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The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, OCTOBER 13, 1923

NO. 24

PRINTED IN THE UNITED STATES OF AMERICA BY THE MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

THE INCARNATION AND THE VIRGIN BIRTH

Editorial

THE SOCIAL SERVICE OPPORTUNITY OF THE CHURCH

By Clinton Rogers Woodruff

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Author of "Right and Wrong after the War"*

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

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

CONTENTS:—The Unknowable God—The Knowable God—The Heroic God—The Saving God—The Blessed Company—Christ's Kind of a Church—Our Social Duty—Our Individual Duty—Why We Talk with God—How to Talk with God—The Touch of Jesus.

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

Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

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DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing such number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

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THE YOUNG CHURCHMAN. Weekly, \$1.00 per year, including THE MISSIONARY MAGAZINE, monthly, 30 cts. per year.

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A LITTLE natural philosophy, and the first entrance into it, doth dispose the mind to atheism, but much natural philosophy, and wading deep into it, will bring about men's minds to religion.—*Francis Bacon.*

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EDITORIALS AND COMMENTS

The Incarnation and the Virgin Birth

WE are confident that we speak for all Churchmen in associating them, as, heartily, we associate ourselves, with that notable company that gathered last week in Boston to do honor to the Bishop of Massachusetts on the occasion of the thirtieth anniversary of his consecration to the episcopate. The compliments that were expressed were compliments that were well deserved. The good wishes proceeded, through the voices of those chosen to speak, from us all.

Bishop Lawrence has been a notable figure in the Church in our day. His leadership has enabled us to accomplish things that would have seemed hopeless without him. His optimism has carried us through many a maze of discouraging circumstances. His friendly geniality has made hosts of friends for him. From the Atlantic to the Pacific he has no enemy; and his undoubted purpose to avoid partisanship in administration at all times is beyond question.

When, then, we express some concern at some of the remarks attributed to the Bishop on the occasion—remarks which, indeed, may not be accurately reported and may conceivably create a false impression of his address—it must be clear that we do so with no lessening of the sense of cordiality that alone befits so happy an occasion.

Bishop Lawrence is represented as saying:

"There is no essential connection between the Virgin Birth and the Incarnation. If one's belief in the Incarnation is sincere, and since the Virgin Birth is not essential to it, such a one may say the creed even though unable to accept the doctrine of the Virgin Birth."

We are not interested in challenging anybody's sincerity. We grant the fact, that there are men who solemnly affirm, "born of the Virgin Mary," "who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the Virgin Mary, and was made man," when they also solemnly affirm that they do not believe that our Lord was born of a virgin mother, nor that His entry into human flesh differed from that of the rest of us, nor that He came down from heaven as a step toward being incarnate. The phenomenon that men affirm at the same time that which they also deny is beyond question, for different men can be cited who do it. Sincerity is a quality that is not subject to absolute proof, but we are quite ready to grant that these men are quite sincere. At any rate we prefer to show rather that their position is wholly untenable than that they are personally insincere. Only God has absolute knowledge as to a man's sincerity.

That there is "no essential connection between the Virgin Birth and the Incarnation" we wholly deny. As a word, *Incarnation* must be so used as to express the fact that it has always been intended to mean. That implies a series of steps which together constitute the fact, all of which, severally and

together, are essential parts of it. As expressed in the Nicene Creed, those steps are:

"Came down from heaven;"
"was incarnate;"
"by the Holy Ghost;"
"of the Virgin Mary;"
"was made man."

Whoever affirms those five separate and integral steps, therefore, as being the process whereby Jesus Christ came to earth, affirms something that is absolutely untrue concerning every individual who has been born on earth from the very beginning, unless it be Jesus Christ. Does anybody question this statement? Let him go, then, to any student of biology, or to any physician, present those five statements as being the stages whereby a being came into life, and inquire whether, in the experience of the biologist or of the physician, any birth of which these have had personal knowledge, was adequately described by these terms. Of course the biologist or the physician is bound to answer in the negative. The process of human generation and birth is perfectly well known, and it differs radically from the foregoing statement of facts. Predicate those five stages, the biologist or the physician must say, and that which is born cannot possibly be only a human being. Predicate that that which is born is only a human being, and those five stages in the birth cannot possibly have occurred. The inevitable conclusion, the biologist or the physician is bound to say, is that it is *simply untrue* that one who "came down from heaven," "was incarnate," "by the Holy Ghost," "of [any] Virgin," and "was made man," is (only) a human being. To assert that of any exclusively human being is to assert that a fundamental law of being was set aside, that a "miracle" occurred such as tore down law, that biology is meaningless and experience no criterion of truth, that no one hereafter can ever be sure that species will reproduce the same species or that law will not be suddenly destroyed.

When we speak of the Incarnation, we mean all this; and anything less than this is not the Incarnation. With anything less than this, Jesus Christ is only a Man among men.

We assert, then, as beyond question, that the whole science of biology, the whole experience of man, the universal observation of the medical profession, is that a (mere) human being could not possibly be produced by the series of steps which are seriously recited as those which led up to the birth of Jesus Christ. To assert, therefore, these facts in connection with His birth, and yet assert that Jesus Christ has no essential quality of being, different from the rest of us, is to take issue with the whole science of biology. And so biology itself disproves the position that "there is no essential connection between the Virgin Birth and the Incarnation."

NOW TAKE THE REVERSE side of the picture.

Go to the biologist or the physician and present this question:

If God, already living, should desire, for us men and for our salvation, to come down from heaven, and to become man, how would He do it?

I don't know, the biologist or the physician would answer; such a phenomenon is not within the experience of biology or of the medical profession.

But would you say, we continue, that the natural way for God to act in becoming man would be through natural human generation, such as produces human children?

Absolutely no, the biologist or the physician is bound to answer; for we know positively that human generation reproduces only human species. The product of the union between a human father and a human mother is a human child; it can be neither more nor less. You cannot predicate of one such child essentially that which you cannot predicate of every other child produced by the same process. This is an immutable law of biology.

Then I may be assured that if God would become man, it is at least *probable* that He would not be the child of human parents?

It is not only probable, the scientist would be forced to reply, but it would tear down the whole structure of biology if He were, it would run counter to the most fundamental law of life, and it would forever disprove that the universe is governed by law. It would be an act such as would dash the whole basis of science to the ground. It is absolutely unthinkable.

But—if we were very persistent in our questioning of the biologist—if God should still desire to become man, and if He should desire to do it in a thoroughly *natural* manner, not by a mere, sudden appearance as Supreme Dictator in defiance of nature, how would your science, your universal observation, suggest that it would *probably* be accomplished—due regard being paid to such phenomena as would most nearly approach this phenomenon?

If God were to enter into human flesh, and preserve the essential attributes of Godhead and the essential attributes of humanity, the answer of the scientist must be given, it would seem, from every consideration of probability, drawn from observation of all other phenomena, that the manner of His coming would be through some intimate union between God and man such as would take the place of human generation.

Could you suggest a more probable way than that the Holy Spirit, by an act, essentially divine, upon a virgin woman willing to cooperate in fulfilling the divine purpose, should convey the existing Divine Person—yet being wholly spirit—into the woman's body, and so unite that Being with her own substance that the process of motherhood should begin, and should finally culminate in the birth of a Child who would be essentially divine and essentially human, the divine and human elements being thus combined in the Child?

If the scientist could suggest a better or more probable manner whereby the Incarnation of the Son of God as Man while yet being God should be accomplished, here would be the time to state it. Nobody has suggested an improvement upon the process as yet. Can the present reader? And clearly science could not possibly say that God, desiring to become man, would *not* act according to this wise. The one thing of which science—in particular biology and the medical profession—would be perfectly certain, is that the process would not and could not be that of merely human generation.

And so here again, proceeding from the opposite angle from that which we proceeded at the outset, science would disprove the position that "there is no essential connection between the Virgin Birth and the Incarnation."

FOR THE FUNDAMENTAL difficulty in holding that position is that it assumes that human generation can sometimes produce a human child and sometimes a God-Man. And that position defies biology and all law.

There was a time when, curiously enough, men tolerated the position that theology could be in antagonism to science. For most of us, that time has passed. The assertion placed in the mouth of the distinguished bishop by the associated press puts him as completely in antagonism to science as any Fundamen-

talist can ever be. If "law" is only that uncertain quantity which it would be if he is right, then Oklahoma is right in prohibiting the teaching of evolution, because in that case theology and science are hopelessly in antagonism, and schools have no right to judge between them.

What we desire to make perfectly plain is that a theory of the Incarnation that admits of merely human generation for the Son of God is in absolute defiance of biology. A man who holds such a belief may, indeed, be sincere, just as other knights errant tilting against evolution are sincere, but both belong in the same class. They are alike fighting truth that has been affirmed by science, and they are alike forgetting that truth never can contradict truth. It is not because it is bad theology that a man cannot intelligently deny the Virgin Birth and yet hold to the Incarnation, but because it is a defiance of natural science. It does not follow, we need hardly say, that such a man should be repelled from the Church or the Sacraments, any more than any other Fundamentalist should be, but one wishes that he might see the incongruity of acting as an official teacher in the Church.

The Church teaches, through the creed, a doctrine of the Incarnation that accords perfectly with biology. It is the only doctrine of the sort that is current, so far as we know, that does.

Some day biologists and the medical profession will laugh out of court the idea that the child of human generation can be in kind anything else than a child of human generation.

As the Son of God has only once, in all history, entered into manhood, the process by which He elected to do it becomes the "natural" process, the immutable "law," whereby that is done. And it is as universal a law as that of human generation.

The process is aptly, and scientifically, and accurately, stated in the Nicene Creed.

HERE is this to be said about the Japanese disaster in its relation to religion, that it has given us something to do in the way of practical Christianity, that it is an opportunity for us to show our faith by our works. That we are doing this is shown by the splendid response to the appeal.

Another form of religious activity, however, is to be regretted. Fundamentalists—of a sort—are busy at commend-

ing the ways of God to man by attributing the earthquake as a Divine punishment upon the Japanese, and they are searching for a sin commensurate to the punishment. And the Modernists—of the same sort—are loudly proclaiming the earthquake to be a fresh proof of their theory that the "laws of nature" are supreme and unavoidable.

But the Church is giving its answer to both by adopting the hypothesis of neither, but rather by seeking to relieve the situation, by endeavoring to mend the damage as soon as possible, and by making the Church in Japan if anything stronger than it was before, so that it may continue, with as little interruption as possible, to minister to the souls and bodies of men. The Body of Christ can function to the relief of its injured members; that is an essential of the Christian religion.

As a side note, one wonders why all the patients of St. Luke's Hospital were rescued alive and unhurt; why none of the missionaries of the Church were killed; why All Souls' Church, Berkeley, Calif., was not burned while the houses on the three adjoining corners were consumed. We may not ascribe these things to a peculiar holiness and sanctity. Miracles may not have been wrought. And yet it may be that God *might* have had some inscrutable purpose in these things, and it is certain that He *is* a reality.

Now as to the probable results: The prompt activity of the Red Cross may have averted a war between the two nations: for, where there is war there is hatred, and how can America hate Japan and give its suffering unfortunates millions of dollars? and how can Japan hate America and accept this relief? And of the activity of the Church: it can be imagined that the Japanese, a shrewd and practical race, have been asking, "Do these Christians mean business? Here is a test: they have lost their equipment; will they draw out now in despair, or is there that in Christianity which will not allow an offset like this to discourage them?" It is very possible that the prompt handling

of the situation will result in a far greater gain to the Church than ever before known, both in Japan and at home.

For it must be borne well in mind that the giving now is emergency giving, and that it has nothing to do with the Program of the Church. What is given for this purpose must be given over and above one's normal giving for the support of the Church.

There is one other thing that we must also do, along with our giving of money. It may be called illogical, it may be derided by the intellectualists, but, as a matter of fact, it is the most practical thing that can be done. That is for each of us to function spiritually in the Communion of Saints—the holy Catholic Church—by prayer to God that His kingdom may be set forward. Ask Him to send His Holy Spirit of energy upon us all, Americans and Japanese alike, that we may build up the Church—and in some way that we cannot explain it will be accomplished. There are many more things for which we can pray, as the Holy Spirit will teach us: but this suggestion is given as a fulfilment of a practical need—quite as practical as are the needs for food and clothing and books and money.

IN Bishop Manning's sermon at the consecration of Bishop Freeman, printed in last week's issue, it is not difficult to read between the lines his resentment at being classed among Fundamentalists in the paper on The War in the Churches by Rollin Lynde Hartt in *World's Work*, upon which we commented recently. Bishop Manning

A Classification Resented

makes, in fuller detail, the distinction between Fundamentalism, as it is presented by those who apply the term to their belief, and the position of modern conservative Churchmen. With THE LIVING CHURCH he declares plainly, "The present controversy in some of the Protestant Communion between the Fundamentalists and the Modernists is confusing and misleading to many people. *That controversy has no place among us in this Church.*" And proceeding to develop the thought that the point upon which the Church insists is belief in Jesus Christ, the Son of God, he differentiated that belief altogether from the insistence on treating the Bible as a text book in advanced science upon which Fundamentalists are staking their whole religion. It is significant that Bishop Freeman is said to have declared afterward his entire acceptance of Bishop Manning's position. We believe that ninety-nine out of every hundred Churchmen would.

Curiously enough, this controversy outside the Church may be the means of bringing men within the Church into closer agreement with each other. As Mr. Hartt develops his thesis—a second article appears in the October number of the same magazine—one is amazed at the extremes to which, as he shows, representative Fundamentalists have gone, and the strength which they have manifested, particularly in the South. So also we appreciate anew how great is the danger to the whole fabric of Christianity when its entire case is staked upon the literal truth of every line of Bible as history in the modern sense to the exclusion of the Church as the interpreter of the Bible. Protestantism seems to be in the act of committing suicide.

But Mr. Hartt owes an apology to Bishop Manning for absurdly classing him among Fundamentalists in his first article; and an apology to the whole Episcopal Church for drawing it into a controversy that pertains wholly to others and from which it has been singularly free.

ACKNOWLEDGING again the generosity of many of our readers, in enrolling among the ASSOCIATES OF THE LIVING CHURCH, we present the following summary:

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Oct. 6, 1923	49	\$516.50
Sept. 29, 1923	46	671.00
Sept. 22, 1923	78	897.50
Sept. 15, 1923	71	668.00
	244	\$2,753.30

ANSWERS TO CORRESPONDENTS

TENNESSEE CHURCHMAN.—We have never heard of an invitation to unbaptized persons to receive Holy Communion and of course no one is justified in extending such an invitation.

ACKNOWLEDGMENTS

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THE TWENTIETH SUNDAY AFTER TRINITY

Keep us, almighty and most merciful
 And loving Father, of Thy goodness dear,
 From all things that may hurt us that, with cheer,
 We may do what Thou dost command, most dutiful
 With ready souls and bodies. To our dull
 And slothful spirits cause Thou to appear
 The holy wisdom of Thy godly fear,
 That we may use Thy favor bountiful.

Grant us to walk with circumspection and
 As understanding what may be Thy will,
 Assured that Thy great day is near at hand.
 Prepare us, Lord, for Thy true wedding feast,
 Not 'midst the scornful, but that we may fill
 A place, in garments meet, though but the least.

H. W. T.

YOU NEED NOT scoff at the Church because it contains so many sinners. If it contained nothing but saints there might be no room for you. The Christian Church was founded for sinners in the first place, and unless you yourself are a saint, you need it. Let it go down, and you and yours are likely to go down with it.—H. N. Nimmo.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

October 15.

READ I Corinthians 12:12-30. Text for the day: "Now ye are the body of Christ, and members in particular."

Facts to be noted:

1. "The test of the Spirit's presence is the confession of Jesus as Lord."
2. The Church is compared to a human body.
3. Christ is the personality whose body is the Church.

A few evenings ago a member of one of our city churches told me of the situation in his particular parish. "The people simply will not attend the church when Mr. So and So conducts the service: the members of the men's club don't seem to have any enthusiasm; it is almost impossible to get enough money to pay expenses; none of the vestry are willing to go out and call on the new people as they should; etc., etc., etc." It was just the same old story that one has to listen to over and over again, and I told him so. "Well," he said, "What are we going to do about it? What can we do to create the right spirit in that parish?" And this was my answer to that unhappy but loyal layman: "You and I have to do our full part in making the 'slackers' realize their responsibility to God and His Church as individuals. This will mean a lot of work, but we must bring home to the hearts of people that they are part of the 'body of Christ,' and that, if they fail, the Church suffers."

October 16.

Read I Corinthians 13. "Love . . . beareth all things, believeth all things, hopeth all things, endureth all things."

Facts to be noted:

1. Compare this chapter with the earlier chapters of the letter.
2. The Revised Version reads "love" where the Authorized Version reads "charity."
3. Read Drummond's *The Greatest Thing in The World*.

What makes a happy home? Love. What makes a successful church? Love. What makes a father go cheerfully to his work even when the work is hard and often disappointing? Love. What makes a mother sing about the house even in the face of the hundred and one petty, little body-tiring, soul-wearying details that every mother knows? Love. What gives the minister of God the heart and the courage to go on year after year trying to win people to Christ through His Church? Love. What drives the Christian missionary back to a people with whom he has labored for years without very definite results? Love.

I do not know what else it can be in any of these cases. Money couldn't do it. Promise of position, etc., wouldn't be strong enough to attract. If it isn't love, I do not know what it can be: for the only thing that I know that "beareth all things, believeth all things, hopeth all things, and endureth all things" is Christian love.

October 17.

Read I Corinthians 15:1-20. Text for the day: "For now is Christ risen from the dead, and become the first fruits of them that slept."

Facts to be noted:

1. Some of the Christians at Corinth were doubtful about their own future resurrection.
2. This fact caused St. Paul to write this wonderful chapter.
3. Christ's resurrection is the assurance of our resurrection.

If some one came to you tomorrow and told you that at the end of next year you were to have a trip to the home that you left many years ago, and to which you had never returned since the day you left it, how positively happy you would be! What rejoicing would be yours at the thought that after all these years you were going back to see your father and mother, your sisters and brothers, and hosts of the old friends whom you knew and loved so well. What preparations you would make! For a whole year you would have little or nothing else on your mind. That going home and those reunions would become the very center of your life. What a great thing it would be for us if we could all live with the great central thought in mind that there is a life beyond, a home to which

we are all going, and that, after all, this life is but the preparation for that life and home.

October 18.

Read II Corinthians 4:5-14. Text for the day: "For we preach not ourselves, but Christ Jesus, the Lord."

Facts to be noted:

1. Christ is St. Paul's inspiration and power.
2. This treasure, i. e., the work of the ministry.
3. "In suffering for Christ's sake we are drawn into close communion with Him."

Have you ever noticed the wonderful interest that a congregation pays when the sermon deals, in a most specific and definite way, with the life and teaching of Christ Himself? I remember listening to one of our bishops tell in his own words the story of St. Peter, and how he threw himself into the water to go to our Lord; the congregation listened as if that were the very first time in all their lives they had ever heard that part of the Gospel story, and I thought, at the time, that if all of us, whose work it is to preach the Gospel, would preach more as St. Paul preached and as that bishop preached, we should find that our preaching would soon show greater results.

October 19.

Read II Corinthians 7:5-13. Text for the day: "For godly sorrow worketh repentance to salvation not to be repented of."

Facts to be noted:

1. St. Paul looked for an answer to his first letter. This was brought to him by Titus.
2. The repentance of the Christians at Corinth gave him real joy.
3. The Corinthians learned the value of true sorrow for sin.

Here is a paraphrase of part of this chapter that should prove helpful: "Your own repentance is a case in point. Yours was a godly sorrow, as the results proclaim, for it made you earnest to amend your ways, anxious to clear yourselves, indignant that you had been misled, afraid of the results of your conduct, anxious to see me, zealous for truth and justice, resolute in purifying the Church. In every respect you showed that you had no share in the offender's guilt, and no desire to shield him. And this was the very purpose of that severe letter, not to secure the punishment of the offender, or to satisfy the resentment of the injured, but to cause you to recognize before God the feelings of affection and devotion with which you really regarded me."—*Dummelow*.

October 20.

Read II Corinthians 9:1-7. Text for the day: "For God loveth a cheerful giver."

Facts to be noted:

1. Saints, the Christians in Jerusalem.
2. St. Paul gives the Corinthians full credit for their liberality.
3. He reminds them that the blessings they receive will be in proportion to their giving.

I was at a golf club one afternoon and listened to a conversation between two young men who had just come off the links. After discussing their game they began to talk about the amount of money it cost each of them. One said to the other, "Do you know that my golf game last Sunday morning cost me exactly seven dollars?" And I wondered just what one could do to show that young man that he was "paying far too much for his whistle" and that he really was losing one of the joys of life, viz., helping other people and the cause of the Church with a part of his means instead of spending so much upon his own pleasure. That is one of the problems we have on our hands today; to teach people that there is a positive joy in supporting God's work.

THINK often of the *multitude* of the saved. Not Holy Scripture, not the Church anywhere, calls them few. We are too apt to think of the sin and misery of the world, the multitude of those who seem as if they must be lost. But let us remember this—of all the other blessed ones in heaven there is an approach to numbering. Even of the cohorts of Angels it is said, "A thousand times ten thousand." The Virgins are numbered by the mystical number of perfection, one hundred and forty-four thousand. The spiritual Israel again with the like number. But of the redeemed (and that but one small regiment of them) it is said, "A great multitude, which no man could number." Thank God for it!—*Orient Leaves*.



BLUE MONDAY MUSINGS

By Presbyter Ignotus

HERE is a curious fascination about an island. Every one feels it, if he, and the island, are normal. Of course Manhattan, the Isle of Dogs, the Emerald Isle, and other exceptions, are excepted. But how many come to my mind which have cast their spell upon a traveller in

other years: Mackinac, Iona, Vashion, Jamaica, Sardinia, Walcheren, Nantucket, Prince Edward, Wight, Caldey, Martha's Vineyard, Ouessant! The list is long, and the names are magical indeed, worthy of such a catalogue as Homer makes in his roster of ships. Well, here is a new island—new, at least, to one visitor—to be added; not the least lovely, the least interesting, or the least historical. Guernsey is its melodious name; and I write in the garden of the Hotel Royal, by the harbor of Peterport, its capital.

Of Jersey I have already recorded my impressions in these pages; but that was ten years ago, and every one has forgotten. This year, needing quiet idleness as the best medicament, I left the turmoil of London three weeks ago, and, by easy stages, journeyed here. The last stage, from Weymouth to Peterport, was far from easy for most of my fellow-travellers: the sea was wildly tempestuous, the rain came down in buckets, and the stewards were busy incessantly. But a few of us enjoyed it all, and were standing eagerly on deck as we steered into the harbor, guarded by six-hundred-year old Castle Cornet.

The Channel Islands, let me remind you, lie between England and France, though much nearer the Norman coast than to the British. Neolithic man occupied them first, so far as the signs show: then came, *longo intervallo*, the Druids, with all their order of society, the conquering Romans, the Normans: and when the Conqueror's descendants came to deed back his Duchy of Normandy to the crown of France, it was an Islander who conducted the negotiations and (accidentally a purpose) forgot to mention *les Iles de la Manche* in the deed. They remained, therefore, under the Plantagenets; but the Islanders insist that England belongs to them, not they to England.

Alderney, Guernsey, Jersey, are the principal islands of the group, names ever associated with the gracious figures of high-bred cows. Besides, there are Sark, Herm, Jethou, and a multitude of craggy islets which make navigation perilous for the inexpert navigator. All belonged to the Diocese of Coutances until the Sixteenth Century, when they were transferred to Winchester. It is strange to note surviving distinctions: Guernsey was predominantly Huguenot by tradition; during the Civil War it was Cromwellian, and only Castle Cornet held out for King Charles. Now it is in the grip of Protestant Churchmanship, though I rejoice that in St. Stephen's, and two or three other places, that is relaxing. Jersey, on the other hand, was Royalist and High Church, and has afforded good soil for the Catholic Revival. Of Alderney I cannot speak, since it remains unvisited by me.

The proper language of the islands is Norman French; and there are dialectic variations, even in the various parishes of the same island. But it is classic French that is used in the Church services: though one is astonished to find *Eglise universelle* instead of *Eglise catholique* in the creed. Of the spoken language the ancient purity is much impaired: witness the young woman who said, quite innocently: "*J'ai une puncture en ma bicyclette, et ne puis pas rider.*" I went to a French service Sunday afternoon, in the ancient church of Torteval. All the congregation was made up of simple farmer-folk, and the hymns and responses were very hearty. I suppose they understood English, most of them, but it is not their native tongue, and they insist on worshipping God after the manner of their forefathers. So many English have come here, though, that there are English services provided everywhere.

The churches are the most notable buildings in Guernsey. The little island, nine miles at its longest, is divided into many parishes, under an official called the Dean of Guernsey, who is a sort of Vicar-General. The rectors are *ex officio* members of the States, i. e., the island Parliament, and sit on the higher level, with the jurats, making the House of Lords, as against the lesser deputies, who represent the Commons. All meet and deliberate together, however. The churches, for the most part, are Norman buildings, dating from A.D. 1111 to about A.D. 1300, and they have been very little spoiled in restoration, though some of them still bear the scars of Puritan outrages. A nave and one aisle, with the second altar sometimes abandoned: that is the prevalent plan. At the Catel Church, i. e., the Church of *Sancta Maria in Castro*, and at St. Martin's, there are singular figures in the church yards, vaguely human in shape, unearthed while building, and called Druidical. The Church of St. Peter-in-the-Wood is almost unique in that the floor rises gradually from porch to chancel. In the Town Church, there is a very pretty screen before a side chapel, erected in memory of Sir Isaac Brock, of the War of 1812.

PETERPORT is the chief town of Guernsey, and has perhaps 20,000 of the 50,000 inhabitants. An extraordinary amount of the superficies is under glass; and they tell me that many of the old-fashioned farmers, in their pleasant stone houses, can get a good living from two or three acres, raising fruit and early vegetables in green-houses. There are some really fine old mansions, two or three hundred years old; a great many substantial villas, and, since the war, a vast number of wooden bungalows, some of them made out of army huts, or corrugated iron. But, to the south and west, one gets the impression of wide spaciousness: the mighty cliffs, overhung with gorse and heather, seem larger than they are, and the precipitous descents to tiny bathing-beaches seem almost Alpine. The lanes, overhung with venerable trees, are fascinating: though many of the roads, unshaded, and flanked by bleak stone walls eight or ten feet high, seem desolate indeed.

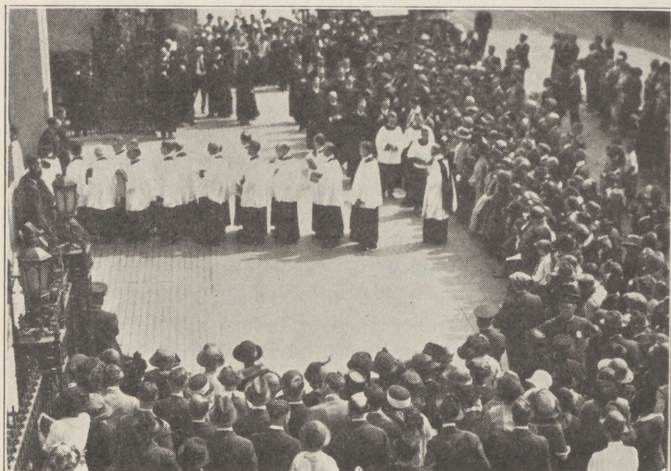
The Town, as one learns to call it, rises abruptly from the harbor in a tangle of winding, crooked streets, house towering over house, flights of stone steps connecting one level with another. Many of the better houses have large semi-tropical gardens enclosed; and the Candie Grounds are the public gardens, where Queen Victoria and Victor Hugo watch over the port that lies below. Apart from the business of a thriving little city, which is also a resort, the principal industries seem to be perfume making and cigarette making. But the marvellous white grapes make me think of the old fashioned pictures of Eshcol and the Two Spies; and the black Hamburgs are almost as lordly.

I TAKE AWAY two specially vivid pictures of Guernsey. One is of quiet afternoons in Candie Gardens, with little Esmè Jehan for companion. Black-haired, blue-eyed, very red cheeked, Esmè is a good type of *Guernesiasc*; and though she goes to England to school, she keeps enough of local ways and speech to be a well of delight to a wandering American. The other is of a country rectory: two hundred years old and more, spacious and hospitable, once you have entered behind its formidable walls, and in the gardens, which make a city rector profoundly envious, tennis, croquet, clock-golf, attract many people, from His Excellency, the Lieutenant-Governor, to the tiny eight-year-old daughter of a retired Colonel, come to end his days here. And what makes the atmosphere all the more interesting is that the rector, an Alderney man by birth, took his arts degree at Lennoxville, and was ordained by dear Bishop Whitehead. That explains in part his hospitality and his charming *savoir faire*.

THE WEATHER is glorious; bright, clear, and tingling. I could stay all summer in these fortunate isles, and wonder where the time had gone at the end. But a larger island calls me, and the increasing vigor of convalescence moves a response.

Tomorrow I set out for Inisfail.

Scenes Connected With the Consecration of the Rt. Rev. James E. Freeman, D.D., to be Bishop of Washington



Photograms.

PROCESSION ENTERING EPIPHANY CHURCH

National Photo.

BISHOPS PRESENT AT DR. FREEMAN'S CONSECRATION



Wide World Photo.

A PART OF THE PROCESSION AND OF THE GREAT CROWD AT THE WASHINGTON CATHEDRAL GROUNDS, SUNDAY, SEPTEMBER 30, 1923

The Social Service Opportunities of the Church

BY CLINTON ROGERS WOODRUFF

IT WOULD be well, on the day set aside to stress Christian Social Service, to think dispassionately of the progress of the work; to question thoughtfully the effectiveness of the methods and instrumentalities employed; to meditate upon the purposes of the departments, commission, and organization set up to give force and effect to our Blessed Lord's Second Great Commandment. A great Churchman recently declared, "Not one Churchman in ten thousand has the slightest idea of the social implication of his creed; not one in ten thousand receives the dramatic significance of our two great festivals, Christmas and Easter Day."

At this point I wish to commend a recent publication of the Council for Social Service of the Church of England in Canada. It is *The Social Teaching of the Prayer Book*. (How I wish it were the product of our own Department!) In it Canon Vernon points out that "The principle of Christian Social Service is founded on the bedrock of the Church's theology. We think of God not as dwelling alone throughout all eternity in austere and lonely grandeur, but as a social God, Father, Son, and Holy Spirit, the love of the eternal Father ever directed towards and reciprocated by the love of the eternal Son, and the eternal bond of that love, the ever-blessed Spirit. Salvation consists of a right relationship to God, and a right, that is a social, relationship to man. 'He therefore that would be saved, let him thus think of the Trinity,' and let his social thinking reveal itself in social action."

He then proceeds to show that the whole Church Year, with its complete and orderly presentation of the truth of the gospel, is replete with social teaching. Advent speaks not only of the Judgment of the Great Day, when, according to the teaching of the Master, we are to be judged according to the way in which we have discharged or failed to discharge our social obligations to others, and of the final establishment at the Second Advent of Christ's Kingdom of Righteousness, but also of the constant coming of that Kingdom by our social ministry for others. Christmas tells of the social import of the Incarnation, and suggests the rights of every mother and of every babe, and the revelation of Christ to men at their work, the shepherds in the fields, the wise men at their studies. Epiphany reveals not only the manifestation of Christ to all nations, but the social ministry of their substance by the rich and the wise to the Infant Saviour and His Mother when, most of all, they need such help. A well kept Lent involves the social concept of a worth-while fast. "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?" (Isaiah 58:6, 7.) Maundy Thursday tells not only of the institution of the Blessed Sacrament of His Body and Blood, but also of what one loves to call the Sacrament of Social Service, when the Saviour, who gave us the motto that the Council for Social Service of the Church in Canada has made its own, "I am among you as He that serveth," washed the travel-stained and weary feet of the apostolic band. The Sacrifice of Good Friday itself was not completed, nor did the Sacrificial Victim cry "It is finished," till the thirst of the Crucified had been slaked by the social ministry of some of the more compassionate of the bystanders. Easter surely means the new and risen life for the community as well as for the individual. Whitsunday tells of the social as well as the individual mission of the Holy Spirit, "to reprove the world of sin, and of righteousness, and of judgment," and teaches, too, the greatly needed social lesson that "God is no respecter of persons." The teaching of the Trinity season is full of the social message from the great festival itself and, from the teaching of the First Sunday after Trinity, with its Epistle telling of love to God revealed in love to the brethren, and then the solemn warning of the social teaching of the Gospel of the Rich Man

and Lazarus; to the collect for the Sunday next before Advent, that beseeches God so to stir up our wills that we may bring forth the fruit of good works, the Epistle with its prediction of the Messianic kingdom of judgment and justice involving the essential unity of the Church throughout all ages, and the Gospel, in which the Saviour is portrayed as feeding the hungry, and, at the same time, teaching the lesson of thrift.

Christian Social Service is implicit in the Catholicity of the Church, which not only, as a matter of history, involves the essential unity of the Church throughout all ages, and, as a matter of geography, the oneness of the Church in all lands, but which, in the field of ethics, involves the universality of the principles of Christ and their applicability to every realm and interest of human life. The teaching and principles of our Lord and Saviour Jesus Christ are not only to be regarded as applicable, but rather as the only principles that are applicable in the field of industry, the realm of business, the sphere of politics, the commonwealth of the social order generally. The only sound basis upon which International Peace, National Unity, and Industrial Concord can be established, is the recognition of the Catholicity of the principles of Christ.

Surely here we have abundant food for meditation, not only on the Twentieth Sunday after Trinity, but throughout the year, and, for one, I would be much more deeply interested in a course of such meditations than in elaborate plans and programs. These frequently, one is almost disposed to say invariably, duplicate other plans and programs, put out with the best of intentions, but without due regard to facts and habits of human nature.

To put the situation a little differently, I feel that the work of the Department of Christian Social Service should be more largely spiritual and inspirational. One of the prayers suggested embodies the thought:

"ALMIGHTY GOD, our Heavenly Father, who hast taught us by Thy dear Son to love Thee and to love our neighbor as ourselves; send Thy blessing, we beseech Thee, upon all those who are giving themselves to the service of their fellow men. Grant them a clear vision to perceive whatever is amiss in our social order, and give them right judgment and courage to help those who are weak and suffering or oppressed. Fill their hearts with love for the friendless and the fallen; and sustain them in all their work, striving with the consciousness of Thy presence and approval, until at last, by Thy mighty power over this troubled world, the dawn breaks and the shadows flee away: through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honor and glory, world without end. Amen."

I suppose there is more misunderstanding, more misapprehension, about social service than about any other department of the Church's work. As Dean Lathrop said not long ago: "In the past two years I suppose that many of you, who have listened to me speak before, have heard me say many times that my first effort is to make the Church realize that Social Service is more than *salvage*. Some people have the idea that the only thing that Social Service has to do is to give a hand-out to the tramps. Then it wouldn't be worth having a Department if that were the only work." And yet one of the prayers that he is sending out for use on the Twentieth Sunday after Trinity reads:

"O LORD, who, though Thou wast rich, yet for our sakes didst become poor, and hast promised in Thy Gospel that whatsoever is done unto the least of Thy brethren, Thou wilt receive as unto Thee; give us grace, we humbly beseech Thee, ever to be willing and ready to minister, as Thou enablest us, to the necessities of our fellow men, and to extend the blessings of Thy Kingdom over all the world, to Thy praise and glory; who art God over all, blessed for ever. Amen."

Again in the Report on the State of the Church in 1910, under the caption Social Service, our clergy are reminded "that there are unfortunate, even unworthy members of our own Church in many public institutions, such as almshouses, hospitals, insane asylums, and soldiers' homes, who require pastoral visitations, and children committed to such refuges

who need a shepherd's love." I am sure this is what Secretary Lathrop had in mind when he says:

"Our religion teaches clearly that every individual Churchman has a responsibility in his community to make it conform to Christian principles. Ours is a community religion; the community idea is all through the New Testament. And the Social Service job of every individual in our Church is to do his best to make his Main Street into the New Jerusalem!

"Social Service presents a responsibility to every Christian to work out his own duty in relation to the society about him. The mere receiving of a large income, for instance, does not justify the Christian in the least in permitting himself to spend more on his own living than he contributes to society. I don't mean money; I mean in service. In that case he is a parasite, and Christian and parasite are contradictory terms."

That Dean Lathrop has gone up and down the land, and he has done it indefatigably, preaching the social duty of Christians, and especially of that group of Christians whom we call Churchmen, is, to my thinking, a distinct contribution. Personally I wish he were more often in his office so I could consult him! But he has not learned how to be in two places at once, and his first duty is to the field. I would we had a dozen evangelists going through the American Church inspiring members along those lines which the Bishop Coadjutor of California so effectively set forth in his recent Convention address:

"What we sometimes forget is that the other type of social service, the effort to mould the fabric of our social structure into Christian forms, is equally potent. The whole world is sacramental in the larger sense. Outward and visible forms always are means by which the inward and spiritual are affected. The shortening of the hours of work, the crushing out of child labor, that iniquity which still exists in some of our states, the suppression of vice or of that terrible evil of the moment, the illicit liquor traffic, all have direct effect upon human lives. But they do far more than that. They put in the forefront of the social consciousness one of the essential Christian faiths, the dignity of human life, and thus contribute little by little to the education of the masses in that faith. When from the Christian pulpit it is pointed out with the authority of the prophet of Christ that a theory of wages which regards labor as a commodity and seeks only to get it as cheaply as possible, violates the fundamental Christian aim of the welfare of every individual, the influence of the Christian people is being turned towards the creation of right and Christian thinking in this matter. No industry has any right to exist in a Christian community which cannot exist and at the same time give to its employees wages which will insure them security and freedom. But to move Christian sentiment in such a direction is more than a mere practical step. It puts before the community an ideal. It slowly moulds sentiment, and every industry which achieves such a result has its sacramental influence on the life of the whole community."

Getting social service into the individual parishes has been the main effort of the Department of Christian Social Service. In the words of Dean Lathrop:

"In the first place we have got to work through our Social Service Commissions in the diocese, and get them to organize a Social Service Committee in every parish in the diocese. To be made up of two or three trained social workers in that community; and I am amazed to see how many trained social workers are Episcopalians, and I am also amazed to learn how widely their ability has been neglected in the parishes.

"Mr. Gilbert found, when he sent a questionnaire to the rectors of the Diocese of New York, that one rector reported no social workers in his parish. Mr. Gilbert had seven from that parish on his own list of trained social workers. There is a wealth of material that is going to waste because we are not making use of it. These social workers are themselves dealing with important work in the city, and are in touch with many others who are doing the same thing."

That committee has this job in front of it, according to the Secretary:

"It has to present and interest the people of the parish in the social service principles in any way it can. First of all, whenever it can get a group of people together it may arrange for some person dealing with a community problem, the head of the recreation center of the community, for instance, to tell about his (or her) problem and how he is dealing with it. They may arrange to have a tea or use their wits to awaken the people of the parish to their community responsibilities and opportunities. For one period during the year the churches may have a Discussion Group with something that we will present for them to use as a basis. We have now our *Social Opportunity of the Churchman*, and are getting out a book by Dr. Brackett, *Social Service Through the Parish*. I wish also to get out a pamphlet for our people who are interested in the problem of the local jail, which is a murderer of character and a destroyer of many lives in hundreds of cases in the country."

Dr. Brackett's book is out. It is called *Social Service*

Through the Parish. It is suggestive. Personally I am not convinced of the possibilities of a general parochial organization. I do not say I am against it, but I have a feeling that we are over-organized. There is one round of meetings after another, and we spend our energies in keeping up the inactivity. Let us have special committees when necessary, let them do the work, and then disband until the next occasion.

Dean Lathrop's brochure on *Jail Work* grows out of his own special social service activities. Its suggestions are founded on his own experience. Every diocesan commission should check up the local jail conditions with his recommendations and then ask what, if anything, needs to be done. If something is wrong or lacking, and that is quite likely to be the case, then the Commission should see whose duty it is to call attention to it, and if no one else has the call to duty, should undertake it directly without delay.

Not only is the Church rich (in proportion to her numbers) in social workers, but she is rich in social service institutions. These institutions are a part of the responsibility of the Department of Social Service; we have over three hundred institutions in the country that are under the Church—more than any other Communion except the Roman Catholic. We know little about them except locally, and not always in that case. Our institutions are overlapping. For instance there are seven homes for old people in Connecticut and no other social service institutions in the diocese.

Now the Department has an institutional consultant in the person of Miss Carpenter, and her advice has been highly influential, I am told, in the places where she has been called in, although she has only just begun her work.

Among the successful undertakings of the Department have been the three annual conferences of the social service workers of the Church. These have been held in conjunction with the National Conference of Social Work. They have served two purposes: one to bring our own workers together; another, to bring them in touch with the general army of social workers.

Rural work is one of the questions yet to be developed. A conference of the rural clergy was held in Madison, Wis., which has already been described by Father Lathrop in the issue of *THE LIVING CHURCH* of July 21, 1923. The Proceedings have now been published in mimeograph form and can be had of the National Council.

ELECTED COADJUTOR IN NEW JERSEY

BY TELEGRAPH

Trenton, N. J. October 9, 1923.

THE Diocese of New Jersey, at the special Convention called for the purpose of electing a coadjutor, elected the Rt. Rev. A. W. Knight, D.D., on the ninth ballot today.

The Rt. Rev. Albion Williamson Knight, D.D., was born at White Springs, Fla., August 24, 1859. He was educated at the University of the South, which institution gave him the degree of Doctor of Divinity in 1905. Bishop Knight received priest's orders from Bishop Young, of Florida, in 1883, and spent the first part of his ministry in that Diocese, being rector of St. Andrew's Church, Jacksonville, for seven years. He was called to be Dean of St. Philip's Cathedral, Atlanta, in 1893, where he remained until he was elected and consecrated Bishop of Cuba in 1904. At the time he was President of the Standing Committee, a Trustee of the University of the South, and had attended six sessions of the General Conventions.

Bishop Knight was given oversight, also, of the Canal Zone in 1908. He surrendered his jurisdiction of Cuba in 1913 to become Vice Chancellor of the University of the South. In 1920 he resigned the charge of the Canal Zone, and in 1922 resigned his Vice Chancellorship. Since then he has been resident in New Jersey, where he has assisted Bishop Matthews in episcopal ministrations.

THOSE who work honestly for God to the best of their power may not produce the best result, but the work will be true and thorough, full of life and hope, and will receive God's blessing—will accomplish the work whereto He sends. The work which God does through our work is not always such as can be written down in statistical returns.—A. H. Mackonochie.

The Latest From Japan

People who desire to send packages of clothing, books, or other relief supplies to Tokyo should address them to

RT. REV. JOHN McKIM, D.D.,
48 Minami Cho,
Itchoma Aoyama,
Tokyo, Japan

and send by parcel post. The parcel post limit is 11 lbs. to the package. Postage 8 cts. a pound or fraction thereof. Don't send to the Church Missions House. Bishop McKim's address for all purposes is as stated above.

THE LIVING CHURCH is well nigh helpless in view of the mass of material that has been received direct from Japan and through the official bodies of the Church, in which the personal experiences of person after person in our American mission make more vivid the picture that, no doubt, none of us at best can visualize.

Fuller letters from Bishop McKim relate his personal experiences. He has requisitioned for his own use the residence that has been occupied by the Rev. R. W. Andrews, who is on furlough in this country. It is three miles from Tsukiji and will require a new roof and servants' quarters to make it habitable. However, it is much nearer being livable than any other of the buildings of the mission. The address of that house, at which the Bishop will receive mail, is stated above, and he was hoping to occupy it about October 1st. Tsukiji, the foreign portion of the city, in which our own principal group of buildings is located, has been entirely wiped out, as is three quarters of the whole city of Tokyo and the entire city of Yokohama.

Relating his own experience of the earthquake, Bishop McKim says, in part:

"I was at Karuizawa 90 miles from Tokyo at the time of the earthquake and even at that distance the vibration was so great as almost to throw one down. One of our servants hugged a big tree to keep her footing.

"As soon as possible I took a train for Tokyo: every car was so closely packed with people that they cried with pain and many fainted: they crowded into the engine cab, covered the coal tender, rode on the cowcatcher, and covered every inch of the roofs of the cars. Many of them lost their lives by being swept off the roofs by fallen telegraph wires. I was brushed through the window of a freight car by some friends and landed on all fours on top of hospital supplies that were being forwarded to Tokyo. Binsted joined me: we knew that if the train men discovered us they would turn us out and so we put the blinds up and stewed in the heat and darkness for thirteen hours to Omiya, arriving there at 11 P.M. . . . "My two daughters had a miraculous escape. They left our home in Tokyo an hour before the earthquake and took train for Karuizawa. Just as they had crossed a long steel railway bridge the shock came and the bridge fell; had it been half a minute earlier they would have been killed. They were due at Karuizawa at 5 P.M. The line was broken in several places and they had to walk many weary miles, arriving in Karuizawa at 2 A.M. I had been full of dread and anxiety, unable to read or sit still. Nellie's voice, as she neared the house was the sweetest sound I had heard for many a year.

"Truly God has been loving and merciful to me. Every member of the Mission safe and unharmed."

Passing from the details of the horrible sight which met the Bishop's eye wherever he looked, and, taking up the actual conditions which must be faced by the American Church and plans that are being made for the future, he says:

"We must provide in some way for keeping our congregations together. Once scattered it would be difficult to gather them again. My plan is to build small parsonages with parish houses attached to them on the former sites of the churches, which may be used for worship until church buildings can be erected. We should comfort our people by giving them a church home at least when they are so in need of spiritual consolation and relief. There are six churches which should be given this help as soon as possible; Trinity, True Light, St. John's, Christ, All Saints', and Grace.

"At Ikebukuro the walls of the library are so badly cracked that the whole structure must come down, and a new building be erected. The towers of the academic build-

ing must also come down. The east end of this building is broken and must be renewed too. The same is true of one of the dormitories. The walls of the beautiful chapel are badly cracked all above the wainscoting. The repairs necessary to this will amount to the cost of the original building.

"I believe it to be the general opinion that, instead of rebuilding St. Margaret's and St. Paul's Middle Schools in Tsukiji, they should be placed either at Ikebukuro or at one of the other suburbs.

"The cathedral for the new Diocese of Tokyo should be placed in a more central and commanding position in the residence portion of the city. We should buy land for these new sites while values are low. We appeal for a generous amount to be put at our disposal for this purpose. It will require, at the lowest estimate, \$125,000. This might be repaid later by money received from the sale of our land in Tsukiji. I would not advise selling Tsukiji property at this time, because it would involve a tremendous loss. If we can retain it for a year I think most probably it might be sold then for pre-earthquake prices.

"We are trying to get the half-day use of the classrooms at the Central Theological College for reopening the work of St. Margaret's. A very good Japanese house has been offered us at a reasonable rental for the residence of the American teachers of the School. We propose to use the buildings of St. Paul's University in the same way—giving half time to St. Paul's Middle School. With inadequate accommodations we cannot expect to have a large number of pupils, but it will advertise to the general public the fact that we are a going concern and that these quarters are only temporary."

The Rev. Dr. Reifsnider, president of St. Paul's University and president also of the Council of Advice of the District of Tokyo, has arrived in New York. In an authorized interview he related vividly the scenes of the earthquake and of the resultant fire, and states that the only buildings of the American mission left in or near Tokyo are St. Timothy's Church in Hongo, near the Imperial University, and the mission house in Osaka, both of which are damaged but not entirely destroyed; and St. Paul's University, of which about a third was destroyed by the earthquake, but with no loss by fire. The loss to the American Church mission alone, he says is estimated at \$1,250,000. The English Church Missionary societies have each suffered loss to the extent of \$225,000. Our Church in Japan has suffered more severely than any other Communion. The Japanese Church, however, is not disheartened and is rallying around Bishop McKim and expects still to be able to support their own Japanese bishop and develop the independent Diocese of Tokyo created at the last Convention of the Japanese Church.

BY TELEGRAPH

New York, October 6.

The Japanese Church Emergency Fund receipts to date are one hundred and twelve thousand dollars.

A MOTOR CAR NEEDED

Bishop McKim cables the Department of Missions that he needs a motor car immediately and the Department authorizes him by return cable to purchase it. The cost will probably be about \$1,000. Does anybody desire it to be made a personal gift to the Bishop or to the Mission?

WRONG must be balanced by right; no sin can remain unatoned for, but that wrong must be righted to someone. The days of the Lord are long. Years may possibly roll away, and the morning when the sin was committed may seem so far back in the reckoning of time, that we forgot the unalterable laws of retribution; but the morning and the evening and the night come on for all that, your sin does not leave you when it pleases you to leave it. There may indeed be a noontide in your life, when the sin can throw no shadow, but it is not left behind. It is traveling along with you for all that—before you, behind, beside you. At the judgment seat you must meet it; either now, or else hereafter. Some men's sins are open, going before to judgment, and some men's—they are not left behind—but they follow after. Turn back, then, and meet your sins now.—C. G. C. Dunbar.

THE ARCHBISHOP OF UPSALA IN NEW YORK

BY E. M. CAMP.

NATHAN, Archbishop Södörblom, of Upsala, in America to greet Swedish Lutherans, to serve the cause of Church union, and to promote world peace, gave two lectures in a Reformed Church, at which Bishop Lines, representing the Christian Unity Foundation, presided. The lectures were scholarly in the extreme, and were heard by Christian leaders of New York, many Church clergymen among them. In an interview the Archbishop disclosed a number of very interesting things.

Since the Armistice, and since the Russian revolution, the national Churches of Finland, Esthonia, and Latvia have been strengthening the episcopate, and Upsala and other Swedish bishops have taken part in consecrations. Further efforts along this line in the Baltic states, and also in Hungary, are to be made.

Along lines standing for greater strength, the Archbishop mentioned in Europe the unity between the Church of England and the Church of Sweden, and now the recognition of Holy Orders that has been made by the Orthodox Church, together with greater episcopal strength in the Baltic states. In America the Episcopal Church and the Swedish Lutherans are vast powers and ought to coöperate. When asked if Swedish Lutherans in America were to introduce bishops, he replied instantly, "Don't mention it in public." The Archbishop was particular to state that the Church of Sweden has never asked any other Church to pass judgment upon the validity of its Orders. It has never sought recognition from the Greek Orthodox Church. Such as may have come was wholly unsought. He gave reasons why the Church of Rome unofficially thinks more highly of Swedish than of Anglican Orders, but added that Sweden cared not at all for Rome's views.

The reason why Lutherans of Sweden, Finland, and Hungary have bishops, as those of Germany, Holland, Switzerland, and until now the Baltic peoples, do not, was because at the Reformation some bishops accepted and some rejected Holy Orders. Those who accepted kept their places and powers, those who rejected lost both. In the latter case the Churches went on without them. Now they are returning to them, and asking Swedish and Anglican assistance.

Archbishop Södörblom said he had taken part in Anglican services in England and also in France, in which latter country he was pastor of the Swedish Church in Paris for seven years. He is to be present in the Cathedral of St. John the Divine, New York City, on December 4th, at a service.

Speaking of world peace, the Archbishop gave three plans to be started upon at once. The first was for everybody to join the League of Nations, and then to make such changes as is needed, which he thinks are many. The second is for the Church to proclaim "Thou shalt not kill" in thunder tones, not merely as talk, as in the past, but by its Divine authority, and to proclaim that the command applies as much to nations as to men: that is, to put peace, or freedom from war, upon obedience to a command of God. And having put it on such a plane, let the Church be more in earnest in proclaiming it than ever in the past. The third plan is, to expunge, by common agreement, from all books studied by the youth of all nations all over-glorification of a nation at the expense of other nations, and all traces of hatred toward other people and nations. The Archbishop believes that such a plan would cause the next generation, and certainly the one after that, to hold hearts less full of hatred than do the peoples of today.

1924 DAILY BIBLE READINGS

LAST year the National Council, through the Department of Religious Education, tried the experiment of publishing a *Kalendar for Daily Bible Readings*.

The experiment met with surprising success. Nearly 100,000 copies of the readings were circulated during the year. The Woman's Auxiliary, the Girls' Friendly Society, the Brotherhood of St. Andrew, Summer Conferences, and bishops, all helped in the distribution of these daily Bible readings.

The *Kalendar* is designed to help lay-people to read the Bible daily, with helpful guides and suggestions. It is at-

tractively printed, and has a column for birthdays and family festivals.

The *Kalendar* contains three courses of reading as follows:

COURSE A: On the Epistles for each Sunday and Holy Day, from Advent to Trinity. During the Trinity Season two months on the Old Testament History, and two months on the Gospel according to St. John, and two months on St. Paul's early captivity epistles.

COURSE B: On the Life of Christ (from Advent to Trinity). Character Studies in the Old Testament (Trinity to Advent).

COURSE C: For boys and girls on the Life of Christ (Advent to Trinity) and the teachings of Christ (Trinity to Advent).

These three Courses are published in the *Kalendar* but they are also published separately for those who do not care for the entire *Kalendar*.

Besides the Bible Readings, the *Kalendar* contains a list of the principal dates in the history of the American Church and nation.

President Wilson, President Harding, and President Coolidge have frequently emphasized that our national life was not safe unless there were constant evidence of our spiritual growth. The National Council, through its Department of Religious Education, desires to produce concrete evidences of growth in spiritual life. One of these might be the increasing of the daily reading of the Bible. Every organization and individual is urged to help the Council increase the 100,000 users of the *Kalendar* in 1923 to 200,000 in 1924.

The *Kalendar* will be ready for Advent. It contains the three courses of reading and sells for 20 cents, or \$15 per hundred. Copies of any single course, A, B, or C, may be obtained at 5 cents, or \$3 per hundred.

Send all orders to the Book Store, Church Missions House, 281 Fourth Avenue, New York City.

CONDITIONS IN JAPAN

A LONG cable received by the National Council from Bishop McKim, October 1st, has a number of the code words so badly mutilated that it has been impossible to translate the cable in full. Enough has been decoded, however, to make it possible to give this substantially accurate paraphrase:

The Japanese people have been greatly impressed by the sympathy of the American people as expressed through the prompt assistance rendered by the Red Cross. All our workers are confident and hopeful. They join with the bishop in praying that our Church at home may realize its opportunity and act promptly. Most of our missionaries are homeless and without household effects. They are in great need of temporary homes, furniture, and bedding. These things cannot be purchased at present in Japan. Japanese pastors of self-supporting churches as well as Japanese teachers, doctors, and nurses connected with schools and hospitals, will need support from the Church in the United States for some time to come. The income of the schools has been reduced to almost nothing. Extra appropriations will be required to carry them on as soon as work can begin again. It is hoped to open St. Paul's Middle School in Tokyo in the near future, possibly in a borrowed building. Our Church buildings in Maebashi, Mito, and Matsuyama have been seriously damaged though not destroyed. In order to effect immediate repairs \$5,000 gold has been guaranteed to each. In many places services are being held and will continue to be held in the homes of the Japanese clergy. The Christians of Kyoto and the other dioceses of the Church in Japan have responded generously to the need of their fellow Churchmen in Tokyo by sending clothing and supplies as well as money. The leper colony at Kusatsu Mission was among the first to extend financial aid. Arrange for the return of the Rev. R. W. Andrews, the Rev. H. C. Evans, and Mrs. Alice St. John. The Church in Japan has been tried as by fire, but, while our material structures are destroyed, the spiritual life of the diocese has grown stronger. A special synod of the new Japanese diocese of Tokyo has been called for October 1st to consider plans for reconstruction.

MY SON, thou canst not attain perfect freedom, unless thou wholly deny thyself.—*Thomas à Kempis*.



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.

A GARBLED ACCOUNT

To the Editor of *The Living Church*:

MY ATTENTION has been called to a clipping from the *Christian Century* which gives a somewhat garbled account of my work at Columbia, Conn., during July and August. Perhaps you would like a statement of the facts.

Columbia is a village within my present cure, in which reside three or four Church families. When I visited them in June, I found that there were a number of Church people spending their vacations in Columbia; therefore I arranged for a series of Vesper services in July and August.

The Congregationalists, who have the only church in town, and who generally receive the encouragement of our people in their regular Sunday services, were very cordial in their invitation to use their chapel. One of their deacons, and several of their members, attended a number of our services. Altogether there was a most kindly spirit shown, it was the spirit of unity without uniformity.

It is true that the Congregational Church was without a settled pastor, but services were held Sunday mornings by supplies, and I had nothing to do with those services; I did not supply the Congregational pulpit as stated in the *Christian Century*.

The service I used was regular Evening Prayer, with sermon, which was especially appreciated by members of the Episcopal Church who had not been able to attend their own church for several weeks or months. It is planned to hold an occasional service during the fall and winter for the few Church people who live at Columbia all the year.

FREDERICK C. WILLIAMS.

LEGAL DOCUMENTS

To the Editor of *The Living Church*:

WILL you allow me space in which to call attention of the Standing Committees of the various dioceses to what is becoming a rather common error?

Several years' experience warrants me in making the statement that the custom is growing for the Standing Committees, in sending out Testimonials in regard to the election of Bishops, of sending such Testimonials with the signatures printed.

For the sake of expediting business, and saving labor, this is no doubt justified, provided that such Testimonials are certified to be true copies over the signature of the proper official.

I am not now concerned with any particular case, nor do I know of any case in which harm has resulted, but I submit that a Testimonial with a printed signature is not a legal document, and certainly in selecting our Bishops everything should be done in order.

L. E. JOHNSTON,

President of the Standing Committee
of the Diocese of Kentucky.

A MEMORIAL OF UNITY

To the Editor of *The Living Church*:

A YEAR ago tonight a memorable service was held in St. David's Church, Portland, Oregon, in the interest of Church Unity. The names on the parish service book of that date attest its significance. They are: Gerasimos, Archbishop of Beyrut; Panteleimon, Archbishop of Neapolis; Gorazd Pavlik, Bishop of Czecho-Slovakia; Alexander, Bishop of Koote-nay, B.C.; James H. Darlington, Bishop of Harrisburg; Antony Bachir, Archdeacon of Beyrut; Walter T. Sumner, Bishop of Oregon; and Daniel S. Tuttle, Presiding Bishop of the American Church. Other dignitaries besides these were present whose names are not recorded on the register.

The service was the first in which the Eastern prelates had delivered a message to American Churchmen on American soil in behalf of fraternity and union. For this alone the occasion was significant. But it becomes memorable when one recalls all that has transpired since that date between the Eastern and Anglican Communions.

It has been suggested by some who were present, that the occasion was worthy of permanent commemoration. So, after considerable correspondence with those who are foremost in

promoting reunion, it has been decided, provided funds can be procured, to place in the chancel wall of St. David's Church, a fitting memorial of the occasion. To that end I am writing this letter.

It seems to us who have talked over the matter that an Icon from the Eastern Church would be the most fitting memorial. It might be a painting or a carving. From prints I have received, a carved representation of three prelate Saints of the Eastern Church seems the most desirable—representing the three Eastern Patriarchates. The estimated cost, including the setting and a small brass inscription, would be about two hundred and fifty dollars.

Should this amount be forthcoming, we shall proceed with the undertaking. But to do this we shall be dependent upon those who are interested enough to make a contribution for the purpose.

Gifts of any measure may be sent to the undersigned, who will gratefully receive and acknowledge the same.

S. David's Church

THOMAS JENKINS.

East 12th and Belmont Sts.

Portland, Oregon.

Sept. 11.

ADDED CELEBRATIONS

To the Editor of *The Living Church*:

IN YOUR issue of September 22d, mention is made of St. Peter's Church in connection with the second celebration of the Holy Communion on Sunday mornings.

The notice is most unfortunate and quite misleading.

The second Mass was added, not at all because the number of communicants was large enough to tax the capacity of our rather small church, but only because it was possibly large enough to require more time for a single priest to minister to than was conducive to the best spiritual result.

Even so I am afraid that we must have sinned in pride, for the number has decreased of late.

Geneva has two Roman churches larger than either of ours, which are crowded several times over every Sunday with intelligent and devoted people.

May God in His mercy hasten the time when, not only at St. Peter's, but at all our altars, the faithful shall gather in numbers corresponding to the numbers found so generally in the Roman Catholic Church.

Surely your notice points to the secret of success when it mentions "thorough instruction" (though, to my shame, that cannot be said of St. Peter's). But how can we give it, with an hour-a-week Church school, and three quarters of an hour granted us by secular day schools?

I feel greatly mortified and humiliated at the notice, and I ask the prayers of all who may have read it on behalf of my people and myself.

Your obedient servant in Christ.

Geneva, N. Y.

KENNETH A. BRAY.

THE LABOR INJUNCTION

To the Editor of *The Living Church*:

IN YOUR issue of the 15th, you have a review of the book, *The Labor Injunction*. In this interview Mr. Gompers is quoted as saying: "A careful study of the pages will convince all who are open to conviction that the injunction as used in labor disputes is a preposterous weapon, used without authority of law or of the Constitution, and an instrument forged by cunning and usurpation for the benefit of the possessors of property to the detriment of humanity."

I have often met Mr. Gompers and discussed with him the relation between employer and employed. He is possessed with the theory that the workman has an absolute right to quit work and that bodies of workmen have an absolute right to strike and to prevent others from working on the job. He forgets entirely the duty that workmen owe to their employers and to the public.

The object of an injunction is to prevent parties from violently interfering with existing conditions, and to maintain the *status quo* till the respective rights of the conflicting parties can be judicially determined.

The injunction as used in labor disputes has generally been

a protection to those who want to work against unlawful interference and a protection to the public against violence. The right to injunction upon the principle mentioned has been given by the law of England for centuries, and by the law of the United States ever since we were a nation. When the Constitution gave to the Courts of the United States jurisdiction in equity cases, it gave this power.

In the main it has been used to the great benefit of humanity. I do not say that no mistakes have been made, but in all cases these mistakes are subject to review by an Appellate Court. The procedure is free from technicality. The case is heard promptly and decided on the merits.

The judgment thus expressed is the judgment of a lawyer who has studied the decisions thoroughly, who has never been counsel in any of the labor injunction cases and who is a Churchman, and as an American citizen is opposed to the giving of special privileges to any body of men. The Act of Congress approved October 15, 1914, did limit the right of the Federal Courts to grant injunctions in labor disputes. So far from the right to grant this important writ having been abused, the tendency has been the other way. The outcry against government by injunction is simply an outcry against government by law, as opposed to government by violence.

September 24th.

EVERETT P. WHEELER.

THE CHURCH AND THE RED CROSS

To the Editor of *The Living Church*:

IN YOUR stirring editorial of September 15th, on the need of instant giving for Japan's need, I find that you make a distinction, as follows:

"As *individuals* we must support the Red Cross appeal for help to feed the hungry, and as a *Church* we must create the fund that will repair the damage to Church property and interests" (italics mine).

I recognize the immense obligation, as you state it. Does not the following obligation rest upon us also:

"As a *Church* we must support the Red Cross appeal for help to feed the hungry, and as *individuals* we must create the fund that will repair the damage to Church property and interests"?

New Canaan, Conn.
September 21st.

WILMOT T. COX.

POETICAL LICENSE

To the Editor of *The Living Church*:

IN regard to The Singing of Rubbish, the objections raised by certain of your correspondents against the sentiments in various hymns, might equally apply to verses in the psalms. If they have dutifully sung or said the psalms, they will have solemnly declared, "I am become like a pelican in the wilderness: and like an owl that is in the desert," and also, "every night wash I my bed, and water my couch with my tears," both of which are far from being the case. Both in hymns and psalms a great deal of allowance must be made for poetical license and expression.

UPTON H. GIBBS.

THE SENTIMENT OF HYMNS

To the Editor of *The Living Church*:

ALTHOUGH I am answering Mr. Thornton's letter in your issue for September 22d, I am not a "hornet." I am in thorough accord with him, and wish only to add a corollary to his remarks. I have often thought what a sensation would be created if the pulpit were to accuse, the pews of what the pews, led by the choir, often accuse themselves. Suppose, for instance, that a rector were to say to his parish, "You are *all* such wicked people, you have driven away the Holy Spirit by your sins." Yet he would not hesitate to ask them to sing hymn 305, in which the second verse makes just that statement. And they complacently sing it, and perhaps within an hour receive the Holy Communion, never thinking that if they are telling the truth they have no right to partake of the Blessed Sacrament, and if they are not telling the truth it is almost equally sacrilegious to go to the altar with a lie on the lips.

I appreciate Mr. Thornton's remark about "See how we grovel here below," and I also see it from another point of view. There may be some who "purr with prosperity," but there are many other humble souls who do love our Blessed Lord (though the hymn implies the contrary) who do have aspirations, and whose praises, though imperfect, are sincere, and even ardent. Why should they accuse themselves unnecessarily? How easily it might happen that the congregation might sing for the first hymn, "Jesus, Thou joy of loving hearts," or "My God I love Thee," and ten minutes later beseech the Holy Spirit to "kindle a flame of sacred love,"

implicitly contradicting their former expressions of devotion.

"The lion's gory mane" is bad enough, but what of the "voice eternal, robed in majesty" of hymn 518? How can a voice be robed?

JULIET C. SMITH

Denver, Colo., September 24th.

TO "GRIP" THE PEOPLE

To the Editor of *The Living Church*:

THE RECTOR of a large parish, with three parochial missions flourishing near, once spoke of wishing to have the service of public worship "grip" his people. Doubtless he chooses hymns and anthems with this in mind. He is a devout psychologist.

Another rector earnestly asks help: Who will advise him of such a musical setting of the versicles as to attract congregations to take part rather than to listen? Rank heresy it may be to suggest a flaw in the festival setting for "And Make Thy Chosen People Joyful," but there is at least one leader who cannot be satisfied with this. There are worshippers, men who are moderately musical, who struggle in vain in the pews to vocalize in "And Bless Thine Inheritance." Has any one a solution?

JOSEPH GRISWOLD.

WORLD CONFERENCE ON FAITH AND ORDER

To the Editor of *The Living Church*:

THE Subjects Committee of the World Conference on Faith and Order requests that all groups which have been considering the second series, Questions Concerning the Ministry in the Reunited Church, will mail their reports, so that they will reach the General Secretary at the address below on or before December 31st, 1923.

The Committee has prepared a third series, On the Church, which will be mailed as soon as it can be printed.

A fourth series, The Christian Moral Ideal, and a fifth series, The Sacraments, have been prepared which will be mailed after the reports on the third series have been received.

174 Water St.
Gardiner, Maine.
September 28th.

For the Committee
ROBERT H. GARDINER,
General Secretary.

IRREVERENCE NOT INTENDED

To the Editor of *The Living Church*:

IN THE issue of THE LIVING CHURCH for September 29th, the long leading editorial entitled "What do American 'Catholics' Want?" refers to a recent editorial in the *Southern Churchman* of that same title. In the *Southern Churchman* for October 13th, there is an editorial reply; but inasmuch as the readers of the two papers are not altogether the same, I shall be grateful for the privilege of calling attention to one point in connection with your editorial, if you will be so gracious as to accord that privilege.

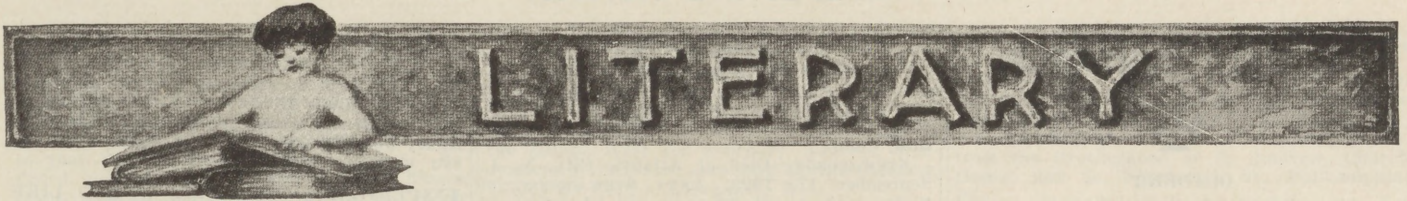
That point in the editorial of the *Southern Churchman* which most seems to have disturbed the feelings of THE LIVING CHURCH was due not at all to any intent on the part of the *Southern Churchman*, but to a printers' blunder. The original editorial was written when the editor was at a distance from the office, so that he had no opportunity to see or revise proofs. The typesetters, misreading the manuscript, put a small "v" in the word *Virgin*, and thus made it appear to the editor of THE LIVING CHURCH as though the *Southern Churchman* had gone out of its way to show a lack of reverence "for her whom 'all generations shall call blessed.'" The editor of THE LIVING CHURCH could not have been half as much exercised over this blunder as was the editor of the *Southern Churchman* when he himself discovered what the paper, wholly against its intention, had thus been made to appear to do.

There was, of course, no way in which the editor of THE LIVING CHURCH could have known that the seeming expression which he criticised was a misprint. Such, however, was the fact, and the *Southern Churchman* believes that the objections which THE LIVING CHURCH made in other points rest upon foundations almost as slight as this one. But of that we shall deal in the columns of the *Southern Churchman*, and do not ask space for elaboration here. What the *Southern Churchman* wishes to do in this instance is to make clear to THE LIVING CHURCH and its readers that, in the matter of the reverence in which all holy things and names should be treated, there can be no controversy between the two papers. The editor of THE LIVING CHURCH may have now and henceforth many grounds for disagreement, but not upon this point.

New York, Oct. 5.

W. RUSSELL BOWIE.

[We are very glad to receive and to make place for this letter.—EDITOR L. C.]



RELIGIOUS EDUCATION

A Parish Program of Religious Education. By Walter Albion Squires. Philadelphia: The Westminster Press, \$1.25.

This book is suggestive collateral reading for those who are engaged with the problem of the organization of the Church school and with matters pertaining to religious education. The author states that everything recommended is based on plans in successful operation in at least a few churches, but Churchmen may be able to find suggestions of value in it.

The Week-day Church School. By Henry Frederick Cope, D.D. New York: George H. Doran Co. \$2.

Dr. Cope has provided a valuable record book of the development of the weekday Church school, down to the date of publication, 1921. He gives information particularly on a number of various plans that were in operation at the time, and has collected and listed their main features. In the chapter devoted to Sources of Information is an assembling of sources that is valuable to those who wish to study the subject further.

The Adult Division of the Church School, by E. W. Halpenny (The Westminster Press, 60 cents), should afford to Churchmen valuable suggestions on methods of organization of older persons in Church school activities.

TWO BOOKS ON JAPAN

Japan's Pacific Policy. By K. K. Kawakami, New York: E. P. Dutton & Co. \$5.00.

Japan in Transition. By Lorette L. Shaw, New York: George H. Doran Co. \$1.25.

Now that the attention of the world has been called again so forcibly to the Island Empire of the Pacific, any authoritative book on that country is apt to be sought. And these two are excellent as giving an insight into the inner life of Japan and its people.

Mr. Kawakami's aspect is that of official Japan, of the nation. It is a rewriting of a number of syndicate articles produced during the fall and winter of 1921-1922 as an interpretation of his country, its aims and objects, to the American people. It contains impressions of the disarmament conference in Washington, and of other matters of diplomatic interest to Japan in the East. In the appendices are a number of documents valuable in understanding the situations referred to in the text.

The other book is entirely different in nature. It is the well-written record of the observations of a sympathetic Westerner made during her term of services as a C.M.S. missionary to Japan. She naturally shows the influence of Christianity in the change that is coming over the people, and gives much space to the Nippon Sei Kokwai and the work of the Church of England, missions. A selected list of books on Japan is given in the last two pages.

FICTION

A Son at the Front. By Edith Wharton, New York: Charles Scribner's Sons \$2.00.

Mrs. Wharton has produced, in this book, a remarkable novel. She took as the chief character a Paris-American artist, laid the scene during the war, and dared to give an "unhappy ending." But under these peculiarly sensitive conditions she has so registered an interplay of personality and emotions that she keeps the reader with her to the end. The portrayal of father-love, that is the thesis of the book, is a theme not so frequently found in literature, and, with the other excellencies, makes the story particularly worth reading and reflecting upon.

In Naaman's House. By Marian MacLean Finney, New York: The Abingdon Press. \$1.75.

This is an altogether charming story that tells how "the little maid" came to be in Naaman's house, who directed the Syrian captain to Elisha and the healing of his leprosy. And it also tells of the delightful romance of the same "little maid" and a stalwart soldier, that is not narrated in Holy Writ.

SOCIAL MATTERS

THOSE WHO REMEMBER with pleasure and profit the delightful volume *Social Ideals in English Letters* by Professor Vida D. Scudder will be delighted over the new edition which has just been published. In the twenty-five years which have passed since the book first appeared, a new group of English writers has discussed and stressed social questions, and these come in for sympathetic handling. Shaw, Wells, Chesterton, Galsworthy, Belloc, Lowes Dickinson, Charles Rann Kennedy, George Russell, Bertrand Russell, devotees of honesty, frankness, freedom, are treated with the same insight as were their predecessors of the earlier and the later periods. Miss Scudder, who is imbued with as deep love of literature as of mankind, believes that "to play our part aright in these great days, we must turn to the thinkers for guidance. Their message is confused, but through it sounds the message of our marching orders. For all with one accord summon those who hold the future in their keeping to continue the eternal pilgrimage

"On to the bounds of the waste
On to the City of God."

with issues that" are incalculably more fundamental, more vital, than they were sixty years ago. "She sees visions of the literature of today as "a wider dream of democracy," "a passion for freedom realized in world fellowship." (Boston: Houghton Mifflin Co.) C. R. W.

PROFESSOR ROSE L. FINNEY'S *Causes and Cures for The Social Unrest* is full of the most suggestive passages. In speaking of "the worthy faith in human nature," which our Lord voiced, he says "The soul is an instrument of perfectly good strings that have never vibrated at all. It is like a fine piano upon which only a few simple tunes have ever been played, and they upon its middle register. It wants but the sweep of a master hand to bring forth celestial harmonies of almost infinite variety and scope." Again he says, "nothing is more necessary than a living creed, one that sets forth a program of life, and expounds convincingly the reasons for it; not reasons that we have been taught to believe that we believe, but reasons that really do carry absolute, unqualified conviction." Again, when discussing what he calls "the paradox of the middle class salvation," he declares that it is "not the prizes at the top, but the welfare at the bottom, that is the criterion for a democracy, not the chances for a few boys to rise out of their class, but a chance for the whole class to rise bodily out of its status of poverty and ignorance: that is the new idea!" (New York: The Macmillan Co.)

IN *The Friendship Indispensable*, Dr. Charles E. Jefferson, minister of the leading Congregational Church in New York, and a frequent preacher at the London City Temple, makes an eloquent plea for international friendship and especially Anglo-American friendship. To advance his ends he writes some very interesting things about "the personality of Great Britain," although one must confess that Maude Royden has made a far more effective and moving plea in her recent address on *The Future of the World* at St. Botolph's Church, Bishopgate. Nevertheless Dr. Jefferson's brochure is well worth attention. (New York: The Macmillan Co.) C. R. W.

THE SIXTH ISSUE of *The Negro Year Book* is fully up to its predecessors in interest and breadth of view, and of subjects covered. It is an annual encyclopedia of the negro and his activities. Many sections have been enlarged, and the statistics have been brought up to date. Additional data on several subjects are given, with new graphic illustrations. The bibliography has been revised to date. In future issues it is to be hoped that more data on the civic and social work carried on by negroes will be given. Great credit is due to the editor, Monroe N. Work, of Tuskegee. The publisher is the Negro Year Book Publishing Co. of Tuskegee, Ala.

ANY ONE, desiring a handy means of recording radio messages heard, will find in *Listen-In*, a note-volume published for that purpose by Lothrop, Lee & Shephard Co., Boston, at \$1.25.

Church Kalendar



OCTOBER

- 14. Twentieth Sunday after Trinity.
- 18. St. Luke, Evang.
- 21. Twenty-first Sunday after Trinity.
- 28. SS. Simon and Jude.
- 31. Wednesday.

CALENDAR OF COMING EVENTS

- Oct. 17—Synod of the Eighth Province, Fresno, Calif.
- Oct. 21—Synod of the Seventh Province, Kansas City, Mo.
- Oct. 23—Synod of the Fourth Province, Chattanooga, Tenn.
- Oct. 23—Synod of the First Province, Portland, Maine.

APPOINTMENTS ACCEPTED

ATTRIDGE, Rev. CLARK L., rector of St. Mathias' Church, Waukesha, Wis.; to be rector of Trinity Church, Houghton, Mich., Diocese of Marquette.

CAMERON, Rev. DWIGHT F.; to the charge of St. Thomas' Church, Farmingdale, and the Church of the Holy Trinity, Hicksville, N. Y. (Diocese of Long Island), with residence in Farmingdale.

CHRISTIAN, Rev. GUY D., Alaska; to be rector of St. Paul's Church, Manhattan, Kansas, and Archdeacon-Missioner of the Diocese.

FINDLAY, Rev. CHARLES W., St. Mark's Church, Fall River, Mass.; to St. Andrew's Church, Albany, N. Y.

HALE, Rev. CHARLES STUART, rector of Emmanuel Church, Bristol, Va.; to be rector of Calvary Church, Ashland, Ky., October 1st.

HYDE, Col. the Rev. ARTHUR P. S., U. S. A., ret'd, rector of Holy Trinity Church, Lincoln, Neb.; to be rector of St. Peter's Church, Peekskill, N. Y., November 1st. Address, 137 N. Division St.

JONES, Rev. EDGAR, of St. Thomas' Church, Newark, Del.; to be Dean of St. Paul's Cathedral, Cincinnati, Ohio.

KERR, Rev. JAMES T., Christ Church, Troy, N. Y.; to Trinity Church, Whitehall, N. Y.

MUSSER, Rev. FREDERIC OMAR, Church of the Covenant, Philadelphia, Pa.; to be rector of Trinity Church, Easton, Pa., October 15th.

MYNARD, Rev. F. J., St. Michael's Church, Yakima, Wash.; to Spokane, Wash., retired.

PAGE, Rev. HERMAN R., St. Luke's Church, Wenatchee, Wash.; to St. Michael's Church, Yakima, Wash.

QUINN, Rev. CLARENCE R., Trinity Church, Whitehall, N. Y.; to Christ Church, Hudson, N. Y.

RENISON, Rev. WILLIAM T., New York City Mission; to be rector of Trinity Church, Saugerties-on-the-Hudson, N. Y., October 21st.

ST. CLAIR, Rev. FRANKLIN COX, rural dean of Peoria and vicar of St. Stephen's, Peoria, Ill.; to be vicar of St. Ambrose's Church, Antigo, Wis., about October 15th.

PERMANENT ADDRESSES

FERCKEN, Rev. G. J.; 53 Rue des Maraichers, Geneva, Switzerland.

GRUMAN, Rev. GEORGE T., Fanwood, N. J.; after October 15th, All Saints' Rectory, Scotch Plains, N. J.

RICE, Rev. JOHN D., Secretary of the Diocese of Oregon; 1580 Portsmouth Ave., Portland, Ore.

SCHULTE, Rev. BERNARD, 345 W. 85th St., New York City; to 406 S. 40th St., Omaha, Neb.

STANLEY, Rev. NEIL E.; 1956 Grant St., Denver, Col.

ORDINATIONS

DEACON

LONG ISLAND—On the feast of St. Michael and All Angels, September 29, 1923, the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, in the Cathedral of the Incarnation, Garden City, N. Y., ordained to the diaconate A. H. STYRON, from St. Paul's Church, Brooklyn.

The sermon was preached by the Ven. R. F. Duffield, and the candidate was presented by his rector, the Rev. Jerome Harris. The *Missa Angelica* was sung.

DEGREES CONFERRED

NASHOTAH HOUSE—D.D., upon the Rt. Rev. JOHANNIDES PHILARETOS, Greek Orthodox Bishop of Chicago.

DIED

ROOSEVELT—The Rev. SHERWOOD ROOSEVELT, rector of St. James' Church, Arlington, Vermont, passed into life eternal September 24, 1923, aged 68 years. The interment was in Milford, Conn.

STEWARTSON—Died at Atlantic City, N. J., September 17, 1923, ANNA STEWARDSON, of Philadelphia, aged 84 years, the daughter of the late Dr. Thomas and Anna Hollingsworth Stewartson.

IN MEMORIAM

James Somerset Waters

In ever thankful memory of our dearly loved and only son JAMES SOMERSET WATERS, who entered into life eternal October 16th, 1918, in his nineteenth year.

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

Morton Stewart Lewis

In ever loving memory of MORTON STEWART LEWIS, who entered into Paradise October 22, 1920.

"And we also bless thy holy name for all thy servants departed this life in thy faith and fear."

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED, RECTOR, MODERATE CHURCHMAN. Single man preferred. Eastern city parish, splendid opportunity. Address 983 THE LIVING CHURCH, Milwaukee, Wis.

JUNIOR CURATE WANTED FOR THE Church of the Advent, Boston: single, musical, graduate. Address RECTOR, 28 Brimmer St., Boston.

MISCELLANEOUS

WANTED: BY A CHURCH COLLEGE, professors in History, Biology, Physics. Ph.D. degree and some collegiate teaching experience essential. Churchman preferred. Salary to start \$2,500. Needed next September. Write CHURCH COLLEGE, 984, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST EXPERIENCED, MIDDLE AGED, desires Parish, village or small city, would accept curacy. Address M-967, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CITY EXPERIENCE, PREACHER. teacher, organizer, desires rectorship or assistantship. Address R-977, care LIVING CHURCH, Milwaukee, Wis.

PRIEST OF THE CHURCH, DESIRES change of parish. Prayer Book Churchman. Requisites: living wage, rectory, and work. Location: East of Buffalo. Address. X. Y. Z.-978, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

LADY—CHURCHWOMAN WITH THE best references desires position as traveling companion. Would be glad to go abroad. West or South in the United States for small salary and expenses. Address N-988, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST WOULD LIKE position in Pennsylvania. Best references. Address CHOIRMASTER-979, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER AMERICAN European trained specialist, desires advancement. Highest credentials. Address CHOIR ORGAN MASTER-941, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES POSITION in Boarding School. Single, Churchman, experienced. References exchanged. Address H-976, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, YOUNG, desires position in or near New York City. Good references. Salary, moderate. Address Mr. ANDREW MABLEY, Hartsdale, New York.

ORGANIST, DIRECTOR DESIRES POSITION in Catholic parish, modern organ. Boy choir, choral conducting and teaching, experienced, competent, successful, references. Salary expected \$1,800. "CATHOLIC" 986, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER NOW ENGAGED seeks immediate position middle states. Good organ, choir, teaching, essential. Moderate salary. First rate testimonials and references. Ability, character, success. COMMUNICANT, M-985, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, SEEKING CHANGE, DESIRES position, preferably in Catholic Parish, in Massachusetts or Connecticut, after November first. Five years' experience. Address Organist D. C. H-973, care LIVING CHURCH, Milwaukee, Wis.

SEXTON, CHURCHMAN DESIRES POSITION as Sexton. Experienced, reliable, and devout, can furnish references. Address F-546, care LIVING CHURCH, Milwaukee, Wis.

WANTED—WORK IN MISSION OR PARISH by Deaconess of experience—best of references. South or Middle West preferred. Address P-980, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

AUSTIN ORGANS

PROMINENT BROOKLYN ORGANIST, teacher and composer writes: "My organ is twenty years old, and is still young. A wonderful record of behaviour and of our complete satisfaction. No extra expense for maintenance in all this time." AUSTIN ORGAN Co., 180 Woodland Street, Hartford, Conn.

VESTMENTS

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

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

CLERICAL COLLARS AND CUFFS, DIFFICULT to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00 postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

LINEN FOR ALTAR GUILDS, PURCHASE your supplies direct from the importer. Supplies of pure Irish Linen for Cottas, Surplices and Altar pieces. MARY FAWCETT, 115 Franklin St., New York City.

ALTAR FURNISHINGS

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

UNLEAVENED BREAD AND INCENSE

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

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

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

RETREATS

A DAY OF DEVOTION FOR THE ALTAR Guild of the Diocese of Newark and their friends will be held on Thursday, October 18, 1923, at All Saints' Church, Orange, N. J. Conductor, the Rev. Wm. Pitt McCune. Holy Eucharist at 9:30 A.M. First Meditation at 11:00 A.M. Breakfast and luncheon served by the All Saints' Parish. Notify SISTERS OF THE HOLY NATIVITY, 445 Tompkins St., Orange, N. J.

SISTERS OF THE HOLY NATIVITY

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

HOSPITALS

New Jersey

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. SISTERS OF ST. JOHN BAPTIST. May 15th to Oct. 1st. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10.00 a week.

New Mexico

ST. JOHN'S SANATORIUM FOR THE treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent: Albuquerque, New Mexico. Send for our new booklet.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.00 doz., assorted Calendars, etc. M. ZARA, Box 4243, Germantown, Pa.

FOR SALE

ATTRACTIVE SEVEN ROOM STUCCO house, overlooking Hudson River. Lot 50 x 150, good neighborhood, school, churches, all improvements; shrubbery and fruits. Terms reasonable. Address, MISS AVERBECK, Piermont, N. Y.

REAL ESTATE

TEN LOTS AT CANTERBURY PARK. (ON Big Star Lake) Michigan for sale cheap to close an estate. These lots were conveyed by Will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc to Ludington, Mich., or via Pere Marquette Ry to Baldwin, Mich., (which is the county seat of Lake County) or via highways number twenty (20) and fifty four (54). For particulars address G. A. C-981, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

MARGUERITE WILKINSON, AUTHOR OF *New Voices, The Great Dream, and The Dingbat of Arcady*, lecturer on contemporary poetry, will consider lecture engagements in the Middle West for February. Address, MARGUERITE WILKINSON, care THE LIVING CHURCH, (Editorial Dept.) Milwaukee, Wis.

RECTORS OF PARISHES: KEEP TRACK of your services under the headings given in parochial report blanks and save all the adding up at the end of the year. Address Rev. FRANK DAMROSCH, Brockport, N. Y., for sample page of new service record book.

BOARDING

Atlantic City

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

THE AIMAN, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations, Fall and winter season.

Los Angeles

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

New York

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

NOTICES

REV. FRANK S. PERSONS, YANCEY, VA., on October 15th is to assume charge of the old Mission Home District, Archdeaconry of the Blue Ridge. All Saints' House for Rebuilding Children moved to new location. Address, MISSION HOME, Greene County, Va. Freight and express, Charlottesville, Va.

THE CHURCH LEAGUE FOR INDUSTRIAL Democracy will furnish leaders for Missions on the Social Gospel. There is no charge. Details from Rev. FRANCIS BARNETT, Wrightstown, Buck County, Pa.; Rev. ALBERT FARR, Whippany, N. J.; Rev. W. B. SPOFFORD, 6140 Cottage Grove Ave., Chicago, Ill.

THE SIXTY-FIRST ANNUAL MEETING OF the Life and Contributing Members of the Evangelical Education Society of the Protestant Episcopal Church, will be held on Thursday, October 18, 1923, in the Board Room, at the Platt, 130 South 22d St., Philadelphia, Pa., at 4:15 P.M., for the election of officers and the transaction of such other business as may be brought before it.

September 24, 1923 S. LORD GILBERSON, General Secretary.

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the nation THE CHAPTER

Appeals to Churchmen throughout the country for gifts large or small, to continue the work of building now proceeding and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church. Chartered under the Act of Congress.

Administered by a representative Board of Trustees of leading business men, clergymen, and Bishops.

Full information will be given by the Bishop of Washington or the Dean, Cathedral Offices, Mount St. Alban, Washington D. C., who will receive and acknowledge all contributions.

Legal title for use in making wills: The Protestant Episcopal Cathedral Foundation of the District of Columbia.

ANNUAL CORPORATE COMMUNION

THE NATIONAL CELEBRATION

FOR MEN AND BOYS

In over six hundred parishes and mission stations last year many thousands of men gathered at the Lord's Table on the First Sunday in Advent.

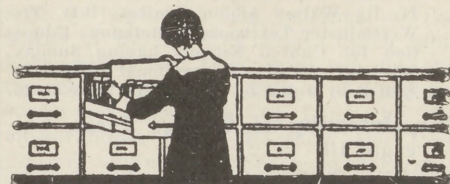
This is a growing practice. On the same Sunday in this year of 1924, an additional hundred parishes may be expected to join in a movement which has already helped to de-

velop a stronger sense of corporate life among men in every quarter.

Numbers do not count for so much as unanimity. Have your parish join with these others, if it be not already so arranged.

Order notification cards at 50 cents per 100, from the Brotherhood of St. Andrew, Church House, 202 So. Nineteenth St., Philadelphia, Pa.

INFORMATION BUREAU



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.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for equal or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

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

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

CHURCH SERVICES

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th Street
Sundays: 8, 10, 11 A.M., 4 P.M.
Weekdays: 7:30 A.M., 5 P.M.

Church of the Incarnation

Madison Ave. and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A.M., 4 P.M.
Noon-Day Services, Daily: 12:30

St. Andrew's Church, Buffalo

Main and Lisbon Streets
Communion at 8; Sung Eucharist at 11
Solemn Evensong at 8. Sermons, 11 and 8.
Stations of the Cross, Fridays, 8 P.M.

St. Peter's Church, Chicago.

Belmont Ave., at Broadway.
Sunday: 7:30, 9:30, 11:00 A.M., 5:00 P.M.
Daily: 7:30 A.M.

St. James' Church

East 55th St. at Payne Avenue, Cleveland, Ohio.
Mass daily, 7 A.M.
Sundays, High Mass, 10:30 A.M.

Gethsemane Church, Minneapolis

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

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 West 32nd St., New York, N. Y.

Christ or Mars. By Will Irwin.

Chelsea House, 79 Seventh Ave., New York, N. Y.

The Long, Long Trail. A Western Story. By George Owen Baxter, author of *Free Range Lanning, Donnegan*. Price \$1.75 net.

Presbyterian Board of Publication. Witherspoon Building, Philadelphia, Pa.

Paul the Traveler and Missionary. Intermediate Department, Second Year, Part II. By Walter Albion Squires, B.D. The Westminster Textbooks of Religious Education for Church Schools having Sunday, Weekday, and Expressional Sessions. Edited by John T. Faris, D.D. Price \$1.25.

The University of Chicago Press. Chicago, Ill.

The New Testament. An American Translation. By Edgar J. Goodspeed, professor of Biblical and Patristic Greek, The University of Chicago. Price \$3.

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

Select Notes on the International Sunday School Lessons. Improved Uniform Series: Course for 1924. *Outline of Old Testament History: First Quarter, from Abraham to Solomon. Second Quarter, from the Division of the Kingdom to the close of the Old Testament. The Life of Jesus (Harmony of the Gospels): Third Quarter, Opening Period of Christ's Ministry. Fourth Quarter, Central Period of Christ's Ministry. The Survey of the Entire Bible to be Completed Next Year.* Four full-page half-tone pictures and more than 125 illustrations in the text. By Amos R. Wells, Litt.D., LL.D., for twenty years Dr. Peloubet's associate in writing this book. Fiftieth Annual Volume.

St. Paul's Episcopal Church. Woodville, Miss.

St. Paul's Episcopal Church, Woodville, Mississippi. October 4, 1823—October 4, 1923. Price 50 cts.

LEAFLETS

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

Pupil's Stories. The Westminster Textbooks of Religious Education. Primary Department. First Year. Price 25 cts. a package.

Supplemental Activities. The Westminster Textbooks of Religious Education. Primary Department. First Year. Lessons 1 to 21. 25 cts.

PAMPHLETS

From the Author. Flagstaff, Arizona.

Dreams and Their Meaning. By the Rev. Edgar Franklin Blanchard, A.B., B.D., Price 10 cts.

Scholarship and Religious Belief. By the Rev. Edgar Franklin Blanchard, A.B., B.D. Price 10 cts.

Acts 1:11—and the Second Coming. By the Rev. Edgar Franklin Blanchard, A.B., B.D. Price 10 cts.

From the Author.

The Church and Its Influence in Legislation and Public Affairs. By Canon S. Glover Dunseath.

Macmillan & Co., Ltd. London, W. S., England.

The New Imperial Problem. Reprinted from The Round Table June, 1923.

CHRISTMAS CARDS FOR THE BLIND

NOT IN THIS COUNTRY, as yet, but in England the Braille Department of the S. P. G. has Braille Christmas cards and book markers for sale which must appeal greatly to their blind recipients.

The appropriation available for our own Committee on Literature for the Blind, of which Mrs. Loring Clark, of Sewanee, Tenn., is secretary, was made only for strictly Church Literature, Prayer Book services, etc.

The Synod of the Northwest Desires Provincial Efficiency

Bishop Johnson's Address—Assists Serbian Bishop—Elections

The Living Church News Bureau }
Duluth, Oct. 3, 1923 }

A CHIEF feature of the meeting of the Synod of the Sixth Province, which was held in Duluth, Minn., September 30th to October 3d, was the manifestation of the desire to make the Provinces of the American Church more efficient in themselves, and of greater service to the Church. The Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado, made a pungent address on the subject.

Bishop Johnson's Address

BISHOP JOHNSON expressed the belief that the inability of the American Church to use its provinces in its missionary work was due to the fact that they are too large, thereby involving too great expense for organization, if elaborate organization be attempted. The opportunity for regional oversight over the work done by the money which the Church had supplied is, therefore, lost.

He believes that the cure for the system is to reorganize the provinces on the lines of the actual local consciousness of the people of the United States, which would give four natural provinces as follows: 1, the East, 2, the South, 3, the Midwest, 4, the Pacific Coast. Between the Midwest and the Pacific Coast there are a group of missionary districts that form a unit in themselves, for their problems are the same. Within that group are included the following: Wyoming, Idaho, Spokane, Eastern Oregon, Nevada, Utah, Arizona, and New Mexico.

Bishop Johnson would raise all of these missionary districts to the dignity of dioceses, and would look to them to develop self-support in the prosecution of the white work within their borders. He would place upon each of the provinces the burden of caring for its own work within the province, and, since two-thirds of the communicants of the Church reside in the eastern province, he would place upon that province the burden of the support of the extra-provincial group of missionary districts. In such a division, he said, on the basis of present giving, the Pacific Coast could take care of its own regional problem, including the missionary district of San Joaquin. The South could take care of the problems in Texas, Oklahoma, and Salina. The Midwest could take care of the Dakotas and Western Nebraska. The East could provide for the extra-provincial districts.

In order to do this on the basis of present giving it would only be necessary that one-third of the present contributions be turned back to each of the provinces for their own interior work as stated above. It would not be necessary to change the financial administration of the Church. The National Council would then, as now, administer foreign missions, the work among Indians and negroes, the foreign-born, and would still exercise control over the various departments. The provinces, on the other hand, would contribute two-thirds of the amount they would raise to the National Council and the other third to the missionary work undertaken by each, which latter would be automatically increased as the generosity and gifts and

the sense of responsibility were increased within the province, and there would be at the same time a corresponding increase in the contributions for general purposes. This, said Bishop Johnson, would give the provinces a real task and a hard one, but, unless the provinces are really willing to undertake their own particular job, no matter how hard it is, they are not worthy of dragging out an anaemic existence. Finally, he said, "it seems to me that the need of the hour in the home mission field is a manly self-respect in paying for its religion as well as its groceries; a willingness to invite inspection of its work; a desire to tackle its several problems in the enthusiasm of a common vision and with mutual interest in a common task."

Mr. James H. Pershing, a member of the National Council, urged that Domestic Missions could well be within the jurisdiction of the several Provinces, and that other work, not nationwide in character, could be dealt with by the Provinces. A provincial Commission on Enlarged Powers of the Provinces was elected, consisting of the Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, the Rev. Phillips E. Osgood, D.D., of Minneapolis, and Mr. F. W. Paine of Duluth. The Synod also adopted a resolution calling upon the people of the province to respect the laws and the constitution of the United States.

Assists Serbian Bishop

An interesting incident occurred during the meeting of the Synod. The Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, shared with Bishop Mardary, of Chicago, a prelate of the Serbian Church, in the episcopal functions connected with the laying of the corner-stone of the new St. George's Church, Gary, Duluth. This church is a unit of the Serbian Orthodox Church, and Bishop Shayler, who had promised to officiate several months ago, also preached. Father Porovich, pastor of the church, assisted in the service.

Another notable feature of the Synod, which came to an end on October 3d, was the unusually large attendance of delegates, and particularly of non-delegates, from every section of the province. On Sunday evening Trinity Cathedral was crowded for a mass service, with Bishop Johnston, of Colorado, as the preacher. On Monday evening the Cathedral could not hold all the people who sought admittance, to hear an address by the Very Rev. E. B. Woodruff, Dean of Calvary Cathedral, Sioux Falls, S. D., on Henry VIII and the English Reformation.

Elections

The name of the body known as The President and Council was changed to The Executive Council.

The Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa, was reelected President of the Province. Other elections are as follows: secretary, the Rev. A. E. Knickerbocker, of Minneapolis, Minn.; treasurer, Mr. F. W. Paine, of Duluth, Minn.; Executive Council, the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, the Rev. Phillips E. Osgood, of Minneapolis, Minn., the Ven. Samuel E. Wells, of Kearney, Neb., Mr. J. M. Miller, of Sioux Falls, S. D., and Mr. Arthur R. Edmiston, of Lincoln, Neb.; and the Court of Review, the Rt. Rev. Frank A. McElwain D.D., the Ven.

Sidney D. Hooker, of Helena, Mont., the Rev. D. J. Gallagher, of Omaha, Neb., the Rev. F. F. Kramer, D.D., of Faribault, Minn., Mr. E. C. Garrigues of Minneapolis, Minn., the Hon. G. F. Henry, of Des

Moines, Iowa, and the Hon. J. H. Gates, of Pierre, S. D.

The next meeting of the Synod is to be in Omaha, Neb., September 21st to the 24th, 1924.

in walking and muscular exercise. One of his new departures was to go on preaching tours on foot through the towns and villages of the Peterborough Diocese.

Status of Free Church Ministry

THE FEDERAL COUNCIL of the Evangelical Free Churches of England, at their annual meeting on Tuesday last, considered an important memorandum on the status of the existing Free Church ministry, which had been prepared by the Church of England members of the joint conference which met at Lambeth. The memorandum seeks to show the Free Church ministry in the most favorable light, and quite naturally; but its authors, in this well-meant endeavor, have laid themselves open to a charge of inconsistency. The Lambeth Appeal, it will be recalled, spoke of such ministries as having "spiritual reality," and of their being "blessed and owned by the Holy Spirit as effective means of grace." The Anglican members of the joint conference now go a step further, and state explicitly that "ministries which imply a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority so to do has been given by the Church concerned, are real ministers of Christ's Word and Sacraments in the Universal Church." The inconsistency on which the Federal Council naturally fastened is that the recognition that Free Church ministers do in fact minister the Sacraments, and are within the Catholic Church, is not followed by recommendations for what would seem logically appropriate action. The Anglican authors of the memorandum have to stand by the Ordinal, and fall back on rather vague phraseology concerning "defects" and "irregularities." Sound reason is certainly on the side of the Federal Council, if the premise from which the argument proceeds is true. But what most Churchmen would like to know is by what authority their representatives on the joint conference put out such a momentous definition. Free Churchmen, on the other hand, may not realize that such definition commits its authors only, and has no more value than that which belongs to the opinions of any other group of interested persons.

The Church and Social Problems

AT MURREN, in Switzerland, has been taking place during the last fortnight (September 1st to 15th) a Conference on The Church and Social Problems. Thanks to the energy and enthusiasm of Sir Henry Lunn, a number of earnest Christians, including the Bishop of Bradford, the Bishop of Plymouth, the Archdeacon of Hastings, and representatives of some half-dozen Nonconformist bodies, have been considering Clause 13 of the Lambeth Conference Report, which recommended that, wherever it had not already been done, councils representing all Christian communities should be formed in such areas as might be deemed most convenient as centers of united effort, to promote the physical, moral, and social welfare of the people, and the extension of the rule of Christ among all nations and over every region of human life. The Conference, believing that on such lines much might be done to advance unity in Christian effort, considered the duties of the Church in relation to international peace, and the application of our Lord's teaching to the organization of modern industry.

Among other matters, the Conference condemned the proposed tax on betting,

The Church Times Interviews Bishop Brent on League

The Plymouth Church Congress —Dr. Woods, Bishop of Peterborough—Status of Free Church Ministry

The Living Church News Bureau }
London, Sept. 21, 1923 }

A REPRESENTATIVE of the *Church Times*, who attended the sessions of the League of Nations at Geneva, gives the following interesting account of an interview which he had with Bishop Brent of Western New York.

"Since the time when he was Bishop of the Philippine Islands, Bishop Brent has been actively associated with efforts to combat the opium evil, and it is in this connection, as one of the special advisers appointed by the United States Government to the Committee on Traffic in Opium and other Dangerous Drugs, that he is now in Geneva.

"The presence of the Bishop and other American representatives in Geneva, and the fact that large numbers of American citizens have followed the proceedings of this year's Assembly, have naturally stimulated the hope that the United States will soon apply for admission, but on this point Bishop Brent was not too sanguine.

"I see," he said, "no immediate prospect of America joining the League."

"He added, however, that the United States is tremendously interested in the League, and most thinking Americans are anxious that the United States should work in harmony with the League as far as possible, as, in fact, it is doing in regard to such matters as the White Slave Traffic and the opium question.

"Lord Robert Cecil's American visit undoubtedly quickened interest in the League, but Bishop Brent doubted whether Lord Robert had come sufficiently into direct touch with the mass of Americans—the farmers and industrialists, for instance. He had been introduced too exclusively to 'intellectuals.'

"Asked what part the Church in America was taking, Bishop Brent replied that he thought the Church was 'pretty solidly in favor' of the League; 'many Churchmen wished to see their Government definitely join up, though some made reservations. The churches generally were very active, and did much to organize meetings and make public presentation of the League's activities. Growing interest in the League was partly due to the fact that the question was becoming more and more separated from merely partisan political movements. Some see in the League the only definite expression of international idealism in the world; others are beginning to read what the League has done'.

"Asked what would be the effect on public opinion in America if the League could arrive at some practical and satisfactory solution of the opium question, Bishop Brent gave a very decided answer. It would, he said, be the most influential thing that could possibly happen, so far as America was concerned.

"Here is a practical question, a moral question. Can the League handle it? If it can, then it will show the League's power. That is what Americans will say."

The Plymouth Church Congress

IT IS NOW close upon fifty years since a Church Congress met at Plymouth, and both the Church and the Congress have passed through many periods of absorbing interest since that year (1876). The Congress in those days did not have the importance which it attained in later years; now, many Churchfolk are inclined to the opinion that its usefulness is on the decline. However that may be, the 1923 Congress which assembles next week at the Guildhall, Plymouth, will doubtless attract a number of ardent Churchpeople, gathered from the countless rural and town parishes of Devonshire and Cornwall.

There are no serious alterations in the official program which I summarized in my last letter, except that the Bishop of Guildford will not, after all, preach at the sung Eucharist at St. Peter's, Plymouth, on the opening day of the Congress. His place will be filled by the Bishop-Suffragan of Plymouth, Dr. Masterman.

According to their usual custom, the English Church Union will hold a meeting on the eve of the Church Congress, on Monday evening next, at Church House, Plymouth. The subject to be dealt with will be the fundamental necessity for the provision of adequate religious teaching as the *sine qua non* in education. In the absence of the President, the Earl of Shaftesbury, the chair will be taken by Sir Robert Newman, M.P., for Exeter, and Chairman of the Exeter Diocesan Committee of the E.C.U. The speakers will be Miss Sheila Kaye-Smith, the Rev. C. S. Gillett, Fellow and Dean of Peterhouse, Cambridge, and Mr. James W. S. Godding, President of the Plymouth District Union.

Dr. Woods, Bishop of Peterborough

THE ANNOUNCEMENT is made this (Friday) morning that Dr. Frank Theodore Woods, Bishop of Peterborough, has been appointed to the bishopric of Winchester, vacant by the resignation of Dr. E. S. Talbot.

Dr. Talbot's successor in the historic see of Winchester does not belong to the same school of thought; but Dr. Woods, while remaining loyal to the Evangelical tradition, has shown throughout his career a sympathy and broad-mindedness which has enabled him to work with all men of good-will, and to win the confidence of Churchmen generally. His influence, wherever he has ministered, has been strong; he is a forcible preacher; and he has exceptional powers of organization.

He was forty-nine last January, having been born in 1874, and was ordained in 1897. He has been described as a "live" bishop who believes in a living theology and acts up to his beliefs. Like Dr. Furse, Bishop of St. Albans, he is a man of stature, being 6ft. 4in. in height, and delights

as giving State recognition to an undoubted evil, and discoursed sympathetically on Prohibition. What the outcome will be remains to be seen, but the hope may be expressed that it will result in much good.

The Bishops of Liverpool

The Archbishop of York, writing in the current number of the *York Diocesan Gazette*, says he hopes to admit the new Bishop of Liverpool (Dr. David) to his bishopric, and give him a most cordial welcome to the Province of York, at the afternoon service in York Minster on St. Luke's Day, October 18th. In a few words of farewell to the retiring Bishop, Dr. Chavasse, the Archbishop adds: "I cannot welcome this new Bishop of Liverpool to his bishopric without saying goodbye—the old and true sense of 'God be

with you'—to the beloved Bishop of Liverpool who is about to lay down his charge. It has really been a wonderful episcopate. But there is no wonder about the secret of its success (though Dr. Chavasse would not like that word). For humility and love and self-sacrificing labor such as his will always win their way. I tried hard, but in vain, to persuade him to remain Bishop of Liverpool until the consecration of the great cathedral next summer. But that cathedral—which will be, not only in size, but also in the massive dignity of its design, one of the great churches of the world—will remain as a monument to the confidence and love which he won among the people of his diocese. He will carry into his retirement at Oxford the warm good-will and gratitude of the Archbishop and the Province of York."

GEORGE PARSONS.

The Canadian Diocese of Yukon Holds Infrequent Synod this Year

Progress at Emmanuel College—
Child Welfare Council Meets—
Summer School for Clergy

The Living Church News Bureau }
Toronto, Sept. 29, 1923 }

THE Synod of the far northern Diocese of Yukon can only be held once in every four years, or perhaps three, because of the vast extent of the diocese and the distance clergy and lay representatives have to travel. The recent synod proved most successful, every part of the diocese being represented except Herschel Island, where, at the Church's most northerly outpost, the Rev. W. A. Geddes carries on the mission among the Eskimo. The Rev. G. H. Moody from Rampart House and Porcupine River came over four hundred miles, having to pass through Alaskan territory to reach Dawson, the see city of the diocese. The Rev. B. Totty, the veteran missionary, came from Moosehide, an Indian village, the Rev. F. H. Buck and the Rev. Julius Kendi, a native clergyman, from Mayo and the mines at Keno Hill, the Rev. J. A. Shirley, from Whitehorse, at the head of navigation on the Yukon River, the Rev. W. Barlow, from the Indian School at Carcross in the south, and Mr. J. Unsworth, from work among the Champagne Indians and those of Ross River.

The work of the diocese under Bishop Stringer falls into three groups; 1, work among the white settlers; 2, work among the Indians; and 3, work among the Eskimos. The Bishop was able to report that work among the white settlers is so organized that no camp or place of over fifty people is without the ministrations of the Church. At Mayo a church and rectory were built last year, and the log church at Whitehorse has been repaired. The Rev. W. A. Geddes has labored for three years among the Eskimos at Herschel Island, and comes out on furlough next summer. Two Eskimo lads have completed their course at the School at Carcross, and this summer returned home by way of Vancouver and the Hudson Bay Company's steamer, *Lady Kindersley*, a return journey of over three thousand miles. Wherever there is a permanent or semi-permanent Indian camp, the Church has an evangelist and teacher. This year three students of the University

of Toronto have visited and taught in five scattered Indian camps. At Coffee Creek the Bishop this summer baptized twenty-one children, married ten couples, administered confirmation, and celebrated the Holy Communion. The work here is in charge of a teacher, Miss K. Martin. Thirty-five Indian boys and girls are receiving an industrial education at the school of Carcross. In Dawson itself many children from isolated districts, many of whom are half-breeds, are housed at St. Paul's Hostel under the direction of Mr. and Mrs. C. F. Johnston, and attend the public school. The Bishop hopes soon to have a travelling medical missionary to visit the Indian camps. The Bishop was asked by the synod to write a short history of the diocese, and prizes will be offered for the best essays on this subject sent in by children of the Sunday schools of the diocese.

Progress at Emmanuel College

EXCELLENT PROGRESS is being made at Emmanuel College in the vast northern prairie diocese of Saskatchewan, under the leadership of Bishop Lloyd and Principal Hallam. Some forty divinity students are now in attendance, most of whom take two years in arts at the provincial university, as well as four years at Emmanuel. Some thirty of these manned prairie missions during the summer, most of them batching it in shacks, and travelling from point to point with ponies.

The Bishop of Massachusetts Celebrates an Anniversary

A Summary of the Bishop's Address—General News Notes

The Living Church News Bureau }
Boston, Oct. 8, 1923 }

BISHOP LAWRENCE was signally honored last Friday by the Diocese of Massachusetts on the thirtieth anniversary of his consecration as Bishop of Massachusetts. And he, in turn, signally honored the one thousand representative men and women gathered for the impressive service in the Cathedral Church of St. Paul by delivering a notable address. The significant sentence in his address, which may cause much

Child Welfare Council Meets

THE CANADIAN National Council of Child Welfare held a most successful convention at Winnipeg recently. The Council for Social Service of the Church of England in Canada is one of the units of the Council, and was represented by Dr. H. M. Speechley, president of the Brotherhood of St. Andrew in Canada, Mrs. McElheran, president of the Rupert's Land Diocesan Woman's Auxiliary, and its general secretary, Canon Vernon, who read a paper on Child Labor in Rural Districts. Mrs. H. D. Warren, another member of the Anglican Council, spoke on Girl Guide Work, while the secretary of the Child Welfare Council is another well known Anglican, Miss C. E. Whitton.

Summer School for Clergy

A SUCCESSFUL summer school for clergy, organized by Bishop Schofield, was held this month at Shannigan Lake in the Diocese of Columbia. Each evening Bishop Page, of Spokane, conducted a conference on Spiritual Healing, and, on the closing day, held a retreat for the clergy. The Rev. C. H. Shortt, warden of the Anglican Theological College of British Columbia, lectured on Manicheism, Mysticism, and Modernism, the Rev. Prof. Trumppour on The Idea of Sin and the Person of Christ, and the Rev. Dr. Craig, rector of Christ Church, Vancouver, on Regulative Ideas in Theology, the Philosophical, the Critical, the Scientific, and the Dogmatic.

General Church News

UNDER the leadership of the Bishop, the Rt. Rev. J. F. Sweeney, D.D., a general mission is to be held during October in the Diocese of Toronto.

CANON E. B. SMITH, for sixteen years rector of St. John's, Saskatoon, has accepted the rectorship of the St. Paul's Church, Bellingham, Wash. Before leaving Saskatoon he and Mrs. Smith were the recipients of many presentations, including those from the clergy of the deanery, of which he was rural dean, from the congregation, and from its various organizations.

THE FOUNDATION STONE of the Church of St. Ignatius, Montreal, North, was laid on September 9th. In the north-east section of this growing part of Montreal another church is to be erected, dedicated to St. Basil the Great.

THIRTY-TWO priests attended the retreat for clergy conducted by the Rev. C. Enson Sharp at Bishop's College, Lennoxville.

CANON BAYNES REED, of Toronto, has been appointed Grand Chaplain of the Sons of England (in Canada) for the ensuing year.

discussion throughout the country, is on the Virgin Birth: "There is no essential connection, for example, between the Virgin Birth and the Incarnation. And so, if one's belief in the Incarnation is sincere, and since the Virgin Birth is not essential to it, such a one may say the creed, even though unable to accept the doctrine of the Virgin Birth."

Promptly at eleven o'clock, the long line of choir boys and men, Episcopal Theological School students, clergy of the Diocese of Massachusetts, members of the Cathedral Chapter, and bishops, entered the church. It seemed like a service at the General Convention. Bishop

Lawrence was the celebrant at the Holy Communion. In the sanctuary beside him were Bishop Slattery, Bishop Babcock, Dean Washburn, of the Episcopal Theological School in Cambridge, chairman of the committee; Dean Rousmaniere of the Cathedral, and Bishop Lines, of Newark.

The presiding officer at the afternoon meeting in the Cathedral rooms following the luncheon was Bishop Slattery. Clergy from practically every parish in the diocese were present, and, through Bishop Slattery, presented Bishop Lawrence with a testimonial letter, written by Dean Washburn, bound in purple leant edged with gold.

Dean Rousmaniere, the first speaker, interpreted Bishop Lawrence by three well known phrases used by the Bishop himself: "I am on the Job, This Done, and Serenity." Bishop Lawrence, the Dean said, is always on the job. Nothing seems to be drudgery to him. "This done," in Bishop Lawrence's mind, does not refer so much to the past as to the future. This done, therefore, what is there to be done? There is a serene heart in the Bishop of Massachusetts. His heart is quiet and his nature balanced. "I have never heard a sermon from Bishop Lawrence," the Dean added, "that did not contain the word *serenity*."

President A. Lawrence Lowell, of Harvard University, said that Bishop Lawrence has traded upon the talents he inherited and has caused them to increase. In quoting the eighth verse of the fourth chapter of Philippians to describe the Bishop of Massachusetts, President Lowell added: "What a man thinks, that he is; for by thinking these things mentioned by St. Paul, he becomes them." The president of Harvard brought the hearty applause of the clergy as he clinched his thought with these words: "Bishop Lawrence has walked his road without a spot on his garment. And as he has done so, he has helped us all to know that the common road of the traveler who has travelled aright is on the highway of the great King."

The Rev. George A. Gordon, pastor of the Old South Congregational Church, said that the secret of Bishop Lawrence's power is in his possession of the love that seeketh not his own. The home of the power that has expressed itself is in the character of the man. Dr. Gordon caused much amusement when he remarked he was glad to be able to say that while Bishop Lawrence has been a rose to Episcopalians, "he has not been a thorn to the rest of us!"

The last speaker was Bishop Lines, of Newark, a personal friend of Bishop Lawrence. Bishop Lines said that the Bishop of Massachusetts has avoided partisanship, and has trusted his clergy. He said that during the past fifty years three great battles have been fought within the Church. First, a changed basis of the motive for missionary work. The modern motive is not to save the brands from the fire, but to offer others the privileges which we enjoy. Second, a more intelligent view of the Holy Scriptures has been won. The rigid literalism could not survive. The Bible is now a new book in its interest. Third, a great battle has been fought on a reasonable interpretation of the old creeds and standards of the Church. "Let us beware," said Bishop Lines, "of trying to be too definite about definitions, for it may mean a period of decay."

On account of a heavy cold, Bishop Lawrence was unable to deliver his an-

ni-versary address in full. The address will be published in book form the latter part of the month by Houghton Mifflin Company.

A Summary of the Bishop's Address

In part the Bishop said, according to the report given to the Associated Press:

"I was brought up as a boy and college student to certain conceptions of the Christian faith, certain interpretations of the Bible, the creed, and other standards of the Church. But the revolutionary changes in the last fifty years in every department of life and thought, of which I have been speaking, demanded fresh interpretations of the scriptures, and called for new statements to express our religious thinking, or else radical reinterpretation of the ancient forms.

"The question now that had to be answered was: How could I adjust these changes to the formularies of the faith, or express them through the ancient creeds? How was I to be loyal to the truth, and loyal also to the statements of the Church? This was my problem; but is there anyone today who is not thinking out that same problem?"

"Four courses were open. After studying the several groups of Churches, the so-called creedless Churches, Churches with elaborate and shorter modern creeds, and the Roman creeds, I found that my course was to remain in the Church of my birth, where the creeds do not stand alone, but are a part of the whole body of doctrine, discipline, and worship: are interwoven with the spiritual and ethical elements of faith, and these interpret each other. This Church has also the principles for which our fathers fought in the Reformation, and which are fundamental to modern civilization and the rights of the people. The basic principle is the right of the individual, from which springs our religious liberty.

"In a Church with such principles and traditions the faith must be distinguished from the forms in which that faith is expressed. The faith is deep, mystical, vital. The forms of expressions are imperfect and must change, or be reinterpreted as the generations pass.

"This freedom of interpretation is secured to the clergy by the service of ordination. That service is the charter of our liberty, for it lays upon every priest the responsibility of deciding what is heresy, and what is necessary to be believed. Final decision in that matter does not rest with the bishop, but being a constitutional Church, it rests with an ecclesiastical court.

"Do we not make a mistake in thinking that it is the creeds that bind us together in unity? The unifying power is prayer, worship, and loyalty to the personal Christ. There is no essential connection, for example, between the Virgin Birth and the Incarnation. And so, if one's belief in the Incarnation is sincere, and since the Virgin Birth is not essential to it, such a one may say the creed even though unable to accept the doctrine of the Virgin Birth.

"I am conservative by inheritance and temper: I like to be orthodox, but my better spirit responds to faith as an adventure, and I believe that the youth of America are best drawn when faith is made an adventure and leads on through questions and struggles toward the truth. That was the spirit of the young man of Nazareth: He was ever gathering and revealing the truth. Every revelation

of the sciences or philosophy tested by higher or lower criticism of the scriptures, ever leads, and ever will lead, to a fuller knowledge of Him. The best defence of the faith is an understanding and a seeking of truth in the spirit of Him who is the Truth."

General News Notes

TO MAKE KNOWN the need of parish boys' work and to aid the rector in securing adequate leadership for the parish boys' club, the Episcopalian Club of the diocese will give a complimentary dinner to the boys' workers of the diocese on Thursday evening, November 26th.

THE PRESIDENT of the Massachusetts Clerical Association, the Rev. Thomas C. Campbell, has announced that Mr. Arthur Nash, "Golden Rule Nash," will speak at the November meeting of the association in Trinity Church Parish House on November 5th. Each clergyman is entitled to invite one or two interested laymen to the November meeting and for luncheon. The Rev. G. A. Studdert-Kennedy, vicar of St. Edmund's, London, is coming to America and will be the special speaker at either the December or January meeting of the clerical association.

AN INTERESTING CHANGE in the services has been made by the new rector of Trinity Church. The afternoon service at four o'clock has been omitted, and at half past seven there is an evening service with the full choir and sermon. The trend in this diocese seems to be away from the afternoon to the evening service. The two outstanding parishes to the contrary are the Church of the Advent and Emmanuel. But the Advent also has a well attended evening service, in addition to its afternoon service. So Emmanuel, with the exception of the Cathedral, I think, stands alone now among the Boston parishes, in having only an afternoon service. It seems to be agreed among Boston musicians that Emmanuel Church today has the best choir in Boston. Certainly, friend and stranger do not so universally seek any other than Emmanuel for the comforting blessing of a lovely musical service.

IT IS GOOD to note the return of the rector of the Church of the Advent from a three months' trip abroad. He seems entirely recovered from his illness last winter. I imagine that he has given twice as much of his time in generously helping the small as well as large parishes with addresses and sermons on every conceivable occasion as any clergyman in the Diocese of Massachusetts. A greater Boston priest told me that his parish wanted Dr. van Allen last winter for a very important occasion, but he hesitated inviting him because he knew he had not been well. Later, to this priest's utter consternation, he found that Dr. van Allen had unselfishly helped five parishes that week!

RALPH M. HARPER.

PRIEST AWARDED BRITISH WAR MEDAL

THE REV. W. PAYNE STANLEY, priest in charge of St. Clement's (colored) Church, Houston, Tex., has recently received the British War Medal which was awarded him for his services as an Army Y. M. C. A. officer in German East Africa and in India. He spent fourteen months in the service.

The medal is of silver and has on one side a representation of the King, and on the other, of St. George, the patron saint of England, killing the dragon.

Archbishop Söderblom, of Sweden, Lectures on Christian Unity

Pastoral Staff for Bishop Manning—
Cathedral Construction Campaign
—General News Notes

The Living Church News Bureau
New York, Oct. 6, 1923

ARCHBISHOP Nathan Söderblom, D.D., of Upsala, Sweden, gave the first of his two lectures on Christian Unity on Monday, October 1st, in the Marble Collegiate Church (Reformed) at Fifth Ave. and 29th St. This was the inaugural of a course of six lectures to be given in the same church under the joint auspices of the Christian Unity Foundation and the New York Federation of Churches. The Archbishop gave his second lecture on the following day.

Archbishop Söderblom is of medium height and of slight build. He wears the conventional clerical costume and a large gold pectoral cross. He is bespectacled and clean-shaven, with a lofty brow crowned with wavy hair, untouched with gray. His voice is clear and his enunciation distinct, and with only a slight foreign accent. His command of English is excellent. He uses few gestures. He read his lectures from manuscript, but one imagines that were he speaking extemporaneously and in his native tongue, he would be quite impressively eloquent. His manner is serious and earnest, and his purpose is most evidently to be a reconciliantist.

In his initial lecture the Archbishop reviewed *The Unity that Is*, and in his second, spoke of *The Unity that is to Be*. Bishop Lines, of Newark, presided at the first lecture and introduced the Archbishop in a few cordial words and offered up a brief prayer for the Divine blessing.

In speaking of *The Unity that Is*, the Archbishop stressed the mystical Union that exists between all the faithful in all lands and in all ages in regard to their faith in and allegiance to the great Head of the Church. He avoided all controversial differences, although acknowledging their existence and mentioning their characteristic emphasis. He concluded with a definition of his own position with regard to them by saying that "all which is not evangelical is not catholic, and all which is not catholic is not evangelical."

In his second lecture, on *The Unity that is to Be*, the Archbishop said that while he prized highly the great heritage of the Church enshrined in the historical episcopate as the visible evidence of Apostolic Succession, he would be willing, in the interests of Christian unity, to relinquish insistence upon it as an irreducible minimum for any basis of reunion.

Pastoral Staff for Bishop Manning

A CEREMONY of unusual interest will take place in the Cathedral of St. John the Divine at the eleven o'clock service on Sunday, October 7th. A pastoral staff of great historic interest will be presented to Bishop Manning for use at the Cathedral.

This pastoral staff comes as a gift from the Bishop, the clergy, and laity of the Diocese of London "as a symbol of the love which subsists between the two great branches of the Anglican Communion, of the cordial friendship of the two great sections of the Anglo-Saxon peoples and of the profound respect which is felt for

Dr. Manning's character, pastoral labors, and zeal in the cause of religious unity."

By appointment of the Bishop of London, the pastoral staff will be presented by the Rev. Canon W. H. Carnegie, Sub-Dean of Westminster Abbey, rector of St. Margaret's, Westminster, and Chaplain to the House of Commons. Canon Carnegie will also preach at this service.

This beautiful pastoral staff is of silver gilt, enriched in enamel and is modeled on the famous pastoral staff of Bishop Foxe, who was Bishop of Exeter and, later on, of Winchester, made in 1490 and presented to Corpus Christi College, Oxford, where it now is. It was made by Chrichton & Co., of London and New York, and Mr. Edward R. du Parcq, president of Chrichton & Co., Fifth Avenue, will be present at the service and represent the makers.

The staff is to be used in the Cathedral at all appropriate services and on special occasions.

The following is a description of the staff: In the head of the crozier is the figure of St. John the Divine on one side, and of St. George and the Dragon on the other. Underneath in two rows are the figures of the apostles. Below on the first knop are four plaques bearing in enamel the following:

1st, arms of the See of New York; 2nd, arms of the See of London; 3rd, arms of the Bishop of London; 4th, arms of Dr. Manning, present Bishop of New York.

On the lower knop are four more plaques, enamelled respectively with: 1st, arms of George Washington; 2nd, arms of Charles Inglis, Bishop of Nova Scotia, who was at one time rector of Trinity Church, New York, and became the first English Bishop in North America; 3rd, arms of Henry Compton, Bishop of London, 1697, and first rector of Trinity Church, New York; 4th, initials of Samuel Provoost, who was Bishop of New York at the same time that Henry Compton was Bishop of London.

It is very interesting to note that Samuel Provoost was rector of Trinity as well as Bishop of New York. These two offices, which in the early history of the Diocese of New York were held by the same person, had not been so held for 100 years, since the death of Bishop Hobart, until the consecration of Bishop Manning, who was rector of Trinity for nearly a year after he had become Bishop of New York.

Cathedral Construction Campaign

AT A MEETING of the special campaign committee to raise funds to complete the Cathedral, held on October 4th, the following announcements were made: The campaign will start in November; building will not begin until construction costs go down, probably not until 1924; gifts are solicited from people of small and of moderate means, as well as from those who can make large contributions; gifts from those outside the Episcopal Church will be welcomed.

The campaign committee is organized as follows: Honorary chairman, Bishop Manning; chairman, Mr. Franklin D. Roosevelt; organization, Canon H. A. Prichard; special gifts, Mr. E. L. Baylies; publicity, Dean Robbins; conference and speakers, Dr. E. H. Hall; lists, Dr. H. G. Leach; citizens' committee, the Hon. Elihu Root; Church and public activities

outside the diocese, the Hon. George W. Wickersham. The members-at-large are: the Rev. Dr. C. R. Stetson; the Rev. Dr. E. M. Stires; the Rev. H. P. Silver, Mr. James R. Roosevelt, and Dr. Nicholas Murray Butler.

Bishop Darlington's Address

THE CHURCHMAN'S ASSOCIATION, in New York, met for lunch at Browne's Chop House, October 1st. Dean Robbins presided, and Bishop Darlington made an address and answered a number of questions suggested by the progress of our relations with the Eastern Orthodox Churches. Copies of the concordat that had been signed by the Governing Synod of Constantinople were passed around. The following resolution was passed unanimously:

"WHEREAS, Bishop Darlington has accomplished so much towards the reunion of the Greek and Anglican Churches, *Be it resolved* that the members of the New York Churchman's Association heartily endorse and approve the Bishop's efforts and wish him continued success."

Questions asked were: "Should infant confirmation of the Orthodox Church be repeated?" To which the Bishop replied, "Decidedly no." "In what way should the decrees of the ancient Councils be accepted?" Answer: "As historical facts, not as creeds, but similar to our own XXXIX Articles, and as Eastern and Roman authorities accept them with many different explanations and interpretations; but with no such authority or obligations as the creeds. Many of the issues involved have passed forever and had to do with local and temporary conditions which have little or no reference to problems of the present day."

General News Notes

OCTOBER 21ST is to be national "Go-to-Church Sunday." Plans are being made to interest the public in New York by means of newspaper publicity and Church advertising on a large scale. It is to be hoped that this will be effective, but it will take more than mere general publicity to convert individual impulse into decision. But a good start may accomplish much for the future.

A MEETING in support of law enforcement was held in the Marble Collegiate Church last Sunday afternoon, addressed by the Rev. Daniel A. Poling, its associate minister, and by Mr. Fred B. Smith. This meeting was in preparation for the great "Citizenship Conference" to be held in Washington on October 13th to the 15th.

BISHOP MANNING was the preacher at the special service in the Cathedral last Sunday afternoon to commemorate the valor of members of the 27th Division who lost their lives in the Great War. The Bishop spoke of the essential need of the day, alike for individuals and for nations, of a spirit of love and brotherhood among men of all races. Gen. John F. O'Ryan and Major General Charles W. Berry, commander-in-chief of the New York National Guard, with his staff and members of the 106th, 107th, and 108th Infantry, were present.

MESSRS. "TED" MERCER AND H. H. HADLEY conducted a mission at Holy Rood Church, the Rev. Dr. G. A. Carstensen, rector, during this past week, speaking every evening except Saturday. Mr. Mercer preached both Sunday morning and evening on September 30th.

A SPECIAL afternoon service at St. Luke's Church, Convent Ave. and West 141st St., the Rev. W. T. Walsh, rector, was broadcasted from Station WEAJ.

Mr. A. R. McKechney, of Tokyo, spoke on Japan at the evening service.

THE REV. DR. FEARN, warden of the Church Mystical Union of London, is giving a series of addresses every Tuesday morning and evening at the Church of the Transfiguration, East 29th St.

A LUNCHEON-CONFERENCE under the auspices of the Fellowship For a Christian Social Order will be held on Thursday, October 11th, at the Madison Square Hotel. The Rev. Samuel McCrea Cavert, one of the general secretaries of the Federal Council of Churches, who has just returned from a visit to the Near East, will be the chief speaker. A week-end conference, under the same auspices, is planned for October 27th and 28th at Wallace Lodge, Yonkers.

THE REV. DR. HENRY A. ATKINSON, executive Secretary of the World Alliance for International Friendship Through the Churches, on his arrival the other day from a European visit, says that the League of Nations deserves credit for settling the Italian-Greek dispute. Dr. Atkinson also said that "the very people here who are now condemning the League

because it did not use Article X against Italy, are the very same ones who formerly would have nothing to do with the League because of Article X."

AT THE CONFERENCE and dinner to be held at Synod Hall on October 16th by the Church Service League of the Diocese, the speakers will be Bishop Manning, Dr. John W. Wood, Bishop Lloyd, and the Rev. J. I. Blair Larned.

DR. JOHN W. WOOD and the Rev. Dr. C. S. Reifsnider of St. Paul's University, Tokyo, will address the next meeting of the New York Churchmen's Association on Monday, October 15th.

ON TUESDAY, October 9th, a meeting will be held in the parish house of the Church of the Heavenly Rest, Fifth Avenue, to push the Nation-wide Campaign in the diocese. Addresses will be made by the Rev. Dr. Stetson of Trinity Church, the Rev. Dr. Bowie, of Grace Church, and the Rev. J. I. Blair Larned, of St. John's Church, Yonkers. A serious deficiency exists in the receipts of the campaign in the diocese, and plans will be considered at this meeting to remedy the situation.

FREDERIC B. HODGINS.

at Christmas time. On November 17th, an exhibition of the gifts from the various parishes will be held, and pictures shown by some of our leaders who, this past summer, were working on the Reservation.

Church Training and Deaconess House

LAST WEDNESDAY, the opening service of the Church Training and Deaconess House was held, the Rev. Dr. James DeWolf Perry and the Rev. Dr. L. M. Robinson taking part. An extremely helpful address was made by Dr. Perry.

Seven young women have entered the School this year, the classes in which commenced on Thursday.

Various Notes

THE REV. WILLIAM V. TUNNEL, of Howard University, Washington, D.C., was the principal speaker at Rally Day services in St. Barnabas' Church, Germantown. One of the features of the afternoon service was the presentation of \$5,000 donated by the congregation and by friends for the new parish house now being built. In the morning there was a corporate communion of members of all confirmation classes in the years between 1905 and 1923.

GENERAL CASPER H. CONRAD, who was in charge of the return of all American soldiers from overseas immediately after the armistice, and who was recently promoted to be Inspector General of the Philippine Islands, is to be the guest of honor at St. Matthew's parish house, next Friday night, October 12th, when the Rev. and Mrs. C. Herbert Reese give their annual reception to the entire church congregation. In the early part of the World War, General Conrad was in command of the 360th Infantry of the famous "TO" Division. Subsequently he was a member of the Strategic Board. When ordered to the Philippines he was in the War College at Washington. The Rev. Mr. Reese during the World War was overseas chaplain of the Ninetieth Division.

FREDERICK E. SEYMOUR.

Pennsylvania Prepares Program of Diocesan and Parish Meetings

The Church School Service League—Church Training and Deaconess House—Various Notes

The Living Church News Bureau }
Philadelphia, Oct. 5, 1923 }

UNDER the direction of the Executive Council of the Church in the Diocese of Pennsylvania, an extensive program of diocesan and parish conferences and meetings has been arranged to cover the entire diocese during the next two weeks, when the Mission of the Church will be presented.

The Rev. W. J. Loaring Clark, D.D., General Missioner of the Field Department, is coming to Philadelphia, Tuesday at the invitation of the Diocesan Council and will be the central figure at all the diocesan and parish conferences and meetings. Dr. Clark will also appear before special meetings of the clergy and special meetings of women.

Dr. Clark is to present complete and detailed information concerning the work of the National Church in all its fields of activity in the United States and in other lands.

On Tuesday night, Dr. Clark will address the Convocation of North Philadelphia in St. Simeon's Church, 9th Street and Lehigh Avenue. On Wednesday night he will speak at the West Philadelphia Convocation, in the Church of the Holy Comforter, 48th Street and Haverford Avenue. Thursday afternoon he will attend the meeting of the Executive Council of the Diocese.

Church School Service League

THE CHURCH SCHOOL SERVICE LEAGUE of the diocese held an enthusiastic meeting of leaders last Thursday afternoon in the Church House, when plans for the winter's work were outlined and discussed.

A progressive program has been arranged, including much "box work."

The meeting was in the nature of an "Exchange of Methods"; each speaker who had been successful in any partic-

ular feature of the work, describing the plan for the benefit of others.

An attractive pamphlet, containing detailed suggestions of activities for the Nation block has been issued, appropriate prayers for the various groups in the nation being included.

Besides the Christmas box-work, received by assignment from National headquarters, the Diocesan C. S. S. L. is undertaking again the Rosebud box, consisting of over a thousand gifts for the children on the Rosebud Reservation. This will be the twenty-fifth year that the children of this diocese have remembered the children of the Reservation

Chicago the American Center of Theological Education

Campaign for Western Seminary—Chicago's Plans for the Program—The Advance of a Mission

The Living Church News Bureau }
Chicago, Oct. 6, 1923 }

MOST of us know that Chicago is the center of many things, but few, whether here or elsewhere, realize that Chicago is the center of theological education in America; that there are more students for the ministry in Chicago and its immediate environs than in any other city in the United States. Unfortunately the supply of clergymen for the Church from Chicago has been meager. Of the 1,270 parishes and missions of the Church that are without a resident clergyman, 875 are in the Fifth, Sixth, and Seventh Provinces.

The Church had no Seminary in Chicago until 1883. Students went from here to study in the Eastern seminaries and but rarely returned to Chicago to stay. To remedy this, and to meet the growing need of men for the ministry in the Middle West, Dr. Tolman Wheeler donated a site

on Washington Boulevard for buildings, and \$100,000 for endowment. Thus was the Western Theological Seminary begun. For just forty years the Seminary has fulfilled its mission, educating and sending out a long list of strong men for the Church. One out of every twenty-three of its graduates has become a bishop.

But the Western Seminary has been handicapped, because of its isolation, its lack of equipment and of endowment. "God moves in a mysterious way," and at a time when, for many reasons, things looked dark for the Seminary, a helping hand was put forth, not by those of us, not from brother Churchmen, but from those who, from their unselfishness, are certainly *with* us in their Christian outlook and charity. The help came from the Northwestern University, and from Garrett Biblical Institute, one, the leading Methodist University in this country, the other, one of the leading training schools for the Methodist ministry. The story has already been told of the remarkably generous donation of a magnificent site on the campus of Northwestern University in Evanston. The trustees and the Alumni of the Western Seminary and the Dioc-

esan Convention heartily endorsed the plan to move the Seminary to Evanston. The Washington Boulevard property has been sold for \$125,000, of which \$100,000 is to be expended in a Tolman-Wheeler Memorial Building. Mrs. Robert B. Gregory has given \$50,000 for a library to be erected in memory of her husband. The sum of \$600,000 is now needed to complete the building program, and the sum of \$250,000 for endowment.

A representative group of a hundred clergymen and laymen have accepted membership on the Ways and Means Committee to secure fifteen new buildings and an endowment, and the campaign for the new Seminary is now under way. The campaign will be educational until November 15th. From that date until the New Year, special gifts will be sought; and from January 1st to the 26th there will be an intensive campaign to obtain by popular subscription the amount needed for endowment.

The success of this committee will, of course, depend largely on the support and the backing of the clergy, for it is planned to organize each parish for the campaign. This support was formally asked at a luncheon meeting at the University Club when about sixty of the clergy were the guests of the Seminary, Bishop Anderson presiding. After the plans and the status of the Seminary had been announced by the Bishop and by Dean De Witt, Mr. E. R. Kreuger, the executive secretary of the campaign, gave its procedure in detail. An informal discussion took place in which many of the clergy took part, and a motion was unanimously passed assuring the Bishop and the Trustees of the seminary of the support of the clergy of the diocese. The educational literature will be of great value and interest. The Bishop announced that he had asked Bishop Lawrence, Bishop Manning, and others to contribute special articles for the campaign, and that he had already received a contribution from Bishop Lawrence. Coming from one who is recognized as a national leader in the raising of large funds, and who has just finished a successful campaign for the endowment of the Cambridge Seminary, the message from Bishop Lawrence will be eagerly read. The headquarters for the Western's campaign are Suite 309-11, Hotel La Salle, Chicago.

Chicago's Plans for the Program

THE BISHOP AND COUNCIL have announced some of their plans for promoting the Program of the Church. Last fall the diocese was divided into fourteen zones, each with its captain and educational director. The Department of Ways and Means has this year divided the diocese into eighteen zones under the same plan, which means that most of the captains will have fewer parishes and missions to look after than before, and that the work will be more concentrated. A conference for all of the clergy will be held some time in October, at which these plans, and the whole Program, will be frankly discussed. The Bishop and Council are trying to secure the services of eight or ten domestic missionary bishops, or others, who will come to the Diocese in the early part of November for a two weeks' intensive campaign, the idea being to provide a speaker for every parish and mission in the diocese at some time during the two weeks. The quota assigned to this diocese by the National Council is \$298,000 as against \$252,000 for the current year.

The Advance of a Mission

WHEN THE Rev. D. A. MacGregor came to the Holy Cross-Immanuel mission in June, 1922, he found a dilapidated building and a discouraged people. The mission has always been known of the "struggling" kind, although it had a good number of communicants, 150; the field was promising, in an apartment district on the always-growing south-west side; the property is a valuable one, but the buildings were suffering woefully inside and out from disrepair. It was not an encouraging proposition, but its very uninviting condition seemed to act as a stimulus to the new priest, a graduate of MacMaster College, Toronto, and a convert from the Baptists. It did not take long for Mr. MacGregor to stimulate his people, as the results show. In a little more than a year the communicants have increased from 150 to 225; there has been a large increase in the Church school; pledges to current funds have trebled, and those to missions have quadrupled. The maximum quota was paid in 1922, and the maximum quota for 1923, double that of the year before, has been almost fully subscribed. The congregation has undertaken the complete reconstruction of the church at a cost of \$20,000. Of this amount \$3,000 was received from the Bishop and Council. The new church will probably be opened in November, the costs of the improvements being completely covered by subscription. The Woman's Guild is providing stained glass windows for the church at the cost of \$1,700. The improvements include a brick and cement basement, a new front vestibule, a new roof, stucco outside and redecoration inside, a new lighting system, a steam-heating plant, and the rebuilding of the chancel.

This record of advance and growth was told the clergy at the meeting of the Northeastern Deanery, recently held at St. Chrysostom's Church, and so impressed those present that a special resolution was drawn up and passed by the deanery, in which they recorded "their joy and satisfaction at the remarkable achievement accomplished by the priest of Holy Cross-Immanuel and his people. . . . The people of this mission, in loyal coöperation with their priest, the Rev. D. A. MacGregor, have furnished an example of consecrated service which is an inspiration to every parish and mission in the diocese, and the members of the deanery join them in thankfulness to God for this signal witness to the power of the Living Christ."

Wanted, Scoutmasters

SINCE 1918, when he returned from active service at the front, Mr. Henry Cooper has been scoutmaster of St. Peter's Church Troop of Boy Scouts. His work has been exceptionally well done and his resignation is greatly regretted by the rector, the Rev. H. L. Bowen, and the boys and their parents. In commenting upon Mr. Cooper's resignation, the rector deplors the fact that this worthy work is languishing all over the country chiefly because of the lack of able scoutmasters. "The boys of the nation," says the rector, "are waiting to be trained in the fine art of citizenship, but men are too busy about other things to do the training, a compliment to the American boy and a serious reflection on the American man. The larger number of boys in St. Peter's troop are not boys of the parish."

This may be said of other city parishes. Many of the boys are children of the foreign-born. Here is an excellent chance at

our doors for making citizens and making Churchmen, but the Church evidently lacks leaders.

St. Paul's Part in the Sunday Evening Club

SUNDAY EVENING clubs seem to be increasing in number. There is a real reason for the existence of The Chicago Sunday Evening Club, which holds its meetings as usual in Orchestra Hall, which grows stronger each year, and which has become one of the established city institutions. The club idea has spread and other clubs have been organized in localities within the city, and in certain larger suburbs, like Wilmette, and in the outlying towns. Such a club has been organized in Rogers Park and is to hold its opening meeting on Sunday evening, October 7th, in the auditorium of the Masonic Temple. The purpose of this club, according to the announcement, is to serve Rogers Park through the maintenance on Sunday evenings, of undenominational religious services, in accordance with the purpose of the coöperating churches, and to engage in such other activities as may further that object. St. Paul's-by-the-Lake, the Rev. H. N. Hyde, rector, is one of the coöperating churches. The rector is on the executive committee, and many of the men and women of St. Paul's are officers and active supporters of the Club. There is a list of distinguished speakers, including the Rev. Cleland D. McAfee, D.D., the Rt. Rev. S. C. Partridge, who is to speak on October 28th, Judge Ben Lindsey, and David Starr Jordan. The famous Russian Quartette will sing on October 14th.

General News Notes

THE REV. FREDERIC S. FLEMING was the speaker at the meeting of the Round Table, October 1st, and at the first of the fall meetings of the Woman's Auxiliary on October 4th. He gave entertaining talks on both occasions on the Anglo-Catholic Congress, at which he was a delegate this summer.

THE CHURCH OF THE EPIPHANY, Chicago, has a striking list of preachers at its Sunday morning services this fall. It includes Bishop Beecher, who preached on September 30th; Bishop Anderson; Bishop Partridge; Bishop Morrison; Bishop Overs; and Bishop Moulton.

THE CHURCH OF THE REDEEMER, the Rev. Dr. Hopkins, rector, has an exceptional guild of acolytes, St. Cyprian's Guild. It numbers thirty-five men and boys, some of whom have been members for over eight years. St. Cyprian's was the first guild of its kind in Chicago, and Dr. Hopkins helped found it. The Guild held its annual festival at the Church of the Redeemer on Sunday, September 30th, when five boys were admitted to membership. Dr. Hopkins officiating. The preacher was the Rev. R. F. Philbrook, rector of St. Mark's Church.

Fall Meeting of Sunday School Institute

THE FALL MEETING of the West Side and West Suburban Sunday School Institute was held at the Church of the Holy Communion, Maywood, the Rev. Wm. A. Sims, rector, Tuesday, October 2d. After supper, conferences were held for primary, junior, and senior departments, which were followed by the regular session. The address of the evening was given by the Rev. E. J. Randall, his subject being The Child and America's Future.

The winter meeting will be held at St. Andrew's Church, December 18th.

H. B. GWYN.

A National Cathedral Service for Laymen's Service Association

Rector of St. Agnes' Church—Churchman Receives French Decoration—Greek Churchman Entertained.

The Living Church News Bureau
Washington, Oct. 3, 1923

WITH the consent of the Bishop, the Laymen's Service Association has planned an open air service on the Cathedral grounds for the Nineteenth Sunday after Trinity. It is to be a meeting primarily for men, although women and children have been cordially invited. The Bishop and Dr. William Mather Lewis, new President of George Washington University, are to be speakers, and the army band is again to play. Various organizations, such as the Red Cross have been invited to participate as well as the clergy of other religious bodies. In case of bad weather the service is to be postponed until next spring.

Rector of St. Agnes' Church

BEGINNING OCTOBER 1st, the Rev. Victor O. Anderson assumed the duties of rector of St. Agnes' Church. Born in Boston, Mass., and educated in the public schools there, Mr. Anderson was prepared for the ministry at the Berkeley Preparatory School, and by private tutors. He was presented as a candidate for the ministry from Advent Parish, Boston, where he has been for the past year a member of the clergy staff. Graduated from the General Seminary in 1913, he was ordained to the diaconate and priesthood by Bishop Codman, of Maine, his first month's diaconate being spent at Brownville Junction, Me., after which he was in charge of St. George's Church Sanford, Me., for eighteen months, rector of St. John's Church, Augusta, Me., four years, overseas during the war as chaplain of Evacuation Hospital No. 4, and later chaplain of the permanent organization of Evacuation Hospital No. 110. It was after serving for two years as assistant in St. Clement's Church, Philadelphia, that Mr. Anderson joined the staff of the Church of the Advent, Boston. Mr. Anderson has done special studying in children's work, and is especially interested in hospital work. He is a Mason and was chaplain of Augusta Blue Lodge and acting prelate of Trinity Commandery while in Maine. Before preparing for the ministry, he was for five years with the Boston Safe Deposit and Trust Co. Mr. Anderson succeeds the Rev. Clarence D. Weedon, who has entered the monastery of the Holy Cross.

Churchman Receives French Decoration

DR. THOMAS E. GREEN, director of the speaking service of the American Red Cross, formerly of Cedar Rapids, Iowa, has just received the decoration of chevalier of the Legion of Honor from France at the hand of General Georges A. L. Dumont, military attaché of the French Embassy. The decoration was bestowed by direction of the President of the French Republic. Leading officials of the French and American armies, the Marine Corps and the Navy, the Red Cross, the Embassies, patriotic societies, and George Washington University were present at the ceremonies. After the exercises General Dumont entertained the company at luncheon at Hotel Hamilton.

Greek Churchmen Entertained

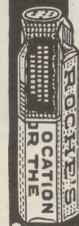
MEMBERS OF THE Greek Society of SS. Constantine and Helen gave a dinner in honor of Archbishop Panteleimon, of Neapolis, Jerusalem; Archbishop Vasilios, of Greece; his assistant Archimandrite, the Rev. M. Malachias; Col. Athan L. Sklavounos, and Capt. Ant. Stratacos, of the Greek Army; and Nicholas P. Dazeas, vice-president of the Greek Loyalist League of America, at the Hotel Raleigh on Monday night, Archbishop Vasilios, Metropolitan of Methymuis, accompanied by the Rev. Thomas Daniel, pastor of the local Greek church, and other dignitaries, called on President Coolidge to pay their respects, and to thank him for the aid given refugees at the burning of Smyrna. These Greek Church officials were interesting and interested participants in the consecration of Bishop Freeman.

Marriage and Divorce

THE CENSUS BUREAU Marriage and Divorce Survey for the United States for last year has just been made public. It is the first survey since 1916. In that year there was one divorce to nine and three tenths marriages, while this report shows one divorce in every seven and six tenths marriages. It shows one fifth more divorces and one fifteenth fewer marriages per 100,000 population last year than in 1916. There were 1,126,418 marriages recorded in 1922. Maryland had the highest marriage rate, with Arkansas second, Florida third, and Mississippi fourth. The lowest marriage rate was in North Dakota. Texas led the country in the number of divorces in 1922, with the total of 12,399, or one fifth of the

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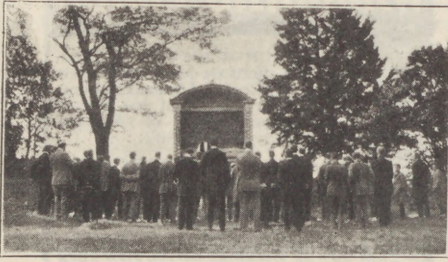
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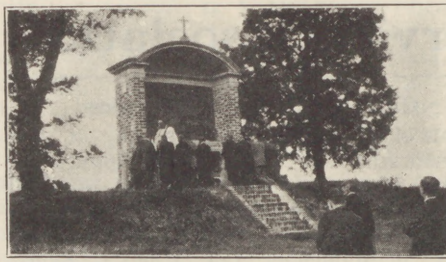
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number of marriages in that state. Illinois was second in the number of divorces, Ohio third, and California fourth. The District of Columbia had the honor of having the smallest number of divorces, 161, as well as the lowest rate per 100,000 population, with 37. Next lowest rate of divorces was New York, followed by North Carolina, and North Dakota. South Carolina reported no divorces, as its laws permit none. The largest rate of divorces per 100,000 population was said to be in the State of Nevada, with 1,325 and the number of marriages there were lower than the number of divorces, totalling 1,208 per 100,000 population. Next to Nevada in the rate of divorces was the state of Oregon, followed by Oklahoma and Texas.

MICHIGAN ELECTS
BISHOP PAGE

AT THE SPECIAL CONVENTION of the Diocese, which was held at St. John's Church, Detroit, October 2d, the Diocese of Michigan elected the Rt. Rev. Herman Page, D.D., Missionary Bishop of Spokane, to be the fifth bishop of the diocese, in succession to the late Rt. Rev. C. D. Williams, D.D.

The Convention was begun by a Celebration of the Holy Communion, the Rev. W. D. Maxon, D.D., President of the Standing Committee, being the celebrant. The Convention was organized by the election of Dr. Maxon as chairman. The only names presented in nomination were those of Bishop Page and the Very Rev. W. L. Rogers, Dean of St. Paul's Cathedral. Dean Rogers made a very sincere and convincing speech in seconding the nomination of Bishop Page. The first ballot cast resulted in a concurrence of the orders, and the election of Bishop Page.

BISHOP BRATTON IN VIRGINIA

THE RT. REV. THEODORE DUBOSE BRATTON, D.D., Bishop of Mississippi, conducted a Mission in St. Paul's Church, Salem, Virginia, the Rev. David H. Lewis, rector, from September 16th to the 23d, inclusive. At the first service he told the congregation that he had come to offer his services as a memorial to his dear friend and former Archdeacon, the late Rev. George G. Smead, at whose burial he officiated last winter in Salem.

The congregation had been carefully prepared for the Mission and the town had been pretty thoroughly notified of the services. On the first Sunday of the Mission, the churches of the other communions in the town were closed in the evening, and their congregations and ministers came to the service at St. Paul's. During the week there were two services daily and, in addition, special services for children on two afternoons. On Thursday

morning at the assembly hour, the Bishop addressed the student body of Roanoke College.

A corporate communion was made at the early celebration on Sunday, the last day of the Mission, to which great numbers came to reconsecrate themselves to the service of the Master.

UPPER SOUTH CAROLINA
ACTIVITIES

PLANS have now been completed by the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina, and the Field Department, for the holding of several meetings during October in preparation for the full participation of the Diocese in the Fall Campaign and Every Member Canvass for the Church's Program.

On October 17th and 18th, the clergy of the two Convocations of Greenville and of Columbia will meet for business pertaining to the Convocations, and for conference. On October 17th, Miss Mabel Lee Cooper, the field worker of the Provincial Department of Religious Education, will address the clergy on the work of the Church school and the Christian Nurture Series. On the 18th, the clergy will hear Mr. Lewis B. Franklin, of the National Council. This meeting will be held in the Church of the Nativity, Union.

On October 19th, there will be held a Conference for all of the vestries of the Diocese, in the Church of the Good Shepherd, Columbia. This meeting is in charge of the laymen, and Mr. Franklin is to be speaker of the occasion. On the night of the 19th, Mr. Franklin will address a mass meeting of men and women in Trinity Church, Columbia.

From October 18th to the 31st have been set aside for parish institutes and conferences, and the Program Study Groups will be organized between November 1st and 25th. The last week of these dates will be Intensive Week, when special services and meetings will be held in the parishes, looking forward

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Under the Department of Religious Education, of which the Rev. W. H. K. Pendleton, of Spartanburg, is chairman, there will be a Church School Institute held in a number of the parishes of the Diocese; October 6th to 21st. Miss Mabel Lee Cooper the field worker of the Province will lead the Conferences.

October 6th to 7th will be given to the Clergy and Teachers of the Colored Convocation. This meeting will be held in the Church of the Epiphany, Spartanburg.

A THREE-DAY CLERICUS

THE COLORADO September Clericus was held on a much larger scale than usual, three days being given to it, instead of a few hours. The meetings were held in the three Pueblo churches of the Holy Trinity, the Ascension, and St. James'.

Bishop Johnson led a discussion on Work in Isolated Districts, an address being made by the Rev. J. A. McNulty, who has charge of a number of mission stations in the Arkansas valley. The Rev. Philip Nelson, rector of St. Peter's, Denver, chairman of the diocesan committee on publicity, led a conference on Church Publicity, in which one of the speakers was Mr. John Kelley, of the Pueblo *Star-Journal*. Another subject for discussion was Meeting the Apportionment, led by the Bishop Coadjutor. The social appointments included an automobile trip to the San Isabel forest, and luncheon with the Kiwanis club.

Bishop Johnson, who has spent much of his time recently in conducting preaching missions in various parts of the country, expects to give next year to the same work in Colorado. One object of this meeting was to give the clergy an opportunity of expressing the needs of their parishes in this line, that plans might be made for the future.

MASSACHUSETTS MOVES FORWARD

INTENSIVE TRAINING for Church people is the aim of the Diocese of Massachusetts at the present time.

It is the intention of the Bishop and Council, acting through a special committee, to bring information and inspiration to missions and parishes throughout the Diocese. The week of October 21st has been designated as the time. The period is being known as Program Week, and will be filled with meetings, conferences, and services throughout the Diocese, which has been divided into districts. Every mission and parish will be covered. There will be conferences of vestries, meetings of parish organizations, and services during the week in each district.

Five speakers are coming into the Diocese to lead in these conferences and services. These are the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado; the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio; the Rev. Robert W. Woodroffe, rector of St. John's Church, Detroit, Mich.; the Rev. Frank H. Nelson rector of Christ Church, Cincinnati, Ohio; and the Rev. William E. Gardner, D.D., Executive Secretary of the Department of Religious Education of the National Council.

Among the outstanding features of the Program will be luncheons for Boston vestries on Monday and Wednesday, and a big meeting in the evening at Trinity Church; morning and afternoon meetings

for women's organizations; a dinner at the Hotel Somerset for representatives of all parishes and missions in the Diocese, three from each one; a dinner of the Episcopalian Club, the laymen's organization of the Diocese, at which the subject of the Church's work will be presented by the visiting selected speakers.

CLERGYMEN HELP IN OTHER DIOCESES

THE REV. G. OTIS MEAD, rector of Christ Church, Roanoke, Va., has just returned from Asheville, N. C., where, on the evening of Tuesday, September 25th, he delivered an inspirational address at a meeting in the interest of the work of the Field Department in the Diocese of Western North Carolina. On Wednesday Mr. Mead took part in a conference along the same general lines.

THE REV. KARL M. BLOCK, rector of St. John's Church, Roanoke, is in Charleston, S. C., having been delegated by the Field Department of the National Council to assist in a number of meetings there. He will later go to Savannah, Georgia, on a similar mission, returning to Roanoke about October 6th.

ARMISTICE DAY SERVICES

THE CHIEF OF CHAPLAINS of the United States Army, Colonel John T. Axton, has issued an urgent call to the one thousand clergymen who constitute the Corps of Chaplains of the three components of the Army, to begin early the preparations for a proper observance of Armistice Day, November 11th, which this year comes on Sunday.

The Chaplains have been asked to make it an occasion for special patriotic services at which there shall not only be most fitting commemoration of the heroisms and sacrifices of the war, but where the gospel of a better understanding among men may be stressed with a view to lessening the discord that is so rampant throughout the world.

Through community coöperation, particularly with Churches, schools, patriotic societies, and veterans' organizations, it is desired that wherever there is a unit of the United States Army, no matter how small, there shall be a program of practical addresses, scripture readings, and musical numbers by bands, choruses, and soloists, and that there be suitable decorations and printed programs.

THE LEAGUE HELPED

AFTER OBSERVING the operations of the League of Nations during two visits to Geneva, one in June as visitor to the Council, the other in September to the Assembly of the League, Dr. Henry A. Atkinson, Executive Secretary of the World Alliance for International Friendship, has just returned from Europe with the firm conviction that the League actually prevented another world war by its handling of the Italian-Greek situation. "The stand taken by the League served its purpose," said Dr. Atkinson, "by giving immediate and world-wide publicity to the acts of Italy, thereby causing the Italian government to pause and 'cool off.'"

"The League Covenant is undergoing the tests of experience which alone can establish it firmly. Our own Constitution went through similar trials and did not achieve its present inviolable character until the principle of Union, which might be called the 'Article Ten' of the Constitution, was finally tested through the Civil War.

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When this latest test of the League is viewed in proper historical perspective, I feel sure the verdict will be that the peaceable settlement of the difficulties between Italy and Greece was due principally to the intervention of the League, and that the outcome is thus far the League's greatest vindication.

"It is amazing to me," continued Dr. Atkinson, "to find that the people here at home who are now condemning the League because it did not use Article Ten against Italy are the very same ones who formerly would have nothing to do with the League because of Article Ten. It looks to me like a case of 'Any stick to beat a dog.'"

THE ACTORS' FUND

DURING the past few months a large number of persons conspicuous in different Christian and Jewish bodies have joined the Actors' Fund of America, in part to show appreciation of good works by actors, and in part to cause the Church to serve in larger ways. Bishop Manning, of New York, and the Rev. Dr. Edward F. Leonard, whose parish is in the theater district of New York, wrote letters commending the Fund, so that the largest numbers of new members are Churchmen and Roman Catholics, but Fund records show some members from the Presbyterian, the Reformed, and the Methodist Churches.

President Edward F. Albee, of the Keith Circuit, who is identified with the Fund, says: "The Church has a splendid opportunity to extend its great influence over the theatrical business by cooperating in this Fund. Theatrical people have their shortcomings, but the Church cannot influence them by standing aloof from them. They need the influence of religion, not in criticism but in kindness. The best way to help actors is to be their friend."

Mr. Albee is an officer of St. John's Church, Larchmont, New York, chairman of the Nation-wide Campaign of the Diocese of New York, and was long one of the financial guarantors of the expenses of the Cathedral of St. John the Divine.

WORK AMONG THE DEAF MUTES

WHEN THE Rev. James H. Cloud, D.D., missionary to the deaf, made his regular quarterly visit to Denver, he baptized eight deaf mutes, and presented eighteen for confirmation at St. Mark's Church. Bishop Ingley preached, Dr. Cloud translating his sermon into the sign language. Dr. Cloud also visited the State Institute for the Deaf at Colorado Springs.

A deaf mute lay reader conducts services in St. Mark's Chapel every Sunday evening. There are two priests in the diocese, but outside of Denver, who understand the sign language, and who give occasional ministrations. The Sunday evening services are attended by congregations of over seventy.

AMERICAN PRISON CHAPLAINS' ASSOCIATION

A VERY INTERESTING meeting of the American Prison Chaplains' Association was held recently in Boston, Mass., in connection with the annual congress of the American Prison Association. The Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, was present at its first session, and extended to it a warm welcome to the city of Boston.

At the meetings various matters concerning prison reform, and the part of the chaplain in the welfare of the prisoners, were discussed.

It was brought out that Rhode Island

recognizes the Church as one of three religious divisions, and that a Church clergyman is assigned as chaplain to various institutions. It is said that behind the bars the Church thus gets a fair hearing.

The Rev. Robert Walker, chaplain of the Massachusetts Reformatory at Concord, is secretary of the Chaplains' Association.

A BUSY PARISH FESTIVAL

THE PATRONAL FESTIVAL of St. Matthew's Parish, Sunbury, Pa., the Rev. B. Talbot Rogers, D.D., rector, was held September 21st to the 26th. The festival began with a celebration of the Holy Eucharist on St. Matthew's Day, at which Bishop Darlington was the preacher. In the afternoon, the Incorporated Trustees of the Diocese of Harrisburg met to discuss business pertaining to the Diocese. In conjunction with Evensong on St. Matthew's Day, a historical sketch of the parish was given by General Charles M. Clement, who has been a member of the parish for sixty-seven years. General Clement spoke on the subject, Pastors and Personal Evangelism.

The Holy Communion was celebrated at 7:30 A. M., on Saturday morning. On Sunday morning Dr. Rogers spoke of the purpose of the parish and its place in the life of the Church, and the necessity for having the proper parish ideals. Special music was rendered at Evensong on Sunday evening.

On Monday evening, a congregational meeting was held in the parish house to organize a parish council and the group system. A meeting of the Parish Aid Society was held in the parish house on Tuesday evening. On Wednesday afternoon, the Church Service League of the Diocese held a meeting in the parish house, and the Department of Religious Education of the Diocese outlined its work for the ensuing year. In the evening a well attended Parish Festival was held in the parish house.

THE BOSTON CITY MISSION

ON WEDNESDAY, October 3d, in Christ Church, Cambridge, the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, officiated at the first corporate communion of the members of the staff of the Episcopal City Mission and of the Archdeaconry of Boston. In his address the Bishop stressed the value of reserve power, physical, intellectual, and spiritual. After luncheon at the home of Archdeacon Ernest J. Dennen, Superintendent of the City Mission, those present listened to addresses concerning the enrichment of city missionary work.

Bishop Lawrence spoke of the background of the City Mission, which his grandfather, William Appleton, helped to organize in 1844, and his recollection of the first missionary, Father Wells, and of his virile personality. In 1888, the Rev. Frederick B. Allen became superintendent of the Mission and put new life into it. Since then its progress has been steady. Eight years ago the Rev. Mr. Dennen became superintendent, and the Rev. Mr. Allen financial secretary. Bishop Lawrence declared that, in such work, personality is of the utmost value and credited much of the success of the mission to the personality of Mr. Allen. Bishop Slatery spoke of the work of the City Mission in New York, and Bishop Babcock spoke of the City Mission and the Diocese.

Other speakers, all of them taking "enrichment" as the keyword, were, Stanton King, of the Sailors' Haven, and Mrs.



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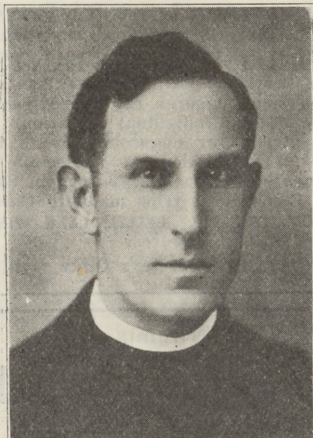
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C. E. Leonard, head of the Women's Aid of that same great work for seamen; the Rev. Frederick A. Reeve, one of the three hospital chaplains; the Rev. G. DeWitt Dowling, D.D., of the Church of the Redeemer; Mrs. F. M. Groves, from the beginning head of the Mother's Rest, Revere; the Rev. George C. Chiera, of the Church of St. Francis of Assisi, the Italian Chapel; the Rev. D. LeRoy Ferguson, of St. Cyprian's Church, whose colored congregation will soon move into its new church; and the Rev. Dr. A. W. Sundelof, for thirty-one years the leader of the work among the Swedish people. The closing address was by the Rev. Frederick B. Allen, who, after thirty-five years' service, has just retired from official connection with the mission, and who gave his cheery godspeed to the workers with whom he has been so long associated.

TO BE ARCHDEACON-MISSIONER

THE REV. GUY D. CHRISTIAN, for many years associated with the Alaska Mission, and recently of St. Luke's Church, Germantown, Philadelphia, has accepted the call of the Rt. Rev. James Wise, D.D., Bishop of Kansas, to take up the special work of Teaching Missions throughout the Diocese. He will reside at Manhattan.



THE REV. G. D. CHRISTIAN

The Rev. Mr. Christian was born in Galveston, Tex., in 1880. His education was in the city of Richmond, Va., where, however, he did not come into contact with the Church until rather late, being baptized and confirmed in early manhood. His experiences before this time, both in the neighborhood in which he lived, and in newspaper work, gave him a valuable insight into the point of view of the workingman.

Taking up lay reading and other Church work, Mr. Christian found that he must seek orders. He attended the Virginia Seminary, serving in the meanwhile at West Point, Virginia, and at Grace Church, New York, under Dr. Huntington.

When he received priest's orders in 1909, he immediately went with his wife to enter upon five years' service at Nome, Alaska. He used his furlough by studying at Oxford, Eng., and then returned to Alaska for a two year period, but which stretched itself to five, at Juneau. There he labored abundantly, especially with Holy Trinity Cathedral, and was of great service to the District in many ways. Since coming out in 1921, he has been officiating at St. Luke's, Germantown.

The work that the Rev. Mr. Christian is to do in Kansas is regarded by the Bishop as of primary importance. Mr. Christian has carefully prepared himself for this work of preaching and teaching missions.

FIRST PROVINCE WOMAN'S AUXILIARY

THE ANNUAL MEETING of the Provincial Woman's Auxiliary of the Province of New England was held at St. Paul's Church Burlington, Vt., October 3d, with representatives from each of the New England dioceses. Miss Grace Lindley was present from National headquarters. After the evening service Bishop Hall read a letter which had reached him that same afternoon from the Rev. Charles F. Sweet of the Divinity School, Tokyo, giving a vivid description of the narrow escape of himself and his family from the destruction of a place about half way between Tokyo and Kyoto, where they, with many others, English and American, were spending the summer.

MARYLAND WOMAN'S AUXILIARY MEETING

A THOUSAND DOLLARS had been sent immediately for Japan Relief, the president of the Maryland Woman's Auxiliary, Mrs. A. L. Sioussat, announced to the executive meeting of the Auxiliary, September 26th, and she said that she had promised the National Council \$1,000 more for this purpose. The meeting enthusiastically endorsed her action, and pledged then and there \$960 of the second thousand. The Rev. Roger Walke, who has been engaged in mission work in Japan for fourteen years, spoke to the ladies, and gave them much valuable information about the situation.

A Church Service League Calendar for the Diocese will be ready November 15th.

COLORED CHURCH WORKERS' CONFERENCE

THE THIRD annual Conference of Church workers among the colored people of the First and the Second Provinces is to be held at St. Augustine's Church, Atlantic City, N. J., from October 9th to the 12th inclusive. The opening service is on the evening of the 9th, choral Evensong, with the conference sermon by the Rev. H. C. Bishop, D.D. Each of the other days begins with a celebration of the Holy Communion, and during the day there are sessions devoted to papers, discussions, and conferences, as well as to the business of the Conference.

THE CHURCH IN YAKIMA

THE REV. F. J. MYNARD, rector since 1915 of St. Michael's Church, Yakima, Washington, has retired from the active ministry. When he went to Yakima he found the church heavily in debt and making little progress. He has so improved matters that today St. Michael's is not only out of debt but is ready to build a new church.

The Rev. Herman R. Page, of St. Luke's Church, Wenatchee, has accepted the call to fill the vacancy left by Dean Mynard in Yakima, and will take up his new charge the first of October. Ordained shortly after the United States entered the war, Mr. Page became a chaplain in the army, stationed at Camp Lewis. For a time he was chief chaplain of that camp. After the war he went to Okanogan, from which as a center he ministered to several missions in the Okanogan Valley, opening up a new and productive field for the work of the Church. He was married in 1922 to Miss Lois Dickinson, of Okanogan, and went to take charge of St. Luke's Church, Wenatchee, and to become Dean

of the Wenatchee Deanery. Dean Page is a splendid worker among the young people.

Yakima, with a population of over 15,000, is the metropolis of the great Yakima Valley, and the center of a population of 100,000. It is next in importance to the see city in the District of Spokane. Dean and Mrs. Mynard have gone to Spokane, where Mr. Mynard will do supply work. Mrs. Mynard plans to conduct a series of study classes. She is a very capable leader, and has been of great service to St. Michael's, and to the city of Yakima.

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BISHOP DEMBY'S ANNIVERSARY

THE RT. REV. E. THOS. DEMBY, D.D., Suffragan Bishop in Arkansas, celebrated the fifth anniversary of his consecration, in St. Andrew's Church, Pine Bluff, Ark., on the Feast of St. Michael and All Angels, September 29th.

There were three services during the day: the Holy Eucharist at 6:45; Morning Prayer at 10; and a Solemn Eucharist at 10:45. At the Solemn Eucharist the Bishop was the celebrant, assisted by the Rev. J. H. King, as deacon, and the Rev. R. S. Hoagland, as sub-deacon.

At the reception in the afternoon, \$138 was presented to the Bishop for the Endowment Fund, and \$80 towards the purchase of a set of vestments. Much interest was manifested by the friends of the Bishop in the celebration.

PRIEST'S GOLDEN JUBILEE

THE REV. E. N. JOYNER, one of the most prominent clergymen of the Carolinas, celebrated the fiftieth anniversary of his ordination to the priesthood September 12th. He received orders from the hands of the Rt. Rev. Thomas Atkinson, D.D., in whose jurisdiction was what is now the three dioceses in North Carolina. During his long ministry he has served many congregations in the two Carolinas. On the 12th Mr. Joyner went to Morganton, N. C., where he had been ordained, for a simple celebration. At this service his old friend, the Rt. Rev. J. B. Cheshire, D.D., Bishop of North Carolina, preached a sermon.

Mr. Joyner is now living in retirement at Dallas, N. C., although he finds it within his powers to act as chaplain of the United Confederate Veterans, of which he is a member.

DEAONESS KNAPP SAFE

FRIENDS OF Deaconess Knapp have been cheered by a card from her reading as follows:

"This is just a message to you and friends you can reach. I was under a table in a Tokyo luncheon room during the earthquake and then some Japanese friends brought me here in a motor. I will write in a day or two. This little home is one of the few standing, and is a center for meetings of all sorts. Two bishops are here now, and every day fresh groups of friends come and go. No words can describe what has happened, but the people are wonderful—kind, calm, and resourceful. The relief has been very prompt and prices are kept normal.

"Almost all my clothes were burned in the railroad station."

"The Little Home," referred to in Deaconess Knapp's message, is the new house recently built for her by the special gifts of friends in this country on the grounds of St. Paul's University.

DEATH OF DR. McQUEEN

THE REV. STEWART McQUEEN, D.D., rector of the Church of the Holy Comforter, Montgomery, Alabama, died Friday morning, October 5th, after a long illness. The funeral was set for Saturday afternoon, October 6th.

Dr. McQueen was a graduate of the University of the South, receiving the degree of Bachelor of Divinity in 1881, and in 1923 the degree of Doctor of Divinity. He acted for a number of years as trustee from Alabama of the University. He was ordained to the diaconate in 1881 and to the priesthood in 1882 by the Rt. Rev. R. H. Wilmer, D.D., Bishop of Ala-

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bama. He remained in the Diocese of Alabama until 1897, when he went to Georgetown, S.C. He was called in succession to Durham, N. C., and Goldsboro, N. C. From this latter city he received a call to the Church of the Holy Comforter, which he accepted. On going to Montgomery he found the yellow fever raging, and, instead of fleeing the pestilence, he remained in the fever-stricken city, went about his work as a priest, and so endeared himself, for his bravery, to the entire city.

Dr. McQueen was the second senior presbyter of the Diocese and one of its most beloved men. He was a member of the Standing Committee, treasurer of the Diocesan Board of Missions, Historiographer of the Diocese, for several years an enthusiastic delegate to the Synod of Province of Sewanee, and for many years a deputy to the General Convention and one of its most prominent and picturesque members. Dr. McQueen was also for many years correspondent from Alabama to THE LIVING CHURCH, a position in which he took great pride.

He is survived by his wife and a daughter.

DEATH OF THE REV. SHERWOOD ROOSEVELT

THE REV. SHERWOOD ROOSEVELT, rector of St. James' Church, Arlington, Vt., died September 24, 1923, aged 68 years. The funeral service was taken by the Rev. W. J. Brown, the Rev. J. E. McKee, and the Rev. Dr. Tibbits. The time fixed for the service made it impossible for the Bishop to be present. The interment was at Milford, Conn.

The Rev. Mr. Roosevelt was a graduate of Kenyon College, and was ordained to the diaconate in 1880 by Bishop Clarkson, and to the priesthood in 1882 by Bishop Seymour. The first sixteen years of his ministry were spent in the Middle West, principally in Indiana and Michigan.

In 1896 he was called to the Church of Our Saviour, Brooklyn, which he left, after six years, to take up work in St. Peter's Church, Milford, Conn., where he was afterward buried. In 1907 he became attached to the New York City Mission, and was chaplain of the Harlem Hospital. In 1915 he went to St. Peter's Church, Hebron, Conn., and thence to Arlington, Vt., in 1919.

He leaves a widow and two sons, one in Milford, Conn., and the other in Detroit, Mich.

DEATH OF H. L. LAWS

ACCIDENTAL DEATH deprived the Board of Trustees of St. Paul's Cathedral, Cincinnati, Ohio, of the last of the Old Guard in active service. On Friday, September 28th, as Mr. Harry L. Laws was crossing the street in front of the Queen City Club, in avoiding a heavy truck, he stepped in front of a touring car and was knocked down and his skull fractured. He was hurried to the General Hospital, but efforts of the doctors were in vain and Mr. Laws passed away without regaining consciousness.

Mr. Laws' death, and the continued illness of the Hon. Gideon C. Wilson, Chancellor of the Diocese, changes the entire personnel of the Cathedral Trustees, from what it was fifteen years ago.

Mr. Laws was not only a very active business man, handling at one time one fifth of the sugar supply of the United States, but was also a public-spirited citizen and a loyal Churchman. One of

his greatest services to the public was as Chairman of the Commission which had charge of the erection and equipment of the Cincinnati General Hospital, one of the largest and most complete in this country. It was a remarkable turn of fate that he should die in the very institution which he had worked so faithfully to complete.

The funeral services were conducted by Bishop Vincent, assisted by the Rev. Dr. J. D. Herron, acting dean of the Cathedral.

DEATH OF GEORGE MACLAGAN

ST. JOHN'S CHURCH, Passaic, N. J., lost, in the death of Mr. George MacLagan, which occurred September 15th, an outstanding figure. He had been, for forty years, a vestryman, warden, and lay-reader, displaying all of this time an intense interest in the parish and in the Church at large.

Several years ago, under the direction of the Rev. George H. Yarnall, and the late Rev. George Charles Betts, Mr. MacLagan began to admire and to adopt the Catholic faith and practices of the Church, and since that time he was so devoted to them that they became a part of his life. He never missed a service at his parish life except for sickness, and it was his custom to go to St. Luke's Chapel, New York, where his business was, regularly for a few minutes of worship. He was one of the first members of the Brotherhood of St. Andrew in the Diocese of Newark, and was especially keen in advancing the Catholic faith in the United States.

Mr. MacLagan was a heavy contributor to the building fund of St. John's Church, when it put up its new church, and gave, also, the high altar and the reredos, to which he added, not long ago, the figures of the Blessed Virgin, and of the four Evangelists. He had given the order for a rood beam, as a memorial to his wife, and it is to be a memorial to

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him as well. He was also a generous contributor to the work at Mountain Lakes, N. J.

Mr. Maclagan was buried from St. John's Church September 17th, the Rev. W. Gordon Bentley, the rector, saying the requiem mass. The Rt. Rev. Edwin S. Lines, D.D., Bishop of the Diocese, was present to give the absolution and the benediction.

NEWS IN BRIEF

CALIFORNIA.—The Churchmen's Round Table and the Grace Cathedral Men's Fellowship of San Francisco, met together in the Cathedral Guild Hall for supper and a social hour on the evening of September 28th, and then adjourned to the Chapel to listen to an interesting sketch of the History of the American Church by Mr. H. C. Wyckoff, a member of the National Council, and of the parish of All Saints' Church, Watsonville, Calif. Mr. Wyckoff had previously given a sketch on the History of the Church from the beginning to the Revolution.—Dean and Mrs. J. Wilmer Gresham on September 28th, received the congratulations of their friends on the silver anniversary of their marriage. A substantial token of the love and regard of members of the Cathedral congregation was presented to them.—A recent interesting event was the annual conference of the Young People's Fellowship at San Anselmo in the buildings of the Presbyterian Theological Seminary. From Friday afternoon to Monday evening representatives of the various Chapters in the Diocese participated in two or three daily conferences on the development of the spiritual and practical life of young people in the Church. On Sunday there was an open-air early celebration. Dr. Powell, Dean of the Church Divinity School, preached at Morning Prayer in the parish church at Ross, and the conference closed on Monday evening with a Pageant, How the Light Came, by the Rev. F. D. Graves.

COLORADO.—The Camp Fire girls of St. Barnabas' Church, Denver, conduct a kindergarten on Sunday mornings, where mothers may leave their young children while they attend the service in the church. A similar kindergarten is held in the Church of the Ascension.

MARYLAND.—Middleham Chapel, Calvert Co., the Rev. J. Gibson Gantt, rector, has recently been thoroughly repaired and renovated. This church was built in 1699, and has been in constant use ever since. It is one of the historical landmarks of the state.

MILWAUKEE.—By the will of Mrs. Elizabeth Tibbitts Jones, of Elkhorn, St. John's Church, Elkhorn, is to receive \$9,000. Another \$1,000 was left to the vestry of the parish, \$500 to each of the guilds, \$4,000 to the Aged and Infirm Clergy Fund of the Diocese, and \$1,000 to St. John's Home, Milwaukee.—St. John's Home, Milwaukee, has also received \$100 from the estate of Alexander Kehr, of Milwaukee.—On St. Francis' Day, October 4th, the Bishop of the Diocese dedicated the new oratory in St. Francis' House, at the University of Wisconsin, in Madison. A larger oratory became necessary, so two rooms were thrown into one and set apart for this purpose, giving accommodations for forty worshippers. The Rev. Stanley M. Cleveland is in charge of the work at St. Francis' House.—The annual meeting of the Milwaukee Clericus was held on Monday, October 1st in St. James' parish house, Milwaukee. The following officers were elected for the coming year, president, the Very Rev. C. S. Hutchinson; vice-president, the Rev. Harwood Sturtevant; secretary-treasurer, the Rev. T. R. Harris. At the close of the business meeting Bishop Webb gave an interesting account of the Anglo-Catholic Congress recently held in London.

NEW JERSEY.—Ruth Hall, the Diocesan School for Girls, at Asbury Park, is now on the New Jersey State list of accredited high schools.

NEW YORK.—Leaving a wonderful record of achievement, the Rev. Dr. Richard Cobden has resigned the rectorship of St. John's Church, Larchmont, Diocese of New York, and was succeeded, on October 1st, by the Rev. Francis J. H. Coffin of the Diocese of East Carolina. Larchmont is a New York suburb on the Sound, which has grown up with ideal homes, and St. John's has grown with it. For twenty-eight years Dr. Cobden led both the spiritual and the material planning, and resigns a parish out of debt, well organized, well attended, and with property worth \$500,000. Nothing could be better than its location, unless it is

the beautiful brownstone buildings, church parish house, and others, that are upon it. Dr. Cobden retires to a new home, built by himself, in a fine quarter of Larchmont. Mr. Coffin, who succeeds him, comes from the rectorship of St. Mary's Church, Kingston, N. C. He was educated at the University of the South and the General Theological Seminary.

OKLAHOMA.—St. Paul's Cathedral, Oklahoma City, has just started a Cathedral School of Music. Dean McCalla is taking an active lead in the work and is ably assisted by the new organist and choirmaster of the Cathedral, Mr. Harry C. Harper, who is the director of the school. Mr. Harper has recently joined the staff of the Cathedral and, under his leadership, a boy choir is being trained, and will be ready for service shortly. In addition, an auxiliary choir is in process of formation, the members of which will be available for the services as needed.—A Cathedral Men's Bible Class, enrolling upwards of fifty men, is now taking form under the leadership of Dr. A. C. McCall, member of the Cathedral Chapter. The class is to meet during the winter and to have as its lessons a course of Church History.—All the parishes and missions of Oklahoma joined in presenting an offering for the restoration of the Church in Japan at the services on the last Sunday in September. Bishop Thurston has been most anxious that every parish and mission respond as liberally as possible.

OREGON.—Plans for furthering the Nationwide Campaign in Oregon were recently considered at a conference of the clergy of Portland, Bishop Sumner presiding. Three deanery meetings were projected, the first, a two-day session in Portland, beginning Wednesday, October 3d, the second at Marshfield, October 9th and 10th, and the third at Medford during the third week in the same month. The intensive canvass will be made on the last Sunday in November, according to present plans.—St. Helen's Hall, Portland, has begun its fall term with an enrollment of 165 pupils, a splendid showing indeed, as this was the maximum reached last year.—The Ven. J. C. Black is planning a survey of the community of Riddle, where the guild has erected a parish hall which has become the center of an interesting, valuable community work.—The Rev. Andrew O. Dodge, transferred from Alliance, Nebraska, has taken up his residence at Roseburg as the vicar of the Umpqua Valley missions.

PENNSYLVANIA.—The corner-stone of the new \$40,000 parish house for St. Barnabas' (colored) Church, Philadelphia, was laid recently by the Rev. John H. Chapman, rector of St. Paul's Church, Chestnut Hill, and dean of the Convocation of Germantown. It is expected that the new building will be ready for occupancy in February.

WESTERN MICHIGAN.—Grace Church, Grand Rapids, the Rev. G. P. T. Sargent, rector, gave a very successful dinner October 1st, at which the parish unit of the Church Service League began its year's work. The dinner was prepared by the Men's Club, and the heads of the various parish activities outlined the intended schedule of their respective departments. The gathering was found to be valuable in presenting concretely the work of this very busy parish. Grace Church has already paid its 1923 quota, and has given \$355 on a diocesan priority.

WESTERN NEW YORK.—The semi-annual meeting of the diocesan organization of the Girls' Friendly Society in America will be held in the Church of the Epiphany, Niagara Falls, September 13th. The speaker will be Miss Harriet A. Dunn, Secretary for Work among the Foreign-born, in the Department for Social Service of the National Council.

THE AMERICAN CHURCH MONTHLY

Selden Peabody Delany; D.D., Editor

October, 1923 Vol. XIV. No. 2
Subs. \$3.00 per yr., Single copies 25 cts.

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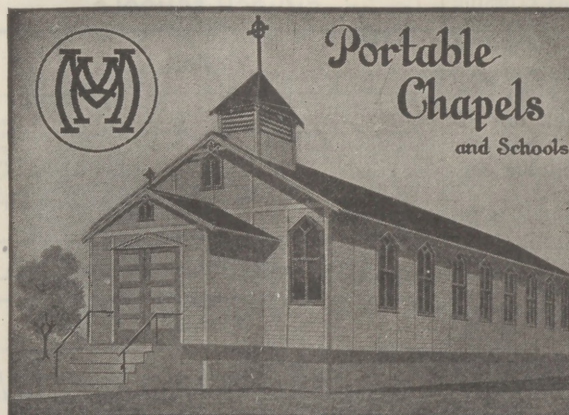
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