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The Living Church

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VOL. LXXIII MILWAUKEE, WISCONSIN, SEPTEMBER 26, 1925 No. 22

PRAYER BOOK REVISION

EDITORIAL

THE ART OF STAINED GLASS

BY RALPH ADAMS CRAM, LL.D., L.H.D.

THE FOUNDING OF THE CHURCH IN LOUISIANA

BY NINA ANSLEY KING

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

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NUMBERED among the greatest heroes of the cross are those who silently endure hardship for the sake of Jesus Christ. They sound no trumpet before them; they make no parade of valorous deeds; in the world they are the humble folk, unhonored and unknown. But they are known and honored of God, for they are the true keepers of the Kingdom.—*Forward.*

The Living Church

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VOL. LXXIII MILWAUKEE, WISCONSIN, SEPTEMBER 26, 1925 No. 22

EDITORIALS & COMMENTS

Further Revision of the Prayer Book

WE reviewed briefly last week the unfinished work of Prayer Book revision, that, whether for ratification or for first action, will be laid before the coming General Convention by the Joint Commission on Revision. There remain four features that, in our judgment, demand attention but which are not contained in the proposals of the Joint Commission. We shall consider these severally:

Unction of the Sick

WHEN the Joint Commission presented its report in 1922, certain offices were first offered for amendments in the House of Bishops and certain others in the House of Deputies, so that each house might formulate legislation on some part of the material in the early part of the session, and each then be free to consider the proposals formulated by the other, in the latter part.

The proposals of the Joint Commission relative to the office of Visitation of the Sick were reported to the House of Bishops. A provision for Unction was included in those proposals. According to the record in the Journal, consideration of that portion of the proposals was deferred until after a report should have been received from a special committee on the Ministry of Healing (Journal, page 460). That report was presented on the same day, the fourteenth of the session (page 170); but some fluke occurred somewhere, for, after the report had been presented, the Journal does not indicate that the Unction proposal was called up, as had been anticipated. Somebody blundered. It would seem to us that it was the business of the representatives of the commission in the House of Bishops to see that no such blunder was made; but it was, and, according to the arrangement between the two houses, the House of Deputies acted, in connection with Visitation of the Sick, only on such amendments as were sent to it from the House of Bishops. Curiously enough it was very generally believed in both houses that the Unction section had been adopted, and when the published Journal showed the contrary, great perplexity resulted. In our judgment the Joint Commission, having apparently been responsible, through negligent presentation of the matter in the House of Bishops, for this failure to bring the matter to a vote, ought to have taken the initiative, in its 1922 report, to correct the error. It has not done so; and we submit that it rests with the House of Bishops to see that the subject is brought to a vote at the coming Convention. We suggest that such bishops as may represent the Joint Commission might well feel themselves under obligation to take the initiative in the matter. We believe the proposal would be adopted by a large majority.

Reservation of the Blessed Sacrament

THIS subject will be brought into the coming Convention on the initiative of a committee of the House of Bishops which, having reported in 1922 that Reservation of the Blessed Sacrament is now unlawful but ought to be legalized, proposes now to ask for the adoption of a rubric making specific provision for the act. The rather voluminous discussions of the subject in our own columns will be remembered. Our own position is that Reservation is perfectly lawful now, and certainly it is very widespread. However, out of deference to those who believe otherwise, we are perfectly ready to coöperate in formulating such legislation, provided it is done in an inclusive way, very carefully avoiding the taking of sides on any of the secondary questions that arise whenever the subject comes up for discussion. It is those secondary questions upon which Churchmen divide. If the one side or the other seeks, by rubric, to exclude the view of the other, we shall have no part nor lot with either of them. It is perfectly feasible to draw up a rubric that shall simply identify the place in the service at which a priest may, at his discretion, reserve the consecrated elements—and not refer, even by inference, to contested questions. If the Church will unite upon such an inclusive, non-partisan rubric, it can undoubtedly be carried by a large majority. But if advocates of Reservation prefer to attack one another on details, as they invariably do when the subject is discussed in The Living Church; and if they prefer to condemn one another's position rather than to make provision for that upon which they all agree, then there can be no legislation on the subject at all; then the *status quo* must be preserved, whereby those who believe Reservation to be both lawful and desirable will continue to practise it, and those who believe it unlawful will continue to rail upon them and perhaps persecute them.

What devout, non-partisan Churchmen will think about any refusal to agree so far as agreement might be almost unanimous, we shall leave unsaid.

So we say to those who will essay the drafting of a rubric on Reservation: Be inclusive of the position of all of us, and omit any attempt to chastise any of us, or non-partisan Churchmen will vote against the whole matter. Legislation is desirable, but it is not absolutely necessary.

THE THIRTY-NINE ARTICLES

EVERYBODY younger than three hundred years old knows that this series of declarations ought to be dropped from the Prayer Book as being *divisive* instead of inclusive, as treating of ancient controversies most of which are wholly out of date and many of them out of remembrance, as defining the position of the Church on various details that are better undefined and not always defining them well, as creating more misunderstandings than they clear up, as projecting violent controversies of the Sixteenth Century into the Twentieth. Their redeeming features are that some non-controversial matters are well stated and one does not like to vote against excellent statements of Catholic doctrine and practice. But let us all agree, not to repeal them, but to drop them from within the covers of the Book of Common Prayer. And let us do it by a real approach to unanimous consent. If men whose orthodoxy is subject to no manner of question will take the initiative, the action will not be misunderstood by the Christian world.

THE "BENEDICTUS QUI VENIT"

THE insertion of the *Benedictus Qui Venit* at its proper place in the Holy Communion, for optional use, proposed from the floor, was carried by large majorities in the House of Deputies in 1922, but lost in the House of Bishops. This failure where adoption ought to have been a matter of course was mystifying until it transpired that bishops were dividing rather as to the place for the insertion than as to its intrinsic desirability. That difference of opinion is now resolved —if the revision of 1922 be ratified—because, under the rearrangement of material, only one place is left where it would be appropriate, since the Prayer of Consecration will then follow immediately after the *Sanctus,* and between those two is the only place it could properly be used. Consequently the House of Bishops now owes it to the Church to take the initiative in adopting the amendment.

The objections to it are childish. It is an ascription of praise at the approach of the sacramental Presence. If Protestant Churchmen, boldly denying any Presence to be heralded, object to it on that ground, it is sufficient to point out that the *Benedictus,* appended to the *Sanctus,* will be found in the official Presbyterian Prayer Book, where it is not even optional (except as the whole service is), so that such Churchmen must be rather "lower" in their Churchmanship than the Presbyterian standard, and are an anomaly in this Twentieth Century. One hopes we have not many of them among deputies to the General Convention.

One who refuses assent to it on doctrinal grounds must appreciate also that he is thereby estopped from ever claiming to be "inclusive" or "broad" in his Churchmanship. In the language proposed, it need not be used by any one to whom its utterance could not be an act of heart-felt worship, and it ought not to be used by such; but that these should object to its use by other Churchmen is a narrowness of outlook that simply unfits a man to participate in a devotional work that demands inclusiveness in his sympathies rather than narrow partisanship. We earnestly hope that the misunderstandings that caused the defeat of this measure in 1922 will not lead to the same unhappy end in 1925.

THESE four additional measures ought, in our judgment, to be put upon their passage at the coming General Convention so that, if adopted, they may be ratified, with the other new material proposed by the Joint Commission, in 1928. It ought to be possible, then, to close the work of revision in that year and to publish the revised standard Prayer Book a year later. Other suggestions for changes, many of them good, are constantly being made and would continue to be made if the matter were left open for a century. But we feel that the time has now come for closing new proposals, and for completing the task, which, in 1928, will have been spread over a period of fifteen years of intensive study.

BISHOP BRENT'S letter, in the Department of Correspondence, would be printed without comment if he had not expressly asked for "an editorial note to draw attention to the fact that I [he] verified my references before publishing them, as you [we] also might and should have done in so important a matter."

A Letter and a Comment

It is too easy for lasting enmities to be built up on hasty words, for one to reply hastily on a delicate matter such as seems here to have arisen; yet it is due Bishop Brent that his letter be printed immediately, and he has expressly asked for an editorial note. It would be discourteous on our part not to accord this to him.

Since we photographed the article from which we had quoted, including the heading which directly gave the authority of the Federal Council of Churches to use its name in connection with it, we should suppose that we had sufficiently verified the quotation as we "might and should have done." Bishop Brent's language seems almost to challenge our good faith.

He says that he quoted from page 54 of the Quadrennial Report 1920-24. Very well; that sufficiently vindicates his accuracy. But since we quoted from another source for which the responsibility of the Federal Council is every whit as great, and since our source rather than the Bishop's is that which the Federal Council has supplied to editors for the express purpose of having it quoted, is Bishop Brent justified in the final clause of his letter? Were we to know that the Federal Council had authoritatively set forth two varying texts of what Dr. Keller may have written? Whose fault is it if we chanced to see one text while Bishop Brent chanced to see the other? Whose fault is it that there are two varying texts?

Bishop Brent quotes "the General Secretary" (of the Federal Council we may presume) as writing: "This release went out through an oversight," etc. But who made the "oversight"? Were we to know it?

It is six months since the "oversight" was made, and we cannot find that any correction was sent to those editors who had received the original. Were these to know that, in a private letter from the General Secretary presumably to Bishop Brent, this statement had been made? If people who make "oversights" in articles expressly sent out for publication, fail to correct them publicly, is the responsibility to be shifted upon one who quotes them in good faith?

If Bishop Brent wishes to defend the Federal Council in spite of its incomprehensible blundering which he himself points out and which he is generous enough to characterize as an "oversight," he is entirely within his rights; but that, in the final clause of his letter, he should cast the blame for the blundering upon THE LIVING CHURCH, as though we were culpable in treating as authentic the material relating to its own activi-

ties that the Federal Council had officially supplied to us, this, we would have hoped, the Bishop might have refrained from doing.

So the Federal Council has authorized two different texts of Dr. Keller's paper. Bishop Brent quoted in *The Witness* from one, Mr. Morehouse quoted in the *American Church Monthly* from the other. Neither of these gentlemen is justified in finding fault with the other for using the text that was in his possession, and both Mr. Morehouse and THE LIVING CHURCH have very carefully avoided the use of any language that could seem to reflect upon Bishop Brent. That he, knowing of the two texts, should charge THE LIVING CHURCH with not verifying its reference when it quoted from one rather than the other, is the sole complaint that we make; but if the Bishop deems the concluding words in his letter to be just, we have no desire to make further criticism. Our readers will judge between us.

But that any Churchman should wish the Church to be officially compromised by being mixed up with such blundering, simply passes our comprehension. Yet this is a mere trifle compared with the blundering interference of the Federal Council in the Canal Zone which we pointed out last week.

ANSWERS TO CORRESPONDENTS

G. D. C.—We know neither reason nor authority whereby one lighting the altar candles should begin or end with one rather than another; but the direction is sometimes given to begin lighting on the epistle side and to extinguish in the reverse order.

ACKNOWLEDGMENTS

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LET ALL THE EARTH KEEP SILENCE

In silence day is breaking
In holy hush of prayer:
Go kneel before God's Altar,
The Bread of Life is there.

Again at golden noonday,
The Angelus doth call:
Bow ye your heads in silence,
Before the Lord of All.

When shades of night are falling,
And toils of day are o'er,
Before Him kneel in silence,
One God for evermore.

ETHEL MILLER.

THINK OF sin as a mistake, or as an inconvenience, and you stand in great danger, first of compromising with it, and second, of using low and even sinful methods of opposing it. But think of sin as a frightful thing, wrong in itself, a blot and curse in the universe of God, and you grow at once absolutely intolerant of it, and, at the same time, watchfully anxious about the nature of the weapons which you shall use to fight it with. Only when pity for it joins with horror at it in our hearts as they join the heart of God, each keeping the other strong and pure, only then can we go out to meet it with a perfect determination, bound never to lay down our arms so long as there is any sin left in the world; and, at the same time, with an absolute conviction that no impatience to rid the world of sin must tempt us for a moment to use any means for its destruction which are not pure and just; an absolute conviction that it is better than sin should be left master of the field, than that it should be fought with sin.—*Phillips Brooks.*

AN OUTLINE OF MY LIFE

THE FOLLOWING is an essay written by an Igorot girl of Bassao, Priscilla Abeya, now in St. Luke's Training School, Manila. It is taken from *The Diocesan Chronicle* of the Missionary District of the Philippines.

WHEN I was fourteen years I did not yet enter the school, I was still ignorant, because in the town where I live there was no school whatsoever until it was 1915, when they built the mission school. Before I had entered school I had been with my parents. I had to take care of my little sister when my parents go out to work in the field. I was the one to feed the chickens, dogs, and other animals we have. I used to be sent to the field to drive the rice birds and see that the plants were well watered. My mother did wanted to train me to become a good worker so that even I was very small she taught me how to work. But unfortunately she died as early as that. My brother, my sister, and I tried always to do what our mother told us when she was living.

And in the year 1915 the mission school was built and my brother and I were often taken by a policeman as we did not like to go to school and leave our sister with our father, as he was always busy. Although we had been running away from school Mrs. Hargrave, the one in charge of the school, did not give it up in trying to get us and make us stay in the school. Now we are very thankful and sorry at the same time that Mrs. Hargrave died so that we could not repay her great kindness to us which we consider as our great debt to her.

When I was in the fifth grade I began to decide what is the best ambition I will take. I did not had any idea of this nursing profession, for I have not yet seen any of my people took this course or even the teaching profession. There were teachers, but they were mostly Ilocanos, and I thought we Igorot people of the Mountain Province will never become of something to help other people.

But when I went to study in Bontoc I saw some Ilocano nurses and I was then very surprised to see them, for I thought that only American can do this nursing profession. And afterwards some of the Igorot girls were being sent down here to be train as nurses. When I learned that nursing profession is one of the best in the world for girls to have, I made up right away my ambition to take nursing and promise to do the best I can in order that I shall be successful. I know that nursing is a great charity to the people. My aim after finishing this course is that I will go back to my poor people and try the best I can to help and work among them, try to show them good example, teach them especially the advantage of taking medicine when they are sick, as many of them do not believe in medicine due to their ignorance of it. I shall try to show them and prove that the nursing profession really is the best for every girl to take if possible, because they can give much help to others. Also in this course it teaches us to be a good woman, to be honest, faithful to duty, respectful, patient, and—one of the most important—a nurse is to be very unselfish.

IT WAS A curious experience to go into a country, where the Church has never had a mission, and that is several days' travel from our nearest mission center, and yet find the Church strongly represented in most important positions by men who are natives of the locality. Some of them have been to the Mission School in Bontoc and then to the Agricultural School in Baguio; others have studied in the latter school only, but have been taken to Easter School for baptism by their friends who are already Christian. The Kalingas are all anxious for an education—local primary and intermediate schools are full, and the boys who have completed courses in them are at Baguio in large numbers: thus it is that the Church is so large and flourishing in Kalinga. Active and aggressive missionary work must be undertaken immediately and Balbalasan opened as a center with out-stations in Pontikian, Salicseg, and Guinaang (not to be confused with the *ili* of the same name near Bontoc, where we have already had an out-station for several years). We have almost no girls and women in the Church—a condition we hope to rectify quickly by appointing Deaconess Massey to Balbalasan. And now: Are there two clergymen who are young and vigorous enough to stand life on the trail and who will come and begin this new work?—*G. F. M.* in the Philippines *Diocesan Chronicle.*

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE BOOK OF THE ACTS

September 27: *Sixteenth Sunday after Trinity*

BEFORE AGRIPPA

READ Acts 26: 1-23.

ST. PAUL'S address to Agrippa is one of the most finished and carefully reasoned passages of the Book of the Acts. His word, spoken to a Jewish king, have also in mind his wider audience, both of curious Gentiles and accusing Jews. We have here, notes R. B. Rackham, a dogmatic Gospel for all the world, which comprises all the elements of Pauline teaching.

"The foundation of the Gospel is faith in Jesus. This foundation is laid—such was St. Paul's personal experience—in a turning or conversion. On man's side conversion means a turning or repentance, which is sealed by admission into the new life of holiness or sanctification in the Church. On the divine side, this repentance can be made acceptable, and the gift of new life made possible, only through the passion and resurrection of Jesus, who is the Christ: and on the latter fact, on the resurrection of the dead, the whole fabric hangs. From it issues the specially Pauline doctrine which crowns the speech, the catholic character of the Gospel which is offered to all men alike. For the resurrection demonstrated the catholic character of the Person of Christ, who, as the Son of God and Son of Man, stands in an equal relation to all mankind."

September 28

ST. PAUL'S EFFECT UPON AGRIPPA

READ Acts 26: 24-32.

OF the two men who listened to St. Paul's defence, Festus saw the whole argument as an incredible piece of unbalanced enthusiasm. Nothing in his easy skepticism had prepared him for a consideration of the great spiritual facts upon which St. Paul touched. On the other hand Agrippa, with his knowledge of Jewish thought and religion, was apparently moved by the Apostle's appeal. Granted a belief in the future life, all that the Apostle had said lay within the bounds of a possibility which Festus was not prepared to admit. Yet, in that audience, and in the presence of his Roman associates, Agrippa was not inclined to commit himself to a favorable answer. The words of his reply are obscure, but they are probably to be taken as a half jesting answer with which he tactfully turned the appeal, and acknowledged the earnestness and fervor of the speaker: "A little more persuading and you will make even me a Christian!"

September 29: *St. Michael and All Angels*

THE VOYAGE TO ROME

READ Acts 27: 1-8.

ST. PAUL had been acquitted of the crime charged against him by Claudius Lysius, Festus, and Agrippa, but he had appealed to Caesar, and he was therefore Caesar's prisoner, who must be sent to Caesar for personal judgment. As an imperial prisoner St. Paul would probably have been committed to the troops known as *Frumentarii* or *Peregrinii*, who, in addition to their commissary service, appear to have been charged with the transportation of political prisoners to and from Rome. We note again the pronoun "we," indicating the probability that St. Luke was present with St. Paul upon the journey. This probability is strengthened by the vivid and circumstantial character of the narrative. "Accurate as the narrative is, nautical critics tell us that the account is not that of a sailor, but of a landsman—of a landsman, however, familiar with the sea, and with a faculty of careful observation, who must himself have been on board."—*Rackham.*

September 30

THE STORM AT SEA

READ Acts 27: 9-26.

THE story of the storm, compressed as it is, still yields the evidence that the writer had an actual part in its experiences. The details of the taking in of the ship's boat, the frapping of the hull, the changing of sails and the casting overboard of part of the cargo, would scarcely have been included had they not been imprinted with their details upon the mind of one who had participated in the events. One feels, also, that the portrayal of St. Paul is determined by a personal recollection of the commanding part that he played in the series of events from the decision to sail to the shipwreck. Throughout St. Paul, prisoner though he is, is the central figure, speaking with authority, and listened to with respect. It is not an artificial picture, but one which suggests that the writer was recalling the assurance which he, with the whole ship's company, experienced in the words and presence of the apostle. St. Paul made his companions feel that their safety was assured by his own certainty of being spared to present his cause at Rome. It was that communicated assurance which gave the ship hope in an hour of danger, and almost of despair.

October 1

THE SHIPWRECK. GOD'S PROTECTION

READ Acts 27: 9-26.

AFTER fourteen days of drifting the ship was borne to the shores of the Island of Malta. Shipwreck upon its shores in the night seemed imminent. The Apostle stood by the side of Julius, the centurion in command, whose confidence he had gained, and prevented the cowardly attempt of the sailors to make for shore in the ship's boat, and also directed that all should take food in preparation for the coming struggle through the waves to shore. He himself set the example of courage and calm by prayer to God, and by quietly taking food before them all. Confidence begets confidence. St. Paul had saved the situation for Julius by preventing the escape of the sailors, and he generously repaid by interfering with the proposal of the soldiers to kill the prisoners to avoid responsibility for their escape.

October 2

THE STAY AT MALTA

READ Acts 28: 1-15.

THREE months were spent upon Malta, months for the peace of which the Apostle must have been grateful. We note again his characteristic activity. Even at the moment of landing he is foremost in feeding the fire upon the shore. A day or so later he has won the favor of the leading man of the island by curing his father, and soon he is engaged in a widespread ministry of healing. St. Paul's influence won for the whole ship's company a kindly and courteous treatment from the natives, who might ordinarily have profited by the occasion to plunder what was salvaged from the ship. Barbarians St. Luke calls them characteristically with his Greek point of view, but, if barbarian by name, St. Paul must have felt them least barbarian in manners of any he had met in the past two years. Courteous himself, St. Paul laid high value upon courtesy in others.

October 3

TWO YEARS AT ROME

READ Acts 28: 16-31.

ST. PAUL had reached Rome as he desired, but he reached it as a prisoner. For two years he was allowed to live in

(*Continued on page* 712)

TRAVEL PICTURES—SERIES VII.

By Presbyter Ignotus

WHEN one has an altogether new experience, he thinks of it, naturally, as if it were a novelty to all the world, and is tempted to indulge himself in descriptions of a rather too prolonged character. But even when he recollects that many have done the same thing, he remembers that many more have not, he remembers his own questionings, and he is emboldened to begin. All of which is preliminary to the statement that I *flew* from London to Paris last week!

The person who sold me the ticket was good enough to offer me life insurance for the journey, and said that most people took out a policy for that one day. But I was very bold, and refused it, with Queen Esther's words, "If I perish, I perish." And I was justified by the event, it seems, though one friend, with rather ill-timed humor, questioned as to whether the fare included funeral expenses.

LONDON WAS WET and gloomy. Most of my friends were birds of passage; all the "sights" had been seen long ago; and there seemed no reason to linger when I had heard the call of Switzerland. Remained, then, the question of how to go: and when the delights of travel by air were presented, "the answer was in the affirmative," emphatically. There are two lines to Paris, one French, the other English. Both start from the same aerodrome at Croydon, the fare is the same, six guineas (though why it should be only five pounds *returning* is one of those things no fellow can find out.) I tossed for it; and the French line won.

At *quarter*-past eleven we took a motor-car from the Haymarket to Croydon, having first had our luggage weighed carefully; for one is allowed only thirty pounds, and pays excess on all above that. Astonishing how many things one can do without under those conditions! There were two American business men, one who talked all the time in a peculiarly harsh, shrill voice, while the other listened in massive silence; an elderly American pair; a young Canadian couple on their wedding tour; and a Peruvian, besides myself. The great plane arrived soon after we did, landing gently on the further side of the field, and "taxiing" across to where we were waiting. Passports being examined and all being found in order, we climbed up a flight of steps and took our places, sitting in comfortable chairs, by twos, in the little cabin, the pilot's place being in the middle, while the great wings extended on either side, with the mighty engines and swift-moving propellers. The luggage was piled at the rear of the cabin, within reach. Sharp on time, the door was shut, the steps taken away, and the flight was begun.

OUR PILOT bore the name of Badjac. He was, of course, a veteran of the French Army flying service; and some one suggested that he might have been so named because he was a good ace! It is, I believe, Czecho-Slovakian, and its bearer is senior pilot among those of the Air Union. We circled round the field, moving with ever greater speed, until suddenly, with no perceptible effort, the great plane left the ground and we found ourselves soaring swiftly through the air towards the Channel and France. The sensation was delightful, but not at all unfamiliar. I have felt it a thousand times in a motor-car. Even the "air bumps," of which they speak so often, seemed only like rough places in a well-travelled road. Below us all Kent opened out, as if in a brightly colored map: it was like seeing a pleasant countryside from a mountain-top, but with this difference, that the landscape fled away beneath us. We avoided towns, I noticed—possibly to have more space for landing in case of accident (though I did not dwell on that aspect of the case!)—and I was struck with the amount of open country, as never before. All precautions to secure privacy, such as high walls and hedges, were of no avail, of course, and the grounds of great houses lay open to our inspection. I noticed how very slowly the automobiles moved along the roads, and wondered, till I bethought me how very much faster we were moving.

IT SEEMED only a little while before the white line of the coast appeared washed by the waves of the Channel. We passed from England to France, across that "salt, estranging sea," in half an hour; and, to say truth, it was rather disappointing to see the Channel so placid—we had no reason to gloat over the poor people who were sailing in steamers. But the insularity of Britain evidently ceased to be, once airplanes made that journey. (I believe Bleriot had the distinction of initiating this.) And I can see no longer any objection to a Channel tunnel, since invasion by air is even less readily averted.

Once on the other side, we noticed a difference in the landscape. The working out of the Code Napoleon means the subdivision of estates, until the fields are made very small indeed, even though the process be checked considerably. So the country looked like a much reduced and irregular checkerboard, with now and then a considerable chateau to diversify the tiny holdings with its ample grounds. Though we kept to thinly populated regions, I noticed Amiens and its great Cathedral, with a thrill. But there was scarcely time to make any observations, economic or appreciative. The mighty Goliath began to circle above the Paris aerodrome; the earth rose up at a curious angle, or so it seemed; and presently, with a gentle shock, it met the wheels of the plane. With no more trouble than one would have met at the end of a motor-car journey, we stopped at Le Bourget. The whole time, from London there, was just over two and a half hours. A short while sufficed for customs formalities; indeed, I believe they are much simplified for passengers by air. And presently we were passing through Pantin, through the shabby streets of the northern suburbs, to come out finally at the Grand Hotel, in the splendor of the Place de l'Opera.

IT WAS a wonderful experience, to be sure. And where speed is a first requisite, there is no doubt that air-travel is the best of ways. Yet one misses much; the intimate glimpses of a countryside, from the level, not from a mile above it; the occasional stops; the changing people. On the whole, I incline to say once is enough for me. And yet, *quien sabe*? Perhaps you have heard of the Negro soldier who refused an invitation to go in for aviation in the army, as a mechanic. "How come I say no? Nossah, not fo' me! Fust thing you know, that engine gwine stall, and den some white man say, 'Heah, niggah, you get out an' crank!'"

PARIS towards the end of August, in "a spell of hot weather," is weary, stale, flat, and unprofitable. The boulevards are slimy (in more than one sense!) and the gaiety of cafe life, so much be-praised by expatriates, appears to consist in consuming various liquids, chiefly alcoholic, at little round iron tables while commenting on passers-by. If one is unfortunate enough to stay, say, at the Grand Hotel, he finds himself crowded between naive American millionairesses, who think they are seeing *le High Life*, and a miscellany of the House of Israel. Of course, there is always "Our Blessed Lady of Melos" as poor Heine described her, in her crimson chamber at the Louvre; and, far better than that, St. Germain-des-Pres, St. Julian le Pauvre, St. Severin, and the Sainte Chapelle. If one has known Paris well from other visits at more propitious seasons, there are various little places to revisit for the sake of old times; the tiny cafe on the Boulevard St. Germain; the Restaurant Procope, where for 3 frs. 90 they give a table-d'hote

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DEACONESSES

[COMMUNICATED]

IN *The Order of Deaconesses*, by Deaconess Helen M. Fuller, we read that in the early and medieval Church "the diaconate of women had a very real existence"; but before the end of the Twelfth Century the office had practically ceased to exist in both the Eastern and Western Churches. There must have been some reason which we do not know, why, for so many centuries there were no deaconesses; there must be some reason now why so few women, since its revival in our Church in 1880, seek the order. If it were only because women are not so religious as in former times there would not be so many entering the increasing number of sisterhoods; if it were because they do not want to serve their fellow men, there would not be so many trained social workers.

We are told that a woman is set apart in order that she may "uphold in the world an ideal of Christian life issuing in service." Why do so very few of the many young women who give their lives to so-called "Social Service," some merely as a means of livelihood more from humanitarian motives, but many IN HIS NAME, desire to be set apart in order to uphold that ideal?

When two young women graduate from a Church training school, one as a Church worker, the other as a deaconess, is one any more desirable for work in a mission or parish or diocese than the other? Unfortunately there are bishops who do not want the services of deaconesses, rectors who prefer the Church worker in their parishes. In some quarters deaconesses have the reputation of presuming upon their supposed authority, of condescending to the volunteer workers, and of interfering with them; of being very fastidious and choosey, and generally, like Korah and his company, "taking too much upon them."

What advantage has the deaconess by virtue of being set apart over the Church worker? Deaconess Fuller tells us that she gains "a sense of mission, a confidence with which to meet responsibility, and a realization of her representative capacity," and that the people among whom she works feel that the deaconess' "consecrated intuition and understanding form the missing link between them and their spiritual pastors and masters." That the special setting apart helps the deaconess we may believe; whether it helps her work is doubtful. To most people the deaconess differs from the truly religious Church worker only in her uniform and title; if the two work with the same devotion and efficiency, one is no more helpful than the other.

If this setting apart of a deaconess is of such value to herself, why do so few earnest religious women seek it? One reason is that they know that marriage, although not forbidden to deaconesses (how could it be when deacons marry without offending anyone's ideas of propriety?) is strongly discouraged; and most girls rightly do not want to promise, even by implication to be celibates if they can help it. Another reason is that if the trained worker don the cap and dress of a deaconess and think (or pretend) that she never wants to marry, gives up her life to happy, devoted service with very meager support, she has nothing to look forward to when her working days are over: no pension, no home. The convent, which is the home of the sisters, where they will be cared for as long as they live, is one of the great advantages of sisterhoods, and is one of the attractions to women who wish to stress the religious side of their service. The result is that, as recorded in the *Living Church Annual* for 1925, only *one* deaconess was set apart in 1924.

It may be that the difficulties could be removed or at least diminished if there were an order of women, call them deaconesses or sisters, wearing a simple, modern, adaptable uniform like the deaconesses, with a simple rule of life, with a distinct obligation of celibacy taken for, say, five years and, if not renewed, leaving no opprobrium upon the woman; subject to the rule of a head deaconess whose authority should in no way interfere with the bishop or rector under whom the deaconess worked. Such an order might attract more women than the present order, which seems to many neither fish, flesh, nor good red herring. There are many religious women who do not care to enter sisterhoods because of their particular theological teaching and tradition and their medieval habit. Such an order of deaconesses as here suggested would need one or more mother houses or homes in each province where the Superior or Head Deaconess should live, and rule with love and firmness, where the deaconesses should be trained, where the clergy could select their workers, where weary deaconesses could go for rest and refreshment, and where retired deaconesses could live and find friendship and comfort and occupations suited to their limited abilities.

We hear that some women do not wish to become deaconesses because, being merely *set apart* without ordination, they do not acquire the authority that they think they should have. A new canon has been proposed to meet the views of those who believe that more authority would attract more women to decome deaconesses and would increase their usefulness. It is proposed to ordain them practically as deacons are ordained. How could their authority be substantially increased unless it should infringe upon the authority of the clergy? If the canon were passed, what could a deaconess do that she cannot now do under the authority given her by her bishop or rector?

The fact is that legislation will not increase the number of deaconesses, any more than the number of deacons, or their serviceableness.

Why should the deaconess have more authority than the sister, whose rule of life is obedience? The deaconess is set apart to serve, not to rule; to minister, not to be ministered unto. Those deaconesses who desire authority would not at all like the idea of an ordered life under the authority of a Head Deaconess; it would interfere with their independence and freedom and would give them authority only to serve. Those who are content with service without authority might find satisfaction in such an order as indicated above. Could they in any way better "uphold in the world the ideal of Christian life issuing in service," or better imitate Him who took upon Him the form of a servant?

FREUD AND CONVERSION

A MASSIVE FRENCH BOOK is announced for publication shortly which promises to be interesting for those who will read its thousand pages. It is *Psychologie de la Conversion chez les Non-Civilises*, by Professor Raoul Allier, a university man who, thirty years ago, began a study of missions out of purely disinterested curiosity, in connection with a philosophic study of the conception of moral evil among non-civilized peoples. He writes of some of his conclusions in the *International Review of Missions* for July, 1925, stating that he believes "missions" contain in themselves the definition and solution of the deepest problems, deserving from all points of view to attract the attention of university men. He makes an interesting suggestion about Freud and the psycho-analysts:

"This study of conversion has led me to encounter . . . the school of M. Sigmund Freud. The learned Viennese and I have worked independently without realizing that our researches would lead us to common ground.

"It is well known what a large place M. Freud gives in his analyses to dreams and in a general way to the interventions of the unconscious in the psychological life. I, on my part, have been led, almost from the beginning of my personal research, to realize the part played by dreams—and to a much less degree by hallucinations and voices—in the moral crises of non-civilized peoples and to try to understand these phenomena.

"As early as 1893 I realized that dreams, which are so often referred to in the stories of conversions, are due to the reappearance of repressed tendencies. On a very important question there is a striking correspondence between this explanation which the study of facts suggested to me and the theories which the founder of psycho-analysis was one day to develop. There is, however, one important difference between the well-known conclusions of M. Freud and my own observations. In the dreams which he studies specially, the repressed tendencies which emerge suddenly in unexpected forms belong to what is lowest in mankind. They are those which the most elementary moral considerations would impel the subject to restrain.

"The dreams to which I have referred and which are at the source of conversion are of quite a different nature. That which reappears in them and through them is no ancient self of gross instincts and almost bestial inheritance. It is on the contrary a new self, which is in process of formation under the impulsion of an ideal as yet only half seen and which, far from representing in the subject a distant and animal past, imagines, prophesies, and prepares a future which is completely human. Who knows if these analyses of conversion carried further would not lead to still further correction of Freudianism and to the discovery beneath the gross strata beyond which he has not penetrated, of still further depths more mysterious and perhaps more akin to the divine?"

TRUTH, if it is to be grasped in its fulness, must be *sought* for, and that earnestly.—*Liddon.*

The Art of Stained Glass

Abstract of an Address before the Stained Glass Association of America

By Ralph Adams Cram, LL.D., L.H.D.

THE advance in architecture in the last generation, in the time that I have been able to observe, has been one of the most striking manifestations along cultural lines that I think history has had to record in modern times. When I began studying architecture in 1880, some of you can think back to the poverty, the brutality, the wrong-headedness of so much of the architecture of the times, of almost all of the architecture of the times. Dawn was showing on distant horizon, but it was a dim and pallid dawn indeed. And from that time in 1880 to the present time, architecture has risen from a comparative degradation to a place where, I think I can say without any hesitation, here in America, architecture stands higher than at any time in the history of this country and is on a better basis and is producing nobler results than is true of any other country in the world.

I shall speak quite frequently of church building, partly because it is my own special function, partly because it is the greatest opportunity that offers itself to an architect, and it is also the greatest privilege and the greatest trust that can be placed in him. The building of churches is the culmination, the glory, and the triumph of all architecture. Everything else works up to that point, but in church building you reach the highest level, the highest opportunity that may be offered.

In our building of churches, we have had to work until very recently without the coöperation of the other arts. We have not been able to depend on sculptors who could help us as the sculptors who worked with the builders in the Middle Ages, because ninety-nine out of one hundred have been trained along academic or pagan lines without regard to the influence of religion or the opportunity that religion offers in this field. We have been unable to bring to our assistance sculptors and painters of the religious spirit in the production of what religion demands in its expression, and architecture has suffered because of that lack.

That has been true until comparatively recently in the case of your own art of stained glass, but stained glass began to come back to its true position, began to realize its possibilities and the laws that lie behind it, through which it must work, earlier than any of the other arts, and for twenty years now this process of redemption and regeneration has been going forward. That is natural.

When Christianity came as the definite revelation of absolute and ultimate truth, it found a great number of arts established with their laws fixed and determined, and it took over those arts, not changing the laws—they remained the same---but giving in every case each one of those arts a new content.

But that was not enough. Christianity, Catholic Christianity, demanded something more, another art more poignant in its quality, more appealing, more constructive, more dominant in its spiritual power, and more direct in its application, than the arts that had been taken over from paganism, and so it brought into existence an entirely new art, stained glass.

You realize, of course, that stained glass is the only really great art that Christianity has developed. It is the one great art of Christianity which owes its existence to Christianity itself, whereas all the other arts had already been developed in the past through paganism, and could be used more or less to the same ends, only with a new thing to express.

I needn't remind you of the almost unbelievable glories of this great art as they developed and expressed themselves during the Twelfth, Thirteenth, Fourteenth, and Fifteenth Centuries. If one sees today Chartres Cathedral, the first thought one has of it today is not of its architecture, but of its glass, because that is its supreme and crowning glory. And there is something in that art that is so poignant, so direct in its appeal, so full of emotional value, that it has been taken over by the Church bodily; the Church had erected it and architecture itself has bent to its own demands, the demands of glass, until we find the Fifteenth Century architecture subordinating itself in order that the walls might cease to exist and nothing but transparent spaces of splendid glass take their place.

Stained glass is an essential part of Catholic architecture. You cannot conceive of Catholic architecture either in the past or Catholic architecture vitalized for the present means without stained glass. It is intimately bound up with the Catholic faith and inseparably bound up with it. And see how the moment the spirit of the Church, in civilization, which expresses itself through Catholic architecture so intimately—the moment that spirit began to weaken at the time of the Renaissance, at the same time stained glass began to feel that degeneration in all its qualities and all its manifestations, until it reached the depth of barbarity in the Sixteenth, Seventeenth, and Eighteenth Centuries, at which time it was at least as low as other great arts, except poetry and music, two of the arts which did not seem to suffer fatally under the Renaissance.

Then came the process of recovery. That new spirit of religious conviction began to come back to the world. The evil influences of the Renaissance, of the Protestant Reformation, began dying away, and once more Catholic architecture came back as the natural and instinctive expression of Christian religion.

It first came back along about 1820 or 1830, and it demanded stained glass, and while it had subsided, it had a thing that was in no respect comparable with the incredible triumphant glories of this art as it had been in the Thirteenth and Fourteenth Centuries.

Two influences showed themselves at that time, and for a long period controlled or developed the recovery of this art. These are the tendency to deal with stained glass not as a great art, but as a trade, and second, the introduction of novelties, new heresies, new methods, ingenious devices which have no part with stained glass as it was developed in the past.

It was not wholly the fault of the makers of stained glass. The public were far more ignorant and the public demanded the most radical and grotesque things in the shape of stained glass. The public does not know in the least, and I sometimes think that some stained glass men are almost equally ignorant of the fact, that every art has its own medium, its own method, technical craft method of expressions. That is true of architecture, it is true of paintings, true of sculpture, and true of stained glass, and each art is great just insofar as it works within the limits of that technical method.

What is a window? It is a space of wall, but it is a space of translucent wall. That is the first thing. It is not a hole in the wall. You have in your church, or wherever the glass may be, the great containing walls of the fabric, but a space of that wall becomes translucent. It is not a hole. That is the first guide I think that has to be kept in mind. Any space that gives an effect of a hole in the wall, that breaks up the continuity and gives the effect of looking through at a distance, is wrong. Any effect of perspective, either linear or aerial, is practically ruled out because you lose your wall if you do.

Then again, a window is a sector of hard, brittle glass, held together by malleable lines of lead. You can never transcend those two conditions that follow from the frank recognition of those two limitations. You are not painting with a brush, you are not carving with a chisel like a sculptor who hews forms out of marble or stone; you are working with sectors of hard, brittle, translucent, colored material, with your lead. The lead is as valuable as the glass, exactly, and the silly effort that was made twenty-five or thirty years ago to get rid of leading was one of the most unjustified things that were ever introduced in the way of heresy into the art of stained glass. The lead is equal with the glass, and every window must

be made of just these definite elements of the hard, brittle, colored materials and the malleable lead.

What we are working for now is glass of the quality, ultimately of the nobility and the perfection, of the glass of the Thirteenth, Fourteenth, and Fifteenth Centuries.

That does not mean that we want copies or imitations of that glass. One of the greatest errors, I think, we architects make—and they can make many—is that good architecture is reproduction of old architecture. It is not. You have got to have a base to work on; but if you rest upon that basis, that spring-board, you get nowhere. You must use that as your point of departure.

Now, we strive in architecture, and all good art starts in points of artistic recovery of great arts of the past. I believe that the laws that govern stained glass, like the laws that govern every form of art, are unchangeable. The art of today, calling itself art, that tries to work in accordance with other laws, that disregards the established laws of beauty as these have been known in the world for three thousand years, adds nothing to the beauty of it; beauty in life or to the beauty in art which is bequeathed to future generations.

Specifically I refer to such things as jazz music, futuristic painting, and cubist sculpture, and all these forms of so-called arts that were so popular three or four years ago. They are no longer popular. All that type of art that comes under the headings that I speak of, is a dead dog today; and the man or woman today who thinks that he is emancipated and therefore must uphold those forms of alleged art that were so popular a few years ago, is a hopeless Philistine.

So in stained glass, it is not that we want a window that will fool people into thinking that it was taken out of Chartres Cathedral in the Eighteenth Century and hidden for a hundred and fifty years and rediscovered, bought, and brought over to this country. That is imitation. It may be satisfactory to a point, but there is no vitality in it.

What we do want is glass with spiritual quality that is worked out in accordance with the unchangeable laws of the old art, but does say explicitly, "These are windows that were made by faithful and believing people in the Twentieth Century, but acting under the conviction that this art of the past was the great art, and that its laws are definite and unchangeable."

Twenty-five years ago if I were building a church and wanted stained glass, what would I do? Did I get it made in this country? I did not. There was not a man in this country making glass that I would put in a Catholic church. What do I do now? I wouldn't go to England, I would turn to one of half a dozen makers; I have seen growing up in this country in the last ten or fifteen years one artist after another with the right idea of stained glass and with the capacity of craftsmanship, with the power of adaptability, and with the essential faith, so that I know now that I or any of my contemporaries do not have to go out of this country to get our stained glass.

I believe, I am absolutely convinced, that the opportunity that opens today before the art of stained glass in this country is equal to that developed in the Twelfth and Thirteenth Centuries in Europe. You have got to bear this fact in mind, in spite of the daily papers and in spite of heresy trials and in spite of all the superficial matters of that kind, one thing has happened in modern civilization in the last few years. That is the greatest encouragement that man can have in the midst of many things that work towards encouragement. Religion has come back as a definite thing. And I don't mean the vague, sentimental religion of aspiration, which is an excellent thing as far as it goes. I mean that definite conviction which always characterized Christianity from its beginning, has gone with it through its entire development, and has never disappeared even in the dark days of heresy and schism. That real, vital, definite, concrete religion has come back and is showing itself in action. Among other things, there has been greater action in the building of churches, more than has taken place for three hundred or four hundred years. Isn't it amazing that in practically no country except America has so much attention been paid to ecclesiastical buildings, while in this country it has received more attention than almost any other branch, leaving out, of course, commercial architecture and houses?

And in the noblest possible kind of architecture the number

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IONA

BY THE REV. GEORGE S. PINE

IN a three days' stay on Iona one breathes the atmosphere of the place and feels that he has been on an island of the Saints. He treads over ground that not only Columba, but many saints that followed him, trod. Fortunately, it has not as yet been modernized. He realizes this if he stays at the old hotel in "The Street" rather than at the newer and perhaps better one, just a little modernized.

The old Cathedral has been judiciously restored and was handed over to the Presbyterians for services by the Duke of Argyll. In Bishop's House, nearby, a residence of the Bishop of Argyll and the Isles, there is a beautiful chapel, where, dur-

"THE STREET," IONA

ing the season, there are reverent daily services with the Holy Communion, according to the Scottish liturgy. Near the Cathedral are the remains of the ancient monastery and the Chapel of St. Oran. In front of it is the well-known St. Martin's Cross, well preserved, and near that are the remains of two other crosses. The cross called McLean's Cross is by the roadside, some little distance away. It seems to the writer, not acquainted with its history, that this cross must originally have been near the other crosses, and have formed with them in very early days Sanctuary, as is the case with many of the Irish crosses, the remains of which are found in groups of four. Before these crosses and by the tombs of the early kings, a dozen or more, buried long before the old cathedral was built, one lives in the distant past, a thousand years or so ago, and wonders at the art of those days.

The Nunnery, or what remains of it, is back of "The Street." Within its walls is a beautiful garden, the up-keep of which is maintained in memory of a young woman by a legacy of her relatives. It is a place conducive to meditation.

Iona in itself, with its dunes, its moors, and its beaches, is most attractive, with an inspiring outlook upon the Island of Mull and its mountains and bays. To get to it and away from it, Mull is encircled in a day by the steamer from Oban, with a stop long enough at Staffa to visit Fingal's Cave of remarkable basaltic formation. Oban is reached from Inverness by boat through the Caledonian Canal, a day's trip of unexcelled beauty, or from Glasgow in a day, partly by train, and then by boat through the Kyles of Bute and the Crinan Canal, also a day's trip almost as beautiful. And Oban, surrounded by mountains and sea, makes even Mt. Desert seem commonplace.

PSALM 98

O sing a new song unto God,
The marvels He hath done;
With His own hand and holy arm,
The victory hath won.

Within the sight of heathen tribes,
God's righteousness is shown;
To Israel and all the world,
Is His salvation known.

Be joyful unto Him, ye lands,
Rejoice, give thanks and sing;
O praise the Lord upon the harp,
Praise ye thy Lord and King.

Let sea and flood, let hill and vale,
Together joyful be:
For God shall come to judge the earth
With righteous equity.

CHARLES NEVERS HOLMES.

The Founding of the Church in Louisiana

By Nina Ansley King

IN 1682 Robert Chevalier de la Salle, a Frenchman by birth, a Canadian by adoption, explored the Mississippi River from Canada to the Gulf of Mexico. On April 9th of that year he took possession of the territory on each side of the river in the name of Louis, King of France, calling it Louisiana.

France, however, was at that time plunged in war with most of the great powers of Europe, and could do nothing to develop this vast territory added to her already rich possessions on the continent.

It was not until after the Peace of Ryswick had been signed in 1697, that Count Pontchartrain, an able Minister of Marine under Louis XIV, and his still more brilliant son and secretary, were able to arouse the interest of the King, and succeeded in getting from him permission to organize and finance an expedition to colonize Louisiana. This expedition, well equipped, they put under the most able seaman of that day, Pierre Lemoyne d'Iberville, who had more than once fought and defeated the British in the Gulf of St. Lawrence and in the waters of the Northern Atlantic. Iberville, in setting out upon this expedition of new adventure, took with him his younger brother, Jean Baptiste Lemoyne de Bienville, a young man of exceptional gifts, with great executive ability, courage, and fortitude.

After many perils in the stormy waters of the Gulf of Mexico, they finally reached the delta of the Mississippi River, beat their way up against the mighty, muddy current, and landed on the east bank of the river. The next day was Tuesday, March 3, 1699, Shrove Tuesday, or Mardi Gras. As the sun rose clear and bright upon the weary but victorious adventurers, they remembered the significance of the day, the last day before Lent. They promptly sprang to their feet, erected a rude cross, sang the *Te Deum*, placed the coat of arms of France upon a column, and spent the remainder of the day in relaxation and frolic. Before setting sail again in his ships, Iberville gave the command of the colony to Bienville.

For twenty-three long years Bienville struggled against every adversity—winds, storms, floods, and sickness—before he could get permission from Paris to move the colony to a more favorable position, to the present site of the City of New Orleans.

For many years the French and the British, each contending for an extension of power, clashed over every boundary line of America. In 1763 the Dominion of Canada passed from the hands of France to Great Britain. Louis XV, who had succeeded to the throne of France, in an endeavor to keep Louisiana, made a secret treaty with his cousin Charles III of Spain. In October of the following year, 1764, this treaty was made known, and Louisiana passed into the hands of Spain.

For thirty-six years, Spain remained in possession of Louisiana, and New Orleans grew in population and in importance. Then the Revolution of 1792 swept over France.

The great Napoleon rose, like a meteor, and ere he sank below the horizon he determined to regain Louisiana for France. Not being able to do it with arms, he tried diplomacy and after much bargaining succeeded in exchanging the Duchy of Tuscany, much coveted by Spain and the Duke of Parma, a member of the Spanish royal family, for the territory of Louisiana. In October 1800, Louisiana was handed back to France. But Napoleon's power was ebbing and, realizing that he could not hold the territory against the ever-victorious army of Great Britain, he wisely opened negotiations with the United States.

The cession, or treaty of sale, was signed on April 30, 1803, and Louisiana became American.

Up to this time the Roman Catholic form of worship was the only one known or recognized in Louisiana. Though the Jesuits had been expelled in 1763, the city and the state remained under the jurisdiction of the Roman Catholic Church. Upon the transfer of Louisiana to the United States, pioneers from other states of the Union, even from New England, began to drift in. Lower Louisiana loomed up as the El Dorado of those days. Men rushed here much in the spirit of the "Forty-Niners" to California; only, instead of primeval forests and gold mines, they found New Orleans a well-built city, planned by the French engineer Plauger, with a Roman Catholic Cathedral and churches, schools, hospitals, theaters, an opera, and newspapers. *The Moniteur* was published in French, English, and Spanish.

On April 30, 1805, an article appeared, entitled For the Religious and Moral Readers of the Protestant Persuasion. The writer of this article urged the English speaking population to get together to take some measure to procure an English speaking minister to perform the offices of the Church for non-Roman Catholics of the city. He goes on to say, "Which of us remembers hearing a sermon in English?" As a result of the article, there appeared in the official paper of May 20, 1805, a notice of a meeting of Protestants to be held in "Francisque's ball room" on May 29th, at 8 P.M. A second meeting of the association was called in the house of Mrs. Forrauger, of Fourage, in Bourbon Street, No. 227, between Customhouse and Bienville Streets, to determine the denomination of the clergyman to be called. The paper reports that 45 Episcopalians, 7 Presbyterians, and 1 Methodist were present; and the association set to work immediately to get an Episcopal minister. The appeal was made to Bishop Moore of New York.

Under the Spanish law no religion other than the Roman Catholic was permitted or tolerated. During the French Domination, the entire city and state were under the jurisdiction of the Capuchin Friars, who, by virtue of a grant from the King of France, were given certain privileges as a revenue for their support. The country outside of the city was divided into districts, each district into parishes; the center of each parish was a church named for some patron saint, the parish taking the name of the patron saint. The Capuchins were in sole control of all churches, schools, hospitals, and graveyards.

When the United States took possession there was an automatic separation of Church and State. The Protestants, therefore, applied to the Territorial Legislature to have their Church incorporated. On July 3, 1805, an act was passed incorporating Christ Church, in the Parish of Orleans, in communion with the Protestant Episcopal Church of the United States of America. Thus Christ Church was the first incorporated Protestant Episcopal Church in Louisiana, and, in fact, in the Mississippi Valley.

Bishop Moore of New York, in response to the appeal of the Protestant Episcopal Association, sent the Rev. Philander Chase, of Poughkeepsie, New York, to take charge. There was no church to receive him, not even a bell to call the worshippers together. The newspapers, however, published this notice on November 15, 1805: "Divine Service will be held by the Rev. Philander Chase on Sunday, 11 A.M., at the Principal or Cabildo." Mr. Chase in his diary records this service and says, "Those attending were numerous, the most respectable Americans; they were decorous in their deportment." This service and others were held in the Cabildo by permission of Governor W C. C. Claiborne, the first American and the first Protestant governor of Louisiana. Subsequently services were held in the Court Room, on Royal street, on Decatur street over Paulding's Jewelry Store. Finally a frame church was built on the corner of Canal and Bourbon streets, on the site of the old fortifications of the city; the land was partly given by the city. Mr. Chase took charge for six years, resigning in 1811.

The Rev. James T. Hull, of Belfast, Ireland, a Presbyterian minister, was then asked to preach to the congregation; two years later he was made a deacon, and later still was ordained a priest of the Church in New York. He returned to New Orleans, took charge of the church and founded a school, which was afterwards carried on by his daughter, Miss Sarah Hull. During his rectorship a new church was built. This was truly a mother Church, for in it Presbyterians, Huguenots, and

Spanish Protestants worshipped. This church was completed and consecrated on January 10, 1830, by Bishop Brownell of Connecticut. Mrs. Sigourney wrote the hymn, Behold Thy Temple, God of Peace! for the commemoration services. On the following Sunday Bishop Brownell confirmed sixty-seven candidates.

The congregation outgrew this building, and the second Christ Church was built on the corner of Canal and Dauphine Streets; a much larger and handsomer brick church, which was consecrated by the first Bishop of Louisiana, Bishop Leonidas Polk, on April 17, 1847. For thirty-seven years this building stood, the center of a large parish.

In 1885, it was again considered wise to move the church away from the traffic of a crowded thoroughfare, and for the third and last time Christ Church was moved; this time to its present location at the corner of St. Charles Avenue and Sixth Street. It was consecrated on November 26, 1916, by Bishop Davis Sessums.

Though the Church was founded in Louisiana in 1805, the Diocese was not organized until 1838, and the following year the first Diocesan Convention placed the Diocese under the charge of the Rt. Rev. Dr. Leonidas Polk.

DAILY BIBLE STUDIES

(*Continued from page* 706)

a house probably rented by himself, though chained to a soldier. These years, despite his detention and his bonds, were years of comparative liberty. His friends came and went freely. He received delegations from his churches. These were years of constant activity. He wrote letters, and directed the life and conduct of the Christian communities. At his trial, somewhere about the year 60 A. D., St. Paul obtained the judgment he sought, and apparently was liberated. Tradition ascribes to him a further ministry during which he may have gone as far west as Spain, his subsequent arrest, and a martyr's death by beheading in Rome somewhere about the years 64 or 65 A.D.

THE ART OF STAINED GLASS

(*Continued from page* 710)

is amazing, and ninety-nine out of a hundred of those, if they don't demand it now, are going to demand for the future stained glass. It is for you to furnish that great adjunct, that inseparable ally of architecture, and to furnish it of a quality that the art of itself by its history demands by right and that the public is coming to require today.—Condensed from the *Stained Glass Bulletin.*

BRITISH CHURCHES AND THE LEAGUE

THE ARCHBISHOPS OF CANTERBURY and York and the leaders of the nonconformist Churches of Great Britain recently sent the following joint statement on the League of Nations to Prime Minister Baldwin:

"As representatives of Christian life and thought in this country, who are convinced of the increasing concern felt by all branches of the Christian Church with regard to the abolition of war and the fostering of international understanding and world peace, we thankfully recognize the repeated assurances which His Majesty's Government has given of its cordial desire to uphold and strengthen the League of Nations. In every effort which the Government may make to use the influence and initiative of Great Britain for securing and increasing the stability of peace by the applications of the principles of the League you may rely upon our steadfast support.

"We do not enter into the considerations which affected the actual acceptance or rejection of the Protocol in its present form. We are dealing simply with the large principle at stake—the principle that every war of aggression constitutes a crime against the community of nations and the unity of civilization. Whatever be the imperfections of the League of Nations we are every one of us, by the faith that we daily profess, committed to the principles of human brotherhood and international friendship that underlie the League, and since those principles seem to us to be in a real sense the application of Christ's teaching to the relationships of nations and governments, we cordially pray, therefore, that God may guide and bless your endeavors.

"RANDALL CANTUAR
"COSMO EBOR
"ELIZABETH M. CADBURY (President National Free Church Council)
"J. SCOTT LIDGETT (Moderator, Federal Council of the Evangelical Free Churches)
"THOMAS NIGHTINGALE (General Secretary, National Free Church Council)"

—*British Weekly*, June 4, 1925.

TRAVEL PICTURES—SERIES VII

(*Continued from page* 707)

not to be despised even by those accustomed to hundred franc repasts at Voisins or Prunier's; the old bookstalls along the Seine; the *bateaux-mouches* that ply up and down that ancient river; tea on the *Plateau de Diogene* at St. Cloud; the old palace on the Rue de Tournon, whose lovely garden (now alas! built upon with an ugly new shop) was a rendezvous for doughboys in '19. The place is fragrant with pleasant memories for me, since there I met the little Francoise, aged eleven, and her yet smaller cousin, and found a door opened into the inner circle of French aristocratic domesticity by her tiny hands.

But, on the whole, Paris seems much over-rated. Perhaps it is the weather; perhaps it is the changing point of view. But I know that there are a hundred places in Switzerland much worthier my attention just now. And I am going to one of them as fast as I can; a dear little village in the Bernese Oberland, perched on a shelf a mile in air, with the whole mighty Jungfrau range spread out in front, so near one can almost touch it, where the people salute one another, as they pass, with *"Grüss Gott."*

A FEW NEW POINTS I have added to my *choses vues* here; and first of all is Senlis, a quaint little town, with Roman traditions, built round a hill-top on which stands a Fourteenth Century Cathedral. It is one of the smaller cathedrals of France, but by no means one of the least interesting, whether for the architecture, the fragments of old glass, or the children walking on stilts in the open space before its doors. Another is Ermenonville, expressing so perfectly the Eighteenth Century Gallic spirit; a deliberate artificiality affecting to be natural, with woods, lakes, waterfalls, and all laboriously created by a landscape gardener, the whole enshrining Rousseau's first tomb. And if I put Chantilly down too, it is with no special shame at not having seen that soul-wearying chateau before—monument to the Duc d'Aumale, respectable commonplace bourgeois representative of Orleans royalty that he was, whose collections there preserved have a few things worthy of preservation, and more that make the judicious grieve.

ONE NOTICES some advantage to American travelers in the depreciation of the franc, though, of course, prices have gone up much in consequence. In England, with the appreciation of the pound "until it can look the dollar in the face," the cost of living for most items equals that in America, exceeds it in some, and in only a few is less. But here, where a dollar will purchase twenty francs, everything is much below American prices. In Switzerland, where the franc has its old value, the case is far otherwise.

I HAVE HEARD of a respectable Englishman of a rather adventurous nature, who resolved that his daughter should be educated in France—a great break with family traditions! But when it came to going over and seeing for himself how she was getting on, he refused to leave Shropshire. "I have breakfasted on bacon and eggs all my life," said he, "and I won't go where I can't get them." One has a certain sympathy with that conservative Briton, whenever the waiter brings up to one's bedroom the coffee and rolls of the traditional Continental *petit déjeuner*. It seems frightfully inadequate, somehow, to begin the business of the day; the prairies were first crossed, the gold mines opened, the Indians overcome, on far other diet. Mighty repasts of fried beefsteaks, corn-bread, and fried potatoes opened the day for the gallant pioneers; and though, more sophisticated, we have improved upon that bill of fare, the substantiality of it remains. If only fruit were added to the beggarly insufficiency of the French repast! I yearn for American dishes; for a glorious grape-fruit, a dish of porridge, half-a-dozen Dufort sausages, and hot muffins. With that provender, I am sure I could face a day of sight-seeing more cheerfully. Ah, well, it will come before long.

REALLY GREAT SOULS have always been ready and willing to do small things as well as great; they have brought the greatness of their mind, the loftiness of their souls, into the minor details of life. It is only the little mind and the small, petty soul that refuses to do the apparently insignificant things of life. Your great man can always do the little things and do them with greatness of soul.—*A. B. Boyd Carpenter.*

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 BRENT'S QUOTATION

To the Editor of The Living Church:

REFERRING TO YOUR criticism of my article on the Federal Council, I beg to state that it was I who quoted Dr. Keller accurately with "the original text before me" of what he said, and Mr. Morehouse who quoted him inaccurately from a release of the Publicity Department, of which the General Secretary writes: "This release went out through an oversight and was based on fragmentary quotations" and one misquotation, "which apart from their context, did not do justice to Dr. Keller's position." You will find Dr. Keller's exact words on page 54 of the Quadrennial Report, 1920-24.

The blunder of the Publicity Department which misled Mr. Morehouse was not the only or the most recent error of the sort that has occurred, as experience during the past week of another such department nearer home testifies.

I know Dr. Keller, and within three weeks have had full discussion with him. The Bureau of Relief has given and will continue to dispense relief to Old Catholic Churches in Europe. It will also willingly do the same for Roman Catholic Churches if there are those who so desire.

In the article by Dr. Keller from which I accurately quoted in my paper in *The Witness*, he says on page 53: "We do not complain if the Roman Catholic Church is strengthening its position, in uniting and collecting its forces. It must also be said that present day Catholicism in countries where it has come into contact with the Reformation is inspired with a new religious spirit, with a new love of Christ and His Church, that also in some parts started a social activity which deserves our admiration."

In a recent number of the *Contemporary Review* he remarks: "The second aspect of the present Protestant Crisis is determined by the remarkable Roman Catholic advance. It is gratifying to see that real religious forces are at work in this movement, an expression of what may be called a Catholic revival as represented by the discovery of the Bible, by an intense religious social activity and a highstanding religious literature and intellectual propaganda for Catholic ideas and ideals. A competition in this field, a merely religious activity, would certainly stimulate the religious life of both confessions." He then proceeds to criticize the political activity of the Roman Catholic Church.

In this and every matter touching the Church's life and work my sole desire is to secure as far as possible all facts pro and con, so that when judgment is given it will be given intelligently. I love the truth too much to be afraid of it.

In the interest of fairness I would request you in an editorial note to draw attention to the fact that I verified my references before publishing them, as you also might and should have done in so important a matter.

(Rt. Rev.) CHARLES H. BRENT,
Bishop of Western New York.

Buffalo, September 19.

[We beg to direct attention to the editorial columns where, at Bishop Brent's request, an editorial note on the subject will be found. —EDITOR L. C.]

AFFILIATION WITH THE FEDERAL COUNCIL

To the Editor of The Living Church:

AFFILIATION WITH THE Federal Council is certainly a properly debatable subject for Churchmen. It would be most unfortunate for us to join the Council in other than our present half-hearted manner unless the question had been thoroughly discussed and the full meaning of affiliation understood. But it does seem as if in such discussion Christians and Churchmen might at least be accurate in their statement of what is involved. Accuracy is desirable even when our emotions are deeply touched.

I am impelled to such reflections on reading the editorial which appears in the current number of the *American Church Monthly* on the subject of the Federal Council. There are at least three inaccuracies, one of which is, I venture to say, quite inexcusable. The first is the implication that the Federal Council is or may become the instrument of "militant Fundamentalism." Anyone who knows anything about the Council knows that its leadership is altogether free from propaganda of that kind. Many of its leaders are distinguished anti-Fundamentalists, it is true, but the Council itself bears no relation to and takes no part in such controversies.

The second inaccuracy is the statement that "Pronouncements of this American branch of the Catholic and Apostolic Church on moral and theological issues, as well as on social and political questions of the day, would at present be made through Dr. S. Parkes Cadman, the President of the Federal Council." It is a statement based upon an entire misrepresentation of the Council's position. All the constituent members of that body have always formulated and expressed their own positions on public questions. None of them has ever recognized the slightest authority upon the part of the Council to supersede its own decisions; and as is apparent from the constitution which I shall quote on the next point, the Council does not claim such authority nor want it. As to theological issues, the Council by the terms of its organization never deals with them at all.

The third inaccuracy I have called inexcusable. It is the statement that, as a member of the Council, that body "would dictate to the Episcopal Church and its people as to what towns and villages here and abroad the missionaries of this Church would be permitted to enter. In some places we would be commanded to admit to communion people who have never been confirmed, and are neither ready nor desirous to be confirmed. This would be an intolerable ecclesiastical despotism and it would result ultimately in the strangling of the Episcopal Church in large sections of this country. Imagine a situation which would lead to thousands of our people being denied access to the Holy Communion of the Body and Blood of Christ by Protestant denominations which have substituted preaching for the Lord's Service."

That is simply not true. The Constitution of the Council reads:

"4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

"It has no authority to draw up a common creed or form of government or of worship or in any way to limit the full autonomy of the Christian bodies adhering to it."

Neither the national nor the local Federations would ever contemplate for a moment interfering with the pastoral responsibilities of individual denominations. They do try through the Home Missions Council plan to advise in the difficult task of reaching the millions of pagans about us. But further than that they do not go. I know because I have "coöperated" for many years.

And so I say, by all means let us debate; but let us debate with due regard to the facts and with accuracy of statement. Let us debate, for example, with the admirable spirit and substantial accuracy of the editor of THE LIVING CHURCH in an article on the same subject in the same number. I think he exaggerates a little about Rome. It is not the Council which excludes Rome. It is Rome which excludes herself, not only from that body but from every other effort of Christian men to get together. The list of eligible bodies would, I am sure, include Rome if the Council were dealing with Church Unity in the larger sense instead of being a practical grouping for practical purposes. But Mr. Morehouse's article is in admirable spirit. I disagree with it almost *in toto*; but it is disagreement with the principles and implications of his position. Those I cannot debate here beyond saying that I am unable to find evidences that our Lord dwells more intimately in Rome or Constantinople or even Canterbury than He does in Geneva or Wittenberg or Epworth. Where He goes I am willing to follow.

The *American Church Monthly* will not appear again, I presume, before Convention, and I am therefore sending this letter to the Church papers.

(Rt. Rev.) EDWARD L. PARSONS.

To the Editor of The Living Church:

THANK YOU AGAIN, Mr. Editor, for hanging aloft your editorial searchlight. And may the Holy Spirit who indwells His Church, safeguard her from any act making our national Church "a party to abstract declaration of principles that violate its own principles."

1. I have before me your vivid leader in THE LIVING CHURCH of September 12th—another solemn and arresting warning. You shed the light of truth upon the pitfalls hidden behind the plausibilities of Pan-Protestant propaganda and the actually disruptive purposes of the Federal Council of "Churches." You praise the goading spur of Protestantism, and you show the presence of the poison of the asp hidden behind the enticing phrase, "Community churches," and buried with the substantial sum in the bag carried abroad by the genial and general secretary of the F.C., for the "Relief of the Evangelical Churches of Europe," and who also proceeds to participate in the glorification of John Calvin! You tell of the Federal Council's rival "Union Church" on the Canal Zone at Balboa and of the impertinent invasion of territory long occupied by our Church. You show the really unfriendly and un-Catholic character of an organization actually engaged in the detrimental work of further *disunion*, instead of truly expressing by its work and its propaganda its alleged object—"the fellowship and catholic unity of the Christian Church." The substitution of the name "Christian" for the name "Catholic" Church during recent years by cautious and artful ecclesiastics and theological writers, has not been without significance.

2. Alongside of your arousing editorial, I have the Bishop of Colorado's trenchant article, *Shall We Join the Federal Council?* Bishop Johnson sounds like a regiment marching down Fifth Avenue led by a band one hundred strong, all singing "Onward Christian Soldiers!" It is an article fairly sparkling with crisp epigrams, pungent, lucid, arresting. He tells us that the point at issue is that of keeping the unity of the spirit in the bond of peace. He warns us of the insidious danger hidden under the phrases "Federation of Churches" and "Community Churches"; phrases which are used to satisfy the conscience without altering the fact that the corporate integrity of *the Church* is *a vital question*; that, should we join the F.C. of "Churches" (which God forbid!) we should assuredly fall from our high estate, destroy unity of action in the body Catholic, and further, imperil courteous relations now existing with the whole Catholic group, to which we belong.

I am writing this with a deep-rooted conviction of the peril and jeopardy of the situation when this subject comes up in General Convention next month. We have to cope with the determination of a small but influential minority (minorities often really control action) who are deceived by the *fata morgana* of a fictitious unity, now, which supposedly can be furthered by the official representation of *our* Church in the Federation of "Churches." . . . . . .

Alas, our chief peril is in our own city, among our own countrymen. Sons of God, Arise! Let us have not only distrust, but disgust for "flickering expedients" like the Federation of Churches, and as the learned Bishop of Vermont once said, remember that any rash and ill-considered action may do more harm than good (*a*) risking schism among ourselves, and (*b*) certainly hindering us from acting as mediators with the Latin and Greek communions.

I was preaching at the Cathedral in Portland, Maine, in October, 1913, when the late Bishop Codman returned before the close of the General Convention. I remember distinctly his distress at the talk then prevalent on this very subject, and his emphatic expression of aversion to the use of the term "Churches." He believed, as do hundreds of thousands, that "To us 'Catholic unity' is a unity within the Catholic Church; a unity in which like fundamental doctrine, like sacraments, and like organic continuity are essential factors" (*vide* THE LIVING CHURCH, page 641, September 12, 1925).

St. Mary's, Asheville, N. C. (Rev.) CHARLES MERCER HALL.

ADMINISTRATION OF HOLY COMMUNION

To the Editor of The Living Church:

BEYOND DOUBT, the question of Intinction will be brought to the notice of General Convention. In my humble opinion, herein lies an opportunity whereby all parties within the Church can for once adopt an universal custom, provided that Communion by Intinction is desired.

Allow me to be personal, and state my own position in regard to the matter. In this parish I have about seven hundred communicants. I am single handed, having no curate. At the early celebration we have an average of over fifty communicants, and at this service I always administer in the usual manner. At the second celebration the number of communicants is usually about one hundred and twenty. At this service I always use Intinction. If any person wishes to receive the other way, I very gladly meet with his desire, but there are only three persons in the whole parish who so wish. My method is to dip the wafer and place it upon the tongue, the parish as a whole having been instructed to place the tongue to the fore part of the mouth. I now find that nearly all parishioners desire to have this method adopted at all celebrations. Last Easter at the six o'clock celebration I administered to four hundred and twenty-five people by Intinction as I had no priest or deacon to assist me. The service, being choral, was naturally rather long, but, by using this method, the actual communicating of the people took much less than half the time. There can be no question as to irreverence in using this method; in fact from a priest's point of view I believe it ensures a deeper reverence, for there is no need to use even a purificator, and all danger of accident is eliminated, because only a very little wine is consecrated, whereas with over four hundred communicants it would take at least two chalices by the usual method. It is only right to add that of course the celebrant communicates himself as has always been the custom.

What possible objection can there be to placing the intincted wafer upon the tongue, rather than upon the palm? The one is so reverent and clean, and the other can have no claim to either. No question of doctrine or Churchmanship enters into the matter. It is just plain common sense and decency; one might almost say, good table manners.

Here is an opportunity to manifest to the world that in one particular at least the American Church has one universal custom.

May I plead with all the fervor and love at my command, to my brothers in the sacred ministry, to put aside all bickerings and dissension, in this most sacred of all our acts, and adopt, if Intinction is to become a general custom, the plan I have described, for the sake not only of the Church, but also for Christ's sake, who gave His Body and Blood that we might live, and what is more, live in the bonds of holy love and peace.

(Rev.) WILLIAM SMITH.

To the Editor of The Living Church:

MAY WE NOT HOPE that the House of Bishops will take definite action to restrain the development among us of irregularities and eccentricities in the administration of the Holy Eucharist in our public worship?

It is well known that there are a number of parishes in the East where the public administration is by "intinction" and this on the authority of a single bishop, or even a single priest. The movement of priests or parishioners to or from such parishes tends to spread confusion and to introduce factional dissension.

It seems clear that there is no earthly authority which can lawfully alter for public worship and administration the twofold commandment of Christ, "Take, eat"; "Drink ye all." (Such exceptions as may be permitted in private administration to the sick are concessions to a grave and particular necessity, and may not properly become a model for general practice.)

The clergy and bishops concerned in this lamentable innovation, however, have generally had the moral courage to take squarely upon their own official shoulders the moral responsibility for involving their people in such a departure from the commandments of Christ, the custom of the Catholic Church, and the rubrics of the Book of Common Prayer.

This seems not to be the case in regard to another aberration now to be observed in a certain parish of New York City long revered for Catholic leadership. The clergy of this parish have recently begun to teach that communion in one kind is adequate; desirable; a step toward Catholic unity. In endeavoring to introduce among us this practice of the Roman obedience they do not take upon themselves the moral responsibility for "withholding" the chalice, nor do they involve themselves in the risk of being disciplined for following practices contrary to the rule and custom of this Church, but they inculcate that Protestant principle so subversive of unity and order, so much reprobated by Roman writers, viz., "private judgment." Their spiritual counsel is that the laity shall *choose for themselves* whether to receive in both kinds according to the commandment of Christ, the practice of the undivided Church, and the rubrics of the Book of Common Prayer, or in one kind according to the manner of Catholics in obedience to the See of Rome in these later centuries. As a result of this teaching I observed with amazement that at a low mass on a summer Sunday about one-third of the communicants left the immediate Presence of the Holy Sacrament after receiving in one kind, and at the very moment when the priest was approaching to offer to the faithful the most precious Blood of Christ.

Those who teach us how to follow Roman vagaries by

making use of Protestant principles will deservedly lose their position of Catholic leadership. That can never be made to prevail as truly Catholic which is not in full and perfect accord with the definite institution and explicit commandment of Christ. For though it be maintained by some that the full grace of the sacrament may be received in either kind, it can be maintained by none that the full loyalty due to Christ is rendered by obeying His Word, "Take, eat," and withholding obedience to His Word, "Drink ye." Nor can we be persuaded to regard as truly Catholic a practice which never prevailed in the undivided Church, which never had the sanction of an Ecumenical Council, but which on the contrary was from the beginning of the great schism and in every attempt to heal that schism set forth by the East as one of the most flagrant of Latin errors. It cannot even be argued that the adoption of this practice is essential to make possible the reunion of Western Catholics; for Rome officially concedes the lawfulness of our own Anglican post-Reformation practice by authorizing and approving communion in both kinds in her own Uniat congregations.

If true Catholicity is to prevail among us, we must have saner leadership than that of those who are prepared to create and foment a Protestant spirit of self will and insubordination to authority in order to establish the most palpable of the errors prevalent in the Roman obedience and to disseminate every variety of Roman Modernism.

And if our Church is to be at unity within—not to speak of becoming a center of unity—irregularities in the administration of the Blessed Sacrament of the Altar must soon be put down with a strong hand or we shall soon awaken to a state of "confusion worse confounded."

Trinity Church, (Rev.) THEODORE HAYDN.
Watervliet, N. Y., September 14.

THE DIFFICULTY OF THE SOLUTION

[CONDENSED]

To the Editor of The Living Church:

MAY I HAVE SPACE for a reply to a recent letter in THE LIVING CHURCH, entitled, A Solution for the Difficulty, written by Miss Frances Tate of Memphis, Tennessee?

In courtesy to Miss Tate, and with all due respect to the kindly-intended motive that prompted her hasty analysis of the question raised by an article in THE LIVING CHURCH, of July 25th, entitled A College President's Difficulty, I wish to say, first that her so-called solution is in itself the embodiment of a poignant problem in the educational world which has invoked infinitely more controversy than the difficulty encountered by President Marshall of Glendale College.

The intimation that two $500 scholarships be converted into one for the selfish comfort of a single individual, is not a wholesome social attitude and is not prompted by Christian ethics. He who helps himself is most worthy of help, and the true benevolence of a scholarship covering all expenses is questioned by educators and donors throughout the world. The fact that donors wish their gifts divided so that a number of girls may be partially assisted, rather than a single individual totally sustained, is indicative of their attitude. To be "whole hog or none" is a most dangerous aspiration.

Second, the attempted solution of Dr. Marshall's problem was not a direct answer to the question raised but purely an evasive discourse, dealing with a distinctive separate issue. The question raised in my recent article, as plainly stated in the final paragraph, asked for "any rational explanation of the failure of ministers to respond to an opportunity that would seem to be particularly inviting." The suggestion that the remaining cost could not be afforded surely does not explain why not even a single inquiry relative to the matter was received. Scholarships are not awarded upon mere application, and Miss Tate's premature conclusion does not consider any possibilities which may be available for the discharge of the remaining obligation, should a $500 scholarship be granted. She does not even credit the minister's daughter with the worthy desire to help herself and thus by her individual efforts, relieve in part the pressure of her father's purse. President Marshall is himself a minister, and the son of a home missionary. Consequently, he fully appreciates the financial difficulties that usually encumber the minister's family.

Finally, Dr. Marshall's question has been answered by the Editor of THE LIVING CHURCH, and other editors, who have been so considerate as to publish the account, because immediately following its publication, inquiries have been flooding President Marshall's desk. At the present writing, there have been inquiries from fifty-one ministers, totalling fifty-nine applicants, representing twenty-one states and Canada, and ten denominations. PAGE PITT.

September 11, 1925.

TO TOURISTS—EVERYWHERE

To the Editor of The Living Church:

EVERY YEAR A LARGE number of American tourists visit Port Antonio, Jamaica, which is a very favorite tourist resort, with a fine hotel and it happens that comparatively few of them find their way to church. I am well aware that only a percentage of those who come are in communion with the Church of England, but I think that hardly explains the usual lack of interest in Church worship and work which, until last year, was apparently (for many years) the usual case.

Last spring there was shown a little more interest, and indeed there were a few who came regularly to church while here and helped our work considerably (including some who are not Church people). There was expressed agreeable surprise at the fact that Catholic privileges were provided and that we had such services. But there is a striking contrast between the Roman Catholics and the "Church people" (as we call them) as I had occasion to remark to an American Bishop who was here for a few days, including Shrove Tuesday and Ash Wednesday, but who was indisposed and therefore did not come to church.

Last season there was a Cardinal of the Roman Catholic Church here, for reasons of health, a man of considerable age, and far from strong; with him was his chaplain; and every morning they could be seen making their way to the little Roman Catholic chapel of this town, each to say his Mass. We do get occasionally priests of our Communion here; it would be splendid if they realized that every privilege will be offered them gladly at our parish church—an Altar for Mass every and any day, without any need for them to feel that they were under any obligation to offer to preach (except they wished to do so) on a Sunday, as they are usually needing rest when they come out here.

The American Bishop, referred to above, to whom I opened my soul on this subject last season, told me that only a comparatively small proportion of those who visit Jamaica are "Church people"; but of course there is even then a fair number. I beg the parish priests of those who are coming to Jamaica on holiday to remind them that they can find every spiritual privilege here in Port Antonio, or in Kingston (should they be there for any time) at Kingston parish church, or at Montego Bay—I name the chief tourist centers. Though in Port Antonio I am single-handed (since we cannot afford an assistant curate, though having need for one at least) I am never too busy to attend to any spiritual wants; the rectory is near to the hotel, and it is not hard for them to get to the church, where there are two Eucharists each Sunday, some in the week, and daily during Lent.

The Roman Catholics who come here seek at once the priest—he is not able to spend all his time here, having other stations—and make themselves known to him; they go regularly to Mass, and interest themselves in his work. Would that our people would do the same!

I wish to express gratitude for the encouragement and help given us last season by some of our visitors. All are welcome, and Jamaica is always full of pleasure and interest for our Northern guests. (Rev.) G. CLINTON HEDMANN.
Rector of Port Antonio, Jamaica, B.W.I.

INVOCATION OF SAINTS

To the Editor of The Living Church:

THE LETTER OF THE Rev. Cornelius S. Abbott in your issue of September 12th, which gives warning of a tendency to "Saint Worship" in some sections of the Anglo-Catholic Movement, I take it, is in reference to the practice of the Invocation of Saints, etc., in the public worship of the Church. Those desiring this practice seem to me to be few in number.

However, there is widespread among Churchmen, the desire for more public recognition of the doctrine of the Communion of Saints, of our fellowship with them and the faithful departed, in Christ. It is desired that this truth be expressed publicly in forms more definite than any used heretofore in the American Church. Bishop Gore in his little book, *The Anglo-Catholic Movement of Today,* gives this as one of the things to be striven for. The use in England by some of the clergy of the clause taken from the old Sarum, which begins "In Communion with . . . .," shows that this desire is felt by others. The English Reformers attempted to satisfy this desire in the final portions of the Prayer of the Church Militant, which I quote herewith:

"And here we do give unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy Saints, from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, mother of Thy Son

Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and steadfastness in Thy faith and keeping Thy holy commandments, grant us to follow. We commend unto Thy mercy (O Lord) all other Thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace; grant unto them, we beseech Thee, Thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all they which be of the mystical body of Thy Son, may altogether be set on His right hand, and hear that His most joyful voice: Come unto Me, O ye that be blessed of My Father, and possess the kingdom which is prepared for you from the beginning of the world; grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate."

I venture to express the opinion that the vast majority of conservative Churchmen would rest content with the restoration of this prayer, either in its original form or modernized. The failure of a somewhat similar proposal at the last General Convention, need not hinder the attempt, as many things have come to light in the past three years.

St. John's Rectory, So. Williamsport, Pa.,
September 11. (Rev.) CHARLES RAYMOND BARNES.

CHURCH MANNERS AT FUNERALS

To the Editor of The Living Church:

THE LETTER of E. P. Cooper on Church Manners at Funerals, in the issue of August 29th, is interesting in many respects. I cannot agree with him, however, on the following statement: "Another iniquity, and usurpation of the Church's prerogatives, is the custom of having societies and organizations palaver over the bodies of Christian souls."

Seemingly Mr. Cooper is not a member of some of our most respectable and Christian organizations or he would not make the statement. He seems to forget that some of our "societies" are as old or older than the Church itself. His statement would imply that organizations other than the Church are not Christian. I cannot permit them to remain under such an implication. The spirit returns to the God who gave it, whether the Church or some other organization takes charge of the remains. I am in hearty accord with the service performed by the Church but also insist that there should be no objection to that of other Christian bodies. Some of our bodies being older than the Church and founded upon Christian principles, I am not so sure that it is the absolute prerogative of the Church to conduct the exclusive service over the earthly body.

Mr. Cooper's statement also questions the sincerity of the funeral service conducted by all other "societies." Again he is apparently ignorant of their principles and teachings. It can not reasonably be supposed that large bodies of respectable citizens will assemble to pay due respect to a departed brother or sister, and at the same time have a sinister motive of merely "making a show." Our respectable organizations are not made up of such shallow-minded men.

Be it said to the credit of many organizations and societies that they ofttimes are able to accomplish good work which the Church cannot or does not do. I have personal knowledge of many acts of charity, sympathy, relief, and brotherly love shown by societies which the Church cannot, through its methods or lack of support, or does not, through a lack of aggressiveness, show. Having cared for the needs of human beings in life is it to be expected that their chosen societies will desert them and their friends at the last moment? What we need is more charitable coöperation between the Church and other Christian organizations for the uplift of sin-sick souls and the betterment of mankind. D. S. DAVISON.

EMBERTIDE AND ORDINATIONS

To the Editor of The Living Church:

UNDER PREVAILING CONDITIONS in our American Church, have the Ember Seasons any special value beyond intercessions for those already in the Ministry?

The Special Prayers appointed for these Seasons are, according to the Rubric, "For those who are to be admitted to Holy Orders," and "To be used in the Weeks preceding the stated Times of Ordinations." Considered in the light of the original intention of these prayers, have they not largely lost their force?

The need for clergy can hardly be more urgent in the American Church than it has been for some years past in our Mother Church of England. Yet there, as contrasted with our custom of ordaining at any time regardless of Embertide, they confine their ordinations quite strictly to the quarterly Ember Seasons.

It cannot work serious hardship to any parish or mission if it is compelled to wait for help for from two to three months. No such parish or mission is going on the rocks because of so short a period of waiting, and there would be the immense advantage gained in concentrating thought and prayer on the Ember Seasons in accordance with the Prayer Book, and, as I take it, with the general use of the Church at large.

Is it not worth while to make some effort looking to a return, as far as practicable, to an observance of the Ember Seasons more in accordance with the Church's original intentions? It would seem possible for the bishops, if they would, so to arrange ordinations that they would conform more nearly to the seasons intended for them. (Rev.) ROBERT HOLMES.

Evanston, Illinois.

DEVOTIONS BEFORE THE BLESSED SACRAMENT

To the Editor of The Living Church:

I CANNOT FORBEAR comment on a statement of Bishop Hall, intended to be derogatory to the practice of devotions before the Blessed Sacrament, quoted by Father Barry in his able article on the subject in the *American Church Monthly* for September.

According to Bishop Hall, such a service as, for example, Benediction of the Blessed Sacrament, "really tends to localize and materialize the conception of the Presence of God." Exactly! I had supposed that was the purpose of the Church and Sacraments. Any service which emphasizes the fact is to be commended.

Locality and matter are not contrary to the spirit. The glory of the Catholic Religion lies in the very fact that God *does* reveal Himself locally and materially. The Apostles worshipped Him manifested in a definite place through a material organism known as a human body. We likewise worship Him revealed in a similar material organism known as bread and wine.

Has anyone, however wise, ever understood God more spiritually or in any other way than through some such local and material epiphany? If Benediction of the Blessed Sacrament or any other such devotion really tends to "localize and materialize the conception of the Presence of God," it is the best thing we can do, for so does the Incarnation.

Church of the Holy Nativity, (Rev.) MORTON C. STONE.
Chicago, September, 10.

ASSYRIAN REFUGEES

To the Editor of The Living Church:

MY ASSYRIAN PEOPLE are refugees in Iraq, and I have recently received disquieting news of their distressed condition during the past few months. Many of them are in real want of food, and all are suffering from poverty and disease. Surma Khanim, writing to me from Mosul, says: "Unless some help is given quickly many of our people will starve."

Some of the Assyrian refugees who were driven out of their homes by the Turks last year brought away with them their sheep, but these died in the spring from want of pastures. Others, in the villages north of Mosul, were able to sow some seed, but these people have lost their crop owing to the ravages of the locusts. Many of our people are now scattering to Russia and West Syria in search of food. Unless help is forthcoming during the next two months I fear there will be great distress.

May I appeal for help through your columns? Donations should be sent to the Rev. F. N. Heazell, hon. secretary to the Assyrian Mission, Church House, Westminster, London, S. W. 1. I may add that we propose to place the administration of the funds collected in the hands of the Political Officer at Mosul. (Most Rev.) ESHAI MAR SHIMUN,
St. Augustine's College, Patriarch of the Assyrians.
Canterbury, England.

PRESIDENCY OF THE HOUSE OF DEPUTIES

To the Editor of The Living Church:

I HAVE RECEIVED many inquiries from delegates to the General Convention, regarding the status of the Rev. Dr. Ernest M. Stires of New York, Bishop Coadjutor-elect of Long Island, and in all cases have replied that Dr. Stires was a duly elected clerical delegate from the Diocese of New York and would attend the Convention.

The New York delegation have been invited to support more than one candidate for the presidency of the House of Deputies; but inasmuch as Dr. Stires will be nominated, friends of other candidates should not expect to receive the support of that delegation. STEPHEN BAKER.

New York, September 14.

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.*

27. Sixteenth Sunday after Trinity.
29. Tuesday. St. Michael and All Angels.
30. Wednesday.

OCTOBER

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

1. Thursday.
4. Seventeenth Sunday after Trinity.
11. Eighteenth Sunday after Trinity.
18. Nineteenth Sunday after Trinity. St. Luke, Evangelist.
25. Twentieth Sunday after Trinity.
28. Wednesday. SS. Simon and Jude.
31. Saturday.

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

APPLETON, Rev. FLOYD, Ph.D., rector of Christ Church, Danville, Pa.; to be rector of Trinity Church, Anderson, Ind.

ATCHISON, Rev. ROBERT HALL, rector of St. George's Church, St. Louis, Mo.; to be rector of St. Paul's Church, Alton, Ill., October 1st.

BURROWS, Rev. WILLIAM, for sixteen years in charge of the work of the Church among students at the University of Indiana, Bloomington; to be Archdeacon of Indianapolis, with residence at 1535 Central Ave., Indianapolis, Ind.

DARLING, Rev. ERASTUS SHELDON, rector of St. Michael's Church, Oakfield, N. Y.; to be rector of Christ Church, Emporia, Va.

DODGE, Rev. A. O., of St. George's Church, Roseburg, Ore.; to be assistant to the Archdeacon of Cairo, Diocese of Springfield.

GEORGE, Rev. J. H., rector of Calvary Church, Columbia, Mo.; to be head of the Mission to City Institutions, St. Louis, Mo., beginning November 1st.

GIBSON, Rev. FRANKLIN L.; to be in charge of the Deer Lodge mission field of the Diocese of Montana, including St. Andrew's mission, Philipsburg.

HALL, Rev. PERCY G., of West Englewood, N. J.; to be rector of St. Paul's Church, Aramingo, Philadelphia, Pa.

HOAGLAND, Rev. ROYAL S., rector of St. Philip's Church, Little Rock, Ark.; to be in charge of St. Philip's Church, Indianapolis, Ind.

KAIN, the Rev. M. I. L., rector of Grace Church, Hutchinson, Kansas; to be rector of the Church of the Holy Trinity, Covina, Calif.

KEEDWELL, Rev. ALEXANDER N.; to be curate at Grace Church, Newark, N. J., October 1st.

LEPPER, Rev. H. A.; to be rector of Trinity Church, Rock Island, Ill.

MCKNIGHT, Rev. CHARLES H., canon of All Saints' Cathedral, Indianapolis, Ind.; to be in charge of St. Stephen's Church, New Harmony, and St. John's Church, Mt. Vernon, Ind., with residence at New Harmony.

NISSEN, Rev. LOUIS P., of the Church of the Ascension, Twin Falls, Idaho; to be rector of the Church of the Good Shepherd, Clinton, Mass., October 1st.

POWELL, Rev. CHARLES H., Ph.D., rector of St. Luke's Church, Vancouver, Wash.; to be vicar of Calvary Church, Seaside, Ore., and adjacent missions, with residence at Seaside.

SAVIDGE, Rev. J. F., post graduate student at the Cambridge Divinity School; to be rector of the Church of the Holy Communion, Norwood, N. J.

SHIPWAY, Rev. W. A. ARCHIBALD, rector of the Church of the Holy Trinity, Covina, Calif.; to be rector of St. Matthew's Church, National City, San Diego, Calif., with care of St. Andrew's Church, La Mesa, and St. John's Church, Bostonia, October 4th.

SMITH, Rev. LEONARD K., of St. James' Church, Spokane, Wash.; to be rector of St. Andrew's Church, Livingstone, Montana.

VAN KEUREN, Rev. FLOYD, associate rector of Trinity Church, Columbus, Ohio; to be rector of Christ Church, Indianapolis, Ind., October 1st.

WARMELING, Rev. KARL E., of the Church of the Epiphany, Allendale, N. J.; to be curate of Trinity Church, Newark, N. J.

WASSON, Rev. EDMUND A., Ph.D.; as rector of St. Stephen's Church, Newark, N. J., with present address at 357 Parker Ave., Newark.

RESIGNATION

MARSHALL, Rev. MYRON B.; as rector of St. Andrew's Church, Norfolk, Va., after fourteen years' service.

NIKEL, Rev. FRANK; as rector of St. John's Church, Boonton, N. J.

NEW ADDRESSES

WHITE, Rt. Rev. JOHN C., D.D., Bishop of Springfield; No. 821 South Second St., Springfield, Ill.

SMITH, Rev. HOBART; at Owing's Mills, Md.

ORDINATIONS

DEACON

INDIANAPOLIS—The Rev. HENRY A. HANSON, formerly a Lutheran minister in Ohio, was ordained to the diaconate in All Saints' Cathedral, Indianapolis, on Sunday, September 20th, by the Rt. Rev. J. M. Francis, D.D., Bishop of the Diocese. The candidate was presented by Archdeacon Burrows and the sermon was preached by the Rev. Cleon E. Bigler, rector of St. Andrew's Church, Kokomo.

PRIESTS

CUBA—On August 16, 1925, the Tenth Sunday after Trinity, at Holy Trinity Cathedral, Havana, the Rt. Rev. H. R. Hulse, D.D., Bishop of Cuba, ordained the Rev. LEE GRUNDY to the priesthood. Mr. Grundy was presented by the Rev. S. E. Carreras, of Santa Cruz del Norte, and the sermon was preached by the Bishop. Archdeacon Diaz Volero and the Rev. Pablo Muñoz also assisted in the service.

Mr. Grundy will officiate temporarily at the Cathedral in Havana and will later be assigned to missionary work in the province of Camagüey.

NORTHERN INDIANA—On Tuesday, September 8, 1925, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, advanced to the priesthood the Rev. F. M. CLAYTON in St. Paul's Church, LaPorte. The candidate was presented by the Ven. H. R. White, and the Rev. F. J. Barwell-Walker, and the sermon was preached by the Rev. William B. Stoskopf.

DIED

ENGLAND—Entered into rest at his home in Blossburg, Pa., August 26, 1925, GEORGE ENGLAND, for over tbirty years senior warden of St. Luke's Church, Blossburg. The funeral service was held at St. Luke's Church, August 30th.

"Make him to be numbered with Thy saints in glory everlasting."

WILSON—At her home in Milwaukee, on Tuesday, September 15th, SUE HESTER, widow of Harry N. WILSON, mother of Linden H. and Ruth S. Morehouse, and sister of Mrs. G. B. Bowen, Mrs. A. H. Pinkerton, and Mrs. C. C. Virgil. The burial service was in St. Mark's Church, Milwaukee, September 17th, and interment at Forest Home Cemetery.

May she rest in peace!

MEMORIAL

Rev. Edgar A. Enos

Minute adopted by the Vestry of St. Paul's Church, Troy, N. Y., September 11, 1925:

For the second time only in its century and a quarter of existence, St. Paul's Church has lost a rector by death.

On the first day of July, A. D. 1925, at midnight, the Rev. EDGAR A. ENOS, Doctor of Divinity, "crossed the ultimate threshold."

He was born in the Town of Grafton, in this County. While he was very young his parents removed to the Town of Clinton, Oneida County, to reside on a farm still owned in the family. Like many another farmer's son, his early inclination toward a studious rather than a strenuous life resulted, after the usual preparation, in his entering Hamilton College, where he graduated with the class of 1874. Choosing the Christian Ministry as a profession he studied at Union Theological Seminary, and after a brief experience in teaching was ordained a minister of the Dutch Reformed Church. It is difficult for us, who knew his fondness for the forms and ceremonies of the Anglican Church, the dignified ritual of its service and the rich ornamentation appropriate to its places of worship, to conceive him as choosing to labor in plainer surroundings or to use any simpler service; and it is not to be wondered at that within a very brief period he was ordained to the ministry of this communion. After serving a few years in other parishes he came to St. Paul's, and remained its rector more than thirty-eight years, a period far exceeding that of any of his five predecessors. He outlived all the members of the vestry which elected him and all but one of those who welcomed him in the pulpit on Low Sunday, 1887. During all those years he has gone in and out among us a scholarly, dignified Christian gentleman and rector, serving this old Mother Church of Troy acceptably and in such manner as to preserve all that was best in its traditions and to add to its service much of richness and reverence. He had to a very unusual degree a mastery of correct English and a mastery of elocution; with this rare combination, added to a pleasing voice and attractive pulpit manner, his sermons, written and read as was his custom, were a treat to the critical not less than to the ordinary listener.

Perhaps the most notable achievement in this parish during Dr. Enos' rectorship was the almost complete rebuilding of the church edifice, except its outer walls. This was due very largely to his predilection for the beautiful and seemly in church architecture and artistry. The old interior was to him an eyesore. This he took no pains to conceal; but it was only by the exercise of much tact, patience and perseverance that the rector and a few supporters were able to overcome the conservatism of many of the most prominent members of the vestry and congregation and obtain consent to the transformation of the barn-like interior into a thing of beauty as we now see and enjoy it.

Dr. Enos traveled quite extensively in Europe, his last visit having been abruptly terminated by the entry of England into the World War. No one who heard it will soon forget the vivid description he gave from the pulpit on his return, of the incidents of that anxious time when he was one of a multitude of tourists striving for passage home.

Not only in his own parish was he an active and influential Churchman. In the annual convention of the Diocese his advice was sought and largely followed. He was Chairman of the Committee on the Church Pension Fund, the duties of which position were important and arduous. He was a deputy from this Diocese to every triennial General Convention during his rectorate. The journal of the 1922 convention shows him, as Chairman of the very important Committee on the Prayer Book, making, to the convention a series of reports, mainly recommending the rejection of proposed amendments to the Prayer Book, which for conciseness of statement and cogency of reasoning were characteristic of the author and were almost invariably adopted by the convention.

In his private capacity Dr. Enos was a charming companion. Not only among his own people, but in the community generally his genial presence was always welcome. The love and respect in which he was held were in abundant measure displayed by the visit to the church, where his body lay awaiting the last rites of the firemen and Knights of Columbus, to whose neighboring homes he was a not infrequent visitor; and again by the very large attendance at his funeral, held as it was at a time seemingly most inconvenient, the attendance includnig citizens from all ranks in life.

Circumstances conspired to make his funeral service simple—too simple some might think for the last mark of respect to one who dearly loved and stood for dignified and impressive burial ceremonies. In mid-summer, the vacation period, with both Bishops of the Diocese and the organist of the church out of reach, on a Saturday afternoon, and a national holiday at that, it would seem that deliberate intention could not have selected a time less likely to attract even a respectable attendance. Yet the church was filled. The service, though simple, was impressive, and as the remains of our rector were borne up the aisle, preceded by the Flag which under his direction had held its place in the procession not only during the war but permanently thereafter, one could not but feel that there was something appropriate in thus bearing this patriotic citizen to his final resting place on that, the natal day of his beloved republic.

CAUTION

CAUTION is suggested in connection with a young man representing himself to be the son of a clergyman. He wins one's confidence by telling a hard luck story and stating that he "is going to be man enough to tell the whole truth." He states that he has gotten into trouble, lost his job, and had his money stolen, and asks for funds to get home on. There is no truth in his story and he is not whom he represents himself to be. He is a young man about 23; has light hair, blue or gray eyes, and is about 5 feet, 10 inches tall. Further information may be obtained from Rev. PAUL D. BOWDEN, rector of St. James' Church, Warrenton, Virginia.

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for the

ANNUAL MEN'S COMMUNION

The First Sunday in Advent

November 29, 1925

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Sundays Holy Communion 7:30 A.M. Holy Eucharist (Sung) 9 A.M.
Matins (choral) 11 A.M. Evensong (choral) 5 P.M.

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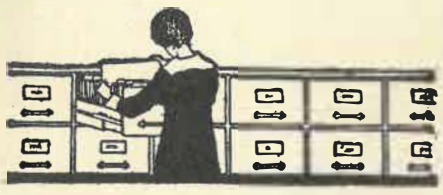


While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

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

BOOKS RECEIVED

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

The Century Co. 353 Fourth Ave., New York, N. Y.

The Life and Letters of William Reed Huntington. A Champion of Unity. By John Wallace Suter. Illustrated. Price $5.

Community Press. Scarsdale, N. Y.

Some Pleasant Recollections of School Life at the Helen Dunlap Memorial School, Winslow, Arkansas. By Rev. Edward T. Mabley, sometime warden.

Houghton Mifflin Co. 2 Park St., Boston, Mass.

The Religion of Yesterday and To-morrow. By Kirsopp Lake, D.D., professor of Early Christian History in Harvard University; author of *The Early Epistles of St. Paul, The Stewardship of Faith,* etc. Price $2.

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

The History and Literature of the New Testament. By Henry Thatcher Fowler, Ph.D., professor of Biblical Literature and History in Brown University. Price $2.50.

Cardinal Ideas of Isaiah. By Charles E. Jefferson. Price $1.75.

Jesus of Nazareth. His Life, Times, and Teaching. By Joseph Klausner, Ph.D. (Heidelberg), Jerusalem. Translated from the original Hebrew by Herbert Danby, D.D. (Oxford), residentiary canon, St. George's Cathedral Church, Jerusalem. Price $4.50.

The History of the Standard Oil Company. By Ida M. Tarbell. Illustrated. Two volumes. Price $7.50 per set.

L. C. Page & Co. 53 Beacon St., Boston, Mass.

Pollyanna's Jewels. By Harriet Lummis Smith, author of *Pollyanna of the Orange Blossoms,* etc. Illustrated by H. Weston Taylor. The Fourth Glad Book. Price $2.

The King's Minstrel. A Story of Norman England. By I. M. B. of K. Illustrated by Hazel Ives. Price $1.75.

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

Southern Pioneers. Edited by Howard W. Odum, Ph.D. Price $2.

W. A. Wilde Company. 120 Boylston St., Boston, Mass.

Select Notes on the International Sunday School Lessons. Improved Uniform Series: Course for 1926. The Message of the Gospel according to John: (First Quarter) January-March. Messages from Genesis: (Second Quarter) April-June. Early Leaders of Israel: from Moses to Samuel: (Six-months course) July-December. Four full-page half-tone pictures and over 125 *illustrations in the text.* By Amos R. Wells, Litt.D., LL.D., for twenty years Dr. Peloubet's associate in writing this book. Fifty-second annual volume. Price $1.90.

PAMPHLETS

Society of SS. Peter & Paul. Westminster House, Gt. Smith St., S. W. 1, London, England.

The Social Teaching of the Early Church. By Dudley Symon, M.A., Headmaster of Woodbridge School. Anglo-Catholic Congress Books—New Series. No. 2.

The Social Teaching of the Medieval Church. By H. H. Kelly, S.S.M. Anglo-Catholic Congress Books—New Series. No. 3.

The Social Teaching of the Oxford Movement. By P. E. T. Widdrington, M.A., rector of Great Easton, Dunsmow. Anglo-Catholic Congress Books—New Series. No. 5.

Social Teachings of the Christian Year. By Vida D. Scudder. Anglo-Catholic Congress Books—New Series. No. 6.

The Social Teaching of the Mass. By Kenneth Ingram, author of *The Adventure of Passiontide, The Symbolic Island, England at the Flood Tide,* etc. Anglo-Catholic Congress Books—New Series. No. 7.

Some Religious Developments Since the Middle Ages. By Reginald Tribe, S.S.M. Anglo-Catholic Congress Books—New Series. No. 8.

The Church and International Relations. By Maurice B. Reckitt, M.A. Anglo-Catholic Congress Books—New Series. No. 9.

Catholicism and the Relief of Distress. By Ruth Kenyon. Anglo-Catholic Congress Books—New Series. No. 10.

Art and Catholicism. By the Rev. C. E. Moore, sub-warden of Bishop's Hostel, Lincoln. Anglo-Catholic Congress Books—New Series. No. 11.

Love and Sex. By C. E. Seccombe, M.A., rector of Plympton St. Maurice, Devon. Anglo-Catholic Congress Books—New Series. No. 12.

The Christian Home. By Rev. G. D. Rosenthal, M.A., vicar of St. Agatha's, Birmingham. Anglo-Catholic Congress Books—New Series. No. 13.

The Catholic Religion and Bodily Health. By Reginald Tribe, S.S.M., M.R.C.S. Anglo-Catholic Congress Books—New Series. No. 14.

The Catholic Religion and Mental Health. By P. F. Barton, M.A., M.B., B.C. Anglo-Catholic Congress Books—New Series. No. 15.

The Eastern Churches and Liberty. By Harold Buxton. Anglo-Catholic Congress Books—New Series. No. 17.

The Herrin News. Herrin, Ill.

Persuading God Back to Herrin. By Hal W. Trovillion.

BROCHURES

The Macmillan Co. London, England.

The Ethics of Birth Control. Containing the report of a special committee appointed by the National Council of Public Morals in Great Britain in connection with the investigations of the National Birth Rate Commission.

BEXLEY HALL OPENS

GAMBIER, OHIO—With the largest entering class of its history, Bexley Hall, the Divinity School of Kenyon College, is open for its 102d academic year. The enrollment includes twenty members in the Junior class, the majority of whom are college trained men. There are sixteen returning upper classmen, and twelve non-resident candidates for advanced degrees, taxing the library, housing, class room, and other facilities of the school to the utmost. This enrollment necessitates the accommodation of sixteen students outside of the Hall.

"In due time, an additional dormitory will be required," says Dean Frederick C. Grant, "since there is every reason to assume that the increasing enrollment at Bexley will continue. The growing needs of the Church both in Ohio and outside of this State, the large area served by Bexley, the increasing stability of the Church in the Middle West, the present revival of religious interest, the quality of instruction given at Bexley Hall, combined with the advantages of identification with Kenyon College, are reasons for supposing that the need for additional dormitory and class room facilities will have to be met shortly by the provision of another building."

The endowment fund for Bexley Hall has been recently increased by gifts of $50,000 each from Samuel Mather and W. G. Mather, of Cleveland, according to announcement made at a conference of clergy of the Diocese of Ohio on September 15th. With these gifts, $200,000 has been paid or pledged toward this endowment fund, a campaign for which was launched in June. The Diocese of Ohio, through its national campaign fund, is contributing approximately $75,000 during the three year period. It is hoped that the remaining $100,000 may be secured without delay, in order that the work of preparing students for the ministry may go forward without too great handicaps.

MEMORIAL EPISCOPAL RESIDENCE

SPRINGFIELD, ILL.—The Rt. Rev. John C. White, D.D., Bishop of the Diocese, has moved into the Bishop's House which he recently purchased for the Diocese. This property adjoins the property owned by St. Paul's Church, Springfield, and with it takes up about one half a block.

It is the intention of the authorities to make the new residence a memorial to the forerunners of Bishop White, and it is hoped that it may become the unencumbered property of the Diocese as a celebration of its fiftieth anniversary in 1927.

The Bishop's new address is 821 South Second Street, Springfield, Ill., and communications should be addressed to him there instead of 802 South Glenwood Ave.

Status of Reservation Confused in the Various English Dioceses

Death of Patriarch of Alexandria—The Bishop of Chelmsford's Crusade—Clergy Pension Measure

The Living Church News Bureau
London, September 11, 1925

THERE IS AMPLE EVIDENCE TO SHOW that confusion still exists with regard to the whole question of Reservation of the Blessed Sacrament. The Bishop of Birmingham, for instance, refuses to institute a new vicar to a church in his diocese (St. Mark's, Washwood Heath), unless he promises to remove the tabernacle now in use there, and to discontinue the practice of Reservation, both of which Dr. Barnes seems to regard as illegal. And there are one or two other Bishops who refuse to give the necessary permission for Reservation in any circumstances. The Bishop of Peterborough, on the other hand, has given a Leicester priest his sanction not only to reserve the Blessed Sacrament, but to erect and use a tabernacle, saying that he could not contemplate leaving a large artisan parish without the Reserved Sacrament. The point in this incident for which Catholics are profoundly thankful is not that official permission has been given for the use of tabernacles in the diocese, but that a strictly Evangelical Bishop should have arrived at the conclusion that, at any rate in large town parishes, the Reserved Sacrament is indispensable. Ten years ago there were very few English diocesans of whom this could have been said.

As a matter of fact, Reservation is specifically permitted in some churches in almost every English diocese now—but the sooner that a definite attitude is taken by the Bishops to secure uniformity of ruling in all dioceses on this matter, the better it will be for all concerned.

DEATH OF PATRIARCH OF ALEXANDRIA

The sudden death at Zurich last Saturday of His Beatitude Photios, Patriarch and Pope of Alexandria, will come as a shock to those Church people who were so recently associated with him in connection with the Nicaean commemoration in London. In response to a telegram from the Metropolitan of Nubia announcing the sad intelligence, the Archbishop of Canterbury telegraphed: "Fraternal sympathy to your Church on death of your devoted leader after his memorable journey."

The romantic touch about the recent visit to London of the Patriarch Photios and the Patriarch Damianos—the first that either of them or any in the long line of their predecessors had paid to England, or for that matter to Western Europe—the exacting program which they fulfilled, their public utterances, and so forth, made them outstanding personalities to all interested in the great movement towards reunion with the Eastern Orthodox Church.

THE BISHOP OF CHELMSFORD'S CRUSADE

Great preparations are being made in the Diocese of Chelmsford (which includes the densely-populated district known as London-over-the-Border) for the Week of Prayer and Self-denial in connection with the Bishop of Chelmsford's Crusade. The week selected is from Sunday, October 18th to Sunday, October 25th. It has been suggested that the key-note of the effort this year should be Conversion, and there is much to be said in favor of that idea being worked out in a different way. The recent revival of interest in the missionary labors of St. Cedd is a reminder of the conversion of the East Saxons in the Seventh Century. The Essex of today is a vastly different affair, but in the Twentieth, no less than in any previous, Century, the conversion, or the re-conversion, of the people is a matter that demands equal zeal; and the prayers of all Churchmen should be offered that the Crusade will be blessed in every way.

CLERGY PENSION MEASURE

It may perhaps be remembered that, in a former letter, I stated that in order to give effective expression to the opposition felt by many to the Clergy Pensions Measure, a Parochial Clergy Group was formed. The leaders of this group have now formulated the following recommendations.

"1. All moneys compulsorily payable by the clergy must be regarded as deferred pay, and must therefore be returnable in full at compound interest in the event of death before the pensionable age.

"2. The amendment of the Incumbents Resignation Acts with a view to (*a*) removing the administrative defects which now surround them, (*b*) lightening immediately the burden they impose on benefices which cannot afford the cost, (*c*) helping to provide sufficient funds to the Pensions Authority to enable a just Pensions Measure to be introduced.

"3. The unrestricted right of access to the courts and tribunals of the land for any clergy who feel themselves aggrieved by a decision of the Pensions Authority.

"4. The proper recognition of existing rights.

"'We hold that to impose the annual tax involved in this Measure, synchronizing as it does with the serious loss of income foreshadowed in the Tithe Bill, and with the necessity of meeting yearly the demands of the dilapidations boards, would, in many cases, prove an intolerable burden.'"

The statement is signed by the Dean of Worcester, the Archdeacon of Winchester, the Archdeacon of Rochdale, Canon E. W. J. Hellins, Canon F. G. Ackerley, and the Rev. E. Gordon Selwyn.

ON MODERNISM

Fr. Woodlock, S.J., the well-known priest of the Roman Catholic Church in Farm Street, London, attended one meeting, unofficially of course, of the Modern Churchmen's Conference, that met at Oxford recently, and was invited to say a few words, which he did. On Sunday last he preached at a church in Oxford on the faith of Modernism. Speaking of the Gospel story of the cure of the ten lepers, he said that last year the Modernist Council had proclaimed the dogma of the non-miraculous Christ. If the Gospel account of the cure of the lepers was, as Catholics knew it to be, an historical fact, the Modernist had to explain it on his principles by an appeal to a "super-Coué-ism" or *tour de force* of psycho-therapy, which demanded more credulity than did the acceptance of a miracle in the strict sense of the word. On exegetical grounds it was impossible to rid the Gospel of miracle.

BRITISH AND FOREIGN BIBLE SOCIETY

Some very interesting information is provided in the 121st report of the British and Foreign Bible Society which has just been issued. We are told, for instance, that the Bible is now printed in no fewer than five hundred and seventy-two languages; in fact, during the last ten years the Society has published the Gospels in one fresh language on an average every six weeks. For the third time in its history the Society has issued over ten million volumes of Holy Scripture in a year; this is all the more remarkable when it is remembered that the two previous occasions (1915 and 1916) were extraordinary, owing to the distribution of Bibles among soldiers, but no such abnormal feature marks the past year's circulation. The Society has never before sold so many English Bibles, and it is a curious fact that out of every ten books sold in 1924, about four were sold in China.

The report goes on to say:

"In sad contrast to China, the importation of the Scriptures into the Soviet Republics is still forbidden. All our endeavours to gain an entrance into Russia have failed. Yet we have every reason to believe that the religious Russian peoples have not lost their love of the Scriptures. We hear of Siberian peasants who would willingly give a cow for a Bible . . . No fewer than 105,000 copies of the Scriptures were circulated in our Egyptian agency, and a large proportion of these were purchased by Moslems."

We learn also that every South American Republic is the scene of the Society's labors, new organizations having been started on the Amazon and in the West Indies. In Canada, also, a line of "Bible-houses" stretches from sea to sea, and the circulation in 1924 has been the largest ever obtained.

Hopes are entertained for larger distribution of Bibles in Australia, and in the South Sea Islands the Society has continued to supply the missions with copies of the Scriptures in multitudinous languages.

PERMANENT DIACONATE

The Synod of Indian Bishops having suggested that any bishop who felt the need might reëstablish the permanent diaconate, the Bishop of Madras announces his intention to take such action. In his diocesan magazine he writes:

"I have had two applications on behalf of laymen who have been definitely devoting their lives to Church work to be allowed to proceed to the diaconate and to continue their work as deacons, and I hope to ordain them in the near future. It has always been a matter of regret that our Church has lost the true diaconate. As originally instituted, the diaconate was a service in itself."

GEORGE PARSONS.

NASHOTAH HOUSE TO OPEN

NASHOTAH, WIS.—Nashotah House will open for the season on the festival of St. Michael and All Angels, September 29th, with a celebration of the Holy Eucharist at half past ten o'clock. This service is of especial importance, as at that time the Very Rev. Edmund J. M. Nutter, D.D., will be formally installed as dean of the House.

Fifty-four students have been enrolled in Nashotah House for the next scholastic year. This number overtaxes the accommodation of the House and several good men have been refused admission, on account of lack of room.

Stockholm Conference Marked by American Institutionalism

The Germans Aloof—English Secular Criticism—Proceedings of the Conference

The European News Bureau
London, September 4, 1925

AMERICAN INSTITUTIONAL PROTESTANTism has been predominant at Stockholm."

With these words one of the English delegates opens an impression in the *Church Times*. He goes on to say: "It seemed capable of becoming the nursery of a new Pan-Protestantism. The atmosphere was necessarily Protestant, and since another Conference may be held, this aspect of it must be faced." Two things put this impression into the *Church Times* correspondent's mind. A large number of Anglicans communicated at the High Mass in the Engelbrekt Kyrk on Sunday, August 22d, and with them a certain number of members of various Protestant bodies and even unbaptized persons. But is such a service compatible with the Lambeth resolutions? Also, there was the use of the term, Ecumenical. Bearing in mind the age-long usage of this word as signifying unity of polity as well as unity of dogma throughout one visible Church, what does it portend when applied to a Conference whose delegates are mainly composed from Churches which repudiate what is usually implied by the word, Ecumenical?

Nevertheless, the Conference was undoubtedly a great and good thing. It gave people insight of each other and of worlds of which they had little knowledge, and also by its acts of common prayer and devotion it gave the delegates a very valuable spiritual experience.

THE GERMANS ALOOF

A point which struck the same writer was the attitude of the Germans. At every session there was a solemn phalanx of German Protestantism, with a uniform habit of thought, quite distinct from the thought of everyone else. They seemed drilled, as it were. They contributed freely to the admirable tone and temper of the Conference, but they seemed aloof and remote. At the back of their minds first and last was the Lutheran conception of the Church as a state of the individual mind.

There were few French at the Conference, but as the Romans were not officially represented, it could not be hoped to have a large attendance of delegates from a country where Protestantism is so largely a negative quality.

ENGLISH SECULAR CRITICISM

The *Times* of yesterday dealt with the Conference in a leading article. In this it states:

"It is probable that some enthusiasts will be disappointed with the results obtained. Certainly they would appear to be small when set side by side with the imposing titles of the two conferences. The earlier, known as the World Alliance for Promoting International Friendship through the Churches, passed a resolution directing attention to the principles of arbitration, security, and disarmament as an application of Christian ideas in the political sphere. Improved international relations and the prevention of war played a large part in the discussions of the second conference, which was a kind of international COPEC. Attempts were made, as at Birmingham, to identify Christianity with pacificism. But is was quite plain that such an attempt would have been unsuccessful. It is obvious to anyone who faces the realities of Europe since the war that any ambitious program of rapid amelioration was unwise, and the truth of this was doubtless borne in upon the greater part of those assembled at Stockholm. The world is not ready to submit to a new dispensation claiming divine authority. But at the same time it would be a mistake to suppose that the failure to publish any policy requires a judgment of complete futility to be passed upon the whole proceedings. The interest shown is an indication of the desire of many to arrive at some broad and common meeting ground on which the citizens of countries could fraternize without being untrue to their own land. The attempt to approach the problem on the basis of a broad and simple Christianity was worth making."

PROCEEDINGS OF THE CONFERENCE

Below is a short resumé (culled mainly from the official reporter of the *Church Times*) of the Conference proceedings.

The first meeting took place in the Church of St. Blaise. At the back of the platform was an altar on which were lighted candles, but for all that, few people would have guessed it was a church. The Metropolitan Stephan of Sofia was the principal speaker. "It is no secret that what was until recently regarded as impossible," he said, "is becoming an accomplished fact—namely a united Church for Christ's kingdom of righteousness and peace."

The next morning Mass was celebrated according to the use of the Anglican Church by Bishop Perry of Rhode Island in St. James' Church, set apart by the Bishop of Upsala for Anglican use, and afterwards the delegates assembled while various letters and telegrams of greeting were read to them. A book of hymns entitled *Communio in adorando et serviendo Ecumenica*, compiled by the Archbishop of Upsala and translated by him was in use at the Conference, and each delegate might sing evidently in whatever language he chose. Among the hymns in this compilation were "Holy, Holy, Holy," "Lead, Kindly Light" and the *Veni, Creator*.

The Dean of Worcester then proceeded to read the report of the Commission on The Church and Economic and Industrial Problems. The discussion was made remarkable by a speech of Professor Runestam of Upsala on The Essence of Christian Love, a long and beautiful panegyric of Love from the gospel point of view of a very mystical nature. The next day the Swedish Bishop of Vasteras introduced The Duty of Christians and the Church with Regard to Industrial Life. He pointed out that in considering industrial problems the Christian was faced with the alternative of talking in such general terms that it altogether lost its point, or being lost in technicalities.

It is refreshing to know that despite the Protestant character of the Conference, the idea of marriage as a life-long institution was consistently maintained, as well as the Catholic principle that the Church must fight for the preservation of the family. A lady member of the German Reichstag followed with an effective speech, pointing out that it is the woman in the home who controls the destiny of the future. Dr. Hastings Hart, of the United States, in a discussion on Crime, urged that "punishment should serve as a warning against the repetition of offences against the law of God and man, and to bring about the reformation of the criminal." The same day the Bishop of Karlstad uttered a panegyric on the Swedish Church and its freedom from Calvinism, Anglicanism, and Romanism!

Among the Sunday services was a Low Mass in the church of St. James, at which five were present; doubtless the American Episcopalian delegates were attending a service of their own elsewhere; and in the evening a memorial service for the Patriarch Tikhon was held in the Gustav Vasa Church. It was that day that the united Communion service took place at the Engelbrekt Church.

On Monday, August 31st, the subject was that of the Drink Problem. The Committee reported that it could not find in any of our Lord's sayings "a condemnation of the use of wine as being in itself sinful." Dr. Cannon, Bishop of the Methodist Church in the United States, apparently thought that a moderate drinker could not be a Christian, and quoted from the New Testament in support of Prohibition, receiving much applause from the American and Swedish sections. The English speakers were more moderate in tone, but it was noteworthy that the Eastern prelates left the hall before the discussion began, as there is no drink problem in the East.

At the discussion on the Universal Character of the Church, the Bishop of Lichfield (England) wished that Germany and Russia were in the League of Nations, and that the Roman Catholics had come to the Conference. All nations and all Churches must bring their treasures to the Universal Church.

The Bishop of Western New York seems to have used the five minutes at his disposal well in which to talk about the Church and International Relations. "There was no word about disarmament, there was no need. Abolish war and disarmament will follow. Any attempt to introduce chivalry into war is futile. War leads to a chastisement both of victim and victor. The Christian Church, if loyal to Christ, must rule out war and rule in peace." He was followed by the German, Dr. Klingemann of Coblentz, superintendent of the Rhineland Lutheran Churches, who said that Germans could not be content with optimistic expressions of peace and goodwill as long as their nation lay under heavy burdens. They had no use for the League, "for the rights of minorities were not recognized as far as their country was concerned." Discussing the race problem, Dr. Hough of Detroit condemned the rise of interracial and intersectarian hatred "engendered by that abominable organization, the Ku Klux Klan."

Monsignor Germanos read a paper on Coöperation among the Churches. He is the representative of the Ecumenical Patriarch. He deprecated mutual distrust among the Churches and proselytizing. Professor Glubokowsky gave a harrowing description of disunion in Poland, forgetting perhaps that the Orthodox Church is not the native Church of that unhappy country.

The Conference concluded with an address from the Swedish Crown Prince. The following is a portion of the Conference message to the World:

"In the Name of the Son of Man, the Carpenter of Nazareth, we send this message to the workers of the world. Thankful

to all those who are acting in accordance with the principles of Jesus Christ, we deplore the causes of misunderstanding and estrangement which still exist and determine to remove them. We share their aspirations after a juster social order, through which the opportunity shall be assured for the development, according to God's design, of the full manhood of every man."

C. H. PALMER.

Canadian Laymen's Committee to Raise Entire Apportionment

King's College—Oldest Brick Church in Ontario—Anniversary of St. Paul's, Halifax

The Living Church News Bureau
Toronto, September 12, 1925

THE NATIONAL LAYMEN'S COMMITTEE established by the General Synod at its last session, has set on foot a movement to secure one hundred per cent of the 1925 apportionment of the three boards of the Canadian Church. In a circular just issued the National Laymen's Committee states that:

"An examination of the financial statements of the three Boards of the General Synod reveals the following facts:

"Only once in the history of M.S.C.C., has the board been able to pay 100 per cent of the proposed grants to its mission fields. The amounts so paid during the last three years have been in 1922 92 per cent, in 1923, 81.35 per cent, and in 1924, 75.5 per cent only of the amounts needed to fulfil obligations actually undertaken.

"The General Board of Religious Education, since its inception, has had a steadily, though slowly increasing, income, but last year the receipts were $5,354 less than the amount ($20,000) apportioned to the diocese.

"The Council for Social Service received in 1924, $10,846 upon an apportionment of $15,010 an increase on the previous year—but still very considerably less than the requirements of accepted responsibilities.

"In 1924 the total apportionments for extra-diocesan work (M.S.C.C., G.B.R.E., C.S.S.) were $277,392 on which was received $239,934 leaving a balance unpaid of $37,458.

"In 1925 the total apportionments are $300,579, which means that to meet them in full requires an income of $60,645 in excess of that of last year.

"It is impossible at headquarters at this time of the year to estimate what will be the probable receipts on apportionment for 1925, as the larger part of the amount is received in the last few weeks of the year, but there are no positive indications that $60,645 more than last year will be received from the whole Dominion, unless during the next three months special efforts are made to secure this sum.

"The National Laymen's Committee is profoundly convinced of three things:

"1. That Churchmen wish loyally to fulfil the obligations their duly appointed representatives on the Boards have undertaken.

"2. That Churchmen are abundantly able to meet every apportionment in full this year.

"3. That well directed efforts during the next three months can secure with ease 100 per cent of every apportionment and enable important and needed advances to be undertaken.

"The National Laymen's Committee therefore, proposes that Sunday, November 29th, the Sunday nearest St. Andrew's Day, should be made a Laymen's Day, with special addresses in Church by laymen where possible, and special meetings of men for intercession for the Church's work. It is further proposed that on this same Sunday laymen should be asked to contribute one day's pay to the general work of the Church. Special envelopes for this purpose will be provided and the amounts contributed will be credited to the parish apportionment.

"The minimum a parish which did not last year meet its apportionment in full should plan to raise through the 'Laymen's One Day Pay Fund' be an amount equal to the difference between payments on apportionment in 1924 and the amount asked for in 1925. Parishes which met their apportionments in 1924, should plan in 1925 joyfully 'to go the second mile,' and by a worth while contribution through the 'Laymen's One Day Pay Fund,' help to place beyond any doubt the achievement by their own Diocese, and by the Canadian Church at large of 100 per cent of apportionments in 1925.

"The laymen of the Church can thus provide for the current needs of the existing and primary responsibilities of the Church, and give a mandate to those appointed to lead us, to go forward upon those open paths of service into which God is calling the Church in Canada.

"All the diocesan authorities and existing Laymen's Committees throughout Canada have been communicated with, and early replies received indicate marked readiness to get behind the plan and endeavor to close 1925 with noteworthy achievement for the Kingdom of God."

KING'S COLLEGE

It is both interesting and encouraging to note that, since its removal to Halifax, the old University of King's College has been making steady progress. There are few more beautiful spots in Canada than the far famed North West Arm, where King's now has her temporary home, in the spacious quarters used formerly by Dalhousie as University Hall, or a residence for men. Excellent accommodation is now provided for all the activities of King's, including rooms for about seventy resident students, lecture rooms, chapel, dining hall, etc. The buildings are surrounded by spacious grounds which slope gradually down to the water-edge and which are beautifully studded with white birch trees. At the recent conference of University heads in Halifax a tribute was paid to the success with which the students' residences, for both men and women, are managed, and this month a new Dean of Women, in whom the authorities have implicit confidence, will be installed, in the person of Mrs. W. F. McCurdy.

OLDEST BRICK CHURCH IN ONTARIO

A valued link with early Ontario is Christ Church, Amherstburg, which, last Sunday, observed its 120th anniversary. That means it was erected a few weeks ahead of the Battle of Trafalgar, in 1805. The floor of the church is of native lumber, tongued and grooved, fastened by hand-cut nails made by Negroes on the farm of Col. Elliott.

Christ Church is the oldest brick church in Ontario. The bricks used in its construction were donated by Robert Reynolds, then connected with the commissariat of Fort Malden, and were brought across the river from a brickyard near the site of River Rouge, now a suburb of Detroit. Originally the church was nearly square, but an addition of twenty feet was made in 1873 for a chancel and pipe-organ. The interior is made beautiful by the large 10 x 10 oak beams of the ceiling, now painted and revealed, in keeping with the age and design of the building.

A story is told by Amherstburg people, that, for many years after stove heating was installed, the ceiling was plastered and the beams hidden. Some dozen years ago, however, a rector of energy and taste, discovering the hidden beams, thrust his foot through the plaster, thus compelling its removal and disclosure of the present beautiful ceiling.

Behind the church is an old cemetery, which, in fact, preceded the building. It has numerous moss-grown stones and records of early settlers.

ANNIVERSARY OF ST. PAUL'S, HALIFAX

St. Paul's Church, Halifax, celebrated its 175th anniversary last Sunday. Large congregations worshipped there both morning and evening. Special services appropriate to the day, and the event it marked, were held, featured with music selected for religious and patriotic fervor. There was very evident joy and gladness on the part of the congregations, which were not composed solely of members and adherents of the church, but of citizens generally who had gone to St. Paul's to pay honor to the event which the ancient church was celebrating. The hymns, psalms, lessons, and prayers seemed to be the natural outpouring of thankful hearts for the 175 years of time, during which God had watched over, provided for, and blessed the ancient church building and its congregation of worshipping people.

The services were taken in part by the Rev. James T. Ibbott, and Archdeacon Armitage was assisted by the Rev. Canon Osborne Troop, who was ordained in St. Paul's and served as curate; the Rev. Walter S. Dunlop, M.A., now rector of Chatsworth, Ontario. Two historical sermons were preached by Archdeacon Armitage, the eighth rector of the church.

The theme of the Archdeacon's sermons was the influences which St. Paul's Church had upon the life of Halifax.

MISCELLANEOUS NEWS ITEMS

The institution and induction of the Rev. Walter M. Loucks as rector of the Church of Holy Trinity, Trinity Square, Toronto, took place last Tuesday in the presence of a large congregation of members and friends of the "Old Grey Church in the Square." Prayers were said by the Rev. George Roe, curate of the parish, the lesson was read by the Ven. Archdeacon Davidson, the institution was read by the Rt. Rev. Dr. Sweeny, the mandate was read by the Rev. Canon W. L. Baynes-Reed, Rural Dean, the induction was by the Ven. Archdeacon Warren. The Rev. F. C. Ward-Whate acted as Bishop's Chaplain, and the Ven. Archdeacon Ingles assisted in the ceremony, which included the conducting of the rector to font, prayer-desk, lectern, pulpit, and altar and the delivering to him of the various charges to which he made the prescribed reply.

The front seats of the church were filled with the clergy of the deanery. The sermon was preached by the Rev. Dr. Seager, Provost of Trinity College.

The annual meetings of the Missionary Society, the General Board of Religious Education, the Council for Social Service,

the Executive Council of the General Synod and the House of Bishops all take place at Ottawa next week.

Pleading for the "same composite fighting devotion, on behalf of the historic ideals of the British Empire which normally men only devote to defending vested interests and repelling a national foe," the Very Rev. E. A. Burroughs, Dean of Bristol, delivered an inspiring address before the Canadian Club of Winnipeg, at the Royal Alexandra Hotel. The Dean was on his way back to England after an extended tour of Australia and New Zealand. His subject was The Salving of British Ideals.

The Very Rev. G. L. Starr, Dean of Kingston, has returned from England, where he has been spending the past number of weeks.

The Rev. H. R. Ragg, of Chilliwack, B. C., has been unanimously nominated to the Archbishop by the congregation of All Saints' Church, Winnipeg, as rector in succession to Canon Loucks, and has accepted the appointment. Mr. Ragg is a graduate of the University of Cambridge, England, and has made an excellent record for himself in the work of the Church in British Columbia.

The death occurred at Knowlton, Que., last week, of Eva Louise Rexford, wife of the Rev. James E. Fee, rector of All Saints' Church, Montreal, and daughter of Principal E. I. Rexford, of Montreal Diocesan College.

The Hamilton assessment department's religious census shows Anglicans numerically stronger than any other religious communion in the city. They number 34,569; Presbyterians, 26,735; Methodists, 20,388, and Roman Catholics, 18,511.

The New York Press Features Sermons by Church Clergymen

Italian Priest Installed—News Notes

The Living Church News Bureau
New York, September 17, 1925

AN UNUSUALLY LARGE PROPORTION OF THE sermons reported in the New York papers of Monday, September 14th, were sermons preached by clergymen of the Church. The Rev. Edward Charles Russell, recently elected to the rectorship of St. Ann's Church, the Bronx, preaching one of his first sermons at St. Ann's, dealt with the subject of The Sacred Ministry.

"What the Church needs to be cleansed from is all the snobbish, highbrow conceptions of the ministry of Christ and get back to the sturdy Petrine type of men endued with the passion for souls and the unswerving loyalty to Christ, the Divine Son of God," he said. "We hear Church leaders asking for a cultured ministry and from some quarters one would almost believe that they would like a ministry possessed of social distinctions and frequently these leaders pass over men of consecration and vision who have not had opportunity.

"In most cases those desiring to enter the ministry are allowed to drift from high school to the university, where for different reasons their enthusiasm is chilled and their interest in the ministry completely killed. If religious leaders would plead for the erection of novitiates that suitable young men, irrespective of position or money, might be trained in preparation for the Theological Seminary, a great big step in the right direction would have been taken."

The Rev. Albert E. Ribourg, preaching on The Needs of Spiritual Life at St. Andrew's Church, Harlem, said:

"Modern society is becoming daily more materialistic. At present it is money mad and jazz mad. It has little interest in spiritual values.

"The world's scheme of life does not really include anything but the visible life of the body, and its standards of what is worth while or what is worth having are based almost entirely on material and temporary considerations.

"Yet underneath and beyond all external, visible social remedies, what humanity is really groaning and dying for is some adequate cleansing and rededication of its innermost moral and spiritual nature."

The Rev. Harrison F. Rockwell, preaching at the Choral Eucharist in the Church of the Transfiguration, declared that the Church has been challenged to rescue the League of Nations.

"I realize that there are those who believe that the Church has no work to do with the League of Nations. There are also those who think that the subject of the League is not appropriate for consideration in a sermon from a Christian pulpit. However, as disciples of the Prince of Peace, as followers of Him who stressed the brotherhood of man, it seems to me that in the League of Nations we of the Twentieth Century are witnessing the efforts of statesmen to apply the principles and teachings of Christ on the widest scale that the world has known.

"To the charge that the Church should not meddle in politics there is a twofold answer: First, what is meant by politics? and second, if by it is meant the activities of selfish statesmen, then the greater the need that the Church do whatever she is able to purify international endeavors. Here lies a challenge to the Church to rescue the League from the realm of politics and to show up the clear-cut spiritual values which are the very essence of it. If we can maintain that the religion of Jesus Christ has to do with the individual as an isolated unit, then we may clear our consciences and declare that in the realm of international affairs there is no place for the Church. But, if that position is untenable and we admit that Christ's religion has to do with the individual as a member of society, then we are started on an experience the limits of which are coterminous with the boundaries of human life.

"'All ye are brethren.' Not only the members of a family, the communicants of a parish, the citizens of a community, or the people of a certain race, but all, the world wide family of God's creation, we are brethren."'

ITALIAN PRIEST INSTALLED

An interesting service on Sunday morning in the Italian Church of San Salvatore, 359 Broome Street, marked the formal installation of the new priest-in-charge, the Rev. John Castelli, formerly of the mission Church of the Annunciation in Brooklyn.

This ceremony, which was in charge of the Rev. L. Ernest Sunderland, D.D., superintendent of the Episcopal City Mission Society, recalled the impressive mission record of this church, the first work instituted by the Church for Italians in America.

For fifty-three years the Church of San Salvatore has ministered to the Italians on the lower East side, the first services being held in the old Grace Chapel. In 1886, however, Miss Catherine Lorillard Wolfe purchased the church abandoned by the St. Philip's congregation directly opposite St. Barnabas House in Mulberry Street, and presented it to the Italian mission.

In 1894 the church was transferred to the Episcopal City Mission Society. Three years later the city purchased the church building in order to widen and extend Lafayette Street, and the City Mission Society began activities for a new church building. In 1902 the present structure was completed, designed by the late Stanford White and said, in its interior architecture, to be the finest example of the Italian Renaissance period in the city.

Among its former priests-in-charge, have been the Rev. Alberto Pace, who died in 1900: Canon Nelson; the Rev. Edward M. H. Knapp: the Rev. Sisto Noce; and the retiring priest-in-charge, the Rev. Henry Chiera, who leaves for a year's study after five years of effective activity.

Prior to his association with the Church of the Annunciation in Brooklyn, Fr. Castelli was curate and Italian missionary at Christ Church at Oyster Bay, Long Island. He is a graduate of Seminario d'Gaeta in the Province of Caserta, Italy, and was for several years soloist in the Cathedral at Gaeta. He believes ardently in the important contribution which music makes to the church life of the young people. Both the new minister and his wife are professional choir and band leaders, and their interests should mean much to the boys and girls of the Italian community.

Last year there were one hundred and fifty-four services held in San Salvatore with aggregate attendances of 15,226. There were seventy-six celebrations of the Holy Communion, received by 1,315 Italians. A wide range of community activities at San Salvatore include kindergarten, playground periods and vacational classes.

GENERAL NEWS NOTES

The rector of the Church of the Transfiguration, the Rev. Randolph Ray, D.D., has returned from his vacation at Edgartown, Martha's Vineyard, Mass., and in the near future will bless the new oak credence-table which has been set up in the sanctuary of the church near the High Altar. The credence is a gift of Mrs. Thomas Allison Smith, in memory of her late husband, Dr. Thomas Allison Smith. The credence was made in the studio of Geissler and Company, New York.

On the afternoon of Holy Cross Day, Monday, the Rev. H. Baxter Liebler conducted a Quiet Hour in the Church of the Transfiguration for the New York Branch of the Church Mission of Help. Fr. Liebler's meditations were beautiful, inspiring, and devotional.

THOMAS J. WILLIAMS.

PIONEER BISHOPS' DESCENDANTS

KENT, CONN.—There will be in attendance on Kent School, Kent, Conn., this fall, the great grandsons of two pioneer Northwestern American Bishops. They are Jackson Kemper, III, son of the Rev. W. P. Kemper, of Meadville, Pa., great grandson of Bishop Kemper, and Charles Wadsworth Farnum, son of the Rev. A. W. Farnum, of Hendersonville, N. C., and great grandson of Bishop Whipple.

It is also interesting to note that both of these boys are sons of priests of the Church but grandsons of laymen.

Dr. Joseph Fort Newton Conforms: will Become Philadelphia Rector

A Memorial Window—Death of Rev. Michele Zara—General News Notes

The Living Church News Bureau
Philadelphia, September 15, 1925

CHURCH PEOPLE IN PHILADELPHIA ARE stirred with much interest and some speculation over the action of St. Paul's Church, Overbrook, in choosing, as its rector to be, the Rev. Dr. Joseph Fort Newton, pastor of the Universalist Church of the Divine Paternity, New York.

St. Paul's Church for years had been one of the fairly strong and active of the semi-suburban parishes. In 1917 the Rev. Dr. Robert Norwood became the rector. His unique personality, great gifts as an orator and lecturer, and his rather sensational and decidedly radical preaching immediately attracted widespread attention to him and the parish. The parish grew greatly in numbers and wealth, and the preaching services morning and evening were crowded with people from all parts of the city. It became the fashion of the day to "go to hear Robert Norwood." When Dr. Norwood was elected to the rectorship of St. Bartholomew's, New York, the vestry of St. Paul's felt obliged to look for a preacher who could maintain the fame and congregation that Dr. Norwood had built up.

It was rumored that Dr. Newton was sidering the possibility of another change in his ecclesiastical relations. He seemed just the man to answer the problem of the parish. His fame as a man of religion, letters, and preaching powers, with the prestige of his experience in the Temple Church, London, appealed to the vestry. In June, it is reported, the proposal was made to him, and he accepted. In July at Old Christ Church, Dr. Newton was confirmed by Bishop Garland, being presented by the rector of the parish, the Rev. Dr. L. C. Washburn. Later in that month Dr. Newton was accepted as a candidate for holy orders by Bishop Garland and the Standing Committee. After complying with the canonical requirements as to time of candidateship and examinations, he will be made deacon and ordered priest, and then will become rector of St. Paul's. In the meantime under license from the Bishop he will be the special preacher at St. Paul's, beginning his regular service in that capacity in December. Dr. Newton is described in the press notices sent out as "a liberal-evangelical, seeking to interpret the eternal verities of Christian faith in the terms of the life and need of our generation. His concern is for the common Christianity; he has no interest in the things which divide the Churches."

The action of St. Paul's was made public at the morning service on September 13th, by the rector's warden, Mr. Walter Thomas. The following letter from Bishop Garland and a statement from Dr. Newton were read to the congregation:

"For many years I have had the highest admiration for the Rev. Joseph Fort Newton, as one of the foremost preachers and teachers of our day. From friends in England I have heard of his notable ministry in the City Temple, London, of his services during the World War, and of the warm place that he won in the hearts of the leaders of the Church of England.

"Since our first meeting a few years ago, my admiration of Dr. Newton has ripened into an affectionate regard, and it has been my prayer, and I have cherished the hope, that we might welcome him into our ministry. I expressed this hope to him at our first meeting, and during this spring, urged him to take this step, as I felt he would be at home in our historic Church, that he could make a greater contribution to the upbuilding of Christ's Kingdom, and that he would bring to us much inspiration and blessing.

"Our conferences happily resulted in Dr. Newton's decision to become one of the clergy of our Diocese. After consultation with a committee of the vestry of the Memorial Church of St. Paul, Dr. Newton has been invited to become a special preacher in that parish this autumn, and, when all the canonical steps have been taken for admission into our ministry, he will become rector of the parish. Our Diocese, and the congregation of St. Paul's, are to be congratulated on securing such a deeply spiritual leader, a man of sound faith, and of profound learning.

"I bespeak for my friend, Dr. Newton, a warm welcome in the hearts of the people of St. Paul's, and of all the members of the Church in the Diocese.

The essential part of Dr. Newton's acceptance is as follows:

"Since I learned to know the Episcopal Church in the blazing days of war, something deep in me has responded to its sweet and tempered ways. Its atmosphere of reverence, its ordered and stately worship, its tradition of historic continuity linking today with ages agone, its use of those symbols which enshrine the faith of the past and the hope of the future, its wide and wise tolerance, its old and lovely liturgy—like a stairway, worn by many feet, whereon men climb to God—and still more, the organized mysticism of its service and sacraments: all these things of beauty and grace move me profoundly.

"But more vital still, if possible, is the central strategic position which the Episcopal Church holds in the confused religious situation of our time. It is the roomiest Church in Christendom, in that it accepts the basic facts of Christian faith as symbols of transcendant truths, which each may interpret as his insight and experience explore their depth and wonder. Midway between an arid liberalism and an acrid literalism, it keeps its wise course, conserving the eternal values of faith while seeking to read the word of God revealed in the tumult of our time. If its spirit and attitude were better understood it would be at once the haven and the home of many vexed minds torn between loyalty to the old faith and the new truths.

"After all there is only one Church of Christ. It may wear many names, but its faith is one, and finally, or soon or late, it will be one in fellowship, drawn together by creative desire, if not driven together by the sheer necessity of facing the forces of destruction in our day which, if they have their way, will end in materialism and futility. Each man should labor where he can do his best work in behalf of our common Christian enterprise; and I look forward to happy and fruitful service in a great and gracious fellowship."

Dr. Newton was born in Decatur, Texas, July 21, 1876. His training in theology was in the Southern Baptist Theological Seminary, Louisville, Ky., and he received the degree of Litt.D. from Coe College and of D.D. from Tufts College. Ordained to the Baptist ministry, he was successively pastor of a Texas church and associate pastor of a non-sectarian church in St. Louis, Mo. In 1901 he founded, and was pastor of for eight years, the People's Church, of Dixon, Ill. He then became the pastor of the Liberal Christian Church (Universalist) of Cedar Rapids, Iowa, and, in 1916, became the pastor of the City Temple, London, England. He returned to the United States in 1919 to become pastor of the Church of the Divine Paternity, New York City.

Dr. Newton is the author of an imposing list of books on theological, biographical, and Masonic subjects. He is associate editor of the *Christian Century*, and was numbered among the twenty-five foremost preachers of the United States by a vote taken by the *Christian Century* last spring.

Dr. Newton is one of the best known Free Masons of the United States, taking high rank as a Masonic student and writer. He was one of the founders of the National Masonic Research Association and the first editor of *The Builder*. He is now editor of *The Master Mason*, the journal of the Masonic Service Association.

A MEMORIAL WINDOW

A fine example of ecclesiastical art has just been placed in Christ Church, 6th and Venango Sts., by Mr. and Mrs. James Kilpatrick in memory of their son, the Rev. David Grier Kilpatrick.

The memorial is a stained glass window in the chancel. The subject is Muller's Supper at Emmaus, arranged to occupy the three panels of the window. Two medallions representing the Eucharist are placed in two side openings. The window is made of imported antique and American opalescent glass, executed at the studios of the Quaker City Stained Glass Works, and painted by an artist of experience in both American and European studios. The inscription is in Gothic lettering.

Mr. Kilpatrick was baptized and confirmed in Christ Church, sang in the choir and acted as lay reader. Later he and his two brothers entered the ministry of the Reformed Episcopal Church and Mr. Kilpatrick, at the time of his death, was rector of St. Luke's Church, Frankford. Since then his brothers have returned to the Church of their birth and entered its ministry, the Rev. William Kilpatrick being the rector of the Church of the Atonement, Morton, Pa., and the Rev. John Alexander Kilpatrick being the curate of Old Christ Church, Philadelphia.

The window was unveiled and consecrated on the Fourteenth Sunday after Trinity.

DEATH OF REV. MICHELE ZARA

The Rev. Michele Zara, a retired Italian priest of the Diocese, died Spetember 5th at the age of eighty-two years, and was buried from St. Luke's Church, Germantown, on September 8th.

Mr. Zara was born in Italy in 1844 and ordained in the Roman ministry in 1866. He served some years as under secretary at the Vatican and was then sent to Chicago to take charge of a large Italian congregation. In 1882 Fr. Zara renounced his allegiance to Rome and was received into the ministry of the American Church by Bishop Stevens. He was at once given charge of work among the Italians in the Diocese, and established the first mission in this Diocese among his countrymen, and it is believed it was also the first mission of our Church to Italians in this country. He translated the Book of Common Prayer into the Italian language for the use of his people and served them

and the Diocese faithfully until his retirement in 1909. Since then he has cheerfully given such occasional services as he was able and called on to give.

GENERAL NEWS NOTES

The Bishop and Mrs. Garland sailed on September 10th for Mexico en route to the General Convention.

Mr. Samuel F. Houston, one of the lay deputies to the General Convention has announced his inability to attend the Convention owing to a temporarily crippled knee. His alternate will have to be chosen, I presume, by the remaining deputies, as the alternates elected by the Diocesan Convention have been exhausted. Pennsylvania elects only four alternates, (and has a hard time doing that, so long drawn out is the balloting), two clergymen and two laymen. The lay alternates elected were Mr. J. Wilson Bayard and Mr. A. J. County. Shortly after the Diocesan Convention Mr. John Newbold, one of the deputies, declined his election, and Mr. Bayard, being first alternate, took his place. Now Mr. Houston is unable to go and the only other alternate, Mr. County, is also unable to go by reason of business engagements.

There have been some changes in parochial relationships over the summer. The Rev. T. Leslie Goslin has resigned as rector of St. Matthias, Philadelphia, and takes up the work at Glen Loch and Great Valley, until recently carried on by the Rev. Dr. Prevost, who last June succeeded Bishop Booth in the Bucks County Center Mission.

The Rev. John Huggins, senior curate at the Church of the Holy Trinity, becomes rector of Grace Church, Philadelphia, on the Fifteenth Sunday after Trinity.

The Rev. Percy C. Hall has been elected rector of St. Paul's Church, Aramingo, to succeed the Rev. E. J. Humes, retired.

The Rev. John L. Saunders comes from Massey, Diocese of Easton, to be the rector of St. Jude and The Nativity.

GILBERT PEMBER.

Chicago Sisters of St. Mary Receive a Home for Orphans

Emmanuel Church Corner-stone—St. Mary's Bazaar—Publicity Program

The Living Church News Bureau
Chicago, September 19, 1925

THE LIFETIME DREAM OF THE LATE Katherine Kreigh Budd, wife of Mr. Britton I. Budd, of Chicago, president of the Chicago North Shore and Milwaukee Railroad Co., will soon be realized. For many years she had envisioned a home for orphan children to be located in the beautiful countryside of the Chicago North Shore district. Plans to carry out this purpose became known recently on the filing of an application with the Secretary of State at Springfield asking permission to establish a corporation to be known as the Katherine Kreigh Budd Memorial Home for Children. This corporation will erect and maintain an orphans' home under the direction of the Sisters of St. Mary of the Western Province. The funds for acquiring the land and constructing the building have been provided by the estate of Mrs. Budd, and by Mr. Budd. The maintenance will be provided by Mr. Budd during his lifetime.

The home will be built on a beautiful tract of land in the northern part of Libertyville, and will stand on a wooded ridge on the east side of the Desplaines River. The property is two hundred acres in extent, and is one of the most desirable and attractive in this region. Work will be begun immediately on the main building, which will be the headquarters of the school and the dormitory for the sisters, and also on the chapel. It is expected that there will be accommodation for one hundred children by spring. Cram and Ferguson of Boston, are the architects. St. Mary's is a well known name in the vicinity of Libertyville. The new home will be situated just to the west of a highway called St. Mary's Road. On this road the Roman Catholics have St. Mary's Rest House for some of their Dominican sisters. Within two miles to the west of Libertyville, at Mundelein, is the famous Seminary of St. Mary's of the Lake.

Mrs. Budd, who lived at Highland Park, was a devout Churchwoman, and died on January 18th of this year. She was always interested in the work of the Sisters of St. Mary among the children and the poor, and, when a young girl, became an associate of the order and later served as treasurer.

In the application of the charter for the new home is this interesting statement: "The home is founded for the spiritual, moral, intellectual, and physical culture and education of; first, children orphaned of both parents; second, for children orphaned of one parent; third, for those children who, by reason of environment or inability or unfitness of parents have not had the advantage of good home life and upbringing." The application also states, that the home is to be established under the supervision and care of the Sisters of St. Mary of the Western Province of the Protestant Episcopal Church, or such religious or charitable agency belonging to or under the supervision of the Episcopal Church as the trustees may at any time select.

The Bishop of the Diocese is the chairman of the Board of Trustees. The other members are the Rev. Frederic S. Fleming, Sister Mary Sylvia, of Kenosha, Britton I. Budd, Bernard J. Fallon, Edward J. Blair, Samuel Insull, Jr., Addison L. Gardner, Jr., and Charles Ward Seabury.

The Home will be in the parish of St. Lawrence, Libertyville.

EMMANUEL CHURCH CORNER-STONE

The laying of the corner-stone of Emmanuel Church, LaGrange, occurred on the morning of the Fourteenth Sunday after Trinity. The Bishop of Chicago was present, and with him on the temporary platform were the rector, the Rev. Irvine Goddard, Messrs. F. M. Sayre and Edward Herbert, senior and junior wardens of the parish, and the architect, Mr. John N. Tilton.

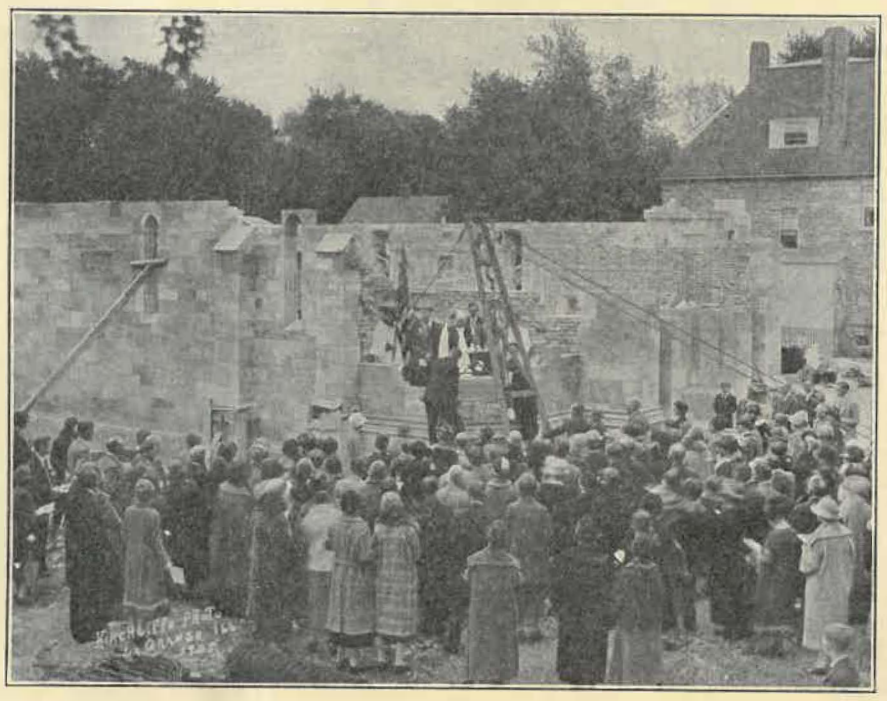
The weather was fair, and probably 500 people gathered and remained in the open air while the ceremony of the laying of the stone was in progress. The service began with a procession from the temporary parish house, with entrance on Catherine Avenue, to the corner of Kensington and Elm Avenues. After the band of the Illinois Masonic Orphan's Home, which played Onward Christian Soldiers, came the crucifer followed by the officers of the various parish organizations, then the flagbearer, vestrymen and wardens, the rector, and the Bishop.

It was an impressive ceremony, at the conclusion of which approximately 350 people went to the nave of the new church, where the Bishop delivered a timely, forceful address.

In the corner-stone was deposited a sealed copper box containing sundry articles, including United States coins, lists of contributors and parishioners, of vestrymen and members of the special building committee, a Bible, a Prayer Book, a Hymnal, a copy of the La Grange *Citizen*, and copies of several issues of the *Diocese of Chicago*.

ST. MARY'S BAZAAR

The annual bazaar held at the Blackstone Hotel in aid of St. Mary's Home has become a diocesan institution. This year the bazaar will be on November 5th. More



LAYING THE CORNER-STONE FOR EMMANUEL CHURCH, LaGRANGE, ILL.

than ninety parishes are contributing. The rent of the beautiful crystal ballroom at the Blackstone is again being generously given by Mr. Curtis B. Camp. Extra rooms, known as the French suite, have been added that there may be ample space. There is a long list of patronesses, headed by Mrs. Anderson. Through the courtesy of Mr. Britton I. Budd, the bazaar is to have the assistance of the three best advertising men in Chicago in getting out a very beautiful program, which will be distributed in the parishes just before the bazaar. Mrs. Carl L. Gowdy, who has managed the bazaar so successfully in the past, is again the chairman.

PUBLICITY PROGRAM

At the beginning of the present year the Church Club and the Bishop and Council undertook a definite publicity program which has had very satisfactory results. Mr. Joseph E. Boyle, who is the head of the publicity bureau, and the editor of *The Diocese of Chicago*, has been the director of the program. Through him largely news items concerning the Church in Chicago and throughout the country have been printed in most of the local city papers. More than 200 columns of matter about the Church have appeared in the Chicago papers since the first of the year. The Diocesan paper has also been developed.

PERSONALS

Mr. George F. Austen has succeeded Mr. Karl O. Staps as organist and choirmaster at St. Paul's Church, Kenwood. Mr. Austen is an Englishman, and, as a choir boy, was well known as a soloist in London. After a long period of study at the London Organ School and with private teachers, Mr. Austen became organist and choirmaster of the parish church at Axminster, remaining there for five years. He spent another five years as choirmaster and organist at All Saints' Cathedral, Halifax, N. S. During the Great War he did service in England in the food control department, having been rejected for active service, and had charge of the music at the large military church of Holy Trinity, Windsor. After the war, Mr. Austen went to St. Matthew's Church, Winnipeg, Canada, and later held office at St. John's Church, Roanoke, Va., and at Grace Church, Harrisburg, Pa. He is an associate of the Royal College of Organists, London, and a Bachelor of Music at Toronto University.

The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, sailed for Europe on August 3d. He has spent most of his vacation in Brittany and sailed from La Rochelle on September 5th for Cuba on the S. S. *Ortega*, to arrive in Havana on September 20th, where he will stay until October 3d, when he sails for New Orleans to attend the General Convention as a deputy from Chicago.

MR. LAWSON'S GIFT TO MISSIONS

The late Victor M. Lawson, editor of the *Chicago Daily News*, was a religious man, and during his life was a loyal member of the Congregational Church. In his will Mr. Lawson made generous bequests to his Church, to many missionary societies, and to educational and charitable institutions. One of his largest gifts was to the Congregational Missionary and Extension Society, to the amount of one million dollars, as a direct bequest. He also made this society participant in the residue of his estate, which will greatly increase the total bequest. The Comity Commission of the Chicago Church Federation recently passed a resolution congratulating the Congregational Society on its good fortune and commending the wisdom and generosity of Mr. Lawson in making the gift. "In view of the great responsibility, says the resolution that rests upon the churches for the evangelization and Christian nurture of the varied peoples of a great city, and the vast obligation and opportunity that is presented at the present time by the unprecedented growth of Chicago, the gift is timely and we believe sets a new standard of giving for city missions." It is to be hoped that some generous layman of the Church will be influenced by this example in view of the recurring deficit. H. B. GWYN.

A NOTABLE ALTAR CONSECRATED

KINGSTON, N. Y.—The Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of the Diocese of New York, consecrated, with full ceremonial, the new high altar and triptych in the Church of the Holy Cross, Kingston, N. Y., the Rev. Gregory Mabry, rector, on Monday, September 14th, the feast of the Exaltation of the Holy Cross, and the feast of the title of the parish, in the presence of a large congregation, including practically all of the clergy of the Hudson Valley. Immediately following the consecration, during the singing of *Urbs Beata Jerusalem*, the altar was ceremonially washed and vested. Then followed a High Mass, celebrated by the rector of the parish, the Bishop pontificating from his throne. The Rev. F. C. Smithers, rector of St. Paul's Church, Poughkeepsie, N. Y., was chaplain to the Bishop. The Rev. F. C. Powell, S.S.J.E., of Boston, Mass., delivered the sermon. Following the mass a luncheon in honor of the Bishop and Fr. Powell was served to the clergy in the well-equipped parish house of Holy Cross.

Two years ago a handsome gallery was built into the west end of the church into which the organ was removed. The splendid mixed choir, for which Holy Cross is well-known, sings from the gallery. Preparatory to installing the new high altar work was begun last Easter Monday to rebuild entirely the east end of the church, lowering the sanctuary floor to but one step above the nave, removing the rood screen, and a general rearrangement of the sanctuary, giving it floor space of one thousand square feet, well fitting it for the services customary in this parish, and making it one of the most spacious in America.

At the same time handsomely carved altar rails were set in place, a hanging rood, a thank offering anonymously given, and a new pulpit were installed. A beautifully carved altar crucifix and six office lights, carved and polychromed to match the altar were blessed at the same time. They are memorials to John Vreeland Schoonmaker and Emma Frances Sahler Schoonmaker, George Valentin Burgevin, Martin Vanderburgh Burgevin, Mary Jane Du Bois, Emma Wenderbaum Schrieber, Harriet Theresa Van Duzen Vosburgh, and George Jarvis.

MEMORIAL ALTAR AND REREDOS.
CHURCH OF THE HOLY CROSS, KINGSTON, N. Y.

The high altar and triptych is in memory of the late Edith Ellison Van Wagenen.

A CHURCH REVIVED

LONG BRANCH, N. J.—During the period when Long Branch was at the height of its popularity as a summer resort, St. James' Church was built in Elberon, a part of Long Branch, and was consecrated by Bishop Scarborough in 1879. For many years it was maintained by the summer visitors, and has a long and illustrious list of persons who were accustomed to attend its services, including Presidents Grant, Hayes, Garfield, Arthur, McKinley, and Wilson, Vice President Hobart, Governor Murphy, of New Jersey, General Porter, Anthony J. Drexel and George W. Childs, of Philadelphia, and the Rev. Charles Frederick Hoffman, D.D., of New York.

The tide of fashion turned away from Long Branch, however, and the vestry found that they could no longer maintain the church. The congregation had dwindled away, and there was no support

for it even through the summer. It was in this condition when Bishop Matthews asked Chaplain Winter, U. S. Signal Corps, who was stationed at the near-by Fort Monmouth, to do what he could with the church.

The building, having had little attention, was fast falling into ruins. The city had laid an assessment against it for street paving and sidewalks that could not be met. Chaplain Winter, regarding the building as possessing historical value because of its associations with the many Presidents of the United States, and other notable people, took up the matter with the Long Branch *Daily Record* and the Asbury Park *Daily Press*. These entered into a campaign of publicity that brought the chapel to the attention and knowledge of the people of the vicinity. A subscription list was opened that began at once to receive donations, one woman sending a check of $350 to cover the cost of the sidewalk. The entire amount of the city assessments was easily raised.

The interest in the chapel became so great that at a recent visitation of Bishop Knight, Mr. Bernard Sandler, a Jew, walked up the aisle, just before the Bishop's address, and handed him a check for the full amount of the assessment in the name of another Jew, Mr. Ernest Levy, of Long Branch, saying that while they were not of the same faith they worshipped the same God, and that he and Mr. Levy thought it would be a sacrilege for the church to be sold. The total collections amounted to about $3,000, of which $1,000 is to be used for the nucleus of a permanent endowment fund.

Interest still continues in the movement. Another Jew, Mr. L. V. Aronson, of Newark, a manufacturer of bronze tablets, is to donate tablets in memory of Presidents Grant and Garfield. A fund is being raised to paint the church and to install electricity. Four windows, of a historical nature, will be installed. And a movement is on foot to procure a sufficient endowment.

Owing to the activities of Chaplain Winter the future of St. James' Church, Elberon, is much brighter, and it is thought that the church will soon resume its place of service to the community that is beginning to take on it a new growth.

LARGE VIRGINIA BENEFACTIONS

RICHMOND, VA.—The late Mrs. Sallie May Dooley, of Richmond, who died on September 5th, left by her will a bequest of $250,000 to the Trustees of the Funds of the Protestant Episcopal Church in the Diocese of Virginia, the income of which is to be used for the work of the Diocese. Mrs. Dooley's jewelry, conservatively estimated to be worth more than $50,000 she directed to be sold, and the proceeds placed in the hands of the Rev. W. Russell Bowie, D.D., rector of Grace Church, New York, to be given to such foreign missions as he may select.

In addition to Mrs. Dooley's gifts to the Church, she gave her home residence and estate of nearly 100 acres within the city of Richmond to be used as a museum and park by the city. The house, Maymont, with its many art treasures included in the gift, and the land attached are estimated to be worth $700,000. $500,000 was given for the erection of a Public Library for the city of Richmond, to be called the James H. Dooley Library, and $500,000 was given for the erection and maintenance of the Crippled Children's Hospital, of Richmond.

Mrs. Dooley's husband, the late Major James H. Dooley, who died in 1922, gave $3,000,000 to the Sisters of Charity of St. Joseph's Orphanage, of Richmond, so that the combined gifts of Major and Mrs. Dooley to Church and city philanthropies amounted to $5,000,000, out of a fortune estimated at between six and seven millions.

MAJ. GEN. HUTCHESON NATIONAL CATHEDRAL DIRECTOR GENERAL

WASHINGTON, D. C.—The appointment of Major General Grote Hutcheson, U. S. A., retired, as Director General of the National Cathedral Foundation and the National Cathedral Association, is announced today by the Rt. Rev. James E. Freeman, D.D., LL.D., Bishop of Washington and Chairman of the Trustees of Washington Cathedral. General Hutcheson has established headquarters at the Cathedral offices on Mount Saint Alban and has planned to give his time and energy to the movement to complete the construction of the Cathedral.

In view of the fact that General John J. Pershing has been for several years a member of the Cathedral Chapter, Bishop

MAJ. GEN. GROTE HUTCHESON
U. S. A. RETIRED

Freeman and his associates will have henceforth the services in the Cathedral undertaking of two outstanding leaders in the World War. Speaking of his interest in the Cathedral, General Pershing said recently:

"As an Episcopalian and as a Trustee of the Church, it is my hope and prayer that the magnificent structure planned to rise on this ground may soon be a reality, a great monument to the glory of God, and a visible evidence in the capital of the Republic of the faith of the people in their religious institutions."

Upon assuming his new responsibilities, General Hutcheson said:

"When recently I stood on the unfinished floor of the south transept amid a group of busy workmen, and gazed up at the roofless choir and the great open space within the stone lined apse, so powerful a feeling of emotion, awe, and impulse possessed me, that I then and there consecrated my effort toward the task of helping complete this great Cathedral fabric as a House of Prayer for all people."

General Hutcheson has had a distinguished career in the Army, having taken an active part in every campaign in which United States troops engaged from 1884 when he was graduated from West Point until the recent War. He has received many decorations among which he prizes as the highest his three citations for gallantry in action. He has been awarded the Distinguished Service Medal by the War Department and also has the rather unique distinction of having been awarded the Distinguished Service Medal on behalf of the Navy Department.

WELCOME TO NEW ORLEANS

NEW ORLEANS, LA.—Mr. Warren Kearney, General Chairman of the Committee on Arrangements for the General Convention, is sending out, accompanied by certain enclosures, the following:

WELCOME TO NEW ORLEANS!

In view of the important services on October 7th, we urge you to reach New Orleans and register not later than Tuesday, October 6th. The schedule for the Opening Day is as follows:

Wednesday, October 7th

7:30 A.M.—Corporate Communion for House of Bishops and House of Deputies only: Christ Church Cathedral. (Breakfast served after this service).

7:30 A.M.—Holy Communion; St. Paul's Church, Camp and Gaiennie Streets.

10:30 A.M.—Opening Service; Audubon Park; Sermon by Bishop Bratton.

Noon—Box Lunch under the oaks at Audubon Park after the Service.

3:00 P.M.—First Session House of Bishops and House of Deputies.

2:30 P.M.—First Session Woman's Auxiliary.

8-11 P.M.—Diocesan Reception at Country Club.

Kindly sign and mail the enclosed postcard at once, advising us when you will reach New Orleans.

Please pin the attached Hotel Identification Ribbon on your coat before you leave the train.

The Motor Corps will meet all trains and conduct you to your hotel.

After reaching your hotel, please call as soon as possible at the Registration Office, Jerusalem Temple, St. Charles Avenue and Clio Street, register and receive envelope containing ticket for Opening Service, Lunch Book, Hand Book of Information, Convention Badge, City Map, etc.

If extra Lunch Books are desired (12 tickets for $10), please notify me promptly, and we will endeavor to reserve them for you. Only a limited number will be issued in addition to the *complimentary* tickets to the Bishops and Deputies.

Read carefully the enclosed instructions relative to the purchase of railroad tickets. Make Pullman reservations early.

Have your mail addressed to your hotel, or as follows: "General Convention (Jerusalem Temple), New Orleans."

Do not hesitate to telegraph me for any additional information you may desire.

WARREN KEARNY,
General Chairman.

The ladies of the Auxiliary suggest that the ladies in your party bring light-weight silks, crepes, and satins, and a light wrap.

MASS MEETING ON RURAL WORK

NEW YORK, N. Y.—The Department of Christian Social Service announces that it has arranged for a mass meeting on the subject of Rural Work to be held in the Jerusalem Temple, New Orleans, in connection with General Convention on Friday night, October 9th, at which the principal speakers will be Dr. Bradford Knapp, President of the Oklahoma State Agricultural College, and Dr. Charles J. Galpin of the Department of Agriculture in Washington.

NATIONAL COUNCIL FIELD SECRETARIES

NEW YORK, N. Y.—The Rev. Charles E. McAllister, rector of St. John's Church, Hampton, Va., has accepted appointment as one of the field secretaries of the national Field Department. His appointment takes effect October 1st.

The Rev. Mr. McAllister is a native of Providence, R. I. He graduated from St. Stephen's College, took a Master's degree at Columbia, graduated from General Theological Seminary, and was ordained priest in 1918. He was rector of a Maryland parish before going to Hampton, and has served on a number of diocesan commissions in Washington and Virginia.

The Rev. Elmer M. Schmuck, formerly rector of St. Mark's Church, Denver, has assumed his duties as one of the General Secretaries of the Field Department. Mr. Schmuck had been serving for some time as one of the Associate Secretaries of the Department, in which capacity he has had a wide and successful experience.

Mr. Schmuck is a graduate and trustee of Seabury Divinity School and was elected a delegate to General Convention this year from the Diocese of Colorado.

C. L. I. D. FORUMS

CHICAGO, ILL.—William H. Johnston, the president of the International Association of Machinists, and the chairman of the Convention that nominated Robert M. LaFollette for the presidency, is to be one of the speakers at the open forum to be conducted by the Church League for Industrial Democracy at the General Convention. The organization, which is a voluntary one of Churchmen who desire to work together and to offer intercession for the realization of a new spirit in industry, has been granted Temple Sinai during the week of October 11th, and meetings will be held there each noon, with several evening mass meetings as well.

The speakers so far announced include leaders of national reputations in the field of industry. Mr. William Hapgood, whose experiments in human relations in industry have given him a reputation that is international, is to tell of the work being done in the Columbia Conserve Company in Indianapolis. Mr. Hapgood, who is a brother of Norman Hapgood the journalist, is very much in demand as a speaker and visitors to the General Convention are indeed fortunate to be able to hear him.

One of the most popular meetings will be that addressed by Dr. Paul Hutchinson, at present the managing editor of the *Christian Century*. Dr. Hutchinson's book, *China's Real Revolution*, was used as a text book in mission study classes throughout the country last year. He is to speak on Labor in the Far East, with particular emphasis on the situation in China.

Jerry Voorhis is perhaps not as well known, yet the meeting which he is to address promises to be most interesting. Mr. Voorhis, upon graduating from Yale University several years ago, decided that he wanted to throw in his lot with labor. He therefore gave up the privileges of family and education and became a laborer in the southern states. Mr. Voorhis, who is a candidate for the ministry as well as a laboring man, will relate his experiences at one of the Church League for Industrial Democracy meetings in New Orleans.

The question of peace has also been given a place on the program. The speaker at this meeting will be Dr. Frederick Libby, the executive secretary of the National Council for the Prevention of War, the organization which issued the beautiful posters, America First, by Bishop Oldham. It is planned to make this an evening mass meeting with several bishops also on the program with Dr. Libby.

Another employer on the program, known throughout the country for the remarkable work that he has done in bettering human relations, is Mr. C. D. Barr, the vice president of the American Cast Iron Pipe Company, of Birmingham, Alabama.

The secretary of the League, in announcing these speakers, indicates that there will be other speakers to be announced later. He hopes to be able to secure at least one other nationally known labor leader; a difficult thing to do during that week in October as the American Federation of Labor is meeting in convention at Atlantic City. He says further that the committee of the League is also considering holding street meetings if permission from the civil authorities can be secured.

All of the meetings are open to the public and are free of any charge.

CHURCH PERIODICAL CLUB

NEW ORLEANS, LA.—Twenty-seven years ago the Church Periodical Club held its first public meeting during the time of General Convention. It is interesting to note that Bishop Talbot presided.

Since then the activities of the Club have increased to include an exhibit of its work, conferences, a business meeting, and a corporate communion. The program for New Orleans is: Tuesday, October 13th, at eleven o'clock, conference; Wednesday, October 14th, at eleven o'clock, conference; Friday, October 16th, at eleven o'clock, business meeting; Monday, Ooctober 19th, 7:30 A.M., Corporate Communion, followed by breakfast for delegates; Monday, October 19th, 8 P.M., public meeting.

The speakers at the public meeting are to be Bishop Green of Mississippi, Bishop Tyler of North Dakota, and Bishop Reifsnider of Japan.

The headquarters of the Church Periodical Club will be in the basement of the First Methodist Church opposite the Convention buildings. Here there will be a small exhibit of the work, and a representative of the Club will be on hand at all times to receive visitors and answer questions.

LOS ANGELES SOCIAL WORKERS MEET

LOS ANGELES, CALIF.—The Social Service Commission of the Diocese of Los Angeles held its second annual supper for social workers who are Churchmen and board members of the diocesan social institutions at St. Paul's Cathedral House, Los Angeles, on the evening of September 15th. About eighty attended, representing a large variety of agencies and institutions. The Rev. C. Rankin Barnes, chairman of the Commission, presided, stressing Coöperation as the keynote of the evening.

Miss Nell Alexander, of the Los Angeles Community Welfare Federation, spoke on Coöperation and the Social Service Exchange. Dr. Miriam Van Waters, president of the state conference of social work, outlined Our Part in the 1926 California Conference of Social Work, which is to be held within the Diocese.

The Rev. Charles N. Lathrop, executive secretary of the Department of Christian Social Service of the National Council, made the principal address of the evening, speaking on The Social Service Program of Our Church. Miss Louise Drury, executive secretary of the Juvenile Protective Association, discussed the Student's Training Course which is being inaugurated in Los Angeles. In this course the Rev. David R. Covell, executive secretary of the diocesan commission, is to give the lectures on The Church and Social Service.

The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, brought the regrets of Bishop Johnson, and added his own good wishes toward the development of closer coöperation between the Church and the social worker.

CHRISTIAN HEALING CONFERENCES

NEW ORLEANS, LA.—The program for daily conferences on Christian Healing to be held at St. George's Church, New Orleans, during the General Convention has now been arranged. The dates are from October 11th to 15th inclusive. Each night at eight o'clock men of distinction will speak. On the afternoon of the 15th there will be a healing service at the conclusion of the conferences, and a mass meeting at eight o'clock that evening will close the series. The general topic is Healing as an Integral Part of the Gospel Message. Among the speakers on various evenings are the Bishops of West Texas, Rhode Island, California, Eastern Oregon, San Joaquin, Colorado, Wyoming, Spokane, and Bishop Lloyd.

A DIOCESAN CONFERENCE

GREEN BAY, WIS.—There is to be a conference of the clergy, wardens, and vestrymen of the Diocese of Fond du Lac in Christ Church, Green Bay, for the two days of September 28th and 29th, on the subject of the Mission and the Activities of the Church. Among the speakers at this conference are to be the Rev. Elmer N. Schmuck, a Secretary of the Field Department of the National Council, the Rev. Frederick D. Butler, rector of St. John's Church, St. Paul, Minn., and others.

BALTIMORE WINTER WORK

BALTIMORE, MD.—In preparation for its winter work the Church Service League will hold a Quiet Day, on Monday, September 28th, at the Pro-Cathedral. Father Hughson, O.H.C. will conduct the service.

The active work of the Supply Department of the Church Service League will commence on Monday, October 5th.

The Church Pantry, which last year sent 6,353 donations to over twenty-five Institutions and to many Shut Ins throughout the Diocese, hopes this year to increase its work greatly.

RETREATS AT NATIONAL CENTER

RACINE, WIS.—The October retreat for deaconesses and lay women, in Taylor Hall, Racine, will be conducted by the Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, on October 25th, 26th, and 27th.

The November retreat for priests will be conducted by the Rev. Spence Burton, Superior S.S.J.E., on November 10th, 11th, and 12th. For further information regarding either of these retreats apply to Mrs. George Biller, Taylor Hall, Racine, Wis.

MISSOURI DIOCESAN CONFERENCE

ST. LOUIS, MO.—Camp Huldina, the summer outing camp of the Church of the Holy Communion, St. Louis, which during the season gave delightful recreation and rest to over eight hundred children and adults, this week was the scene of a three day retreat for women under the auspices of the Deaconesses' Chapter of the Diocese. The retreat was conducted by the Rev. H. H. Daniels.

On September 28th and 29th there will be a two day conference of clergy of the Diocese at Camp Huldina, followed on the third day by a joint conference of clergymen and laymen from every parish. The Rev. Dr. Loaring Clark, of the Field Department of the National Council, and the Rev. Harold Holt, rector of All Saints' Church, Portsmouth, Ohio, will lead the conference, which will cover points of diocesan and national programs of work.

NEWS FROM PORTO RICO

SAN JUAN, P. R.—The Rev. Geo. A. Griffiths has resigned the rectorship of All Saints' Church, St. Thomas, Virgin Islands. The parish which has been cared for by the clergy from Porto Rico, including the Bishop, who spent August there, is now in charge of the Rev. J. M. Luke, who is *locum tenens* for three months.

The new Holy Trinity Church, Ponce, which had been held back in the process of building by the death of the contractor, is now well under way, and the roof will shortly be on. It is hoped to complete the work in two months more.

The new Nurses' Home for St. Luke's Hospital, Ponce, is nearing completion and is a wonderful and much needed addition to that hospital.

Two new teachers for the staff at St. John's School, San Juan, are coming this year. During the year past two new buildings have been erected for class rooms.

St. Catharine's Training School has opened with additions to the staff, and more members of the school. It is training native girls to take positions as teachers, nurses, etc., on our staff here in the field.

CHURCH SERVICES FOR DIPLOMAT

CHICAGO, ILL.—*The American Bar Association Journal* prints, in its August issue, the following:

"EDGAR ADDISON BANCROFT

"A Japanese cruiser is bearing the body of the late American Ambassador, Edgar A. Bancroft, back to his native land as this is being written. This, and other attentions by the Japanese government and people in connection with the death of Mr. Bancroft, bear striking testimony to the impression he made during his all too brief incumbency. The funeral services at St. Andrew's, Tokyo, at which Bishop McKim officiated, assisted by Japanese clergymen, and the Rev. Cleland B. McAfee, of Chicago, eulogized the deceased as "one whom Japan learned to trust because he was what he seemed," were attended by representatives of the royal family, the nobility, and a majority of the cabinet. High officials afterwards accompanied the body from Tokyo to Yokohama for the last journey home, and warships in the harbor fired a salute as the coffin was being taken to a cruiser on a launch. On this side, Mr. Bancroft's death called forth expressions of deepest regret from all over the country. In a letter written to Dr. Frederick Bancroft, of Washington, brother of the late Ambassador, President Coolidge paid him a high tribute, declaring that "his designation to the highly important position which he held with so much credit to himself and advantage to his country, was in a special degree in recognition of his high character and peculiar fitness for the service."

ST. LUKE'S, TOKYO

TOKYO, JAPAN—St. Luke's Hospital, Tokyo, received recently a visit from two American doctors working in Korea. One of them, after his return home wrote to Dr. Teusler as follows:

"I wish to take this opportunity to congratulate you on the wonderful piece of work that you are doing in Tokyo in St. Luke's Hospital. Following the two great setbacks which you have suffered in the last short time of two fires I think you have done most remarkably.

"I was greatly pleased with the work of your diagnostic laboratory. Through the kindness of your manager even though I was not connected with the staff I was able to receive a laboratory report which in its detail was entirely equivalent to the best work which is done at home. This I consider not only as a favor and courtesy to myself, a visiting physician, but more than that as indicative of the motive ideal of the hospital in wishing to be of service to the medical profession and thus to mankind in general."

REOPEN CHINESE SCHOOL

NEW YORK, N. Y.—Writing on August 6th, Miss M. A. Bremer, Principal of St. Faith's School, Yangchow, China, who was then in Shanghai, reports her expectation of returning to Yangchow and of reopening St. Faith's School for Girls early in September. She has been receiving some anxious inquiries from students and parents about reopening. These hopeful signs indicate that the School is greatly appreciated by the Yanchow community.

A JAPANESE "BOOK OF REMEMBRANCE"

MEMPHIS, TENN.—A handsome pamphlet entitled *The Japan Book of Remembrance* has been issued for the Diocese of Tennessee in commemoration of the work on behalf of the Japan Reconstruction Fund in that diocese. A *de luxe* edition of it has been made, each of the copies being printed on parchment and bound in purple leather. One of these is to be presented through the American ambassador at Tokyo to the Emperor of Japan and the other will be presented to Bishop Gailor as President of the National Council. The extended list of contributors from Tennessee in the amount of ten dollars or more to the Japan Reconstruction Fund is contained in this publication.

DEDICATION OF NEVE HALL

CHARLOTTESVILLE, VA.—The Rev. Noble C. Powell and other members of the Advisory Board have issued invitations to Churchmen to be present at the dedication of Neve Hall that has been recently erected as a testimonial to the labors for the Church of the Ven. Frederick William Neve, D.D., among the mountains of Virginia. The dedication is to take place on the Feast of St. Michael and All Angels, September 29th.

The Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, Archdeacon Neve, and other Church notables will be present.

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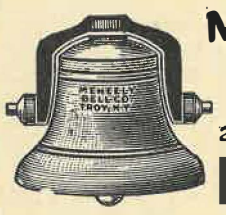

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SENDS MISSIONARY TO ORIENT

SAN DIEGO, CALIF.—For the first time in its history of over sixty years, St. Paul's Parish, San Diego, is sending one of its communicants into the mission field. On Sunday, August 23d, the principal service of the day was one of thanksgiving and farewell to Miss Grace Brady, who was about to leave under appointment of the Department of Missions for service in China under the Bishop of Shanghai.

Miss Brady was brought up in St. Paul's Parish, where she has been an efficient volunteer worker. Her work as a teacher of English to foreigners in Franklin School, San Diego, brought her into close contact with many young Chinese. In addition to six years' work in this field she has taught in the Chinese Mission School of San Diego. Here she was presented with a petition from the Chinese students to go and teach in their home land.

The vestry of the parish presented Miss Brady with a steamer trunk, while the Woman's Auxiliary gave her a handsome travelling bag, fully equipped. From St. Paul's Choir, of which she was a member, Miss Brady received a beautiful wrist watch. The presentation was made by the Hon. John L. Bacon, Mayor of San Diego, and senior warden of St. Paul's. Miss Brady sailed from San Francisco for Shanghai on September 1st.

NEW CHURCH BLESSED

KANSAS CITY, MO.—On the Fourteenth Sunday after Trinity, September 13th, the Rt. Rev. S. C. Partridge, D.D., Bishop of West Missouri, solemnly blessed the new Church edifice erected for St. George's Parish, Kansas City. The site, on Linwood Ave., and the Paseo, was purchased in June of the present year, and the building has but recently been completed.

St. George's Parish was founded by the Rt. Rev. E. R. Atwill, D.D., at that time Bishop of the Diocese, in 1891, and its first place of worship was in a rented store building. After several changes, the present site was procured and a building erected. The rector, the Rev. C. R. Tyner, and the people are enthusiastic over their new location and bright prospects.

A GOLDEN WEDDING

GARDEN CITY, L. I.—On Saturday, September 5th, a notable family gathered at Garden City, L. I., to celebrate the fiftieth wedding anniversary of Mr. and Mrs. W. F. Myers, of Milwaukee, Wis. From St. Paul, Minn., Rochester, N. Y., Hartford, Conn., Washington, D. C., and Sea Cliff, L. I., came four sons and two daughters with their wives and husbands, all prominent in the business, social, and Church life of their communities, and all joyfully eager to obey the command, "Honor thy father and thy mother." With them were sixteen fine grandchildren, making a family group of thirty, who, with other relatives, were guests of the grandfather for three days.

The reunion was a most joyful one, to be long remembered by those who were present. A Saturday afternoon reception was followed by an evening of festivity and dancing. As the young people finally rested and the pianist played a quiet waltz, Mr. Myers bowed low before her who had shared with him the joys and sorrows of half a century. Gracefully as any youthful couple they waltzed to the far end of the ballroom, and, as they walked back to the stirring strains of the Wedding March and parted with a lovers' kiss, there were dim eyes and trembling lips among the beholders.

On Sunday morning the family attended a celebration of the Holy Communion at the Garden City Cathedral, after which an infant grandchild was baptized by the Rev. Lewis G. Morris, of Rochester, N. Y., a son-in-law of Mr. Myers. Sunday evening the whole family gathered about the piano, no one needing the book, and sang the Hymnal through from Coronation to Jerusalem the Golden.

Mr. and Mrs. Myers may well rejoice, for it is a great thing to have reared and trained such a family in the fear of God and the duties of good citizenship. Mr. and Mrs. Myers are prominent in the Church life of Milwaukee, as is each of their sons and daughters in their respective communities.

TO LAY CORNER-STONE

MAPLEWOOD, N. J.—The Rt. Rev. E. S. Lines, D.D., Bishop of Newark, will lay the corner-stone for the new St. George's Church, Maplewood, the Rev. Francis H. Richey, rector, on Saturday afternoon, September 26th, at four o'clock. This means the beginning of the building of the second unit of the plant proposed for the church.

The church to be erected is of stone, of very beautiful and simple Gothic design, accommodating, when finished, five hundred sittings, and so arranged that additional bays can be added at any time, when the growth of the parish demands. The church will cost, probably, when completed, with stained glass windows and all adornments, about $150,000.

The land on which the building is to stand is situated at Ridgewood Road and Woodland Ave., an advantageous and commanding site in the town of Maplewood.

St. George's parish is very nearly the youngest in the Diocese of Newark, and, during the last four or five years, the growth and development of the work has been very encouraging to all interested in the growth of this parish.

The price paid for the land and the parish house, the first unit of the plant, was $75,000, all of which has been fully paid.

TO BLESS MEMORIALS

BROOKLYN, N. Y.—The Rt. Rev. Harry R. Carson, S.T.D., Bishop of Haiti, will pontificate, with full ceremonial, in the Church of St. Michael anl All Angels, Brooklyn, the Rev. John H. S. Putnam, rector, on the parochial festival, St. Michael's Day, September 29th, and will bless the following memorials: A beautifully executed altar and a new sanctuary floor in memory of Mr. A. Augustus Low, the late friend and benefactor of St. Michael's Parish, the gift of Mr. Samuel R. Rosoff, of New York City; a marble tablet and the redecoration of the interior and exterior of the church building, a memorial to Mr. Low, the gift of St. Michael's parishioners on Easter, 1925; three exquisite paintings in the reredos to the memories of Mrs. Louise Rowland Church, Mrs. Frances Hoyle Gorst, and Mrs. Eleanor Elizabeth Stowits Putnam, the gifts of the respective families; also six office lights in memory of Margaret Reycroft, the gift of the family; and a credence table and covering in memory of Mrs. Elizabeth Stacey, the gift of her children.

A parish reception in the guild hall will follow this service.

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FIRST ORDINATION TO PRIESTHOOD

LAPORTE, IND.—With the full ceremonial of the Church, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, gave the grace of priest's orders for the first time in his episcopate. The candidate was the Rev. F. M. Clayton, and the ordination took place, September 8th, in St. Paul's Church, LaPorte, the first ordination to take place in this church in its history of eighty-six years.

The candidate was presented by the Ven. H. R. White, Archdeacon of the Diocese, and the Rev. F. J. Barwell-Walker, Ph.D., rector of the parish. The Rev. William B. Stoskopf preached the sermon. Pontifical High Mass was said, the Bishop and his attendant ministers being vested in the traditional vestments of the Church. The service was most impressive, the ancient customs of anointing, vesting, and the delivery of the instruments being used.

BISHOP OLDHAM AT NORWICH CATHEDRAL

How SUCCESSFUL Bishop Oldham has been in his preaching in England under the auspices of the English Council of Interchange may be gathered from the following extract from a letter written by the Dean of Norwich to the executive chairman of that Council, which THE LIVING CHURCH is permitted to reproduce:

"Bishop Oldham may well say *'veni, vidi, vici'*, for he has won us all, and has left this morning, leaving behind him the most fragrant memories. He preached a very fine sermon last Sunday evening to a large congregation filling the nave of the Cathedral, some 1,800 or so—perhaps more being present, including many representatives of the big County families . . . We greatly enjoyed his visit and were more than glad that his delightful wife accompanied him."

A JAPANESE WEDDING

MISS DOROTHY HITTLE, the missionary supported by St. Peter's Church, Chicago, at Hirosaki, Japan, writes in her last letter to the rector of St. Peter's:

"May 23d was a memorable day for our parish, for it was the wedding day of our Japanese deacon, Mr. Nichimura. Christian weddings are still very scarce, especially in the country districts, because unfortunately those who plan marriages very seldom take the fact that one or the other is a Christian very seriously, at least not seriously enough to consider it important to find a Christian bride or groom, as the case may be.

"The bride was a daughter of one of our Japanese priests, a graduate of St. Margaret's School in Tokyo, and a kindergarten teacher in one of our Christian kindergartens. She had charge of the kindergarten connected with the parish where Mr. Nishimura worked before his coming to Hirosaki, so they were not strangers, as is often the case even in Christian marriages. On two or three other occasions when I have played for weddings I have been told that the bride and groom-to-be never rehearse the wedding together, or even practise the wedding march together, so I was much surprised when the whole bridal party came for a rehearsal the day before the wedding. It is customary for a bride in Japan to be so "made-up" that she is hardly recognizable, also to wear a small white head-covering "to cover one's horns," for it is an ancient belief that women have horns but they are allowed to cover them on their wedding day. Miss Ono was dressed in a black silk ceremonial kimono, marked with her family crest and embroidered, but was otherwise not the least like a typical Japanese bride.

"The service, a Nuptial Eucharist, began at ten A.M. The school girls were all present, also a great many of the Christians as well as a few non-Christians. The service is almost the same as that of the American Prayer Book. After the ceremony the guests were all invited to come up to the second floor of the parish house, where we sat on our heels for about an hour waiting for the bride and groom to come. When they arrived there was much bowing and formal greetings from chosen representatives of the parish and the school, followed by the ever-present cakes and tea. At noon the vestry and parish workers were invited to luncheon by the parents of the bride and groom. The bride and groom and the "go-betweens" were also present. The meal might be called Eurasian, in that it was neither Oriental nor Occidental, but a mixture of both. We sat upon our heels at little low tables but had what was supposed to be a "foreign" meal. Everything was practically cold, even soup,—but I'll not continue with the menu. The bride and groom left that evening with the groom's mother, for a week's trip to Tokyo.

"The following day, the Sunday after Ascension, was a busy day; early Eucharist at seven, Sunday school at nine, and late Eucharist at ten. At two o'clock Sunday afternoon I took the train for Tokyo to attend the conference for the foreign workers of the American Church in Japan. Although other missions have annual conferences, our Mission has not had one since 1916. Just as I was leaving the Hirosaki station some of the Japanese who had come to see me off told me of the earthquake in Tayooka, which you all heard of probably as soon as we did. The Kyoto District felt the shock pretty severely but there was no damage done. We were all very fortunate to have escaped. The conference was a great success in every way. I shall tell you more of the details another time.

"Bishop McKim expects to be with us for Confirmation, June 14th, which day, incidentally, is the Anniversary of his Consecration."

NEW BOOK FOR FALL STUDY

NEW YORK—An increasing number of people, but not nearly enough, are exercising the franchise they possess by virtue of their world citizenship. However little the fact may be realized, every man and every woman, are, by birth, citizens of the world. Still higher is their privilege of citizenship in the Kingdom of Heaven, the Kingdom of two worlds. This year's study book on the Church's Program, *The World and I*, prepared by Alfred Newbery, should prove a great help to all who wish to realize more deeply the rights and privileges of such citizenship. There is much to be done in the world, and our littleness need not in the least discourage us from taking our part when we are on the side of the irresistible power of God. In *The World and I* the Churchman's impulse to help, the need for his help, and the best ways to apply it, are briefly but concretely set forth. The little book is intended for general reading, as a source of material for addresses, and especially as a basis of group discussion. Sample copies are to be sent to the clergy. The price is twenty-five cents a copy. The book may be ordered from The Bookstore, 281 Fourth Avenue, New York.

FIVE MINISTERS in Charleston have been appointed as a committee to secure a library for the jail, and are securing books from their congregations.

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DEATH OF REV. EDWARD WOOTTEN

WILMINGTON, N. C.—The Rev. Edward Wootten, for fifty years a priest of the Church and, at the time of his death, the oldest presbyter in the Diocese of East Carolina, died at his home in Wilmington, N. C. on August 19th. He was buried the following day, the funeral service being conducted in St. James' Church by Bishop Darst and a number of East Carolina clergy.

The Rev. Mr. Wootten was eighty-eight years of age, a Confederate soldier with the rank of captain, and a graduate of the Theological Seminary in Virginia, of the class of 1868. He was ordained to the diaconate in 1867 and to the priesthood in 1868 by Bishop Atkinson. From 1868 to 1883 he was rector of St. Thomas' Church, Winsor, and Grace Church, Bertie, N. C. After brief rectorates in Statesville, N. C., Seaford, Del., and Bolivar, Tenn., he became Archdeacon of Wilmington in the Diocese of East Carolina, which position he held from 1891 until the time of his retirement from active service in 1920. For a long period during his rectorate in Bertie County, he served as County Superintendent of Schools.

DEATH OF REV. HENRY D. WALLER

BROOKLYN, N. Y.—The Rev. Henry Davey Waller, rector emeritus of St. George's Church, Flushing, and examining chaplain to the Bishop of Long Island, died at Smagansett, L. I., September 13th. His health had been bad for some time.

The Rev. Mr. Waller was a graduate of Kenyon College, of the class of 1874. He was made deacon in 1879 and advanced to the priesthood in 1880 by Bishop Jaggar. He was City Missionary and rector of Emmanuel Church, Cincinnati, Ohio, from 1879 to 1886, going thence to the Church of the Good Shepherd, Pittsburgh, Pa., for three years. He became assistant at St. George's, Flushing, in 1889, rector of the parish in 1898, and rector emeritus in 1921. During his incumbency the new chancel of St. George's was built, and the parish house erected. He was the author of a *History of Flushing*, and editor of a *History of St. George's, Flushing*, that had been written by a predecessor, the Rev. J. Carpenter Smith, S.T.D. He is survived by his wife and three daughters.

The burial service was said in St. George's Church, September 16th, many of the clergy of the Diocese being present.

DEATH OF MRS. N. W. HEERMANS

KENOSHA, WIS.—Mrs. Clara J. Heermans, widow of the Rev. N. W. Heermans, for a number of years rector of St. Paul's Church, De Kalb, Ill., died at the home of her son, Harry W. Heermans, Kenosha, Wis., on Sunday, September 6th, and was buried at De Kalb, Ill., the following Wednesday.

Mrs. Heermans was born in England, and came to this country with her parents when one year old. She is survived by two sons, the Rev. N. W. Heermans, of East Haven, Conn., and Harry W. Heermans, of Kenosha, Wis.; and one daughter, Mrs. H. P. Badger, of Amboy, Ill., and seven grandchildren.

CORRECTION

THE NOTICE of the death of the Rev. R. Wyndham Brown, that appeared in the issue of THE LIVING CHURCH for September 12th, was made to say that he was survived by ten sons and one daughter. The notice should have read that, beside his wife, he was survived by two brothers of a family of ten sons and one daughter. These two brothers are Mr. Francis L. Brown, mining engineer, of Dartmouth, Nova Scotia, and the Rev. Clement D. Brown, rector of the Church of the Nativity, Water Valley, Miss.

INFORMATION such as this lightens the heart. The 5,400 lepers on Culion Island in the Philippines are to receive the latest oil-injection treatment. In a period of ten months last year, 104 were allowed to leave, having been bacteriologically negative and symptom-free for an average period of two years before their final examination, and, at the same time, there were 222 more apparently free, undergoing the same period of observation.

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NEWS IN BRIEF

ALBANY—At St. Ann's Church, Amsterdam, a new and fine organ has just been installed and was dedicated on Sunday, September 20th. It is a memorial to the late Mrs. Edward T. Carroll, the gift of people of the parish and other friends.

INDIANAPOLIS—The annual conference of the clergy of the Diocese of Indianapolis was held in All Saints' Cathedral, Indianapolis, September 21st and 22d.

IOWA—The clergy of the Deanery of Des Moines recognized the twenty-fifth anniversary of the ordination to the priesthood of their dean, the Rev. W. C. Hengen, by presenting him a purse. At a dinner reception for the dean, the junior warden of his parish presented him with another purse, from his parish, containing $200.

LOS ANGELES—The Rev. E. J. H. Van Deerlin will sail from New York, September 19th, on the Cunard steamer *Carmania*, for England, where he will spend a couple of months visiting relatives and friends, after an absence of forty-three years. His address will be care of Mrs. Marshall, Wykeham House, Worthing, Sussex, England.

LOS ANGELES—The Rev. Leslie E. Learned, D.D., rector of All Saints' Church, Pasadena, has been spending the summer in Europe and will not be able to act as deputy to General Convention. His place will be taken by the Rev. A. G. H. Bode, of Anaheim.—The Glendora Foothills School, the Bishop's School for young children, attracted many visitors to its At Home day on September 4th. In addition to the awarding of prizes for summer school activities, there was presented an Indian pageant, *The Lost Onita*, written by C. Howard French, the assistant headmaster.—A member of the Board of Managers of the diocesan Home for the Aged, Alhambra, has given $10,000 for the perpetual endowment of a room in the new home.—Just as construction was about to start on the new $200,000 church of St. James' Parish, Los Angeles, a city ordinance was discovered establishing a fifteen foot setback on the side street of the property. A request from the vestry to the City Council for the removal of this restriction has been denied, and the eventual outcome is quite uncertain

LOUISIANA—Among the residuary legatees under the will of Miss Mary Elizabeth Baster, of Alexandria, is St. James' Church and the Interparochial Guild of the Nazarene.

MILWAUKEE—According to the will of Augustine J. Gaston, of Beloit, which has just been filed for probate in the Rock County court, the residue of the estate, amounting to about $12,000, goes to the Bishop of Milwaukee for the endowment of St. John's Home. The Rev. E. J. Evans, rector of St. Paul's Church, Beloit, is to receive $2,000.

MISSOURI—The Rev. J. H. George, rector of Calvary Church, Columbia, for the past seven years, has resigned to become head of the Mission to the City Institutions, St. Louis, and will commence his new work on November 1st. He succeeds Rev. H. H. Daniels, who resigned to return to his former parish work in Wyoming. The Rev. Mr. George has built up a notable work among students of the Missouri University in Columbia, and his parish has been a center for many young people. Before going to Columbia, he taught for a number of years in Church schools in China. During the World War, he served with the British Army as an interpreter among the Chinese in service.—The largest class in the history of St. Luke's Hospital School of Nursing, St. Louis, began a three years' course on September 15th, when fifty-two young women entered the school. They came from three states, and the majority were recruited from small towns, few large cities being represented. St. Luke's Hospital was founded in 1866, and the nursing school in 1889. The Bishop of Missouri and clergy of the Diocese are ex-officio members of the Hospital Association.

MONTANA—The Rev. John Crippen Evans, who has been doing Chatauqua work in the East during the summer, has returned to his work in St. Mark's Church, Havre.—The Rev. Clarence H. Parlour has been doing excellent work in St. Mary's mission, Malta, during the summer months.—Mr. Reginald W. B. P. Skinner, drove during the summer, with his family from Cleveland, Ohio, to Virginia City, where they are now living in the rectory. Mr. Skinner is the son of an English clergyman, and will have charge of the services at Virginia City while preparing for ordination.

NEBRASKA—On Sunday, September 27th, at nine o'clock in the evening, the choir of St. Thomas' Church, Falls City, Nebr., will broadcast an evening prayer service from station WOAW, Omaha. The service is in charge of the Rev. J. S. Gillespie, rector of St. Thomas'. The Rt. Rev. E. V. Shayler, D.D., Bishop of Nebraska, will preach a fifteen minute sermon.

NEWARK—The Rev. Alexander N. Keedwell, who becomes a curate in Grace Church, Newark, October 1st, was ordained this summer to the priesthood in England, where he was a student at Oxford University, by the Bishop of Texas, at the request of the Bishop of the Diocese.—The Rev. Charles T. Walkley, D.D., rector of Grace Church, Orange, is the first of the alternate deputies to the General Convention, and will fill the vacancy created by the death of the Rev. E. A. White, D.D.—On November 15th, St. James' Parish, Newark, will celebrate its thirty-fifth anniversary by the consecration of the church. This has been made possible by the earnest labors of the rector, the Rev. Percy T. Olton.—Work has begun on the new church that is being erected for St. George's Parish, Maplewood. It is to cost $70,000.

QUINCY—During the summer improvements to the cost of approximately $6,000 have been

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

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

Miss Clarisse Melchior is in charge.

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made on the church and rectory of Trinity Parish, Rock Island. This includes a new roof for the church.

RHODE ISLAND—The Bishop McVickar House, Providence, has been a veritable hostel this summer to the clergy and Church workers. Among those housed there were twenty-four members of the English Church Army during their stay in Providence and vicinity, who appreciated greatly the hospitality extended to them. Of the clergy there were the Rev. J. E. Warner, of Parrsboro, Nova Scotia, who was supplying at Emmanuel Church, Manville, and Christ Church,, Lonsdale; the Rev. Guy H. Frazer, of Palatka, Fla., who was taking the place of the Rev. John F. Scott, rector of St. John's Church, Providence, and the Rev. Andrew Harper, of Mansfield, Pa., the new rector of Grace Memorial Church, Phillipsdale, who was there awaiting repairs to the Phillipsdale rectory. Mr. Roger W. Crouch, the lay assistant and worker among boys in St. John's Church, Providence, a recent graduate of Springfield College, will reside there permanently along with the Rev. G. S. Pine, associate Diocesan Missionary, and Miss Florence Platt, the missionary in the rural districts.—Bishop Perry, just returned from the Stockholm Conference, will be kept busy with diocesan affairs until he leaves for the General Convention. Among his official acts will be the laying of the cornerstone of the long-needed new church for St. Luke's, Pawtucket, on September 19th, and the consecration, the next morning, of the beautiful Trinity Church, Pawtucket; followed, the same afternoon by the dedication of the wonderful west window in Emmanuel Church, Newport, designed by Clement Heaton, of New York and placed there in memory of Sophia Augusta Brown, of Emery Huntington Porter, a former rector, and of S. V. Herminie Berwind.—The outdoor services at the Place of Peace, Roaring Brook Farm, on Sunday afternoons, have been so successful that they will be continued until the first Sunday in October, when the Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop of Connecticut, will be the preacher.

SOUTHERN VIRGINIA—The old Jackson Orphan Asylum, at Norfolk, has become a diocesan institution and has been united with the Episcopal Home for Girls at Purdy. The new corporation is called the Jackson-Feild Episcopal Home.—The Men's Bible Class, of St. Paul's Church, Petersburg, recently presented to the congregation a bronze tablet in memory of Capt. Tarleton Fleming Heath, for many years vestryman of St. Paul's, and leader of the men's Bible class. The Rev. Edmund P. Dandridge, D.D., rector of Christ Church, Nashville, Tenn., and a former rector of the parish, was present and made the address.

WESTERN NORTH CAROLINA—A beautiful silver bread box was recently dedicated by the Rev. Albert New, in memory of Eric Alvord Engelbert, who died in Roanoke, Va., on January 11, 1925. The memorial is the gift of his mother, Mrs. E. B. Camp, president of the parish guild of Grace Church in the Mountains, Waynesville.

WEST MISSOURI—The Rev. C. G. Fox, rector of Calvary Church, Sedalia, was reëlected commander of Pettis Post, American Legion, the acclamation at a recent meeting. This action was due, the *Sedalia Republican* states, "to the splendid service Commander Fox has given the post during his short term as head of the legionnaires."

WYOMING—Rev. F. F. Kraft, rector of St. Thomas' Church Rawlins, suffered a broken collar bone from being knocked down and dragged by an automobile while crossing the street, recently.—The Church car is now at work in the dry-farming region at Carlile. This car is the gift of Mr. Charles Voorhis, of Kenosha, Wis., and is a Ford truck fitted with every convenience for living quarters en route for the missioner, Dr. Thomas E. Winecoff, and his assistant, Mr. C. L. Callahan. On the trailer is carried a tent seating one hundred persons, chairs, and a small organ. The outfit is designed for work among the ranches and villages of the District.—A log chapel was consecrated at Menor's Ferry by Bishop Thomas on the Feast of the Transfiguration. The chapel is located in the center of the "Dude ranch" section of Jackson's Hole. The pews are of quaking aspen, stained a Nile green to match the green of the aspen poles, and the altar is of the same material. Above the altar is a large plate glass window, through which the view of the Teton mountain range forms a natural reredos.—The drive for $50,000 for debts and improvements on the Cathedral Home for Children at Laramie has been finished and is a success. Mr. William R. Coe, of New York, gave half of this sum contingent on the balance being raised in the state. Some time ago seven acres of land and a large building adjoining the Home was purchased from the county commissioners, and this building will be remodelled and equipped as a home for boys, thus increasing the capacity of the orphanage to one hundred children.

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every individual may be related who would not have his interest and influence confined to parish walls. The tremendous movement of the Church's Program is hanging fire because our people do not know what it means. *The Parish Organized for Service* is Bulletin 52 of the National Council, and may be had on request from The Bookstore, 281 Fourth Avenue, New York.

RADIO AT ALASKA MISSION

NEW YORK, N. Y.—A letter from Deaconess Bedell at St. Andrew's mission, Stephen's Village, Alaska, speaks of the interest in hearing occasional items of news that come 2,000 miles by radio, while the mission is cut off from the world in the winter time. She also rejoices in the safety and comfort of Delco electric lights recently installed after kerosene lamps, and a little motor launch in which she can now go back and forth among the native fish camps. The flood was bad there, and made it impossible to start the little mission garden. If things are not planted by the first of June, there is not time for them to ripen before frost. Influenza broke out there, also, and while all in the village recovered, several died among those who were out in camp, where they had gone to catch muskrats.

ANOTHER IDEAL PARISH

DR. JOHN CLARK ARCHER, head of the Department of Missions in Yale Divinity School, writes in *The International Review of Missions* for July of the great need for better and more extensive knowledge of mission work. He summarizes the three most desirable steps toward an educational ideal in a parish: a, the parish missionary program should be an outgrowth of parish initiative, not something superimposed, devised elsewhere, to which the parish merely subscribes; b, the missionary education should be a pervading part of the whole educational work of the parish, not extra-curricular, limited to occasional irregular lectures or sporadic classes, and especially should mission-art study be accompanied by missionary activity; c, missionary education should not be limited to a few women or to certain guilds, but should be diffused throughout the entire parish.

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