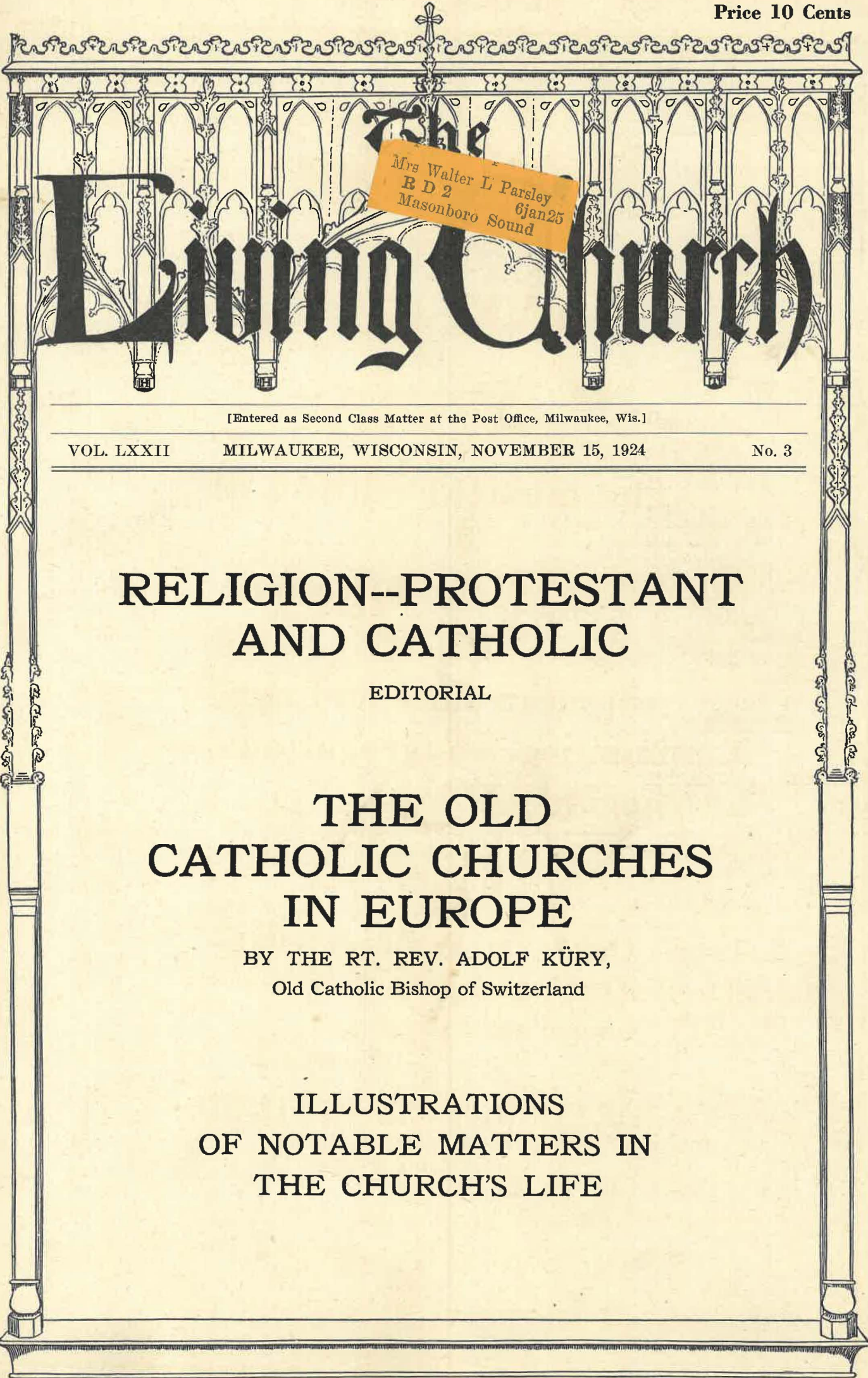


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VOL. LXXII

MILWAUKEE, WISCONSIN, NOVEMBER 15, 1924

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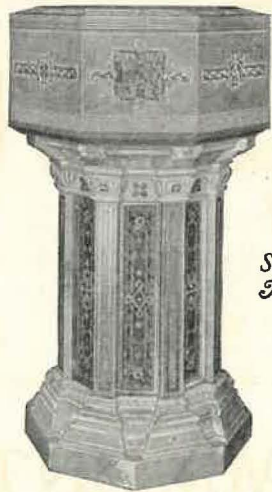
RELIGION--PROTESTANT
AND CATHOLIC

EDITORIAL

THE OLD
CATHOLIC CHURCHES
IN EUROPE

BY THE RT. REV. ADOLF KÜRY,
Old Catholic Bishop of Switzerland

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A BABY is a born leader. What a day that is in a woman's life when, pressing her own baby to her breast, she feels the exquisite rapture of motherhood! What a day that is in a man's life when he takes into his arms for the first time the dear child of his own body! What happens on that day? The little child leads them out into a larger, ampler, richer, more glorious life; that is all. "A little child shall lead them."

S. S. J. E. *Evangelist*.

The Living Church

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VOL. LXXII

MILWAUKEE, WISCONSIN, NOVEMBER 15, 1924

No. 3

EDITORIALS & COMMENTS

Religion—Protestant and Catholic

WHAT has become of the fine old arguments we used to have on the issues between Catholicism and Protestantism?

They used to be so definite, with proof-texts, documents, dates, credentials (and what awful perversions of history have been set forth in this controversy!)—a thing for lawyers and scribes.

Theological libraries have a section entitled "Churches and Sects," a musty, dusty Valhalla for the grand old war-horses of Catholic and Protestant polemics. Here and there a bright new book gets into this section, like Rawlinson's *Authority and Freedom*, or Quick's *Catholic and Protestant Elements in Christianity*. They look ill at ease in their environment, for they are utterly different from their elders.

And it is not simply a bookish matter; it crops up in the most casual conversation. Such religious relations as those between Ireland and the North of Ireland seem to us a belated survival of what was quite general for a long time. In America at least, despite Klan and anti-Klan, the boundary-lines of the Churches have lost many of their barbed-wire fences. Nowadays one may be asked, "Are you a Catholic?" Perhaps one answers, "Yes, I'm an Episcopalian"; to the strict Roman Catholic, that must be like the famous paradox, "Yes, we have no bananas"; but many a Roman Catholic of today will blandly reply, "Well, it's all the same thing: all the Churches are trying to get to the same place," or some variant of the platitude. And sturdy, middle-aged Methodists sometimes go to Roman churches for the spell cast by the music, the lights, the mysterious quiet of holiness.

Very superficially, the newer attitude looks like indifferentism, with its slogan that it doesn't matter what religion you belong to. But it is not that at all. Rather the issues between Catholicism and Protestantism are seen to go deeper than texts and credentials. The polemic has deepened, darkened, and thickened into a comparative study of the religions of Catholicism and Protestantism, and one result is that it is a polemic no longer. Which religion gives people generally the more soul-satisfying experiences of intimacy with God, and of awful apprehension that it is really the Infinite God with whom one is intimate? Which of these religions gives the more ample scope for the fulfilment and development of all the capacity we have

for religious knowing, feeling, and acting? Which leads us on more persuasively, beyond the usual stunted, atrophied, now-I-lay-me prayer-life, to a life which realizes itself as a sharing of the Divine Nature?

A debased form of this test would be the matching of thrills—Catholic thrills versus Protestant thrills. People do that sometimes, no doubt; and there may be something of like kind in the saying of persons converted to this or that, that they have "found peace." But George Tyrrell has warned us effectively that thrills do not make up the life of religion.

Surely a better basis of comparison is to look for *elements* in the Catholic religion that have the strongest religious value, and elements also in Protestantism that are genuinely religious, in the hope that Christianity may become complete enough to maintain all that is of value in both. Especially is this the case in the Anglican Communion, where—whether we like it or not—there are undoubtedly elements of both Catholic and Protestant religion. We are quite hardened to some of the appeals made by both sides in the past: our Church is valued for its liturgy, its dignity and beauty, its firm union with the great historic life of Christianity—its Catholic elements; to persons of another persuasion it is valuable for its freedom from constraint, the scope it offers to individuality—its Protestant elements. But these familiar claims on both sides do not quite reach the heart of the matter; they are of course related to religious experience, but they are not of the very warp and woof of religion itself.

The books referred to above, by Rawlinson and Quick, put the whole matter on a deeper basis: nothing in recent years, we think, is better for analysis of the dominant religious ideas of Catholicism and Protestantism. Our own observation and experience may or may not confirm these suggestions.

TO what do we pay attention, first and foremost, in our acts of religion? A Catholic pays attention to an object other than himself, higher than himself, independent in his own right. Even where that attention is centered on saints, altars, relics, etc., it is at least objective—it is not centered on himself. The idea of holiness means otherness and beyondness, even to the point where the Holy One is thought of, and worshipped, as beyond rationality. And the Catholic re-

ligion, whatever its imperfection, does hold to holiness, and does reverence the Holy in awe and uncomprehending adoration, meditation, contemplation. The older classical Protestantism made little fundamental difference in religion save in this one great matter: it paid close and careful attention to the state of soul of the individual, his faith, his being "saved," his being gladdened with the feeling that the Holy Ghost was in him. The modern Protestant has swung somewhat away from this: he gives his best attention to the arousing of the active, social virtues, a warm-hearted, glowing, generous, loving enthusiasm for the service of man. Protestantism also pays direct attention to the human, historic life, character, and teaching of our Lord Jesus Christ, at least as revelation of God and direction of man's life. The centrality of the Gospel (in this sense) has been characteristic of Protestantism from its beginning, and has made "Evangelical" a merited title.

The Catholic makes the physical world a part of his religion, as sacramental; God uses physical means, not merely to *say* things to man, but to *do* things for men, objectively; the world, all everyday affairs, are alive with spiritual forces, and certain specific material things are divinely guaranteed to have objective spiritual efficacy—the Sacraments. Catholicism is other-worldly in that its center of interest is other than the ordinary natural world. The older Protestantism was even more other-worldly: this world is nothing but dust and ashes. The newer Protestantism has changed its mind in this regard: it condemns other-worldliness as visionary and futile, and the saving of one's soul as selfish.

The Catholic performs many religious acts under discipline, not at first realizing their meaning; and he may, if all goes well, grow into a conscious realization and valuation of his (at first unconscious or subconscious) religious experience. The classical Protestant rather dated his religious life from a vivid state of mind and feeling to start with—his conversion. The modern Protestant tends to make his religion a means of stimulation to positive, active morality: the great crowded churches of present-day Protestantism seem to order their services, sermons, prayers, hymns, so as to make them above all things "inspirational," to arouse that spirit of glad courage and moral earnestness, "morality tinged with emotion," enthusiasm for the cause of human betterment, which tends more and more to be the characteristic religious state of mind. One regularly hears of a "devout Catholic," and of a "staunch Presbyterian": the genius of the populace for appropriate adjectives seems to have justified itself in this.

THESE are rough, sweeping generalizations, of course. The very names Catholic and Protestant are rough, sweeping generalizations. Perhaps few on either side would entirely agree with this classification, and we do not feel so exceedingly sure of it ourselves. But we must join in strenuous protest against such short and easy and misleading valuations as we get in the appeal to "unite the Catholic ideal of membership in a historical society, and the value of symbolism and beauty in public worship, with the Evangelical experience that the essence of Christianity is the realization of a personal relationship to Christ, together with the liberal conviction of the need of the spirit of truth and freedom in the Christian life." Besides seeming to suggest that Protestantism has definitely more "personal relationship to Christ" and more of the "spirit of truth" than Catholicism has, which is

certainly disputable, this statement so utterly fails to represent the real Catholic ideals; membership in an old society, beauty, and symbolism are only a little bit of the outside shell of what the Catholic religion means to Catholics.

But any classification may do some unintentional injustice. And the qualities that we think are characteristic of each religion have a way of seeping through into the other.

At any rate, the Christian religion, as it goes on into the future, must keep and further the religious values that we have thought we found best emphasized in Catholicism—objective worship of the Holy God, sacramental use of nature, disciplined religious life, which does not wait for a glowing religious consciousness, but which leads up to it; which does not make religion merely a means of stimulating morality, but treats religion, because it treats God, as autonomous and final. On the other hand, it must preserve and foster the ardent personal faith of the older Protestantism, and the heartiness of inspired service of men which has developed in our own time; and it must not forget the lesson of the dominant importance of the human, earthly, historic life, character, and gospel of Jesus, as the revelation of God and the standard of our religion.

Catholicism is, we are convinced, the only possible foundation-scheme and framework; it can adopt many sorts of things from outside itself without losing its own distinction; it has done so already to some extent.

Protestantism seems not so capacious; Catholic elements, when added to it, seem to be added on the outside.

However this may be, neither Catholicism nor Protestantism is the whole Christian religion unless it contains and ministers to its members all these riches of the house of God.

IT is a strange coincidence that the recent episcopal elections in Northern Indiana and Olympia should have resulted in an identical choice. Mr. Fleming, who has been chosen Bishop Coadjutor of the former and Bishop of the latter diocese, would eminently adorn the episcopate of any diocese, and it is not strange that those who knew him should have had him in mind when a bishop was to be elected.

But the earlier balloting, in both dioceses was a good example of how episcopal elections ought not to be conducted.

In Northern Indiana the clergy and laity sit for the purpose in separate houses, and ballot quite independently of each other, with no opportunity to find a basis of agreement, except that they have both received the same nominations. How independently the two houses vote is shown by the fact that the clergy balloted thirteen times and the laity twenty. The clergy gave a majority of votes to one person on six of these ballots and the laity did the same on seven ballots, yet there was no opportunity to bring the two together, until both houses were exhausted and a joint committee of conference was appointed. This committee very quickly found common ground and recommended the election of Mr. Fleming, who was immediately afterward elected by large majorities in both houses. One wonders why that unifying course might not have been adopted earlier.

The system in Olympia is that the clergy elect and the laity concur or non-concur, having no right of initiative. Last spring, when the first attempt at

an election proved fruitless, the clergy repeatedly elected the same person and the laity as often refused to concur. The convention finally adjourned in despair. At the election reported in this week's issue the same condition arose but, happily, was not permitted to continue. Here, again, it required conference between the two orders before common ground could be found; but it was simple and easy after conference.

In our judgment, where there is a continued disagreement between orders through a number of ballots, the conferences should be frequent. If it is shown on a few ballots that the choice of either order is unacceptable to the other, no matter what the reason, there ought to be conference and, generally, another nomination by the conference committee. To prolong the balloting in which each order insists upon its right of initiative invariably produces a condition of partisanship, engenders bad feeling, and is gravely unjust to those priests who find themselves repeatedly to have been rejected by one order or the other. To be nearly elected several times, or to be repeatedly chosen by one order and rejected by the other, can only be an embarrassment to any priest. It is no compliment to him to put him in that situation after it has appeared that cordial concurrence of both orders is improbable.

Episcopal elections are only too likely to engender bad feeling at best, and many a newly consecrated bishop has had to begin his episcopate with a handicap of opposition that has grown out of the manner of his election. To be selected by a committee of conference, as in both dioceses Mr. Fleming has been, and thus to have had no partisan divisions in regard to his name, affords the very best indication of united support after he shall have been consecrated. And the American Church is not so destitute of episcopal timber that any one man is so essential to any one diocese that he must be chosen at all hazards, by a continued insistence of the one order or the other, such as will handicap him seriously in the event that the insistence shall be successful; as, happily, it seldom is.

MR. RUPERT HUGHES' letter, printed on another page, and replying to a recent editorial in *THE LIVING CHURCH* in criticism of his article in the *Cosmopolitan*, speaks for itself. Having taken the initiative in violently and unintelligently attacking the religion of "Christians," and been, we hope

courteously taken to task for it, Mr. Hughes now resents the criticism and explains that he meant only "the enormous and ferocious multitude of religious people who call themselves Fundamentalists," etc. But if he only meant Fundamentalists, why did not he say so? If *THE LIVING CHURCH* should make a violent attack upon "Californians," and then, when called to account for it, explain that we meant only the more violent followers of Hiram Johnson, would the defense seem to be justified? Would we not owe an apology to other Californians? What, then, does Mr. Hughes owe to those Christians who are not Fundamentalists, and who do not "threaten the liberty" of anybody else, and whom he attacked as Christians? Mr. Hughes' excursions into the realm of religion would be more intelligible if he would only insult the people he means to insult, and no one else. At best he has a very curious idea of the Christian religion.

So Mr. Hughes now stands before the educated world in the light of the letter that is printed in this issue. The educated world, knowing how to interpret the symbolism of the Bible, is perhaps not greatly interested in his views on religion. It will form its own

conclusions of Mr. Hughes as a literary critic from the evidence that he has furnished both in his original paper and in his present letter.

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GOD OVER NATURE

Master of earth, and Gardener of her store,
O Heart of lilies, oak and olive's Crown,
Interpreter, Creator heretofore,
Why is Thy glory brought so lowly down?

Do mountains rear their gold magnificence,
And lakes yield fish, and prairies feathered corn
Without Thee? And where cities murmur, whence
The springing of men's hearts to meet the morn?

Whence the unworded prayers, the bitter cries
For mercy, justice? Is the Face of Good
Seen elsewhere than in the steady Eyes
Of Him who died in bonds of brotherhood?

Remote the glistening silver of the rain,
The joy of blading grass, the pang of frost,
Unless God knew His every creature's pain,
His Paradise unthinking won, and lost.

Alas! sweet Nature doth not always rest:
Horror attendeth on her blind commands—
Beauty, His head bowed on the blood-flecked breast,
Glory, with iron in His feet and hands.

And is this suffering Goodness held for naught,
Manhood and Kingliness for common dust?
Is this the vaunted truth to Nature, fraught
With love unlovely, justice so unjust?

That low green hill is higher than the sun;
No flush that ever overspread a tree
Is so consoling as the gift of One
Who gave Himself, the fruit of Calvary.

Highest, inviolate in sky and mart,
Hurt without harm, and handled without stain,
Thou unapproached, yet close within the heart,
Give us the Christian Peace on Earth again!

Give us the love of life made known in death,
The pulse of hope, and knowledge to fulfill
God's Kingdom in this world: He promiseth
To those who seek and find peace and goodwill.

Silence is His as sacred as the sea
While witless mortals mock the one Godhead:
Silent the Lord till one says, "Art Thou He?"
And God makes answer plainly, "Thou hast said."

HARRIET STORER FISK.

HOW BLESSED when He takes His bit of clay, and forms it into a vessel fit for the Master's use, especially if He chooses us to be a vessel of consolation.

Oh! what a blessing we are not left to ourselves, that when we drag the skein of our life into tangles, mercy will sit down patiently to unravel.—*Powerscourt*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

November 16: Twenty-second Sunday after Trinity

READ Philippians 1:3-12.

Facts to be noted:

1. The Christian must grow in character and love.
2. The purpose of his endeavor is to glorify God.

THAT which distinguishes Christian moral conduct from the best of secular ethics is the motive for goodness which it proposes. The ideal of ethics is character as an end in itself, goodness for its own sake: the ideal which Christianity sets before us in the glorification of God through character. The Christian passes beyond the thought of righteousness as a perfect good to the contemplation and service of the Person in whose mind, will, and love, righteousness is perfectly expressed. Thus, St. Paul says that we are to be filled with the fruits of righteousness unto the praise and glory of God. God is the inspiration to right living; He is also its purpose and end. The Christian emphasis upon God is necessary, and logical. Goodness is not an abstraction; it has no existence apart from the mind which proposes it, and the will which effects it. If perfect goodness exists, it exists only in God, whose mind and will are perfect. When we speak of "following righteousness," "loving justice," or "standing up for the right," we can only mean that we are following, loving, and standing up for God. There is a value in using the personal term "God" instead of the abstract "goodness," since it is only a Person who can evoke in us the love and loyalty which, for most of us at least, can transform righteousness as a duty required into an offering thankfully and joyfully given.

November 17

READ I St. Timothy 1:1-12.

Facts to be noted:

1. St. Paul urges St. Timothy to keep the faith.
2. From right faith springs right living.

THE fundamental fact in the "sound doctrine," of which St. Paul here speaks, is that God is righteous, and that His will for man has been revealed in the Person and teachings of Jesus Christ. It is a belief which makes rigorous demands upon conduct. The natural disinclination of many people to accept the moral challenge of such a belief often leads them to shift the emphasis from faith in God as righteous, and as making righteous demands upon His followers, to some less essential aspect of religion. When this is done, religion degenerates quickly into meaningless ceremonial, to unedifying debate, to formalism, and ultimately into superstition. St. Paul notes this tendency in his own day. We may observe it in ours. There is a curious parallelism between the First Century and the Twentieth. When men in either age refuse to believe and to practise the Gospel, they are prone to revert to the muddled thinking and more muddled ethical principles of the Eastern cults from which the Gospel was a merciful deliverance. The modern "ism" is as old as the morally and intellectually poverty-ridden stuff from which the Church with its clear moral and spiritual message once saved the world.

November 18

READ I St. Timothy 1:12-end.

Facts to be noted:

1. Jesus Christ came to save sinners.
2. Jesus Christ is a pattern of human conduct.

THE fact upon which the Gospel insisted was that, in the sight of the righteous God, the world was condemned as sinful, and that it stood in need of the forgiveness and the restoring grace of God. If this is theory, it is theory which squares with the facts as they are. We have made a bad mess of living, and nothing short of God's help will get us out of it. We may not, and often we do not like to face facts. To admit

human sin, as the Gospel presents it baldly, is to be rendered exceedingly uncomfortable, and to be under the necessity of sinking our pride and of asking God to help us. We can, of course, take another course. We can, like some of St. Timothy's Ephesians, abandon the Gospel of redemption, and make our religion the cultivation of this or that latest fad, this or that latest "ism," which is but the modern counterpart of the "fables and genealogies" of the First Century. But we shall do well to remember that the power, which regenerated the First Century, was the simple preaching of redemption through the Cross, with its emphasis upon sin, and God's salvation from sin.

November 19

READ I St. Timothy 2:1-9.

Facts to be noted:

1. St. Paul exhorts men to pray.
2. We must lift up our hands without doubting.

PRAYER is essential to the Christian life. Prayer is more than the request to God for that of which we are in need; it is the acknowledgment that God is the reality and power without which we cannot live at all. If God is life, we cannot live apart from Him. Our independence is fictitious; our self-sufficiency is only an illusion. In fact, the more we succeed in developing our lives without reference to God, the more we are in danger of developing them wrongly. Human life reaches its true end only as it follows the plan and seeks the purposes for which God created it. Prayer is the means through which we keep our own lives within the life of God; it is the discipline by which we make our mind, will, and affections correspond with His. The prayerless man may feel that he is doing well with his life, but he measures his life by a false standard. He judges his life by its adequacy to meet the duties and occasions of the present which he can see and understand. His vision is too short. Beyond the present lie the purposes of God for human life, which he will never understand except as he learns to understand God's will for him, through prayer.

November 20

READ I St. Timothy 2:9-end.

Facts to be noted:

1. St. Paul speaks of the duties of women.
2. These include prayer, modesty, and simplicity.

GOD has given to woman a privilege greater than falls to man, the privilege of exercising influence to which men naturally look. She holds in her hands a tremendous power. She can largely fashion, as wife or mother, the destiny of men. Almost every man, who has achieved a position of usefulness, whose life is beneficial to those about him, will confess that he is what he has become largely through the care and love of a woman. This is particularly true in Christian communities, where woman has been given the true dignity which is hers. It was Christ who Himself owed much to the rare woman who was His Mother, the Blessed Virgin, and who made woman really great. The story of the Incarnation begins with a woman, and Christian living will always be the story of her influence. And yet, while God has placed in her hands such power and influence for good, in her folly women often throws the opportunity away. She becomes worldly, material, prayerless, unspiritual; she leaves her home while her strength is dissipated in a hundred less fruitful fields. As a last resort, the women who make the great contributions are those who, by their character, by their quiet religious life, by their spiritual living, are fashioning their men for true and useful living. That is not a lesser task than man's. To exercise the power which keeps life clean, true, God-fearing, and honest, is to perform life's greatest and most honorable task.

(Continued on page 84)

BLUE MONDAY MUSINGS

By Presbyter Ignotus

SOME months ago, a letter was printed here from Dr. Adolph Küry, speaking of the failure of interest on our part in old Catholic affairs, and the misrepresentations which ignorance has made concerning the old Catholic Church. Dr. Küry's points were well taken, though he failed to take into account the numerous friends of Old Catholicism on both sides of the Atlantic, whose loyalty has never wavered, despite their silence. Since writing the letter of June 1924, Dr. Küry has been consecrated Bishop of Switzerland by Archbishop F. Kenninck of Utrecht, assisted by the Bishops of Haarlem and Bonn, and has removed to Willadingweg, No. 39, Bern. Our heartiest good wishes to him and to the Swiss Church.

The portentous uprisings of various circumcellian "bishops," with neither jurisdiction, flocks, nor lawful orders, who are misusing the title "Old Catholic" in our country, make it necessary to reaffirm that Bishop Hodur, of Scranton, and those in communion with him, represent the sole Old Catholic organization in America in communion with that episcopate in Europe.

In this connection, perhaps the reprinting of a clear and reasonable letter from an Old Catholic leader of Czecho-Slovakia may not be without interest. It appeared in *The Guardian* of October 10th:

"THE PAPACY"

"SIR—Would you kindly allow me, who am conscious of being neither a learned man nor an authoritative person, to call your contributors' attention to a fact, which is to be respected for the sake of the truth to the service of which your paper is devoted?"

"The fact I have in view is this: Either the Papacy is of divine origin, or it has come into existence in the course of centuries. If the first sentence proves right, all the Churches that are *extra ecclesiam Romanam* have to submit to the Pope; the sooner the better! If, however, the Papacy came into existence only historically, then it is incorrect to speak among Christians of the bishops of Rome thoughtlessly, and as if there had been popes in the world since the first days of Christianity!"

"Millions of Christians have lived and suffered and died in the conviction that the Papacy was not instituted by the Lord—without having been supplied with any good historical argument for their belief. We, however, have the strictest arguments for it at hand. Professor Koch and Professor Schnitzer—both Roman Catholic priests!—have pointed out and proved in their books—and especially the latter in his book, *Hat Jesus das Papsttum gestiftet?*—that in the first three centuries there is not to be found the slightest notion of a divinely instituted Papacy within the whole Christianity. Thus the Papacy is proved a fiction, or something having only come into existence like other historical institutions. Whatever the Christians of the first centuries—the 'classic period of the Christianity'—did not know cannot be ordered by our Saviour. That is beyond all doubt for all judicious Christians.

"Hence it follows that we are obliged to express this our conviction, that the bishops of Rome have attributed to themselves privileges which do not belong to them. We must therefore take care not to speak of them anywhere in terms introduced and used by Ultramontanists. As for us, the Bishop of Rome is a bishop, or he is a primate like the Primate of England, or also a patriarch like the Patriarch of Constantinople—but no more! And all who are contributing to Church newspapers have to pay attention to use no misleading expressions or sentences: as for instance, by attributing the title of pope to the first bishops of Rome who certainly have been themselves unacquainted with this noble title, or by speaking of them as if they had ruled *ecclesiam universalem* at all times. The want of clearness is leading astray the readers, and contributing to the permanent dominion of what the Germans call *'die Geschichtslügen.'*"

"F. LEAR FERGE,

Editor of the *Alt-katholische Kirchenzeitung*.
M. Schönberg, Czecho-Slovakia."

ST. WILLIBROD, the Apostle of the Low Countries, that Devonshire man who sailed over to Walcheren on his first missionary journey, and who, evangelizing the Netherlands, is buried in the great church of Echternach in Luxemburg, has

his feast on November 7th. He is patron of the Society which works for close relations between Anglo-Catholic and Old Catholics; and it is to be hoped that, aided by his prayers, its work may be more fruitful.

THE Methodist Bishop Hughes has been transferred from Boston to Chicago; and, on the occasion of his going, said some wise words to his friends.

"Sometimes I think," he said, "that the phrase which best expresses what I conceive to be my mission is that of mediating between the generation which is passing and the generation which is coming on. Older people appear to criticize everything about the younger ones. When I look back, forty years or so, I can remember that it used to be skating rinks which were sending young people of this country to the devil, and in the decade after that it was the bicycles. There have been sermons preached right here in Boston, by scholarly men, against the dangers of the bicycle to the younger generation. In fact, the world has always seemed to be on the verge of the precipice, but it steadily refuses to fall over. We have never had a finer crowd of young people in the Methodist Episcopal Church than we have today."

A DISPATCH in the Philadelphia *Public Ledger* tells of the suicide of John O. Rowett by hanging. He had controlled the rum trade of the world in the years after the Great War; but the endeavor to "boot-leg" America had proved too much, and his failure to accomplish that evil purpose had cost him over half a million. This follows shortly after the suicide by shooting of Sir John Stewart, the whisky distiller, who had been heavily involved in illegal ventures on this side the Atlantic, and had lost a million. The moral of both these counts needs no pointing; but it looks as though "boot-legging" was not profitable—particularly when it is a question of smuggling veritable whisky.

IF THERE is a word which needs redemption from evil usage, it is "romance." Just now I see a conspicuous head-line in an otherwise respectable paper; "Romantic Divorce." Underneath is one of the most squalid stories I ever read, wherein there is no more "romance" than in the affairs of back-yard cats or primitive savages.

THIS MAY BE OLD, but I never saw it until the other day. It is by the Rev. Hamilton Schuyler, and may be sung to "Pleyel's Hymn":

THE RHYME OF CHURCH ATTENDANCE

"Church attendance shall be mine
Every Sunday, rain or shine,
For there is no other way
Properly to keep the day.

"In God's house with reverence meet,
Quietly I take my seat;
Careful not to talk or stare,
Kneeling first to say a prayer.

"Then on rising up I look
For the places in the book;
Heeding well my thoughts and ways,
Taking part in prayer and praise."

"Thus I kneel or stand or sit,
As the custom may befit,
Trying faithfully to do
What the Prayer Book tells me to.

"To the sermon I attend
From beginning to the end,
Storing thus from early youth,
Mind and heart with sacred truth.

"When the offering is made
I do not forget to aid,
Giving as I can afford
To the glory of the Lord.

"Then, at last, I kneel to pray,
Asking God to bless the day,
And the service to His child,
Keep him pure and undefiled."

Death of the Rt. Rev. J. S. Johnston, D.D.



THE LATE RT. REV. J. S. JOHNSTON, D.D., Retired Bishop of West Texas.

THE RT. REV. JAMES STEPTOE JOHNSTON, D.D., Second Bishop of West Texas, died at his home in San Antonio, Tex., Tuesday morning, November 4th, after a stroke of apoplexy that fell the preceding Sunday morning. The funeral service was at St. Mark's Church, San Antonio, November 5th, the Rt. Rev. W. T. Capers, D.D., Bishop of the Diocese, and the Rt. Rev. George H. Kinsolving, D.D., Bishop of Texas, officiating.

Bishop Johnston was born in Church Hill, Miss., June 9, 1845. He had not completed his first year's work in the University of Virginia when he enlisted as a private in the Confederate Army, in which he later became a lieutenant. He was wounded once, taken to Johnson's Island in Lake Erie as a prisoner of war, and had a number of hair-breadth escapes, while in the Army.

After the war he returned to his home and began reading law, but concluded to enter the ministry. He was ordained deacon in 1869 and priest in 1871 by Bishop Green of Mississippi, and took charge of St. James' Church, Port Gibson, Miss. In 1876 he went to the Church of the Ascension, Mt. Sterling, Ky., and in 1880 to Trinity Church, Mobile, Ala.

The Missionary District of Western Texas became vacant by the death of its first Bishop, the Rt. Rev. R. W. B. Elliott, D.D., in 1887, and the Rev. Mr. Johnston was elected to the episcopate and was consecrated January 6, 1888, by Bishops Wilmer, Dudley, Tuttle, Harris, Galleher, and Thompson. He went into the work of a small frontier missionary district with vigor, and travelled many miles on horseback, by stage, and buckboard, to visit towns and stations that the railroad had not then reached. He enlarged and strengthened St. Mary's Hall, founded the West Texas Military Academy in 1893, and 1895 established St. Philip's Church for negroes, with its industrial school. In 1904 the District was erected into the Diocese of West Texas, of which he was unanimously chosen Bishop at the first Convention. In 1914, wishing to retire, he called for a Coadjutor, and the Rt. Rev. W. T. Capers, D.D., was elected and consecrated. Bishop Johnston held on for two years longer, to give the new Bishop a good start, and then sent his resignation to the House of Bishops, since when he has been living in semi-retirement.

Bishop Johnston attended the Lambeth Conference of 1897, and Queen Victoria's Diamond Jubilee. In 1906 he visited his son the Rev. Mercer G. Johnston, then a missionary in the Philippines, and various cities in China.

The *San Antonio Express*, a prominent newspaper, says, in its leading editorial:

"All the paths which Bishop Johnston pursued, all his thoughts during the fifty-three years since he was ordained a priest of the Protestant Episcopal Church, were those of peace. With President Wilson, prayerfully he looked upon the great conflict as a war to end war; he slighted no call, and he brought about many a striking opportunity, to raise his voice for the cause of universal amity. A few weeks hence vast numbers of humankind the world over will pause to profess reverence for the author of the spiritual and social fundamental to the firmer establishment of which Bishop Johnston devoted his life: On earth peace, good will toward men.

"That it was a devotion strong and fine, and resultful to an extent far beyond that which most men—even most of God's ministers—can encompass because of mental and physical limitations, communities in four Southern states have testified. James S. Johnston's courage as a soldier of the Lost Cause was marked; his courage as a crusader for the Cause Eternal was incomparably higher. Its manifestations transcend the achievement of the physical needs of upbuilding a diocese of a great Church; the testimonials to it are nobler than any house of worship, made with hands, ever could be. It was a courage quick to respond whenever that cause—the cause of bettering the relations of the Human Brotherhood—was threatened anew.

"The church edifices for which, throughout a generation of missionary service, Bishop Johnston fanned aflame the spiritual spark and thus found the financial means in many a community, will endure no longer than will the memory of the words he uttered and the deeds he did to instill in his

fellows—for guidance and for happiness in every-day concerns and relations—the philosophy of loving kindness which is preached in their pulpits.

"Thankful memories of Bishop Johnston's widely-noted endeavors, during the closing year or two of his life, to combat in the community and in the region a peculiar spread of bitter, hateful intolerance, will follow him to his resting-place. This ultimate phase of his splendid usefulness to his kind and to the Commonwealth—and surely, then, to his Maker—is of a piece with all his career of striving and serving. Great should be the reward of this whole-souled, broad-minded Christian, at the Throne; for,

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth."

LEVAVI OCULOS

Ye everlasting hills that bare your breasts
Unflinchingly before the elements,
And to your God uprear your tall white crests
As knowing no evil in your chasms and rents!
Ah, give to me who crave your simple faith,
A power, to pierce, like you, the murky cloud
That veils the glory of the light beyond!
For faint grow angels' songs, that, clear and loud,
Once sounded so divinely near my ears
That I could almost seem to catch the breath
Of odorous asphodels which whileom seers
Were granted in a vision before death.
Yea, mountains, 'tis to ye I come to prove
The length, breadth, height, and depth of God's great love.
E. R. THAYER.

THE CHRISTMAS CARD

IT MAY be remembered from last Christmas time that a men's lunch club of Christ Church, Williamsport, Pa., has been, for one of its leading activities, encouraging the use of proper and religious Christmas cards. The club reports a year of quite remarkable progress. While they are mindful that the world will not be evangelized solely by the medium of Christmas cards, nevertheless the fact that over fifty million dollars worth of cards were sold last year makes one realize what an influence on religious education even a fraction of those cards might have. In the fifteen days before Christmas in New York City alone the postmaster states that the receipts of his office were over \$3,400,000, and that most of this postage was for Christmas cards.

The *Modern Stationer and Bookseller*, a trade paper, says, "Careful inquiry has found that religious cards were asked for (last year) more frequently than in the previous year, showing that the propaganda work among religious organizations is having some effect."

Unsolicited testimony came to the club from possibly the most widely known publisher in America: "We have been glad to notice this year a very marked tendency toward an increased sale and a nice re-order business on designs that were suggestive of the real Christmas season, and we are increasing our line of these things."

The publishers of cards are not banded together to propagate either bad taste or sentiments that are non- or un- or anti-Christian. They will be only too glad to issue the best cards when the stationers and retailers ask for them. And the retailers will ask for what their customers desire. Church people should in their shopping this year and very early next year emphasize their desire for Christian cards.

In this connection, the Christmas issue of the little *Message* of the Church Periodical Club is of interest. Copies may be obtained from their office, 2 West 47th St., New York.

Also, it may be said, the Postoffice Department continues to call attention to inconvenience and loss caused by the use of small envelopes.

HAPPINESS stimulates some tempers to action, as grief goads others to exertion. The way to be happy is not to surround oneself with a rampart of worldly wisdom, *not* to cover the human breast with a shield of cynical defiance, which always fails it at its need, but to take one's share manfully and contentedly of the roses as of the thorns.—*J. G. Whyte Melville.*

The Old Catholic Churches in Europe

By the Rt. Rev. Adolf Kury

Old Catholic Bishop of Switzerland

THE honorable Church of Holland forms the most prominent part of European Old Catholicism, as she may look back to a glorious history of two centuries. She is composed of the archbishopric of Utrecht, counting seventeen parishes, the bishopric of Haarlem counting ten parishes, and besides these two, she has still another episcopal see at Deventer for the purpose of preserving the Apostolic succession. The Archbishop is His Grace Franciscus Kenninck, born 1859 and consecrated on the 29th of April, 1920. The number of souls amounts to about 10,500, and is gradually increasing year by year.

The democratic spirit, which pervaded the various nations after the great war, took hold of the Church, too, by granting herself a synodical constitution and representation. The General Assembly or Synod met on the 28th of September, 1920, for the first time. It is composed of the bishops, professors of theology at the Theological Seminary of Amersfoort, the whole clergy, and lay delegates of the different parishes. The women, too, are enjoying the rights of voting.

The Synodical Council consists of the bishops and six laymen and clergymen. The General Assembly acts as administrator of the Church property, and its resolutions passed on Church affairs are subject to the approbation of the episcopate. At the synod of 1922 a proposition made for the abolition of enforced celibacy of the priests was almost unanimously referred to the bishops in a recommendatory sense, and they abolished that restriction by a Pastoral Letter of the 5th of November of that year.

These changes wrought a wholesome influence on the life of the Church by strengthening her inwardly as well as outwardly. Her chief interest and power are concentrated in deepening and improving the religious life of the people, which, in fact, is everywhere active and progressive. During the last ten years several church buildings have been erected. The constitution of a new parish at Arnheim has lately taken place. The erection of several other new churches will soon be commenced. The small Old Catholic parishes at Paris and Nantes are standing under the jurisdiction of the archbishop of Utrecht.

IN consequence of the events of the last ten years, the Old Catholic Church of Germany had to undergo a severe test in bearing her trials and sufferings courageously. The distress caused by the Great War and its bad after effects proved its vivifying and fertilizing influence in only one direction. The women's associations, which flourish in almost all the parishes, had at their disposal a rich and fertile field of enterprise in the united efforts of soothing the personal and economical strain prevailing everywhere, and have thereby, in many cases, gained a closer contact which they did not enjoy to such an extent in former days. Apart from these gains, the war proved itself a heavy burden to the Church. The young men's associations, which were of great benefit and value up to 1914, were completely torn asunder, as almost all their members had to join the army. In general the internal life of the communities suffered the more, the longer the men were absent from their homes. The students of theology were kept away from their special studies for years; some of them died as victims of the war. Consequently the want of young men devoting themselves to clerical life was sadly felt.

The time immediately following the war created still more disastrous effects regarding the commercial and financial condition of the country by the breaking down of the German standard of exchange. As, according to legal prescriptions, the whole property of the Church funds had to be invested in so-called "orphan securities," and as just these commercial papers got completely valueless in course of time, the whole property of the episcopal see, as well as of the several par-

ishes, was totally lost, with the exception of what had been secured in land-holding bonds, and this was the case in very few instances; it concerns the loss of about three or four millions of gold marks. In consequence thereof an evermore rising number of vacancies in the clerical establishment could not be filled up again, and most of the priests who were still officiating had to look out for other and better paid employment. Congregations situated in the *diaspora* had to be without the benefit of any pastoral care for a long period of time, simply because the money for railway expenses could no longer be raised. The holding of divine service had to abandon every kind of decoration, whilst the heating of church buildings had to be given up, and the lighting of the same had to be restricted to the narrowest limits. The various associations of the Church had to forego all kinds of extraordinary social entertainments, as it was impossible to procure sufficient funds for paying the rent, lighting, and heating of meeting rooms. The Church periodicals had gradually to close their publishing offices, or to conjoin all concerns to one publication. In November, 1923, the state of Church affairs had taken such a serious outlook that earnest doubts were arising as to whether that small congregation, limited by number, would be able to resist this terrible pressure of distress.

Now, after having passed the sad days of these severe trials, it may hardly be imagined how she would have lived throughout those trying times, if no powerful assistance had been rendered to her across the frontiers. In a truly grand way the Old Catholics of Switzerland and Holland and, to a more limited extent, those of Czecho-Slovakia, too, have, by monetary contributions, assisted the Old Catholic Church of Germany in getting over the worst times of her misery. At any rate it is a real fact that as now, after the lapse of half a year, the standard of German exchange has been fairly well established by introducing the so-called *rentenmark*, the ecclesiastical life in almost all the parishes is flourishing again, and that the status of the Church has been essentially preserved. Even the bad years had shown slight successes here and there.

AFTER the revolution the new government of Bavaria recognized the Church as a public religious body, putting her thereby on the same footing as the other various religious establishments. By this generous act the most annoying prohibitions in force up to that date were abolished, as, for instance, the ringing of church bells, etc. By prudently foreseeing the coming events, the so-called "Country Synod" of Badenia had been greatly enlarged in its most promising prospects, which wise act called into existence a mighty support for solving the worrying question of general economical tasks, and thus proving itself most useful in the days of distress. Wherever the local conditions were favorable, no opportunity was lost in winning new Church members. Especially "the young folks' movement," widely spreading throughout Germany, has now taken root in the Church, too. In various parishes Young People's Associations have been formed, and have lately been united into a German Confederation of Young Folk. Furthermore, the remaining ecclesiastical associations have everywhere taken up their former work of collaboration. The *Alikatholische Volksblatt* is now being issued weekly again, and the other minor publications begin to appear anew. If the undertaking of steadying the standard of German exchange shall be crowned with success, it may be prophesied that the ensuing winter, full of parish as well as of association work, will fully raise the ecclesiastical life to its former height. And as amongst large circles of the Catholic population, a much deeper interest is taken in the Catholic reforming movement, it is to be hoped that this revival of congregational life will bring forth new results.

Five priests, formerly members of the Roman Church, have

been enrolled on the list of the Old Catholic clergy, whilst five others have been permitted to hold service and to administer the Holy Communion in cases of need. Not a single week passes without numbers of Roman Catholic priests applying for admission into the Rome-free Church. If this movement amongst the Roman Catholic clergy somehow permits us to draw some conclusions as regards the state of mind prevailing in the Roman Catholic population, it is doubtless evident that the bishopric of Rome-free Catholics in Germany had never been more urgently needed than just now, and that it had never given more justification for greater hopes and expectations than nowadays.

THE Old Catholic Church of Switzerland has suffered this year a heavy loss by the death of her bishop, Dr. Edward Herzog, who, since 1876, has carefully guided the destinies of his Church through good and evil days with the greatest devotion and zeal. Some over-anxious and narrow-minded people believed that the Church would be shaken in her very foundations by the death of her leader, who had been highly honored by all Churches. Especially some Roman Catholic writers gave vent to such feelings and expectations, and it is to be regretted that these adverse sentiments were injudiciously propagated by the papers of other Churches. However, the several parishes are so well founded and consolidated, the religious and ecclesiastical life is so intensively cared for by a zealous clergy—the Church directory mentions forty-nine names—and the parishioners distinguish themselves by such fidelity and self-denying liberality, that it may freely be said that these foolish rumors are nothing but idle talk. In Switzerland, too, new churches have been built or acquired, and old ones have been restored at great expense since the beginning of this century. A most critical time occurred to some communities at places where the law of separation of State and Church had been promulgated. This happened in the Canton of Geneva, where some losses are booked, whilst at Basel all difficulties could fortunately be overcome. A series of Church undertakings serve the social care in favor of orphans, sick, and needy people. During and after the war, substantial aid, consisting chiefly of money and food, was rendered to the faithful of those countries, which were badly suffering from the war. The members living in the *diaspora* were joined together by a special organization in order better to satisfy their religious and ecclesiastical needs.

With the University of Berne is affiliated a Catholic faculty of theology at which the candidates for the priesthood are thoroughly trained and educated. Not only Swiss but foreign students, frequent this school of divinity, which is the only institution of Old Catholicism at any university supported by the State. During the war some candidates for the ministry, belonging to the Orthodox Church of Serbia, had taken and found refuge therein. In order to put that school on a sound basis and to secure its unbroken continuity, funds had been collected, which have already risen to a respectable amount. The utmost care of all persons interested in the welfare of this institution is given to it.

The *International Church Review*, the only literary quarterly of the Old Catholics, is being published at Berne. It was able to preserve its international character throughout the war by succeeding in joining Swiss, German, Austrian, English, Dutch, American, Serbian, and Bulgarian savants to peaceful collaboration.

Dr. Adolf Kury, parson at the Preacher's Church, Basel, was elected successor of Bishop Herzog by the General Assembly at Olten on the 16th of June. He was consecrated bishop at Berne on the 14th of September last by His Grace Archbishop F. Kenninck of Utrecht, being assisted by Bishops H. van Vlijmen and Dr. G. Moog of Bonn. The Bishop will reside at Berne.

THE Old Catholic Church of the Austro-Hungarian monarchy had to undergo a great revolution in consequence of the war. The dissolution of this once mighty empire rent the Church completely apart. The vicar general or episcopal administrator formerly resided at Warnsdorf in Bohemia. The several parishes of the new Austrian Republic in Austria, Styria, Salzburg, and Tyrol gave themselves an organization of an independent Church by granting a synodical constitution

and representation, and by electing, in September 1920, as episcopal administrator, the Rev. A. Schindelar, head priest of the parish of Vienna. Although the Church is recognized by the State, she does not receive any financial subvention from the government as other religious bodies do. She is composed of seven large parishes to which several minor congregations are attached. The number of souls has risen from 16,529 in 1920 to 24,977. The Church is making rapid progress. There is a great want of clergymen, churches, and financial means. Some of the priests are obliged to gain their livelihood by taking up a worldly calling. Notwithstanding the greatest poverty which prevails everywhere, they look forward to the near future with joyful hopes, as the innermost Church life is very intensive and strong.

The Church of Czecho-Slovakia, the Old Catholic parishes being in German Bohemia, German Maehren, and Silesia, has luckily outlived all miseries of the war and is continually growing in strength. Her General Assembly met for the first time after the war on the first of May, 1919. Whilst the old government of Austria had deprived the Church of all her rights she has now been put by the new government on the same level as the remaining religious bodies with only the exception of financial support not having been granted. Whilst the old government had, by all means available, prevented the election of a bishop, this was strongly pushed on by the present government. The General Assembly of this year, held on the 14th of July, last, elected the Rev. A. Paschek as bishop, and he was consecrated at Berne on the 14th of September last, along with the new Bishop of Switzerland. He is residing at Warnsdorf. The Church comprises ten parishes, to which thirteen congregations are affiliated and twenty branch communities, counting in all about 24,000 souls. During the years 1922 and 1923, about 2,194 new members were added. The Church is now in a much more flourishing condition than she ever was before, and her priests are devoted to their duties of ministry with a rare sense of self-sacrificing and love. The Czech Old Catholic parish at Prague had joined the Czech National Church. As, however, the free-thinking spirit, forsaking all doctrines of positive Christianity, got completely hold of the members of this congregation, it broke off its connection therewith, and, organizing itself independently, applied for and was granted admission to Warnsdorf.

Not much may be said about the Mariavites in Poland, who had desired and obtained intercommunion with the Old Catholics in 1908. As is apparent from their newest official documents, they are addicted to a chauvinistic nationalism and a chiliastic mysticism, for which ideas there is not the slightest inclination in Western Europe. Let us hope they may be nothing but sudden momentary outbursts of the mentality caused by the late war and will gradually subside. These mental errors are, however, of such a kind that the Old Catholic episcopate was forced to pass a resolution severing all relations with the Mariavites till the clearing up of the present situation has taken place.

The latest off-shoot of the Old Catholic Church has sprung up in Jugoslavia amongst the Croats, who are Roman Catholics. Already, some years ago, several independent parishes had been established, the members of which met in general assembly in January last and constituted themselves as a branch of the Old Catholic Church. She was recognized by the state government. The Very Rev. Don Marko Kalogjera, Dean of Spalato, was elected bishop and consecrated by the Archbishop of Utrecht with the full consent of the Old Catholic episcopate. He resides at Zagreb (Agram). This branch of Old Catholicism has to battle against the greatest hindrances and the most powerful difficulties. A good number of priests have joined her communion. The movement is chiefly spreading towards the sea coast and counts a number of parishes full of well developed religious and ecclesiastical life.

Great efforts have successfully been made by the Polish National Church of the U. S. A. to found in Poland a National Church independent of Rome. The present government is, however, obstructing that movement by all means available and is causing thereby almost unsurpassable difficulties. Several parishes are well established. Bishop Bonczak, residing at Krakovia, is the spiritual leader of that movement.

The Old Catholic bishops of the above mentioned Churches, including the Polish National Church of the U. S. A., possess

a common instrumental organism in the Bishops' Conference, presided over by the Archbishop of Utrecht. The fundamental basis of the same is provided by the Utrecht Convention of the 24th of September 1889, which sets forth in clear sentences the general tenets of Old Catholicism.

LIST OF THE OLD CATHOLIC BISHOPS OF THE UTRECHT CONVENTION

	Consecration	Consecrator
Archbishop of Utrecht, F. Kenninck	March 28, 1920	Bishop of Haarlem
Bishop of Haarlem, H. van Vlijmen	July 4, 1816	Archbishop of Utrecht
Bishop of Deventer, N. B. P. Spit	May 30, 1894	" " "
Bishop of the German Old Catholics at Bonn, Dr. G. Moog..	March 3, 1906	" " "
Bishop of Switzerland, Dr. A. Kury, at Bonn	September 14, 1924	" " "
Bishop of Czecho-Slovakia at Warnsdorf, A. Paschek	September 14, 1924	" " "
Bishop-elect of Austria, A. Schindelar, at Vienna	Not yet consecrated	
Bishop of the Polish National Church of the U. S. A., Francis Hodur, at Scranton ..	September 29, 1907	Archbishop of Utrecht
Bishop of the National Church in Poland, F. Bonczak, at Krakau	August, 1924	Bishop Hodur
Bishop of the Croats, M. Kalogera, at Zagreb	February 25, 1924	Archbishop of Utrecht

THE OLD CATHOLIC CHURCH IN HOLLAND

BY THE REV. CHARLES F. SWEET, D.D.

THE story of the Old Catholic Church in Holland is a curious one. It is well known, by most readers of history, that there is a somewhat small body of Catholics in Holland, from which the modern Old Catholics received the episcopate a few years after the Vatican Council. But not so well known is the manner in which that Dutch Church received its own episcopate; an episcopate which the Roman Church allows to be valid, though held to be uncanonical and schismatic.

The history of the affair goes back to the latter part of the struggle in France concerning Jansenism. The old Dutch Church fell into suspicion because of its sympathetic relations with those who were condemned as guilty of Jansenism. The Cathedral chapters found it difficult to secure Bulls for the consecration of their bishops-elect, and the episcopate was, according to the course of nature, dying out. As much as twenty years had elapsed without confirmation being administered. Into the reasons, on either side, for this state of affairs we need not enter. This article merely calls attention to the way in which the intervention of a bishop was effected.

In brief, the episcopate was, so to speak, restored, or continued, through one bishop, Dominique Marie Varlet. He had been a member of the faculty of Theology in Paris, and was vicar-general to the Bishop of Quebec. In 1718 he was appointed, by a Brief of Clement XI, Bishop of Ascalon and Co-adjutor to the Bishop of Babylon. These were not titular sees, but actual diocesan bishoprics.

For some reason, never yet brought to light, he was ordered by the Congregation of the Propaganda (at Rome) to hurry up his consecration and departure to the East, but also to keep the whole business, consecration, departure, and journey, from public knowledge. And all this he did with exact fidelity to orders. And no end of trouble came to him, later on, for that very obedience.

He was consecrated February 19, 1719, by three bishops in the chapel of the Seminary of the Foreign Missionary. He left Paris *incognito* March 18th, and travelled in the same way so far as possible. When he came to Amsterdam he was implored by the Chapter to give confirmation. He consented to do so for orphan children and the poor, who could not afford to go into another diocese. He reached Persia in October. In March 1720 a letter was handed him by a Jesuit from the Bishop of Ispahan, telling him quite informally that he was under sentence of suspension! In order to avoid the scandal of an open struggle between Jesuits, Dominicans, Capuchins, and Carmelites, Varlet determined not to contend against this censure (which he might have done, for the proceedings were quite informal, the letter being merely an unsealed note), and

returned to Europe, finally reaching Amsterdam once more. Here he remained, at the request of the clergy, until after the death of Clement XI (March 19, 1721) when, on the advice of friends, such as the Cardinal de Noailles, he went back to France. Varlet's agent in Rome tried, in the course of that year, to get a hearing for him before the Congregation, but in vain. Giving up all hope of justice there, Varlet, a year later, returned to Amsterdam. From there he wrote to the Congregation and to the new Pope (Innocent XIII) relating his situation, and demanding justice. No attention being paid to his letters, he published, in February 1723, an Act of Appeal to the General Council, and rather more than a year later, a Complaint to the Catholic Church. In August of that year he wrote directly to Benedict XIII, but all in vain.

The state of the Dutch chapters, meanwhile, was forlorn, left without help and without possibility of a ministry, the Church itself doomed to extinction. [Where was the solicitude, we may ask, of pastors for the poor and the weak and the erring? The one thing demanded by Rome was submission, and the flock—well, the flock must, by and by, do without sacraments! What are sacraments and the flock when it is a question of obedience?]

In this juncture, Varlet, now Bishop of Babylon, was asked to consecrate Steenoven, who had been elected by the chapter of Utrecht a year and a half before. Varlet did this, but Steenoven died very soon after, and Barchmann Wuytiers was chosen in his place. The chapter humbly asked the Pope to confirm the election, and that the provincial bishops might proceed to consecrate. No attention was paid to the requests, and so Varlet consecrated Wuytiers at The Hague on September 30, 1725. It may be observed that Wuytiers, thus being made archbishop, received a large number of "letters of communion" from French bishops, the originals of which are still kept in the archives of Utrecht.

Archbishop Wuytiers died in 1733, and Van der Croon was consecrated by Varlet as his successor on October 28, 1734. Varlet also consecrated Meindaerts to succeed Van der Croon on October 18, 1739.

All these dates and these names are noteworthy, as well as the acts of Varlet, for, upon them, and upon them alone, hangs the whole *series Episcoporum* of the Dutch Old Catholics, and their later offshoots in Germany, Switzerland, and England.

Varlet passed away in 1742. He published, after his first consecrations for Utrecht, various Appeals, Protestations, Complaints, and Letters, in which he establishes the facts of his episcopal acts, and seeks to make clear their legitimate character and canonical validity.

Varlet is a notable figure. He well deserves to have a place of honor because he courageously upheld the principles and canonical liberties of the Catholic Church. It was providential that a man of his character, theological learning, dignity, and good faith, was at hand to intervene for the help of an oppressed and outraged weak branch of the Church. He planted a seed of life which not all the power of the Roman colossus has been able to destroy. In our later days the tender plant has put forth leaves and fruit, and who can foresee the end? Perhaps it may yet play a more important part in the reconciliation of the Catholic world than our own ministry.

"THE SPREAD of the Christian faith in Uganda, where in half a century the Church of England took hold of a savage African nation and made it Christian; where the son of the king who killed the first bishop, instead of succeeding to the throne, offered himself as a priest of the Church and has been ordained with the son of the bishop; where cannibalism has disappeared, and where the people have been led far on the way to Christian civilization—that, to me, is the greatest miracle of modern missions. But I think the Chinese Holy Catholic Church comes pretty close to being the second."—THE REV. S. H. LITTELL, in the *Spirit of Missions*.

THE CHURCHMAN differs radically from his Protestant neighbor in his conception of the Church. The Protestant Churches began in recent times, and do not claim continuity with the past. Our Church is not the child of the Sixteenth Century. The Church, in which our lot is cast, embodies in its constitution, canons, and formularies the authority of the Church Catholic. We do not think one Church just the same as another.—REV. THOMAS J. LACEY, D.D., in *Parish Notes*.

THE CAMPAIGN FOR THE PROGRAM

FROM A SERMON BY THE REV. J. CLARENCE JONES, D.D., ON THE OCCASION OF HIS TWENTY-FIFTH ANNIVERSARY AS RECTOR OF ST. MARY'S CHURCH, BROOKLYN.

THE most outstanding event in the life of our National Church during the last twenty-five years has been the inauguration of the Nation-wide Campaign.

It has accomplished so much, and promises to accomplish so much more, that it will be looked back upon as a turning-point in our history. In so large an undertaking education is necessary, and it is a slow process. Nevertheless the campaign has many accomplishments to its credit.

It has clarified our outlook, widened our vision, and classified our duties.

It has saved this and many other parishes from local selfishness.

It has made the official voice of the Church audible in every parish.

It has established the dual basis of giving to extra-parochial and parochial purposes.

It has encouraged and widely instituted the Every-Member Canvass.

It has greatly increased the number of male workers throughout the Church.

It has made available the best pedagogical methods in our Church schools.

It has stirred many sluggish rectors and vestries to a new activity, leading, in some instances, to enthusiastic coöperation with the National Council.

The charge that it was primarily a money-raising scheme was never a just one, though it did promptly more than double the giving by the Church at large. The charge has been refuted in this parish by the improvement in our Sunday school teaching, by the increased strength in our Brotherhood of St. Andrew, the success of our Acolytes' Club and the slight increase in the average attendance at our early communions.

Our parish has undergone a revolution in its conception of its duty toward the general Church. It is understood that it is the first duty of every individual and of every parish to give gladly to the spread of the Kingdom of God on earth.

Self-preservation may be the first law of unredeemed nature, but it is not the first law of the Kingdom which Christ is establishing among us. Self-sacrifice, self-surrender are the first laws here.

WE must be ever on our guard against that insidious and devastating error which leads men to regard their personal and parish religion as the sole end of their discipleship. This false and corroding notion has killed many a parish which otherwise might be alive and flourishing today. I am not speaking in slanting criticism of others. I know in myself the subtle deceitfulness of the temptation to which I refer. If I make nothing else clear this morning I desire to impress at least this upon you, that the future of this parish depends upon a clear vision of Christ's world-wide plan. As a part of that plan we will live, apart from it we will deservedly die.

There is no such thing as foreign missions. The field begins at our own door and reaches in every direction around the globe. The parish that is convinced of this will cease being anxious about itself. It will have larger concerns and interests to occupy it. In sending its love out to others it will become strong and healthy at its center. "He that saveth his life shall lose it, and he that loseth his life shall find it." "Give and it shall be given to you again, good measure, pressed down and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." This is not a mere matter of money; it is a spiritual principle and a part of the very core of Christ's teaching. Our recent experience has demonstrated this. During the last two years twenty per cent of our total giving has gone outside the parish, and the support of the parish itself has proportionately increased. And above and beyond all that, you are endeavoring to place \$15,000 on the altar to be used in repairs. Have I not good reason to thank God on your behalf for the Grace of God which is given you by Jesus Christ?

CONFIRMATION

"My son, give Me thine heart."

Father, not my heart alone—
All I am and have is Thine!
Consecrate me for Thine own—
Shelter me with love divine.

Here, before Thy Mercy-seat,
I renew my infant vows;
Let Thy Holy Paraclete
Take possession of my house;

Make of it a temple fair,
Pure, and beautiful for Thee—
This, my confirmation prayer,
I beseech Thee, grant to me.

Father, let me never stray
From the Kingdom of Thy Love;
Lead me in the Perfect Way—
Here below, and there above!

S. G. F.

DAILY BIBLE STUDIES

(Continued from page 78)

November 21

READ I St. Timothy 3.

Facts to be noted:

1. St. Paul describes the true character of the minister of God.
2. Those who rule themselves alone can rule others.

ST. PAUL is here writing of the life and influence of the minister of God. Whether we be clergyman or layman, the basis of influence is the same—character. What we shall do, or shall not do, depends upon what we ourselves are. Today we are especially thinking in terms of what we commonly call "service"; we are anxious to be of use. We are not willing that our lives should have been led, without influence upon those around us. Hence, life today is characterized by activity of every kind directed to our fellows. Our slogan has become "Social Service." But we need to remember just what the Apostle recalls here to those who seek to serve. Men cannot give from what they have not. We can only give strength from strength. We can build only where we ourselves have been built up. Character is created by character alone. The world needs, not more social activity at present, but more real consecration behind the activity. We seem to need fewer promoters, and more saints. Our Lord recognized that fact when, as He set about building the Kingdom of God on earth, He fashioned the lives of the few who were to be the "salt of the earth." It is always easier to say than to do, and to do than to be, but there is no substitute for sheer, downright character.

November 22

READ I St. Timothy 4.

Facts to be noted:

1. St. Paul exhorts Timothy to keep the faith.
2. He must be steadfast where men are forsaking Christ.

HISTORY repeats itself. Before the First Century had grown to an end, men had discovered the Gospel outworn, and were turning to each more modern substitute with the pathetic confidence that here is the truth which the modern mind demands. Twenty centuries later we are doing the same thing, and today there is the same assurance that the latest doctrine is the truth which we require. What we are doing, in fact, is generally to resurrect some idea which has again and again been tried and found conspicuously wanting. The fundamental needs of human life do not change. Below our modernity we are at one with the mistakes, the failures, the aspirations, and the needs of men before us. The Gospel meets the present age because it meets the fundamental needs of man. A little knowledge of history will show us that the latest doctrine of today is the outlived enthusiasm of some day gone by, and will be forgotten tomorrow. Amid the changing fashion in thought the Gospel lives because it is true to all human experience.

Experiences of a Parochial Visitor

By Eleanor Churchill

ONE old lady shut-in appealed to me so strongly that I broke my rule and decided to invite her to spend a week with us. I wrote a little note, stating that I would call for her in a taxi, so that she could take the trip in comfort, and setting forth in glowing colors the fine time we would have, and the certain good which would result in a change of environment. I received the following in reply:

"You know perfectly well I can't visit you. Don't be so foolish!"

Not another word was vouchsafed my humble efforts in her behalf, and I don't know to this day why she refused my invitation; but I had sense enough not to argue with her about it.

One terribly sordid case was handed over to us by the Salvation Army as rightly belonging to our parish. She was the dirtiest woman I ever saw. She came of a fine old family, but had broken the hearts of her father and mother by her disgraceful conduct many years before. We found that she had been living with an Italian for several years, but that he had deserted her. Thinking she was poor and knowing her to be ill both in body and mind, I was perfectly devoted to her wants until something she said one day made me suspicious. At last she admitted that she was trying to fool us into taking care of her. It did not need much urging to learn her history. After her tongue was once loosened, she apparently enjoyed making a clean breast of things. She had money in three banks to the tune of seven thousand dollars, and a fine old house in New England, left to her by her mother. With this knowledge we bought her ticket, saw her on the train, sending her back to end her days in her birthplace. She knew that she had reached the end of her rope so far as we were concerned and, at the last, left very willingly. I was not sorry to see her go.

I was in the parish house one morning making out accounts when a woman toddled in to see me. She was eighty, if she was a day. On being questioned as to her wants, she began a long story of her fall from high estate. She was not uninteresting, but I was due at another place, so begged her to tell me what I could do for her. She wanted a pink parasol. The sun bothered her so that she had stumbled one time and fallen into the gutter and, when rescued, was sent to the Island for being intoxicated, "A thing, my dear, that I never was"!

ONE night we were roused from a sound sleep by the insistent ringing of our door bell. Dreading fire, a telegram with bad news, and all the dreadful things presaged by one's imagination at the midnight hour, I tremblingly inquired as to who was there and what had happened. A girl's voice equally trembly answered and I opened the door to a tearful young woman whom we had known as a pretty bride a year ago. She told me that her husband had turned her out of doors in a fit of rage and she didn't know where to go at that time of night. I made some coffee—my panacea for such occasions—and over the hot, much-needed beverage we talked over what it was best to do. The poor girl was evidently mortally afraid of her husband, but at my suggestion of insanity she shook her head.

"His mother told me after we were married that he had always had an ungovernable temper, inherited from his father. He can't bear to be crossed," she added.

"What happened this time to put him in such a rage?" I inquired.

After a short pause she answered rather shamefacedly: "I had my hair b-b-bobbed."

Forgetting the late hour and my sleeping family, my laugh rang out; it was too funny.

Absolutely refusing to go back to her husband, I took the girl to some friends of mine in Connecticut, hoping that matters would right themselves in due course of time, but alas!

the incident that seemed so funny almost ended in tragedy.

The man with his fiendish temper could not forgive his young wife for disobeying his express command not to meddle with her hair. It suited him as it was. In some way he was clever enough to find where she was hiding. One Sunday afternoon he walked in and, taking out a pocket-knife, slashed her throat almost in a vital spot. Her screams brought the family to her assistance. She was rescued in time to save her life, but was left with an ugly wound. He was arrested and sent to prison for a term of years, which, I hope, will give him plenty of time to learn to control his dangerous temper. The poor little wife is still a nervous wreck.

We had one suicide last year. The girl, as far as we knew, had no earthly reason to despair, she held a good position, had a small amount of savings in the bank, and was in her usual health. She went to a friend's house one afternoon and, the friend being out, the janitor let her in as he had frequently done. She shut herself in the small kitchen, turned on all the gas, and her friend returned a few hours later to find her dead.

I said there was no reason for the act, as far as we knew. It often happens, after a thing like that occurs, something comes up that throws light on the subject. Two days after this tragedy, a woman came to see me and begged me to get her husband back. He had told her that he loved Miss ———, mentioning the poor suicide, and that they had planned to go away together. She added that she would not care so much, but that he had taken their bank book with their combined savings with him. Possibly this woman's story was the key to the mystery.

OUR prize case for a time was a young woman partially paralyzed. She was so patient and sweet over the affliction that cut her off from all the natural expectations of youth that we left no stone unturned to help her. It was finally decided to take her to see the great Dr. ———. We made the appointment. I had to leave as early as six-thirty, taxied up town, and took the girl down to be examined. On arriving, a trained nurse took her in charge, but I was allowed to tag along. We waited from 9 A.M. to 1:30 P.M. The poor girl all that time was wrapped in a coarse gray blanket which to the bare skin was like a hair shirt, and the place was insufferably hot. She was almost exhausted when her turn finally came. We were ushered into a large room full of doctors and nurses, three cots, each occupied. My patient was asked a few questions by two of the doctors, then the great surgeon stepped to her side and stood looking down on her.

"What's the matter? Been eating too much pork?" was the astonishing remark and the only remark the great one made, except a laconic, "Next!"

Bitterly disappointed, for I had built great hopes of a complete recovery—in fact, I was quite prepared to see her walk out of the place, such was my faith—I questioned the nurse and was told that, in two weeks, we would receive the surgeon's diagnosis. Nothing helpful ever came from this interview, as her case was hopeless. Whether the great man saw that at once, I shall never know.

One cold, blustering March day the assistant asked me to go to a family on the East Side. A man had been to the parish house that morning threatening to kill himself. His excuse for the rash act was that his wife and baby were starving and that if he shot himself someone would care for them.

"Why didn't he pawn his revolver and buy bread?" was my response. I was getting tired of the revolver practice. "There are cheaper ways of committing suicide than by shooting."

The assistant merely smiled at my crossness and said: "I imagine anyone would deteriorate after walking the streets for days looking for work in vain. But we may be wasting our sympathies; his story may not be true, for you never can tell"

THE OPPORTUNITY OF THE RURAL CHURCH

BY THE VEN. W. S. CLAIBORNE,
ARCHDEACON OF SEWANEE.

DESPITE the general progress of education, the many discoveries of science, and the general material progress of the past century, real leaders are just as rare as ever. Man cannot be standardized, institutionalized, poured like wax into a mould. Attempts to do everything on a large scale, uniform scale, only result in the spoiling of much good material.

The failure of the Christian Churches in the rural field is largely due to a worship of bigness. Leaders, teachers, wise and sympathetic leaders, have arisen from time to time, only to be drawn to the larger centers of population, leaving the country to take care of itself. The result has been to deprive the country districts of religion, medical aid, and even of schools.

It may be tedious and poky and obscure to be the teacher of a little, struggling settlement school. The trials of the country doctor were first immortalized by Balzac, and many have handled the subject since. The life of the country priest is a story of unending self-denial and hardship. But have such lives no compensation? Is it nothing to see the older people helped, taught, led toward that God whose works they see all around them, and upon whose seasons and soil and weather they are dependent for a livelihood? Is it nothing to help bring fine babies into the world, to heal the sick, and to ward death from people who need medical aid much less frequently than do city dwellers, but who need it desperately when they ask for it? Is it nothing to be priest in charge of a handful of tiny mission parishes, administering the Sacraments, helping at every turn, making the souls and minds of these people as sweet and clean and beautiful as the countryside in which they pass their lives?

The Church's greatest opportunity today is in the highways and byways of remote districts. All things considered, it is also her greatest obligation, for the city dwellers come from the country mainly, and, unless the country people are as good as human nature will allow them to be, their influx but adds to the burden of the cities.

The better element among the country people disdain the mouthings of quacks who are illiterate at best. The over-emotional and reckless are hurt by much of the preaching they hear. The old-fashioned "revival" is largely a thing of the past, and now it but furnishes amusement to the youngsters out for a lark. Rural people, who have influence, are ready, waiting for an opportunity to turn that influence to the help of the Church. They will give all possible aid. It rests with the Church to send those who can help. It rests with the Church to seek out those who can be taught to help, and send them back into the country to spend their lives helping their own.

There used to be a theory that this could not be done; but the brilliant success of a recent experiment has disproved it. The rural people are, and have been for some time, in a deplorable condition, religiously speaking. Yet the most worldly cynics have seen a little spiritual teaching, wisely backed up with aid in material matters, bring about changes they thought impossible. As a matter of fact, there is nothing "impossible" to him who in his daily ministrations calls upon God for help—and then gets out and does all a faithful man can do. "Faith without works is dead."

REX H. LAMPMAN, in a recent article in the *Saturday Evening Post*, made the following statement: "Religious conversion, effecting profound physiological and psychological changes, may as yet be considered the advanced addict's only hope of freedom . . . The grace of God provides the impulse." He is speaking of drug addicts. If religious faith and conversion can do *that* much (and, mind you, this statement was made by a man of the world, not a clergyman), what *cannot* it do for those who are normal in health, but who lack only the knowledge and comfort of Christ?

After twenty-five years in the mountains of Tennessee, I have found that the best helpers I have ever had (and helpers have been many and various) have been men and women who had no especial training, but only a great desire to help. No two people do a thing in just the same way. Each in-

dividuality must be used, and this fact is of inestimable value, both to those aiding, and those whom they purpose to help.

The religious condition of rural America is deplorable. But the people are not unreligious. They simply have no churches, and no teaching, and often no conception of what religion is. If one has anything to teach, it is easy to get the people to go to church. It is easier in the country than in the city.

If we expect to save America, we must get hold of rural America. The work cannot be put off. It will not do itself, and conditions are such in many places that a delay of but a few more months will make the task infinitely harder for all.

"HEAR, I PRAY YOU, THIS DREAM . . ."

BY THE REV. LOUIS TUCKER, D.D.

ONCE UPON A TIME, there was a group of men who had a dream come true. It is very disconcerting to have a dream come true, because it picks you up and takes you with it, and makes of you an instrument and a force in higher hands, but it is exciting.

There is a Church whose laity is growing so much faster than its priesthood that it lacks boys to man the little congregations and open up new work. There are men by the hundreds who would serve, but it costs seven years of life and five thousand dollars in money to get ready, and then, in the small congregations, most of what is learned is useless. So God dreamed, and certain little bishops changed the law, and thereby grew to be great bishops, for vision had come to them; and more men dreamed.

Having been in touch with these things from almost the beginning, it was given to the writer this summer to watch the dream come true. It came true in steel and concrete, and in men. He went and walked over the piles of broken stone, and stamped on the concrete and lifted a rod of steel. It was just as solid as other steel, and yet it was part of a dream. The concrete was a dream, too, a dream to house fifty men, with ninety waiting for a chance, and thirty trained and gone already. He went out alone and sat on a barrel and looked at it all, after moonrise, and a mocking-bird woke in an oak-tree over the oratory, and said "Chuck-chuck - - cheerio!" and then sang the Doxology in mocking-bird-ese.

Fire cannot burn the great new building. Not even an earthquake, if Japan is right, can shake it down. That dream is solid. There is a farm, too, that raises most of the food. It was queer, the next day, to walk over acre after acre, and eat vision-strawberries and dream-tomatoes, and lecture to thirty students on the Life of Christ. They work in classes and on the farm, and live around in rented rooms, wherever they can, until the new building is ready. The rooms are inspected. I have an idea that a certain Carpenter of Nazareth looks in at times.

THERE was a fat little rector and a thin missionary in the clerical meetings at Sewanee. They looked just like anybody else, except, perhaps, a shade neater and quieter. They were doing successful work, too, each in his own country field. One of them had a parish automobile up with him, that could climb mountains like a cat. They were quite practical and successful and real, and just like other clergy. Yet they, too, were part of a dream—they, and thirty more elsewhere like them, who were laymen three years ago, with their present growing flocks diminishing and unshepherded. The writer slapped one of them on the back to see if he were quite solid. He did not understand in the least, but he laughed, and told about baptisms and marriages and confirmations and congregations growing, and men under him who served the Lord.

And so the writer searched out the first dreamer—under God—and asked questions. Only thirty thousand dollars needed to finish the building; and an endowment started which pays a thousand a year; all graduates doing well, and a manifest blessing of harmony on the work; but everything cluttered, hampered, festooned with too much success; applications for entrance past all power to handle or support them, and more behind.

And so, to another and a greater dream—the vast needs of the Church; a Ford-car, circuit-riding missionary system that shall cover the whole nation; and a DuBose Memorial in every Province, to furnish the men who shall lead the forgotten and half-heathen districts of America to God.

CORRESPONDENCE

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

"FALSIFIER," "PHARISAISM," "OUTRAGEOUS," "DISGRACEFUL"

To the Editor of *The Living Church*:

CLERGYMAN has sent me a copy of your editorial denouncing me in the most scathing fashion. I note that on the next page Dr. Fosdick, who considers himself an ardent Christian, is handled with equal though briefer contempt. I cannot expect you to give much space to my reply, but perhaps your sense of fairness will induce you to publish the following.

The author of the diatribe against me ridicules my lack of conception of the language of symbolism. I admit that I am impatient of symbols in a work handed down to us as the divine, inspired gospel direct from the hand of God and necessary to our salvation.

As I said in my article, nobody has a higher respect for the literary beauty of the Bible than I, and nobody has less respect for the historical and scientific value of literary beauty. If in the closing book of the Bible I am told about a lamb and his wife, I assume that a lamb and his wife are referred to. Many people have ridiculed me for not realizing that the lamb was Christ and the wife was the Church. But there was no Church at that time and Christ is elsewhere referred to independently of the lamb. So I must plead guilty to bewilderment at the astounding picture of a young sheep and his spouse standing up in heaven while flocks of goats are driven down to eternal fire amid a fanfare of trumpets blown by angels standing on a four-cornered earth. Your critic may speak of this as "the chaste symbolism of rhapsody," but while I admit its chastity I cannot see its veracity.

When your critic speaks of my "misstatement of passage after passage from, probably, his deficient memory of the Bible," I wish to call him a falsifier. My deficient memory was in each case bolstered by the exact quotation of the text and the reference to the text in question.

Your critic refers to the Bible as "the product of fallible men whom Almighty God used as the instrument of His revelation . . . a progressive revelation of Himself from primeval times, through a religion first anthropomorphic, then local, then tribal, then national, then racial, then Catholic"; and adds, "of all of this Mr. Hughes knows nothing at all."

In answer I may say that I know a great deal more than nothing at all. I am quite in touch with the liberal interpretation of the scriptures and the theories of religious evolution. But in my article I was not referring to the Modernist point of view. I was referring to the enormous and ferocious multitude of religious people who call themselves Fundamentalists and threaten the liberty not only of non-Christian people like me, but of the very believers who take the point of view of your critic, who says that he is no more impressed than I am with the figure of William Jennings Bryan, and asks if I have "observed that there are other Christians who are not 'raging' in the same way." I know many of these clergymen intimately, as personal friends, and sympathize with the persecutions they have undergone. On the other hand, I feel a certain logic in the attitude of those who insist that the Bible must be taken entire or not at all, and who realize that the theory of evolution, if accepted, destroys the perfect man Adam, who fell, and whose fall required the coming of Christ.

Your critic easily explains my attack on Christian crimes by saying that the Christians sinned "because they were men and had not applied the sacramental power—of which Mr. Hughes knows nothing. . . . But every time a Christian resists the impulse to do wrong and does right instead, he disproves Mr. Hughes' contention."

Your critic is a trifle over-fond of accusing me of ignorance. I confess that I know nothing of the sacramental power. I read much about it and I hear much boasting of it, but I fail to see that any Christian has ever done loftier or nobler things, for all his sacramental power, than have been done by men who preceded Christianity or who have known nothing of it or disbelieve in it.

I cannot follow him in his statement that "every time a

Christian resists the impulse to do wrong, he disproves my contention," because I am firmly convinced, and history and present-day statistics abundantly prove, that Christians are no better than non-Christians.

Your critic is really a pitiful instance of pharisaism. He refers to my youthful ardent acceptance of the Apostles' Creed and the Congregational doctrine as "the parody upon Christianity which once he accepted," and "the absurdly unintelligent faith" I once adopted. Can he not realize that it is just his attitude which drives so many people out of the Christian Church and keeps so many people from ever joining it? The calm way in which certain sects lightly dismiss the solemn beliefs of other sects is almost more maddening than the bloody sincerity with which certain sects denounce and endeavor to destroy certain other sects—all within the bounds of Christianity and all in the sweet name of Christ.

It is outrageous for your critic to try to foist the two pitiful youths Leopold and Loeb upon me as an evidence of the fruits of my disbelief. It would be cheap and easy for me to retort with the Rev. Mr. Hight, who was an ardent Christian minister and prayed at the bedside of the man whose murder he connived at for his adulterous purposes. What a really disgraceful frame of mind your critic confesses when he wastes ink on an argument that because Leopold and Loeb rejected Christianity, therefore my arguments against Christianity are weakened.

What a waste of irony to imply that I ever suggested that materialists were "a swarm of angels." How does he prove me a materialist? I maintain that the baptismal rites with actual water for the scattering of actual devils and the washing in the actual blood and the drinking of the actual blood and the eating of the actual flesh of Christ are the crudest forms of materialism.

Finally your critic says that I "seem curiously not to see" that the rejection of Christianity "does not make a man either wise or good." This is not curious at all, but downright misstatement, especially as I specifically stated that everybody knows that a man's religious belief has nothing whatever to do with his character or conduct.

I am glad at least that your critic admits that he is no more impressed with William Jennings Bryan than I am. I may add that the followers of William Jennings Bryan and his Fundamentalist school are not only extremely numerous and extremely active, but that their denunciations of your critic and his views are as contemptuous as your critic's denunciation of me.

RUPERT HUGHES.

THE OUTWARD AND VISIBLE

To the Editor of *The Living Church*:

THE FOLLOWING passage, quoted from Dr. Studdert Kennedy in the *Commonwealth* (October 1924), might be as helpful to others of your readers as it is to me:

"Infant Baptism, as practised in the Church today, is a caricature of what it was meant to be. . . . It was meant to be a sacrament, and has become a ceremony, because the community life of Christian churches has become so poverty-stricken. Often the sacrament is administered without any congregation to welcome the child, in a half-lighted church on a weekday evening, with no one present but the relatives. It is regarded as the private concern of the parents, not the public concern of the Church. Hence it has become a charm, a magic survival. . . . People bring their children to the priest to be christened as they bring them to the doctor to be vaccinated. Soon they will begin to wonder if it is any use at all—if it is anything but a convention . . . because the reality has gone out of it, and the reality is membership in a living, loving body of Christians, through which the Spirit gives new life." (*The Wicket Gate*, page 181.)

In the same paragraph of *The Round Table*, in the *Commonwealth*, it is said, "A perfunctory ceremony, at which a label—it cannot be called a 'Christian name'—is bestowed, is a fitting prelude to a 'muffled Christianity,' as Mr. Wells has called it."

HARRIET STORER FISK.

LITERARY

COPEC

C. O. P. E. C. Commission Reports:

Vol. I, THE NATURE OF GOD AND HIS PURPOSE FOR THE WORLD; Vol. II, EDUCATION; Vol. III, THE HOME; Vol. IV, THE RELATION OF THE SEXES; Vol. V, LEISURE; Vol. VI, THE TREATMENT OF CRIME; Vol. VII, INTERNATIONAL RELATIONS; Vol. VIII, CHRISTIANITY AND WAR; Vol. IX, INDUSTRY AND PROPERTY; Vol. X, POLITICS AND CITIZENSHIP; Vol. XI, THE SOCIAL FUNCTION OF THE CHURCH; Vol. XII, HISTORICAL ILLUSTRATIONS OF THE SOCIAL EFFECTS OF CHRISTIANITY. New York: Longmans, Green & Co. \$10.00 the set.

CHRISTIAN CITIZENSHIP: THE STORY AND MEANING OF C. O. P. E. C. By the Rev. Edward Shillito, New York: Longmans, Green & Co. \$4.

"Copec" is not a cabalistic word. It is one new example of the way in which our English cousins multiply alphabetic acrostics by way of making a simple shorthand of reference. It is perhaps quite simple when one is in on the secret. It is decidedly complicated when the key has not been given. The full expansion of this mysterious word is "The Conference on Christian Politics, Economics, and Citizenship," which met in Birmingham in April, 1924. Representatives of a vast number of Christian bodies in England gathered together and considered for a week some of the matters which bore upon the subjects involved in the title of their conference. The Rev. Edward Shillito has given in a brief volume, of a little more than one hundred pages, *The Story and Meaning of C. O. P. E. C.* The effort which animated the conference is unique. The work done is astonishingly definite when one remembers the vast differences in point of view and conviction represented by the various groups of the conference.

Perhaps the title of Mr. Shillito's book may be taken as symbolic of the whole endeavor: *Christian Citizenship*. The endeavor of the conference was to meet the challenge so often made today between an age-long faith and the demands of modern society. The point of view at the outset is expressed in this title, each word of which has its weighty significance. As one reads over here and there the volumes which represent the gist of the findings of the conference, he is startled by the wide range of subjects dealt with, and by the definite endeavor to recapture a point of view, once universal in Christendom, that all human relationships and all human affairs have to do ultimately and constantly with religion. This same title is yet strikingly modern. It is the more difficult to specify what is meant by modernity since we who are part of it may not objectify it. But it certainly means at least something as to point of view, interest, and method. The point of view is to see eternity from the present, the permanent from the temporal. It is characteristically modern that this point of view should prevail, just as it is characteristically medieval to see the present from the point of view of the eternal. In its outlook the modern world has a distinctive interest: the here as against the hereafter, the dominance of those things which concern us in daily life, as against matters which might, for lack of a better term, be described as supremely "spiritual." In its method the modern world is attracted to history and inductive reasoning.

Perhaps the gravest allegation which might be brought against the whole labor and findings of COPEC proceeds from a consideration of its aim and outlook. In a very brief form, this aim might be phrased in these words: The endeavor is rather more definitely to adjust the implications of the Christian ideal to the conditions of our every day life and its relations, than to reform these relations in this life in terms of the ideal. Putting it another way round, one might say that a perusal of the reports suggests strongly that the function of Christianity is largely conceived, in tendency, to be subordinate to the great task of making this life and this world a better and a more joyous place. With this stricture kept in mind, and put to one side, the whole work of COPEC cannot but amaze and astonish the reader. Almost every conference of any sort is indicted on the score of its failure to be definite. In any number of cases COPEC has done its work so thoroughly as to leave no ground for this indictment. That a conference, representing so many diverse groups and such a vast number of conflicting points of view, should be able to bring itself to anything but platitudinous resolutions is astonishing. How far from platitudes, vague generalities, and colorless state-

ments of principle are the findings of COPEC any reader can discover from even a cursory examination of any of the admirably arranged volumes. That a conference should express the findings of majorities is to be expected; that its findings also include the opinions of minorities is one of the great contributions of COPEC.

In many other ways, so in this, we in America cannot afford to neglect such splendid work as has been done by the Conference. Concerted action of this sort is still far from possible in the United States. As a program for group conferences between Christians, as furnishing illuminating and well-thought convictions on matters which pertain to the Christian in the modern world, no student, either of religion or social matters, of politics or of international relations, of education or of health, can afford to miss the work of COPEC. For those to whom the ten volume series of findings in their complete form is inaccessible, Mr. Shillito's single volume will prove a stimulating and helpful introduction to the knowledge of a great and stupendous movement.

DE FIDE

CHRISTIAN VERITY. By Leonard Prestige, London: The Anglo-Catholic Congress Committee. \$1.40.

The General Editor of the excellent series of little green pamphlets, known as the Congress Books, has produced, in this volume, a valuable and satisfactory handbook of instructions on Catholic Faith and Practice. Frequently, priests and others desire a short but clear presentation of the essentials of the Christian religion, and the present book should be just what they are looking for. The book is intended for the educated reader, and the point of view, both modern and Catholic, ought to help to dispel the somewhat too wide-spread idea that the only refuge for the Catholic in the force of modern scholarship lies in an uncompromising obscurantism. Mr. Prestige has adopted as his own the modern view of the Bible. Thus he writes: "No doubt, in certain cases, the writers [of the Old Testament] were credulous, and mixed legends with history in their narrative of past events" (page 67). And again: "It seems possible that the Apostle [i. e., the author of the Fourth Gospel] may sometimes give the substance of Christ's discourses in his own words rather than in the words in which Christ originally uttered them" (page 87). Such remarks may give pain to the ultra-conservative, but they undoubtedly represent the attitude of a growing school of younger Anglo-Catholics in England, who have every confidence that willingness to face facts freely cannot fail to draw to the Catholic cause a large number of thinking Church people, who do not care for the negations of "modernism," and yet are of the opinion that the Catholic Churchman is hopelessly committed to the defense of impossible views. Mr. Prestige is not afraid of scholarship. No Catholic who believes in the truth of his religion should be afraid of it either.

G. M. W.

THE KING'S HIGHWAY: A SIMPLE STATEMENT OF CATHOLIC BELIEF AND DUTY. By George D. Carleton. Published by the Anglo-Catholic Congress Committee, 38 Abbey House, Westminster, London, S. W. 1, 60 cts. Paper, \$1.40 cloth.

This small volume purports "to set forth . . . in simple words, a statement of Catholic belief and duty." It was "written in part for the instruction of certain natives in South Africa, who were preparing for ordination." The author's hope is that it "may serve as a map of the road for Anglo-Catholic wayfarers. It is not intended for the edification of skilled theologians . . . nor for the conversion of the gainsayers . . ." (preface). A summary manual of theology, brief, lucid, and attractive, is always useful and helpful. In this volume the theological teaching is combined, in every instance, with practice, and avoids the failing of so many elementary doctrinal text books, which many times are dull and theoretical. Its sanity, directness, and simplicity are by no means the least of its excellencies, and there will be many who can use it profitably.

THE LOVE AFFAIRS OF WASHINGTON AND LINCOLN, by Elton Raymond Shaw (Berwyn, Ill.: The Shaw Publishing Co.) purports to give certain biographical information about these great Americans.

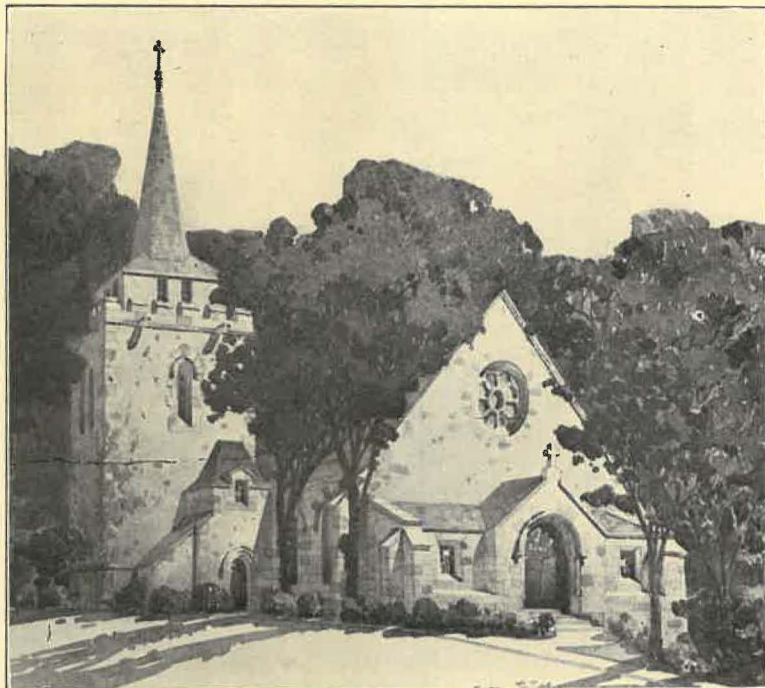
A PROJECTED CHURCH

THE vestry of Grace Church, Hastings-on-Hudson, N. Y., have decided upon a new church building to take the place of the present church which was erected in 1868 at a cost of \$6,000, \$1,000 of which was given by Admiral Farragut from his prize money from the battle of Mobile Bay.

It is the intention of the vestry to erect a building that will serve the many activities of a modern parish. The crypt, or lower floor, will have accommodations for the Sunday school, guilds, clubs, etc., while the main floor will be used for the church proper. The design of this is unique in that it is to have the choir and sanctuary in a bema, entirely surrounded by an ambulatory. Another feature of a basilica, the narthex, is provided. A recessed baptistry is to be built at the south east corner, and two chapels, one a mortuary chapel occupy what would be the transepts of a Gothic church. The new church is to be erected in divisions, and the vestry expect to undertake the first of these very soon.

Grace Church was formerly a parochial mission of St. John's Church, Yonkers, and was known as Zion Chapel. It became a parish in 1917.

The first church was of stone, and was consecrated by Bishop Onderdonk in 1834. In 1868 the liberality of Mr. Robert Minturn and others made possible the present building.



ARCHITECTS' DRAWING OF GRACE CHURCH, HASTINGS-ON-HUDSON, NEW YORK
Shreve & Lambe, Arch. Peter A. Juley & Sons, Photo.



MEMORIAL ALTAR AND REREDOS AT TRINITY CHURCH, BAY CITY, MICH.

THE GREAT GIFT

Blessed Lord, our glorious Host;
Through Thy promised Holy Ghost,
At the Table, where the bread
And the wine of life are spread,
Meet Thy faithful who partake
Of these emblems for Thy sake.

Gather Thou dear saints of Thine,
Bought by Thee, O Christ Divine,
By the death which Thou didst die,
Bring them to Thy bosom nigh;
Of Thy mercy and Thy love,
Feed with manna from above.

But as they who know Thee well,
Seek Thy passion thus to tell,
May they not forget Thine own
Of Thy blood and race well-known,
Who with darkened, blinded eyes
Catch no vision in the skies.

Lord, heal Thou the broken parts;
Soften Thou their hardened hearts;
From despair Thy brethren lift;
Be their everlasting gift;
Jesus, Prophet, King, and Priest,
Draw them to Thy sacred feast.

B. A. M. SCHAPIRO

DR. STANLEY JONES, regarded by leaders of the Y. M. C. A. in India as one of the most effective speakers to men, asked Mahatma Gandhi not long ago what line he thought Christians should take if they were to appeal to the people of India. Gandhi replied:

"First, practise your religion without adulterating it or watering it down; practise it in its rugged simplicity. You must emphasize love, as love is the central thing in Christianity, and you need to study non-Christian religions more thoroughly so that you may have a more sympathetic approach."—*The Christian Work*.



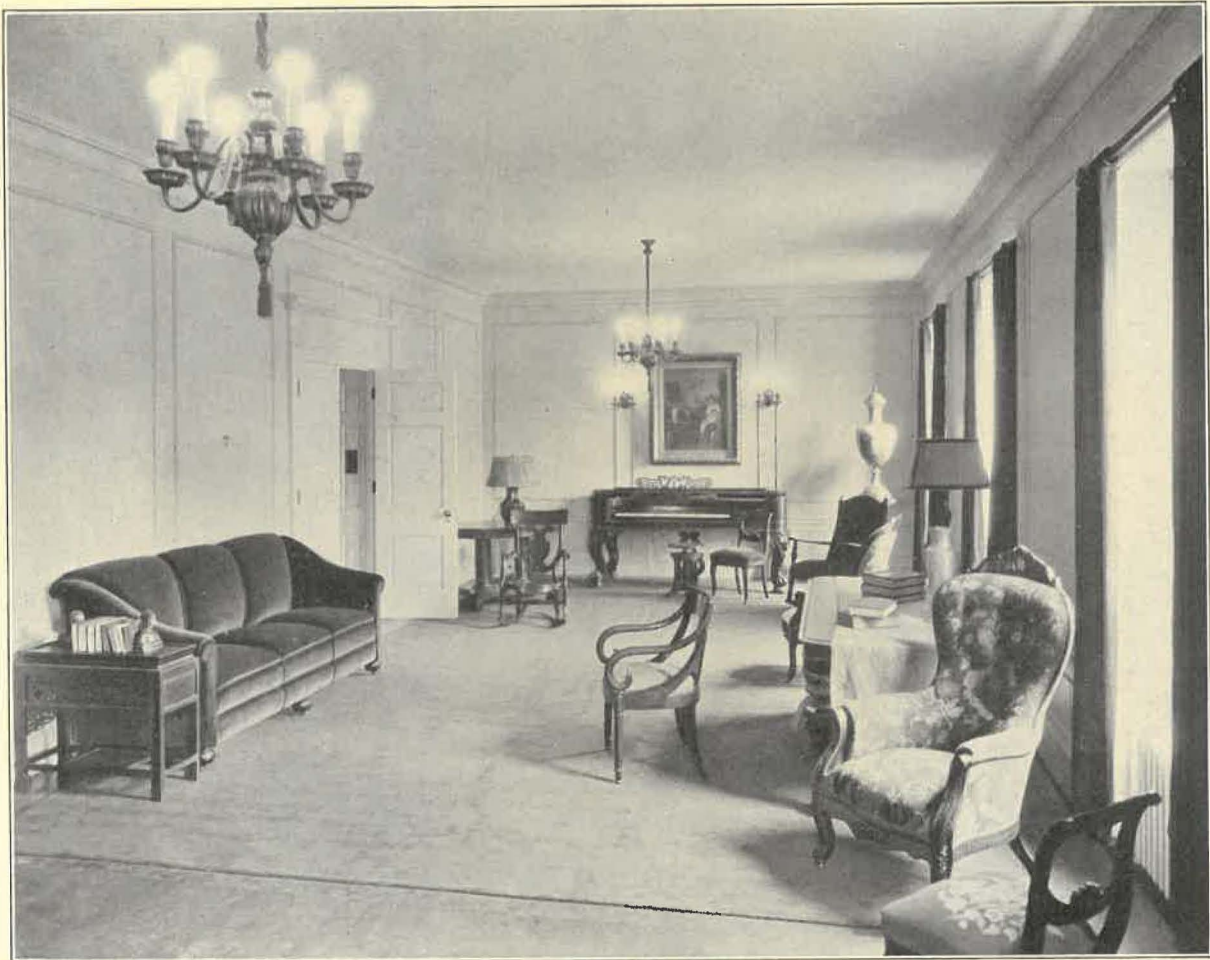
ST. JOHN'S HOME, MILWAUKEE
View of the Drawing Room looking North



PRAYER BOOK CROSS, GOLDEN GATE PARK, SAN FRANCISCO, CALIF.
[See THE LIVING CHURCH, November 8th]



THE REV. FREDERICK S. FLEMING
Rector of the Church of the Atonement, Chicago; Bishop Coadjutor-elect of Northern Indiana; Bishop-elect of Olympia



ST. JOHN'S HOME, MILWAUKEE
View of the Drawing Room looking South



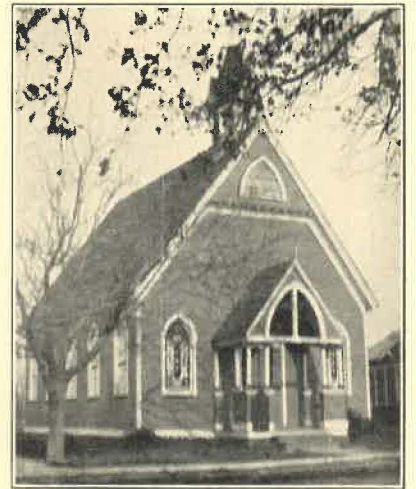
ST. JOHN'S HOME, MILWAUKEE
View of the chapel, memorial to Bishop Knight



ST. JOHN'S HOME, MILWAUKEE
View of a typical bed room



ST. JAMES' CHURCH, SOUTH PASADENA, CALIF.
[See THE LIVING CHURCH, October 25th]



CHRIST CHURCH, EAGLE LAKE, TEX.
Burned, November 1, 1924



Photo by E. T. Billings, Racine, Wis.
THE SECOND ANNUAL CONFERENCE OF DIOCESAN LEADERS OF THE YOUNG PEOPLE'S MOVEMENT, HELD AT TAYLOR HALL, THE NATIONAL CENTER FOR DEVOTION AND CONFERENCE, RACINE, WIS.



HAITIEN THEOLOGICAL SEMINARY
Left to right: Thomas Bréa, Felix Dorléans, Déricé Abellard, Archdeacon Llwyd, Dean, Paul Holly, and Emmanuel Héreaux.
[See THE LIVING CHURCH, November 8th]



CONFERENCE OF CLERGYMEN, WARDENS, AND VESTRYMEN OF THE DIOCESE OF MILWAUKEE, AT MADISON, WIS., OCTOBER 16TH AND 17TH, 1924.

Church Kalendar



NOVEMBER

- 16. Twenty-second Sunday after Trinity.
- 23. Sunday next before Advent.
- 27. Thanksgiving Day.
- 30. First Sunday in Advent.

KALENDAR OF COMING EVENTS

November 18-20—Synod of the Province of New York and New Jersey, Bronxville, N. Y.
 November 18—Special Council of the Diocese of Arkansas, at Little Rock.

APPOINTMENTS ACCEPTED

ADAMS, Rev. RAYMOND, M.D., Canon Missioner of the Diocese of Easton, Trappe, Md.; to be rector of Susquehanna Parish, and of St. James' Church, Port Deposit, on October 1st. Address, St. James' Rectory, Port Deposit, Md.

ANSCHUTZ, Rev. LEWIS R., assistant in St. Peter's Parish, Charlotte, N. C., and minister in charge of the Chapel of Hope, North Charlotte; to be rector of the Church of the Holy Cross, Cumberland, Md.

BAYNTON, Rev. JAMES A., Grand Forks, N. D.; to be rector of St. John's Church, Centralia, Ill.

DAY, Rev. JOHN W., rector of St. Luke's Church, Bartlesville, Okla.; to be Dean of St. Paul's Cathedral, Oklahoma City, Okla., with address at 127 West Seventh St.

FAIR, Rev. HAROLD I., rector of St. Mary's Church, Reading, Pa.; to be rector of St. John's Church, Fall River, Mass.

HAYDS, Rev. WILLIAM B., of St. Mark's Church, LaGrange, Ga.; to be priest in charge of the Church of the Mediator, Washington, Ga., the Church of the Redeemer, Greensboro, and the Church of the Holy Apostles, Elberton, Ga., with residence at Washington after November 15th.

JAHN, Rev. LEROY A., vicar of St. James' Church, Knoxville, Tenn.; to be rector of Grace Church, Morgantown, N. C., January 21st.

MACDOUGALL, Rev. GEORGE, of St. Peter's Church, Kerrville, Tex.; in charge of the Hemet-San Jacinto field, in the Diocese of Los Angeles, with residence at Hemet, Calif.

MACKIE, Rev. ARTHUR J., of Guantanamo, Cuba; to be rector of St. Thomas' Church, Windsor, N. C., and associated churches.

POND, Rev. W. H., rector of St. Luke's Church, Merced, Calif.; to be rector of Grace Church, Kinsman, and Christ Church, Windsor Mills, Ohio.

REAZOR, Rev. F. B., rector of St. Mark's Parish, West Orange, N. J.; to become, December 15th, rector emeritus, and, on January 1, 1925, to become assistant priest in St. Paul's Church, Paget, and the Church of St. Mary the Virgin, Warwick, Bermuda, B. W. I., with address at Paget West, Bermuda.

SELINGER, Rev. H. P. J., rector of St. Paul's Church, Put-in-Bay, Ohio; to be rector of the Church of Our Saviour, North Platte, Neb.

SILLIMAN, Rev. W. W., rector of Christ Church, Port Henry, N. Y.; to be rector of St. James' Church, Macon, Ga., November 15th, with address at 111 Courtland Avenue.

SOARES, Rev. CLAUDE, rector of Christ Church, Clayton, N. Y.; to be chaplain of St. John's Military Academy, Manlius, N. Y., and rector of Christ Church, Manlius, November 23d.

RESIGNATIONS

JENKINS, Rev. THOMAS, D.D.; as rector of St. David's Parish, Portland, Oregon, to become General Missionary and Educational Secretary of the Diocese of Oregon.

PRICE, Rev. A. R.; as rector of St. Mary's Church, Middlesboro, Ky., because of the continued illness of his wife.

SCHMITT, Rev. E. B.; as rector of Christ Church, Ansonia, Conn., after a rectorship of twenty-five years, on account of illness. His present address is 165 Minerva St., Derby, Conn.

ORDINATIONS

DEACON

EASTON—On All Saints' Day, November 1, 1924, SHEPHERD WINTHROP WELLS was ordained to the diaconate by the Rt. Rev. George W. Davenport, D.D., Bishop of the Diocese, in St. Paul's Church, Berlin, Md. Mr. Wells was presented by his rector, the Rev. Roy R. Gilson, and the sermon was preached by the Very Rev. Franklin J. Bohanan.

This ordination was the fulfillment of the youthful dream, for Mr. Wells was graduated from St. Stephen's in 1905, and started to prepare for the ministry at that time. Instead he went into the publishing business. Now, after nineteen years, he returns to his chosen work. He is to be business manager of the diocesan paper and to have charge of Wye Parish, Queenstown.

DIED

ALTER—Died, on Monday, November 3, 1924, after a brief illness, Miss ELIZABETH C. ALTER, for many years a devout communicant of the Church of the Ascension, Chicago. Miss Alter was a member of the Confraternity of the Blessed Sacrament and League of Our Lady. She was constantly at work about the altar, and her loss will be deeply felt.

MEMORIAL

Andrew Murray Young

The following resolution was adopted at a meeting of the vestry of St. Ignatius' Church, New York, on Monday, November 3d:

"We, the rector, churchwardens, and vestrymen of Saint Ignatius' Church in the City of New York, wish to express our sorrow in the death of ANDREW MURRAY YOUNG, and our affection and esteem for him. For fifteen years he has been a vestryman in this parish, and, during much of that time, one of its delegates at the diocesan Convention. We who served with him know how generous and loyal he was. Ever willing to give of his possessions, of his time, of himself, he was a good friend to the parish and its people; and, whether here or elsewhere, he was always true to the Church. In his steadfastness in the faith, in his devotion to the sacraments, in his whole life, one thing was clear; he was a man who believed in our Lord, and loved Him. It was that which made his character and career so strong and sweet and fine. May the memory of his life make us better disciples of our Lord and worthier members of His Church. And may God, in His mercy, grant rest and peace to his soul."

MAKE YOUR WANTS KNOWN

THROUGH CLASSIFIED DEPARTMENT

OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

MISCELLANEOUS

OPENING FOR ORGANIST AND CHOIRMASTER in Episcopal church, with boy choir, for talented assistant prepared to take full charge of choir. New organ. Churchman preferred. Salary moderate. Address: Jos. J. Ayres, Chairman, Keokuk, Iowa.

POSITIONS WANTED

CLERICAL

AN EXPERIENCED PRIEST, RETIRED, wishes to supply as *locum tenens* in large or small parishes within a day's journey of central Ohio. Address G-296, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, WITHOUT FAMILY, wants parish in South for preference. Organizer, military service, strong extempore preacher. Write S-288, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, UNIVERSITY AND Seminary training, desires a parish. Address H-293, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, MARRIED, THIRTY-five, wants parish, will consider curacy. References and particulars on request. Address T-292, care LIVING CHURCH, Milwaukee, Wis.

RECTOR OF A PARISH DESIRES PARISH, having under it an opportunity for Social Service or Institutional work. Is at present doing that class of work, but outside of the Parish, and thinks it should be a part of Parish operations. Address X-291, care LIVING CHURCH, Milwaukee, Wis.

RECTOR SEVEN YEARS IN PRESENT parish desires change. Cool climate east of Mississippi. Congenial with young people and children. Attractive wife. H-7, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

WANTED—POSITION, ORGANIST AND Choirmaster, pupil of Guilman, Cathedral trained, desires change of position. Experienced. Communicant. Excellent references. Address C-295, care LIVING CHURCH, Milwaukee, Wis.

ALTAR FURNISHINGS

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

VESTMENTS

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

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

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

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

WE MAKE SURPLICES, CASSOCKS, Clerical Vests, Rabats, Stole Protectors, Cottas, and Purificators. Also do repair work. Price list sent on request. SAINT GEORGE'S GUILD, 508 People's Nat'l. Bank Bldg., Waynesburg, Greene Co., Pennsylvania.

PARISH AND CHURCH

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

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

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

APPEALS

WILL THOSE WHO REALLY BELIEVE in prayer for physical and spiritual healing, and are willing to help maintain a prayer chapel for that purpose, communicate with the VEN. GUY D. CHRISTIAN, Manhattan, Kans.

RETREATS

A RETREAT FOR ST. MARGARET'S AS- sociates and other women, will be held at St. Christopher's Chapel, 211 Fulton St., New York, November 22d. Conductor, Rev. FATHER PAUL B. BULL, C.R. Mirfield, England. Those desiring to make the Retreat will apply to Sister in Charge.

UNLEAVENED BREAD AND INCENSE

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

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

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

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

MANUAL OF PRAYERS FOR FAMILY DEVOTIONS

A new epoch in the Family Prayer Movement. The fourth edition of the Manual revised and improved.

The arrangement of prayers is on an original plan, simple for the beginner in Family Devotions, yet with means for enrichment.

A pocket on the inside cover contains authorized Church Calendar of Daily Bible Readings.

Price 25 cents; 4 copies, \$1.
BROTHERHOOD OF ST. ANDREW
202 South 19th Street, Philadelphia.

MISCELLANEOUS

CHRISTMAS CRIB SETS, 6½ in., kneeling, \$5.00 per group; 10½ in., \$10.00 per group; 2 ft., kneeling, \$50.00 per group. Designed and executed by ROBERT ROBBINS, 5 Grove Court (10½ Grove Street), New York, N. Y. Telephone Spring 4677.

I OFFER TO DIOCESAN LIBRARIES OR historical societies: Journal Genl. Convention, 1877-1913; Journal, Dioc. of N. Carolina, 1889-1917; Living Ch. Annual, 1901, 4, 5, 6, 14, 15, 16, 19. Correspondence solicited with collectors of episcopal autograph letters. Rev. A. B. HUNTER, 114 Harrison St., E. Orange, N. J.

CONSULTANT IN RELIGIOUS EDUCATION

GETTING GOOD RESULTS IN YOUR CHURCH SCHOOL?

If not, why not?
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BOOKS RECEIVED

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

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

The Church of England. By the Rt. Rev. Arthur C. Headlam, G.H., D.D., Bishop of Gloucester, formerly Fellow of All Souls' Church, Oxford; principal of King's College, London, and regius professor of Divinity in the University of Oxford. With an Appendix by the Rev. H. Maynard Smith, D.D., canon of Gloucester. Price \$3.75.

The Creed. Addresses to Confirmation Candidates. By E. E. Bryant, assistant master at Charterhouse, 1898-1924, formerly Fellow and chaplain of Emmanuel College, Cambridge. With a Preface by Frank Fletcher, headmaster of Charterhouse. Price \$1.25.

Problems of Church Unity. By Walter Lowrie, M.A., rector of the American Church, Rome. Price \$3 net.

The Resurrection and the Virgin Birth. Two Essays by W. Lockton, B.D., vice-principal and lecturer in Mathematics, Winchester Diocesan Training College. Price \$1.75.

Devotional Classics. Martha Upton Lectures delivered at Manchester College, Oxford. By J. M. Connell. Price \$1.75 net.

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

What Ails Our Youth? By George A. Coe, Teachers College, Columbia University. Price \$1.25.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

The Hope of Our Fathers. An Anthology of Anglican Devotion in Prose and Verse. Compiled and edited by Percy H. Osmond, M.A. Price \$1.20.

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

The Faith of Modernism. By Shailer Mathews, dean of the Divinity School, University of Chicago. Price \$1.50.

The Supremacy of the Spiritual. Essays toward the Understanding and Attainment of Spiritual Personality. By Herbert Alden Youtz, Ph.D., professor of Philosophy of Religion, and Christian Ethics, Oberlin Graduate School of Theology, author of *The Enlarging Conception of God*, etc. Price \$1.75.

The Thirtieth Piece of Silver. By Lilian Hayes. Price \$2.

Two Days Before. Simple Thoughts about Our Lord on the Cross. By the Rev. H. R. L. Sheppard, vicar of St. Martin-in-the-fields and hon. chaplain to H. M. the King. Price \$1.

Creative Teaching. Letters to a Church School Teacher. By John Wallace Suter, Jr. Price \$1.

The Synod of New England Meets at Worcester, Mass.

The Living Church News Bureau
Springfield, Mass., Nov. 5, 1924

FOR A DAY AND A HALF IMMEDIATELY preceding the meeting of the Synod of the Province of New England, which was held in All Saints' Church, Worcester, Mass., October 28th and 29th, there was a remarkable conference on the Provincial Church Service League. The conference was opened by the Rt. Rev. C. L. Slattery, D.D., Bishop Coadjutor of Massachusetts, with an address on the scope of the Church Service League. He was followed by Mr. John Quincy Adams, of Boston, who talked on The Place of Men in the League, and who caused many to desire more information about the operation of the League in Massachusetts. The Rev. Malcolm Taylor, executive secretary of the Province, spoke of a provincial organization of the League, and the Rev. John W. Suter, Jr., secretary for Religious Education for the Diocese of Massachusetts, held a conference on the Methods of Promoting Adult Education.

THE MEETING OF THE SYNOD

The Synod passed a resolution recognizing the need of a Church School for Boys, and stating that immediate steps should be taken to organize such a school. A committee was appointed to consider and report on the matter, without involving the Synod or any of the Dioceses financially.

After a careful discussion the Synod recommended to the Executive Committee that there be a Provincial field worker who should give his entire time to religious education and especially to Church school work in those dioceses that have no educational executives.

CHURCHMAN'S CLUB DINNER

Nearly three hundred men were present at the dinner which was given to the deputies by the Churchman's Club of the Worcester Convocation after the Synod had adjourned. Among the other speakers was the Rt. Rev. C. H. Brent, D.D., Bishop of Western New York, who stated that it will be proposed to the next General Convention that the election of Missionary Bishops be delegated to the Provinces, and that consents to the election of a bishop be required only from the Province in which he is elected.

OTHER HIGH LIGHTS

In the report of the Committee on Church Extension it was pointed out that the methods employed by some dioceses of providing funds for diocesan priorities before the dioceses had met their shares of the budget of the National Council was not fair. Priorities were described as any advanced work for which the diocese or National Council had not as yet assumed any financial obligation. The suggestion was made that the Bishops, in their annual visitations, investigate the methods used in each parish for raising the quota.

Dean Edith Tufts, of Wellesley College, and the Rev. Arthur Lee Kinsolving, of Grace Church, Amherst, Mass., were elected representatives of the Province on the National Student Council.

"Youth" was represented by the Rev. John T. Dallas, D.D., of Hanover, N. H., who addressed the Synod with an appeal for a better appreciation of what goes on in the hearts and minds of the young people of the Church. As an "exhibit A," Allen Hackett, a senior at Williams College, told what college students think of the Church, the Church being identified with the clergy more particularly.

ference, to which he had been specially invited, the following resolution was carried:

"That this Council notes with interest the recent developments of the Ministry of Healing within the Church, and calls upon Churchmen to give the matter their prayerful consideration."

I understand that other Missions, on the lines of those at Bradford and London, have been arranged. These Missions will all be conducted with proper ecclesiastical authority. Mr. Hickson does nothing apart from those who have the cure of souls, and he constantly insists on the necessity of seeking spiritual health in the sacraments if bodily health is to be restored.

FIERY CROSS AROUSES DEVOTION

The Fiery Cross goes on its way from place to place in town and country, arousing intense devotion wherever its Station Days are allotted. Its reception in Oxford last week was the occasion of a most impressive ceremony. The Cross was received outside the Town Hall on Saturday evening by Fr. Bull, Superior of the Cowley Fathers, and a large gathering of the clergy of the University and the city. Before the procession started off, Fr. Bull spoke for a few minutes to the immense crowd that stretched far up and down St. Aldate's, dwelling on the high purpose of the Anglo-Catholic year of prayer, and the symbolism of the Fiery Cross. The procession then formed, and went past Carfax, down the "High," and across Magdalen Bridge. It was followed by a large number of undergraduates (it being "full term"), and hundreds of the faithful laity. At the end came Fr. Bull, carrying the Cross, and Bishop Shaw, Archdeacon of Oxford, vested in cope and mitre. Meanwhile, another procession had started from Cowley Church, consisting of the clergy and congregations of the Cowley Father's Church, with St. Alban's and St. John's. The two processions met on St. Clement's Plain, at the east end of Magdalen Bridge. Here Fr. Bull handed the Cross to Fr. Underhill, the vicar of Cowley St. John's. The blessing was then given by Bishop Shaw, and the Town Hall procession returned. The Cowley procession made its way back to the parish church, a mile away, accompanied by the Cowley Fathers, and here devotions to the Blessed Sacrament were sung, and the twenty-four hours' watch was begun.

Altogether it was a most dignified and impressive ceremony, a striking feature being the reverence displayed by the crowds of people through whom the processions passed. And the undergraduates, other than those who took part in the function, were on their best behavior too.

The Fiery Cross campaign has certainly had an immense effect it stimulating devotion and in quickening faith, and has done much to convince the world of the reality of our religion and of the earnestness and sincerity of Anglo-Catholics. But, at the same time, it will be wise for the Committee not to change its original plan, and to let the crusade come to its appointed end on the last day of this year. It would be a mistake to continue, as has been suggested, a special effort of this kind for too long a period. It would be almost certain to lose its appeal and its significance, and to become a mere "stunt," which reasonable people are apt to regard with critical misgiving.

GREAT C. E. M. S. SERVICE

The C. E. M. S. service in St. Paul's Cathedral on Thursday evening of last week was the biggest thing of the kind

Mr. Hickson Conducts Healing Mission in London Parish

Fiery Cross arouses Devotion—
Great C.E.M.S. Service—Secretary of the S. P. G.

The Living Church News Bureau
London, Oct. 24, 1924

MR. HICKSON, AFTER CONDUCTING HIS Healing Mission at Frizinghall, Bradford, came to London this week, and held a similar Mission at St. Michael's Church, Paddington. This did not receive the sensational newspaper publicity which was accorded the Mission at Bradford, and in justice to Mr. Hickson it should be said that it is the last thing he desires. The burden of his teaching, which he most ably set forth at the Chichester Diocesan Conference at Brighton last Thursday, is that the gift of healing is inherent in the Church as gifts of God for the enrichment and healing of humanity, and is an integral element of the very being of the Church. Mr. Hickson holds that the divine element of healing is inherent in the Church as part of its corporate life. As in the sight of God a man is not really healed until his soul is cleansed, Mr. Hickson teaches that though physical health can be en-

joyed without belief in God, the first essential in spiritual healing is amendment of life and faith in God. Mental science and psychotherapy teach a great deal, but it is only when the soul is in union with God that the power of God over the material as well as the spiritual is realized.

Mr. Hickson is an opponent of Christian Science, Theosophy, and spiritualism, and he attributes their vogue to the partial failure of the Church to live up to her commission to preach the Gospel and heal the sick. The lack of faith is not in the individual so much as in the Church as a body. None the less, many sufferers find it hard to believe, according to Mr. Hickson, that it is as easy for God to cure a cancer as a headache. Why, then, does it appear so difficult? Because those with malignant growths, says Mr. Hickson, feel themselves condemned, and thus by their lack of faith set a limit to God's power.

The sum of Mr. Hickson's teaching is that the Church will not be a living Church until it is a healing Church. Prayer and faith are the keynotes of the work.

As an outcome of Mr. Hickson's remarks at the Chichester Diocesan Con-

that the Society has ever organized in London, and the results may well encourage them to continue such efforts in future years. To assemble a congregation of between three and four thousand men at a moment of intense political pre-occupation is itself a notable achievement, and the service, musically and otherwise, was equally striking and significant. When, some months ago, the usual annual service of the London Diocesan Union of the C. E. M. S. was contemplated, the Central Council resolved that this year of Empire, with thousands of men visiting London, called for a larger effort. So the Diocesan Union and the headquarters staff of the Society worked together, and the great service at St. Paul's of last week was the result. That it could take place at the Cathedral was mainly due to the good offices and willing assistance of Canon Simpson, to whose generous and active help the C. E. M. S. in London owes so much. It was fitting, therefore, that the intercessions should be led by him on this occasion. In the choir one noticed Chancellor Ponsonby, rector of St. Mary-le-Bow, who is succeeding Dr. Simpson as chairman of the London Diocesan Union, and the Rev. E. Gordon Saville, the late clerical general secretary. The note of Empire was preserved in several ways, including the fact that the Lesson was read by an eminent Australian, Sir Littleton Groom. The sermon, preached by the Bishop of Swansea and Brecon, chairman of the Society, was a stirring and finely-delivered call to the realization of the responsibility of Empire.

SECRETARY OF THE S. P. G.

At last Friday's meeting of the incorporated members of the Society for the Propagation of the Gospel, the Archbishop of Canterbury presiding, the Ven. Percival Stacy Waddy, Archdeacon of Jerusalem, was appointed secretary of the Society, in succession to Bishop King.

The new secretary of the S. P. G. has passed much of his clerical life overseas, and the work of the Society will greatly benefit by his long experience. He went out, in 1900, two years after his ordination, to New South Wales, where he remained for sixteen years. Part of this time he spent as headmaster of King's School, Parramatta. In 1916 he came over to England as chaplain of the Australian troops, and saw service in France, Egypt, and Palestine. He became a canon-residentiary of St. George's Cathedral, Jerusalem, in 1919, and Archdeacon in 1922. It will be recalled that he took a considerable share in welcoming the Anglo-Catholic Pilgrimage to Jerusalem last May. Archdeacon Waddy will take over his duties as secretary at the beginning of the New Year.

MEMORIAL TO MT. EVEREST CLIMBERS

On Friday last, a solemn and impressive service was held in St. Paul's Cathedral, in memory of George Herbert Leigh-Mallory and Andrew Comyn Irvine, the two members of this year's Mount Everest Expedition who lost their lives in the final attempt to reach the summit.

A large assembly gathered under the Dome to remember and do honor to the two mountaineers. Besides their relations and close friends, with representatives of the King and the Royal family, the congregation included General Bruce, Colonel Norton, and other members of the three expeditions, Professor Norman

Collie and the Mount Everest Committee, Lord Ronaldshay, and representatives of the Royal Geographical Society and the Alpine Club, with numerous other distinguished scientists and explorers.

In the course of the service, the Twenty-third Psalm, the hymns, Abide with Me, and Brief Life is Here our Portion, and Wesley's anthem, Thou Wilt Keep Him in Perfect Peace, were beautifully sung by the Cathedral choir.

The Bishop of Chester gave a short address, the simplicity and truth of which must have gone home to the hearts of all who were present.

ECCLESIASTICAL STATISTICS

The Registrar-General's census return relating to Ecclesiastical Areas in England has just been issued, and is of exceptional interest to all Church people. The volume deals solely with ecclesiastical areas in England as defined for Church purposes; that is to say, including the twenty out of twenty-one Welsh border parishes which decided by plebiscite under the Welsh Disestablishment Act to be deemed English parishes, and also the Channel Isles and the Isle of Man.

The greater part of the volume consists of a table giving the parishes of England in alphabetical order under the dioceses to which they belong. The populations enumerated in 1911 and 1921 are given for every ecclesiastical parish and extra-parochial place in England, and the civil

parish or parishes and the administrative county or county borough in which each parish is situated are also shown.

The number of parishes in England as defined above is given as 13,498—10,407 in the Province of Canterbury, and 3,091 in the Province of York. The population in 1911 was 33,807,712, and in 1921 had risen to 35,389,993. The most populous diocese is, of course, London, with 3,847,546 inhabitants (in 593 parishes) and the least populous, Sodor and Man, with no more than 60,284 (in 26 parishes). Most of the dioceses naturally show an increased population, but there are four with diminished population, viz., Gloucester, Hereford, Southwark, and Truro. The diocese with the largest number of parishes is Oxford, which has 658 and a population of 722,471. Manchester has 607, and Peterborough 602. The Diocese of Oxford comprises a very extensive rural area, and extends into no fewer than eleven counties, Berkshire, Buckinghamshire, Gloucestershire, Hertfordshire, Middlesex, Northamptonshire, Oxfordshire, Surrey, Warwickshire, Wiltshire, and Worcestershire. The largest parishes, numerically, are, East Ham, in the East of London, 56,485; St. Nicholas', Great Yarmouth, 41,952; St. Andrew's, Drypool, 39,764; and St. Mary's, Portsea, 38,021. The smallest are: Yelford, 8; Stonar, 10; Wiltersley, 10; Paddlesworth, 11; North Marden, 12; Tytherton Kellaways, 14; and Wilcote, 15.

GEORGE PARSONS.

Archbishop of Caledonia Dies at Prince Rupert, B. C.

Bishop of Gloucester at Toronto University—A St. Luke's Day Service—Miscellaneous News Items

The Living Church News Bureau
Toronto, Nov. 7, 1924

WORD HAS BEEN RECEIVED OF THE death at Prince Rupert, British Columbia, of the Most Rev. F. H. Du Vernet, D.D., Archbishop of Caledonia, who had been in poor health for some months past. The Bishop of New Westminster, Principal Vance of the Anglican Theological College, Vancouver, and Archdeacon Rix, of Prince Rupert, officiated at the funeral. Archbishop Du Vernet has done splendid service in his vast northern British Columbia diocese.

BISHOP OF GLOUCESTER AT TORONTO UNIVERSITY

"The greatest thing that a university can do is to send forth a body of men who have learned what wisdom is. One of the greatest functions of a university is the creation of wisdom," said Dr. Headlam, the Bishop of Gloucester, speaking at the Convocation Hall of Toronto University.

He went on to point out the four things which he considered were necessary in the acquisition of wisdom, placing first mental training.

"At one time useful knowledge was the thing aimed at. But this is only a part. What we learn in the university is but a small part of what we will learn in the rest of our life."

"The mental training given in secondary and elementary schools is not extensive enough. A sufficient foundation is not given," he stated, also emphasizing

the value of a classical education. Bishop Headlam did not believe that science students would be able to keep up the great work that had been done, stating that nature had been only really studied twice, once in Greece, and once when the modern world had begun to learn.

A desire for what is true was Bishop Headlam's second element in the acquisition of wisdom. "Those who learn applied science have a real advantage. Their work is in a limited sphere, but in it they have an opportunity of learning if the knowledge they are acquiring is true, and have a continuous opportunity of verifying their work," he stated, and went on to the third element, a knowledge of life, "A university is a little world intended to prepare you for the big world into which you are going. Some people think that a knowledge of life means a knowledge of the seamy side of life, but the man who wishes to learn about life must study both sides," he said.

"The fear of God, which means righteousness, is the fourth element leading to wisdom," he went on. The Hebrews learned one great lesson—that to be wise one must be righteous also.

Bishop Headlam expressed a hope that the secularization of universities might be at an end, stating that true progress comes with the relation of true religion and sound learning. Without the stimulus of religion, learning soon becomes unreal, and religion without learning becomes unproductive.

A ST. LUKE'S DAY SERVICE

Following the long-established custom of the medical profession in the Old Country, the Academy of Medicine, Toronto, this year observed its first annual St. Luke's Day service. Convocation Hall,

where the service took place, was almost filled to capacity with members of the Faculty and the profession at large, accompanied by their friends.

Dr. Harley Smith, President of the Academy, prefaced the service proper with a brief explanation of its inauguration and a history of the same observance in England. It was eminently fitting, he said, that this Academy of Medicine, established in one of the daughter Dominions and loyal to the Motherland should follow the example set by the Old Country in holding such a service annually for the medical profession. Some sixty years ago a group of medical students in Britain formed the Society of St. Luke, which later boasted a widely representative membership, and with this, the annual St. Luke's Day service had its inception.

The musical service which would follow, Dr. Smith stated, was in use as far back as the early Sixteenth Century, or even earlier, according to the discovery made by Dr. R. T. Noble, immediate Past

President. The music was simple, dignified and beautiful, and had been deemed especially suitable for such a gathering.

MISCELLANEOUS NEWS ITEMS

The Rev. Malcolm Buchanan has resigned the position of Warden of the Edmonton Mission. Arrangements are in process of completion to keep the Mission House open as a Clergy Hostel for a time at least, under conditions which will release a considerable portion of the income for the support of the men in the field. The Mission House will be in charge of Ven. Archdeacon Burgett.

Dr. P. L. Illsley, F. R. C. O., who died at his residence, Westmount, P. Q., after an illness of but a few months, had been organist of St. George's, Montreal, for thirty-five years.

The parish of Ahuntsic and Montreal North has just had the privilege of an eight days' Mission, conducted by the Rev. Cyril Bickersteth, of the Community of the Resurrection.

the following terse interpretation of the Red Cross yesterday:

"The Red Cross sometimes has been facetiously called a knitting society. It is in its very essence a knitting society of the highest kind, for it is knitting together the people of our land as nothing else could, and will, we believe, knit our nation to the other nations of the earth more firmly than could have been accomplished in any other way. The reason, after all, is simple, because the incentive to the Red Cross is found in the warp and woof of human kindness."

The Rev. Alan L. Taylor, rector of the Church of the Holy Spirit, Mattapan, has arranged an unusual Armistice Day service for the whole community on the large lawn in front of the Church of the Holy Spirit. Happily the entire community is generously cooperating in all the plans, so that this service promises to be thoroughly representative of the entire community.

The Society for the Preservation of Native New England Plants has sent out a letter to the clergy of New England urging that no mountain laurel (*Kalmia latifolia*) be used for Christmas decorations. "Of late years," the letter runs, "this plant has been used to such an extent that there is grave danger of its extermination."

The Rev. William E. Gardner assumed his new work yesterday as rector of the Church of the Messiah, Boston. Already many calls are being made on Dr. Gardner's time both within as well as without the Diocese, to help the clergy in their effort to keep closely in touch with the youth of the Church.

RALPH M. HARPER.

Massachusetts Woman's Auxiliary Celebrates Forty-seventh Anniversary

Work with Boys—Sunday Evening Services—General News Notes

The Living Church News Bureau
Boston, Nov. 10, 1924

THE FORTY-SEVENTH ANNIVERSARY of the Massachusetts Branch of the Woman's Auxiliary to the National Council was celebrated at the Cathedral last week. Bishop Lawrence preached the sermon. Addresses were delivered by Bishop Slattery, Miss Eva D. Corey, president of the Massachusetts Auxiliary, and Miss Grace Lindley, national executive secretary of the Woman's Auxiliary, who gave her impressions of a recent trip around the world. Mrs. Charles H. Boynton, president of the Newark, N. J., Auxiliary, gave an interesting address on what is being done with the thank offering. She outlined a well worked out plan to build a house in New York City, where missionaries at home on furlough, and recruits preparing for foreign or domestic fields, may receive hospitality or have opportunity for study.

WORK WITH BOYS

Breaking into new fields, the department for boys' work in the Diocese of Massachusetts has formulated the following policy: the approach to the boys on the plane of their interest is an important step in the process to win them for the Church; the next objective is to recruit and hold the boys for baptism, confirmation, and communicant membership by means of instruction in the Church school and various forms of service in the Church School Service League. In this way they will receive training as teachers, leaders, choristers, acolytes, and prospective vestrymen, wardens, and clergymen. The methods to be followed are based upon the recognition of the dominating place of the play impulse in the life of youth, making use of it to serve constructively the life of boyhood. This, it is believed, may be best done through clubs of recognized standards; through camps providing opportunity for clergymen and boys to mingle in a form of life

of absorbing, yet constructive, interest to normal boys, and in such competitive meets as will train parish groups into happy fellowship and thus promote diocesan *esprit de corps* among the boys. With Bishop Slattery and Archdeacon Ernest J. Dennen at the head of this department its success is assured and its work will be attentively followed by all those interested in this most important part of the field work of the Church.

SUNDAY EVENING SERVICES

Some interesting experiments are being tried in Massachusetts parishes to reach more people for the Sunday evening service. Not many parishes report a good attendance in the evening. One reason is that the Church school now has a real service in the morning preceding its class instruction, so that, when a child attends this as well as the regular morning service, he does not want to go to an additional service. The average adult seems to be satisfied with one service, and, in most parishes, this means in the morning. The Rev. A. E. Worman, rector of All Saints' Parish, Attleboro, is testing the need for instruction on Sunday evening. Last Sunday he announced the following plans for the Sunday evenings in November:

"It certainly is the obligation of every Churchman to attend the public worship of God unless prevented by unavoidable circumstances. We cannot measure the debt of gratitude, love, and service we owe to God for all His great gifts to us, and the least we can do is to attend the services of the Church. Beginning with the evening services in November the following plan will be tried. The first two Sunday evenings, instead of preaching, the rector will conduct a Bible class, and everyone who desires to know more of the greatest book in the world should attend these services. And that we may know of the work done in the field outside the parish we are planning to have a speaker on the third Sunday evening, and on the fourth Sunday evening we shall have a service of music."

GENERAL NEWS NOTES

The rector of St. John's Church, East Boston, the Rev. W. D. Roberts, made

EXTENSION OF CHURCH MISSION OF HELP

BENNINGTON, VT.—A two day institute in the interest of the Church Mission of Help, was held at St. Peter's Church, Bennington, October 30th and 31st. The institute resulted from findings of a committee appointed by the Rt. Rev. A. C. A. Hall, D.D., Bishop of the Diocese, to look into the work of the Church Mission of Help, and also from contact with the new diocesan branch, which has been operating in Albany for a little more than a year. At the afternoon meeting on Thursday, Mrs. John M. Glenn, National President of the Church Mission of Help, presented the aims and objects of the organization, and addresses on the practical work done in the Diocese of Albany were made by the Rev. Harry E. Pike, of Hoosick Falls, N. Y., one of the directors in the Diocese of Albany, the Rev. Harold P. Kaulfuss, of Granville, N. Y., and Miss Agnes M. Penrose, General Secretary in Albany. The Rev. W. J. Brown, rector of Zion Church, Manchester Center, Vermont, spoke of the need of similar work in the Diocese of Vermont, and Bishop Hall made the final address.

Bishop Hall presided at the evening meeting when addresses were made by Mrs. Dorothy Canfield Fisher, Mrs. Harold Berry, President of the Church Mission of Help in the Diocese of Maine, and by the Bishop. There was a corporate communion on Friday morning, at which Bishop Hall celebrated, assisted by the Rev. Mr. McKee. Following this an informal meeting was held at the home of Miss Ethel Van Benthuyzen, chairman of the Church Mission of Help in Albany; and the National Council delegates were afterward entertained by Miss Van Benthuyzen, Mrs. Hall McCullough, and Mrs. J. G. McCullough.

New York Launches Campaign To Complete the Cathedral

Special Services—Episcopal Actors' Guild—O.H.C. in Africa

The Living Church News Bureau
New York, Nov. 7, 1924

AT THE AFTERNOON SERVICE, LAST SUNDAY, Dr. Manning, the Bishop of New York, preached to a large congregation that included representatives of the clergy and laity of the Diocese who are representing their respective parishes in the launching of the campaign to complete the Cathedral, in addition to many others unable to attend the luncheon and the usual large number of Sunday-afternoon worshippers. The Bishop's subject was the one uppermost in the minds of the eight hundred and more guests who had lunched with the Bishop and Mrs. Manning in the undercroft of Synod Hall and had just completed a pilgrimage about the Cathedral before the beginning of Evening Prayer, The Great Need of Completing the Cathedral. The Bishop said:

"A great opportunity is given to us. We have reached a historic moment in the life of this metropolitan city. We are building here one of the greatest buildings of the world. We are bringing into being one of the noblest Cathedrals of all time. New York, which has magnificent buildings devoted to commerce, to education, to all other interests, is now to have one of the great Cathedrals of the world.

"The Cathedral which we are now to build will bring the Church again into view. Standing on these heights, where nothing can obscure or hide it, with its great central tower rising 500 feet from the foundation, this great building will bring the Church back into the place which belongs to it in the sight of all the people. It will stand for and represent all the other Churches. The Cathedral will not conflict with or draw away from any parish or any other good work that we are doing. It will give strength and support to every other noble effort in which we are engaged and to the whole cause of religion.

"We need the Cathedral for its unique power of spiritual ministry, its practical daily influence on the lives of the people. Its practical influence is shown by the vast numbers of people of every sort who attend its services. Thousands who do not feel disposed to go to any other church come to the services at the Cathedral.

"The great need of the world today is the deepening among us of faith and reverence. Without these human life cannot have its true greatness. These cannot be produced by reasoning. They can be produced only by that which touches the heart and soul of man, speaking to him of the deeper things of his nature."

Bishop Manning has \$3,000,000 of the \$15,000,000 required to complete the Cathedral. He appeals for the \$12,000,000 needed to complete the edifice. The canvassers in the intensive campaign to be launched at the beginning of next year will be the enthusiastic Church men and women who took part in Sunday's meeting.

SPECIAL SERVICES

On the evening of Sunday, November 9th, at eight o'clock, there will be held in Trinity Church, under the direction

of the Joint Conference of Allied Societies for Seamen in the Port of New York, the Annual Sailors' Day service. A special musical program will be sung by the choir of Trinity Church, and the address will be delivered by the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation.

On Sunday afternoon, November 9th, there will be held in the Cathedral a service, under the auspices of the New York Federation of the Churches of Christ in America, commemorating the sixth anniversary of the signing of the Armistice. The service will be in the interest of World Peace. The acting Dean, the Rev. H. Adye Prichard, D.D., will be the preacher.

On Sunday morning, November 16th, the Rev. Father Bull, C.R., will preach in the Cathedral, and, in the afternoon, Sir Henry Lunn, editor of *The Review of the Churches*, and a keen advocate of Christian reunion, will make the address at a service to be held in the Cathedral in the interests of Christian Unity. The leading Protestant ministers of New York and its neighborhood have been invited to have a place in the procession. On the evening of the same day, Cesar Franck's Mass in A will be sung by the combined choirs of the Cathedral and Trinity Church with organ and orchestra, as a musical program.

There will be a special observance of Armistice Day in Trinity Church. From ten-thirty to eleven o'clock the chimes will be played. At eleven, there will be a choral celebration of the Holy Communion. The full choir will take part in this service. The special intention of the service will be the establishment and maintenance of world peace and a commemoration of those who lost their lives in the war. Taps will be sounded by a bugler from the Army Post on Governor's Island. This service will end at noon and will be followed immediately by a special address by Fr. Bull, of the Community of the Resurrection.

While most of the New York Churches observed the Feast of All Saints with at least one celebration of Holy Communion on the day itself, and such churches as the Cathedral, Trinity, St. Paul's Chapel, St. Mary the Virgin, and St. Ignatius' provided a Choral Eucharist at either an early or late hour, the more solemn observance of the day was transferred to the Sunday, the day following. At St. Mary the Virgin's there was a Solemn Procession before High Mass and after Evensong on Sunday. There was a very general observance of All Souls' Day, transferred this year to Monday, by those parishes which do not feel themselves in conscience bound to confine themselves to the strict letter of the cold and timorous compromises of the Sixteenth Century. Evening Prayer of Sunday was followed at St. Paul's Chapel by a sermon on the faithful departed, after which Vespers of the Dead were sung. There were Requiem Eucharists at eight and twelve on Monday, the latter choral. At the Solemn High Mass in the Church of St. Mary the Virgin, the thrilling Requiem Mass in C minor, by Cherubini, was sung by the full choir, with orchestra and organ. The High Masses, on both All Saints' and All Souls' Days, at St. Ignatius' Church,

were sung at seven o'clock, for the benefit of those who had to be at work at a later hour.

EPISCOPAL ACTORS' GUILD

The Episcopal Actors' Guild, with headquarters at The Little Church Around the Corner, under the patronage of its Honorary President, the Rt. Rev. William T. Manning, D.D., Bishop of New York, will give a benefit performance at the Knickerbocker Theater, New York City, on the evening of November 23d, at 8:30 o'clock. A large number of the most distinguished stars of the dramatic profession are taking part in the program. The President and Mrs. Coolidge, Bishop Manning and Mrs. Manning, Bishop Shipman and Mrs. Shipman, and many other well known people, are on the list of patrons.

The Guild, which is the child and successor of the Actors' Church Alliance, has been in existence since February last. It is composed of members of the dramatic profession and lay men and women of the Church, coöperating to minister to the spiritual and physical needs of the profession. During the past months it has been able to do a great deal of much needed charitable work, to care especially for young girls and boys coming to New York to seek theatrical engagements. It is striving to establish a much needed school for actors' children under the auspices of the Church. This school is not to be confused with the Professional Children's School already established and doing magnificent work for children who are on the stage, acting, and with which the Guild is associated in the children's interests.

The headquarters at the Church of the Transfiguration consists of offices for the Executive Secretary, Mr. Rexford Kendrick, an actor, and the Social Secretary, Deaconess Jane Hall, the founder of the Three Arts Club and the Rehearsal Club; and a very beautiful Guild Hall, artistically furnished, where tea is served every afternoon, and all the social activities of the Guild are carried on.

The Guild earnestly solicits the patronage of its friends throughout the country. Tickets for the benefit may be had from the Executive Secretary, 1 East 29th Street. Contributions to the work will be most gratefully received.

It is necessary for the Guild to have its benefit on Sunday night, as it is the only time that the actors themselves can give their services and have the theater donated, and they feel that other Church people will recognize their position and realize that this is no ordinary Sunday-night performance, but the only time they can work for their much loved charities.

O. H. C. IN AFRICA

The Rev. Herbert Hawkins, O.H.C., has left Liberia to return to the monastery at West Park for recuperation after several years of pioneer work in the Holy Cross Mission, Masambolahun. His place will be taken by the Rev. James H. Gorham, O.H.C., son of Mr. Edwin S. Gorham, the well-known Churchman and publisher of this city. He sails for Liberia next Wednesday, November 11th, accompanied by Brother William, O.H.C. They expect to arrive at the Mission by Christmas. The Rev. Robert Erskine Campbell, O.H.C., head of the Holy Cross Liberian Mission, who returned to this country for the General Chapter of the Order, and a much needed rest, will join

Frs. Allen and Gorham and Brother William sometime in January. Bishop Overs is greatly encouraged by the progress made by the fathers in their work of blazing the trail in the hinterland. The local chiefs are most cordial in their welcome to the fathers and are urgent in their appeals for the opening of mission stations among their several tribes. More volunteers for this work of promise and opportunity are needed, as at present there are only four members of the Order and one secular priest on the mission staff.

GENERAL NEWS NOTES

A meeting of the clergy of New York City will be held in Grace Church, Broadway and Tenth Street, on November 14th, at 3:30 p. m., to hear reports of the progress made and the need of further effort in supporting the Nationwide Program of the Church. The Bishop of the Diocese will preside. This is one of many similar conferences held throughout the diocese in accordance with a resolution adopted at the last diocesan Convention.

All Saints' Day marked the first anniversary of the rectorship of the Rev. Arthur P. S. Hyde, rector of St. Peter's Church, Peekskill. Under Fr. Hyde, this venerable and conservative parish is making steady advance along all lines, spiritual, educational, liturgical, and material.

Mrs. W. Halsey Wood, who with the Bishop of Nebraska, represented unofficially the American Church on the recent Anglo-Catholic Pilgrimage to the Holy Land, returned recently to her home in New York. Not only was Mrs. Wood deeply impressed by the spiritual experiences of the pilgrimage, but she adds her testimony to that of Dr. Judge and Dr. McComas, to mention only two of many, as to the growing strength and power and spiritual reality of the Catholic movement in England, and its deepening, widening influence throughout the Church of England.

The eleventh annual exhibition of St. Hilda Guild will be held at the Guild's rooms at 605 Lexington Avenue, on November 19th, to the 22d, from ten to six o'clock. There will be a display of the work of the Guild, including vestments, altar-linen, and ecclesiastical embroidery. The Guild maintains the highest ideals of ecclesiastical art in design, execution, and material.

THOMAS J. WILLIAMS.

DEDICATES COLORED CHURCH

ATLANTA, GA.—On Sunday, October 19th, the Rt. Rev. H. J. Mikell, D.D., Bishop of the Diocese, dedicated the new St. Paul's Church, Atlanta, before a large colored congregation. Addresses were made by the treasurer and senior warden, and Dean Johnston of the Cathedral preached, congratulating the congregation on the completion of their beautiful new church.

The Dean said that he felt that the Cathedral and St. Paul's Church were very closely allied in their interests, for the first church building of the Cathedral, which was given to St. Paul's, and which they have only just given up, was the beginning of both parishes, and was the same building in which General Sherman housed many of his horses as he marched through Atlanta on his way to the sea. The people of St. Paul's are very proud of their new church edifice and the work there shows every sign of rapid advancement.

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Philadelphia Lays Corner-stone of Seamen's Church Institute

Woman's Auxiliary Program— Memorial to Dr. Harding—To Build Memorial Chapel

The Living Church News Bureau
Philadelphia, Nov. 6, 1924

THE CORNER-STONE OF THE NEW SEAMEN'S Church Institute at Second and Walnut Streets, was laid yesterday with appropriate services, and was regarded as a notable example of Christian interdenominational cooperation.

The new building is planned to meet the growing needs of the port of Philadelphia by providing adequate accommodations for the seamen of the merchant marine service on shore.

"We must recognize," said Bishop Garland, "that, within our port and at our very doors, it is our responsibility to care for the spiritual and physical welfare of seamen from all parts of the world. It is our duty to substitute better conditions for the prevailing bad conditions in the lower section of the city over which we have no control. By so doing we will not only be doing a great work for humanity, but we shall focus the eyes of the shipping world on Philadelphia."

The new building, when completed, is expected to be self-supporting. It was made possible through the 3,000 contributors, who subscribed \$350,000. A number of large subscriptions, one of which was of \$50,000, include provisions for a John A. Brown, Jr., memorial wing; the Chapel of the Redeemer, a memorial to the late W. W. Frazier, and the Philip M. Rhineland corridor.

Representatives of affiliated institutions and Christian organizations were present at the corner-stone laying. Alexander Van Renssalaer, President of the Institute, presided, and the speakers included City Statistician T. W. Davis, for the Mayor, Alba B. Johnson, for the Executive Committee, Mrs. Ellis Jackson for the Auxiliaries, and the Rev. Archibald R. Mansfield, superintendent of the Seamen's Church Institute of New York. The invocation was given by the Rev. Frank B. Lynch, and the benediction by Bishop Garland.

The Rev. Percy R. Stockman is chaplain of the Institute.

WOMAN'S AUXILIARY PROGRAM

A plan for an active program for the coming year was adopted at a special meeting of the Woman's Auxiliary, held in Holy Trinity Parish House, when Mrs. J. Alison Scott, who presided, made an address urging the members to greater zeal and cooperation in carrying out the work of the various committees, mentioning especially the fulfillment of pledges in making up the Budget of the Church.

Mrs. Scott suggested that the delegates should speak of the work to other members of their respective parishes, and make them familiar with the activities and needs of the Church.

In the afternoon, Miss Grace Lindley gave an interesting description of the missionary work she had seen in the Far East, where she was convinced that Christianity has a firm hold.

MEMORIAL TO DR. HARDING

A panel, in memory of the late Rev. John B. Harding, D.D., was dedicated

last Sunday, with fitting ceremonies, in St. Mark's Church, Frankford, of which Dr. Harding was rector for nearly thirty years.

The sermon was preached by the Rev. Leslie F. Potter, the present rector, who spoke of the life and work of his predecessor.

The panel is in bas relief, showing our Lord breaking bread at the supper at Emmaus, and is surmounted by canopy work enriched with delicate tracery. This canopy carries the seals of Harvard University and of Berkeley Divinity School, from both of which Dr. Harding was graduated. The inscription reads: "This memorial is erected by St. Mark's Parish to the glory of God and in loving memory of the Rev. John B. Harding, during whose leadership this church was built and consecrated. Rector of the Parish 1892-1921, a devoted priest; a loyal friend, a wise counsellor, Grant to him, O Lord, eternal rest, and may light perpetual shine upon him."

The drawings were made by Frank R. Watson, architect of the church, which is one of the most beautiful in the Diocese.

Dr. Harding died in the autumn of 1921.

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TO BUILD MEMORIAL CHAPEL

Women of the Diocese of Pennsylvania have decided to erect in the new St. Luke's International Hospital, Tokyo, Japan, a \$25,000 Memorial Chapel to the late Miss Mary Coles, one of the outstanding Church leaders of the Diocese and a member of one of Philadelphia's oldest families.

Miss Coles died four years ago at the age of eighty-six. She was the founder of the Church Training and Deaconess House in this city, the Young Women's Boarding Home, also of this city, and for more than thirty years conducted the Tuesday Missionary Bible Class in her home in Walnut street west of Twenty-first.

This class during its long history embraced in its membership many of Philadelphia's oldest families, and scores of prominent leaders in church work today received their inspiration and early training under Miss Coles' leadership. Miss Coles was a communicant of St. James' Church. At her death she left considerable money for missionary work.

Decision to commemorate Miss Coles' life of service to missions follows the action of the women workers in the recent Japan Reconstruction Campaign when they pledged themselves to raise \$25,000 towards the \$250,000 total. Approximately \$5,000 of the \$25,000 pledged has been raised since the Victory Dinner of October 20th.

FREDERICK E. SEYMOUR.

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Chicago United Charities
Appeal Deficit to Churches

The Midnight Mission—A Bureau of Publicity—Brotherhood Joint Assembly

The Living Church News Bureau
Chicago, Nov. 7, 1924

THE UNITED CHARITIES OF CHICAGO have a large deficit this year, and are appealing to the Churches at large, who have always cooperated in their work, for help. Charles W. Folds, a Churchman, is president of the Board and there are many other Church men and Church women serving on the Board with him. Mr. Folds has sent out a letter to all the clergy of the city and suburbs asking that an offering be made on Thanksgiving Day to the funds of the Society. The scope of the work is shown by the following excerpt from their literature:

"The United Charities works on a broad humanitarian basis of relief for all in need without reference to race, color, or creed. It provides money, food, clothing, and other necessities of life. It provides a personal ministrations, based upon accurate analysis of the human needs to be met. Its work is organized into ten districts, covering every nook and corner of this great city, from the squalid tenements on the near West Side to the houseboat on the North Chicago River, or the loose board shack on the open prairie. Upon the basis of this constructive effort to meet the needs of Chicago's poverty-stricken families, the United Charities respectfully requests the cooperation of the Churches of Chicago in raising the large sums that are necessary to meet this task."

THE MIDNIGHT MISSION

There is a society in Chicago which, like the Traveller's Aid, commands the sympathy and support of all classes of religious people. It is called The Midnight Mission, and is sometimes called "The Night Church." Its officers and directors are clergymen and laymen of all religious bodies. Bishop Anderson is one of the vice-presidents. The minister who has directed the work of the Society for the twenty years it has been founded, is the Rev. Ernest A. Bell.

Every night short gospel services are held on the streets, with earnest talks to the passers-by, by Mr. Bell and others. Many of our clergy have stood on the soap box and made their appeal to the careless and the vicious with notable results. For ten years these services were held in the heart of the red-light district on the South Side. During this time the

Mission literally fought the vice lords, obtaining a well known injunction against the landlords which Chief Justice Olson well called "the Apomattox of protected vice in Chicago."

For the last ten years meetings have been held on Quincy St., at State, in front of the Federal Building. Much of the work is educational. Copies of the Holy Scriptures in eighty languages are freely distributed. Scientific literature in pamphlets are given to young men warning them of the consequences of a vicious life. The Mission has also carried on a successful fight against indecent theaters. The Mission teaches a sane American patriotism, giving special emphasis lately in asserting American democracy as against "the Russian Pestilence." A religious paper has well said, "The outdoor services of this Church are a feature of the city's religious life."

A BUREAU OF PUBLICITY

At the last meeting of the Bishop and Council, a proposal was received from the Church Club of Chicago to conduct a Bureau of Publicity employing a trained newspaper man to give publicity to the Church's work and undertakings in this city and diocese. The Club also proposed to assume responsibility for the publication of the diocesan paper. The work is to be conducted with the approval of the Bishop, the Church Club assuming the cost, with the exception of the appropriation of \$2,000 a year from the Bishop and Council. The proposal was accepted, the Council expressing its thanks and appreciation of the Club's generous offer.

BROTHERHOOD JOINT ASSEMBLY

A Joint Junior and Senior Assembly of the Brotherhood of St. Andrew was held at St. James' Church, Chicago, on the evening of Friday, November 7th, beginning with a service at which Bishop Griswold was the speaker. Afterwards there was a post-convention conference, with brief and inspiring reports from the delegates who attended at Albany.

THE ROUND TABLE

At the Round Table meeting on Monday, November 3d, the Rev. D. A. MacGregor presiding, each member present contributed a three-minute review of the best book read by him during 1924. A straw vote taken by the clergy present for certain of the national and local candidates was interesting. An overwhelming majority was cast for Coolidge as president. Nearly

as large a vote was cast for Judge Jones, the democratic candidate for Governor, against Governor Small, the Republican candidate who was reelected.

DEACONESS AT KANKAKEE

At Kankakee is situated the large state hospital for the insane, in which are many patients belonging to the Church. The work at Kankakee has been included in the field of the Chicago City Missions and Deaconess Hettie G. Lyon has been assigned as visitor to the hospital, beginning her work there on October 29th. Services are held occasionally by the rector of St. Paul's in the wards. Deaconess

Lyon has been in charge of the work at the Psychopathic Hospital, Chicago, and at the Chicago State Hospital. In addition to these fields she now has the work at Elgin and Kankakee. She is remarkably well qualified for this difficult ministry.

ST. BARNABAS' GUILD

A chapter of St. Barnabas' Guild is to be organized at Grace Church, Oak Park, the Rev. F. R. Godolphin, rector. The West Side Suburban Hospital is a large and well equipped institution situated in Oak Park, and more than twenty nurses have indicated their wish to become members of a local chapter. H. B. GYWN.

Washington Marks Anniversary of Rt. Rev. James E. Freeman, D.D.

The Living Church News Bureau
Washington, Oct. 29, 1924

WHAT WAS PROBABLY THE GREATEST event of general interest to Church people in the Diocese of Washington since the opening of the fall season was the dinner given Wednesday evening, October 29th, at the City Club, by the Churchman's League of the District of Columbia, and the Chapter of the Washington Cathedral, to the Rt. Rev. James E. Freeman, D.D., marking the end of his first year of service as Bishop of Washington.

About two hundred persons were present, a third of whom were women. The clergy of the Diocese were the guests of the League, and about forty of them attended the dinner. The toastmaster, Bishop, and speakers were seated at a long table on a platform across the end of the banquet hall. The other guests were seated at small tables, there being a member of the reception committee at each table. At the head table were Mr. Edward A. Harriman, President of the League and Toastmaster, and Mrs. Harriman, the Bishop of Washington, the Rev. Z. B. T. Phillips, D.D., and Mrs. Phillips, Dr. and Mrs. Wm. C. Rives, Mr. C. C. Glover, Dr. R. H. Wilmer, the Rev. G. F. Dudley, D.D., and Mrs. Dudley, the Rev. Charles Woods, D.D., General and Mrs. J. A. Lejeune, Mr. Wm. H. Church, Secretary of the League, and the Very Rev. G. C. F. Bratenahl, D.D., Dean of Washington.

Mr. Harriman was elected president of the Churchman's League last spring, and this was his first public appearance in that capacity. It is not too much to say that, except for the occasion itself, it was the personality of the toastmaster that raised the affair high above the average dinner. His remarks were marked by brilliancy and wit, and his more serious utterances showed unusual erudition and an unflinching tact. In one evening, Mr. Harriman jumped from comparative obscurity among Churchmen in Washington to an important shining place among our laymen.

The Rev. Dr. Dudley, President of the Standing Committee, who has been in the Diocese all his life and who has been, for thirty years, rector of one parish, answered to the toast, The Clergy. His address, like all the addresses, was a tribute to the qualities of the guest of honor. Dr. Dudley was frequently spoken of, at the time of Bishop Harding's death, in 1923, as the probable successor. In his speech at the dinner, he took occasion to show how groundless were the criticisms aimed by some of the clergy at Dr. Freeman while the balloting was in progress.

Nothing could have been more sincere than his praise of the Bishop as an administrator, as "chief pastor," and as the friend and counsellor of the clergy.

General John A. Lejeune, Commandant of the United States Marine Corps, responded to the toast, The Laity. Claiming to be as much a slacker as any layman present, he berated the laity for not relieving the clergy of the more onerous of their tasks, and called on them to rededicate themselves to service under the Bishop as "commander-in-chief."

The Rev. Dr. Charles Woods, pastor of the Presbyterian Church of the Covenant, in the most brilliant address of the evening, teeming with wit and yet seriously sincere, answered to The Community of Churches. He concluded that Bishop Freeman was the happiest man in Washington, because he had the greatest opportunity for service, being not only the Bishop of the Episcopal Church, but literally, the Bishop of all Washington.

Dr. Richard Holland Wilmer, a member of the Cathedral Chapter, lately honored by being made a Commander of the Legion of Honor of France, spoke for The Chapter. His address was thoroughly practical and free from oratory. He stressed the capacity which the Bishop had shown in grasping the details of the work of building the great Cathedral as well as his vision in seeing clearly all that the Cathedral will mean, indeed already does mean, to the American people.

The Rev. Z. Barney T. Phillips, D.D., recently made rector of the Church of the Epiphany, and a member of the National Council, was sponsor for the toast, The Church in the Nation. Because the toastmaster, in introducing him spoke on the danger of communism in America, and because Dr. Phillips elaborated to some extent that theme, declaring that as the American Church and the American Nation had been born together, so the fate of American institutions and ideals depended on the fate of the American Church, and calling for a militant attitude on the part of the Church when the American Constitution was assailed, the newspapers the following morning gave undue attention to this address. It had no more political significance than the thoughts expressed above will always have.

But one utterance of Dr. Phillips demands greater interest than has yet been attached to it. He said in effect, "For five years, I have argued that the place for the national headquarters of the

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CONSECRATION OF BISHOP JUHAN

NEW YORK—The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. Frank Alexander Juhan, as Bishop of the Diocese of Florida, on Tuesday, November 25, 1924, in St. John's Church, Jacksonville, Fla. The following are to take part:

Consecrator: the Most Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem and Presiding Bishop.

Co-Consecrators: the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, and the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina.

Preacher: the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee and President of the National Council.

Presenters: the Rt. Rev. Theodore DuB. Bratton, D.D., Bishop of Mississippi, and the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Alabama.

Attending Presbyters: the Rev. Henry D. Phillips, D.D., and the Rev. Charles A. Ashby.

Reader of Consent of Bishops to Consecration: the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina.

Reader of the Litany: the Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina.

Reader of the Epistle: the Rt. Rev. Cameron Mann, D.D., Bishop of South Florida.

Reader of the Gospel: the Rt. Rev. Albion W. Knight, D.D., Bishop Coadjutor of New Jersey.

Master of Ceremonies: the Rev. Van Winder Shields, D.D.

Chaplain to the Consecrator: the Rev. Willis J. Parker.

Registrar: the Rev. Charles L. Pardee, D.D.

OLYMPIA ELECTS REV. F. S. FLEMING

SEATTLE, WASH.—As briefly stated in THE LIVING CHURCH for last week, the Convention of the Diocese of Olympia, in session at St. Mark's Church, Seattle, October 29th, elected the Rev. F. S. Fleming to be Bishop of the Diocese. This was the second special Convention for this purpose, the other, earlier in the year, having resulted in no election.

The Convention was every largely attended, and it was quickly evident that there was no change of mood from the former Convention. The Rev. H. H. Gowen, D.D., nominated the Rev. George Craig Stewart, D.D., and the Very Rev. Sidney T. James nominated the Rt. Rev. H. H. H. Fox, D.D., Suffragan Bishop of Montana. The first clergy ballot was 19 to 15. The laity then went into executive session, the clergy retiring, and discussed the situation for an hour. The ballot rejected the clergy's election by a vote of 153 to 89.

The second clergy ballot was Dr. Stewart, 18, Bishop Fox, 14, the Rev. George P. Atwater, D.D., 1, and the Rt. Rev. W. F.

Faber, Bishop of Montana, 1. The laity again rejected the clergy's election by 165 to 69.

By the time of the second ballot it had become quite evident that the election of Dr. Stewart could not secure the concurrence of the laity. The clergy, accordingly, went into conference, and, on their return, voted for the Rev. F. S. Fleming, 25, the Rev. Dr. Atwater, 6, and Bishop Fox, 2.



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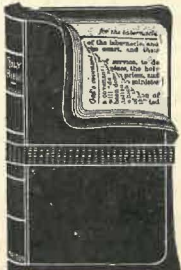
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The laity then unanimously concurred, and the election was made unanimous on the part of the entire Convention.

A statement from the Diocese says: "Thus ended a painful and exasperating situation, and thus vanished the clouds which have been hovering thickly over this Diocese for many months. If the Rev. Mr. Fleming accepts this call, he will find the clergy united and pledged to his support. The Diocese of Olympia has a great future before it. There is ability, competence, and devotion among both clergy and laity. Our 'unhappy divisions' have melted away, and we await the acceptance of the Rev. Mr. Fleming that we may at once address ourselves to the great tasks of this diocese."

TO ELECT COADJUTOR

CLEVELAND, OHIO—At the request of the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio, and acting under the canons of the Diocese, the Standing Committee has given notice that a special convention for the election of a Bishop Coadjutor will be held in Trinity Cathedral, Cleveland, on Wednesday, January 25, 1925.

BISHOP HEADLAM AT BETHLEHEM

BETHLEHEM, PA.—The Presiding Bishop, the Most Rev. Ethelbert Talbot, D.D., had for his guest for four days recently, His Grace, the Lord Bishop of Gloucester, the Rt. Rev. Arthur C. Headlam, D.D. Bishop Talbot arranged for three meetings which the distinguished visitor addressed.

First, he addressed the ministers of Bethlehem and vicinity on the Reunion of Christendom. The attendance was exceptionally good and ever so many questions were asked. This was on Tuesday.

On Wednesday he addressed the clergy of the Diocese of Bethlehem, whom Bishop Talbot had invited to come and meet and hear his lordship on The Mission of the Anglican Church.

On Thursday the Bishop lectured to the students and faculty of Lehigh University on My Conception of the Purpose of a University. As an illustration he recited the history and gave some telling episodes of the University of Oxford, of which he is an alumnus. The lecture was delivered in the auditorium of the high school in order to accommodate all who wished to attend. The place was crowded.

The campaign for the Church's Mission is making splendid progress. Mass meetings will be held with speakers of national repute in practically every one of the fifteen geographical groups into which the Diocese is divided. Group meetings are held in nearly every parish for the studying of the program. The District Chairmen report that a good spirit prevails everywhere.

ST. JOHN'S HOME, MILWAUKEE, DEDICATED

MILWAUKEE, WIS.—The benediction of St. John's Home, Milwaukee, took place on the afternoon of Sunday, November 9th. In the absence of the Bishop from illness, the Rev. Holmes Whitmore, rector of St. Paul's Church and president of the Standing Committee, officiated, assisted by Dean Hutchinson of the Cathedral. The chapel was given over to the members of the Home family while guests filled the remainder of the first floor. Special prayers were said in the hall, in the living room, in the dining room, and in a bed room. An address was given by Mr.

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Bishop Webb had celebrated Holy Communion in the beautiful chapel of the Home in the early morning but was not well enough to attend the service of benediction.

The total cost of the building has been about \$140,000, nearly all of which is in hand, the deficit amounting to only a few thousand dollars. The Home is diocesan in scope. The new building will accommodate about forty elderly persons in addition to the matron and employees. Pictures of the exterior were shown in last week's issue and several interior views will be found on other pages of this issue.

TO ORDAIN MAGYAR MINISTER

LEXINGTON, KY.—The Standing Committee of the Diocese of Lexington has given its advice and consent to the Rt. Rev. L. W. Burton, D.D. Bishop of the Diocese, for the ordination of the Rev. Dr. Geza de Papp, a minister of the Magyar Reformed Church, to the diaconate and to the priesthood so soon as the Bishop shall have received the credentials required.

Dr. de Papp's work lies in the mining region of eastern Kentucky where he has made a most favorably impression upon every one. He has in preparation a class for confirmation, and the Bishop of the Diocese expects to make a visitation to this region in the near future.

TEXAS CHURCH BURNED

EAGLE LAKE, TEX.—Christ Church, Eagle Lake, was totally destroyed by fire on the afternoon of All Saints' Day, November 1st. The rector, the Rev. F. M. Johnson, Jr., and members of the congregation were enabled to save a number of the furnishings of the Church, but were driven out by falling, flaming timbers while attempting to rescue the altar linens.

The last service in the building before it burned was that morning, a celebration of the Holy Communion in observance of the Feast. The services for the next day, Sunday, were held at the residence of the senior warden, without interruption, and will be held hereafter in the rented parish house until the church can be rebuilt. The congregation numbers less than forty.

A VIRGINIAN CHURCH SCHOOL INSTITUTE

NORFOLK, VA.—A very successful meeting of the Church School Institute for the City of Norfolk and vicinity was held Saturday, October 25th, at the Church of the Good Shepherd, Meadowbrook. There was an unusually large attendance and the general tone of the whole meeting was such that all were inspired at attempt bigger and better things in the field of religious education.

The meeting was begun by a celebration of the Holy Communion. Following the opening service, there was a general discussion on the subject of the Christian Nurture Series, after which specialists

spoke on various subjects. Perhaps the most important result of this Institute was attained after the Rev. C. E. McAllister's address on Normal School Religious Education, when over sixty-five Church school teachers promised to take a teacher's training course, as outlined by the General Church.

WESTERN NORTH CAROLINA WOMAN'S AUXILIARY

HICKORY N. C.—Under a new arrangement of the Woman's Auxiliary in the Diocese of Western North Carolina, the first conference of the Auxiliary in the Morganton Convocation was held in the Church of the Ascension, Hickory, the Rev. S. B. Stroup, rector, on October 22d, seventy-five women being present from nearby towns, Mrs. J. W. C. Johnson, vice-president in the convocation, presided. A letter from Mrs. F. P. Bacon, United Thank Offering Custodian, reported a hearty response, so far, to the cause of the Triennial offering.

Mrs. William P. Cornell, of Columbia, S. C. whose helpful leadership was the inspiration of the conference, gave an able address on The Place of the Woman's Auxiliary in the Church's Program. Mrs. Cornell, as Provincial Chairman of the Ramsaur Memorial, and Mrs. S. R. Guignard, as Diocesan Chairman, reported prospect of an early realization of the memorial plans.

The Conference adopted, as its own action, an endorsement of the resolution sent by National Woman's Auxiliary Council to the National Council of the Church, in which they pledged their prayers and consecrated labor for the undertakings of the Church.

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ATLANTA PLANS CAMPAIGN

ATLANTA, GA.—The parish conferences over the Diocese of Atlanta, in the interests of the Nation-wide Campaign, that are being held this year by the Bishop, the Executive Secretary, and the Chairman of the Field Department, with no speakers from outside the diocese, give every promise of a successful canvass in December. The Budget of the Diocese includes the salary this year for a general missionary, which office will prove a great help to the missionary work of the Church in North Georgia in 1925. The Program of the diocese amounting to \$90,863.75, including all Priorities, is the largest Atlanta has ever had, but every effort is being made to have the diocese pledge \$100,000 on December 7th, and so make the whole work possible.

Miss Mabel Lee Cooper, national field worker for the Department of Religious Education, visited the Diocese from October 26th to November 4th, visiting many of the parishes in the interests of teacher training.

A strong effort is being made to get all our communicants to give one day's income as their Thanksgiving Offering this year which, by canon, goes to the support of the diocesan orphanage, the Appleton Church Home in Macon. A new orphanage has just been erected, and a large offering will be of great help in defraying the expense of new equipment, for the institution.

AN ERROR CORRECTED

MILWAUKEE, WIS.—Under the head of News in Brief THE LIVING CHURCH, in its issue of October 25th, stated that the Church of the Good Shepherd, Atlantic City, had received a bequest from the widow of the late Dr. H. H. Oberly, of Elizabeth, N. J.

A letter has just been received from Mrs. Oberly in which she says that she is "very much alive, in excellent health, and in full possession of my senses," and she asks THE LIVING CHURCH to contradict the report. She is kind enough to state that she knows that THE LIVING CHURCH is not responsible for the mistake, as the report had also gained currency from another, totally different source.

THE LIVING CHURCH regrets that it should have circulated such a report, and rejoices that Mrs. Oberly is still numbered in the Church Militant, and hopes that she will remain therein for many years to come.

FOR PERMANENT FINANCING OF A PARISH

SPRINGFIELD, MASS.—At a well attended meeting of the convocation of the Connecticut Valley, held at Christ Church, Springfield, Mass., on the eve of All Saints' Day, Dr. George P. Atwater, of Akron, Ohio, explained a plan for permanent financing of a parish which he has set forth in a book recently published. The plan is to have every member of the parish have part in an endowment, in the Church, to which he is to give small amounts at the time of special happenings, such as weddings, births, Christmas, financial success, baptisms, confirmations, or at any time when one would like to give vent to some unusual emotion. These are to continue, though one may remove from the parish, and are to be considered wholly additional to the regular pledge that must be made whenever one attends services. At the end of

a year the names of the donors to such endowment are published in a booklet, without the amount given, and in this way their deeds are perpetuated. Money thus obtained is deposited in the savings bank until a sufficient amount has accumulated for investment, and the principal of the fund is always to remain intact. It was said that Christ Church, Springfield, would probably adopt the plan.

Mr. Lewis B. Franklin spoke on the missionary work of the Church, relating its pressing opportunities.

THE CHURCH IN ARIZONA

TUCSON, ARIZ.—The winter work of the missionary district of Arizona opened auspiciously with a conference of the clergy and the meeting of the Bishop and Council at Phoenix on October 21st to the 23d. All the clergy were present except two.

The Rev. R. A. Kirchhoffer, of Pasadena, Calif., led the conference on the Church's Mission and the work of the Nation-wide Campaign, giving several interesting, instructive, and inspiring addresses.

There were very encouraging reports from all the clergy on their parish work. Many material additions have been made to the parochial plants, a fine new parish house at Douglas—enlarged churches at Nogales and Tucson, a new church and parish house combined at Clifton, and a new house for the staff at St. Luke's-in-the-Desert Sanatorium at Tucson, being among them.

For further encouragement the Bishop reported that nearly all the vacant parishes and missions were filled. The only vacant parish is that of St. Mark's Mesa—by the resignation of the Rev. G. O. T. Bruce. The Rev. Eason Cross has accepted the work as vicar of St. John's Bisbee, and the Rev. H. W. Moore, that of Jerome and Clarkdale.

On the Wednesday evening of the conference, Bishop Atwood gave an informal talk on his visit to England and Sweden during the past summer, with some account of conditions there.

Altogether the reports of the work in this vast missionary jurisdiction promise that the coming year will be the best in its long and varied history.

FIFTY YEARS A PRIEST

IOWA FALLS, IOWA.—On November 15th, the Rev. Edward H. Rudd, D.D., rector of St. Matthew's Church, Iowa Falls, Iowa, will celebrate the fiftieth anniversary of his ordination to the priesthood. Dr. Rudd was born in Kenosha, Wisconsin, August 17, 1850, and was graduated at Racine College under Dr. DeKoven, where he took the degrees of B.A., 1869, and M.A., 1872, afterwards receiving the honorary degree of D.D. in 1890. He was graduated at Nashotah with the degree of B.D. in 1872, and was ordained deacon in the same year by Bishop Armitage. On November 15, 1874, he was advanced to the priesthood by Bishop Edward Randolph Welles. The first year of his ministry was spent in charge of Christ Church, Milwaukee. He was afterward missionary at Elkhorn and then at Plymouth in Wisconsin, then successively assistant at St. Paul's, Detroit; chaplain at St. Mary's School, Knoxville, Illinois, where he remained for sixteen years; rector of St. Luke's Church, Madison, Iowa, 1903-1918. In the latter year he re-

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tired as rector emeritus of the parish, but did not withdraw from active work. He then served for a time as vicar of Christ Church Cathedral, Salina, Kansas, and chaplain of St. John's Military School, and then in charge of the small parish at Iowa Falls, where he still ministers. He has taken an important part in the work of the various dioceses with which he has been associated, having served the Diocese of Quincy as secretary and then president of its standing committee, secretary of its Diocesan Convention, examining chaplain, while also he has served for a number of terms in General Convention. He was president of the council of advice of the missionary district of Salina in 1918.

GOES TO CHINA

BAY CITY, MICH.—Trinity Church, Bay City, has been signally honored in the appointment of one of its faithful members, Miss Blanche Myers, to the mission field of Anking, China. Since her arrival in Bay City some few years ago, Miss Myers has greatly endeared herself to a large circle of friends, not only in the Church but in the business world as well. As President last year of the Bay City Business Women's Club she did useful work for the community. As President of the Trinity Welfare Club, and as teacher in the Boys' Department of the Church school, she will long be remembered at Trinity as among the most valued and best beloved of lay workers. Like the Church in apostolic days, Trinity is giving of her very best to the foreign missionary work of the Church.

At the sung Eucharist on All Souls' Day, a brief but most impressive service of benediction of the departing missionary was said at the Offertory. The candidate knelt alone before the altar, offering herself there for the service of her Lord and receiving the blessing of the Church upon her and her work.

Miss Myers left Bay City November 5th. She will work under the direction of Dr. H. B. Taylor, at St. James' Hospital, Anking.

DEATH OF

MRS. FRANK E. WILSON

EAU CLAIRE, WIS.—The death of Mrs. Frank E. Wilson, wife of the rector of Christ Church, Eau Claire, was briefly noted in THE LIVING CHURCH last week. Fuller particulars are now at hand.

Mrs. Wilson had been ill for nearly a year, but her condition was not deemed serious until some few weeks ago, when it took a turn for the worse. She passed away quietly at four o'clock in the early morning of All Saints' Day. The burial service was held on the following Tuesday, a requiem being celebrated at eight o'clock and the funeral service at two o'clock. The Bishop of Milwaukee conducted both services. The body was taken to Chicago for burial.

Mrs. Wilson was born in Bradford, England, and came to America eighteen years ago. She was a deaconess in St. Ann's Church, Brooklyn, for four years. It was five years ago that she came to Eau Claire with Dr. Wilson, when he became rector of Christ Church. She was a great help to him in the administration of Church affairs. She was also the first president of the American Legion Auxiliary of Wisconsin, which she organized. She was elected to the presidency of this organization in 1921.

DEATH OF

MR. DAVID FUNSTEN

BALTIMORE, MD.—Mr. David Funsten passed to his reward on October 18, 1924, at his residence in this city.

The second son of the late Col. Oliver R. and Mary (Bowen) Funsten of Clarke and Albemarle Counties, Virginia, Mr. Funsten had lived for a number of years in Baltimore, where he was connected with the Travelers' Life Insurance Company.

He was a younger brother of the late

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Bishop Funsten of Idaho and is survived by his wife, formerly Miss Mary Caughy, of Baltimore, one brother, Mr. O. H. Funsten of Richmond, Va., and three sisters Miss Ida Funsten, and Mrs. R. Allen Castleman, of Falls Church, Va., and Mrs. Robert Carter Jett of Roanoke, Virginia.

NEWS IN BRIEF

ALBANY—A new reredos, in memory of Bishop Tuttle, was installed in Zion Church, Morris, New York, on October 16th. The formal consecration of the reredos will take place in the spring of 1925. Zion Church was the only parochial charge ever held by Bishop Tuttle, and this memorial has been provided by the subscriptions of present and past members of the parish and by other friends of Bishop Tuttle. The present rector is the Rev. Elmore E. Hutchinson.—The patronal feast of the Cathedral of All Saints, Albany, was observed by a festival service on the eve of All Saints' Day. On All Saints' Day there were three celebrations, the latest a choral one. The Sunday within the Octave was emphasized as "Family" Sunday, the Dean of the Cathedral having appealed to members of the congregation to attend church that day as families. Response to this appeal was gratifying, the large congregation of the Cathedral visualizing what we have come to term the old-fashioned family pew church, and equally gratifying was the manifest spirit of fellowship and devotion.

ATLANTA—The Bishop Scott Club, the branch of the National Student Council at Brenau College, Gainesville, is more active this fall than it has ever been. These young ladies are singing in the choir at Grace Church, teaching in the Church school, having corporate communions regularly, and meeting to study and discuss Dr. Atwater's book, *The Episcopal Church*. The rector of Grace Church, the Rev. Harry S. Cobey, is also holding services at the Georgia State Sanatorium at Alto, and is ministering to those who are patients there.—The Young People's Service League is becoming more and more prominent in the work of the Diocese, and all the parish leagues are in a state of constant activity. A page in the *Dioc-*

esan Record, the official publication of the Diocese, has been given to the Young People to tell of the many things they are doing and contemplate doing. The Diocese has every right to expect great things as a result of their interest.—A great interest in social service activities is shown by Trinity Church, Columbus, and members of one of its organizations are on an advisory council to the Juvenile Court, and are associated with other religious bodies in the city in maintaining milk stations for the poor children of the community. The Young People's Service League is a very active organization in the parish.

CONNECTICUT—Mr. Herbert F. Baker, who has been engaged by the Churches of Hartford as City Missioner, has made his work felt and appreciated in the many institutions which he visits regularly. He has conducted services in every public institution in Hartford and the vicinity, and has brought many into touch with the Church through his ministrations.—The Rev. George B. Gilbert, rural missionary in the Diocese, has become minister in charge of Epiphany Church, Durham, in addition to his many other duties.—Messrs. Mercer and Hadley have recently conducted a successful Mission in All Saints' Church, Meriden. Another Mission has just closed in St. Mark's Church, New Britain, conducted by the Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel, New York.—By the will of the late Mrs. Annie Sayres, St. Andrew's Church, Thompsonville, will receive a bequest of \$1,500. Of this, \$1,000 is to be held in trust, the interest of which is to be used for worthy convalescents of the church. Of the remainder \$200 is left to the church, and \$100 to each of three societies, the Woman's Aid, the Daughters' of the King, and the Girls' Friendly Society.—The new building for St. Andrew's Church, Devon, is rapidly nearing completion and should be occupied some time in November. This mission was organized by the Rev. G. E. Knollmeyer, rector of St. Peter's Church, Milford, in 1922, and since then has gone forward vigorously.

DULUTH—St. John's Church, St. Cloud, the Rev. E. C. Biller, rector, now issues a monthly parish paper, *St. John's Messenger*. The Young People's Society has charge of this enterprise. In addition to normal Church news, there is a monthly financial statement of receipts and

disbursements.—In the Parish of St. John's, Moorhead, the Rev. S. J. Hedelund, rector, and in the mission of Christ Church at Proctor, the Rev. G. E. Scull, minister in charge, branches of the Brotherhood of St. Andrew have recently been organized, and give signs of good results. Heretofore, the Brotherhood of St. Andrew has not taken hold in the Diocese.—The Dorcas Society of Holy Apostles' Parish, West Duluth, the Rev. Oscar Lindstrom, rector, has presented a new brass alms basin to the church.—A new Estey organ, operated by electricity, has been installed in St. Bartholomew's Church, Bemidji, the Rev. J. J. Dixon, rector.—St. Peter's Church, Cass Lake, the Rev. William B. Heagerty, M.D., rector, has put in a new heating plant.—In the Church of Our Saviour, Little Falls, the Rev. Arthur Goodger, rector, a Young People's Society, made up of high school students, has been formed.—At Sandstone, one of the several mission stations of the Rev. T. J. E. Wilson, our Church people have purchased the Congregational church edifice, and are remodeling it for their own use.—At Hinckley, the center of the Rev. Mr. Wilson's field, an attractive new church is nearing completion; the basement will be used for community gatherings. At Arthyde, a small town in the same field, services have been begun, and are being well attended.

SOUTHERN VIRGINIA—The rector of St. John's Church, Hampton, Va., the Rev. C. E. McAllister, has recently organized in this parish a chapter of the Knights of Sir Galahad. Over thirty boys have attended the meetings held thus far. The Ladies' Aid and St. Agnes' Guild are coöperating in assembling the regalia for the Order.—On October 12th, in St. Paul's Church, Petersburg, the Rev. J. M. B. Gill, rector, a beautiful Litany desk was dedicated as a memorial to the Rev. Robert F. Jackson, Jr., one of St. Paul's sons, who, in his short ministry of six years won for himself an enviable place in the Church.

SPOKANE—The Very Rev. Wm. E. Dowty, Dean of All Saints' Cathedral, Spokane, has left to take charge of his new parish in Central Falls, Rhode Island. Until a new dean is found for All Saints' Cathedral, the Rt. Rev. E. M. Cross, D.D., Bishop of the District, will take charge of the work there, as well as his many other responsibilities.

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