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VOL. LXXI

MILWAUKEE, WISCONSIN, SEPTEMBER 27, 1924

No. 22

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AFTER FORTY-ONE YEARS

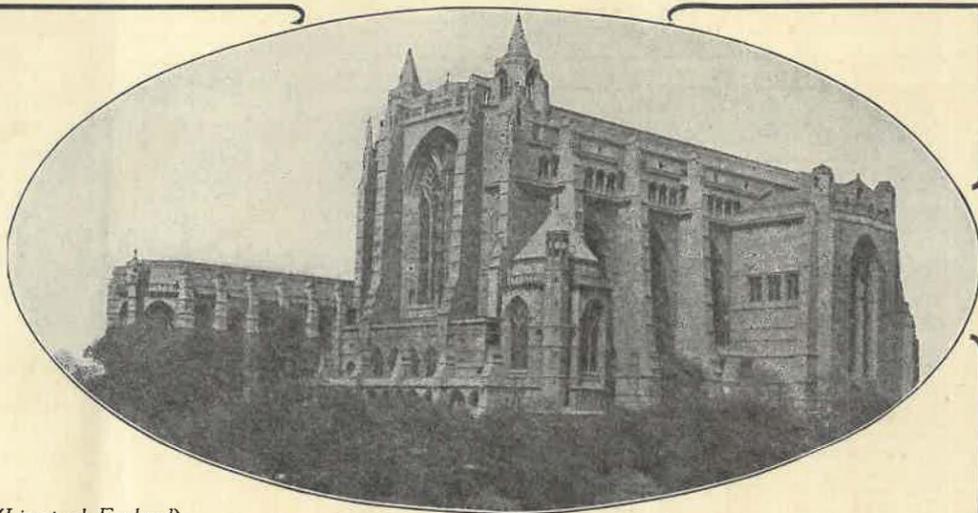
Editorial

THE TERMINUS AD QUEM OF THE OXFORD MOVEMENT

By the Rev. Charles Mercer Hall, M.A.

A SIGNIFICANT PILGRIMAGE

By Clinton Rogers Woodruff

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IDEALISM

THE TRUE IDEALISM does not imply that men delude themselves about reality, or that they purposely avert their eyes from it and withdraw into a dreamland of their own. But it consists in this, that one obtains a deeper comprehension of the world than that of ordinary men; and that one overcomes it first and foremost in *oneself*. For we are by the very nature of the case a part of the world, and there is no possibility of overcoming it, if we do not, in the first instance, overcome this particular part—ourselves—by means of steadfast principles and good habits.—*Carl Hilty*.

BE THOROUGH in all you do, and remember that, though ignorance often may be innocent, pretension is always despicable. Quit you like men, be strong, and the exercise of your strength today will give you more strength tomorrow. Work onwards and work upwards; and may the Most High soothe your cares, clear your vision, and crown your labors with success.—*W. E. Gladstone*.

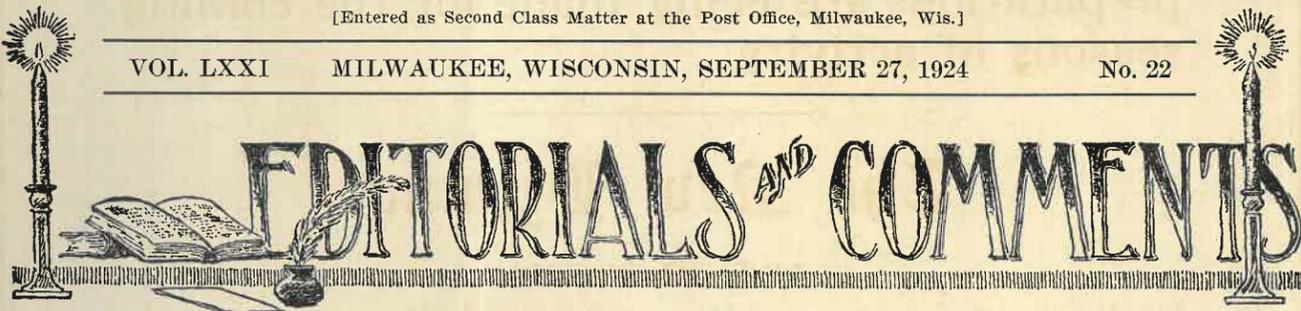
The Living Church

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VOL. LXXI

MILWAUKEE, WISCONSIN, SEPTEMBER 27, 1924

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After Forty-One Years

FORTY-ONE years ago—in the year 1883—occurred one of those periods of anxiety and distrust in the Church which have been rather periodic than constant since the Oxford Movement began. Catholic Churchmen had gradually assumed a consciousness of their own as distinguished from the group of High Churchmen from which most of them had emerged. In distinguishing themselves from their earlier associates, they had begun to think of themselves as the "Catholic party" in the Church.

Though the movement had achieved such success as to be in the ascendancy in several dioceses of the Middle West, to which good Bishop Peterkin—God rest him and bless his soul!—had once referred as the "troublesome belt of dioceses," and in that section had such staunch bishops as Edward Randolph Welles, John Henry Hobart Brown, William E. McLaren, George Franklin Seymour, and Alexander Burgess, on the whole the movement was under suspicion by the bishops as well as by others in the Church. In the East, Doane and Littlejohn and Coxe were fundamentally sympathetic, though none of them had outgrown a suspicion, sometimes latent, sometimes active, as to the "ritualistic" side of the movement and its champions.

The more "advanced" parishes, whether in doctrine or in ceremonial, were largely isolated from the common life of the Church, and their rectors generally were made to feel the suspicion which rested upon them. Of leaders in this more advanced section, Ewer was rector of St. Ignatius' Church, Houghton of the Transfiguration, and Thomas McKee Brown of St. Mary the Virgin's, in New York; and the influence of Dix and the other clergy of Trinity Parish was generally sympathetic. Nicholson was rector of St. Mark's, and the Cowley fathers in charge of St. Clement's, in Philadelphia, with the eloquent Maturin at their head. In Boston, Grafton was rector of the Advent, and the withdrawal of himself and his associates from the Cowley order had just been accomplished, while Hall and Osborne were beginning the separate work at St. John the Evangelist's. Colwell was rector of St. Stephen's, Providence, Robert H. Paine of Mount Calvary, Baltimore. In the Middle West, Arthur Ritchie was rector of the Ascension, Chicago, and Canon Knowles was in charge of the Cathedral, Larrabee was at Springfield, Erastus W. Spalding Dean of the Cathedral in Milwaukee—where the ceremonial was still much behind that in the parish churches mentioned. Cole was president of Nashotah, Leffingwell edited THE LIVING CHURCH in Chicago. De Koven, alas, had passed to his rest.

Of every one of these men we must write as great leaders. They had associates and followers, and there were many of the younger clergy who were ardently with them, but these were the names of particular luster. Three of these revered leaders alone survive, only one in active service. One other abandoned his Anglican allegiance. These are the men whom God used preëminently in establishing the Catholic consciousness in the American Church. All of them endured obloquy

and misunderstanding; and all of them have long since been vindicated, while the principles for which they contended are now thoroughly established throughout the whole American Church.

FORTY-ONE YEARS ago, Ewer wrote his magazine article, *What is the Anglican Church?* It was such a discussion of fundamental issues as we are wholly accustomed to at the present time. Discussing the history of the English Church, he pointed out that "The Anglican Church is not on the fence. Her way is not a *via media* between any two things, but it is a *via recta spatiosa* in Catholicity." She combines all the positive elements in Christian sects.

"Her breadth and Catholicity are her constant quantities; and it is not she, but those children within her, that are afflicted with the growing pains and making all the outcry, as the Lows are becoming Highs, and the Highs are becoming Catholic, and so all are widening and deepening to fill the measure of her capacity. It is quite noteworthy that almost no Catholic ever goes back and becomes a High, and almost no High ever goes back and becomes a Low. The movement today is steadily upward."

Observing that while her parties showed sympathies with one side or another in the Christian world, "through her 'Catholicity,' she shows sympathy with Protestants, Rome, Medieval Church, Lows, Highs, Broads, Ancient Church, and fresh modern thought. If the Catholics swing incense and hear confessions, they are very apt to startle by affirming that Darwin and evolutionism are not necessarily wrong, and that perhaps the critical school has not, in its exploring, struck only solid chunks of nothing but falsehood. Indeed, as likely as not, you will find yourself amazed at seeing a Catholic, who happens to be visiting a Low Church rector, 'celebrate' for him in a surplice, and appear in his pulpit in the unwonted attire of that rector's black gown. What does it all mean, quotha? Why, it means that the real Catholic, though a Ritualist, is not a mere Ritualist."

In this day when "Low" and "High" Churchmen alike have been convicted of being wrong in their denunciation of "Darwin and evolutionism" and "the critical school," it is reassuring to recall that the preëminent exponent of Catholic Churchmanship forty years ago, when the discussion was most bitter, could write in that restrained manner. Treating of the Church fundamentally, he asserted that "Christianity, to the Churchman, is a system of sacramental cure."

It seems strange, today, that his paper could have aroused so great degree of interest. One of our most statesmanlike bishops of that day, Huntington, of Central New York, challenged Ewer to tell the Church "the whole of it, the worst of it." What, he asked, is the *terminus ad quem* of the Catholic Movement?

Dr. Ewer's reply was a masterpiece. "I cannot speak for the Catholic party," he said; "I would not presume to do so." Yet the Bishop had asked him to speak, and he would reply according to his own convictions.

The movement, he said, "is not of man, but of God."

"It has had absolutely no leaders; no Luther, no Calvin, no Wesley. Pusey did not control it, nor did Keble. They saw the movement sweeping on by them; for it was swayed by

another, a more powerful Hand." "It has developed some of its phenomena in spite of men and not because of them."

"God has been and is its alone Leader. Often in the last fifty years has He, to our amazement, overruled to His own purposes the mistakes and extravagances of its friends; and as invariably has He turned the very opposition of its foes into its most efficient ally. Men, even its most prominent men, have found themselves but mere instruments in His hands.

"There is, then, my dear Father, a sense in which to ask, 'What is its *terminus ad quem*?' is simply to ask, 'What are God's final designs in it?'"

In the attempt to "conjure up the very 'worst of it,'" he said:

"A *terminus ad quem* of our desires, if not the *terminus ad quem* of this movement," is a reunion of Christendom. But for that reunion there would be no sacrifice of "any of the principles of the Anglican Reformation as expressed in Edward's First Book." Wherefore "Catholics are today, all of them, humanly speaking, in a sort of despair of such reunion, even though they yearn for it. . . . A reunion of Christendom with the hundred and seventy millions of Roman Catholics left out would be no reunion at all. And yet, if one understand the feelings of Catholics at all, it is a fact that never would they be willing to see the Anglican Church yield to Rome." Specifically, they repudiated the "idolatrous cultus of images, and the idolatrous cultus of the Blessed Mother of God, that are prevalent in Rome; they are shocked at the extravagant phrases that are used in her worship; they reject Rome's unity without diversity; they utterly and with a sad indignation repudiate the modern claims of the Pope, whereby he tramples the combined Episcopate under foot, and would Latinize and Italianize all national churches. . . . They do not even admit that the Primacy of Rome is of Divine right, but claim that it is of Ecclesiastical regulation. They repudiate the Roman definition of transubstantiation; denial of the cup to all but the Celebrant; some of the principles of the Roman system of casuistry; the Roman view of Purgatory; compulsory confession; compulsory celibacy of the clergy; and the saying of Offices in other than the vernacular."

"They accept the truth that souls of the faithful are not ready at death to enter Heaven; but that they are susceptible of advancing until they become fit for the final resurrection and the Beatific Vision; therefore they believe those happy souls can become more happy, and can be helped by our prayers; they accept the Real Objective Presence; they believe the Prayer Book intends that we shall make the Holy Eucharist, and not the Morning Prayer, the main service of the Church; and that the plain English rubric provides that the Eucharist shall be surrounded with its respectful, and fitting, and expressive adjuncts of vestments, lights, incense, song, and adoration; they claim that as Christ instituted it in the mixed chalice, there is nothing in the Prayer Book to hinder the use of the mixed chalice today; nay, that under the 'ornaments rubric' its use is implied. They claim the right of worshipping Jesus Christ by outward acts wherever He is; and they refuse therefore to be hindered from worshipping Him thus, when He is especially present (in some way undefined, and mysterious, and supernatural, and *non localiter*, but very real) in the Sacrament of His Body and Blood; as Blessed John Keble says, they can no more help adoring their Lord and God when they contemplate Him with the eye of faith in the Blessed Sacrament, than can a mother help loving her child when she gazes at it in its cradle. They claim that the Prayer Book teaches, in its Catechism and by its prayers, that the Eucharist is a Commemorative Sacrifice as well as a Sacrament and a Communion. . . . They may, indeed, agitate for permission to use a better Prayer Book; but not till their wise Mother, one of whose glories and safeguards for them and for all her children is her conservatism and the care and deliberation with which she moves, not, I say, till their Mother, the Church, sees fit to permit them to use a better Prayer Book, will they deviate from the Prayer Book they have. They claim that the Prayer Book permits them to be present at the Eucharist and to make a Spiritual Communion; nay, that in its Longer Exhortation taken in connection with its Shorter, it implies that others will be present than those who are to make a Sacramental Communion. They claim the right to develop the Religious Orders in the Church; to hold retreats and missions; to make and hear voluntary confessions; that confessions are not voluntary, if they are prohibited except a Christian has committed murder, arson, adultery, highway robbery, or such like; since all sin is a weighty matter; and that they are not voluntary, if a man is prohibited from confessing except at intervals of two, three, five, or twenty years. They claim that death does not sunder the faithful departed from the Church; that the living can therefore still meet the faithful departed in Christ at the celebration of the Holy Sacrifice; and that the Prayer Book puts into our lips every time we join in the Communion Service, and every time the Burial Office is said, a prayer to the effect that God in His mercy will grant to those departed whatever He knows they may need till the Judgment day; they do not rank Confirmation, Orders, Absolution, Marriage, and Unction of the sick with the two great Sacraments; but they admit their Sacramental character; and they do not believe it wise now for the Church to be without an authorized Office for the Episcopal Consecration of oils; or for her priests and laymen habitually to disobey the Apostolic

injunction, 'Is any sick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the Name of the Lord.'

And finally, he took his stand emphatically on "the Anglican Reformation." "That Reformation was expressed and exemplified in Edward's First Book."

"And there is not, so far as I at least can see, after scanning the entire horizon around, a particle of yearning in the great Catholic party proper, which is the only body of men in the premises worthy of consideration, to go one fraction of an inch beyond the principles of the real Anglican Reformation as set down in Edward's First Book."

He recognized, notwithstanding, that there had been "efforts to go beyond this," but he spoke of these as "unblessed of God, rejected by the Catholic party (witness, for instance, the Society of Corporate Reunion), and of brief career."*

HAS DR. EWER'S outlook for Catholic Churchmanship been vindicated in these forty years? Is the movement still proceeding on the lines that he indicated? To what extent have the issues changed?

It is beyond question that there are positions being taken by Catholic Churchmen today that go materially beyond Ewer's position. We find those who will defend a Roman Primacy as of divine right, those who believe that the Anglican Reformation was chiefly a blunder, and those who would not be contented with the principles laid down in the Prayer Book of 1549. It does not follow that this is true of "the great Catholic party proper, which is the only body of men in the premises worthy of consideration"; and though we still find much individualism among Catholic Churchmen, much pettiness and littleness and partisanship, so that, as a whole, we are not that bright light to illuminate the whole Church that we ought to be, yet we believe that there is less of that individualism now, and less of personal extravagance in teaching, in 1924, than there was in 1883.

And in details, of course, there is no more obligation resting upon us to follow blindly the leadership of 1883 than there was upon Ewer and his contemporaries to follow that of an earlier generation. Dr. Ewer was right in presenting frankly the view that the Catholic Movement has conspicuously not been directed by leaders but has seemed rather to be directly guided by the Holy Spirit.

In this issue we are printing a thoughtful paper by the Rev. Charles Mercer Hall on *The Terminus ad Quem of the Oxford Movement* which takes, with respect to Rome, the same position that was maintained by Dr. Ewer, and which, in our judgment, we are bound to maintain. If Anglican Catholics should accept the theory of a Roman Primacy as by divine right, they would not only be false to the traditions they have inherited, but would also be disowning and unchurching the whole Eastern Church, and would also be accepting the most vulnerable, unproved (if not disproved), and unprovable position that Rome has ever asserted. It begins with the reversal of a predilection by the Bible student that could only be set aside by the most convincing positive proof; the fact that our Lord seemed absolutely uninterested in Rome, as a city, a capital, a government, an *imperium*, of any sort. Whatever may be said of the primacy of Peter, the effort to connect that primacy, as of our Lord's regulation or as of any essential character, with the see of Rome, is an absolute failure. It could not possibly have arisen in history without the aid alike of forgeries and of personal ambitions, and it could not be maintained today if Roman Catholic scholarship could be left to deal with the question without involving such embarrassing consequences as would endanger the whole system of Romanism if the position should be abandoned. The Anglo-Eastern position with respect to the Papacy is the hope, and the only hope, for a future reunited Christendom. If it be said that Rome never will abandon her position, the reply is that Anglicans should be equally tenacious of theirs, and the Holy Spirit will ultimately judge between them and, in His own good time, lead the Church into the full truth.

But in the forty years since Dr. Ewer's time, there has been a change of perspective and a change of issues.

A generation of men have grown up that have always thought of themselves as Catholics, not as Protestants. They

*The pamphlet, *What is the Anglican Church?* which includes also Dr. Ewer's reply to Bishop Huntington, is still in print and may be obtained of Morehouse Publishing Co., Milwaukee, Price 17 cts.

have not that intense antipathy to things Roman to overcome that the generation of converts to the Catholic position had. They no more consider themselves bound by the position of Cranmer or Queen Elizabeth or Archbishop Parker or the Charleses or Laud or any other Englishman—"foreigner," many of them would say—of those days, than by what Thomas Aquinas or Gregory VII thought. They recognize no authority on the part of kings, queens, jacks, or parliaments to settle their religion for them and pledge them to eternal obedience. They think for themselves, and they respect the decisions of the Church. They treat of the issues of the Sixteenth and Seventeenth Centuries as of only antiquarian interest, and find so many mistakes against both parties to the controversies of those days that they decline to align themselves with any party in centuries that have gone by and in issues that are dead. The phrase, Reformation Settlement, is meaningless to them. They fail to discover what was settled by the controversialists of those days that they are not at liberty to reopen today, and they are as willing to follow the leadership of Cardinal Pole as of Archbishop Parker *if Pole can be shown to be right*; and they mean to be open minded. But even more than that, they are tired of a setting of endless controversy and bitter recriminations and ultra-partisanship, they would rather find a way by which the Church could resume the inclusiveness of the Fifteenth Century than to establish which party, if any, was right in the Seventeenth. In short, they want "a new deal." They would like to drop the Protestant title that grew out of days of quarrelling, and start out to develop a Catholicity that shall be inclusive of whatever is good, regardless of its genealogy. They cannot be scared by the awful word, "Romish!"

But these present-day Catholics are no more pro-Roman than were Ewer and either his associates or his Protestant adversaries. They reject the Roman position, not because Queen Elizabeth thought it wrong, but because *they* believe it wrong; and when they find two out of the three great communions of the Catholic Church also pronouncing it wrong, they perceive that, on Catholic grounds, the third communion is not justified in laying an obligation on them as though the third communion could speak for the whole Catholic Church. The non-Romanism of the Anglican Catholic today, who would not hesitate a moment to use a prayer that might have come direct to him from the pen of the present Pope, is a very much healthier and more intelligent Anglicanism than that which rejects and hates everything that comes from Rome because Queen Elizabeth decided that one ought to!

So also as to the standpoint of present-day Catholic Churchmen toward the Reformation. They certainly do not propose to restore abuses and superstitions that were current in the Fifteenth Century. But neither are they at all afraid that somebody else will restore them or "undo the Reformation," because the safeguards against such restoration are: (a) a government of the nation by democracy instead of by autocracy and no allegiance to a super-state at Rome; (b) an educated clergy instead of a system in which only the higher clergy are educated; (c) a system by which bishops are chosen by their own dioceses, and are compelled to reside in, and to administer, those dioceses, and are neither sycophants of a wealthy and powerful foreign see nor absentees neglecting their duties; and (d) a high level of general education among the people, the perpetuity of which is guaranteed by our American educational system. These safeguards against restoring pre-Reformation abuses are so entirely adequate that the Catholic Churchman is wholly unconcerned at the restoration of pre-Reformation practices, because it would be impossible to restore any of these unless they were such as ran counter to *none* of these safeguards. In short, nobody could "undo the Reformation" with those fundamental safeguards preventing it if he wanted to, and thus the nervousness on that ground, that was once so acute, troubles Catholic Churchmen of this day not at all.

This perspective has grown up since Dr. Ewer's day. It is *our* contribution, in this generation, to the Catholic Movement. If we have men among us who curiously mimic things Latin, we only smile; we don't trouble to argue with them; we refuse to be excited. If things Latin chance to be intrinsically better than things English, they will ultimately prevail and we shall want them to prevail. But they must vindicate themselves. They must prove their superiority to things to which we have been accustomed. If they are not to be prejudiced

because they are "Roman," neither will they be accepted on that ground. Our chief objection to Rome today is its exaggerated ego. When Romans acquire a sense of humor, the day of Catholic reunion will be perceptibly nearer.

The Catholic Churchman feels equal reverence for the men on both sides who were barbarously martyred in Reformation days. He would like them to be always commemorated with martyrs of older days. He also feels the greatest reverence for those stalwarts of one, two, and three generations ago who fought the battle against Protestant intolerance, and won. And he wonders that, in the midst of the fight, the writings of these men should so nearly have approached the perspective of these later and more peaceful days, that they can still be accepted as classics among us. And they are.

ALITERARY work which is monumental in character is the projected *American Encyclopedia of Christianity*, which, to be published in twelve quarto volumes, is now in preparation. We see it referred to frequently as a "Protestant Encyclopedia," and its editorial board consists of

An Encyclopedia
of Christianity

Protestant divines, two of them—Professor Ayer of Philadelphia and Prof. Hatch of Cambridge—being Churchmen. Its own

statement of its scope, however, declares that "it will cover not merely Protestant and Catholic types of Christianity in the West, but also the Churches of the East." We gather that all these will be treated from the Protestant point of view, since in a (partial) list of writers, covering some two hundred names, we observe only one described as a Roman Catholic, and the list of "Denominational Counselors" (also not complete) names no one on behalf of the Roman Catholic or Eastern Orthodox Churches.

It does not follow that it is the intention of the editors to treat of the affairs of these historic Communions in a partisan or unjust manner, and we believe that their scholarship is an ample indication of their desire to the contrary. They will have before them the precedent set by the [Roman] *Catholic Encyclopedia* in which, though every topic is treated by a Roman Catholic and from the Roman point of view, there is scarcely a sentence throughout the fifteen large volumes that one would ascribe to a partisan motive, and the many necessary references to Anglican and to Protestant affairs are invariably intelligent and generally accurate, barring the natural Roman squint. If the projected work can be accomplished with as little partisanship as was the *Catholic Encyclopedia*, it will be no small triumph to the editors and the writers concerned.

With respect to the treatment of subjects connected intimately with Anglican standards and practices, we observe a very considerable array of Churchmen in the list of writers; and though the Cambridge school predominates rather more largely than would appear to us reasonable—every one of its faculty, we think, being included, as contrasted with five from the much larger faculty of the General Theological Seminary, three each from Philadelphia and Berkeley, one from Seabury, and none from our other seminaries—we believe that the writers chosen are invariably men who will put *scholarship first* in treating of any subject. Moreover the "denominational counselors" assigned to us are Bishop Manning and Dean Fosbroke; it would be impossible to improve upon that choice. In a series of sample pages recently sent out we find the first paragraph of the subject, Reformation in England; the preliminary lines thus presented establish an admirable perspective for the article and indicate a treatment that will be of great value.

On the whole, we shall very gladly welcome the projected work. That the *Catholic Encyclopedia* will be equally needed on all subjects relating to the history of Christian doctrines and practices goes without saying; and we shall hope that every public library of considerable size and every extensive private library of educated Churchmen, will have both works on their shelves, and that both will be intelligently used.

It is proper to add that a large guarantee fund must necessarily be raised in advance and we understand that the entire amount is not yet subscribed. The foundation (created for the purpose) which has the matter in charge is the American Institute of Christianity, the office of which is at 425 Bible House, New York.

DAILY BIBLE STUDIES

EDITED BY REV. STANLEY BROWN-SERMAN

September 28: Fifteenth Sunday after Trinity.

READ Galatians 6: 11-end.

Facts to be noted:

1. Jesus Christ effects a spiritual transformation.
2. This transformation brings inner peace.

Men are always trying to effect a transformation of themselves by altering the external circumstances of their lives, by placing themselves within the environment of some new cult or movement, or by submitting themselves to some new discipline or rule of conduct. The result is usually failure. The externals of life have a great effect upon one's life, but they are incapable of transforming it. They are not strong enough to touch the secret motives of living. They fashion habits which have no basis in inner desire. That was the failure, St. Paul notes, of the Jewish law. Jesus Christ can create the "new creature" because He begins with the inner life. He awakens first the love of God and of goodness. He implants the desire for right living. He fills the heart and mind with new aspirations. He makes righteousness the expression of loyalty to God, and the fulfilment of man's own best instincts. Jesus Christ makes man a new creature because He has quickened and freshened the inner springs of his living. He has further made man feel a new sense of contentment and peace, for He has secured the harmony of desire and duty by making both aspects of a higher love and loyalty to God.

September 29: St. Michael and All Angels.

Read St. John 14: 15-end.

Facts to be noted:

1. Jesus Christ promises the Holy Spirit.
2. The Spirit will lead men into all truth.

Jesus Christ is the final expression of God's character and purpose. The statement need only be made to suggest an immediate difficulty; He did not give us directions to cover every contingency of living. He was of the First Century, and spoke largely in its terms. Our age is different from His, not only in its external conditions, but largely in its problems. The difficulty is acute if we divorce Christ and the life of the Holy Spirit in the Church. We cannot do this. Christ promised the Spirit, and He is incomplete without the Spirit. The Spirit carries on, and makes available for every age the power and riches of Christ. He is, and the Gospel according to St. John emphasizes the fact, the Spirit who reveals the truth in Christ in its application to the life and needs of every new age. "He shall take of Me, and shall show it unto you." Our gaze is not, therefore, only backward to Christ, but forward to Christ. The inspiration of Christianity is that there is always more truth in store; there is a Christ more fully to be known as the Holy Spirit opens the doors of our understanding of Christ.

September 30.

Read St. John 15: 11-17.

Facts to be noted:

1. Jesus proclaims His fellowship with the disciples.
2. They have not chosen Him; He has chosen them.

On the eve of the Crucifixion there is an hour of intimate converse of Jesus with His disciples which, in its peacefulness and confidence, reflects little of the tragedy which was to take place on the morrow. There is no note of conflict, no sense of anxiety, and, above all, no suggestion of failure or of defeat present, as Jesus speaks to His followers of heavenly things. There is rather the note of triumph that Jesus has fulfilled His mission. The proof of that lay before Him in the group of men who were His disciples. He had founded the divine fellowship; He had created the brotherhood of love. He had bound these men to Himself by unbreakable bonds of affection and loyalty, and sown in them the seeds of faith and courageous action. He had launched the Church upon its way. The question which faces us in the Church, in this present day, is whether we justify the confidence of Christ in leaving His work in our hands. We are the successors of those men whom Jesus commissioned, on the betrayal night, to "go and bring forth fruit." Life in the Church is not an accident of the Christian religion; Christ regarded it as the normal and necessary expression of His religion. We are dedicated by Him to the life of the fellowship of the Church, and commissioned by Him to carry on the work which He began.

October 1.

Read St. John 15: 17-end.

Facts to be noted:

1. Jesus gives His disciples the command to love.
2. He appeals to His own forbearance in the face of hate.

It is so simple to say, so hard to put into practice, this Christian command to love, for even in the Church there are the unloveable. We experience unreasoning animosities, suspicions, injuries within the Fellowship. Can we, we ask, be expected to love those who seem so little capable of awakening love? Shall we not descend to vapid sentimentalism or utter unreality in the profession of our loves for them? The answer is, doubtless, that we must seek to get the mind of God. God loves men, and all men, because they are human souls, capable of redemption, and therefore of goodness and of loveableness. He deals with men in hope, and brings all His patience and forbearance into His relationships with them. We hurry into hatreds and enmities because we have so little hope of men, and so little patience with them. Again God works for men. Service is the surest foundation for love. Help men, and we begin to like them. We fail in love because so often we know nothing of the meaning of service—except to ourselves.

October 2.

Read St. John 16: 1-16.

Facts to be noted:

1. Jesus promises the Holy Spirit.
2. He will convict the world of sin, of righteousness, and of judgment.

"What righteousness meant had been shown to the world in the earthly life of Jesus; His death completed the revelation by displaying a sinless humanity tested by the severest suffering and passing through it and death itself without reproach. Yet the spectacle made no impression on His own generation; the world remained unconvinced by the Cross. Jesus passed out of sight; He went to the Father; even the disciples 'beheld Him no more'; nothing was left but the promise that His invisible Spirit should work in the heart of men. But it was this very transition from the visible to the invisible, from the flesh to the Spirit, which led friends as well as enemies to realize for the first time the grandeur of the life which had failed to make any adequate impression, so long as it was before their eyes. Then, for the first time, the vision of a sinless humanity burst upon the world with the results we know, changing both the conception which men had formed of the person of Jesus, and the standards of human conduct. The same power which convinced the world of its sin convinced it also of the righteousness of Him whom it had refused" (Sweet).

October 3.

Read St. John 16: 16-end.

Facts to be noted:

1. Jesus comforts His disciples.
2. He promises to be with them again.

"I will see you again." That note of comfort and consolation runs throughout our Lord's last discourse with His disciples. He predicts His death and, at the same time, His return from it. The Resurrection of Jesus, we are sometimes asked to believe, was the result of memory and affection objectifying themselves as vision; it had no existence in fact. But it did have existence in fact in the mind of Jesus before His death. Jesus left His disciples as one about to return. It is incredible that the spiritual life of Christianity should have woven itself about a fancy, or that one should have sought to substantiate that fancy by inventing words so compelling and so satisfying as these with which Jesus comforted the disciples He was about to leave.

October 4.

Read St. John 17: 1-20.

Facts to be noted:

1. Jesus prays for His disciples.
2. He commends them to the care of God.

We get to the heart of the meaning of the Christian life in this prayer of our Lord's. Christianity is a fellowship with God attained through Christ. It is a thing of beliefs which are so searching and definite that they must alter our whole outlook to the world, yet it is not primarily a philosophy. It is

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The Indian Convocation of Niobrara

BY J. M. MILLER

PROBABLY the most important date in the secular history of the Pine Ridge Indian Reservation, South Dakota, would be listed as December 28, 1890, the day of the battle of Wounded Knee. But certainly the most noted date in the history of the Church on the Pine Ridge was St. Bartholomew's Day, August 24, 1879, at which time the great missionary, William Hobart Hare, Bishop of Niobrara, held the first celebration of the Holy Communion among the Oglalas, last of the tribesmen to accept the white man's civilization.

Within eighteen miles of the battle ground, and on the very spot where stood the old Holy Cross Church which was used as a hospital for wounded soldiers, and where now stands the handsome new Holy Cross Church, erected at a cost of \$13,000, a meeting of the Niobrara Convocation was held on August 22d, 23d, and 24th, the last day of the gathering being the forty-fifth anniversary of that first Celebration of the Holy Communion at Pine Ridge Agency.

THE BATTLE OF WOUNDED KNEE

Thirty-four years ago, Col. Forsythe's soldiers rounded up the Oglalas on Porcupine Creek, disarmed them, and brought them to Wounded Knee. Just back of the present trader's store, and a little east of the government cemetery, where lie the bodies of the slain Oglalas, the Indians were gathered within a circle of soldiers, who were armed for action. An irreconcilable brave, who had concealed a pistol, arose, and after making a defiant speech, fired into the air. The rest is history, mostly written in that little graveyard at Brennan post office, where stands a rather attractive monument erected by the surviving Indians and their friends. There is plenty of evidence that not a single soldier fell at the hands of the Indians, but that such as did fall were victims of the cross fire of their fellow soldiers. The battle of Wounded Knee was not much of a battle. But it was the last of the



VETERAN MISSIONARIES AMONG THE INDIANS

Reading from left to right: the Rev. Amos Ross, of the Corn Creek District, who is retiring after a devoted service of forty-five years; the Rev. Peter C. Wolcott, D.D., who, with Amos Ross, assisted the late Bishop Hare at the first celebration of the Holy Communion on the Pine Ridge Reservation, on St. Bartholomew's Day, 1879, and both of whom celebrated at the Convocation on the forty-fifth anniversary of that first celebration this year. (Dr. Wolcott is now rector of Trinity Church, Highland Park, Ill.); the Rev. Luke Walker, who has served over half a century among his own people; and the Rev. Dr. Edward Ashley, Archdeacon of the Niobrara Deanery, and now serving his fifty-second year as missionary, leader, and friend of the Dakotas.

Oglala opposition, and the white man had his way.

HOLY CROSS CHURCH

Old Holy Cross Church, which stood near the battle field, is gone, with all its memories and with all its simple and fine devotion. It was built under Bishop Hare, funds having been given for that purpose to the Rev. Dr. Peter C. Wolcott, who had been placed in charge of the Pine Ridge work. It served its purpose during many a wonderful and eventful year. It had been erected among a people whose bitterness toward the white man's God reflected their bitterness toward the white man. It had stood for forty-five years and, from the first handful of Oglala converts, it has grown to be the central church for more than half the Indian population of the Pine Ridge Reservation. And now, in

its place, there stands a new Holy Cross Church, the pride and joy of a peaceful people of infinite kindness and who are loyal children of the Prince of Peace.

THE CONVOCATION

Immediately north of the Agency town and behind the new Holy Cross, at the time of this year's Convocation, there was laid out a city of more than a thousand tents and here were gathered for the services Indians from the nine South Dakota reservations, numbering, as variously estimated, from 3,500 to 4,000 persons. Splendid children of the Church, which gave them the Gospel, which in turn has brought them happiness, and has made them heirs to the promise of a sure reward, they came, not to honor man, nor to gain the fruits of rest and recreation, but to worship God and to serve. They also came to give, as will be fully proved by the offerings they made. The total of their gifts was \$5,000. It was generous giving, for it came from meager means. From their little they were not satisfied to give for others less than such an amount as involved real sacrifice for themselves.

The program of the Convocation does not read like the pro-



CLERGY AT THE NIOBRARA CONVOCATION, PINE RIDGE AGENCY, AUGUST 22d, 23d, AND 24th, 1924

Reading from left to right: Bishop Roberts; Bishop Bureson; The Rev. Nevill Joyner, Superintending Presbyterian of the Pine Ridge Agency Mission; The Rev. Dr. Carroll M. Davis, Domestic Secretary of the Department of Missions of the National Council; Bishop Beecher, of Western Nebraska; Archdeacon Ashley of the Niobrara Deanery; the Rev. Luke Walker; the Rev. Robert P. Frazier, assistant to the Archdeacon; the Rev. William Holmes, Superintending Presbyterian of the Santee Reservation; the Rev. Philip Deloria, Superintending Presbyterian of the Standing Rock; the Rev. Levi Rouillard, in charge of the Indian Schools and the Flandreau Missions; the Rev. David W. Clark, Superintending Presbyterian of Crow Creek; the Rev. Dallas Shaw, Superintending Presbyterian of the Corn Creek District; the Rev. Paul H. Barbour, of the Lower Brule; the Rev. John Flockhart, Superintending Presbyterian of the Yankton Mission; the Rev. Joseph Goodteacher, of the Cheyenne Mission; and the Rev. John B. Clark, of the Rosebud Mission.

gram of an outing. It was the Master's business and it was a busy time for Bishops Burleson and Roberts, for Archdeacon Ashley, for the Rev. Nevill Joyner, superintending presbyter of the Pine Ridge Mission, who was host to the gathering, the eight other superintending presbyters, who led their people to the Convocation, the clergy, and the delegates. And it was just as busy a time for the women who gathered for their annual Auxiliary Program, and for the young people in their Service League Meetings. Worship and business constitutes an Indian Convocation.

The Niobrara Convocation of 1924 revolved around two outstanding features, the consecration of the new Holy Cross Church, and the four personalities who met to signalize a most remarkable missionary service. Because men are more important in the service of God than buildings erected to His glory, personalities come first. The four outstanding men, all present, and the service records they have made, were: Archdeacon Ashley, completing his fifty-first year of service in the South Dakota Indian field; the Rev. Luke Walker, for more than half a century a minister to his own people; the Rev. Dr. Peter C. Wolcott, now rector of Trinity Church, Highland Park, Ill., but forty-five years ago answering the call of Bishop Hare to open the work among the Oglalas; and the Rev. Amos Ross, rounding out forty-five years of a devoted ministry in the Pine Ridge.

THE REV. AMOS ROSS

Next, perhaps, only to the celebration of Dr. Ashley's fiftieth anniversary as a missionary among the Indians last year, was the honoring of Amos Ross on the closing afternoon of the Convocation this year. A magnificent specimen of manhood, quite the counterpart of former President Taft and known everywhere as the "Old Roman among the Dakotas," Amos Ross adds to an eloquent tongue the graces of a Christian gentleman and a heart of pure gold. He has given forty-five years to his people of the Corn Creek District of the Pine Ridge Reservation. He has reached an age where he must retire. He does so with such evidences of affection on the part of his Bishop, his co-workers, the whole body of the Dakotas and the white people of South Dakota, as would make glad the heart of any man. Laden with honors, heart gifts, and the laurels due to one who has fought a good fight, he does retire from an active ministry to finish his course in the sure love of all who know him and his labors.

CHANGED CONDITIONS

The new Holy Cross Church was consecrated by Bishop Burleson, assisted by Suffragan Bishop Roberts, the Rev. Mr. Joyner, and Archdeacon Ashley, at seven o'clock Sunday morning, St. Bartholomew's Day. Following the consecration there was a celebration of the Holy Communion, the celebrants being Dr. Wolcott and Mr. Ross. Just forty-five years before, to the very day, these two veterans of the Church had been present as assistants to Bishop Hare, when that illustrious missionary celebrated the first Eucharist on the Pine Ridge. That peace and contentment has come to the Oglalas, was attested by the changed attitude of these fine people. At Bishop Hare's celebration there was evident hostility and many protests. In fact the Indians were openly hostile. At this later celebration peace, joy, and good-will were in evidence everywhere. And it is interesting to note that whereas Bishop Hare and his two young helpers were quite alone, and could count their followers on the fingers of one man's hand, at this later celebration there were present the two Bishops of South Dakota, Bishop Beecher of Western Nebraska, nine superintending presbyters in charge of as many Indian Missions, having under them a total of probably 15,000 communicants and adherents of the Church, a hundred clergymen, and at least 3,500 Dakotas, with perhaps a hundred white visitors. Quite a change from that day at Wounded Knee! And a much greater change from that day of Bishop Hare's first celebration! One could not help wondering what memories played through the mind of the veteran Archdeacon Ashley as he joined in these really remarkable services, this man who has lived with and among the children of the prairies and hills of South Dakota for a half century and more, this father in God to fifteen thousand men, women, and children who, when

he came to them, knew only the Great Spirit and were at enmity with all white men, but who now are the children of the Father of all men and faithful friends of every white man who deserves the friendship of a kind and friendly people. They are not Sioux. They are Dakotas. The Episcopal Church can prove, has proved beyond peradventure, the Indian's qualities of mind and heart. Amos Ross, Luke Walker, Philip Deloria, William Holmes, prove it in themselves and they represent scores of devoted clergymen who in turn represent the heart and mind of the Dakota people.

INTERESTING ADDRESSES

Instead of the sermon at the morning service on the last day there were several interesting addresses. Bishop Burleson introduced the speakers. Dr. Wolcott gave a most interesting review of the early days at Holy Cross and on Pine Ridge Reservation, covering the time when he was in charge of the Mission. Could that story be published, it would be one of the most interesting in the records of the Church. The Indian people showed by their evident interest how greatly they enjoyed this visit from their old leader and his reminiscences. Many in the congregation had been baptized and presented for confirmation by him, but the large number were children of the older generation. It was a remarkable story told in English and interpreted by Archdeacon Ashley, so that all present could enjoy it. Bishop Beecher brought greetings from Western Nebraska and told some of his early experiences among Indians who had helped make history. There were many humorous details and, if anybody doubts that the Indians have a keen sense of humor, they would have had these doubts removed had they seen the smiling faces and heard the many chuckles of delight as the Bishop recalled the old days.

The Rev. Carroll M. Davis, LL.D., Domestic Secretary of the Department of Missions of the National Council, brought a message of interest and good-will from the National Church which was very greatly appreciated. The Indian is not only responsive to words, but he has a talent for reading what is in the mind and heart of the man who addresses him. They saw in Dr. Davis' brief talk a sincere friendliness, kindness, and sympathy, and their faces showed how greatly they delighted in his message.

THE NEW HOLY CROSS CHURCH

These were the outstanding features of an outstanding Niobrara Convocation, and there remains only the story of the new Holy Cross Church to show what has been done since the first church was built.

The new Holy Cross is the finest Indian church structure in South Dakota, possibly in the Northwest. It has been built as a memorial to Mrs. George Cabot Ward, who gave generously of her money and time to the Indian work of the Church in South Dakota.

Material for the construction of the building was hauled almost entirely by the Indians of the Pine Ridge Reservation. Some of them had to drive as far as forty miles in order to reach the Agency, and then make another drive of twenty-five miles from the Agency to the railroad for the material. They rallied joyfully around the Rev. Nevill Joyner, who has been with them for sixteen years, and they contributed liberally of their small incomes to further the work. The hauling was donated, each teamster receiving only three dollars for expenses, and those who know the great distance it is necessary to travel on the reservation, will know that this was a genuine and devoted service. Five Indian women and one young boy joined the men in hauling, all eager to do their part.

In speaking of the construction work, the Rev. Mr. Joyner has said, "I take great pride in stating that the next best carpenter and the most dependable man on the building, outside of Mr. Bowyer, the contractor, is a full blood Indian, Herman Water, and that Peter La Claire, a mixed blood, is doing all the painting." The church is built of stone set in concrete and, when finished, will have cost \$13,000. There is a full size basement, and the structure will be lighted throughout by electricity. The basement was made possible by a gift of \$1,000 from Mrs. John Markoe, of Philadelphia, and no church in either white or Indian field in South Dakota is better equipped in that respect.

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The Terminus Ad Quem of the Oxford Movement

BY THE REV. CHARLES MERCER HALL, M.A.

Rector of St. Mary's Church, Asheville, N. C.

A RECENT editorial in THE LIVING CHURCH on Father Knox's book on *The Oxford Movement*, and a letter of the Bishop of Sacramento, have aroused my interest. I have often considered the *terminus ad quem*, but never had but one conviction regarding it. In 1882 I heard that marvellous sermon by Bishop Doane, of Albany, at the Pusey Memorial Service at St. Mark's, Philadelphia, which made me forever Pusey's disciple. Since then, I have sat at the feet of "the great one," and have never once swerved from my resolve to share in the work of helping our Church, within our own communion, realize her great inheritance. Never once have I dreamed of yielding to the arrogant and untenable pretensions of our beloved but haughty sister, Rome. But, because I believe in our Catholic continuity with all my heart, the message of the sainted Bishop King, of Lincoln, when the Bishop of London brought it to Richmond in 1907, that "it is the special function of the Anglican Communion to preserve *the exact truth*," still has energizing force.

Two and two make four. Facts are facts. As priests of the Church we are committed to a denial of the Vatican decrees of 1870. Our *terminus ad quem* is the realization of our own full Catholicity, but not through submission to Rome. Like Dr. Pusey, I would never allow myself to say willingly one bitter word against our arrogant sister, but when occasion demands I should be ready and able to show what an English lecturer has termed "Our Case As Against Rome." If we have no case, just one thing remains to be done—"go to Rome."

Were I the last priest left in our Communion, I could not "go to Rome," because we believe we *have* a case against her. Bishop McLaren, in his Church Club lecture (1892), well said:

"The 'Romanizer' has persistently declined to Romanize, and has as pertinaciously continued to assert, defend, and propagate the Catholic Faith and Life—in one word, to Catholicize. . . . The movement has been a bitter disappointment to the Roman Church, exultant as she was fifty years ago, with expectations of an immense defection. That dream has faded into airy nothingness. . . . indeed, it is a question whether our gains from, have not been greater than our losses to, Rome. And thus the 'Romanizers' have defeated Rome. Roman Catholicism cannot fight Anglo Catholicism on its own ground. Anglo Catholicism knows where its own ground is."

Never shall our "Catholic nationalism" be brought into subjection to "Papal universalism." I hate that ending—"ism." But Anglo Catholicism will never surrender itself in faith and morals to an autocracy which our Church has resisted successfully since the Sixteenth Century.

Yet Hooker's emphatic declaration is still pertinent:

"To say that in nothing they may be followed which are of the Church of Rome, were violent and extreme. Some things they do in that they are men; in that they are wise and Christian men some things; some things in that they are men misled and blinded with error. As far as they follow reason and truth, we fear not to tread the self-same steps wherein they have gone and be their followers. When Rome keepeth that which is ancients and better—others whom we much more affect leaving it for newer and changing it for worse—we had rather follow the perfections of them whom we like not than in defects resemble those whom we love" (Hooker, Book V, ch. xxiii, sec. 1).

We mention this before referring to a recent statement of the Archbishop of Canterbury anent Reunion. In his Letter to the Archbishops and Metropolitans, he gently reminds us of the Lambeth Conference Report on Reunion with Episcopal Churches, in which the Committee states that it is impossible to make any report "without some reference to the Church of Rome." The Archbishop speaks truly of this question having features of "paramount importance." With statesmanlike courage he speaks of our attitude (too often) of "apathy or sheer timidity." He reminds us of the "Appeal to all Christian People" made at the Lambeth Conference of 1920, in which we express "our readiness to welcome any friendly discussion be-

tween Roman Catholics and Anglicans." He narrates that he found himself in concurrence with Cardinal Mercier and a group of English scholars, "in pressing the point that . . . attention should be concentrated upon the great doctrinal and historical issues at stake between the two Churches." And he says, further, that he considers it important that it should be remembered that, "while each individual remains free to express his own opinion, *what is in question is not what any individual may think*, but what the great Anglican body in the past maintained or is likely to maintain in the future." "If," says the Archbishop, "the Church is to fulfill such a function in the world" (the responsibility of healing and the bettering of a distracted world), "its effort is infinitely weakened so long as it is obliged to go forward in scattered and independent detachments, and not as one body."

So much for our desire for Reunion and our readiness, when opportunity offers, to *discuss* it, as stated by our Primate of Canterbury. But let no one be disturbed by any suggestion of any individual priest or enthusiast for Reunion, *that we are going to surrender our case*. Reunion will not be "an imperative necessity" until the Holy Spirit so orders, and until Rome reforms. So, the Bishop of Truro, Dr. Frere, has said, "We recognize the Papacy as a piece of organization which ought to be of great service to unity; but we deny the medieval and modern doctrine of the Papacy. . . . Every piece of evidence we have quoted to prove that the Papacy is a real piece of Catholic organization disproves that it is a piece of Catholic doctrine."

Bishops, clergy, and laity must all somehow get over the habit of *the fear of Rome*: if we believe in our own Catholicity, we have nothing to fear. And we must also get over our own high-mightiness, and acknowledge our own grievous shortcomings if we expect Rome to abate her claims.

II.

At the Bonn Conference in 1874, Dr. Ignaz von Döllinger said these memorable words: "The result of my investigation is that I have no manner of doubt as to the validity of the Episcopal succession in the English Church," and in this Duchesne and Gasparri practically concur. Lingard exploded the "Nag's Head Fable." We are Catholic.

Being Catholics, let us not talk like Protestants. Our Faith is the Catholic Faith as professed by the whole Church, before the division of East and West. Catholicism and Roman Catholicism are by no means convertible terms.

We are told that in the early Church there were two schools of thought. One was especially interested in St. Peter, being predominantly Jewish in coloring. Another was not specially interested in St. Peter; it revered him as *one* of the founders of the Church, with St. Paul, and it looked to St. Paul as its father in Christ and the founder of their Church. The other held for St. Peter a special veneration. One was Petrine, the other Pauline.

This "dualism" has continued through the centuries. Now and then we find a trend in our own Communion towards an exaggerated view of the Petrine side of things. But the claims of the Papacy are as real a barrier to Reunion with Rome, and always will be, as is the denial of the necessity of Confirmation and of Ordination by Catholic bishops, of Protestant "dissenting ministers" today, to any real Christian Union.

The Bull *Unam Sanctam* of Boniface VIII, A.D. 1302, states us in the face:

"We declare, affirm and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff."

The Vatican Decrees affirmed that:

"The definitions of the Roman Pontiff are irrefragable themselves and not by consent of the Church." The First Vatican Council declared that the Pope is "the organ and mouthpiece of infallibility."

We repudiate these claims. When East and West

in 1054, the Eastern Church had never acknowledged the Petrine claims, although the Fourth Ecumenical Council declared that:

"The fathers properly allowed the precedency to old Rome because it is the imperial city, and the 250 bishops . . . being moved with the same intention, assigned the equal precedency to the most holy throne of New Rome (i.e. Constantinople) . . . being the second after her."

The Eastern Church still repudiates the Roman claim of a divinely granted supremacy. *It is contrary to history; it does not rest on a solid scriptural foundation.* Our greatest writers and controversialists have shown this. If the young men of today are almost as far ahead of us as we of the past generations were in advance of Keble and Pusey (and we now reap where they sowed), we must be patient with those who are impatient; and endeavor to help them in their difficulties and be sympathetic with them in their zeal.

But the cause of our separation must not be lost sight of Rome claims to be the whole Church. We deny that claim. The Anglican Communion is Pauline, not Petrine in its leanings. In our affection for Tradition, as the Bishop of Nassau has warned us, let us not be afraid of Truth. Reunion with Rome at the sacrifice of that Truth is *not the terminus ad quem* of the Catholic Movement. A few individuals press upon us the consideration of Petrine claims as a subject for reconsideration on our part. As those claims now exist, Rome must be willing to reform and restate them before we can even consider Reunion with her, albeit we are ready and desirous. We are at one with the Orthodox Church in rejecting the claim of *ius divinum* of the Pope to be "over-lord," but those who favor the Petrine side of things naturally say little about the *real* difference between *supremacy* and *primacy*—two quite different things.

As Bishop Gore has said, "There are amongst us individuals for whom the majestic order and unity of practice of the Roman Church, by contrast to our own devotions, exercise an almost irresistible fascination." In spite of this, how small has been the leakage to Rome!

I believe we must hold our faith with a sensitive and jealous tenacity, because *God's truth* is at stake. This same imperious sense of truth alone compels us as Catholics to be "real and not Roman." Neither will we submit to seeing our doctrine and form of our sacraments assimilated to those of Protestant denominations.

I close with a quotation from Dean Burgon's *Lives of Twelve Good Men*:

"A glorious future is reserved for the Church of the United States. Only let her be supremely careful, tide what tide, to 'hold fast that which she hath, that no man take her crown.' Never may she—yielding to the blandishment and persecutions of avowed enemies—surrender 'one jot or tittle of that faith once for all delivered to the saints'; which is her priceless inheritance. Rather will she (if she cares for the integrity of her existence) 'contend earnestly' for the Truth, if need be to the very death."

Did I seek the approval of bishops in my glad defence of the Catholic Movement, I would quote the late famous historian, Bishop Stubbs, of Chester, who said that the Oxford Movement "had done a work that can never, on a broad view of history, seem of less than the first importance. 'Their sound is gone out into all lands.'"

The real question at issue is, Does the Church of Rome stand as the sole exponent of the Catholic religion of Christ in Western Christendom? The very *fact* of our Church, gives a constant answer in the negative to that question.

DAILY BIBLE STUDIES

(Continued from page 686)

a matter of moral teaching so great that, if the teaching were followed, it would revolutionize the world; yet it is not primarily a system of ethics. Christianity is fundamentally a personal relationship with God. "Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as We are one; that they may be one in Us."

RELIGION is to him (St. Augustine) not primarily the anxious service of a transcendent Deity, to whom all things bow and obey, but a living fellowship and communion with One in whom the soul finds all that satisfies its needs.—*R. L. Ottley.*

A MEN'S CLUB AND ITS PURPOSE

ST. THOMAS' CHURCH, Washington, D. C., not long ago organized a men's club, open to all men who attend its services, the purposes being to increase the spirit of friendliness, to create sociability, and to afford an opportunity for getting together.

It has no cut and dried plan, but is free to grow and expand as the members see fit. The future and the field are all its own.

What can such a club do for the Church, for itself, and for the community? In the vernacular, "The blue sky is the limit," and, since the ultimate purpose should have a heavenly trend, the slang may be pardonable.

A great many people feel that the Church should be much more militant now if it hopes to realize the poet's dream, when "the great Church victorious shall be the Church at rest." If St. Bernard found the world "very evil," what would he think of it today, when, in addition to the problems at home, civilization stands appalled before the conditions of want and distress and injustice, right being led away to fresh scaffolds, and wrong clambering back to the throne from which it has been thrust!

If ever there was need for Christian men to get together and consider these things, that need is acute now. It is no use to talk peace and act war. It is folly to blind oneself to the growing friction between Capital and Labor, and the most ardent foolishness of all is to leave the fate of the nation to be decided by party caucuses and political conventions.

In the city of Washington there is a great disposition to listen to the voice of authority, forgetting that, after all, the real authority is vested in the people of the United States, not in officialdom. There is nothing this country needs more than that its people shall think and speak and act for themselves.

If this new club decides to investigate and debate with the one object of learning the truth; if it meets often enough to keep up the interest, seeking light rather than heat; if it can grasp the idea that honest differences of opinion add to the interest of life; if it decides that the parish hall might produce a better kind of politics than those which have been shaped in the saloons of the country; if it gets enthusiastic about itself and its present and future—if it does all these things, the Men's Club of St. Thomas' Church will scintillate and corruscate until an invitation to attend will be more cherished than a ticket to the Congressional gallery for a presidential address.

THE INDIAN CONVOCATION AT NIOBRARA

(Continued from page 688)

A beautiful memorial window to the Rev. Charles Smith Cook has been given by his sister, Mrs. Sophia Williamson, of the Yankton reservation. The Rev. Mr. Cook was a priest in the Pine Ridge in the early days and had charge of the missionary work at the time of the Wounded Knee trouble. A handsome altar is the gift of Miss Jane E. Schmelzel, of New York, and a beautiful Bible bound in red morocco is the gift of Mrs. George S. Robins, of Haverford, Pa.

This really beautiful church will stand under ordinary conditions perhaps for centuries. Today it represents the most notable building erected in the Indian field in South Dakota, and is particularly interesting because, on the Pine Ridge and Rosebud reservations, which are adjoining, there are 12,000 Indians, and all of them are proud of this splendid proof of their Christian progress.

The Rev. Nevill Joyner sees the new Holy Cross Church rise after sixteen years in the Pine Ridge field. It crowns his years of loyal service among a people to whom he is devotedly attached. He has brought about this victory of faith by building upon the foundations laid by illustrious predecessors and, so long as it shall stand, it will be a living memorial not only to those who gave the money for its erection, but to Mr. Joyner and his faithful people.

WE MUST REMEMBER our greatest weapon is *prayer*. Our Blessed Lord told His Apostles faith in prayer could remove mountains. Only *believe*, make up our minds we *will* have what we ask, and get it we must. The saints prayed; they made up their minds they meant to have what they asked for, and they got it.—*A. H. Mackonochie.*

A Significant Pilgrimage

BY CLINTON ROGERS WOODRUFF

PILGRIMAGES have played a large part in moulding the history of the world, and I verily believe that the pilgrimage which the American lawyers made to London in July last will take high rank among the influential ones. Indeed, the visit of two thousand representative men of any profession or trade to another city, and that in another land, is an event of significance. I do not like to use the word "foreign," for I have never felt that London was a foreign city to a native born American.

For a number of years past, the American Bar Association has been entertaining representative English lawyers, among them men of the type of the Earl of Birkenhead, a former Lord Chancellor, and Lord Haldane, now, as formerly, Lord Chancellor. Several years ago Sir Ernest M. Pollock, then Attorney General of Great Britain and now Master of the Rolls, conceived the idea of inviting the Association to hold a meeting in London, and, in 1923, a formal invitation to that effect was forwarded. Then began a series of events, unparalleled in the history of the American Bar, and, I venture to believe, of the British Bar; unparalleled in numbers, in scope, in purpose, in courtesy, and in hospitality, in practically every aspect; and this is written in retrospect after the first glamour of enthusiasm had deepened into conviction.

To enumerate the receptions, garden parties, teas, and meetings would require several columns of this paper. They were varied, and representative of all that was best in English history and English life. Naturally reverence for and to the Common Law, our common heritage, was the outstanding feature, and the dedication of a statue to Sir William Blackstone, the gift of the American lawyers, was an appropriate recognition of this fact. Mr. Charles E. Hughes, in his opening speech in the great Hall of William Rufus, declared: "We (Americans) live in the midst of the common law, we inhale it at every breath; imbibe it at every pore; we meet it when we awake and when we lie down to sleep, when we travel and when we stay at home, and it is 'interwoven with the idiom that we speak,' and we cannot learn another system of laws without learning at the same time another language. . . . The ten talents that we thus received have been employed so profitably that we are almost overcome by the wealth that has flowed from the investment."

In England the law is regarded as a great instrument of usefulness. Lord Morley, who was a Bencher of Lincoln's Inn in after life, even after he had won fame both as a writer and a statesman, regretted that he did not strive to achieve a place as an advocate. "In later days," he writes in his autobiographical volumes, "it was my long enduring regret that I had not made my way at the Bar, with its immense opportunities, its honorable prizes, its fine gymnastic in combined common-sense, accurate expression, and strong thought."

Unquestionably, as a result of their London visit, American lawyers will, I am convinced, look with a new consecration upon their duties and obligations to art, literature, and public work. They have long possessed an active leadership in political life and public affairs of a certain type; hereafter, as a result of the inspiration they received in the halls of Westminster and the Inns of Court, they will feel a new call of duty to those higher realms of public duty which have heretofore in this country been designated as statesmanship. They will likewise be influenced by the respect for religion which characterizes the English lawyer, as the English layman generally.

Quite characteristically, the first courtesy extended to the Americans was a group of reserved seats at Westminster Abbey and at St. Paul's Cathedral. They were soon taken up, not even standing room remaining in these huge edifices. I was one of those who could not get into the Abbey, but Mrs. Woodruff and I were comfortably accommodated at St. Mary's, only a stone's throw from the Abbey, where there was a beautiful service and a thoughtful sermon by Canon Carnegie on Why John Henry Newman became a Roman Catholic, which involved a discussion of the genius of Anglicanism.

A special service was held during the week at the Temple

church, at which the Master of the Temple preached from Romans 7: 22-23. In passing I might add that the Temple church, St. Mary's, is situated within the bounds of the Inner Temple. It was completed in 1185. In ancient days the lawyers received their clients in the Round church, each occupying his particular post like merchants "on change."

In the course of his sermon, the Master of the Temple said:

"It would seem a strange omission if this old Temple church did not open its doors to you members of the American Bar Association and invite you to an act of worship in the church where for so many generations your brethren of the English Bench and Bar worshipped, especially those who belong to the Honorable Societies of the Inner and of the Middle Temple. We welcome you in this House of God, partly for those long historical associations, but still more that, in the living present, we may for a few minutes pause here in a much occupied week and reflect for a few moments, not upon law only, but upon law and grace and the relation between them.

"The law of man is but an approximation to the law of God. The hardness of man's heart compels legislators to compromise and make many human laws relative and not absolute. When the Knights Templars built this and other churches, both in our own country and abroad, they did it to help them to consecrate the rough work to which they had set their hand. That work was, broadly speaking, to vindicate the law of kindness and equity between man and man. They bound themselves to make the world safe for pilgrims, for Christians of any race who wished to visit the holy places in Jerusalem.

"The Knights of the Hospital of St. John, the Hospitallers, were like Good Samaritans who saw that some of these robbed and wounded pilgrims were taken care of and restored to health. The action of both these military orders was so welcomed and valued by the pilgrims that they showered upon them great gifts of money and land, and ultimately this led to their undoing. First, because their great wealth excited the cupidity of kings; and, secondly, because some of the order waxed proud and arrogant, and a few, it may be, became lax and luxurious. Let us think of them ere that sad eclipse befell, and learn what their grace and what their fall may teach us. Their grace was to champion a noble cause. Is there no modern analogue—no need of the Templar spirit today? The world needs to be made and kept safe for idealists, for example, and for those who seek those things that are above. There is a need of the Templar spirit to see that in no country where it can be prevented, the House of God and those who love it are blotted out."

Referring to the Pilgrim Fathers, the preacher quoted from a poem by George Herbert, *The Church Militant*, which, he said, contained the couplet:

"Religion stands on tiptoe in our land
Readie to passe to the American strand."

This was an echo, he continued, of the impression made on Herbert's devout mind by the sailing of the Pilgrim Fathers. But what had most interest for us today was the elaborate philosophical view taken by him that, even though religion might so pass to America and desert his own country by reason of its unbelief, yet America also would be, later in its history, in the same danger if it became prosperous, rich, and proud. He thought Englishmen had, in many cases, gone to America for gold more than for godliness, and that in bringing back gold to England they made England poorer and America richer.

"So you see," he concluded, "that this old truth which was exemplified perhaps in our Knights Templars, who rose to honor in their poverty and fell to dishonor through their pride, and that of other men, has its analogue and moral for us who live in later days. We want the Templar spirit, but we want it in its true and early form, when it put first things first, and did not suppose that gain was godliness, but knew that godliness was great gain, and the Templars were true to their first love."

The music of a short but beautiful service included the anthem, *Where Thou Reignest, King of Glory*, by Schubert, and the hymn, *Holy is the House of God*. The visitors lingered long after the service, drinking in the glory and the inspiration of the historic building and its historic setting and furnishings.

To the credit of the American lawyers be it said that the order of Divine Service on the first day out on the R. M. S. *Berengaria*, which took over by far the largest group, was said to have been the most largely attended service held on the boat in its history.

In an interesting article on *The Ancestral Home of the*

Common Law, Duncan Campbell Lee, in speaking of the old Middle Temple hall, pointed out that, under that hammer beam roof, Shakespeare played *Twelfth Night*. There Queen Elizabeth led the dance with Sir Christopher Hatton after the Armada. There Sir Francis Drake presented a table carved from the *Golden Hind*. There the long line of students since 1570 have eaten dinners; have had their names "called" before they signed the Book of Rolls; there have been received ambassadors, princes, statesmen; and there, in one generation after another, have the great barristers, king's counsel, and judges taken their places on the historic "Bench." The walls are hung with the shields of Readers and Treasurers for over four hundred years, and the windows bear the coats of arms of the greatest man in English jurisprudence.

Outside, one can repeople the gardens with that noisy throng that in mutual challenge hurled defiance at each other at the beginning of the Wars of the Roses. As Shakespeare puts it:

"PLANTAGENET

"Let him that is a true born gentleman,
And stands upon the honor of his birth,
If he supposes that I have pleaded truth,
From off this briar pluck a white rose with me.

"SOMERSET

"Let him that is no coward nor no flatterer,
But dare maintain the party of the truth,
Pluck a red rose from off this thorn with me."

One may climb the staircase at No. 2 Brick Court, and see where Oliver Goldsmith wrote *The Deserted Village*, and where he died in penury. Henry Fielding had his rooms opposite. The room at the top of that tall building marks the birth-place and boyhood home of Charles Lamb. "Four pair up," Dr. Samuel Johnson lived "in poverty, total idleness, and the pride of literature." Here (at No. 1 Dr. Johnson's Building) was the Literary Club, among whose members were Joshua Reynolds, Oliver Goldsmith, Edmund Burke, Garrick, Fox, Gibbon, Adam Smith, Sheridan, Lord Stowell, Charles Burney, and the faithful friend and diarist, Boswell himself.

The student of English literature will linger long in these precincts, and of all the other Inns, as he traces out chambers and courts and fountains connecting the Temple with Thackeray and Dickens, Chaucer, Evelyn, and DeQuincey, Cowper, Arthur Hallam, Blackmore, Tom Hughes, and many other familiar names, in addition to those whose achievements at the Bar, on the Bench, or in the Cabinet, have rendered them famous throughout the English-speaking world.

It was my good fortune to dine at Gray's Inn, which has existed as a School of Law since 1371. In the room where I dined, indeed on the very platform where I sat, Shakespeare's *Comedy of Errors* was first produced in 1594, and, I think, if my memory serves, one other. This is the inn of Sir Francis Bacon, "wittiest, wisest, wickedest of mankind." Our dinner, over which the Earl of Birkenhead as Treasurer of the Inn presided, was preceded by a Latin grace and concluded with a benediction, likewise in Latin. During the dinner the loving cup was passed around, and each member of the company drank to "The Pious, Glorious, and Immortal Memory of Good Queen Bess."

Speaking of Lord Birkenhead, who is still under fifty, his has been a wonderful career; a successful lawyer, Attorney General of Great Britain, Lord Chancellor, thrice Treasurer of this Inn (a most unusual honor), first a knight, then a baron, now an earl—all as a result of his own great ability. What more natural, then, when he came to select a motto for his crest, that, bearing in mind that he was baptized Frederick Smith, he should choose "*Faber est fortuna*."

No reference to the London visit would be complete without a tribute to the president of the American Bar Association, the Hon. Charles E. Hughes, Secretary of State. His every appearance was impressive and effective, and reflected only honor and credit upon America and upon his colleagues. In the words of an English writer, "Charles Evans Hughes is a very eminent American and, beyond question, a typical American." He fully justified this encomium, representing the highest and best of our best traditions. His every appearance made Americans feel proud of their country.

HE ALWAYS PRAYS, says Theophylact, who does good works, nor does he neglect prayer but when he leaves off to be just.—*Molinos*.

THE DESERT PLACES

BY WM. C. ALLEN

WE THINK of the desert as the equivalent of desolation. The sea has its glory, its beauty, its moods. The heavens declare the handiwork of God. But to most of us the desert appears unfruitful, hard, inhospitable, cruel.

The alkali plains of America are white and arid. The sands of the Sahara sweep like a torrent across the blinding sunshine. The Gobi desert of Northern Asia is a weariness to the traveller. The vast treeless levels of Australia at periods promise no loveliness or charm. The wild wastes of South Africa are masses of heaped-up rocks for hundreds of miles. Yet we may love the desert wherever we find it. Its alternate greyness and exuberant colorings, its lights, its shadows offer rare instruction to our intellects and souls.

At time the Christian perforce crosses parched places as he journeys through life. There are experiences wherein no beauty cheers him, there are trials that hide from his sight the eternal hills of hope. His feet bleed as he treads the rock-strewn valley or laboriously climbs the mountains of despair. He thinks of the ancient cry, "My soul thirsteth for Thee in a dry and weary land where no water is!" He appeals to God for help.

Yet the desert may be good to trek across. In it is stillness—how often the world-tired heart when temporarily deprived of earthly joys finds in the desert of the soul the quietness, the holy communion that imparts fresh vigor for physical outlay, for spiritual success. Within the desert, or close by its borders, are undreamed riches which, like the diamond mines of Kimberley, yield splendid stones of renown, scintillating, exquisite, pure. In the void places of the earth have been discovered vast supplies of material things for the use of millions of men. The forsaken wastes of far-off countries contain precious minerals and metals yet to be extracted from their confines—this is the story from many lands. Even so, as the follower of Jesus, moving through the dull or difficult experiences of life, halts to discover the secret treasures they contain, he finds that there is rare reward in doing so—he acquires courage, patience, love. His earthly trials become of value beyond all estates, shares, gems, gold, or bonds. The desert has yielded to him her treasures. If wise, he retains them in his grasp when again he enters the pleasant country and once more participates in the lovely things of life. How often, while touring the solitary places, we fail to realize the years of happiness yet to be!

Some of us who have travelled widely have observed that often the serpents match the hues of the rocks or soil of their environments. But contrariwise let us think of the gracious things of the desert, the marvel of the flowers. In the Karroo of South Africa there are little plants the color of the leaves and bloom of which imitates the stones amid which they grow. Their very shapes copy the broken rocks about them. You thoughtlessly kick aside a stone and, behold, you crush one of the tender plants of God. Even so may the tired Christian, while passing through flinty places, by gesture or with voice, do violence to his better moments and inadvertently trample on the material or spiritual aspirations of others who also are endeavoring to live above their solitude, their pains, their fears. May we remember that we oft hold within our keeping the faith and fortitude of others as they, too, tread the desert paths.

Is there enchantment in the desert? Is there beauty, fragrance, vision? At some seasons of the year the bare, bleak lowlands or the mountains are bedecked with captivating flowers. I know of one vast desolation in Western Australia which claims 6,000 different kinds of wild flowers, of which 3,000 are said to grow in no other land. Is it not true that there is One who makes the wilderness to rejoice and blossom as the rose? Shall we trust Him? Is it not true that the followers of Jesus may sometimes be insulted or defeated, yet, like their Master who knew the loneliness of the desert, feel, all the while, their unseen nearness to their Lord? We obtain long views in the desert—we see wonderful things in its rarified, pure air. From amid the sands and thorns we very often gaze across great distances to the purple mountains crowned with glistening snow. O you, who read these lines, do not, in hours of weakness, forget to look away from the aridity about you up to the everlasting hills of God: they will renew your strength: the names of those who do so are recorded in the Book of Life. God never fails finally to lead or to guide His faithful people out of the desert places into the Promised Land.



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.

ST. PETER'S PARISH, RIPON, WIS.

To the Editor of *The Living Church*:

THE ARTICLE which appeared in *THE LIVING CHURCH* of July 26th, entitled *In Darkest Wisconsin* impels me to comment on the statements contained therein.

I have served St. Peter's Parish in Ripon as vestryman and junior warden for a period of forty-five years and consider myself in a position to correct what I consider a misstatement by the Editor of *THE LIVING CHURCH* in his editorial entitled *In Darkest Wisconsin*, viz:

A. "As for Ripon, the parish in which the Holy Cross is trying to make something out of difficult material, it has been a divided and contentious parish for years."

B. "The present rector is not the first to receive almost malevolent hostility from parts of the congregation."

The A and B are my division marks for a purpose of comment.

In reply to Section A, I would state the following facts as to this so-called divided and contentious parish.

1. In the twenty-seven years prior to the present regime, we have had four rectors. In comparison with the usual length of rectorship in a small city of 4,000 people throughout the country, does this point to a divided and contentious parish? Most certainly the reply is No! as the average stay in such a small city is perhaps three years or so. Of these four priests, the first rector was deposed from the ministry, the second left us to try the Caldey monastic order in Wales, the third resigned because of ill health and subsequently joined the Church of Rome, the fourth to accept another parish at a much better salary than we could pay. These last three rectors all did fine work here and a steady welfare was evident.

2. One of these rectors has placed himself on record in his *Love Story of an Old Man*, a series of articles which appeared in the *Holy Cross Magazine* some four years ago. He was generally liked here and we believe he liked St. Peter's, but the full extent of his love for the parish is evident to any reader of these articles, wherein the parish is extolled. (I wonder whether these articles were responsible for attracting the calamitous attention of the Order?) The other rectors have not placed themselves on record, but they did not resign because of a divided and contentious parish! Their reasons for resigning are stated above in paragraph No. 1. The articles above mentioned should be a reply to this charge of division and contention.

3. The issues of the *Holy Cross Magazine*, subsequent to May of 1921, contain the letters written to West Park, New York, by Father Tiedemann, the present rector, describing the parish and work here. These contain, if my memory serves me, an enthusiastic description of the happy state of the parish as he found it. It was not a "divided and contentious" parish then, but he has made it so.

4. During these long years, the life time of a generation, this parish was known throughout the Diocese of Fond du Lac as a solid, happy, unitedly loyal, worthy parish. It was ranked as a settled and well established parish, the most advanced in Churchmanship in the diocese. I imagine that many people, both clergy and laity, throughout the country, have been amazed at this unfounded charge of division and contention.

It is true that, if you wish to go back forty or fifty years, you will find evidence of trouble here. In what parish cannot this be done? It is not fair to pillory the present generation for the misdeeds of the past. "Let the dead bury the dead." No contentious and divided parish could exhibit the quiet and steady progress shown here in the last generation. The charge is untrue and in justice should be withdrawn.

Section B speaks of the present rector as not being the first one to receive the "almost malevolent hostility" of some part of the congregation.

Perhaps no reply is needed further than what I have already said above, as the two charges stand or fall together. All I care to say is that this statement might be made of any parish in some portion of its history, human nature being what it is, and that this is one of the normal wounds of the

Church rather than a peculiar characteristic here. In comparison with other parishes, I know St. Peter's, of Ripon, has ranked very creditably.

H. J. FEY.

Ripon, Wis., September 15th.

THE LUTHERAN CHURCH

To the Editor of *The Living Church*:

LET ME ASSURE MR. MADSEN, with reference to his letter in your issue of August 23d, that I am as anxious as he is that the spirit of truth and Christianity should prevail. I hope to deal with the question of Lutheranism more fully very shortly. In the meantime, will he pardon my attempt at telling an unpleasant truth, at any rate as I see it?

My real object in sending this communication to you is to vindicate in the interests of Christian truth and charity your London Correspondent, Mr. George Parsons, my very valued friend and colleague, who is at the moment enjoying a well-earned rest, from the charge of having misrepresented Lutheranism. The words in question were not written by him, but by my own unworthy self.

London, Eng.,
September 8th.

C. H. PALMER
European Correspondent of
THE LIVING CHURCH.

THE CONSERVATIVE VIEWPOINT

To the Editor of *The Living Church*:

THE REV. DR. CHARLES H. HIBBARD's letter in the issue of *THE LIVING CHURCH* for September 13th, expresses very well what may be described as the conservative viewpoint on the subject of writing into the Book of Common Prayer permissive use of Reservation. So much has been given public utterance on this subject from the side represented by this correspondent, that it may perhaps be advisable, at this juncture, to hear from the other side.

There are certain things that seem to need saying.

1. There is nothing, *ipso facto*, about a "cultus" to cause anybody alarm. Writers like Dr. Hibbard uniformly assume that a "cultus" is something like a disease, and appear to believe that, when they have proved, or even alleged, that "the religion of the Tabernacle" is a "cultus," they have said quite sufficient to damn it.

2. Such an expression as Dr. Hibbard's phrase: "to provide for Reservation for the communion of the sick explicitly in the Prayer Book, but under such wise and stringent regulations as to make the *cultus* impossible for loyal men," is typical of those who do not use the Reserved Sacrament for devotional purposes and desire, Puritan-like, to exclude others from these devotional practices. That such regulated restrictions as they hope to see in the Book of Common Prayer are "wise," as well as "stringent," is, of course, purely an assumption on their part.

3. The appeal to "The Orthodox East" is, I think, invariably made by those who, for the time being, forget the balancing phrase, "The static East."

4. The appeal to the custom of "the ancient Church" is really nugatory. If that were, *as meant by these writers and thinkers*, a true criterion, many customs and usages, to which the conservatives gladly give their assent, would disappear when the criterion was applied. There was, for example, no Three Hours' Devotions for Good Friday. There were, to take a minor matter, but one of almost universal practice in "this Church," no such things as lawn sleeves, like Zeppelins, on the arms of the bishops of the ancient Church. These, and the almost innumerable customs, usages, and articles of dress and furniture which might be catalogued, would disappear. Do the conservatives wish to be consistent and have all development, legitimate and illegitimate, removed, and the Protestant Episcopal Church, which bulks so largely in their purview, revert to "primitive" customs and usages? If so, where shall the line be drawn?

5. This point has often been raised, but it ought to be raised again: Do the conservatives desire to revert, all principles aside, to the custom of the Anglican Communion when the full effects of the Reformation Settlement were having

their way? Do they desire a reversion to Communion Services from once to four times per annum in their parish churches? Do they prefer, as against what Anglicanism stands for today, the general moral and ecclesiastical situation which prevailed in Hanoverian times? Is their ideal anything like that of James Anthony Froude?

If they do not desire these things and all the other things that went along with the Hanoverian conservatism in Churchmanship, which appears so attractive to them, to what do they owe the progress Godward that the Anglican Communion has made since these things disgraced her? To what but to the constantly growing and expanding renewal of the Catholic movement! And if they balk at developed Catholicism in the Church, to what do they expect to turn? Will they have Evangelicalism? If so, let them revive it. Will they turn to Modernism? If so, let them look at it in their cautious and "scholarly" fashion and set forth the manner of its attractiveness and the value of its results.

6. Let them, too, in a spirit of fairness, examine a little what we of the Catholic mind in the Church desire. Is that a slavish imitation of Rome? Nothing could be farther from the mind of a real Catholic in the Anglican Communion. Catholics desire several things. They desire to replace with a workable religion what must be called a self-satisfied, introspective Anglicanism. They wish to do away with shibboleths, and party-catchwords. They want to bring souls to God, and to honor God, not in some partial, local, or theoretical manner, with or without a pleasant dash of archaic "correctitude," but directly. To this greatest of all ends they will do anything that God sanctions. That is why they have their Processions of the Blessed Sacrament under canopies; their Eucharistic Conferences, and all the rest of the things which irk the conservative and cause the Modernist to chuckle.

A real Catholic is, emphatically, not a "High Churchman." His loyalty is to the Catholic Church and her ways, the Church which Christ founded, and which the Holy Spirit, when not interfered with, guides always into all truth. There is infinitely more sympathy between a real Anglo-Catholic and a real Evangelical than between the first-named and any other kind of Churchman; and for this the reason is not hard to seek; not nearly so hard as to find the real Evangelical! The Catholic desires to produce Catholics, not Episcopalians.

7. How can the conservatives be so lacking in—shall we say—humor? They seriously propose to "authorize" Reservation. No Catholic needs such authorization. Real Catholics have had Reservation for generations, and have every intention (if I have any understanding of the school of thought to which I have belonged since my birth, or since I was able to think at all) of continuing to have it. How can the conservatives expect to write any "authorization" into the Book of Common Prayer, hedged about with rubrics, with or without penalties, for Reservation for the sick only, and expect that people who love Jesus will remain away from church at such times as they desire to pray? To put the matter exactly as it is: do the conservatives imagine that their "authorization" and their "wise and stringent regulations" will dismiss, as it were, the Lord Jesus from His resting-place in the Tabernacle, so that people may not pray before Him when they are praying in a church where His Body reposes on the altar? How can anyone come into church to pray, with Jesus present, and not adore Him?

8. Again I quote a phrase of Dr. Hibbard's: ". . . those who oppose it because of their just fear of the *cultus*." I should like to know, I have never yet heard one of them say, of what they are afraid.

It seems to me that the basic error of the conservatives lies in the fact that they do not look beyond the purview of Anglicanism; indeed, one is led to believe that they do not, in this country, look beyond that of the Protestant Episcopal Church. In this they are exactly like their brethren in England whose vision appears limited by the Establishment. Such may pray for the Unity of Christendom and at the same time deprecate the very essence of Unity, which is Catholicism. If only these would assume a broader outlook, they would do much towards dissipating their characteristic obscurantism and their puritanical urge to regulate and minimize the religious expression of their colleagues who have given the Anglican Communion everything it has that is worth keeping. This narrower viewpoint is very similar to that of the Jewish Christians who regarded the religion of Jesus as intended only for the ethnic Children of Israel!

If, for example, a conservative would go quietly into a church where the Blessed Sacrament is reserved, and, putting out of his head all that tends to prejudice, kneel down and remain in His Lord's presence for an hour with an open mind, he would, as all do, rise up and go out convinced that he had been fighting against something that, now real-

ized somewhat, is too strong for him. Against that Presence all the "scholarship" and all the catch-words and all the preconceived opinions about something he does not understand, would avail the conservative nothing.

He should, too, get clearly fixed in his mind that Catholic Churchmen are content, and will continue to be content, with nothing short of the complete conversion of the Anglican Communion to Catholicism, which is its destiny and its true character. To that end he will continue to strive and, if necessary, to immolate himself, despite any further compromises which those who oppose him may succeed in writing into the Book of Common Prayer. HENRY S. WHITEHEAD.

Trinity Church, Bridgeport, Conn.
September 15th.

To the Editor of *The Living Church*:

DR. HIBBARD IS THOROUGHLY aroused it would seem, over the doings of the new school, which, he says, "has taken the law into its own hands." "We read of 'Eucharistic Processions' with the Reserved Sacrament carried under a canopy; of 'Exposition,' 'Benediction,' 'Devotions' before, and 'Visits' to, the Reserved Sacrament; of services of 'Adoration'; in fact, of all that goes to make up what is called 'the Religion of the Tabernacle' which things are Tridentine, that is, modern Roman. And this new departure goes on apparently unhindered by authority, which has so far taken no cognizance of it."

It is a truth of the Catholic Faith that where God is, there He is to be adored. Because Jesus Christ, the Second Person of the Blessed Trinity, is present in the Blessed Sacrament of the Altar, then we must adore Him. If Dr. Hibbard believes this, then why does he condemn so severely those who adore our Lord in special ways? Why is it lawful to adore our Lord in the mass, and unlawful to do so in special services of adoration before the Tabernacle or before the Reserved Sacrament exposed in the monstrance? Why should "visits" to Him present sacramentally on our altars be stigmatized as "Tridentine"?

Can Dr. Hibbard point to a devotion to the Holy Eucharist anywhere else in Christendom which touches that of the Roman Church, where the "Tridentine" practices are universal? I know of a Roman church where the Holy Sacrifice is offered thrice daily, and when at the seven o'clock mass alone, there are over one hundred and twenty daily communicants. Is there any Anglican parish which can produce such results? Dr. Hibbard instances the Eastern Church as an example of a Catholicity which knows not the cultus of the Reserved Sacrament. He might have reminded us too, that the majority of the Eastern Orthodox Christians receive Holy Communion once a year, at Easter. And we know only too well how the average Protestant Episcopalian treats the Blessed Sacrament.

Dr. Hibbard objects that the cultus of the Reserved Sacrament is not primitive. Is it any the worse for that? Must we be chronological Christians? Surely, it would be better to give priests and their flocks a certain amount of freedom in the way in which they seek to honor the Blessed Sacrament, and not to try to make one law of devotion for all souls alike. Certainly, in these times, it would be better to try to put down the false teaching which is being uttered from so many of our pulpits, and to encourage the work which faithful Catholic priests are doing, even if their methods may not appeal to us personally.

EDMUND T. HALSEY.

Louisville, Ky., September 15.

AN OLD BOSTONIAN

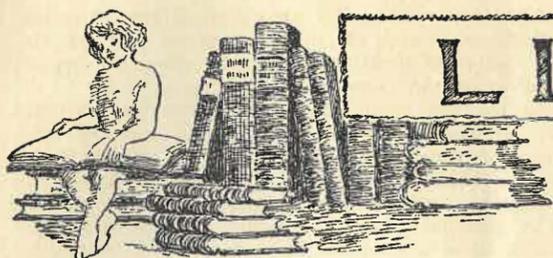
To the Editor of *The Living Church*:

H. R. S., IN A RECENT issue of *THE LIVING CHURCH*, recommends a worth-while book, about which I wrote "The Listener" (Mr. Chamberlain), of the *Boston Transcript*. "Aguecheck" was Mr. Charles D. Fairbanks, who died in September, 1859. He had written columns and letters abroad in the character of an older man—many dated in 1839—and, in the middle of a chapter on Paris, made a two page detour into the Boston Athenaeum, which marked him as a Bostonian—as we never get over it! Later he acted as a corresponding contributor of *The Pilot*, *The Evening Gazette*, and *The Transcript*, over a new pen-name, "Malvollio."

All this is from "The Listener's" reply to my query printed in the *Transcript* of June 24, 1924. We old Bostonians rejoice in the recent republication of the book under the name of *My Unknown Chum*, in 1916. LOUISE A. CHAPMAN.

Boston, September 1.

THIS BODY was not yours alone, but God's.—He needed it.—*Charles Kingsley.*



LITERARY

CONCERNING CHRIST

Concerning Christ. By A. H. McNeile, D.D., Regius Professor of Divinity in the University of Dublin. New York: D. Appleton & Co.

Twenty-four brief "sermons or addresses originally spoken to a variety of congregations...arranged so as to form, roughly, a connected series." They are all concerned with Christ—Part I, His Earthly Life, Child and Man; Part II, Passion Week. The addresses are very clear, graphic, and ethically edifying.

Naturally the doctrines of Christ's Person and of the Atonement are dealt with, and with valuable suggestions. But, in his effort to meet the needs of the modern mind, the writer is not entirely free from confusion between needs and one-sided demands. His Christology has seeming affinities with both Nestorian and Monophysite errors, in spite of his very devout loyalty to the God-Man and his obvious intention to be loyal to the historic faith. The task of restating, without sacrificing something, is very difficult, and has not here been accomplished with entire success.

F. J. H.

Christ and International Life. By Edith Picton-Turbervill. New York: George H. Doran Co. \$1.50.

In Miss Picton-Turbervill's able description, Palestine lives for us again, as it lived two thousand years ago—an international center on the highways of the world; the mutual suspicions and intense hatreds of its varied races and classes form a background against which the interracial and international character of our Lord's teaching stands out with vividness. In this way, the author uses her descriptive art to plead for the cause which lies so near to her heart, a cause in which Lord Robert Cecil says, "she is no less a patriot than a Christian," when, "she urges that in the adoption of Christian morality, as the keystone of our national policy lies our only hope of salvation." When the topic, the aim, and the manner of its presentation is mentioned, what more need be said to commend it?

H.

The Life and Teaching of Jesus According to the First Three Gospels. By Edward Increase Bosworth, New Testament Professor in the Oberlin Graduate School of Theology. New York: The Macmillan Co.

An endeavor "to present the life of Jesus in terms of a real religious experience." The unique significance of Christ's personality "seems to be due to Jesus' profound religious experience." The authority of Christ is described as that "of 'the man who knows' because he has had experience."

The book is readable, but its extraneous standpoint, reduced Christology, and minimizing of the Virgin Birth and Resurrection, destroy its value as a guide to those who wish to gain true knowledge of the Lord.

F. J. H.

THE BIBLE: For Elders

The Making and Meaning of the Bible. By George Barclay, M.A. London: Student Christian Movement. \$1.75.

To present the modern knowledge of the Bible in a popular and interesting way in a series of eight brief lectures is no easy task, and it is not too much to say that Mr. Barclay has done his work well. Exception might be taken to one or two statements of the author, but, in general, the book presents fairly and in a reverent manner, the consensus of the opinions of modern scholars as to the origin and meaning of that varied collection of literature which we know as the Bible. The author's treatment of the Synoptic Problem is particularly clear. He has little patience with those who contrast the "theology of Paul," with the "simple Gospel of Jesus." "It is not infrequently said today that Paul perverted the simplicity of the teachings of Jesus by writing deep and abstruse theology about it. We are told that theology is a thing that may be interesting to a strange race of people called theologians, but that it is something rather remote from life, and entirely unnecessary for the simple Christian. It is often suggested that Paul gave an unfortunate theological turn to the plain and simple teaching of the Master. It is not easy to be patient with this kind of talk. 'Theology' is simply a Greek word for 'thinking about God,' and there is a great deal of that in the teaching of Jesus. But, when modern people accuse Paul of perverting the Gospel simplicities by turning them into abstruse theology, they are using the word with a rather different meaning. And what they say is simply not true" (page 108). A few brief notes on books about the Bible are appended, and a useful and stimulating list of Suggestions for Discussion, prepared by Mr. Ashley D. Turner.

G. M. W.

The Legends of Israel. Essays in Interpretation of Some Famous Stories from the Old Testament. By Lewis Johnson. New York: Geo. H. Doran Co. \$3 net.

As the title suggests, these essays are modern in outlook, and professedly "along the lines of criticism accepted by all modern scholarship." The book is of popular nature and very readable, covering the more characteristic stories of the Old Testament. The miracles are assumed, one and all, to be legendary, that is, heightened stories of natural events; and the divine aspect of Israel's history, as leading to the Incarnation, does not gain satisfactory exhibition.

F. J. H.

For Children

The Little Children's Bible. For Children up to the Age of Seven.

The Older Children's Bible. For Children from Eight to Eleven Years of Age. New York: The Macmillan Co. 90 cents and \$1.50, respectively.

These two books include the passages of Scripture designated to be read in the course of Religious Teaching adopted by the Cambridgeshire Education Committee last year, and are valuable additions to the growing number of volumes of their nature. The names of the editors are significant: the Rev. Alexander Nairne, D.D., the noted Bible scholar, Sir Arthur Quiller-Couch, the noted writer and man of letters, and the Rev. T. R. Glover, D.D., LL.D., student and teacher.

The Christ of the Children. The Children's Paul. By J. G. Stevenson. New York: George H. Doran Co. Each \$1.60 net.

It does not take more than a glance to indicate that these books have been written for—if not down to—children; and the reader—for they appeal to one as being eminently fitted for reading aloud—will have to be on his guard to translate Briticisms for his American hearers.

The two books, however, follow out their subjects well and should give their readers—or hearers—excellent mental pictures of our Lord and of St. Paul. The first seems to be "aged" a trifle younger than the other. For our own children we should prefer a book that does not refer familiarly to "Paul" without prefixing a courtesy title.

FICTION

A Bishop out of Residence. Victor L. Whitechurch. New York: Duffield & Co. \$2 net.

The story of an English bishop's experience on taking, for rest's sake, a country curacy under the disguise of a name legally, but not publicly, his. He gets mixed up with another's love affairs, and his name gets him arrested for a crime committed by another. Several amusing situations occur, and the bishop learns that a country curacy is far from being a *sine cura*. A wholesome and very readable book.

Sheepskins and Grey Russet. By E. Temple Thurston. New York: G. P. Putnam's Sons. \$2.50.

"I am beginning to understand what he means by the sacrament of matrimony," is a sentence in this delightful book, which, in its whimsical way, does show the great love of a man and a woman. The romantic person will be disappointed in it, possibly: but it is good reading for older lovers.

None so Blind. By Albert Parker Fitch. New York: The Macmillan Co. \$2.50.

This is an account of the *sturm und drang* of a Harvard undergraduate, of the making of men—and of the woeful blindness of a woman who could not see beyond the conventions.

Church Kalendar



OCTOBER

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

APPOINTMENTS ACCEPTED

BELLINGER, Rev. THOMAS, rector of St. John's Church, Wisconsin Rapids, Wis.; to be an associate of the Rochester Church Extension Society, Rochester, N. Y.

BENEDICT, Rev. CLEVELAND, D.D., formerly Dean of the Theological Department, University of the South, Sewanee, Tenn.; in charge of Christ Church, Glendale, Ohio, during the absence of the rector.

BRAYSHAW, Rev. IRLBERT DE LACY, rector of the Church of the Redeemer, Orangeburg, S. C.; to be rector of Grace Church, Camden, S. C.

BROOKINS, Rev. C. FREDERICK, of St. Thomas, Virgin Islands, W. I.; to the staff of St. Augustine's Chapel, Trinity Parish, New York City.

CHARD, Rev. LESLIE F.; to the charge of St. Mary's Church, Gowanda, N. Y.

CLARK, Rev. MAURICE, rector of St. Peter's Church, Delaware, Ohio; to be Executive Secretary of the Department of Religious Education of the Diocese of Southern Ohio, with residence at 98 Erie Road, Columbus, Ohio.

COLLETT, Rev. CHARLES H., of the County Center Mission, Wrightsville, Pa.; to be rector of St. Paul's Church, Grand Forks, North Dakota.

COUSINS, Rev. F., rector of St. Luke's Church, Caribou, Me.; to be priest in charge of St. Andrew's Church, Darien, and St. Paul's Church, Jesup, Georgia, October 1st.

DECKENBACH, Rev. PETER, of Grace Church, Westwood, N. J.; to be rector of Christ Church, Belleville, N. J.

FURBER, Rev. JOHN A., rector of Grace Church, Everett, Mass.; to be rector of St. John's Church, Bangor, Maine, October 1st, with residence at 74 Forrest Avenue.

HALE, Rev. S. WHITNEY; to be head of the Allegany County Mission, Belmont, N. Y.

HALL, Rev. PERCY G.; to Christ Church, West Englewood, N. J.

HANKINS, Rev. M. M., in charge of the Church of the Redeemer, Longport, N. J.; to be assistant rector of Christ Church, Little Rock, Ark., October 1st.

HARPER, Rev. WILLIAM N., M.D., of the Church of the Good Shepherd, Lynchburg, Va.; to the Church of the Incarnation, Jersey City, N. J.

HARRIS, Rev. GEORGE D., of St. Mary's Church, Warwick, Pa.; to be priest in charge of Zion's Church, Belvidere, St. James' Church, Delaware, and St. Luke's Church, Hope, N. J.

HOHLY, Rev. H. F., rector of Christ Church, Hudson, Ohio; to be priest in charge of St. John's Church, Columbus, Ohio.

LYTLE, Rev. R. RIDGELY, of Trinity Church, Princeton, N. J.; to be head of the Rochester Church Extension Society, Rochester, N. Y.

LASCALLE, Rev. GEORGE T., of the Allegany County Mission, Belmont, N. Y.; to the staff of the Church of St. Mary the Virgin, New York City.

MACADIE, Rev. DONALD; to the charge of St. Mary's Church, Haledon, N. J.

PANCOAST, Rev. EDGAR T., of the Allegany County Mission, Belmont, N. Y.; to be rector of St. Mary's Church, Salamanca, N. Y.

PEATROSS, Rev. L. A., of St. Andrew's Church, Columbus, Ohio; to be assistant in the Allegany County Mission, Belmont, N. Y.

PENNOCK, Rev. GILBERT, Ph.D., rector of Trinity Church, Hamilton, Ohio; to be priest in charge of Holy Trinity Church, Oxford, Ohio, and student pastor of the several colleges there.

PHELPS, Rev. R. R., rector of Randolph Parish, South Boston, Va.; to be rector of St. Mary's Church, Hillsboro, Ohio.

REMINGTON, Rev. ROB ROY, 428 East Washington St., Sandusky, Ohio; to be assistant at St. George's Church, New York City.

SCHOFIELD, Rev. SQUIRE, rector of Trinity Church, Canaseraga, N. Y.; to be an associate of the Rochester Church Extension Society, Rochester, N. Y.

TOWNSEND, Rev. J. H., of Hoosic, N. Y., assistant at All Saints' Church, Hoosac, N. Y.; to have charge of All Saints' Church, Guantanamo, Cuba, October 1st.

WARMELING, Rev. KARL E.; to the charge of Epiphany Church, Allendale, N. J.

WEVILL, Rev. DUANE, senior curate St. Michael's Church, New York City; to be rector of St. Thomas' Church, Newark, N. J.

WILLIAMS, Rev. MAXWELL J., of St. Alban's Church, New Brunswick, N. J.; to St. Aidan's Church, Paterson, N. J.

WISSENBACH, Rev. F. C., rector of St. Thomas' Church, Lovell, Wyoming; to be rector of St. Peter's Church, Sheridan, Wyoming, October 5th.

NEW ADDRESS

QUIN, the Rt. Rev. CLINTON S., D.D., Bishop Coadjutor of Texas; from 3708 Fannin St., to 5309 Mandell St., Houston, Tex.

JENNER, Rev. A. GEORGE E.; at Warwick, Bermuda, from November 1st to May 1st, next.

RESIGNATION

COVELL, Rev. JOHN WHITING; as rector of the Church of St. John Baptist, Brooklyn, L. I., N. Y. Fr. Covell continues as chaplain to the Sisterhood of St. John the Evangelist, and as secretary of the New York Branch of the Clerical Union. His address is unchanged.

ORDINATIONS

DEACON

FLORIDA—On Wednesday in Ember Week, September 17, 1924, in St. Cyprian's Church, Pensacola, E. S. SHIRLEY was ordained deacon by the Rt. Rev. T. DuB. Bratton, D.D., Bishop of Mississippi, acting for the Ecclesiastical Authority of the Diocese. The Rev. Mr. Shirley comes into the Church from the Congregational ministry.

DEACON AND PRIEST

EASTON—On Wednesday, September 17, 1924, in Trinity Cathedral, Easton, Md., the Rt. Rev. George W. Davenport, D.D., Bishop of the Diocese, ordained to the diaconate WALTER C. EASTBURN, presented by the Rev. Victor S. Ross, and to the priesthood the Rev. JAMES ARCHIBALD MITCHELL, presented by the Rev. Edmund Burke, Ph.D. The Bishop was the preacher.

The Rev. Mr. Eastburn has been serving at Christ Church, Kent Island, and will continue there as minister in charge.

The Rev. Mr. Mitchell, son of the late Rev. James A. Mitchell, for many years rector of St. Paul's Parish, Centerville, becomes rector of All Hallows' Parish, Snow Hill.

PRIESTS

DULUTH—In St. John's Church, Lakeside, Duluth, on Thursday, September 11th, the Rt. Rev. Granville G. Bennett, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. MANFRED LILLIEFORS, Ph.D. Bishop Bennett preached the sermon, and the Rev. Oscar Lindstrom presented the candidate. Several clergymen of the diocese participated in the service, and assisted in the laying on of hands.

The Rev. Dr. Lilliefors, who came into the Church about a year ago from the Unitarian ministry, is Field Secretary of Men's Clubs in the Diocese of Duluth, and also has charge of St. John's Church, Lakeside, and St. Paul's Church, Two Harbors.

DULUTH—On Saturday, September 13, 1924, in Christ Church, Crookston, Minn., the Rt. Rev. Granville G. Bennett, D.D., Bishop of the Diocese, advanced the Rev. WALTER G. GRIGGS to the priesthood. The candidate was presented by the Rev. Dr. Frank H. Hallock, of the Seabury Divinity School, and the sermon was preached by the Rev. Dr. Charles C. Rollitt, of the Seabury Divinity School.

The Rev. Mr. Griggs becomes rector of Christ Church, Crookston.

WYOMING—On the Twelfth Sunday after Trinity, September 7, 1924, the Rt. Rev. N. S. Thomas, D.D., Bishop of the District, ordained to the priesthood the Rev. WALLACE BRISTOR, in St. James' Church, Kemmerer. The candidate was presented by the Very Rev. D. W. Thornberry, Dean of St. Matthew's Cathedral, Laramie, who also preached the sermon. The clergy of the Green River Deanery, then in session at Kemmerer, joined in the laying on of hands.

The Rev. Mr. Bristor will have charge of St. James' Church, Kemmerer, and the adjacent missions in the Kemmerer coal field.

MEMORIAL

Anthony W. Street

The Hon. ANTHONY W. STREET, of Ormond Beach, Fla., ninety-three years of age, departed this life, September 6th, 1924, in the home of his grandson, George W. Cheney, in South Manchester, Conn. The immediate cause of his death was a shock resulting from a fall.

His parents were Virginians. He was the last surviving member, excepting one, of his class of Union College. He was, at the time of his death, and had been for over thirty years, senior warden of St. James' Church, Ormond Beach, Fla. He had traveled extensively in this and in foreign countries, and was a man of wide information. In the best sense of the word he was a gentleman of fine culture. He was a faithful communicant of the Church, and was always loyal to his rectors. His daughters, Mrs. Welles W. Cheney, and her son, George W. Cheney, and a host of friends survive him. He was buried by the side of his wife in Shelbyville, Ky.

"The souls of the righteous are in the hands of God, and no torment shall touch them."

St. James' Church,
Ormond Beach, Fla.

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OF
THE LIVING CHURCH

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

POSITIONS OFFERED

CLERICAL

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

MISCELLANEOUS

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

ORGANIST-CHOIRMASTER WANTED BY Christ Cathedral, Salina, Kansas. Not large salary, but splendid opportunity for a young man to get experience and make a reputation. Twenty-five active choristers now. Good organizer especially desired. Immediate. Address DEAN VICTOR HOAG.

POSITIONS WANTED

CLERICAL

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

POSITIONS WANTED

CLERICAL

EXPERIENCED PRIEST DESIRES PARISH, with rectory, town or suburb preferred. Address Lux-273, care of LIVING CHURCH, Milwaukee, Wis.

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

RECTOR DESIRES CHARGE. TWENTY years' service; ten of them in one parish, five in another, present parish for five years. Highest references. Address S-279, care of THE LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

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

COMPANION TO ELDERLY LADY BY daughter of clergyman—experienced in house management, secretarial work. Reference permitted to Rt. Rev. A. C. A. Hall, Burlington, Vermont. Address K. J-271, care of LIVING CHURCH, Milwaukee, Wis.

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

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

WOULD LIKE POSITION IN A HOME as companion, assistant housekeeper, or chaperone for young girls. References exchanged. (Miss) ELLA LEE HODGES, Riverview, Md.

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

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

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

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

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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.

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

CATHOLIC PUBLICATION

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

CHRISTMAS CARDS

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

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

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

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

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

TWO GREAT CONVENTIONS IN ONE

For all men of the Church. For all boys of the Church 15 years of age or over.

THE THIRTY-NINTH ANNUAL CONVENTION

THE BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES
Wednesday Evening to Sunday Evening
October 8 to 12, 1924
Albany, N. Y.

The registration fee is \$2.00 for Seniors, \$1.00 for Juniors.

The first step is to register yourself, then register someone else. Bring a room-mate at least. Better organize a party from your parish. Plan to include this delightful trip in your vacation. The trip alone is worth while. Add to it the splendid inspiration and spiritual growth that are bound to come from and through the Convention, and you have surely sufficient reason for coming to this Convention, even at the expense of something else.

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

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

HEALTH RESORT

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ST. ANDREW'S REST, WOODCLIFF LAKE, New Jersey. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private Rooms \$10 to \$15.

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

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

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the SISTER IN CHARGE.

Washington, D. C.

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

APPEAL

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

CHURCH SERVICES

Cathedral of St. John the Divine, New York City

Amsterdam Ave., and 111th Street
Sunday Services: 8 and 11 A.M.; 4 P.M.
Daily Services: Holy Communion 7:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. PERCY SILVER, S.T.D., Rector
Sundays: 8:00 and 11:00 A.M.

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sunday: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

Gethsemane Church, Minneapolis

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

BOOKS RECEIVED

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

The American City Magazine. 443 Fourth Ave., New York, N. Y.

1924 Municipal Index.

Richard G. Badger. Boston, Mass.

The Church of the Living Waters. By Frederick W. Neve, Archdeacon of the Blue Ridge.

Board of Christian Education of the Presbyterian Church in the U. S. A. Witherspoon Building, Philadelphia.

What Shall I Do With My Life? A Study Course for Pupils of Junior and Senior High School Age. By Harold I. Donnelly. Price \$1.25 net, postpaid.

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

Pussy Willow's Naughty Kittens. By Lillian E. Young. Price \$2 net.

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

A Baby's Life of Jesus Christ. Written for John and David. By Mary F. Rolt. With illustrations by A. A. Dixon. Price \$1.

The Modern Reader's Bible. The Books of the Bible with Three Books of the Apocrypha presented in Modern Literary form edited with Introductions and Notes. By Richard G. Moulton, M.A. (Camb.), Ph.D. (Penn.), Professor Emeritus of Literary Theory and Interpretation in the University of Chicago. With fifty full page illustrations in colors by J. H. Hartley.

L. C. Page & Co. Boston, Mass.

The Man from Smiling Pass, or The Honorable Abe Blount. By Elliot H. Robinson, author of *Smiles and Smiling Pass*. With an illustration in color by H. Weston Taylor.

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

Historical Method in Bible Study. By Albert Edwin Avey, Ph.D., Assistant Professor of Philosophy in the Ohio State University. Price \$1.25.

Star & Wave Publishing Co. Cape May, N. J.

The Religious and Legal Constitution of the Pilgrim State. The Facts of Early Pilgrim History. By Rev. Paul Sturtevant Howe, LL.B., Ph.D., author of *Mayflower Descendants in Cape May County*.

University of North Carolina. Chapel Hill, N. C.

Law and Morals. By Roscoe Pound.

PAPER-COVERED BOOKS

Witness Publishing Co. 6140 Cottage Grove Ave., Chicago, Ill.

The Victory of the Cross. Addresses on the Seven Words of the Victorious Lord. Given at Grace Church, Sandusky, Ohio, on Good Friday, 1924, by the Rev. N. R. H. Moor, M.A.

PAMPHLETS

Association for Peace Education. 5733 Blackstone Ave., Chicago, Ill.

An Analysis of the Emphasis Upon War in Our Elementary School Histories. Price 10 cts.

Board of Christian Education of the Presbyterian Church in the U. S. A. Witherspoon Building, Philadelphia, Pa.

Using Our Heavenly Father's Gifts. Stewardship Lessons for Juniors. By Maud Junkin Baldwin. Price 30 cts., net, postpaid.

A Manual for Leaders of Teacher Training Classes, using the Second Year of *Thoroughly Furnished.* By James S. Armentrout, Director of Teacher Training. Department of Home and Church Board of Christian Education of the Presbyterian Church in the U. S. A. Price 20 cts., net, postpaid.

Philippine Press Bureau. 2034 20th St., Washington, D. C.

Our Brown Brother. By Sarah Isabel Keenan (an American teacher in the Philippines).

The Constitutional Development of the Philippine Autonomy. Address delivered by Senator Segio Osmena before the Philippine barristers of the University of the Philippines on December 7, 1923.

St. John's Rectory. Bedford, Ind.

20th Anniversary Year Book, 1924. St. John's Church, Bedford, Ind.

United States Department of Agriculture. Washington, D. C.

How the United States Can Meet Its Present and Future Pulp-wood Requirements. By Earle H. Clapp, Assistant Forester, and Charles W. Boyce, Forest Examiner, Forest Service. Prepared in cooperation with the

American Paper and Pulp Association and the Committee on the Perpetuation of the Pulp and Paper Industry in the United States. Department Bulletin No. 1241. July 29, 1924.

PLAYS

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

A Beginning. A Little Missionary Play. By Emma Montgomery Janes. The Church in Story and Pageant. Publication No. 4A. August, 1924. Quarterly, 15 cts.

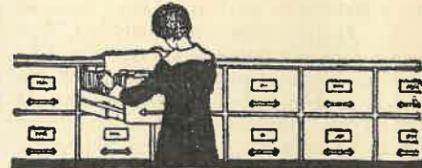
YEAR BOOKS

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

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

Year Book of Grace Parish, New York. 1924.

INFORMATION



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

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

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

ORTHODOX ANGLICAN FRATERNITY

WHATEVER OF POLITICS or other force may divide Orthodox Churchmen among themselves, there seems to be a genuine desire for fellowship and cooperation on their part with the Anglican Church. There have been several exhibitions in Portland, Oregon, recently of such mutual regard between Orthodox and Anglican Churchmen.

During his illness some time ago, the Greek priest, Father Kanahales, sent to ask an American priest to officiate at a burial service. Taking a version in English of their book he did the best he could, using such portions of the Burial Service as seemed to him to constitute its main body.

The people present assured the priest that all went well: but, when he was asked to take another burial shortly afterward, immediately after the Benediction, a small group of laymen began to chant with obvious effect some parts of the office which had been omitted, which made the priest feel that those of us in close touch with the Orthodox might profitably acquaint ourselves with the usages of their book.

For two years it has been our privilege to be represented at the Greek Easter celebration. Led by our Bishop in both instances, three or four of our priests have attended that portion of the service which is said before midnight—places of honor having been prepared for us. On each occasion the Bishop has read the Easter Gospel in English and made a short address.

All who were present at the great service held in St. David's Church during

the General Convention will ever remember the impression made by the presence and speeches of the distinguished prelates of the Eastern Church. It was the first service of its kind, held on the American Continent, at which the three Eastern patriarchates were officially represented.

And now to commemorate that occasion an eikon, brought from Mt. Athos in Greece, is to be unveiled and dedicated by the Bishop of Oregon in St. David's Church on September 14th, the nearest Sunday to the anniversary of the service. Addresses are to be made by the Bishop, Father Marenos, the new Greek priest, and the Rev. Thomas Jenkins, rector of the parish. The eikon is the gift of interested friends who were present at the service two years ago. There are some three thousand members of the Orthodox community in and about Portland, many of whom are active and prosperous in the business life of the city.

PENNSYLVANIA BEGINS JAPAN RECONSTRUCTION CAMPAIGN

A MEETING OF THE Foreign Committee of the Woman's Auxiliary of the Diocese of Pennsylvania held Wednesday, sounded the opening note of the Japan Reconstruction Campaign. The meeting was addressed by Dr. R. B. Teusler, of St. Luke's Hospital, Tokyo, and by Dr. John W. Wood.

Dr. Teusler stated that Japan has passed beyond her Buddhist contacts, and is on the verge of becoming a Christian nation. Because of the recent immigration legislation excluding the Japanese, they think the American people have no international conception of Christian brotherhood. The work of the Church should be reconstructed now as a means of cementing Christian international good will at this critical time.

Dr. Wood said that the entire Church is looking to this Diocese for encouragement and substantial support in the Campaign.

Pennsylvania will endeavor to raise one-tenth of the entire amount asked from the National Church, that is, \$250,000.

Bishop Garland returned to the city on Wednesday, and immediately attended a meeting of the special committee appointed to undertake the reconstruction work. The committee consists of the Bishop, the Rev. Messrs. Shreiner, Bird, Tomkins, and Van Meter, Miss Eugenia Cassatt, Mrs. William J. Haines, Mrs. Roland S. Morris, Mrs. A. E. Newbold, Mrs. Chas. R. Pancoast, Mrs. Geo. W. Pepper, Mrs. J. Alison Scott, Dr. Wm. H. Jefferys, and Messrs. Chas. E. Beury, W. P. Barba, R. D. Brown, A. J. County, and S. F. Houston.

Workers in the Diocese are to be grouped in three divisions: laymen, laywomen, and clergymen. Each will be under a division leader who will have five teams, of a captain and six workers each, totalling 108 persons.

The Woman's Auxiliary is urging a gold, silver, and jewel offering for the rebuilding of girls' schools and kindergartens in Japan. Though the offering is set for October 12th, when, like the Israelites of old, people will bring their jewelry and silver and place them in the alms basins for the construction of "tabernacles" or churches and schools, many articles of value have been sent to the Church House for this purpose.

A special issue of the *Church News* of the Diocese has devoted nine entire pages to Japan, and the daily papers are actively following the progress of the Diocese in this campaign.

English Modernists' Conference Discusses Religion and Science

The Murren Conference—A Scottish Cathedral—Death of Dean of Manchester

The Living Church News Bureau
London, Sept. 5, 1924

THE CONFERENCE OF MODERNISTS AT Oxford has not resulted in anything of a sensational nature, and there seems to have been a desire on the part of the organizers to concentrate upon the relation between religion and science, and the method by which a synthesis might be reached in fidelity to both. That there is a need of finding some clearer correlation between the scientific view of nature and the claims of religion no one can doubt. It is evident that the witness of religion to God is less incongruous to scientific thought than was supposed even thirty years ago. If the conflict between the representatives of religion and science has not yet altogether ceased, there is ground for believing that they have come to a truer view of their relation to each other, and that loyalty to both is not merely possible but necessary, in the interests of a reasoned view of life and a faith responsive to its needs. If such a Conference as that held at Oxford can help forward a reconciliation between religion and science, it is to be welcomed.

In a paper read to the Conference, at the concluding meeting last Saturday, on The Natural and the Supernatural, the Rev. C. F. Russell, headmaster of King Edward VI School, Southampton, said the attempt to make the Christian faith independent of belief in the supernatural had been made again and again. It had not succeeded, and he did not think it would succeed. The better we understood the meaning of the word supernatural the more strongly were we convinced, he said, that it describes an element in our religion which is indispensable, and of which the value is fundamental. In the minds of some people the word supernatural stands for something which many do quite frankly reject. Some hold the view that if certain physical powers attributed to particular persons were actually historical they must have been supernormal, but it would seem more correct to say that, if historical, then the natural endowment of man was more rich and diversified than it had been imagined before these powers were recognized.

Many people cling tenaciously to the miraculous to justify their belief in the direct intervention of God in human affairs. That amounted to saying that Divine wisdom was not capable of providing for all emergencies, and was sometimes, to use an every-day phrase, taken by surprise. "But my conception of a God who needs so to intervene is less lofty and worship-inspiring," Mr. Russell declared, "than that of One who knows His own mind through all eternity, and whose method in nature is, like Himself, the same yesterday, today, and tomorrow."

THE MURREN CONFERENCE

I do not propose to say very much concerning the Murren Conference, which is now taking place, and where bishops, priests, and ministers are foregathering in complete harmony, temporarily ignoring points of disagreement, and concentrating, as Sir Henry Lunn said, "upon the thought

of our common Evangel, that message in which we can join in one spirit and one hope of our calling, to proclaim the love of God to men as the one effective redemptive appeal to a sinning and sorrowing world."

The Conference opened on Saturday evening last, the subject being The Basis, Unity, and Many-Sidedness, in Jesus Christ, of our Evangel, the speakers being Dr. Guy Warman, the Bishop of Chelmsford, and Dr. Carnegie Simpson. Dr. Warman claimed that the basis of our Evangel was Jesus Christ, and our religion must be a personal relationship with Him. Christianity was Christ: it could be summed up in no other way. It was relationship to Christ that brought us into relationship with mankind. The lessons of fellowship and service found in the Gospel should mean the unity of the Church in common life. The Gospel of Christ the Incarnate God should be brought through us to a world hungering for the Bread of Life.

The Bishop was followed by Dr. Carnegie Simpson, who, speaking on the many-sidedness of the Gospel, said: "This many-sidedness is shown clearly in the Gospel. Our Lord healed the man sick of the palsy, and said, 'Thy sins be forgiven thee.' This was a sheer gift. He passed by Matthew at the receipt of custom, and said, 'Follow Me.' This was a call. So it was with the call to St. Francis of Assisi. St. Francis followed poverty, not because it was poverty but because it meant Jesus. Do not call a man a Christian unless his life shows a willingness to suffer or even die for his Saviour."

The special correspondent of the *Church Times* at Murren records an interesting conversation with the Swedish Archbishop of Upsala, who told him that the Swedish clergy are emphatic in their claim to possess valid Apostolic Orders. National Churches in Finland and other neighboring countries are not able to make any such claim, and the Archbishop is frequently asked to consecrate their bishops. But this he has refused to do unless he is invited by the National Church as a whole. Similar requests come to him from the High Church Lutheran party in Germany. This seems to point to the fact that here is, in Northern Europe, a movement towards authority and tradition, and a widespread yearning for sacramental religion.

A SCOTTISH CATHEDRAL

The fiftieth dedication festival is being kept next Sunday, September 7th, of St. Andrew's Cathedral, Inverness, the first Cathedral to be completely built and consecrated in Great Britain since the Reformation.

It has an interesting story. In 1851, Robert Eden became Bishop of Moray and Ross, in Scotland, and in 1864 Caithness, in which Inverness lies, was added to his jurisdiction. Like his predecessors, for many years Bishop Eden had no Cathedral; for, of the three ancient buildings in his united Diocese, two were in ruins, and one, Dornoch, was in use as a Presbyterian place of worship. A courageous venture was therefore decided on, of building a new Cathedral, not in either of the old cities, but in Inverness, the capital of the Highlands and the natural center of the united Diocese. The Bishop's appeal for funds was well responded to, and the

project became very popular. A beautiful site by the River Ness was secured, conveniently near the center of the town, but at the same time unhampered by the proximity of other buildings. The foundation stone was laid on October 17, 1866, by the then Archbishop of Canterbury, Dr. Longley.

The Cathedral was three years in building, and the formal opening took place on September 1, 1869. At the time of the opening a debt of some £8,000 remained on the building, and until this was paid the consecration could not take place. By the middle of 1874, this debt was wiped out, and on September 29th of that year (the Feast of St. Michael and All Angels) the Cathedral was solemnly consecrated by Bishop Eden. The Bishops of Aberdeen, Edinburgh, Brechin, and Argyll were present, together with numerous other dignitaries and clergy from all over Scotland.

At the jubilee services on Sunday next the special preachers will be the Bishop of London, the Bishop of Brechin (who is Primus of the Episcopal Church in Scotland), and Canon Walter Jenks, Warden of Aberlour Orphanage.

DEATH OF DEAN OF MANCHESTER

Last Friday there passed to his eternal rest, at a Manchester nursing home, the Very Rev. Joseph Gough McCormick, Dean of Manchester, after a severe illness of about a month's duration.

Ordained in the Norwich Diocese in 1897, Dr. McCormick held a curacy at Great Yarmouth, and in 1901 was offered the important charge of St. Paul's, Princes Park, Liverpool, an Evangelical stronghold. From the first, the new vicar showed his ability as a preacher. Never profound, for he was more sportsman than scholar, Dr. McCormick had a pleasant way of stating great truths in simple language. Those who knew him but slightly, thought he was naturally eloquent, for he had the happy knack of preaching without apparent effort; but, as a matter of fact, those who knew him best realized that he could not preach unless he had prepared his sermon, and such genius as he possessed as a preacher was rather the outcome of an "infinite capacity for taking pains."

After a considerable period of really efficient service in the Liverpool Diocese, Dr. McCormick was appointed, in 1909, to the well-known London church of St. Michael's, Chester Square, in succession to that prime favorite of Queen Victoria, Dr. James Fleming. Here he carried on the traditions of that church, and found scope for a great deal of extra-parochial activity, mainly in connection with the Life and Liberty movement. His preference to Manchester in 1920 was not surprising, for he had just those qualities which would endear him to North countrymen. Though in no sense a narrow partisan, the Dean never swerved from the traditions in which he had been nurtured. An Evangelical of the best type, free from any taint of Modernism, he was always tolerant and kindly towards those with whom he could not agree. As his Bishop, Dr. Temple, says: "It is love that calls out love, and I doubt if any man ever had the love of a whole city as the Dean had the love of Manchester."

FRANCISCAN SEPTCENTENARY

In connection with the seven-hundredth celebration at Canterbury next Wednesday (September 10th) of the coming of the Franciscans or Grey Friars to England, there will be a choral Eucharist in the Cathedral at eleven o'clock, when the

preacher will be the Bishop of Truro, Dr. Frere. In the afternoon a meeting will be held in the chapter house of the Cathedral, at which M. Paul Sabatier will speak on the Message of St. Francis, and its application to present times; and Mr. A. G. Little will speak on Recent Results of Franciscan Study.

AGREEMENT BETWEEN ABYSSINIANS AND COPTS

A *Times* correspondent says that an agreement has been reached between the Abyssinians and the Coptic community with regard to the use by the Abyssinians of part of the Deir-es-Sultan Coptic Monastery at Jerusalem. The agreement is in the following terms: "All land fit for building within the Deir-es-Sultan enclosure is to be equally divided between the Abyssinians and Coptic Churches. The Copts will cede one of their two chapels to the Abyssinians and a corridor to the Church of the Holy Sepulchre. The cession of the land and buildings will be free, but it is provided that, if at any time, the

Abyssinians secede from the Coptic rite the whole reverts to the Copts Community." The chapel to be thus ceded by the Copts is that known as *Kenisset el Arbaat Haiwanat* (the chapel of the Four Animals). It was chosen by the Abyssinians because the father of Prince Tarafi once prayed therein.

The agreement is a result of Prince Tarafi's recent visit to Jerusalem, where he entered into negotiations for the cession of part of the monastery of Deir-es-Sultan to the Abyssinian Church. Objections were raised by the Coptic Patriarchate, and it was some time before an amicable arrangement was reached. At one time the Abyssinians held the Chapel of Derison and the Chapel of St. Mary of Egypt, parts of the Church of the Holy Sepulchre in Jerusalem, but these two chapels are now held by the Orthodox Greeks. The Abyssinians in Jerusalem have in recent times been confined for their religious observances to the roof of the Chapel of St. Helena.

GEORGE PARSONS.

Sunday School by Post Valuable Feature in Canadian Church

New Professor for St. John's, Winnipeg—Huron College Alumni—Miscellaneous News Notes

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

THE SUNDAY SCHOOL BY POST IS PROVING one of the most valuable features of Church work in the Canadian prairie dioceses. The annual report for the Diocese of Saskatchewan states:

"The membership stands now at about five thousand, and the numbers do not vary much, sometimes a few over and sometimes a few under, according to the addition of new members or the reduction resulting from the starting of a new Sunday School or the removal of families. This large number necessitates much help along all lines, and very warm thanks are due again to the Diocese, to the Ladies' Association of the Colonial and Continental Church Society, the Dominion W. A., and also to the Branch at St. James', Saskatoon, to the I.O.D.E., without whose help our relief work would not have been possible, to the Red Cross for their ever-ready kindness in looking after our sick and needy, to the many friends who send us directly or indirectly such splendid supplies of magazines, papers, cards, beautiful calendars, pictures, books, and scrap books dear to the heart of all those living more or less secluded lives. The postal officials, both in city and country, have won our gratitude by their unvarying and courteous help. Our work is so dependent on them that we realize all that this means and appreciate it accordingly. Our friends in Montreal have again come to our assistance with beautiful books for our prizes and libraries, and with articles for our sales, and from Toronto we received a whole Sunday school library which has gone far and wide on the prairie and has been a great help in brightening the long winter evenings.

"We have always considered as a very important part of the work, the getting of the names of the little ones under four and, where unbaptized, trying to arrange for their baptism, and, where already baptized, sending a friendly letter and anniversary card on the anniversary day; then, when they are four years old, enrolling them as full members of the Sunday School by Post and sending their first tiny lessons. It formed, besides, a bond

with the parents and was a method of keeping in touch with them if they moved away from their particular town or district and so were beyond the ministrations of the Church.

"Miss Godoy devotes her time to the preparation of members for confirmation and carries on a personal postal training with each. Before the actual confirmation takes place, the members are interviewed by the nearest clergyman and are later presented to the bishop by him."

NEW PROFESSOR AT ST. JOHN'S, WINNIPEG

Canon P. H. Stephenson, recently appointed to a canonry in St. John's Cathedral, arrived in Winnipeg early this month with his wife and family from London, England. He has been appointed to a professorship in St. John's College. Canon Stephenson has been for ten years on the teaching staff of Edward's College, Peshawar, India, where he taught English subjects at the Punjab University. He is an Australian by birth, and took his degree of B.A. at Melbourne in 1912, taking honors in the school of logic and philosophy at Melbourne the following year, with his B.A. degree two years later. During his furlough in 1917 he took his B.D. degree at London University.

HURON COLLEGE ALUMNI

The annual meetings of Huron College Alumni Association were held in the college buildings, London, Ont., September 8th and 9th. This is a memorable year in the history of the college. The alumni and friends of the college are attempting to raise \$15,000 for the purpose of improving the college and remodeling the building for a men's residence for the University of Western Ontario. A service was held in St. John's Church Monday evening at eight o'clock, when the offerings were presented by the clergy from the respective parishes of the Diocese. The Very Rev. Dean Carlisle, D.D., was the preacher. Among the other speakers at the meeting were the Rev. Q. Warner, the Rev. Principal Walker, the Rev. Dr. McIntyre, and others.

MISCELLANEOUS NEWS ITEMS

The Guild of St. Margaret's Church, Bradner, B. C., has recently equipped an

"Emergency Chest" of sick-room supplies for the use of the rural community in which the church is situated, and a carpenter in the parish has made and donated a serviceable cedar chest to hold the many useful articles secured. The chest is kept in the church vestry, the key at the local store, and the supplies are available for any family in time of need.

A window in memory of the late Canon Craig is to be placed in the Church of St. John the Evangelist, London, Ont., at the end of the month. The design which has been chosen for the window is based on the Biblical story of "the Presentation of Christ to the priest in the Temple on the eighth day," and includes in its foreground the figures of the priest, the Holy Mother, and the Christ Child. The memorial is to be placed in the window nearest the pulpit on the north side of the church.

Sunday, August 31st, was a red-letter day with the Anglicans of Ford and Riverside, when their new church was dedicated by the Bishop of Huron. A Ladies' Aid was formed in Ford over two years ago. Through their efforts a lot was purchased. With the exception of the last stages, all the construction work was performed by the voluntary labor of the men of the congregation. That their work was well done is evidenced by the statement of the Bishop that the church was the most beautiful and the most complete that he had dedicated in the course of his episcopate.

The Rev. W. A. Geddes, of Herschel Island, the Canadian Church's most northerly mission, reached Toronto on Sunday morning last on his way out for his first furlough.

SPRINGFIELD FORMS DIOCESAN COUNCIL

A NOTABLE CONFERENCE on the Church's Program was held in St. Paul's Parish, East St. Louis, Ill., September 16th to the 18th. It was attended by over one hundred persons, a large number of them being laymen, and was the largest gathering of its kind ever held in the Diocese. The Conference was led by the Rev. F. D. Bartlett, of St. Louis. At the same time there was also held a conference of the Woman's Auxiliary under the leadership of Mrs. T. Q. Dix, of St. Louis.

As a direct result of this meeting, the Bishop, acting under an enabling canon passed at the last Synod, formed a Diocesan Council, and employed an Executive Secretary. The personnel of the Council is as follows: Department of Missions, the Rev. E. J. Haughton; Department of Finance, Mr. Dan G. Swannell; Department of Social Service, the Rev. F. P. O. Reed; Department of Religious Education, the Rev. Jerry Wallace; Department of Publicity, the Rev. Arthur G. Wilson; Department of the Field, the Rev. F. D. Butler; and Executive Secretary, Mr. Franklin H. Spencer.

Arrangements were made, and an itinerary published, for the holding of conferences in the parishes of the Diocese during the month of October.

The new financial plan of the Diocese, whereby the Diocese will place on the budget an amount for the support of the Church's Program equal to the amount spent on the Diocesan Program, was also discussed, and it was resolved that it was the sense of the Conference that this plan should be strongly supported throughout the Diocese.

The first meeting of the new Council will be held in Springfield, September 24th.

Free Masons in Boston Hear Plea for Consciousness of God

Diocesan Training School—A War Memorial

The Living Church News Bureau
Boston, Sept. 22, 1924

HERE MUST BE A DEEPER CONSCIOUSNESS of God in Masonic life," was the conviction expressed by the Rt. Rev. Harry S. Longley, D.D., Bishop of Iowa, at Trinity Church Sunday, at the special service arranged for the 112th annual meeting of the Supreme Council, 33d degree, Scottish Rite Masons for the Northern Jurisdiction, in session at Boston.

The Bishop prefaced his sermon with a laudation of Freemasonry:

"Freemasonry is one of the most beneficent institutions in the world," he said. "It interferes with no Church, but has a keen regard for moral problems in political and social life. It has no theological creed, but it believes in the one true God.

"But there must be a deeper consciousness of God in Masonic life. The politicians and business men are beginning to realize that we have been too materialistic, too mechanistic. In the middle west, financial institutions, in their newspaper advertisements, are urging people to attend church. We are beginning to realize that spirituality must underlie business."

In discussing the vital need of spiritual development as a basis for all the activities of life, Bishop Longley declared that the religious element was largely neglected in the training of youth both at home and at school.

"If we do not have parochial schools, I do not know how we can supply this need," he continued. "It is certain that it is met neither in the home nor the Church at the present time. According to reliable statistics, more than fifty-five per cent of our homes have no Church connections; and 28,000,000 children in the United States are members of no denomination.

"And when they go to college and enter courses of philosophy, while the teaching may not be openly antagonistic, there is probably an atmosphere of unbelief. Since they have been given no spiritual background which would steady them, they become shipwrecked.

"We must begin to remedy this by teaching the simple fundamental truths in the home. You are leaders in your respective communities. Use your influence in the Sunday schools yourselves."

DIOCESAN TRAINING SCHOOL

The Department of Religious Education has established a new diocesan training school at the Cathedral. Thirty courses will be offered in October. What used to be the Coaching School of the Diocese will be supplanted this autumn. The new diocesan training school will contain the former coaching school, but will have a wider scope, embracing all the departments of the Diocese, and serving the interests of all. Courses will be given by the departments of Missions, Social Service, Publicity, Religious Education, the Church Service League, and the Altar Guild, so that every recognized diocesan interest now has an opportunity to teach or train the people of the diocese in the matters that are appropriate to it.

The department of Religious Education will stand sponsor for the following courses: How to Superintend the Primary, Christian Nurture Principles, Child Study,

Courses on the Bible and Prayer Book, Church Service League, Pageantry, and also the regular coaching classes for Church school teachers in Christian Nurture and other courses.

CHILDREN AND CHURCH

In urging parents to bring their children with them to church, the Rev. Edward T. Sullivan, rector of Trinity Church, Newton Centre, said:

"Bring the children with you to church today. It makes a great impression upon a child to be doing something with the parents. They will never forget a Sunday in church beside the father and mother, doing the same things, and singing out of the same book. And they will absorb the service of worship as they absorbed the language they speak—without being taught.

"The fundamental impressions, motives, and ground plan of the child's life are already made when the child first writes its age in two figures. That second figure in its age marks the crossing of the line. The parents' exclusive opportunity is now gone. From that point on, the child's gaze is outward; and the outside world has equal, perhaps greater, influence in form-

ing its standards, interests, and character.

"The adolescent period begins shortly after ten years of age, especially in our precocious times. The break-up is in full swing at twelve years. If religion and church going, by example and habit, have not been impressed upon the plastic substance of the child's character before that break up process begins, then it has been left to some influence in the outside world to capture them, and to do for them what mother love and father love were intended by the Creator to do for them in childhood—namely, that to be true children of God they must live the life that Jesus lived."

A WAR MEMORIAL

The Leslie Lindsey Memorial Chapel, of Emmanuel Church, will be consecrated the first week in October, Bishop Lawrence and Bishop Slattery officiating. The following inscription in stone on the west wall of the chapel relates in few words a tragedy of the World War:

"This chapel, consecrated in the year of our Lord 1924, is erected by William and Anne Hawthorne Lindsey in loving memory of their daughter, Leslie Lindsey, born the 11th day of June, 1886, and her husband, Stuart Southam Mason, of Sproughton, Ipswich, England, born the 5th day of February, 1885. They departed this life together, May 7, 1915, in the sinking of the *Lusitania*."

RALPH M. HARPER.

Retreat for Priests Attracts Attention in New York City

Visit of Bishop of Gloucester— Death of Rev. Gouverneur Cruger —Improvements at St. Luke's

The Living Church News Bureau
New York, Sept. 19, 1924

THE RETREAT FOR PRIESTS HELD THIS week at Holy Cross Monastery, West Park, registered the largest attendance of any retreat held at the monastery to date. Sixty clergymen and one Greek Orthodox seminarian made the Retreat, which was given by the Rev. Frank Gavin, Th.D., Professor of Ecclesiastical History at the General Theological Seminary. Dr. Gavin's meditations combined in a rare degree learning, brilliant exegesis, humor, sound common-sense, and soul-stirring devotion. The clergy of the Church are under a debt of gratitude to the Order of the Holy Cross for their generosity in putting the chapel and domestic quarters and grounds of the monastery at the service of the retreatants, not only at considerable inconvenience to themselves, but without charge, and with the efficient handling, by the Order, of all the meals and table-service. It is therefore gratifying to find one of the New York dailies (the *Sun*) devoting over a column of its issue of September 13th to the subject of Retreats in general, and in particular of the service rendered the Church by the Order of the Holy Cross in this movement.

One often wonders at the scant recognition meted to this Order and particularly to its venerable founder, Father Huntington, for the signal pioneer service rendered to the Church and society by them. Very few know, one surmises, that such widespread social reforms as the eight-hour law for women and Saturday half-holiday, received their first inspiration from Father Huntington. Readers of

Bliss' *Encyclopedia of Social Reform* are aware of the high standing of the Superior of the Order of the Holy Cross in the field of sociology, where his name is associated with that of Jane Addams and others of equal note.

When the universities of the Church of England left Blessed John Mason Neale unhonored, it was our American Church college, Trinity, Hartford, that honored herself and the American Church by conferring on him a doctor's degree. But our Church institutions of today are following the precedent of Victorian Oxford and Cambridge, in leaving a great prophet unhonored in his own country.

VISIT OF BISHOP OF GLOUCESTER

The Bishop of Gloucester, the Rt. Rev. Arthur C. Headlam, D.D., accompanied by his chaplain, arrived in New York today on the *Berengaria*. He was met and welcomed on behalf of the Bishop of New York by the Rev. Henry Purcell Veazie, precentor of the Cathedral. Bishop Headlam, who was, at the time of his elevation to the episcopate, Regius Professor of Divinity at Oxford, is best known throughout the Church and the world of religious thought as the co-editor with Dr. Sanday of the commentary on the *Epistle to the Romans* in the International Commentary—a work recognized to be a standard commentary on that epistle. Dr. Headlam proceeded at once to London, Ontario, where he will address the Synod of the Canadian Church, and will deliver addresses at the University of Toronto, McGill University, Harvard University, and in Washington. Later he will preach in New York.

DEATH OF REV. GOUVERNEUR CRUGER

On last Sunday, at St. Luke's Hospital, there passed to his rest a veteran priest of the Diocese, the Rev. Gouverneur Cruger, the founder, and for many years the

pastor, of the Church of the Divine Love, Montrose (formerly known as Verplank's Point). Graduating from Columbia University in 1859, he received the degree of Master of Arts from the same institution in 1862, and, after attending the General Theological Seminary, was ordained deacon in 1868 and priest the following year, by Bishop Horatio Potter. During his diaconate he established the Church of the Divine Love at Montrose, of which he continued to be priest in charge till his resignation several years ago. He held no other cure during his ministry. The funeral was held on September 16th, at the church of which he was founder.

IMPROVEMENTS AT ST. LUKE'S

Services were resumed in St. Luke's Chapel last Sunday morning with a procession and choral celebration of the Holy Eucharist, at which the vicar, the Rev. Edward H. Schlueter, was the preacher. The church has been transformed by painting the walls a pale yellow, with a white ceiling above, and with green penciling of the mouldings and window embrasures. Handsome bronze chandeliers have been installed, in addition to side lights of the same material. A floor-covering of tiling-effect in black and white is also a great improvement. The lighter tones of the walls and ceiling brighten the church considerably, and bring out in rich effect the brilliant coloring of the sanctuary and Lady chapel. St. Luke's, under the transforming hand of Mr. Wilfred E. Anthony, shows what can be done with an apparently hopeless pre-Victorian church.

A NOTED SEXTON

Friday, September 12th, was the seventieth birthday of Mr. William J. Boyd, the courteous and efficient sexton of Trinity Church. Mr. Boyd has occupied his present position since 1914, previous to which time he was for twenty years verger of the church. But Mr. Boyd's connection with Trinity Parish, however, dates much further back than his official connection, as he entered the parochial school of St. Paul's Chapel in 1859, at the age of five years. Mr. Boyd's birthday was the occasion of much congratulation and many messages from far and near, including letters from Bishop Manning, during whose rectorship he became sexton—from Dr. Geer, vicar-emeritus of St. Paul's Chapel, and from prominent laymen. Some of the messages came from London and Rome, and one was a marconigram, received from a friend on the sea.

GENERAL NEWS NOTES

The hour appointed for the opening service of the meeting of the House of Bishops, to be held in the Cathedral of St. John the Divine on October 8th, is ten o'clock.

The Church Club of New York has issued a handsome and most interesting *Year-Book* for 1923-24. It contains a review of the year's work.

The Rt. Rev. Paul Jones was the preacher, last Sunday morning, at the Community Church, Park Avenue and Thirty-fourth Street, whose pastor, the Rev. John Haynes Holmes, has made this church a center of creedless religious thought and of radical political and social teaching. Bishop Jones' subject was *Repudiated Debts*.

THOMAS J. WILLIAMS.

THE SPIRIT of mysticism is the true and essential Christianity.—*Moberly*.

Chicago Priest Conducts Interesting Missions Campaign

Courses for Clergymen and Laymen—Fall Plans—To Pay off Mortgage

The Living Church News Bureau (Chicago, Sept. 17, 1924)

THE REV. DR. JOHN HENRY HOPKINS, always a tireless enthusiast for missions, and rector of a parish that gives forty-five per cent of its income to the missionary work of the Church, spent part of his vacation this summer on a missionary itinerary in the northern part of his native state, Vermont. The National Council had voted to ask several priests, in each of the eight provinces, to give two or three weeks of their time as auxiliary secretaries of the Council, travelling through territory contiguous to their work, giving addresses, holding conferences, etc. Dr. Hopkins, who was one of the clergy asked to do this, was unable to accept the Council's invitation, but volunteered, with Mrs. Hopkins, to give some of his vacation time in July and August to visiting parts of Vermont. The offer was accepted, and an itinerary covering eight parishes and missions in as many towns and cities was made out.

Dr. Hopkins' description of the tour, made in his Ford, beginning on July 18th and lasting until the 27th, is fascinating. Among the places visited were St. Johnsbury, Lyndonville, Island Pond, Newport, Hardwick, Stowe, Milton, and Burlington. Dr. Hopkins figured that he had driven nearly four hundred miles on this tour, that he had preached ten times to a total attendance of 425, and that Mrs. Hopkins had made two addresses also. Island Pond, a town of less than two thousand people, seems to have given the missionaries their most interesting experience. The parish there has been without a pastor for several months, and the church had been closed for July and August. It was one of the places to which the Missionary Committee had especially assigned Dr. Hopkins. The people there gladly opened the church, and a congregation of forty assembled for the first service of the summer. "I pitched Greenland's Icy Mountains within speaking distance of the proper key and we all sang with gusto," writes Dr. Hopkins. "I said Evensong and gave the third edition of my re-vamped missionary sermon. They have a fully ornamented altar at Island Pond, and I took great joy in lighting all their office lights at their request. They have also a nice pipe organ, but there was no one to manipulate the bellows-lever, so it was not much use for me to manipulate the keys and pedals." At Newport, a border city of 5,000, owing to a misunderstanding as to services, and to the heavy rain, there was a congregation of only five persons, and "I had the experience of preaching the fourth recension of my missionary sermon to possibly the smallest congregation I have ever addressed during my thirty-four years' ministry."

COURSES FOR CLERGYMEN AND LAYMEN

The University of Chicago has announced a series of afternoon courses for ministers and laymen to be held in room 308 at No. 116 South Michigan Avenue. The courses, which will be of special value and interest to Church workers, are on

such topics as *The Principles of Christian Living*, *The Place of the Church in the Modern World*, and *Christian Art*. The first topic will be dealt with by Professor Smith in his course on *Christian Ethics*. This will begin in the autumn and will be held on Mondays from two to four o'clock. The second topic is assigned to Professor Mathews, in his course on *The Church and Society*; and the third is to be given by Assistant Professor Swift, in his course entitled *Christian Art*. A general invitation has been sent out by the College to the clergy and to their congregations.

The Presbyterians have just appointed their first student pastor at the University. The work among Church students is cared for by St. Paul's Church, the Church of the Redeemer, and Christ Church.

FALL PLANS

The fall Assembly of the Brotherhood of St. Andrew is to be held at Kenilworth on the North Shore, Saturday afternoon and evening, September 27th. The Rev. Dr. George Craig Stewart will speak at the evening service and, after supper, there will be a series of conferences on fall work.

The Rev. E. J. Randall, executive secretary of the Diocese, returned from his trip to Europe on September 17th, and is making appointments for addresses and conferences on diocesan and national Church work. Fr. Randall has a complete set of slides on diocesan work and also a beautiful series on Alaska which have proved most interesting and a great asset to him and to the Diocese.

Mrs. Robert S. Gregory, diocesan president of the Girls' Friendly Society and vice president of the Provincial Conference in the Province of the Mid-West, has sent out a call to the branch presidents and members reminding them of the conference to be held at Racine College, Taylor Hall, September 26th to the 28th. Registration is on Friday, and the first session is on Friday night. Board at Taylor Hall for the three days of the Conference will be \$5, and the Conference hopes to pay half of the board of the member delegates. Any persons planning to attend are asked to communicate direct with Mrs. George Biller, Taylor Hall, Racine, Wis.

The Chicago branches are already rehearsing for the entertainment to be given on November 14th and 15th at the Eighth Street Theater. The entertainment is a diocesan effort to emphasize the work of the G. F. S., and to bring it before the public.

TO PAY OFF MORTGAGE

Few churches have begun their life without a mortgage, and some, unfortunately, have been so overburdened that the debt, with its first claim, hangs like a millstone and threatens to drag them down. St. Bartholomew's, Church, Englewood, has a mortgage which falls due on August 15, 1928, and, as the rector, the Rev. H. R. Brinker, says, it has been a detriment to the financial progress of St. Bartholomew's for thirty-two years, has caused many worried days and nights to past and present rectors, as well as to the members of the various vestries, and has been an unbelievable strain on the finances of the parish, the interest alone during these years amounting to \$28,000. Now,

under the leadership of the rector, a determined effort is being made to lift the mortgage by subscribing to retiring certificates or bonds. The parish has been thoroughly canvassed with gratifying results. One result has been to find that not over forty per cent of the parish knew that there was so large a debt. The experience of St. Bartholomew's, so frankly given, may be valuable to other parishes.

ON THE WATERMAN FOUNDATION

St. Alban's School, Sycamore, began its thirty-fifth year, and its twelfth with the present headmaster, on September 16th. The opening was the best in years. The enrollment is so large that the school has rented a house and six extra rooms off the campus. The opening service was held in the chapel on the evening of the arrival of the boys. Old boys conducted the service, Hague, of St. Stephen's, reading the lesson, and Scully, from Nashotah House, gave the boys a heart-to-heart talk.

Two new departments have been opened, a music department under Mr. Clarence Brickman, and a commercial department under Mr. Kelsey, of Northwestern University. A coach for the lightweight teams was chosen, Mr. Herman Grosse, of the University of Illinois. Many improvements about the property have been made during the summer, the principal one being the releveling of Fleetwood field.

H. B. GWYN.

MRS. FERGUSON
A CHURCHWOMAN

MRS. JAMES E. FERGUSON, Democratic candidate for governor of Texas, who holds the honorable distinction of being the first woman candidate of one of the major political parties for so high an office in this country, is a Churchwoman. A correspondent of the *New York Times*, quoted in the *Literary Digest*, says: "She is a lifelong member of the Protestant Episcopal Church, and the first message she telegraphed, when it became certain that she had received the nomination, was to the rector of the church of which she is a member. He was in Chicago."

Her parish is Christ Church, Temple, in the Diocese of Texas.

CONSECRATION OF DR. COLEY

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Edward Huntington Coley, D.D., as Suffragan Bishop of the Diocese of Central New York, at Calvary Church, Utica, N. Y., at ten o'clock on the morning of Tuesday, October 7, 1924:

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

Co-consecrators, the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, and the Rt. Rev. David Lincoln Ferris, D.D., L.H.D., Bishop Coadjutor of Western New York.

Presenters, the Rt. Rev. Harry Sherman Longley, D.D., Bishop Coadjutor of Iowa, and the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York.

Preacher, the Rt. Rev. Charles Henry Brent, D.D., LL.D., Bishop of Western New York.

Reader of the Litany, the Rt. Rev. George Ashton Oldham, D.D., Bishop Coadjutor of Albany.

Reader of Consents of Bishops, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware.



ADULT DIVISION, SEWANEE SUMMER TRAINING SCHOOL, 1924

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

Attending Presbyters, the Rev. Francis W. Eason, and the Rev. Jesse Higgins.

Master of Ceremonies, the Ven. H. W. Foreman, Archdeacon of Central New York.

SYNOD OF SECOND PROVINCE

THE NEXT MEETING of the Synod of the Province of New York and New Jersey will be held in the Diocese of New York, and the dates for the meeting are November 18th, 19th, and 20th. The place of meeting will be given later.

FIELD DEPARTMENT
CONFERENCES

THE REV. HENRY D. PHILLIPS, D.D., rector of Trinity Church, Columbia, S. C., and Chairman of the Field Department of the Diocesan Executive Council of Upper South Carolina, has arranged for a series of conferences on the Program of the Church, under the leadership of the Rev. Wm. H. Milton, D.D., from Monday, October 27th to the 31st. These conferences will be held in the Church of the Good Shepherd, Columbia; the Church of Our Saviour, Rock Hill; the Church of the Advent, Spartanburg, and Christ Church, Greenville. The clergy, the vestrymen, and the women of the Auxiliary will meet in separate groups, but will all have an opportunity to hear and confer with Dr. Milton.

ALABAMA AT WORK

THE EXECUTIVE COMMITTEE of the Diocese of Alabama met in Birmingham, September 11th, the Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor, presiding. The entire Committee visited St. Mark's Industrial School for Negroes in Birmingham, to inspect the property with a view to advising and acting wisely with respect to proposed improvements of this work.

An item of \$250 was recommended for the 1925 budget, to apply on the salary of a missionary for the deaf in the Province of Sewanee.

Likewise, an appropriation was made toward the salary of a provincial field worker in the Department of Christian Social Service.

The Bishop Coadjutor was requested to write, in the name of the Executive Committee, to the National Council requesting that no retrenchment be made in the missionary policy of the Church before every reasonable effort shall have been made to collect the budget quotas from delinquent dioceses.

Recommendations were made that the diocesan Field Department should include in the 1925 budget a substantial item to apply on the education of young men for

the ministry, there being at this time twelve men either in training or preparing to begin their training for the ministry.

A resolution of appreciation was adopted by a standing vote, expressing thanks to the Rev. M. S. Barnwell for his past services to this Executive Committee, and wishing him success in his work as a Field Secretary of the National Council.

The Bishop Coadjutor was counselled to man certain strategic missionary centers as soon as men may be found for the places, notwithstanding the fact that the cost will exceed somewhat the present diocesan appropriation.

COLORED WORK IN DETROIT

IN 1849, a few colored families in the city of Detroit organized themselves into a society for worship according to the doctrine and customs of the Church. This first congregation attracted to it James T. Holly, a member of the Roman Communion, who later became a priest of the Church and still later the first negro Bishop on the American continent, with the care and oversight of the Diocese of Haiti.

This congregation, St. Matthew's Church, during the week of September 14th to the 21st, held a joint celebration of the seventy-fifth anniversary of the church and the fiftieth anniversary of the consecration of Bishop Holly.

Sunday morning, September 21st, the Rt. Rev. Herman Page, D.D., Bishop of Michigan, made a visitation to the church. At this service the sermon was preached by the Ven. Henry L. Phillips, D.D., of Philadelphia. Sunday evening, at eight o'clock, in addition to a special musical service, the Hon. Fred R. Moore, editor of the *New York Age*, made an address.

A series of special services and other events were features of the celebration on Sunday, September 14th, the Rev. John A. Williams, of Omaha, Neb., and the Rev. Louis H. Berry, of Newark, N. J., both sons of the local parish and now in the ministry of the Church, preached at the morning and evening services. A public reception was tendered them the following evening, at which representatives from many of the churches in the city were present.

On Wednesday evening, September 17th, the parish tendered a parish dinner to Bishop Page at St. Paul's Cathedral, and, on Thursday evening, a recital was given at the church with Mrs. Lorainetta LeBon as organist.

St. Matthew's Church, which is now one of the leading colored congregations of the Church in the United States, has had an unusually interesting history. The old church building was first located on the southeast corner of Congress and St. Antoine Streets. The pioneer work in the parish was done by the Rev. William C. Monroe,

who was ordained a deacon in the old St. Paul's Church, Detroit, by the Rt. Rev. Samuel McCoskry, D.D., first Bishop of Michigan.

Following the completion of the first building in 1851, much difficulty was encountered by the new congregation. The colored population of Detroit at this time was continually fluctuating owing to the arrival and departure of fugitive slaves. The fugitive slave law, which was enacted by the United States government in 1850, began to demonstrate its destructive effect upon the colored people of the city, and Detroit, being a terminal of the fugitive slave Underground Railroad, slave hunts and arrests were frequent. As a result, a great number of the terror stricken people, many of them members of St. Matthew's Church, fled to Canada and elsewhere. However, a faithful few kept the church alive and, in 1863, the present building was erected on the corner of St. Antoine and Elizabeth Streets.

The present rector of the parish, the Rev. E. W. Daniel, is one of the leading colored clergymen of the American Church in the United States, and came to Detroit in 1922 after a distinguished service in New York City.

In the near future the congregation hopes to begin the building of a community house near the present church.

GEORGIA'S PROGRAM CAMPAIGN PLANS

THE FIELD DEPARTMENT of the Diocese of Georgia has proved the wisdom of beginning early, for the first of October will find the Diocese all set to begin active preparations for the fall campaign for the Church's Program. The Diocesan Department met the last of June and adopted the Flying Squadron plan. There are to be two squadrons, one headed by the Rev. Karl Morgan Block, D.D., representative of the General Church, and the other by the Rev. J. A. Schaad, former General Missioner, but by October 1st one of the diocesan clergy, will tour the Diocese and will hold two days' conferences in eight centers, each squadron to visit four places. The Diocese has been divided into seven districts with a clergyman for chairman and a layman for vice-chairman of each district, and the actual preparing of the various parishes and missions has been assigned to these officers, who will urge attendance at the conferences on the part of the members of the Church.

THE BISHOP TUTTLE MEMORIAL

THE CAMPAIGN for the Bishop Tuttle National Memorial and Endowment Fund is to start on October 12th, and the children's campaign on the first Sunday in October, when each child will be given a box and a story of Bishop Tuttle's life with the request that one dollar be earned or saved during the month for the Memorial fund.

The Memorial is to be a building in connection with Christ Church Cathedral, St. Louis, which was Bishop Tuttle's church for the thirty-seven years he was Bishop of Missouri, and from which he went out to all parts of the country on his many duties as Presiding Bishop of the Church for twenty years. It will be offered to the National Council for use for central meetings, conferences, or for any purpose desired. It will be a center for all the Missouri diocesan work, and it will serve as a great center for down town St. Louis.

the Cathedral being one of the very few churches left in the heart of the business section of St. Louis. Clubs and classes for old and young, a swimming pool, a gymnasium, and an auditorium will be features of the Memorial building, which is to stand as a living, active reminder of Bishop Tuttle's love for God and man, and of his ever-willing service to his country and to his Church.

ANNUAL PILGRIMAGE TO JAMESTOWN

UNDER THE AUSPICES of the Brotherhood of St. Andrew, the third annual pilgrimage to Jamestown, Va., was made on Saturday and Sunday, September 13th and 14th.

In spite of bad weather, a large number of men from Norfolk and vicinity assembled at Christ Church, Saturday afternoon, and went in automobiles to Williamsburg, where they were the guests of Dr. Chandler, president of William and Mary College.

A short service was held Saturday night in preparation for the Holy Communion. The corporate communion was held at the Jamestown shrine at seven-thirty o'clock Sunday morning.

The party attended Morning Prayer at Old Bruton Church, Williamsburg, and Evening Prayer at Yorktown.

The Brotherhood was fortunate in securing the Rev. William A. R. Goodwin, D.D., as leader again this year. The subject of his sermon was The Human Quest for God.

A DETROIT COMMUNITY BUILDING

THE RT. REV. HERMAN PAGE, D.D., Bishop of Michigan, formally opened and dedicated the new St. Andrew's Community House, Detroit, Sunday afternoon, September 21st. The special speaker for the occasion was the Rev. Samuel S. Marquis, D.D., rector of St. Joseph's Church, who made an address on Bringing Back the Neighborhood.

The new building, recently finished, is one of the most completely equipped small buildings for community service in this part of the country. It was built under the direction, and largely with the help of, Mr. Fred Wardell, a member of St. Andrew's Church. The building is of stone, and follows the old English style of architecture, even to containing a small open air court in its center.

During part of the past summer, part of the building has been used to house a Daily Vacation Bible School, which had an enrollment of 120. It is hoped that, during the next year, a weekday school for religious education may be organized here, with the cooperation of the public school authorities, and during the regular school periods of the children. In other parts of the United States more than 5,000 such schools are already in operation among various Protestant Communities.

The building is equipped with a large auditorium and a large stage where plays and pageants can be given. Plans for the use of the building also include the holding of community dances during the winter. Another attractive feature of the building is a large, attractive club room, which will be used as a lounge and for small gatherings of all kinds.

An enlarged program of boys' work will be undertaken by the parish in a portion of the building specially set aside for it.

This will include the formation of a court of the Order of Sir Galahad, which will be combined with certain features of the Boy Scout and the Y. M. C. A. program.

According to the Rev. William L. Torrance, rector of the church, the new building will attempt to minister to the needs of the neighborhood surrounding it, regardless of creed.

THE EMERALD-HODGSON HOSPITAL

THE EMERALD-HODGSON HOSPITAL, at Sewanee, Tenn., the seat of the University of the South, celebrates the twenty-fifth anniversary of its founding this fall. While it was founded as an adjunct of the Medical Department of the University, its value as a center of Christian service was so great that it was continued after the Medical Department went out of existence. Not merely an infirmary for the college, it is the only hospital between Chattanooga and Nashville, and draws patients from the extensive region of mountain country, and from the towns and villages that surround it. For this reason it has been of much value to the Church in Tennessee as an evangelical agent.

Together with the resident physicians there is a resident priest, and a chapel, where intercessions for the sick and others are offered, the Holy Eucharist celebrated, and from which other Sacraments may be administered.

The original building, after it had been enlarged by the Ven. W. S. Claiborne, Archdeacon of Sewanee, was destroyed by fire in 1911. Archdeacon Claiborne rebuilt it the next year as a memorial to two women, "whose birth months were May, and whose birthstones were emeralds."

All visitors to Sewanee and the vicinity have a very cordial invitation to inspect the hospital and see, at first hand, just what is being done, and to learn the needs of the institution. The Rev. J. N. Atkins, whose address is Sewanee, Tenn., is superintendent of the hospital.

THE CARE OF COLLEGE STUDENTS

THE FOLLOWING suggestions are contained in a letter from the Department of Religious Education of the Diocese of Bethlehem to the clergy and people of the Diocese, regarding college students and others, who are leaving home in the fall. They were printed in the *Bethlehem Churchman*, which has a thorough circulation in the Diocese:

"1. Have a corporate communion for them before they leave. If the parents are included, it will be all the more impressive. This is a bit late for this year. Do it next year.

"2. Send a list of your people to the clergyman nearest to the school. Tell him what they did at home. Ask him to get them busy at school in some phase of Church work.

"3. Send them the *Bethlehem Churchman*, and occasionally a letter, or the parish paper. Prove to them that 'out of sight' is not 'out of mind.'

"4. During the Christmas holidays have a dinner for them at the rectory, if possible, or at the parish house.

"5. Give them a good book on the Church to read. Latta Griswold's *The Episcopal Church: Its Doctrine, Teaching, and Worship* is suggested. Use your discretionary fund to pay for the book. If this is impracticable, the department will pay for as many books as you need to supply your college men and women."

OPENING OF NASHOTAH HOUSE

DUE TO St. Michael and All Angels' Day, September 29th, falling on Monday this year, the opening of Nashotah House will be deferred until October 1st, at which time the new Commons will be dedicated.

The day will begin with a celebration of the Holy Eucharist at 10:30 A.M., preacher being the Rt. Rev. John C. White, D.D., Bishop of Springfield.

CAPACITY ENROLLMENT AT HOWE

HOWE SCHOOL opened last week with an enrollment that crowds its capacity. The percentage of all boys returning is the largest in the history of the school. During the past summer many improvements have been made in the equipment of the school, notable among these being the instalment of a completely new electric lighting system.

MICHIGAN PRIVATE SCHOOLS

THE RT. REV. J. N. McCORMICK, D.D., Bishop of Western Michigan, says, in the latest number of *The Church Helper*, his diocesan organ:

"I call the attention of all Church people in the Diocese to . . . the necessity of defeating the proposed amendment to the State Constitution, which has as its object the abolishing of private schools. The editorial in the July number of the *Free Schools Exponent* refers in most appreciative terms to the action of our Diocesan Convention in June. This campaign affords an opportunity for all our people to exercise their rights and to use their influence as intelligent Churchmen and citizens to meet a situation which appears to be both un-American and un-Christian."

The Editor of *The Church Helper* says, in his leader:

"At bottom, of course, race and religion are involved; ostensibly, also, routine of education. Thus all three of our pet prejudices are evoked. Some of us don't like our neighbor's creed or lingo and are determined that he shall not teach them to his children. What those who are back of this measure are really hitting at are the parochial schools, Roman, German, and Dutch. But the effort of the measure will necessarily be to close all private schools receiving children under high-school age, including our own Akeley Hall."

The amendment to which Bishop McCormick refers is to require all children of compulsory school age to attend the public schools. The Convention of the Diocese of Western Michigan adopted resolutions opposing the adoption of this amendment as interfering unduly and unnecessarily on the rights and freedom of the American people. In commenting on the action of the Convention, the *Free-Schools Exponent* says:

"The definition of an enlightened citizen is, surely, that he can be interested and aroused by matters that do not affect his immediate personal solvency and comfort. The clergy and laity of the Episcopal Church there assembled in Grand Rapids for annual Convention have little property interest in the private schools of the state; but they were promptly active in a matter of general citizen rights not closely affecting them individually or as a state body. And yet, up and down this land of the United States, there is no Church more committed to belief in private schools than is the Episcopal Church; and this quite in the way of emphasis that the *Free-Schools Exponent* itself places upon the liberties that are at stake. . . . The Episcopalians of Michigan, by these resolutions, showed themselves Epis-

copalians of national understanding, and showed themselves something even greater, Churchmen whose religion enlarges, not narrows, their general citizenship consciousness."

BEQUEST FOR HOBART COLLEGE

BY THE WILL of the late Beverly Chew, of Geneva, Hobart College receives a bequest of \$50,000 which is to be used toward the endowment of the English Department of the College. Mr. Chew was one of the most prominent citizens of Geneva and for many years was closely identified with Hobart College.

A MISSIONARY FOR THE ISOLATED

THE DIOCESE OF ALBANY has begun a new and significant undertaking along missionary lines. In the northern part of the Diocese there are multitudes of isolated people, as well as a great number of tubercular and like institutions, without adequate spiritual oversight. As a step toward meeting this need, the Bishop Coadjutor recently appointed the Rev. George A. Perry, formerly rector of Christ Church, Schenectady, as General Missionary in the Archdeaconry of Ogdensburg. The Rev. Mr. Perry has taken residence in Malone. He is to be free from all ordinary parochial duties and to devote his time to travelling about the countryside visiting logging camps, calling upon isolated families and at institutions for the sick, thus bringing the Church to many who are unable to come to the Church. This itinerant missionary work is in the nature of an experiment and, if it succeeds, it will doubtless open up larger fields of service in the sparsely settled regions of the Diocese of Albany.

SOUTHERN OHIO TEACHER TRAINING PROGRAM

ACTING UPON the conviction that the key to the improvement in the great task of the religious education of the young lies in the more careful training of teachers, the Department of Religious Education of the Diocese of Southern Ohio has made plans for the most ambitious teacher-training program that it has ever undertaken. Complete arrangements have already been made for schools in Cincinnati, Dayton, and Columbus, and plans are being made for other schools in Springfield and Circleville.

The work of the schools will be divided into two semesters of five weekly meetings each, the first semester beginning the second week in October and closing the second week in November, and the second semester beginning the second week in January and closing the second week in February.

A new departure in the Diocesan Teacher Training program is the inauguration of correspondence courses under the supervision of the Executive Department of Religious Education, to meet the needs of those who either cannot attend Normal Schools or wish more advanced work than is provided in them. Several enrollments have already been made for work in this department.

In both of these Teacher Training methods, teachers are being urged to work for credit and membership in the National Accredited Teachers' Association.

AMERICAN CHURCH MONTHLY

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The Priest as Judge and Director, J. G. H. BARRY.
The Confessions of a High Churchman; EUREKA.
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ADVANCES IN SHANGHAI

BISHOP GRAVES writes that since the first of April, he has confirmed 346 people in the Missionary District of Shanghai. He is greatly gratified by the progress made at the St. Faith's School, Yangchow, where the first class of students was recently graduated.

"It has been a long fight," the Bishop says, "to get the conservative people in Yangchow to take to the school, but they are manifestly doing so now and the ladies who are doing the teaching are doing very thorough work indeed. Incidentally, the policy of moving the school from the Mahan School compound has been justified by the results. The real cause of the success is the ability and energy of Miss Bremer. While she is in charge the Church has a thoroughly sound institution, and she is ably seconded by the other ladies.

"Marriage has worked havoc in the ranks of our women workers. In this way, we have lost Miss Stephanie Bradford, Miss Anne Piper, and Miss Katharine Deahl. Fortunately, all have married within the Mission: but do not forget that we shall need trained workers to fill their places."

BISHOP MOTODA'S WORK

BISHOP MOTODA, writing to the Department of Missions, expresses the gratitude of the Diocese of Tokyo for the generous help that has come in the past from the Church in the United States. He is laying plans to aid all of the present churches in the Diocese to become self-supporting within the next few years. Every church in the Diocese made an offering for the Japan Reconstruction Fund on May 25th. All of the congregations are now supplied with barrack churches. These are necessarily temporary in character, and it is most important that permanent buildings replace them as soon as possible.

Bishop Motoda recently ordained the Rev. T. Takase and the Rev. H. Nose to the priesthood, and Mr. S. Yamaguchi and Mr. Y. Yumita to the diaconate.

"I have opened two mission stations," the Bishop says, "in the suburbs, and expect to open two more soon. Some of them are having services in tents, and others in private houses owned by Christians. I am trying to make them self-supporting from the beginning. It has been my long wish to do something in the suburbs of Tokyo. I now feel thankful for being able to do this even in a small way."

COLORADO STUDENT CONFERENCE

A CONFERENCE for the Church college students of Colorado was held at Evergreen during the week of August 25th to September 1st. Its aim was to strengthen personal religion in all its various aspects. The Rev. Charles N. Lathrop, head of the Department of Social Service, emphasized the social aspect by leading an open discussion of social problems, centering around the idea of Christian service and its necessary relationship to the spiritual development of the individual. That everyone, to attain the very highest in himself, must find his true vocation and make of it a needed contribution to society, was one of the principal conclusions of the discussion. Dean Lathrop's wide experience with sociological questions added very materially to the practical value of the conference.

The Very Rev. Robert S. Chalmers conducted a Bible study class, in which he chose a great many peculiarly significant bits of evidence from the life of our Lord,

that testify to the Divine nature of His character.

The Rev. LeRoy S. Burroughs, student pastor at Ames College, Iowa, had for his subject, Why I am a Churchman. This, among other things, touched the difficulties to be found on each college campus, in the way of holding the interest of the students in their Church.

The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of the Diocese of Colorado, as all-conference chaplain, closed each morning's session with a short meditation on prayer, followed by noonday prayers.

Dr. Allen Moore, who during his residence of seventeen years in the Orient, has made a study of the life and customs of Palestine, and who brought many interesting and valuable things from there, presented in pageant form the story of Ruth and Boaz Wednesday evening. This was made doubly effective by the modern equipment which the Rev. Canon Winfred Douglas has recently installed in the Hart Memorial Meeting House.

Among the other evening programs was an address on leadership, by Mr. W. W. Winne, chairman of the Field Department in the Diocese of Colorado, a talk by Bishop Wise, of Kansas, on Friendship, and an hour spent with Canon Douglas on the Music of the Church.

Sunday evening the conference closed with an address by Bishop Ingley on The Romance of the Church in Colorado.

YOUNG PEOPLE'S FELLOWSHIP HOUSE PARTY

ON SATURDAY AND SUNDAY, September 13th and 14th, the annual house party of the Young People's Fellowship of the Diocese of Western New York was held at the Girls' Friendly Holiday House at Conesus Lake. Nearly thirty girls and boys came to take part in the swimming, basket ball, hiking, and dancing, as well as the more serious side of the house party when they met together to discuss their share in the Church's work. The first formal meeting was held on Saturday evening when, after a word of welcome from the Rev. J. W. Denness Cooper, who, with Mrs. Cooper acted as host and hostess, they listened to short talks and discussions on such subjects as Our Summer Training Camps, Diocesan Doings, Provincial Problems, etc.

On Sunday the day began with corporate communion. Later Mr. Benjamin B. Chace, of Rochester, addressed the group, taking as his subject What is Western New York's Future? and Miss Clarice Lambricht spoke on What is our Job? emphasizing the slogan, "To know is to care; to care is to share." In the discussion that followed these informal addresses, the boys and girls had many valuable suggestions to offer as to what their share in the work of the diocese and the Church as a whole should be.

CHRISTIAN STEWARDSHIP STUDY FOR CHURCH SCHOOLS

A COURSE OF STUDY of Christian Stewardship has been offered by the Field Department of the Church schools. The course culminates in an essay contest, and the whole project is planned so as to influence the adults as well as the children of the Church.

Material is provided for brief instruction in the Church schools on the four Sundays beginning with October 12th. The instruction consists mainly of stories intended to reveal the fundamental prin-

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ciples underlying stewardship. It is proposed that on Sunday, November 9th, all the children of twelve years and upward, divided into two groups, shall be required to write something on the subject, though very brief, to show what they have learned from the instruction. These papers will be turned over to a committee, and the writers, whose papers show the most promise, will be urged to enlarge their papers into essays. The best of the essays will be read on a public occasion and prizes awarded.

Following the parish contest there will be a diocesan contest in which all the prize winners in the parishes will compete, and prizes will be awarded at some public service. This in turn will be followed by a national contest in which the prize winners in the dioceses will compete, and it is planned that the winning essays in the national contest shall be presented before the General Convention at New Orleans. Every effort will be made to secure as much publicity as possible for the winning essays in parish, diocese, and nation.

Full information concerning the course of study and the essay contest can be secured from the Field Department at the Church Missions House.

**IMPROVEMENTS AT
EAU CLAIRE, WIS.**

PREPARATIONS are being made at Christ Church, Eau Claire, Wis., for a baptistry to be installed in the west end of the church this fall. The font is now being made in Italy, and it is expected that it will be dedicated some time in November. The baptistry is the gift of Mrs. T. K. Long, in memory of her son, William Carson Long. Orders have been placed for the construction of a permanent pulpit, lectern, and chancel parapet, which will be the gift of St. Cecilia's Guild. It is expected that they will be installed before Christmas.

Weekday religious instruction is to be inaugurated by all the religious organizations in Eau Claire, beginning October 1st. The children from grades five to eight, inclusive, will be sent to their respective churches the last hour of each Thursday, where they will receive religious instruction.

A NEW YORK CENTENNIAL

ST. STEPHEN'S CHURCH, New Hartford, N. Y., celebrated its centennial anniversary, September 10th, with a celebration of the Holy Communion, at which the Rev. E. H. Coley, D.D., Suffragan Bishop-elect of Central New York, was the celebrant, assisted by the Rev. Frederic Eastman and the Rev. W. Gordon Bentley. The sermon was preached by the Rev. Henry S. Harte.

Writing in 1825, the first rector of the parish, the Rev. Amos Cotton Treadway, said:

"Through mingled emotions of hope and despondency, against the popular consent of powerful and sectarian prejudice, armed strongly with every weapon of unconcealed intolerance, our little band, like an army clad with strength, have pushed their pious purpose till victory has crowned the mighty effort."

He was speaking of the difficulty of assembling a congregation and erecting a church. For a while the incorporation proceedings were held up because they found difficulty in procuring enough males to act as wardens and vestrymen. The church building was put up in 1825, and was consecrated by Bishop John Henry Hobart on September 4, 1826. It was thoroughly repaired in 1923.

**CATHEDRAL ORGAN RECITALS
TO BE BROADCASTED**

MR. ELMER TIDMARSH, organist of the Cathedral of All Saints, Albany, began, on Sunday, September 14th, a series of organ recitals in the Cathedral, the succeeding programs of which will be given on the first Tuesday evening of the month during the autumn and winter. Station WGY, Schenectady, is broadcasting these recitals by radio.

Dean Carver is specially encouraging this feature of the Cathedral's service to the community and, announcing the recitals from the pulpit, spoke eloquently of the use of the Cathedral organ to the glory of God and of the opportunity thus to contribute further to the higher life of the city.

**MOHAWK CANDIDATE
FOR ORDERS**

MR. WILLIAM B. NEWELL, a full-blooded Mohawk Indian, who was graduated last June with the degree of Bachelor of Arts from Syracuse University, is just entering on work among his people on the Indian Reservation at Irving, N. Y. Mr. Newell will study at the DeLancey Divinity School this winter with a view to becoming a candidate for holy orders of the Diocese of Western New York.

**MERCER AND HADLEY,
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IN REVIEWING the nineteenth year of their service to the Church, which closed August 31st, Messrs. Mercer and Hadley, the well-known lay evangelists, state that it has been most successful and satisfactory. About one hundred and fifty thousand persons have attended their meetings in the thirty-four cities and towns that they have visited. Of this number forty thousand have been young men and women in schools and colleges. Their annual budget, they report, has been raised, and a credit balance of \$325 remains for the next year.

They report that their time is fully engaged until June, 1925. The remainder of the present year will be spent in Eastern parishes, and the first part of 1925 will be

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A VOLUNTEER FOR CHINA

MISS THEO YOUNG, the daughter of Mrs. John K. Young, of Union, S. C., has volunteered, and has been accepted by the National Department of Missions, for the mission field of China.

Miss Young is a member of the Church of the Nativity in Union, and, in addition to being an active worker in her own home parish, she is closely associated with the Department of Religious Education in the Diocese of Upper South Carolina. She has been the Diocesan Supervisor of the Church School Service League for the past year, and, as a part of this duty, has led a series of classes on the work of the League, at the summer camp.

The new volunteer is an unusually gifted young woman. She is a splendid musician as well as being a trained teacher. She has a most attractive personality, and will, it is believed, become a great addition to any point in the foreign field to which she may be appointed. She expects to leave for the Orient in the late fall or early winter.

THE GENERAL CONVENTION

THE FACT THAT the General Convention is rapidly approaching was emphasized recently when the first formal application was received in New Orleans for hotel reservations. The distinction of being the first in the list belongs to Dr. John W. Wood, Executive Secretary of the National Council.

Bishop Sessums has appointed the chairman and some of the members of the most important committees. The halls have been leased by Mr. Fry, Chairman. The place for the daily luncheons has practically been determined by Mr. Lake, Chairman, and, when all have returned from their vacations, the details of the Convention will be considered by the Executive Committee. The Hotel Committee, the Rev. J. Dirickson Cummins, Chairman, 1622 Sixth Street, New Orleans, will receive all applications for rooms at hotels, boarding houses, etc. Many of the people of New Orleans will probably desire to entertain some of the missionaries and other delegates, and the Rev. Mr. Cummins should be so advised.

DR. V. W. SHIELDS INJURED

THE REV. VAN WINDER SHIELDS, D.D., rector emeritus of St. John's Church, Jacksonville, Fla., shortly after his removal to his new home, 2703 Riverside Avenue, accidentally fell down the stairway in the darkness and was so painfully injured that it was necessary to take him to the Riverside Hospital. The latest report of his condition, however, was favorable.

DEATH OF NEWARK CHURCHMEN

THE DEATH of Mrs. William Read Howe, following closely the death of her husband, the Chancellor of the Diocese of Newark and a most useful layman, has brought a peculiar sense of loss to the whole Diocese. Mrs. Howe had been very active in the Woman's Auxiliary and especially in the



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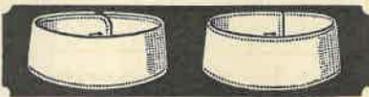
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Guild of St. Barnabas for Nurses. Her will is announced as containing bequests of \$10,000 to the Diocese, the income to be used in the service of the clergy; \$10,000, the income to be used in connection with the Woman's Auxiliary, in the service of the wives of the clergy of the Diocese; and \$10,000 for the Cathedral Fund. There are several smaller bequests for Church and charitable purposes and some which become available at the end of life interests.

In the death of Mr. Henry P. Winter, junior warden of St. Andrew's Church, South Orange, the parish and the diocese have lost one of the most useful and devoted of men.

DEATH OF

REV. DR. THOMAS M. SHARPE

THE REV. THOMAS MANLEY SHARPE, Ph.D., died in the Episcopal Hospital in Philadelphia, on September 10th, and was buried from the Church of the Saviour last Monday, September 15th. He was born in England and came to America as a boy, though returning to England for his education. He then went to Canada, and later engaged in business in New York.

In 1895, he was ordered deacon by Bishop H. C. Potter, and was advanced to the priesthood the following year. He served in various churches in New York City, in Springfield, Ill., in Queen Anne County, Md., and in Woodlawn, N. Y. He came to Philadelphia in 1918, and lectured to the government employees at the Hog Island Shipyards, becoming later priest in charge of St. Titus' Mission, Elmwood. In 1920 he became assistant minister at the Church of the Saviour, West Philadelphia, under the Rev. Dr. Johnston, remaining through the rectorate of the Rev. Dr. Phillips.

Dr. Sharpe is survived by a widow and four children.

NEWS IN BRIEF

ALABAMA—On Sunday, September 7th, Bishop McDowell instituted the Ven. V. G. Lowery as Archdeacon of the Tennessee Valley, with headquarters at Sheffield, near Muscle Shoals. A large and enthusiastic congregation attended the service and plans are in process of unfolding for a strenuous extension of the Church's influence in the Tennessee Valley—Bishop McDowell and nine of the diocesan clergy of Alabama were present at the Seawee Summer Training School, some for part of the time, and some for the entire four weeks.—The corner-stone of Grace Church, Woodlawn, Birmingham, was laid recently by Bishop Beckwith, assisted by the Rev. Oscar deW. Randolph and the Rev. Carl Henckell, rector of the church. Every Protestant minister in Woodlawn attended the service. The new building is being constructed of stone, the old place of worship having been moved to the rear of the lot to be used eventually as a parish house.

BETHLEHEM—The Rev. W. O. Bellis, rector of St. John's Church, East Mauch Chunk, Mrs. Bellis, and their son, have returned after having spent ten weeks in England and Wales.

EASTON—With the increased attention to the rural work of the Diocese, several of the old parish churches have been reopened for regular services, and these services have found a ready response. The Rev. J. E. Virgin, of Trinity Church, Elkton, has opened old St. Augustine's parish church. Mr. Quinn, of North-East, has opened the old parish church of St. John's, Elk Neck, and Trinity Church, Church Creek, has also been reopened for services.—The Chapter of Trinity Cathedral, has made arrangements to reconstruct the deanery so as to make it more adaptable to the use of the Dean.—The improvements to the Children's Home in Easton, which is the only Home for Children on the Eastern Shore of Maryland, are proceeding rapidly. The entire building is being remodelled and modernized. A new infirmary has been built, several more bedrooms and bath-rooms have been added, to-

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By Bishop Anderson

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"My father, after an adventurous life in distant parts of the world, entered the Army. Having served for some years, he married and took Holy Orders. The life of command necessary to the soldier was ill-suited to the work of the ministry, and was made more difficult, as from the very first he threw himself into the Catholic movement, then widely unpopular. He loved to tell of the part he played as preacher in the riots of St. George's in the East, and of the boeing his sermon met with. But the opposition in his own parish to the ceremonial he felt to be necessary, with the unfriendliness it created in the neighborhood, led him to feel that the Church of England was hopelessly Protestant and her ministry a hard and unlovely profession. So he determined that none of his sons should share his own bitter experience. It was, therefore, with pained disappointment that he learned, when I was about to leave school, that I wished to take Holy Orders. He had put me down to enter Coopers Hill College with a view to India, and all my preparation at school had turned in that direction. I had given up classics, and was putting all my strength into mathematics. And his choice was at that time my own. I was looking forward with eagerness to the wide field of extraordinary interest and usefulness that India offered. But something intervened. What it was I cannot say. For clear as I had been in my intention to enter the Indian Civil Service, I became equally clear that it was my duty to become a clergyman. Of its life I knew very little except that which I saw revealed in my father's experience, and that was not inviting. The hostility to what I thought beautiful and helpful—we were alone in the use of vestments and incense—and the widespread indifference on the part of farmers and villagers to religion made the task unwelcome. And I had no wish to run counter to my father's proposals. But the more I thought of it the more loudly the call sounded. At last I told my father of my thoughts. He was, however, resolutely opposed. He presented endless difficulties, and it seemed as though I should be obliged to dismiss it. Then I enlisted in my cause two priests who happened to be staying at the seaside place where we were taking holiday. Being friends of my father, and sharing his Catholic views, they were able to talk freely and to more purpose. My father gave way, and I went to Trinity College, Cambridge, instead of Coopers Hill, and then to the romantic life of the beginnings of the new Cornish Diocese where Bishop Benson ordained me deacon and priest."

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gether with a play and study room; and the entire building has been covered with stucco. This improvement will not only add to the convenience and comfort of the children, but also gives a new dignity to the Cathedral grounds.

FOND DU LAC—A Diocesan Conference, of the clergy and laity of the Diocese of Fond du Lac on the Church's Program, was held at the G. F. S. Holiday House, Green Lake, Wis., September 15th to the 18th. The Bishop and twenty-five clergymen and laymen were present. The Rev. R. A. Heron, of Neenah-Menasha, Diocesan Chairman of the Field Department, was in charge, and the speakers were the Rev. L. G. Wood, and the Ven. Wm. Dawson, Archdeacon of Madison. The Church's Program and the methods of the fall campaign and the every member canvass were thoroughly presented and fully discussed in a series of conferences lasting through the four days of the meeting.

LOS ANGELES—The consecration of St. Paul's Cathedral, Los Angeles, has been set for Wednesday, November 12th.—The Rev. William T. Holt has become vicar of All Saints' Chapel of St. Luke's Parish, Long Beach. Although started only six months ago, this congregation is worshipping in a church building of its own, which will accommodate 300 persons.—A new organ from the factory of Henry Filcher's Sons, Louisville, Ky., is being installed in the Church of the Holy Trinity, Alhambra, at a cost of \$6,000. At the same time, some \$2,000 is being expended on enlarging and redecorating the church.—The County and City Mission Society has added to its staff the Rev. Francis J. Adams, who will minister in the public institutions of Los Angeles city and county.—In four years Trinity Church, Los Angeles, has changed from a heavily mortgaged parish to an endowed one. By the judicious use of a vacant corner, the rector and vestry are assured of an annual net income of \$3,000. Having put the parish upon its feet financially, the Rev. A. F. Randall has resigned the rectorship. On October 1st he will be succeeded by the Rev. H. Vernon Harris.

MARYLAND—The Church Service League of the Diocese of Maryland is planning a Quiet Day as the opening of their winter's work. It will be conducted by the Rev. F. L. Vernon, of Philadelphia, at the Pro-Cathedral on Wednesday, October 8th. The Supply Department rooms will open on October 10th, and, on October 28th, Dr. Sturges Ball will give, at the Diocesan House, the first of a series of six lectures on the Minor Prophets.

MILWAUKEE—On the third day of the annual choir camp at Polly Falls, Wis., the Rev. W. G. Horn, rector of St. John's Church, Sparta, Wis., was found to be decidedly ill with smallpox. He was taken immediately to a hospital, and the other members of the camp submitted at once to a wholesale vaccination. No further cases of the disease developed, and members of the camp finished out their week as originally planned.—The parish house at St. John's Church, Sparta, is near completion, and is expected to be ready for use by November 1st. Besides the regular large room and kitchen, the building contains a study, bedroom, and

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bath for the use of the priest in charge. The basement is to be finished for gymnasium, play-rooms, etc. The building is connected with the church by the vestry room, and carries out the same style of architecture as the church.

NEBRASKA—All Saints' Parish, Omaha, has, in the past four years, doubled its communicant list, tripled its Church school attendance, and has added \$45,000 worth of property to its holdings. During the summer various alterations and improvements have been made. Preparations are under way in the parish for a weekday school of religious education, two weekday Bible classes are to be conducted, and a graduate department has been added to the Church school. The parish is planning for a Mission to be preached by the Rt. Rev. George A. Oldham, D.D., Bishop Coadjutor of Albany, from December 7th to the 14th.

NEWARK—Eagle's Nest Farm, on the Delaware River, in the second year of its camp life, has been used by about 200 persons with great satisfaction this year. There have been conferences of the clergy, the Brotherhood of St. Andrew, and the Italian clergy, by choirs, boy scouts, Sunday school classes, and many individuals unattached. The large development and use of the 180 acres, eight miles below the Water Gap, appear certain.

NORTH DAKOTA—St. Alban's Mission, Enderlin, has been revived, and weekday services are being held there twice a month, the rector of All Saints' Church, Valley City, the Rev. C. W. Baxter, ministering to the people. An Auxiliary has been organized, and plans are being made for the organization of a Church school. This is the first work done in this mission since 1906. It is also planned to establish a Young People's Fellowship.

OLYMPIA—The Church of St. Michael and All Angels, a chapel of St. Mark's Parish, Seattle, keeps its patronal festival with a sung mass at eight o'clock. The day will be observed further as a Quiet Day, with meditations and intercessions. In the evening the vespers of the Blessed Sacrament will be sung, with benediction, and admissions to the Confraternity of the Blessed Sacrament. After this is a social meeting in the guild hall.

SOUTHERN OHIO—St. Andrew's Church, Columbus, formerly a parochial mission of Trinity Church, has been transferred to the Bishop and Chapter, and is now a Diocesan mission, with a resident minister, the Rev. H. F. Hohly. —St. Faith's House, Oxford, has been discontinued as a residence hall for girl students at the colleges in that city, and will be used as a residence and headquarters for Church students by the Rev. Gilbert Pennock, Ph.D., the recently appointed student pastor.—The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of the Diocese, and his family have returned to the Diocese from New Hampshire, where they spent the months of July and August.

SOUTHERN VIRGINIA—The Rev. C. E. McAllister, rector of St. John's Church, Hampton, Va., is planning to observe the completion of the additions to the parish house with a house warming and congregational meeting. These improvements give St. John's Church one of the largest and most complete parish houses in the Diocese.—The annual Church school canvass was held in this parish Sunday afternoon, September 13th. The aim is to have every member of the parish a member of the Church school.—Six new Sunday school rooms, a kitchen, and a pantry are being built for the Church of the Good Shepherd, Norfolk, and will be ready for use in about two weeks.

WESTERN NEW YORK—Through the efforts of the Rev. A. L. Proseus, rector of Trinity Church, Fredonia, the mission at Brocton, which was almost defunct, has taken a new lease of life. Last spring Bishop Ferris confirmed a class of ten, the first confirmation held in the mission in several years. The mission is greatly handicapped through the lack of a suitable place of worship, but the people are making every effort to purchase a lot and to build a chapel.

WYOMING—A day's receipts of the Albany County Fair at Laramie, were donated by the management to the Cathedral Home for Children of that city.

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WHEN THE Church General Hospital of Wuchang, China, was built in 1918, the money gave out before provision could be made for a heating plant. Rather than keep patients waiting until a heating plant could be procured, the hospital doors were thrown open, and its wards and clinics have been full ever since.

A heatless hospital is uncomfortable enough for Chinese patients in bed under blankets and padded quilts, but when you are neither a Chinese nor a patient, but just an ordinary American doctor or nurse, an unheated hospital is no longer a discomfort; it is positively painful.

Dr. Theodore Bliss, writing about his hope that a heating plant may be secured some day, says: "When I was home last year I got a leather aviator's suit from one of the army and navy stores, and I found it just the thing for wear about the hospital last winter. The blanket-lined leather sleeveless jacket and riding breeches, with a sweater extra during the coldest part of the time, did the heat retaining necessary; and a white duck long coat like a butcher's gown (a bit too suggestive, that, for a surgeon, isn't it?) kept the outside capable of being laundered and sterilized."

VOTING IN THE PARISH HALL

ON ELECTION DAY, a year or two ago, the vestry of Trinity Church, Boston, after careful thought gave the use of the parish hall to the city for a polling place. It must have been a great boon to women, who usually have to penetrate barber shops or even less attractive places. The rector wrote, "I am glad to have the parish render this service to the city. It is well that votes should be cast in such surroundings, and I believe that the action of the vestry will be especially appreciated by the women voters of this precinct."

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