Seminary, was ordained priest last summer, and, after assisting Fr. Simons in the work of St. Thomas', was appointed priest in charge of the growing work at St. Andrew's. He gave a most interesting account of the work there, especially of the many opportunities among young people and children.

Mr. Arthur referred particularly to the present immigration, which is the result of three great movements which have taken place since the civil war. Mr. Arthur characterized the negro problem as the most acute racial problem in America today, calling for the intelligent study and interest of all citizens. The immediate concern of the Christian Church is needed chiefly in the great cities, but also in the rural districts. An extract from Mr. Arthur's address will be found on another page of this issue of THE LIVING CHURCH.

St. Mary's Church, Park Ridge, the Rev. H. L. Smith, rector, where the fall meeting of the Northeastern Deanery was held, has one of the largest and best appointed parish houses in the Diocese. It is called the Mary Wilson Community House, Miss Wilson being the original donor to the amount of \$10,000. The total cost of the building, which serves this rapidly growing suburb to the northwest of Chicago, is \$95,000, including furniture and fixtures. One of the features is a swimming pool, which is in constant use summer and winter; another is the large main hall or theater with a seating capacity of nearly eight hundred. In this beautiful and well appointed hall, moving pictures are shown regularly. When the clergy of the Deanery were entertained last Monday, a most attractive reel on *David Copperfield* was shown. Park Ridge is growing very rapidly, and it has just been voted to add a large territory to the north of the town.

#### A CORNER-STONE LAYING

An impressive ceremony took place on Saturday afternoon, September 20th, when the foundation stone of the British Old People's Home at Riverside was laid. Among the speakers were the Consul General, Mr. Herbert E. Richards, Bishop Griswold, Mr. Samuel Insull, and the Hon. Jesse Holdom. Judge Holdom is a well-known Churchman, and is chairman of the Building Committee of the Home. The land for the home, a beautiful tract of eight acres near Riverside, was given by Mr. Samuel Insull, of Libertyville, who is also one of the largest contributors to the Home, and is chairman of the Advisory Board. Mr. Insull is not a Churchman, but is most generous to all good causes, including those of the Church. In his infancy he was baptized into the well-known Countess of Huntington's sect. Famous as a leader in American business, and as one of Chicago's great public spirited men, Mr. Insull is also well known for his devotion to his native land and for his keen interest in British associations and causes in this country.

#### GENERAL NEWS ITEMS

Deaconess Grace Elizabeth Wilson has resigned from the staff of the Church of the Epiphany, Chicago, where she has served for eight years, and has accepted a position on the City Mission Staff, beginning October 1st. Deaconess Wilson has

done a very valuable work at the Church of the Epiphany, especially among children and the sick and unfortunate.

Miss Isobel M. Leake, of the Deaconess House, Toronto, Canada, began her duties as parish worker at the Church of the Epiphany, on September 15th. She will give her full time to the work there, and will live at Chase House.

H. B. GWYN.

#### OPENING OF ST. STEPHEN'S COLLEGE

WITH 130 students, an advance of twenty-five per cent over the number enrolled in any previous year in its history, St. Stephen's College, Annandale-on-Hudson, N. Y., opened its sixty-first year on September 21st, with an address by President Bernard I. Bell, on A True Theory of Education.

In the course of his address Dr. Bell said:

"Every educated man today knows that man, whatever else he may be, is an animal but against a common belief that man is nothing more than an animal this college, supported by the best educational theory and the leading scientific knowledge of today, stands firmly entrenched. The world is in danger of forgetting man's peculiar dignity, the God-like part of him. Because animals forage without restraint and, if necessary, fight with one another, by individuals and in packs, for what they can grab, it does not follow that man may do so also without killing all that is his glorious destiny.

"There is a type of education which consists in training people to be more successful predatory beasts than their fellows. Thousands of students are entering schools and colleges with no nobler notion than that, by four years or more of study, they can go out and carve off more stuff and have an easier time than if they had gone directly to work. Against that utilitarian conception of education this college, and every really decent college, stands committed. Man has a soul, the part of him with which he loves. Love is a passionate investment of one's self in the furthering of causes nobler than one's own advancement. It is the divine spark which turns workmanlike efficiency into artistic achievement. A true education does more than enable a man to earn a living. Its most important purpose is to make poets, dreamers, sacrificers, men of vision, makers of a new world, fearless builders out of the accomplishments of the past of a new and better world."

#### A DIOCESAN REVOLVING FUND

THE DIOCESE of Western New York has recently received the sum of \$50,000 through the generosity of Mr. Rufus A. Sibley, a parishioner of St. Paul's Church, Rochester. This fund is to be known as The Rufus Adams Sibley Revolving Fund, and is to be administered by the Diocese, Inc. It is to be used for the purpose of making loans for Church extension in the Diocese of Western New York. Among the regulations the following are particularly noteworthy:

That interest shall be charged on all loans at the rate of not less than one per cent, and not more than five per cent, to be determined by the circumstances in each case, and that the interest, as it accrues, shall be added to the principal of the Fund;

That no loan shall be made without satisfactory security and a definite agreement as to the liquidation of the debt;

That at no time shall more than one-tenth of the capital fund be loaned to any one enterprise or mission, except by unanimous vote of the trustees.

#### TORNADO DESTROYS CHURCH

St. Luke's Church, Hot Springs, Ark., was destroyed by a tornado, Friday, September 19th. The roof was blown to bits, the tops of the entrance towers were blown off, and the side walls, except in the sanctuary, were levelled to the foundations. The wrecking of the building is complete.

A wonderful thing, however, is that the altar and its furnishings, with the reredos, were not disturbed in any way. Not even a candle was removed. The eucharistic lights, a seven-branched and a six-branched stand, the altar vases and the altar cross



CHANCEL OF ST. LUKE'S CHURCH,  
HOT SPRINGS, ARK., SEPT. 19, 1924

were all as they had been left the Sunday before. It should be stated that the altar and its ornaments had been removed from the ruins before the accompanying pictures were made. The font and the lectern, although knocked down, were scarcely damaged. A window in the sanctuary, depicting St. Paul, is intact, while its companion, that showed St. Luke, was destroyed. The church was erected in 1889. The rector, the Rev. Charles F. Collins, writes: "It is a blow to us, but we thank God that no lives were lost, and for our wonderful deliverance."

The services of the Church were held, without interruption, on the following

Sunday in the Chamber of Commerce building, which had been placed at disposal of the congregation. The parish house, although small, is being into shape as a temporary chapel to be used until a new church may be built.

A special meeting of the vestry, held on the Monday after the storm, plans were adopted looking toward erection of a church, parish house, rectory on the present site, to cost \$100,000 or more. The former building carried \$10,000 tornado insurance.

#### RESIGNATION OF DR. GARDNER

THE RESIGNATION of the Rev. Will E. Gardner, D.D., as executive secretary of the Department of Religious Education in New York is announced, at the same time, the resignation of Rev. Dr. Lester Bradner, who, though absent by reason of illness during the three years, has retained a nominal connection with the Department, and of Miss Agnes M. Hall, whose work among women college students throughout the country is well known.

Dr. Gardner, who has been secretary of the Department since its inception in 1919, and before that was secretary of the General Board of Religious Education, has been a pioneer in the work of bringing the Church to the necessity of Christian education on Churchly lines, and him more than to any other individual due the revolution in the character of Church Sunday schools and the greatly increased interest in other forms of religious education. It was his dream brought about the inception of the Christian Nurture Series, which has been means of revolutionizing our Sunday schools, while also his interest in Church colleges, in work among students at all colleges, and in theological education, has resulted in great advances in the progress of each of these.

Dr. Gardner has accepted the responsibility of the Church of the Messiah, Boston, the work of which will be largely among college students resident in the various portions of Boston, who are to be numbered by thousands.

Dr. Gardner was born in Sherborn, Mass., March 22, 1872, and was graduated at Brown University with the degree of Ph.B. in 1895, and at the Episcopal Theological School, Cambridge, Vt.



ST. LUKE'S CHURCH, HOT SPRINGS, ARK., SEPT. 19, 1924

the degree of B.D., 1898. In later years he received the degree of D.D. from Brown University and from the University of the South. He was ordained both as deacon and as priest in 1898 by the late Bishop McVickar, and was rector successively of the Church of the Holy Name, Swampscott, Mass.; Christ Church, Quincy, Mass.; St. James' Church, Cambridge, Mass., until 1910, when he became department secretary of the Board of Missions for the Department of New England, serving two years in that capacity and then beginning his important work in religious education as general secretary of the General Board of Religious Education. The latter organization was merged with the National Council in 1919, and Dr. Gardner became the first executive secretary of the Department of Religious Education. He is the author of *Children's Challenge to the Church* and *Winners of the World*, and his contribution to the Sunday school movement in the Church has been invaluable.

### DEDICATES CARILLON

THE RT. REV. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts, dedicated the twenty-three bell carillon last week at St. Stephen's Church, Cohasset, Mass. The bells were given by Mrs. Hugh Bancroft in memory of her mother.

As the procession of the clergy moved from the Town Hall to the church, the bells awoke that South Shore town for the first time with Onward Christian Soldiers. At the head of the column the flags of the allied nations were borne, followed by the Rev. Daniel Magruder, of Hingham, master of ceremonies, the vested clergy, the choir, and others participating. After the procession had entered the church, Bishop Lawrence took his place. The church was crowded to the overflowing point.

As the procession died away, the bishop offered prayers at the altar, after which Kamiel Lefevre, carillonneur, and assistant to Jef Denyn at St. Rombold's Church, Malines, Belgium, again sent the bells' melody echoing through the town, with Praise God from Whom All Blessings Flow.

The sermon was delivered by the Rev. Milo H. Gates, D.D., vicar of the Church of the Intercession, New York City. Dr. Gates was rector of St. Stephen's while the new church was built.

Acceding to many requests, Mr. Lefevre gave a carillon recital for the community on Friday evening and again on Saturday afternoon.

### A SUCCESSFUL EXPERIMENT

FIVE YEARS AGO the Diocese of Texas tried an experiment in one of the new residential additions of Houston. An attractive stucco chapel, parish house, and rectory were built, and a priest was placed in residence before a single communicant was enrolled. There are now 150 communicants and a Church school of over two hundred members, and the Church of the Redeemer is ministering to a community of over five thousand people, the only church within that area.

The same experiment is to be repeated in another section of Houston, just as promising as Eastwood. Ground has been secured and, as soon as the right man can be found, the work will be undertaken. The former experiment taught that the right man was the large consideration.

### CITY WIDE PREACHING MISSION

THE CITY OF FITCHBURG, Mass., has just passed through a very remarkable experience. All the city churches called Protestant, with our own parish, participated in a work in which some fifty Christian young men and women came from various places, many of them from New England colleges, a considerable group from the Cambridge Divinity School, and with recruits from other sources. The Mission was the chief event in the city during the ten days in which it was held. The pastor of the City Temple, London, the Rev. Frederick Norwood, was one of the principal workers.

The Mission grew out of the feeling of a business man of large affairs in the city, who was by no means a regular church-goer and called himself only "a prospect," who wished to do something for his town and, like so many other careful thinkers, determined that what was chiefly lacking was spirituality and religion. At his instance others were interested and the movement grew until, as stated, it became city-wide.

The Preaching Mission began on September 10th. On the previous evening young campaigners began to arrive, and, by the evening of the first day, the company was nearly complete. The first three days were spent in a retreat in a nearby camp with several cottages. Only in the evening did they come into the city for the preaching service and for street preaching. The time at the retreat was spent in devotions and in the study of the technique of street preaching. On Saturday the whole company came into the city and were distributed among the homes of the Church people.

The whole undertaking was a new thing for this country, and surprise followed surprise. The City Hall was secured because it has the largest seating capacity in the place. Each evening a preacher, the most eminent that could be secured, was to be heard there, and those who spoke on the street corners were to stop in time to get to the City Hall for the beginning of the service. They were to announce the service and try to lead people to the hall. The street-preaching was to be a feeder for the central service. Great gatherings assembled in the City Hall and, ere the city had quite waked up to what was going on, Dean Charles R. Brown, of Yale Divinity School, was helping great numbers with his clarifying and helpful preaching. For the last four days Dr. Frederick Norwood, of the City Temple, London, brought the Mission to a glorious climax, leaving but one regret, that the City Hall could not accommodate twice as many as it does.

The central services and the great preaching were successful beyond expectation. And yet, with the first days, the street-preaching got such response that the tactics were promptly changed. The speaking did not stop at eight o'clock. It sometimes went on to eleven o'clock. Many who were listening could not have been induced to go into a church or even into the City Hall on a week night. The preaching stations were carried on as independent centers. More and more non-church-going people came to the City Hall, but it was on the streets that the crusaders had to seek the unchurched.

The street crowd was uniformly courteous. With the sound of music listeners began to assemble. Sometimes they were awaiting the arrival of the preaching band. One evening it began to rain and

people went home and returned with umbrellas. There were seven or eight stations.

At noon speakers were heard in the factories. The operatives listened with attention, and the manufacturers generally helped in every way possible. Speakers were daily posted near the high school to address the children at recess.

A feature of the Preaching Mission was the Pageant of the Beatitudes given on one of the playgrounds of the city on the first Sunday evening. It was superbly done under the leadership of Miss Joy Higgins, of Boston. The chief of police remarked that the multitude was subdued into reverence before it numbered eight thousand. It was a fine piece of publicity for the Mission. It touched hearts and affected lives.

"No one could have gone through this experience without being heartened," writes the rector of our own parish, the Rev. A. J. Gammack, who was an enthusiastic worker throughout the period. "There is more to hope for than to fear in the youth movement. Religion has lost none of its appeal. Those who are preparing for the ministry are showing a zeal that has not been seen in their class for at least a generation. Never in this city have such numbers gathered to hear the Word of God. There was no opposition on the street, no heckling from the crowd. The preaching of the Gospel was cheered."

### A QUESTION AND ITS ANSWER

There are sixty-two days in the months of July and August. For every one of those days, including Sundays and holidays, expenses are accruing to the Church.

To meet these expenses, the receipts applicable to the General Church Budget have been equal, during these sixty-two days, to the Budget quota for only twenty-three days.

Question: "Where do you suppose the Church obtains the income to take care of the other thirty-nine days?"

Answer: "By borrowing from the bank."

Receipts to September 1st are \$40,000 less than for the same period last year on an enlarged Budget quota.

Vacation time is over. Let's get busy and make up the lost ground.

LEWIS B. FRANKLIN,  
Treasurer.

The total amount of underpayment to September 1st, noted in the report of the treasurer, is \$824,337.18. The following Dioceses and Districts only are noted as having met or overpaid their share of the quota: Porto Rico, Delaware, Southwestern Virginia, East Carolina, Georgia, Kentucky, Upper South Carolina, North Dakota, South Dakota, Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, and Utah.

### BISHOP TOURET RESIGNS

THE EDITOR of the *Idaho Churchman* states that, as his September number is going to press, he has received the intelligence that the Rt. Rev. Frank Hale Touret, D.D., Missionary Bishop of Idaho, has tendered his resignation to the House of Bishops.

Bishop Touret was consecrated Missionary Bishop of Western Colorado, February 2, 1917, and was translated to Idaho in 1919 to succeed Bishop Funsten. He was born in Salem, Mass., March 25, 1875. It is understood that his health has been bad for some time.

### EXECUTIVE SECRETARY FOR DIOCESE OF TEXAS

THE DIOCESE OF TEXAS has created the office of Executive Secretary, and has secured Mr. Joseph H. Stopford as the first Secretary. His office, for the present, will combine the duties of Executive Secretary, with particular charge of setting forward the work of the Field Department, and the duties of Field Secretary for the Department of Religious Education, with particular attention to the small Church schools of the Diocese.

Mr. Stopford left a responsible position with one of the leading leather corporations of the country to undertake this new work. He brings an unusual business training in addition to his zeal and enthusiasm. He has had considerable experience in Church school work, having served in the Trinity Parish school in Houston, and also as a member of the Diocesan Department of Religious Education. He has made an extensive study of the Christian Nurture Series.

### VIRGINIA CHURCH EXPANDING

THE CONGREGATION of Christ Church Roanoke, Va., has found that the quarters in their parish house are now too crowded to accommodate properly the Sunday school. The rectory is next door to the parish house, and it has been decided to build a connection between the two and use the rectory for the same purpose for which the parish house is now used. This, of course necessitates the erection, or purchase, of a building elsewhere for a rectory. No decision as to the location of the new rectory has as yet been announced. The Rev. G. Otis Mead has been the rector of Christ Church for eleven years. Under his leadership the present handsome church and parish house has been built. The parish, however, has experienced such rapid growth as to cause the extension now contemplated.

### A FIRE AT FORT YUKON

A MISSIONARY FAMILY of fourteen, including nine orphans, were rendered homeless in the dead of night at Fort Yukon, Alaska, last Wednesday, when the mission house connected with the Church hospital at Fort Yukon was completely destroyed by fire, according to a dispatch received at the Missions House, 281 Fourth Avenue, New York, September 25th. The Rev. Dr. Grafton Burke, superintendent of the hospital, and his wife escaped in the clothing they had on. All supplies and perishable food and clothing for the winter were burned, and the last boat out of Fort Yukon for the winter was leaving as the dispatch was filed. No lives were lost and the hospital escaped damage.

Dr. Burke's dispatch says:

"Am distressed to have to report that mission dwelling with all supplies and perishable food and clothing for the winter burned last night; total loss, leaving family of fourteen homeless temporarily housed at school. Can send few children home, but must be responsible for nine orphans unable physically to adopt native life. Mrs. B. and I got out only with clothing we had on. Have written details last boat today."

The mission house was only recently completed. The orphans referred to in the dispatch are children whom Mrs. Burke had in her care. Dr. John W. Wood, Secretary of the Department of Missions, said yesterday that an effort was being made to have the Post Office authorities

accept some clothing to meet the needs of the fire victims, especially with winter coming on, and forward it to Fort Yukon. This is the second mission house of the Church in Alaska to be destroyed by fire in a few months.

### CHURCH SCHOOL COMMISSION AT RACINE

AMONG THE MANIFOLD activities in Taylor Hall of Racine College, Racine, Wis., under the direction of the National Council, was a meeting of the Church School Commission of the Department of Religious Education last week.

The Commission was organized a year ago by the national Department of Religious Education. It took over and correlated the work of a number of commissions that had to do with various phases of Church school work, such as teacher training, publication, and promotion. It is composed of certain members of the headquarters staff, one provincial leader from each province, and certain others especially interested in Church schools, and constitutes a body of field counsellors to the national Department in matters affecting the Church's program of religious education in the parish. The majority of the members being from the various provinces represent the "field"; that is, the work of the Church throughout the nation. Mr. Edward Sargent, one of the secretaries of the national Department, has been chairman of the Commission since its organization. The following members attended this meeting: Mr. Edward Sargent, chairman; Miss Frances H. Withers, secretary in the national Department; Miss Mabel E. Cooper, field worker for the Department and for the Province of Sewanee; the Rev. E. R. Carter, D.D., Petersburg, Va., provincial leader of the Province of Washington; the Rev. Gardiner L. Tucker, D.D., Houma, La., provincial leader of the Province of Sewanee; the Rev. Phillips E. Osgood, D.D., Minneapolis, provincial leader of the Province of the Northwest; the Rev. H. E. Henriques, Salt Lake City, Utah, provincial leader of the Province of the Pacific.

Among the important matters considered by the Commission at this meeting were details concerning credits in the National Accredited Teachers' Association; the work of the Committee on Rural and Small Schools, of the Committee on Religion in the Home, and of the Committee on the Church School Hymnal. With reference to the National Accredited Teachers' Association, reports from the field indicated that this new project had been received with great enthusiasm throughout the Church. Considerable numbers of teachers in Church schools are taking teacher training courses in preparing to enroll themselves as members of the Association.

The Commission considered a resolution referred to it recommending that summer courses be provided in addition to the courses now covering the school term only, as offered in the Christian Nurture Series, and appointed a committee to report definite recommendations at the next meeting. An interesting report was presented by Dr. Osgood, chairman of the special committee on the Church School Hymnal, who introduced Mr. Bennett, organist and musical instructor in Cambridge Theological Seminary. Mr. Bennett spoke of the desirability of having proper hymns, words, and tunes incorporated into the text of the manuals and leaflets of the first four grades of the Christian Nurture Series, as

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a proper expressional activity for the children; and also of the need of a Junior Hymnal for use in Church schools. The Commission approved the report of the committee and authorized it to continue its work in coöperation with the Commission on the Church School Hymnal appointed by General Convention.

The educational leaders at the Brookline Conference last May had referred to the Commission a resolution requesting that they study the advisability of changing the name of the Church School Service League to the Church School Service Program and report back their findings to the Annual Leaders' Conference. The following resolution was passed:

"The Church School Commission hereby expresses its opinion:

"(1) That the words Church School Service Program define an activity of the Church school contemplated by Christian Nurture principles, and

"(2) That the name Church School Service League is that of an organization of proved efficiency for the fulfillment of the Church School Service Program. Therefore, be it

"Resolved, that the words Church School Service Program should be used in all the literature as meaning the service activities of the Church school, and that the Church School Service League be recognized as the name of an agency designed to meet the challenge of service."

The members of the Commission were delighted with the opportunity to meet at Racine and passed the following resolution of appreciation:

"The Church School Commission, deeply appreciative of the great gain to the Church in opening of Taylor Hall to the whole Church as a National Center of Devotion and Conferences, desires to express its thanks to the National Council on the privilege of using it as a meeting place, and further thanks the National Council for placing Mrs. George Biller at the Hall as hostess. Mrs. Biller, by her unflinching courtesy, has built up a splendid name for this new venture."

**STRAW, BRICKS, AND BUILDINGS**

IT IS A FAR CRY from the Egypt of Moses and his Pharaoh to the United States of America and the Church Building Fund. But it is not so far from bricks without straw to buildings without bricks. The Israelites were effectually stopped from delivery of their quota of bricks because their base of supplies was cut away from them. The Building Fund cannot erect churches, rectories, and parish houses, if it has not the supplies.

The September meeting of the trustees showed a fully-loaned Permanent Fund, and a waiting list of applicants. Every week loans are declined from lack of funds. A recent day established a record of \$80,000 requested. Will the Church continue to hold up the supply? If so, church building will receive as severe a setback as they received who were told that they could not have straw for their bricks.

Meanwhile the Building Fund will continue its one hundred per cent efficiency with what it has. It has already loaned this year \$138,000 and has promised \$129,000 more when papers are prepared. It has given and granted \$26,000 and promised \$31,000 additional, including an initial gift of \$5,000 for Japan Reconstruction work.

But the bricks need straw and the buildings of many applicants need bricks. Will the Church supply its own Building Fund with the needed material?

**NEW EPISCOPAL RESIDENCE**

THE NEW EPISCOPAL RESIDENCE for the Bishop Coadjutor of Texas, at 5309 Mandell Boulevard, Houston, Texas, is completed, and Bishop Quin and his family are now living in it. It is situated in one of the new residential additions recently opened near the Rice Institute. The lot is the generous gift, to the Diocese, of Mrs. Harris Masterson, of Houston. Mr. R. W. Franklin, Chancellor of the Diocese, took personal oversight of the planning and building.

The residence is a two-story red velour brick, marked by simple lines and yet presenting an attractive appearance. There are twelve rooms and two roomy galleries. Bishop and Mrs. Quin are planning to have a house warming for the Churchmen of the Diocese very shortly.

**CHIMES AT BUFFALO, N. Y.**

THE CHIMES of St. Paul's Cathedral, Buffalo, which have been recast, are back in Buffalo again, four new ones having been added, making fourteen in all. At 11:30 A.M., on October 3d, the bells will be dedicated and rehung with suitable ceremonies. Ernest Meneely, expert bell ringer of Troy, N. Y., will rehang the bells and will have charge of the ringing of them at the dedication ceremony. He will be assisted by David White, head bell ringer of the Cathedral.

The original bells were recast at the Watervliet foundry where they were made almost one hundred years ago. The four new bells are presented, one by Miss M. Elizabeth Cottier, in memory of Hugh and Catherine Cottier, one by Edward S. Warren, in memory of his father, one by Dr. G. Hunter Bartlett, in memory of his mother, and one by Griffith Pritchard and his son and daughter, in memory of Mary Jane Pritchard.

**THE TALIAFERRO MEMORIAL BUILDING**

THE TALIAFERRO MEMORIAL BUILDING of St. John's Parish, Jacksonville, Fla., will be ready for the opening of the Church school of the parish on October 5th. The building is the gift of Senator James P. Taliaferro and of his daughters. Mrs. Jessie Taliaferro Hubbard and Mrs. Anne Taliaferro Lane, in memory of the wife and mother, Mrs. Millicent Jessie Taliaferro, a devoted member of the parish.

The Rev. Dr. Shields, who had been, for so many years, rector of the parish, held a service of dedication on August 11th, the anniversary of Mrs. Taliaferro's birth.

The building is of Indiana limestone, and was erected at the cost of \$112,000. It is of Gothic architecture of the English Cathedral type, and is finished inside with selected cypress. There is a large auditorium, a number of class and guild rooms, and, in the basement, quarters for the choir.

**CONSECRATION OF DR. COLEY**

A CORRECTION in the order for the consecration of Dr. Coley as Suffragan Bishop of Central New York, printed in THE LIVING CHURCH last week, was received after the paper had gone to press. In place of the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, as one of the presenters, the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, is named.

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### ROARING BROOK FARM

UNDER THE AUSPICES of the Church Mission of Help in the Diocese of Rhode Island, a camp, under the direction of Miss Esther F. Bacon, was conducted during the summer for girls needing a change of environment and special oversight in of the houses on Roaring Brook Farm, and was so successful in its results that an effort will be made to have a similar camp there next summer.

During the summer the general missionary of the Diocese, the Rev. C. A. Meader, has had Sunday services in The Place of Peace, the out-door chapel at Roaring Brook Farm. He celebrated the Holy Communion at eight o'clock, and said Morning Prayer at eleven, with an average attendance of seventy-five persons.

### CLERGYMEN'S MUTUAL INSURANCE LEAGUE

THE ANNUAL MEETING of the Clergymen's Mutual Insurance League of the Protestant Episcopal Church, was held at the Church Missions House, New York, on Thursday morning, September 25th. The report of the secretary for the fiscal year 1923-1924 was most encouraging, showing an increase in the membership, and a loyal spirit on the part of the members of the League to work for its success. The report of the treasurer showed that, after all expenses were paid, there was a balance in the treasury of over \$1,000.

The Rev. Kirkland Huske, of Great Neck, N. Y., was re-elected president, and the Rev. Edwin B. Rice, of Mount Vernon, N. Y., was re-elected secretary and treasurer for the ensuing year.

### A CORRECTION

IN THE CAPTION of the article, A Cornish Pilgrimage, in the issue of THE LIVING CHURCH for September 6th, the Rev. Geoffrey Warwick is described as rector of the Church of St. Silas-the-Martyr, Kentish Town, London, whereas he is, as he states in a letter to the Editor, "merely assistant priest of the church."

The Rev. G. Napier Wittingham is still vicar of the parish. He is well known in the United States on account of Missions he gave at St. Paul's Church, Brooklyn, N. Y., a few years ago, and for his book on the Holy Land, *The Home of Fadeless Splendour*.

### BISHOP MURRAY'S ANNIVERSARY

ST. MICHAEL AND ALL ANGELS' DAY, September 29th, this year, will mark the fifteenth anniversary of the consecration of the Rt. Rev. Dr. John Gardner Murray to the episcopate.

The Diocese of Maryland will celebrate this completion of fifteen years of wise, loving, and progressive pastoral administration of Bishop Murray and testify to their love and devotion to their Bishop.

A committee of clergymen and laymen was appointed at the last Diocesan Convention to make all arrangements. Complete details of this Diocesan celebration will be announced in the near future.

During the last fifteen years missionary contributions have quadrupled, confirmations have increased, and forward work in church buildings, parish houses, and rectories, in both city and country, has been continuous and is still in progress.

### LEAGUE OF NATIONS AND INDUSTRIAL PROBLEMS

THE RT. REV. EDWARD L. PARSONS, D.D., Bishop of California, is to be the principal speaker at a gathering at Grace Church, New York City, on the evening of October 9th. Bishop Parsons has just returned from a trip through Europe, a considerable part of his time being spent in Geneva attending the sessions of the League of Nations. Those taking advantage of this meeting will therefore have the privilege of hearing a first hand account of the workings of that great international undertaking.

Miss Mary Van Kleeck, the Director of the Department of Industrial Studies of the Russell Sage Foundation, will also speak at this meeting. Miss Van Kleeck is widely known, not only because of her work for the Foundation, but because of her active interest in the Church. At the last General Convention she was chiefly responsible for the ten conference meetings, attended by representative people of the Church, when present day industrial problems were discussed. Miss Van Kleeck has been active since that time in arranging conferences of employers to discuss the problems of industry in the light of the teachings of the Gospels.

The meeting at Grace Church, which is open to the public, is under the auspices of the Church League for Industrial Democracy, of which Bishop Parsons is the president. Professor Vida Scudder, of Wellesley College, the chairman of the administrative committee of the C. L. I. D. will preside.

### TO ELECT COADJUTOR

A SPECIAL COUNCIL of the Diocese of Northern Indiana has been called, for the purpose of electing a Bishop Coadjutor, to be held in St. James' Church, South Bend, Wednesday, October 22d. The people of the Diocese have felt much concern because of Bishop White's physical condition, and desire to conserve his health and strength as much as possible. To this end a special committee was appointed at the last annual Council, to consider the best means by which he may be relieved from arduous duty, and with instruction that, if they should determine that the election of a Bishop Coadjutor would best meet the need, and they could finance his salary, they should request the Bishop to call a Special Council for such election. The Committee has well performed the duty laid upon it, and will so report to the Council.

### DR. WILKINS RETIRES

AFTER FORTY YEARS of service, the Rev. J. J. Wilkins, D.D., rector of Grace Church, Kirkwood, Mo., has retired from active parochial work. He was a prominent business man of St. Louis before entering the Church, and his various parishes received the benefit of his business experience, as he has a notable record of clearing church debts and building parish houses. He was the organizer, with Bishop Johnson of Los Angeles, of the Five Million Dollar Pension Commission and its principal agent during the years in which that matter was presented to the Church, the present Church Pension Fund being the outgrowth of the movement. Dr. Wilkins also administered the distribution of that fund later under the direction of the Church Pension Fund. He was for seven years Dean of the Pro-Cathedral in Los Angeles, and Dean *ad interim* of Christ

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Church Cathedral, St. Louis, in 1921 and 1922. He has been a deputy at every General Convention for the past forty-three years, going in 1883 as a lay deputy, and since as clerical. He is a member of the Missouri Diocesan Council. Dr. Wilkins will be succeeded as rector of Grace Church by the Rev. F. J. F. Bloy, who has been head of the Missouri Mission to St. Louis Institutions for eighteen months.

**HOBART COLLEGE  
REGISTRATION**

A NOTABLE STEP has been taken at Hobart College in providing that there shall be a daily celebration of Holy Communion during the college year. Heretofore the celebrations have been on Sundays and holy days only.

Hobart College opened on September 19th with the largest enrollment in its history, and with a freshman class second in size only to that of two years ago, when entering class records were shattered in colleges all over the country. A preliminary survey of the registration figures indicates that there will be at least two hundred and forty students in attendance, ninety of whom are new men. The percentage of students coming from private schools and distant states has been found to be increasing slightly, while there is a marked advance in the number of candidates for holy orders.

During the summer months several thousand dollars were expended in improvements to buildings, grounds, and equipment. The dormitories, Medbery Hall and Geneva Hall, were extensively repaired and redecorated, and every article of furniture in both buildings was refinished. At the opening of college, two excellent new tennis courts located on South Field were turned over to the Tennis Association for the use of the student body.

President Murray Bartlett's course in the Philosophy of Religion, and Chaplain J. B. Hubbs' Bible Study course, are both proving popular. Not only candidates for holy orders, but students preparing for many vocations have registered for these courses.

The registration of 140 students at William Smith College has taxed the capacity of that institution to the utmost. A large number of well-prepared applicants had to be refused for lack of dormitory facilities. The combined registration at Hobart and William Smith is 380 students.

**BISHOP LLOYD  
BLESSES PICTURE**

ON ST. MATTHEW'S DAY, September 21st, the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, solemnly blessed an altar picture painted and given to the Church of St. Mary the Virgin, Chappaqua, N. Y., by the eminent artist, Edwin H. Blashfield, in memory of his wife and of her beloved friend, Sister Anna, C.S.M.

The subject of the picture is St. Anna and her daughter, the Blessed Virgin Mary. St. Anna is seated with her arms tenderly encircling her daughter, who is standing, a young girlish figure holding a parchment on which is inscribed, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." St. Anna has the noble spiritual beauty of middle age, while the young Virgin has a face worthy of Isaiah's prophecy to Ahab. The picture is framed with lilies

that spring from two decorative bowls at the foot of the marble dais that supports the two figures. A friend of THE LIVING CHURCH, in commenting on it, says that, aside from its spiritual lesson, the picture might stand for the enthronement of motherhood. Several of Mr. Blashfield's friends, he says, think the picture is one of the finest that the artist has done.

At the same service Bishop Lloyd consecrated a pipe organ, a memorial to a number of friends of the parish, which was given under the initiative of the rector, the Rev. E. A. Anson.

**REV. DR. AND MRS  
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IN A RECENT cabled article, published by the Philadelphia *Public Ledger* service, and written by President Poincare of France, he says, concerning the Rev. Dr. and Mrs. Samuel N. Watson:

"Ten years ago, day for day, my friend, Myron T. Herrick, then already Ambassador in Paris, together with Monsieur Watson, who was at that time Pasteur of the American Church in Paris, proceeded to form a committee of assistance to our unfortunate and suffering women and children, and to open a magnificent hospital for our soldiers at the gates of the Capital at Neuilly-sur-Seine . . .

"Today Monsieur Watson is Pasteur at Glencoe, Illinois, and his wife, Mme. Jeanette Grace Watson, who rendered him devoted assistance in his charitable work,

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has just written a book which I have read with deepest interest, and in which she has told the tragic story of those tragic days. . . .

"How could we French people ever forget," etc.

The book, to which President Poincare refers, is *Our Sentry-go*, that was recently reviewed in the editorial pages of THE LIVING CHURCH.

Dr. Watson, on account of the effects of the grippe which he suffered last March, has been obliged to give up his work in Glencoe, and has gone to Santa Barbara, Calif., for a time.

**DEATH OF  
REV. FRANK ROUDENBUSH**

THE REV. FRANK ROUDENBUSH, rector of St. Thomas' Church, Hollywood, Calif., dropped dead Sunday, September 14th, while walking from church. Death was occasioned by a heart attack.

The Rev. Mr. Roudenbush had celebrated the Holy Eucharist at the early hour, going thence to the home of a sick parishioner to administer the Sacrament. He then returned to the church and addressed the members of the Church school. Soon after this he mentioned to the senior warden that he was suffering with pain near his heart. On the advice of his warden, the Rev. Mr. Roudenbush asked his lay reader to conduct the service, while he himself sat in the nave with Mrs. Roudenbush. Following the service he greeted members of the congregation at the church door and then started toward his home. He had walked only a block when he collapsed and died instantly.

The Rev. Mr. Roudenbush was born at Mt. Vernon, Ohio, January 22, 1877. He was graduated from Albion College in 1898, and then saw service in the Spanish American war. At its conclusion he took his theological course at Bexley Hall. He was ordained deacon in 1902, and priest in 1903, both by Bishop Leonard, of Ohio. After serving several years at St. Paul's Church, Fremont, Ohio, he became rector of St. Luke's Church, Kalamazoo, Mich. Removing to the Diocese of Los Angeles in 1915, he became curate at St. John's Church, Los Angeles, resigning this post to become civilian chaplain at Camp Kearny, near San Diego, where he served for eighteen months. Upon the organization of St. Thomas Church in West Hollywood, in the spring of 1920, he was elected its first rector.

In 1906 the Rev. Mr. Roudenbush married Miss Flora L. Carr, of Findlay, Ohio, by whom he is survived. He was a Thirty-second Degree Mason and a member of the Sons of the American Revolution, the Kiwanis Club, and the Sigma Chi fraternity.

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After lying in state at St. Thomas' Church for two days, the body was removed, on Friday, September 19th, to the Hollywood Masonic Temple, where Masonic services were conducted by Hollywood Commandery, Knights Templar, No. 56, of which the Rev. Mr. Roudenbush had been prelate. The body was then returned to St. Thomas' for the burial office of the Church, which was conducted by the Rt. Rev. Joseph H. Johnson, D.D., the Rt. Rev. W. Bertrand Stevens, D.D., and the Rev. George Davidson, D.D. Interment followed at Hollywood Cemetery.

**NEWS IN BRIEF**

**BETHLEHEM**—The Rev. Edmund H. Carhart, Jr., rector of Grace Church, Allentown, who is to become rector of Zion Church, Rome, N. Y., October 28th, leaves his present work with the regrets of his congregation. He introduced to the parish the midnight celebration of the Eucharist on Christmas morning, which proved very popular not alone with the members of the congregation, but to the people of Allentown as well. In his five years' rectorship he has added nearly a third of the communicants, and has built up the Sunday school from 40 to over 250. He has also been active and popular in many civic matters.

**IDAHO**—At a recent meeting the Council of Advice of the District passed a resolution honoring the Ven. Howard Stoy, Archdeacon of the District, on the completion of his twentieth year of such ministration. They called attention to the Archdeacon's difficult and discouraging labors and to the trust and affection in which he was held by persons of all races and creeds, and offered him an expression of the appreciation of all the members of the District.

**LONG ISLAND**—The Rev. John S. Haight was instituted rector of St. George's Church, Hempstead, on Sunday, September 21st, by the Rt. Rev. Frederick Burgess, D.D., Bishop of the Diocese. The service was most inspiring, and the congregation was large. St. George's Church was founded in 1702, and has had but fifteen rectors. The church building and rectory are of the best type of Colonial architecture in the country.

**MARQUETTE**—At the annual diocesan meeting of the Marquette Branch of the Woman's Auxiliary, held in Negaunee, Mich., September 16th, the following officers were elected: President, Mrs. L. A. Chase, of Marquette; First Vice-President, Mrs. R. F. McDowell, of Sault Ste. Marie; Second Vice-President, Mrs. Claude V. Seeber, of Houghton; Secretary, Mrs. N. M. Mangum, of Marquette; and Treasurer, Mrs. W. M. Whitman, of Marquette.

**MARYLAND**—A Quiet Day, preceding the winter activities, will be held under the auspices of the Church Service League in the Pro-Cathedral, Baltimore, on Wednesday, October 8th. The Rev. F. L. Vernon, D.D., rector of St. Mark's Church, Philadelphia, will conduct the devotions.

**MILWAUKEE**—The corner-stone of Trinity Church, River Falls, was laid on Saturday, September 13th, by the Very Rev. B. F. P. Ivins, D.D., Dean of Nashotah House. The new church is to take the place of one destroyed by fire a few years ago. The Rev. Edward Leonard is priest in charge.

**NEW MEXICO**—The Synod of the Province of the Southwest meets in El Paso, Texas, October 21st to the 23d. Bishop Howden, of the District of New Mexico and Southwest Texas, will be host. Bishop Howden is Vice-President of the Synod. The Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado, will deliver the opening sermon, on Evangelism. The Rev. B. T. Kemerer, the rector-host, has prepared a very interesting program covering every feature of the National Church work.—Economic conditions in New Mexico show little signs of recovering from recent bank, cattle, and crop failures.—There are several open fields for men of ability in the District.

**RHODE ISLAND**—During the summer the Rev. Harold W. Frost, recently ordained, has, by his own labor and with the help of two or three laymen, put the basement of the Church of the Holy Spirit, North Providence, in such condition that it can be used for guild purposes and for classes of the increasing Sunday school.—Miss Alice K. Potter, the diocesan helper who has been working in missions

in Providence, has been appointed parish worker in Grace Church, Providence, in the place of Miss Appleton, who, on account of illness, is not able to continue the work.—Messrs. Mercer and Hadley are to conduct a Mission in the Church of the Transfiguration, Edgewood, from November 2d to the 9th.—The Rev. William H. Jordan, the new rector of the Church of the Ascension, Auburn, going there from Trinity Church, Pawtuxet, September 19th, was honored by a parochial reception at which several congratulatory addresses were made.—The quarterly meeting of the Diocesan Branch of the Woman's Auxiliary is to be held in St. Luke's Church, East Greenwich, on Thursday, October 23d.—The new rector of Emmanuel Church, Newport, the Rev. Arthur B. Rudd, had a daily celebration of the Holy Communion during September for the purpose of laying a deep spiritual foundation for parish work.—The Tin Bank Campaign in St. John's Parish, Newport, to liquidate the \$6,500 debt on the rectory, went over the top by more than a thousand dollars. The surplus will be used for repairs.—Christ Church, Coventry Center, one of the charges of the Diocesan Missionary, is to be consecrated by the Bishop, October 5th.—The Rt. Rev. Herman Page, D.D., Bishop of Michigan, is to be in the Diocese during the first week in November to help put the missionary program of the Church before the people.

**SOUTHWESTERN VIRGINIA**—During the past summer a number of candidates for the ministry from the Diocese of Southwestern Virginia have been serving various churches and missions in the Diocese. The Rev. Theodore H. Evans, who was ordained deacon at the Virginia Seminary in June, has had charge of St. John's Church, Waynesboro, and has

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conducted services at the Church of the Good Shepherd, Brookewood, both of these being located in Augusta County. Mr. Evans will this winter, take a special course at the General Seminary in New York, and will serve as assistant to the Rev. Dr. W. Russell Bowie at Grace Church. Mr. John S. Wellford, of Roanoke, candidate for holy orders, who is a student at the General Seminary, had charge during the summer, of St. Peter's Church, Roanoke, and has returned to take up his seminary work. Mr. Fred P. Hamlet, of Bristol, a postulant, served as assistant at St. John's-in-the-Mountains, Endicott, a mission in Franklin County, under the charge of Miss Ora Harrison. Mr. Hamlet is a student at the University of Virginia. Mr. Jaquelin Ambler, of Amherst, a postulant, served as an assistant at St. Peter's-in-the-Mountains, Calloway, another mission in Franklin County, under the charge of Miss Caryetta L. Davis. Mr. Lynne B. Mead, of Roanoke, a candidate for orders, is a student at the University of Virginia Seminary. Mr. George Gunn, of Lynchburg, a postulant, is a student at the University of Virginia.—Miss Gladys Charrier has succeeded to the position formerly held by Miss Mabel Hicks, assistant to Deaconess Maria P. Williams at Dante. Miss Nellie Stewart, of Petersburg, is temporarily in charge of Trinity Mission, Richlands. For several months this work was under the care of Miss Sarah D. Alfriend, who resigned as of August 15th in order to take a special course of study.

TEXAS—The Rt. Rev. G. H. Kinsolving, D.D., Bishop of the Diocese, and Mrs. Kinsolving have returned to Austin after a summer spent in England and France.—St. Paul's Church, Park Place, Houston, has completed its new building, which will be consecrated at once. This is a new work in a new addition, and has shown remarkable growth under the leadership of the Rev. G. W. R. Cadman.—Two training classes for leaders in discussion groups will be held in the Diocese in October by the Rev. B. T. Kemmerer, of El Paso. One will be in Christ Church, Houston, October 28th and 29th, and the other in St. James' Church, Taylor, October 30th and 31st.—Christ Church, Matagorda, the mother parish of the Diocese, and the oldest non-Roman church in the state of Texas, is being cared for temporarily by Mr. Clarence Reese, a brother of the Rev. Gordon M. Reese. A marked revival of interest is being shown, especially in a community program.—Mr. Stuart Macintosh, of Ocean Grove, N. J., has recently begun his work as assistant to the rector of St. Paul's Church, Waco. In addition to the parish work, there is the extensive work at St. Paul's House in the mill district. Mr. Macintosh is a graduate of the University of Florida.

WESTERN NEW YORK—The Twentieth Sunday after Trinity, November 2d, has been appointed by Bishop Brent as United Thank Offering Sunday throughout the Diocese. All the Buffalo and neighboring parishes will hold a mass service in Trinity Church in the evening, when Bishop Brent will preach, and the offerings of the women will be presented. Similar mass services will be held in Rochester, probably in St. Luke's Church.—The thirty-seventh annual Council of the Guild of St. Barnabas for Nurses will be held in Buffalo on November 5th and 6th. The tentative program includes the opening luncheon at the Diocesan House on Wednesday, November 5th, when the student nurses of the Buffalo training schools will act as hostesses. In the afternoon the guests will be taken to Niagara Falls by motor. In the evening a service will be held in St. Paul's Cathedral with the training schools of Buffalo in uniform in procession. Bishop Brent will make an address.—On Thursday Bishop Stearly, of Newark, will celebrate the Holy Communion, and a business session of the Council will follow. A closing reception will be held on Thursday afternoon at the new See House.

"YEARS begin in October". . . It is so impossible to form resolutions in October. Yet that is the only moment when they might make a difference. For, by Christmas or January, our year has already determined its drift. Shall we try, then? Shall we look ahead over the whole period before us, and detect what it is likely to lack, and bring into play what it most requires? Here is October. We have our chance. It is the dawn of the year.—*Scott Holland.*



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