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The Living Church

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

VOL. LXXIII

MILWAUKEE, WISCONSIN, OCTOBER 17, 1925

No. 25

SECOND GENERAL CONVENTION NUMBER

A large part of the first edition of
DEAN DeWITT'S

DECENTLY AND IN ORDER

was purchased by Bishops as a gift-book for their Candidates for Holy Orders, and for their Younger Clergy.

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THE GOOD NEWS

By BERNARD IDDINGS BELL, D.D.

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

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

The result was Dr. Bell's attempt to translate Christianity into terms that would be intelligible to these men; and this book is the result.

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THE LIVING CHURCH

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Managing and News Editor, REV. H. W. TICKNOR.
Literary Editor, REV. FRANK GAVIN, Th.D., Ph.D.
Social Service Editor, CLINTON ROGERS WOODRUFF, LL.B.
Circulation Manager, LINDEN H. MOREHOUSE.
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PRINCIPAL CONTENTS

EDITORIAL CORRESPONDENCE FROM GENERAL CONVENTION . . .	811
ACKNOWLEDGMENTS	812
DAILY BIBLE STUDIES	813
THE DAUGHTERS OF THE KING. By Mrs. S. L. Vall	814
EARLY EUCHARIST (Poetry). By Agnes Kendrick Gray	814
THE OPENING SERVICE. By C. P. Morehouse	815
THE FIRST JOINT SESSION	816
THE HOUSE OF BISHOPS. By the Rt. Rev. H. L. Burleson, D.D.	817
THE HOUSE OF DEPUTIES. By C. P. Morehouse	819
THE WOMEN OF THE CHURCH AT NEW ORLEANS. By Mrs. Ada Loaring Clark	821
THE CHURCH IN NEWFOUNDLAND. By the Rev. Roland F. Palmer, S.S.J.E.	827
CORRESPONDENCE	828
Intinction (Rev. Harry Howe Bogert)—Matters of Interest (Margaret Hale Thomas)—A Year of Prayer (Rev. S. C. Hughson, O.H.C.)—The New York Public Library (Margaret Schuyler Lawrence)	831
DR. CHASE, LATE BISHOP OF ELY, SCHOLAR AND EXECUTIVE, PASSES (London Letter)	831
NAVE CORNER-STONE NEXT GREAT STEP IN ERECTION OF NEW YORK CATHEDRAL (New York Letter)	832
PHILADELPHIA PRIEST'S WILL PROVIDES FOR CHINESE GIRLS' MISSIONARY TRAINING SCHOOL (Philadelphia Letter)	833
CHICAGO SUFRAGAN DESIRES RETENTION OF WORD "OBEY" (Chicago Letter)	834

SUFFICIENT MINISTERS

BUT AS Charlotte Brontë wrote, "There are some consolations . . . too fine for the ear not fondly and forever to retain their echo; caressing kindnesses—loved, lingered over through a whole life, recalled with unfaded tenderness, and answering the call with undimmed shine, out of that raven cloud foreshadowing Death himself." No man can speak those consolations as can the preacher. The vision sustaining humanity's ideals and endeavors may draw from many springs; but the only stream by which its sorrows may be tranquilized to strength and patience is that which proceeds out of the throne of God. In Matthew Arnold's words, "The Cross still stands, and in the straits of the soul makes its ancient appeal." And life, bewildered, broken, lonely amid its memories and hysterical among its hopes, knows no figure as authentic as the spokesman of the Cross.—*Sufficient Ministers*, by JOSEPH M. M. GRAY.

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VOL. LXXIII

MILWAUKEE, WISCONSIN, OCTOBER 17, 1925

No. 25

EDITORIAL CORRESPONDENCE

From General Convention

NEW ORLEANS, OCTOBER 10, 1925.

FOUR days of the General Convention have passed. In a monumental joint session on Friday, at which the National Council presented its report, the deficit, which, it is anticipated, will be slightly in excess of \$1,400,000 by January 1st, lay boldly before the bishops and deputies in its most threatening form. Did they quail? They did not. The Bishop of New York advanced to the rostrum and pledged \$250,000 from his diocese toward wiping out the liability. His example was contagious. Bishops were seated with their deputations and serious conferences were observed throughout the hall. Then, one by one, the dioceses sent their spokesmen—generally their bishop—to tell what each would do. Some of them made definite cash pledges. Others promised their best efforts to raise particular amounts. Some were very definite, others rather vague. To add such amounts is not wholly reliable, but the treasurer's total, should all the pledges, conditional and unconditional, be made good—and most of them will be—shows that about \$1,300,000 was thus subscribed, or within \$100,000 of the probable total. I think we all waited expectantly for that last \$100,000 to be subscribed, but it did not come. Even without it, it was a marvellous exhibition of the power of the Church to deal with such matters when the will to do it stands out conspicuously, and the national Church stands nearer free from debt today than she has stood for many years. Does this reach the eye of any who will telegraph, before the Convention is over, that they—or perhaps he, or, rather more probably, she—will be responsible for that last hundred thousand? It would be a wonderful climax to a Convention that bids fair itself to be wonderful, if such might be the case.

BUT there are rather conflicting thoughts in my mind.

It disturbed me to have so many bishops promise to raise their "proportion." This is not a matter of "proportions." Most of us must do very much more than our mathematical "share" if the amounts are to be raised. Very few of us raised our due "proportions" of the budgets of the last few years, and that is how the evil

condition arose. But even in the dioceses that, in part, fell down, those individuals who did their "share" are now the ones who must pay the shares that others did not pay. The people who *care* must do the work of those who do not. It was not poverty that caused the Church to fall down; it was the great number of her people who do not care, on any serious scale, that the work shall be done. The limitation of quotas is that the total sum desired will be raised only if every unit fulfils its expectation. But every unit never does so and never will. The quota system, therefore, will al-

ways produce a deficit, unless some of the units will voluntarily do more than is asked of them. This seems not to be generally appreciated, for one hears, on every hand, that if the quotas were reduced, the total sum would be raised. Of course this is a fallacy.

Our budget should always include a reserve, of such amount as shall be determined by experience, to cover quotas that will remain unpaid. Even the state, with all its power, does not collect a full hundred per cent of its taxation, for there are bankruptcies and removals and disappearances to be reckoned with. In the Church, where quotas are not taxes and cannot be made compulsory, the discrepancy will be much greater. Our quota system will fall down entirely unless our budget contains the item of reserve for unpaid quotas, precisely as a business house carries a reserve for bad

THE PRAYER FOR THE GENERAL CONVENTION

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church now assembled in thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern them in their work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen.

debts on its annual statements. The government recognizes such a reserve as legitimate in its income tax returns, and the Church must do the same. As long as our budget is predicated upon the expectancy that one hundred per cent of its quotas will be paid, an annual deficit will be inevitable. We beg to impress upon the accountants of the National Council the urgent necessity of creating such a reserve, based upon the experience of the past few years; and then we shall always be hoping for the agreeable surprise of finding the total of unpaid quotas less than the reserve created for them; and in any event, the sum required will be raised.

On the other hand, most of the present deficit was created by causes that are not recurrent. About \$400,000 was the cost of the Nation-wide Campaign, the net result of which was an increase in the total receipts for all Church purposes of about \$15,000,000 a year, and thus an investment that proved successful on an enormous scale. About \$600,000 was due to the unexpected rise in the cost of Chinese exchange. In order to continue salaries on the basis of two silver dollars (Mex.) to the American gold dollar, which the National Council has properly undertaken to do, this huge sum was required in order to meet the unexpected dislocation of exchange which occurred two or three years ago. The Church could not foresee the condition nor be fortified against it. Thus a million dollars of the deficit is accounted for. The remaining \$400,000 is the difference between expectancy and realization in receipts. Now our budgets must take care, by provision for reserves as suggested above, that this does not happen again in future years. We have experience to go by now, as we did not have five years ago.

THE House of Bishops has devoted much of its time to the delicate matter of Dr. William Montgomery Brown. Bishop Brown appeared in New Orleans well in advance of the Convention. Notice had been given of his rebaptism, reconfirmation, and reordination in a body not recognized by this Church which seems to consist of bishops only. Flaring advertisements in moving trucks invited to a hall in which he would speak.

Bishop Brown made his communion at the opening Eucharist. He appeared with his robes at the outdoor service—the public opening of the Convention—and took his old place in the procession. He has appeared at each of the sessions of the House of Bishops and sat serenely while his case was discussed. Upon the formal vote by which the House of Bishops gave its canonical assent to the verdict of the court, Bishop Brown cast his vote in the negative; the first time on record, perhaps, in which a defendant has voted upon his own conviction. There have been various rumors and conflicting reports, with threats of injunctions and the like, but it is now said unofficially—I cannot verify it—that the Presiding Bishop has summoned the recalcitrant prelate to appear before him in St. Paul's Church on Monday morning, and receive his sentence of deposition from the ministry.

Bishop Brown has presented an extraordinary psychological phenomenon. This is not the time to review it; but if ever a man gave evidence of having atrociously bad advisers, he is the man. For himself, most of us have deep sympathy.

THE House of Deputies has been steadily plodding its way through the roll calls necessary to ratify the changes in the Prayer Book. So far as this house is concerned, all the amendments adopted three years ago in Morning and Evening Prayer, Prayers and Thanksgivings, Holy Communion, Collects, Epistles, and Gospels, Confirmation, and Matrimony have been ratified, some of them by votes that showed some differences of

opinion, but all of them by safe majorities, and without a ripple of partisanship or a hasty word spoken. The temper and spirit of the Convention are admirable. Dr. Stires has fulfilled and is fulfilling the expectations that have been given him; and everybody seems happy. Even the terrific heat of the first few days has broken and I am writing on a bright and delightfully cool October afternoon.

New Orleans is beautiful. Her people say that every other month is more beautiful. Be this as it may, we are all delighted with it, and only one Californian has thus far alluded to his own sacred climate from the rostrum. And New Orleans' people are charming. Mr. Kearny is everywhere, seeking to make people happy, though carrying with him grave anxiety over the serious illness of his wife, who was lately taken to a hospital. Mr. Fry is everywhere at once; and the companies of ministering angels seeking to make our stay with them a happy one, seems illimitable. May I add that the motor corps, composed of volunteers driving their own cars, is a special triumph of splendid hospitality?

Bishop Anderson and Bishop Griswold are both confined to their rooms through illness. Bishop Bratton is still in hospital, though making excellent progress. Bishop Burgess, seriously ill, and Bishop C. B. Brewster, unable to stand the strain of travel, are absent, as are some few other bishops. But the attendance in both houses is remarkably large.

In the lot that results in the assignment of seats to the dioceses, Milwaukee fared very badly indeed, being almost on the back row. We have consolation in being in excellent company. Southern Virginia adjoins us on the rear—we are still a lap ahead of them in seats though they are far in advance of us in some other ways. Virginia and Southwestern Virginia, Newark, and Massachusetts cluster near us along the back row, as though fate had thrust the strongest lungs into the very backbone of the body; and we all unite in chanting together in the unity of perfect accord, from time to time, "We can't hear a word! We can't hear a word!! We can't hear a word!!!" Even the amplifiers, installed on the third day, seem powerless to carry many a clerical voice to the far end of a building that is not extraordinarily large. A layman can but reflect: Don't the clergy expect their voices to carry the length of an ordinary church building? Evidently the hearing of sermons is confined to a select few in the front benches of many a church. And evidently, also, a long suffering laity in the rear parts of churches are habituated to never hearing a sermon. Perhaps they are reconciled to their fate. But if sponsors are still expected to call upon their wards to "hear sermons," it is evident that front seats must be provided for them in not a few of our churches.

But we don't have much oratory in the House of Deputies. After California climate has been described, even the Californians among us commonly get down to business.

Hopefully yours,

FREDERIC C. MOREHOUSE.

ACKNOWLEDGMENTS

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Mrs. W. W. Miller, Andover, Mass.	\$ 50.00
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DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE CATHOLIC EPISTLES

October 18: *St. Luke's Day, Nineteenth Sunday after Trinity*

GOOD CITIZENSHIP

READ I St. Peter 2: 11-17.

BE ye subject as free." These are, we think, incompatible ideas. What connection is there between subjection and liberty? The question raised itself in an acute form with those who felt themselves possessed of a new spiritual liberty in Christ, and who had yet to render obedience to a government unsympathetic, and even hostile, to Christianity. The answer to the question is twofold. First, Christian liberty does not lie in the abrogation of obedience, but in its transformation into loyalty and service to God. Freedom comes when our love of God makes His will not our duty only, but our desire. There is no constraint in the service which it is our pleasure to render. True freedom issues properly in a heightened sense of obedience. The second answer is that God's will is not limited to the sphere of religion or morals. It is mediated through human law, and in government.

October 19

THE NEED OF PATIENCE IN WELL-DOING

READ I St. Peter 2: 18-25.

IT comes upon us as a surprise that men will mistake our good motives, and even impugn the unselfish character of the work we do. Many a man withdraws from his work for the Master because he meets with no appreciation. Sometimes, as in the case of those to whom this letter was written, the only apparent result is found in the hostility that such a man's endeavors provoke. All is perplexing until it is seen that such is the nature of things. Good in opposition to evil necessarily provokes conflict. Men will, in a spirit of self-defence, array themselves against a standard which they are not willing to accept. Neutrality is the one impossible position. Put absolute goodness, as in Jesus Christ, before the world, and the Cross is inevitable. Patience, therefore, is not the aid which we must summon to our Christian work when things go wrong; it is the permanent attitude without which work for Christ cannot be done at all.

October 20

THE RELIGION OF THE HOME

READ St. Peter 3: 1-12.

THE thought of patience carried the writer to the life of the home. It is here, where our associations are close and continuous, that self-sacrifice, mutual deference, and courtesy are most required, and where the spirit of give-and-take is most demanded, and it is just here where we so often fail in our Christian living. The closeness of our relationship to those around us is held to justify our lack of fine consideration; we fail in generosity of behavior because we know that our home must put up with us. If we fail in our Christian living in the home, we fail at a crucial point. Christianity is a matter of social relationships, on the one hand with God, and on the other with our fellows. The unit of society is the home. Unselfishness, helpfulness, honor, and respect must begin there. The danger to the home lies in our exaggerated individualism. We are shifting the emphasis to personal rights, and away from the home as the social and religious unit.

October 21

A CLEAN CONSCIENCE, AND RIGHT CONDUCT

READ I St. Peter 3: 13-22.

AMAN may not be master of the circumstances of his life, but he can be master of himself. The Apostle was writing to men and women who were social outcasts for the sake of Christ. They felt, naturally, the stigma placed upon them. He

turns their thought to the nature of true greatness and dignity. Greatness lies in character. A man is measured by the faith he holds, the purposes he wills, the thoughts he entertains. His conscience is the revelation of what he is. How often it is that we judge men by other than these searching standards, or sometimes judge ourselves. We make wealth, position, social influence, or visible success in life the basis of our estimates. That is not just either to others or to ourselves. "Lift up your heads," the writer says to these scorned Christian people, "yours is the honor of being Christ's men and women. With a clean conscience, and a high purpose, you are princes above all men. Possessing nothing, you possess all worth having."

October 22

CHARITY, HOSPITALITY, STEWARDSHIP

READ I St. Peter 4: 1-11.

HOW practical this letter is! The writer appeals to the Church's belief that Christ's return is near at hand. At any moment, he and his readers think, Christ may reappear. We should imagine that a note of warning would be sounded to spend the possibly few days or hours remaining in devotion, forgetful of every other claim. And we read of quiet, gracious hospitality, of a ministry of mutual helpfulness. It is as though long days remained in which the Church would go about its business of service, without men's ears listening for the returning feet of the God. That is the Christian attitude; to believe daringly, to hope nobly, to dream splendidly, but never to lose oneself in creeds or hopes and dreams. That is the Christian spirit; to carry one's religion into the task before one as though all life and time were made for its accomplishment.

October 23

THE CHRISTIAN NOT IMMUNE FROM SUFFERING

READ I St. Peter 4: 12-19.

PARTAKERS of Christ's sufferings." These words open out an attitude to pain distinctive and new. We believe that we can share the divine life through union with Christ. Of what union are we thinking? Union with Christ in His eternal, immortal nature? But Christ entered not into glory before He suffered. The crucified Jesus is one with the Risen Lord. The pain of Christ and His triumph are inseparable. Identification with Christ is union with Him in all His experience. The primitive Christian saw that, and he accepted suffering as an opportunity through which to share the life of Christ. It was a manly and generous estimate of what fellowship implied, and it gave him a remarkable fortitude in suffering. It enabled him to speak of the privilege, and even of the joy of pain.

October 24

GOD CARES FOR US

READ I St. Peter 5: 1-14.

SUFFERING lies like a black shadow across our life. It is never far away from us. Its existence necessitates one of two conclusions, either that God does not exist, or, what is practically the same thing, that His character is not such that we could call Him Father, or that He relates our suffering to some end which will compensate the sufferer for what he has borne, and will ultimately enable the sufferer to acquiesce in the necessity and wisdom of the pain endured. To accept the first alternative is to make pessimism the only logical attitude, and with pessimism must go the decay of all moral and spiritual ideals. Christianity asserts the other alternative. Such a passage as this in the first Epistle of St. Peter reveals the strengthening of the moral fibre under the influence of the hope of the future life. Men will endure anything which might be felt to be endurable, if it can be shown to be purposeful, or which they believe will reveal a purpose. Apart from the future life it cannot be shown that any purpose exists in suffering.

The Daughters of the King

By Mrs. S. L. Vail

NEW ORLEANS, LA., OCTOBER 8, 1925.

DIOCESAN REPORTS

THE seventeenth convention of the Daughters of the King opened auspiciously at ten o'clock today in Trinity Parish House, with a large gathering of delegates and of visiting Daughters, Mrs. A. A. Birney, of Washington, D. C., National President, presiding. With registration still slightly incomplete, there were eighty-two diocesan and senior chapter delegates present at the roll call.

BISHOP SHAYLER'S ADDRESS

The opening prayer and address were delivered by the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska. Using part of the 45th Psalm as his text, he made a stirring appeal for the Daughters to hold on to the deep spiritual values of life, saying that the Brotherhood of St. Andrew and the Daughters of the King were the only two organizations or orders within the Church that had for their main purpose the bringing of souls to Christ, and, as such, that their place in the life of the Church was indispensable. Bishop Shayler struck in this address a high spiritual note that remained the key-note throughout the day's session.

A bit of human interest was injected into the meeting, when, at the close of the Bishop's address, Mrs. Effingham Perot, of Philadelphia, rose and spoke a few words of greeting, "as a forty year old Daughter." She helped to organize forty years ago the first chapter of the Daughters of the King in Philadelphia, in old St. Andrew's, known as Chapter No. 6.

PRESIDENT'S MESSAGE

Mrs. Pendleton Morris, President of the Local Assembly of Louisiana, in a most gracious and happy speech welcomed the delegates and visitors to "America's most interesting city," after which Mrs. Birney delivered her message as president. She reviewed the work of the order during the past three years, and urged the Daughters to hold true to their purpose of getting down into the hearts and touching the lives of individual women. She recommended that the plan of the Self Denial Fund (in memory of Miss Lily Funsten Ward) be changed at this Convention so as to permit the sending of missionaries elsewhere as needed, especially calling attention to the need of missionaries in the mountain districts of the Carolinas and in Alaska; that the Daughters confine their activities to the maintenance of the two funds, the Self Denial Fund and the Master's Fund; that there be a greater attendance at Conferences, and that the delegates encourage the formation of more Bishop's Chapters for work in villages or for fellowship among smaller congregations. She called attention to the proposed change in the emblem which, it is suggested, is to be a narrow circle around a square.

Particularly stressing the movement of the Daughters of the King to foster family prayer, she urged them to help bring back into the family life that much needed custom. She reaffirmed that prayer and service, and not finance, were the main concerns of the Daughters of the King, and she pleaded that that high purpose never be tarnished.

In conclusion, Mrs. Birney spoke feelingly of the death of a member of the Council, Mrs. F. F. Reese, wife of the Bishop of Georgia, as well as of the illness of Deaconess Martha Wurts and of Mrs. Williams.

Rising votes of thanks were accorded Mrs. W. S. Humphreys for her splendid work as recording secretary and as editor of the *Royal Cross*, Mrs. Charles Henry Arndt, as treasurer, and Mrs. W. J. Loaring Clark, as business manager of the *Royal Cross*.

The report of Junior chapters was very encouraging, 63 active chapters being reported.

After the reading of the Committees by the President, Mrs. Birney, a resolution was passed requesting the secretary to send letters of sympathy to certain Daughters detained at home by illness.

The reading of diocesan reports was begun at the morning session, and resumed in the afternoon. All showed marked growth in scope of activities and especially in number of persons brought to baptism and confirmation.

One diocese was unique in that it reported as a member a man who is proud to call himself a Daughter!

BISHOP FERRIS' ADDRESS

The Convention adjourned at three o'clock, to Trinity Church, where the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, conducted the devotional service. In his sermon following, Bishop Ferris said that he regarded the Brotherhood of St. Andrew as one of the strongest evangelistic agencies for men, and that he has the same feeling for the Daughters of the King for women. "You are the one order that does not exist for the purpose of making money. Your supreme purpose is Christian life. It is my belief that the Daughters of the King will never die," he said. After speaking of various phases of the work of the Daughters of the King, Bishop Ferris spoke eloquently of the need of their movement back to the family altar.

"If you would ask me the greatest menace to America, I would say not flying machines, nor foreign invasion, nor Bolshevism; but the greatest menace to America is its broken homes. There are three kinds of homes in the land: first, the unbroken home, where the day is bounded on the east by God, and on the west by Thanksgiving, the home in which there is a family altar. And there are the breaking homes, the homes where love has died, the homes where there is no fellow love, where the day begins with no thought of God, and where the family sit down to eat, and God is forgotten, or His name uttered only in vain. And there are the broken homes. Perhaps you would be interested to know that no nation of the world, which is called a civilized nation, has as many as our nation of breaking and of broken homes."

EARLY EUCHARIST

About the break of day
The light awakened me,
And I arose and sought
The chapel by the sea,
As Jesus used to seek
The shores of Galilee.

I watched the waves rush in
High up the sands of gold,
And thought on how He trod
A curving beach of old,

And how the fisherfolk
Walked with Him by the sea;
Then suddenly I knew
That Jesus walked with me.

And in that early hour
I followed where He led,
To share with Him the Wine,
To break with Him the Bread.

Among the windy dunes
White-walled the chapel stood;
Above its open door
Was lifted up the Rood.

I entered in to praise,
I knelt me down to pray,
To bless the Lamb of God
In God's appointed way,
And offered up my love,
About the break of day.

AGNES KENDRICK GRAY.

The Opening Service

By C. P. Morehouse

NEW ORLEANS, LA., OCTOBER 7, 1925

A GREAT avenue of wide spreading oaks covered with hanging gray moss was the impressive setting for the opening public service of the forty-eighth triennial General Convention of the American Church here today. Eight



THE PROCESSION

thousand people, the largest crowd that has ever witnessed such a function in this country, reverently bared their heads as the Cross was borne down the long aisle and the service began.

For the visitors, it was the beginning of the Convention. But for the bishops, the deputies, and the delegates to the Woman's Auxiliary, the Convention had begun in the quiet of the early morning with corporate communions in Christ Church Cathedral for the men, and in St. Paul's Church for the women delegates. At the Cathedral the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop, was the celebrant, with the Bishops of Virginia and Tennessee as epistoler and gosseller, respectively.

AUDUBON PARK

The initial public service, however, was the celebration of Morning Prayer in beautiful Audubon Park. No old world Cathedral, no temple of Judaism or paganism, could surpass in beauty or pure magnificence the great natural cathedral in which the foremost Churchmen of the American Communion assembled. A vast nave formed by the arching branches of giant oaks was roofed by the deep blue of a cloudless semi-tropical sky. No altar graced the forest chancel, but where in man-made churches the Holy Table would have stood, in this out-of-doors temple was a monument erected by a public-spirited New Orleans woman who loved her city's children so much that at the expense of selling her own jewels she built them here a beautiful bronze and granite wading pool.

It was a perfect day, and long before the procession of Bishops was scheduled to begin throngs of men, women, and children of all ages and creeds assembled in the great open space before the rostrum. Shortly after 10:30 the aisles were cleared and the procession went its way through the center of the crowd to the stirring music of Onward, Christian Soldiers.

THE PROCESSION

First came the crucifer, bearing a large cross of beaten gold. Then followed the choirs, led by the Rev. Robert S. Coupland,

D.D., and directed by Mr. W. S. Cudlipp, of St. George's Church. About 300 vested singers from all parts of the Diocese of Louisiana were in procession. Behind the choirs came the secretaries of the two Houses of the General Convention, the Rev. Drs. Carroll M. Davis and Charles L. Pardee. A tall youth next bore a great American flag, and behind him followed the prelates of the Church in the order of seniority of consecration, led by the venerable Bishop of Bethlehem.

Colorful indeed was the procession of bishops. Nearly all wore rochet and chimere and the brilliant many-colored hoods signifying their academic degrees, and not a few wore purple birettas, while here and there was a flat Canterbury cap. Most of the prelates, however, were bare-headed.

THE SERVICE

Arriving at the rostrum, the bishops took their places at the right of the speakers' stand, while the choirs took up a corresponding position on the left. The Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., then said Morning Prayer, the lessons being read by the secretaries of the two Houses. The Convention sermon, written by the Rt. Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi, was read by Bishop Gailor, owing to the continued illness of Bishop Bratton. This sermon was printed in full in the issue of THE LIVING CHURCH for October 10th. The Presiding Bishop pronounced the absolution and benediction.

Following the service a box lunch was served to the bishops and deputies, who then proceeded to their respective halls in the Athenaeum for the first sessions of the Convention.

The Rt. Rev. William Montgomery Brown, D.D., retired bishop, twice convicted of heresy, took his place without concern both at the corporate communion this morning and at the service in Audubon Park. He was also present at the opening session of the House of Bishops.

CONVENTION NOTES

ALTHOUGH the thermometer hovers about the upper eighties and nineties, straw hats are officially taboo after the first of October. A few visitors who wore them, unsuspecting, to the

Tulane-Missouri football game, found they had to protect them from the exuberance of the crowd.

THE BISHOP OF LIBERIA is accustomed to hot weather. His tan Palm Beach clericals are the envy of many a black-frocked Northern clergyman.



THE CONGREGATION



THE BISHOPS

The First Joint Session

NEW ORLEANS, LA., OCTOBER 9, 1925.

THE joint session to hear the report of the National Council began at eleven o'clock, the President of the House of Deputies appointed the Rev. Dr. Floyd W. Tomkins, of Philadelphia, to escort the Presiding Bishop to the platform. By a rising vote the House presented its congratulations to the Presiding Bishop on the attainment of his seventy-eighth birthday.

BISHOP GAILOR'S REPORT

Bishop Gailor, President of the National Council, then presented a survey of the mission work of the Church. He spoke of the remarkable increase of offerings during recent years. In 1923 the amount contributed for the work of the Church was \$15,000,000 over and above that of 1919. Of this amount only ten per cent came into the treasury of the National Council. Bishop Gailor stated that, at the Convention of 1922, the National Council was authorized to spend \$19,000,000 during the triennium. It had actually spent just over \$11,000,000. By the exercise of distressing economy, expenses have been radically cut. He pointed out that the National Council had paid \$61,000 for the work of the Commission on Faith and Order, as well as bearing the cost of other Joint Commissions.

The deficit in 1924 in the work of the Council was \$133,000 and he discussed the question as to how the Church could provide against a similar deficit in the future.

Referring to the proposal to reduce the Budget to an amount slightly larger than the average contributions of the last five years, he said there were grave objections to such a course. He pointed out that already twenty-nine dioceses and districts had paid over ninety per cent of their budget quotas, but some of the largest and most populous dioceses had contributed only forty per cent of their quotas, or less. He paid a high tribute to the Diocese of Maryland, which had not only paid its full quota, but had contributed \$172,000 to the Japanese Reconstruction Fund.

Bishop Gailor said that after prolonged consideration the National Council had concluded that two things were needed to place the work on a sound basis. (1) More loyal support from the parish clergy. (2) To get the leaders of the Church to organize a real campaign of missionary education. He announced that eight field secretaries had been appointed to assist the parish clergy in the direction of their parish campaigns for the general work of the Church.

At the close of Bishop Gailor's address the following resolution was presented by Bishop Francis of Indianapolis:

RESOLVED: That this joint meeting, sitting as the Board of Missions, expresses to the Bishop of Tennessee, who for six years has filled with distinction and splendid fidelity the Presidency of the National Council, its affectionate regard, and its appreciation of his self-denying and strenuous labors.

MR. FRANKLIN'S REPORT

The Presiding Bishop then presented Mr. Lewis B. Franklin, Vice-President and Treasurer of the National Council, who was received with great applause, and who proceeded to make his report as treasurer for the past triennium. The following is an abstract.

During the last three years the Episcopal Church has given for missionary work a larger amount of money than in any similar period of her history, and in the same time the endowment fund of the Missionary Society has nearly doubled and now amounts to \$9,500. The increase in giving is largely due to the response of the people of the Church to the appeal of the Japanese Emergency Relief, for which \$531,543.32 was given, and to cash receipts of \$902,708.58 for the Japan Reconstruction Fund, to which there has also been pledged a further sum of \$300,000.

On the other hand, the gifts toward the regular operating budget have shown a decrease and in two of the past three years have been less than the expenses. The total deficit of the Missionary Society is now \$1,040,954.74. This deficit was mostly accumulated prior to the time when the National Council took over the work of the Missionary Society in 1920, being due largely to unfavorable rates of exchange with China in 1918

and 1919 because of war conditions and to the expenses incident to the inauguration of the Nation-wide Campaign in 1919.

The outlook for the year 1925 is no more favorable and an addition to the deficit of \$400,000 by the end of the year would not be surprising.

TOTAL GIVINGS

While the giving to the Missionary Budget of the Church has shown a decline, the total giving for all Church purposes has increased from \$24,000,000 in 1919 to \$31,000,000 in 1923; and during the same period the salaries of the clergy have increased about fifty per cent, or a total of \$4,000,000 with a negligible increase in the number of active clergy.

THE PROGRAM

The program for the next three years, which the National Council is presenting to the Convention, is for a total of \$18,000,000 of which \$4,500,000 is for new construction in the mission fields at home and abroad, while \$13,500,000 is for the maintenance of existing work, or at the rate of \$4,500,000 a year. The chief items in this Budget are the salaries of more than 3,000 missionaries scattered throughout the United States and its possessions and China, Japan, Liberia, and parts of Latin America. Appropriations are also made for the important universities in Tokyo, Shanghai, and Wuchang, for scores of primary and secondary schools and for many hospitals. In addition to a large appropriation for Negro churches, a special appropriation of \$160,000 is provided to help finance the cost of maintaining ten schools under the auspices of the American Church Institute for Negroes. Appropriations are also made for work among the Indians and the Mountaineers.

BUDGET REDUCTION

The Council has been urged to reduce this annual Budget by \$1,000,000 or more, because of the fact that the receipts for the Budget in the past three years have been more than \$1,000,000 a year below the new Budget figure. As the Budget covers only payment of the existing deficit and the maintenance of existing work, the National Council recommends that no reduction be made, but presents to the Convention for its information a list of items which, if taken out of the Budget would reduce it by \$1,200,000. One of the largest of these items provides for a reduction in the salaries of all workers in the foreign missionary fields and all workers at the Church Missions House in New York receiving more than a minimum salary. Another removes the item for repayment of debt without any suggestion as to how this debt can be paid if not provided for by the Budget. A material reduction in the appropriation to the Negro Schools already referred to, and a reduction in appropriations to Dioceses in the United States in the sum of nearly \$100,000 are other items.

RECOMMENDATIONS

Despite the fact that income for the past three years has been less than the Budget presented, the National Council recommends its adoption and states that in its judgment the Budget is well within the giving ability and willingness of the people to give once they know the task. One reason why the full Budget has not been met in the past is that the General Church is not receiving a sufficient proportion of the total giving of the members of the Episcopal Communion. Of the great increase which has come since 1919, the General Church is receiving only seven per cent, and is now receiving only about six per cent of the total offerings of the people for the missionary Budget.

"Again, the Church is not giving anything like what it could give and is willing to give," Mr. Franklin said, "because only a small proportion of the people have a real understanding of the need. In only a few parts of the Church has adequate work been done to insure that every member knows just what is being accomplished throughout the world; how much it costs and what the share of the local unit is. In few places has there been complete faith in the achievement of the goal attempted. The final essential which is largely lacking is enthusiasm. The raising of money to meet a missionary quota is

(Continued on page 826)

The House of Bishops

By the Rt. Rev. H. L. Burleson, D.D.

NEW ORLEANS, LA., WEDNESDAY, OCTOBER 7, 1925.

THE morning having been devoted to the opening service held in Audubon Park, the House of Bishops met at three o'clock and proceeded to effect its organization.

The room assigned to the Bishops on the first floor of the Athenaeum is ample in size, but has windows on only one side, and artificial light is always necessary. The moist heat just now prevailing—declared to be unseasonable, of course—makes satisfactory ventilation difficult.

PRESENTATION OF NEW BISHOPS

It was a rather wilted group of Bishops who gathered, but they set promptly to work. Bishop Talbot was in the chair, and he called first for the presentation of those new Bishops who had not yet been formally welcomed as members of the House. These were twelve in number: Bishop Carson, of Haiti, presented by the Bishop of New York; Bishop Huston, of Olympia, by the Bishop of West Texas; Bishop Wing, coadjutor of South Florida, presented by his Diocesan; Bishop Ivins, coadjutor of Milwaukee, by his Diocesan; Bishop Coley, suffragan of Central New York, by his Diocesan; Bishop Juhan, of Florida, by the Bishop of Arkansas; Bishop Seaman, of North Texas, by the Bishop of Dallas; Bishop Booth, coadjutor of Vermont, by his Diocesan; Bishop Rogers, coadjutor of Ohio, by his Diocesan; Bishop Gray, of Northern Indiana, by the Bishop of Fond du Lac; Bishop Ferris, coadjutor of Western New York, by his Diocesan; Bishop Reifsnider, suffragan, by Bishop McKim, of Tokyo.

The Secretary then called the roll, first announcing that the present number of Bishops is 147, the quorum is 57, and a constitutional majority, 67. The number entitled to seat and vote is 132.

The Presiding Bishop then announced the deaths since the last meeting: the Rt. Rev. J. S. Johnston, retired Bishop of West Texas, and the Rt. Rev. J. H. White, Bishop of Northern Indiana. Fitting prayers were offered.

OFFICERS ELECTED

The Rev. Dr. C. L. Pardee was unanimously reelected as Secretary, and Bishop Brown, of Virginia, as Chairman of the House. The Rev. Messrs. John F. Plum and Alfred Lockwood were again named as assistant Secretaries.

CONSIDER PRESIDING BISHOP

Bishop Lawrence, of Massachusetts, then brought up the matter which occupied the House for the remainder of the session—the consideration of the election of a Presiding Bishop. It was felt that the importance of this action, and its significance in the future life of the Church, demanded a careful and thorough analysis of the duties and responsibilities of the office and of the qualifications needed in the man who should

fill it. Therefore the House went into executive session, and spent the remainder of the afternoon in debating the question. At the close of the debate a committee of seven was appointed to bring in a report upon this matter at the session tomorrow. There is a unanimous desire that the election of the Presiding Bishop shall take place as promptly as possible.

Bishop William Montgomery Brown, retired Bishop of Arkansas, took his seat in the House when it opened, and remained during the entire session.

ARMENIAN ARCHBISHOP

Just before the house went into executive session Archbishop Tyrayre, who represents the Armenian Apostolic Church in North America, was presented to the House, and an address which he had prepared was read by the Secretary. The Archbishop briefly sketched the history of his ancient Church, and expressed his gratitude to us for having sent the Rev. C. T. Bridgeman to help with their work in Jerusalem. He besought our prayers and sympathy and aid for his distressed and persecuted Communion.

The Second Day

THURSDAY, OCTOBER 8.

IN the midst of humid heat, and at the close of a trying day, came the dramatic event, thus far, of the present session, when, by a vote of ninety five to eleven, the House of Bishops affirmed the judgment rendered by two courts against Bishop William Montgomery Brown, retired Bishop of Arkansas.

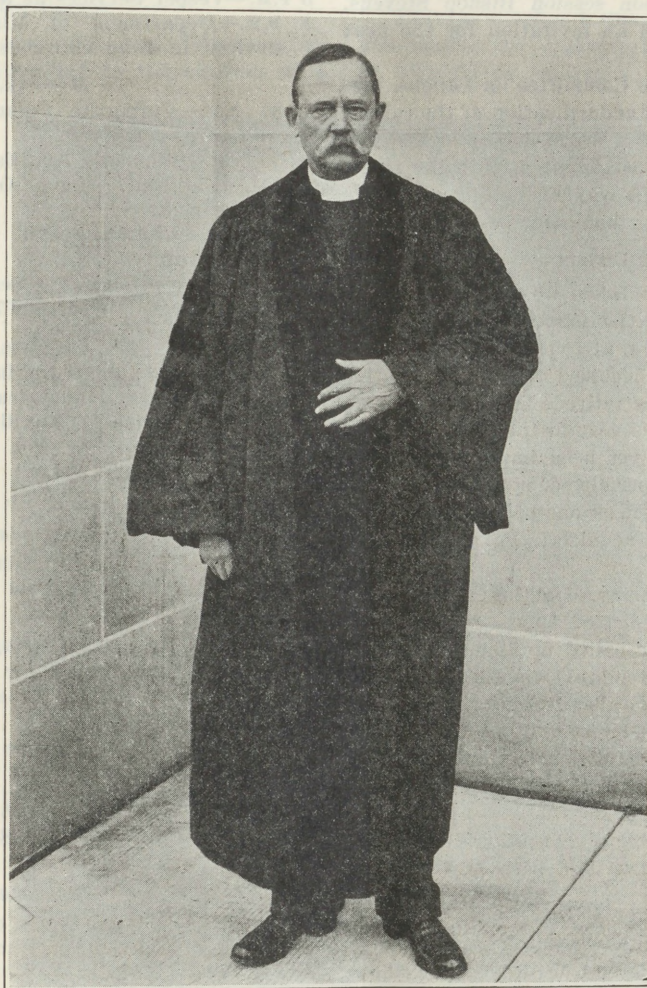
ROUTINE BUSINESS

The morning session began with the usual routine of the House, including the appointment of Standing Committees; roll call showed 123 Bishops present.

Among the earlier items of business, the Bishop of Cuba secured the appointment of a committee of five to consider conditions in Mexico with particular reference to the election of a Bishop; the resignations of the Bishop of Southern Ohio and of the Bishop of Arizona were presented and referred to committees. Among the petitions and memorials presented was one from Bishop W. M. Brown asking the establishment of a Court of Appeal before which his case could be heard. In connection with this the Bishop of North Carolina presented a resolution that, pending judgment upon his case, Bishop Brown be sequestered from his seat; it was ruled to be out of order.

DUTIES OF PRESIDING BISHOP

The House then received and discussed the report of the committee of seven appointed to consider the duties of the Presiding Bishop. The committee was unanimously of the opinion that all authority and responsibility for the general affairs of the Church should head up in the office of the Presiding Bishop, including the presidency of the National Council. His salary was fixed at \$15,000, with an allowance of \$5,000



RT. REV. W. C. BROWN, D.D.
Bishop of Virginia, and Chairman of the House of Bishops

for house rent and expenses. The report was accepted and its recommendations adopted. The method and procedure in the forthcoming election of the Presiding Bishop were referred to the Committee on Dispatch of Business.

PRAYER BOOK REVISION

The House then began the long grind of Prayer Book Revision. As had already been agreed between the two houses, the Bishops took up the new matters presented by the Commission, while the Deputies are giving final consideration to those passed at the last Convention. Not much progress was made, the subjects considered having to do chiefly with the order in which services should appear, the distribution of the service for Thanksgiving Day, permissive use of services other than Morning or Evening Prayer, etc.; but at least the great task was begun which everyone desires to see finished at this Convention.

MISSIONARY DISTRICT CANONS

At the opening of the afternoon session Bishop Stevens, coadjutor of Los Angeles, extended an invitation for the next General Convention to meet there.

Bishop Hall, of Vermont, for the Committee on Canons, presented a report recommending the standardization of the canons of missionary districts. This evoked a warm debate in which a number of the missionary Bishops participated, with the result that the use of such standard canons was made obligatory only upon missionary districts which may hereafter be created.

CASE OF BISHOP BROWN

Prayer Book Revision was next taken up, and we were in the midst of considering whether the names of other saints should appear in the Kalendar when, at four-thirty, the Brown case was called. The House was declared to be in executive session and all persons not bishops retired. During the entire day Bishop Brown had occupied his seat in the House and, as none of his canonical rights have yet been impaired, there is the surprising anomaly of a man permitted, not only to speak at will upon his own case, but to sit as one of his own judges and to cast a vote for his own acquittal. Fair play could scarcely go farther.

Bishop Brown first requested delay of action until his petition for the establishment of a Court of Appeal could be considered. The petition was thereupon called up immediately, put to vote and denied. Next the defendant wished a two-hour hearing with legal counsel; this was also denied on the ground that the House of Bishops does not sit or vote as a court, and that the defendant's rights were fully safeguarded by his ability to speak at will on the floor of the House on an equal footing with any other Bishop.

At the close of a two-hour executive session it was announced that the following resolution had been adopted by a vote of ninety-five to eleven:

"RESOLVED, That this House approve the findings of the Trial Court affirmed by the Court of Review in the matter of the Presentment of the Right Reverend William Montgomery Brown, finding the accused guilty of holding and teaching, publicly, and advisedly, doctrine contrary to that held by the Protestant Episcopal Church in the United States of America, in the manner and form as set forth in the presentment as to each of the charges and specifications of the presentment.

"RESOLVED, That the action of this House be communicated to the Presiding Bishop."

This disposes of the case so far as the House of Bishops is concerned. Bishop Brown retains his rights until the Presiding Bishop shall have pronounced sentence. It is reported in the daily press that Bishop Brown's attorneys will seek a civil injunction to prevent his removal.

The Third Day

FRIDAY, OCTOBER 9.

BECAUSE of the joint session at 11 A.M., there was only one hour for business. The Rev. E. Clowes Chorley, D.D., was elected Historiographer of the Church. The Committee on Resignation of Bishops reported on the resignation of the Rt. Rev. Julius Walter Atwood, D.D., Missionary Bishop of Arizona, who resigns because of age, and recommended that his resignation be accepted. The House so acted.

SUFFRAGANS' VOTES

The Rt. Rev. Wm. T. Manning, D.D., Bishop of New York, reported for the Committee on Amendments, recommending that the Suffragan Bishop of New York, Arthur Selden Lloyd, and

the Suffragan Bishop of Chicago, Sheldon Munson Griswold, are under the Constitution entitled to a vote, and moved a resolution to that effect. Discussion followed, Bishop Lawrence, of Massachusetts, and Bishop Vincent, of Southern Ohio, holding that by the acceptance of the office of Suffragan they forfeited their vote. The matter was still unsettled when adjournment was taken for the joint session.

(Continued on page 826)

A KALENDAR OF THE GENERAL CONVENTION

October 18th to the 24th inclusive

Sunday, October 18th

- 7:30 A.M.—Holy Communion in all city churches.
- 9:30 A.M.—Choral Eucharist. St. George's Church.
- 11 A.M.—Morning service in all city churches.
- 4 P.M.—Mass Meeting. Council of Nicea.
- 5 P.M.—Vesper Services as announced.
- 8 P.M.—Department of Missions. Mass meeting or special services in four churches.

Monday, October 19th

- 7:30 A.M.—Corporate Communion. Church Periodical Club. St. George's Church.
- 9:30 A.M.—Woman's Auxiliary. Business Session.
- 3 P.M.—Children's Home, Open House. Jackson Avenue and Rousseau Street.
- 3:45 P.M.—Church School Service League. Demonstration. Grace Church.
- 4 P.M.—Convention. Joint Session. Domestic Missions.
- 8 P.M.—Church Periodical Club. Meeting. St. George's Church.

Tuesday, October 20th

- 9:30 A.M.—Woman's Auxiliary. Talks by Missionaries. Chairman, Mrs. Von Holt. Headquarters.
- 2:15 P.M.—Woman's Auxiliary. Conference. Chairman, Miss Simrall.
- 3:45 P.M.—Church School Service League. Demonstration. Christ Church Cathedral. and Children's Home.

Wednesday, October 21st

- 9:30 A.M.—Woman's Auxiliary. All day business session.
- 3:45 P.M.—Church School Service League. Demonstration. St. George's Church.

Thursday, October 22d

- 10 A.M.—Woman's Auxiliary Closing Service. Holy Communion. Celebrant, Rt. Rev. Thomas C. Darst, D.D. St. George's Church.
- 3:45 P.M.—Church Service League. Demonstration. St. Andrew's and Annunciation Churches.

Friday, October 23d

- 3:45 P.M.—Church School Service League. Demonstration. St. Paul's Parish House.

Saturday, October 24th

- 1:30 P.M.—Pastoral Letter of House of Bishops read. Closing service of Convention. Christ Church Cathedral.

THE LOCATION OF A GREAT RESPONSIBILITY

THERE ARE STATES in the union where statutes have been enacted forbidding the reading of the Bible in the public schools. There are other states where the practice is permitted and still others, among which is Massachusetts, where it is prescribed by law. In one large city it has been suggested that the practice be further extended and emphasized by requiring that one of the readings each week be the reading of the Ten Commandments. This would have a wholesome but not a great effect upon our common life. For, when all is said and done, the public school is not and cannot be a chief instrument of moral guidance for the youth of the land.

The Church can and should do much more. It should give all boys and girls an adequate religious education. It should clearly present to them the supreme appeal and attraction of the Christian life. But this is not the Church's main task. That is a task not so much of direction as of inspiration. The Church should encourage, strengthen, and enlighten those to whom God has given children and into whose care He has entrusted both their bodies and souls. The implanting of high ideals, the upbuilding of a keen and sure moral sense, the guiding and shaping of a life, the usefulness of which is determined as much by unselfishness and self-sacrifice as by ambition and adventure, all constitute a responsibility of the greatest magnitude. And the responsibility is located in the Christian home.—*The Ascension Herald*.

The House of Deputies

By C. P. Morehouse

NEW ORLEANS, LA., OCTOBER 7, 1925.

THE Rev. Ernest Milmore Stires, D.D., L.H.D., D.C.L., rector of St. Thomas' Church, New York City, and Bishop Coadjutor-elect of Long Island, was elected president of the House of Deputies at its first session in the Athenaeum here this afternoon, receiving 248 more votes than his principal opponent, the Rev. Dr. George Craig Stewart of Evanston, Ill.

ELECTION OF DR. STIRES

The House assembled at three o'clock, and, following the opening prayer and roll call, proceeded to the election of a president. Until his election the Very Rev. Carroll M. Davis, D.D., of New York, secretary of the House, presided. Mr. William H. Lightner, of Minnesota, immediately nominated Dr. Stires, the nomination being seconded by the Washington deputation. The Rev. F. S. White, D.D., of Cleveland, thereupon nominated Dr. Stewart, whose nomination was seconded by the Chicago deputies. The Rev. Herbert H. Powell, D.D., of San Francisco, was nominated by the Rev. Thomas Jenkins, D.D., of Portland, Ore., speaking, as he said, for the entire Province of the Pacific. Dr. Powell, however, declined the nomination. A number of seconding speeches were made for both Dr. Stires and Dr. Stewart, and the ballot then taken, resulting as follows:

The Rev. Dr. Stires	390
The Rev. Dr. Stewart . . .	142
The Rev. Dr. Powell	1

As only 267 votes were necessary to an election, Dr. Stires was declared elected, and upon the motion of Dr. Stewart the election was made unanimous. The chair appointed Drs. Stewart and Powell to conduct the new president to the chair, and Dr. Stires addressed the House as follows:

SPEECH OF DR. STIRES

"I beg you will believe that I am not prepared with even an inadequate expression of grateful appreciation of a vote of confidence which is a distinction that I shall wear high in my heart forever. I can best express my gratitude under all the conditions under which we meet here by refraining from other words, but undertaking to devote myself completely to the cause of the Church and this House so as to prove myself not altogether unworthy of the confidence which has been so generously bestowed."

Upon the motion of the Rev. Dr. Kinsolving, of Maryland, the ballot of the House was cast for Dean Davis for reelection as secretary of the House, and at the secretary's recommendation the Chair reappointed the Rev. Messrs. F. C. Clark and James G. Glass and Miss Helen J. Smith as assistant secretaries.

ORDER OF BUSINESS

Mr. J. Randolph Anderson, chairman of the committee on despatch of business, introduced three resolutions which were adopted. These provided (1) for a message to the House of Bishops announcing the organization of the House of Deputies,

(2) that the House should hold sessions daily from 10 to 1, and from 2:30 to 5:30, with the exception of Sundays and Saturday afternoons, and (3) that the privileges of the floor be given to officers of the National Council, presidents of Church colleges, and deans of theological seminaries. In pursuance of the first resolution, the Chair appointed the Rev. Dr. Stewart of Chicago and Mr. Warren Kearny of Louisiana to wait upon the House of Bishops and present the resolution of the House of Deputies.

Message number 1 was received from the House of Bishops, announcing the organization of that House with the Bishop of Virginia as chairman. After a few announcements by the Chair, the House adjourned until ten o'clock tomorrow.

The Second Day

THURSDAY, OCTOBER 8.

CHIEF among the events of Thursday's session of the House of Deputies were the ratification of a constitutional amendment and of part of the Prayer Book revision, presentation of several important resolutions, and invitations from Denver and Washington for the General Convention of 1928.

AMENDMENTS RATIFIED

The constitutional amendment ratified was the only one carried over from the last Convention, and is intended as a safeguard in the ordination of ministers for other religious bodies. It is an addition to Article VIII of the Constitution (providing for such ordination) and reads: "If any Bishop ordains a Priest or Deacon to minister elsewhere than in this Church, he shall do so only in accordance with such provisions as shall be set forth in the Canons."

The vote on ratification was, clerical, aye 72, lay, aye 66, Divided 1.

Three minor amendments in the office of Morning Prayer adopted at the Convention of 1922 were ratified, the vote being as follows:

	CLERICAL	LAY
Aye	68	68
No	4	4

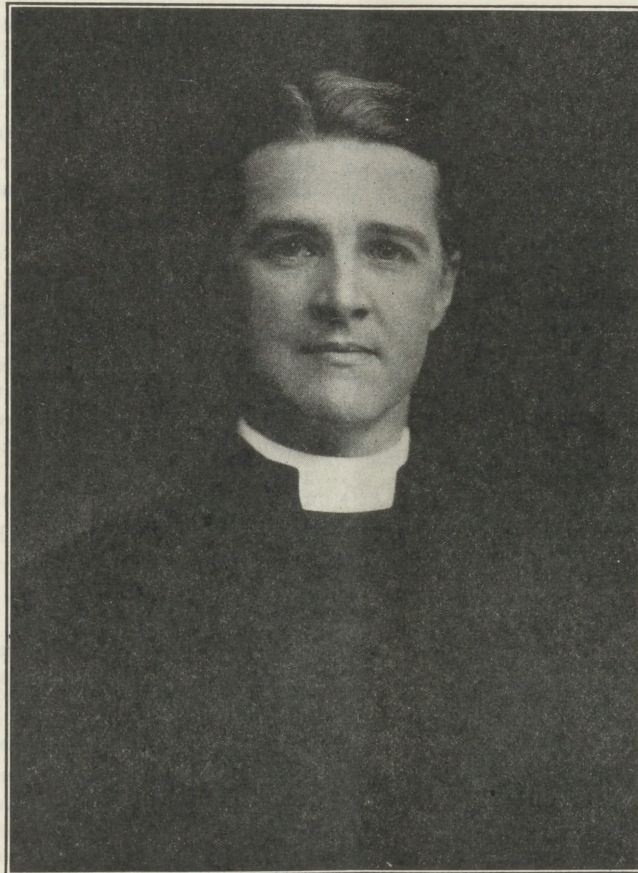
In the office of Morning Prayer two minor changes were ratified by the following votes:

	CLERICAL	LAY
Aye	62	62
No	7	6
Divided	3	4

With only a single adverse vote in each order, nineteen new Prayers and Thanksgivings were adopted, of which the following are the most important: For a State Legislature, For Our Country, For Social Justice, For Every Man in His Work, for Prisoners, and others.

COMMUNION OFFICE

Most of the afternoon session was devoted to ratification of changes in the office of Holy Communion, which was done in groups. The first group of proposals, including provisions for the permissive shortening of the Decalogue and for a new



REV. E. M. STIRES, D.D.,
President of the House of Deputies

series of offertory sentences, were passed with the following vote:

	CLERICAL	LAY
Aye	69	66
No	2	5
Divided	1	1

In the second group were a number of new Proper Prefaces and minor changes. This was ratified by the following vote:

Aye, Clerical 72, Lay 71, with no dissenting votes.

PRAYER OF HUMBLE ACCESS

On the proposal to change the position of the Prayer of Humble Access to a place immediately before the communion of the priest and people, considerable opposition developed. The Rev. Albert S. Thomas, of South Carolina, and Mr. Rosewell Page, of Virginia, spoke against the change, urging both historical and devotional objections to it. The Rev. Dr. Alban Richey, of Delaware, declared that if the position of the prayer were changed at all, it should be put with the confession and absolution. The Rev. Canon H. B. St. George, D.D., of Milwaukee, presented an able defense of the change, however, and it was finally adopted by a large vote:

	CLERICAL	LAY
Aye	49	46
No	17	21
Divided	6	5

ARTICLES AND RESERVATION

Two amendments introduced by Mr. Frederic C. Morehouse, of Milwaukee, seem likely to provoke considerable discussions in later sessions of the House. One, providing that the Articles of Religion be dropped from the Prayer Book, was referred to a special committee to be appointed and was placed on the calendar. The other, relating to Reservation of the Blessed Sacrament, is as follows:

RESOLVED, the House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution:

In the Order for the Administration of the Lord's Supper or Holy Communion,

Add to the second rubric following the *Agnus Dei* ("O Lamb of God that takest away," etc.) the following words:

And if there be occasion for reserving any of the Holy Sacrament that it may be in readiness for the communion of the sick or absent, he may here set aside so much as he shall deem sufficient.

So that the whole rubric will read:

¶ *When all have communicated, the Priest shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth. And if there be occasion for reserving any of the holy Sacrament that it may be in readiness for the communion of the sick or absent, he may here set aside so much as he shall deem sufficient.*

To this resolution was appended the following note:

The proposed amendment to the rubric providing a place for the act of Reservation is designed to be inclusive of the views of all Churchmen who desire to provide for reservation; and since, in details relating to secondary questions, Churchmen divide into several different factions, the effort has been made to choose language that carefully avoids taking any position on any of these secondary questions, so that the rubric will make provision for everything in which the great bulk of Churchmen are agreed relating to the subject without entering into fields in which they disagree.

As to the particular language:

"holy Sacrament." See second rubric in Communion of the Sick, Prayer Book, page 293.

"sick or absent." Phrase in Scottish Prayer Book reads: "others who could not be present at the celebration in church." The three words seem to cover this more tersely.

The resolution with its note was referred to the Joint Commission on Prayer Book revision.

ROUTINE MATTERS

Other business attended to by the House was more or less routine. General W. W. Skiddy, of New York, was reelected treasurer of the Convention, the House of Bishops concurring. General Skiddy has filled this office for twenty-seven years. The Rev. Dr. Caleb Stetson, rector of Trinity Church, New York, presented the report of the joint commission on Church Architecture, which was ordered printed. Mr. George Zabriskie, chancellor of the Diocese of New York, presented the report of the General Theological Seminary.

The Rev. Charles E. Byrer presented a memorial from the

Diocese of Southern Ohio asking for a revision of the present divorce canon. The Very Rev. R. K. Massie, D.D., of Lexington, offered a resolution making women eligible for election as deputies. A resolution of sympathy with Bishop Bratton in his illness was sent to him, and one of thanks to the mayor of New Orleans for his courtesy in placing the Convention buildings in a quiet zone was sent to him. Mr. Zabriskie and the Rev. Dr. George P. Atwater, of Akron, Ohio, presented plans for *per capita* levies on communicants for the work of the Church. All resolutions were referred to appropriate committees.

The President announced the following new Standing Committees:

On Dispatch of Business: Mr. Randolph Anderson, of Georgia, Mr. Scott, of Virginia, the Rev. Charles A. Jessup, of Western New York, and the Rev. Dr. George F. Weld, of Los Angeles.

On Rules of Order: The President of the House, Dr. Stires, *ex-officio*, Mr. Henry, of Iowa, the Rev. Dr. Kinsolving, of Maryland, Mr. Wm. J. Tully, of Long Island, Mr. F. C. Morehouse, of Milwaukee, and Mr. Anderson, of Georgia.

The Third Day

FRIDAY, OCTOBER 9.

MEMBERS of the House of Deputies were greeted upon their arrival in the House Friday morning by a thirty-two page pamphlet entitled "Come up to Colorado," with a note inset reading "Denver invites you—1931—Come!" If, as Bishop Johnson declares, "Denver is two miles nearer heaven than New Orleans," then the Colorado delegation has certainly chosen an auspicious moment for its invitation.

A SHORT SESSION

The session was a short one, adjourning at eleven o'clock to give place to the first Joint Session. The president announced a number of standing committees. The Rev. Dr. Tomkins, of Pennsylvania, and Mr. Moon, of Milwaukee, were deputed to conduct the Presiding Bishop to the hall for the joint session. A resolution of appreciation to the Woman's Auxiliary for their great thank offering was unanimously passed. The Very Rev. Dean Beekman, D.D., dean of Trinity Pro-Cathedral, Paris, presented a memorial from the European churches asking for the appointment of a resident bishop for Europe.

The Fourth Day

[BY TELEGRAPH]

SATURDAY, OCTOBER 10.

RATIFICATION of the remaining changes in the order for the Holy Communion and of the offices of Confirmation and Holy Matrimony were the features of Saturday's session of the House of Deputies.

THE COMMUNION OFFICE

No serious obstacles were met with in the ratification of the changes in the Communion service, including the new collects, epistles, and gospels. They consisted principally of the addition for permissive use of the *Agnus Dei* in the usual place, the omission of the repetition in the *Gloria in Excelsis* of the sentence, "Thou that takest away the sins of the world, have mercy upon us," and the addition of collects, epistles, and gospels for the Second Sunday after Christmas, Ember Days, and Matrimony.

CONFIRMATION

In the consideration of the Confirmation office considerable opposition was made to the substitution of three questions repeating in substance the baptismal vows to those being confirmed instead of one as at present. The Rev. Dr. Wilmer, of Atlanta, objected to the words "wilt thou obediently keep God's holy will and commandments and walk in the same all the days of thy life" as unchristian, claiming that they overemphasized the idea of obedience to divine mandate. The Rev. Dr. St. George, of Milwaukee, and the Rev. Dr. DeVries, of Washington, defended the change, arguing that Protestants who are admitted to our communion have not always attached the same meanings to baptism and that the vows should therefore again be rehearsed. Judge Henry, of Iowa, objected to the new form as tending to dignify Confirmation, which he did not regard as a sacrament, above the sacrament of Baptism. The Rev. Charles L. Atwater, of Easton, and others also objected to the changes, but they were ratified by a small margin the votes standing:

(Continued on page 826)

The Women of the Church at New Orleans

By Ada Loaring Clark

NEW ORLEANS, LA., OCTOBER 6, 1925.

THE warmth of the welcome prepared by the women of New Orleans for the delegates to the triennial meeting of the women of the Church, is only equalled by the warmth of the weather, which is torrid! Women are rapidly gathering from the north, south, east, and west, from Latin America, the Orient, Liberia, and Alaska, with many visitors from foreign countries where our Church has no official contact and of these we shall write later.

This afternoon, St. Paul's Church was taxed to its capacity by a record congregation composed of Auxiliary women, Daughters of the King, Girls' Friendly Society members, Church Mission of Help workers, members of the Guild of St. Barnabas for Nurses, the Church Periodical Club, and of the Church-woman's League for Patriotic Service.

The throng assembled for the opening Quiet Hour was such as we have never seen before. It evidenced an interested and devout gathering of Churchwomen who are here for the business of the Church, and who will not be satisfied till that business, in all its phases, is placed on as sound a basis as is the secular business of the women of today.

BISHOP BENNETT'S MEDITATION

Promptly at four o'clock the rector of St. Paul's the Rev. A. R. Berkeley, opened the Quiet Hour, and the singing of Washington Gladden's great hymn,

O Master, let me walk with Thee,
In lowly paths of service free,

set a high purpose before the women.

The Rt. Rev. Granville Gaylord Bennett, D.D., Bishop of Duluth, conducted the Quiet

Hour. He took for his theme the words from the Fourth Gospel, chapter 14, verses 1 to 18, and spoke, not from the standpoint of minutia but from the standpoint of great fundamentals that are pressing on life today.

TRUTH

He said in part,

"The world, like Pontius Pilate of old, asks 'What is Truth?' and is seeking an answer. This question lies at the basis of all we are trying to do. We must individually consider it and be able not only to answer it, but to come to a realization of three things of fundamental importance: Truth, Beauty, and Goodness."

The world today, he continued, with all its distraction and despair, is seeing Truth, which is the first fundamental requisite for everything. The younger generation is insistently demanding a knowledge of Truth which we have often failed to understand. All in the world that is good is compiled from Truth. Is it an attribute merely of the mind? Truth is that which was apprehended when the Master said, "Love God, with heart and soul and mind."

The mind of curiosity cannot grasp it, bear it up, or arrive at an understanding. It is the highest, most holy, and beautiful thing in all our lives, for God is Truth, His son is Beauty, and the Holy Spirit is Goodness, and these are not to be found apart from Him. This question God puts to us is, Do you obey My Law in your service? He tells us, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened." The efficacy of prayer was stressed and God Himself was earnestly and vividly portrayed as Truth, the Truth that was from all Time; "Ye shall know the Truth and the Truth shall make you free."

BEAUTY

Following the singing of Lord Speak to Me, and prayers, the Bishop took up the second phase of his meditation, Beauty.

"Truth is more or less abstract and the word seems to lack concreteness, for what may be true today may be false tomorrow, as our apprehension receives it." The Son of God, the

Master, flashes before us as a great interweaving shuttle of beauty. He was the joyous personification of the Truth of God in all its beauty. The world was dazzled by His beauty and said "Away, away!" Jesus is magnificent in His beauty. We sometimes forget His magnificent strength; His powerful, strong, and amazingly beautiful personality, from which the people of His own day shrank, in the picture, too often held before us, of an emaciated Christ upon the Cross. His beauty is the incarnation of life, and lives for ever: Jesus, Son of Mary and Jesus Son of God.

We must recognize that things without beauty are fruitless. We have robbed our Christianity of beauty, and have taken the smile from the face of Jesus, and life often has no beauty, no challenge, and no adventure for Him. Jesus, the Son of God, stands before life today as the embodiment in all things of beauty. He gave to all things the glory of the sense of Truth and Beauty. No civilization is enduring without them.

What is the Kingdom of God? People whose life has been touched by Truth, and whose eyes have been opened to Beauty. His loveliness transcends all description. He came as the incarnate Son of God and only in Him, through Him, and by Him may we find rest. Where Truth and Beauty are, there can be no failure.

GOODNESS

Prayers and the singing of Christ for the World we Sing, preceded the third part of the meditation, that of Goodness.

This, said Bishop Bennett, is not always attractive. If Goodness is mere duty, it will never gain much of a following in life. There is a subconscious and instant rebellion. Goodness is not a mere set of morals. In our missionary work how often have we tried to impose our morals rather than Goodness! There is a great distinction between morality and goodness. We often confuse the two. Morality is a by-product of good-

ness. There is more intrinsic goodness today than ever before, and less morality.

We live in an age of change, of transition. Each age has this characteristic. When we plan things for God do we always plan on our conception of things or on His Goodness. Always bear in mind the modes and methods of today, particularly in our contacts with young people, who are seeking that Goodness which is in all things and which expands with each generation. Make the transition as easy as you can.

The Bishop referred to The Message of the Woman's Auxiliary Executive Board to the National Council and was impressive in his conviction that through a knowledge of the Truth of God, the Beauty of Jesus Christ, and the Goodness of the Holy Spirit shall be found eternal Truth, and that these shall abide for ever and ever.

The service closed with Thy Kingdom Come, O God, prayers, and the benediction and, as the vast gathering silently filed out of the Church, one could not but be impressed with the fact that here, in New Orleans, was a group of women who realized that Christ and His Kingdom was the biggest thing in life and for eternity.

First Business Session

WEDNESDAY, OCTOBER 7.

THE first business session of the Woman's Auxiliary to the National Council was held in Jerusalem Temple this afternoon.

The spacious auditorium was well ventilated, well lighted and equipped with amplifiers. There was not the slightest difficulty in hearing every speaker as soon as the position of the voice was adjusted. This caused a great deal of amusement, as each speaker said she had never used one before.

Miss Grace Lindley, who has been the executive secretary of the Woman's Auxiliary for the past eight years, called the

meeting to order and presented Mrs. James M. McBride, president of the Auxiliary of the Diocese of Louisiana. Mrs. McBride has been elected as chairman of all business sessions by her associate presidents in the Province, together with the executive secretary. The Rev. Gardiner Tucker, D.D., rector of St. Matthew's Church, Houma, La., conducted the opening devotions.

Mrs. McBride was very happy in her address of welcome. She aptly expressed the warmth of southern welcome and hospitality in gracious and happy phrases, as well as outlining some of the problems that are peculiar to the province, such as the mountaineer, the Seminole Indian, the French, the Spanish, and the Negro. She foretold much good to Louisiana as the outcome of the Triennial, and said that "Capital, labor and industry are looking to the South which needs the spiritual background that the Convention will bring."

Mrs. Louis F. Monteagle, of San Francisco, responded for the Auxiliary in a happy and poetical vein and was warmly greeted.

THE ATTENDANCE

Miss Grace Lindley called the roll and it was found that more than four hundred delegates, from nearly every diocese and missionary district, were in attendance. Ringing cheers went up when the delegates from China, Japan, the Philippine Islands, Liberia, Hawaii, Brazil, Porto Rico, Cuba, the Canal Zone, and Alaska responded to their names. More than sixty dioceses had sent the full complement of five.

The committee on dispatch of business was appointed with Mrs. Cowles, of California, as chairman with Mrs. Wm. P. Cornell, of Upper South Carolina, and Mrs. Henry Burr, of Michigan, to assist her.

The standing committees are those of the promotion of the United Thank Offering, on United Thank Offering Appointments; on Publications, and on the administration of the Emery Fund, all of which have had work to do that demanded careful thought and action.

REPORTS

Mrs. Kingman Robins, of Central New York, chairman of the national executive board, presented the report of that body, which was the second executive board of the Woman's Auxiliary, and was appointed in Portland in 1922. The report is replete with interest and has been printed in full. During the past three years the officers of the Board have been: Chairmen, Miss Elizabeth Matthews, Mrs. Arthur Phelps, Mrs. Kingman Robins; Vice-Chairmen: Mrs. Loaring Clark, Mrs. Herbert Payson, Mrs. Charles Pancoast; Secretaries, Mrs. Thomas Dix, Mrs. Marcellin Adams, Miss Margaret Weed.

The Survey that was made for the Board by Mrs. Graham Taylor has been found to be most helpful. It represents a study of the training requirements, conditions of work, and salary standards in the Church. Quite definite recommendations regarding these points have been made and the book has been found to be of much use to other Christian bodies as well as our own.

Mrs. Herman B. Butler, of Chicago, chairman of the Program Committee, outlined the program for the ensuing two weeks as prepared by her committee. The United Thank Offering service and mass meeting were outlined in detail by Miss Margaret Weed, chairman:

For the National Special, the Bishop Tuttle Memorial Fund, Miss Nannie Hite Winston reported, with much gratification, that the receipts were: Designated for the New York House, \$3,055.82; Designated for Raleigh, \$13,026.49; Interest, \$2,577.66; and Undesignated, \$81,466.13, making a total to October 1, 1925, of \$100,126.10. Miss Winston and Mrs. G. H. Prince, treasurer, were given a rising vote of thanks.

Miss Grace Lindley gave her triennial report of the Auxiliary and this, too, will be printed in full so that all parishes can secure a copy. In her report she speaks of the plans adopted at Portland, the Woman's Auxiliary Special, the Message, the Earthquake and Reconstruction in Japan, also paying tribute to Mrs. George Biller, whose resignation as field secretary every woman so deeply regrets, while giving her their best wishes for the success of her great work at Taylor Hall, Racine, Wis.

The illnesses of both Miss Tillotson and Miss Boyer were sympathetically referred to and a large part of the report

deals with the impressions made on the executive secretary by her visit to the Orient. World Peace, Christian Unity, Young People, Students, and Working People were mentioned, and the responsibility of every woman in regard to them.

Routine committees were appointed and resolutions were received from dioceses which will be dealt with at a later session.

United Thank Offering Service

THURSDAY, OCTOBER 8.

THURSDAY morning dawned bright and warm. Long before the sun shone in his full radiance, all streets leading to Trinity Church were thronged by hundreds of women, going on foot, by street car, and by automobile to attend the United Thank Offering Service. The climax of their three years of self-sacrifice, thanksgiving, and loving praise for many mercies received.

As each one entered the Church she was given a leaflet with this trenchant paragraph on the cover:

"We are gathered today to represent the women of the Church; to make an offering which is symbolic, an acknowledgment of the debt of service which we owe to God and our neighbor. The gift which we lay on the altar is our thank-offering for God's great gifts to us of creation and redemption, of life and all that makes life worth living."

Trinity Church was crowded to overflowing. All standing space was taken and hundreds attended the overflow service which was held by Bishop Freeman and Bishop Remington, in the chapel, with as much reverence and inspiring beauty as that of the service overhead. Promptly at half past seven the massed choirs of Louisiana entered the Church in procession with Bishops Talbot, Gailor, Lloyd, Burleson, Carson, Roots, LaMothe, the Bishop of the Diocese, and the rector and assistant of Trinity Church, an imposing procession that those who saw it will never forget.

The service was simple and dignified. The hymns sung were O Saviour, precious Saviour; Holy Offerings, rich and rare. My God and is Thy Table Spread; and Alleluia! Sing to Jesus!

MEMORIAL OF DEAD

During the service the names of the Diocesan officers who had died during the triennium, and the names of women missionaries who had died during the same period, were read aloud that their faith and good works might be commemorated before the altar. There were eighty-two names in all, those of the missionaries being Leila Bull, Frances R. Fletcher, Mary V. Glenton, Annie Hargreaves, Mary E. Horner, Effie L. Jackson, Ada W. Kean, Mary E. Laning, Agnes P. Mahony, Clementina Rowe, Sarah E. Ramsaur, Uta Saito, Katherine E. Scott, Celia Searle, Maria Vlachos, Sarah A. Woodruff.

The emotional strain was tremendous as down the aisles the younger clergy of the diocese gathered in that great offering. Many a furtive tear of joy was wiped away. It was all so wonderful, so impressive. How good God had been to us! Did we ever realize half His goodness before? The diocesan United Thank Offering treasurers had special seats and from the happy glow on their faces we felt assured that each one was offering, for the women of her diocese, much more than had ever been given before. How we shall wait all day wondering what Mr. Franklin will have to tell us.

A most helpful feature and one that tended to keep the great congregation quiet, prior to the service, was the printing on the Order of Service prayers for private use and meditation. These were most helpful and included prayers of thankfulness and praise for spiritual blessings; for those who have gone to the mission field; for the women of distant lands where the power of Christianity is still but slightly known; for those already Christians; for enquirers; for our own women, that in the midst of new privileges and opportunities many may yet find employment and expression for their best gifts in the fulfillment of the Church's world-wide mission.

To those attending this service for the first time it was a great revelation. To see themselves the great golden alms basin, to take part with so many hundreds! The thrill of joy that came was inexpressible.

The Missionary Meeting

THURSDAY, OCTOBER 8.

THOUSANDS gathered at Audubon Park Thursday under the great spreading oaks and palms, with their grandeur

and their Spanish moss, to attend one of the great missionary meetings held at every session of the General Convention.

Men and women are together now; for this is the great Mass Meeting that brings together every three years the bishops, clergymen, lay men, and lay women. It is a meeting that no one will miss and one that many have travelled for thousands of miles specially to attend.

The Rt. Rev. Thomas F. Gailor, S.T.D., president of the National Council, was the presiding officer. After the singing of Stand Up, Stand Up, for Jesus, Bishop Gailor offered prayer, and spoke of the supreme privilege of addressing such an audience. He told something of the history of the United Thank Offering and of its steady growth.

An address of welcome was made by the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, and host of the Convention. He expressed his joy and that of the people of the Diocese in having the Convention as their guests.

AFRICA

The main theme of the evening was World Missions and Christian America. Bishop Overs of Liberia, took the first division, that of The Challenge of Africa. "Africa is ready," said the Bishop, "for Christianity; the doors are open, particularly in Liberia. Chieftains come to me continually and ask for more teachers, more evangelical workers, in order that the people may be educated and Christianized." The call is one the Church here cannot afford to neglect. He paid high tribute to Miss Ridgeley of Bethany House at Cape Mount, to the work of the Holy Cross Fathers and to Miss Emily Seaman, who has gone into the wild country, inhabited by the Gola Tribe. Hundreds of villages in the interior have never been visited by a missionary and have never heard the name of Christ.

THE ORIENT

The next speaker was Miss Grace Lindley, who made an address on The Appeal of the Orient. Well qualified to deal with this subject through her recent visit to all the missions of the Orient, Miss Lindley gave some of her impressions and stressed the need for haste in meeting the opportunity. There is a greater difficulty in meeting the East today on a Christian basis than ever before because the peoples of those countries are able to judge if not only by the missionaries, by all that so-called Christian countries do or leave undone at this time when great changes are taking place in the East. She was much impressed and often appalled by observing that the introduction and development of industrialism, the effect of Western inventions and manners and the changing position of women were in evidence everywhere. The growth of the Native Church and the sterling quality of many of our Christians were a source of great joy.

Dr. John W. Wood, executive secretary of the Department of Missions introduced the women missionaries now home on furlough. They numbered twenty-seven and were received with ringing cheers.

BISHOP BRENT'S ADDRESS

The Rt. Rev. Charles H. Brent, D.D., made an inspired address on Can America Meet the Challenge? Bishop Brent said in part:

"This question cannot be answered merely in terms of the enthusiasm of the moment or of our exalted desires. A categorical 'yes' would be dangerous bravado, unless we had reckoned first with all the facts including the strength of the hostile and disabling forces arrayed against us, had studied the resources at our disposal and had mustered our full strength. It is safe to say that if the Church as a whole took the responsibility as seriously as the women represented in this great assembly, our prospects would be much brighter than they are. In spiritual outlook, in active service and in generosity with themselves and their possessions they lead the vanguard of the army of Christ . . .

"I sometimes indulge in reverie and allow myself to ponder what would happen if our Church were left alone to cope with the problems of conversion and edification in the homeland of America, and in Africa and the Orient where we now have modest outstations of God's Kingdom. The thought of such a tragic denouement makes me shiver. When we face the ugly fact that we are not even supporting adequately the small trust committed to us in Liberia, along the Yangtse and in our allotted sphere in the Empire of the Rising Sun. What would happen were we told that hereafter we would have to meet alone and unaided the problems of America and its insular possessions, Asia and Africa . . .

"But American Christianity alone at its best and fullest is incapable of grappling with the world responsibility and

meeting the challenge. There are some missionary-minded American Churches which have such a high sense of vocation that they have established proselyting agencies for the establishment of sectarian churches in the Christianized countries of Europe and the Near East. What a pity! To the uninitiated it looks like sectarian bigotry. But certainly they are sincere! Yet what a pity! We need all the Christianity there is to meet the challenge of the unchristianized at home and abroad. The moment is not one for competitive or cut-throat policy. Let us forbear from deliberate organized proselyting from one another and at least give other communions than our own, who live by the truth of Christ that is in them and not by the error—let us give them what coöperation we may and accord them honorable and grateful mention in our prayers. Many of them are doing work which, were we more full of apostolic faith, we ourselves would be doing. They are proxies for us.

"You must know by now that out of the East is rising a new and formidable world religion. I mean Communism. There is not a nation in the world where it is not busily at work. Its deadly power is already operating effectively to the confusion of Christian missions in China. Communism is putting all things in subjection to man and matter, and promising all men an earthly Paradise . . . The combat is on between Christ and materialism. Christ has been given authority over mankind. Communism sets the battle in array and presents its counter claim for universal loyalty, listing priests with prostitutes as parasites.

"The combat is on, I say, and how shall we meet it? Upon the answer depends whether or not American Christianity can meet the missionary challenge. I believe, of course, that, provided we take Christ's way, the issue is secure. But only so.

"1. We must adopt for ourselves and live the slogan of Communism expressed in terms of Christ. 'We have a world to win. Christians of all nations, unite.'

"How to bring about a united front is our problem. Conferences like that of Life and Work, and of Faith and Order stand as indispensable in order to reach that Christian understanding which is the first step out of chaos towards order.

"2. We must purge the Church of materialism which is responsible for disproportionate and stingy giving, especially among those who have most to give of themselves, of their sons and daughters, and their wealth, materialism which is certainly not less wicked in the Church than in the Communism we condemn.

"3. We must deliver the Church from the shame of shortened rations for the mission field, reduced workers, cut budgets and dishonorable debt, all of which takes the heart out of our missionaries who, heaven knows, could not be materialists if they would and who are the salt of the earth and the light of the world.

"4. I have spoken about money and I wonder if I have made a mistake. I fear I may be tainted with the materialism which I have condemned. As I read the early Christian documents I find but passing reference to money—perhaps because there was little money in those days and when people gave they had to give in personal service. Anyhow what America needs is a Church built of men, women, and children whose hearts, minds, and bodies belong irrevocably to Christ and who are so truly the body of Christ that if their buildings and facilities were destroyed there would be no weakening in the Church's life and work. This is the only kind of Church there was at the beginning and it was the most magnificent moment of the Church's history. I have heard it said of a certain great State Church that, if the support of the State were taken away there would not be enough vitality left in the Church to enable it to survive. It is a searching question to ask ourselves. Are we making too much of the material possessions of the Church so that were we robbed of them we would not survive? However that may be, this is sure, that the 'gift without the giver is bare.' God is waiting for a Church full of Christians whose possessions are Christ's because their owners are Christ's.

Only so can we say 'yes' to the question 'Can American Christianity meet the Challenge?' only if the whole Church rises nearer the uplands of faith and love occupied by the women. Otherwise common honesty compels us to say a sorrowful 'no.'"

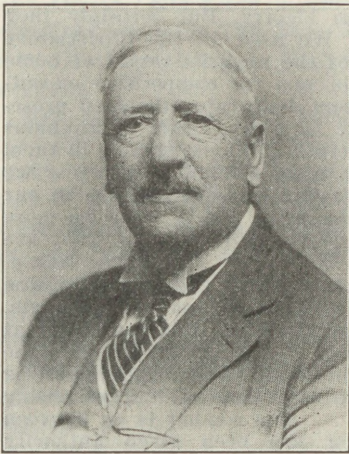
THE UNITED THANK OFFERING

The hymn God of the Nations, Who Hast Led was then sung, and an intense quietude came over the vast concourse, estimated to be more than five thousand, as Mr. Lewis B. Franklin, treasurer of the National Council, came forward to announce the amount of the offering. With what joy did we learn that it amounted to

\$904,514.77

and, best of all, that three lives had been offered to be used in the service of extending the Kingdom. How happy we all were. Such a glorious thank-offering as we had never made before, the possibilities of its power! It was almost overwhelming. Are we waking up at last? We hope so! There is so much to be done and life is so short! How is it that we do not

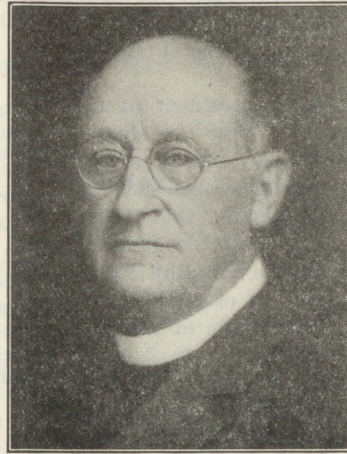
Prominent Members of



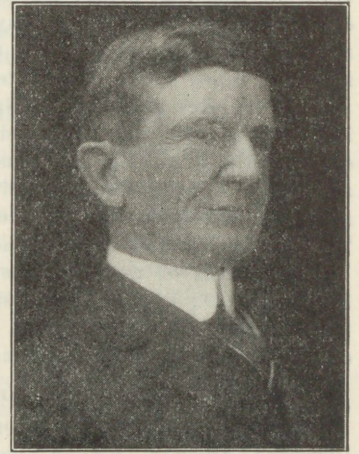
BURTON MANSFIELD
Connecticut



REV. R. B. SHEPHERD
Newark



REV. C. B. WILMER, D.D.
Atlanta



JUDGE GEORGE F. HENRY
Iowa

all realize our privilege and responsibility for that which we call ours? And we became very humble when we remembered that "All things come of Thee, O God, and of Thine own have we given Thee."

Daughters of the King

FRIDAY, OCTOBER 9.

THE Order of the Daughters of the King, opened their sessions today at Trinity Church, with a celebration of Holy Communion at 7:30 A.M. This was followed by a business session at nine o'clock in the parish house.

Mrs. A. A. Birney, national president, opened the meeting and conducted the devotional exercises. A Memorial Service was held for those members of the Order who had been called to higher service during the past three years, and, as the names from each diocese were called, a representative from that diocese stepped forward and placed a white carnation in a large green fern cross that was arranged upon the rostrum. The effect was strikingly beautiful when the finished cross was stood upon an easel on the rostrum. It was later sent to Bishop Bratton, who is ill in a local hospital.

The roll was called and one hundred and seventy delegates responded from thirty-seven dioceses and missionary districts. After the reading and correction of the minutes, reports from the various dioceses were given and proved to be of much interest.

A DEVOTIONAL SERVICE

Promptly at noon a devotional service was held, Mrs. W. J. Loaring Clark presiding. The main theme was Evangelism. Miss Elizabeth Matthews, of Ohio, gave a meditation on Discipleship—the first fundamental of Evangelism. Personal Work was the next subject, and was presented by Mrs. Loaring Clark, who spoke of the more practical side of our work for our Lord and its possibilities.

Daughters' Mass Meeting

FRIDAY, OCTOBER 9.

CHRIST Church Cathedral was crowded to its capacity this evening for the Mass Meeting of the Order of the Daughters of the King.

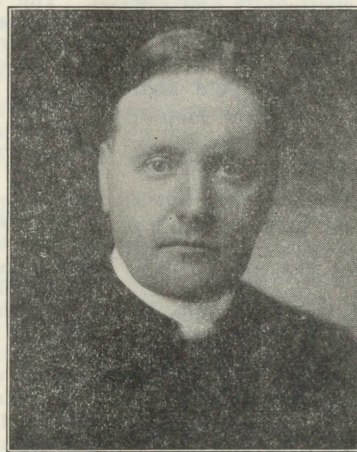
The Bishop of Louisiana presided and said in part:

"Very deeply, very truly, in the minds of everyone in this Church is the most precious and marvellous work of the women of the Church. Fidelity to the faith, with their loyalty to the actual work of the Church is an inspiring example to the men of the Church."

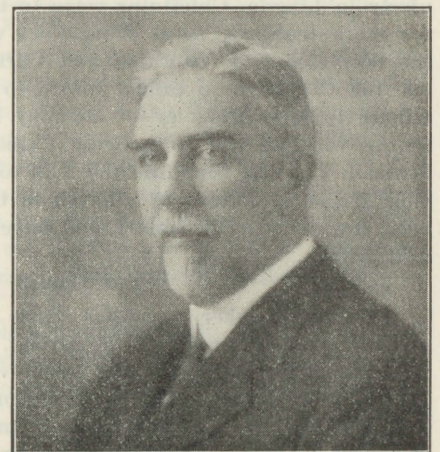
The Bishop characterized the Daughters as a group of women of exceeding great value and urged that all clergy be sympathetic to the high service rendered by the women of the Order, encouraging a Chapter in every parish.

BISHOP JOHNSON

The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, with his usual forceful and epigrammatic style, gave a rousing talk, in which he said:



REV. WM. P. NILES
New Hampshire



H. C. THEOPOLD
Minnesota

"Personalities are the most aggravating things but also the most interesting. A lawyer deals with your property; a dentist with your teeth; a doctor with your body; but we, as clergy, deal with your personality. What is personality for? Fellowship. The basis of religion is desire. The basis of fellowship and friendship lies in your capacity for it. Fellowship with God and man. God gives us capacity for education or religion. Who is our neighbor? Everybody, without respect of person. This is the first charge I wish to give to the Daughters of the King. Everybody, not a selected few, intellectual or social. Christ associated with a sinner, a thief. God is no respecter of persons, likewise you must not be. God is not interested only in prominent rectors and influential laymen, nor must you be. Bring into lonely lives the sense of fellowship; more human sympathy and less legislative enactment. Don't fail us. Men expect you to do the kind thing and there are so few who are kindly. The substitution of intellectual policies for human fellowship and sympathy, that is modernism!

"We live in an age which constantly asks for thrills. What we need is more of the mechanics of Christian life. Music. Art. You, Daughters of the King, have a great opportunity for fellowship and sympathy and for showing that life is more than sentiment."

BISHOP ROOTS

The Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, was the next speaker. He expressed appreciation of the meeting and the opportunity to speak to those who had been so encouraging to him in his work in China. He said that the women of China are having a very hard time in the midst of the upset. He also spoke of the work of Miss Ridgley and Miss Carr, and said that two-thirds of our workers in China have been women.

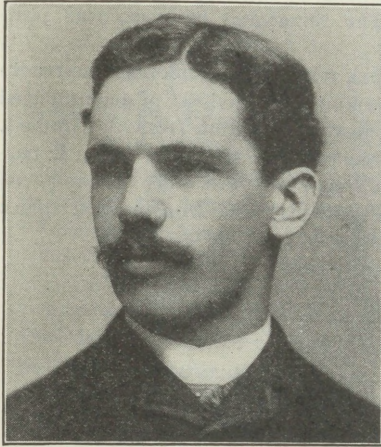
The service in the Cathedral brought to a close one of the most interesting days in the sessions of the Daughters of the King, who will bring their deliberations to a close on Monday.

Down to Work

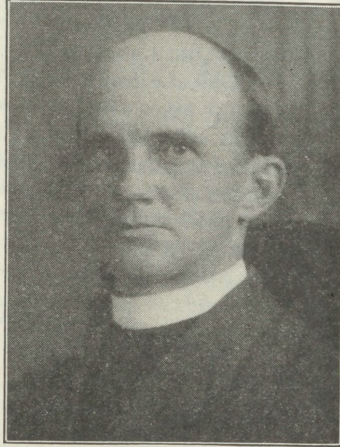
SATURDAY, OCTOBER 10.

AT half past nine the first session of all study classes was held in the parish house of Trinity Church. Each class has its full complement of fifty and many have been unable to find

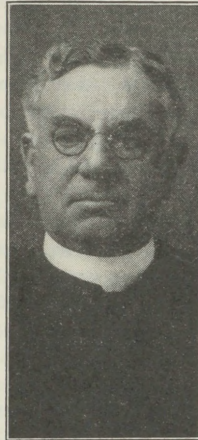
the House of Deputies



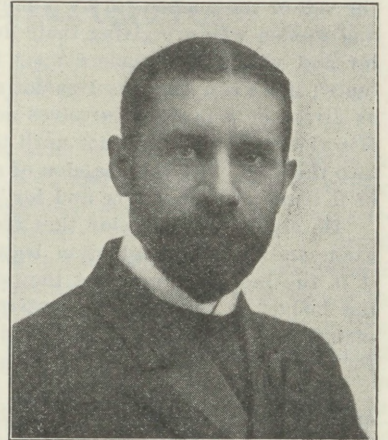
W. H. LIGHTNER
Minnesota



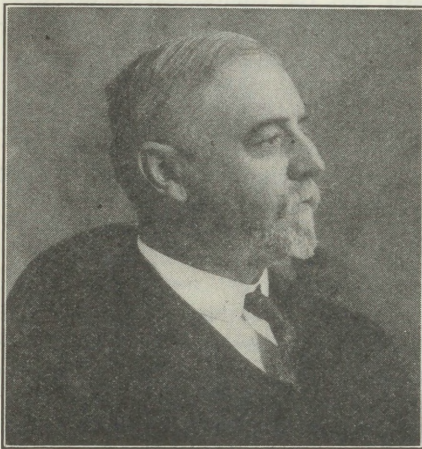
REV. A. S. THOMAS
South Carolina



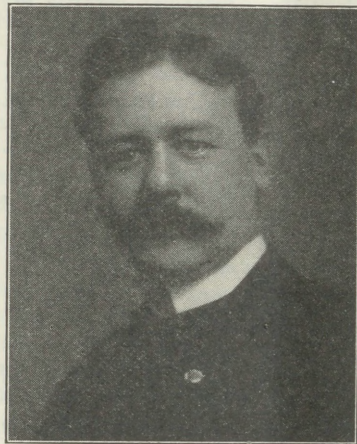
REV. J. CHAUNCEY
LINSLEY, D.D., Connecticut



REV. MARTIN AIGNER, D.D.
Erie



R. W. COVINGTON
Kentucky



REV. J. E. SULGER
Indianapolis

We must have a plan or program, he said, for our work for the Church. The plans must be made for the whole Church and must coördinate with those for diocese and parish. He thanked God that the Nation-wide Campaign had brought a sense of unity such as the Church had never had before. It was dominated by the spirit of Christ.

The Church is in the world to serve the world, the Bishop said. The spirit of God does still visit the Councils of His Church. There must be the highest sense of loyalty to the Master. We must also have the help of religion in the homes. There is nothing more tragic than thinking that the missions of the Church belong to the Woman's Auxiliary, there must be the responsibility of the whole for the whole.

DR. PHILLIPS

The Rev. Henry Phillips, D.D., rector of Trinity Church, Columbia, S. C., was the next speaker. He

used, to illustrate his meaning, the parallel of a football team which, without coöperation or team-work, could never win. What good is a football offensive unless the players have a knowledge of the technique of the game? The first requisite will be a goal, the full program of the whole Church, and the second the signals, which we must have and must know. There must be no lack in coördinating and correlating all agencies of the Church. The Field Department is our coördinating agency for men, women, and children. Without parochial organization and coöperation the national Church will pile up national debts.

Dr. Phillips also paid high tribute to the work of women and spoke of the necessity for directing that work.

There was a little discussion. One delegate insisting that women had been able to do their work through the generosity of men, who had supplied, in most cases, the necessary money. A layman deplored the lack of the use of laymen by the clergy, and said that when rectors ask their laymen to do work for the Church they will always be forthcoming, but the trouble is that, only too often, they are not asked.

A second meeting will be held next Saturday, when Miss Elizabeth Matthews will preside, and the subject will be A Parish Program Planned in the Five Fields of Service.

[BY TELEGRAPH]

Church School Birthday Thank Offering

SUNDAY, OCTOBER 11.

THE Birthday Thank Offering of the Church Schools, which is to be used in the work of the Church in Liberia, was presented today. It amounts to

\$21,339.46

BISHOP COOK

Bishop Cook spoke on diocesan organization and said that women are the greatest power inherent in religious life today.

THE S.P.G. reports that the first baptism in their mission in Korea was in 1897, and they now have over 5,000 Korean Christians, and seven Korean priests.

room in the class of their choice. The Power of Christ in the World Today is the main theme and is subdivided into ten topics. Several of the classes are for men only. These, too, are full.

The Order of the Daughters of the King devoted this morning to hearing diocesan reports as well as to reports of a more or less routine nature.

FIELD DEPARTMENT MEETING

At Jerusalem Temple, at eleven o'clock, men and women were called together to attend a meeting under the auspices of the Field Department, with Mr. Lewis B. Franklin, vice-president and treasurer of the National Council, in the chair:

There was an excellent attendance, women predominating. The Rt. Rev. Phillip Cook, D.D., Bishop of Delaware, opened the meeting with prayer. The Rev. R. Bland Mitchell, executive secretary of the Field Department, presented Mr. Franklin, who refused to use the amplifier, preferring to speak directly to the audience. He was heard distinctly all over the house. Mr. Franklin said, "A conference on work sounds real, something of vital importance. All organizations have been formed during the last thirty years, excepting the Woman's Auxiliary." He paid high tribute to the Auxiliary, the Brotherhood of St. Andrew, the Daughters of the King, the Girls' Friendly Society, Church Periodical Club, Church Mission of Help, Guild of St. Barnabas for Nurses, and the Churchwoman's League for Patriotic Service. He spoke of the endeavor to form the Church Service League, as a means to concentrate effort, and of the Nation-wide Campaign, as an effort to carry Christianity. He referred to the Daughters of the King, who had become self-supporting, and spoke of the nationalizing of the Young People's Movement.

THE FIRST JOINT SESSION

(Continued from page 816)

indeed a dismal task if that is all there is to it; but if through the veil of the quota with its dollar sign we see the heroic men and women who are giving their lives to the work of the Master and who are dependent upon this quota for a bare existence; if we can see ourselves not as mere givers of money but as givers of a part of ourselves as co-workers with Christ in His vineyard; then and not until then can we throw ourselves into this task with the abandon of enthusiasm which will make of it truly a labor of love and joy."

He stated in conclusion that the Council presents this program and urges its adoption because they are satisfied that it is the best program that they can construct; that through the budget it provides adequately and economically for the maintenance of existing work and through the advance work for a moderate amount of much needed new construction.

The Council believes that this program is one that can be easily financed by the Church, if the Church will bring to bear upon it the full extent of the power at her command.

The one thing most to be feared, the one greatest danger, is an easy acceptance of the Program with no realization of the responsibility involved. Let no Bishop, no clerical or lay delegate vote for this Program with the idea that the responsibility for its execution rests elsewhere than on his shoulders as the official representative of his diocese. The Council asks for no guarantee of a quota on the part of individual or diocese; but they do ask that every vote cast for this undertaking shall carry with it a solemn pledge to bring to bear upon its fulfillment the full power of the Church. They ask no acknowledgement of responsibility on the part of diocese and parish; they ask for a full measure of loyalty from every unit to the task of the whole; they ask for faith in the power of God and His Church; they ask for enthusiastic and joyful labor.

Above all they ask for prayer; "Thy Kingdom Come, Thy Will be done on earth, as it is in Heaven."

BISHOP MANNING'S PLEDGE

Mr. Franklin having concluded his report and answered one or two questions, Bishop Manning of New York, took the floor and made a speech which inaugurated one of the most remarkable demonstrations ever seen at a joint session of the General Convention. He declared that the urgent need was the immediate wiping out of the present deficit in the treasury of the National Council. He believed that because of the success of the recent campaign for the Cathedral Fund, the Diocese of New York was more ready than ever before to do its share, and he closed by announcing that New York would pledge \$250,000 for this purpose.

Mr. Franklin had estimated the possible total deficit at the end of the current year as being in the neighborhood of \$1,500,000; the proposed quotas for advance work in 1926 amount to exactly this sum, and it was suggested that if the various dioceses would pledge themselves to raise for the deficit a sum equal to the quotas distributed under this heading the whole matter could be cared for at once.

Diocese after diocese responded; Ohio with \$100,000, Long Island with another \$100,000 as a thank-offering for the coming to them of Dr. Stires as their Bishop Coadjutor; North Carolina, Kentucky, Pennsylvania, Central New York, East Carolina, South Florida, and a score of others followed, accepting their share. Enthusiasm mounted as the figures rolled up, and when the hour arrived to adjourn the morning session a very large part of the deficit had been thus guaranteed.

\$1,400,000 PLEDGED

With the opening of the afternoon session Mr. F. C. Morehouse, Editor of THE LIVING CHURCH, took the chair. The agenda called for the presentation of the Budget and the reports of department heads, but it seemed imperative to take up first the unfinished business of the deficit, with the result that the afternoon, until 4:30 o'clock, was occupied with the taking of pledges and the accompanying speeches. By that time all but a very few of the dioceses and missionary districts had assumed their share, and the total promises were in excess of

\$1,400,000

Someone started the Doxology, and the great audience rose to its feet and sang with reverence and fervor.

The hour was so late that the proposed program was aban-

doned, except that the Rev. John W. Suter, Jr., the new Secretary of the Department of Religious Education, made a brief report, and Mr. George Foster Peabody, of New York, followed with a strong appeal for the interest of the Church in the education of the Negro race. The remaining business was postponed until another time.

The effect of this day's work will be tremendously far-reaching. It takes away at once the haunting bugbear of accumulated debt, eliminates a large and unwelcome item from the Budget, will save a substantial sum in interest, and will make it possible for the new Presiding Bishop to take office unhampered by past obligations. For all of which the Church will thank God.

THE HOUSE OF DEPUTIES

(Continued from page 820)

	CLERICAL	LAY
Aye	42	38
No	21	28
Divided	8	3

THE MARRIAGE SERVICE

The Rev. H. A. Stowell, discussing the changes in the marriage service, protested that the elimination of the word "obey" makes the service inconsistent. The changes were, however, adopted:

	CLERICAL	LAY
Aye	51	45
No	10	18
Divided	6	6

The House concurred in the election of the Rev. Edward C. Chorley, D.D., of New York, as historiographer.

The Fifth Day

[BY TELEGRAPH]

MONDAY, OCTOBER 12.

THE House of Deputies Monday amended the action of the House of Bishops fixing the salary of the Presiding Bishop by raising it from \$15,000 to \$18,000 with \$5,000 allowance for special expenses. The resolution, as amended, goes back to the House of Bishops for final approval.

William Montgomery Brown, D.D., sometime Bishop of Arkansas, thrice convicted heretic, was formally deposed from the sacred ministry in St. Paul's Church here Monday morning by the Most Rev. Ethelbert Talbot, Presiding Bishop of the American Church.

THE LATEST

[BY TELEGRAPH]

NEW ORLEANS, LA., TUESDAY, OCTOBER 13, 1925.

THE House of Deputies has refused to ratify the proposal to omit the rubric refusing the burial office to suicides and the unbaptized, and the present rubric therefore is retained.

GENERAL CONVENTION NOTES

BISHOPS and clergymen have pretty generally discarded clerical garb for light wash suits. There seems no prospect of cooler weather.

A SERIOUS RIVAL to the two Houses of Convention is the electric baseball score board a few blocks down St. Charles Avenue, where the World's Series games are daily reproduced. On the first day, the score was announced in the House of Deputies during a lull in the business. But the cheers and ensuing conversation were so great that the practice was discontinued.

FATHER NICHOLS, who is "covering" the Convention for the New York Sun, is giving a dinner to some of the other reporters as the result of a bet lost on the election of Dr. Stires as president of the lower House.

AMPLIFIERS, installed in the House of Deputies the third day, have been a great help to the deputies in the rear of the room. The weather makes it impossible to close the doors, and traffic on the surrounding streets make hearing difficult.

A NEW YORK PAPER has sent a reporter to New Orleans with no other assignment but to exploit Bishop William Montgomery Brown, it is understood.

A STAND in the rear of the platform in the House of Deputies contains a large Bible which is open during all sessions. Its presence, open, is required by an old canon.

The Church in Newfoundland

By the Rev. Roland F. Palmer, S.S.J.E.

THERE is an isolated Diocese of the Catholic Church in the North Atlantic Ocean. It comprises Britain's oldest colony, Newfoundland, together with the strip of coast known as the Labrador. This country is not a part of Canada, as the people there will be quick to inform you. It is an ancient colony proud of its immediate connection with the British Crown, and the Diocese is immediately subject to the See of Canterbury, being extra-provincial. While the American and Canadian Churches have their own Prayer Books, Newfoundland still uses the English rite.

The Bishop resides in St. John's, the capital city, where he has his beautiful Gothic Cathedral, one of the finest this side of the Atlantic and dedicated to St. John Baptist. There are about a quarter of a million people in the Diocese, and these are almost equally divided between Church, Chapel, and Meeting House; that is to say, Church of England, Roman Catholic, and Methodist. These denominations are not, for the most part, mixed together as with us, but usually a settlement or a distinct part of a settlement belong almost entirely to one religious body. This is a great blessing for the people usually live within reasonable distance of their church.

Another peculiarity of the country is that each denomination has its own system of schools under Church control and partly supported by a per capita government grant. Except in the case of the few city parishes, each priest of our Church has several settlements under his care. Some clergy have a score of places that they must visit at least occasionally. There are very few roads, and as almost all the settlements are on the sea coast, the priest in summer goes by boat on his visitations. This is a dangerous and arduous way of travelling on this rocky coast. Many of the clergy run their own little motor boats, and are expert navigators. In winter the journey is made by sleigh or dog team or on snow shoes over the ice. It is impossible for the priest to visit all his places each Sunday, and that is where the denominational school system comes to the rescue. As the Church has charge of her own schools, she can generally appoint a man as teacher in all the more important settlements. This teacher acts as lay-reader and says the choir-offices in the priest's absence, and reads a sermon or instruction.

The people are very devout, and the crowded churches are an inspiration. Nor do the people stop their ears, for nowhere can there be more attentive listeners. While there are many English priests, Newfoundland is blessed with a ministry largely native. Not only has she produced her own priesthood, but she has many sons laboring in Canada, the United States, and other places. One Canadian seminary has drawn very largely for its students on Newfoundlanders and still there is a long waiting list for entrance into the local seminary—Queen's College, St. John's.

This noble little seat of learning has had a long and varied history. It was founded by the saintly Bishop Field in the forties of the last century. It has produced a long line of eminent presbyters. About the time of the war the buildings were in poor condition and the high cost of living made the endowment inadequate, and it was closed for a season. The Rev. Dr. Facey, a Newfoundlander who had acted as chaplain overseas and had been doing post graduate work at Cambridge, returned to his native land. He bravely offered himself to the Bishop for educational work, and finally took over Queen's College, with its tiny endowment and poor old buildings, and set out to make it once more the seminary for the diocese. The old buildings were given the more necessary repairs, and then, by a general appeal to the whole Diocese, the endowment was raised to \$50,000, making it just possible to make both ends meet with a dozen students in residence. Since then every nook and corner has been utilized and now about eighteen men crowd the dining room to capacity. The educational standard has been carefully maintained and the students are prepared for the English "General Ordination Examination" and for the Durham L.Th. and B.A. Dr. Facey

is assisted on the teaching staff by two resident lecturers, the Rev. E. A. L. Donaldson, B.A., and S. S. Horseley, M.A., both real scholars and with teaching ability. There are also lectures given by outside lecturers. There has been no dearth of candidates for admission to the college. There are numbers of devout Newfoundlanders waiting for a vacancy or for the enlargement of the college, and a number of men have come from England. Such an abundance of vocations to the priesthood would seem to show that Newfoundland is to become an island of Saints such as Ireland was in the time of St. Columba. The pity is that Queen's College is too small and too poor to be able to train them all.

What makes Queen's such a refreshing place to visit is the spirit that animates it. There is a real freedom of intercourse between students and teachers, with all the individual help that supplies. There is a strict discipline and well provided devotional life. There is an atmosphere of Catholic devotion and worship. Great simplicity of living and plainness of fare prepare the men for the hard posts they must occupy. Thanks to the good management of Dr. Facey and his clever wife, who is the housekeeper, this whole establishment is run for \$6,000 a year, and for \$9,000 twice the number of men there now could be trained and provided for. By the help of the endowments, which are largely parish bursaries, a student unable to pay more can be accepted at as low a rate as \$100 a year. This makes it possible for sons of working people to enter the priesthood.

A finer set of men than those now at the college one could not wish to see. The college is not yet large enough to supply the needs of the Diocese. So hard are the conditions that a greater supply is needed than elsewhere to fill the vacant places as others drop out. No Catholic could use his money better than in helping Queen's College, Newfoundland. It is sending out Catholic minded clergy to maintain the Faith and Sacraments among a devout people hungry for them.

The places to which these men go are dreadfully isolated. Many of them have a hundred miles or more of coast dotted with tiny settlements. Every day almost, they must be on the road, in all weathers. They have to direct the education in the schools, comfort the sick, reason with the wayward, and be the one great uplifting force in their extensive parishes. They are very poor. They cannot afford many books or papers. Some of the men recently ordained had to go forth with their tiny supply of college books to the most lonely and isolated posts. If any one has books to give away, send them prepaid to Dr. Facey, Queen's College, St. John's, Newfoundland. He will distribute them.

The seventy or more clergy of Newfoundland are doing the same work as Dr. Grenfell, with all the hardships, yet without any support from outside the Island, and with none of the proper equipment. What a boon would a few books, a gramophone, a magic lantern, a football, some religious pictures, Church tracts, warm clothes, be to these heroes of the Catholic Church!

And what of the Bishop! He is an apostolic and Catholic minded prelate. He has been the pastor of some of the hardest missions himself before his consecration. Most of his time he is travelling, going from place to place confirming and guiding his people. He is a strong and kind man who never spares himself and rules his isolated Diocese with wisdom and love. He has no brother bishops with whom to consult and share his burdens.

Pray for Newfoundland. She has given thousands of her finest sons and daughters, who have become the best of American citizens, and she bids fair to send forth many laborers into the Lord's Harvest all over the world.

SELFISHNESS cannot forgive. Love cannot help forgiving. Love defines our neighbor as the man whom we can help, and measures our duty to him by what we would wish for ourselves.—*William DeWitt Hyde, D.D.*

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.

INTINCTION

To the Editor of *The Living Church*:

WHEN ONE LOOKS BACK across the years and notes the different questions that have caused more or less discussion at various periods, one wonders why people exercised themselves to such a pitch over what now appears to us to be of small moment.

Think of a body of intelligent men discussing the question, "How many angels can dance at the same time on the point of a needle?" Perhaps we think this absurd, but it involved the nature of angels. Of course *we* would not argue such a foolish matter now; but hold! Do you know that one august General Convention once spent two whole days arguing the question. "What is the proper length of a surplice," And so it goes. Each period has its problems which appear to that period to be of prime importance.

At this time the question of *Intinction* seems to be uppermost in the minds of many of us, due to the modern idea of sanitation, and those who advocate its use seem to think that it is a most happy solution to the danger (*sic*) of transmitting disease through the common chalice. But wait a minute! The Orthodox Church has administered the Communion by intinction for many centuries, only instead of dipping the consecrated element of bread in the cup, puts it in the consecrated element of wine and delivers it to the Communicant with a spoon, thus administering the Communion through a common spoon instead of a common chalice. Now this seems more repugnant to objectors than our own method, and, as we use unleavened bread, we can so easily administer it by dipping. But with the use of the common cup and the common spoon for centuries, curiously enough, there has never been one single case known of the transmission of disease, *not one*.

But how about this happy solution? Where did it come from, or who thought of it? Who first used intinction? This is important for those who desire some substantial reason for doing a thing. Well, the answer is not hard to give, for no other than our Blessed Lord Himself first used intinction, and that at the very institution of the Lord's Supper. This ought to satisfy anybody as to whether it has divine sanction or not. Let us go, therefore, to the Holy Scriptures and see just how He did it.

While our Lord and the disciples were together in the upper chamber, keeping the passover feast, Jesus declared to them that one of them should betray Him:

"He then lying on Jesus' breast saith unto Him, 'Lord, who is it?' Jesus answered, 'He it is, to whom I shall give a sop, when I have dipped it? And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him.'" (St. John 13: 25-27).

But to all the rest, our Blessed Lord passed the common cup (St. Matt. 26: 27). There you have it!

Burnt Hills, N.Y., October 2. (Rev.) HARRY HOWE BOGERT.

MATTERS OF INTEREST

To the Editor of *The Living Church*:

AS A DEVOTED member of the Protestant Episcopal Church, I desire to place my views upon several matters, in which I am deeply interested, before the Church, and it occurs to me that it might be possible to do this through your columns. I have long thought that a change should be made in the present practice of sending young missionaries to the foreign field with the implied understanding that they are to devote their lives to this branch of the Church's service. Foreign missionaries now feel that they cannot ask to be transferred to work at home after having served faithfully abroad for a number of years, since there exists an idea that no missionary should leave his post except for ill health or for some equally urgent cause. I have seen and known the tragic consequences which have, at times, resulted from this sacrifice, not only of the missionary and his wife, but also of his children, who must be separated from their parents at an age, when they need them most. It has been suggested that young men entering the foreign field should do so with the understanding of the Board and of the Church, that this service is to be for a specified term of years, at the expiration of which they will be given work at

home, which they can feel they may accept, having discharged their full duty as foreign missionaries.

A service of fifteen or eighteen years in the foreign field should be of great value in fitting men for any branch of the Church's work. If in business institutions work abroad for a limited period is considered a desirable training for young men, and is eagerly sought by them, it would seem that the same should be true in the Church, and that the prospect of a fixed term of active service in foreign lands with its educational and broadening opportunities might induce many men of ability to enter the ministry, who otherwise might hesitate to do so.

Another matter about which I feel very strongly and upon which I know many devout Communicants of the Church feel quite as deeply as I do, is the manner in which the Holy Communion is administered in our Church. Many devoted communicants either absent themselves from the service, or partake of the Holy Communion infrequently for this reason. Every discovery in science is surely a direct manifestation of God and as such should be considered by the Church. A canon should be passed permitting the use of intinction for those who prefer it.

Finally the question of Divorce—the greatest tragedy of our time—should be settled at once by the Episcopal Church, allowing no remarriage for any divorced person, and a Commission should be appointed to work for a uniform National Divorce Law, so that the present disgraceful laxity in our divorce laws may be corrected.

MARGARET HALE THOMAS.

A YEAR OF PRAYER

To the Editor of *The Living Church*:

THE COMMITTEE on the Catholic Congress, which meets in New Haven the week of All Saints', is planning to extend the work by organizing a Year of Prayer for the conversion of America to the Catholic Faith and to a sense of the personal love and loyalty due to our Blessed Lord.

In order to do this we are seeking the coöperation of parishes in every part of the country. The plan is a simple one. It is to divide the parishes engaged in this work into fifty-two groups. Each group will undertake to keep a certain week in the year as a Week of Prayer. It is our purpose to begin on the first Sunday in Advent, November 29th.

A comprehensive scheme of subjects for prayer will be furnished to each parish. The detailed arrangements for the week will, of course, be left to the discretion of each rector. It is hoped, however, that a daily celebration of the Eucharist might be possible, followed by a gathering of the faithful at some later hour for general intercession and prayer. In many parishes it will be possible for certain hours of the day to be divided amongst the people so that an uninterrupted work of prayer will be carried on during a considerable part of each day.

We should like to have as soon as possible the names of parishes for this high enterprise of prayer.

Holy Cross,

West Park, N. Y.

(Rev.) S. C. HUGHSON, O.H.C.,

Chairman, The Congress Committee.

THE NEW YORK PUBLIC LIBRARY

To the Editor of *The Living Church*:

HAVING ALWAYS considered a well equipped public Library most essential to the interests of all workers and realizing the importance of its employees receiving a wage commensurate with the worth of their services, The Church Association for the Advancement of the Interests of Labor views with alarm the present condition of the Public Library of New York City, with its decreasing stock of books and underpaid staff. Letters have been written to the members of the Board of Estimate and Apportionment, urging an adequate appropriation for Library needs, and the C.A.I.L. would beg all Church people who are citizens of New York to do likewise, and also to attend the hearings, which are set for the mornings of October 14th and 15th. Circulars giving full information may be obtained at all branch libraries.

October 6, 1925.

MARGARET SCHUYLER LAWRENCE,
Executive Secretary.

Church Kalendar



OCTOBER

"LET BUT the Deity of Jesus Christ be granted and everything is explained."—TAYLOR, in *Peter the Apostle*.

- 18. Nineteenth Sunday after Trinity. St. Luke, Evangelist.
- 25. Twentieth Sunday after Trinity.
- 28. Wednesday. SS. Simon and Jude.
- 31. Saturday.

APPOINTMENTS ACCEPTED

DANIELS, Rev. HENRY H., missionary to city institutions, St. Louis, Mo.; to be priest in charge of Trinity Church, Thermopolis, Wyo.

GREENE, Rev. DONALD W., rector of St. Thomas' Church, Bethel, Conn.; to be rector of St. Paul's Church, Wallingford, Conn.

GRESHAM, Rev. GEORGE S.; St. Peter's Church, Huntington, W. Va., with address at 2306 Adams Ave.

KIZER, Rev. E. D., of Trinity Mission, Dallas, Tex.; to be priest in charge of the Church of the Atonement, Carnegie, Pa., with address at 605 Library Ave.

LAMBERT, Rev. FRANK, rector of St. John's Church, Salisbury, Conn.; to be student chaplain at Cornell University, Ithaca, N. Y.

LEACH, Rev. FLOYD S., Ph.D., rector of Trinity Church, Grantwood, N. J.; to be rector of St. Luke's Church, Darien, Conn.

MITCHELL, Rev. LEONEL E. W., rector of St. Andrew's Church, Norwich, Conn.; to be curate in Christ Church, New Haven, Conn.

TAYLOR, Rev. CHARLES L., curate in St. John's Church, Waterbury, Conn.; to be an instructor in the Episcopal Theological Seminary, Cambridge, Mass.

THOMAS, Rev. J. HENRY, rector of St. George's Church, Transcona, Manitoba, Canada; to be priest in charge of St. Paul's Church, Klamath Falls, Ore.

WEBSTER, Rev. STEPHEN; to be assistant at St. Mark's Church, Washington, D. C.

WILKINS, Rev. JOHN, rector of Grace Church, Stafford Springs, Conn.; to be rector of Trinity Church, Bristol, Conn.

NEW ADDRESSES

ARTHUR, Rev. LOUIS A.; in care of Brown, Shipley & Co., London, England, until March 1st.

MITCHELL, Rev. JAMES A., of Snow Hill, Md.; at Harford Road and White Ave., Baltimore, Md.

STAMS, Rev. GEORGE A.; Box 285, Chattanooga, Tenn.

VOGT, Rev. EDWARD H.; 221 Madison Ave., Upper Darby, Pa.

RESIGNATION

DAY, Rev. ROBERT B., as rector of Grace Church, Yantic, Conn.; to take up work in England.

ORDINATION

DEACON

MASSACHUSETTS—The Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of the Diocese, ordained to the diaconate, September 20, 1925, STEPHEN WEBSTER, in Christ Church, Waltham, of which the Rev. Francis E. Webster, father of the candidate, is rector.

The Rev. Mr. Webster becomes assistant at St. Mark's Church, Washington, D. C.

DIED

BENJAMIN—Entered into Life Eternal, Sunday, October 4th, ALFRED H. BENJAMIN, of Montclair, N. J.
"How is the strong staff broken, and the beautiful rod."

BLACKSTONE—Died at her home in Baltimore, Md., May 11, 1925, Mrs. WALTER BLACKSTONE. She was the daughter of Capt. Arthur Sinclair, U. S. N., and Lelia I. Sinclair, and the mother of Mrs. William S. Bayless, of San Francisco, and Miss N. T. Blackstone, of Baltimore. Mrs. Blackstone was, for many

years, a loving member of the Church of St. Michael and All Angels.
May she rest in peace.

LAU—HELENE CATHERINE LAU, beloved wife of the Rev. Robert F. Lau, died September 25, 1925, in Brooklyn, N. Y. A requiem Mass was said at the Church of the Transfiguration, New York City, and the interment was at Northfield, Conn.
A valiant soul, may she rest in peace.

MEMORIALS

Adelbert Hayes Harrington, Priest

October 23, 1921.
Requiescat in pace.

Bertha Elizabeth Harrington

October 18, 1920.
Alleluia!

John Keller

In loving and grateful memory of JOHN KELLER, Priest—October 22, 1921.
"May light perpetual shine upon him."

Morton Stewart Lewis

"In ever thankful memory of our dear friend, MORTON STEWART LEWIS, who entered into Life Eternal, October 22, 1920.

WILLIAM H. COPE.
WILLIAM W. CHIPCHASE.

Mary Pauline Stevens

In ever loving memory of our only daughter, MARY PAULINE STEVENS, whose pure spirit passed into Paradise on October 17, 1918, at Buffalo, N. Y.

"And with the morn those angel faces smile."

James Somerset Waters

In ever loving memory of our dearly beloved and only son, JAMES SOMERSET WATERS who departed this life October 16, 1918, in his nineteenth year.

Of your charity pray for the repose of his soul. Jesu, mercy.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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POSITIONS OFFERED

CLERICAL

YOUNG PRIESTS, ATTENTION! A YOUNG growing congregation located in the best residential section of a Southwestern city, of over 100,000 population desires the services of a young, aggressive and thoroughly Episcopalian priest; one who can put his heart and body in the work. Here is an opportunity for a young man with executive ability to build for himself as well as for the Kingdom of God. A single man preferred. All correspondence confidential. Address X. Y.-469, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES PARISH OR CURACY. Address P-464, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CHANGE OF WORK. Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES CHANGE WITH larger opportunity for usefulness in parish or missions. Experienced in city and rural work. Sound Churchman, good preacher, visitor and mixer. College graduate, American, English by birth; have car. Excellent references. Address BOAZ-476, care of THE LIVING CHURCH, Milwaukee, Wis.

TWO CAPABLE PRIESTS DESIRE CHANGE of parishes. Living stipends and rectories. Address W-474, LIVING CHURCH, Milwaukee, Wis.

YOUNG CLERGYMAN, MODERATE Churchman, desires to succeed rector in good live parish, who contemplates resignation or retirement. Address R-473, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN WISHES POSITION AS secretary or companion to a lady. Would travel. Best references. Address N-465, LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, MIDDLE-AGED, DESIRES charge of sewing in small institution. Long experience in institutional work. Episcopalian. Address W-478, LIVING CHURCH, Milwaukee, Wis.

IMMEDIATE POSITION WANTED IN NEW York City by an experienced, pleasant, active person as useful companion. Very best references. Address A. M. H., 54 Lafayette Place, Greenwich, Conn.

ORGANIST AND CHOIRMASTER, SPECIALIST. Wants change. Larger salary. Credentials unsurpassed. Address R. F.-455, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Strong Churchman, excellent credentials. ORGANIST-477, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER AVAILABLE for work in good parish or mission where thorough choir training is desired. Successful with male or mixed choirs. Sound Churchman. Credentials right. Clergy interested please write fully regarding opportunities for teaching music, etc. Address CHORALIST-475, care of THE LIVING CHURCH, Milwaukee, Wis.

SECRETARY-STENOGRAPHER, CHURCHMAN (25) of English parentage, university graduate, with an extensive foreign travel and residence experience, offers his services as secretary. At liberty to travel. G. H. M. MITCHELL, 500 Riverside Drive, New York City.

UNLEAVENED BREAD AND INCENSE

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

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

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

VESTMENTS

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

ALTAR LINENS; HANDMADE—PLAIN OR hand embroidered. Altar Hangings, Stoles, Burses, Veils, Markers. Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address MISS M. C. ANDOLIN (formerly with Cox Sons and Vining), 45 West 39th Street, New York City.

ALTAR GUILDS, PURE LINEN FOR ALL Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine Surplices at \$1.25 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

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

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

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, **THE WARHAM GUILD, LTD.**, 72 Margaret Street, London, W. 1, England.

PARISH AND CHURCH

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.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

RALLY THE MEN AND BOYS for the ANNUAL MEN'S COMMUNION

The First Sunday in Advent
November 29, 1925

Many thousands of confirmed men and boys will receive Communion in their respective parishes at a concerted time on the First Sunday in Advent. It is a growing custom. The parishes and missions engaging in it last year numbered 606. This is the Eighth Year. Write for information and sample of notification cards to

BROTHERHOOD OF ST. ANDREW
202 S. Nineteenth Street, Philadelphia, Pa.

NOTICE

The Evangelical Education Society
of the
Protestant Episcopal Church
September 28, 1925

THE SIXTY-THIRD ANNUAL MEETING OF the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 15, 1924, in the Board Room of the Platt Building, 130 South Twenty-second Street, Philadelphia, Penna., at 3:45 P.M., for the election of officers and the transaction of such other business as may be brought before it. S. LORD GILBERSON, Secretary.

CATHOLIC PUBLICATIONS

LOW MASS CEREMONIAL. PLAIN GUIDE for priest and server. Extensive notes on vestments, altar-linen, vessels, etc. Price fifty cents. C. P. A. BURNETT, 300 East Fourth St., New York.

CHRISTMAS SUGGESTIONS

AN ARTISTIC VARIETY OF FLORENTINE Christmas Cards and Calendars. Leaflet. M. ZARA, Germantown, Pa.

FOUR BEAUTIFUL DESIGNS AND A book-marker. Devotional. Inspiring. \$1.25 per 50, post free, duty payable on delivery. Send two 2 cent stamps for specimens. Excellent for Bazaars. W. GLASBY, 12 Edwardes Square, London, England.

FOR SALE

SPLENDID PICTURE OF BISHOP WHITE, First Bishop of Pennsylvania. For terms communicate with D. I. H., ROCKY MOUNT, VIRGINIA, Box 345.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20—Age limit 60.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view, bright rooms, table unique, managed by SOUTHERN CHURCHWOMAN.

Los Angeles

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 City

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 \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

CHURCH SERVICES

District of Columbia

St. Agnes' Church, Washington, D.C.
46 Q Street, N. W.

Sundays: 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.

Florida

St. Paul's Church, Key West

A Church Home for Church People
Ven. C. R. D. CRITTENTON, D.D., Rector
7:30 and 11:00 A.M., and 7:45 P.M.

Louisiana

St. George's Church, New Orleans

4600 St. Charles Avenue
Rev. W. E. PHILLIPS, Rector
Holy Communion daily at 7 A.M. Morning Prayer at 8:15 A.M. Evensong 5 P.M.
Sundays Holy Communion 7:30 A.M. Holy Eucharist (Sung) 9 A.M.
Matins (choral) 11 A.M. Evensong (choral) 5 P.M.

Church of the Annunciation, New Orleans

South Claiborne Avenue at Jena Street
Rev. S. L. VAIL, Rector
Sunday Services: 7:30, 11 A.M., 5 P.M.
Special Preachers at 11 A.M.
October 4—Bishop Roots.
October 11—Bishop Sumner.
October 18—Bishop Darst.
October 25—Bishop Moulton.

Minnesota

Church of St. John the Evangelist

Portland Avenue and Kent Street, St. Paul
The Rev. F. D. BUTLER, B.D., Rector
Sunday Services: 8:00, 9:45 and 11:00 A.M., and 4:30 P.M.

Gethsemane Church, Minneapolis, Minn.

4th Avenue South 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

New York

Cathedral of All Saints, Albany

CHAS. C. W. CARVER, D.D., Dean
Sundays 7:30. Sung Eucharist 11, 4 P.M.
Week-days 7:30, 9, and 5:30 P.M.

**Cathedral of St. John the Divine,
New York**

Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M.; 4 P.M.
Noonday Services Daily 12:20

FOR RENT

ROOMS—PRICE MODERATE. QUIET house. Wide porch. Convenient to beach. Address, MANAGER, Ruth Hall, 508 First Ave., Asbury Park, N. J.

BOOKS RECEIVED

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

American Health Book Concern, Chicago, Ill.

The Elements of Pep. A Talk on Health and Efficiency. By William S. Sadler, M.D., F.A.C.S., formerly professor at the Post Graduate Medical School of Chicago; senior attending physician at Columbus Hospital; director of Chicago Institute of Research and Diagnosis; fellow of the American College of Surgeons; fellow of the American Medical Association; member of the Chicago Medical Society; the Illinois State Medical Society; the American Public Health Association, etc., etc. Price \$1.50. Postage 10 cts.

Richard G. Badger, Boston, Mass.

Immortality: In the Light of Modern Thought. Mors Ianua Vitae. By Rev. F. C. Capozzi, Ph.B., St. Mary's Episcopal Church, Wind Gap, Pa.

Houghton Mifflin Company, Boston, Mass.

Bible Lessons. For the Sunday Mornings of the Christian Year. Arranged by Bishop Slattery, with the assistance of four younger clergymen. Price \$1.50.

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

The Hidden Years. By John Oxenham. Price \$1.75.

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

The Religion of the People of Israel. By Dr. Rudolf Kittel, professor at the University of Leipzig. Authorized translation by R. Caryl Micklem. Price \$1.75.

Communion with the Spirit World. A Book for Catholics and Non-Catholics. By Edward F. Garesché, S.J., M.A., LL.B. Price \$1.50.

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

The Healing Evangel. By the Rev. A. J. Gayner Banks, M.A., director of the Society of the Nazarene. Price \$2.

S. P. C. K.

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

The Bells of the Old Church Tower. And Other Stories and Allegories for Children. By A. Lowndes Moir, M.A., author of *The Parish of Lilliput*. Illustrated by Joan K. Vreenhalgh.

The Viking Press. 30 Irving Place, New York, N. Y.

The New Age of Faith. By John Langdon-Davies. Price \$2.50 net.

PAMPHLETS

Department of Research and Education.

Federal Council of the Churches of Christ in America. 105 East 22d St., New York, N. Y.

The Prohibition Situation.

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

Religion in the Home. By the Rev. Maurice Clarke, M.A., executive secretary for Religious Education, Diocese of Southern Ohio. Southern Ohio Handbook No. 2 for Parents. Price 20 cts. Published for the Department of Religious Education of the Diocese of Southern Ohio.

Woman's Guild, Trinity Church. Box 42, Norton, Kas.

Making of the World According to the Book of Genesis. Does It Contradict the Teachings of Evolution? By John J. Lanier, rector Trinity Church, Norton, Kas. Price 50 cts.

PLAYS

Woman's Guild, Trinity Church. Box 42, Norton, Kas.

The Pilgrims. A Mystery Play. By John J. Lanier, rector Trinity Church, Norton, Kas. Price 50 cts.

Dr. Chase, Late Bishop of Ely, Scholar and Executive, Passes

Church Army Crusaders Return— Memorial to Sargent—Commission on Cathedrals

The Living Church News Bureau
London, September 25, 1925

IT IS WITH VERY DEEP REGRET THAT I HAVE to record that Dr. Frederic Henry Chase, late Bishop of Ely, died suddenly on Wednesday last, after a protracted illness. Dr. Chase, who was in his seventy-third year, was consecrated Bishop of Ely in 1905, and resigned in the latter part of 1923.

By his death the Church loses a ruler who in the long list of Bishops of Ely ranks second to none, whether as a scholar and divine, or as a teacher and chief pastor. He worthily carried on a tradition of theological learning which is associated with the names of Lightwood and Westcott, of Swete and Plummer, of Hort and Armitage Robinson, to mention no others.

After an eight years' experience as a parish priest, Dr. Chase for twenty years carried on the work of a divinity lecturer, first at several of the colleges in Cambridge University, and then, in 1884, as tutor of the newly-founded Cambridge Clergy Training School, of which he was later appointed Principal in 1887. This post he held for fourteen years, till his election as President of Queens' College, Cambridge, in 1901. With his exacting position as Head of the House he combined that of Norrisian Professor of Divinity. Meanwhile his activities in the sphere of literary production were bearing fruit.

Dr. Chase, unlike some bishops, did not lay down his pen when he grasped the crozier. On the contrary, his theological survey took an even wider range. During his rule as Vice-Chancellor of the University he showed an unexpected capacity as a man of affairs; his shrewdness and gift of clear thinking were combined with a spirit of tact and of natural kindness, and his popularity was as undoubted as it was deserved.

The late Bishop came of an Evangelical stock, his father, a City of London rector, being a warm supporter of the Church Missionary Society. Dr. Chase himself was identified rather with the school of thought to which Westcott belonged. He was one of those whom it is common to characterize as "singularly free from party prepossessions." But, as is so often the case, that highly commended quality had a way of displaying itself in practice strongly on one side, against certain tendencies which it did not share. Bishop Chase was constitutionally averse to controversy, but he was a man with his own convictions, and those convictions he was able and compelled to defend. A very instructive and characteristic example of his controversial capacity was shown—this was in 1918—in his able and conclusive reply to one of the canons of his own Cathedral, whose negative and Modernist theories the Bishop profoundly deplored. Probably this reply was all the more telling because it came from one to whom the arena of dispute was distasteful.

Singularly enough, his last utterance to the Church was the article on the revision of the Prayer Book which appeared

in the *Guardian* of last week. It was a good instance of the Bishop's methods, painstaking, unprovocative, prepared for change, but quite carefully defining the limits he would accept.

CHURCH ARMY CRUSADERS RETURN

On Wednesday in last week, twelve of the two dozen Church Army crusaders, who left England in May for an evangelistic tour in the United States, were welcomed back by a large and enthusiastic gathering at the Church Army headquarters, Bryanston Street. The crusaders,

BETTER AND BETTER

New York, October 3, 1925.

September collections show an advance of twenty-five per cent over last year. This is a fine gain. Of course, we had to borrow money, but we always expect to do that at the end of September. We are actually \$5,000 ahead of last year, to date.

The following Dioceses have paid their full proportion of the Budget quota to date:

Porto Rico,	South Dakota,
Delaware,	New Mexico,
Maryland,	North Texas,
Southwestern	Alaska,
Virginia,	Eastern Oregon,
East Carolina,	Honolulu.
Kentucky,	

The following Dioceses, while not meeting their full share of the Budget quota, show a fine advance over last year:

Bethlehem,	Southern Ohio,
Fond du Lac,	Dallas,
Marquette,	Philippines.

I don't know what happened to the Dioceses in the following list, but the treasurers must have been on vacation, because they are way behind last year at this time.

Virginia,	Upper South
Washington,	Carolina,
Mississippi,	Michigan,
South Carolina,	Ohio,
South Florida,	West Missouri.

LEWIS B. FRANKLIN,
Treasurer.

during their tour in America, visited about eighty cities, and Lord Daryngton, who presided at the reception, described the enterprise and the success that had attended it as one of the most valuable pieces of work the Church Army had been able to accomplish in the last forty years. Captain Mountford, who was responsible for the organization of the crusade, said that from the start the people in high places in the United States had been friendly. Offers of hospitality and the use of motor-cars awaited them wherever they went. He and a colleague had been allowed to speak to the congregation in Washington Cathedral, still under construction, and their address had been broadcasted. From as far south as Georgia and Texas, and as far northeast as Nova Scotia, invitations had poured in upon them to extend the field of their labor. Mr.

William Taylor, secretary of the American Embassy, speaking on behalf of the American Ambassador, expressed appreciation of the work done by the Church Army, and the hope that many other trips of the kind would be made, because they would be to the advantage of both countries in strengthening good relations.

MEMORIAL TO SARGENT

Some time ago, the Dean and Chapter of St. Paul's Cathedral intimated that they would accept a memorial to John Sargent, and Sir Frank Dicksee has announced that the Royal Academy would present for this purpose a bronze cast of the crucifix made by Sargent for the Boston Museum, U. S. A., which the artist's sisters had given to the Academy.

The crucifix for St. Paul's is thirteen feet by eight in size, and is flanked on either side by figures holding chalices; there is a pelican at the base. The position assigned for the Sargent memorial is in the crypt of the Cathedral near what is known as the Poets' Corner, for there is a Poets' Corner in St. Paul's as well as in Westminster Abbey.

COMMISSION ON CATHEDRALS

The recent report of the Commission on the Property and Revenues of the Church placed in the forefront of its recommendations the need for a commission to investigate the constitution and requirements of each Cathedral, to advise as to the provision to be made for the different officers, and to examine the statutes, making recommendations where necessary. Such a commission was appointed, and its members are now at work.

The Cathedrals of England are strongly entrenched in the affections of the English people; and there are many uses to which they can be put beyond the first high purpose of being the mother church for the diocese. But the primary object of a Cathedral is sometimes forgotten or misunderstood, even by those who are responsible for its government. Many reforms in the past have made confusion worse confounded, and Cathedrals have been set up in new dioceses without any clear idea of the purpose they were intended to serve. Healthy reform can only proceed from a clear recognition of first principles. Fortunately, there are many indications that these first principles are at last being recognized.

"ABIDE WITH ME"

A correspondence in the *Times* on the well-known hymn Abide with Me, brings a letter from Mr. W. Maxwell Lyte, one of the few remaining descendants of the author. He writes:

"It is only those who know the tragic circumstances in which this hymn was written who can explain the inner meaning of the words, 'Fast falls the eventide.' My great grandfather, the Rev. Henry Francis Lyte, the author of the hymn, was vicar of Lower Brixham, Devon, in those days a picturesque little fishing village. His labors undermined his health, but he persisted in his work until his health broke down under the strain and his doctor told him he must go abroad. Three years were spent on the Continent in a vain attempt to regain his strength, and when he returned to England for the last time, in the spring of 1847, he was a doomed man. His illness became rapidly worse during that summer, and it was decided that he must go abroad again without delay. To the surprise and alarm of his family, he insisted on preaching a farewell sermon at Brixham on September 4th, and afterwards assisted at the Holy Eucharist. He also attended the eve-

ning service, and then, tired out by his exertions after the service, walked slowly home to his house at Berry Head. It happened that on that night there was one of those glorious sunsets which are sometimes to be seen at Torbay. He had just said 'good-bye' for the last time to his parishioners, and he knew that he had only a few weeks to live. It was during this walk that he prayed that, before he died, he might be allowed to write one message of consolation to humanity which would endure forever. On arriving home he went to his study, and there and then wrote the immortal hymn which has enriched our language and brought comfort and consolation to millions."

Within a few hours of writing the hymn Mr. Lyte left England. He died at Nice on November 20, 1847.

BLUE COAT BOYS

Last Monday (St. Matthew's Day) the boys of Christ's Hospital, Horsham, made what the "old boy" (the Rev. W. P. G. Field), who preached the sermon, called "their annual visit to the paternal home." In their distinctive long blue coats, leather belts, and bright yellow stockings, the boys marched to the beat of their side drums from London Bridge Station to Christ Church, Newgate Street, for the service that has marked each St. Matthew's Day for four hundred years. Each group, representative of its house, was preceded by the house flag, flags that bore names like Coleridge and Lamb as reminders of some of the school's most distinguished "old boys." Time was when the school buildings were under the wing of this ancient church of the Greyfriars, which still has in its galleries the old desks at which the "Grecians" sat crossways to act as monitors and keep discipline. All the boys attending the school were present at the annual service in former days. Since the removal of Christ's Hospital to Horsham, three hundred chosen boys are brought to London each year, and in recent years, some fifty girls from Christ's Hospital, Hertford, have also attended. It is a civic as well as the school occasion. The presence of the Lord Mayor with robes and mace, and of the City Aldermen in scarlet gowns, gave color and glamor to the assembly.

At the close of the service, the Blue Coat boys and girls formed outside the church, and to the throb of drums went at a quick march down Cheapside to the Mansion House, to visit the Lord Mayor and to receive from him the customary coins bestowed on the occasion.

GEORGE PARSONS.

DR. BUDLONG INSTITUTED

GREENWICH, CONN.—On Sunday morning, October 11th, the Rev. Dr. Frederick G. Budlong was instituted as rector of Christ Church, Greenwich, by the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of the Diocese. The sermon was preached by the Very Rev. Hugh L. Fosbroke, D.D., Dean of the General Theological Seminary. Nearly a thousand persons were in the congregation.

Dr. Budlong's coming to this parish is significant of the rapidly growing recognition of the vital importance of many of the churches outside the great cities since the automobile and the suburban train service have made it possible for multitudes of people to live and to bring up their families miles away from the crowded cities.

Christ Church, Greenwich, is a parish of nearly one thousand communicants and has a Sunday school of five hundred.

Nave Corner-stone Next Great Step in Erection of New York Cathedral

Anniversary of Churches—Services in the City—General Convention Delegation

The Living Church News Bureau
New York, October 9, 1925

IN ANNOUNCING THE SERVICE FOR THE LAYING of the corner-stone of the Cathedral of St. John the Divine, which is to take place on the afternoon of Monday, November 9th, the Rt. Rev. W. T. Manning, D.D., Bishop of the Diocese, said, before leaving for the General Convention:

"The laying of the foundation stone of the nave will mark the next great step, and perhaps the greatest of all, in the erection of the Cathedral, for the nave is the body of the building and is regarded as a masterpiece of Gothic architecture by those most competent to judge. The progress of the work on the nave has been astonishingly rapid, and, in the opinion of the contractors, this is in part due to the deep personal interest in the project felt by the workmen of all grades.

"William Green, president of the American Federation of Labor, in a letter which I received a day or two ago, speaks of the great interest which the laboring men feel in the Cathedral. Referring to the Labor Sunday service held there on September 6th, he says: 'I was inspired by the service and by the beauty and magnificence of the Cathedral. Surely the laboring people everywhere benefited by the impressive service, and I am sure the people of our entire country were indirectly benefited.'

"All who have worked in the campaign, all who have contributed to the funds, and all who are interested in the building of the Cathedral, are invited to be present on November 9th.

"The community groups which are raising the money to build portions of the Cathedral representing the army and navy, the historic and patriotic societies, the fine arts, the legal and medical professions, and sports and games; the business men, who are undertaking to build the west front; the women, who are raising the funds for the north transept—all are actively at work, as are other groups interested in this magnificent undertaking.

"I have just received from Viscount Lee of Fareham, in the name of the board of governors of the British Sulgrave Institution, a stone from the fabric of Sulgrave Manor, the ancestral home of George Washington, to be built into the nave of the Cathedral of St. John the Divine.

"This stone was sent in response to the suggestion of Mrs. Alton Brooks Parker, of the American Sulgrave Institution, and will be placed with proper ceremony a little later in the bay of the nave which is being erected by the historic and patriotic societies."

At the Choral Eucharist in the Cathedral last Sunday the full musical text of Lloyd's Mass in E flat was sung, instead of excerpts interspersed with Tallis' *Kyrie* and Merbeck's Creed, as has been the Cathedral use hitherto. The *Agnus Dei* was sung during the priest's communion. This is a vast improvement, not only from a liturgical and devotional point of view, but from the artistic side as well. Churches all over the country, not to speak of many in the Diocese, look to the Cathedral of St. John the Divine for leadership in matters of worship. So it is a matter for great satisfaction that the authorities of the Cathedral are improving and raising the standard of Cathedral worship.

ANNIVERSARY OF CHURCHES

Last Sunday, October 4th, was observed as the Foundation Day of one church, and the Feast of the Dedication of another church, in the Diocese. It was the seventy-seventh anniversary of the organization of the Church of the Transfiguration at the residence of Mr. Lawson Carter, at 48 East Twenty-fourth Street, in 1848; and the fourth anniversary of the consecration, by Bishop Manning, on the Feast of St. Francis of Assisi, of St. Augustine's Chapel, Holy Cross Monastery, West Park. The day was marked at the Church of the Transfiguration by processions before the Choral Eucharist and after Evensong, respectively, and by a special sermon by the rector. At Holy Cross, the festival was observed with the traditional services for the Dedication Festival of a Church, the week following being kept as an octave.

SERVICES IN THE CITY

Beginning on Tuesday of the current week, Evensong in the Church of the Transfiguration will be *sung*, instead of *said*, at five o'clock every day, except Monday, when the office will not be choral. Beginning October 9th, a Friday night service, consisting of the Stations of the Cross, followed by a sermon on personal religion, will be held at eight o'clock, every Friday.

Children's week was inaugurated in St. Mary's Church, Manhattanville, last Sunday by the observance of Rally Day. There was the usual children's service at 9:30, and at eleven o'clock, the rector, the Rev. C. Breck Ackley, preached about children. During the week Fr. Ackley will speak over WEAJ each afternoon, except Saturday, on the subject of Children.

St. Luke's Chapel, Trinity Parish, keeps each Thursday as a day of intercession, from the first Eucharist at seven until Evensong at six. There is a second Eucharist at 9:30. Members of the congregation, the staff, and others, take half-hour periods each week, so that a perpetual stream of intercession ascends to the throne of God throughout the day.

On the Feast of St. Michael and All Angels, the true catholicity of the Church as the spiritual home of all nations was illustrated by the fact that, in St. Luke's Chapel that day, the Holy Eucharist was offered simultaneously at the three altars of the chapel by a Japanese priest, by a missionary from China, and by an American priest who is head of the Department of Social Service of the Church in the United States, while at other hours during the day the Holy Mysteries were celebrated by a priest of German parentage and another of Welsh descent. The vicar of St. Luke's wishes it known that the altars of the chapel are at the service of any priest without an altar of his own who wishes to celebrate the Holy Sacrifice on Sundays or week days, provided due notice is given to one of the clergy of the Chapel the day before.

St. Paul's Chapel, Trinity Parish, is not only improving the fabric of its church building, but is constantly adding to the means of upbuilding its spiritual life. The daily Eucharist at eight o'clock is a great boon to many people working in the neighborhood, whose hours of work make attendance at a week day service in their own neighborhood impossible. The Choral Eucharist at noon on holy days offers an

additional opportunity for worship, to say nothing of the other services, formal and informal, held at various hours each day. Each noon the Angelus calls the busy workers in the neighborhood to brief recollection of the Incarnation, Passion, and Resurrection, and of Blessed Mary's share in the work of our redemption. And those who can not kneel in physical presence in the chapel at consecration-time, know by the ringing of the sacring-bell from the tower that the mysteries of Bethlehem and Calvary are renewed in our midst and "God in the House-of-Bread tarries once more." The latest step in St. Paul's march of progress is the institution of a Children's Eucharist every Sunday at ten o'clock.

GENERAL CONVENTION DELEGATION

The Bishop of the Diocese and Bishop Lloyd are in attendance at General Convention. Bishop Lloyd has a vote in the House of Bishops by virtue of his being a retired diocesan bishop (of Virginia). Bishop Shipman, who has no vote, is in residence in New York as acting ordinary of the Diocese. All the clerical delegates are in attendance at Convention; to wit, the Rev. Drs. Stires, Stetson, Nichols, and Chorley. Of the lay deputies, Mr. Edmund L. Baylies is unable to attend the Convention. In his place the Bishop has appointed of the alternate deputies Mr. Samuel Thorne, Jr. The rest of the lay-delegation in New Orleans from this diocese is composed of Messrs. Stephen Baker, George W. Wickersham, and George Zabriskie.

ST. PETER'S CHURCH SCHOOL

The Church school of St. Peter's Parish has opened the new season with excellent promise. Mrs. Burton Scott Easton, wife of Professor Easton of the General Theological Seminary, has accepted the position of Director of Religious Education for the parish. The Rev. Richard A. D. Beaty has assumed his duties as superintendent of the Church school. A number of students from the General Theological Seminary will assist as teachers of boys' classes. Last year this Church school was regraded and the Christian Nurture System of lessons was introduced throughout the school. The whole school assembles every Sunday morning at half past nine for public worship in the church. The rector, the Rev. Doctor Cline, always officiates at this service and takes a deep interest in all phases of the life and work of the school. A girls' choir of thirty voices, under the leadership of Miss Henderson, assists at these services.

BEDFORD REFORMATORY

The girls at Bedford Reformatory for Women, where the Rev. A. T. Young, D.D., is an official chaplain from the City Mission Society, are planning a special service for St. Luke's Day, October eighteenth which falls on Sunday this year. On this date, which also marks the birthday of Mrs. Haley Fiske, president of the Board of Managers, the latter will be the guest of honor.

During Mrs. Fiske's administration at the Reformatory, many notable reforms have been effected, and much emphasis has been laid upon the spiritual element in reformatory measures. Through Mrs. Fiske's instrumentality a beautiful chapel was arranged at Bedford about three years ago. Last Easter a memorial window, presented by Mrs. Fiske, was dedicated and a new organ installed. Recently a beautiful set of new vestments were em-

broidered by the Bedford girls, to be worn during Advent and Lent by chaplains of the Reformatory. These vestments received a prize at the State Fair in Syracuse.

In connection with her Bedford activities, Mrs. Fiske presided on September 30th at a luncheon conference held in the board room of the Metropolitan Insurance Company for representatives of women's prisons and reformatories from five states, which adopted a resolution calling for a general study of delinquent women by the National Committee on Prisons and

Prison Labor. The purpose of the study will be "to create a systematic training of women in prisons and reformatories," stated the New York *Herald-Tribune*, "so that they may be able to engage in productive work when they have completed their terms."

As a result of the stimulus given at Bedford under the present administration, Chaplain Young reports an average attendance at his Sunday services of a hundred and sixty-five girls.

THOMAS J. WILLIAMS.

Philadelphia Priest's Will Provides for Chinese Girls' Missionary Training School

An Active Church

The Living Church News Bureau
Philadelphia, October 9, 1925

ESTABLISHMENT IN CHINA OF A MISSIONARY training school for Chinese girls and young women under the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, is provided for under the will of the late Rev. John Grant Bawn, Ph.D., one of the oldest priests of the Diocese of Pennsylvania, who died August 27th last in his 87th year.

After directing payment of all his debts the will provides that the residue of the estate, which is said to be \$75,000 shall be paid to the Missionary Society to be held in trust until its value reaches \$200,000. The object of the school is to give to native girls and young women such necessary training and instruction on social and domestic duties, with an equivalent of Biblical knowledge, as may fit them to become Bible readers and social workers.

It is directed that the institution shall be named the Mary Bawn Memorial Training School for Chinese Girls and Young Women as a memorial to Dr. Bawn's mother, who died in China. When the trust fund reaches the accumulated value of \$200,000, the sum of \$18,000 may be expended for the purchase of a lot. The remaining \$182,000 is to be held as a permanent fund for the support of the institution. The will directs that the school shall not be under any parish or mission, "as it might become absorbed, its object modified or diverted, but must ever remain as an independent organization and those having control of this school and responsible for its successful working, may send forth from time to time, a consecrated band of women evangelists whose loftiest purpose shall be to labor unceasingly for the spread of the truth, as it is in Jesus Christ and for the uplift of their native land."

In stating the object of the school, the will, which is in the decedent's handwriting, says:

"For, since all missionaries are usually denied entrance to the women's apartments in the upper circles or classes of Chinese society, thus isolating or depriving them of the religious advantages which they might otherwise receive from the visit of the missionaries; therefore, trained Bible readers who may have access to the homes of all classes in the pursuance of their work are most indispensable and necessary. In the effort to evangelize the land there is no better way than to train the natives for it, as they have the language, know the manners and customs of the people and are better able

to enter on the work than the average foreigner."

Dr. Bawn was born in Belfast, Ireland, coming to America in early childhood. He was a graduate of the University of Pennsylvania, class of '69, and of the Philadelphia Divinity School, class of '71. He was made a deacon in 1871 and was priested the following year. Except for one year, 1877, his entire ministry was in the Diocese of Pennsylvania, serving in a number of churches. During intervals of active service in the Diocese he travelled extensively. Three years he became chaplain of Christ Church Hospital, and had resigned that post a few weeks before his death. Four nephews and nieces survive him.

AN ACTIVE CHURCH

St. Luke's Church, Germantown, the Rev. Wallace E. Conkling, rector, has been unusually active under the aggressive leadership of its rector, who succeeded the Rev. Dr. Samuel Upjohn, D.D., in Advent 1923. Even Germantown has its "down town section." St. Luke's is in the heart of the business section and many of its people live far from the church. But the mother church of Germantown is deeply rooted in the hearts of its people as is evidenced by their faithful devotion to its worship and generous provision for its support and physical enrichment.

During the past year or so there have been many beautiful gifts and just now the main entrance and the chancel and sanctuary are being practically rebuilt and greatly enriched.

Among the recent gifts are two thuribles, two very handsome copes, beautifully jeweled, and a processional crucifix in iron and ebony, a most beautiful thing in design and execution.

The church porch is having a new stone floor laid, and new outer doors of oak ornamented with hand wrought iron are being set up. In the chancel all the plaster has been torn out and the side walls have been faced with Indiana limestone from floor to ceiling. The ceiling in the choir is being finished in paneled oak, and the sanctuary ceiling is adorned with a mural painting in three sections, representing our Lord enthroned in glory receiving the adoration of men and angels. These enrichments of the sanctuary are the gifts of the people of the parish as a memorial to Dr. Upjohn, for forty years their beloved rector. Cut into the stone wall immediately above the stall occupied by Dr. Upjohn for so many years is this inscription:

"The adornment of the walls and ceiling of this choir and sanctuary is an offering of the people of the parish to the

glory of God and in thankful remembrance of the devoted life and service of Samuel Upjohn, priest and doctor, rector of this parish 1883-1923, entered into life eternal March 29, 1924.

"I am among you as he that serveth."

These improvements will be consecrated on St. Luke's Day, the patronal feast of the parish.

DIOCESAN COAT OF ARMS

The *Church News of the Diocese of Pennsylvania*, on the cover of its October number, prints the seal and coat of arms of the Diocese in colors, and the following explanation:

"The seal consists of the coat of arms enclosed in a vesica-shaped rim bearing the inscription: Seal of the Diocese of

Pennsylvania. Founded MDCCLXXXV, and the motto, in Greek capital letters, Η ΦΙΛΑΔΕΛΦΙΑ ΜΕΝΕΤΩ.

"The arms consist of a shield bearing the cross of St. George for the English Church, the three golden crowns of the arms of Sweden, for the three Swedish parishes that now form part of the Diocese, a black border with white discs, the elements of the arms of William Penn, who founded the Colony of Pennsylvania, and of the mitre, key, and pastoral staff usually found on diocesan seals.

"The seal and arms were adopted by the Diocesan Convention in May, 1906, having been presented by a committee, the Rev. Messrs. S. F. Hotchkin, Henry M. Medary, and Arnold H. Hord, who collaborated with Messrs. Ralph Adams Cram and Pierre de C. la Rose."

GILBERT PEMBER.

Chicago Suffragan Desires Retention of Word "Obey"

Normal School Progress—Speakers at Auxiliary Meeting—City Council Opened With Prayer

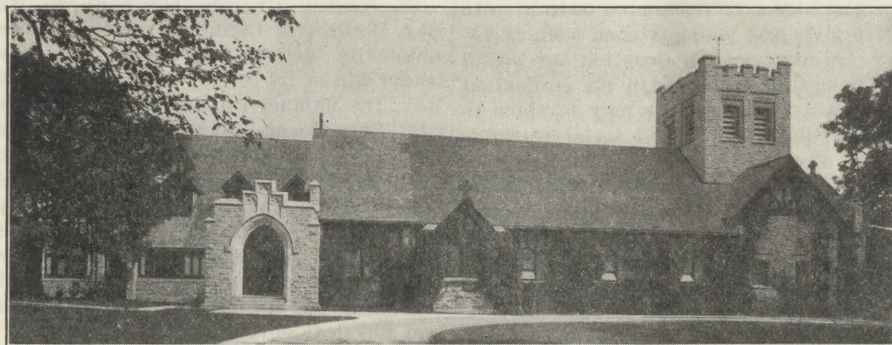
The Living Church News Bureau
Chicago, October 10, 1925

THE LIVING CHURCH HAS PREVIOUSLY stated the opinion of the Rt. Rev. C. P. Anderson, D.D., Bishop of the Diocese, on the proposed amendment of the Marriage Office by the omission of the word "obey." Bishop Anderson favors the omission. The Suffragan Bishop, however,

portion of the service by which the bridegroom endows his bride with all his worldly goods. This, too, has a definite place and purpose, said the Bishop, and should be left there.

NORMAL SCHOOL PROGRESS

The sectional normal school, that is conducted under the auspices of the Diocesan Department of Religious Education, is making most satisfactory progress. All courses of the school conform to the requirements of the National Accredited Teachers' Association, an organization for teachers who wish to attain the highest



THE CHURCH OF THE HOLY SPIRIT, LAKE FOREST, ILL.

is of another opinion. Bishop Griswold favors the retention of "obey," and says:

"The attempt to remove the word from the marriage service is merely an effort to satisfy modern ideas of marriage. Marriage has come to be looked upon as a contract between two persons which can be dissolved almost at will. I am opposed to any such tendency towards acquiescence in such an attitude. God created man, and made him head of the family. "Obey" is applied to too many petty and unimportant things, rather than to fundamental and important questions of governing the family. I do not believe that it was put into the marriage service under the stress of certain conditions, but was put there for a definite purpose—that of designating the man as the head of the family."

As an incident of his attitude on the question, Bishop Griswold recounted an incident that occurred in New York a few days ago when he was officiating at a marriage. Before the service he was informed that the couple preferred to drop "obey" from the service. Bishop Griswold declined to proceed unless the service in the Prayer Book were followed. The bride consented to "obey." Bishop Griswold further expressed opposition to removing the

standards possible. Certificates are given on the completion of the courses on the basis of attendance, of completion of assigned readings, and of a grade of at least seventy per cent. Each course thus completed entitles the students to one unit of credit. The National Department will award the diploma of the N.A.T.A., on completion of twelve of the prescribed units or courses. The courses of the normal school have already been announced, as well as the sections and their teachers. At Chase House a course of study by the Chicago Church Training School began on September 21st. The instructors are the Rev. D. A. MacGregor, the Rev. P. V. Norwood, the Rev. A. Haire Forster, and the Rev. C. L. Street. For work in psychology and pedagogy, teachers are urged to attend the courses given by the Chicago Council of Religious Education in the Chicago Temple Building. Miss Vera Noyes, diocesan supervisor of Religious Education, is giving special instruction in teaching the several Christian Nurture Courses.

SPEAKERS AT AUXILIARY MEETING

Mrs. Willis Johnston of Portland, Oregon, who spoke at the diocesan meeting of

the Woman's Auxiliary on October 1st, gave a most interesting account of some of the conditions in the Province of the Pacific, the largest of the eight provinces of the American Church. Men are particularly needed, said the speaker, to work among the loggers and the fruit pickers who are migratory, ignorant, and unmoral, among the Indians in Nevada, among the consumptives in Colorado, and among the Chinese and Japanese in California. The Women's Council of Home Missions is doing good work in these fields, but the extent of the section is so vast that further help is imperative.

The second speaker, Bishop White of Springfield, made an earnest appeal for the chapel at the University of Illinois, laying great emphasis on the spiritual need of the young men and women who attend the university.

CITY COUNCIL OPENED WITH PRAYER

On January 14th a resolution introduced by one of the aldermen in the City Council that the regular sessions of the council be opened with prayer was adopted without dissent. Since that time Christian clergymen and ministers, and some Jewish rabbis, have officiated. Among Church clergymen have been Bishop Anderson and Bishop Griswold. The Chicago Church Federation in commenting upon the institution of this custom, says:

"The fine and gracious courtesy of Mayor Dever and the aldermen, of the city clerk and his assistants, of the policemen on duty at the Council Chamber, the reverent behavior of citizens in the galleries, accompanying brief prayers of intellectual dignity and spiritual reality, have made the work of the Federation in doing its appointed part in providing chaplains on request of the Council, a delightful as well as a holy and patriotic duty."

H. B. GWYN.

CONSECRATION OF DR. STIRES

BETHLEHEM, PA.—The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. Ernest Milmore Stires, D.D., as Bishop Coadjutor-elect of the Diocese of Long Island, as follows:

Time and Place: Tuesday, November 24, 1925, St. Thomas' Church, New York City.

Consecrator: the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island.

Co-Consecrators: the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, and the Rt. Rev. William Thomas Manning, D.D., Bishop of New York.

Presenter: the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, and the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts.

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

Attending Presbyters: the Rev. Milo H. Gates, D.D., Church of the Intercession, New York City, and the Rev. Alexander G. Cummins, D.D., Christ Church, Poughkeepsie, New York.

Reader of the Litany: the Rev. Caleb Rochford Stetson, D.D., Trinity Church, New York City.

Deader of the Consents of Bishops: the Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil.

Reader of the Consents of Standing Committees: the Rev. Henry G. Swentzel, D.D., St. Luke's Church, Brooklyn, New York.

Reader of Certificate of Ordination: the Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop of Southern Virginia.

Reader of Certificate of Election: the

Rev. James Clarence Jones, D.D., St. Mary's Church, Brooklyn, New York.

Reader of Canonical Testimonial: Mr. Origen S. Seymour, New York City.

Master of Ceremonies: the Rev. Edward Clowes Chorley, D.D., St. Philip's Church, Garrison, New York.

Registrar: the Rev. Charles L. Pardee, D.D., New York City.

CONNECTICUT DELAYS ELECTION

HARTFORD, CONN.—With regard to the election of a Bishop Coadjutor in the Diocese of Connecticut the Standing Committee, at a recent meeting, adopted a resolution advising the Bishop "that the election of a Bishop Coadjutor be deferred till the next annual Convention of the Diocese." In this the Bishop has concurred. Accordingly there will be no election until the Convention in May, 1926.

GENERAL CONVENTION NOTES

NEW ORLEANS, LA.—The eventful first day of the General Convention came to a brilliant close on the evening of October 7th, in the general reception at the New Orleans Country Club, given by the Bishop of Louisiana and by the Diocesan Executive Committee. From eight until eleven a constant stream of guests passed down the receiving line, and thronged the spacious lounge and ball rooms of the club, overflowing to the wide cool verandahs, and even to the still cooler colonnades surrounding the magnificent swimming pool, some few yards distant. The club was gay with palms and flowers in convention colors; and the night, though warm, was lovely, with a typical southern moon throwing a soft radiance over the large grounds surrounding the Club building.

The registration for study classes has exceeded all previous Conventions. When registration closed today, 595 persons had been enrolled and others were asking for admittance. A second registration will be held on Saturday morning to take care of others for whom it is hoped that provision can be made. It is significant that the courses most popular are those designed to deepen the spiritual life.

WASHINGTON COMMISSION ON RELIGIOUS EDUCATION

WASHINGTON, D. C.—The Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia, and President of the Commission on Religious Education of the Province of Washington, before leaving Wheeling for the General Convention, issued the call for the fall meeting of the Commission to be held in St. John's Church, Hampton, Va., on November 11th, next.

When the Rev. Charles E. McAllister, rector of Elizabeth City Parish, of which St. John's is the principal church, extended an invitation to the Commission to meet at Hampton, he asked that the sessions might be prolonged sufficiently both to accomplish the business of the Commission and to enjoy the hospitality of tidewater Virginia. He referred especially to the golf links. And the executive committee, in arranging the program, took him at his word. The Commission will remain at Hampton until the afternoon of the 12th, which will give parts of two afternoons to sightseeing and outdoor recreation. The

FALL ANNOUNCEMENTS

of

MOREHOUSE PUBLISHING CO.

THE HEALING EVANGEL By the Rev. A. J. GAYNER BANKS, M.A., Director of the Society of the Nazarene. Cloth, \$2.00. Postage about 15 cts.

"The object of this book," says its author, "is to establish the identity of Christian Healing with the whole Gospel of the Church," and incidentally to show "the reasonableness of Healing Evangelism." It is a discussion of the Healing Mission of the Church and of the methods pursued by the author and his associates in the Society of the Nazarene in their Healing Missions. The book is a very careful study of the whole subject, and embraces the result of a thorough inquiry into the status of the subject in all parts of the Anglican Communion.

THE LIVING RELIGIONS OF THE WORLD By JOHN A. MAYNARD, Ph.D., D.D. Cloth, \$1.25. Postage about 10 cts.

The newest volume of the Biblical and Oriental Series, edited by the Rev. S. A. B. MERCER, D.D. It is a sympathetic study of world religions, intended to show the extent to which each may be considered a preparation for Christianity. There are chapters on Animism, Buddhism, Hinduism, The Religions of China and Tibet and of Japan, Judaism, Islam, and a chapter of Conclusions, which gives some tests that should be applied to each religion. Especially useful for students of foreign peoples and missions.

ENTIRELY RE-WRITTEN

THE PARISH Its Life, Program, Teaching Mission, Divine Contacts, and Its Organization: A Handbook for Clergy and Laity. By the Rev. WM. A. R. GOODWIN, D.D. With Introduction by BISHOP BRENT. Paper, \$1.00. Cloth, \$1.50. Postage about 15 cts.

So useful was the first edition of this book, so many were the suggestions made to the author, that he embraced the opportunity to re-write it entirely. In its new edition it is considerably enlarged, several of the chapters being entirely new. From the first chapter, The Church as a Living Organism, to the appendices relating to many practical topics, the theme of how to carry out the spiritual purposes of the Church through organization and present-day methods is made definite and concrete. The book is a real guide in administering a parish.

THE ALTAR Its Ornaments and Its Care. By the Rev. HENRY SMART, D.D., Rector of St. Andrew's Church, Brewster, N. Y. Paper, 75 cts. Cloth, \$1.25. Postage about 15 cts.

This is a unique work, illustrating pictorially and by explanation everything about the Altar (and much more), for the use of everybody who has duties at or about the Altar. Printed on hand-made paper showing the half tone illustrations to best advantage. There are sections on: The Baptistery, The East, The Chancel, The Altar, The Ornaments, Candles, Lights, and Incense, The Altar Flowers, The Sacred Vessels, Altar Vestments and Linen, The Sacred Vestments, The Eucharistic Vestments, The Sacristies and Vestries, Notes on Altar Work, Colors, Notes on the Church Year, Christian Symbols, Floral Emblems, Offices for Admission of an Acolyte and to an Altar Guild, Devotions. In every parish a copy should be provided for each person having to do practically with any of the above provisions. Thirty-five illustrations.

RELIGION IN THE HOME Intended for Parents. By the Rev. MAURICE CLARKE, M.A. Published and circulated by the Department of Religious Education of the Diocese of Southern Ohio. Paper, 20 cts. Postage about 2 cts.

Exactly the article to send by Church school children to their parents. The Diocese of Southern Ohio is circulating a thousand copies. What other Diocese will do the same!

NEW EDITION

THE BREAD OF LIFE A Manual of Eucharistic Devotion with Daily Preparation and Thanksgiving. Compiled by the Rev. THOMAS J. WILLIAMS, of St. Luke's Chapel, New York. With Introductory Note by the Rev. JAMES O. S. HUNTINGTON, O.H.C. Cloth, 75 cts. Postage about 5 cts.

MEDITATIONS ON THE HOLY SPIRIT By the late Rev. B. W. RANDOLPH, D.D. \$1.00. Postage about 10 cts.

"Will be welcomed by a large circle of readers on account of their simple statement of fundamental matters—each meditation dealing clearly and concretely with a fundamental thought."
—The Times Literary Supplement.

BISHOP GORE'S LATEST BOOK

THE ANGLO-CATHOLIC MOVEMENT TO-DAY By CHARLES GORE, D.D., D.C.L., LL.D., Sometime Bishop of Oxford. Paper, 40 cts. Postage about 5 cts.

In this pamphlet Bishop Gore discusses the present position from the point of view of one who, in his own words, "shares with many of his friends both enthusiasm for the Anglo-Catholic Movement and grave dissatisfaction with some current tendencies."

TWO NEW TRACTS

"THESE ORDERS OF MINISTERS IN CHRIST'S CHURCH" By the Rev. BARTOW B. RAMAGE. Envelope size, 32 pages, 15 cts.

IN THE IMAGE OF GOD By FREDERIC COOK MOREHOUSE, Editor of The Living Church "Church Booklets" series. Red and black, 3 cts.

An editorial printed in The Living Church on the issues relating to Evolution and the Bible as brought into discussion by the Dayton (Tenn.) trial.

MOREHOUSE PUBLISHING CO.
1801-1811 Fond du Lac Ave. Milwaukee, Wis.

committees of the Commission have been invited to meet the day before the Commission and the large Church (Sunday) School Committee, with representatives from every diocese in the Province, has decided to do so. So it may be that the good people of Hampton will decide that the educationalists of the Province have come to stay.

This will be the third meeting of the Commission since its enlargement by the Ordinance of 1923, which went into effect at the close of the last Synod meeting. The first meeting at Charleston, in the fall of 1924, was only for the purpose of organization. The meeting at Frederick last spring was an important one, but it was generally felt that there had not been sufficient time for the committees really to get to work. So, in a sense, the coming meeting will be the first real meeting since reorganization.

CANTERBURY STONE FOR SEWANEH

SEWANEH, TENN.—During a recent visit to St. Augustine's College, Canterbury, England, the Rev. W. H. DuBose, D.D., Acting Dean of the Theological Department of the University of the South, was given, for the University, a most historic and interesting stone as a gift from St. Augustine's in Canterbury to St. Augustine's Chapel, All Saints' Church, Sewanee.

This stone is from the great west tower of the Norman church, called Ethelbert's Tower, dating from the years 1095-1100. That great and flourishing monastery was founded by Augustine himself, and, as the center of the Mission to the British Isles, was the birthplace of the English Church. In its church were buried all the early Archbishops of Canterbury, and here were interred several of the British kings. St. Augustine's rivalled Canterbury Cathedral in sanctity and veneration, and for centuries surpassed it in splendor.

At the dissolution of the monasteries, St. Augustine's Minster fell into decay, and, some time later, stones from Ethelbert's Tower were taken to the Cathedral and built into a reredos behind the high altar. Recently that reredos was removed, and its stones returned to the College which now occupies part of the site of the old monastic buildings. One of these stones, which thus has associations with both the Abbey and the Cathedral, has been carved with the shield of St. Augustine's, and is presented to the University of the South by Dr. DuBose.

With its interesting history, its associations of nearly a thousand years, this Canterbury stone is, in the opinion of Dr. T. O. F. Murray, formerly Warden of St. Augustine's College and now Master of Selwyn College, Cambridge, one of the most unique and valuable relics ever brought to this country from England.

This memento will be built into the wall of St. Augustine's Chapel at the University of the South, a most appropriate resting place, where it will serve as an interesting reminder of the unity of the American Church with the Mother Church of England, and a symbol of the link that binds the two great communions of two nations together.

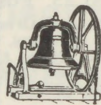
On the occasion of Founders Day, October 10th, always celebrated with exercises and a holiday at the University, the stone was formally presented and set in the south wall of the chapel, where it will be marked with a tablet reciting briefly the history of the stone, and the message of the donor, the Rt. Rev. A. M. Knight, D.D., Warden of St. Augustine's College.

NEW YORK SEAMEN'S CHURCH INSTITUTE

NEW YORK, N. Y.—The Seamen's Church Institute of New York plans to lay the corner-stone to the annex to its building on Thursday afternoon at half past three o'clock. The Rt. Rev. William T. Manning, D.D., Bishop of New York and honorary president of the Institute, will preside and make the address. Other speakers include Edmund L. Baylies, president of the Institute, Dr. John H. Finley, and Rear Admiral Sims, who will lay the corner-stone.

Among other things placed in the corner-stone will be a copy of the issue of THE LIVING CHURCH for October 31st.

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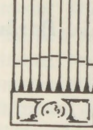
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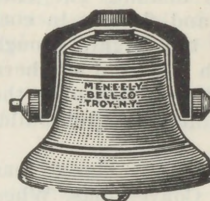
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with the various Charts, etc., on display such as must be seen in order to be appreciated. There, also, THE LIVING CHURCH will be on sale during the Convention.

Members of General Convention and of other bodies meeting in the city, as well as visitors and Church people resident in New Orleans, are invited to call and examine the exhibit.

Miss Clarisse Melchior is in charge.

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A DETROIT PARISH BUILDING

DETROIT, MICH.—St. Columba's Church, Detroit, the Rev. Otey R. Berkeley, rector, has recently completed a parish building which is unusually interesting, not only from an architectural, but also from an economic standpoint.

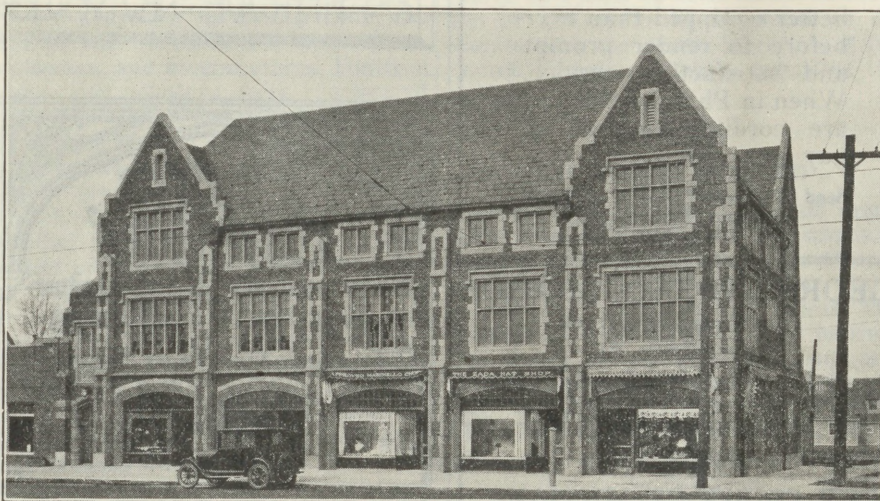
Many years ago, St. Columba's congregation purchased ninety feet of property fronting on Jefferson Avenue, a main artery of travel from the downtown section of Detroit to the exclusive residence colony of Grosse Pointe. The property, originally selected as an ideal site for a church edifice, soon gave indication of becoming hemmed in with business and commercial buildings. While this tended to detract from the dignity of the site for a church edifice, it gave increased value to the land as collateral for financing.

The greatest need being for a Sunday school and parish building, plans were drawn for such a structure, incorporating

cal purpose of breaking up sliding masses of snow.

The framework and floors of the structure are of reinforced concrete. One feature of the design is the entire lack of lost attic space in the roof. Structural steel arches were employed instead of trusses, making all of the space below the roof available for use for basketball, the gymnasium having twenty-two feet of clear space between the floor and the bottom of the steel work.

There is a Boy Scouts' room in the basement; a kitchenette, a guild room, and girls' locker and shower room, as well as the large Sunday school room on the second floor; and a well-equipped kitchen, boys' locker and shower room, and gymnasium on the third floor. This room is also used, on occasion, for dining purposes. The serving doors between the kitchen and gymnasium are well sound-proofed to prevent the interruption of a speaker



Lancelot Sukert, Architect

Thomas Ellison, Photographer

SOUTH FACADE OF ST. COLUMBA'S PARISH BUILDING, DETROIT, MICH.

in the first floor five fine shops, and in the second floor a Sunday school room which is so planned as to make it very desirable for rental to any fraternal order. The third floor combines a gymnasium and kitchen, and may be let for entertainment purposes. By thoughtful planning, practically the entire building is capable of producing income. The rentals from the stores alone pay the upkeep, taxes, interest, and amortization.

The building, as finally erected, was designed by Lancelot Sukert, architect, of Detroit, Michigan. Its architecture follows somewhat the Gothic of the Tudor Period. The exterior is of brick and stone. The architect made a long and careful search to find a brick of uneven size and shape, with bulged, popped, and knobbed surfaces, so that the finished wall, when struck by sunlight, should produce an interesting, shadowy texture. These bricks were finally unearthed in a kiln where they were being carted away as "throw-outs" to fill a hole in the grounds, and were bought for the cost of sorting, loading, freight, and cartage.

Cast stone was used for trim, so that the color and texture could be predetermined. There are four varying tones of gray, starting quite dark at the ground and finishing in almost pure white at the top—producing the effect of aerial perspective.

The roof is of heavy slates, graduated in length and thickness, and varied in color. The rough-textured effect is enhanced by the introduction of wrought iron points, equally spaced in staggered design, which also serve the very practi-

cal purpose of breaking up sliding masses of snow.

Because it is intended to erect the church proper on the remaining property to the north, and away from the business side of the building, the north elevation has been treated in a manner more churchly. Here a temporarily walled-up arch will give access to a cloister connecting this building with the new church, when built. The service court at the rear of the shops is masked by an interesting garden wall. On this side, also, is found the more important entrance, which opens upon a foyer quite reminiscent of the old world.

A study of the details of the exterior shows an interesting rhythm and softness of line and curve which is not at first apparent, and which is seldom found in the Gothic architecture of the present day. There is a pleasant absence of angles and points. The tops of the gables finish off with a graceful curve. At their base the coping terminates with a slight upward sweep. Buttress caps and set-backs are slightly hollowed, as though worn by the weather. Every detail shows a study of material and design tending to assist the building, to quote the architect, "to grow old gracefully, and to take on added beauty with increased age."

"No ONE PERSON can read them all," says Dr. Atwater, "but each person may profitably spend a part of Sunday by casting aside the voluminous trash of most of our Sunday papers, and by carefully reading one of the Church papers."

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

October, 1925 Vol. XVIII, No. 2
Subscriptions, \$3.00 Single Copies, 25c

EDITORIAL COMMENT:

The Changing Spiritual Outlook—What Are the Dangers?—The Three Parties in the Church—Is There a Common Agreement on Morals?—Manufacturers and Prohibition—Courtesy or Apostasy—You Can't Beat the Dutch—Qualifications for Voting in the Church.

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Charles S. Hutchinson

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RELIGIOUS EDUCATION WEEK

PETERSBURG, VA.—The National Conference on Religious Education, held in Nashville, Tenn., last April, recommended the observance of a Religious Education Week, and placed the arrangements in the hands of the Committee on Religious Education in The Home, Commission on Church Schools, Department of Religious Education of the National Council of the Church, of which the Rev. Edwin R. Carter, D.D., rector of Grace Church, Petersburg, is chairman. The purpose of this observance is to impress upon the mind of the Church the importance of Religious Education, the Church's growing ideal of Religious Education, and this year to stress especially the place of the Christian Home in the Church's Program of Religious Education. The Conference recommended that Religious Education Week be observed at the time of the Interdenominational observance, November 16th to the 22d, thus furnishing an opportunity for coöperation, where it is desired. But, of course, the time of the observance, like all other plans, are entirely the decision of the parish. If the interdenominational period is not convenient nor desirable, it is urged that Religious Education Week be observed at such time as is convenient for the parish, but that it be observed.

It is necessary that plans be made in advance of the week. A poorly planned program does harm to the cause. Due publicity is especially important. The following program of activities is suggested, to be adopted in whole or in part according to local conditions:

1. The observance of Family Sunday: Parents and children are asked to attend service, to sit together, and to make their communions together. Everything in the service should stress the importance of the Christian Family and Christian Home. Suggested proper Psalms are numbers 25, 91, 143; proper Lessons, Proverbs 3:1-7, and Ephesians 6:1-20; Appropriate Collects—For Religious Education, Second Sunday in Advent, Sixth Sunday after Trinity, and St. Philip and St. James' Day; and appropriate hymns, numbers 538, 354, 355, 243, 530, 193.

2. Home visitation: Each teacher should visit the home of each pupil, get acquainted with the parents and home conditions, and explain the work of the Church school, and the lessons that are being taught the children of the home.

3. Canvass for Church School Members: In some parishes this canvass is made each year. This is a canvass of all not now connected with some division of the Church school. In some places a neighborhood canvass is also made.

4. Bring the subject, Religious Education, in its relation to life, and especially the life of the child, before adult organizations in the Church. Religious Education, and its effect upon the everyday life should be impressed upon all, as there are many that today do not see the connection.

5. Have a Parent-Teacher Meeting. It is of special importance that plans for this should be made carefully, and due publicity given. Send special notice to the parents, and ask the children to remind the parents. The meeting should consist of an explanation of the courses of instruction being taught in the Church school, instruction of parents as to how they can assist the school in the teaching of the lessons, how the Home can coöperate with the School in the accomplishment of its aims. Each parent should have the opportunity to meet the teacher of his or her child. Of course a general discussion, in which parents can express themselves should be a part of each program.

6. Bring before the children and young

people of the Church the meaning and value of religious education. If there is a young people's organization, see that they discuss the question of Religious Education.

7. Make systematic effort to establish Family Prayer in the homes of the Church. A number of leaflets and booklets of Family Prayers are now in print, and distribution of these has been found helpful. Of course, there is always the service of Family Prayers in the Book of Common Prayer. The following are a few of the booklets published: *Manual of Prayers*, from the Brotherhood of St. Andrew, 202 S. Nineteenth Street, Phil-

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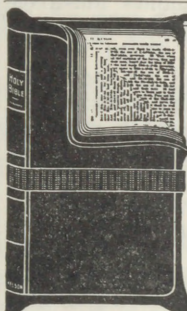
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EVIL COMMUNICATIONS or COMPANIONSHIPS?

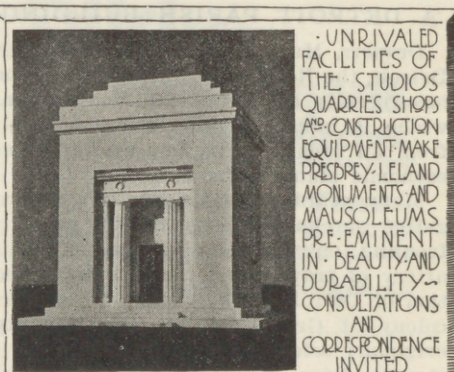
How true it is that the value of an important and oft-quoted text lies in the accuracy of its translation and on its finer shades of meaning! Thus it is that, according to the American Standard Bible First Corinthians, 15: 33, "evil companionships" rather than "evil communications," corrupt good morals—not good manners. So it is throughout this marvelously accurate version—the

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adelphia, Pa.; *Family Worship*, from the Department of Religious Education, 1 Joy Street, Boston, Mass.; *Prayers For Every One in Every Home*, from the St. Bernard School Press, Gladstone, N. J.

8. An appropriate pageant will help much in the observance of this week.

9. On the Sunday, November 22d, Education Sunday, bring before the congregation the Educational Ideals of the Church. This Sunday evening may well be given over to a Young People's Service, for, and preferably by, the Young People. We recommend to those interested in working out the problem the book, of *Religious Education in The Family*, by Cope, University of Chicago Press, Chicago, Ill.

SPRINGFIELD YOUNG PEOPLE

CENTRALIA, ILL.—The first diocesan Conference of the Young People of the Diocese of Springfield was held in St. John's Church, Centralia, the Rev. R. Y. Barber, rector, October 2d and 3d. The young people were addressed by Bishop Quin, the leader of the Conference, Bishop White, the diocesan, and several others. Fourteen parishes and missions were represented by the fifty young people in attendance.

As a result of the Conference an organization, known as The Episcopal Young People's Service League, was formed. Gwendolyn Jones, of St. George's Church, Belleville, was elected president, Lester Overfield, of St. Paul's Church, Springfield, vice president, Nellie Smith, of St. John's Church, Centralia, secretary, and Hugh Adams, of Christ Church, Springfield, treasurer. Miss Jones, the president, was sent, by a vote of the League, to New Orleans to attend the conferences on Young People's work at the General Convention.

MERCER-HADLEY MISSIONS

CUBA, N. Y.—Messrs. Mercer and Hadley ask the prayers of their friends for the spiritual success of the following Preaching Missions they are to conduct: October 11th to the 18th, at Cuba, N. Y.; October 18th to the 25th, at Belmont, N. Y.; October 25th to November 1st, at Wellesville, N. Y.; November 1st to the 8th, at Astoria, N. Y.; and November 8th to the 15th, in the Town of Union, N. J.

NOTEWORTHY WINDOWS

CHAPEL HILL, N. C.—Two noteworthy stained glass windows have recently been placed in the Chapel of the Cross, Chapel Hill. The window over the entrance was given by Mr. W. A. Erwin, and the chancel window was given by Mr. W. A. Erwin, Jr. The windows are the work of Percy Bacon, of London, England.

The window in the nave represents the Nativity. The central panel pictures the Virgin and Child, with Joseph in the background. In the side panels are the wise men and the shepherds. In the smaller panels beneath are the figures of the great forerunners of the Messiah, Isaiah, Jeremiah, Moses, Ezekiel, Daniel.

The chancel windows represent the triumph of the Crucifixion. In the central window is the Crucifixion, with the Virgin and St. John at the foot of the Cross. In the smaller window on the left is St. Peter at the house of Cornelius. On the right is St. Paul on Areopagus.

Mr. Bacon is recognized as one of the best workers in stained glass of the present day, and these windows show his work at its best.

C. S. S. L. WORK

BATH, N. Y.—The fall meeting of the diocesan district and parish leaders of the Church School Service League of the Diocese of Western New York, was held in St. Thomas' Parish, Bath, on Saturday, September 19th. An interesting incident of the meeting was the reading of a letter from Mr. Percy Taylor announcing the Birthday Thank Offering for the past triennium to be almost \$1,250. This was given by fifty schools, all of them giving for the first time.

One of the projects decided upon is to send Christmas gifts to Cuba, Porto Rico, Santo Domingo, and the Indians of South Dakota. Another is to let the girls and boys choose which they would do, give money for cocoa for the New World School children, who have no breakfast but a cup of coffee (\$100 would furnish cocoa for them all for one year), or give \$100 toward the building of the new church at Ponce. In each school an older boy or girl is to be appointed to cooperate with the parish Librarian of the Church Periodical Club in extending the children's work.

AN ORGAN NEEDED

ANCON, CANAL ZONE.—The little organ at the Corozal Hospital for the Insane, a government institution where the Church has maintained services for many years, is completely worn out and useless. The congregation numbers hundreds of patients who dearly love to sing the hymns and canticles. Some one, who reads this, is asked to send a portable Estey organ or other small instrument, or \$50 with which one can be bought. Such donor is asked to write first to the Rev. Louis C. Melcher, Box 451, Ancon, Canal Zone, or to Bishop Morris at the General Convention. They can furnish shipping instructions and free entry blanks, and will be immensely grateful.

MAGAZINE FOR THE BLIND

NEW YORK, N. Y.—The English S.P.C.K. publishes a monthly magazine for blind people (12 shillings a year), and besides printing occasional books for the blind, the Society directs the work of forty volunteer workers who copy books by hand in Braille. The *Commonwealth* has recently noted a device perfected in France by which multiple copies of a Braille page may be made for much less cost and in a fraction of the time required heretofore.

There are probably about 75,000 blind in the United States, and their reading is limited to about 500 titles, mostly textbooks.

THE BEGINNING OF THE END OF LEPROSY

MANILA, P. I.—The United States flag flies over the largest leper colony in the world, with nearly 6,000 "colonists." This is on the Island of Culion in the Philippines. The authorities try to provide as normal a life as possible. Schools, small industries and recreation are more or less in evidence. A handful of French Sisters and Spanish and Italian padres are devoting their lives to caring for the lepers.

There are probably between two and three million lepers in the world. A whole sermon lies in the fact that leprosy's introduction into the United States was in part through the African slave trade. Only

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within the last twenty years has the scientific study of the disease been effective. On Culion Island study and treatment are carried on under the personal interest of Governor-General Leonard Wood, but under difficulties, as the funds of the island's government, though generously appropriated, as far as they go, are not adequate. No financial aid has been given by the United States government or by Americans as individuals. Here is a chance for someone to do a magnificent piece of world welfare. There is an extremely interesting article by Gertrude Emerson, not only about Culion Island, but about leprosy the world over, in *Asia* for September, 1925.

HISTORIC CHURCH BELL

CHICAGO, ILL.—Suspended in the hall of the Chicago Historical Society is a large bell which is tolled each evening at closing time. The bell has an interesting history dating back to the time of the civil war. A small chapel was built at Camp Douglas which served as a prison for the Confederate soldiers at the time of the civil war. The chaplain of the camp, the Rev. E. B. Tuttle, asked the government to give a bell for the chapel, but was told that there were not sufficient funds for the purpose. Thereupon Mr. Tuttle appealed to the camp, took the coins of various denominations that were contributed, and sent them to Springfield, Mass., where they were molded into a bell for the chapel. At the conclusion of the war the bell came into the possession of St. Mark's Church, at Cottage Grove Ave., and 36th St., and was dedicated on March 10, 1867. For fifty years the bell was used there and, after the removal of the church to its present site, 4427 Drexel Blvd., the old bell was purchased by Mrs. George Herbert Jones and given to the Chicago Historical Society.

Gen. Shurly considered the bell as one of the historical wonders of Chicago.

"One of the old landmarks of Chicago is the bell of St. Mark's Church," Gen. Shurly once remarked. "The Rev. E. B. Tuttle, chaplain at Camp Douglas, was a clergyman of the Episcopal Church, and one of the noblest of men. No matter whether the sick had worn the blue or the gray, he was constantly in the hospitals doing what he could to alleviate the suffering of the soldiers. He was efficient in helping the prisoners of war, soliciting clothing and luxuries. Through his efforts a chapel was built at Camp Douglas. It was a success and religiously did much good.

"I think the old bell of St. Mark's, composed of the offering of the blue and the gray, should be revered as much as the old Liberty bell. It is symbolic of the unity between the north and south now."

DEATH OF JUDGE WILLIAM A. HOKE

CHARLOTTE, N. C.—The *Presbyterian Standard* says editorially, in its issue of September 30th:

"When Judge Wm. A. Hoke passed away at Raleigh, N. C., on Sunday, September 13th, the State lost one of its great men and the Episcopal Church lost one of its finest products.

"He was eminent as a jurist, having passed through the various ranks, till he reached the chief-judgeship of the State, and the State trusted him as well as honored him.

"We leave to his associates all eulogies of him as a lawyer. In that capacity we could only admire him at a distance. It is as a man that we wish to hold him up in these days, when young men too often imagine that the great and learned have

no faith in the Bible and no use for religion.

"In our summer home in Lincolnton, before we both changed our summer habits, we often met, and held converse together.

"Then often on the railway trains we sat together and discussed the affairs of the Lord's Kingdom, so that in this way we caught a glimpse of his inner life, of his soul's desires.

"After each meeting our regard for him grew. There was a sincerity in the clear ring of his voice in greeting; there was an old-time courtliness in his manner that seemed like an echo from the past in these rushing days of ours.

"We have no use for bogus piety, that godliness that does not ring true, and that when most needed, passes by on the other side.

"There was nothing of cant in our friend, if we may venture to call him such. He was genuine in all he did, and he moved among high and low as their equal, not their superior.

"He loved his own church, which was the Episcopal, and he loved his Lord, and by his life he proved what religion can do when it lays hold of a man.

"When such men occupy a high position in the State their influence can scarcely be measured, and when they die, they leave behind a gap that is not often filled."

Judge Hoke's home was in Lincolnton, where he was a member of St. Luke's Parish. He was born in Lincolnton in 1851, the son of Col. John W. Hoke, and Catherine W. Alexander, his wife. He was admitted to the bar in 1872, was a member of the North Carolina Legislature in 1889, a judge of the superior Court from 1891 to 1904, and a justice of the Supreme Court of North Carolina since that time. He was a member of the Society of the Cincinnati.

DEATH OF DR. ERIK FORSBERG

EAGLE BEND, MINN.—The Rev. Erik Forsberg, in charge of Swedish work at Eagle Bend and Little Sauk, Minn., for the past twenty years, died at his home Eagle Bend on Friday, September 25th, after an illness of nearly a year.

The Rev. Mr. Forsberg was born at Vickerbu, Rattvik County, Dalarne, Sweden, in 1861. He received his B.A. Degree at Falen College, Sweden, in 1882, and his Ph.D., from Upsala University, Sweden, in 1890. Coming to this country in 1891 he entered the Theological Seminary of New York City, and was ordained deacon at Stamford, Conn., where he took charge of Swedish work of the Church. He was ordained to the priesthood of the Church in 1894 at Providence, R. I., where he served for six years. In 1892 the Rev. Forsberg was married in New York City to Miss Ida Hjerpe of Stockholm, Sweden.

Leaving the East on account of impaired health, Mr. Forsberg came to Minnesota in 1899 where he served in the Swedish work of the Church for six years in Minneapolis and Litchfield. In 1905 he took up the work at Eagle Bend and Little Sauk in the Diocese of Duluth.

The funeral was from the chapel at Little Sauk, on September 29th. The Rev. Philip Broberg, of St. Paul officiated, assisted by the Rev. W. B. Harman, of Litchfield, and the Rev. F. L. Anderson, of Minneapolis. He was laid to rest in the cemetery adjoining the Church, not far from his pleasant farm home overlooking picturesque Sauk Lake. The Rev. Mr. Forsberg is survived by his wife and four grown children.

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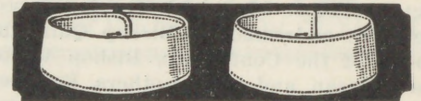
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NEWS IN BRIEF

CONNECTICUT—During the summer Bishop Coley, of Central New York, dedicated a memorial altar rail in St. Peter's Church, Monroe. It was given by Bishop Coley and his brother, Mr. Francis C. Coley, in memory of their father, the Rev. James Coley, who was rector of St. Peter's Church at one time in his ministry.—Two memorial windows were recently blessed in Christ Church, New Haven. They were given by Dr. Ernest LeRoy Thomson in memory of his parents. One window represents the Healing of Blind Bartimaeus, and is in memory of the donor's father, Charles Steele Thomson, M.D., for many years a physician in New Haven. The other window, in memory of the donor's mother, portrays the Healing of the Widow's Son at Nain. Eight sanctuary lamps have also been given by Mr. and Mrs. John Day Jackson, in memory of Katherine Perkins Day Jackson.—By the will of Mrs. Jeanette Beebe Judd, a communicant of St. Thomas' Church, Bethel, the sum of \$10,000 has been left to the parish.

CUBA—The twenty-first year of the Cathedral School, Havana, has opened with the largest fall enrollment ever registered. New teachers this year are Miss Geraldine M. Huntley of Covington, Virginia, and Miss Grace N. Topping of New York City.—Miss Jean Gammack of South Bend, Indiana, Miss Margaret Cochrane of London, England, and Miss Mercedes Cubria, R. N., are the new teachers this fall at All Saints' School, Guantanamo.—Several visitors have stopped in Havana on their way to General Convention, among them being Bishop and Mrs. Garland of Pennsylvania, Bishop and Mrs. Thomas of Wyoming, Bishop and Mrs. Bennett, of Duluth, and the Rev. F. R. Godolphin of Oak Park, Ill.—The annual journal of the district of Cuba in Spanish, or an illustrated resumé in English, may be had on application to the secretary, the Very Rev. Harry Beal, Neptuno 54, Havana.

NEWARK—The corner-stone for St. George's Church, Maplewood, the Rev. Francis H. Richey, rector, was laid by the Rt. Rev. Edwin S. Lines, D.D., Bishop of the Diocese, on the afternoon of Saturday, September 26th. The congregation filled the nave and surrounding space, and the service was very impressive. Among the contents of the stone was a copy of THE LIVING CHURCH.

NEW JERSEY—The Church of the Advent, Cape May, celebrated the tenth anniversary of the rectorship of the present incumbent, on September 27th. The rector, the Rev. Paul Sturtevant Howe, a descendant of one of the early Mayflower families which finally settled in South Jersey, has given much study to the history of the Colonial period; on the occasion of the present anniversary he was the recipient of a substantial testimonial of the regard of the people of the parish. Bishop Knight was present and administered Confirmation.—The old town of Salem, in the south-westernmost corner of New Jersey, celebrated, on October 8th, 9th, and 10th, the quarter millennial anniversary of its founding by John Fenwicke and his colony of Friends, together with his treaty with the Indians, which resulted, like that of William Penn seven years later, in happier relations with the Indians than was generally the case in early days. A representation of The Landing of John Fenwicke, and a civic, historical, and industrial parade, four miles long, were the outstanding features of the celebration. There were probably Church of England people in the good ship *Griffin*, which brought the Quaker colonists, but the regular services of the Church of England dated only from 1723, on the arrival of a missionary of the S. P. G. When the first Church was opened, on St. John the Baptist's Day 1727, it was the only building then belonging to the Church of England, in New Jersey, south of Burlington, and the first religious establishment in the Salem colony, excepting that of the Friends. Fenwicke himself was brought up in the Church, and only joined the Friends in later life, after having served in Cromwell's army. His holding comprised one tenth of the whole New Jersey grant; and the deed for the "God's acre" on which St. John's now stands was made by his son-in-law, Samuel Hedge.

PANAMA CANAL ZONE—The Rev. Mr. Melcher, recently ordained to the priesthood by Bishop Morris has been made a Canon of the Cathedral of St. Luke, Ancon, with pastoral charge of the Children's Home, the Palo Seco Leper Colony, and the Corozal Hospital for the Insane. He also has the oversight of the children's work at the Cathedral and, when possible, will assist the Bishop in ministering at the army posts on the Pacific side of the Isthmus, a work which Archdeacon Sykes is doing effectively on the Atlantic side.—St. Alban's Church, Paraiso, was consecrated at a beauti-

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ful service on September 20th. This Church for West Indians was built several years ago, and has recently been repainted and put in repair by the congregation. Like all the West Indian Churches, St. Alban's is crowded, and under the care of the Rev. Arthur F. Nightengale it is growing in influence and usefulness.—Both Christ Church, Colon, and St. Paul's, Panama, have recently received repairs and improvements. At St. Paul's these are extensive, and include the building of a concrete floor in the chancel and the addition of a sacristy. The cost in both cases was largely met by the respective congregations.—The Ven. J. Lundy Sykes, Archdeacon of Panama, returned recently from a visit to the several stations in the Republic of Colombia. There is no resident clergyman in Colombia, and the Bishop and Archdeacon gather the people as they may with the help of the small but earnest group in each place who have learned to look forward to these visits. At Santa Marta there is a catechist who conducts services and instructs the children. The Bishop and Archdeacon have arranged to increase their annual visits from four to six because of the gratifying growth of interest.

WESTERN MICHIGAN—*The Church Helper*, the diocesan paper, has been placed under the care of the Rev. James E. Wilkinson, Ph.D., and all communications for it should be sent to him at Niles, Mich.

WEST VIRGINIA—Under the direction of the new rector, the Rev. Robert S. Lambert, Christ Church, Fairmont, will break ground this fall for a \$100,000 parish house to be followed shortly by the erection of a church. The large, well located lot was the generous gift of several members of the congregation.

MAGAZINES

THE JEWS IN ROMAN EGYPT is the title of an interesting article in the July issue of *The Edinburgh Review*, written by Sir Frederick Kenyon, of the British Museum, and based on the evidence furnished by a recently discovered papyrus. The Jews were a privileged people at Alexandria. Not citizens of the city, they yet possessed a citizenship of their own, and rights equal to, though not identical with, those of the Alexandrians. They were secluded in the "Delta," not because they were thought inferior, but because they were thus enabled to live according to their Law without contamination by Gentiles. These privileges had been originally bestowed upon them by Alexander, as a reward for their assistance against the Egyptians; and we may see from the valuable letter from the Emperor Claudius to the Alexandrians, quoted here, that he was prepared to secure the Jews in "a superabundance of all good things in a city which is not their own" on condition that there were to be no disturbances—"fomenting a general plague for the whole world." Another letter in the collection is signed "Athanasius," and may possibly be from the great saint himself.

In the same issue Mr. D. Meston traces the history and fortunes of the laws against usury, an occupation considered in ancient times unworthy of a Christian; the Rev. Arthur G. B. West, gives an excellent short history of the Tower of London; English Place-Names, Eskimo Folk, Love, American Coöperative Farming, Political Reform in Spain, and Milton are the titles of other articles; and finally Sir Frederick Lugard gives a most interesting account of the recently published Report of the Royal Commission on Tropical Education (in which, by the bye, the American Phelps-Stokes Commission cooperated), the most striking feature of which is that the native African, deprived of his demons and fetishes must be given Christianity in their place, not by the sporadic efforts of missionaries, but as a part of the regular education given by the Government.

THE MOST VALUABLE contribution to the July number of *The Quarterly Review* is an article by Mr. W. K. Fleming, entitled *Some Truths about John Inglesant*. All lovers and admirers of Shorthouse's great novel will find this of extraordinary interest. For Mr. Fleming has made a real discovery. While one day reading in the diary of Thomas Ellwood, the Quaker friend of Milton, an account of his courtship, he happened to notice that "the sentences seemed oddly familiar," and found, on turning to *John Inglesant* the same passage, almost word for word identical. This chance discovery led to fresh search, with the result that Mr. Fleming can now prove that "in many parts the book is a miracle of ingenious dove-tailing into its text of a quantity of unacknowledged verbatim quotations from Seventeenth Century writers." Most of the changes made by Shorthouse in these texts were improvements, in the cause of beauty, and the whole clearly fitted in with his own beautiful Nineteenth Century English, produced a book that is worthy of a high place in literature. But Mr. Fleming proves it also to be a literary curiosity of the first magnitude; and we are left marveling with him, at the habit of mind that could indulge in such a performance.

Mr. Walter Starkie gives an excellent short account of the use and evolution of opera in his article Richard Wagner and the Music Drama, and Sir Frederick Kenyon writes very interestingly on *The Classics in England and America*. He is evidently well acquainted with conditions in this country as well as in his own, and is a notable example of the internationally-minded scholar. Incidentally he quotes an educational axiom which is often forgotten, that no one is fitted to teach Latin who does not also know Greek. Lord Curzon, Omar Khayyam, Land Reform, and Bolshevism are amongst other diverse subjects treated here.

DO YOU EVER read novels from the point of view of a social worker, considering where and how you would intervene to improve matters? Miss Joanna Colcord of the New York C.O.S., addressing an annual meeting of the Church Mission of Help, suggests this as an interesting way for social workers themselves to read. Three novels she mentioned as furnishing food for thought from a social viewpoint were McFee's *Casuals of the Sea*, Fisher's *The Homemaker*, and Norris' *The Callahans and the Murphies*, as illustrating, respectively, a fatally disintegrated family, a disintegrated family that found itself, and a family so well grounded as to be unbreakable.

MOVIES PROVIDE scholarships in Mississippi: From the proceeds of moving picture shows at the State College for Teachers, the sum of \$125 is set aside each year for the purpose, and several scholarships have thus been provided.—*Southern Workman*. Is there a parish house equipped for moving pictures that could do as much for a Church Summer Conference next year?

A LITTLE Japanese Christian boy in Honolulu was very badly injured not long ago by a motor car. During his recovery he sang hymns he had learned in our mission school, to the edification of his little pagan mother. She reported, "Tadeo pretty soon not sick. He all time sing Christian Soldier. I think this kind make him too much strong."—*Hawaiian Chronicle*.

A STAR-SHAPED Persian tile of the Thirteenth Century, now in the Metropolitan Museum, has this inscription in Arabic:

"Let your soul hunger that you may attain Paradise! Verily the passion for nourishment beyond measure starves the soul in this world, and with immoderation brings it to a bad end and misery. The Prophet said: 'Let your stomach be empty and your soul be generous.'"

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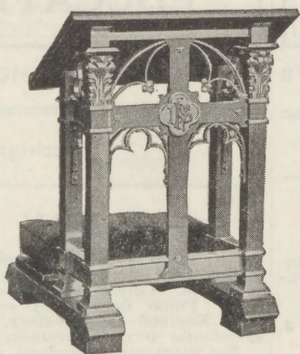
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