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The Living Church

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VOL. LXXIII

MILWAUKEE, WISCONSIN, SEPTEMBER 19, 1925

No. 21

THE BROTHERHOOD OF ST. ANDREW CONVENTION

LABOR SUNDAY AT THE NEW YORK CATHEDRAL

ADDRESS AT STOCKHOLM CONFERENCE

BY THE BISHOP OF WESTERN NEW YORK

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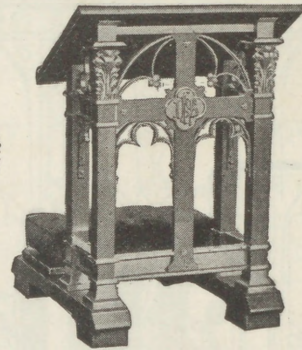
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A Weekly Record of the News, the Work, and the Thought of the Church

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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

EDITORIALS AND COMMENTS	671
Prayer Book Revision in 1925—Bishop Brent's Address— In Disagreement—The Original Document.	
ACKNOWLEDGMENTS	673
DAILY BIBLE STUDIES	674
LABOR SUNDAY AT THE NEW YORK CATHEDRAL	675
LINES TO A LITTLE CHILD (Poetry). By Madeline W. Wyatt	677
SEE GOD AT WORK IN HIS WORLD. By the Rev. Emelius W. Smith	677
THE BROTHERHOOD OF ST. ANDREW CONVENTION	678
WOMAN'S AUXILIARY U. T. O., 1925 (Poetry). By Mrs. Carl Goodman	680
THE BEARING OF THE GOSPEL ON NATIONAL AND INTERNATIONAL LIFE. By the Bishop of Western New York	681
IMPORTANT MOVEMENTS IN EUROPE. By the Rev. Lewis Nichols	683
THE GARMENT OF HIS RIGHTEOUSNESS. By Louise Van Schaack Carleton	684
THE HILLSIDE CHAPEL (Poetry). By Lucy A. K. Adee	684
CORRESPONDENCE	685
Bishop W. M. Brown's Belief (Rt. Rev. W. M. Brown, D.D.) —For the Training of Russian Clergy (Rt. Rev. Russell Wakefield, D.D.)—Membership in the Federal Council of Churches (Frederick Ehrenfield, Rev. Harry Howe Bogert, Rev. Philip W. Fauntleroy)—Rev. Dr. Goodrich Not Im- prisoned (Mrs. J. W. MacLachlan)—A Chaplain's Needs (Rev. Haywood L. Winter)—Children's Summer Church (Rev. Charles A. Strombom)—Gratitude (B. Frank Mount- ford).	
BISHOP OF BIRMINGHAM RENEWS ATTACK ON CATHOLIC CON- CEPTIONS (London Letter)	690
NOTED CANADIAN CHURCH PEOPLE HAVE RECENTLY PASSED TO REST (Canadian Letter)	691
LABOR SUNDAY IN NEW YORK CITY: RAPIDLY RISING CATHEDRAL CROWDED (New York Letter)	692
CHURCH SCHOOLS OF MIDDLE WEST DESERVE PATRONAGE OF CHURCHMEN (Chicago Letter)	694

No CONCEIVABLE arrangement of external circumstances will give anyone peace: it can only come from within Unless you learn peace for yourself, you will only get it by the hard lessons of experience after much wear and tear.—*Rt. Rev. Mandell Creighton.*

THEY WHO BELIEVE that their work helps forward what is dear to God's heart may well do with their might what they find to do, and not be too careful to keep on the safe side in doing it. The honor is more than the danger.—*Alexander Maclaren.*

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VOL. LXXIII

MILWAUKEE, WISCONSIN, SEPTEMBER 19, 1925

No. 21

EDITORIALS & COMMENTS

Prayer Book Revision in 1925

IN several past issues, details in the progress of Prayer Book revision have been discussed. Let us now seek to obtain a general perspective of what ought to be attempted and completed during the coming General Convention.

Much real progress was made in the last Convention after several futilities in the Conventions preceding. So great was the dissatisfaction caused by the slight progress and the failure to coördinate action between the two Houses in 1916 and 1919, that it was pretty generally understood in 1922 that failure to make decided progress in that year would mean an adjourned or a special session of General Convention a year later or the abandonment of the entire revision movement. And so, very decided progress was made in that Convention.

We have now reached the most critical stage of the entire revision. Because there was decided progress in 1922, the ratification of that progress must be made in 1925, or it fails; and if the work so laboriously put on its passage then, should fail of ratification now, there would be little incentive to proceed to consider the material that has not yet been taken up. The revision movement would be a failure.

We are saying this, not because we anticipate such a result, but because the same careful management, with care for coördination of the work of the two Houses, that resulted in so large an amount of work being done in 1922, must be given to the matter in 1925, or the hopes will not be realized. So also, a keen sense of responsibility should restrain any deputation from voting to reject any part of the work of 1922 unless its members should conscientiously hold that in principle, rather than in details, its ratification would leave the Prayer Book essentially worse than it is now. And we cannot believe that anyone can reach that conclusion.

With respect to the work that comes up for final action in the coming Convention, and that is not open to amendment, all of it, in our judgment, should be ratified, but with respect to some of it—as the single Baptismal office—further changes in the nature of clarification must be put on their passage, to be completed in 1928, if the changes thus adopted are to prove acceptable.

Of the work that arises now for ratification, the principal changes are the following:

MORNING PRAYER: A series of Invitatories to precede the *Venite*; Litany to follow the Collect for Grace instead of the Prayer for the President.

EVENING PRAYER: A new alternative Absolution.

PRAYERS AND THANKSGIVING: A number of new ones added; changed prayers for Missions, for Memorial Days, In Time of Great Sickness, for a Sick Person, for a Sick Child, for a Person under Affliction, for Prisoners; and the thanksgiving for Rain.

COLLECTS, EPISTLES, AND GOSPELS: Altered collects for Circumcision and Good Friday; new appointments for Second Sunday after Christmas, Ember Days, and Matrimony.

HOLY COMMUNION: Change the printing of the Commandments so that the mandate portions will be in heavy type; Add after "On these two commandments hang all the Law and the Prophets," "Again he saith: A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another"; after the Gospel, "Praise be to thee, O Christ"; altered and new Sentences for Offertory; break up Prayer for Christ's Church Militant into paragraphs; amplify the commemoration of the departed; Prayer of Consecration to be followed by Lord's Prayer and "We do not presume to come," which latter now precedes the Consecration; *Agnus Dei* to be inserted; omission of the redundant repetition, "Thou that takest away the sins of the world," etc., in *Gloria in excelsis*; transfer of two long rubrics from beginning to end of service.

BAPTISM: A single office in place of three present offices.

CONFIRMATION: Considerably altered and improved.

MATRIMONY: Omission of woman's promise to obey and of the phrase "With all my worldly goods I thee endow"; optional blessing of the ring; two new optional collects.

VISITATION OF THE SICK: An entirely new and greatly improved office.

BURIAL OF THE DEAD: Changes in opening sentences, additional psalms, an alternative lesson, a prayer for and blessing of the departed; alteration of the committal including a preliminary commendatory of the soul to Almighty God; several additional prayers; a new office for Burial of a Child. Very great improvement of the office.

MINOR CHANGES in the occasional offices.

The ratification of all those changes ought, in our judgment, to be made as a matter of course and with little or no debate. The Joint Commission proposes to follow the ratification of each office with resolutions providing for further slight changes in matters of only literary moment, which are printed on pages 17-26 of their Fourth Report. All of these ought, beyond question, to be adopted, and certain further changes of like nature are needed in the Baptismal office as we have already pointed out.

THE Joint Commission also offers a considerable number of other proposals to change which have not yet been considered and which, if adopted, will require ratification three years later. The principal of these are the following:

PRELIMINARY: The principal contents to be rearranged in the following order: Preliminary pages, Morning Prayer, Evening Prayer, Prayers and Thanksgivings, Litany, Penitential Office, Holy Communion, Collects, Epistles, and Gospels. A series of black-letter days, called "memorial days," commemorating chiefly the principal saints of the countries from which the American people have sprung, and including also St. Joseph, "Martyrs of China, 1900," All Souls' Day, etc. [We suggest the addition of usual American civil holidays—Washington's and Lincoln's Birthdays, Independence Day, Labor Day, and Thanksgiving Day, particularly as Altar service for two of these is supplied.] Fridays between Christmas and Epiphany, not to be fasts. Rogation Days to be designated Days of Solemn Supplication and not fasts. Tables of Precedence of days. Separate title pages for the principal offices, the Ordination offices being termed The Ordinal.

LITANY: A number of unimportant changes.

COLLECTS, EPISTLES, AND GOSPELS: A new collect for Innocents' Day, new Gospel for Second Epiphany, introduction of the terms Passion Sunday and Palm Sunday, special collects for each day in Holy Week and for Monday and Tuesday in Easter Week. [That for Thursday before Easter not a very happy one; and why not call the day Maundy Thursday?] Special Collects, Epistles, and Gospels for "A Saint's Day," for Dedication of a Church, Rogation Days, Independence Day, Burial of the Dead. Changes in selections for a number of days. Title of Whitsunday to be changed to "Pentecost, commonly called Whitsunday," and Sundays after Trinity to be described as after Pentecost.

OFFICES OF INSTRUCTION: The text of the Church Catechism is substantially incorporated into two offices of worship in which prayers and hymns are interspersed through the service, and "the Children being seated, the Minister shall ask them the Questions which follow, the Children reading or repeating the Answers as appointed." [This, however, does not supplant the Church Catechism in its present form, which latter is to be transferred to a place immediately before Family Prayer, and the two offices are to appear in the place now occupied by it. The plan is excellent and it is generally well carried into execution except that the questions are not always expressed as happily as might be desired. The present Catechism text is incorporated in the answers almost without change, except in some cases to incorporate such part of the question in the answer as to afford more complete statements in the latter. We could wish that some of the more obscure language had been supplanted by expressions that would be better understood by modern children; i. e., "pledge to assure us thereof," "children of wrath," "promise them both by their sureties." Questions and answers relating to the Church and to the Ministry with references to Confirmation, are added, and are generally excellent. Where "the office of a Bishop" is said "to be a chief pastor in the Church," we believe that "and teacher" should be added. The office of a Deacon in inadequately expressed, the chief purpose of the order being to assist in the pastoral work of a congregation rather than in the services. But though improvements in language could be desired, the plan and the execution generally seem to us so useful and excellent that we should be inclined to take the offices as they are offered, if it be too late for improvements in language to be made.]

COMMUNION OF THE SICK: An alternative Collect, Epistle, and Gospel, and an alternative Confession and Absolution.

PENITENTIAL OFFICE, CONSECRATION OF A CHURCH, INSTITUTION OF MINISTERS, FAMILY PRAYERS. Minor changes. A shorter form for the latter is added and a considerable number of new prayers appended.

In substance, all of this is good. Literary criticisms might be offered to the language in some particulars but it is possible that the Joint Commission will itself make minor corrections needed before the resolutions are offered. We should be glad if, in substance, all this new material might be adopted.

There are some few new or supplementary matters not covered in the report of the Joint Commission that, in our judgment, should be adopted in the coming Convention, probably on resolutions to be offered from the floor. These we shall discuss next week.

It remains only for us to compliment the Joint Commission and its members upon their work during these twelve years since its first appointment. There have been many changes in personnel during these years, and daggers affixed to nine names on the membership list indicate as many who have been removed by death. Through it all there has been constant unswerving attention both to principles and to details. Limited by a resolution to the effect that "no proposition involving the Faith and Doctrine of the Church shall be considered or reported upon by the Commission"—language which might be so interpreted as to prevent any suggestions whatever other than of a literary nature, since there is scarcely a major office or rubric that does not "involve" doctrine somewhere—the Commission has very carefully avoided anything that might seem to suggest *alteration* of doctrine, the evident intent of the resolution. Indeed they have gone so far as to refuse to *clarify* doctrine, which might often have been done to real profit, by translating statements "involving" doctrine into modern and more understandable terms. And we doubt whether any group of learned men, differing among themselves in details of Churchmanship as these gentlemen inevitably do, has ever produced work so devoid of partisanship throughout as this Joint Commission has done.

It will be difficult for the Commission to present its recommendations in the House of Deputies at the coming Convention as lucidly, as delicately, and as gracefully as the task has been performed in past years, first by Dr. Parsons and then by Dr. Slattery.

EVERY American Churchman must be proud that it was given to our Bishop Brent to make the keynote address of the Stockholm Conference on Life and Work, and that he should have done it so magnificently. His address will be found elsewhere in this issue.

Last week we expressed difference with Bishop Brent in regard to official membership of the Episcopal Church in the Federal Council of Churches; this week we are in full agreement with him both as to the value of representation in the Stockholm Conference and the urgent importance of the work. Let us see what are the differences between the two.

The Federal Council invites into its fellowship only such ecclesiastical bodies as will subscribe in advance to an ecclesiastical position with respect to "Churches" and "the Church," which differs from our own. The Episcopal Church is invited only on condition of assenting to that position, which we may term the Protestant position; the Roman Catholic Church is not invited at all. At Stockholm all "Churches" were equally invited, and no preliminary platform was offered.

The Federal Council asks for a federated, organic membership. The Stockholm Conference does not go beyond asking for full and free conference.

The Roman Church is absent from both bodies. But her absence from the Federal Council is due to the unwillingness of the Council to extend fellowship to her, and her absence from Stockholm due to her own unwillingness to enter into conference with others.

If the Federal Council of Churches were willing to substitute the Stockholm plan of organization for its own, few Churchmen, if any, would object to full participation on our part.

But that would mean that the Federal Council change itself into a Pan-Christian body for conference instead of a Pan-Protestant body for membership.

IN one detail we find ourselves in disagreement with Bishop Brent's address. "After the organized confusion of the great war," he says, "the nations made a bold effort to rally around an ideal of peace . . . The Churches stood by hesitant and critical."

We beg to question this statement. When the League of Nations was propounded, In Disagreement the enthusiastic unanimity with which both its underlying principles and the organization itself were indorsed by the organized Christian bodies of America, as of the world, was a remarkable manifestation of united Christian opinion. Scarcely a "Church" in America failed to give unqualified indorsement.

The sequel showed simply that the nation was not animated by the principles that the "Churches" had indorsed. The blame for the condition must be placed directly upon the nation; not upon its Churches. No doubt it is true that great numbers of Christian people weakened when the issue was turned into a political and personal club to be used for political and personal ends; but so far as we know, not one single Christian organization in America has receded from its position welcoming and indorsing the League of Nations as fulfilling the requirements of the earlier League to Enforce Peace.

We cannot, therefore, quite accept Bishop Brent's conclusion, "We are laggards instead of leaders."

TWO of our Church periodicals, arriving at the editor's desk on the same day, contain articles on the subject of the relations of the Church to the Federal Council of Churches. Both make apparently the same quotation from a recent article by Dr. Adolf Keller that was sent out officially by the Federal Council, but in the two quotations there is a significant difference in the language in one important respect.

The Original Document

An article by Frederic Cook Morehouse, editor of THE LIVING CHURCH, printed in the *American Church Monthly* for September, and entitled The Federal Council of Churches, says:

"The Federal Council is continually sending out polemic literature. I have before me a bulletin officially sent out under its auspices a few months ago, entitled 'A Fight of Self-Defense Against the Roman Church,' containing inflammatory propaganda; urging (for Europe) a 'great Evangelical press service'; 'a Protestant bank or at least a bank credit guaranteed by the great Protestant bodies'; urging 'a general Protestant feeling of responsibility and brotherliness.' How many Churchmen desire to see the name of the Church signed to literature of this sort? If we wish that sort of thing, let us affiliate officially with the Ku Klux!"

In *The Witness* for September 10th is contained an article by Bishop Brent entitled Join the Federal Council, in which, referring to the same article of Dr. Keller, which, says Bishop Brent, "should never have been issued," Bishop Brent says:

"The bank proposal is explained in the following sentence: 'What a help it would be at the present time, when most of the Churches have heavy constructive tasks, *if we could have a Protestant loan fund* or at least a bank credit guaranteed by the great Protestant bodies, in order to enable us to act without delay in such emergencies!'"

We have italicized the clauses in the two quotations that contain the varying language.

Bishop Brent is at present in Europe. To comment on the discrepancy in his absence is both a delicate and a distasteful thing to do. It becomes a duty, however, to show what was the text upon which Mr. Morehouse relied in making his statement, in order to prove its accuracy.

From the files of this office we have taken the original article furnished from the office of the Federal Council of Churches for publication and have photographed the heading and then—to show the clause in relation to its context—three paragraphs of the article, the last of which contains the clause in question. The following is the photographic reproduction:

From Federal Council of Churches Washington office: 937 Woodward Bldg. Washington, D. C. Arthur E. Hungerford Immediate Release

A FIGHT OF SELF-DEFENSE AGAINST THE ROMAN CHURCH By Dr. Adolf Keller, Secretary of the Central Bureau for Relief of the Evangelical Churches of Europe

* * * * *

A great evangelical press service would be very helpful in this respect. A common expression of Protestant world opinion, an urging of certain justified Protestant desires would tremendously strengthen the situation of small Protestant minorities, of little parishes and schools far away in Transylvania or Poland or Hungary and Austria. The governments of these countries would not dare to defy public opinion in the Protestant countries because they need them for getting loans or protection.

We are still far away from having the necessary organs for expressing the united voice of Protestantism. Such union alone could have the effect which is not within the power of this or that single Church. We would on the Protestant side not be afraid of a really religious struggle which would be fought with the weapons of the Spirit.

But many of our Protestant communities have to face all kinds of political and financial manoeuvres from the other side. There are, for instance, numerous institutions whose property is in danger of being bought by Roman Catholic institutions or whose opportunities for buying neighboring lands or houses which they need for enlarging their activity, are snatched away by a well organized Roman financial enterprise. What a help it would be at the present time when most of the Churches have heavy constructive tasks, if we could have a Protestant bank or at least a bank credit guaranteed by the great Protestant bodies, in order to enable us to act without delay in such emergencies.

This, we believe, sufficiently vindicates the accuracy of Mr. Morehouse's quotation. We hasten to add that it is here printed for that purpose only and with no suggestion of impugning Bishop Brent's good faith. He probably did not have the original text before him and quoted language that had been quoted to him by someone else. But it is evident that whoever was the person upon whom the Bishop relied in making the quotation, had felt at liberty to make a significant alteration in the text that had been furnished officially to the religious press from the office of the Federal Council of Churches.

Whether this incident, supplemented by others that have been chronicled, and by still others that could easily be added, bears out Bishop Brent's belief that "The Federal Council does not stand for Pan-Protestantism," we leave others to say. Neither is it clear to us that it helps to establish the wisdom of accepting corporate membership in the Federal Council of Churches.

ACKNOWLEDGMENTS

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STATISTICS given by a writer in the *Times of India*, published in Bombay, show the extent of child marriage in India. The figures are from the 1921 census report for the Bombay Presidency. They show that in 1921 there were in Bombay, in round numbers, 49,000 married girls under the age of 5 years, of whom more than 2,000 were widows; 261,000 between the ages of 5 and 10 years, 13,000 of whom were widows; 643,000 between the ages of 10 and 15, of whom 34,000 were widows. The infant death rate in Bombay in 1924 was 411 per thousand live births, compared with the United States rate (1923) of 77.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE BOOK OF THE ACTS

September 20: Fifteenth Sunday after Trinity

SECOND ACCOUNT OF ST. PAUL'S CONVERSION

READ ACTS 22: 1-21.

CHRISTIAN apologetic has always laid emphasis upon Christian experience, asserting that the characteristic fruits of the faith are the best testimony to its reality and truth. At the same time its appeal has always been, and must be, to objective and historical facts. Christianity is an historical religion; the peculiar personal experience is based upon events which took place at a definite time and at a definite place. It is the Person of Christ which is determinative; it is He who gives validity to all Christians living and thinking. St. Paul recognizes that, as, in the face of his judges and critics, he claims for himself a special, personal revelation of Jesus Christ. It is being often assumed today that Christian living can be its own justification, and that it can exist independently of the actual truth of the facts in regard to Jesus Christ. The fallacy of such subjectivism lies in the fact that Christian living cannot rightly be said to have any eternal value and consequence apart from the right relation to God which Christ Himself effects. Christianity is a system of divine salvation, as well as of right living.

September 21: St. Matthew

ROMAN CITIZENSHIP SAVES FROM SCOURGING

READ ACTS 22: 22-30.

ST. PAUL was severe critic of the imperial system. Its violence, its cruelty, its reliance upon force, could have won from him no assent. Yet there must have been much about it that appealed to him, even apart from the personal security it occasionally afforded him. In the main the Roman administration of its subject lands was just. It imposed law where men had been exposed to the often unjust caprice of rulers, and it offered, to the Roman citizen at least, a guarantee of personal rights. Imaginatively the imperial government stood for more than this. In its world-wide administration of law and order, it was an imperfect copy of the universal rule of Christ. It recognized no barriers; it included the most diverse elements within its sway. It is noteworthy that the advocate of the universal extension of the Gospel was the one man whose Roman citizenship gave him some understanding of the greatness of the Roman empire.

September 22

ST. PAUL BEFORE THE SANHEDRIN

READ ACTS 23: 1-24.

ST. PAUL claimed the protection of his Roman citizenship. That citizenship would have gained him protection, but no sympathy, in a Jewish crowd, for it suggested an alien rule. There was, however, a belief to which he could appeal, the belief in the future life, which would gain a respectful hearing from the members of the Pharasaic party. The Pharisee believed in immortality; the Sadducee vigorously denied it. In view of the bitterness with which the question was debated between the two parties, St. Paul had reasonable hopes that his advocacy of the future life would gain him the support and defence of a strong element in the Sanhedrin. In this he was not wholly disappointed. Yet there was more than policy in St. Paul's line of defence. Belief in immortality lies at the heart of the Gospel. There is no Christianity without a Risen Christ, and no life in Christ which does not issue in eternity. One cannot present the Gospel without reference to the life to come, and it was the apostle's habit to set immortality at the forefront of his message.

September 23

SENT TO FELIX AT CAESAREA

READ ACTS 23: 25-35.

ST. PAUL'S appeal to an issue in debate between the two great religious parties at Jerusalem raised a discussion which, in the eyes of the Roman authorities, seemed likely to end in conflict prejudicial to the peace it was their business, and difficult business, to maintain at Jerusalem. So St. Paul was put under arrest both for his own and the common safety. Thus actually began the series of events which was to accomplish St. Paul's cherished purpose of going to Rome. The apostle recognized in his arrest by the Roman authority the first steps in the fulfilment of his hopes. God had answered his prayers, although not, indeed, in the manner in which he had contemplated the answer. The real answer to prayer is not getting what we want in the way we want, but getting what we desire in a way serviceable to God and to ourselves.

September 24

ST. PAUL ACCUSED BEFORE FELIX

READ ACTS 24: 1-27.

THE New Testament presents us with the picture of two men, both Roman officials, who missed a great opportunity. Both were able men, trained to act dispassionately upon evidence, and both superior to the envy and partisan prejudice which clamored about them. Pilate recognized the innocence of Jesus, and seemed to perceive something of his greatness. Felix listened with attentiveness, and apparently with admiration, to St. Paul. Yet Pilate condemned Jesus, and Felix missed the opportunity of freeing the great apostle. Both lost the occasion to be supremely just. Fear stayed the hand of one, and greed the other. The tragedy of wrong-doing lies often in the fact that it forces us to actions which we do not desire. We are the unwilling slaves of habits we have formed; we act in accordance with tendencies which we have created, though we desire to act otherwise. We are the unwilling agents of our past selves.

September 25

ST. PAUL APPEALS TO CAESAR

READ ACTS 25: 1-12.

ST. PAUL saw in his appeal to Caesar the only opportunity of escape. The Jewish authorities had already practically condemned him; the provincial Roman officials were not likely to stir up opposition by freeing him. It was the right of the Roman citizen to carry his case for review and final judgment to the emperor. Only at Rome, out of the atmosphere of religious passion, and the careful, fearful temporizings with which the officials dealt with it, in the interests of maintaining a precarious peace, could St. Paul hope for fair judgment.

September 26

KING AGRIPPA'S INTEREST IN ST. PAUL

READ ACTS 25: 13-27.

IT is obvious that St. Paul had created an impression upon the minds of the official circle at Caesarea. An ordinary Jewish prisoner, in difficulties with the religious authorities at Jerusalem, was a common enough person, and would normally have aroused little interest. St. Paul was not ordinary. He commanded attention, and gained respect even from those who were not willing to share his beliefs. Festus would doubtless have freed him had he dared, despite the prisoner's appeal to Caesar, but he feared to awaken the resentment his release would have caused among the Jews. Like Pilate before him he sought to escape from his predicament by referring his prisoner to another judge. St. Paul was handed over to King Agrippa, as Jesus was to Herod.

Labor Sunday at the New York Cathedral

ADDRESS OF THE RT. REV. WILLIAM T. MANNING, D.D.,
BISHOP OF NEW YORK

IN this Metropolitan Cathedral, which stands as a great Church for the people, open without distinction to all who wish to share its inspiration and join in its worship, it is right that we should observe with all possible emphasis the National Labor Day. And at this Labor Day Service there are two or three things that I am especially glad to have the opportunity of saying.

I want again to express my great satisfaction at the interest and participation of the representatives of Labor in the building of this House of Worship. There have been many gratifying things in connection with this great undertaking. But to my mind there has been nothing in connection with it quite so gratifying and so important as the interest shown in it by the representatives of Labor. As you know, your participation in it has been entirely spontaneous and voluntary. Your leaders who moved in the matter said to me: "We want to have part in this Cathedral because it stands for the things that we need in our lives, and we are asking the gifts of the unions to build some special part of it as a symbol of the spirit that is in the Labor Movement today." Those were, I think, very noble words. And no part of the great building will be more significant or more sacred than that which will stand as the visible symbol of Labor's share in it.

I want to pay my tribute of honor and respect to your late leader, Samuel Gompers, who, in my judgment, earned the grateful appreciation of all good Americans by his courageous advocacy of the cause of Labor and by his equally courageous opposition to those revolutionary and destructive influences with which he had to contend, and with which you are now rightly dealing. With his whole heart Samuel Gompers stood for the cause of Labor, and with his whole heart also he was a true and loyal American citizen. It is right that we should pay honor to his memory here today.

I want to express my warmest and heartiest good wishes to your present honored and trusted leader, Mr. William Green, to whom we are shortly now to listen, and whose presence here I especially welcome as a symbol of the close relations which ought certainly to exist, and which, thank God, are coming more fully to exist, between the Church and Labor.

It is not the function of the Church to speak as an expert upon intricate industrial and economic problems. It is the function of the Church to bring the Spirit of Christ, the spirit not of warfare but of fellowship and coöperation, into the problems which Capital and Labor have to solve. In such an unfortunate situation as the present coal strike, the Church cannot justly speak without full knowledge of the facts on both sides. But wherever there is clearly proved wrong and injustice, it is not only the right but the duty of the Church to speak. The work of the Church is not to devise detailed programs of reform but to impart the life-giving spirit to them. There are three guiding principles which I think the Church should constantly and fearlessly uphold before the conscience of our people.

First. That the true purpose of human labor is not to enable this or that person, or group of persons, to possess inordinate wealth, often to their own injury. The true purpose of labor is to produce those things which are necessary for the sustenance, the happiness, and the development of mankind, and in this beautiful and noble work all should have proper share and just reward.

Second. That our Industrial System should be so ordered as to give to each one as nearly as possible that equality of opportunity which the Constitution of our country intends him to have. That a way must be found for men to labor together for the common good, coöperating in fellowship, not competing in suspicion and hostility, so that for force and self interest we may substitute brotherhood and love.

Third. That as Christians it must be our aim to bring the spirit and law of Christ into the whole of life, to bring Him as Lord and Master into every department of human life, national

and international, industrial and economic, as well as personal and social.

Dear friends, we all know that the Christian Church has often fallen short of her Divine principles and ideals, but even so the Church has been the mightiest influence on this earth making for justice and brotherhood and love. And if the Church has not always shown the sympathy that it should show with the cause of Labor, may not this be in part due to the fact that the representatives of Labor have not taken their full part in the life and affairs of the Church? I wish we might have many more of the representatives of Labor on the important boards and in the representative councils of the Church. And why should we not have this?

SPEAKING as a Christian bishop, and therefore as a friend of the Labor Movement, may I express to you three wishes that are in my heart as I look into your faces here today?

First. I wish that all of us—those of us who are in the Church and those of us who are not in the Church—might be converted to full faith in the Lord Jesus Christ, God and Man, and accept Him as Lord and Master of our own lives and of all human life. I wish this, not merely out of loyalty to the Scriptures and the Creed, but because only this full faith in Him can give Him the power over our lives that He ought to have and bring in His Kingdom of justice and love among men. This goes down to the root of the matter. If all of us were converted to full faith in Jesus Christ, to acceptance of Him as our Lord and Leader, there would no longer be any class feeling on the one hand or any selfish exploitation of Labor on the other; we should see clearly how to solve our industrial and economic problems.

Second. I wish that the Christian Church in all its parts—the Christian Church throughout the whole world—would show its sympathy and give its full support to every aim of Labor that is just and right, judging these aims only by the standards of Jesus Christ, the Divine Laborer who came down from heaven to bring His Father's love and peace and justice into this world.

Third. For the good of Labor, and quite as much for the good of the Church, I should like to see Labor take its full share, and so exercise its full influence, in the life and work of the Church.

Why should you not, all of you, in your various Churches, of whatever faith or denomination, take the place that belongs to you, and help to make the Church the power that it should be for justice and brotherhood in this world?

May God's blessing and guidance be with you, and may He enable you to keep your aims and purposes right and true.

ADDRESS OF WILLIAM GREEN,

PRESIDENT OF THE AMERICAN FEDERATION OF LABOR

BECAUSE we appreciate the sacredness of this moment, we come to this service, upon this Holy Day, with reverent and worshipful spirit. This day has been dedicated to the cause of Labor and set apart in honor of the toilers of our land. Surely our hearts are touched and our sensibilities are quickened by the solemnity of the occasion, by the memories which are revived by our presence here. Within the walls of this sanctuary many meetings have been held, but none has had a more inspiring theme than the theme of Labor. It is fitting and appropriate that this service be held in this historic Cathedral of St. John the Divine. There is added significance to this meeting today because of the large part Labor is taking in conjunction with the other forces and groups in promoting and assisting in the erection of the magnificent new Cathedral of St. John the Divine. The natural and ready response of organized Labor to the appeal for coöperation, help, and service made by those who projected the building of this great religious edifice, is gratifying and inspiring.

Having this in mind, the gracious invitation extended to me made a strong appeal to my emotions. A very great honor has been bestowed upon me. Speaking at this time, in this

Cathedral, I give expression to the hopes and aspirations of a great multitude of working men and women. I do not speak for myself alone. I voice the sentiments of five million members of organized Labor as well as the inaudible, conscious heart-longings of those millions of workers who still remain outside the ranks of our great organized Labor Movement.

In the beginning it was ordained that man should live by the sweat of his brow. The Bible records that God, in the exercise of His wisdom, ordained that man shall earn his bread by the sweat of his brow. God said, "In the sweat of thy face shalt thou eat bread." This mandate has been observed and its effect has been reflected through all the ages. There can be no escape from a compliance with this Divine command. We must work and struggle and serve in order to sustain and prolong life.

It is significant that with this mandate there was planted within the human breast a longing for the enjoyment of a higher material and spiritual life. Discontent has ever been the basis of human endeavor. It has caused men to dream, to plan, and to achieve. It has moved men and strengthened their purpose and determination to succeed regardless of cost or consequence. No man or group of men actuated by motives of intelligent and constructive discontent will count the cost or measure the sacrifices which must be made in reaching out for the realization of an ideal or the achievement of a noble purpose. Who will say they are not inspired? Do men who are not moved by lofty purposes face privation and distress and death wearing the smile of undaunted courage and exultant heroism? The Divine command requires the sweat of the brow in return for daily bread. Have the words of God been given a new meaning and a new definition which requires not only the sweat of the face but the blood of the heart?

The workers yearn and strive for happiness and the realization of fixed ideals. They know that there are many privileges and blessings which they do not have. Their longings for the enjoyment of the blessings which they are daily denied are bitter and intense. They are no different from the rest. They have vision, and through it they see, though perhaps dimly, the golden rays of promise and the radiance of hope. With eyes gazing into the future, they see the dawn of a new day, a day in which their dreams will come true and their disappointed hopes will be fully realized. Having glimpsed the unmistakable evidences of that new and better era to which all creation moves, it is but natural that they should seek to bring about acceptance and enjoyment of this better day and better life.

CHRIST said, "I am come that they might have life, and that they might have it more abundantly." When these words were uttered, He was speaking to the Pharisees, but He was referring to His followers. Many of them were working men, and the common people heard Him gladly. We are permitted to know that He lived in a humble home and that He was known as the Carpenter. It is fair to assume that during His early manhood He worked and served as a laborer and experienced the lot of a workingman. We cannot believe that the Master had in mind a life degraded and dwarfed by poverty and unreasonable toil. Such a life is not an abundant life. Nor do we believe He meant that through such a mode of living we could develop the higher and more abundant spiritual life. We believe that the Master meant that through the application of the principle of justice and fair-dealing, which He repeatedly announced, the great mass of the people, through all the generations which were to come, would be permitted to enjoy life and to enjoy it abundantly.

Of what does life consist? Does it mean a mere existence, or a state of being wherein people are deprived of the enjoyment of life? Does life mean mere existence, birth, death, and hours of struggle and suffering intervening? Does it mean that within the boundaries of human existence a few, a favored few, are to have an abundance of the good things of life and the great masses of the people are to live in poverty and want? Was this the philosophy He expounded and the doctrine He preached? Is it for this the Master came?

From every heart in which the teachings of our Lord have found acceptance the answer must be, "No!"

Life as He interpreted it meant the satisfying of the physical needs and the development of the spiritual forces of the soul. It is significant that He was mindful of the physical

needs of the people in that He fed them before He preached. Life without a full and complete satisfaction of hunger and the desire for clothing and physical comforts is wholly incomplete. But that is not all. The intellectual, the cultural, and the spiritual phases of our lives require opportunity for complete development. The material and the spiritual elements of life are so intermingled that they are inseparable. The highest attainment of our spiritual lives can only be reached through the establishment of humane living conditions.

Life is precious and potential. One cannot properly measure or appraise the value of a human life nor can the possibilities of human lives be accurately appreciated or determined. Life must be protected and conserved. It must be protected against exploitation, oppression, and extinction. It must be safeguarded in the home, in the mill, in the mine, and in the factory. This is the highest duty of society. It cannot be evaded or rejected. Society must meet this challenge lest civilization perish.

As a flower unfolds its petals to the sun, diffusing fragrance and portraying beauty, so life expands and grows beautiful in the warm sunshine of golden opportunity. How lovely is that perfect life which is sheltered from the wind and storm of adversity, and is permitted to bring joy and inspiration to other lives!

The potential value of a life is revealed as opportunity for service presents itself. It has a two-fold value; that which it gives and that which it receives. The character of service rendered depends upon ability and attitude. Service of an active nature depletes and exhausts the latent qualities of man. Through service the invisible powers of the soul and intellect are translated into action. In such circumstance we behold the finer qualities, the strength, and the capabilities of the man. The world is the beneficiary of such service.

In return for this invaluable service the individual becomes the recipient of priceless benefits and blessings. His reward exceeds the service rendered, because he becomes the beneficiary of the concentrated service rendered by his fellow-men. He gives as an individual, but he receives from the multitude. In his time he serves humankind. His life is fleeting and of short duration, but even so he gathers wisdom and knowledge from the accumulated service of the millions who have preceded him. His labor is not for the moment. It is for eternity. The generations to come will benefit by his life of service.

With reverent care, let us consider the language of the great Teacher, "I am come that they might have life and have it more abundantly." It is true He was addressing His words to a small group of people, but with clarity and vision He gazed into the future (perhaps toward our own time) and spoke, perhaps, to us, to those associated with modern industry. His words may be applied to the present-day struggle for the enjoyment of life. When He spoke, there was no modern industry, highly organized, exacting service from men, women, and children. No vexing problems of industry, such as we have today, existed then. Collective bargaining, with its collateral questions, was not an issue then. Steam and electricity and the intricate machinery of industry were unknown and undiscovered. The struggle for the recognition of the principle of righteousness has become more intensified. Men and women who toil in the mills, factories, and mines of our nation are fighting, struggling, and sacrificing for the realization and enjoyment not only of life but of life abundantly.

REALIZING the importance of the individual and his helplessness in the complicated social system which exists today, the workers have banded together, pooled their strength, and combined their efforts. The unsatisfied longings of the human soul for the enjoyment of an abundant life have moved the men and women of labor to action. They seek to secure, through collective effort and coöperation, for themselves and for their fellow-workers, the attainment of this ideal. When their efforts are crowned with success, they rejoice. When they fail, they do not despair, but, instead, they press on with renewed vigor.

The movement for legislation prohibiting the employment in industry of children of a tender age has for its purpose the protection of children and child life. Compulsory education legislation is based upon lofty and humane considerations. The safe-guarding of the strength of the women and mothers, through the passage of appropriate legislation limiting the

hours of working women, is in the interest of humanity and our national life. The demand for a wage commensurate with present day living standards, reasonable hours of toil, tolerable and humane conditions of employment, is inspired by the same high and noble purpose. Compensation for injured workers and the dependents of killed employees brings to the unfortunate victims of industry substantial assistance at the hour when it is most needed. A remedy for unemployment and the enactment of old age pension legislation constitute a part of the initiated but unfinished humane work of the forces of organized labor. The great and important movement of organized labor has set itself to the task of bringing about the acceptance of its claims for consideration of all these enumerated, humane proposals.

The woes from which humanity suffers are due to our failure to comply with the laws and teachings of morality, religion, and justice. If these teachings were followed, the rights of employers and employees would be recognized and accepted. We must recognize that the forces of labor and capital have passed into a new era, an age of coöperation and reciprocal relationship. Militancy has long been tried. The power of capital has not succeeded in crushing the spirit of organization. Fairness demands that the attempts to prevent organization among the workers must cease. Laboring people have fairly won recognition and the right to organize. The safety of our nation, the security of our institutions, and the happiness of our people, call for serious thinking on the part of employing interests. Deep down beneath the surface of every militant movement may be found the germ of revolution. True, it may be embryonic, but if it is allowed to develop, it will grow and multiply until it menaces the very existence of the republic.

Organized wealth and combined capital cannot destroy organized labor, nor is it powerful and effective enough to prevent the workers from acting collectively. Time and experience have proven this assertion to be correct. As truth crushed to earth shall rise again, so organized units affiliated with the American Federation of Labor, when assailed and apparently crushed, reorganize, rebuild, and reestablish themselves more strongly and firmly than ever. This being true, sagacity and wisdom teach that if organized labor cannot be overcome and subjugated, it should be recognized and accepted as a functioning force in our economic life. Sound judgment, common sense, and the interests of all the people throughout the land, call for the manifestation and exercise, on the part of all the elements which form industrial life, of a spirit of coöperation, understanding, and good-will.

It is to the achievement of this purpose that organized labor is irrevocably committed. It is only through the exercise of these virtues and qualities that the great mass of mankind can be brought nearer to the enjoyment of life. Not a life of oppression, of limitation, of ignorance, of want, not a life of drudgery and excessive toil, not a life from which is exacted every ounce of vitality and energy, but an abundant life—a life of freedom, of self-expression of spiritual beauty, of educational advantages and opportunity for honest toil, with leisure, recreation, and material blessings.

This is the life the Lord declared He brought to us, the life for which we strive and pray.

LINES TO A LITTLE CHILD

A little child has given me
Her love in fullest measure,
And heaven seems to come so near
That there I lay my treasure;

Her perfect faith is like a star
To lead me ever higher,
The while I humbly ask for grace
From that celestial fire.

So let me clasp that little hand,
Content to let it guide me,
And see along my path of life
That sweet child-face beside me.

MADLINE W. WYATT.

SEE GOD AT WORK IN HIS WORLD*

To the Editor of *Christian Work*:

AN INVITATION to subscribe for *Christian Work* lies before me. I have been steadily giving up my subscriptions for modern magazines. I still retain only seven and think of dropping two of them.

Why do I give up these magazines? I wonder if it is worth while to tell you—worth your time to read or mine to write?

Boiled down, I should say the modern magazine, especially the religious magazine, has one critical weakness. It lacks what Matthew Arnold called "intellectual seriousness." It does not see God in His world advancing and doing His wonderful and inspiring work. It does not see the world, with all the good in it, conquering the evil. It uses big words without discrimination and so leaves people where it finds them in a march of misunderstandings.

You write, for instance, of "unfettered editorial treatment." No editorial treatment is unfettered. It is fettered by personal ties, partial knowledge, prejudices, passions, beliefs, and the word "Christian." Dr. Cadman is a great and good man. I heard him say over the radio, "Christianity has never been tried." Others have said it and he repeated it like a parrot. What is Dr. Cadman trying, if not Christianity? What did Christ try, and the apostles, and all after ages of Christians in ever increasing millions? If it has never been tried, what is the use of trying it now?

So with other words such as "liberty," "independence," and "liberal."

The magazine of today sees no human progress and therefore has no constructive policies. It sees sin and misery and struggle and no way out. It delights in the weakness and misery of man and fails to perceive his goodness and nobility and the wonderful achievements he has been making. It paints the age in lurid articles of disorder and decay and is unaware that the present age is the best the world has yet known in physical condition and in moral and spiritual growth and ideals. The modern magazine is much like the modern newspaper, acting as a sort of scavenger to gather up and present exceptional moral mud and dirt, as if such abnormal personal and social conditions represented mankind at large.

Your very circular patronizes God as far as it refers to Him at all—"too impatient with the slow processes of reform." "We are very earnest." Well, is God indifferent? "Our desire to reshape the world." Nothing about *God's* way of reshaping the world. "Who knows but *we* may roll this old world nearer heaven?" *God's* way is given in Ephes. 2:8-10. You write, "Help us to do better."

Well, this is the way I think. Put in the front of your thought and writing about *Christian Work*—God, Christ, the Holy Spirit, the goodness of man as God-made, the coming of God's Kingdom plainly seen in nature, especially human nature, progress made in all good things as promise and assurance of final complete triumph, confidence that God's plan is the best, that He knows what He is about, that our honor and happiness consist in humble, reverent, joyous work with Him. Do this and I believe your circulation will increase.

Cambridge, Mass.

EMELIUS W. SMITH.

*This remarkable letter, signed with the name of a priest of the Church, is reprinted from *Christian Work*, an interdenominational weekly, in which it was given the inadequate—almost discourteous—title, "This Gentleman Cries Peace! Peace!" We believe that many of the readers of THE LIVING CHURCH will place a higher value on it than the editor of *Christian Work* appears to do.—EDITOR L. C.

WHATEVER HAPPENS, do not get out of patience with the Chinese, any of them. . . . And remember the Chinese heart at its worst is a bit of the unclaimed ground of the Kingdom of Heaven and terribly in need of the Saviour, and that there are many humble and simple ones *wanting* Him, those whose names we never see in the papers any more than we do the names of the most respectable people at home (except bishops, etc., who cannot help getting in).—Deaconess HENDERSON, of Shanghai in the *Southwestern Episcopalian*.

STRIVE EVERYWHERE and in all things to be at peace. If trouble comes from within or without, receive it peacefully—without excitement. If we must needs fly from evil, let us do it calmly, without agitation, or we may stumble and fall in our haste.—*St. Francis de Sales*.



JUNIORS PROMINENT IN THE PROGRAM



THE CHICAGO DELEGATION

The Brotherhood of St. Andrew Convention

THE Brotherhood of St. Andrew celebrated this year its forty-second year of existence with its fortieth National Convention, held in Pittsburgh, Pa., at the Carnegie Institute of Technology, beginning Wednesday, September 2d, and continuing until Sunday, September 6th. The Convention was housed entirely at the Institute, using the Carnegie Union as the Senior convention hall, the Little Theater as the Junior convention hall, class rooms for group conferences, dormitories for sleeping accommodations, and the Carnegie Commons that made it possible for the whole Convention to dine at one time. It was a community life that seemed to please the convention visitors, the general opinion being that Carnegie Tech is an ideal Convention setting.

As has been the custom for a number of years, the Senior and Junior Conventions ran concurrently, combining for certain special meetings and services. The Senior theme was Evangelism in the Church, and that of the Junior Convention, An Older Boy's Christian Service.

The Senior Convention this year took on more of the nature of an institute or a conference than previous conventions. Public mass meetings were held in Pittsburgh churches in the evenings, but the regular convention sessions were largely business meetings, put through expeditiously, and then the convention divided into groups, assembled in class rooms, to devote time to serious study and conference on such vital themes as Personal Evangelism, led by the Rev. J. A. Schaad, Group Evangelism, led by Leon C. Palmer, Working with Boys, led by Rogers H. Motten, College Men, with John H. Frizell as leader, Use of the Advanced Junior Program, by Francis A. Williams, How to Conduct Discussion Groups, led by H. Laurence Choate, The Clergy, by Mr. Shelby, Assembly Officers, by Walter Macpherson, Senior Chapter Officers, by William F. Pelham, and Lay Readers, by George H. Randall.

Each morning, the Convention listened to an address by the Rev. Canon Shatford, of Montreal, on the general topic, The Religion of the Busy Man. Other special discussion groups included a Conference on The Parish and its Men, led by Charles Cain, and one on How the

Brotherhood Chapter Can Help in the Parish Program, led by John W. Irwin.

The opening meeting was held in Trinity Church Wednesday evening. The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, welcomed the Convention in a brief address, urging that full emphasis be placed on what he considered a supreme need of the Church today, a greater sense of responsibility in the individual, the immense power of one individual working with another. Addresses of welcome were delivered by Mr. J. D. Irons, representing the Mayor of Pittsburgh, and by the Rev. D. L. Marsh, representing other religious bodies of the city.

Canon Shatford and Mr. Schaad were the speakers of the evening, their joint topic being Evangelism in the Church.

ON Thursday morning, at the opening business session, the Convention was addressed by Dr. Thomas S. Baker, President of the Carnegie Institute of Technology, who urged closer harmony between Churchmen and scientists.

"If the Church must pick a quarrel with science," said Dr. Baker, "I do not think it should attack the field of biology." Dr. Baker spoke on the hope for a better understanding in the study of the theory of evolution, declaring that he could not believe that religion and science are irreconcilable. "Whatever is untrue, or, at least, whatever is proved to be untrue, must in the long run fail," he said. "We cannot curb the inquiring minds of men, and, if the pursuit of truth is their ideal, they are performing a service to humanity. The Church need not be alarmed at a form of inquiry that is carried on in this spirit. Religion will persist as long as man feels the inadequacy of what he is, in comparison with what he would like to be."

Canon Shatford's Thursday morning topic was The Religion of the Busy Man, a plea for truth in business.

"There is no conflict whatever between religion and business," said Canon Shatford. The controlling aim and sovereign purpose of life is to bear witness of the truth, no matter what line of work the individual chooses. If you are a builder, build true; if a merchant, be true; if a lawyer, plead true. There is no business which you can take up where this law does not apply. "Jesus is the pattern for truth in the world today," he said, "and the source of power for truth."



WM. A CORNELIUS
The Convention Chairman



EDMUND B. MCCARTHY, Council Member from Philadelphia, and CHARLES E. BEURY, Treasurer of the Brotherhood



JOHN H. RANDALL, Associate General Secretary, B.S.A., left, and CANON SHATFORD, right



JUST DELEGATES

At this session convention officers were elected, William A. Cornelius, McKeesport, Pa., Chairman; J. L. Watling, St. Louis, Vice Chairman; Selden Walker, Chicago, Vice Chairman; Col. Alexander W. Davis, Chicago, Secretary; and A. J. Bleezarde, Assistant Secretary.

Mr. John W. Irwin's conference on the Parish Program was an exposition of what Brotherhood men might do to assist in development and operation of the complete parish program. The speaker urged Brotherhood men to consider evangelism at home and abroad as their work. He suggested a course of study of the Church's Program and the Church's Mission as a part of the regular program of all Brotherhood chapters.

The Thursday evening meeting was held at the Church of the Ascension, the topic being What is Troubling Youth, and the speakers were the Rt. Rev. James Wise, D.D., Bishop of Kansas, and Mr. Leon C. Palmer, a Brotherhood Field Secretary.

Bishop Wise said that the things troubling youth are the same things that are troubling adults. "There is no need to pick flaws in youth. The things troubling youth come from the faults of men and women, including the clergy and bishops, who are failing to answer the questions and aid in solving the problems of youth." Bishop Wise urged that the Convention get down to a consideration of the eternal foundation upon which life is built, declaring that there are three foundation stones, Victory, Life, and Peace. "Life," he said, "to so many of us, consists in possession of things. We forget that life does not consist of things. Christ offers us a more abundant life, and we are satisfied merely with possessions! Christ stands as a victorious Christ, the head of a victorious Church. Don't forget that. The gates of hell shall not prevail against it. It was established by Him that He might use us, to attain the life victorious, and the peace of God, through doing His work and living in communion with Him."

Mr. Palmer, speaking to the same subject, scored youth of today as pleasure-seekers, blaming parents as well as children.

"Whatever may or may not be troubling youth," he said, "it is evident that youth is troubling us. With too many of our young people today, amusements are no longer a recreation, but an occupation. They are restless, discontented, and unhappy unless in pursuit of pleasure."

Touching upon materialistic education, he said, "The fundamental weakness of our schools is that they are giving the student the tools of life without attempting to develop in him the purposes of life. We are teaching how to make a living, but not how to live. The tendency is to make him a cultured brute; a dangerously efficient savage."

In his address Friday morning, Canon Shatford expressed the thought that

Christianity is a social religion. "It requires three persons, God, man, and his fellow man. Its final proof is in service. Its test is in love for the brethren."

"The business man is not to regard his brothers as enemies," he said, "or aliens or rivals. He should not exploit them, or use them for his own advantage. Our religion declares the human race to be a family and God as our Father. There are to be no barriers of caste or color or creed; he is to treat all men as brothers, no matter of what race or condition.

"Place that fundamental truth in the stock exchange, in industry, in politics, among the Churches and nations, and there would be no wars, no strikes, and no profiteering or bigotries. The religion of business must be fraternal."



A. J. WATLING
Council Member from St. Louis,
and Vice Chairman of the
Convention



BEN F. FINNEY
Vice President of the Brotherhood and Vice
Chancellor of the University of the South
(on the right)

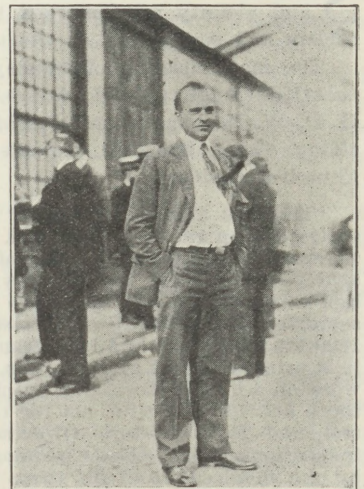
FOLLOWING Canon Shatford's address, a discussion conference was led by Charles Cain, Executive Secretary of the Brotherhood, on the subject, The Parish and its Men. Mr. Cain pointed out the fact that, in 1914, the approximate number of active Church workers, clergymen, lay readers, Sunday school teachers, and Brotherhood men, was about 70,000. The reports that year showed a total of 72,603 confirmations. In 1924 the workers numbered about 75,000, and confirmations were 64,034. "The ratio of confirmations to workers seems small," he said, and urged greater activity in the business of soul-winning, personal evangelism.

Group conferences were held on Friday afternoon, for clergymen, assembly officers, senior chapter officers, and lay readers, each conference stressing the duty and privilege of Personal Evangelism, and developing practical methods of working.

The evening mass meeting was held in Calvary Church, the Rt. Rev. D. L. Ferris, D.D., Bishop Coadjutor of Western New York, being the speaker.

Bishop Ferris' topic was The Christian Home, and he launched a powerful indictment against American domestic relations. "The unit of society is the home, not the individual," he said, "No greater menace confronts America today than the growing number of broken homes.

With possibly one exception this country leads the world in the number of broken homes. In the first twenty years of this century over six million persons, men and women and children under sixteen years of age, were ground through our divorce mills, and the number steadily increases. The ancient civilization of Rome was not destroyed by foreign invasion, but by the more insidious assault on its people through the refinement of sin in part led and fed by the prisoners within the sacred city, and so on out to the circumference. The stability of any nation is threatened when homes are broken up, and men and women disregard the sanctity of marriage relation-



GEORGE C. KUBITZ
Leader of Chicago Delegation



JOHN D. ALEXANDER, Field
Secretary, and the REV.
JOHN S. TAYLOR

ship. The safeguard of the home is the Christian religion. No man and wife can go down on their knees together, shoulder to shoulder, and commend themselves and their loved ones to God's keeping, with a sense of the significance of their prayers and the desire to assist God in answering them, and then go out into the world and deliberately do that which shatters the marriage relationship.

"It is perhaps no exaggeration to say there was an absence of the open Bible and the family altar in every instance where infidelity has broken up the home. God's plans do not miscarry, and in the end that family or that nation will prosper only as they live with regard to Him and His laws.

"One of the fundamental things for which the Brotherhood of St. Andrew stands is religion in the home with an open Bible and a family altar. It has been very helpful in prompting the dissemination of Daily Bible Readings set forth by the committee of the general Church and aided materially in placing the Readings for this year in over seventy-five thousand homes. Let us cherish the homes out of which come the leaders of the nation tomorrow. Shall they go forth as pagans, or are they to become new and vital centers of religious influence? The answer rests largely with the leaders of today."

SATURDAY morning was devoted to a joint session with Juniors with open discussion of A New Way to Train Boys, leaders being F. A. Williams, Brotherhood Secretary for Junior Work, Orville W. Crowder, President of Baltimore Junior Assembly, and John H. Frizzell, Brotherhood Field Secretary.

In the afternoon a delegation visited S. Barnabas' Home, at Gibsonia, and the evening meeting was a service of preparation for the annual Corporate Communion of the Brotherhood, in charge of Bishop Ferris.

Bishop Wise acted as Chaplain of the Junior Convention, giving a daily talk on the Boy's Place in the Work of the Church. Saturday morning an outdoor Celebration of the Holy Communion was held for Juniors in the Greek Theater of Carnegie Tech, Bishop Wise being the celebrant.

THE service of preparation for the Annual Corporate Communion of the Brotherhood was held in the Church of the Ascension, with Bishop Ferris, in charge.

The Bishop called attention to the similarity between the requirements of the Communion and those of the ritual of the Jewish burnt offering. "It must be a voluntary contribution, it must be without blemish, it must be entirely consumed on the altar, and, as there was no stated time for it, the fire must never be allowed to go out."

Bishop Ferris said further that there are certain convictions on which his mind is closed. Nothing that he might hear or might read would change those convictions. "One of these," he said with dramatic emphasis, "is the Virgin Birth. I believe in the Virgin Birth of our Lord as it is told in the Scriptures, so help me God! That is where I stand on the Virgin Birth."

Bishop Wise conducted a service of preparation for the Juniors, it being held around a camp fire on the athletic field of Carnegie Tech.

SUNDAY morning services in the Churches of Pittsburgh and vicinity were marked by addresses by Brotherhood officers and secretaries, on the topic, Prayer Made Practical.

The mass meeting of Sunday afternoon was held in the beautiful Soldiers' and Sailors' Memorial Hall, with Mr. H. D. W. English, former President of the Brotherhood, presiding. Canon Shatford presented an optimistic view of the Church's mission.

"There is ample evidence of the possibility of saving the entire human race," he declared. "There is nothing in history so wonderful as the spread of Christianity. Consider the achievements of the past century. In 1800 there were 200 million Christians; today there are over 600 millions: trebled in a single century, because the last century was missionary. In 1800 the Scriptures had been translated into 65 tongues. Today it is printed in full or in part in 800 languages. In 1800 there were no white doctors, nor hospitals in mission fields. Today there are 1,500 institutions for the sick under Christian control, and 25,000 doctors. Orphanages, leper homes, industrial institutions, Bible schools, theological colleges, are established by the hundreds, and all these came into being in the last hundred years.

"There is nothing in history comparable to the amazing success of missionary effort in the last hundred years.

"The man who 'does not believe in missions' is not only disloyal to Christ, but he is blind to the most blazing evidences of history."

Bishop Tucker emphasized the force of Christian example in mission fields. We must show foreign peoples that Christian civilization is worth while. We must see that the things that degrade and defile are not sent abroad as representative of Christian culture. "Our actions must illustrate our words," he said. "Missionaries must be able to point to us as proof of the truth of their message."

The closing meeting was held in the Church of the Ascension on Sunday evening. The Brotherhood Memorial roll was read, and the place of the next convention announced as Seawane, Tenn., at the University of the South.

Bishop Wise gave the Charge to the Convention, speaking on Power, and urging Brotherhood men to go back to their parishes fortified and strengthened to win the world for Christ, to which he referred as being not only a possible thing, but one within sight, if only the men of the Church will use the Power of the Holy Ghost which has come upon them.

* * * * *

Among the visitors at the Convention was the Rev. John S. Taylor, rector of Trinity Church in Rochester, Pa. The sojourn with the Convention at Carnegie Tech is like a visit to home for Mr. Taylor, because for twenty years he was a member of the faculty of Tech. He served as head instructor in the Heat Treatment of Steel.

A Kentucky delegate to the Convention, a man of fifty-five, who enjoys the distinction of being a grandfather, walked from Natural Bridge, Kentucky, all the way to Pittsburgh. William A. Roselle, active and alert, looking forty rather than fifty-five, decided to hike to the convention, rather than to come in a more conventional way. He left home August 24th, and spent his fifty-fifth birthday walking up the banks of Elk River in West Virginia, wading two fords en route. He travels light, carrying a small knapsack. He arrived in Pittsburgh September 2d, ending his nine days' tramp fresh and ready for a return trip.

Two years ago Mr. Roselle made a similar tramp from Covington, Kentucky, to the Brotherhood Convention that was held that year in Chicago.



WILLIAM A. ROSELLE

WOMAN'S AUXILIARY U. T. O. 1925

For all Thy gracious favors, Lord,
Shown day by day to me,
For rest and food and life and love,
I offer thanks to Thee.

For Thy unfailing mercy, Lord,
Shown time and o'er again,
For Thy dear Son's Humanity
That brings Thee close to men;

For privilege of laboring
For Thee in field and home,
With a united womankind
All thanking Thee, I come.

And then, for all our sorrows, Lord,
Reminders Thou hast sent
In tenderness, the way to show
Which Thou, before us, went.

For chastenings and reprovings, Lord,
Which Thou in love, hast given,
We women, grateful, humble, mute,
Give thanks to Thee in Heaven.

Our lowly gifts, united now,
Before Thine altar-throne,
With praise and thanks we here present,
And pray, Thy will be done.

MRS. CARL GOODMAN.

The Bearing of the Gospel on National and International Life

Being the Keynote Address at the Stockholm Universal Christian Conference on Life and Work

By the Rt. Rev. Charles H. Brent, D.D., LL.D.,

Bishop of Western New York

WE are here in Christian fellowship to make an adventure in behalf of the commonwealth of mankind. Like the nations, the Churches which we represent are without a common mind or common ethic. The Catholic Church is an ideal rather than a realized fact. Sectarianism, the cult of the incomplete, still holds sway in Christendom and there is war where most of all peace should reign. Valuing such Christian comity as prevails at its highest worth, the total product is a diluted and mediocre religion incapable of exercising moral and spiritual authority in national and world affairs. It is good enough perhaps for individual piety or other worldliness, but it is not potent enough to make disciples of all the nations according to Christ's explicit command, or to convert the kingdom of the world into the Kingdom of our Lord and of His Christ.

An effective unity is no longer a theological luxury: it is a practical necessity. The Churches are only on the lower threshold of that unity without which the world cannot know Jesus Christ, and, gratifying as the growth of the coöperative spirit has been during the last decade, they are not yet within hailing distance of that stage of development where the nations can walk by the light of the City of God. It were sheer folly, not to say dishonesty, to deny this unpalatable truth.

After the organized confusion of the great war the nations made a bold effort to rally around an ideal of peace. It was new in spirit and form from anything in the past, and, whatever its defects, will stand in history as epochal. They did it without direct benefit of Church or Churches. The Churches stood by hesitant and critical. Seven years later the peace table of the Churches shows fewer palpable results than the peace table of the nations. We are laggards instead of leaders.

The encouraging thing is that we are now awake to the fact and are here to take the first step toward rectifying our unheroic course. But we must recognize that no half measures, no pious platitudes, no hesitating utterances, will be tolerated. The world is looking at us with mingled expectancy and distrust—some men even with scorn and derision. They have no other belief than that the mountain will give birth to a mouse. The character of Christianity is at stake. When we rise from our deliberations we must have reached a concordat according to the mind of Christ on the subject matter before us, or it would have been better that this Conference should never have been born. We must run those risks which are inherent in the life of faith. We must justify our vaunted claim to the moral and spiritual leadership of mankind.

Were we here merely under the guidance of human reason and dependent solely upon the pooled wisdom of those present, I would despair, for prejudices are deep seated and sectarian self will is not yet dethroned. But we are not as a ship without a pilot. In our midst is a Great Presence—which envelopes us as the sunlight envelopes the landscape. Under His presidency we sit and deliberate and reach our findings. We are gathered under the same auspices and inspired by the same hope as the little fellowship of nineteen centuries ago who waited for power from on high to make them a world force. Let us be sure that we do not plaster our own desires on the situation and deceive ourselves into thinking that they are the mind of God. In our dependence upon Him, who had no will of His own, we shall secure our freedom. We are here not to do our own will but the will of Him that sent us. The ultimate issue is clear, for we are working, not on a whim or theory of our own, but in accord with God's unchangeable purpose. An Irish proverb says: "Whether the sun rise early or late, it is God's will that the sun shall rise." It is for us at this

Conference to do what in us lies to make an early dawn. I covet for the Church a stride forward rather than a laggard step. Quite rightly we talk of our task as being colossal. But it must not be used as an excuse for doing it with a doubtful mind. The Gospel mind is a mind to win.

Our business is by coöperative methods to bring the Gospel to bear on economic and industrial matters, on moral and social problems, on education, and on international affairs. This raises the vital question of the universal jurisdiction of the Gospel—its relation, through the Church, to the State, to departmental organization within the nation, and to the family of nations.

FIRST, let us consider the relation of the Church to all forms of organized activity. In its own realm the Church is supreme. Its field is the world. Its indubitable and inalienable duty is to determine moral and spiritual values, and apply them to every phase and form of human life.

Men challenge the Church's authority. They are not quite sure how far they can trust the practicability in great matters, of the truth as revealed in the life and character of Jesus Christ. Christianity may be good enough for personal salvation and for other worldly purposes, but the query arises as to its workability when applied to group life, such as business or politics. A man of affairs shies at the suggestion that the next step for Christians to take is the bold application of the principles by which Jesus Christ lived in His workaday life to the industrial problems of our times. The idea evokes the exclamation: "That would be a declaration of war." Just so. Because the purpose and the way of Jesus Christ are hostile to much that is characteristic of the thought and activity of modern commerce.

The political world is in like case. It is afraid of what the way and the purpose of Jesus Christ would do with it. The astonishment caused by a politician injecting Christian principle into a national legislature a while ago was great enough to echo around the world and be registered in literature. When the British Under Secretary for the Air remarked that the Sermon on the Mount (that is, the truths and principles by which Jesus Christ lived, and then laid upon the conscience of all His followers) was the solution of armament problems, he drew forth the ejaculation: "Good God, Sir, if we are to rely on our air security on the Sermon on the Mount, all I can say is: 'God help us.'"

The beneficent claim of Christ is laid upon international affairs without abatement. Mankind is His. So it ought not to be a matter of amazement or dissent when the truths and principles by which He lived are used as the key to international problems. However remote general assent to this may be, the Church cannot debase the universal currency of the highest Christian ethic by filing away its sharp, exacting edge, or limiting its circulation.

The relation of the Church to the State is a problem of immediate importance. Side by side the modern nations and the national churches have grown to be what they are. The Reformation trusted to the inherent oneness of Christianity to act as cement and hold the Churches together, an assumption not justified by subsequent events. Patriotism became the supreme virtue overshadowing spiritual values, and the Machiavellian doctrine of subordinating every consideration of religion and morality to the seeming interests of the State, prevailed widely. It was but natural that the Churches should cease to have a supernatural mind and a common ethic in the riot of nationalism that ensued. More sad still was the subordination of the mind of the Church to the policy of the

State until the Churches became nationalized instead of the nations becoming Christianized.

God forbid that I should even seem to depreciate the importance of the State or the nation of which it is an organic expression. The nation has such honor that it can add to the glory of the City of God by bringing that honor into it. It is my benefactor and commands my loyalty as a Christian, though not a loyalty that is either final or supreme. The purpose and way of Christ are paramount, and the Christian Church can no more burn incense to a modern State than to an ancient Caesar. In other words, let the lost Christian ethic be found, and it must rule the minds and lives of the entire Christian body in every relationship, individual and corporate. It is part of our business during these days of conference to search for this ethic and to apply it.

Little by little human life has expanded its horizon. From the local it has risen to the national and from the national it moves out into the international. Man is getting a universal consciousness out of which will be born a universal conscience. No longer can a nation live unto itself. It must take its place in the family of nations where the welfare of all is the welfare of each. The nations must learn to live by the law of forgiveness and considerateness and love or else they will perish. The burning problem of the moment is not merely the question of the elimination of war but of the establishment of a lasting and righteous peace. To our shame be it said that it is the civilized and Christian nations that have developed war into the perfection of horror which it is, a fact that tends to paralyze our hands and warp our judgment in dealing with it as our enemy.

THE time has come for as clear a declaration on it by the united voices of the Churches as on slavery or duelling. The world is awaiting it. It were better for this Conference to risk a mistake in the direction of the example of Him who practised and taught conquest by humility and meekness and forgiveness than to hesitate or equivocate. It is for the Church to determine in what circumstances, if any, killing and maiming, lying and guile, destruction and rapine—in short, the declaration of a moratorium for the moral law—ceases to be an offense against God and man, and becomes a praiseworthy virtue and patriotic duty.

Dare we do less than hold that war, as an institution for the settlement of international disputes by brute force, allied to skill and cunning and lying, is incompatible with the mind of Christ and therefore incompatible with the mind of His Church; that war is the abuse and not the use of force, because it attributes to force authority and ability to determine moral values of which it is as incapable as trial by fire; that the aggressor is that aton which will not arbitrate or seek the processes of law and order; and should be treated as an outcast; that it is the duty of the Churches to throw their united weight in support of the organized fellowship of the nations?

The issue is clear and the Christian Church must face it or else imperil the charter given it by Christ. It is an equal duty of the Church to aid the nations which have made a brave beginning without our organized and effective help, to establish and maintain tribunals and institutions upon the foundations of righteousness, justice, and reason, to occupy the most exalted throne in the gift of men now held by the usurper, war. The League of Nations needs the sympathetic support of the Churches to assist it to become, in personnel and character, representative of all mankind. The League of Nations today, fault it as you will, is more effective for the end for which it was created than any fellowship of the Christian Churches in existence for the manifestation of Catholic unity.

But when the last word has been said about League, Permanent Court, Protocol, or what not, we have been discussing instruments whose value rises and falls with their moral and spiritual contents. Without the Gospel they are science without a soul: machines which have no saving or regenerating power for human beings. With living faith the Church must translate the Gospel of love into terms of international life and activity. There is no feature of the Gospel of love that does not find its supreme opportunity in the intercourse and fellowship of nations. Standing outside the door of international life, waiting for admission, is the most powerful force making for peace and goodwill ever committed by God to man. I mean forgiveness.

GOD bought, by an Incarnation and a Crucifixion, His own right to use it. It stands, not as a counsel of perfection, but the sole condition of becoming and remaining Christian.

Forgiveness can be used only toward enemies. None else are eligible for it. Forgiveness is that aspect of love which enables us to take again into complete fellowship those who have wronged us. To what extent is the Church proclaiming this duty in concrete form to nations which have been wronged? However war guilt may be distributed, every belligerent has its opportunity to forgive, for all have sinned. The Churches should become a clearing house for international forgiveness. The establishment in Geneva of a Bureau of Churches would be worthy of consideration, if we were sure we could confine its work to the moral and spiritual sphere, and sufficiently safeguard it against political meddlesomeness and intrigue from which all the Churches are not yet emancipated. On the foundation of forgiveness the temple of goodwill can be erected. Only a supernatural Church is equipped for the task.

Unity of heart and hands among the Churches is the sole hope for the Great Peace. As it is with the family of the nations, so must it be with the family of the Churches. None can be omitted. There is one populous and venerable Church with a vacant seat at this Conference. Considered as a moral and spiritual force making for international peace and goodwill, the Roman Catholic Church is as a giant half awake. As in the case of the Protestant Churches, in time of war nationalism swallows up her adherents and sets them in deadly array against one another. Even though she may withhold her fellowship from us, the responsibility rests on her to throw her enormous influence into the scale against war and toward peace with the same definiteness with which she speaks and acts in matters theological and ecclesiastical. Whether apart from us or with us in such matters we count her our ally. Thus far she shares in the timidity and ineffectiveness which characterize the rest of Christendom. When all the Churches together and separately deal unsparingly with war and the war spirit, peace will be insured, at any rate among the nations where the Christian religion prevails. With proper tribunals erected for dealing with disputed questions, it will be the clear duty of the Churches to proclaim war a sin and to instruct their adherents to refuse to resort to arms.

The distinctive feature of the ideal of unity before the modern world is that its realization is in the hands not of a few but of the whole. No longer are the issues of peace and war to be determined by experts and diplomats and officials. There is no question more intimately domestic than war. It is the home which is first attacked by war when the bugle calls to arms, therefore it is the business of the members of the home to determine the course of international affairs. This is the day of the people. The best known citizen, as the "unknown soldier" of every country proclaims, is also the least known—he who is quietly pouring his vitality into the veins of his country and mankind. No longer can a man be a private citizen concerned only with his own affairs. We have always known that all the world is kin. Now all the world is one neighborhood. Science has demonstrated that to be a fact which Christianity has ever taught. It is the superb duty and opportunity of the Churches to shed their timidity, their self importance, their localisms, and put on the seamless garment of brotherhood and unity according to the mind of Christ.

To this end Christ commissioned His Church. For the promotion of it we are gathered. So to God we pray:

"Lord, lift us out of private-mindedness and give us public souls to work for Thy Kingdom, by daily creating that atmosphere of a happy temper and generous heart, which alone can bring the Great Peace."

ONE NIGHT in a Chinese city a missionary was called out to see a wonderful sight in a near-by street. There were nine tables, lighted by many tall candles, loaded with fine and beautiful things. Some had clothing, jewels, combs, bracelets, ornaments of all sorts, others had food, fruit, vegetables, fish, and fowl, and there were musicians, giving a concert of flute and cymbal music. This was a birthday party given by a man for his wife. But the wife had died some years before. A closer look showed that all the beautiful things were made of paper, the food molded of dough or wax. It was a birthday party for her spirit.—*The Missionary Herald*.

Important Movements in Europe

A Letter from the Rev. Lewis Nichols, Chaplain to the Bishop of Harrisburg

Stockholm, August 27, 1925.

DEAR LIVING CHURCH:

BISHOP DARLINGTON said that you suggested that we send you a short letter summing up the work of the World Conference on Life and Work, which is just closing here.

On August 6th began the World Alliance for Promoting International Friendship Through the Churches. The only representatives of the American Episcopal Church present were



MEMORIAL EUCHARIST FOR PATRIARCH TIKHON

Said in the Russian Orthodox Church, Stockholm, Sweden, August 23d. The Russian arch-priest was the celebrant. Archbishop Stephan was the preacher, and many Orthodox prelates and Bishop Darlington, of the American Church, assisted.

Bishop and Mrs. Darlington and their daughter. The sessions lasted for ten days, until August 16th, and were helpful in emphasizing the need of Christians of every name returning to their native lands and doing their utmost to remove the causes of national hatred and to prevent the occasions of future wars. On August 15th began the sessions of the Continuation Committee of the World's Faith and Order Commission. At the first session, memorial tributes were paid by a number, including Bishop Brent as chairman, who arrived to call the Committee together, to the memory of Mr. R. H. Gardiner, of Maine.

The Rev. Floyd W. Tomkins, Jr., and Mr. Ralph W. Brown, Mr. Gardiner's former secretary, Mrs. Tomkins, Miss Brent, the Rev. Lewis Nichols, in addition to the Americans named before, attended the sessions, and Bishop Perry arrived to represent Bishop Manning of New York. The Commission closed its work on Tuesday night, the 18th. The large number of the members of the World's Faith and Order Conference in Stockholm were kindly invited to attend the Continuation Committee's meetings.

On Wednesday, August 19th, the World's Christian Conference on Life and Work started, and continued until Sunday evening the 30th. Besides the members of the Church previously mentioned, others now came and the total representation of our Church was: Bishops Brent, Darlington, Perry, and Rogers, the Rev. Dr. William C. Emhardt, the Rev. Messrs. Norman B. Nash and F. W. Tomkins, Jr., and Mr. R. W. Brown, with the following alternates who were in constant attendance: Miss Helen C. C. Brent, the Rev. Horace Fort, the Rev. Lewis Nichols, Mrs. Floyd W. Tomkins, the Rev. Charles Bridgeman, Mrs. and Miss Darlington.

The sessions began at nine-thirty in the morning and continued with addresses until noon daily. The next session was from two to four in the afternoon, then from five to seven, and a church service with one speaker in English, one in German, and one in French each night at nine o'clock, lasting until about ten thirty.

The King and Queen, the Crown Prince and Princess, and

the Swedish Government, with the ambassadors to Sweden from most of the countries represented, have given dinners and receptions, and the local hospitality committee has provided excursions on land and water to many places of interest in the neighborhood.

In the Anglican Church of Stockholm, the Rev. H. M. Williams, rector, Bishop Darlington preached on Sunday morning, August 16th, and Bishop Brent on Sunday morning, August 23d. On the latter morning a great memorial service in memory of the late Patriarch Tikhon was held in the Russian church by the Orthodox prelates of many countries, in which Bishop Darlington was invited to participate, as the Patriarch Tikhon had spent part of his ministry in San Francisco and as Archbishop of New York. The Bulgarian Archbishop Stephan, Metropolitan of Sofia, preached the sermon.

THE Commission to Confer with the Eastern Orthodox and Old Catholics held a luncheon conference in a special room of the Strand Hotel Tuesday noon, at which were present His Holiness Photius, Patriarch and Pope of Alexandria, who represented also His Beatitude the Patriarch of Jerusalem, Damianos; His Grace the Metropolitan of Thyateira, who could not remain until the end; His Grace Nicolaos, Archbishop of Imbria; His Grace the Archbishop of Sofia, Stephani; the Rt. Rev. the Bishop of Znepoli; Proto-priest Dr. Stephan Zankow, and Dr. Nikolai Glubokowsky, both professors at the University of Sofia; His Grace the Metropolitan of Bukowina, Nectarie; His Grace the Metropolitan of Transylvania, Nicolai; His Grace Mar Timotheus, Metropolitan of Malabar; Prof. Dr. Gh. Inspir, of the University of Bucharest; Archimandrite Julius Scriban; the Rt. Rev. Bishop Georgias, of the Syrian Church of Jerusalem, and many others.

Bishop Darlington presided and Mr. Nichols acted as secretary. The Bishop took up the Concordat signed by a number of the Eastern prelates and Old Catholic bishops in 1920, asking the assent of all present to each sentence as read. The Bishop's words were translated into German, French, and Greek, so that all might understand. All present voted *Amen* to each sentence. This of course was a personal expression of opinion, as no prelate could bind his Church without the action of his synod. Those present had copies of the Concordat to take back to their synods for affirmative action, so that the Churches of the East and of the West might cooperate. The Bishop carefully



PRESENTATION OF SPECIALLY BOUND BIBLE

From the American Bible Society of New York to Archbishop Soderblom, of Upsala, Sweden, by Bishop Darlington. The ecclesiastics standing are the Bulgarian Archbishop of Sofia, Stephan, Bishop Motoda, of Japan, and the Swedish Lutheran Bishop Billing of Vastera.

explained that the Concordat simply recognized each others' orders and sacraments as valid, for friendly cooperation, but did not mean union of the Churches for the present.

This grand meeting was closed by an address by His Beati-

tude the Patriarch of Alexandria in which he made three special points:

First. That the work of Bishop Darlington and the Commission to Confer with the Eastern Orthodox and Old Catholic Churches was most highly to be commended, as it changed suspicion formerly held by the East and the West into affectionate helpfulness.

Second. That while the *ἐπίκλησις*, or invocation of the Holy Spirit, in the Communion Office of the American Episcopal Church, gave it a great advantage over the Church of Rome, and others, that the daughter Church in America should keep in close touch with its mother the English Church, and work together for a true religion.

Third. That the Concordat is right in recognizing equality between the priesthood and prelates of the Churches of the East and West; we should work together in loving emulation until such time as a General Council can be called by the whole Church, and by the action of such Council all mistakes and partial views of truth could be corrected, and we could become one body in Christ.

If the World's Conference on Life and Work had done nothing else, this meeting between so many of the Orthodox leaders from so many countries, through the influence of our Commission of the General Convention, which has been laboring in this field for the better understanding of difficulties and greater sympathy between Orthodox, Anglicans, and Old Catholics, it would have justified the great expense of time and money.

We leave tomorrow night for the Old Catholic Congress to be held September 2d to the 5th at Berne, under the presidency of the Archbishop of Utrecht, Holland, called by the new Bishop of the Christ-Catholic Church of Switzerland, where our own Bishops Brent and Darlington are to speak, and Mrs. Darlington to address the Woman's Missionary Assembly, as she did in 1920, when the lamented Bishop Herzog was alive and signed the Concordat.

I will write again about this and what takes place there. The Commission will have much to report of progress at the General Convention in New Orleans in October.

I have just returned from a visit to Jerusalem, Egypt, Constantinople, and Athens, where, representing the Commission, I had conferences with ex-Ecumenical Patriarch Meletios, who spoke in a most appreciative way of *THE LIVING CHURCH* and of its editor, and at Damascus with the Patriarch of Antioch, Gregorius, who is disturbed by the political happenings in Syria.

LEWIS NICHOLS.

THE GARMENT OF HIS RIGHTEOUSNESS

BY LOUISE VAN SCHAAK CARLETON

HEAVENLY Peace brooded over the little Chapel of the Holy Spirit. Outside, range after range of mountains stood at silent attention; and inside, the little Country Doctor knelt, likewise at silent attention.

"Everywhere the blessed stillness
In His Holy Place:
Stillness of the love that worships
Dumb before His Face."

Priceless moments these on the mountain top where daily, in the joy of the early Eucharist, the King of Glory paused on His radiant way to speak to the souls of those who met Him there. Today He had spoken to one who called herself a "little Country Doctor," and who served on what she termed the ambulance corps of the King's staff by reason of her desire to carry sick and wounded souls to His great hospital, the Church. No honored degree graced her name, but the King Himself sent patients to whom she ministered in His Name, placing them in the hands of a skilled physician of souls, a priest wise in the cure of souls, expert in the ministry of reconciliation.

With absorbed attention, she had listened to the Epistle: "Concerning spiritual gifts, brethren, I would not have you ignorant . . . the gift of wisdom . . . the gift of healing." Still St. Paul's appeal echoed through her heart, and still she lingered in the peace following the benediction, a wordless longing hers for the gift to lead souls into the healing power of the sacramental life. Then it was that the royal mandate from the King had come; "Be ready": and, in the hush of expectancy, she left the little chapel and, absorbed in thought,

wandered home through the wooded cathedral aisle where flickering sunlight broke through deep shadows, reflecting the mood of many a soul who passed that way.

Eagerly she pondered the King's command, as passing through the stile at the edge of the woods, she emerged once more into the world. On up the hill she went, gathering spiritual momentum at each step, and there, at her journey's end, waited a burdened soul even at that moment in search of her. Brooding thought gave place to instant action, and eagerly an appointment was made for a consultation later in the day, to be held outdoors, in keeping with the Great Physician's custom in His consultations with sick souls.

Thus, at the appointed hour, doctor and patient went out into the radiance of a day so brilliant that the very gate of Heaven seemed opened wide to give a glimpse of that celestial city whose splendor is the Cross, whose glory is the Crucified. It was of the Crucified they talked, as they went along on the road which, although they knew it not, led to Emmaus, for, even as they communed together, Jesus Himself drew near and went with them. Slowly went the two disciples, one pouring out in broken sentences the history of a sin-sick, weary soul; the other listening in reverent silence, with gaze fixed on Calvary's summit, where a gracious Intercessor pleaded His own all-sufficient sacrifice. Then came the heart broken question: "How can I approach the Feast when I have no wedding Garment? That is why I have stayed away."

"No wedding garment": the very phrase for which the silent listener waited! With tender pleading, eagerly she poured forth her little parable: A soul in need of cleansing, but not knowing how to wash her robes and make them white in the Blood of the Lamb, approaching the wedding feast and met at the door by the question: "Friend, how camest thou hither without a wedding garment?" The question might seem harsh unless one understood that the Host Himself furnished that wedding garment, which was none other than the garment of His righteousness. In the case of a soul unable to put on that garment unaided, the Host had left a merciful commission to His Church whereby souls who entered the King's court clad in the lowliest garb of penitence and prayer, could be cleansed from all their guilty stains, and then clothed in the garment of His righteousness. Thus arrayed, joyfully they could present themselves at the feast.

So ended the little parable, but on and on went the two disciples, and ever with them went the Risen Christ, visible at first to only one disciple; but lo, at the end of the road Emmaus was reached, and through tear-dimmed eyes, the other caught the vision and beheld Him holding out with pierced Hands that garment which He alone could furnish.

Thus it came about on the morrow that once again the little Country Doctor knew the joy of placing a sick soul in the hands of a physician of souls who had received his degree from our Lord Himself, the greatest physician of all.

Kneeling at the foot of the Cross, a broken and contrite heart received pardon and peace; and, as the words of Absolution were pronounced, one more soul was clothed in the garment of His righteousness, thus being made ready for the feast; and over the little chapel hovered radiant joy.

THE HILLSIDE CHAPEL

(IN RETREAT)

The holy angels prayed with us today,
While we were very still;
With folded wings they knelt beside us in
The chapel 'gainst the hill.

The little altar where we earnestly
Offered our silent prayer
Was fragrant with the breath of woodland greens,
Sweet-fern and maiden-hair.

We felt the gentle, hallowed presence, too,
Of our beloved dead,
Their benediction, soft, enfolded us,
Tho' not a word was said.

The peace that passeth understanding, came
Into our souls today,
Sent from above by Him who often went
Up in the hills to pray.

LUCY A. K. ADEE.

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.

BISHOP W. M. BROWN'S BELIEF

To the Editor of *The Living Church*:

FOR A NUMBER OF YEARS I, too, assumed that a literal belief in a personal God and in the historicity of Jesus was necessary to the Christian life, and even that such a literal belief was an essential part of the doctrine of the Church. So I cannot resent it today when you express your astonishment that Bishop Jones and others have come to the defense of Bishop Brown. Your position is so fixed that argument against it seems futile, but will you permit a word of correction?

I do not deny the personality of Jesus Christ. A Jesus without personality would be perfectly meaningless, while Jesus is the most meaningful name I know. I have, however, expressed my doubt as to the historicity of the New Testament. Can you not see the difference? I may not believe that Shakespeare was historically accurate, I may even think that his plays were all fiction and that he never intended that they should be read as history, and still believe profoundly in the personality of Hamlet and Macbeth. If historic proof were forthcoming that Denmark never had such a prince, nor Cawdor such a thane, it would not diminish the value of Shakespeare for me; nor do my present views of the New Testament diminish its value in the least.

Jesus is very real to me, for I have seen Him. I have seen Him in the faces of little children. I have seen Him in the sorrows and sufferings of "the least of these," His brethren. I see Him not only in history and in fiction, but among the despised and disinherited of earth who are still being nailed to the cross as a sacrifice to ignorance and fear and greed.

In each of these revelations, I see my God made manifest in personal human life. Does this belief in Jesus render it impossible for me to be a Christian? Is it essential to the Christian religion that I hold a certain intellectual opinion, in advance of the verdict of historians, as to the historic authenticity of certain disputed documents?

As to the personality of God, my changed views have compelled me to think of God as above and beyond personality. The word personality would have no meaning to anyone except as an observed phenomenon of human existence; and to insist upon God's having the attribute because all humans have it, seems to me to be in line with other anthropomorphic conceptions which the Church, from age to age, has gradually been forced to abandon.

But I do "believe that He is and that He is a rewarder of them that diligently seek Him." I am seeking Him more effectively now, however, through the observation and contemplation of His myriad manifestations, than when I sought Him too exclusively in those so-called unchangeable pronouncements which I once called doctrine. I see now, to a degree which I could never see before, that God does answer prayer. I do not think He ever changes a law in order to appease the most fervently expressed whim of the most devoted saint; but to those who seek diligently to ascertain what the laws governing the universe actually are, the reward is abundant; for such seekers actually do find out how to realize the will of life, which to me is the will of God.

I grant that this may be heresy; for the Church certainly has the right, if it wishes to exercise it, to define exactly what literal beliefs any representative shall hold. But the Church has not exercised that right. I have not been tried for heresy, for no standard by which to measure my orthodoxy was set up. Honestly, now, does this objection to my arbitrary removal strike you as "maudlin"?

W. M. BROWN.

[This editor begs to suggest that if Bishop Brown intends this letter to be a recantation of the citations from his other writings which were made the subject of his trial, he should plainly say so. Otherwise it must be apparent that whatever the value of beliefs asserted in this letter, his position in the Church must be determined by such writings as have been acknowledged by him and have received the condemnation of an ecclesiastical court. Subsequent utterances unless definitely set forth as recantations of these earlier ones, cannot be factors in determining the justice of what Bishop Brown terms his "arbitrary removal."—EDITOR L. C.]

FOR THE TRAINING OF RUSSIAN CLERGY

To the Editor of *The Living Church*:

THE METROPOLITAN EULOGIUS, who is the Head of the Russian Orthodox Church outside Russia, has addressed to us an appeal for support of the Religious Academy or Training College for Russian Orthodox priests instituted on March 1st of this year, at 93, rue de Crimée, Paris.

We need not stay to discuss the reality of religious persecution in Russia. Since the Soviet Government has admitted the execution of over 100 bishops and over 1,000 priests, whilst many thousands of priests are languishing in prison or in exile, it would be futile to suggest that this is not religious persecution, but something else quite reputable; and the Soviet law forbidding the teaching of religion to persons under 18 (whilst Soviet schools are systematically deluged with the direct propagation of atheism) is exactly the persecution which the earliest Christian martyrs faced with death, as has been done by numberless martyrs in Soviet Russia during the past few years.

The actual Russian Revolution (that which overthrew the Tsar in March 1917) was followed by the reestablishment of the Patriarchate and a great deepening and widening of Church life. But in November of that year, on the seizure of power by the Bolsheviks, who have never claimed a party membership of more than 500,000, the Church Training Colleges of the country were not only disestablished, but completely disendowed. This would not have had such a wholesale significance if all private property had not been simultaneously confiscated, so that the faithful were deprived of all means of maintaining the training for the Christian Ministry: and later the persecution and the law mentioned above made such work desperately difficult, if not impossible.

The question, therefore, whether religion is not to be stifled in Russia, where the vast majority of Christians belong to the Orthodox Church, must in large measure depend upon such work as is to be done in the new Religious Academy in Paris. The milieu, though outside Russia, is one that fully assures the enthusiasm necessary for the moral support of the work: for the very impressive revival of religion among Russians of the emigration is nowhere more strongly marked than in France—indeed, one of the practical reasons for creating such a new Church center is that the old church in the rue Daru in Paris is filled to overcrowding, while many worshippers take part in the services standing outside.

The acquisition of the property was only made possible by the "Widow's Mite," for three-quarters of the first offerings (up to February 1925) came from emigrant Russians, themselves in large measure destitute; but nothing could have been done without the generous assistance given through Dr. Mott of the American Y. M. C. A., and there are two American representatives on the Academy Committee. The Russian names on this Committee bear witness of the devastating character of the later phases of the Revolution, for probably so large a proportion of prominent men in various fields of public life has never before been compelled to leave their country, but they are also eloquent evidence of the unanimity of various views and of all classes in this work of religion at a time when political discords are at a maximum. Still more impressive is the list of the scholars engaged in the work of teaching. Apart from recognized authorities on Church History, such as Professor Glubokovsky, these include two of the foremost Russian thinkers, Struve and Bulgakov, formerly Professors of Economics at Petrograd and Moscow respectively. Both began their public careers as Marxists. Bulgakov is now a priest, and holds the post of Professor of Dogmatic Theology, a subject in which his standing is well-known in the Orthodox world. Among other eminent Russian thinkers two of the best-known professors of Philosophy, Lossky and Berkiayev, are to be found on the list.

Applications for admission have already been received from all sides, from Stockholm, Viborg, Esthonia, Bulgaria, Czechoslovakia, and Jugoslavia, but, owing to the shortness of means, the selection of students will have to be carefully restricted.

The budget of the Academy is based on very low estimates:

1st year 213,000 francs; 2d year, 278,000; 3d year, 368,000. Only ten scholars are at present received without any payment, so that any who are willing to endow a scholar (3,600 francs, or about £36 per annum) will be rendering real service by adding to the number. As a three years course is intended the expenses will inevitably increase as soon as the second year's applicants are admitted.

British sympathizers have already made a beginning by sending £500 through us to the new Academy, and we find that there is a real interest taken in the support of such a cause; but, if the work is to go forward, regular help of increased dimensions must be forthcoming, and for this we ask with all confidence in the name of our common Faith.

This letter is issued under the auspices of the Appeal for the Russian Clergy, which organization has been actively engaged during the past few years in bringing relief to imprisoned and persecuted Clergy in Russia and elsewhere.

Its Vice Presidents include the Bishops of London, Truro, St. Albans, and Edinburgh, the Archbishop of Wales, the Archbishop of Dublin, the Dean of Winchester, Lord Shaftesbury, Lord Burnham, Lord Hugh Cecil, M.P., and Mr. Athelstan Riley, also the Very Rev. Professor W. P. Paterson and the Rev. Archibald Fleming; and the work it is trying to do is warmly supported by many other Christian leaders in this country.

Contributions towards the work of the Russian Theological Academy in Paris may be sent to W. Tudor Pole, Hon. Sec. Appeal for the Russian Clergy, 61 St. James Street, London, S. W. 1.

(Rt. Rev.) RUSSELL WAKEFIELD.

President.

G. NAPIER WHITTINGHAM,
Chairman of Committee.
BERNARD PARES,
Hon. Treasurer.
London, August 26.

MEMBERSHIP IN THE FEDERAL COUNCIL OF CHURCHES

To the Editor of *The Living Church*:

RECENT ARTICLES BY Bishop Fiske apropos of our possible entrance into the Federal Council are fundamental to the responsibility to be assumed by us in case of such action, and these points deserve some further discussion.

First, in regard to the authority presumably to be exercised by a delegate from us: How is he to speak and act? With what authority does the General Convention intend to endow him? How far are we to suppose he will be empowered to speak for "The Episcopal Church" on such topics, say, as Fundamentalism, Domestic Missions, a labor-union strike, or any of a dozen other subjects about which men honestly differ, and about which our Communion most of the time has been wise enough not to excite strife? Suppose again, as is quite likely to occur frequently, our representative is out-voted; are we then as a Church to be held bound in the usual manner of members in an organization which by a majority vote adopts a certain program? Who is to say when we are once in such an organization to what undesirable political or religious ideas we are in imminent probability of being committed? As Bishop Fiske says rightly, we cannot have our cake and eat it; once in we are in and must take our medicine or else not go in at all. And as to our "innocent bystanders," the laity, who have no recourse in this membership, who is it that will try to commit us to things, doctrines, party political rows, and scientific heresies that have no legitimate place in Church polity?

In perfectly plain, straight language, does any one outside of an insane asylum profess to believe for one moment that our Church membership will receive any pronouncements from the Federal Council about what we are to believe and do concerning evolution, the steel business, or a question of political propaganda? Does any one suppose that the geologists and other technical scientific membership of this Church will pay the slightest attention to, or even receive tolerantly, any resolutions about technical and scientific problems concerning which the Federal Council is incompetent to pass any judgments?

If the American Protestant world is tied up and saturated with Fundamentalism, that is no reason why we should be dragged into it; on the contrary it is a most worthy and strong argument for our refusing to go into the Council, and so run the danger of being drawn into one of the most dangerous and unfortunate controversies in the history of American Christianity. Before we go any further in this business of the Federal Council it is most seriously needed that we shall be informed as to what it is we are to be led into; is it a serious commitment of this Church to Protestant propaganda,

or a presumed attempt and wish to ally us as a Church with economic and social problems? Or is it, after all, just such another futile gesture towards a quasi-unity as the late unfortunate Concordat?

Now if it is not the intention to do any of these things, and if we refuse to be bound by the acts of the Council, as certainly many would refuse to be, what is the point of our going in at all? What shall we accomplish by any further half-hearted gestures towards an organization which cannot possibly have the slightest jurisdiction over us, whose acts will in all human probability be repudiated by us, and to which not even the General Convention itself has any right whatever to try to delegate any portion of its own peculiar authority? If the Federal Council chooses to make the appearance of being experts upon questions of strikes, the steel and coal industrial problems, party politics, etc., that is no doubt its liberty, but these are all of them questions about which people differ honestly without in any way affecting their religious lives, and they are, moreover, questions which will, as surely as the sun rises, drag us into the turmoil of party politics if we join the Federal Council.

Are we forgetting the fact that of all the religious bodies in America, only our own and the Roman Church were the ones to escape from the turmoils of the Civil War, sound and as whole as when the war began? And now for the sake of an apparent, not a real, unity of junction with other professing Christians, are we to run the risk of throwing ourselves into the strifes of party and other propaganda?

Just one more point, and that is our responsibility to our own position. We mean no unkindness, nor uncharity to any one, or to any body of people, when we inquire what good we are likely to bring forth by joining the Council. It has been impressed upon me in recent months, even before the Scopes trial, that very many persons, both mature and youthful, are keenly dissatisfied with American Protestant denominational Christianity. Too many individuals of their own desires have come to me as a professional scientist to tell me voluntarily of their forsaken allegiances, to leave any doubts in my own mind at least as to the seriousness of the revolt against such things as Fundamentalism, sectarian strife, and the general unsettlement of the American Protestant community.

I am still of the firm belief, after many years in the Church, that this Communion, this American Episcopal Church, has a very definite place to perform in religion aside from Rome on the one hand and the chaotic condition of Protestantism on the other, and others outside ourselves come to me and tell me the same thing. There are people looking to us for leadership; but this leadership to them does most certainly not mean the type represented by the Federal Council of the (Protestant) Churches of Christ in America. If we may be more emphatic, that is precisely what it does not mean. And though we may deplore, as most persons do, the present religious chaos, our mission is not to be advanced, or the progress of true religion advanced, by our joining in an organization which, taken at its very best, represents nothing authoritative, has nothing definite behind it, is responsible to no other organization, does not, in the next place, include all of representative American Protestant denominations, and is by its own acts and representations more concerned with economics, sociology, and trying to settle political problems, than it is with the establishment of the deeper and more important matters of the spiritual life and setting forth the real claims of the Church to be a spiritual and not a political power in this world.

Philadelphia, August 31.

FREDERICK EHRENFELD,

Professor of Geology at the University of Pennsylvania.

To the Editor of *The Living Church*:

I SUPPOSE THE SADDEST calamity that could befall the Episcopal Church, would be the consent of the General Convention to unite with the "Federal Council of the Churches of Christ in America." I do not pretend to express my reason for opposing this action, as that has been done with skill and intelligence by Bishop Fiske in *THE LIVING CHURCH*, and by Mr. Morehouse in the *American Church Monthly*. Already, ominous threats of secession are rumbling around, in case this action is taken, and it is this feature I wish to combat.

No cause was ever won by desertion, and we are pledged to stand by our mother to protect and defend her as good soldiers of Jesus Christ. If we would not be like the children of Ephraim, who, being harnessed and carrying bows, turned themselves back in the day of battle, we must stand by our guns and fight the good fight of faith. The past crises through which our Communion has passed, and come out more vigorous than before, should give those men pause, and if this were not enough, let me call attention to the history of those who, having lost heart, have surrendered to the enemy. Where are they today? Lost in oblivion, at least so far as we are con-

cerned, and in the vast majority of cases, buried therein, in the Roman camp. The Anglican Communion did not cease to exist, was not even rocked by their secession. So far as I can see, the only ones affected were the men who quit.

What we need and need badly, is a Federation of Catholic Priests that will include all those who now belong to the several Fellowships and other organizations in the Church, and do away with this multiplicity of little societies and form one homogeneous sodality that will be able to present a united front, and block legislation that seeks to Protestantize the Church and bring her down to the level of sectarian bodies.

What utter folly to wait until the mischief is done, and then raise the doleful cry of disaster! The time to act is *now*, before legislation takes place, not after. Let the General Convention know beforehand, that such action will disturb and distract the harmony that now prevails, and in no way more to the discouragement of those who desire a Pan-Protestantism, than the knowledge that there will be a great falling away, not of people, but of money, for certainly no one, who opposes this scheme, will give one cent for Protestant missions.

Burnt Hills, N. Y.,

HARRY HOWE BOGERT.

To the Editor of The Living Church:

WILL YOU ALLOW me space to express my hearty approval of an article, by the Rt. Rev. Charles Fiske, D.D., in your issue of August 22d, setting forth his reasons for opposing the affiliation of our beloved Church with the Federal Council of The Churches of Christ in America? For my part the very name of "The Churches of Christ" affords ample ground for such opposition since it at once and necessarily gives rise to the question, *How many churches* did Christ found, or *How many holy Brides* did He espouse? The good Bishop expresses the hope that the laity will again in the coming General Convention save us from any such mistaken affiliation, as they did three years ago; and to this hope I would add my hope and my prayers that in the House of Bishops itself there may be found enough true and loyal loving Churchmen to again defeat any such deplorable mistake. *Nous verrons.*

Lake Mahopac, N. Y., Sept. 2. PHILIP W. FAUTLERROY.

REV. DR. GOODRICH NOT IMPRISONED

To the Editor of The Living Church:

WILL YOU KINDLY correct a statement in your issue of THE LIVING CHURCH of June 27th, page 296, about the account of Dr. Goodrich of St. Paul's Church, New Orleans?

[The statement criticized appeared in a news item relating to St. Paul's as "The General Convention Church," as follows:

"During the War between the States the church's rector, the Rev. Dr. Goodrich, was arrested in the chancel by the order of General Ben Butler for not praying for the President of the United States. He was imprisoned for this for four years."]

In the first place, he was never imprisoned. The incident is as follows, told me by himself and other eye-witnesses of the incident.

The Sunday following the order given by General Butler, officers were sent to the various churches to see that it was enforced. Unfortunately, the one sent to St. Paul's Church was a Congregationalist who knew nothing about our service. Uncle Charles (Dr. Goodrich) had just finished the First Lesson when he [the officer] walked up to the chancel and said "You are under arrest for not praying for the President of the United States." Uncle Charles replied: "We have not reached that part of our service." The congregation, composed almost entirely of women and children as the men were away, were very excited, so Dr. Goodrich requested that he might dismiss them with the benediction and remove his vestments. He asked his parishioners to go home quietly and stated that he would explain the matter at headquarters. While he was in his vestry room, one of the ladies, a very dignified, cultured woman, struck the officer over the head with her green parasol, and then Uncle Charles came out just in time to rescue him from the women and tried, to the admiration of the officer, to pacify the people. He was paroled on board the gunboat that took him to New York City and was asked to hold services en route. He made some fine friends and was a great help to the sick and wounded, as I saw from clippings in his daughter's scrap-book.

Uncle Charles always stood for unity and peace, and it was a great joy to him that the Episcopal Church was never split up over the war and did not have division of any kind. I feel, knowing his sentiments, that the incident should be correctly stated. When I asked him, after reading the poem, *The Battle of St. Paul's*, written at the time, "Uncle Charles, would you have prayed for him?" his answer was: "My child, the prayer was in our service and I most assuredly would. Then, too, did not our Saviour say 'Bless them that curse you and pray for

them which despitefully use you and persecute you'? I am under higher orders."

I am his grand niece. My maiden name was Katherine Goodrich Southmayd, and so I know all about the affair. In passing I will say that my father, Col. F. R. Southmayd, started the movement and collected the funds largely to erect the statue to Margaret Haughery.

Uncle Charles was a man of peace, and now it is so important for our Church to be one in fellowship and love, and unified in the "faith once delivered to the saints," I feel that the facts and truth of the matter should be known. Your paper has always been just, and I hope you will kindly give the correct episode.

(Mrs.) J. W. MACLACHLAN.

Seattle, Wash.

[Our thanks are due our correspondent for this correction.]

A CHAPLAIN'S NEEDS

To the Editor of The Living Church:

CHAPLAIN HAYWOOD L. WINTER has been selected to take 1,000 men to Honolulu. He sails with them on the U. S. A. T. *Cambrai*, September 22d, from the Army Base, Brooklyn, N. Y. The Chaplain will be gone two months, returning with soldiers from Honolulu, San Francisco, and Panama.

There are no moving pictures aboard, and Chaplain Winter will be called upon not only to look after the religious welfare of the men, but also to contribute to their general happiness. The voyage will be a long one, and the chaplain would like to secure the interest of friends in helping to provide:

1. One thousand pocket Testaments (27 cts. a piece).
2. A stereopticon and slides.
3. A small portable phonograph (\$11.75) and records.
4. Cigarettes, pipes, and tobacco.
5. Magazines and novels.

The chaplain's address will be, until September 19th, Ft. Monmouth, Oceanport, N. J., and from September 19th to 11 A.M. September 22d, Transport Chaplain, U. S. A. T. *Cambrai*, Army Base, Brooklyn, N. Y.

These items herein enumerated are not provided by the War Department. They will contribute in an incalculable degree to the happiness and contentment of a thousand soldiers.

As this is a duty that Chaplain Winter will be called upon to perform again very probably, the permanent type of property will be used on future voyages, and in between times in connection with his work at Fort Monmouth.

HAYWOOD L. WINTER.

Chaplain Signal Corps, U. S. Army.

CHILDREN'S SUMMER CHURCH

To the Editor of The Living Church:

PROPOS of summer relaxation, we all deplore the tendency (too often put into effect) on the part of our parishioners to take a vacation from church-going.

I think we clergy are more responsible for this than we realize. So many of us close our Sunday school entirely during June, July, and August, and thereby sow in the minds of our children the idea that summer is a time when we do not have to think about going to church. This becomes indelibly impressed upon them, and they grow up with the conception of freedom from summer obligations, and eventually form a habit which seems to them perfectly natural and right in their maturer years.

One does not lose sight of the fact that there are a few parishes where practically all of the children are away for the summer; while in others, however, there is a children's Eucharist every Sunday of the year: but where neither of these customs prevails would it not be well to have even a short session every Sunday, without the teachers, during the hot months? The rector, or one of the clergy, could take the whole school *en masse* and thereby obtain a wonderful opportunity for teaching the children so many things which they would not get in the ordinary curriculum of a Church school.

CHARLES A. STRÖMBOM.

GRATITUDE

To the Editor of The Living Church:

ON THE EVE of sailing for England, a cablegram is to hand from Prebendary Carlile, Founder and Hon. Chief Secretary of the Church Army, conveying the following message:

"Church Army grateful to Bishops, clergy, and citizens of America for kindness shown to Crusaders.

"Carlile"

B. FRANK MOUNTFORD,
Organizer of American Campaign.

Church Kalendar



SEPTEMBER

"AS THE DAY goes on, sometimes put out your hand to Him and under your breath say: 'Let's keep on good terms, Lord Jesus.'"—*S. D. Gordon.*

- 16, 18, 19. Ember Days.
- 20. Fifteenth Sunday after Trinity.
- 21. Monday. St. Matthew, Evangel.
- 27. Sixteenth Sunday after Trinity.
- 29. Tuesday. St. Michael and All Angels.
- 30. Wednesday.

KALENDAR OF COMING EVENTS

September 29. Consecration of the Rev. John D. Wing, D.D., to be Bishop Coadjutor of South Florida.

October 7. Opening of General Convention, New Orleans.

APPOINTMENTS ACCEPTED

BOOSEY, Rev. J. H., rector of St. Paul's Church, Meridian, Miss.; to be rector of St. Paul's Church, Batesville, Ark., October 1st.

BURKS, Rev. JOHN FRANK, rector of Queen Caroline Parish, Diocese of Maryland; to be rector of Westover Parish, Diocese of Virginia, November 1st, with address at Roxbury, Va. R. F. D. No. 1.

HART, Rev. EARL RAY, priest in charge of the Church of the Atonement, Carnegie, Pa.; to be rector of St. Alban's Church, Toledo, Ohio, with residence at 544 Western Avenue.

HOLLAND, Rev. JAMES S., M.D., rector of the Otey Memorial Church, Sewanee, Tenn.; to be rector of St. Andrew's Church, Bridgeton, N. J.

PEROT, Rev. ELLISTON, rector of St. John's Church, Salem, N. J.; to be rector of Grace Church, Linden, N. J., November 1st.

THOMPSON, Rev. J. EDMUND, rector of St. Mark's Church, St. Alban's, W. Va.; to be rector of the Church of the Heavenly Rest, Princeton, W. Va.

WATTS, Rev. HARRY, rector of Trinity Church, Greeley, Colo.; to be canon-missioner of St. John's Cathedral and City Missionary of Denver, Colo.

WEST, Rev. SAMUEL E., student pastor at the University of Wyoming, and chaplain of the Cathedral schools at Laramie; to be rector of Trinity Church, Greeley, Colo.

WHITE, Rev. EDWIN GEORGE, assistant chaplain of the Buffalo (N. Y.) Church Extension Society; to be rector of St. Peter's Church, Hillsdale, Mich.

WONDERS, Rev. DONALD, rector of St. Paul's Church, Mt. Vernon, Ohio; to be rector of Grace Church, Sandusky, Ohio, with address at 622 Wayne St., October 1st.

SUMMER ACTIVITIES

CAUGHEY, Rev. JOHN B., rector of Immanuel Church, Winona, Miss.; to be in charge of Christ Church, Bay St. Louis, Miss., during September.

FRAZER, Rev. G. H., in charge of St. John's Church, Providence, R. I., for the summer; returned, September 1st, to his parish in Palatka, Fla.

WHITEHEAD, Rev. HENRY S., chaplain and assistant director of Camp Cherokee, Willsboro-on-Lake Champlain, New York; to be addressed until further notice at The Harvard Club, 27 West 44th St., New York City.

NEW ADDRESSES

BARHYDT, Rev. GEORGE WEED, of Center Harbor, N. H.; to be at 423 Whitney Ave., New Haven, Conn.

FRAZIER, Rev. ROBERT P., of Aberdeen, S. D.; to be at Cheyenne Agency, S. D.

SCHMITT, Rev. E. B., rector emeritus of Christ Church, Ansonia, Conn.; at No. 260 Willow St., New Haven, Conn.

STEDMAN, Rev. FRANK H., of Cisco, Tex.; to be priest in charge of the Church of St. Mary the Virgin, Big Spring, All Saints' Church, Colorado, and St. Stephen's Church, Sweetwater, Texas, with residence in Big Spring.

ORDINATION

PRIESTS

ALABAMA—In Christ Church, Tuskaloosa, on the Thirteenth Sunday after Trinity, September 6, 1925, the Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of the Diocese, ordained to the priesthood the Rev. JAMES KENNETH MORRIS. The candidate was presented by the Rev. A. D. Ellis, rector of the parish, and the Rev. P. M. McDonald, rector of the Church of the Ascension, Montgomery, preached the sermon.

The Rev. Mr. Morris is to do missionary work in Japan, leaving September 19th. Many gifts were made at the time of the ordination, including a set of vestments, a private communion service, and a substantial purse. He was married three days after his ordination. He is the son of Mr. C. E. Morris, for many years lay reader in the parish.

BORN

ROUILLARD—The Rev. Irving G. Rouillard, rector of Bethesda Church, Saratoga Springs, N. Y., and Mrs. Rouillard, rejoice in the birth of their third son, PAUL RICHARDSON ROUILLARD, born August 12, 1925.

DIED

CUMMIN—Entered into rest after a long illness at her residence in Boston, Mass., on August 14, 1925, CHARLOTTE WHITE, wife of the late Judge Hugh Hart CUMMIN, and eldest daughter of the late John and Emily White, of Williamsport, Pa.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

Dow—Entered into life eternal, September 4, 1925, at the rectory of the Church of the Holy Trinity, Lincoln, Neb., BARBARA DOW, the daughter of the Rev. and Mrs. Dwight Howard Dow.

IN MEMORIAM

Anna Mary Olmsted Denslow

ANNA MARY OLMSTED DENSLow—September 21, A. D. 1924.

"May light perpetual shine upon her."

MAKE YOUR WANTS KNOWN

THROUGH

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OF

THE LIVING CHURCH

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

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED AT ONCE—PRIEST, SINGLE conservative Catholic for *locum tenency* in mid-west city. Address M-454, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANISTS GOING TO FLORIDA.—Wanted, a competent organist and choir-master for fine old Florida parish. Mixed choir. Austin three-manual organ. Recitals during the winter season. Prefer young man or woman who would take a real interest in promoting the music of the Church and be willing to help the young people in musical programs. Good prospects for teaching organ, piano and voice. Reply, stating age, qualifications and salary expected. Address H-456, THE LIVING CHURCH, Milwaukee, Wis.

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MISCELLANEOUS

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ORGANIST-CHOIRMASTER SCHOOL Music Supervisor—experienced, desires change. East preferred, family reasons. Strong Churchman. Excellent credentials. Address K-460, THE LIVING CHURCH, Milwaukee, Wis.

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SISTERS OF THE HOLY NATIVITY HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

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Madison Avenue and 35th Street
REV. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10 and 11 A.M.

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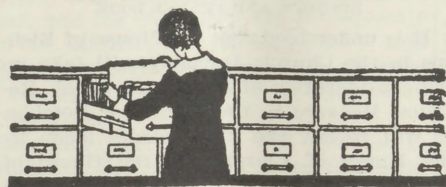
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In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.*

BOOKS RECEIVED

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

Thomas Y. Crowell Co. 393 Fourth Ave., New York, N. Y.

Social Pathology. By Stuart Alfred Queen, Ph.D., and Delbert Martin Mann, A.M., Department of Sociology, University of Kansas. Crowell's Social Science Series. Edited by Seba Eldridge, Department of Sociology, University of Kansas. Price \$3.50 net. Postage extra.

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

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

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Publicity Department.
The National Council. 281 Fourth Ave., New York, N. Y.

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PLAYS

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

To Have and to Give or to Give and to Have; and *Following the Star.* Two Paramount Christmas Plays. Contributors Pearl Holloway and Sara E. Gosselink. Price 25 cts.

THE WORK AT PRINCETON

PRINCETON, N. J.—The Rev. Robert Williams, rector of Trinity Church, Princeton, N. J., has just returned from a four months' vacation spent abroad. The trip came as a recognition of ten years' connection with Trinity Parish: the first two years as assistant in charge of student activities, the third, as *locum tenens*, and the last seven as rector, being instituted to that position in 1918. When the vestry granted the leave of absence, they also voted an increase in salary and a substantial check to use on the trip. During his vacation, Mr. Williams visited in Naples, Rome, North Italy, Switzerland, France, and England. He returns to his labors greatly invigorated.

During his rectorship, Mr. Williams has been closely identified with the community, with Princeton University, and with general Church activities. He is a member of the Diocesan Board of Religious Education, a member of the Executive Committee of the Alumni Association of General Theological Seminary, a member of the Provincial Board of Church Summer Schools, one of the founders of the National Student Council, and, for seven years, a member of the Executive Board of the Student Council.

For many years, Trinity Parish has carried on, almost unaided, the large student work at Princeton University, 900 of whose undergraduates now are Churchmen. This work has increased in scope and recently, due to the generosity of Bishop and Mrs. Matthews and to Mr. Williams' untiring efforts, it has been put on a secure basis by the formation of the William Proctor Foundation. A priest on the staff of Trinity Parish now devotes his time exclusively to student activities.

The Rev. Mr. Williams has assisting him in Trinity Parish at present the Rev. Hugh H. F. Morton, assistant, and the Rev. Henry B. C. Thomas, associate priest and student chaplain.

AT ONE of our mountain mission settlements they had no service on Christmas, Easter, or Whitsunday. There was no priest available.

Bishop of Birmingham Renews Attack on Catholic Conceptions

The Cathedral Commission—Bishops and Prayer Book—Strengthening St. Paul's

The Living Church News Bureau
London, September 4, 1925

DR. BARNES, UNDETERRED BY THE CRITICISMS, and protests called forth by his notorious Westminster Abbey sermon, repeated his attack on the Catholic conception of the Blessed Sacrament at the closing session of the Modernist Conference at Oxford on Saturday. I quote from his address rather fully, so that you can form your own conclusions, in America, of this prelate's idea:

"No one regrets more than I do, that recent developments of Anglo-Catholicism within the English Church have involved us once again in sacramental controversies," he declared, and went on to say that the Eucharist was so beautiful, so satisfying to the deepest spiritual needs of the Christian, that controversy with regard to it was peculiarly distasteful; yet modern Churchmen, by their insistence on a true doctrine of the Eucharist, could powerfully aid the religious revival for which all should work and pray. Modern Churchmen accepted all assured conclusions of modern scholarship and modern science, and were ready to apply them to modify the traditional doctrines of the Christian Church. . . . In our Lord's words and actions at the Last Supper there was but a frail foundation for the elaborate sacramental practices and teaching of developed Catholicism. Belief in "magic" sacramentalism decayed among educated men and women of the Northern races when it was exposed to the atmosphere of free inquiry which the Renaissance brought into Western Europe. Unless some era of intellectual decay overtook our civilization, causing us to repudiate our Renaissance heritage, it was safe to say that typical Latin sacramentalism would not dominate English religion. Should it dominate the Church of England, the Church would cease to be the Church of the English people.

The traditional importance of the Holy Communion in the Liturgy remained undiminished, and modern Churchmen did in fact value the Sacrament more highly than the older evangelicals; but modern knowledge made crude rationalizations of Eucharistic doctrine, such as transubstantiation and analogous theories, more obviously impossible. It was true that unethical sacramentalism was demoralizing; but they had no cause to abandon religion because magic was its bastard sister. The widespread conviction of humanity that God could be approached sacramentally, though it had often been combined with fantastic rights and puerile theories, witnessed to an instinct in men which needed to be purified but not destroyed.

If they abandoned, as he contended they must abandon, all magical views of the Eucharist, they must explain it by their scientific knowledge of human mental processes. They could not admit a dualism of natural and supernatural. They must insist that the operation of the Sacrament was a psychological process. God in giving Himself did not disdain to use the normal influences of suggestion and association which were potent in the everyday

life of men. This explanation did not diminish the value of the Sacrament. It would the more persuasively commend it to thoughtful men and women, and it avoided erroneous doctrines and practices based upon them which were dangerous to true religion.

THE CATHEDRAL COMMISSION

It seems unlikely that the Cathedrals Commission appointed by the Church Assembly last November can complete its work before 1927.

The Commission held its first meeting early in January of this year, and at once proceeded to frame a scheme of operations. It decided that, in view of the terms of reference from the Church Assembly, it was entitled to consider afresh the various suggestions and recommendations of the Property and Revenues Commission, particularly with regard to the financial circumstances of the cathedrals and the management of their estates, and also to make full inquiry into the ways in which each cathedral might most thoroughly fulfil its great functions. Further, it readily accepted an instruction (which the Church Assembly had given by resolution subsequent to the appointment of the commission) "to consider the best means of promoting the greater efficiency of the cathedral chapters regarded as centers of learning."

While thus regarding itself as free to come to its own conclusions upon all the important matters which it was called upon to consider, the Cathedrals Commission adopted some of the suggestions of the Property and Revenues Commission as to methods of procedure. For instance: It resolved to appoint sub-commissions to pay personal visits to the cathedrals and to conduct a local inquiry in each case. For this purpose seven sub-commissions were appointed, each consisting of five members of the principal Commission, one nominee of the Ecclesiastical Commission, and one nominee *ad hoc* of the dean and chapter of the particular cathedral which is the subject of inquiry. Six of these visits to cathedrals have been paid (Gloucester, Southwark, Manchester, Southwell; St. George's, Windsor; and Christ Church, Oxford). Sixteen others have been arranged for the autumn months of this year, leaving seventeen to be paid next year. The coöperation of the deans and chapters and other authorities of the various cathedrals and collegiate churches has been most valuable.

BISHOPS AND PRAYER BOOK

It is understood that the House of Bishops in the Church Assembly will take up the consideration of the Prayer Book Revision Measure in the middle of October. It will review the amendments made by the House of Clergy and the House of Laity, and having accepted or rejected or modified such amendments and made such amendments of its own as it may see fit, will remit the Measure to the Church Assembly as a whole. The Assembly will have no power of amendment, but must accept or reject the measure in the form in which it leaves the Bishop's House.

STRENGTHENING ST. PAUL'S

The great organ of St. Paul's, which has had to be taken down from its position within the choir to make room for the work of strengthening the fabric of

the Cathedral, is about to be rebuilt on the north side of the nave, where, since the closing of the choir, the services are being held. The rebuilding is expected to occupy several months, and the opportunity is being taken to carry out several improvements in the organ.

St. Paul's organ has the reputation of being one of the finest church organs in the world. It dates from about 1695, two years before the choir was opened for divine service, and fifteen years before the final completion of the Cathedral in 1710. In the first instance, the organ was built by a German named Bernard Schmidt, renowned as an organ maker in his day. It cost in all about £2,000, a large sum at the time. The case was made by Charles Hopson, and the carving, one of the glories of the Cathedral, was done by Grindling Gibbons. About a hundred years later, additions were made by Crang. In 1870 it was decided to reconstruct the organ, and it was removed from its position over the screen which then divided the dome from the chancel. It was reerected in two parts, and placed above the choir-stalls on either side, at the entrance to the choir; and so it stood until its recent removal. It was first used in its divided form at the public thanksgiving for the recovery from a serious illness of the Prince of Wales, afterwards King Edward.

In 1897 certain portions of the mechanism had become worn and noisy. In order to rectify this, the organ had to be taken to pieces, and it was decided not only to repair the worn parts but to make the instrument really worthy of St. Paul's as the great national Cathedral. There are five rows of keys or manuals and pedals in the organ. The speaking tubes number 4,822, and there are 76 sounding stops, and reckoning couplers, 102 stops in all.

One of the stones from St. Paul's Cathedral, displaced owing to repairs, has been sent to the United States to be placed in the hall of the School of Journalism at Columbia, which is a branch of the University of Missouri. The stone is a three foot cube and formed part of one of the statues on the south pediment of the Cathedral. It was quarried in the Vale of Portland two centuries ago. In its new position it will bear a meridian plate showing the distances and directions to the principal cities of the world, and bearing the motto: "I have set thee a watchman."

The gift is the outcome of a suggestion by an English journalist, Mr. Aaron Watson. As the result of an inquiry made by the Dean of the School, Dr. Walter Williams, who has more than once visited this country, Mr. Watson suggested to Lord Burnham that a stone might be obtained from St. Paul's, and Lord Burnham communicated with Dean Inge, who readily assented to the gift. The Empire Press Union carried out the further arrangements.

A DIAMOND JUBILEE

The famous church of St. Michael's, Shoreditch, in the east of London, was consecrated on St. Bartholomew's Day, 1865, and therefore attained its diamond jubilee this year. St. Michael's has been a stronghold of the Catholic Faith since its foundation. The present stately church was built around and above the small temporary one. Among the priests who have worked at St. Michael's are Fr. Ross (now vicar of St. Alban's, Holborn), Fr. Croom (vicar of St. Cuthbert's, Philbeach Gardens), Fr. Fynes-Clinton (rector of St. Magnus-the-Martyr, London Bridge), and Fr. Shaw (vicar of St. Mary Magdalene's, Paddington). **GEORGE PARSONS.**

Noted Canadian Church People Have Recently Passed to Rest

Death of Archdeacon Forneret— Bishop-elect of Cariboo—The Wreck of the "Bayeskimo"

The Living Church News Bureau
Toronto, September 4, 1925

THE PASSING OF MRS. S. G. WOOD AT her home, Sussex Court, Toronto, brought to a close the life of one of our best known Churchwomen.

Mrs. Wood, formerly Bessy Victoria Thomas Kersteman, was born in Colombo, Ceylon, on August 16, 1847, where her father, William Kersteman, had large coffee plantations. She was a granddaughter of the late Rev. Sir John Godfrey Thomas, Bart, vicar of Bodlam, Sussex, England, and niece of the late Sir George Grey, K.C.B., formerly Governor of New Zealand. Her girlhood was spent with two aunts in England, from whence she derived a delightful Old World atmosphere that remained with her undiminished through her long life in Canada. She joined her family in Toronto when she was nineteen.

In 1871 she was married to Samuel George Wood, barrister, eldest son of the late Rev. Samuel Simpson Wood, rector of Three Rivers, Que. Their home was always memorable for their warm hospitality and profusion of beautiful flower-ink plants. Mrs. Wood was always surrounded by friends and flowers.

At that time both Mr. and Mrs. Wood were active workers in the Church of the Holy Trinity, Trinity Square, under the Rev. Stewart Darling and later under the Rev. John Pearson.

Mrs. Wood exercised great influence over young men because of her sound definite Church teaching, leading many to confirmation and some eventually into the Ministry. After Mr. Wood's death she moved into St. Thomas' parish and was identified with parish activities until approaching blindness compelled her to relinquish much of her endeavors. She was a daily worshipper at St. Thomas' Church in spite of her total blindness until within a few months of her death. She was the founder of the Girls' Friendly Society in Canada, a member of the C.B.S., associate member of the Community of the Resurrection branch, the Sisters of St. John the Divine, Vice-President of the National Council of Women, Secretary of the Ministering Children's League, a life member of the W.A., President of the Toronto Travel Club, and an officer in the Humane Society.

Her whole life was given up to worship and the betterment of the world.

The funeral service was held in St. Thomas' Church. Owing to the absence of the Bishop, the Rev. Canon Baynes-Reed, Rural Dean, conducted the service, assisted by the curate, the Rev. James Templeton. The large attendance evidenced the love and high esteem in which Mrs. Wood was held by all classes.

DEATH OF ARCHDEACON FORNERET

The Ven. Archdeacon George A. Forneret, D.D., rector of All Saints' Church, Hamilton, Ont., and one of the oldest and best known clergymen in Canada, died on August 28th in St. Joseph's Hospital in that city. About May he went to New York on a motor trip, and was taken ill while there. He was brought home and

later taken to the hospital. For some time the Archdeacon has been seriously ill, and it was known that the end was not far off.

The late Archdeacon was born in Berthier-en-Haut, Quebec, on September 23, 1851, and was educated at the Grammar School there, also at Bishop's College School, Lennoxville, and McGill University, where he received his degrees. After attending Montreal Diocesan Theological College, he was ordained deacon in 1875. The following year he was elevated to the priesthood. He was curate at Christ's Church Cathedral, Montreal, and from there went to Saskatchewan as an S.P.G. missionary. Later he was named rector of Dunham, Quebec, and then went to St. Thomas' Church, St. Catharines, as curate. In 1882 he was appointed curate in charge of St. James' Church, Dundas.

He came to Hamilton in 1886, and for 39 years has been rector of All Saints' Church. He was deeply loved by members of his congregation. There were less than 100 members when Archdeacon Forneret received his appointment, and today the congregation is one of the largest in the city.

The late Archdeacon was twice Rural Dean and a delegate to the General and Provincial Synods on more than one occasion. For some time he has been chairman of the Standing Committee of the diocese and a member of the M.S.C.C. executive.

In military as well as church circles he will be missed, for since 1896 he has been chaplain of the 13th Royal Regiment of Hamilton, and has been active in the work of the unit for many years. For five months he was stationed at Niagara Camp during the Great War.

BISHOP-ELECT OF CARIBOO

There was a large attendance on Sunday morning last at St. Thomas' Church, Toronto, when the Bishop-elect of the Diocese of Cariboo, B. C., the Rev. Dr. Walter R. Adams, recently arrived from England, outlined the extent of territory to be ministered to in this great western diocese of more than 50,000 square miles, with its scattered parishes. The lack of spiritual instruction in the outpost sections of the country was one of Canada's greatest needs. Through prayer and combined effort the unsatisfactory situation could be alleviated. To illustrate the conditions in the diocese, the speaker related several instances of the hardships which existed. The diocese was like No-man's Land, and the clergymen not infrequently had to minister to parishes forty and fifty miles apart, or to drive a distance of twenty-five miles to give communion to the dying.

The Rev. Dr. Adams will proceed to Kamloops, B. C., for his consecration on September 29th. Before leaving for Canada the Bishop-elect received handsome gifts and donations towards the establishment of the work he is about to undertake in the West.

THE WRECK OF THE "BAYESKIMO"

The following particulars of the wreck of the *Bayeskimo*, on which were the Rev. Blevin and Mrs. Atkinson on their way back to their far northern mission to the Eskimo, have been received.

After leaving Port Burwell, which she did the day before her sister ship, the

Nascopic, the *Bayeskimo* was caught between two drifts of ice, one sweeping down from the north and the other coming east on the currents of Baffin Straits. In a few hours she was crushed by the floes and sank, leaving her company on the ice, four miles out from a desolate shore. They were obliged to leave the ship during the morning and were able to carry with them everything they had in their cabins. The danger of entering the hold was, however, so great that no effort could be made to get out any of the precious bales and cases containing outfit and other cherished possessions gathered during a year's furlough.

In pouring rain, the little party got what shelter they could for the two ladies in the only tent they had, and saw the masts of their ship sink from sight about ten o'clock at night, and then awaited the coming of the *Nascopic*, which came to their rescue next morning.

PREACHES TO BRITISH TEACHERS

The teachers from England who are touring Canada under the auspices of the Overseas Educational League attended the Sunday morning service in St. Luke's Church, Winnipeg, at which point they stayed for three days en route to the Pacific Coast. The Archbishop of Rupert's Land preached a most inspiring sermon to the teachers and congregation present. The Rev. C. W. Saunders, in the absence of the rector, the Rev. Canon Bertal Heeney, assisted His Grace in the service, after which the teachers were taken by individual members of the congregation and friends to their homes for dinner, and afterwards a drive around the city.

VETERAN MISSIONARY TO INDIANS HONORED

To surrender thirty-six years of one's life to the hard labor of spiritual, mental, and physical ministrations to the British Columbia Coast Indians is a striking achievement. Citizens of Alert Bay, Cormorant Island, showed their appreciation of this fact at the farewell reception held in the local parish hall in honor of the Rev. A. W. and Mrs. Corker, who, after thirty-six years of self-denying and fruitful endeavor amongst the Indians and whites of the Kwakiutl agency have, unfortunately, decided to retire.

Archdeacon Laycock, of Victoria, in a powerful and happy speech, sketched the progress made in dark corners of the earth by missionaries such as the Rev. A. W. and Mrs. Corker, who patiently and modestly sacrificed their lives for the great ideal of letting in the light of Christianity. He sketched an interesting picture of the Alert Bay he had seen from passing steamers years ago, a dark and primitive place, and compared it to the modern town it was today and to its important destiny of a future city gradually being built up by ardent workers, persistently, like patient masons, knocking off the rough edges.

The Christ Church mission wardens, B. Cook and F. W. Kenmuir, on behalf of the congregation, Indians and white people, then presented Mr. and Mrs. Corker with an illuminated address, a substantial purse and a beautiful bouquet of flowers.

MEMORIAL TO BISHOP REEVE

At a service at St. Andrew's Church, Center Island, Toronto, a beautiful brass tablet commemorating the life and work of the late Bishop W. D. Reeve, was unveiled and dedicated. For twelve years the late Bishop had ministered to the Island congregation during the summer season. The tablet was erected by members of the congregation and other friends.

The service was conducted by the Bishop of Toronto, assisted by Canon Dixon and the Rev. P. G. Powell.

MEMORIAL TOWER AND CARILLON DEDICATED

Impressive ceremonies marked the dedication at Brockville, Ont., on Sunday afternoon, August 23d., of the memorial tower and carillon of eleven bells, the latter the gift to the congregation of Trinity Church, by John A. Johnston, in memory of his deceased wife.

The carillon which was built by Taylor & Sons, Loughborough, England, is now the third largest in the province.

The rector, the Rev. Canon F. Dealtry Woodcock, presided at the dedication service, which was largely attended, and the speaker for the occasion was the Very Rev. J. P. D. Llywd, D.D., D.C.L., dean of the diocese of Nova Scotia, rector of All Saints' Cathedral, Halifax.

Following the services of dedication F. P. Price, carillonneur of the Metropolitan Church, Toronto, played an extensive program on the bells. The cost of the memorial tower has been largely subscribed by present and former members of the congregation in memory of deceased relatives and friends.

Labor Sunday in New York City: Rapidly Rising Cathedral Crowded

Labor Sunday Sermons—Sunday Programs—Improvements at St. George's

The Living Church News Bureau
New York, September 11, 1925

GREAT PROGRESS IS BEING MADE IN THE erection of the side walls of the nave of the Cathedral of St. John the Divine, and great steel cranes have been erected on the platform of the nave floor to lift the huge blocks of stone to their places as the building proceeds. Exterior work on the Stuyvesant Memorial Baptistry is practically completed. Along with progress in the building up of the material fabric there has gone on a steady increase in the attendance at all services throughout the summer. Every Sunday additional chairs have been brought in to accommodate the overflow from the normal seating capacity, at the later morning service, and at Evening Prayer.

Last Sunday, observed as Labor Sunday, witnessed an even greater increase in the attendance, especially at the afternoon service, when great crowds thronged the nave and chapel, many being forced to stand. Representatives of every class of artisan now engaged in the building of the Cathedral, carpenters, brick-layers, stone-setters, iron-workers, to mention only a few, filled seat after seat, row upon row. Wives and children accompanied the workers. Many of the workers were men who had not completely recovered from accidents, but were nevertheless determined to attend this great and memorable service. The Rev. Wilson Macdonald, acting precentor, officiating for the last time before leaving New York for Sagada, Philippine Islands, sang the Choral Eucharist at eleven, at which a notable sermon on Labor was preached by the Rev. Charles K. Gilbert, secretary of the Social Service Commission of the Diocese. Fr. McDonald also sang the office of Evening Prayer at the great Labor Service. He was assisted at the latter by the acting dean, the Rev. H. Adye Prichard. The scripture lesson at Evensong was read by a Presbyterian divine. Addresses at this service were made by the Rt. Rev. Dr. Manning, Bishop of the Diocese, by the Rev. Mr. Gilbert, and by Mr. William Green, president of the American Federation of Labor. The addresses of Bishop Manning and President Green appear elsewhere in this number of THE LIVING CHURCH.

LABOR SUNDAY SERMONS

In his morning sermon at the Cathedral, the Rev. Mr. Gilbert made reference to the Federal Child-Labor amendment. He

urged the congregation to take an active interest in the efforts to stamp out child labor.

"The Master talked in plain and forceful language when He said that it were better for the one guilty of offense against children to have a millstone around the neck and be drowned," Mr. Gilbert said. "His words meant exactly what they said; namely, that offense against children formed a most deadly sin.

"Many of the advocates of regulating child labor are accused as radicals and sentimentalists. Yet no one accused the Lord of undue sentimentalism. Jesus considered children as the precious raw material who were to develop into servants of the Kingdom, and for that reason He emphasized the importance of preserving them and caring for them."

The preacher then said that when our Lord spoke of children He did not have racial differences or state boundaries in mind.

"We in New York are fortunate in having child labor laws that many other States do not possess. We are very fortunate in that respect, but we must never forget the children in Jersey City, Georgia, or China, because they, too, are the children of the Father."

The Rev. Albert E. Ribourg, D.D., rector of St. Andrew's Church, Harlem, preaching on Labor last Sunday morning, asserted that civilization will be wrecked unless a spirit of unity and harmony is developed.

"Industrialism and commercialism will wreck our civilization unless a spirit of concord and harmony, of coöperation and good will is developed between employers and employes," he said. "Industrialism and commercialism need the spiritual note to impart to them conscience, zest, and imagination. Great social transformations have never been and never will be other than the application of a religious principle, of a moral development, of a strong and active faith. Where social rotagage has no interest in religion it is a precarious and fragile thing.

"National and industrial unity is based on two things. The one is altruism and the other is solidarity. Altruism implies a care for the other as opposed to the care of self, and translated into concrete from the abstract it becomes the old Christian phrase in modern garb, 'Do ye unto others as ye would they should do unto you.' Solidarity stands for the fact that the human race is no mere aggregation of separate atoms bound together unit by unit. Translated into the concrete it becomes no less than the apostolic phrase, 'All ye are members one of the other.'"

SUNDAY PROGRAMS

The Bishop of Anking, China, the Rt. Rev. Daniel Trumbull Huntington, D.D.,

will preach on Sunday evening, September 13th, at Grace Church. The Rev. E. S. Travers, D.D., rector of St. Peter's Church, St. Louis, is preaching at the Church of the Incarnation, where the winter schedule of Sunday morning services is resumed this month—Holy Communion at ten o'clock, as well as at eight, with a third Eucharist at eleven o'clock on the first Sunday of each month. The same schedule goes into effect also at the Church of the Heavenly Rest, the hour of Morning Prayer being changed from ten-thirty to eleven o'clock. At the Church of St. Mary the Virgin the daily Mass at eight is resumed, in addition to the seven o'clock Mass daily and the nine-thirty Eucharist on Thursdays, which continue throughout the year.

The preacher at the Choral Eucharist in Trinity Church on the Sunday mornings of September is the Very Rev. Samuel A. B. Mercer, D.D., Dean of Divinity, Trinity College, Toronto, Canada. Dean Mercer is no stranger to Trinity congregations, as he has been not only one of the summer preachers for the past few years, but a Lenten preacher also. Sermons at Evensong will not be resumed at Trinity Church until October.

The standard of the music for which Trinity has long been famous suffers no lowering during the summer months. One notes among the introits to be sung this month a motet by Palestrina and a hymn-setting by Vittoria; and among the offertory anthems, Tschaichowski's setting of Psalm 113:1 and 136:1. St. Bartholomew's is another church which keeps up its musical standard during the months when tourists and visitors, unable to come to New York at other times, look forward to the inspiration of the music for which some of New York churches are famous, only to be disappointed in many cases. The Sunday morning preacher at St. Bartholomew's Church during September is the Rev. A. J. M. Wilson, assistant priest of the parish.

At the Church of St. Mary the Virgin solemn high Mass at ten forty-five will not be resumed until October.

The Rev. Donald Millar, assistant priest at the Church of St. Matthew and St. Timothy, is in charge of the parish. Fr. Millar recently returned from England, where he had the privilege of taking part in the great service of commemoration of Nicaea in Westminster Abbey. Fr. Millar is also assisting with the daily masses at the Cathedral of St. John the Divine.

IMPROVEMENTS AT ST. GEORGE'S

A new organ, a mortuary chapel, and a new heating system are among the additions being made at St. George's Church, Stuyvesant Squire and East Sixteenth Street, of which the Rev. Dr. Karl Reiland is rector.

"A part of the cost has already been provided for, but there is ample opportunity and need for all who are minded to assist in the completion of the work to contribute toward the cost," wrote Dr. Reiland in the Year Book, which was distributed at the church recently. "The basement, choir quarters, and the heating plant have yet to be financed; the choir stalls, organ lofts, the organ, and the mortuary chapel seem to be provided for."

The entire basement of the church is to be used for the choir room, and it will include robing rooms, recreation and wash rooms, a choir assembly corridor, chorister's office, music library, chancel, guild quarters, and clergy vestry. Access to the mortuary chapel is to be from Sixteenth Street, between the rectory and the church. The broadcasting of the vesper service

in St. George's Church will be continued this winter. This announcement was made in the Year Book, issued recently. Dr. Reiland says:

"The broadcasting of the vesper service on Sunday afternoons has brought us into contact with a widely distributed constituency which has made itself known by messages of all kinds from many parts of the country. So far from depleting what attendance was ours, it has actually increased the number of people coming to the vesper service."

THOMAS J. WILLIAMS.

RECOMMENDATIONS OF WESTERN DIOCESAN BISHOPS

DES MOINES, IOWA—The Diocesan Bishops of the Provinces of the Northwest, the Midwest, and the Southwest receiving aid from the National Council, were invited to meet in Des Moines, and a majority of them accepted and were present at the meeting. They deliberated for two days over certain matters which they deemed closely related to the good life of the Church.

These deliberations resulted in a set of resolutions which will be presented for its information to the General Convention in New Orleans, with the hope that legislation will be enacted which will make them effective. In order that real consideration may be given them, they are printed below, with a preliminary statement:

"Territorial days have passed—'Missionary District' days must likewise pass. The creation of missionary districts followed the plan of territorial days, and for the reasons that territories were created by the Government; i. e.:

- Too few settlers;
- Industries not stabilized;
- A moving procession of restless people;
- Means of communication not stabilized;
- Nothing out of which a real commonwealth could be created.

"Thus territorial organization was the beginning of education for statehood. So also missionary districts organization was the beginning of education and preparations for dioceses.

"Before the N. W. C. was born, a diocesan bishop had the same right of appeal to the General Church for the missionary work within his diocese as had the bishop of a missionary district. This was necessary because in many dioceses the character of the work is as strongly missionary as in that of a district.

"The N. W. C. practically guaranteed the amounts the missionary districts were receiving at the time they came into this new plan. Also, under the priorities the main portions of the diocesan askings were promised. This was the working out of the N. W. C. principle that missionary work was to be considered on its merits and not its location. The priorities not being raised, the missionary work in many Dioceses was jeopardized.

"The bishops therefore, in the face of these facts, believe the time has come to reconsider the method of our missionary work. They believe that all portions of the Church receiving outside aid for white work should come under one classification. They seek to make the underlying principle of the N. W. C. a working fact and not an unrealizable dream, and to bring the same equity into all appropriations as is evidenced in apportionment.

"RESOLUTION I: That all continental missionary districts and dioceses receiving aid for white work from the National Council be known as 'Missionary Dioceses.'

"RESOLUTION II: That all continental missionary dioceses be placed on an equal basis of representation in General Convention and Provincial Synods.

"RESOLUTION III: That the appropriations for continental white missionary work be based on need and not on location, and that each Synod be empowered to prepare a budget for the missionary work within the province to be submitted to the National Council before it prepares its Budget for the meeting of the General Convention.

"RESOLUTION IV: That each missionary diocese shall form a trust fund which shall be an endowment, the income from which shall be used for the missionary work of the diocese. Whenever in the opinion of the Provincial Synod the income from the endowment together with other available income of the diocese shall have reached such proportion as to sustain the missionary work in the diocese, all help from the National Council shall cease.

"RESOLUTION V: That continental mis-

sionary dioceses shall elect their own bishops.

"RESOLUTION VI: That a committee of three be appointed to draw up the necessary resolutions to be presented to General Convention, incorporating the required changes in Constitution; and that a statement including these resolutions be prepared and sent to all bishops and to all clerical and lay deputies prior to the meeting of the General Convention; the expenses of said statement to be prorated among the bishops of this group.

"RESOLUTION VII: That this group of bishops approve of the foregoing resolutions, and adopt them as a whole.

"G. G. BENNETT,

"W. F. FABER,

"H. S. LONGLEY,

"Committee appointed at the above named meeting."

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Church Schools of Middle West Deserve Patronage of Churchmen

St. Luke's Missionaries—Prison Bibles—Cook County's Divorce Record

The Living Church News Bureau
Chicago, September 12, 1925

ST. ALBAN'S SCHOOL OPENS ON SEPTEMBER 15th. The headmaster, the Rev. L. B. Hastings, has written to the clergy of the Diocese asking them to recommend boys to St. Alban's. He says:

"I know a few of the clergy are trying to place their boys in Church schools, but in contact with our competitors, I find that the number of Church boys in other than Church institutions is appalling. Sometimes I hear that our Church schools in the Middle West are not up to the standard of certain military, naval, and other secular schools in this section. This is not true. Howe School is a well equipped military school and is preparing more boys for college than any other school in the Middle West. St. Alban's needs no apology. Our property is wonderfully kept up. A new fireproof dormitory will be opened this fall. When this building is finished a gymnasium will be erected and, within the next year, a new school building. For the past six years our capacity has been small, and we have had a full enrolment, which has given us an opportunity to pick out our boys. Ninety per cent of our boys are being prepared for college. Fifty per cent of this group are going to eastern colleges. This year we have boys at Yale, Massachusetts Tech., Princeton, Swarthmore, St. Stephen's, Hobart, and a boy was taken recently on our certificate at West Point. Many boys in the Middle West, after graduating from high school, go to Exeter or Andover to prepare for their special universities. St. Alban's has also been recognized as the right place to prepare boys for universities that are difficult to enter. This year we shall have graduates from well-known western high schools, with two of our own boys whom we are preparing for special places in the East. St. Alban's is a non-military school; therefore we think that we can give our boys more individual attention. With the opening of the new building we shall be able to take thirty more boys."

ST. LUKE'S MISSIONARIES

St. Luke's Church, Evanston, is to have another representative in the mission field this fall, this time in the domestic field. Miss Elsie Hunt who, for nine years, has been a communicant of St. Luke's, left in August to teach in St. Mary's School for Indian girls at Springfield, S. D. Miss Hunt has been a successful teacher in the public schools, and is one of the veterans on the faculty of St. Luke's Church School, where she will be greatly missed.

Miss Gladys Gray, St. Luke's representative in Japan, has returned to her work there after furlough, and, before leaving, wrote to her rector, Dr. Stewart:

"I am very happy to know that I have the privilege of representing St. Luke's Parish in the foreign field, and shall take great pleasure in writing to you from time to time about our work."

"I expect to sail from San Francisco August 8th on the *President Cleveland*, arriving in Yokohama August 24th, and am going straight to Sendai, where Miss Nelly McKim and I will work together during the coming year in the kindergarten training school for young women."

Miss Gray's address will be Aoba Jo Gakko, 69 Moto Yanagi cho, Sendai, Japan. A lot, 50 by 180 feet, adjoining the Lee

Street property of St. Luke's on the south, and the parish house on the east, has lately been bought by the parish for \$20,000. By this purchase the parish holdings are squared out and provision made for future development. St. Luke's has now a frontage of 161 feet on Hinman Avenue, 105 feet on Judson Avenue, and 360 feet on Lee Street.

PRISON BIBLES

What the Gideons are trying to do in our hotels—to put a Bible in every room—the Prison Bible Society is trying to do in our prisons, to put a Bible in every cell. A campaign for this purpose is to begin here at the end of September. The society, organized more than twelve years ago, has already put Bibles in forty-six federal and state penal institutions. Mrs. Grace T. Diehl, 150 Locust St., Chicago, the secretary of the society, is to give illustrated lectures during the campaign in the churches of the city showing the work done by the Society.

Mrs. Diehl says:

"The Bible does more to bring people back to the right path than any other force. With each Bible we send out a card asking the recipient to communicate with us. From the Atlanta Federal prison alone we have received cards from 750 prisoners, telling us that the reading of the Scriptures had shown them the error of their way. We have had requests for prayers, for advice as to how to go right, and many times, long after a man's prison sentence is over, we get letters telling us what an influence for good the Bible has been. We can buy Bibles for as little as forty-eight cents each. With this low cost, it seems to me that Christians should cooperate to see that other mistaken fellow men should get the opportunity to seek truth and inspiration."

COOK COUNTY'S DIVORCE RECORD

Cook County, which includes the city of Chicago and many of the suburbs to the north, west, and south, has a most unenviable record for divorce, as shown by the report of the federal government for 1924. More divorces are granted in Cook County than in any other county in the nation. With two exceptions, there are twice as many divorces granted in Cook County than in any other county in any state. One exception is Wayne County, Michigan, in which Detroit is situated. Los Angeles County ranks third; Cuyahoga County, Ohio, in which Cleveland is situated, ranks fourth, and St. Louis, fifth. Otherwise Cook County grants three times as many divorces as any other county in the nation. The local Circuit Court alone grants more divorces than are granted by any one of thirty-one states. There are only six states in which more divorces are granted annually than in the courts of Cook County.

Continuing the comparison. Cook County

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grants twice as many divorces as were given in the whole state of Massachusetts, Alabama, or Washington, nearly twice as many as in Kansas or Arkansas, ninety per cent more than in New York, Iowa, Kentucky, Tennessee, and a seventh more than in Oklahoma. Cook County grants more than 7,000 divorces a year. In 1923 the whole state of Pennsylvania issued only 7,542; Ohio, 11,902; Indiana, 7,403; Michigan, 8,692; Missouri, 9,115; Texas, 14,632, and California, 9,227. All other states granted a smaller number than Cook County.

H. B. GWYN.

BRICKS WITHOUT STRAW

New York, N. Y., September 4, 1925.

The total due from all dioceses on their budget quotas during July and August was \$650,000. We received \$246,926.

Of course the missionaries received their salaries. Here is part of the story of how we did it.

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Treasurer.

SYNOD OF THE SIXTH PROVINCE

DULUTH, MINN.—The seventh annual Synod of the Province of the North-West met at Cass Lake, Minn., in the Diocese of Duluth, on Wednesday and Thursday, September 9th and 10th. Bishops Bennett, Burselson, McElwain, and Roberts took part in the opening service, at which the Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa, preached the sermon.

Bishop Longley, President of the Synod, presided at all the business sessions.

In an address on The Deficit of the National Council and Future Action, the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, said in part:

"Bishop Stearley's suggestion that we cut our garment according to our cloth and spend only such money as we are absolutely assured of raising, is overcautious, and would result in steadily-diminishing returns. If the full program cannot be covered, there should be no curtailment of our work in the Foreign Field, but a redistribution of the Church's gifts to Domestic work, and the elimination of the inequalities, unduly favoring the Missionary Districts, which now exist. If there must be curtailment, it should begin with the closing of a considerable number of white missions which have long been pauperized, in which there has been no growth, and in which there seems to be no hope of growth. A committee should be appointed by General Convention to investigate and evaluate all domestic white missions, whether situated in missionary districts or in dioceses, to discover where curtailment could best be made, if the Church's financial condition demands curtailment of our missionary work."

The Rt. Rev. Hugh L. Burselson, D.D., Bishop of South Dakota, in a paper on Unifying the Province in Spirit and Action, asserted that the barriers to provincial unity are a pronounced diocesanism, lack of a declared purpose, and the seeming futility of the efforts of pro-

vincial synods. Enlarged powers for the Provinces would contribute considerably to the surmounting of these barriers. Bishop Burselson led a discussion of the report of the general Commission on Enlarged Powers for the Provinces, which resulted in the endorsement by the Synod of all the Commission's recommendations, except that which proposes that missionary bishops shall be elected by the Synod of the Province in which the vacancy occurs.

The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, gave an address on The Province and the National Council with his usual freshness and force.

The Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, in a paper on Summer Schools and Conferences in the Province, stressed the value of such projects, and urged the need of their co-ordination as to time and place.

It was decided that Young People's Societies in the Province should have the title Young People's Fellowship until such time as a national title is agreed upon.

Mr. Jas. H. Pershing, of Denver, was re-elected as representative of the Sixth Province on the National Council.

Bishop McElwain, the Ven. Samuel E. Wells, and Mr. J. M. Miller were re-elected for the ensuing three years on the Executive Council of the Province.

The Synod closed with a service of meditation and devotion, led by the Rt. Rev. F. E. McElwain, D.D., Bishop of Minnesota.

The eighth annual synod will meet at Sioux Falls, S. D., September 26th to the 28th, 1926.

DEACONESS SET APART

ROANOKE, VA.—Mrs. Margaret D. Binns, for ten years a voluntary missionary at Nora, a coal mining town in the southwestern part of the Diocese of Southwestern Virginia, was set apart as a deaconess by the Rt. Rev. R. C. Jett, D.D., Bishop of the Diocese, August 27th, in St. Stephen's Church, Nora, which she had been instrumental in building. She was presented to the Bishop by the Rev. Ernest A. Rich, of Stanton, Del., formerly associated in the work. The Rev. Herbert H. Young, Dean of Associated Missions, the Rev. Edward H. Hughes, Deaconess Maria P. Williams, of Dante, Va., and Deaconess Blanche Adams, of Keokee, Va., were also present.

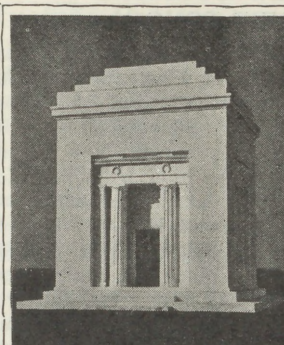
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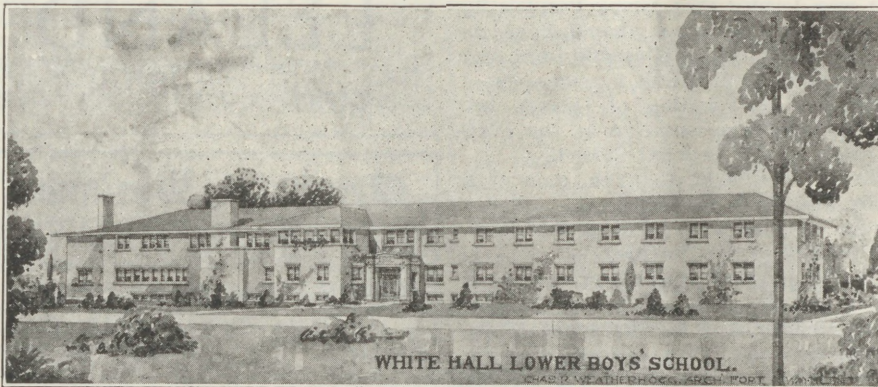
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HOWE, IND.—The summer vacation has been a busy time at Howe School. The buildings of the Middle School (Howe Hall) and the Upper School (Gray Hall) have been practically rebuilt. New plumbing and new lighting have been installed and both buildings have been fitted out with modern equipment in every respect.

The new Lower School (White Hall) will make an ideal place for the younger boys. The building is nearly two hundred feet in length with a wing, at right angles to the center of the main hall, seventy feet in length with a wing, at right angles being built of brick and hollow tile with steel timbers. The floors and stairways are of concrete and terrazzo. The partition walls and the window casings are of steel. To add still further protection from the



WHITE HALL, HOWE SCHOOL, HOWE, IND.

fire hazard, the building is only two stories in height.

White Hall forms a complete unit of Howe School. Under the Howe plan, the school is divided into three separate departments, the Lower, the Middle, and the Upper Schools. In White Hall the boys of the Lower School live. They have their own school and class rooms, their own gymnasium and a beautiful, large common room with a library, magazines, and games for stormy days. The athletic field and toboggan slide for the Lower School are close at hand.

The enrollment at Howe this fall takes the capacity of the schools. In the College Entrance Board examinations last June, which Howe requires in place of final school examinations, the total number of passings shows a splendid increase over previous years.

HEALING CONFERENCES AT GENERAL CONVENTION

NEW ORLEANS, LA.—Daily conferences on Christian Healing have been arranged to be held during General Convention at St. George's Church, New Orleans, St. Charles Ave., at Cadiz St., the Rev. W. E. Phillips, rector. The conferences are for all who are interested in the subject and will embrace all guilds, prayer circles, and groups engaged in any sort of parochial healing work. They are organized by the Society of the Nazarene, which will hold its annual conference at this time.

The general scheme of the conference is designed to begin with the individual and work up, through the group and the parish to the larger consciousness of the diocese and the Church as a whole.

Every day there will be conferences in the morning at ten, dealing with the topics of the previous evening. Every afternoon there will be a prayer service at four o'clock, followed by meditations and healing ministrations. An information bureau

will be on duty all day long throughout the Convention, and there will be exhibits of literature on Evangelism and Healing, posters, etc.

SERVICES AT ST. GEORGE'S, NEW ORLEANS

NEW ORLEANS, LA.—St. George's Church, at the corner of St. Charles Avenue and Cadiz Street, New Orleans, is the only one of the city parishes having the outward signs of Catholic worship as generally understood by Catholic Churchmen. Notice is given that, during General Convention, there will be a daily celebration of Holy Communion at 7 A.M., followed by Morning Prayer. On Sundays the celebration will be at 7:30, and there will be a Choral Eucharist at 9, Choral Morning Prayer at 11, and Choral Evensong at 5. A priest may be found at the church daily

from 7 A.M. to 5 P.M. St. George's is the only one of the city churches using Eucharistic vestments and altar lights. The rector is the Rev. W. E. Phillips.

BISHOP BRATTON BETTER

JACKSON, MISS.—The latest news about the condition of the Rt. Rev. T. D. Bratton, D.D., Bishop of Mississippi, who is at a hospital in New Orleans, seriously ill, is to the effect that he is slowly but steadily improving. His physicians are holding out a reasonable hope that he will be able to take some part, at least, in the deliberations of the General Convention, that is to be held in New Orleans next month, although it had previously been announced that he had cancelled all of his engagements.

BISHOP ROGERS RETURNS

DETROIT, MICH.—The Rt. Rev. Warren L. Rogers, D.D., recently consecrated Bishop Coadjutor of Ohio, has returned from a European tour of observation and study of conditions social, economic, and religious, ending with attendance at the Stockholm Life and Work Conference. He was the preacher on Labor Sunday in his former parish, St. Paul's Cathedral, Detroit, Mich.

CHURCH DAMAGED BY TORNADO

BURLINGTON, WIS.—In a tornado which struck Burlington last week, the church was damaged by the tower being blown over onto the roof. The guild hall was so damaged that rain entered in torrents and the plaster was left quite wet. Six large trees around the property were destroyed. The damage will reach into hundreds of dollars, but cannot be precisely stated at the present time. St. John's Church is a mission of the diocese and the Rev. Charles E. Huntington is priest in charge.

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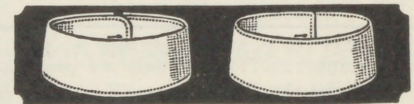
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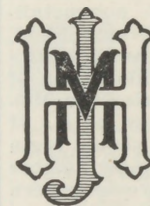
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FOREIGN-BORN MASS MEETING

NEW ORLEANS, LA.—One of the most important and interesting mass meetings which will be held at the General Convention will be under the direction of the Foreign-Born Americans Division on our Church's relations in Europe and the Near East.

Bishop Perry, of Rhode Island, will preside, and the speakers will be Dr. Ernest M. Stires, the Bishop Coadjutor-elect of Long Island, Dr. William Chauncey Emhardt, to whom has been assigned by the National Council matters relating to our Educational Chaplaincies in Europe and the Near East, and Mr. James H. Pershing, of Colorado.

The meeting will be held in Jerusalem Temple, New Orleans, on the evening of Thursday, October 15th.

CENTRAL COUNCIL, G. F. S.

CINCINNATI, OHIO—The Central Council of the Girls' Friendly Society will meet in Cincinnati, Ohio, from October 28th to November 2d. A splendid program and several social events are being planned by the committees. The General Chairman is Mrs. Richard S. Austin, 3565 Interwood Ave., Cincinnati, Ohio.

THE CHURCH IN THE PHILIPPINES

MANILA, P. I.—St. Stephen's Chinese School in Manila has a record enrollment of 286, and many have had to be refused for lack of space. English and two Chinese dialects, Amoy and Cantonese, are used, and a catechist, Mr. Yip, from Canton, this year has a Sunday night service in that tongue, which is used by the great majority of Chinese in Manila.

At Baguio, Easter School for Igorots has over 112 pupils, 90 of them living at the school.

The House of the Holy Child, for Filipino girls, has moved from the outskirts of Manila to a Cathedral dormitory, giving the older girls the advantage of attending public school.

The girls of the Nurses' Training School of St. Luke's Hospital, Manila, distinguished themselves in the government examination, which twenty-one of the twenty-two passed successfully.

NORTH DAKOTA INDIANS

RED HAIL, N. D.—St. Gabriel's, Red Hail, is surely one of the most interestingly named missions in the Church. It is in North Dakota. William Cross, the Indian catechist who has served there faithfully for more than eighteen years, was ordained deacon at the recent Indian Convocation.

This year's Convocation was splendid all around, showing much faithful work on the part of the Indian Church people and the white helpers in the field. One service was conducted by the Young People's Fellowship.

Perhaps the best news of the District is that work has begun on the new mission house at St. James', Cannon Ball. This will be a much needed home for a few Indian girls, with the white workers, and will continue to serve as a community center for the Indians, dispensing medical relief, magazines, good advice, and cheer and comfort generally. A men's glee club, organized last year at the request of the Indians themselves, brought forth complaints from one of the local pool halls where business vanished one night a week.

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As being a popular discussion of the issues growing out of the Dayton (Tenn.) trial, the tract should be liberally distributed in churches.

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GENERAL CONVENTION NUMBER

**AMERICAN CHURCH
MONTHLY**

SELDEN PEABODY DELANY, D.D., Editor

September, 1925 Vol. XVIII, No. 1
Subscriptions, \$3.00 Single Copies, 30c

EDITORIAL COMMENT:
The Supreme Need of the World—The Federation of Churches—Communion by Intinction—The World and the Church—Denials of the Faith—The Dangers of the Priesthood. (With Portrait of Bishop Gailor.)

THE USE OF THE CREDS
Philip Mercer Rhinelander

THE FEDERAL COUNCIL OF CHURCHES
Frederic Cook Morehouse

RESERVATION AND LEGISLATION
Shirley C. Hughson.

THE BISHOP OF VERMONT ON SANE CATHOLICISM
J. G. H. Barry

STATUS AND PROSPECTS OF PRAYER BOOK REVISION
Howard B. St. George

FINANCE AND THE FAITH
Robert S. Chalmers

CHRISTIAN SOCIAL SERVICE
Bernard Iddings Bell

THE USE OF THE CHALICE
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A gift of \$40 was reported at the Auxiliary meeting, which came from the sale of clothing belonging to Mrs. H. H. Welsh, an Indian woman, who, before her death, directed that her clothing should be sold and the money given to the Nation-Wide Campaign fund.

William White Eagle gave a horse as a thank offering for the confirmation of his son.

MEMORIALS BLESSED

WILKINSBURG, PA.—At the eleven o'clock service, September 6th, the Rev. William Porkess, D.D., rector of St. Stephen's Church, Wilkesburg, before a large and deeply interested congregation, blessed five memorials, recent gifts of parishioners, in memory of their loved ones departed. These gifts consisted of, a brass altar cross, a six-foot lighted cross, suspended from the roof of the chancel, and including fixtures that transformed the interior lighting, together with five exterior ecclesiastical lanterns, a round silver wafer box for large celebrations, a parish treasurer's box, for depositing parishioners' financial pledge cards, year by year, and a rector's box, for receiving parishioners' communications, after any of the services. These two oak boxes are fastened on the interior sides of the walls.

In addition to these memorials, the interior stone work and wood work of the church had been thoroughly cleaned during the month of August, and a simple color effect for the walls carried out.

IN THE DIOCESE OF EAST CAROLINA

WILMINGTON, N. C.—In the Diocese of East Carolina, where the carrying out of the fall schedule of study and preparation of the Church's Program is regarded as a serious responsibility and an effective plan for promoting loyalty and generosity, the 1925 schedule has already been announced. The Rev. W. R. Noe, Executive Secretary of the Diocese, has sent out a program that includes four weeks of discussion group meetings, a week of spiritual preparation for the Every Member Canvass, and a thorough canvass. On account of the absence from the Diocese of a number of its leaders, during the meeting of the General Convention, the schedule is less elaborate this year, though no less suggestive.

With the appointment of the Rev. J. M. Taylor, of New Bern, as Executive Secretary of the Young People's Work in East Carolina, the Diocese has taken a further and decisive step in encouraging and promoting the organization of its young people. This appointment came as a result of a request made by the diocesan convention of the young people; the request having been accompanied by a pledge of \$500.00. Mr. Taylor has called a conference to plan for work during the year 1925-26.

At a service in old Trinity Church, Chocowinity, on Sunday, August 30th, two three-branched candlesticks were blessed. They were given in memory of General Bryan Grimes and his wife, Charlotte, two persons long prominent in the life of the Church in the Diocese. The Rev. Stephen Gardner, rector of St. Peter's Church, Washington, preached at this service. The music was rendered by St. Peter's choir, under the leadership of Mr. Edmund Harding.

The 338th anniversary of the birth of Virginia Dare, the first white child born of English parents in the thirteen original colonies, was observed at Old Fort Ral-

eigh, Roanoke Island, on August 19th. The exercises were in charge of the Rt. Rev. J. B. Cheshire, D.D., Bishop of North Carolina, and the address of the occasion was delivered by the Rev. B. E. Brown, rector of Calvary Church, Tarboro, N. C. An historical pageant, prepared and conducted by Miss Mabel Evans, superintendent of schools in Dare County, was presented to a large gathering.

A number of Preaching Missions are being held in the Diocese of East Carolina during the month of September. The Rev. F. B. Tucker, of Lawrenceville, Va., will conduct one in Grace Church, Plymouth, beginning September 21st. The Rev. W. R. Noe, Executive Secretary of the Diocese, will hold three, one at St. Stephen's Church, Red Springs, one at St. Matthew's Church, Yeatsville, and one at Holy Innocent's Church, Seven Springs.

The increasing practice in East Carolina of having the young people's societies take charge of the evening service in the churches occasionally, is productive of good results. This is being done in St. Thomas' Church, Windsor.

PUBLICATION FOR RURAL CHURCH WORK

BOLTON, MISS.—Enthusiasm caused by the Madison conferences in the interest of rural Church work has led to the establishment of a monthly magazine entitled *The Rural Messenger*, which is to be devoted to that special form of Church missions. It is published at Bolton, Miss., and the editor is the Rev. Val. H. Sessions. The first number is dated for September and its initial editorial states that the paper is issued as an experiment in the hope that persons interested in Church work in rural districts will help to make it a suc-

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cess. The nature of the work in the Bolton field is enumerated at some length and the brief constitution of the Rural Workers' Fellowship, organized at the Madison Conference of 1924, is printed with an account of the 1925 meeting. Churchmen interested in rural Church work should not fail to place themselves in touch with this new publication.

CELEBRATES TWO ANNIVERSARIES

BROOKLYN, N. Y.—The Rev. William Wiley, rector of Grace Church, Massapequa, Long Island, celebrated his seventy-ninth birthday on August 27th, and, on the Sunday following, the thirty-fifth anniversary of his incumbency of Grace Parish, Massapequa.

There was a special home coming service at eleven o'clock, at which the rector preached, the Rev. V. Van Dyke and the Rev. W. H. A. Hall assisting, and the beautiful rural church was crowded.

On the Thursday following the parishioners of Grace Church and of Grace Chapel, North Massapequa, tendered a reception to the rector and Mrs. Wiley, at which a purse of nearly \$1,500 was presented to the Rev. Mr. Wiley by Mr. William Robison, the senior warden. Mrs. Wiley received a basket of flowers.

Never during the thirty-five years has the rector been away from the church on Sunday because of illness.

TOURING THE WORLD

NEW YORK, N. Y.—The Rev. William Walter Smith, M.D., for over twenty-seven years Secretary of the New York Sunday School Commission, is booking a party of Church men and women for one of the Clark Tours Around the World, sailing from New York on the *Laconia* on January 20, 1926, at unusually economical rates.

This will be an especially conducted party, which, in addition to regular guided sight-seeing, has arranged with the Bishops in Cuba, Panama, Hawaii, the Philippines, Japan, China, and Jerusalem, to inspect our Church missions and work. This is a rare opportunity for Church people to combine sight-seeing and missionary information. Dr. Smith covered a similar Mediterranean tour in 1923.

The tour will also visit Burma, India, Ceylon, Palestine, Egypt, Athens, Rome, the Riviera, etc.

ARCHDEACON OF CAIRO

CARBONDALE, ILL.—The Rev. Charles K. Weller, rector of St. Matthew's Church, Enid, Okla., has accepted the appointment of the Rt. Rev. J. C. White, D.D., Bishop of Springfield, to be archdeacon of Cairo, and will take residence in Carbondale October 1st.

Before accepting the appointment, Fr. Weller spent six weeks in the district, making a thorough investigation, traveling 2,635 miles and conducting fifty-five services. The archdeaconry is that part of the State of Illinois south of a line drawn eastward from East St. Louis. It has a population of a million and a quarter and the Church has in it a communicant list of 1,200 outside of the two cities, East St. Louis and Cairo, ministered to by one parish church, eighteen chapels, and ten preaching stations where there is no building owned by the Church. There are towns of from 3,000 to 20,000 where there is either no work at all, or only a rented store building. At present there are only

four priests in the whole field. This territory includes Herrin and "bloody Williamson County," which have figured recently in the newspapers because of the rioting, and which have, more recently, begun to turn their attention to spiritual matters.

The Rev. Mr. Weller regards this as "a man sized job," and is making it a venture of faith. He is a brother of the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac.

DEATH OF

REV. WILLIAM W. CHESHIRE

BOLIVAR, TENN.—The Rev. William W. Cheshire, a retired colored deacon of the Diocese of Tennessee, died at his home in Bolivar, September 3d, aged seventy-seven years.

The Rev. Mr. Cheshire was ordained to the diaconate by Bishop Quintard in 1869 and was placed in charge of St. Philip's Church in that city, where he served the people of his race faithfully until his retirement a few years ago. He was never married.

The funeral service was said by the Rev. Henry E. Spears, rector of St. James' (white) Church, Bolivar.

DEATH OF

REV. J. H. DAVIS, M.D.

DETROIT, MICH.—The Rev. John Henry Davis, M.D., a retired priest of the Diocese of Michigan, died suddenly at his home in St. Louis, Mich., recently.

Dr. Davis was born in Cheshunt, England, and was graduated from Acadia University, Nova Scotia, taking his M.A. in 1895. He attended the Newton Theological Institute and was made a Doctor of Medicine by Tufts College in 1904. He was ordained to the diaconate in 1910 and to the priesthood in 1911 by Bishop Morrison. His work as a clergyman was in the Dioceses of Iowa, Marquette, and Michigan. He became rector of Emmanuel Church, St. Louis, in 1920, and retired about a year ago.

CORRECTIONS

IN THE ISSUE OF THE LIVING CHURCH for September 5th an article on the General Convention gives the name of Mrs. Wright B. Huff as chairman of the Woman's Auxiliary Conference for Parish Educational Secretaries. This is an error, as Mrs. Marcellin C. Adams is chairman of this committee.

A REPORT IN THE LIVING CHURCH stated that the Rev. H. F. Schroeter had accepted a call to become rector of Christ Church, Mobile, Ala. As a matter of fact the Rev. Mr. Schroeter has become rector of Trinity Church, Mobile. The Rev. R. A. Kirchoffer is rector of Christ Church.

A LITTLE Spokane mission of 114 communicants pledged \$900 for the Church's Mission in 1924, on a quota of \$650. For their local budget \$2,000 is pledged, an increase of \$350 over last year, and more than the budget called for. They hope for self-support this year. In preparation the rector used the group method, though he had to do all the instruction himself, sometimes with only a third of a group present, but he had forty-five persons "absolutely won," and the rest was possible. "Of course," he writes, "there have been all the time serious local needs, but we feel that we have gone further in this way than if we had made those needs a first obligation."

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NEWS IN BRIEF

ALBANY—At a recent Sunday morning service at St. John's Church, Diamond Point, the congregation, recognizing the spiritual and material growth of the Church at Diamond Point during the past ten years under the leadership of the Rev. Charles C. Harriman, rector of St. Peter's Church, Albany, presented him with a gold watch inscribed, "To the Rev. Charles C. Harriman on the tenth anniversary of his faithful services at St. John's Church, Diamond Point, on Lake George, N. Y., September 6, 1925." The congregation presented to Mrs. Harriman a purse of gold.

COLORADO—The Rev. Samuel E. West, Canon of St. Matthew's Cathedral, Laramie, and student pastor at the University of Wyoming, will succeed the Rev. Harry Watts as rector of Trinity Church, Greeley. Greeley contains the State Teachers' College.—St. John's Cathedral, Denver, is sponsoring a new mission, to be opened in an unchurched section of Denver, near Denver University, in charge of the Rev. Harry Watts. The Board of Trustees has bought a number of lots, containing a small basement structure suitable for the earliest activities, and building will probably begin in the spring. The Rev. Harry Watts, who was for some years rector of St. Peter's Church, Denver, has been more recently rector of Trinity Church, Greeley, a college town parish; experience which will be of use in the new work in a college neighborhood. It is hoped to make the new mission the center of Denver college Church activities. He will be attached to St. John's Cathedral where he will assist with the young people's work.

LEXINGTON—The Very Rev. R. K. Massie, D.D., dean of Christ Church Cathedral, has recently been presented a handsome Dodge Coach, a gift from the congregation. With this very useful gift the dean will be better enabled to serve his growing parish.—Margaret Hall, the Diocesan School for Girls, opened September 10th. The school opens this year, with ten members on the faculty, the usual number of pupils in the primary department, a fair number in the intermediate department, and an increased number in the boarding department.

MISSISSIPPI—The Rev. E. A. DeMiller, rector of the Church of the Redeemer, Biloxi, Miss., is to be one of the deputies from the Diocese to the General Convention, in the place of the Rev. J. H. Boosey, who becomes rector of St. Paul's Church, Batesville, Ark., October 1st.

MISSISSIPPI—The southern part of the Diocese is looking forward with great pleasure to the coming General Convention, as they will be able to have visiting Bishops and clergymen to come to their parishes and preach for them. The Coast parishes, Laurel and Hattiesburg, have requested the Committee on Supply to secure the distinguished clergymen as their guests.

NEW JERSEY—The Rev. Elliston J. Perot, for fifteen years rector of St. John's Church, Salem, and St. George's Church, Penn's Neck, becomes rector of Grace Church, Linden, November 1st. Diocesan correspondence for THE LIVING CHURCH should be sent to the new address after that date.

TEXAS—On Sunday, September 6th, there was dedicated, in St. Paul's Church, Waco, the Rev. W. P. Witsell, rector, a very handsome set of choir stalls in loving memory of Mr. Lee F. Cowan, a gift from his widow, Mrs. Myrtle P. Cowan. The stalls have added greatly to the dignity of the chancel and have furnished the climax for a large number of very valuable memorial gifts placed in St. Paul's Church in recent years.

TOHOKU—The Rev. John Cole McKim, re-elected delegate to the General Convention from the Missionary District of Tohoku, Japan, has not been able to secure furlough and will, consequently be unable to attend the Convention.

VIRGINIA—By the will of the late Gen. Charles J. Anderson, of Richmond, bequests amounting to \$120,000 were made to various religious, educational, and philanthropic bodies. The sum of \$25,000 was left to St. James' Church, Richmond, of which Gen. Anderson had been a member and a vestryman for many years. A similar amount was left to the Virginia Military Institute, and \$30,000 was given to the Seventh Street Christian Church of Richmond to establish a fund for the relief of poor and needy persons in that congregation, in memory of Gen. Anderson's father and mother. The sum of \$25,000 was given to the Virginia Home for Incurables, also in memory of his father and mother, and the remainder was given to various philanthropic institutions in Richmond.

WESTERN NEW YORK—There has recently been placed and dedicated at St. Luke's Church, Branchport, N. Y., a memorial tablet of remarkable beauty both of design and execution, the gift of Mrs. J. H. Rose, in memory of the only son of Dr. and Mrs. J. H. Rose, who gave his life in the World War. The tablet is of marble and butternut wood and bears the following inscription: "In Memoriam: Philip Livingston Rose, Lieut. 6th Field Art., U. S. A. Killed in action near Verdun, October 4, 1918. He left all that was dear to him, endured hardness, faced danger and finally passed out of the sight of men by the path of duty and self sacrifice." The tablet was designed by the Rev. J. Howard Perkins, rector of the parish, and, executed by local workmanship, is of artistic merit.

WEST VIRGINIA—St. Mark's Church, St. Albans, is making great preparations for celebrating its centennial on September 16th to the 20th. The rector, the Rev. Frank K. Hughes, has arranged for special services each evening, with Home Coming Day on the 18th. The services will be conducted by former rectors who may be in attendance. The centennial sermon will be on Sunday morning by the Rev. J. Edmund Thompson, the last rector in the hundred year period. The centennial will close with the administration of Confirmation on Sunday night.—Another branch of the G. F. S. was organized at the Church of the Heavenly Rest, Princeton, on July 14th. Mrs. J. Edmund Thompson has been appointed Branch President. The new branch begins with twelve candidates, eight probationers, six associates, and one married member.—A unique feature of this Branch is that there is a mother and four daughters among the number.

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