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# The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, OCTOBER 20, 1923

NO. 25

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## RECOLLECTIONS AND FORECASTS, I

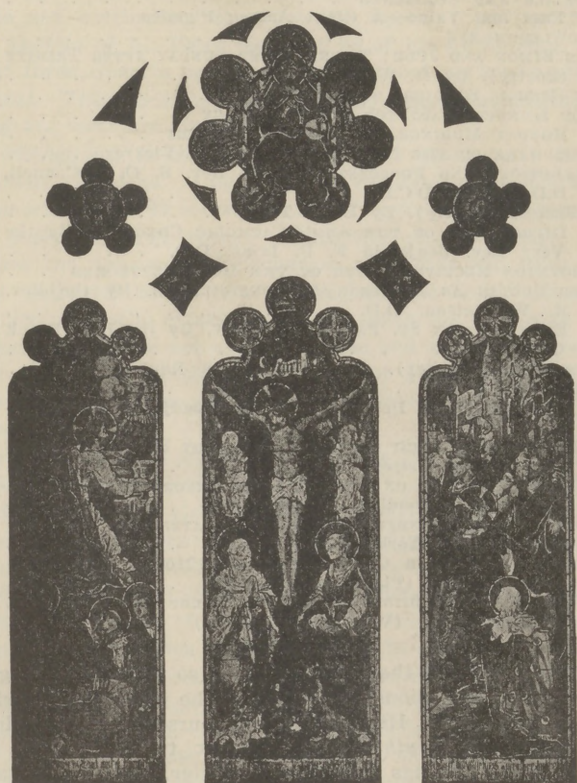
By the Rev. S. D. McConnell, D.D., LL.D., D.C.L

## SOME IMPRESSIONS OF THE ANGLO-CATHOLIC CONGRESS

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We worry about the future, looking so far before us, going before God. We should quietly do the next duty, quietly leaving all else to Him. We worry ourselves about almost everything and anything; the merest trifles; things that do not matter; things that cannot matter. But things "go so wrong and put us out," we say. For instance, the person we least want to see meets us, perhaps after Communion, and we would rather have seen anyone else. People are so trying (in our opinion) and we get vexed and irritable. Where is our calmness? We have set our hearts on doing one thing, and God calls us to do another. But in all these things we must do God's will. Doing God's will is the happiness of life. We would so often like to do God's will in our own way.—*Orient Leaves*.



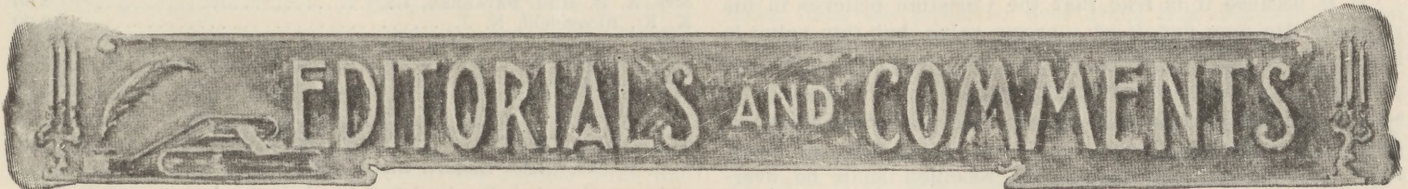


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## Fact and Value

IN the march of recent Biblical study, especially in the field of the New Testament, many people have begun to have qualms and fears, for, we are being told, the very foundation of our religion is being shaken. No one is now troubled by the higher criticism of the Old Testament. From being an outcast, the critic of the Old Testament has now been accepted as a member of the family. Nobody believes that the denial that the earth was created in six natural days, or that Jonah was swallowed by a "whale," or that Joshua made the sun to stand still, disturbs essential *credenda* of our religion. When the same method is being relentlessly applied to the New Testament as that by which the criticism of the Old was conducted, it is not strange that deeper questionings are aroused. Possibly, it is argued, the Fourth Gospel was not written by St. John the Apostle; perhaps the Second Epistle of St. Peter may not be of his authorship, or the first three Gospels may have incorporated various earlier documents. These positions may or may not be established, but they are certainly discussed.

So widespread is this questioning that there have been two violent reactions. One of these repudiates all Biblical criticism whatever. It returns to the sixteenth century dogma of the inerrancy and verbal infallibility of the Bible. It reassumes the dogma of Reformation days that the Bible is the sole authority in matters of religion, and feels inclined, in the face of hostile attack, further to push the authority of Holy Scripture; it is not only infallible and final in matters of faith, but is a complete and sufficient guide in scientific matters, infinitely to be preferred to the opinions of present-day scholars.

There is another reaction in completely the opposite direction. Since so much doubt has been cast upon the documents of Christianity, this view would completely cast aside all dependence upon history: "The real in religion is not dependent upon history. Religion can be constructed from the experience of our own lives. That is where it differs from theology. . . . In spite of the doubtful accuracy of all history, there is a prevalent idea that religion is in some way dependent upon ancient records. . . . Dependence upon ancient history has relegated religion to the realm of the unreal."

Some writers, then, would distinguish between *fact* and *value*. A five-dollar gold piece represents so many grains of gold; this is a fact. Its value is something quite different. To a starving man it may represent the very means of life in a community where it could be exchanged for food: To another person of great wealth it may represent only a small unit of money. In the middle of the desert of Sahara, where its purchasing value might be *nil*, it would be worth nothing. Another person might value some particular five-dollar gold piece for its sentimental or historical associations. So, while the fact remains constant, the value fluctuates with the person

and the circumstances. Its value depends upon the person, his needs, his environment. Now our critic would distinguish in matters of religion between *fact* and *value*. He would say that a belief might not necessarily be true, but still it might be a help in life. To put it another way, Jesus may not have lived, but because people *believed* that He did live, they were helped, encouraged, and inspired by this belief. In fact, he says, we might dispense with all questions of facts in the whole matter of religion. It isn't the *fact* which matters, it is the *value* of a belief.

This seems quite plausible at first sight. A certain perversion of "the will to believe" might lead us to the view that it is quite right to believe anything we would like to, so long as our belief makes us happy. There is one whole type of religion which is based on this premise. We can make ourselves believe pretty nearly anything, and we can get real pleasure out of it. It seems to work.

We can inhale spiritual opiates until the whole universe seems a roseate paradise and we live in a dream world that we have built up from the fumes of our wills, smoking the opium pipe of fancy.

The only trouble with this is that there is a day of waking up. Sooner or later, the rude world of fact smashes through the filmy bubble we have blown about ourselves. We wake up disillusioned; our "faith" is gone.

AS WE LOOK BACK through pages of the New Testament, we can see that Jesus had for His immediate disciples the "value" of God. They did not think the matter out clearly. They only acted toward Him as if He were God. In most cases they did not even explicitly state that He was God, and, if the question had been put to some of the early Jewish Christians, it is doubtful that they could have answered it with the straightforward dogmatism which we might desire. The second and the third generation of Christians began to see what was implied in the attitude adopted toward Jesus by those who first knew Him. They compared it with their own. They thought out some of the implications involved. If their conclusions could have been put down in a simple form, they might, not unfairly, have been stated in the phrase: "Jesus had the *value* of God because He *is* God."

Here is the reverse position from that which would sunder fact from value. Certainly a value may be enhanced by the subjective factor in the case. But the truth remains, as William James pointed out, that no value can be attached to anything that does not exist. The thing has to *be* before it can have any value. Christians regard Jesus as God, not primarily because they like the feeling, or even because this attitude works, but, fundamentally, because of the fact. The Apostles' Creed contains articles of two sorts, we are told. There are certain statements which relate to matters of fact:



"Born of the Virgin Mary," "Crucified under Pontius Pilate," and the like; and there are others which are inferential. These inferences are the result of Christian experience pondering over the facts. Is this true? It is just as true to say that the facts in the case are the result of Christian experience as well. The Apostles and the early Christians believed that Jesus was man because they saw Him, talked with Him, listened to Him—and they knew that He was God by the same evidence.

There is no refuge from the difficulty which some modern scholars would try to present to Christian faith today in withdrawing into this protective cave of distinguishing fact from value. If Christianity is not true to history, if all its reputed "facts" can be dissolved out of subjective "values," then Christianity must go.

It is because it is true that the Christian believes in his religion. He may find it of supreme value, but this value is based on the facts which it records, transmits, and mediates.

ALL honor to Governor Pinchot for his brave stand on law enforcement and his determination that, in Pennsylvania at least, the whisky rebellion shall be overthrown. His appeal to the President to take personal charge and see that the rebellion—for rebellion it is—is overthrown throughout the country, as George Washington was able to do a century ago when the federal government was pitifully weak, is one that the president cannot ignore.

A Giant  
Among Pigmies

We believe that the whole country is desperately tired of the playing with the eighteenth amendment by politicians, such as has been the disgrace of the nation since it was enacted. If Pennsylvania has given us a real man in political life who, towering above his pigmy contemporaries, is not afraid to defy the devil and all his works may God be praised. Good citizens everywhere will uphold him.

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O Master Builder, who hast built upon  
Apostles', Prophets' firm foundation, and  
Our Lord the Corner-stone, Thy Church, to stand  
Forever: Grant that unity begun  
May e'er cement us closer, one by one,  
By what their teaching makes us understand  
That we may constitute the Temple planned  
By Thee to stay, when all creation's done.

That faithful band of men that walked with Him,  
To whom He gave command to spread His reign,  
All did not rise to fame; but, faithful, went  
About their work of teaching, though disdain  
And martyrdom their cup filled to the brim;  
Yet they fulfilled their work as they were sent.

TWENTY-FIRST SUNDAY AFTER TRINITY

Grant us, Thy faithful people, pardon, Lord,  
That we may have the peace that comes therefrom,  
And, cleansed from all our many sins, become  
Such servants as, with quiet minds' accord,  
May offer Thee the best their lives afford.  
Thus do we find of spirit-life the sum:  
Forgiveness, peace, and help in Christendom,  
With quiet minds forever as reward.

We dwell in turmoil here and daily strife,  
Because we seek not Thee and what Thou hast  
For those who turn to Thee with all their life:  
But Thou canst give a respite for our toil  
If we aside iniquity shall cast,  
For, we repenting, Thou wilt sins assoil.

H. W. T.

RESURRECTION

THE DAY dies into a night, and is buried in silence and in darkness; in the next morning it appeareth again and reviveth, opening the grave of darkness, rising from the dead of night: this is a diurnal resurrection. As the day dies into night, so doth the summer into winter; the sap is said to descend into the root, and there it lies buried in the ground; the earth is covered with snow, or crusted with frost, and becomes a general sepulchre: when the spring appeareth, all begin to rise; the plants and flowers peep out of their graves, revive, and grow, and flourish: this is the annual resurrection. The corn by which we live, and for want of which we perish with famine, is notwithstanding cast upon the earth and buried in the ground, with a design that it may corrupt, and being corrupted may revive and multiply; our bodies are fed with this constant experiment, and we continue this present life by a succession of resurrections. Thus all things are repaired by corrupting, are preserved by perishing, and revive by dying; and can we think that man, the lord of all these things, which die and revive for him, should be detained in death as never to live again? Is it imaginable that God should thus restore all things to man, and not restore man to himself? If there were no other consideration, but of the principles of human nature, of the liberty and renumerability of human actions, and of the natural revolutions and resurrections of other creatures, it were abundantly sufficient to render the resurrection of our bodies highly probable.—PEARSON, *On the Creed*.



## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

October 22

**R**EAD Galatians 1:11-20. Text for the day: "And they glorified God in me."

Facts to be noted:

1. The Gospel that St. Paul preached was not of human origin.
2. He was made a messenger of Christ by divine revelation.
3. After his conversion, he remained aloof from the men from whom he might have been supposed to receive his message.—*Dummelow*.

What greater illustration of the power of Christ to change a human soul than that of St. Paul? His was not a sudden conversion, as most of us think of sudden conversion. The final act may seem to have been sudden, but it was the culmination of a preparation that began at the time that St. Stephen was stoned. The grace of God began its saving work then, and, in due time, Saul the Pharisee became Saul, and later Paul, the Christian. The greatest proof of the power of God that St. Paul could give to the world was his own conversion and life. It is exactly the same with ourselves. The greatest evidence of the power of Christianity is a Christian. Today the Church and the world need more and still more Christians, whose lives will be a living witness to the truth as taught by Jesus Christ.

October 23

Read Galatians 2:15-end. "Nevertheless I live; yet not I, but Christ liveth in me."

Facts to be noted:

1. It is by faith, not by works, that we are justified.
2. St. Paul is in conflict with those who insisted that converts should become Jews before becoming Christians.
3. The completeness of St. Paul's surrender.

"Christ is our life. How His life is made to be at the same time our own, is a mystery of grace, of which you have seen types in the garden. You once grafted something on to a fruit tree. The process, though delicate, was quite simple. You only had to be careful that there should be a clean, clear, close contact between the graft and the tree. . . . The weak, bleeding graft was fastened on to the strong stem just as it was; then, in due time, it struck; then gradually the tiny slip grew into the flourishing bough; and lately, as you stood looking at that miracle of tender formation and soft bright flush, you almost fancied it was conscious. It seemed to say, 'I live; nevertheless, not I, but the tree liveth in me; and the life I now live in the foliage, I live by faith in the shaft of the tree. I trust to the tree only; every moment I am clinging to it, and without it I can do nothing.'"—*Standford*.

October 24

Read Galatians 3:8-14. Text for the day: "The just shall live by faith."

Facts to be noted:

1. The central principle of the Christian gospel, faith, was proclaimed long before our Lord's coming.
2. Even among the Jews a man was counted righteous, not because he fulfilled the law, but because he trusted in God.
3. The grace of God is for all mankind.

"Being justified by faith, we have peace with God,' i. e., we enter into a state of peace immediately. 'Peace is sown for the righteous and gladness for the upright in heart.' And he is a rich man who has a thousand acres of corn in the grounds as well as he who has so much in his barn or so much money in his purse. They have rest and peace in the seed of it, when they have it not in the fruit; they have rest in the promise when they have it not in possession; and he is a rich man who has bonds and bills for a great sum of money, if he have not twelve pence in his pocket. All believers have the promise, have rest and peace granted them under God's own hand, in many promises which faith brings them under; and we know that the truth and faithfulness of God stands engaged to make good every line and word of the promise to them. So that though they have not a full and clear actual sensing and

feeling of rest, they are, nevertheless by faith come into the state of rest."—*Flavel*.

October 25

Read Galatians 3:22-end. Text for the day: "For ye are all the children of God by faith in Christ Jesus."

Facts to be noted:

1. Both the Old and the New Testaments teach that all need a gracious salvation.
2. "The law, as a schoolmaster, made us see our need of grace and pardon."
3. There is a unity in Christ that is deeper than differences of nationality, condition, or sex.

"Faith is receiving Christ into our emptiness. There is Christ like the conduit in the market place. As the water flows from the pipes, so does grace flow continually from Him. By faith I bring my empty pitcher and hold it where the water flows, and receive of its fulness grace for grace. It is not the beauty of my pitcher, it is not its cleanness that quenches my thirst: it is simply holding that pitcher to the place where water flows. Even so I am but the vessel, and my faith is the hand which presents the empty vessel to the flowing stream. Is it not grace, and not the qualification of the receiver, which saves the soul? And though I hold that pitcher with a trembling hand, and much of that which I seek may be lost through my weakness, yet if the soul be but held to the fountain, that so much as a single drop may trickle into it, my soul is saved."—*Spurgeon*.

October 26

Read Galatians 5:13-18. Text for the day: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

Facts to be noted:

1. Freedom means not license, but loving service.
2. The real moral substance of the Mosaic Law was the Gospel principle of love.
3. A constant warfare between the flesh and the Spirit.

The other evening I had a most interesting conversation with a man who is just beginning to see the place that religion has in life. For years he has gone along without very much thought of God, and certainly no thought at all of the place of the Church in the community. He has done many things that the average member of the Church feels is not in keeping with Christian principles of living, but he has never felt that they were in any sense of the word wrong. Lately he has been coming to church, and his whole viewpoint is changing. "I have always believed in a higher Power, but that is as far as I ever thought about religion. Now I am beginning to wonder whether some of these things I have been doing are right or not." What is going to help that man decide just what is right, and, when he decides, what is going to help him do the right thing? The Spirit of the living God. When he allows the Spirit of God to take possession of his life, life will take on an entirely new aspect for him.

October 27

Read Galatians 5:22-end. Text for the day: "But the fruit of the Spirit is . . . . ."

Facts to be noted:

1. There can be no condemnation for those who produce the fruits of the Spirit.
2. We crucify the flesh when we unite ourselves with Christ.
3. The inner life should rule the outer life.

Many years ago Toplady wrote this paragraph: "Where the rays of the sun fall on the surface of a material object, part of those rays are absorbed, part of them are reflected back in straight lines, and part of them refracted this way and that in various directions. When the Holy Spirit shines upon our souls, part of the grace He inspires is absorbed to our own particular comforts, part of it is reflected back in acts of love and joy and praise and prayer, and part of it refracted every way in acts of benevolence, beneficence, and all moral and social duty."

LEARN TO COMMEND thy daily acts to God, so shall the dry everyday duties of common life be steps to heaven, and lift thy heart thither.—*Edward B. Pusey*.



# Bishop Knight Coadjutor of New Jersey

PURSUANT to the call, the special Convention of the Diocese of New Jersey met in Christ Church, Trenton, on October 9th. At half past ten o'clock Bishop Matthews celebrated the Holy Communion, the Rev. Charles M. Parkins reading the Epistle, and Dean Baker the Gospel, Canon W. H. Moor and the Rev. A. Q. Bailey also assisting. A simple statement of the purpose of the Convention, by Bishop Matthews, took the place of the sermon. The Bishop expressed a strong desire for the election of one who could be his partner, brother, and counsellor in the work, and his probable successor to the jurisdiction. In accordance with the canon he assigned to the Coadjutor to be elected, the general oversight of the work of the Board of Missions, of Education, and and of Social Service, as exercised by himself, including the appointment of diocesan missionaries, but without supplanting the Canons severally in executive charge of those departments; second, the charge and care of the summer churches along the shore; ~~third~~, a full half, but an undivided half, of all membership on the boards, the nominations of rectors of parishes, the receiving of clergymen into the diocese, and the oversight of candidates for Holy Orders.

The offering was designated for the Japanese Emergency.

Canon Moor, the secretary, called the roll, which showed that 102 clergymen were present of the 131 entitled to vote, and that 65 parishes were represented out of 99. The canon of courtesy was read, and the consent of the Standing Committee was reported, together with that of 85 out of a possible 92 Diocesan Bishops, and of all of the 17 coadjutors.

Among other clergymen balloted for were the Rev. Messrs. Robert Williams, N. V. Levis, R. E. Urban, E. V. Stevenson, G. C. Stewart, F. A. Warden, R. K. Yerkes, T. A. Conover, J. W. Gummere, and B. D. Dagwell.

Upon the report of the ninth ballot Bishop Matthews declared Bishop Knight to have been elected Bishop Coadjutor of the Diocese by the concurrent vote of the orders and, upon motion of Canon Charles S. Lewis, the election was made unanimous. The doxology was sung and, just before the close of the Convention, the *Gloria in Excelsis* as well.

In a few well-chosen words, Bishop Matthews cordially welcomed Bishop Knight as his co-laborer. Bishop Knight accepted the election, fully recognizing the circumstances under which it had taken place and stated his heartfelt appreciation of the confidence thereby expressed by the Diocese, after the eighteen months which he had spent therein in the capacity of helper to the Diocesan.

## CATHOLIC AND ENGLISH

THIS MORNING I was present at a choral celebration of the Holy Communion in one of the nearby villages. It would have seemed strange a few years ago to have some of the ritual which is now taken as a matter of course. But with all the actions and gestures taken from the Roman rite, the service was most decidedly not Roman. No one who has ever attended Mass could fail to tell the difference. It had much more in common with the traditional order of Holy Communion. The words were spoken in such a way that they could be followed. The country folk went up to the altar to take the Bread and to drink from the chalice. The service was Catholic, but it was, at the same time, far removed from the mass as it is celebrated in Roman churches. To one trained in the Free Churches, it does not come easy even to understand, much less to share with complete sympathy this act of worship. It is



THE RT. REV. ALBION WILLIAMSON, KNIGHT, D.D.  
Bishop Coadjutor of New Jersey

The ballots cast for the leading candidates were as follows:

CLERICAL VOTE, 66 necessary to a choice.										
No. of ballot	1	2	3	4	5	6	7	8	9	
Total votes cast	101	101	99	99	102	101	103	103	102	
Rt. Rev. A. W. Knight	26	34	42	48	50	52	59	71	76	
Rev. J. W. Sutton, D.D.	27	43	44	41	41	40	38	27	20	
Rev. C. S. Lewis	9	5	2	1	1	1				
Rev. C. S. Wood	5	3	2	2	2	2	3	3	3	
Ven. R. B. Shepherd	9	withdrawn								

LAY VOTES, 50 necessary to a choice.										
No. of ballot	1	2	3	4	5	6	7	8	9	
Total votes cast	66	66	64	66	67	67	66	64	64	
Rt. Rev. A. W. Knight	16	27	29	28	34	38	46	49	54	
Rev. J. W. Sutton, D.D.	12	24	21	28	26	20	16	8	6	
Rev. C. S. Lewis	5	3	2			1				
Rev. C. S. Wood	4	1	1	1	1	1	1		1	
Ven. R. B. Shepherd	10	1								

perhaps as far as he can go to recognize with charity and humility that this service is for many devout hearts the burning center of a life ceaselessly offered in worship and service to the most high God.—EDWARD SHILLITO in *The Christian Century*.

BESIDE the friends we know, we shall meet also in heaven a multitude of persons whom we have read and heard of, and have learned to admire and reverence but have never seen. And what a number we shall find in heaven whom we never should have expected to see there; those who, outward seeming, died far away from the only path of salvation. St. Augustine says we ought to despair of no one. The Fathers had much larger views of God's mercies in Christ than many of our moderns. What a comfort it is that our Lord will be our judge, and not our neighbour.—H. Collins





## BLUE MONDAY MUSINGS

By Presbyterian Imbuis

**MY** LAST letter was from Guernsey, just as I was about to leave for Ireland. A swift journey, that, across the Channel to Weymouth then on to Bristol and up the valley to Shrewsbury. Next morning, I caught the Irish Mail at Chester, went on board one of the

really splendid steamers of the London and Northwestern at Holyhead, and at 5:30 landed at Dunleary. (As Queenstown in the south has returned to its earlier name of Cove, or Cobh, so Kingstown no longer commemorates the landing of George IV, but is known as Dun Laoghaire—a great improvement except as to the spelling.) One of the provisions of the Treaty allows the Irish Free State to establish a protective tariff, even against England; and so all luggage had to be opened and searched—an intolerable farce—repeated on the Holyhead side returning by English officials far more discourteous, though equally perfunctory. Not two pence worth of duties were collected; and yet the whole shipload of passengers was delayed and bothered to salve the national *amour propre*! The green uniforms of the Free State Soldiers and the blue of the Civic Guard were much in evidence on all sides; but all was peaceful in the glorious sunset, and one could hardly believe that a land so fair had been of late so bloody. I remember two years ago, when a good Irish-American friend gave me private warning that the “republican” assassins had been instructed to murder me within twenty-four hours of my landing, “do me in,” the cryptic phrase put it, and wondered whether those baleful agents of death were all converted.

Two hours later found me among friends, round the table of the Manor, high up above the lovely vale. It is a fine, ample house, with wide verandas overlooking the whole countryside; and the lord of the manor declares that “There is not in this wide world a valley so sweet.” Surely, it is beautiful enough to need no comparison!

The company gathered there was interestingly varied. The master and mistress of the house; two of their sons, captains, veterans of the great war, one with wife and children, one with Military Cross for compensation; an Anglo-Indian Oxford under-graduate; an Englishwoman of good works, war-time and others; a bob-haired young girl who was sole mistress of a coffee-plantation in Kenya; and myself for good measure. I wish you might have heard the conversation! The bachelor captain was sole surviving officer of his regiment in one of those frightful battles in Mesopotamia; and when he lapsed into reminiscences, all were hushed. The master has an overflowing treasury of anecdote, balladry and paradoxical wisdom; and all the others contributed according to their ability. The married captain was going out to Nova Scotia, to undertake apple-raising in the Annapolis Valley; and many were the discussions as to that paradisaical occupation. But the unvarying theme was Irish and Imperial politics: then everyone had something to offer.

It was not long ago that a detachment of “republicans” raided the manor, threatened the master with drawn revolvers, and searched the whole place for arms. (I am glad to say they found nothing, though the usual sporting weapons were safely hidden.) At the foot of the hill a man was taken out of his bed and shot by masked men. And the greatest house in all the neighborhood, the Castle, was completely gutted by a fire deliberately set, while the incendiaries stood around and laughed at the destruction. All this was before “the Truce”; and of late things have been very quiet. But even while I was there, fatal shootings were going on in Cork; the streets of Dublin were echoing to pistol-practice; and it seemed generally understood that after election there would be violence on the part of the defeated party.

The fact is, Ireland has made “rebellion” so long a positive virtue that the spirit of revolt is almost everywhere

present without consideration as to whether revolt is justifiable, or against what it is directed. There is quite as much fury against *Saarstad Eirann* as against “the garrison,” though now it is Irishman against Irishman. With responsibility to sober them, the Free State authorities are meeting the old problems as the British met them, and are receiving the same obloquy from those “agin the Government.”

I have always believed in political equality, but it is certainly an alarming fact that the worst and most insensate of the anarchists against whom the Government has to fight are women; Muriel McSwiney, Countess Marcievicz, Maud McBride, for example. Wild whirling words are not the only weapons; the Marcievicz woman has a record of murdering her own followers when they hesitated to follow longer. But it is quite impossible to reason with them; and the Free State seems to have resolved not to let their sex protect them when they forget to act as becomes it.

DE VALERA was arrested the other day, just as he was beginning a political speech in Ennis. He has been a fugitive from the law for a long time; and it would have been impossible for any self-respecting government to allow him to challenge its authority under pretext of non-interference with elections. Yet there was a howl of indignation; and many people prophesied that it would cost the Government dear in the approaching choice of members of the Dail. All his furious talk of “wading through blood” is forgotten; the countless crimes against his own people (or rather against the Irish people, who are his only by adoption) of which he is instigator, are overlooked; and he is regarded as a “martyr” by the undiscerning. Meanwhile there is no question of his release, until his sting is drawn.

I was at a garden-party the other day, given by a member of the Irish Senate, whose continued existence is a credit to his boldness if not the methods of the opposition. Sentence of death has been passed (by secret tribunal, of course,) on every Senator; and their foes had demonstrated that there was a substantial basis of terror. Dr. Gogarty, whose profession exposes him particularly to attacks of that sort, was kidnapped and carried from Dublin to be put out of the way. Escaping by a ruse, he plunged half-clothed into the wintry Liffey, swam some distance downstream under fire, and made his triumphant escape from the would-be murderers. When I congratulated him on his skill as a swimmer, he laughed, and said that the chill of the water was the worst of it, since his hands were paralyzed with the cold and could not grasp the branches of the trees. Some of our frosty Senators would freeze the water, if they were exposed to such strenuous methods of challenging their election!

THERE WILL BE more about Ireland and Irishmen next week.

IN *The Spectator*, Francis McCullough reports the trial of the Roman Archbishop Ciepliak, and gives this sentence of the *Procureur*: “I spit upon all religions.”

Perhaps some of our “red” clergy will explain that utterance, or apologize for it!

STILL ANOTHER Neglected Duty has to do with paying the tithe. The law is explicit, the rewards promised to obedience are plain. Those who keep the law have proved the promises. Yet how few measure their offerings by that standard! A nickel for God, and a fifty-cent tip for the taximan! A quarter for a wildly extravagant contribution to missions, and \$3.30 for a theater ticket! “Will a man rob God? But ye have robbed Me.”

EACH advancing form of life which God takes up springs out of the failure of that which has preceded it.—*Orient Leaves*.

God has as many plans for men as He has men, and therefore He never requires them to measure their life exactly by any other life.—*Orient Leaves*.



# The Orphans of the Near East

Dear Living Church:

**H**OW I wish you could see some of your overseas family! Dr. Finley and I recently saw 12,000 of them, orphans all, marching past in a single afternoon. Some of them were so small that they had to be carried on the shoulders of the older boys.

They were a part of the 25,000 children in our orphanages in the Caucasus, most of whom are refugees from Turkey and at least three-fourths of whom would have perished, had it not been for help which you and others sent from America.

We also reviewed another 10,000 of your children, recently driven from Asia Minor—some of them descendants of members of the Seven Churches of Asia—now scattered among the newly established orphanages of Greece, on the island of Corfu, at ancient Corinth, Oropos, Kavalla (Neapolis of St. Paul's day), Salonica (Thessalonica), Berea, Athens, Chalcis, Syra, and elsewhere.

Last week in Jerusalem at St. James' Armenian Monastery within the ancient walls of the city, at the Convent of the Holy Cross, and in the Syrian orphanage just outside the walls, I saw another thousand of your children, most of them refugees from Van and eastern Turkey, who almost certainly would not be living today had it not been for your expression of true religion in sharing your substance with the widows and orphans of Christian martyrs.

Again last week in Nazareth I saw 133 of your boys, occupying at night a stable on a hillside overlooking the village and by day the older of them, possibly averaging twelve years of age, earning part of their support by working in a modern carpenter shop established by the Near East Relief within ten paces of where stood the carpenter shop of Joseph, in which the Boy Christ labored at the carpenter's bench.

A total of more than 10,000 such children are now in various orphanages throughout the Syria-Palestine area. Fully 9,000 of these are Armenian children—orphans driven out from Asia Minor within the past twelve months.

Every child is being taught a trade and the largest possible measure of industrial self-support is being sought in the orphanages, as well as training for industrial usefulness and leadership in later life. As rapidly as the children become sixteen years of age, or able to attain self-support, they are placed out as apprentices, adopted in homes, or otherwise made independent of outside assistance; but they will never forget as long as they live their indebtedness to the American people, to whom they owe their lives.

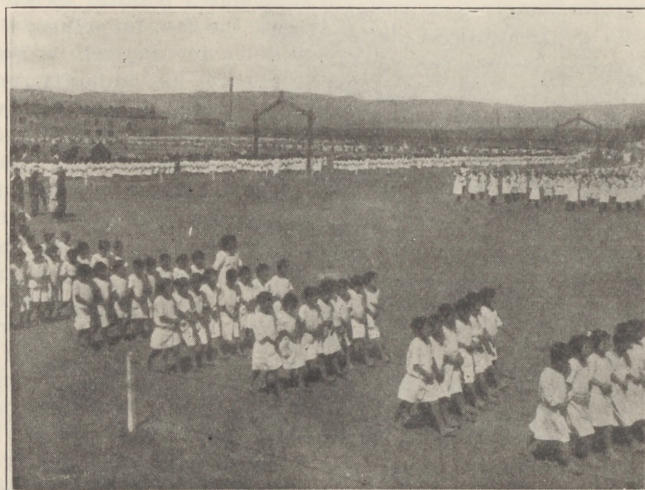
More than 4,000 of these children have been graduated or placed outside the orphanages during the past summer. The country is too impoverished to receive them into homes, especially as these regions are already overrun with a million or more Christian refugees.

Our statistics show that 85.2 per cent of the children are under fourteen years of age and 62.8 per cent under twelve years, while the "Bird's Nest" orphanage at Sidon, nesting 389 "Birdies," and the "Doll House," sheltering a part of the 1,000 girls on the island of Cephalonia, are devoted chiefly to babies and children of kindergarten age. One cannot look into the faces of these thousands of children, potential leaders of a new Near East, without being impressed with the strategy of the great work in which you have had and are having a substantial part. The thought frequently recurs: Education Now or Battleships Later. There can be no doubt as to which is the wiser, more economical, and constructive program.

Even as I write the preceding sentence, my ship pulls into the Piraeus (Athens) harbor alongside a ship loaded with Greek refugees from Asia Minor. The deck of the adjoining ship is jammed with women and children, and an occasional man. I have seldom seen cattle herded more closely. A few months ago they had comfortable homes; some of them were wealthy. Today they are homeless, penniless; but on this particular morning they are comparatively happy, for, after months of indescribable hardship, hunger, sickness, and loss of relatives by death, they are at last in a friendly harbor. Some of us in school days wept or were deeply moved by Longfellow's *Evangeline*, but Longfellow's story is a midsummer holiday romance compared with the stern reality that I now witness in the Piraeus harbor.

This ship is but one of dozens, if not scores, of such vessels that have arrived and must yet arrive before the first chapters of the great tragedy are completed. Many, if not most, of these people are living today because of assistance given by the Near East Relief, in which you have shared. Admiral Bristow, the American High Commissioner in Constantinople, in his official July report to the Government, referring to Near East Relief's feeding of refugees, said: "If these relief activities are withdrawn from the Pontus and Constantinople, the refugees will undoubtedly perish of hunger and disease."

In the Selemieh Barracks alone, they were actually dying at the rate of more than a hundred a day until Near East Relief came in with food and medical care that reduced the death rate to approximately three a day. Practically the entire population of the barracks would have been exterminated, had it not been for the life-saving service rendered



NEAR EAST ORPHANS

by your Near East Relief.

On the Island of Halki, out of a total of 2,000 in one camp, 800 died and others would have followed had it not been for the introduction of Near East Relief. Tens of thousands of these refugees are living today who would have died, had it not been that your representatives, warehouse supplies, and supplementary foods were available to save them. A full score of the relief workers, American and native, sacrificed their lives in this service.

But in saving these thousands of adults, we have practically emptied our orphanage storehouses, exhausted our treasury, and find ourselves now without the necessary food supplies and stores to carry 50,000 orphans until our treasury can be refilled by the usual generous Christmas offering from the American public.

I am sure that if you could have seen even a few of the tens of thousands of orphan children into whose faces I have looked within the past few weeks, you would regard your contribution to this work as the richest, most satisfying investment that you have ever made. On behalf of these children, I thank you.

Sincerely yours,  
C. V. VICKREY,  
General Secretary.

You are disappointed. Do remember, if you lose heart about your work, that none of it is *lost*. That the good of every good deed remains, and breeds, and works on forever; and that all that fails and is lost is the outside shell of the thing, which perhaps might have been better done; but better or worse has nothing to do with the real spiritual good which you have done for men's hearts.—*Charles Kingsley*.



# Recollections and Forecasts

BY THE REV. S. D. McCONNELL, D.D., LL.D., D.C.L.

**O**Y OWN ministry has covered more than one third of the life of the American Episcopal Church. I shall try to represent the Church as it was half a century ago, to estimate the changes which have taken place within that time, and discern, if possible, the direction of her movement in the future. I do not propose to deal with statistics; so many parishes, so many clergy, so many members, then, and so many now. In writing a human biography, one does not record how many inches tall the subject was, how many pounds he weighed, at ten years old and again at sixty. What he tries to do is to recover the personality, to see how it developed, how it was moulded by its environment, and how it affected the world in which it was lived.

How has the Church acted and reacted in presence of the life and thought of the time? Is her own estimate of herself the same that it was fifty years ago? Does she regard herself and is regarded by the public, the same way as then?

Fifty years ago the Episcopal Church thought of herself, and was thought of, as part and parcel of Protestantism. There were certain exceptions to this general statement which I will notice later, but, speaking generally, this was true. She differed from other Protestant Churches only in that she had bishops and used a Prayer Book. But these peculiarities did not generally cut her off from the common religious life of the people about her.

It is true that Connecticut Churchmen believed Episcopacy to be of the essence of the Church, but they did not obtrude their belief. They felt, as does a man of fine family, so sure of his pedigree that he deemed it rather ill-bred to talk about it. There were a few in New York and in the Northwest who had been caught in the sweep of the Oxford Movement and were strenuously trying to change the Church's habits to fit their new conception of Catholicity. But all alike were Protestant in the fundamental fact that they rested secure upon the two foundation stones of Protestantism—Justification by Faith and the infallible Inspiration of Scripture.

Now, after half a century, Salvation by Sacraments has largely displaced Salvation by Faith, and the Infallibility of the Bible has disappeared. The change is radical, but it has come about so confusedly and so entangled with other movements that its course has largely escaped notice.

The visible marks of the change may be seen by contrasting two average Sunday morning services, one of 1873 and one of 1923. At the former one, Morning Prayer, Litany, and Ante-Communion and Sermon, was the ordinary use. Only on the first Sunday of the month, if so often, was the Holy Communion administered; the word "celebrated" was seldom used. Boy choirs were unknown and vested choirs undreamed of. Altar hangings were absent. Colored stoles and seasonal colors, altar lights, the eastward position, cassocks, re-tables, altar crosses, and the like, had been "heard tell of" in certain places, but were regarded good naturedly or ill naturedly as the fantastic antics of ill-balanced doctrinaires. Reservation of the Sacrament would have been inconceivable even by the most advanced priest. The word *priest* itself was rarely used. The minister read the service in a full, long surplice, and there were still some who exchanged the surplice for a black gown for the pulpit.

But while this type of service generally obtained, another type had begun to show itself in widely scattered places. Hence arose the "Ritual Controversy." No controversy in the whole history of the Church has caused such an intensity of feeling. Brotherly kindness and Christian charity for a time seemed to have disappeared. In this there was little to choose between the methods and temper of the opposing sides. There were two questions concerning acts of ritual: Were they in themselves fitting and desirable? and, Were they permissible by the law of the Church?

At first the questions seemed preposterous. Could any sane man believe that these things were allowable in the Episcopal Church—lights on the altar, chasuble, dalmatic, alb, and such like, bowings, crossings, genuflections, incense, the mixed chalice and wafer bread? Ritualism was distasteful to all

parties in the Church alike; evangelicals, high Anglicans, and conservative Churchmen. Wits japed at it, theologians argued against it, canonists thundered at it, bishops charged against it, foolish priests made it ridiculous by their extravagance—and it steadily advanced. No environment was safe from it. It spread in New York, it invaded Pennsylvania, it appeared in Vermont, it broke out sporadically in Ohio, the Northwest was congenial to it, even the dry air of Connecticut was not fatal to it. A Joint Commission of General Convention was appointed to consider the matter, with Whittingham from the House of Bishops and Dr. Mead of Connecticut, both High Churchmen, as chairmen. They reported that the following things should be prohibited: the use of incense, a crucifix in any part of the church, a cross in procession, lights on or about the altar, elevation of the elements, the mixed chalice, ablution of the vessels in presence of the congregation, bowings, reverences, celebration by the priest alone, choral services, and the wearing of a surplice which did not reach to the ankles.

When the Report came for action, it was defeated by the Rev. Dr. deKoven of Wisconsin. He said: "It has been falsely assumed that the question at issue is one of ceremonial, whereas, in fact, it is one of doctrine. If people teach false doctrine, they should be tried for that. I wish now to give this house the opportunity to present me for false doctrine. I believe in the real, actual presence of our Lord under the form of bread and wine upon our altars. I myself adore and teach my people to adore Christ present in the elements under the form of bread and wine. I use these words because they are a bald statement of the Real Presence. But I use them for another reason. They are adjudicated words; they have been tried by the highest court in England and have been decided by the court to be lawful."

There was nothing more to be said; it was a question of doctrine and not of ritual. If the belief should come to obtain, the ceremonial would follow as of course. The belief in a more or less definite form has become general, and every item of ritual once denounced has become so common as to be taken as a matter of course. The Holy Eucharist has become the chief vehicle and the accepted measure of devotion. It is approached with a quite new reverence. It is multiplied in frequency, and compassed about with observances. From Virginia to Fond du Lac it is only a matter of degree. Fifty years ago the Bishop of Virginia snatched the flowers from off the altar and flung them contemptuously out of doors. The Bishop of Connecticut ordered the candles taken away from above the altar. Now the Sacramental conception manifests itself everywhere. He who was the *minister* is now the *priest*. What was the *Communion Table* is now always the *Altar*. Its form, its adornments, the vestments, the posture, the bearing of the officiant, everywhere express more or less consciously the same feeling. Salvation by Sacraments has supplanted Salvation by Faith. The authority of the Church has replaced the authority of the Infallible Bible. The XXXIX Articles have been relegated to the end of the Prayer Book, with a separate and inferior status. Only a timid conservatism has saved them from being thrown away. The Protestant Episcopal Church has in fact and practice separated itself from Protestantism.

What has caused this transformation? A short and easy answer is that the Oxford Movement has prevailed and spread. But this explanation is inadequate. In the first place that movement did not concern itself with doctrine but with history. Its leaders were not sacramentarians, except incidentally, and they were rather contemptuous of ritual. Moreover the movement was opposed equally by high Anglicans and Evangelicals. It made little headway, until the way was opened for it by quite a different set of forces. It is not true that the rise of Sacramentalism destroyed the Protestant character of the Church. What is true is that the crumbling of the Protestant foundations has obliged the religious world to fly to Church and Sacraments for refuge.

The twin foundation stones of Protestantism were and



are the Augustinian-Calvinistic doctrine of human nature, and the belief in an inspired and infallible Bible. So long as these stood firm, it was impregnable to logic and offered a satisfactory plan of personal salvation. Within the last fifty years these foundations, long undermined, have given way and sunk out of sight. The doctrine of Evolution has made the Protestant definition of human nature incredible. The Higher Criticism destroyed belief in the infallibility of the Bible. Fifty years ago both these things were being vigorously opposed and denounced. Two of the foremost clergy of the church of England published their dictum that "If every chapter, every verse, every syllable of the Holy Scripture is not infallibly true, then our faith is vain and our Lord unworthy of belief." Bishop Ellicott, in his *Christus Comprobatur*, appealed to the authority of Jesus Himself for the inerrancy of the whole Bible. Gladstone stood forth as its champion in his *Impregnable Rock of Holy Scripture*. Bishop Colenso was being tried and was afterward deposed and excommunicated for questioning the accuracy of the Book of Exodus as to the number of cattle and goats which followed the Israelites in their forty years journeyings in the wilderness. In the midst of the controversy, the Revised Version appeared. Thereafter the controversy died down. The mere fact that a revision was possible or permissible changed the feeling of the whole Protestant world toward the Bible. Whether it was inerrant or not in the original, it thus became clear that there was room for mistake in the shape in which it reached people in their own tongue. . . . Thus one of the foundations gave way.

The gradual but irresistible spread of the doctrine of Evolution transformed the accepted definition of human nature. If man be not the wreck and debris from a former perfect original, the "Plan of Salvation" is wrecked. But the doctrine of Evolution has become so generally accepted that it is practically a category of modern thought. The effect of this upon religious conceptions is not difficult to see, and need not be dwelt upon.

The essence of Protestantism is that salvation is achieved by a direct transaction between the individual soul and God. It has no place in any real sense for Sacraments; they are a surplusage and have always been an embarrassing tradition. A right belief, drawn from the Bible, and a right experience, drawn from the emotions, these conclude the religion of the true Protestant. When criticism had taken the scepter from the hand of the Authority, and anthropology and psychology had explained the experience, where were the demands of religion to find satisfaction? Under this compulsion the interest travelled from the pulpit and the experience meeting to the Altar. The Sacraments, which had been but vaguely conceived and formally observed, became meticulously defined, their celebration attended with a continually deepening reverence, and compassed about with observances. Now they stand in the forefront. Their ritual becomes more ornate. The personal religious life becomes more dependent upon them. The Protestant element in the Church is recalcitrant, deplores and opposes the tendency. It protests in vain. Like all human movements, this is not the result of conspiracy, or even of conscious intent, but of an unseen compulsion.

The movement of the Church during these fifty years has followed a deepening sense of corporate religion. The word "Churchmanship" expresses the conception. Its effort, largely unconscious, has been to bring all activities, all social and economic action, into relation with organized religion. The ideal becomes less the rescue and salvation of individual souls and more the upbuilding of the Kingdom. The missionary motive is less to save souls and more eagerness for Church extension. From this impulse came parish work, free churches, social service, sodalities, monastic orders, brotherhoods of the Holy Sacrament, corporate communions, sisterhoods, St. Andrew's Brotherhood. It is hard to realize how recent all these things are in our Church. Scarcely one of them is fifty years old. I don't think there was a parish house in the country when I was ordained. Even the names of the other things mentioned had never been heard. From the beginning the American Church had conceived its function differently, and it had no machinery to express its new spirit. It had Sunday schools for its own children, and mission schools were beginning in a few places, but the motive

behind these was charitable and evangelical and not ecclesiastical. They were set up in neglected places to carry the truths of the Gospel, but strategic locations for a possible new church were not much considered. Even diocesan missions had little of the spirit of propagandism, indeed were anxious to disavow it. In many regions no diocesan missions existed. In one region alone a clearly realized motive of ecclesiastical propagandism had found expression. Dr. Breck and his two companion priests had built their cabin and founded their community on the shore of Nashotah Lake in Wisconsin. They dreamed and planned of bringing the swiftly gathering population of the great West into the Church. It is true their dream has fallen far short of fulfilment, but so far as it has grown in that wide country, the sacramental ardor of Nashotah house has dominated it, and has flung back its ecclesiastical warmth over the East whence its pioneers came. I was graduated at Nashotah more than fifty years ago. It is true that at that time there were few of the outward and visible marks of Catholic Churchmanship there. Church services and vestments and Sacramental observances were the simple ones generally in use; but the inspiring genius of the place was propagandism. The eyes of the young men were kept fixed upon their aim, which was to conquer the young America for the Church. The steady movement has been away from the individual toward corporate religion. Of course the salvation of the individual is always the ultimate purpose, but this object is not to be gained immediately but mediately through the operation of the Society.

(To be continued)

#### THE SEEKER

I sought Christ for myself and found Him not  
Though fear of torment urged me hard behind.  
The Way was hidden and the path was blind,  
I sought Christ for myself and found Him not.

I sought Him then for others far away  
Christmas carols and Christmas cheer,  
Songs of gladness now greet the ear!  
Deck the altar with flowers fair!  
Twine the pillars with garlands rare!  
Fragrant *maille*, wreath and bring  
To crown the Babe in a Manger, King!  
In heathen darkness out beyond the sea.  
I shared with these the gifts God gave to me—  
I gave, and giving truly learned to pray.  
And while my heart expanded for God's poor  
My Saviour entered through the open door,  
And on my way is light forevermore.

E. F. TALLEY.

#### INFLUENCE OF CHURCH INSTITUTE SCHOOL

DEAN LATHROP writes of a visit to St. Paul's, Lawrence-Va., one of the negro industrial schools under the direction of the American Church Institute for Negroes:

"While I was at St. Paul's School at the conference of negro workers, I had a chance to meet the sheriff of the county. He was an interesting old gentleman, a typical southerner, sheriff for fifty years of Brunswick County. I asked him about the effect of the school on the colored people. He said that it had changed the conditions very much for the better. Any negro who has received a diploma for graduation from St. Paul's School can be counted on as a law abiding and a useful member of society. "For a radius of fifty miles," he said, "you can see the result. There are negroes owning and working farms and living useful and law-abiding lives. In Brunswick County, for instance, today there are 1,100 negro land owners owning their farms, besides the number who are still paying for their land." The negroes in that county own one-seventh of the land and are paying \$15,000 annually in taxes. Twenty-five years ago the real and personal property of the negroes was valued at \$50,000. Today it amounts to \$780,000.

The ruins of the old slave quarters are still standing on the land owned by St. Paul's School, and I met a negro who was a slave on that plantation. It was interesting to realize that the same fields that the negro slaves tilled a life-time ago are now being worked by negro boys and men who are learning how to be farm owners. St. Paul's is doing a practical work of inestimable help to the colored people of that part of the world.



# Some Impressions of the Anglo-Catholic Congress

BY THE VERY REV. BENJAMIN F. P. IVINS, D.D.

Dean of Nashotah House

PERHAPS the most vivid recollection one has of the Congress is that of the terrific heat. London's Weather Bureau registered the "highest ever" temperatures during the period of the Congress, and the Royal Albert Hall, where the principal sessions of the Congress were held, while admirably arranged for such meetings and acoustically perfect, is no place in which to gather such a multitude of people. It is said that there are 14,000 seats in this hall, and except for the morning sessions every seat was occupied; and, until the police forbade, many were seated and standing in the aisles. And this great crowd, in that stifling heat, was gathered under a glass roof, in a building impossible to ventilate by windows or doors, and with no provision made for artificial ventilation!

From the platform seats the assembled Congress was an impressive sight. To see those thousands gathered, to sing the Congress hymns, and then to listen for hours to scholarly papers read on subjects not noted for their "popular appeal," would have indeed been heartening to some of those gloomy pessimists who moan about religion being dead. One noticed many familiar faces—American clergy and a few laymen—and wished, but doubted, that it would be possible to gather those same Americans together in America for a similar Congress. It must be that some of us do not distrust some of the rest of us abroad as we do at home!

The Congress was officially opened by the Mass at St. Paul's Cathedral, an event which roused the small remnant of the Kensitites to attempt some street preaching outside the Cathedral after the service. The one "Wycliff preacher" who tried to hold forth was heard by a few, who good-naturedly laughed off his tirades until a London "bobby" sent him away. Frankly, the service at St. Paul's was a disappointment. It was a compromise, and like most compromises, resulted in being nothing. A story from the "inside" has it that when some members of the committee preparing for the Congress approached Dean Inge, and asked for permission to use the Cathedral for the opening service, they were met with a flat and cold refusal. Some days later this was brought to the attention of one of the canons who replied that the Dean had exceeded his authority, that such a request could only be received and replied to by the Chapter. Whereupon a meeting of the Chapter was held, and the Congress invited to hold its opening service in the Cathedral; but the Mass to be according to the accustomed use. Needless to say, the Dean of St. Paul's was not present, though some of the canons were. The sermon, by the Rev. Arthur Montford, vicar of the Church of the Ascension, Lavender Hill, leads one who had never heard him before, but who admired the executive ability he displayed in organizing the Congress, to feel that he is a better executive than he is a preacher.

Eighteen bishops were in the sanctuary, and some twelve hundred priests, vested, had reserved places in the crossing. The congregation taxed the capacity of the huge Cathedral.

At the same time as the service in St. Paul's, there were Solemn Masses at four of the larger London parishes, and another at noon for workers in the City. At two of these the preachers were American priests, the Rev. Francis J. Hall, D.D., and the Rev. B. I. Bell, D.D. Daily throughout the period of the Congress, priests were hearing confessions in many of the London churches, and each morning there were offered many Masses, and there must have been a tremendously large number of communions made. At All Saints', Margaret St., at the seven o'clock Mass, there were between four and five hundred each morning.

Besides the gratification felt at the devotion shown, one was glad to see the healthful sanity of the Catholic revival in England. And in this matter a great improvement was to be noted even in comparison with the previous summer. To be

sure, at one of the popular and large churches one could understand but little of the Mass, just an occasional "The Lord be with you" and the general confession, led by the server. But even here, so far as one could tell by the priest's position at the altar, the Prayer Book Mass was being said. But there were no lack in Masses, and no Masses other than that of the English Prayer Book at any of the many "advanced" churches visited by the writer, nor did he hear of any.

The President of the Congress was the Rt. Rev. Lord Bishop of London, Dr. Ingram, who, in his opening address, frankly stated that he would not have been willing to be associated with the last Congress, three years ago. The whole movement was then under suspicion. But the diocesan and provincial Congresses since the first, together with the loyal devotion of the Congress itself, have demonstrated that this movement is no exotic thing, but a healthy and vigorous revival of devotional and sacramental life within the English Church. The Bishop had read and studied all the many Anglo-Catholic Congress books, and gave his assent to everything he found therein. He could not, perhaps, move quite as rapidly as some in their advance in devotional practices, but he wanted to be counted as one with the Anglo-Catholics, and he would be glad to carry the spirit of this Congress into the deliberations of the National Assembly then sitting.

The Lord Bishop of Zanzibar, Dr. Weston, is wonderful; a striking figure, with the face, head, and hands of an ascetic, and yet of compelling force; a man whose deeply religious nature and simple piety show forth in his every word, in every glance of his eyes, and in every tone of his voice; a man to respect, to revere, and to love. His quiet little meditations each morning, just a few words, and his little, brief summary before the closing prayers of each session, kept the tone of the whole Congress high, and developed a sense of the importance and reality and the personal application of the things that had been said.

And this very simplicity and sincerity led to what many consider the one mistake of the Congress, the telegram to the Bishop of Rome; a mistake the entire responsibility for which the Bishop of Zanzibar assumed. Immediately after his opening address, a very short one, the Bishop, as Chairman of the Congress, said something to this effect:

"And now I want you to send a telegram of greeting to His Royal Majesty, King George." This was met by applause. The Bishop then proposed sending similar telegrams to the Archbishop of Canterbury, the National Assembly, the Greek Ecumenical Patriarch, and, finally, to the Pope, each proposal bringing forth applause. Immediately upon the adjournment of the morning session, one heard expressions of regret that such action had been taken, and on the following day the Bishop generously stated that he and he only was responsible, that the Congress Committee had no cognizance of what he was going to say, and that he was prompted to do what he did from sense of Christian love, looking forward to the day when the breaches of Christendom might be healed. A simple enough thing to do, and a Christian thing to do when viewed in that light, somewhat comparable to the invitation of our own Commission on Faith and Order to the Papal See to participate in the conference. Manifestly it would have been impossible for this Congress to have greeted every religious body in Christendom, and the other great branch of the Catholic Church was included. And yet doubtless it was an unwise thing for such a Congress to do at this time, and it was felt to have been so by men of all types. As one met them here and there on the Continent and in England, even leaders in the Catholic movement regretted that such a telegram had been sent, knowing that it would be misunderstood and start the old cry of Romanism.



Pray God we may advance in Christian charity and lose some of our suspiciousness!

Our own Bishop of Milwaukée, as Deputy Chairman, presided at one of the evening meetings. When it was announced on the previous day that he would preside, there was a fine spontaneous outburst of applause, and on his taking the chair he received a tremendous ovation. The whole vast assembly rose, cheering and applauding. It was a touching tribute to the man, and a mark of the great love and esteem in which he is held in England. Everyone wanted him, everywhere, and he filled many preaching engagements.

Some very remarkable papers were read before the Congress, but it is not the purpose of this article to review them. A careful reading of the official report where the papers *in extenso* will appear, should interest and be of value to every Churchman. And the American Church need feel no shame for her scholarship as compared with that of the English Church, nor for her devotion to religion. It seemed to be the general consensus of opinion that two of the most thoughtful and helpful papers of the whole Congress were those of Father Huntington, O.H.C., and of Dr. Francis J. Hall, on Reunion. Father Huntington was the Father Huntington of old, with all his fervor of appeal and depth of spirituality and love, and Dr. Hall's scholarship and devotion to truth produced a paper that should be read by every Christian man and woman who loves the Bride of Christ.

Amongst the other papers, that of Bishop Gore, *The God of the Prophets*, was remarkable, and delivered with more force and lucidity than were his speeches when he was here in America some years ago. Perhaps one of the most interesting papers was that of Mrs. Scharlieb, M.D., on *The Family*. Mrs. Scharlieb is a practising physician of many years, and dealt with the problems of the modern family life and material relations in the usual frank manner of the English. Here again is a paper one wishes might be read and studied generally by Americans. The speech of the Rev. G. A. Studdert Kennedy summed up the general topic, *God in Us*. One who had never heard "Woodbine Willie" and who knew him only through his books was surprised, and pleasantly so. There is none of the almost vulgar language of the books, some popular expressions to be sure, but a quiet, deep intensity that is tremendously moving. The whole audience sat entirely under his spell, none moving even a hand, literally with mouths open, as this new Savonarola told us of God in us, and, in no uncertain language, of our duties and obligations if we can dare to call ourselves Christians. It is to be hoped that Father Kennedy's speech was stenographically reported and that it will be printed in full in the "Report" when it comes from the press. Father Kennedy is coming to America this winter to lecture at the Berkeley Divinity School. The student body of Berkeley is to be congratulated upon the privilege which is to be theirs, and it is to be hoped that Berkeley will be generous and allow some of the rest of the Church to hear this truly wonderful man.

On the whole, these two large congresses, and the smaller local ones between the two, have made considerable impress upon the Church life in England. The "Gloomy Dean" and Hensley Henson notwithstanding, the Catholic movement in the Church of England is today a moving force, one is almost inclined to say *THE* life and force of the Church of England. And to an American, one of the interesting phenomena is that the movement consists not in the clergy leading a reluctant people, as is the case so generally here, but rather, one would say, at least in many parishes, the people leading, almost forcing, the clergy. Certainly, with so many thousands of lay people as one sees all over England holding and practising the Catholic Religion in its fulness and beauty, one has reason to be happy and hopeful.

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THOSE who live with the life of Christ, and share His sacrifice, are those who bring the true meaning into the daisies and its joy into the lark's song; they are the people who make the world young whenever they live and die. The boys and girls will grow old, and carry freshness in their hearts always, because in their youth One who was greater than they used to be among them, every day teaching them to bring loveliness into all common circumstances by bringing God's grace into them.—From *The Sainly Life*, by George Congreve, S. S. J. E.

## DR. BOYNTON RECEIVES ORDER OF THE HOLY SEPULCHRE

PROFESSOR Charles Homer Boynton, of the General Theological Seminary, in New York, was honored during a recent visit to Jerusalem by having the Order of the Holy Sepulchre conferred upon him by the Orthodox Patriarch of Jerusalem.

Prof. Boynton's visit to the Patriarchate was made on behalf of the American Committee on Preservation of the Sacred Places in the Holy Land, of which he is secretary. He had several conferences with the Patriarch on the subject of the crisis now existing in the patriarchal see and was entertained by His Beatitude Damianos, at dinner at the patriarchal residence. Prof. Boynton was able to compile much valuable information concerning affairs in Palestine.

The decoration consists of a plain gold Latin cross surmounted by the patriarchal crown. The cross is hollow and can be opened, and it contains within it a piece of the true cross. It can be conferred only by the Patriarch of Jerusalem as traditional guardian of the Holy Sepulchre and other sacred places in the Holy Land.

Prof. Boynton expressed himself as very much pleased with the reception given him in Palestine. He spoke especially highly of Damianos, the 132d Orthodox Patriarch of Jerusalem, who is the head of the institution which has guarded the sacred places for sixteen hundred years.

Speaking of the situation in the patriarchate, Prof. Boynton said:

"There is no question of the seriousness of the situation that exists in the Orthodox Patriarchate of Jerusalem today. It is not only a question of the maintenance of the sacred places in the Holy Land, which are under the care of the Patriarchate, but the downfall of the Patriarchate would mean the disintegration of the Church in the near East. Because of its peculiarly revered associations, the Patriarchate of Jerusalem is looked upon as the keystone of Christianity in the Near East, and upon its well-being depends the maintenance and progress of the entire Orthodox Church. Disaster in Palestine would be followed by weakening of morale and eventual downfall of the Orthodox Church, in Greece, Russia, Asia Minor, the Balkans, and in the just-rising Church of Jugo-Slavia.

"The finances of the Patriarchate are in a deplorable condition, due largely to a series of misfortunes rising from the World War. Most of its support has been stripped away by the upheaval in Russia and the political rearrangements of the Peace Conference. Its present income is sufficient to maintain the institution with its activities cut far below the essential minimum, but they can make no progress toward paying off the debt. Supervision of the financial affairs is now under the control of a Commission appointed by the British Mandatory Government.

"The position of the Church in the Near East is not comparable to any of the Church activities as we know them here. The sphere of the Church is much wider there, extending to education, general welfare, and even legal protection of its communicants. There are no public schools, as we know them here, and education is entirely in the hands of the Church. The Church is unable to maintain schools at present and, as a result, the children of Orthodox parents are being brought up in ignorance or faced with the alternative of attending Mohammedan schools, which they will do only in very rare cases. Practically the entire Christian population of Palestine of school age, comprising about eight thousand children, is left without any means of Christian instruction. This means that, unless aid is brought, and the Patriarchate enabled to renew its activities, the next generation in the land where Christianity was born will be utterly ignorant, and Christianity will perish in the land of its birth.

"At present, the Patriarchate is protected from immediate financial catastrophe by a special moratorium decreed by the British Government. Considerable pressure is being brought to bear to terminate this moratorium and, indeed, it is working a hardship on many of the creditors who have loaned their money to the Church as a pious duty.

"In conclusion, I would say that the salvation of Christianity in the Near East lies in saving the Patriarchate of Jerusalem; if that falls, the entire structure goes with it."



# Budget Quotas as Diocesan Responsibilities

BY THE REV. R. W. PATTON, D.D.

THE deficit for 1922 of about \$380,000 in the treasury of the National Council has naturally awakened anxiety in the minds of many Churchmen. Interesting and varied have been the letters published in the Church papers on the general subject, What is the Matter with the Church? There seems to be little agreement among those who offer remedies. The letters embodied every kind of criticism. They ranged from a general indictment of Church people for a woeful lack of spirituality to criticisms of the administration of the National Council, including assertions by one or more that even the budget portion of the Program is beyond the giving power of the Church. One distinguished layman made the statement that the total amount of the Program is too low to engage the serious attention of those members of the Church who possess large wealth. Another prominent layman brought forward the serious charge that "in *The Program*, that finely printed book, . . . the facts in no way fit into the representations for which we are all asked large sums of money." Numerous other eminent laymen are on record as saying that the Program merits the highest confidence of the business men of the Church.

In the midst of such conflicting criticisms and testimonials from so diversified a constituency, dispassionate minds will be apt to discount exaggerated statements.

Since there can be no progress, if we withhold our loyalty and support until every member of the Church is satisfied that there are no grounds for criticism, the question of immediate interest is, what can we do to extend the encouraging advance already made?

Is there not another remedy which, though not yet tried except in a few of the dioceses, goes to the root of the whole matter and which, if accepted by all of the dioceses, would permanently allay all anxiety as to the budget?

I have been convinced ever since the Nation-wide Campaign was approved by General Convention at Detroit that we could never succeed in developing a steadily progressive advance in executing the Church's Program until each diocese, in its corporate capacity, assumes its share of the budget of the General Church as a debt of the diocese. The chief reason for the Church's apparent incapacity to mobilize its strength for a Program proportioned to its resources is that, underlying all our endeavors, there is a confusion of thought as to where the responsibility lies. It is impossible to construct a great plan without a clear perception of the aim. It is impossible to enlist the enthusiasm of men in the execution of a plan, however admirable, if their sense of responsibility is divided or confused.

The adoption of the Nation-wide Campaign by the General Convention at Detroit in 1919, because it was based upon sound principles and because the aim instinctively commended itself to all Christian minds, was immediately helpful in clarifying the mind of the Convention as to the provisions which should be embodied in the new Canons creating the Presiding Bishop and Council. The acceptance by General Convention of the principles and aims of the Nation-wide Campaign helped to destroy an anomalous situation in the Church.

But, while we have adopted a much more efficient organization for the execution of the Church's Program, apparently many have not yet realized that, in the adoption of the new Canon, the Church has recognized the responsibility of the dioceses to the General Church. Let me illustrate what I mean by referring to the practice of the old Board of Missions in its efforts to raise the apportionment. No criticism of the Board of Missions is justified because the Church at that time had not made any other practice possible. But, as a matter of fact, the Board of Missions was compelled to rely upon the generosity of individuals and parishes, who gave in many cases, all things considered, very generously, not because anyone thought he owed the money for the execution of the policy and program of the Board of Missions, but be-

cause he happened to be piously inclined to be generous towards a worthy Christian enterprise. The Church as a whole operated then upon the principle that the duty to give to the Church's missionary work was solely a matter of the way the individual member of each parish happened to feel about it. In other words, there was little sense of corporate responsibility. The reason why there was no sense of corporate responsibility was because the Church had not taken the ground that it is a corporation.

But we live in a Church world today, as a result of the action of General Convention at Detroit and in Portland, as different from that old world as the United States of today is different from the original association of the States of the Union as they existed before the adoption of the Federal Constitution in 1789.

Indeed, the union of the original states was almost wrecked and the hope of establishing a strong, representative government on American soil was nearly lost through the very fact that the States of the old Confederation refused to regard their share of the support of the Union as a debt upon the states. The quotas assigned to states for the support of the National Government were treated exactly as many of the dioceses have heretofore treated the quotas assigned to them for the support of the general Church's Program. The states paid all or part of their quotas, as they were languidly inclined to pay and no more.

"It was presumed," said Hamilton, in discussing this method in the *Federalist*, "that a sense of their true interest and a regard to the duties of good faith would be found sufficient pledges for the punctual performance of the duty of the members to the Federal head. The experiment has, however, demonstrated that this expectation was ill-founded and illusory . . . We must discard the fallacious scheme of quotas and requests, as equally impracticable and unjust."

It was only after the adoption of the new Constitution, which was made possible by such discussions of the principles underlying an effective government as are contained in the remarkable articles of Hamilton, Madison, and Jay in the *Federalist*, that our security as a free, self-governing, united nation was made effective.

Thus, more than one hundred years after the settlement of this question in our political relations, we are repeating the same strange history in an attempt to fashion a Church capable of executing the responsibilities laid upon it by its own General Convention.

Someone is apt to raise the objection that we cannot in this particular draw a parallel between Church government and State government, because the National Government is able, by the authority of Congress and the Supreme Court, backed by military power if necessary, to enforce its decrees. But I hold that, though of course this is true, it does not in the slightest degree change either the principles or the practice, except that, of course, the Church would not, if it could, enforce its decrees by physical force. The Church, however, has a resource equally effective, even more effective with high-minded people, if we choose to exercise it. Force of some kind is necessary in the execution of any program involving sacrifice. That force may be either a compulsion or an attraction, or both. It may be either physical force or moral force. The Church's reliance is and ought to be upon moral force, generated by the union of the sense of corporate obligation and the attraction of service for Christ's sake and humanity's sake.

The point of my contention is that the moral power possessed by the Church and available, if the responsibility is accepted by the diocese and if the principle is systematically taught, is as efficient for executing any reasonable program authorized by the Church as is the physical power of the state for the execution of the program of the state. There is in the Church no center of authority except that of the diocese,

(Continued on page 803)



# "The Eucharist in St. Paul"\*

## A REVIEW

BY THE REV. FRANK GAVIN, TH.D.

THE four questions to which this small book of sixty-two pages addresses itself as indicated on the jacket: "What is the truth as to Christ's institution of the Sacrament? What interpretation can a modern mind, governed by sane and rational ideas, put upon the act of communicating? Is Christ really present in the Sacrament? If so, how? Is the Sacrament a sacrifice? If so, in what sense?"

First of all, the author believes that Christ did institute the Eucharist. "That within fifteen or twenty years of His death there had originated the utterly unhistorical tradition that Jesus had instituted and commanded the continuance of this meal, when, in fact, He did nothing of the kind, is to the present writer unbelievable" (p. 33). He does allow for the words being a possible "corruption of the first fifteen years of the Church's life," but aligns himself "with a goodly number of modern Christian scholars" . . . who believe "them to be genuine words of Christ" (p. 34). Under "Meaning of 'This is my Body'; 'This is my Blood,'" he writes: "When Christ uttered them, He was reclining in His physical body in the upper room at Jerusalem, with every physiological function of his human organism *in esse*. Has any thoughtful Christian ever seriously imagined either that He gave to the Apostles a portion of His very flesh and blood, or that, then and there, He transmitted His body into 'Spirit,' restoring it to flesh again at the conclusion of the meal? . . . Discarding, then, such Western literalism as unthinkable, and stating frankly that as yet we do not know enough either of Palestinian or of Graeco-Roman background to affirm with certainty the exact origin of the metaphor, and therefore precisely what Christ intended to convey by the words, or exactly what meaning they would have to St. Paul: it is yet possible from this letter" (I Corinthians) "to gain at least some idea of their general significance. . . To partake of the Eucharist is to revive fellowship with Christ; and, in Him, with one another" (pp. 48-49). "'Blood' and 'body' are obviously used (I Cor. 10:16-17) symbolically for Christ Himself. . . It is His spirit with whom our spirit comes into fellowship at this solemn meal" (p. 50).

The answer to the second question (the interpretation which a "modern mind, governed by sane and rational ideas," can "put upon the act of communicating") is not so easy to state briefly. Perhaps the implications and contentions of the writer are best to be discovered in the final section, entitled "Underlying Unity among all Christians as to the Purpose of the Eucharist" (pp. 60-62). In these pages the writer speaks of "the essential significance of the Eucharist" in the rhetorical question: "Do not all alike believe that its real power lies in bringing us into contact with a personal Christ? This does not mean that we fail to realize that the Spirit of God is everywhere in His Universe . . . Nor do we forget the promise of Christ, that 'Where two or three are gathered together in My name, there am I in the midst of them.' But at certain times, in certain places, and under certain psychological conditions, we do mean that there is apt to be a greater recognition of that presence" (p. 61). He closes his book with a quotation from Mr. Emmet which would interpret this Eucharistic Presence as signifying that "the whole rite is charged with the associations of His Personality . . . No one can be present at the rite with a serious purpose without thinking vividly of Him . . . To think earnestly and lovingly of Him is to realize His presence" (p. 62).

The third question, as to the conception of our Lord's Presence in the Eucharist, is answered in the foregoing, to which the following words suggest a further interpretation: "To the present writer it is difficult to understand why St. Paul should be called 'a sacramentalist,' whose religious center of gravity was the Eucharist . . . He was above all things a mystic, who,

conscious of the immediate and continuous presence of Christ in his spirit, tended to be impatient of any external *media* designed to secure this end . . . Nowhere does he make the consciousness of this presence dependent upon the reception of the Eucharist . . . It is certain that he conceived this service as *one way* of realizing the presence of the Spirit of Christ" (pp. 51-52).

The fourth question, which is probably the most vital, is about the sacrificial character of the Eucharist. Dr. Tyson maintains that the words "Do this" do not have any sacrificial content (pp. 15-19), that "in Remembrance of Me" refers not to "an objective memorial" (p. 19) but have "the object of continually bringing home to man's heart the true significance of the life and death of Christ" (p. 21), with which purely subjective notion of *remembrance* ("calling" Christ "to mind," not "putting God in mind") he finds the earlier fathers, occasional later writers, and the Prayer Book, in complete agreement. This was the purpose, according to the Apostle, for which Christ instituted the Eucharist. There is no thought here (in I Cor. 11), direct or indirect, of its being sacrificial in character. It was instituted to "*keep in mind*," not to "*put in mind*" (p. 33). The conception of sacrifice as developed by Dr. Tyson is expressed in these words: "There is abundant justification for calling the eucharistic service in the Prayer Book sacrificial. Only let us be sure what we mean when we use the term, and that it be devoid of any equivocal connotation. All worship is sacrificial. That of the Eucharist differs from other sacrifices of praise and thanksgiving not at all in kind; and in degree only because we concentrate there in our offering all that we have and are" (p. 32).

So the gist of the whole matter really lies in the words: "Do this in Remembrance of Me." If Dr. Tyson is right, the whole Catholic tradition 'from the Fathers on, in both East and West, is wrong—and wrong not only in over-statement, but in complete perversion of meaning. It may be of value, then, to examine the meaning of "*anamnesis*" (*memorial or remembrance*) to determine whether his contention (that it is purely subjective) is valid.

It is probably beside the point to investigate its purely Greek meaning (pp. 19-20). It is not beside the point to scrutinize carefully the meaning of the word in the Greek translation of the O. T.—the Septuagint. Of the five times it appears, there is only once (Wisdom 16:6) when it certainly means a memento to man. Of the other four, two (Lev. 24:7 and Num. 10:10) certainly mean a sacrificial memorial before God, and the two others (Psalm 38: title,—in LXX, Ps. 37; Psalm 70, title,—LXX, Ps. 69) probably have this connotation (cf. Delitzsch, Kirkpatrick, Kay, *in loco*). The word would have come to St. Paul and the earlier generation of Christians surcharged with a sacrificial connotation. This connotation is practically fixed by the rest of the terminology of the Eucharist: "covenant." "My blood of the covenant" (or "new covenant in My blood") "poured out," "shed," "broken," etc. The "covenant" terminology was, of course, rich in sacrificial associations, and our Lord's words at the Institution harked back to the whole pentateuchal as well as prophetic point of view (cf. Ex. 24:1-11, Jer. 31:31-34, etc.).

The sacrificial aspect of our Lord's death on the Cross, and of His Priesthood, is the theme of Hebrews, in which Epistle the word *anamnesis* occurs the only time in the N. T., except in the accounts of the Institution. Dr. Tyson would interpret it subjectively ("In them there is a *recollection* of sins every year"—Heb. 10:3, p. 21), yet there is grave reason for doubting this limitation of the meaning, and good reason for attaching to these words an objective signification, for the whole chapter is interpenetrated with sacrificial thought. One might well interpret these words as signifying a further extension of the ordinarily objective meaning of *anamnesis*, to include both subjective as well as objective. "Even in the objective

\**The Eucharist in St. Paul*. By Stuart L. Tyson, M.A. The Macmillan Co., 75 cents.



memorial before God symbolizing man's sinfulness and need of redemption there is, *ipso facto*, the very recollection on the part of the worshipper of his condition and his need of reconciliation," which, the writer of Hebrews would maintain, the old sacrificial system could not effect. In short, it is a decided understatement of the facts to reduce *anamnesis* to the sole meaning which Dr. Tyson attaches to it.

Dr. Tyson's other arguments stand or fall by his whole argument for the solely *subjective* character of the "memorial" of the Eucharist. On this basis he continually emphasizes the word "remembrance" in the Prayer Book Liturgy, with seeming forgetfulness of the fact that all ancient liturgies use the word in both senses; that of the *remembering* by the worshippers of the facts of our Lord's work, and the *memorial* of these facts made in the Liturgy before God. (He leaves the Prayer of Humble Access out of the discussion.)

Passing over argument skilfully administered under the guise of rhetorical questions (a marked characteristic of the literary style of this book), we may return to the very first page with these words: "It is surprising, to say the least, in view of the place occupied by the Eucharist in the history of the Church, that in only one [of St. Paul's Epistles] is there any mention of it" (p. 1). Why is it "surprising," save on the presupposition that *all* of the Apostle's belief and practice must of necessity find place in his surviving literary remains? The argument from silence (in the case of all other Epistles than I Corinthians), or from slight mention (as in I Corinthians) is surely dangerous: silence may mean that the Eucharist was not known to St. Paul, or it may just as definitely mean that it was too well known to require mention, except where some manifest abuse made its mention necessary in order to correct misapprehensions or to reaffirm a truth supposedly well understood. Letters written during the years 1860-1866 by Americans to Americans do exist in which the Civil War is not alluded to in any way.

Again, why is it so "surprising," save on the hypothesis that subsequent Eucharistic belief and practice are corruptions or illegitimate developments? Why not interpret the germ by its development, rather than discredit the development by an assumed knowledge of the germ in itself? We can really only know the capacities and content of an idea or institution by its historical growth and progress. It were folly, dealing with the simple thing alone, to assert with dogmatic assurance what it *could not* or *would not* be.

The chief defect of an otherwise scholarly book is its neglect of data which bear so intimately on the question that they may not be left to one side. There is more than a trace of unfairness—for instance, the rhetorical question in regard to the Institution quoted above (from pp. 48-49). Understatement is closely akin to misstatement. For example, the *Didache* twice calls the Eucharist (here a technical term) "(y)our Sacrifice" (XIV:1, 2, etc.), as does St. Justin Martyr repeatedly (cf. *Dial.* 29, 41, 116, 117, etc.), and both refer to the Eucharist in senses which forbid the word being understood subjectively. Allusion has already been made to Dr. Tyson's references to the words of the Greek and Latin liturgies ("we, therefore, recalling to mind" and *unde et memores*) in a purely subjective sense, as if they, so taken, exhausted the meaning of "remembrance" ("remembering") as there found. Similarly the obvious sense for the answer in the Catechism ("For the continual remembrance" etc.) is that we offer the Eucharist both as a memorial, objective before God, of our Lord's sacrifice, as well as an act of thanksgiving for the benefits which we receive thereby (Eucharist). The Prayer Book "sacrifice of praise" and "thanksgiving" is, as Dr. Frere has pointed out, the nearest biblical equivalent to a eucharistic sacrificial term. It is the O. T. *zevach hatodah* and *zevach hatru'a* (cf. Heb. 13:15). In Greek Orthodox usage, "sacrifice of praise" is applied to the Eucharist with the full redolence of sacrificial connotation. Dr. Tyson's difficulties with I Cor. 11:27-30 are apparent (cf. pp. 58-60). Why was the Apostle so concerned with the grave results following unworthy reception of mere symbols? It is only on the basis of actual validity of the Presence, objective to the worshipper, that unworthy reception can become sacrilege.

The burden of this booklet is that Catholic Eucharistic doctrine is both irrational and unscriptural. The Eucharist must therefore be scaled down to the compass of merely meta-

phorical and rationalistic interpretation. What of the vast sweep, not only of Catholic thought and conviction, but of Christian eucharistic experience as well? Is the richness of that precious experience conditioned upon a huge mistake, if not a perversion, or is it just possible that the understatement is so inadequate as to be really a misstatement? In the scrupulous intention to be fair, no allusion has been made to minor issues and digressive arguments, but one cannot but be impressed with the intricacy and intrinsic difficulties besetting a study of St. Paul's Eucharistic teaching which is animated by the conviction (unlike that of the consensus of modern scholars who study St. Paul) that the great Apostle was not a Catholic sacramentarian. Even such writers as Lake, Conybeare, and Preserved Smith, who certainly have no "Catholic" animus, have become convinced of at least one element of Catholic belief: that St. Paul's doctrine of the Eucharist is that of Catholic Christendom.

#### A HONEY-COMB

Fluttering from flower to flower  
In the sunshine of the spring,  
Hovering above the blossoms  
On a quivering, gauzy wing,  
Flew a little honey-bee  
In the fields of Galilee.

Dipping into blooming sweetness,  
Yellow, violet, rose, and white,  
Gathering limpid, crystal droplets  
From day-dawn to fall of night—  
Busy little honey-bee  
In the fields of Galilee!

Packed in fragile cells and waxen  
Was the fragrant harvest gain,  
Amber nectar, far more luscious  
Than the fruit of sugar-cane.  
Wonder-working honey-bee  
In the fields of Galilee!

Radiant among His brethren,  
Precious wounds in hands and feet,  
Stood One, asking of them fearful,  
"Children, have ye any meat?"  
Happy little honey-bee  
In the fields of Galilee!

For they gave the risen Master  
Come to them that joyful hour—  
And He ate—a comb of honey!  
Serving Christ from flower to flower  
Flew the little honey-bee  
In the fields of Galilee.

SUSANNE ALICE RANLETT.

#### BUDGET QUOTAS AS DIOCESAN RESPONSIBILITIES

(Continued from page 801)

capable of accepting and distributing the obligation and of assuming responsibility for discharging it.

The reason why the average member of the Church has not risen to this responsibility is because he has no clear cut, definite consciousness that it is a responsibility. The point of this whole argument lies in this, that there is no way of awakening the average man to the consciousness that his share of the general Church's Program is a moral responsibility or debt, save by a declaration on the part of that branch of the corporation, namely, his own diocese, that his diocesan share of the budget of the general Program is a debt of his diocese. Why should it be an obligation of the individual or of a parish, if it is not an obligation of the diocese? It is unreasonable to expect an individual to take the matter seriously unless the diocese, which is the responsible corporate unit of the general Church, accepts it seriously and discharges it as it would any other debt.

Is this position defensible and unavoidable? The writer believes that it is both.





## 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.

### THE QUOTAS AS DEBTS

To the Editor of *The Living Church*:

I RECEIVED recently a letter from a distinguished representative of the National Council in which the following sentences occur:

"Then, there is the question of obligation. The General Church Program was presented to General Convention and, after being studied for ten days, was adopted by unanimous vote in both houses, and the National Council was authorized to spend the money needed to execute the Budget. By this action the Diocese, through its duly elected delegates, was committed to its share of the Budget as a debt of honor. I think one thing in which we have been very negligent is the job of impressing upon our vestries as officers of the Church, the obligation which has been assumed for this work under the auspices of the National Council. It is no longer a question of making a voluntary offering for the Church's Mission, but of making good a pledge given on behalf of the diocese by its duly elected delegates."

Just after reading that letter I picked up *The Church at Work* and read Dr. Patton's brief article on The Quotas as Debts, in which he urges that quotas must be regarded as debts if any satisfactory financing of the Church's work is to be expected. He does not say that they are debts but that dioceses should so regard them. Both gentlemen express a view which has been much urged upon us of late.

In venturing to comment upon that view, I do so without the slightest unfavorable criticism of the Council's Budget or Program. The Program is worked out with fine vision and equally fine common sense. We ought to carry it through. I am doing, and will do, my best to help meet the budget necessary for that purpose.

Nor by raising a question of this kind do I try, under cover of generalities, to offer excuse for California's decrease in contributions. The obvious reasons for it, most of which affect many another diocese as well, do not obscure the fact that we are failing in this time of need to do more instead of less for the Church's work. But we are working hard and praying hard. Give us time and we shall do better.

My purpose is to make two points. The first is that the quotas are during this triennium in no sense debts whether legal or "of honor." The second is that, if they are to be treated as such, a different method must be pursued in presenting the Program at General Convention.

The quotas are not debts. A debt, whether legal or of honor, is to a high-minded man (or diocese) an obligation which he feels must be paid at any sacrifice, and which he has incurred knowing that that is the case. The matter has only to be stated in that way to show that the quotas do not come in such a class. There is, I believe, no bishop or deputy who, in voting at the last General Convention to approve the Program, intended thereby to accept the quota which would later be assigned his Diocese as either a legal or a moral obligation. He accepted no money obligation at all. What he accepted was the moral obligation to do his best and to help his Diocese to do its best to understand the Program and to back it by its gifts. He voted affirmatively because, putting together the brief study he himself was able to give, and the more carefully reached conclusions of the Joint Committee, he believed that the Program was admirably planned, was as modest as we ought to undertake, and was, all things considered, within the capacity of the Church to finance. He meant by capacity not the actual possession of enough money. There is enough money in the Church to run half a dozen such Programs. He meant the education and the spirit which would lead people to give the money. In other words the Program seemed reasonable.

He knew only approximately what would be the quota of his own Diocese but he believed that if it had made a good beginning during the first triennium, it ought to do better during the next. He supposed that dioceses which had done far better during that period would keep as far ahead.

He reckoned wrongly, but that was the way he reckoned. Furthermore he knew quite well, after the Committee reported, at any rate, that he was quite helpless in the matter. Suppose an obscure deputy from an obscure rural diocese had moved to reduce the budget by \$500,000—or had proposed cut-

ting out certain large projects from the Program. He would have been listened to with the kind of humorous indulgence given to an agreeable child trying to set his elders right. But he would have been ignored. And quite rightly, under the circumstances, because the budget was not framed as a basis for taxation, but as a reasonable hope.

That is made clear also by the words of the Joint Committee's Report:

"We call upon every Diocese to recognize its responsibility as a loyal part of the whole Church to exert its utmost effort to meet the whole quota assigned to it by the Church, though, at the same time, we recognize that no Diocese must be adjudged recreant by reason of the fact that it may fail to reach a standard expressed in terms of money, if it has made, and is making, every possible and consistent effort to reach its full quota."

The quotas during this triennium are not debts. Our obligation is not an obligation to pay them whether we have the money or not. It is to do our best to raise enough money to pay them. That is the first point. The second is that if they are to be debts then the Council must, I think, present the whole matter to the General Convention in quite a different way. That involves the general question of how the debt is to be incurred. Dr. Patton says that the Church will not stand for taxation; but I can see no difference except in words between taxation and a debt incurred by the action of General Convention without the Diocese having any real say in regard to the amount of the debt. A Diocese may express its willingness to accept such a debt; but that is what we all do when we send representatives to legislature or congress to levy taxes. The budget presented in General Convention will be practically a tax measure; but a measure to the consideration of which only a few hours at best can be given. But can deputies be expected to involve their dioceses for very large sums and not have a chance to thrash the question out in detail? Their whole attitude towards the budget will be changed and we shall have, it seems to me, an impossible situation. Even if the budget is sent to deputies far in advance of Convention, even if dioceses in generous enthusiasm agree to accept what their deputies vote for, I do not see how the thing is practicable. Men simply will not pass measures involving heavy taxation without long debate.

The only alternative which will give the Council definite sums upon which to count is that of pledges. By a pledge the Diocese will incur a debt or accept a tax, but it will be a tax which the Diocese itself fixes. It is said that very few dioceses have sent in pledges in the past. That is probably because nothing really depended on it. But it is hardly to be supposed that any diocese, if asked a year in advance to take action, and to send the amount of its pledge to the Council far in advance of General Convention, would fail. The Budget could then be based on the amount pledged and the General Convention could take action intelligently. It is obvious that the amount pledged would be far below what the Council would wish. But I doubt whether the amount of money raised would be less and General Convention would be able to give the Council certain latitude for emergencies as well as adopt a list of priorities.

I am not arguing for a pledge system nor indeed against the "Quotas-as-debts" methods of taxation. I am only trying to make clear what is involved in a taxation plan. It is quite a different thing from a voluntary plan. The two cannot be worked together. We must have one thing or the other. Either we must frankly adopt what is a taxation plan whether it be by pledges, quotas, or just plain assessments, or we must frankly recognize that our work is supported by voluntary offerings, and make and adopt our budget in accordance with a reasonable hope. Either plan may be defended but we must not adopt the budget in accordance with one plan and try to get the money for it in accordance with the other.

EDWARD L. PARSONS.

HE WHO goes into his garden to look for spiders and cobwebs, will doubtless find them; but he who goes out to seek a flower, may return to his home with a blessing in his bosom.—*Days and Hours in a Garden.*



## Church Kalendar



OCTOBER

21. Twenty-first Sunday after Trinity.  
28. SS. Simon and Jude.  
31. Wednesday.

### CALENDAR OF COMING EVENTS

- 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

- ANASTASI, Rev. JOSEPH, Indian Orchard, Pa., and adjoining missions; to Trenton, N. J., to establish a new Italian work.  
BELLIS, Rev. W. C., Jr., curate Church of the Redeemer, Bryn Mawr, Pa.; to be rector of St. John's Church, East Mauch Chunk, Pa.  
CHAPMAN, Rev. RAYMOND, acting vicar St. Stephen's Church, Boston, Mass.; to be vicar.  
COFFIN, Rev. FRANCIS J. H., rector St. Mary's Church, Kingston, N. C.; to be rector of St. John's Church, Larchmont, N. Y.  
DEAN, Rev. ELLIS B.; to be *locum tenens* at St. Paul's Church, Centreville, Md., until January 1, 1924.  
FULFORD, Rev. J. W., rector Church of the Good Shepherd, LaGrange, Ga.; to be rector of St. Mark's Church, Brunswick, Ga., October 1st.  
WHITLOCK, Rev. BERNARD G., priest in charge St. Mary's Church, Hot Springs, Ark.; to be priest in charge of Emmanuel Church, Memphis, Tenn.  
WILSON, Rev. ELIAS, of Ogallala, Neb.; to be priest in charge of Gering, Neb., and parts adjacent.

### PERMANENT ADDRESSES

- MARSHALL, Rev. FRANK, St. John's Church, Hamlin, Pa.; retired; Carbondale, Pa.  
SAUNDERSON, Rev. JOHN DEB., Church of the Redeemer, Bathgate, N. D.; to St. James' Church, Grafton, N. D., November 1st, with charge of Pembina, Bathgate, and Walhalla, N. D.

### ORDINATIONS

#### PRIESTS

GEORGIA—On the Nineteenth Sunday after Trinity in St. Paul's Church, Augusta, Georgia, the Rt. Rev. F. F. Reese, D.D., Bishop of the Diocese, advanced to the priesthood the Rev. CLAUD M. HOBART. The candidate was presented by the Rev. G. Sherwood Whitney, rector of the parish, and the Rev. Mercer P. Logan, D.D., warden of the DuBose Memorial School, preached the sermon. The Rev. Jackson H. Harris, rector of the Church of the Atonement, Augusta, and the Rev. E. M. Parkman, vicar of Christ Church of that city, assisted in the service.

Mr. Hobart two years ago resigned as manager of the Kress Store, Augusta, Ga., and with his wife and children left for Monteagle, Tenn. to enter the DuBose Memorial School, where he stood very high in the estimation of both faculty and students. His business experience was a great asset to the school, where he had a large part in establishing it upon a sound business basis.

Immediately after his ordination Mr. Hobart left for Hawkinsville, Ga., where he will have charge of St. Luke's mission, and Christ Church, Dublin, with three other smaller missions.

SHANGHAI—On September 19, 1923, in St. John's Pro-Cathedral, Shanghai, the Rt. Rev. F. R. Graves, D.D., Bishop of the District, ordained to the priesthood the Rev. W. H. WEIGLE, of Wushih, and the Rev. H. S. SMITH, of Zangzok. The candidates were presented by the Rev. C. F. McRae and the Rev. R. C. Wilson respectively. The Rev. J. W. Nichols, D.D., preached the sermon.

On September 21, 1923, St. Matthias' Day, also in St. John's Pro-Cathedral, Bishop Graves advanced to the priesthood two Chinese deacons, the Rev. TSU KYAN-TSING and the Rev. KOO KYOK-SUNG. Both of these men had served as catechists for a good many years before attending the Central Theological College of the *Chung Hua Sheng Kung Hui*, and had proved their ability to win men for Christ. The sermon was preached by the Rev. Dr. Nichols.

### BIRTHS

BORN.—Boston, Mass., October 8th, to the Rev. and Mrs. JOHN A. FURRER a daughter, Constance Owen.

### DIED

DAKIN—Died, on the Eve of St. Michael and All Angels' Day, at Jamaica Plains, Mass., the Rev. WILLIAM TAYLOR DAKIN, for fifteen years the beloved rector of St. John's Church, Savannah, Ga.

"The strife is o'er, the battle done;  
The victory of life is won;  
Alleluia!"

GRAY—At the home of her son-in-law, Dr. Eugene Douglas, 830 West North Ave., Baltimore, Md., on September 17th, 1923, ROSE B. GRAY, widow of the Rev. John B. Gray, entered into rest. She was eighty-four years of age and had been active until her final illness last May. Funeral services were held in St. Bartholomew's Church, Baltimore. Interment in Spring Hill Cemetery, Easton, Md.

"Numbered with Thy saints, in glory everlasting."

MILLS—Entered into rest on the Feast of St. Michael and All Angels, September 29, 1923, in the 76th year of his age, the Rev. WILLIAM HATHORN MILLS in the city of San Bernardino, Calif. The Rev. Mr. Mills, a retired priest of the Church of England, had been serving at St. John's, San Bernardino, as honorary assistant priest for several years. A requiem and the funeral service were said in St. John's by the Rev. E. J. H. Van Deerlin, a contemporary at the University of Cambridge. The interment will be in the churchyard at North Thoresby, of which parish he was at one time rector.

May he rest in peace.

YOUNG—Died in Fremont, Neb., Friday, September 28, 1923, WILLIAM HENRY YOUNG, aged fifty-six years. The funeral services were held at Trinity Cathedral, Omaha, Neb., Tuesday, October 2d, the interment being at Kensier Cemetery, New York. Mr. Young was secretary of the Standing Committee of the Diocese of Nebraska, and deputy to four General Conventions.

"His works do follow him." "Being dead, yet he speaketh."

### MEMORIAL

#### Mary Pauline Stevens

In loving memory of our only daughter, MARY PAULINE STEVENS, who fell asleep on October 17, 1918, at Buffalo, N. Y.  
"Make sweet to her the calm of Paradise the blest."

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### IN MEMORIAM

ADELBERT HAYS HARRINGTON, Priest.  
Died October 23, 1921.  
*Requiescat in pace.*  
BERTHA ELIZABETH HARRINGTON.  
October 18, 1920.  
Alleluia.

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### MISCELLANEOUS

**MARGUERITE WILKINSON, AUTHOR OF** *New Voices*, *The Great Dawn*, 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.

**WANTED NOV. 1ST, FOR SIX MONTHS,** use of furnished house or seven room Apartment in Philadelphia, in exchange for use of well furnished eight room bungalow (and two baths) in Rutherfordton, N. Carolina. Address **MRS. FRANCIS HINCKS**, Rutherfordton, North Carolina.

### TRAVEL

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### BOARDING

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### NOTICES

**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.

### WARNING

**CAUTION—Caution is suggested in connection** with a man who purports to be "the Rev. Fred Foster, of St. Mary's Church, West Philadelphia." He has been seen dressed in a grey suit, with clerical collar and rabat, dark

complexion, heavy, full face, weight about 170 pounds, height about five feet, ten inches. Further information may be obtained from the **Rev. E. P. HOOPER**, Church of the Ascension, Jersey City, N. J.

### 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.

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### 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 develop 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.

## 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.

(Choral except Mondays and Saturdays.)

### 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

### The Cathedral of All Saints,

#### Albany, New York.

Sundays: 7:30 A.M., 9:45; 11:00  
(Sung Eucharist) 4 P.M.  
Weekdays: 7:30 A.M., 9:50 P.M.  
Wednesday and Friday: the Litany.

### St. Andrew's Church, Buffalo

Main and Lisbon Streets  
Communions at 8; Sung Eucharist at 11  
8 P.M., Healing Service, also Thursdays.  
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.



## The Plymouth Church Congress Has Very Successful Session

Conference of Modern Churchmen—  
Bishop Becomes Baronet—Pas-  
sion Play in New York?

The Living Church News Bureau }  
London, Sept. 28, 1923 }

THE fifty-eighth annual Church Congress was opened on Tuesday last in the Guildhall of Plymouth, with every indication that the decision to meet again in the Western city after a lapse of nearly half a century would be thoroughly justified by results. More than 1,600 tickets had been taken, and to this number must be added the large number of Churchpeople in the West Country who are able to attend only one or two meetings during the week, and who therefore take daily tickets. This would swell the total to nearly three thousand, which thus compares favorably with previous gatherings of the Congress.

This year, instead of one President there were two; for, by a happy inspiration, it was decided to ask the Bishop of Truro to share with the Bishop of Exeter the presidency, in order that the Congress might be fully representative of the life of the Church in Cornwall as well as in Devon. The double presidency is an interesting innovation in the annuals of the Congress.

There were the usual preliminary services and special meetings before the Congress proper opened. Of these, the mass meeting for men on Sunday afternoon at the Guildhall, the meeting for boys at the Stonehouse Town hall, and the meeting for girls in the Corn Exchange on Sunday evening, were the principal. Saturday afternoon's function was the opening of the Ecclesiastical Exhibition by the Bishop of Exeter.

On Sunday, "Congress Sunday" sermons were preached in the many churches of the town, and no fewer than twelve bishops, who were attending the Congress, occupied pulpits during the day.

At the E. C. U. meeting, on Monday evening, Sir Robert Newman presided, and the subject considered was Religion and Education.

The Chairman said they had to face the difficult question of whether our system of education was to become purely secular, and he was glad that the English Church Union was going to take a firm stand in giving the rising generation that most important equipment for the struggle of life, a really sound adequate religious instruction.

Miss Sheila Kaye-Smith, who was the principal speaker, said, that today the child had attained a recognized position in regard both to body and mind. It was only with regard to spiritual education that there had been no progress, and in this connection the modern child had gone very little beyond receiving the same sort of education as was given to its grandfather. In this a very great danger lay, not only in regard to the individual child, but to the nation as a whole. If our race did meet its doom, and if our civilization did come to grief, it would be because we had developed the material and the mental side of things, while entirely neglecting the spiritual side. What the child wanted was a practical religion. He wanted, not things he could learn, but things he could do. The point which applied specially to

them as Catholics was the absolute necessity of bringing children to the full religious life and to the Holy Sacrament at a very early age. There was nothing in the Prayer Book to justify the late age for confirmation which was in vogue just now.

On Tuesday morning, Congress services were held at three churches, which may fairly be regarded as representative of the three principal schools of thought embraced by the Anglican Communion. These churches were, St. Andrew's, St. Peter's, and Charles (or, as it should be, King Charles the Martyr) Church. St. Andrew's, the mother-church of Plymouth, is justly famed throughout the West Country, and indeed throughout England, for its splendid music: here the Bishop of Oxford preached the sermon. At St. Peter's, the service was the Mass of the Holy Spirit, rendered with all the adjuncts of stately ceremonial associated with a church which is recognized as the center of the Catholic revival in the West, due, under God, to Fr. G. R. Prynne and his work there. The Bishop of Plymouth preached the sermon. At Charles Church, where the type of service is definitely Evangelical, the Bishop of Bristol preached.

This year the Congress is concentrating on one subject, Our Lord Jesus Christ and Modern Life, which is subdivided under a number of heads, representing the many problems which confront the Church in town and country parishes. Judging from this title, the special emphasis of the Congress appeared to be not quite so much—as has been the case in the past—on the corporate life of organized Christianity as, to use the words of the Bishop of Bradford, on "the driving power and force that comes from our Lord."

The result of devoting three sessions to the consideration of the needs of the country parish and three to those of the town parish has been to create a healthy competition between representatives of town and country at the Congress. On Tuesday night "the town" was splendidly represented, but there was an equally large attendance at the Guildhall on Wednesday morning, when papers were read on *The Country Parson: His Advantages and His Difficulties*.

I cannot attempt to deal with all the papers, but will mention only some of the points made. Speaking of the country parson's advantages, the Archdeacon of St. Albans said that if he had true vocation the country parson had the most valuable and delightful position possible. Without vocation it was disastrous. I "remember," said the Archdeacon, "an American layman coming to my country parish, and before he left me he earnestly begged me not to allow 'any of those dukes and things' to bounce me into believing that they were better off than I was. 'They are not,' he said, 'you have got the cake.'" The Archdeacon described the requirements for success of the country parson as human kindness, gentleness, patience, and the facility of making friends. With these qualifications his parishioners would follow him.

The country parson's life was depicted by Mrs. Moore (better known as Miss Beatrice Rosenthal), who said that he could do more than anybody else to heal feuds, to break down the "class" feeling that, since the war, had had a new strain of bit-

terness for the workers on the land, and to help his neighbors, rich and poor, the new sort and the old sort, to keep the unity of the spirit in the bond of peace. "It is one thing," said Mrs. Moore, "to lead a life of simplicity, and another to be continually dragging at two ends that won't meet. The country parson cannot do his duty to his flock or his family, or set a standard of home life for the parish, if he is borne down by a weight of sordid shifts and cares."

As had been anticipated, the attendance of Lord Hugh Cecil, and the decision to devote the session to a consideration of *The Christian Ideal and Nations*, attracted the largest audience of the week to Wednesday afternoon's meeting. Lord Hugh devoted his speech to a consideration whether the League of Nations had justified the hopes held out for it at its inception. He considered that, as the organ of European opinion, it had already succeeded, though the defect of European opinion was that it was profoundly influenced by a very strong and very uncontrolled human passion. That passion of nationalist sentiment must be disciplined according to Christian law. So far, moral and religious teachers had allowed it to run loose. Nationalist sentiment might easily sow the seeds of international war. They must, he urged, meet that danger by developing a spirit of loyalty to the whole Christian Church. Lord Hugh Cecil's plea for support of the League of Nations was listened to with the keenest interest, and received the warmest applause of the Congress. One of the most interested of his audience was his brother, the Bishop of Exeter (Lord William Cecil.)

### Conference of Modern Churchmen

THE TENTH ANNUAL Conference of Modern Churchmen opened on Monday last at Girton College, Cambridge, the subject for discussion being *Christ and Human Society*.

Canon M. G. Glazebrook in his introductory address said that there were no short cuts to the Kingdom of Heaven. Millions of men today believed in nothing but short cuts to a satisfactory social order, which they would not, however, describe as the Kingdom of Heaven. He pointed out, six years ago, in that very room, that in every so-called Christian country there had grown up an anti-Church which challenged, not only the doctrine, but the ethical principles and social ideals of the Gospel, and which in some countries was ready to break away to a Socialistic Utopia by fire and sword and dynamite. The history of the last few years, especially in Russia, read like a lurid commentary upon his text. The Soviet in Russia had tried to do for themselves what other Jews two thousand years ago thought Jehovah would do for them, make a clean sweep of the existing order and create a new one in the blank space. They failed, and must fail, and there were degradations and sufferings beyond all calculation. But their specious idealism, and no less that of our own less powerful revolutionaries, was in a large measure the result of the Church's supineness and apathy in the eighteenth and nineteenth centuries. It was therefore more than ever the duty of Christians to point to the true ideal and think out the better way for its attainment. "If only we had the energy to think steadily, the generosity to make sacrifices, and the unity to work together what might we not accomplish!"

The Conference is continuing throughout this week.



### Bishop Becomes Baronet

THE SYMPATHY, not only of his own diocese, but of a wider circle, will be with the Bishop of Southwell upon the death of his brother, Sir Leigh Hoskyns, whose only son was killed in action in October, 1914. The title, therefore, devolves upon the Bishop, who becomes the twelfth baronet. He is consequently the third son of the Rev. Sir John Hoskyns, Canon of Christ Church, Oxford, and rector of Aston Tyrrold, Berks, to succeed to the baronetcy. The Bishop's son, Fr. Clement Hoskyns, is the author of one of the Anglo-Catholic Congress Books, *Christ and Catholicism*. The Bishop is a prelate who courageously maintains the Faith, and it is the hope of all that his episcopate may be a prolonged one.

### Passion Play in New York?

THE ANNOUNCEMENT is made in a Munich newspaper that the Oberammergau Passion Play is to be performed in New York during next Holy Week, and that Anton Lang (Christus), Andreas Lang (Petrus), and Guido Mayr (Judas), have signed an agreement to appear. It is added

that the Passion players will present a replica of their village surroundings, where they will work at their different tasks—wood-carving, pottery, and so on.

I quote this announcement with all reserve, bearing in mind the firm attitude hitherto adopted by the Oberammergau players regarding the presentation of the play anywhere but in their native village. A letter from Mrs. Sidney Dark in today's *Times* appears to discredit the report. She writes as follows: "The report that Anton Lang and some others of the Oberammergau actors are to produce the Passion Play in America is almost certainly untrue. I have just returned from Oberammergau, where it was my good fortune to meet Anton and Frau Lang, and certainly a month ago there was no intention of outraging tradition and religion by acting the play anywhere but in Oberammergau. Herr Lang and some of his friends are planning, with many misgivings, a trip to New York in order to sell their carvings, and only dire poverty has induced them to contemplate what is to them a most distasteful journey."

GEORGE PARSONS.

### Degree for Bishop Lea of Japan

AT A SPECIAL Convocation held at Wycliffe College the Rev. Dr. MacIntyre presented the Rt. Rev. Arthur Lea, Bishop of Kyu-shu, Japan, for the Degree of Doctor of Divinity. Bishop Lea was graduated from University College in 1892, and from Wycliffe in 1893. He was a classmate of several of Wycliffe's most distinguished men, including Dr. Cody, Canon Gould, and Archdeacon Perry. His early work in Japan was such that the Archbishop of Canterbury invited him to become Bishop of the English Missionary Diocese of Kyu-shu, and consecrated him in London. Since then the Bishop's activities have been most varied. He has established his own theological college in Japan for the training of Japanese clergy, he has played the part of evangelist, and worked among the lepers, besides carrying on his administrative works.

Bishop Lea gave an inspiring address on the Present Position in Japan which was of special interest in view of the recent catastrophe in that country.

### Religion in Shirt Sleeves

RELIGION IN SHIRT-SLEEVES is frequently met with in Canada. The latest example has occurred in the Diocese of Manitoba, where an archdeacon and an official of the Synod have personally assisted to give the smallest and oldest church in the diocese a new coat of paint. Mustard-seed Chapel, which stands at the mouth of the Red River, and is a mission center for Indians of this district, stood sadly in need of repainting. The money for the paint was raised by the Indian parishioners and the actual work has been carried out by a party of Winnipeg Churchmen, including Archdeacon Thomas, the Rev. C. Wood, and the churchwarden of St. George's Church. They were assisted in this exposition of muscular Christianity by the missionary of the chapel, the Rev. Benjamin McKenzie, who will be eighty-six years old in September.

THE REV. H. M. LITTLE, of Montreal, recently conducted a Retreat at Bracebridge, Ont., for the Clergy of Algoma.

### CALIFORNIA Y. P. F. CONFERENCE

THE ANNUAL Summer Conference of the Young People's Fellowship of the Diocese of California was held this year at San Anselmo.

The leaders of the senior group were the Rev. Mark Rifenburg, who spoke on Qualities of Christian Leadership, and Mr. Harold Baldwin, Epworth League Secretary, who led a class in Leadership Applied. Mr. Baldwin also served as conference recreation leader. The junior group, for those under eighteen, was ably conducted by the Rev. George Maxwell, who had for his topic Leadership Developed.

Reports show that there are five active chapters of the Fellowship in the San Francisco Convocation, one in the San Jose Convocation, and ten in the Oakland Convocation. Since the conference two new chapters have been started.

The conference welcomed the following visiting clergymen: Bishop Parsons, Dean Brewer, Dr. Little, Father Otis, S. S. J. E., the Rev. Mr. Wu, Archdeacon Jenvy, and the Rev. Messrs. McClean, Howard, Barton, Church, Oberholtzer, Tajima, and Castledine.

The conference closed with the presentation of the pageant, *How the Light Came*, under the direction of the Rev. F. D. Graves.

## Dr. Gardner Speaks on Child Life Before a Montreal Audience

### Dr. Mercer's Sermons to Students— Degree for Bishop Lea, of Japan —Religion in Shirt Sleeves

The Living Church News Bureau }  
Toronto, Oct. 10, 1923 }

AT THE annual conference of the Alumni Association of the Montreal Diocesan College, the Rev. Dr. Gardner, of New York, read a splendid paper on the Relation of the Parish Priest to the Child Life of the Community. Dealing first with the home, he referred to the three worlds of the child, the home, the school, and organized recreation, and pointed out the child's ability to discriminate real and vital facts in its surroundings.

His analysis of parental life and family conditions in America was apt and vigorous where homes built on "drift and chance" were concerned, and where the home was scarcely realized as a working ground for the problems of life.

With great skill Dr. Gardner portrayed the real and vital influences which cannot be passed over by the home or delegated to one outside the family. The lullaby at the crib-side—the twilight story—the sight of family prayer—church baptisms, and similar things which the child should share and experience personally.

The discussion of this subject was led by the Rev. J. E. Morris, who captured the attention of all by a realistic presentation of four typical parish homes, wholly unlike in character, but each in a real sense entitled to right interpretation and sympathetic consideration by the clergyman. The discussion was continued by several of those present and was concluded by a notable contribution from Dr. Rexford, principal of the college.

In continuing his paper in the afternoon, with reference to the day school and Sunday school, Dr. Gardner defined character as a by-product, and not an end in itself. Great men being too busy giving their lives to think of making character, and pointed out that personal relationships were not enough to develop a

useful individual. Personality requires large relationships for full development.

Dr. Gardner then gave a valuable analysis of the developments in the Church program of religious education in the United States. The bishop and his council had succeeded the older and more formal organization. This change meant a larger growth in personal loyalty, and eliminated much purely formal activity with a great advance in efficiency. He pleaded for an intelligent appreciation of organized recreation and stated that a Christian ought to work in at least five fields.

The discussion was introduced by the Rev. H. R. Stevenson with many brilliant practical suggestions, which elicited some splendid discussion, and it was easy to see that the members keenly shared the interest aroused by the subject and highly appreciated the service rendered the conference by Dr. Gardner.

At a meeting held in the Synod Hall at 8 P.M. under the auspices of the Montreal Branch of the Diocesan Board of Religious Education, Dr. Gardner was again the speaker.

### Dr. Mercer's Sermons to Students

THE REV. DR. S. A. B. MERCER, Dean of Divinity, Trinity College, last Sunday delivered a special sermon to students at St. James' Cathedral Toronto, on the subject *The Challenge of the New Era and How to Meet It*. After reviewing several great eras of change in the world's history, Dr. Mercer expressed the opinion that at present people were passing through one of the greatest turning points in the history of civilization. On how issues of this new era were met by the coming generation, especially by future leaders who are now students at the University, the fate of civilization depended, he stated.

Dr. Mercer essayed to explain one way in which the challenge of this new era could be met—by the realization of God's presence in our midst. In subsequent sermons, Dr. Mercer will develop the same subject.



# Church of the Transfiguration Celebrates its Diamond Jubilee

Centennial of St. Thomas'—A Nation-Wide Meeting—General News Notes

The Living Church News Bureau  
New York, Oct. 13, 1923

THE ecclesiastical year, which began on Sunday, October 7th in the Church of the Transfiguration, affectionately known to New Yorkers as "The Little Church Around the Corner," will be a sabbatical year of commemoration of its diamond jubilee. It will take, most appropriately, our Lord's own conception of the ministry where, in St. Luke 4:18, He adopted Isaiah's prophecy (Isaiah 61:1-3) as descriptive and explanatory of His work: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised: to preach the acceptable year of the Lord."

This has been the record of this notable parish during its seventy-five years, and is to be the rule in its jubilee celebration, which will be made "an acceptable year of the Lord" in every way.

The Transfiguration parish has always been located in or near its present site. The first service was held in the house of the Rev. Lawson Carter, 48 East 24th St., and on March 10, 1850, the present church was opened at 1 East 29th St., just off Fifth Avenue. In its seventy-five years it has had but three rectors: The Rev. George Henry Houghton, D.D., 1850-1897; the Rev. George Clarke Houghton, D.D., his nephew, 1897-1923; and the Rev. J. H. Randolph Ray, 1923, the present incumbent. The first rector gave to the parish his whole future and his entire devotion and to him the truly "Catholic" traditions of its life—in more than theological or ritual ways—owe their existence. He it was who opened his Church to the actor, refused Christian burial elsewhere, and led to the giving of the unofficial name by which the church has ever since been popularly known. He it was who, at considerable personal peril, gave sanctuary to the negroes of the city that were threatened during the Draft Riots in the Civil War days. He it was, in a time of indifference and laxity, upheld the best traditions of the Oxford Movement, and sought to make worship an act of reverent and uplifting beauty. His nephew and successor enriched the church by many gifts and memorials, notably the windows commemorating Edwin Booth and Richard Mansfield. The present rector, the Rev. Mr. Ray, has brought an understanding and sympathetic personality to bear upon the present life of this unique parish and under his leadership it is destined to still greater usefulness.

Considerable progress has been made in the plans for commemorating the diamond jubilee in permanent ways. Repairs and alterations, costing \$60,000 have been made, whereby the Church school, the choir, and the Actors' Church Alliance will be properly housed. The Rev. Walter E. Bentley, founder and chaplain of the Alliance, has been added to the clergy staff, and will devote his time to looking after his friends in the theatrical profession. Mr. James Morris Helfenstein is

directing the choir and helping in the work of the foundation of a Choir School which is to be established as a memorial to the second rector.

The present rector is compiling what is called The Golden Book of a Million Friends, in which those who have been baptized, confirmed, or married in the church are urged to inscribe their names when they visit—as they are asked to do—the city. There are enough of these interested folk to fill many pages of this unique register, for between 50,000 and 60,000 marriages have been solemnized in the church and this, in spite of the rigid investigations which always precede such services there. For "The Little Church Around the Corner," so popular with eager swains, has never been, nor is it today, an ecclesiastical Gretna Green. Twenty thousand have been baptized in this parish and 25,000 have been buried from there.

Last Sunday the commemoration began with celebrations at 7, 8, 9 and 10:30 o'clock. At 11 there was a Solemn Procession, Choral Eucharist, and Sermon, Father J. O. S. Huntington, Superior, O. H. C., being the preacher. At four o'clock there was Choral Evensong and Solemn *Te Deum*, with a sermon by the rector.

New York is taking great interest in this jubilee year, and rejoices with priest and people on its auspicious inauguration.

## Centennial of St. Thomas'

THE PRESENT YEAR is the centennial of St. Thomas' Church, Fifth Avenue and 53d St. It was on October 12, 1823, that the first service was held in an upper room in a house at the corner of Broome St. and Broadway. But, as the wardens and vestrymen were not formally elected until the following Christmas Day, that festival has been selected as the date for the beginning of the centennial celebration which, like the diamond jubilee of the Transfiguration, will continue through the coming year.

## Nation-Wide Meeting

A group of about twenty-five clergy met informally last Tuesday afternoon in the parish house of the Church of the Heavenly Rest to consider ways and means of making this year's Nation-wide Campaign more successful. Canon Prichard, executive secretary, presided and outlined the situation. It is such as to challenge the diocese to do its duty in a much more whole-hearted way than ever before. The Rev. Dr. Bowie of Grace Church, told how the Diocese of Virginia went over the top. The Rev. J. I. Blair Larned, of St. John's, Yonkers, told how the Diocese of Bethlehem made its campaign. Several others spoke. Many questions were asked and answered, and the duty of each parish and each parishioner to support the Program of the whole Church was made very plain.

## General News Notes

HIS MANY FRIENDS will be glad to know that the Rev. William Wilkinson, familiarly known as "the Bishop of Wall Street," is rapidly recovering from the injuries he received a short while ago by being run over by a taxicab.

THE CHURCH OF THE INCARNATION, the Rev. H. Percy Silver, rector, has given \$6,000 for Japanese relief.

THE DIOCESAN Social Service Commission and C. A. I. L. are jointly sponsoring a service to be held at the Cathedral on Sunday afternoon, October 14th, at which Dean Fosbroke will be the preacher.

THE REV. FRANCIS COFFIN has accepted a call to the rectorship of St. John's Church, Larchmont, New York.

THE REV. CHARLES BRECK ACKLEY gave the first of his illustrated lectures on The Near East on Sunday evening last in St. Mary's Church, Manhattanville, of which church he is rector.

THE REV. HENRY V. B. DARLINGTON, rector of the Church of the Heavenly Rest, has commenced a series of Sunday evening sermons on the general subject of A Voice Crying in the Wilderness. He will speak on the following topics: The late President Harding; Arthur Henderson, British Labor Leader; Bishop Brent, and Dr. John R. Mott, Y. M. C. A. Executive.

A MEETING of the local Assembly of the Brotherhood of St. Andrew was held last Sunday afternoon in St. Mark's, Mt. Kisco. The rector, the Rev. Canon H. Adye Prichard preached the sermon.

THE REV. DR. THOMAS NIGHTINGALE, general secretary of the National Council of the Free Churches of Great Britain, gave the first of his two lectures on Christian Unity on Monday, October 8th, in the Marble Collegiate (Reformed) Church. His second lecture will be given on Monday, October 22d.

SUNDAY, November 11th, Armistice Day, will also be Sailor's Day throughout the diocese.

THE RT. REV. H. ST. G. TUCKER, D.D., Bishop of Kyoto, Japan, preached at the Chapel of the Intercession last Sunday morning.

COLUMBIA UNIVERSITY Community Training School for Church School Workers opened its sessions on Monday evening, October 8th, at the Union Theological Seminary. An address was made by the Rev. Henry E. Tralle on Dynamics of Teaching.

NEXT WEEK, on Tuesday, October 16th, the Church Service League of the Diocese will hold a Conference and Dinner at Synod Hall. The Conference will begin at four o'clock, and dinner will be served at six. Bishop Manning will outline specific plans for the League. Other addresses will be made by Bishop Lloyd, Dr. John W. Wood, and the Rev. J. I. Blair Larned.

AT THE CATHEDRAL on Saturday and Sunday, October 27th and 28th, the Annual Older Girls' and Boys' Conference will be held. The general theme is: The Challenge of the Church.

FREDERIC B. HODGINS.

## C. P. C. TO AID JAPAN

IN COMMON with other Church organizations, the Church Periodical Club is beginning the year's work with the needs of Japan in mind. Without wishing to hinder other work of relief, the club desires all the help possible in replacing the libraries which have been destroyed.

The first regular meeting of the club will be held in St. Thomas' parish house, Fifty-third Street and Fifth Avenue, New York, on Monday, October 22d, at eleven o'clock. The speaker will be the Rev. Charles W. Baker, of Orleans, California. Orleans is a day's drive by auto into the mountains, and Mr. Baker's work is among Indians working their own farms, for whom he is physician as well as clergyman.



## Bishop Garland Lays Corner-Stone of Morrisville Community House

St. Barnabas', Germantown

The Living Church News Bureau }  
Philadelphia, Oct. 11, 1923 }

OVER a thousand people attended the laying of the corner-stone of the community house at Morrisville, Pa., by the Rt. Rev. T. J. Garland, D.D., Suffragan Bishop of this Diocese, on the afternoon of Sunday, October 7th, which marks a distinct step in Church work, and which is perhaps unique in this country. Besides Bishop Garland and the rector, the Rev. S. M. Holden, the speakers of the occasion were Col. W. P. Barba, representing the Executive Council, Thomas B. Stockham, mayor of the town, the Hon. Henry Watson, M.C., the Hon. Clarence J. Buckman, State Senator, Judge William A. Ryan, Francis Donnelly, mayor of Trenton, N. J., and Clinton Rogers Woodruff.

Mr. Clinton Rogers Woodruff, Chairman of the Department of Christian Social Service and Institutions of the Diocese describes the inception of the plan, and the progress of its development as follows:

"Morrisville is the northernmost point in our Diocese. It is a rapidly growing town directly opposite Trenton, N. J. It has no hall for public gathering; no public library; no motion picture theater (at present such pictures as are given are presented in the basement of our church building); there is no gymnasium; no place where the boys and girls, the youth of the community can meet under wholesome conditions. The Red Cross, and the Visiting Nurse Society are inadequately housed. Morrisville may not have a slum; but the ingredients are there.

"Mr. Thomas B. Stockham, seeing the need of a community house, offered a site in the town, opposite the church, if the Diocese would erect the house. The Social Service Committee of the Diocese promptly recommended that such a house be built near the Church of the Incarnation, and that the building provide, in general, an auditorium, a gymnasium, quarters for a library, quarters suitable for men's and women's clubs, and other similar activities, and for boys' and girls' clubs, quarters for the Morrisville Welfare Associ-

ation, quarters for a Community Nurse and Dispensary, and to be such as to constitute a generally flexible arrangement to meet the needs of the growing town.

"In recommending the venture, the committee said, 'we realize that it is not directly a venture intended to increase the membership of the Episcopal Church; it is rather of the nature of the forming of an instrument which the Church shall use for the Kingdom of God. Still it is perhaps worth taking into consideration that there will be, almost beyond question, a reflex stimulus upon the welfare of the Church in Morrisville which shall lead inevitably to the development of our mission into a self-sustaining parish.'

The plan has attracted considerable public attention. The *Public Ledger*, commenting editorially on the work says, "The gift of a community house to the town of Morrisville, by the Episcopal Diocese of Pennsylvania, is noteworthy because there is no sectarian 'string' attached to it. The town had no community house—the Diocese gave it one. The matter was just as simple as that. It might be described as an experiment in altruistic sociology, though perhaps a plainer term describes it better—old fashioned Christian charity."

This project is not to be an institutional

church. It is a community house for the widest community use, but promoted by a Church, and to be operated under religious auspices.

Title to the property is vested in the Trustees of the Diocese, and the house will be administered by a Board of twelve Managers, of whom the Bishop of the Diocese is President *ex officio*, the rector of the Church of the Incarnation, Morrisville, chairman, five members are chosen by the Executive Council from the communicants of the Diocese, and five from the citizens of Morrisville, representing community organizations.

It is to be a self-supporting institution.

The "communicant members" of the Board are Col. W. P. Barba, Mr. Clinton Rogers Woodruff, Deaconess J. W. Colesberry, Dr. George Woodward, and the Rev. John H. Chapman. None of these is a resident of Morrisville.

St. Barnabas', Germantown

The Rev. E. Sydnor Thomas, rector of St. Barnabas' Church, Germantown, held parish house rally day exercises last Sunday, at which corporate communion of all the confirmation classes from 1905 to 1922 was held in the morning, at a choral celebration. In the afternoon the sermon was preached by the Rev. William Victor Tunnell, Professor of History in Howard University, Washington, D.C.

An offering, approximating \$5,000 was presented by the congregation and friends for the parish house, which is now in process of erection. FREDERICK E. SEYMOUR.

## Ten Thousand Washington Laymen Meet in Cathedral Amphitheater

Bishop Freeman's Address — Dr. Lewis' Address—General News Notes

The Living Church News Bureau }  
Washington, Oct. 10, 1923 }

TEN thousand representative laymen of Washington participated in a community service in the amphitheater at the Cathedral close yesterday, as an expression of the interest of the laity of the Capital in the civic activities of the new Bishop of Washington, the Rt. Rev. James E. Freeman, D.D. The

mass meeting was planned by the Laymen's Service Association and laymen and civic organizations of all faiths were invited.

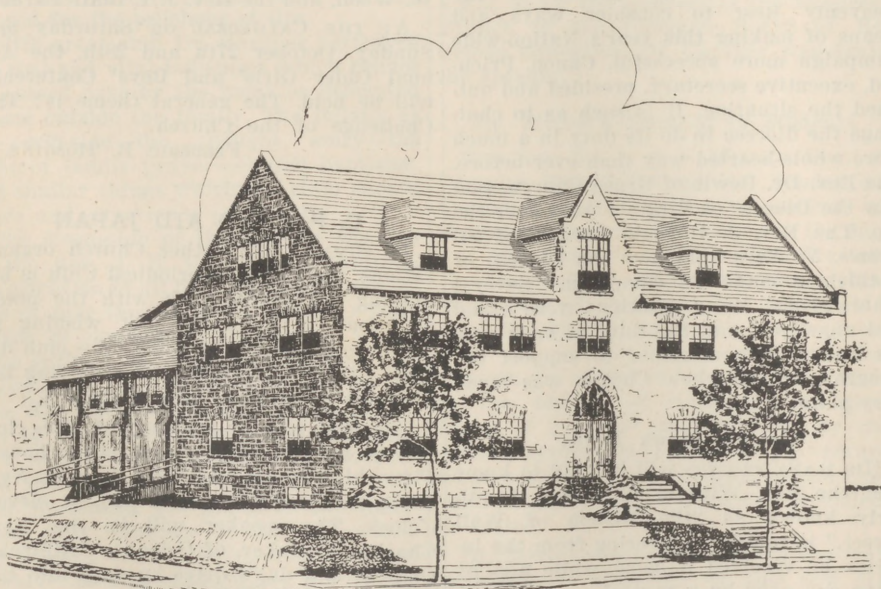
Special groups, both of men and women, from a large number of local churches also were present. Students of George Washington University, uniformed nurses, representatives of the District Chapter of the American Red Cross, Boy Scouts, clergymen of various denominations, and the president, dean, and faculty of George Washington University were in the procession, which, at half past three o'clock wound its way from the Peace Cross, over the green slopes of the amphitheater, to the platform erected before a huge rustic cross.

The Cathedral choir led the singing, directed by Edgar Priest, and the army band of seventy-five pieces furnished the instrumental music. The Cathedral clergy said the people's open-air Evensong according to the use at these Sunday afternoon services for some years.

Bishop Freeman's Address

The keynote of the service was sounded by Bishop Freeman who outlined the relation of the laity to the Church and the Church to the laity, and appealed for a more spiritual element in the life of America. Bishop Freeman said in part: "The new allies of Christianity are to be found in secular organizations. There is a new vision growing of Christianity and the Church in the large viewpoint.

"All of us hoped that out of the war and the sacrifice made for victory would come a great spiritual awakening in this country, but it has not dawned as yet, although I believe it is coming. Yet the tendency is to rest upon our oars; to be-



THOS. B. STOCKHAM ARCHT.

COMMUNITY HOUSE AT MORRISVILLE, PA.



lieve that we are making progress, too often where we are moving only in circles.

"We must give up our denominational hobbies and sectarian conceits for the sake of the larger vision. The great line of the Christian Church must be reformed, as we move into the enemy's country."

Bishop Freeman then decried what he termed much "mechanical effect" in Church work, brought about through overinstitutionalism. He said that he had about reached the conclusion that such mechanical agencies, if overdone, proved means of exits to the Church. The speaker added that he believed too much striving in this direction led to the overburdening of the clergy, and pleaded for the relief of the clergy from a position which placed them in the light of public mendicants, because of the poor financial support of Church enterprises.

"The mechanical service as a method of the Christian Church is an absolute failure," declared the Bishop.

"The Church is the real first line of defense of the republic," he continued, "The religious effort to save souls makes a safeguard for the home more potent than a police force."

"The average Christian holds his religion for himself, apart from the rest of the world. He holds it as a personal thing, unrelated to the demands of human society, and it is this attitude that has almost caused the death of Christianity.

"I want to see a revival of faith in this diocese; something deep, that will grip the souls of Washingtonians of all creeds and manner of beliefs, so that the vision of man may be so focused that all will eventually bend their knees in homage to the King of Kings and Lord of Lords."

The other speaker of the day was Dr. William Mather Lewis, new president of George Washington University, who spoke from the laymen's point of view. He said in part:

#### Dr. Lewis' Address

"We laymen of Washington know full well that mankind is our business, that the public welfare is our business; but we are sometimes a little puzzled as to how to go about our business—sometimes a little timid to admit the thought that the spirit of Christianity voiced in the Sermon on the Mount is the only thing that will save a distraught world from chaos. Arthur Christopher Benson describes the kind of faith which we need in our daily dealings with men when he says: 'By religion I mean the power, whatever it be, which makes a man choose what is hard rather than what is easy; what is lofty and noble rather than what is mean and selfish; that puts courage into timorous hearts and gladness into clouded spirits; that consoles men in grief, misfortune, and disappointment; that makes them joyful to accept a heavy burden; that, in a word, uplifts men out of the dominion of material things and sets their feet in a purer and simpler region.'

"Bishop Freeman, we look on you as personifying this description of religion. We come to you as members of the civic organizations in Washington, which in their ideals and their activities carry out the purpose enunciated 2,000 years ago. During the brief time you have been in Washington you have contributed to the success of these organizations. You have never been deaf to a call for aid. We come with some conception of the great task which is before you. Here in this

city, set on a hill, the cross is to be held high above the business, above the citizenship, above all the affairs of the Federal city. We come not as those who will not watch an hour but with a pledge of service, and we come asking what our part may be in the upbuilding of the cause of the Kingdom."

#### General News Notes

ON FRIDAY, October 5th, Bishop Freeman was entertained at luncheon at the City Club by the officers and executive committee of the Laymen's Service Association, who pledged the support of the Association to the Bishop and his plans. The Association is to have a meeting at the Church of the Ascension on October 10th.

ON OCTOBER 7th, under the Rev. Mr. Cooke, rector, there was held, at the Church of the Ascension, a memorial service for the Japanese earthquake victims. Bishop H. St. George Tucker, of Japan, preached the sermon, in which he praised the thoughtfulness of the officers and staff of St. Luke's Hospital, Tokio. The Bishop told how after the earthquake the attendants of the Hospital safely moved all of the patients of the hospital across the city. Among those attending the service were Ambassador and Mme. Masanao Hanihara of Japan. A choir of fifty voices rendered the Japanese National Hymn and the American National Hymn.

THE CEREMONIAL FLAG-RAISING marked the opening of the season of the National Cathedral School for Girls. On October 3d the students arrived and the beginning of the year was marked by the raising of the American flag on the one hundred foot steel flag pole that stands exactly west of the site of the main entrance of the Cathedral. The pole is the gift of the alumnae of the School.

ON OCTOBER 7th, at the 11 A. M. service, All Saints' Church, Chevy Chase, was filled to capacity for Bishop Freeman's first parochial visitation, who was present to institute the Rev. Henry Teller Coker, the newly elected rector. Special music was rendered by the church choir and the Bishop dedicated a number of memorials recently installed in the church building; a stained glass window in memory of the Rev. Thos. S. Childs, a former rector; another window dedicated to the memory of Mrs. W. Bryant Kram; a rood beam in memory of the late Edward M. Mix, for many years treasurer of the parish; a litany desk in memory of Miss Mary Mullett; and sacred vessels in memory of Mrs. Catherine Bloomer. The Bishop paid tribute to the life and works of the late Canon John W. Austin, the late rector, and congratulated the congregation upon its new rector.

#### THE BOSTON EUCHARISTIC CONFERENCE

THE CATHOLIC CAUSE was much advanced in the greater Boston area and New England when, on Friday, October 12th, Columbus Day, the Massachusetts Catholic Club conducted a Eucharistic Conference at All Saints' Church, Ashmont, the Rev. Simon Blinn Blunt, rector.

The Conference began with a solemn high mass with full ceremonial, and was said with the greatest dignity and precision, and the deepest reverence. The ministers were the Rev. F. S. Penfold, D.D., of Providence, R. I., celebrant, the Rev. R. F. Palmer, S.S.J.E. Deacon, the Rev. W. C. Robertson, of Chattanooga, Tenn., sub-deacon, the Rev. F. L. Maryon, of Bristol, R. I., master of ceremonies,

and the Rev. F. G. Williams, S.S.J.E., assistant master of ceremonies.

The sermon was preached by the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York. Dr. Barry used no text, but made it plain that the doctrine of the Eucharist is becoming more deeply established every day as a means of perfection and encouragement, and he added that there was a distinct advance being made along the lines of the doctrine of the Real Presence, God was at the holy altar for the express purpose of being used, he said, and he believed that the priest was privileged to use every means of approach that will lift us into a state of grace and to be partakers with God in the Divine favor, all this to be achieved through the sacrifice of the mass, for the real act of worship after all, he claimed, is sacrifice.

In the afternoon the Conference met for the purpose of hearing and considering papers on Catholic truths and Catholic practices. The paper read by Dr. Ralph Adams Cram, the distinguished architect and Churchman, was a presentation of the fact that the Blessed Sacrament is, after all, a center of unity. He said that for the sake of charity and peace there had been much compromise and concession. One of his declarations was that until the Church shall accept sound Catholic doctrine she would remain impotent.

Among the other speakers during the afternoon were the Rev. Messrs. William Smith, of Worcester, Conn., Leonard R. Richards, of Auburn, R. I., William Osborne Baker, of New Haven Conn., H. B. Liebler of Riverside, Conn., and Francis M. Banfil of Goffstown, N. H.

The Conference was closed by a solemn procession of the Blessed Sacrament, the canopy being carried by Dr. Cram, Colonel Anthony Dyer of Providence, R. I.; Mr. W. Wood Smith, and Mr. William R. Claffin, the two latter members of the vestry of All Saints' Church. With the clergymen and the choir men in the procession were also the Sisters of St. Margaret and the Sisters of St. Anne.

During the day there were on exhibit a large number of pieces of ecclesiastical vestments and other embroideries, which were probably the most elaborate of their kind ever seen in Boston. Many pieces displayed were of great value. The exhibit was in charge of the Rev. Kenneth L. A. Viall, who is associated with the Society of St. John the Evangelist.

#### CHURCH GREETINGS ORTHODOX BISHOPS

AT A RECENT MEETING of the Commission to Confer with Eastern Orthodox and Old Catholic Churches, the following resolutions were unanimously passed:

"RESOLVED, that the Commission appointed to confer with the Eastern Orthodox and Old Catholic Church Authorities send fraternal greetings to Archbishop ALEXANDER, who is in charge of the Greek Missions in North and South America under the Patriarchate and Holy Governing Synod of Constantinople, and assure him of our affectionate interest and sympathy in the many perplexities that confront him in his work, and we pledge to him our cordial coöperation and commend him to the support of our people.

"RESOLVED, that we express our sympathy to the Patriarch of Moscow, TIKHON, and that we hope that the Russian Church in America may remain true to the traditions for which the Patriarch has suffered.



"RESOLVED, that we send fraternal greetings to Archbishop PLATON, assuring him of our affectionate interest and sympathy in the many perplexities that confront him in his work, and we pledge to him our cordial coöperation and commend him to the support of our people."

"B. TALBOT ROGERS,  
"Secretary."

Archbishop Alexander was the official representative of the Greek Orthodox Church at the recent consecration of Bishop Freeman, in Washington, and was the personal guest there of the Rt. Rev. T. F. Gailor, D.D., President of the National Council, and who acted for the Presiding Bishop of the American Church for the occasion.

### A NEW MOUNTAIN CHURCH

THE NEW Church of St. John the Baptist, Upward, N. C., not far from Flat Rock and Hendersonville, was opened for services and dedicated by the Rt. Rev. J. M. Horner, D.D., of Western North Carolina, on Sunday afternoon, September 23d. Upward is a cross-roads settlement in the Blue Ridge, and there has been a



CHURCH OF ST. JOHN THE BAPTIST  
UPWARD, N. C.

successful mountain Mission here for many years, partly due to the labors of the Rev. R. N. Wilcox, a former rector of St. James', Hendersonville, and of the Rev. A. W. Farnum, his successor, the present rector, whose missionary zeal is no doubt a heritage from his grandfather, the saintly Bishop Whipple, of Minnesota. The church, which holds 150 persons, was crowded at the opening service. A vested choir of boys and girls from St. James' took part, entering in procession with the Bishop and clergy present. The Bishop preached.

The church is largely built out of parts of a church at Bowman's Bluff, in the mountains, which had become disused. English glass of the Fourteenth Century has been transferred from the one church to the other, the medallions in the windows coming originally from Wales. The opening of the church was held in connection with the sixtieth anniversary of the St. James' Church, Hendersonville.

Miss Louise H. Foster has been the mission worker at Upward for several years, and teaches a successful parish day-school. The communicants number thirty-six, and the Church school has about as many members.

### CHURCH STUDENTS AT BRYN MAWR

THE REV. JOHN A. MAYNARD, Ph.D., D.D., Professor of Semitic Languages and the History of Religion at Bryn Mawr College, will be grateful to clergymen and parents who will communicate to him the names of Churchwomen attending the college.

### THE TREASURER'S REPORT

*To the Church in America:*

The enthusiasm with which General Convention received and adopted unanimously the General Church Program of 1923-25 was of a character over which the whole Church might well have rejoiced. This enthusiasm was not the result of a temporary stirring of the emotions but of a calm and deliberate examination of a carefully devised plan of action, prepared by the Bishops and their advisors in the field and checked and balanced by the National Council.

Where is that enthusiasm now? That part of the Program selected for execution in 1923 consisted of the work included in the budget requiring \$4,000,000 and 204 separate Priorities, or new undertakings, requiring \$2,000,000 more. The budget was definitely appropriated and the work is being done; it is now a bill against the Church.

Allowing one month for collection of the money and its payment to the National Church, there should have been received from the Dioceses on the Budget alone by October 1st, the sum of \$2,327,834.53, whereas the actual receipts were \$859,667.96 less than this sum. Only fifteen dioceses have paid to date more than their proportionate share of the budget quota. For the priorities only a small amount in designated gifts has been received. If the bills of the Council are to be paid in 1923, a determined effort must be made from now on in order to catch up.

The only factor in the situation which is at all favorable is that the receipts to October 1st are \$84,307.73 larger than they were in the corresponding period of last year. But remember that last year was a year in which we failed to meet our expenses by more than \$385,000. Let's back up the program we adopted so enthusiastically.

Yours sincerely,  
LEWIS B. FRANKLIN,  
Treasurer.

### THE CHURCH BUILDING FUND AND JAPAN

THE SUBJECT of the Japanese disaster as it affected the work of the Church was related to the Trustees of the American Church Building Fund Commission, at its meeting on September 20th, by Dr. John L. Wood, a trustee, and Secretary of the Department of Missions. As evidencing the interest of the Commission in the reconstruction work, the Corresponding Secretary was instructed to advise the Bishop of Tokyo, that the Commission had made the disaster a matter of special consideration; that it would stand behind him in reconstruction work to the limit of its ability; and that it would be in a position to consider a special emergency case if such should be presented at the November meeting of the Board. Several of the buildings which the Commission had helped to erect have been completely destroyed, which is an added reason for the Board's desire to help in the work of restoration.

At the same meeting there was announced the receipt from a communicant of

the Church, of a gift of \$25,000, to establish the Bishop Henry C. Potter Memorial Fund, a timely and most appreciated help to the Trustees in their efforts to augment the Permanent Fund.

The Treasurer's report showed that nineteen loans had been made so far this year in the sum of \$75,850, and that thirteen others promised in the sum of \$40,000. Sixteen gifts have been made in the sum of \$18,950, and thirty others promised in the sum of \$18,900. One grant has been made of \$700 and eight promised in the sum of \$8,508. These promises the Board stands ready to redeem whenever the final papers shall be presented. While it is impossible to entertain consideration of large loans in justice to the very smaller amounts, and in view also of the considerable number of applications for limited turnover of the capital fund, the work of the Commission is being continued on the same plane as heretofore to the limit of possibilities.

### KULING CHURCH CONSECRATED

ON THE Feast of the Transfiguration, the Bishop of Anking, the Rt. Rev. D. T. Huntington, D.D., consecrated the Church of the Ascension at Kuling, one of the



CHURCH OF THE ASCENSION  
KULING, CHINA

chief summer resorts for Americans and Europeans in China. Fifteen clergymen assisted in the ceremony. This marks the end of a long struggle on the part of Church people for recognition of their right to worship God through the use of a fixed form which gives the laity a share in the service, and to receive the sacraments at the hands of a valid ministry.

When Kuling was first settled, some thirty years ago, a Union Church was formed, which became, and still is, the established Church of the place. The constitution of this Union Church provides that the Sunday morning service shall never be of a formal, liturgical character. All that was conceded was Evening Prayer once a month. So the Holy Communion was celebrated on the porches of the different bungalows occupied by Church people. Then, some twelve years ago, the generosity of an American Churchwoman provided Father Wood, at that time the head of the Community of the Holy Saviour, with a little monastery, the chapel of which served the increasing body of our communicants. But in a few years this was outgrown. So the clergy and laity of the *Sheng Kung Hui* (Holy Catholic Church) both American and English, who take refuge in Kuling from the intolerable heat of the plains, decided that the time had come to build a real church. Funds were raised by the missionary and business people, and now a handsome church stands in a most prominent and convenient position on Central Avenue, opposite the Library and Auditorium, and between the two hotels. The Holy Communion is celebrated every Sunday, three times: at seven o'clock in Chinese; at eight very







Changes during the summer have been made as follows: Francis R. Flournoy, Ph.D., Columbia, as Associate Professor of History in place of James A. Muller, Ph.D., who has become head of the History Department of the Episcopal Theological Seminary at Cambridge; William Wallace Whitelock, Ph.D., Munich, as Associate Professor of German, to succeed George Kaltenbach, M.A., who has retired, and is living in Switzerland; Donald H. Murry, Wisconsin, as Instructor of Physical Training; Horatio K. Garnier, Ph.D., Columbia, Assistant Professor of Philosophy.

The new dormitory, erected in honor of three former presidents of the college, Drs. Fairbairn, Hopson, and Seymour, which was dedicated at the Commencement in June, was completed during the summer and is at present occupied by four professors, thirty-six students and an infirmary.

### PROGRESS AT BUCKNELL UNIVERSITY

A HOME has been purchased in Lewisburg, Pa., for a resident chaplain to minister to the Church students who attend Bucknell University. The Rev. George M. Babcock is now on the ground, and with the assistance of Mrs. Babcock, the women as well as the men will be well looked after. The new rectory is of brick, situated on the main street of Lewisburg, very near the campus of the University. It is proposed to fit up the main room on the ground floor for religious worship for the forty or more students connected with the Church.

Although Bucknell is an institution under the auspices of the Baptist Church, the President of the University, on a recent visit of Bishop Darlington, stated that he welcomed the establishment of work by the Episcopal Church for the students connected with our Church. The Rev. Mr. Babcock is the first clergyman of the Church to take up residence at Lewisburg, but occasional services have been held there for a number of years by the clergymen at Milton. During the past year, Mr. Vance, a vestryman of St. Matthew's Parish, Sunbury, has been holding lay services.

### CHICAGO WOMAN'S AUXILIARY MEETING

AN UNPRECEDENTED NUMBER of women attended the first meeting of the Chicago Woman's Auxiliary after the summer intermission, which was convened in Washington Hall of the State Lake Building, October 4th. They were attracted by the president's appeal for them to come and learn what loss the Church had sustained in the earthquake in Japan.

The attendance was so large that the meeting partook of the nature of a mass-meeting. Bishop Anderson opened with a concise and forceful presentation of the great losses that the Church had suffered in the disaster. He told of the destruction of St. Paul's School, of St. Margaret's School, of the Cathedral and the churches in Tokyo, and of the buildings of St. Luke's Hospital.

A hundred thousand dollars, he said, had been asked from the Auxiliary in America as an emergency fund, but that he was loath to announce a quota in the face of so appalling a need. He stated, however, that \$3,000 was, in his opinion, the least that the Auxiliary in the Diocese of Chicago should do.

The offering of the morning, \$136, was

devoted to this fund. The treasurer has received \$1,330 in checks and pledges, and this, with \$585 already received for the emergency fund, makes a total of approximately \$2,200, which is regarded as a good start towards the minimum quota.

The Rev. Frederic S. Fleming concluded the meeting with an account of the Anglo-Catholic Congress in London, and told of the great crowds and the continued interest displayed, in spite of the great heat.

### FAVOR WEEKDAY RELIGIOUS EDUCATION

THE PARENTS of 6,053 out of a total of 8,060 boys and girls in the first six grades of the public schools of Harrisburg, Pa., are in favor of having their children receive one hour of religious instruction a week in connection with the regular school work, it has been officially announced by Superintendent Garwood, who made a special survey to get this information.

The parents of 7,540 children expressed an opinion on this question of religious instruction, and of that number 6,053 favor it, and 1,487 are opposed. Replies were not received from the parents of 520 children.

### PRESENTATION OF CHRISTIAN NURTURE SERIES

A PRESENTATION of the Christian Nurture Series was given to the congregation of Christ Church, Greenville, South Carolina, recently. The Church school attended the morning service in a body, each class being led by a captain carrying a banner which showed the name of the Course and a brief statement of its purpose. The captains with their banners stood in a row in front of the congregation, and each gave a brief description of the work of his class, thus presenting a unified and comprehensive idea of the value of the whole school.

### CHURCH WORK AMONG DEAF

THE REV. HERBERT C. MERRILL, of Syracuse, N. Y., missionary to the deaf in the Dioceses of Albany, Central New York, and Western New York, has been conducting a series of services in Washington, D.C., Virginia, and West Virginia. At the same time, the Rev. Henry J. Pulver, missionary to the deaf in Washington and the Virginias, has been taking services for the Rev. Mr. Merrill in New York State, visiting and holding services in Binghamton, Syracuse, Rochester, Rome, Watertown, Malone, Utica, Albany, and Schenectady while Mr. Merrill does the same at his former mission stations at Washington, D.C., Romney, Wheeling, Parkersburg, Charleston, and Huntington, W. Va., and Staunton, Richmond, Norfolk, and Newport News, Va.

In connection with the convention of the National Association of the Deaf at Atlanta, Ga., in August, a service was held in one of the churches, at which the Rev. H. L. Tracy, of Mississippi, the Rev. H. J. Pulver of Washington, D.C., and the Rev. I. H. Cloud, D.D., of Missouri, took part. Many of the deaf people attended this service.

The Rev. C. Orvis Dantzer, who was recently obliged to resign as priest-in-charge of the deaf-mute work in Philadelphia and vicinity, because of ill health, has returned from Wildwood, N. J., where he and Mrs. Dantzer spent the summer, and is now located at Lawndale, a suburb of Philadelphia.

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### WEEKDAY RELIGIOUS EDUCATION

FOR THE THIRD consecutive year, the city of Evanston, Ill., is carrying on a plan of weekday religious education. The project has been made possible through the coöperation of St. Luke's Church, the Second Presbyterian Church, the Hemenway Methodist Church, the Christian Church, and the Pilgrim Congregational. The council is made up of representatives from each one of these congregations. The classes are held in the Hemenway and the Pilgrim Churches. The enrollment for this year is already nearly 400. One effective means of maintaining this splendid enrollment will be the use of text books written expressly to meet the needs of children from nine to fourteen years of age. The text *The Life and Times of Jesus*, written by Rev. Dr. F. C. Grant, is used in the 7th and 8th grades. Dr. Grant, it will be remembered, was assistant at St. Luke's Church. Education in worship is also part of the curriculum, the Bible, well known hymns, and other devotional material being extensively used.

### SECOND PROVINCE SYNOD POSTPONED

THE SYNOD of the Province of New York and New Jersey, which was scheduled to meet November 13th to the 15th, has been postponed on account of the meeting of the House of Bishops, which occurs November 14th, in Dallas, Texas.

The probable date for the postponed meeting is January 15th to the 17th, 1924, but this has not been definitely decided upon. Notice of the meeting will be given in THE LIVING CHURCH, when the time has been determined.

### SYNOD OF FOURTH PROVINCE

THE SYNOD of the Province of Sewanee is to be held at Chattanooga, Tenn., on October 23d, 24th, and 25th. The Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky is the President of the Synod and the Rev. Mercer P. Logan D.D. is the secretary who may be addressed in regard to this meeting at the DuBose School, Monteagle, Tenn."

### FORWARD AND TOGETHER IN ALBANY

THAT THE Diocese of Albany should get into the work of the general Church in regular fashion, was the sense of a resolution passed without dissenting vote at its recent diocesan convention. This resolution was confirmed by the meetings of the four archdeaconries of Troy, Albany, Ogdensburg, and Susquehanna, at which was manifest a purpose not only to realize, as one speaker said, but to actualize the oneness of every parish with the Church of the Living God. The spirit of the archdeaconry meetings was further expressed by Bishop Oldham in his emphasis of the word *together*. The meetings took somewhat the form of training institutes for the execution of the Church's Program.

Mr. Lewis B. Franklin, Treasurer of the Church's National Council, conducted conferences at two of the meetings. He successfully visualized the new organization of the Church, its personnel and methods, and presented the Church's mission to his groups of loyal clergy and laymen as though they were "average Episcopalians" with corresponding misconceptions, narrow views, and prejudices. Referring to the National Council, Bishop Oldham said: "I believe the present or-

ganization effected in 1919, marked a point in the history of the American Church comparable to the unification of the states of this nation. It enables this Church of ours to think, act and function nationally. As time goes on it will enhance the usefulness and prosperity of the Church in every sense."

Mr. Franklin spoke convincingly of the practical results of the Church's missionary enterprise, representing the Church's mission as her purpose to which the preponderance of her time, energy, and means should be devoted. Bishop Oldham charged the clergy to preach more missionary sermons, to educate the diocese to think in terms of a larger whole, that all *together* might forward the work to which the Church is committed. "Albany," said Bishop Oldham, "is at the head of the list of dioceses alphabetically. I would like to live to see it in every way at the head of the list of dioceses of the American Church."

The regular business of the four archdeaconries, including elections, was transacted; but the meetings were devoted largely to inaugurating a diocesan-wide campaign, with an every-member canvass on the Sunday next before Advent, the weeks intervening being given over to the development of the campaign.

### CORPORATE COMMUNION FOR ABSENT STUDENTS

LAST YEAR the Department of Religious Education of the Diocese of Chicago, initiated considerable follow-up work at colleges and universities for students from the diocese, who are living away from home. Systematic effort was made to urge these students to make their Communion at the parish church on the third Sunday of each month. The same plan has been undertaken this year, and the clergy of this diocese are asked to write to any students who are members of their parishes to coöperate with the department by making this corporate communion.

### WORKERS IN CHURCH HOSPITALS

THERE WILL BE a "get together" dinner of workers in Church hospitals, superintendents, nurses, and others interested, in Milwaukee, during the sessions of the American Hospital Association, to be held there October 26th to November 3d. Miss Foley, Superintendent of the Visiting Nurse Association of Chicago, will speak on Nursing as a Vocation, and Miss Amy F. Cleaver, head of the social service work of St. Luke's Hospital, New York City, will present with pictures the work done in her department of that great institution. Further information may be obtained from the Department of Christian Social Service, 281 Fourth Ave., New York City.

### ADVANCE REPRESENTATIVE VISITS SAVANNAH

AN ADVANCE REPRESENTATIVE of the City-wide Conference, to be conducted at the end of October by Mr. Lewis B. Franklin, Vice President of the National Council, the Rev. Karl M. Block, rector of St. John's Church, Roanoke, Va., sent out by the National Field Department, spent three days in Savannah the first week in October, and met with the interparochial committee, the vestries, and the group chairmen of six parishes, and spoke to a gathering of women one afternoon in St. John's Church, which is to be the headquarters of the conference. Mr. Block's

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meetings with the vestries were through a series of three luncheons and one supper which the vestries separately tendered in his honor. Mr. Block gave valuable assistance to the Committee in charge of the arrangements, in working out details for publicity and better handling of the preparatory work, and in his addresses presented the Program of the Church in an inspirational way to the large and small groups when the opportunity presented itself. Mr. Block will return to Savannah October 19th, 20th, and 21st, the week previous to Mr. Franklin's visit.

#### NEW MISSION IN MILWAUKEE

ON SUNDAY, October 14th, St. John's mission, Twenty-first Ave. and Mineral St., Milwaukee, was opened and dedicated by the Bishop of the Diocese. A number of the clergy were present and assisted in the service.

The new mission is under the care of St. John's Parish, the Rev. N. D. Bigelow, rector, and is a part of that work. Conditions in the neighborhood of the parish church have changed greatly in recent years, so that some move of this sort became imperative. Many members of the parish now live in that section of the city. This opportunity came about a year ago when the Faith Lutheran Congregation decided to build a new church and sell their old one. This building has been purchased by St. John's. A Sunday school will be organized at once, and Sunday evening services will be held there. All other services will be held in the parish church. A mission guild of ladies has been organized to work for the mission.

#### THE BISHOP SCADDING MEMORIAL

ATTENDANCE at the services at the new St. Michael and All Angels' Church, Portland, Oregon, on Sunday, September 30th, the day of its dedication, totalled more than a thousand people. The service of dedication was held at 11 A.M., the sermon being preached by Bishop Sumner. Bishop Rowe was preacher at a service at 4 P.M., and Bishop Keator at a memorial service for the late Rt. Rev. Charles Scadding, D.D., late Bishop of Oregon. The new St. Michael and All Angels' is a memorial to Bishop Scadding, and was built at a cost of \$30,000. The corner-stone was laid by Bishop Tuttle during the meeting of the General Convention in Portland. For seven years the vicar, the Rev. T. F. Bowen, and his congregation have labored diligently on the project, which has now been brought to splendid success and fulfillment of the needs of the Church in one of the best residence districts in Portland.

#### CONNECTICUT CHURCH CONSECRATED

THE NEW CHURCH of St. Thomas' parish, the Rev. D. W. Greene, rector, Bethel, Conn., was formally consecrated by the Rt. Rev. Chauncey Bunce Brewster, D.D., Bishop of Connecticut, on Sunday morning, October 7th. The Instrument of Donation was read by Mr. I. F. Terry, and the Sentence of Consecration by the Rev. Henry MacBeth, a former rector. The Bishop preached.

The original building of this parish was erected in 1835, and was removed in 1909. It was by the energy, most largely, of the Rev. Mr. MacBeth that the present building was erected, and the Rev. J. W. Twelves, rector from 1918 to 1921, was instrumental in raising the funds to pay the mortgage.

#### CORNER-STONE LAID IN CALIFORNIA

ON THE AFTERNOON of Sunday, October 7th, the corner-stone of the new All Saints' Church, Pasadena, Calif., was laid by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles. An elaborate and beautiful service had been arranged, but, owing to rain, the congregation was compelled to assemble in the parish house, crowding it to its utmost capacity. Many of the clergymen of the diocese were present in procession. Pasadena Commandery No. 31, Knights Templar, attended in full uniform, escorted by the Pasadena Shrine Band.

After the foundation stone had been laid by Bishop Johnson, the old stone from the former church, erected in 1888, was laid in the wall by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor. Those officiating were then escorted back to the parish house by the Rev. Leslie E. Learned, D.D., rector of the parish. Addresses of congratulation followed, by the Hon. Hiram W. Wadsworth, Chairman of the City Directors of Pasadena; Eminent Commander Oscar W. Swanson, of Pasadena Commandery, K. T.; the Very Rev. William MacCormack, D.D., Dean of St. Paul's Cathedral, Los Angeles; the Rev. Alfred Fletcher, secretary of the diocese; the Rev. John D. H. Browne, first rector of the parish; Bishop Stevens, and Bishop Johnson.

The new All Saints' Church will be a handsome Gothic structure in white stone. It will seat at least 1,000 persons and will cost in the neighborhood of \$300,000.

#### A SANCTUARY WINDOW

THE SANCTUARY WINDOW at the Church of the Epiphany, at Lincoln Drive and Carpenters' Lane, Philadelphia, was dedicated Sunday morning, September 9th. The rector, the Rev. I. A. McGrew, spoke very fittingly on the subject of the window, the Child Jesus, with the Virgin and St. Joseph, surrounded by the shepherds and the wise men.

The window, which is a mosaic, made of hundreds of pieces of the choicest imported glasses, one tint being superimposed upon another to give the desired depth of pure color, glows like a jewel, filling the sanctuary with blue and gold light. It is etched and stained after the medieval manner, and the faces are of exquisite beauty. It is the work of the Willet Studios of Philadelphia.

#### JAPANESE PARISH ILL EQUIPPED

ONE OF countless Japanese towns growing rapidly because of industrial development and factory building is Kuwana, in the District of Kyoto. The Church has the nucleus of a parish there, and the Japanese clergyman recently presented a good class for confirmation, but the Church property consists of a room used for services, and two dark and unsanitary rooms where the clergyman, who has been threatened with tuberculosis, lives. If about \$1,650 were in the Bishop's hands, a small house could be built on a lot already owned, the present rooms could be adapted for church and parish house use for some years to come, the little group of Christians could face their growing city with less dismay, and the Church would not be under the reproach of compelling our native worker to live in dangerous quarters.

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### DR. STEWART ELECTED TO NATIONAL COUNCIL

THE NATIONAL COUNCIL, at its regular meeting on October 10th, elected the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill., to membership in the Council, to fill the vacancy caused by the elevation of Dr. James Freeman to the episcopate.

### APPRECIATION OF THE REV. PAUL MICOU

DURING their conference, which was held the first week in September, the Student Enquirers manifested their appreciation of the Rev. Paul Micou, of the Department of the National Council, by the adoption of the following resolution:

"RESOLVED: That the Student Inquirers in session at Ames, Iowa, wish to go on record before the Church in an expression of their appreciation of the labors of their Secretary, the Rev. Paul Micou, to whose wide vision and constant and patient work the program of the Student Inquirers has been made possible.

"It is the desire of the Student Inquirers that such a mark of their appreciation be intimated to the Department of Religious Education by letter and that it be so intimated to the Church by publication of said letter in the Church papers."

### RECTOR OF HANKOW CATHEDRAL

FRIENDS OF THE Rev. Harvey F. D. Huang will be interested to hear that, after his return to China last summer, he was unanimously called to become rector of the Cathedral congregation in Hankow. The service of institution took place on September 30th, with a sermon by Bishop Roots. This was the first service of its kind in the history of the diocese, and was conducted in Chinese.

Mr. Huang was graduated from Boone University in 1911, and for ten years was associate rector of St. John's Church, Hankow. Two years ago he was sent to America for study. For the first year he was a curate at Grace Church, New York, at the same time taking graduate work at the General and Union Seminaries. During his second year Mr. Huang was on the staff of the Cathedral, Boston. Beside studying at the Episcopal Theological School and the Harvard Divinity School, he gained considerable experience by speaking at churches and before clubs in Massachusetts as a regular missionary speaker of the diocesan speakers' bureau.

### DEATH OF REV. W. A. WOODFORD

THE REV. WILLIAM ATWATER WOODFORD, for twenty-three years rector of Trinity Church, Seymour, Conn., was buried from the church Monday, October 1st, the Rt. Rev. C. B. Brewster, D.D., Bishop of the Diocese, and the Rt. Rev. E. C. Acheson, Suffragan Bishop, together with a large number of other clergymen, being present.

The Rev. Mr. Woodford was born in 1868. He was an attendant of the Berkeley Divinity School, and received priest's orders from Bishop Brewster in 1900. With the exception of his diaconate, his entire ministry was spent in this one parish.

On the following Sunday the Rev. G. A. Toop, of Philadelphia, a classmate at Berkeley of Mr. Woodford, preached a memorial sermon in which he paid a very beautiful tribute to his deceased friend.

### DEATH OF REV. WILLIAM JONES

THE REV. JOHN WILLIAM JONES, who is stated in Associated Press reports to have ended his own life in Kansas City, on Tuesday, October 9th, had been Archdeacon of Hutchinson in the District of Salina until quite recently. He was a native of Texas, born July 25, 1876, and after graduation at Roanoke College and at the University of the South was ordained deacon in 1900 and priest in 1901 by Bishop Kinsolving. He had performed acceptable work in different parts of the country, first at All Saints' Chapel, Austin, Texas, then as assistant at St. Mark's, San Antonio; as rector of Trinity, Point Richmond, Calif., of St. James' Church, Oskaloosa, Iowa, of St. Paul's, Council Bluffs; then superintendent of the City Mission in Omaha, rector of All Saints' Church, Roseland, Chicago, and St. Joseph's, West Pullman, and, during the last two years, as Archdeacon of Hutchinson, Kan., in the District of Salina.

### DEATH OF REV. JOHN WARNOCK

THE REV. JOHN WARNOCK, a retired priest of the Diocese of Bethlehem, died at his home in Ashland, Pa., September 18, 1923, after a long period of invalidism. He is survived by his wife, a son, William Warnock, and a daughter, Mrs. William Walters, of Bayard, W. Va.

The Rev. Mr. Warnock was born in Philadelphia, Pa., in 1864, the son of John and Amanda Morris Warnock. His father was a well-known publisher of the city, and a member of the City Council, while his mother was a direct descendant of Robert Morris. Mr. Warnock received his education from the public schools of Philadelphia, from the University of Pennsylvania, and from the Philadelphia Divinity School. He was ordained to the priesthood by Bishop Scarborough in 1891. His first work was in New Jersey, after which he worked in the Dioceses of Delaware, West Virginia, Pittsburgh, Harrisburg, and Bethlehem. He went to Ashland in 1906 as rector of St. John's Church, where he remained until 1916, when failing health compelled his retirement from the active exercise of his ministry.

The funeral was at St. John's Church, September 21st. The funeral office was said by the Rev. LeRoy Eltringham, and the Rev. Percy C. Adams was celebrant at the Requiem Eucharist, at which a number of other clergymen assisted. The burial was in Mt. Moriah Cemetery, Philadelphia.

### DEATH OF REV. CHARLES H. H. BLOOR

THE REV. CHARLES H. H. BLOOR, rector of All Saints' Church, South Jacksonville, Florida, died Sept. 22d at his home in South Jacksonville. Mr. Bloor was graduated from Nashotah House in 1896 and ordained deacon and priest by Bishop Nicholson in the same year. His first work was as a missionary in the Diocese of Milwaukee, after which, in 1900, he volunteered for service in Nome, Alaska, where he remained for eight years under Bishop Rowe. He then did missionary service in the Hawaiian Islands, until returning to the United States in 1911, when he took up missionary work in the western part of the Diocese of Florida. He became rector of All Saints' Church, South Jacksonville, in 1914. He was a deputy from the

Diocese of Florida to the General Convention which met in Portland, Ore., last year.

### DEATH OF MRS. H. P. KNAPP

MRS. HOMER P. KNAPP (Fannie Tillotson), of Painesville, Ohio, whose death occurred late in September, was president of the Woman's Auxiliary of Ohio and had been head of the House of Churchwomen of the Province of the Mid-West.

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**NEWS IN BRIEF**

**BETHLEHEM**—St. Paul's mission, Minersville, has lately purchased a house for a rectory in a fine location near the Church. This mission is now well equipped. Since the Rev. Arthur D. Appleton came the large debt on the new church has been paid off, and the church has been consecrated. The plans have been completed by the purchase of a rectory, which they hope to pay for in a few years.—St. Peter's Church, Hazelton, the Rev. A. E. Clattenburg, rector, is becomingly wearing its new fall dress. During the summer the tower was moved from the front and placed in the corner of the ell, thus making the appearance of the whole building much more symmetrical.—The whole building was also stuccoed and everything put in good repair.—A survey is being made by the women of the Diocese, preparatory to the intensive campaign, later on, of group meetings and discussions. Practically every parish and mission is making the preliminary survey.—The Bishop, who has been spending the summer in Yarmouth, Nova Scotia, expects to return to the Diocese on October 10.—The Bishop Coadjutor elect, the Rev. Mr. Sterrett, will move to Bethlehem right after his consecration, which it is expected will take place about the middle of November.

**CHICAGO**—St. Simon's Parish, situated in the thick of the Wilson Avenue district of Chicago, has a valuable church and parish house property, but sorely needs a rectory. A solution has been found by the Bishop taking title to a valuable three flat building at 4525 Dover St. for \$28,500. The first floor will be used as a rectory, and the two other floors will be rented. The rector of St. Simon's is the Rev. L. C. Ferguson.—The new River Forest Mission, an offshoot of Grace Church, Oak Park, is holding regular services. The mission is under the care of the Rev. F. R. Godolphin, rector of Grace Church. Services are held in the Women's Club. The name of the mission has not yet been announced. One of the Churchmen in the community will be licensed as layreader and will have charge of the Church school. The Rev. A. Gordon Fowkes, assistant at Grace, is conducting the services requiring a priest.

**DOMINICAN REPUBLIC**—The Rev. A. H. Beer, with his wife and son, came back late in September from a furlough in England, and sailed September 29th for San Pedro de Macoris, returning to their field in the Dominican Republic.

**FOND DU LAC**—The vestry of St. Paul's Church, Marinette, has granted the Rev. E. P. Sabin a two months' leave of absence, during which time he will visit his parents in Los Angeles.

**HANKOW**—The Department of Missions has received word that Logan H. Roots, Jr., the second son of the Rt. Rev. L. H. Roots, D.D., Bishop of Hankow, has decided to give his life as a medical missionary in China. He is an honor graduate of Kent School and is now at Harvard in the class of 1926.

**HARRISBURG**—Through the efforts of Mrs. Frederick Godcharles and others, Christ Church, Milton, has over \$1,000 in hand towards the erection of a parish house, and, with the assistance of friends in New York and Philadelphia, hopes soon to begin building. Christ Church, one of the oldest churches in the Diocese has a great opportunity in the rapidly growing town of Milton. A rectory is also needed, as owing to a shortage of houses, none being for rent, the rector is obliged to live in another town.—After a rectorship of twenty-nine years, the Rev. Alexander Renshaw DeWitt has resigned the cure of Muncy and adjoining missions. With the approval of Bishop Darlington, and the vestries concerned, an arrangement has been concluded whereby the Rev. Charles Raymond Barnes, rector of St. John's Parish, South Williamsport, will have oversight of the parish as well as of the Church of The Good Shepherd, Upper Fairfield. This arrangement is a tentative one, and should it be found satisfactory at the end of eight months, it is possible that it will be made permanent.—The Rev. P. H. Asheton-Martin, rector of St. Luke's Church, Mount Joy, Pa.,

has been appointed one of the three examining chaplains of the Diocese of Harrisburg, in succession to the Rev. Jesse A. Ryan, now rector of St. Mary's Church, St. Louis, Mo.—Through press of parish work, the Ven. R. R. Morgan, Archdeacon of Williamsport, and rector of St. Paul's parish, Bloomsburg, has offered his resignation as Archdeacon.—Fred M. Barton, a great-grandson of the Rev. Thomas Barton, a missionary of the Society for the Propagation of the Gospel in Foreign Parts in the territory now covered by the Diocese of Harrisburg, is taking regular work at St. Chrysostom's Church, New Market.

**LOS ANGELES**—On September 24th the Los Angeles Clericus, the diocesan Board of Christian Education, and the diocesan Social Service Commission united in giving a farewell luncheon to the Rev. Charles B. Scovil, who had just resigned as diocesan Executive Secre-

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tary for Religious Education and Social Service, to go in a similar capacity to the Diocese of North Carolina.—During the fall extensive repairs have been made to the parish house of All Saints' Church, Riverside, doubling its capacity.—The Diocesan Men's Club now reserves one dollar out of the annual dues of each member, for which he receives the diocesan paper.—St. Paul's mission, Lancaster, has secured a building site in a good location. The first confirmation class is now being prepared by the Rev. Anthony H. Dexter, of San Fernando, the priest in charge.—The monthly meeting of the Woman's Auxiliary of the diocese was held at St. James' and Barnabas' Church, Los Angeles, on October 9th. The Japanese Emergency Fund received large attention.—St. Mark's Church, Glendale, has almost doubled its seating capacity by the addition of transepts.—The steel work for the new St. Paul's Cathedral, Los Angeles, is now all in place, and the walls are rising rapidly. The Cathedral House is being pushed along especially in the hope that it may be ready for the diocesan convention next January.—St. James' Church, South Pasadena, observed, on October 7th, the fifth anniversary of the rectorship of the Rev. C. Rankin Barnes.—A handsome memorial pipe organ has been promised for the Chapel of St. Saviour at Harvard School for Boys, Los Angeles. The donor's name has been withheld.—The mission of the Advent, West Adams Heights, Los Angeles, now has a resident minister for the first time, the Rev. M. K. Crawford.—The Church Institute of the Convocation of San Bernardino began its weekly meetings on October 2d at Trinity Church, Redlands. The faculty includes the Rev. Robert L. Windsor, who lectures on The Life of Christ, the Rev. S. C. Clark, Jr., on Some Essentials of Religion, and Professor S. W. Cummings, of Redlands University, on Some Great Christian Heroes and Missionaries. There is also instruction on various courses in the Christian Nurture Series. The Rev. Edwin S. Lane is dean of the school, which will meet for ten weeks.—The fall conference of the Young People's Fellowship of the diocese was held at All Saints' Church, San Diego, on October 6th and 7th. There were delegations from all over Southern California.—The Rev. Robert B. Gooden, D.D., headmaster of Harvard School, the diocesan school for boys, has announced that this year the school enrollment has touched 300 for the first time in its history. Not one more boarder or day pupil can be accommodated, and there is a long waiting list.

MASSACHUSETTS—Bishop Coadjutor Slattery has heartily endorsed the request of the Massachusetts Council of the Church Service League to the parishes of the diocese, asking all parishes to set aside the time up to November 15th, to work for the relief and equipment of our Church in Japan. In endorsing this request, Bishop Slattery wrote, "I cordially endorse this plan, and I hope that every organization will at once do its best to make this offering for Japan a substantial help in the great emergency of our Church in Japan."—The principal speaker this week at the meetings of the Women's Auxiliary in the diocese is to be the Rev. C. S. Reifsnider, of Tokyo, Japan. Dr. Reifsnider is president of St. Paul's University, Tokyo, whose buildings were completely destroyed in the recent fire and earthquake. At the request of Bishop McKim, Dr. Reifsnider has made this hurried trip to this country to give our people a true idea of conditions in stricken Japan.—By a vote of the vestry a processional cross has been accepted by Grace Church, New Bedford, in memory of the late Mr. and Mrs. Nathaniel Iuchanan Kerr, the gift of their children. It was only as late as 1912 that a processional cross was used at the Cathedral for the first diocesan occasion.—The clergy of Bristol County Clericus with their wives met at the Ascension Parish House, Fall River, on October 9th, to bid farewell to the Rev. Harry Beal, who has resigned the rectorship of Grace Church, New Bedford, to become dean of the Cathedral in Havana, Cuba.—The Rev. Philo W. Sprague, after forty years' service as rector of St. John's Church, Charlestown, has resigned, to take effect November 1st. In speaking of his rectorship, Mr. Sprague said "As I look back on these forty years, they have been very happy. I am thankful to God that my ministry has been among you. I am grateful to you for your cooperation, your liberality, and your loyalty. You have done more for me than I can possibly have done for you."—The fall meeting and dinner of the Episcopalian Club of Massachusetts will be held at the Copley-Plaza Hotel on the evening of Monday, October 22d. The Program of the Church will be presented by the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, and the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio.

MILWAUKEE—The first of the Institutes for Church school teachers of the Diocese will be held at All Saints' Cathedral, Milwaukee, on Tuesday, October 16th. The Institutes will be conducted by Dean Ivins of Nashotah House. The lectures are to begin at 7 P. M., and will be followed by an informal discussion.

NORTH CAROLINA—The diocese has completed 100 per cent payment on its 1922 quota, the quota being \$42,966, and the amount received \$42,971.44.

OREGON—A combined meeting of the Northern and Central Convocations of the Diocese was held at the Pro-Cathedral, Portland, October 3d and 4th. Plans for the Nation-wide Campaign, group organization and the training of leaders, bulletins, intercessions, and methods of making the canvass were discussed. During the coming year the Diocesan budget will be trimmed down to cover actual needs.

PITTSBURGH—The endowment for Diocesan Missions has lately been increased by a bequest of \$500 from the estate of the late Miss Mary White, of St. Peter's Church, Butler, the daughter of the late Rev. Dr. William White, one of the early missionaries of the Diocese.—On Monday, October 8th, there was held at Trinity House, Pittsburgh, a Conference of the Clergy of the Diocese, on the subject of the Nation-wide Campaign. Forty-eight of the clergy were present. The assembly was addressed by the Rev. Dr. Schaad, of the Field Department of the National Council, who has been spending a fortnight in the Diocese holding conferences on the Church's Program at various strategic points within its borders. Following Dr. Schaad there was an address on the same subject by Bishop Mann, followed by a general discussion by the clergy. The trend of the discussion was to evolve a plan whereby parochial activities could be merged into diocesan plans, and these again be made use of to further the Program of the National Church. The Rev. A. W. S. Garden, of Emmanuel Church, Pittsburgh, as head of the Diocesan Department on General Missions, has spent much time and effort in arranging these meetings, as also the visit later in the month, of Bishops Gailor and Roberts, who are to make various addresses in the Diocese in furtherance of the same work.—Miss Marguerite Bartberger, a worker in the school at Christ Church, Anvik, Alaska, is at home in Pittsburgh, on her first furlough since entering the Mission field. She will make an address at the Second Ingathering of the United Thank Offering on All Saints' Day, at St. John's Church, Pittsburgh. Miss Bartberger belongs to Calvary parish, Pittsburgh.

PITTSBURGH—The Pittsburgh Diocesan Assembly of the Brotherhood of St. Andrew held

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a post convention meeting in St. Stephen's Church and parish house, Mckeesport, on St. Michael's Day, September 29th. The meeting was prefaced by two interesting events, a visit with guides, to the National Tube Works, and to the new Y. M. C. A. buildings. Addresses were made by the President of the Assembly, Mr. Bertram S. Smith, and by Mr. H. D. W. English. Mr. Wesley Griffiths, a member of the Junior Chapter of the parish, gave impressions of the Chicago Convention from the standpoint of a Junior. The meeting was well attended, and a great spirit of enthusiasm was manifested.—The Church of the Nativity, Crafton, will celebrate the fiftieth anniversary of its organization, on Sunday, October 21st. The Rt. Rev. Alexander Mann, D.D., will celebrate the Holy Communion, and the sermon will be preached by the Rev. W. L. H. Benton, sometime rector of the parish. A solemn *Te Deum* will be sung, and other appropriate music will be a feature of the occasion. On Monday evening there will be a parish and community gathering in the parish house. The present rector is the Rev. E. J. Harry.—Pittsburgh is to be favored by a visit in behalf of the Church's Program, from the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council, and from the Rt. Rev. William Blair Roberts, D.D., Suffragan Bishop of South Dakota, from October 28th to November 2d. On October 30th, both Bishops will make addresses at the dinner of the Diocesan Church Club, and on All Saints' Day, Bishop Roberts will speak before a gathering of the Diocesan Branch of the Woman's Auxiliary, at St. John's Church, Pittsburgh.

SPRINGFIELD—In winning again the Bishop's Banner for the largest missionary offering in the Diocese, the Church school of the Church of the Redeemer, Cairo, Ill., has taken it for the third successive year.

UPPER SOUTH CAROLINA—The rector of St. Timothy's Church, Columbia, the Rev. A. J. Derbyshire, has been elected to the Chair of English Bible in the University of South Carolina. He will give ten hours a week to this work in addition to his parochial duties.—The Woman's Auxiliary of the Diocese has notified the Rt. Rev. Charles D. Colmore, D.D., Bishop of Porto Rico, that it, in conjunction with the Winthrop College Bible Class will educate one of his Church girls as a missionary to her own people. In response to this offer, Miss Amelia Pagan, of Ponce, is now on her way to America and to Rock Hill, South Carolina.—Some years ago the Auxiliary of the undivided Diocese of South Carolina educated a little Japanese girl as a missionary to her people. Great fear has been felt for the safety of this girl, Uta Saito, but a cable recently received says "Living, send money quick." Needless to say the appeal was promptly met.—A very successful Preaching Mission was held in St. Paul's, Graniteville, the largest mill mission in the state, during the week beginning September 16th. The missioner was the Rev. L. W. Blackwelder, of the Church of the Nativity, Union.

VIRGINIA—At the College of William and Mary, Williamsburg, Va., where there are six students preparing to enter Holy Orders, a committee consisting of the following members of the faculty has been constituted to cooperate with and supervise the work of the students for the ministry; Dr. W. A. R. Goodwin, Professor of Sacred Literature; Dr. W. A. Montgomery, Professor of Ancient Languages; Dr. K. J. Hoke, Dean of the Faculty; Dr. J. Leslie Hall, Professor of English; and Dr. Donald W. Davis, Professor of Biology. Quarterly reports of all students looking forward to the ministry will be sent to the Chairman of the Committee, and frequent meetings will be held, as well as conferences between the committee and the students. The committee will keep in touch with the Examining Chaplains of the various dioceses from which the students come, and will give assistance to the students in every possible way, at the same time safeguarding the interests of the Church in seeing that those men who show lack of earnestness, or lack of ability, are diverted from the ministry of the Church.

WESTERN NORTH CAROLINA—A mission of Christian Healing will be conducted in Grace Church in the Mountains, Waynesville, N. C., by the Rev. A. J. Gayner Banks, national director of the Society of the Nazarene, and Mr. John Lethaby, of Portland, Oregon, commencing Sunday, October 21st.

WESTERN NORTH CAROLINA—A successful Conference for Church Workers was held September 25th to the 27th at Trinity Church, Asheville, N. C. There was a good attendance, delegates coming from all parts of the diocese. The program of the General Church was presented and discussed. The three national leaders leading the meetings and preaching at

services were the Rev. G. Otis Meade, of Roanoke, Va., the Rev. W. R. Noe, of Wilmington, N. C., and Mr. W. A. Aery, of Hampton Institute, Hampton, Va. Mr. Aery spoke on Personal Christian Service, as the means of interesting others in the Story of the Program. Mr. Noe explained the meaning of Group Discussion, and turned the meeting into a Discussion Class on the subject of The Need of the World. Mr. Meade's strong missionary zeal, which he showed in both preaching and teaching, was helpful and inspiring.—A movement is on foot to establish in the mountains of western North Carolina a Permanent Assembly Grounds like those owned and operated by other religious bodies, and that would be to the eastern South what Sewanee is to the western. The question is to be discussed at the Conventions of the five dioceses in the Carolinas, when next they convene.

### LAY MISSIONERS' WORK

MESSRS. MERCER AND HADLEY, lay missionaries in the Church, will hold, during the fall, Missions at St. Mary's Church, South Manchester, Conn.; the Church of the Holy Rood, New York City; St. Paul's Church, Bridgeport, Conn.; Grace Church, Manchester, N. H.; the united churches of Methuen, Mass.; and All Saints' Church, Brookline, Mass.

THE MELTING POT is destructive to our race. What "democracy," "equality," and "the melting pot" has accomplished is to permit persons of different races and intellectuality to marry into and deteriorate our stock at an alarming rate. Not only philanthropy but modern medicine is deteriorating it, by keeping inferior stock alive.

We must either build up our own resources and conserve our race power, or else we must admit only such immigrants as shall strengthen and not weaken our race. The danger the melting pot brings to the nation is the breeding out of the higher divisions of the white race and the breeding in of the lower divisions.

A pint can never be educated to hold more than a pint. High intelligence is a recent trait and is comparatively rare. We have spent more effort to keep the race stupid than to make it intelligent, and now we are dissipating what intelligence we have.—George B. Cutten, President of Colgate University.

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