

# The Living Church

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VOL. LXIX

MILWAUKEE, WISCONSIN, OCTOBER 27, 1923

NO. 26

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THE NATIONAL COUNCIL MEETING:  
DR. REIFSNIDER ON JAPAN

THE OBLIGATION OF THE BUDGET QUOTAS

Editorial

RECOLLECTIONS AND FORECASTS II.

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

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### PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS . . . . .	823
The Obligation of the Budget Quotas . . . . .	
ACKNOWLEDGMENTS . . . . .	824
DAILY BIBLE STUDIES . . . . .	825
VIGIL OF ALL SOULS (Poetry). By James Locke Muir . . . . .	825
BLUE MONDAY MUSINGS. By Presbyter Ignotus . . . . .	826
TWENTY-SECOND SUNDAY AFTER TRINITY; ALL SAINTS' DAY (Poetry). By H. W. T. . . . .	827
THE MEETING OF THE NATIONAL COUNCIL OF THE CHURCH . . . . .	827
MEETING OF THE DEPARTMENT OF MISSIONS . . . . .	828
CHANGES AT ST. STEPHEN'S . . . . .	828
NATIONAL COUNCIL CONSIDERS JAPANESE DISASTER . . . . .	829
THE CONTRARY WIND (Poetry). By the Rev. Brinley Abbott . . . . .	831
A HYMN OF THE SAINTS (Poetry). By the Rev. Lefford M. A. Haughwout . . . . .	831
VIRGIN BIRTH. A Hymn. Words and music by John Fox . . . . .	832
RECOLLECTIONS AND FORECASTS II. By the Rev. S. D. McConnell, D.D., LL.D., D.C.L. . . . .	833
TROUBLE IN CONSTANTINOPLE . . . . .	834
KNOWLEDGE (Poetry) By Thomas Curtis Clark . . . . .	834
CORRESPONDENCE . . . . .	835
The Virgin Birth (The Bishop of Arkansas)—The Quota as Debts (Rev. James F. Plummer)—Aftimios not Present (Rev. Boris R. Burden)—Young Men and Their Faith (Rev. J. V. Cooper)—One Sort of Churchman (Leonard Culver.) . . . . .	
LITERARY . . . . .	836
PLYMOUTH CONGRESS A PROBABLE TURNING POINT IN CONFERENCES (London Letter) . . . . .	840
CANADIAN BISHOPS ISSUE CALL TO ASSIST IN JAPANESE RELIEF (Canadian Letter) . . . . .	841
THE CHURCH OF ST. ANSGARIUS, BOSTON, CELEBRATES THIRTIETH ANNIVERSARY (Boston Letter) . . . . .	841
BISHOP MANNING GIVES OBJECTIVE FOR THE CHURCH SERVICE LEAGUE (New York Letter) . . . . .	842
BISHOP GARLAND FINDS MEN INTERESTED IN CHURCH WORK (Philadelphia Letter) . . . . .	843
CHICAGO CONTINUES BUILDING PALATIAL PARISH HOUSES (Chicago Letter) . . . . .	844
WASHINGTON CLERGYMEN TELL GROWTH OF CATHOLIC MOVEMENT IN ENGLAND (Washington Letter) . . . . .	845

FIGHTS and stripes, and agony in the wrestle with sin in the other departments of your being—you will not fear these if only there be somewhere a blessed home of the Saints into which you may retreat; if only at certain rare and beautiful moments you do know what it is to be at peace with God, in singleness of heart, in purity of soul, with all personal ambitions slain, and with all your life surrendered to the peace that passeth understanding.—*H. Scott Holland.*



# The Living Church

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## EDITORIALS AND COMMENTS

### The Obligation of Budget Quotas

THE discussion as to whether the quotas of the Budget of the national Church are, or are not, to be esteemed as debts by dioceses and parishes, seems to us to be obtruded at an unhappy time in the midst of what should be a consolidating of the thought of the Church on the attempt to reach its goal this fall, rather than on academic considerations as to details. Dr. Patton's paper, which has drawn out the discussion, appeared in THE LIVING CHURCH last week, but some of the other Church papers had been able to make space for it in earlier issues, and it had therefore come to the attention of the Church before it had appeared in our columns. Bishop Parsons' protest against the attempt to treat the budget quota as an absolute debt, which a diocese and, therefore, each of its parishes, was to consider as morally of the same binding force as its coal bills, is followed by another letter of like import in this issue.

We feel much sympathy both with Dr. Patton's position and with these protests. We are confident that if the conception of each quota as that of an absolute moral obligation had been presented in the last General Convention, the entire Program submitted by the National Council would have been defeated, and this would have been a calamity. No deputation elected by a diocese would dare to vote to place upon its diocese an obligation which it might find itself unable to fulfil, but which would put the diocese in the position of a moral bankrupt if it did not. Experience has shown that, even if we exclude such few dioceses as seem not to have taken their quotas with sufficient seriousness, the great majority of the dioceses, trying honestly, have not succeeded in reaching even the minimum obligations that had been set before them as their goals. It is not to be questioned that many deputies foresaw, or at least feared, this probability, and when, therefore, they voted for the Program notwithstanding, it could only have been with the conception of the Program and its quotas as "hypotheses"—a correspondent reminds us that that was the term we used editorially—as to the amounts they should seek to raise.

The Program is the statement to the whole Church of what it ought to do. The Budget is the statement of the cost of such part of the Program as the Church, through its national organization, actually essays to do. The quotas are the mathematical divisions of the amount of the Budget apportioned to the several dioceses as deemed to be their respective shares, and by them re-apportioned to the parishes. Obviously, therefore, the National Council must find itself greatly embarrassed if parishes and dioceses do not reach the full amount of their quotas. Obviously, a very keen responsibility rests on each of them to seek to reach that amount. To that extent Dr. Patton is right, and he is justified in laying the utmost stress—almost to the point that he does—upon parochial and diocesan responsibility.

But it must be assumed that the National Council, in fram-

ing its Program, and General Convention, in approving it, were exercising due, sensible prudence, and were not placing the Church in a position whereby it would go into bankruptcy if any single diocese or parish failed to reach the expectancy laid upon it. If our legislators and National Councilmen were such hopelessly impractical visionaries that they had created such a condition, we might well despair of our national organization and of General Convention. Of course they have not. The Church has a considerable income from invested funds, and a large but greatly varying income each year from undesignated legacies, that *can* be used to supplement the revenue from the parishes and dioceses if it needs to be. It would be preferable to use these amounts otherwise than in paying the routine expenses of the Budget; to apply the former, for instance, to new buildings not provided for in the Budget, and to add at least some considerable part of the latter to endowments and other parts to new buildings. The current offerings of Churchmen in the dioceses and parishes *ought* to support the regular work of the Church as presented in the Budget, not to say some considerable part of the priorities included in the Program. Dr. Patton's position ought not to be hastily set aside. But it would not be dealing with entire frankness with the Church to convey the impression that the failure of even a considerable number of parishes and dioceses to reach their quotas will throw the national Church into bankruptcy, and, therefore, that the assumption of each quota is an obligation so sacred that partial failure means dishonor to parish or diocese, and bankruptcy to the national Church. Last year the disparity between expectation and receipts was so great that a considerable deficit was created, even after these extra-parochial receipts were turned into the current fund. This year there is good hope that there will not be, although the possibility is not so remote that laxity in presenting the necessity of doing its full part to every parish can be permitted. Every sort of pressure must be exerted upon dioceses, upon parishes, and upon individual Churchmen, to reach at least the minimum quotas that will defray the cost of the Budget and will produce *something* each year for the new projects presented in the priorities. So long as we fail to reach that condition, we cannot be satisfied with what the Church is doing.

PERHAPS the real difficulty with Dr. Patton's position is less in his conclusion than in his argument. "I have been convinced ever since the Nation-wide Campaign was approved by General Convention at Detroit," he says, "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."

This is not quite the assumption that General Convention has created a moral debt for each of its dioceses. To "assume" one's share in the budget is to act voluntarily. Where a dio-



case feels that the share in the common burden offered to it can be met by its constituency, and that success can crown its efforts, it would be a noble thing for it to accept the quota as an obligation to be met in full. This position would be strengthened where a few laymen of known financial responsibility would underwrite the obligation and see that the whole amount is raised. Some dioceses have such laymen. Some have not. For dioceses that have them not, to assume the obligation so unreservedly as to make it a debt on the part of the diocese, would be perilous. And to assume that a diocese lacking such laymen has obligations equal to a diocese that has them, is to assume that Almighty God errs in His own perspective as to giving. We must all be careful not to make it seem that a Church—be it a diocese or a parish—that lacks rich men is somehow to be treated contemptuously as though it were a group of slackers. A parish budget of ten thousand dollars in one parish may be an amount that can be reached only by great straining on the part of its people, while a burden of a like amount on the part of another may involve a mere trifle in comparison with the resources of its members. The expectation of the national Church ought not to be the same in both cases, though according to our quota system it is. The one parish—or, it may be, diocese—ought not to be expected to assume its quota as a debt, whereas it would be perfectly legitimate that the other should. Dr. Patton's general statement scarcely does justice to the greatly varying conditions of different dioceses and parishes with respect to ability to give. It is quite suggestive that the only dioceses that have met their quotas in full are those that have a great preponderance of Anglo-Saxons in their population, that have little or no foreign problem, and in which a large share of the wealth is owned by Churchmen. This condition prevails in most of the states of our Atlantic seaboard and of the Gulf states. It does not prevail inland, in any part of the long stretch of the dioceses from Central New York to California, with partial exceptions as to a few of the cities. It is more than a coincidence that not a single diocese in the second of these groups has raised its quota, while many of the first group have done so, and it can scarcely be explained on an hypothesis that from Central New York to California no diocese has honestly tried to. We shall not promote that general loyalty to the National Council and that unanimous support of all its work that are greatly to be desired, if it be assumed that these have all failed because they did not try, nor, as it is often expressed, that what one diocese can do, another can do if it tries as hard. We should be very sorry to think that this fallacy is held even in those dioceses that, by raising the whole of their quotas, have done so well.

But the real trouble with Dr. Patton's reasoning is that it proves too much. It lands him much beyond the desirability of a diocese voluntarily "assuming" the quota that has been offered to it by the National Council on the authority of General Convention.

The whole argument from the evolution of the right of the federal government to levy taxes that should be absolute debts of the states, and the papers of Hamilton and others in the *Federalist*, leads to the position that *because it was voted by General Convention*—not because any diocese has accepted an obligation voluntarily—the moral debt has been laid upon the dioceses which is an obligation on each as binding, though only in the realm of morals, as though it were a legal tax.

Hamilton and his associates were not arguing that the several states ought voluntarily to "assume" the taxes laid upon them by act of Congress. Their position was, that, altogether apart from any such voluntary act, the taxes were binding upon the states and upon all their citizens as absolute obligations. This position won ultimate acceptance, so that a tax upon the states levied by Congress did assume that absolute character. Even so, however, it was not until, in our own day, a constitutional amendment provided for a federal income tax upon citizens, rather than upon states, that the position became really effective on a large scale, and one is appalled in wondering how the United States would have financed the war without that amendment.

So Dr. Patton is unfortunate in his argument if he would only establish the desirability of any diocese voluntarily assuming its quota as an obligation which it binds itself to fulfil. And it is sufficient in reply to point out that if his position should be generally accepted, or even if it should seem to be

made the official belief in the Church, it would involve the death knell of any similar Program in any future General Convention, for the deputations of few dioceses would be willing, by their votes, to put their own dioceses in the position that most of them would be, the deputations themselves being, generally, not in position to assure themselves—much less the Church—that their dioceses would make good to the full extent of the quotas.

The real fact is that an appeal to compulsion to meet the quota is bound to fail, and to bring bad feeling with the failure. While an appeal to the reasonableness of the Program, and to the duty of the whole Church to cooperate, each diocese, each parish, and each individual according to the measure of its and his ability, is certain to win in the end. We doubt whether Dr. Patton really means more than this. In which case his paper sadly misrepresents him, as his other critics, with ourselves, clearly indicate.

Be that as it may, General Convention has *not* laid upon dioceses a moral tax, but a suggestion of an opportunity and of a duty; the opportunity to do the full measure of work proposed to it, and the duty to *try*.

We greatly deprecate, therefore, the injecting of an academic discussion of this nature at this time, when it is exceedingly desirable that we should all think and act together.

Our own call to the Church continues to be this, and this only: now, ALL TOGETHER!

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## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

October 29

Read St. John 15:17-end. Text for the day: "They hated Me without a cause."

Facts to be noted:

1. Our Lord warns His followers that they will be persecuted.
2. But they must not expect anything else if they are to be true to Him.
3. The Holy Spirit will testify to the truth of our Lord's utterances.

One cannot help but feel today that most of us who are Christian workers are too much afraid of hurting people's feelings. I do not mean for a moment that there is any occasion to go about deliberately antagonizing people or assuming a "holier-than-thou" attitude. Not at all. But I do mean that if we will try to present the Christian religion to people as Christ intended it to be presented, if we make it perfectly clear to many people "who call themselves Christians" that their lives are very inconsistent with their profession, if we rebuke members of our own churches severely for the ease with which they violate the laws of God and man, and their utter indifference to Christ's claims as far as church attendance and personal service are concerned, we shall soon find our popularity in certain directions very much on the wane. A man is often known best by his enemies. Surely this was so in the case of our Lord.

October 30

Read Romans 1:16-32. Text for the day: "For I am not ashamed of the gospel of Christ."

Facts to be noted:

1. The Gospel is the divine power whereby God brings salvation to all who have faith in Christ.
2. The need of salvation is clear to every thinking man.
3. The sinner knows by means of his conscience that God will punish evil.

I attended a meeting of Church workers a short time ago and, after the meeting, one of the workers said: "You don't have to apologize for the work of the Church. Why should one make any apologies for what we are trying to do?" Of course you don't. But only too often the very people who should take a very high stand for our Lord and His Church seem to be a little ashamed of the very thing they are trying to do. How different with St. Paul. He knew the place of the imperial city of Rome in the world, he knew the opposition that would come to what he would do and say there, he knew the ridicule that the "wise men" of Rome would heap upon his teaching of the Incarnation, but he was not ashamed, and, in the face of everything he anticipated, he was ready to go there and preach the Gospel. Here is a lesson for all of us.

October 31

Read Romans 3:19-26. Text for the day: "For all have sinned, and come short of the glory of God."

Facts to be noted:

1. Law itself can never bring any one into harmony with its precepts.
2. True righteousness comes from faith in Jesus Christ.
3. All have sinned, and need the salvation that Christ offers.

Our text for today should teach us two lessons: in the first place, it should teach us that the sinfulness of others is no justification for our deliberate sinfulness. Today, and I suppose it has always been the same, there are far too many people who are guided by "it is done," or "it is not done." Each individual will be held responsible for his own deeds. The other thing we should learn is charity toward others. How everlastingly easy it is to condemn the sin of others and forget that we are just as guilty. Some one is found guilty of a crime against God and humanity. What a terrible creature he is! How the world condemns him and how many of those who are loudest in their condemnation would be less vociferous if their own inner lives could be X-rayed!

November 1

Read St. Matthew 5:1-16. "Blessed are the pure in heart."

Facts to be noted:

1. The kind of persons who are truly blessed or happy.
2. Christians are to be the salt and light of the world.
3. Persecution of the Christians is an evidence of true effort to spread the Gospel.

"The pure in heart." The heart, both in the Old Testament and the New Testament, stands for a man's inmost soul, and so the purity here required is not the ceremonial cleanness of the levitical law, nor even the blamelessness of outwardly correct conduct, but complete purity of inward thought and desire. A thing is pure when it contains no admixture of other substances. Benevolence is pure when it contains no admixture of self-seeking; justice is pure when it contains no admixture of partiality; love is pure when it contains no admixture of lust; a man's heart is pure when it loves only the good, when all its motives are right, and when all its aspirations are after the noble and true. Purity here is not synonymous with chastity, but includes it. Those who so cleanse their hearts understand God in proportion to their purity, and one day, when they are cleansed from all sin, will see Him face to face.—*Dummelow*.

November 2

Read Romans 5:1-11. Text for the day: "But God commendeth His love toward us in that, while we were yet sinners, Christ died for us."

Facts to be noted:

1. St. Paul completes his exposition of acceptance by faith.
2. Faith in Christ helps us to glory even in tribulations.
3. Christ's sacrifice and evidence of His love for us.

"The sincerity of God's affection to His people appears in the unmoveableness of His love. As there is no shadow of turning in the being of God, so not in the love of God to His people; there is no vertical point; His love stands still like the sun in Gibeah, it goes not down nor declines, but continues in its full strength. 'With everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer.' Sorry man repents of his love, the hottest affection cools in his bosom; love in the creature is like fire on the hearth, now blazing, anon blinking, and going out; but in God is like fire in the element, that never fails. In the creature 'tis like water in a river that falls and rises; but in God, like water in the sea, that is always full."—*Gurnall*, 1617-1679.

November 3

Read Romans 6:20-end. Text for the day: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Facts to be noted:

1. "Ye cannot serve two masters": cf. verse 20.
2. The Christian's new viewpoint.
3. God always pays.

"Sin always has two aspects, two distinct and contrasting aspects: the one is that which it assumes before its end is gained and the deed is done; and the other, that which it puts on after it has ensnared its victim and hung its fetters on his soul. How musical in the ear of Judas was the jingle of the thirty pieces of silver while it was still in the hands of Christ's enemies! How dull was its ring as he dashed those same thirty pieces down a little later in front of those same enemies, after their luster had been tarnished with blood! It is always so. There's many a poison that is pleasant to the taste; there's many a fatal lullaby that is fatal to the ear. Sin is a siren" (*Mursell*). The wages of sin is always death, and the gift of God is always life eternal to those who believe and trust in Him through Jesus Christ our Lord.

## VIGIL OF ALL SOULS

Guardian angels hovering 'round,  
All the earth's a holy ground—  
For our friends enwrapped in sleep,  
Vigil of All Souls we keep.  
For the souls passed on we pray  
Give them light, show them the way;  
King of Kings, the Cross Thy crest,  
Grant them, Lord, eternal rest.

JAMES LOCKE MUIR.

PAIN is in some wise the artist of the world, which creates us, fashions us, sculpts us with the fine edge of a pitiless chisel.—*Michelet*.





## BLUE MONDAY MUSINGS

By *Presbyter Ignobis*

IT was a pleasure to meet the Governor-General, Timothy Healy, and talk with him of Ireland's future; but the substance of that conversation is necessarily private. I thought I detected an amused smile on his face when the people presented to him ob-

erved all the etiquette of the old vice-regal days, ladies courtesying profoundly, gentlemen bowing from their hips. "A change for the better," he might have said. Cosgrave, the President of the Free State, was outspoken as to his purpose to preserve order at all cost. He is a smiling little man, fair and personable; and the other day he flew from Dublin to Clare, electioneering. By the time this is published, you will be aware of the election's result. At present, the Government seems assured of a safe majority. All the sober, sensible Irish people, whatever their former affiliations, are rallying to its support, and only those who have evil will at Erin are actively opposed.

The cenotaph in memory of Arthur Griffith and Michael Collins was solemnly dedicated the other day. It seems ungracious to speak of this; but one cannot help recalling the fact that Michael Collins was assassinated near the spot where a peculiarly horrible murder of cadet officers was committed under his direction. "They that take the sword shall perish by the sword" is proved again and again. Meanwhile nameless hands are scribbling on Dublin walls:

"Move over, Mick,  
Make room for Dick,"

being a delicate way of warning General Richard Mulcahy of the fate reserved for Michael Collins' successor.

Enough of Irish politics: *qui vivra verra*.

THE PARISH CHURCH is one of the most beautiful modern buildings I have seen, albeit in a decayed market town of five thousand inhabitants; and a fine-looking congregation nearly filled it. There were hearty responses, good singing, and excellent sermons; and though the lamentable canons and rubrics of the Irish Prayer Book were in force, there was an atmosphere of reverence throughout all Morning Prayer. But *horresco referens*. Holy Communion followed; and, after the Prayer for the Church, all the congregation rose from their knees (seven persons excepted), turned their backs to the table of the Lord, and marched out. I had not witnessed that special unseemliness for so long that I had almost forgotten it existed. The last time I witnessed it was in New Brunswick, where the choir sang, Thou Spread'st a Table in my Sight, even while they were hurrying away from that Table! What a strange perversion it is! Even if people do not wish to receive Communion, one would think they might desire to be present at the Lord's own Service. There is surely no provision in the rubrics for such a discourtesy: "then the priest shall let them depart with this blessing" is the explicit ordering. True, it has an apostolic precedent; but the apostle was Judas Iscariot, who "went out, and it was night."

I hesitate to say anything about the Roman Catholic Church in Ireland, because, this time at least, I had little opportunity to make inquiries or observations. But this much I can say; there is a cleavage manifest between the older clergy, i. e., the bishops and most of the men over fifty, on the one hand, and the curates on the other. Also the spread of communism especially with regard to land, is dangerous to accepted morality, and means a revolt against Christian institutions. The Free State authorities as such, recognize no national Church and gave Mgr. Luzzie, the Pope's legate, a very cold shoulder when he strove to interfere in the interests of peace. When, as in Poland, the Roman rite was

the peculiar badge of national patriotism, all was well with the Roman Communion; now, when the Irish have their own country, that condition no longer exists. I wonder what will result.

Ireland's real problem is not so much religious, or racial, or political, as economic. Primarily an agricultural country, it has few manufacturers—and it would be better without some of those it has, in my judgment! Guinness's Brewery is a national institution; and the consequent multiplying of public houses is an unmitigated curse. To stimulate industries by a protective tariff is almost hopeless, and means, besides, increasing the cost of everything. The present Irish debt is enormous! The cost of government is three times what it was before the war; and the revenues do not begin to cover it. Scores of thousands of families live on small holdings which are quite insufficient to support them decently; and remittances from America are relied on to make up. I am heartily glad Ireland has Home Rule: Guernsey has always had it, and Jersey, and the Isle of Man. But it will take more than a *Dail* to solve the difficulty!

WE DROVE over Glendalough one day, comforting ourselves with the thought of Ireland's glorious past. A beautiful place, that Glen of the Seven Churches, with the silver lough glimmering in the sun, the ruins of the churches themselves making mute appeal, and the great round tower rising perfect from the midst of them. The Celtic Church, shut away from much of Christendom, had an extraordinary vitality and missionary enthusiasm of its own. Sad, that so much of it should be like Glendalough, in ruins! I set along side that picture, in my mind, another; the Four Courts, one of the finest public buildings in the British Isles, utterly ruined, with all its priceless treasure of historical documents, by the insensate struggle of Irish against Irish, a year ago. Will that ruin ever be venerable and beloved, like the other? God knows; and "God loves the Irish."

### TWENTY SECOND SUNDAY AFTER TRINITY

Keep Thou, O Lord, Thy Church, Thy household, in  
Continual godliness, that it may be,  
Through Thy divine protection, ever free  
From all adversities that come from sin,  
And given to the works that e'er begin  
To show its true desire to come to Thee,  
To works of service through eternity,  
That glory for Thy Name it thus may win.

The Church, the body of Thy holy Son,  
We pray Thee make like Him, that Thou may'st find  
It finally acceptable, that one  
With Thee, and one in Him, it save fore'er  
All those for whom He died, redeemed mankind  
That they may rise to meet Him in the air.

### ALL SAINTS' DAY

They witness there what we on earth would show,  
The mystic body of mankind, all knit  
Together in one fellowship, that it  
Within our Saviour's body all may go  
Before Thy throne in victory, and so  
May be by Thee received as good and fit  
To do Thy will eternally, as Thou dost sit  
Eternal 'midst the angels, row on row.

Then grant us, Lord, Thy grace to follow on  
The virtuous, godly life of these Thy saints  
That we may come to joys unspeakable,  
To happiness and bliss that naught may dull,  
Which Thou dost give to him who never faints  
In loving Thee, all else forever gone.

H. W. T.



# The Meeting of the National Council of the Church

WITH the condition of the Church in Japan, due to the earthquake, facing the Council, and in addition the necessity for making the appropriations for the year 1924, the members had a full program at the meeting of the National Council and its Departments on October 9th to the 11th, inclusive. It was planned to clear off the routine business as quickly as possible in order that full consideration might be given to the situation in Japan.

The Rev. Charles S. Reifsnider, L.H.D., President of St. Paul's College, Tokyo, was present as Bishop McKim's personal representative.

The Rt. Rev. H. St. George Tucker, D.D., Bishop of Kyoto, at the invitation of the President, came to the meeting to give his expert advice on the effect on Japan of the disaster.

Dr. Rudolph B. Teusler, head of St. Luke's Hospital, in Tokyo, who sailed for Japan, September 23d, carried with him a list of questions, answers to which the Council needed to consider the question of emergency and reconstruction. A cable reply was received from Bishop McKim on Dr. Teusler's arrival, giving the answers to these questions.

After Dr. Wood had outlined the history of the earthquake from the office standpoint from September 3d to the present time, reporting to the Council the action which had been necessary to take immediately to meet the exigencies of the situation, which action, of course, had been taken in consultation with the President, Dr. Reifsnider gave a vivid description of the earthquake and fire from the standpoint of an eyewitness. On another page of this issue of THE LIVING CHURCH will be found an account of the Council's consideration of the Japanese disaster, with Dr. Reifsnider's address, the Council's statement, and the resolutions passed.

#### DR. MOTODA TO BE CONSECRATED

In spite of the calamity, the consecration of the Rev. Dr. Motoda as first native Bishop of Tokyo will take place as previously arranged on December 7th. Bishop McKim urges the President of the Council, Bishop Gailor, and the Executive Secretary of the Department of Missions, Dr. Wood, to attend the consecration, feeling that now their presence in Japan is all the more necessary so that full conference can be had in the field concerning the details of reconstruction.

#### AN ENCOURAGING MESSAGE

It was most encouraging to have the President read the following telegram from the Diocese of California:

"The Bishops and Standing Committee of Diocese of California have this day jointly voted to ask the Church people of this Diocese, in recognition of the good Providence that came to it in its own period of disaster, to contribute at least one day's income, or such part thereof as may be practicable, to the fund for rehabilitation of churches and other buildings belonging to our missions in Japan destroyed in the great earthquake and fire, and they suggest to our people that these contributions be individually sent to the treasurers of the respective parishes and missions during the week beginning December 2d. It may occur to some to signalize the blessings of thanksgiving and Christmas by reinforcing such contributions.

"WILLIAM F. NICHOLS, Bishop of California.

"EDWARD L. PARSONS, Coadjutor.

"J. WILMER GRESHAM, President of Standing Committee.

"A. W. NOEL PARKER, Secretary."

While a clause in the policies relieves insurance companies from payment because of fire originating in an earthquake, it is hoped that something will be recovered from this source.

#### THE BUDGETS FOR 1924

The next important matter before the Council was the consideration of the budgets for the Council and its six departments for the year 1924.

The appropriations made for the year 1923 amounted to \$4,241,057, of which \$241,057 represented lapsed balances. The above sum included, in addition to the appropriations to the various fields, an item of \$200,000 for the reduction of debt. This budget was changed during the year, drastic cuts being

made in every department and in the cooperating agencies, totalling \$236,725, this amount being added to the appropriation for the reduction of debt.

The General Convention authorized a budget for 1924 requiring \$4,200,000 for its execution; \$3,700,000 of this is in the quota assigned to the dioceses, the balance or \$500,000 is expected from interest on trust funds and other sources.

In accordance with the above action of the General Convention, the Department of Finance recommended a budget for 1924 which, including an item of \$356,217 for reduction of debt, will require the \$4,200,000 authorized by General Convention for its execution. The actual budget amounts to \$200,000 more than this, which represents lapsed balances.

It should be noted that if the entire budget asked by the Council and authorized by the General Convention is paid during this triennium, the entire indebtedness now carried by the Council will be paid during the triennium.

#### RIGID ECONOMY INSTITUTED

Only such increases were made in the budget for 1924 as were absolutely necessary to cover growth in work and the items which come under the rules of the Council. The Council is calling on everyone to exercise the most rigid economy in so far as it does not actually cripple the work, in order to come to the General Convention of 1925 with a clean slate. It can do this if the Church responds to the action of the General Convention, for the Council is living up to the instructions of that body in all particulars.

One of the largest items of increase in the budget was to cover an increase in salary of the women workers in the foreign field, to make their salaries equal to that of a single man. This matter has been under consideration for many years. The Bishops in the field, in conference with the old Board of Missions, recommended unanimously that this action be taken. The Woman's Auxiliary has petitioned the Board of Missions and the National Council in the strongest terms to make this adjustment. As it costs a woman worker in the foreign field fully as much to live as it does a single man, the Council felt that it should in justice make this increase.

#### THE TREASURER'S REPORT

The report made by the treasurer was hopeful. The receipts from the people of the Church applicable to the budget for the first nine months of this year show an increase of about \$170,000 over last year. This includes nearly \$90,000 not credited to this year's quota. In addition, the receipts from other sources have shown a gratifying increase while the expenses for the first nine months of the year have remained practically the same as for 1922.

If each diocese and parish will from now on make a determined effort to see that every dollar pledged to the work of the General Church is collected and forwarded promptly, the treasurer feels confident that the year 1923 can be closed with a balance on the right side.

#### PERSONNEL AND OTHER CONSIDERATIONS

According to the Canon of the Church, the membership on the Council elected by the General Convention is composed of four bishops, four presbyters, and eight laymen. Upon the consecration of the Rev. Dr. Freeman as Bishop of Washington, he being one of the presbyters elected by the General Convention, he was automatically retired from membership. As Bishop Freeman had been a member from the Council on the Departments of Missions and of Religious Education, both departments felt that they would like to retain his membership and consequently appointed him as an additional member of the departments, which appointments were confirmed by the Council.

The Rev. George Craig Stewart, D.D., L.H.D., rector of St. Luke's Church, Eyanston, Illinois, was elected to membership on the Council to take the place of Bishop Freeman, and, upon nomination of the Department of Religious Education, was



elected the representative from the Council on that department.

A request had been made that the Church participate in the celebration of Huguenot-Walloon Memorial Sunday on April 24, 1924. The Council expressed its sympathetic interest in the observance of this memorial, and expressed the hope that the clergy interested would observe the day as circumstances permit.

Similar action was taken in reference to Navy Day, October 27, 1923.

The Field Department has been undermanned for some months, owing to the resignations and illness of several of its secretaries. It seemed of imperative necessity to fill the vacancies in the staff, especially in view of the coming fall activities of the department. The necessity to secure the right men for such important positions made it difficult to fill these vacancies. The department, however, was able to announce that the President had appointed Mr. Lawrence L. Gaillard and the Rev. J. M. B. Gill, which appointments were confirmed by the Council.

Mr. Gaillard is senior warden of All Souls' Parish, Waterbury, Conn.; for some years was head of an engineering company in that city. He is a layman of high standing in the Church, and is ready to devote the rest of his life exclusively to the Church's work.

The Rev. J. M. B. Gill, after his long term of effective service in the China Mission, needs no introduction to the Church.

The Executive Secretary, the Rev. Mr. Mitchell, outlined the fall activities of the department, in which a large number of volunteer workers, who were trained during the years of the Nation-wide Campaign, are taking an active part.

The Council continued in session two full days, with twenty-one of the twenty-five members present, every Province of the Church being represented.

The next meeting of the Council will be held December 12th and 13th.

### MEETING OF THE DEPARTMENT OF MISSIONS

IN THE meeting of the Department of Missions on October 9th, in addition to the time given to a very careful consideration of the situation in Japan in which conference was had with the Rev. Dr. Reifsnider, Bishop McKim's personal representative, other important business was transacted. The department was able to appoint, out of the many who volunteered for service both at home and abroad, thirty-three new missionaries. Of these twenty-one were women and twelve men. Five went to the domestic field, eleven to Latin America, and seventeen to the Orient. Among these appointed to Latin America were two Sisters of the Order of St. Anne, who had gone to the Virgin Islands, at the request of Bishop Colmore, and who now asked for their regular appointment.

The Executive Secretary was able to report the receipt of a cablegram from the Bishop of Kyoto announcing the laying of the corner-stone of the new St. Barnabas' Hospital, Osaka, and also the corner-stone of the new dormitory of St. Agnes' School, Kyoto. The alumnae and students of St. Agnes' are working hard and giving generously to the fund to erect a new academic building. The Bishop expects that April 1, 1924, at least \$10,000 will have been secured in Japan. He will need \$60,000 from the United States. This new building is essential in order to bring St. Agnes' in line with the government requirements. The Bishop says: "This is not only a thing eminently desirable in itself, but we have no option with regard to it." \$40,000 will be needed for the equipment.

In Brazil the Rev. Dr. Meem has served as Treasurer of the Mission, in addition to his other duties as an ordained missionary and archdeacon, and now felt it necessary to retire from the treasurership; the Rev. F. T. Osborn being appointed in his place. The department expressed its sincere gratitude to Dr. Meem for his tireless and able work as treasurer during the last twenty years, all done without remuneration.

The department expressed its approval of the plan of Bishop Mosher to visit the Chinese Triennial Synod in Hong Kong in March 1924, taking with him the Rev. Mr. Studley and one of the Chinese layman of Manila. This is in response to an invi-

tation of the Standing Committee of the Church in China and, as the Bishop says, it will give the only Chinese congregation in the Philippines an opportunity to learn from the Church in their home land something of what the Church and Christianity mean in the large.

Appreciation was expressed for the generous gift of \$3,000 from the American Colonization Society for the furtherance of educational and medical work in the District of Liberia.

### CHANGES AT ST. STEPHEN'S

TWO interesting changes have been made this year at St. Stephen's College, Annandale-on-Hudson, N. Y., which should be of interest generally. One is in the governing policy of the college, and the other in its curriculum.

A concordat has been made between the faculty and the trustees, and goes into effect this autumn, by virtue of which the faculty becomes, except to a very nominal degree, independent in its control of educational procedure. It elects its own presiding officer, the dean, its consent must be had before any additions can be made to the teaching force by the trustees; it has a right to try its own members before they may be discharged from the faculty by the trustees; and it prescribes its own standards for promotion. The president of the college, who remains in executive control of the institution, does not preside over the faculty, and has but one seat and one vote, the same as any other teacher on the staff. This concordat, which involves more responsibilities on the part of the faculty than even the late President of Amherst advocated, has been put through on the initiative of the trustees, who believe that professors in a college should not be regarded merely as employees, but as responsible persons who have professional technique and work best in an atmosphere of freedom and responsibility.

The curriculum has been enriched by the addition of a required course in the content of present day religion. The faculty found that the principal reason why students were unable to connect their religion with modern knowledge was that they had nothing but a hazy idea of what was involved in their religion, a somewhat sentimental family attachment to religion, and a distant memory of half-forgotten confirmation lectures. To supply this need, this course for freshmen has been designed. It is taught by four professors working in conjunction: The heads of the departments of Chemistry, Philosophy, Sociology, and the president of the college, who teaches the History of Religion. After an eight weeks' course dealing with what Christians actually have believed, the professor of Philosophy follows with seven lectures on modern Philosophy and Christianity. In the second semester, the professor of Chemistry devotes nine weeks to Modern Science and Religion, and during the rest of the year the professor of Sociology talks about the Social Applications and Implications of Christianity. It is believed that there is no college in the country which is attempting to do this particular piece of work. The course has aroused a great deal of interest among collegiate educators.

### WHAT SHALL I BUY FOR CHRISTMAS?

VERY SOON all over the land the question "What shall I buy for Christmas?" will be demanding a solution. Among the many articles which you may be considering, may we suggest the peculiar suitability of the Bible? Holding as it does so important a place in the Christian experience, surely nothing could be more suitable as a gift to a member of the Christian Fellowship.

It is true that the Bible is already very extensively used for Christmas gift purposes, but it is remarkable to find, however, how many Sunday School children are still without a Bible of their own. There are multitudes of older folks who are still trying to read Bibles with fine print they had purchased, or had given to them years ago, when their eyes were younger and keener. To such, a large print edition would certainly be a comfort, and a most appreciated gift.

There are many Sunday school teachers who are trying to get along with a Bible that is altogether inadequate to their needs. How much they would enjoy an edition which has teachers' helps that would make their Sunday school work a joy instead of a drudgery.

Just as a reminder, therefore, it is suggested that you include the Bible on your Christmas gift list.

CHRIST'S whole life was a Cross and Martyrdom, and dost thou seek Rest and Joy for thyself?—*Thomas à Kempis*.



# National Council Considers Japanese Disaster

THE disaster to the Church in Japan was the subject of most immediate importance considered by the National Council of the Church at its meeting on October 10th and 11th.

In response to a cabled request of the Department of Missions, and in accordance with Bishop McKim's desire, Dr. Charles S. Reifsnider, head of St. Paul's University, Tokyo, hurried from Japan to appear as Bishop McKim's representative at the Council's meeting.

His addresses to the Department of Missions and to the Council not only provided reliable information necessary for the Council's guidance and enabled the Council to have a graphic idea of the extent and intensity of the disaster, but also showed the significant and unprecedented opportunity presented to the Church.

The Rt. Rev. H. St. G. Tucker, D.D., Bishop of Kyoto, also attended the meeting and presented concisely the effect of the loss in relation to the Church's sixty years of work in Japan.

## DR. REIFSNIDER'S REPORT

Dr. Reifsnider said:

"I was at my summer home at Karuizawa, about a hundred miles from Tokyo, when the earthquake occurred at two minutes before 12 on September 1st. I felt as though a giant with an enormous sledgehammer had delivered a blow just beneath my feet and lifted me into the air. Then a swaying motion began from north to south, shifting from east to west. The resulting sensation was as if you were being twisted spirally. The first earthquake lasted six minutes. By the time I got up to my house I found the three children with their arms around a fir tree and their mother with her arms around them. The most horrible thing in an earthquake is to have the earth open and engulf you. That is why people cling to trees. We are warned when we go to Japan that in an earthquake the safest place is a bamboo grove, because the roots are so intertwined that they prevent the earth from cracking open.

"As I was standing with my legs spread apart as far as possible, swaying with the motion, it changed again from north and south to east and west, and I fell on my face. You must realize that the force of the shock was three or four times as great in Tokyo as at Karuizawa where I felt it, and much greater still in Yokohama. Up to September 8th, there were 1,500 separate shocks, some of them, of course, perceptible only to the seismograph.

"That first night the report came that a new volcano had started. We thought the center of disturbance was a mountain seventy miles away. The whole top of the mountain was covered with smoke and clouds. We climbed a hill and looked across to the southeast, and saw a great pillar of flame. We thought the mountain was in violent activity. The next day we found there was no volcano at all: it was Tokyo burning, a hundred miles away!

"The next morning, Sunday, September 2d, after a celebration of the Holy Communion, I went down to the station to see if I could get to Tokyo. Word came that the city was destroyed. A Japanese friend suggested that we buy tickets half way and walk the rest. I went just as I was, with no food, no water. At the station they told us, 'You will have to have food and water. There is none to be had in Tokyo.' We bought some food and took the train, which brought us to a place on the river where the bridge had fallen. The day before, the Bishop's two daughters had crossed in a train on this bridge, on their way out of Tokyo, just one minute before the bridge fell.

"We had to leave the train, and I crossed on a pontoon and walked the rest of the way to Ikebukuro, the suburb where St. Paul's University is located, arriving there about half past six.

"Just before I got to the University campus there was another earthquake, and the cornice of the building I was passing fell all about me. The first thing I saw on the campus was that the Mather Memorial Library was wrecked so that it was just ready to fall. Right around the ceiling of the first floor was a great crack, in some places a foot in diameter. The building was just hanging by the buttresses. The 40,000 books were damaged only slightly by brick-dust, and have since been moved to a safer place.

"I started across the campus and saw that the big Gothic tower on the southwest, which was also the smokestack for the heating plant, had fallen in. The other towers were badly cracked and just ready to fall. The front of one of the dormitories had fallen out. The east gable of the classrooms building had fallen about three feet into the earth.

"When we reached the chapel it was nearly dusk. I found it had moved about three inches from the foundations, and had broken just below the windows. When I opened the door, I saw that the brass cross had jumped from the ledge of the reredos down to the table of the altar. It was standing erect in spite of that fact, and in some way, although the sun had

set, a beam of light from a high cloud fell upon it, so that the only thing we could see in the gloom was this shining cross, as if it were saying, 'I am here.' It meant a great deal to me and to the Japanese clergy who were with me.

"That night I spent sitting in an armchair outdoors, because of the constant quakes. Everywhere people had put chairs together or stuck poles in the ground and spread mosquito netting over them, and slept on mats on the ground. All that night I sat looking off toward Tokyo. It seemed as if the fire grew more and more red. Now and then streamers of flame like Northern Lights would shoot up across the sky.

"Next morning I went down to Tokyo, to Tsukiji, where our Church property was located. We could travel only on the widest streets, and even then it was difficult. The jinrikisha man would have to stop, and I would get out and climb over the heaps of rubbish while he lifted the jinrikisha over. Along the way we saw iron frames of bicycles and beside them the bodies of the riders who had inhaled flames. I saw a touring car with the top burned off and a man still sitting at the wheel, dead from inhaling flames. The smell—you must pardon such details—of burning flesh was so overpowering that most of the way I drove with a handkerchief over my face. The ruins on either side were burning. It was an extremely hot day and, with the added heat of the flames, it was really hell. There is no other word for it. There were dead bodies everywhere. In front of the Middle School there were three, floating in the water. In the bishop's garden I found three, one an old white-haired Japanese woman.

"When I got to the center of the shopping district I could not tell which way to go. Every landmark was gone. Tsukiji was wiped out! The only building standing in one of the largest wards was a modern one of reinforced concrete that was under construction.

"When I reached the site of my house there was nothing but some radiators, an iron crib, and the steel sounding-board of a piano. Brass beds had melted so they could not be found. A goldfish bowl had melted into a solid ball.

"Of the Middle School only the brick foundations were left. The front wall of the cathedral was still standing. Bishop McKim's house was split in two, one half falling each way. His chauffeur's wife and child were caught under the falling house, and were found only by his wife's hand waving from the ruins. With scarcely a hope of their living, the man and his friends extricated them and the woman came out only bruised, and the child, protected by her mother's body, was wholly unharmed!

"We did not lose one of the Japanese staff or servants. There were 338,000 dead in Tokyo alone, but none of the people connected with our mission lost their lives.

"The heat of the fire was so great that the hot air ascending, and the cool air rushing in, formed a miniature typhoon, so that people in Tokyo insisted a typhoon accompanied the earthquake while outside the city there was no wind.

"My chauffeur, who was caretaker of my house, refused to leave when the others did, as he said the master had left him in charge, and he was afraid of looting. About nine o'clock fire began to come from three directions, and he and his wife and child could not escape, as the bridges were all down but one. They got on board a police boat in a little lagoon and stayed there for four hours with great sheets of flame flying overhead at intervals. Their hair was frizzled, and their clothing burned. The boat caught fire, and they had to keep baling up water to put it out. They kept alive by wetting their coats and putting them over their heads. People in Tsukiji got down into the river, but as more came, many were crowded out into deeper water and were drowned.

"The St. Luke's Hospital staff got their patients out after the first earthquake and put them in the nurses' home in the new hospital grounds. There were about 125 of them. Then the fire came. Those who were able to walk went over to the river with towels, which they kept wetting and putting over their heads. Those who could not walk were carried by the nurses and put into the foundations of the new St. Luke's. Fortunately it had recently rained, and there was two or three feet of water standing in parts of the foundations. The nurses wet blankets and kept them over the patients as the sheets of flame went overhead.

"These were not sparks, or cinders, but *sheets* of flame. They swept at intervals across two streets, across the canal, across the hospital grounds, even across the river where they set fire to houses on the island. The people in the foundations of St. Luke's were protected by being below ground level.

"The most horrible story of all centered in the Military Depot. This was a plot of ground about ten acres, surrounded by storehouses: 32,700 people rushed in there and less than a hundred were saved! 32,600 bodies being found in that spot. The few who survived were taken out unconscious from underneath the pile of dead bodies. Let us hope that they inhaled the flames and died quickly.

"Down in the part of the city where the loss of life was greatest, there were many houses roofed with tin. The roofs got red hot, were blown loose by the strong currents of wind, and came sailing through the air, 'like great golden bats,' as



one man described them, and dropped upon the crowds of people.

"When I started to go back to the Bishop at Karuizawa, I found a crowd of a hundred thousand people trying to cross the pontoon bridge. They came marching twenty, thirty, forty, abreast. The bridge was only wide enough for sixteen. Soldiers were stationed with drawn bayonets to keep the people from pushing each other into the water.

"At the station across the river people were fighting to get on the trains, which were leaving every thirty minutes. They covered the cars, rode on the roofs, on the engines. One man was hanging outside the car, his arm around the window frame. I waited for four trains and then walked to Omiya, fifteen miles away, where I got aboard. The only place I could find to stay was in the washroom. I spent that night sitting in a washbasin, and very glad I was to sit there! People were lying in the aisles, kneeling with their heads in others' laps. Some children were suffocated. In our train a baby was born, and died. At the stations along the line people were waiting with food and water for the refugees.

"When I left Tokyo, 74,000 bodies had been cremated. There was not enough wood to burn them. A steamer brought three tons of quicklime. Dysentery and typhoid had broken out.

"To show the prompt efficiency of the government, in five minutes' time after the first shock the gas and electricity were shut off. That night the military were out and had things in perfect control, and this in spite of the fact that it could not have happened at a worse time. A new cabinet was in process of construction, and the metropolitan police bureau and the office of the secretary for home affairs were the two buildings first destroyed. The very places from which orders would come were wiped out to begin with, but, in spite of that, they were able to control the situation.

"Tokyo was a city of 2,500,000 people; 338,000 are killed or missing, a million are destitute. The rest have gone to be cared for by relatives or friends. In spite of all these conditions, with no food, no clothing, and no hope for the future except what may come from outside, the Japanese took their courage in their hands and made the best of it. When the first million dollars of Red Cross relief was cabled, the American ambassador took it over to the foreign office and said, 'Here is a million dollars and here are our supplies, here are ourselves. Use us!' The Japanese were extremely appreciative of this. They said, 'Instead of trying to control us and tell us what to do, you simply say, "Use us!"'

"America has responded wonderfully, and the Japanese are deeply impressed.

"I have heard many say in the past that they did not believe, for example, that our anti-Japanese legislation was founded on racial and not on economic considerations. Now I have heard many times, 'We are compelled to believe, by the response from America, that what has been said in the past is true. It cannot be racial prejudice that has led to this legislation, or you would not have responded so nobly to our need.'

"It has had more effect on the Japanese nation than fifty years of evangelistic effort might have. Through the Red Cross you have enacted the words, 'Let your light so shine.'

"You have an opportunity now to do the same to the Japanese Church. The greatest need at present is the Emergency Relief Fund.

"What is going to happen to St. Luke's Hospital staff? What is going to happen to the staff of St. Paul's University, of St. Margaret's? Now, more than ever, they need some means of livelihood. The bishop has guaranteed their salaries until the end of December. It will be at least a year before the people are able to contribute toward their own churches.

"There will be no insurance because of the earthquake clause in the policies. After the California earthquake, the clause was put in and foreign companies are standing by it. The government is standing behind the Japanese companies, and they expect to pay at least a part of the value of their policies.

"The Middle School and St. Paul's University were to open on October 15th, using the undamaged buildings for the school in the morning, and for the college in the afternoon and evening. The Imperial University is gone, and any number of schools and other educational institutions.

"You will find that the Japanese Church will respond. They are asking for little centers of evangelistic work from which they can minister to the non-Christians around them. They do not believe the disaster is a punishment for their sins, but a great opportunity to develop their faith. I believe the Japanese Church will be so entrenched in the affections of the Japanese people that, within a century, Japan will be a Christian country.

"Before I left, the Tokyo synod had a meeting and determined to carry on their plans for the independent diocese, asking their bishop-elect if he were willing to suffer along with them, and he said, 'Gladly.'

"I heard a lady say to Bishop McKim, 'I do feel sorry for you. The fruits of thirty years wiped out!' He turned, and I shall never forget the smile with which he said, 'No, the best, the spiritual fruits, remain.'"

#### BISHOP TUCKER'S STATEMENT

Bishop Tucker called the attention of the Council to the fact that the work of the Church began in Japan sixty years ago, and that it had been found necessary to work along lines

of philanthropy, education, and evangelization. St. Luke's Hospital, St. Paul's University, and St. Margaret's School, and the new Japanese Diocese were the concrete expressions of these methods. All of these have been swept away, but they must be replaced.

Japan, he said, is in a mood particularly receptive of the Christian message, just now, and is favorably impressed with American charity. This is the time for us to show them that we are as sincere in Church work, as in material assistance, and the time, also, to show that Japan cannot be safely or well reconstructed without the coöperation of Christianity.

#### STATEMENT ISSUED BY THE COUNCIL

With the first-hand knowledge thus available the Council appointed a committee to suggest what form the action of the Council should take. This committee issued the following statement and brought in the following resolutions, which were adopted unanimously as embodying the Council's convictions.

"All gone but faith in God."

This is the message that comes to us from the Church in Japan through Bishop McKim.

"The earthquake has destroyed nearly \$2,000,000 worth of Church property in Japan; but the unshaken Church faces the future with calm confidence, and stands ready to turn defeat into victory.

"The courage of the Japanese Christians is such as to evoke an immediate response from us. Our spirit must answer theirs. They have seen the things for which they have made sacrifices broken. We must make sure that they have something better than worn-out tools with which to build them up.

"Cables and letters from Bishop McKim show he ought to have at least \$500,000 to meet immediate emergency needs. In itself it is a large sum, but it is a small measure with which to gauge the sympathy and admiration that we feel for our Christian brethren in Japan. We are confident that our people in every congregation will complete this pledge of Christian fellowship and will complete it quickly.

"More than 200 Japanese workers, clergy, doctors, nurses, teachers, whose support hitherto has come from congregations and institutions, not from gifts from the United States, now have no support, because congregations are scattered, and institutions are wrecked, and for a long time can earn nothing.

"The Japanese clergy have lost their personal and household effects. They are destitute.

"Our American missionaries, our own representatives in Tokyo, have lost everything, clothing, books, household furniture. They also are destitute.

"While all this property was fully covered by fire insurance, it may not be possible to collect the face of the policies, because of the earthquake. Our privilege is to replace the material loss as if we were their insurers.

"Homeless members of our staff, Japanese and Americans, now living in crowded quarters with friends, must have temporary homes at least.

"Five simple temporary churches must be erected quickly. They will rally the scattered congregations, and will maintain their spiritual morale.

"Old St. Luke's Hospital is destroyed, but the foundations of the new St. Luke's remain. Upon these we must at once erect a barracks hospital to meet the immediate and pressing needs of the situation.

"Bishop Gailor and Dr. Wood go to Japan in November at Bishop McKim's request. Until they return it will not be possible to prepare a properly considered plan for the rebuilding of the churches, schools, hospital, and residences that have been destroyed.

"Our gifts now are to meet the immediate personal needs of Japanese and American workers and to enable them to carry on with temporary equipment until the time for reconstruction comes.

"The earthquake in Japan has quickened our sense of brotherhood with these neighbors of ours as decades of normal intercourse could never do.

"The light of faith and courage is shining from the Japanese. Surely the Church in America must let her light shine before them."

#### RESOLUTIONS ADOPTED BY THE COUNCIL

In view of the appalling and unprecedented calamity that has befallen the Church in Japan, the National Council of the Episcopal Church at its meeting on October 11, 1923, has adopted the following resolutions:

RESOLVED: That the Council unanimously endorses all the steps taken by its officers to meet the crisis facing the Church in Japan as a result of the earthquake.

FURTHER RESOLVED: That the statement made by the Rev. Dr. Charles S. Reifsnider, President of St. Paul's University, Tokyo, who addressed the Council as Bishop McKim's representative, fully confirms the necessity of securing immediately an Emergency Fund of not less than \$500,000. This is especially evident when it is understood that our American workers, having lost all their personal possessions, are destitute, and that in addition fully two hundred Japanese clerical and lay workers, who have hitherto received their entire support, not



through gifts from the United States, but from the congregations and institutions that they serve, have by this calamity been deprived of all means of livelihood.

FURTHER RESOLVED: That the Council is deeply gratified by the response already made to the call for Emergency Relief as shown by gifts to October 11th of \$153,000. The Council confidently urges the Church to complete this pledge of Christian fellowship, and to complete it quickly.

FURTHER RESOLVED: That the President of the Council and the Executive Secretary of the Department of Missions are commissioned to proceed as quickly as possible to Japan in accordance with Bishop McKim's request to confer with him and to secure the further information necessary to enable the Council to prepare plans for the permanent reconstruction that must follow the present endeavor to meet emergency needs. It is necessary to distinguish clearly between emergency relief and permanent reconstruction. From information already in hand, it seems clear that the reconstruction cost cannot be less than \$2,400,000.

FURTHER RESOLVED: That the National Council offers to the people of the Japanese Empire its profound sympathy for the loss and sorrow that have befallen them and records its unbounded admiration for the resourcefulness and fortitude with which the people of Japan have set about rebuilding their waste places. And the National Council conveys to Bishop McKim, to Bishop-elect Motoda, to our missionary staff, and to the *Nippon Sei Kokwai* its sympathy in this appalling disaster and its gratitude for the superb example they have set to all Christian people by their faith and works. And the National Council assures them of the continued and adequate support of this Church.

The Council also issued the following statement of needs:

WHY \$500,000 IS NEEDED FOR EMERGENCY RELIEF

Support of Japanese clergy, doctors, nurses, and teachers for twelve months.....	\$116,820
Clothing, household furniture, etc., for Japanese and American missionaries .....	83,000
Buildings for shelter and worship until permanent building is possible.....	40,000
Temporary St. Luke's hospital to be used probably for three or four years.....	100,000
Land and immediate needs of schools.....	150,000
Cost of bringing back to America missionaries for whom housing cannot now be provided in Japan..	10,000
	\$499,820

THE CONTRARY WIND

By contrary wind and wild and boist'rous sea  
 I failed to see the Man of Galilee  
 Upon His mountain top, serene and calm,  
 And so with ghostly fears and keen alarm,  
 I cried, "Kyrie eleison, I sink, I die":  
 Then o'er my soul there came a lingering peace.  
*Deo gratias!* Temptation's storms thus cease.  
 And looking up, I saw Him wondrous fair  
 Walking upon the waves of my despair.  
 Blow, blow, O contrary wind, and, boist'rous sea,  
 No terror now canst thou hold over me  
 Absolved by Christ, on Calvary's dread tree,  
 Unafraid I cross the unknown sea.

BRINLEY ABBOTT.

AT MT. ST. MICHAEL, Normandy, visitors are asked to pray for the following objects. We of St. Michael's, Seattle, Wash., ask you to pray with us:

- That we may burn with the flames of perfect love;
- That we may live the life of Christian perfection;
- That we may have a spirit of true and genuine humility;
- That we may lord it over our senses, and repress all lawless passions;
- That our souls may be protected against the snares and temptations of the devil;
- That God will fill our souls with the spirit of true obedience;
- That the Lord will grant us the gift of perseverance in the Faith and in good works, that we may attain to the glory of Paradise;
- That St. Michael and all holy Angels may be with us, to guard, lead, succor, and defend us.—*St. Michael's Church, Seattle, Wash.*

A HYMN OF THE SAINTS

We praise Thy Name, O Jesu blest,  
 For those who from their labours rest,  
 For every saint of fair renown  
 Who fought the fight and won the crown.

Oh grant us, Lord, that *they* may pray,  
 As we for *them*, for us today.

Unending glories may they see  
 In Thy fair kingdom, Lord, with Thee,  
 Where love, and grace, and truth abound,  
 And all Thy saints by Thee are crowned.

Oh grant us Lord, *etc.*

To Blessed Mary, Mother mild,  
 Who loved Thee, Jesu, for her Child,  
 All love and honour be addressed,  
 Because she bore Thee on her breast.

Oh grant us Lord that *she* may pray,  
 As we for *her*, for us today.

To that Archangel whose command  
 Marshals the bright angelic band,  
 To Michael, Prince, celestial flame,  
 Be laud and honour in Thy Name.

Oh grant us Lord, *etc.*

For John the Baptist, mighty seer,  
 Proclaiming, Lord, Thine advent near,  
 We praise Thy Name, and pray for him  
 To see as see the Seraphim.

Oh grant us Lord, *etc.*

(Common of Saints)

For that blest Saint, whose feet today  
 First trod the bright celestial way,  
 We pray, O Christ, and laud the Name  
 In which Thy Saint the world o'ercame.

Oh grant us Lord, *etc.*

Grant *him* transcendent heights to climb  
 Beyond all reach of space and time,  
 In the pure ambient of that place  
 Where ever shines the Father's face.

And grant us, Lord that *he* may pray,  
 As we for *him*, for us today. *Amen.*

LEFFERD M. A. HAUGHWOUT.

THE LATEST

By Telegraph

281 Fourth Ave., New York.  
 October 22, 1923.

The Japanese Emergency Fund amounts today to two hundred and twenty-six thousand dollars.

LEWIS B. FRANKLIN.

NOTHING preserves affection in the heart like the indulgence with which we surround it, and while affection lasts it will eventually make the heart good. When we are young we do not know how to be indulgent, for we cannot sufficiently understand human weakness. Oh! if we but knew the terrible struggles which take place in the soul of the friend who wounds us by the frivolity of his character, who irritates us by his forwardness, who sometimes scandalizes us by his faults—oh! if we could but see him weep, if we could but see how vexed he is with himself, perhaps on our account, how we would pity him. Act so that someone else may believe that he is *good*; thus we help him to become *good* almost in spite of himself.—*Golden Grains.*



# THE VIRGIN BIRTH

JOHN FOX

Melody by JOHN FOX  
Harmonized by James Beam

I know that Beth - lehem's Babe\_ has\_ brought, The  
I know that Cal - vary's won - drous cross, From  
Dost thou not know how Jos - eph's tomb Could  
To Ma - ry's Son. let prais - es\_ be, By

God head near to\_ me; In the Vir - gin's Child, so  
guilt has set\_ me\_ free; Be - hold the suff - 'ring  
solve death's mys - ter - y? Christ's bo - dy raised we  
saints and An - gels given; We join our voi - ces

meek\_ and\_ mild; The God man do I  
Lamb\_ of\_ God; Here most His love I  
too\_ shall\_ rise And His full glo - ry  
near\_ and\_ far, With all the hosts of

see, The God man do\_ I\_ see.  
see, Here most His love\_ I\_ see.  
see, And His full glo - ry\_ see.  
heav'n, With all the hosts\_ of\_ heav'n.



## Recollections and Forecasts II.

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

**S**TILL another influence has operated toward the same end. Religious conceptions and methods are, to a large extent, fashioned and controlled by the spirit of the age. It is noteworthy that the period of advanced Churchmanship synchronizes with the period of corporate activity in business and commerce. In these spheres, of course the ultimate object is the enrichment of the individual, but to reach that the individual becomes incorporated. For this the individual must sacrifice much of his liberty and nearly all of his initiative. He becomes increasingly helpless and turns instinctively toward sharing the dividends of a corporation. The same tendency has shown itself more markedly in the political sphere. The people have grown into the habit of looking to the government for action in matters where their fathers would have resented action as an impertinent interference. Moreover, they have allowed their personal liberty to be curtailed in ways which their fathers would not have tolerated. The advance of Churchmanship is the homologue of incorporation in business, centralization in government, and mass education. The centrifugal tendency of Protestantism is being overcome by the centripetal attraction universally felt. Within the Church this has shown itself by the steady exaltation of the Episcopal office, and by the lately awakened eagerness for Church Unity.

When the American Church was organized, the parish was the unit of organization. Each parish conceived itself as an independent entity with original, and in most matters final, jurisdiction. They, of their own motion, formed a union and the only overlordship they recognized was a vague feeling that all the parishes within a State constituted a sort of corporate whole. Except among the clergy of Connecticut they were jealous of anything like episcopal prerogative. They deemed the united judgment of the parishes to be quite sufficient authority in all matters of doctrine, discipline, and life, with the single exception of Ordination. When it was first proposed that the bishop should have an independent part in the trial of a clergyman the proposal was rejected. Moreover, in the first canons—if they might be called canons—it was provided that in the trial of a bishop the clergy should constitute the essential part of the court. The belief was universal that the discipline of the laity rested by right in the hands of the minister to whom, in that case, was committed the cure of souls. There was no appeal to a bishop. And in this they followed Catholic custom. The rubrics in the Prayer Book assume this. By the first one the offender is to be warned away by the minister until he shall show evidence of repentance "that the Congregation be not offended," whereupon he is to be readmitted. The second one provides that, for graver faults, he is to be repelled by the minister, but, in that case, the minister must report the fact to the Ordinary, which may be a bishop or a Standing Committee. The cure of souls was in the hand of the minister, and, at most, could only go to the bishop on appeal. But by recent canons, in capital cases, such as those arising out of marriage and divorce, the power of discipline is taken out of the hands of the minister altogether, and he is instructed to report the matter to the bishop in the first instance and be guided by his instruction in the premises. He may, therefore, be obliged to admit to Communion one whom he believes to be a "notorious evil liver," or to repel one whom he believes to be innocent.

In matters concerning the calling and settling of a minister the movement of power toward a central authority follows the same trend. It is true that there was an Institution Office tardily introduced, but it was rarely used, and there was no canon of the settling of a minister or dissolving the pastoral relation. It was regarded as an arrangement entirely between the parish and the minister. I had been a good many years in the ministry before I heard the term "parochialism" applied with opprobrium. But the most striking instance of the tendency was the assumption of authority by the Church over the hymns to be used in public worship. Until recent times each congregation was free to use any hymn book it

saw fit. It would have been thought an unendurable impertinence to have the right interfered with. The truth is that, in the absence of a Supreme Court to pronounce any measure *ultra vires*, the General Convention's power is without the limitation of even a despotism—for that may be tempered by assassination, and, however much that remedy might be desired, it is not available.

But it is true that the General Convention in assuming jurisdiction in every field is all unconsciously obeying the spirit which has been for fifty years and more inspiring the religious world. Men no longer dare to walk alone in the path to God. They seek a guide and would rather accept a master than to be left lonely. They take with them into their religion the habit of their every-day life of business, education, politics, amusement; that is, they are uneasy if solitary. The Protestant conception of the individual standing naked and alone before God to wrestle with Him for salvation repels rather than attracts.

The deepening consciousness of the Church ideal led of necessity to the question of Church Union. If salvation is by its nature dependent upon Sacraments, then the Church in which lodges the power to administer them must be all embracing enough to bring the way of salvation within reach of every soul. It was not till after the middle of the last century that the Church began seriously to realize the situation. Salvation is mediated through the Church; then the Church must be a universal one. But she saw it divided and separated. Could these schisms be healed without jeopardizing its right and authority to administer the Sacraments? This is the problem confronting it still. Can Church Unity be attained without weakening the Divine authority of the Church? Thus far it has proved unsolvable.

In 1868 a Memorial was presented to General Convention asking it to open formal negotiations with the Russian and other Orthodox Eastern Churches. A joint commission was created to go upon this quest. They were joined by an English commission with the Archbishop of Canterbury as chairman. A letter was sent to the Patriarch of Constantinople enclosing a copy of the Prayer Book. To this missive the Patriarch replied in the complimentary style of the East saying, "We have received with the greatest joy the highly esteemed letter sent to our Humility by your Holiness." He then says that he has examined the enclosed Prayer Book to see how far it bears out the statement in its preface that "it contains nothing contrary to the Word of God, or to sound doctrine," but "the result throws us into suspense." He still remains suspended. It is true that since that time there have been some picturesque exchange of courtesies with various Eastern Churches, but no actual steps toward reunion have been accomplished. The same fear on the one side or the other that any concessions for the sake of unity would in so far impair the essential character of the Church has obstructed practical action.

Strangely enough the first result of the new Churchmanship was to break the bond between us and two Churches with which we had been long in union. From the beginning the validity of Moravian and Swedish orders had been acknowledged without question. In colonial times the Bishop of London commissioned Swedish priests to officiate and administer the Sacraments in American churches, and the Society for the Propagation of the Gospel paid their stipends. As late as 1861 the High Church Bishop of Illinois accepted priests on their letters from the Bishop of Skara. Notwithstanding this, the Church began to feel or to affect a doubt as to the validity of these orders. Those whom she had long treated as sisters suddenly found the legitimacy of their birth questioned. A commission was appointed to examine the matter. After more than forty years the commission has not been able to see its way to report yes or no. Just why this unfriendly action was taken has never been clear. Even the highest Churchman would hardly, at least publicly, have taken the position of the learned Nonjuror, Dr. Dodwell, who wrote a treatise to prove



"from the Scriptures and first fathers that the soul is naturally mortal, but was immortalized actually by its union with the Divine Spirit in Baptism. Whereas, it is established that, since the apostles, none have the power of giving this immortalizing Spirit but only the bishops." Nevertheless, this is the unconscious spirit which, at the same time, yearns for unity and prevents its accomplishment.

Meanwhile the Church's isolation oppressed her more and more. In the midst of a Christian nation she was without fellowship. Until a time not long passed she had thought of herself as one of the Protestant sisterhood. True, her speech and manners differed from theirs, but she had still supposed that she was of the same family. But her first attempt at reunion with them failed, defeated by forces which were operating unobserved within the Church herself.

In the General Convention of 1886, petitions were presented by a dozen dioceses praying the Convention to "take such action as it may deem expedient to further the organic unity of Churches within this land." A signed Memorial to the same tenor was presented, signed by 32 bishops, 1,100 clergy, and 3,000 laymen. Thereupon a joint Commission on Church Unity was created with instruction to move out into the open and bear to the divided Christian world a message of good-will and a definite proposal for reunion. Meanwhile the House of Bishops had been considering the matter, and issued a deliverance declaring that they earnestly desired that Jesus' prayer, that we all may be one, might prevail; that all persons who have been baptized with water in the name of the Trinity are already members of the one Church; that this Church is ready to forego any custom or tradition which might obstruct; and that this Church does not seek to absorb other Communion.

But, they added, this unity can only be reached by returning to the principles of unity exemplified by the undivided Church in the first ages. They therefore proposed as fundamental conditions the four which came to be known as the "Quadrilateral." These were:

- I, The Holy Scriptures as the revealed word of God;
- II, The Nicene Creed, as the sufficient statement of Doctrine;
- III, The two Sacraments, ministered with the unfailing use of the words and elements ordained by Christ; and
- IV, The Historic Episcopate, locally adapted to the needs of the various peoples and nations.

This declaration was adopted by the Convention and the Joint Commission went out with it in their hands to meet the sundered Churches. At first the implications of the action were not realized. When they began to appear not a few Churchmen stood aghast. Was the Declaration an official proposal upon the terms of which the Church proposed to coalesce with any organization which would accept it? In that case might not the reunited Church find itself not only without the Prayer Book, but without any liturgy at all? There was no mention of Confirmation or any provision for it. There would be none of those valued and endeared customs of worship and life which to them were of the very fabric of the Church. Even the President of the Convention whose duty it had been to appoint the Commission, disapproved of the scheme completely. It was, in fact, a proposal to commit suicide in the vague hope of a resurrection in some form which would be "not this body, but some other."

The more the proposal was discussed the more evident it became that the Church either could not or would not stand to her offer in case it should be accepted by any large denomination. Debate quickly concentrated itself upon the ambiguous phrase, "The Historic Episcopate." That might mean anything or nothing. Churchmen feared it meant too little; the Protestant Churches looked at it askance, fearing it meant too much. Nothing came of the proposal except a wide-spread feeling among those to whom it was addressed that the Church was not sincere in her offer. The Baptists responded to the overture with fraternal greeting, courteous, but noncommittal. The Methodists replied by reminding us that they already had an Episcopate quite good enough for their purposes. The Presbyterian General Assembly appointed a Commission of great dignity and character to confer with the Commission. After several years the negotiations came to a deadlock over the demand that as a condition of further correspondence the

Church must acknowledge the validity of Presbyterian Ordination. There the matter rests. The Commission on Church Unity, of which I have been a member from the beginning, has not, to my knowledge, been called together for forty years.

Meanwhile a new "Commission on Faith and Order," and one to confer with the Eastern Churches, have been created. But the whole movement toward Church Unity seems to be obstructed and brought to naught by an inherent contradiction. The desire arises and intensifies just in proportion as deepens the sense of the necessity of the Church and Sacraments for salvation. Where this sense is absent the desire is non-existent. But in the same proportion the Church, which believes that it possesses these things by divine right, becomes increasingly reluctant to take any action which would even seem to imperil or belittle them. Thus, the fundamental cleavage between her and Protestantism becomes more evident. Thus, the rise of Churchmanship at the same time urges and prevents unity. Like all the movements of the Church in the last half century, it is dependent upon the rising tide of Churchmanship.

[Concluded next week]

### TROUBLE IN CONSTANTINOPLE

A CABLEGRAM received from Constantinople via Athens, on October 9th, announced that Efthimios, a Greek priest from Angora, had entered Constantinople, accompanied by two Turkish supporters and fifteen guards, and had forced entrance into the residence of the Patriarch of the Greek Church. He then placed guards around the building, herded the staff into one room, and demanded the dissolution of the Synod. The Synod refused, declaring the demands illegal, and contrary to the treaty of Lausanne, whereupon Efthimios forced an entrance into the chamber, threatened the Archbishops, and gave them ten minutes to depose Meletios, which they did.

Efthimios thereupon expelled from the Synod six archbishops belonging to dioceses outside of Turkey, as well as the president of the Synod and first hierarch in precedence, the Archbishop of Caesarea, who has governed the church since Meletios fled from Constantinople. He then installed himself in the palace, appointing to the chief posts men unfriendly to Meletios and issued an encyclical stating that the patriarchate had been placed under the provisional presidency of the Archbishops of Rhodopolis and of Cyzicus, and ordering that the name Meletios be no longer mentioned in the offices of the Church but the words "Holy Synod" be substituted.

The next day Efthimios demanded that the Synod reassemble and elect a Patriarch. The five remaining archbishops declared their willingness to obey, provided the expelled archbishops be allowed to return, but Efthimios refused. The situation still remains critical and complicated.

About two years ago the Angora government decreed that there should be an Orthodox Christian Church subject to the Nationalist government in which this government, although Mohammedan, should elect bishops, constitute a Holy Synod, and in collaboration with the latter, elect a supreme chief. The priest chosen as chief pastor was Efthimios. He had formerly been arrested and imprisoned by the Turks, who put to death his brother and a number of other relatives.

### KNOWLEDGE

They list for me the things I can not know:  
 Whence came the world? What Hand flung out the light  
 Of yonder stars? How could a God of Right  
 Ordain for earth an ebbless tide of woe?  
 Their word is true; I would not scorn their doubt,  
 Who press their questions of the how and why.  
 But this I know: that from the star-strewn sky  
 There comes to me a peace that puts to rout  
 All brooding thoughts of dread, abiding death;  
 And too I know, with every fragrant dawn,  
 That Life is Lord; that, with the winter gone,  
 There cometh Spring, a great, reviving Breath.  
 It is enough that life means this to me;  
 What death shall mean, some sunny Morn shall see.

THOMAS CURTIS CLARK.





## 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 VIRGIN BIRTH

To the Editor of *The Living Church*:

IT is a matter of deep regret to find Bishops and Priests wabbling on the doctrine of the Virgin Birth, particularly in view of:

1st. The Holy Scriptures, which definitely relate it as a fact.

2d. The Nicene Creed, which distinctly declares our Lord was "incarnate by the Holy Ghost of the Virgin Mary."

3d. The *Te Deum*, saying "Thou didst humble Thyself to be born of a Virgin."

4th. The Preface for Christmas Day in the office of the Holy Communion—"who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin."

5th. The second Article of Religion which says the Son "took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

Could anything be more binding upon clergymen of the Church who "solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America"?

This is the declaration that was unanimously passed by the House of Clerical and Lay Deputies in the General Convention at Cincinnati.

JAMES R. WINCHESTER.

### THE QUOTA AS DEBTS

To the Editor of *The Living Church*:

THE Rev. Robert W. Patton, in an article which has recently appeared in the Church papers, tells us that the quotas of the N. W. C. are debts, to be paid in full, as one must pay all other debts. You tell us, in your excellent editorial of October 6th, that the quotas are hypotheses; that, in the perspective of the National Church, the reasonable share of each diocese SEEMS TO BE SO MUCH. Which is right? I believe that you are. I am as heartily as Mr. Patton can be for persuading and inducing our people to meet their quotas, but I am quite sure that the attitude which he asks us to take would hinder and not help.

For it does not fit the facts, so far as they have reached us here. The Council of this Diocese, I am quite sure, has never assented that its quota was a debt, to be assessed and collected as it assesses and collects its diocesan funds. I have seen no pronouncement of the General Convention such as Mr. Patton now makes. If there is such, will you kindly publish it?

Let us not exasperate our people by holding over them the menace of censure for repudiation of an honest debt, while we are seeking to teach and persuade them to give as a privilege, several hundred per cent more than they have ever given, or have ever definitely pledged themselves to give, for the Church's great general undertakings.

I feel confident that my good friend of many years, Dr. Patton, whose service to the Church in the N. W. C. has been so great, will welcome this or any other criticism that is intended to serve the cause which he has so greatly on his heart. If my criticism is not well taken, I on my part shall welcome this or any other criticism that is intended to serve the cause which he has so greatly on his heart. If my criticism is not well taken, I on my part shall welcome his telling us so in plain words.

JAMES F. PLUMMER.

Toulminville, Mobile, Ala., Oct. 9.

### AFTIMIOS NOT PRESENT

To the Editor of *The Living Church*:

IN the interest of historical and journalistic accuracy, I suggest that you publish a correction of your report of the consecration of Doctor Freeman, as published on page 737 of your issue for October 6, 1923. Contrary to your statement therein, His Eminence Archbishop Aftimios,

of Brooklyn, head of the Syrian Orthodox Church in America, was not present at the ceremony in Washington on September 29, 1923. Doctor Freeman was notified by a telegram of congratulations of the inability of Archbishop Aftimios to accept the invitation to be present.

BORIS R. BURDEN,  
Chaplain to the Archbishop.

### YOUNG MEN AND THEIR FAITH

To the Editor of *The Living Church*:

AT LAST we seem to have in this Church, and from "high places," a growing demand for sympathy for, evidently for ordination of, those of our young men who have been rendered unable, intellectually, to accept such verities of the Faith as the Virgin Birth of our Blessed Lord.

It is, therefore, not out of place to call attention to the fact that our young men are not so troubled until their faith is educated out of them in the seminaries. Our young men do not come naturally by this unbelief. To the contrary, we have the word of our seminaries for it: that it takes nearly two years' labor to persuade each class of young men to unlearn that faith from which they received their call. And those of us who have any contact with these young men during that process of unlearning, know only too well the sadness of heart that is theirs.

But the seminaries claim to give them something infinitely better? Something better? the fruit such unbelief! But there is a greater difficulty the Church has never faced: Why can not a priesthood that, by graduation, has received that "something better" from the seminaries ever succeed in sending into the seminaries a new class of young men that should prove satisfactory to the seminaries?

Is there not a strange blindness here on the part of the seminary authorities? Each year they receive a new class of young men who have been inspired Godward by a practical experience of the Church's worship and the teaching of the Christian year; and immediately they pronounce that faith, so inspired, ignorance; and set themselves to work to destroy it; that they may build in its place this scholarship which is causing so much intellectual difficulty, that the apology for it must appear.

But each year the seminaries graduate a class that they have made over to their hearts' content—and this, year after year—and I ask again, why those graduates do not succeed in returning classes so far satisfactory, that the seminaries might give the lads three years of constructive work?

Is it that their graduates dare not teach the faith, or the unfaith, they have been taught?

Or is it that their graduates "come back," "grow out of all that foolishness"? Most of them.

Or is it that the Church, with her own system of teaching, is mightier even than the seminaries or our will not to believe?

Sometimes I wonder if the Council of Deans, if they still meet, would care to face that dilemma. *It would be invaluable to those of us who are in the field to know why we cannot give a satisfactory faith to the young men we inspire.* Or, failing that, we have a right to be told the grounds on which the seminaries dare so to proselyte our young men away from us into this scholarship of intellectual difficulty. Those of us who are fathers have a double right to know.

J. V. COOPER.

Lynbrook, N. Y.,

October 8, 1923.

### ONE SORT OF CHURCHMAN

To the Editor of *The Living Church*:

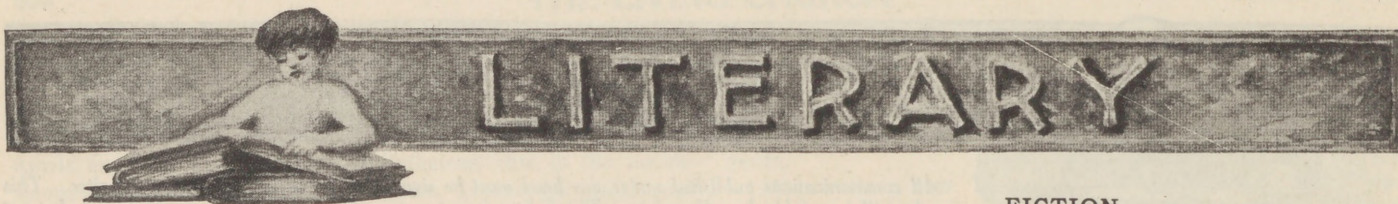
I HAVE often wondered at the number of Churchmen, who do not subscribe for their Church papers, and who consider themselves real Churchmen.

I suppose I could live, or rather exist, as a vegetarian, but O my, how I do like to put myself on the outside of a good slice of beef steak, even if it does cost a little extra.

There is an indescribable something about the Churchman who does not help support his Church paper that always makes me think of the fellow who, in his anxiety to marry a woman who would be as little expense to him as possible, fell in love with and proposed to the Sphinx.

LEONARD CULVER.





### PSYCHIC HEALING

*Self Healing Simplified.* By George Landor Perin, New York: George H. Doran Co. \$1.50 net.

*The Christian Doctrine of Health.* By Lily Dougall. New York: The Macmillan Co. \$1.75.

*Body and Soul.* By the Rev. Percy Dearmer, M.A., D.D. (Oxon.) New York: E. P. Dutton & Co. \$2.50.

There seem to be two schools of the kind of healing that, for the lack of a better word, we call psychic, the one being entirely subjective and postulating its effects from the action of the mind working upon itself and its physical dependents, the other admitting of a certain objectivity, by which other persons, or Person, may affect the spiritual and entire life of man. There are some that regard man and "nature" as supreme, and others that take God into account, as acting of His ability upon man for the cure of disease and the preservation of health.

The first of the books noticed above is built up on the thesis that "Desires, when expressed in forceful affirmations, are dynamic mind forces," the effect thus proceeding from the personality of the subject. But Mr. Perin does take God into account, and it may be said that his scheme of healing is a constant, volitional association with God and His goodness.

The second volume is a new and revised edition of the well-known writer's book, which was first issued in 1916. The "doctrine" is that it is the will of God that man be entirely whole, first spiritually, then mentally, then physically; that spiritual health must be sought first, as a condition of all health; and that this health may be obtained through faith in God. The book is very suggestive, and may be read with great profit by all interested in the subject.

Dr. Dearmer's book is also a reissue, and has a preface to the American edition by the Rev. A. J. Gayner Banks, Director of the Society of the Nazarene. It is a solid review of the subject of spiritual healing, such as Dr. Dearmer is capable of. First, he takes up the psychology of the matter, then reviews the course of healing in the New Testament, and then in the Church subsequently; much attention being given to Unction. A feature of this book is that it correlates divine grace, objectively proceeding from God, with the subjective faith of the individual man. From this book, then, the reader can complete the process of obtaining the sacramental content of psychic healing, which the present writer thinks is as it should be.

### THE SCIENCE OF RELIGION

*Folk-Lore in the Old Testament.* By Sir James George Frazer, F.R.S., F.B.A., D.C.L., Litt.D., LL.D., etc. New York: The Macmillan Co. \$5.

This book may be said to be a companion volume to the same author's *The Golden Bough*, recently noticed in these columns. Like it the present volume is a condensation of a large three volume edition, and like it, it shows the author's tremendous knowledge of folk-lore stories that he has painstakingly gathered from every end of the earth.

It is, perhaps, invidious to say much about a book that is already known to scholars in its fuller form: but those who do not know the larger work can see how the present volume gives an essentially human picture of the development of Jewish civilization, upon which God was pleased to superimpose His revelation in His work of "bringing many sons to glory."

H. H. LANE, who is a university professor of Zoology, has written a thoughtful book on *Evolution and Christian Faith* in which he seeks to meet the need of the man who is troubled by the idea, unfortunately so prevalent, that the acceptance of the results of modern science involves the repudiation of long cherished religious beliefs. Professor Lane does not believe that the biological doctrine of evolution precludes belief in the Divine Power that operates in and through the universe. In his view it rather enforces such a faith. His interesting book is an attempt at an interpretation of reality compatible with idealistic realism and in opposition to the philosophic materialism so frequently adopted by those who wish to be "abreast of the times." The author sincerely hopes that it may remove some of the obstacles which have kept many minds from a belief in the possibility of that deepest need of the human soul, a religious faith. (Princeton, N. J.: Princeton Press).  
C. R. W.

### FICTION

*Falcon of Squawtooth.* By Arthur Preston Hankins. New York: Chelsea House. \$1.75.

*The Long, Long Trail.* By George Owen Baxter. New York: Chelsea House. \$1.75.

These are two excellent Western stories from the same publishers that will be enjoyed by those who like the stir of the great open in their blood, and like to hear about men that are men.

The first of these has all of the action that we expect from this class of tales, and yet without the grotesque improbabilities that disfigure some of them. The people are real, there are a number of tense situations, and there is an atmosphere of genuineness about the story. And there is a vein of humor throughout that makes the dual love plots more attractive.

The other book has some genuine-to-goodness bad men, and there is plenty of gun play and hard riding throughout. There is a grip to the book that makes it difficult to lay it down once the reader has begun the story.

*The Scarlet Macaw.* By G. E. Locke. Boston: L. C. Page & Co.

Here's a mystery story that holds its secret to the very end, and, incidentally, the reader's attention. There's the usual maze of clues, with suspicion shifting swiftly from one to another of the little circle who knew Genevra Tressady best. The story is fully up to the standard set by *The Red Cavalier*.

*Children of the Way.* By Anne C. Allinson. New York: Harcourt, Brace & Co.

Into the family life of old Rome, into the shops and crowded thoroughfares, into the very camps of the legionaries, came something in the first century A.D. more powerful than the edicts of the emperors. What was it? A strange, transforming force called Christianity that spread by leaps and bounds and embraced all classes of society, from lowest slave to most lordly aristocrat. It is this period in the life of the Church, before Nero was seized with the mad whim to burn Rome, that Mrs. Allinson portrays so vividly in *Children of the Way*. The effect Christianity had on the changeful, colorful life of the city wholly given to idolatry is shown in the happiness and serenity of the homes into which it entered.

### TRAVEL

*The Spell of Provence.* By André Hallays. Boston: L. C. Page & Co. Price \$3.75.

The fairyland of France, the lovely, sheltered region facing the blue waters of the Mediterranean is the subject of M. Hallays' latest book. As is usual, he has written neither a history nor a guide book of hotels and famous monuments, but something much more profitable for both the arm-chair traveler and the fortunate soul who may elect to motor through the region this winter. This is a description of casual strolls taken during the last ten years. These wanderings led him to many a quaint, out-of-the-way town and chateau, of which he writes in most delightful fashion. The illustrations add greatly to the interest of the book.

*Glimpses of Indian America.* By W. F. Jordan. New York: Fleming H. Revell Co. \$1.75.

The author is a traveler, teacher, and missionary who spent six years as a Protestant missionary in British India, and has been for fifteen years in Latin America. His book is a vivid sketch of conditions in Mexico and Central and South America, full of sympathy for the need of the natives and wholly free from the controversial tone which antagonism to Roman Catholicism too often calls forth.  
C. F.

*Germany's Capacity to Pay* (New York: the McGraw-Hill Book Co.) is one of the most pressing of current European questions, and Americans are fortunate to have so full, discriminating, and dispassionate discussion as Harold G. Moulton and his colleague, C. E. McGuire, give us, in the National Institute of Economics volume bearing that title. Mr. Moulton does not write as a partisan of any one, or group of, the countries, but as the representative of an organization that wants to know the truth about a situation that involves the peace and security of the whole world. The book deserves careful study on the part of those who want facts and not rhetoric.



# Church Calendar



## OCTOBER

- 28. SS. Simon and Jude.
- 31. Wednesday.

## NOVEMBER

- 1. Thursday. All Saints' Day.
- 4. Twenty-third Sunday after Trinity.
- 11. Twenty-fourth Sunday after Trinity.
- 18. Twenty-fifth Sunday after Trinity.
- 25. Sunday next before Advent.
- 29. Thanksgiving Day.
- 30. St. Andrew, Apostle.

### APPOINTMENTS ACCEPTED

ANTHONY, Rev. W. G. W., D.D., rector of St. Mary's Church, Wayne, Pa.; to be assistant at St. James' Church, Philadelphia, Pa.

BENEDICT, Rev. DURLIN S., LL.D.; to be rector of All Saints' Parish, Williamsport, Pa.

BISHOP, Rev. SHELTON HALE, rector of the Church of the Holy Cross, Pittsburgh, Pa.; to be assistant to his father, the Rev. Hutchins C. Bishop, at St. Philip's Church, New York City, November 15th.

COLTON, Rev. PERCY C., of St. Stephen's, New Brunswick, Canada; to be rector of St. James' Church, Old Town, Maine.

DIETRICH, Rev. WILLIAM J., Jr.; to be curate at the Church of the Good Shepherd, Brooklyn, L. I.

DIXON, Rev. SIDNEY H., of Elkton, Md.; to be rector of St. Mary's Church, Charleroi, Pa.

GIBSON, Rev. VAN RENSSLAER, formerly of Yonkers, N. Y.; to be vicar of the Chapel of the Redeemer, Lincoln Park, St. Andrew's Parish, Yonkers.

HAWTHORNE, Rev. WILLIAM J., rector St. Peter's Church, Akron, Ohio; to be rector of St. Luke's Church, Kensington, Philadelphia, Pa., November 1st.

HERENDEEN, Rev. J. H., of St. John's Church, Honeoye Falls, N. Y.; to be rector of St. Paul's Church, Montour Falls, with St. John's Church, Catherine, N. Y.

JENNINGS, Rev. ALLEN D.; to be rector of Grace Church, South Cleveland, Ohio.

MORRISON, Rev. W. H.; supplying St. Paul's Church, Glen Cove, Long Island.

PATTERSON, Rev. F. A., curate Grace Church, Grand Rapids, Ohio; to be rector of Trinity Parish, Findlay, Ohio, and St. Paul's, Kenton.

PHILLIPS, Rev. A. T., of Trinity Church, Burford, Ontario, Canada; to be rector of Christ Church, Rouse's Point, N. Y., with St. John's Church, Champlain, and St. Peter's Church, Ellenburgh.

STENT, Rev. C. F., of St. Paul's Parish, Akron, Ohio; to be rector of St. Stephen's Parish, Steubenville, Ohio.

TURRILL, Rev. W. B., of St. Paul's, Bellingham, Wash.; to the charge of St. James' Church, Sedro-Woolley, Wash., and the towns in the upper Skagit valley.

VAUGHAN, Rev. L. D., of Winchester, Ky.; to be in charge of St. John's Church, Covington, Ky., St. John's Church, Bellevue-Dayton, Ky., and St. Stephen's Church, Latonia, Ky., with residence in Covington.

### PERMANENT ADDRESSES

HUDGINS, Rev. C. B.; 2828 Orchard Ave., Los Angeles, Calif.

### ORDINATIONS

#### DEACONS

CHICAGO—On Sunday morning, October 21, 1923, the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of the Diocese, ordained to the diaconate M. B. WILLIAMS. The candidate was presented by the Rev. David E. Gibson, Superintendent of the Cathedral Shelter. Mr. Williams is the latest of a long list of candidates for the ministry who have been brought up at Christ Church.

MINNESOTA—On Wednesday, October 17, 1923, at the Gethsemane Church, Minneapolis, the Rt. Rev. F. A. McElwain, D.D., Bishop of the Diocese ordained CHARES MERRITT BRANDON to the diaconate. The candidate was presented by the Rev. Dr. A. D. Stowe, and the Rev. D. F. Fenn preached the sermon.

The Rev. Mr. Brandon goes to Calvary Church, Waseca, Minn., as minister-in-charge.

#### PRIEST

COLORADO—The Rev. RALPH V. HINKLE, assistant at St. John's Cathedral, Denver, was advanced to the priesthood by the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of the

Diocese, on Sunday, October 21, 1923. The candidate was presented by the Dean of the Cathedral, the Very Rev. Duncan H. Browne; the Bishop preached the sermon, and others participating in the service were the Rev. Messrs. Alfred G. Harrison, Robert B. H. Bell, Sherman Coolidge, Charles H. Cook, and B. W. Bonell, D.D. The Rev. Mr. Hinkle was formerly a Congregational minister. He now leaves Denver to become Dean of St. Mark's Pro-Cathedral, Hastings, Nebraska.

### DIED

FABENS—Died on October 13, 1923. REBECCA CHAMBERLAINE, widow of the late Benjamin H. FABENS, of Salem, Mass., and daughter of the late R. H. Chamberlaine, of Norfolk, Va. The funeral services were at the Church of the Transfiguration, New York City, October 16th.

HALLIWELL—Entered into rest on the Twentieth Sunday after Trinity, October 14, 1923. EVA HALLIWELL, at her home in Camden, New Jersey. Interment at Wappinger's Falls, New York.

"Rest eternal, grant to her, O Lord, And let light perpetual shine upon her."

PERRY—Entered into rest October 8, 1923, at Hopkinsville, Ky., EMILY BAILEY PERRY, daughter of the Rev. Gideon Babcock Perry, D.D., in the seventy-ninth year of her age.

SISTER FRANCESCA—SISTER FRANCESCA, of the Community of Saint Mary, daughter of William Maltby, departed this life on September 17, 1923. The interment was at Kenosha, Wis.

WHALING—GRETCHEN, the youngest daughter of the Rev. J. B. and Alice Beardsley WHALING, of Austin, Tex., entered into rest on St. Michael and All Angels' Day, September 29, 1923.

"God shall wipe away all tears."

### MEMORIAL

#### Fannie Tillotson Knapp

In the providence of Our Heavenly Father, our beloved friend and leader, FANNIE TILLOTSON KNAPP, has entered into the larger life on September 26, 1923; and we, the members of the House of Church Women of the Province of the Mid-West deeply miss her presence and counsel, and pray that God will grant her rest and peace in Paradise.

Now, therefore, be it resolved that our affectionate sympathy be extended to the members of her bereaved family, and be it further resolved that a copy of these resolutions be spread upon our minutes, also sent to the family and published in the Church papers.

Signed by the Committee,  
Julia M. Fish.  
Louise G. Dibble  
Carrie B. Averill.

## MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

### POSITIONS OFFERED

#### CLERICAL

WANTED—A CHAPLAIN FOR PUBLIC institution in the Southwest, unmarried. Stipend, \$1,000, with full subsistence, quarters, and laundry. Reply, stating qualifications in full to W-992, LIVING CHURCH, Milwaukee, Wis.

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

#### MISCELLANEOUS

WANTED AT ONCE—DIRECTOR RELIGIOUS Education and Church worker. Catholic parish. Salary small to begin, but good opportunities if successful. RECTOR TRINITY EPISCOPAL CHURCH, Atchison, Kansas.

A CHURCHWOMAN, NOT OVER 45 YEARS of age, to teach elementary studies in a small Church Institution. Apply House of MERCY, Klinge Road, Washington, D. C.

ORGANIST AND CHOIRMASTER WANTED for St. Paul's Episcopal Church, Hammond, Indiana. In replying please state experience and salary desired. Address K-988, care LIVING CHURCH, Milwaukee, Wis.

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

### POSITIONS WANTED

#### CLERICAL

MISSIONARY PRIEST, 45, MARRIED, DESIRES Parish; industrial community of 25,000 population or under preferred. Sound Churchmanship, strong preaching. Specialist in religious education, pageantry and pictorial presentations. Address S-987, care LIVING CHURCH, Milwaukee, Wis.

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

PRIEST DESIRES PARISH WITH RECTORY immediately. A. B.-989, LIVING CHURCH, Milwaukee, Wis.

PRIEST (53) CATHOLIC, ACTIVE, EXPERIENCED, seeks Parish or assistantship. Would consider locum tenens. E-990, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, MARRIED, DESIRES curacy or rectorship, musical, good visitor, experienced. L-991, care LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

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

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

WANTED—BY CLERGYMAN'S DAUGHTER position as companion to elderly lady. Reference permitted to Rt. Rev. A. C. A. Hall, Burlington, Vermont. G-967, LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION BY A DEACONESS—experienced—Parish or Institution. T-993, care LIVING CHURCH, Milwaukee, Wis.

### PARISH AND CHURCH

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

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

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



**TRAINING SCHOOL FOR ORGANISTS AND** choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

### AUSTIN ORGANS

**AN ORGAN REPAIRER OF THIRTY** years' experience, looking after organs in one of our great cities said recently "If all organs behaved as well as Austin organs do, I should have hard work getting a living."

This testimony is practically endorsed by all who have had large and comprehensive experience. AUSTIN ORGAN Co., Woodland Street, Hartford, Conn.

### VESTMENTS

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

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

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

### ALTAR FURNISHINGS

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

### UNLEAVENED BREAD AND INCENSE

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

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

**S. T. MARY'S CONVENT, PEEKSKILL, NEW** York. Altar Bread. Samples and prices on application.

### RETREATS

**THERE WILL BE A DAY'S RETREAT FOR** the Associates of St. Margaret and other women on Wednesday, November 14th. Conductor Rev. C. N. Dunham. Those desiring to attend please apply to the Sister-in-Charge, 1831 Pine St., Philadelphia, Pa.

### SISTERS OF THE HOLY NATIVITY

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

### RELIGIOUS

**THE BROTHERHOOD OF ST. BARNABAS** offers to laymen seeking the Religious Life opportunity for trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonsia, Pa.

### HOSPITALS

#### New York

**S. T. ANDREW'S CHURCH HOSPITAL, 237** E. 17th St. New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private rooms \$10—\$15 a week.

#### New Mexico

**S. T. JOHN'S SANATORIUM FOR THE** treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent; Albuquerque, New Mexico. Send for our new booklet.

### TRAVEL

**I HAVE CHANGED MY LOCATION TO** Saginaw and am now prepared to register for next summer's tours. Economy Trips and "Seeing Europe" for boys. EDGAR C. THOMPSON, Steamship Tickets, Tours & Cruises. Miller Bldg., Saginaw, W. S., Mich.

### CHRISTMAS CARDS

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

**THREE BEAUTIFUL NATIVITY DESIGNS** by eminent Artist, devotional, inspiring. \$1.00 per 50 (assorted). WILLIAM GLASBY, 12 Edwardes Square, London, England.

### REAL ESTATE

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

### MISCELLANEOUS

**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.

**S. T. JOHN'S CHURCH, NEGAUNEE, MICH-** gan, desires to purchase a used pipe organ of moderate size in good condition. Address SAMUEL STEPHENS, Chairman Organ Committee.

**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.

### BOARDING

#### Atlantic City

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

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

#### New York

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

### NOTICES

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

### APPEALS

#### Washington Cathedral

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

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

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

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

Legal title for use in making wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia.

### ANNUAL CORPORATE COMMUNION THE NATIONAL CELEBRATION

#### FOR MEN AND BOYS

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

This is a growing practice. On the same Sunday in this year of 1924, an additional hundred parishes may be expected to join in a movement which has already helped to 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; 4 P.M.  
Weekdays: 7:30 A.M. 9:00; 5:30 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.

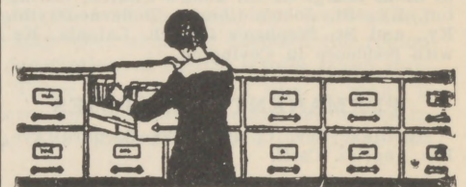
### St. Peter's Church, Chicago.

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.

### INFORMATION BUREAU



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

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

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

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

We will be glad to locate musical instruments, typewriters, stereopticons, building material, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured



by samples or illustrations through this Bureau, while present conditions exist.

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

### BOOKS RECEIVED

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

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

*Falcon, of Squawtooth.* A Western Story. By Arthur Preston Hankins, author of *The She Boss*.

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

*In Palestine at the Empty Tomb.* By E. E. Violette. Price \$1.25 net.

*The Minister and His Greek New Testament.* By A. T. Robertson, M.A., D.D., LL.D., Litt.D., professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. Price \$1.75 net.

**Houghton Mifflin Company.** 2 Park St., Boston, Mass.

*A Boy of the Lost Crusade.* By Agnes Danforth Hewes. With illustrations by Gustaf Tenggren. Price \$2.50.

**J. B. Lippincott Co.** Philadelphia, Pa.

*The Biology of Death.* By Raymond Pearl.

**Little, Brown & Co.** 34 Beacon St., Boston, Mass.

*Sir John Dering.* By Jeffery Farnol. Price \$2. net.

*Lady Henry Somerset.* By Kathleen Fitzpatrick. With illustrations. Price \$4. net.

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

*The Book of the Lover and the Beloved.* Translated from the Catalan of Ramon Lull with an Introductory Essay by E. Allison Peers. Price \$1.25.

*A Guide to Religious Pageantry.* By Mason Crum, professor Religious Education in Columbia College. Price \$1.25.

*The Bible Story.* A Connected Narrative retold from Holy Scripture. By Rev. James Baikie, F.R.A.S., author of *The Story of the Pharaohs, The Sea Kings of Crete, Lands and People of the Bible*, etc. Price \$5.

*A Dictionary of Religion and Ethics.* Edited by Shailer Mathews, D.D., LL.D., professor of Historical and Comparative Theology and Dean of the Divinity School, University of Chicago; and Gerald Birney Smith, D.D., professor of Christian Theology, University of Chicago. Reprint edition \$3.

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

*Shoshone Folk Lore.* As Discovered from the Rev. John Roberts, a Hidden Hero, on the Wind River Indian Reservation in Wyoming. By Sarah Emilia Olden, author of *The People of Tipi Sapa and Karoc Indian Stories*. Price \$1.50.

*Business Methods for the Clergy.* A Manual for the Desk. By the Rev. Marshall M. Day, B.D. Price 75 cts.

*A Dictionary of the Eastern Orthodox Church.* By R. Ll. Langford-James, D.D., member of the Committee of the Anglican and Eastern Association. With a Preface by Joannes Gennadius, D.C.L., LL.D., G.C.V.O., honorary Greek Envoy Extraordinary and Minister Plenipotentiary. Price \$3.50.

*Modernism and the Person of Christ.* By W. J. Sparrow Simpson. Price \$2.

**Fleming H. Revell Co.** 158 Fifth Ave., New York, N. Y.

*Modern Religious Cults and Movements.* By Gaines Glenn Atkins, D.D. Price \$2.50.

**Robert Scott.** Roxburghe House, Paternoster Row, E.C., London, England.

*The Exodus in the Light of Archaeology.* By J. S. Griffiths, vicar of St. Barnabas', Morecambe. Foreword by the Very Rev. H. Wace, D.D., Dean of Canterbury.

**Skeffington & Son, Ltd.** Paternoster House, St. Paul's, E. C. 4, London, England.

*The Shepherd of the Nations.* An Attempt to Apply the Teaching of Christ to International Relations, Problems, and Interests. By David L. S. Pocock, M.A. (British chaplain at Berlin). With Introduction by H. L. Goudge, D.D. (Regius professor of Divinity in the University of Oxford).

*Straight Gait.* A Book for Men. By the author of *Tarvey*.

**Small, Maynard & Co.** Boston, Mass.

*Social Life and the Crowd.* By J. Lionel Taylor.

**University of Chicago Press.** Chicago, Ill.

*Paul, Son of Kish.* By Lyman I. Henry. Price \$3. Postage extra.

### PAPER-COVERED BOOKS

**The Bookstore.** 281 Fourth Ave., New York, N. Y.

*Philippine Islands.* Handbooks on The Missions of the Episcopal Church. No. III. Price 40 cts.

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

*The United Mine Workers of America and the Non-Union Coal Fields.* By A. F. Hinrichs, Ph.D.

*The Democratic Machine 1850-1854.* By Roy Franklin Nichols, Ph.D.

### BOOKLETS

**National Cathedral Foundation.** 1417 K St., N. W., Washington, D. C.

*The Capital of the Nation.* By Rt. Rev. James E. Freeman, D.D., Bishop of Washington.

### PAMPHLETS

**From the Author.**

*How to Believe.* An Essay in Apologetics. By the Rev. Francis L. Coyle, M.A., Chattanooga, Tenn.

**League for Industrial Democracy.** New York, N. Y.

*The Intellectual and the Labor Movement.* By George Soule.

### MARGARET HALL, VERSAILLES, KY.

AN INTERESTING PROGRAM marked the opening of the twenty-sixth annual session of Margaret Hall, Versailles, Ky., the diocesan school for girls. Its most important feature was the formal induction of Miss Sara McDowell Gaither, the new principal, into her office by Bishop Burton. The Bishop had prepared a special service for the occasion which, with his address and Miss Gaither's gracious and fitting response, created a fine impression on the friends and patrons who had gathered to take part in the service and to welcome the principal and the faculty.

Miss Gaither comes to Margaret Hall from the associate principalship of Harcourt Place School. She is a graduate of Cornell University, and has taught in some of the best private schools of the east. Her success in the teaching and management of girls has been very marked and it is confidently expected that under her direction Margaret Hall will have a prosperous administration.

The school has already made a strong place for itself in the educational life of central Kentucky and is a great credit to the Church in the Diocese of Lexington. In the course of his address, Bishop Burton expressed, for himself and the Board of Directors, gratitude to Senator

J. N. Camden and Mrs. J. B. Haggin for their recent generous gifts for improvements in the school building.

### CONSECRATION OF DR. STRIDER

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Robert Edward Lee Strider, D.D., Bishop Coadjutor elect of the Diocese of West Virginia, as follows:

Time: All Saints' Day, November 1, 1923.

Consecrators: the Rt. Rev. Dr. Gravatt, of West Virginia, presiding; the Rt. Rev. Dr. Brown, of Virginia; and the Rt. Rev. Dr. Mann, of Pittsburgh.

Preacher: the Rt. Rev. Dr. Cook, of Delaware.

Presenters: the Rt. Rev. Dr. Thomas, of Wyoming, and the Rt. Rev. Dr. Tucker, of Southern Virginia.

The Attending Presbyters are the Rev. Drs. Jacob Brittingham and S. S. Moore; the Master of Ceremonies, the Rev. J. T. Carter; the Reader of the Consent of the Bishops, the Rt. Rev. Dr. DuMoulin, Coadjutor of Ohio; to say the Litany, the Rt. Rev. Dr. Reese, Coadjutor of Southern Ohio; Reader of Certificate of Election, the Rev. J. W. Hobson; the Reader of the Consent of the Standing Committees, the Rev. C. H. Goodwin, the Reader of Certificate of Ordination, the Rev. J. L. Alfriend; the Registrar, the Rev. Charles L. Pardee, D.D.

### STUDENT WORK IN FLORIDA

UNDER THE DIRECTION and leadership of the rector, the Rev. Rufus B. Templeton, D.D., the men of Holy Trinity Church, Gainesville, Fla., have scheduled a very comprehensive program for the awakening of the parish activities and the caring for the students of the University of Florida which is located at Gainesville.

The first of a series of such entertainments, was given October 11th in a banquet tendered the students by the men of the church.

This year there is a twenty per cent increase in the attendance at the University and a forty-five per cent increase in the number of Churchmen, or about ten per cent of the entire enrollment.

Holy Trinity Church has a splendid parish house, and is in a position to take care both of student and Church activities. It is planned to have outstanding men, both from within and without the state, give lectures on phases of Church History or Activities. The Young People's Service League is proving a splendid aid. From fifty to sixty-five meet every Sunday evening for a social and religious hour.

The rector has organized among the students, a publishing committee to prepare and publish a Church Bulletin each month.

### YOM KIPPUR SERVICE

ON THE RECENT Jewish Yom Kippur, or Day of Atonement, September 20th, a service was held in Christ Church, Bedford Ave., Brooklyn, N. Y., at which Evensong was said in Hebrew and Yiddish by Mr. Harry Greenburg, the lay reader in charge of the Jewish mission of the Holy Comforter. The rector of the parish, the Rev. William S. Chase, D.D., made an address.

It is thought that at least a thousand persons were present during some portion of this service, which attracted great attention in the strong Jewish section in which Christ Church is now situated.



## Plymouth Congress a Probable Turning Point in Conferences.

### Dr. Frere Appointed Bishop—The Church and Politics—Church Res- toration

The Living Church News Bureau  
London, Oct. 5, 1923

THE closing days of the Church Congress at Plymouth last week fully maintained the high standard which the earlier sessions had exhibited, and a real desire seemed evident to quicken zeal for a great adventure in response to the Church's call to apply the faith of the Gospel to the world's present needs. The Congress will rank among the best that have been held—through good feeling marked the whole of the proceedings, and the papers read were for the most part papers that really helped. Scarcely a breath of controversy stirred the discussions; yet there was no lack of plain speaking, while difficulties were handled freely and fearlessly. There was a wholesome atmosphere of frankness and good will which bodes good for the future of the Church, for it was the frankness and good will which develop when people of all shades of opinion set themselves to face common problems.

The whole of Thursday was devoted to the subjects of The Country Parish and The Christian Message to the World, with papers by the Bishop of Salisbury, the Bishop of Norwich, Dr. Garfield Williams, and others. A most impressive contribution was the paper of Mr. Kennedy-Cox (Warden of the Dockland Settlement), who gave the point of view of the slum-dwellers on the churches of their neighborhood. Specially noticeable was his comparison of the present slum-priest with the devoted priesthood of the pioneer Victorian days. "The old celibate priests," he said, "still wield their magnificent influence for good; but the younger men come and go. Not theirs the life of hidden work in the slums—but two years here, three years at most there, and then on to a living."

Friday morning's meeting was closed by the Chairman (the Bishop of Exeter) asking the assembly to stand and make an act of thanksgiving. The General Thanksgiving was recited, with the addition, "particularly to us who desire now to offer up our praises and thanksgivings for the great blessings vouchsafed to us in this Congress." Then the Bishop gave his blessing, and the Congress was over.

It is the opinion of many Churchfolk that the Plymouth Congress marks a turning point in the history of these gatherings, and that, sooner or later, we shall find ourselves going back, not so much to the sectional meetings of the past, as to central meetings for particular purposes. It is felt that discussions in which average speakers take part are of little value—the old conception of democracy as including a generally equal qualification for debate is no longer accepted. Men and women are anxious to learn, and more than that, to be taught *how* to learn. Discussion and formulation of opinions from different points of view might now, it is thought, be left to the Church Assembly, while the Church Congress could develop more on the lines of the Summer Schools.

#### DR. FRERE APPOINTED BISHOP

The announcement which was made yesterday of the appointment of Dr. W. H. Frere, of the Community of the Resurrection, Mirfield, as the new Bishop of Truro, will be welcomed, not only by Anglo-Catholics but by Churchmen generally. Dr. Frere is among the boldest and most eloquent preachers of the day, and possesses, moreover, one of the keenest intelligences in the Church of England. His extraordinary skill in debate, his wonderful industry, and magnetic personality, have rendered his appointment to a high ecclesiastical position overdue some ten years. A fine scholar, who has written extensively on Church matters, widely known, and loudly acclaimed wherever he goes, no recent appointment to the episcopate so strongly recalls that of Dr. Charles Gore, whom Dr. Frere resembles in many pronounced ways.

Fifteen years ago Dr. Frere was one of the principal witnesses before the Royal Commission on Ecclesiastical Discipline, and undoubtedly his evidence led to the movement for the revision of the Prayer Book. Within the last few months he was in charge of this measure in the House of Clergy of the Church Assembly, which considered the proposed revision resulting from years of labor. His handling of the subject not only impressed this most critical gathering but emphasized him as a great leader.

An able administrator, as Superior of the Community of the Resurrection at Mirfield for eleven years he exercised an influence and powers of organization unexampled in the past two generations. Although generally regarded as an advanced High Churchman, his strong common-sense and level-headedness have always prevented him from becoming an "extremist." His protest at the recent Anglo-Catholic Congress regarding the message to the Pope is still fresh in our memories.

And this is what the retiring Bishop of Truro, Dr. Guy Warman has to say concerning his successor: "I am quite happy over the appointment. I have known Dr. Frere for sixteen years, so may be considered an old friend of his. I have stayed with him at Mirfield more than once, and in all kinds of ways he has helped me. I hope the Diocese of Truro will give him a cordial welcome, and I am perfectly sure he will win the affection of the diocese when he comes. He is a man of great learning and very real spirituality, and although he and I are not supposed to belong to the same school of thought, I feel confident that he will be perfectly fair to everyone, and am quite sure he will 'play the game.' Cornwall is to be congratulated."

#### THE CHURCH AND POLITICS

A refreshing change was evident in the concluding debates last week at the Conference of Modern Churchmen at Cambridge (which, as one speaker put it, were in danger of becoming too academic in character), when a discussion took place on the question as to whether or no the Church should take part in economic or political matters.

Canon Woodward, vicar of St. Peter's, Cranley Gardens, London, read a paper on The Sons of the Kingdom in their

Relation to the State. It was the duty of the son of the Kingdom of God, he said, to take his full share in directing the life of the community. Sometimes he would find that his conscience could not approve of what the State prescribed. He must then be as ready to be a conscientious objector to her demand as he was to dissent from what he believed to be untrue in the teaching of the Church. It was necessary to consider the part which the Christian man should play in the life of the community—social, industrial, and political. In all questions that affected the life of the community the Church should seek to arrive at a Christian policy and to urge its adoption in season and out of season.

The Rev. W. M. Pryke, speaking at the final session on The City of God, said that the outstanding failure of organized Christianity today was the inability of any body of Christians to devise a social and international ethic which essentially corresponded with their religious faith. Genuine Christianity must touch life at all points. Mr. Pryke then dealt with the bearing of this ideal upon social and international relationships at the present time, and the failure of the Church to grasp the wider implications of its creed. Christianity, he said, had been too much approached as theology, and too little as the religion of daily life; too much as a religion only for individuals, too little as a religion for nations and for the world. Organized Christianity still lacked the international mind, the sense of corporate responsibility for social abuses. Hitherto the outlook of Christians had been predominantly sectional.

#### CHURCH RESTORATION

The excavations in the cloisters at the church of St. Bartholomew the Great, in West Smithfield, are now practically finished, and all that remains to be done is to restore the vaulting of the East Cloister. For this last important undertaking is needed about £4,000, as it is a most difficult piece of work and requires very careful doing lest any of the parts should fall down. The last of the secular encroachments was removed when the Restoration Committee purchased the freehold of the stables which were in the cloister. There had also been a blacksmith's forge in the North Transept, schools in the North Triforium, and a fringe factory in the Lady Chapel projecting seventeen feet into the church.

Mr. E. A. Webb, the antiquary, who has been connected with the work for thirty-eight years, working in conjunction with his brother, Sir Aston Webb, the architect of the restoration, gives the following interesting facts:

"We have recovered for London a work of the twelfth century, for the Church of St. Bartholomew the Great is the oldest church in London, dating as it does from A.D. 1123, and it is twelfth century throughout. It is older than Westminster Abbey. The curious thing is that there are thousands of Londoners who have never heard of it, and they might find much to interest them if they came to see it now that its old beauties, after lying hidden for hundreds of years, have been laid bare. There are many points of interest, among them an old monastic well in the Lady Chapel and relics of many kinds in the cloister museum. . . . The Lady Chapel has passed through many changes of fortune. It was a dwelling-house in the seventeenth century, a printer's establishment in the eighteenth, when Benjamin Franklin was employed there, and a fringe factory in the nine-



teenth century. In 1885 it was bought back and restored."

The second volume of Mr. E. A. Webb's book on the records of St. Bartholomew's

Priory and of the church and parish has now been published. A considerable demand for copies has come from America and Canada.  
GEORGE PARSONS.

by the Rev. C. Ensor Sharp, of St. Thomas' Church, Toronto

THE BISHOP OF QUEBEC has appointed the Rev. P. R. Roy, of Thetford Mines, to be rector of St. Peter's Church, Quebec, to succeed the Rev. E. K. Moffatt, and the Rev. Rural Dean Kerr, M.A., rector of Hatley, to the Mission of Drummondville, in the place of the Rev. F. Franklin-Watson.

## Canadian Bishops Issue Call To Assist in Japanese Relief

### General Mission in Toronto—Miscellaneous News Items

The Living Church News Bureau }  
Toronto, Oct. 16, 1923 }

THE Primate, on behalf of the House of Bishops, has issued the following letter relative to relief work in Japan:

"The Canadian Red Cross Society has been designated by the Government to be the national agency by which all gifts and contributions should be collected and forwarded for the relief of sufferers in Japan.

"The Bishops urge all our people to cooperate with the Red Cross Society for this purpose. The mode of cooperation will differ in different provinces and localities. The Bishops are not issuing any general appeal for contributions to be made by collections in our churches.

"In addition to material gifts, the Red Cross Society asks us to join on some appointed Sunday in a national expression of sorrow and of Christian sympathy with Japan at this time. The Bishops heartily accept this proposal, and request that prayers be asked on this behalf and the enclosed form of prayer used at Divine Service on Sunday, October 14th, next."

The following is the special prayer issued by the House of Bishops:

"Let us pray for all sufferers in Japan, and for those who minister to them:

"Almighty God, who speakest to Thy children not only in the earthquake, fire, and flood, but chiefly in mercy and love revealed through Christ in the tender ministries of Thy people, we commend to Thy loving heart all sufferers in Japan; comfort and sustain the mourners, care for the widows and the orphans, restore the wounded, heal the sick, feed the hungry, shelter the homeless, receive in merciful judgment those called suddenly into the life unseen.

"Grant to Thy people the spirit of earnest prayer, active sympathy, and loving service.

"Overrule by Thy gracious providence this visitation to a deeper sense of brotherhood between the nations, and to the extension of Thy Kingdom in the hearts and lives of men, for whom Thy blessed Son our Saviour Jesus Christ was content to suffer death upon the Cross; to whom, with Thee and the Holy Ghost the Comforter, be all honour and glory, now and forever. Amen."

#### GENERAL MISSION IN TORONTO

Ninety-five per cent of the parishes and missions of the Diocese of Toronto will take part in the General Mission which, under the earnest leadership of the Bishop, extends from October 14th to the 22d.

The clergy of the Diocese met at St. Alban's Cathedral on October 3d for the Quiet Day, many coming from great distances. After Holy Communion the Bishop delivered most earnest addresses, dealing with the great opportunities and privileges connected with this great effort of God and His Church to bring souls to God and to strengthen those who already know Him. An atmosphere of great earnestness pervaded the whole gathering.

Twenty-one of the missions are being held this week, that at St. Alban's Cathedral being taken by the Archbishop of Algoma.

#### MISCELLANEOUS NEWS ITEMS

A number of prominent Montreal clergy, including Bishop Farthing, Dean Carlisle, Archdeacon Robinson, and Canon Overing, will take part in the Centenary Celebration of Church Work in Hull, Quebec, which is to be held October 25th in St. James' Church. Dr. Cody, of Toronto, will preach the sermon.

Anglican Canadian girls in training carried off the premier honors on Michaelmas Day in the sports rally held on the Manitoba Agricultural College campus, when in all there were 2,680 entries in the various competitive events.

The parishioners of St. Clement's Church, North Toronto, Ontario, to a number which filled the parish hall, gathered on September 26th to extend a welcome to their new assistant priest, the Rev. Francis H. Cosgrave, till recently Dean of Divinity at Trinity College, who began his ministry on Sunday, September 23d, in that parish. The rector, the Rev. Canon Fidler, and Mrs. Fidler, received the guests.

A very impressive ceremony took place in Grace Church, Waterdown, Ontario, in the morning service on Sunday, September 30th, when the rector, the Rev. E. A. Slack, dedicated a beautiful new communion set, consisting of chalice, paten, cruets, and bread box. The gifts were presented to the church by Mr. and Mrs. Davidson and family, in memory of their daughter, Kathleen Mary.

Mr. Elton Scott, son of Canon Scott, of Quebec, Rhodes Scholar of Bishop's College, Lennoxville, was ordained by the Bishop of London in St. Paul's Cathedral October 7th, and has joined the staff of St. Mary's Somerstown, N. W., for two years, after which time he expects to return to Canada. Mr. Scott was a gunner in the Montreal Siege Battery during the war, and afterwards won his commission in France. He was gassed in 1918. After the armistice he went to Magdalen College, Oxford, and St. Stephen's House, where he prepared for the priesthood.

A RETREAT FOR THE CLERGY was held at Bishop's College, Lennoxville, P. Q., from September 10th to 13th. It was conducted

A BEAUTIFUL MEMORIAL WINDOW has been unveiled in Christ Church, Deer Park, Toronto. It was erected by Mr. and Mrs. Charles Walker in memory of their son Norman, who was killed at Vimy Ridge. The subject is in illustration of the text, "Be thou faithful unto death and I will give thee a crown of life." It shows our Lord in the center, a youthful soldier on the right, and on the left an angel holding the crown. The Christ figure is looking toward the youth and the moment is that of acknowledgment of faithful service rendered.

THE CORNER-STONE of the new Trinity Memorial Church, Westmount, Montreal, was laid by Sir Arthur Currie, on September 29th. Archdeacon Robinson conducted the service. The band of the Royal Montreal Regiment accompanied the singing, while units from that regiment, as well as from the Royal Canadian Regiment, assisted at the ceremony.

THE UNIVERSITY OF BISHOP'S COLLEGE, Lennoxville, opened for the 1923-24 session on September 17th with an enrollment fifty per cent larger than last year. This increased entry has necessitated the opening of the building formerly used as Bishop's College School both for residences for students and for lecture rooms.

ON SUNDAY MORNING, September 16th, the Rev. C. Patterson-Smythe, rector of Christ Church, Windsor, Nova Scotia, dedicated a very handsome processional cross for use in the services of the church. The cross is the gift of Mr. George Hicking and his family, in memory of his mother, and is a magnificent piece of work in solid brass and ebony.

AT THE CLOSE of the morning service at the Mission Church of St. John, New Brunswick, on Sunday, September 16th, the Rev. J. V. Young dedicated a solid gold paten presented to the church by Mrs. Jones, widow of the late Rev. P. Owen Jones, in his memory, who was for some years priest in charge of the Mission Church.

CHRIST CHURCH, Amherst, N. S., will celebrate its hundredth anniversary this month with special services and other parish festivities. It is the mother church of Cumberland County.

## The Church of St. Ansgarius, Boston, Celebrates Thirtieth Anniversary

### A Priest's Anniversary — General News Notes

The Living Church News Bureau }  
Boston, Oct. 22, 1923 }

ST. ANSGARIUS', one of the parishes of the Boston Episcopal City Mission, will celebrate the thirtieth anniversary of its organization, beginning on Thursday, November 2d, when a parish supper and reunion will be held at the parish house on Warren St., corner of Elm Hill Ave., Roxbury. On Sunday there will be services at 10:45 A. M., and at 4 P. M. On the following Tuesday evening Bishop

Lawrence will be present to give an address.

St. Ansgarius' is a real indication of what the Church might have been today in America, had it, a few generations ago, adopted the same sympathetic, statesman-like attitude toward all foreign races, and especially to those in close touch with our own ecclesiastical traditions. During the past generation, the Diocese of Massachusetts has been most catholic in its relation to the Swedes, and the Swedish people have proven most loyal and generous in their appreciation of our hospitality. St. Ansgarius' Parish includes all the members of the Swedish Episcopal Church in



greater Boston, and has from the beginning been in charge of the Rev. A. W. Sundelof, Litt.D., who studied law as well as theology at Upsala University. After coming to this country, Dr. Sundelof studied at the General Theological Seminary, New York, and the Episcopal Theological School, Cambridge. While at the Cambridge School in the summer of 1892, he became a member of the staff of the Episcopal City Mission. In the fall of 1893 the parish of St. Ansgarius, named in honor of the patron saint of Sweden, was organized. Last year a beautiful church was bought and renamed St. Ansgarius'. Since the removal of the church to more commodious quarters, the growth of the parish has been remarkable. The congregation comprises not only those in the vicinity, but also a large number of Swedish people who live at great distances from the church, who come in order to enjoy the more familiar Swedish service. It is significant that those families living too great a distance from the church for their children to attend the Church school, invariably send them to the nearest parish Church school, thus showing that a foreign church does not interfere, but supplements, the parish church.

#### A PRIEST'S ANNIVERSARY

A crowded congregation greeted the Rev. J. Malcolm-Smith, rector of Trinity Church, Haverill, on the celebration of his tenth anniversary, October 21st. Fr. Malcolm-Smith has endeared himself not only to his loyal parish, but also to an entire community. He is known within the diocese as one of the most outspoken preachers we have. He is relentless in his logic for friend or foe, and yet at the same time he is most charitable in his appreciation of the viewpoint of others.

#### GENERAL NEWS NOTES

The Rev. Edward T. Sullivan, rector of Trinity Church, Newton Centre, was honored yesterday by representing the Church at the consecration of the beautiful new Congregational church at Wellesley. This special service was held in the afternoon, clergymen of all Communions being present to extend the good greeting for this magnificent establishment, which the Congregationalists have made in this great student center, bordering on the campus of Wellesley College. No other Communion, with the possible exception of the Roman Catholic, has ever before so far-sightedly provided for a student center in Massachusetts. Any Communion wishing adequately to serve its students may well profit by a visit to Wellesley, observing what the Congregationalists have so splendidly done.

The Rev. Walworth Tyng, of Changsha, Hankow, China, preached yesterday at St. John's Church, Jamaica Plain. In meeting Mr. Tyng again after his seven years' absence, it is pleasant to note that, if possible, his missionary enthusiasm has increased. He reminds one of Bishop Roots, in his clear, large insight of missions.

The rector of All Saints' Church, Brookline, the Rev. Barrett P. Tyler, has announced that a mission will be held in his parish, beginning Sunday afternoon, October 28th. It will be conducted by Mr. E. C. Mercer and Mr. H. H. Hadley.

RALPH M. HARPER.

A NEW CHURCH growing out of a mission Sunday school in Henrico County, Virginia, is to be called Varina Church, reviving, after two centuries, the name of a church which stood there from 1660 to 1720.

## Bishop Manning Gives Objective For the Church Service League

### Dr. Roche to Retire—Annual Report of Woman's Auxiliary—Church Institute at St. Mary's

The Living Church News Bureau  
New York, Oct. 26, 1923

WORK, not organization; not the creation of new, but the efficient operation of existing machinery, is the object of the Church Service League," declared Bishop Manning in opening the important Diocesan Conference of the League at Synod Hall on Tuesday, October 16th. The Bishop explained how the parochial units were related to the diocesan organizations which made for a closer fellowship with the work of the Church at large and helped to overcome the parochialism that lay at the root of the failure of the Nation-wide Campaign. This latter undertaking, said the Bishop, was vital to the Church's work all the way through, from the parish to the diocese, from the diocese to the nation and from the nation to the world. The soul of the campaign was information; given that, the men and means would be forthcoming.

The Bishop spoke of the Cathedral campaign, now just getting under way, and of the great things hoped for from its successful prosecution. He reminded the League that business, financial, and educational enterprises all had their headquarters in commanding edifices and said that religion should make a similar appeal to the imagination as well as provide a visible center for its administration on a large scale. He hoped the Cathedral would be the result of gifts from every man, woman, and child in the diocese, and not only from the rich and well-to-do. He concluded a vigorous address with the one valid argument for such a task: that the object of it all was to bring each individual into a vital, personal relationship with Jesus Christ as Lord and Master.

There were 195 delegates present from 79 parishes at the conference.

#### DR. ROCHE TO RETIRE

Very general and sincere regret is expressed at the announcement of the approaching retirement of the Rev. Olin S. Roche, D.D., from the rectorship of old St. Peter's Church, West 20th St., after a continuous service of forty years in that parish. Upon the resignation of Dr. Roche in December, St. Peter's will become a training school for the students of the General Theological Seminary, which is but a block or two distant. There they will learn pastoral care and parochial administration at first hand under the direction of the Professor of Pastoral Theology, who will serve as rector and director of the school. The Rev. Dr. Roche will be rector-emeritus. St. Peter's was organized in the chapel of the Seminary in 1831. Clement C. Moore, author of *'Twas the Night Before Christmas*, was a vestryman and warden, and acted as organist. Thus, the old-time connection between St. Peter's and the Seminary resumes its former intimate relationship, and will be increasingly useful to the Church at large through it.

#### ANNUAL REPORT OF WOMAN'S AUXILIARY

The annual report of the diocesan Woman's Auxiliary reveals and records a

multitude of various tasks, all well done. The Auxiliary is thoroughly organized, efficiently officered, and effectively administered. It met its 1922 pledge of \$50,000 towards the diocesan quota of the Nation-wide Campaign and has pledged a similar amount for 1923. It sent out ninety-eight personal boxes and forty-two mission boxes to distant areas, of which eight went to schools and nine to hospitals. The value of these gifts was \$38,871. Social service work in the diocese was helped to the extent of \$5,063. The educational work of the Auxiliary was practically done through seventy-nine classes, the largest number in its history. The race problem was the subject studied during the year. Through its social service department it helped Houston Community House to the extent of \$1,400; it cooperated with the City Mission Society's work at Ellis Island, the Seamen's Church Institute, and other diocesan organizations. The total receipts for the year were \$64,835. It should also be remembered that the Auxiliary made a United Thank Offering gift a year ago of \$55,592 at Portland. At present 171 women are supported in the mission field by the Thank Offering, and six are in training.

#### CHURCH INSTITUTE AT ST. MARY'S

The Church Institute will be held again at St. Mary's Church, 101 Lawrence St. (West 126th St.), on Monday evenings. There will be two terms this year, of five Monday evenings each. The fall term will begin on the first Monday evening in November, the winter term beginning the first Monday evening in January.

In the fall term, there will be two periods: one at eight o'clock, being a course on Principles of Teaching and Public Speaking, by the Rev. Charles H. Boynton, Ph.D., of the General Theological Seminary; the other at nine o'clock. Illustrated Lectures on Church History, by the Rev. Charles B. Ackley, rector of St. Mary's Church. Both courses will count as credits on the diocesan certificates, and yet both will be of general interest to all Church people.

The course beginning in January will take up the great social and political questions of the day in the light of our standards as Christians: The Christian Standard in Relation to Peace and War; International Relations; The League of Nations; The Christian Code of Ethics as to Prohibition; The Labor Question; Divorce and Remarriage. The speaker the first Monday evening will be the Very Rev. Howard C. Robbins, D.D. Dean of the Cathedral. There will be but one lecture an evening in the winter course.

The courses are given under the auspices of the Teacher Training Committee, Prof. Samuel Patterson, Ph.D., chairman; and the Diocesan Board of Religious Education, the Rev. Harry P. Nichols, D.D., president.

#### AN APPROACH TO UNITY

An "approach to Christian unity" may be seen in the changed attitude of many Protestant groups toward the Eastern Orthodox Churches. The Rev. Samuel McCrea Cavert, General Secretary of the Federal Council, who has just returned from the Near East, reports his observations on the subject in an article just re-



leased to the press. He says "there is a quickened life flowing through great sections of it today." Mr. Cavert visited several of the Patriarchs, and remarks that the Eastern Orthodox Churches still have "a mighty hold upon the hearts and lives of the people." He desires coöperation, and proposes a program for the Federal Council which he thinks might act as a center for united action. This program is briefly: 1, to interpret the Orthodox Church to the West by the removal of ignorance and lack of understanding of it; 2, sympathetic personal contacts and communication between East and West; 3, practical assistance; 4, establishment of a regular consultative and coöperative relationship between branches of the Eastern Orthodox Churches ministering to their own people in America.

GENERAL NEWS NOTES

The Rev. Wythe Leigh Kinsolving, assistant minister and special evening preacher at St. George's Church, New York City, has just published a volume entitled *Thoughts on Religion*, issued through the Southern Publishing Co. The object of the book is to commend Christianity to the especial consideration of the student body. Mr. Kinsolving's position is that of a conservatively constructive reconciliationist, a believer in the divine revelation both through the Incarnation and through the discoveries of modern science. Mr. Kinsolving is chaplain in New York of The Virginians. His book may be ordered from him at St. George's Church, 207 East 16th St.

A grand rally of the Young People's Service League will be held in the Great Hall of the College of the City of New York, Convent Ave. and 139th on Saturday afternoon, November 3d, at three o'clock. The speakers will be: Bishop Manning, Bishop Lloyd, the Rev. E. L. Sunderland, D.D., the Rev. W. E. Gardner, D.D., the Rev. E. M. Stires, D.D., and the Rev. Gordon M. Reese.

On Saturday and Sunday, October 27th and 28th, the annual Older Girls' and Boys' Conference takes place at the Cathedral. The theme is The Challenge of the Church.

On Thanksgiving Day, November 29th, there will be a centennial service at old St. Mary's Church, Manhattanville, New York City. The rector and vestry have planned to ask for a great Thanksgiving offering for the endowment fund. But, realizing the great emergency call from Japan, they have decided to give one half of the offering to the Japanese Relief Fund of the National Council, feeling "that to leave our coming generation an endowment of a high ideal and a big purpose is greater than any amount of money."

The Rev. Charles F. Reifsnider, L.H.D., president of St. Paul's University, Tokyo, made a thrilling speech to the members of the New York Churchman's Association last week on the Japanese disaster. He preached at the Cathedral on Sunday afternoon, October 21st.

At the Church of St. Mary the Virgin, West 46th St., the Rev. Dr. J. G. H. Barry, rector, there has been inaugurated a series of addresses on What it Means to be a Catholic Christian. Future subjects to be treated by both Dr. Barry and Dr. Delany are: Belief, The Existence of God, Revelation, Inspiration, The Incarnation and the Virgin Birth, The Atonement, the Resurrection, The Holy Spirit, The Church, and Anglo-Catholicism.

It is rumored that the Hamilton Society of Chicago is interesting itself in a movement to purchase and restore the old Alexander Hamilton home at Convent Ave. and 141st St., built in 1801, and now serving as the rectory of St. Luke's Church.

At St. Mark's-in-the-Bouwerie on Sunday, October 14th, the 300th anniversary of the settling of Manhattan island by the Dutch and the birthday of Petrus Stuyvesant, who is buried in the adjoining church yard, was commemorated by a special service, at which A. J. Barnouw, Queen Wilhelmina Professor of Dutch at Columbia, and Dr. Guy Van Amringe, were the speakers.

The Legislative Committee of the diocesan Social Service Commission has endorsed the proposal for a State bond issue of \$50,000,000 to make decent provision for the care of the dependent wards of the State: the sick, the insane, the feeble-minded, the aged, and the homeless. At present, and for years past, these unfortunates have had to suffer from overcrowding, insufficient care, and the fire hazard, which latter, at Ward's Island, and at the Alleghany County Almshouse, caused serious loss of life within the year. Church people are urged

strongly by the Commission to vote "Yes" on this proposal at the November election.

The American Prison Association has designated Sunday, October 28th, as Prison Sunday. For years the State Prison Association has observed the day. The Churches are asked to coöperate appropriately with services and sermons on the subject of prison reform. Material for sermons, by the way, can be found in two significant articles in the September *Atlantic Monthly*.

Mr. Lawrence Lee Gaillard, the new lay member of the staff of the Field Department of the National Council, began his duties at the Church Missions House this week. He spoke at St. Mark's, Brooklyn, last Sunday morning and at St. Margaret's, Bronx, last Sunday evening.

Dean Fosbroke preached the sermon for the United Social Service and C. A. I. L. service in the Cathedral on Sunday morning, October 14th.

The organ formerly used at Holy Spirit mission, Bronx, (now closed) will be installed and dedicated by Bishop Shipman at St. Mark's Church, the Rev. Dr. W. D. P. Bliss, rector, on Tuesday evening October 23d.

FREDERIC B. HODGINS.

## Bishop Garland Finds Men Interested in Church Work

### Convention of Anglo-Catholic Priests — A Veteran Volunteers — Dr. Upjohn Retires

The Living Church News Bureau } Philadelphia, Oct. 18, 1923 }

THE annual Sunday School Institute of the Diocese of Pennsylvania was held last Monday in St. James' parish house, with afternoon and evening sessions, and was attended by a larger number of clergymen, teachers, and officers than have attended for many years past.

Bishop Garland conducted the opening service and delivered an address in which he said "the most optimistic sign for the future is the large number of men who are beginning to take an interest in Church work. They can best aid the cause of Christianity by devoting their time to the Church schools, the training ground of the coming generation. It is important that teachers learn something of the home life of their pupils in order that they may understand the conditions with which they have to contend. A large enrollment is not a criterion of the excellence of the work of the schools, for the true value of their work can be judged only in later years by the lives of their former pupils, and it is the teachers' duty to mould the character of the children that come under their instruction."

The following officers were reelected: President, the Rev. L. N. Caley, D.D.; Vice-President, Mr. George W. Jacobs; Secretary, Mr. Clarence K. Klink; and Treasurer, Mr. J. Lee Patton.

Sectional Conferences were held in the afternoon, Deaconess Brookman of Holy Apostles' Parish, being the leader of the Primary Conference, the Rev. W. A. Jonnard was leader of the Junior Conference, the Rev. W. N. Parker, the Senior, the Rev. R. S. Chalmers, the Bible Class, and the Rev. G. H. Toop, D.D., the Home Department.

The Rev. W. A. Jonnard, of the Province of Sewanee, spoke on the Church School Service League, illustrating his address with the exhibit of material made by members of the League.

At the evening session, teacher training certificates were awarded to nine teachers who had completed the training courses in *The Life of Christ*, and *The Teacher*.

A most inspiring address was then given on the subject *What is the Objective in Religious Education?* by the Rev. Robert S. Chalmers, of St. Mark's Church, Toledo, Ohio, urging a spirit of trustfulness towards the young people of the day, because the Church stands in the world as a sign that God trusts us. "Religious education today is the greatest single issue before the Church and before civilization. If democracy is to become the dominant form of government, let us remember that it stands or falls by the moral education of the voters."

Mr. Chalmers was followed by the Rev. Charles Breck Ackley, of St. Mary's Church, New York, who spoke on *Do American Moral Standards need Retuning?* saying, "The American people have not yet thought out their moral and ethical standards. We have been telling children to be good, but have not given them a standard. The doctrine of individualism and self-expression has penetrated our institutions of learning and presented a menace to the nation. We must learn to crystallize a code of ethics, to be abreast of the times, and must make it our goal to teach the religion of God and His Son, Jesus Christ, so that it will be the dominating factor in all walks of life."

CONVENTION OF ANGLO-CATHOLIC PRIESTS

A convention of Anglo-Catholic priests at Philadelphia on April 29th and 30th of next year, has been determined upon as the best means of bringing to this



country an Anglo-Catholic congress, such as have been conducted in England.

Delegates to the convention will be chosen from all the Northern Atlantic States. After the first meeting it is expected regional meetings will be held, in which both the clergy and the laity will be represented. From these, the belief is, plans for an international congress will spring.

As chairman of the executive committee of the central conference of associated Catholic priests, organized for the purpose, the Rev. Charles C. Edmunds, of the General Theological Seminary, has sent out pamphlets to Church clergymen, inviting their interest. A number of them are active in the preparatory plans for the convention, and later for the congress.

#### A VETERAN VOLUNTEERS

The Rev. Thomas A. Meryweather, rector of St. Barnabas' Church, Philadelphia, has resigned his charge to go to Eastern Oregon for missionary service under Bishop Remington.

Mr. Meryweather, like Bishop Remington, is a Philadelphian, and is a World War veteran, and Chaplain of the Henry Schmidt Post of the American Legion in Kensington. When the United States entered the World War, Mr. Meryweather was studying for the ministry at the General Theological Seminary in New York. Leaving his studies he enlisted as a private in Troop L, First Pennsylvania Cavalry. He went overseas as First Sergeant of Co. L, 109th Infantry.

Immediately after the Second Battle of the Marne, in which he fought with his regiment, he was made a Second Lieutenant, and assigned to Co. F, 111th Infantry, subsequently being advanced to First Lieutenant. On September 6, 1918, he was wounded. Discharged from the Army in May, 1919, Mr. Meryweather resumed his theological studies. In 1920 he was placed in charge of the missions at Yardley and Dolington, Bucks County. He was ordained deacon in January, 1921, and advanced to the priesthood six months later. After two years' work in the Bucks County missions he was elected rector of St. Barnabas', Kensington.

Mr. Meryweather was born in Roxborough. His grandparents were among the founders of St. Timothy's Church in that section of Philadelphia. He graduated from the Episcopal Academy in 1911, and, until 1915, worked in the hammer shop, and press and armor-plate plant of the Midvale Steel Works, subsequently becoming Secretary of the Lighthouse Boys Club in Kensington.

Bishop Remington has assigned Mr. Meryweather to Klamath Falls, the center of a large lumber district in Oregon. Mr. Meryweather takes his new charge on December 1st.

#### DR. UPJOHN RETIRES

After a long and active rectorship of forty years, the Rev. Samuel Upjohn, D.D., has tendered his resignation as rector of St. Luke's Church, Germantown. The resignation has been accepted with deep regret by the vestry of the parish.

In the time he has been rector, Dr. Upjohn has been responsible for a remarkable material, as well as spiritual, growth in the parish. With the exception of the church itself, the beautiful group of Tudor-Gothic buildings, comprising the rectory, parish house, and St. Margaret's House, stands as a monument to his judgment and progressiveness. He also established the permanent fund of St.

Luke's, devised for the endowment of the parish. This has been in operation since 1901, and recently reached \$100,000.

Dr. Upjohn's resignation becomes effective on December 2d, the anniversary of the day on which he assumed charge of the parish forty years ago. He will become rector emeritus.

Prior to coming to Germantown, Dr. Upjohn served sixteen years as rector of St. Mark's Church, Augusta, Maine, and

was for a year and a half at St. James' Church, New London, Conn.

#### BISHOP RHINELANDER

Bishop Rhinelander resumed activities in the Diocese last Sunday, when he administered confirmation in the morning at St. Andrew's Church, Yardley, and in the afternoon at the Huntingdon Valley Chapel, Meadowbrook.

FREDERICK E. SEYMOUR.

## Chicago Continues Building Palatial Parish Houses

### Social Service Sunday—New Missions Under Way—Mayor Promises Law Enforcement

The Living Church News Bureau }  
Chicago, Oct. 20, 1923 }

**S**TILL we go on building palatial parish houses. These remarkable structures generally serve the whole community in which they are built, and by no means confine their services to the people of their particular parish. The cost of them to simple folk, and to those who built some years ago, seems staggering. But the people seem to want them and are willing to pay the price. Recent notable houses are those of St. Luke's, Evanston; Grace Church, Oak Park; and St. Chrysostom's, Chicago.

Now there is to be added to the list the truly magnificent parish house of St. Mary's, Park Ridge, a suburb about twelve miles northwest of Chicago. Many years ago Mary A. Wilson, a devoted member of St. Mary's left \$10,000 for the building of a parish house. This was the nucleus of the amount required, \$60,000. The corner-stone of the new house was laid by the Rt. Rev. C. P. Anderson, D.D., Bishop of the Diocese, on Sunday afternoon, October 14th. The services began in the church, the Bishop officiating, assisted by the Rev. C. A. Cummings, a former priest in charge, by the Rev. Mr. Philbrook, rector of St. Mark's, Chicago, and by the rector, the Rev. Harry Lee Smith. The Rev. Dr. Jordan, minister of the Community Church, spoke for the other congregations of Park Ridge, saying that the success of St. Mary's in their new venture had been an inspiration and a help to all his people.

The house, when completed, will be one of the most thoroughly equipped of its kind. There are twelve small rooms for school work, a large reception and guild room, and two smaller ones. There is an auditorium with a seating capacity of 600, with two modern motion picture projecting machines. There is a large dining room, and a complete kitchen and cafeteria equipment. A special feature is a standard swimming pool, with the best modern sterilizing machinery. The building has been under construction since last June, and will probably be finished by the first of the new year. The Rev. H. L. Smith, the rector, under whose leadership the house was made possible, was formerly a Presbyterian minister, and began his ministry in the Church as curate of St. Luke's, Evanston.

#### SOCIAL SERVICE SUNDAY

Social Service Sunday, October 14th, was very generally observed throughout the diocese. The day before, there was a retreat for Social Service workers at the Church of the Epiphany, conducted by

the Rev. Charles Herbert Young, rector of Howe School. About sixty persons were present. The order generally observed on Sunday was a corporate communion in the early morning, with later services, when special sermons were given on Social Service, and special prayers offered. At Grace Church, Oak Park, the rector, the Rev. F. R. Godolphin, preached on Social Service, and on the following Monday evening a dinner was given in the new parish house to about one hundred social workers of the parish, when addresses were made on various phases of social work. St. Paul's, St. Chrysostom's, the Advent, the Epiphany, Christ Church, all gave special emphasis to the day; as did the Church of the Holy Spirit, Lake Forest, and St. Luke's, Evanston.

Monday, October 15th, was Tag Day, one of the few tag days authorized by the city, and having the coöperation of the public. The Children's Benefit League was in charge. St. Mary's Home and Chase House Nursery are members of the League. The taggers were on their corners in most cases about six o'clock, and put in a long day's work. St. Mary's Home received about \$2,500, and Chase House Nursery a little over \$3,000. The grand aggregate receipts for the city were \$101,685.08—\$9,000 better than any previous tag day proceeds.

#### NEW MISSIONS UNDER WAY

Work has been begun on, and services are being regularly held in, three of the new missions of the Diocese. One of these, situated in Austin, has been named the Church of the Good Samaritan. On Sunday, September 30th, the first celebration of the Holy Communion was held there, and twenty-five made their communions. There are forty-five enrolled in the Church school, and a branch of the Woman's Auxilliary, and a Woman's Guild, have been organized.

The new mission at River Forest, just west of Oak Park, has been named Christ Church. The first service was held on October 7th, when twenty-eight were present at the early Celebration. Bishop Griswold officiated at the later service.

When Bishop Griswold visited St. Paul's, La Salle, on Sunday, October 14th, the committee of the new mission of the Holy Angels presented him with a deed of their new property in Oglesby. This mission was begun by the children of St. Paul's Church school, La Salle, a little more than a year ago, and today has a fair membership. Most of the people are employed in the cement and coal mines. There are fifteen communicants, and a class is being prepared for confirmation. Seventy-five children are enrolled in the Church school. The Bishop and Council has made an appropriation towards the building of a portable church, which the



congregation hopes to occupy by Christ-mas. The new property is midway between the English settlement known as Crocketsville, and the town of Oglesby, which numbers 5,000 inhabitants. The property is a corner lot on the main street.

#### PROMISES LAW ENFORCEMENT

It is a great privilege for any club or organization to have the Mayor of Chicago as its guest. This was the happy lot of the Men's Club of the Church of the Atonement on Thursday evening, October 18th. Mayor Dever, since his taking office, has gained the support and the admiration of all decent citizens for his courageous and systematic fight for good city government. His fight for the observance of the prohibition law, showing the lengths to which he is prepared to go for law enforcement, is well known. In his address before the Club the Mayor said: "Chicago is the driest large city in the United States. And it will be entirely dry before my administration is over. Any public official who does not enforce the law is a traitor. As nominal head of a police department numbering 7,000 able-bodied men, it is nonsense to say that I cannot enforce our laws. Passing the buck from city official to state official to federal official, is foolish."

#### NEW ORGANS

A magnificent new Austin organ, built as a memorial to the late Richard F. Knott by his widow and their son, Richard F. Knott, was dedicated with impressive services at Christ Church, Ottawa, Ill., on Sunday evening, October 14th, the Bishop Suffragan officiating. A memorial sermon was preached by the former rector, the Rev. George W. Farrar, who was very intimate with Mr. Knott. A loving tribute was also paid to Mr. Knott by an old friend, Mr. Clarence Griggs, who referred especially to the sense of honor which was seen in every action of Mr. Knott. Mr. Griggs also told of Mr. Knott's keen and continuous interest in his church. Mr. J. Lewis Browne, well known as an organist

throughout the country, was at the organ, and amply demonstrated the powers of the new instrument. The rector, the Rev. Hugh MacWhorter announced that special musical services will be held at Christ Church every two weeks, in the evening.

The congregation of St. Barnabas' Church, Chicago, the Rev. W. S. Pond, rector, have recently rebuilt their organ, which was formally dedicated at a service on Sunday, October 7th, the Rev. E. J. Randall, the former rector, officiating and preaching.

#### CHURCH SCHOOL DIRECTORS MEET

The Church School Directors' Association, one of the most recent diocesan organizations, has a membership limited to rectors, directors, and superintendents of Church schools. It has adopted a constitution and bylaws, and has begun what promises to be an interesting series of meetings. The first for the working year was held at Trinity Church, on October 14th. Mr. George K. Gibson, superintendent of St. Luke's School, Evanston, was the chief speaker, and suggested certain principles for the operation of a successful school. The Rev. Gerald Moore, rector of the Church of the Advent, Chicago, emphasized the need of a definite yearly program for the school. Mr. Wyckoff, of St. Mark's, Glen Ellyn, gave some valuable advice on a school secretarial system. Other speakers were Mr. Stevens, and the Rev. Dr. Grant who outlined the work of the Normal School for the year.

#### GENERAL NEWS NOTES

The Local Assembly of the Brotherhood of St. Andrew held a mass meeting and dinner at the Central "Y" on Wednesday evening, October 17th, when Bishop Anderson was the chief speaker.

The Daughters of the King held their seventy-seventh local assembly at St. Augustine's, Wilmette, on Friday, October 19th, beginning with a celebration of the Holy Communion. The rector, the Rev. Dr. Carleton, officiated, assisted by the Rev. J. H. Plummer, of the Church of the Epiphany. H. B. GWYN.

binding him closely to the clergy of this diocese.

Resolutions of sympathy in connection with the deaths of Bishop Harding and Dr. Talbot were passed and there was discussion concerning a memorial service for the late Bishop. A committee was appointed to carry out Bishop Freeman's suggestion that the meetings of the clericus deal more with the addresses of the local clergy, rural and city, rather than with speakers from the outside.

#### THE CITIZENSHIP CONFERENCE

The Citizenship Conference, in which great interest has been expressed, began Saturday, October 13th, with a mass meeting in Central High School auditorium with the following speakers: Rabbi Wise, Carter Glass, Mrs. Raymond Robbins, of Chicago, and Justice Florence Allen. At the Sunday afternoon meeting Gov. Pinchot and the Hon. Mabel Walker Willebrandt, Assistant Attorney General, were the speakers. The burden of the findings seems to be that there must be individual conscience and respect if there is to be proper observance of the law. Like all other conferences dealing in a worthwhile way with worthwhile things, this conference has pushed the responsibility back upon the Church.

#### BISHOP FREEMAN'S ACTIVITIES

On October 14th, Bishop Freeman preached in the morning at Grace Church, Georgetown, the occasion being the first anniversary of the rectorate of the Rev. Henry L. Durrant. On the night of the same day the Bishop preached at St. Luke's Church to one of the foremost colored congregations of the city.

On the afternoon of October 14th, at the invitation of the local Masonic body, the Bishop preached to a large congregation at an open air service held on Temple Heights. The Bishop's sermon was one of fine courage and prophetic power and has caused considerable comment in local circles because it hit out strongly at the disregard for law by certain groups of our citizenship today. The Bishop took as his text the incident in the Book of Numbers telling of the desire of the tribes of Gad and Reuben to break away from the Children of Israel rather than endure the burdens lying between them and the promised land. "Today we have those who are satisfied with things as they are, who want to break away from the constitutional laws, and who constantly talk about their personal rights. 'If we want to drink,' they say, 'we will drink. We know where we can get it and no one can stop us.' I brand these as traitors. The pursuance of the so-called personal rights in the face of law is a thing not to be tolerated. I maintain that the primal line of a nation's defense is found in a law-abiding and religious people. Some may object to discussing these topics in connection with the Church. But God save the Church if it doesn't stand for the majesty of the law."

Making it clear that he was not holding a brief for or against the Volstead Act, the Bishop pointed out, however, that it was a law and demanded respect as such. "It should be enforced, and those who refuse to cooperate with its enforcement should be sent out of the country or put behind prison bars."

On October 21st, at eleven o'clock in the Church of the Epiphany, the Bishop is to make deacons of three well known and well qualified laymen: Calvert E. Buck, son of the late Rev. Chas. E. Buck; E. H. Gibson, business mana-

## Washington Clergymen Tell Growth of Catholic Movement in England

### The Citizenship Conference — Bishop Freeman's Activities — General News Notes

The Living Church News Bureau }  
Washington, Oct. 17, 1923 }

THE first meeting of the Washington clericus since last spring was held October 16th, following a luncheon in Epiphany parish hall, with an attendance of thirty-five. The address of the day was by the Rev. Dr. C. Ernest Smith, rector of St. Thomas' Church, who spoke on the present condition of the Church of England. Dr. Smith pointed out the strong trend of the Church of England toward greater ceremonial in the service, and a general Catholic trend, yet with a strong evangelical spirit and message. On his trip this past summer to England, he said that he found the influence of the Anglo-Catholic Congress to be tremendous influencing even the Nonconformist bodies and forcing the Church of Rome practically to admit failure in the British Isles. Dr. Smith pointed out that there was no Romanism in this move-

ment. It was simply reaping the fruits of the Oxford movement. The fact that the English people as a whole did not oppose the movement was proof that they like it, because, said the speaker, no one will protest like an Englishman against anything which he conceives to be in opposition to, or binding upon, his rights.

The Rev. Joseph Fletcher, who also spent the summer in England, corroborated what Dr. Smith had said and cited the instance of the famous Congregational preacher of Oxford, who has full Catholic ceremonial and service in his Congregational meeting house.

The Rev. Mr. Nes said that in his opinion, the difference between Puritanism and the evangelical platform was not made clear enough. Puritanism, he said, was a reaction against ecclesiasticism by substituting the Old Testament for a New Testament idea; while the evangelistic theme was based upon the life of Jesus.

In commending the speeches, Bishop Freeman added materially to the note of brotherly fellowship, and added another link to the already strong chain which is



ger of Epiphany Parish; and W. L. Mayo, superintendent of Epiphany Sunday school. Mr. Buck was for several years a vestryman of All Saints' Church, Chevy Chase, superintendent of the Sunday school and scoutmaster of the church group of Boy Scouts. Mr. Gibson has talents of a high order which will be invaluable to the Church in his ministry. Mr. Mayo's organizing ability and devotion will be valuable in his future work in the Church.

#### GENERAL NEWS NOTES

The Rev. C. S. Abbott, of the Chapel of the Good Shepherd, is preaching a series of sermons on Sunday mornings on *The Modern Interpretation of the Ten Commandments*.

It is announced that the Rev. J. Henning Helms, D.D., of Silver Springs Parish, is to renew the popular commu-

#### NEW JERSEY ACOLYTES' DAY

THE ANNUAL DAY of devotion for acolytes, which has been for some years held in Christ Church, Elizabeth, New Jersey, brought together, on Columbus Day, October 12th, a greater number of priests and acolytes than ever before. Thirty priests and one hundred and fifty visiting acolytes were in vestments. A solemn entry was made from the west door of the church. Led by the thurifer, the parish choir followed; then came visiting servers and acolytes, visiting clergy, parish acolytes, the preacher, the Rev. Guy L. Wallis, rector of St. Paul's Church, Tomkinsville, Staten Island; master of ceremonies, Paul Rogers Fish, II; and at the end, the sacred ministers. The rector of the parish, the Rev. Paul F. Hoffman was celebrant, the Rev. William M. Mitcham, of Hackettstown,

is the Language of the Conciliar Decrees Relevant to Modern Thought?; and on Friday, The Creeds.

After this, from 11:30 to 1, on these days, the general subject is Christian Marriage, subdivided: Wednesday, Divorce and Remarriage; Thursday, Birth Control; and Friday, Eugenics.

The subjects for discussion at the popular meetings, held on these days are: Wednesday afternoon, The Value of Auricular Confession; Wednesday evening, Shall We Discontinue Making Creeds a Requisite of Church Membership?; Thursday evening, The Christian Approach to the Solution of Industrial Problems; and Friday afternoon, How Shall the Church Deal with Fundamentalism?

The list of speakers will be made public when it is completed.



THE GATHERING AT THE ACOLYTES' CELEBRATION AT CHRIST CHURCH, ELIZABETH, N. J., OCTOBER 12, 1923

nity service held last winter. The services begin at 7:45 on Sunday night, and the singing is led by a vested choir of children. During November and December various pastors from the Evangelical Church of Washington will conduct the services, and it is expected that the Bishop will preach at one of these services.

On October 15th, in St. John's parish hall a course of lectures on pageantry and drama began, with a lecture on Pageantry and Drama in the Work of the Church. The meetings are to be held every Monday, Thursday, and Friday evening until November 16th. On October 18th, Mrs. Andrews, the author of *The Cross Triumphant*, will speak on The Historic Relation of the Drama to Religion.

The body of Mrs. Virginia M. Wiley, seventy-four years old, has recently been buried from St. Mark's Church in Rock Creek Cemetery, the Rev. William H. Pettus, officiating. Mrs. Wiley was closely identified with the work of the Church in this diocese and was one of the managers for the Episcopal Home for Children.

The Synod of the Province of Washington is to meet in the Church of the Epiphany, November 20th to the 22d.

#### IOWA STANDING COMMITTEE

ALL COMMUNICATIONS for the Standing Committee of the Diocese of Iowa should be sent to the Rev. R. J. Campbell, Cedar Rapids, Iowa, the former president of the Committee, the Rev. John Dysart, having left the diocese.

N. J., was deacon, and the Rev. John H. Schwacke, of Freehold, N. J., was subdeacon. The sermon was an intimate talk to those who assist at the altar; the altar being the center of the church; the church being the building, however beautiful and ornate, which is intended primarily to "keep the rain off the altar."

The music under the direction of Charles Leech Gulick, was notable. The hymns were strong, and the volume of men's voices was striking. The music of the Mass was the setting in E of the Rev. Marcus H. Carroll, of Hanover, Mass., which is not often given on account of its difficulty.

In the afternoon, a conference was held in the church by Father Wallis, and the day closed with a service of devotion to the Blessed Sacrament.

#### THE 1924 CHURCH CONGRESS

THE JUBILEE MEETING of the Church Congress is to be held at Boston, Mass., April 29th to May 2d of next year. The program at the opening meeting is to consist of a greeting from the Bishop of Massachusetts, a greeting from a speaker from abroad, and, as the principal feature of the evening, a historical paper on the history of the Church Congress, to be prepared by the Rev. Roland Cotton Smith, D.D., with no prescribed limit of time.

On Wednesday, Thursday, and Friday mornings, there will be a Round Table discussion from 10 to 11:30 on the general subject, The Person of Christ in the Thought of Today. The particular subjects are: On Wednesday, What Do the Gospels Teach Us?; on Thursday, How far

#### ALL SOULS' DAY REQUIEM

THE GUILD OF ALL SOULS of the Hartford, Conn., Archdeaconry will hold a requiem Eucharist on All Souls' Day, November 2d, at nine o'clock, in the Church of Our Saviour, Plainville, Conn. Hartford members can reach Plainville by the eight o'clock train. The names of those to be specially commemorated at this Eucharist should be sent to the Rev. George Hilton, Plainville, Conn.

#### FIRST PROVINCE W. A. MEETING

THE ANNUAL CONVENTION of the Woman's Auxiliary of the Province of New England was held in St. Paul's Church, Burlington, Vermont, on Wednesday, October 3d. In spite of the fact that Burlington lies on the outer edge of the Province, there was a good attendance of officers and delegates from the seven dioceses concerned.

At the business meetings Miss Constance R. Wheeler of Burlington, first vice-president of the Auxiliary in the Diocese of Vermont, presided, as the Diocesan President, Mrs. G. Y. Bliss, was in England. The topics discussed were:

Provincial Organization of the Woman's Auxiliary and Representation of Women in Provincial Synod; Specials of the Woman's Auxiliary, 1922-1925; The Supply Department; The United Thank Offering and the Survey on Women's Work in the Church; and The Relation of the Woman's Auxiliary to the Department of Education.

Miss Grace Lindley, Executive Secre-



tary of the National Auxiliary was present and spoke in the afternoon. The Bishop of Vermont was present during part of the sessions, and, at noon conducted Intercessions and gave a very beautiful and helpful meditation based upon the Epistle for the Feast of St. Michael and All Angels.

### N. W. C. CONFERENCE IN OHIO

IN OHIO the Department of the Nationwide Campaign, under the chairman, the Rev. Gerard Patterson, is making a special appeal to give to all parishes and missions the vision of what may be accomplished by a Church in action.

The Rev. Dr. Patton, Field Director of the National Council, conducted a series of conferences in the Cleveland region during the first week of October. He returns to the diocese October 20th, and will visit the remaining regions for a fortnight. In each place he meets with the clergy, the vestrymen, and the various organizations, and puts before them the vision of the wonderful opportunities of the Church. In these conferences he is being assisted by the Rev. Lewis G. Wood and the Rev. Mr. Patterson.

The whole organization of the Every Member Canvass as a part of the Nationwide Program, has been put into the hands of Mr. H. G. Hoak, and rectors and vestries are thus assisted in the work from diocesan headquarters under the direction of the chairman, Mr. Patterson, who is also Archdeacon, and Executive Secretary of the Diocese.

### RURAL ACOLYTES' SERVICE

ACOLYTES AND PRIESTS from St. John's Church, Henry, St. Paul's Church, La Salle, St. Paul's Church and St. Andrew's Church, Peoria, joined with the acolytes of St. Jude's Church, Tiskilwa, in an acolyte service on Tuesday evening, October 16th at Tiskilwa, Ill. The office for the Guild of St. Vincent was said, and five acolytes were admitted. Father Gray of St. Paul's Church, Peoria, preached, Father Kolkebeck presented the candidates, and Father Maddox received them. Father Smith, of St. Andrew's Church, Peoria, assisted by his two servers, led in the Adoration of the Blessed Sacrament. The Solemn Procession started from the rectory.

### MILWAUKEE CHURCH'S FIFTIETH ANNIVERSARY

ON SUNDAY, OCTOBER 21st, St. Luke's Church, Bay View, Milwaukee, Wis., celebrated the fiftieth anniversary of its organization. At the second Celebration the preacher was the Rev. Canon St. George of Nashotah, whose father was in charge of St. Luke's from 1877 to 1879. On St. Luke's Day, October 18th, there was a special parochial Celebration.

The first services of the Church in Bay View were held on January 25, 1871. Shortly afterwards land was secured in 1872, and the building of the present church was begun. The first services in the new church were held on Easter Day, April 13, 1873, barrels and boxes, with boards across, taking the place of pews.

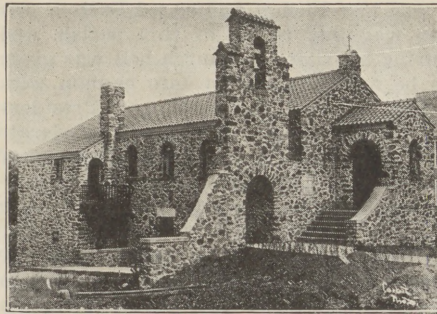
The church was formally organized September 1, 1873, by Bishop Armitage, and named St. Luke's, from St. Luke's, Bilston, Staffordshire, England.

During the last few years many improvements have been made, and, at the present time, the work of the Church is in a flourishing condition. The Rev. William H. Stone has been in charge since the first week in January, 1912.

### AN ITALIAN CHURCH FESTIVAL

ON SATURDAY and Sunday, September 29th and 30th, the Italian Church of St. Michael the Archangel, Tunxis Hill, Bridgeport, Conn., observed the festival of its patron in traditional manner. On Saturday morning the children made their communions in the new church, the corner-stone of which had been laid by Bishop Acheson just a year ago. In the afternoon forty choristers and acolytes, and nine priests vested in copes, sang the litany in procession as they went to the basement of the church, where the first services were held, January 22d, 1922. Here a commemorative iron tablet was unveiled and blessed by the pastor, the Rev. Joseph A. Racioppi. On the evening of this day a concert was given.

On Sunday morning before the principal service of the day, a band of music made a round of the neighborhood playing. Then came, at ten o'clock a high celebration of the Holy Eucharist. After this service a marble statue of the Saviour, located on the porch of the church, was



ST. MICHAEL'S ITALIAN CHURCH  
Tunxis Hill, Bridgeport, Conn.

unveiled and blessed. This was the thank offering of a parishioner whose son, after six months' illness, returned home unexpectedly on St. Michael's Day. After this a procession headed by the band, and including the Confraternity of St. Michael, members of St. Paul's Italian Society of Hartford, and girls dressed in white, went through the streets of the community. In the afternoon, after solemn Evensong, there was a program for the children, and another band concert, ending with a display of fireworks.

St. Michael's Church serves a community of a thousand souls, half of whom are Italian, and was the first church to do any religious work in this section of Bridgeport. The members of the congregation are so devoted and attached that they contribute generously of their money and labor, and remain loyal to the Church, in spite of opposing influences. This congregation illustrates what the Church can do among the foreign-born with proper methods and support. It also demonstrates the Catholic adaptability of the Church.

### FLORIDA CAMPAIGN CONFERENCES

A NATION-WIDE CAMPAIGN Conference has been arranged for the Diocese of Florida, with the Rev. B. T. Kemerer in charge. The conferences will be held in Jacksonville, Sunday and Monday, October 28th and 29th; in Tallahassee, Tuesday, October 30th, and in Pensacola, October 31st. All clergymen are urged to attend one of these conferences, and to bring representatives of the churches and missions with them. Mr. Kemerer was in charge of the conference last fall, and the diocese is exceedingly fortunate to secure him again. Bishop Weed is director of the Nation-wide Campaign in the diocese.

### LONG ISLAND PROGRAM CONFERENCE

IN RESPONSE to the call of the Bishop, some eighty-five clergymen of the Diocese of Long Island, together with the lay members of the Diocesan Council, met in conference, October 2d to the 4th, at Southampton, N. Y., to discuss the plans for the Every Member Canvass and to receive instruction on the Church's Mission.

Each day was begun by the Bishop celebrating the Holy Communion. During the conferences the clergy exchanged experiences and ideas. A detailed program of a successful Every Member Canvass was outlined by Mr. Raymond F. Barnes and the Rev. Arthur R. Cummings. The greater part of the session was devoted to the instruction to be given and the method to be used at a parish institute in preparation for the Every Member Canvass. The Rev. R. Bland Mitchell, of the Field Department of the National Council, formed the Conference into a typical Parish Institute and presented a program of Missionary Instruction which included, A Clear Idea of the Task, A Sense of the Value of the Task, and A Correct Method for Accomplishing the Task.

### ST. JOHN'S, GREELEY, COLO.

ST. JOHN'S COLLEGE, Greeley, Colo., opened September 29th, with thirty-three matriculants, the greatest number ever enrolled in the college. The work of the college began, however, October 2d.

Last year St. John's was overcrowded, but during the summer St. Dunstan's Hall has been erected, and improvements have been made to the other buildings. St. John's now has a modern plant, entirely free from debt.

Among the students at St. John's this year is a deaf-mute, who is preparing to minister to his silent brethren in the west.

The staff of teachers this year consists of Dean Bonell, Dogmatics and Pastoral Theology, Dr. Johnson, Greek, and Old Testament, Prof. Morris, History and New Testament, Prof. Linsey, Philosophy, Ethics, and Homiletics, Mr. Carl Brown, Prayer Book, and Miss Agnes B. Bonell, Librarian.

### A CONFERENCE ON UNITY

ON WEDNESDAY and Thursday, November 7th and 8th, there will be held a Conference on Christian Unity in the Parish House of Westminster Presbyterian Church, Buffalo, N. Y., under the auspices of the World Conference on Faith and Order. Eminent men, representative of various Churches—Episcopal, Congregational, Methodist, Presbyterian, Disciples of Christ—will take part in the discussions.

There will be two mass meetings, one on Wednesday evening, November 7th, and one on Thursday evening. The topics will be: The Incarnation, the Foundation of Unity, and the Vision of Unity. Among the speakers will be Bishop James Cannon, Jr., of the M. E. Church, South, the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, and the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, and the Rev. Nehemiah Boynton, D.D., of the Congregational Church.

The deliberations of the Conference are all based on personal faith in our Lord Jesus Christ, the Saviour of the



World. The questions discussed will be those carefully considered by various groups representing different Churches. They will embrace such topics as: the Meaning of the Church, the Place of Creeds or Confessions of Faith in Church Life, a Ministry Universally Recognized, the Relation of the Church to the Churches.

#### DETROIT CHURCH NORMAL SCHOOL

TUESDAY, October 16th, marked the beginning of the eighth season of the Detroit Church Normal School. Last year the total attendance reached 480, and the initial registrations indicate that this number will be far exceeded this year.

The aims of the school are, first, to give the best possible training to the Church school teachers of this region. The school is intended to supplement, but not to supplant, the parish training classes; second, it affords an opportunity for fellowship with those who are engaged in the same great task; third, through special courses and through the messages of outstanding men and women, it gives inspiration for the work, and to the workers.

This year special stress is laid upon working for a definite goal in the selection of classes, as, for example teacher's certificate, or diploma. This year the courses cover a wide range and are for teachers, officers, lay readers, leaders in young people's work, those interested in Pageantry and dramatics, Church publicity, and kindred subjects. The faculty consists of thirty-one members, including many clergymen, high school teachers, and seven members of the Detroit Teachers' College. The Rev. Franklyn Cole Sherman was the speaker at the opening session, his subject being A Dynamic Religion.

#### DALLAS CATHEDRAL ORGAN DEDICATED

THE RT. REV. H. T. MOORE, D.D., Bishop Coadjutor of Dallas, dedicated on October 14th, the new organ that has recently been installed in St. Matthew's Cathedral, Dallas, Texas.

The organ, which is said to be the most important Church instrument in the entire southwest today, was given by H. L. Edwards in memory of his parents and his sister, and was built by Henry Pilcher's Sons, of Louisville, Ky., from specifications prepared by Mr. Carl Wieseman, organist of the Cathedral. It has a total of fifty stops, and 2,778 pipes. With the ease work, and the structural changes in the building, it could not be duplicated today for \$40,000.

#### NORMAL SCHOOLS IN GEORGIA

FOR THE THIRD SEASON the Savannah Church Normal School began its work, October 10th, and the Augusta Church Normal School its second season, October 1st, both promoted by the diocesan Department of Religious Education, and under the supervision of the Rev. W. A. Jonnard, executive secretary, of the Department.

There are four credit-giving courses in the Savannah School, and three in the Augusta, with coaching classes on all courses of the Christian Nurture Series. The Bishop will be the instructor in the

course, Our Book of Common Prayer. Each school has a session once a month.

A new course has been added to the curriculum this year, on the Church School Service League.

The officers of the Savannah School are the Rev. S. B. McGlohon, rector of St. Paul's Church, director, and Miss Margaret Exley, secretary; of the Augusta School, the Rev. G. Sherwood Whitney, rector of St. Paul's Church, director, and Mrs. L. B. Heidt, secretary.

#### A SOUTHERN CENTENNIAL

ST. LUKE'S PARISH, Woodville, Miss., is celebrating the centennial of its organization during the month of October. In October, 1823, the Rev. James E. Fox said the service and preached at the court house in that city, which was the beginning there of the Church's work. At first, the services were a great novelty, many persons thinking that a liturgical service was a recently invented thing.

The late Bishop Adams, of Easton, was the war-time rector of this parish, and during his time the church bell was given to be melted and cast into cannon with which to repel the invaders. President Jefferson Davis, of the Confederate States, was, for a while, an attendant of the church. There are many other interesting historical matters connected with this truly Southern parish. Another matter of interest in this period was the home of John Burrus McGehee, to whom the beginnings of the Chicago-Lambeth Quadrilateral have been traced.

The chief celebration of the centennial was on October 4th, at which time the Rt. Rev. T. DuB. Bratton, D.D., Bishop of the Diocese, celebrated the Holy Communion, and blessed eucharistic candlesticks, memorials to Capt. David C. Bramlette. On Sunday, October 7th, the Rt. Rev. W. M. Green, D.D., Bishop Coadjutor of the Diocese, was present to celebrate the Holy Communion and preach.

#### LARGE SUMMER CONGREGATIONS IN MAINE

REPORTS from the summer chapels of the Diocese of Maine show that the congregations during the past season have, as a rule, been larger than ever before, and that there has been marked interest in the services. At Trinity Church, York Harbor, the Bishop Coadjutor of Central New York was in charge for four Sundays, giving a series of special sermons on the mornings of those days, and at the afternoon services, answering questions on the subjects of miracles and duty to Christ. At North Haven, on the Fox Island thoroughfare, the first service in a new chapel was held on September 2d. At St. Saviour's Church, Bar Harbor, the Rev. W. E. Patterson, rector, the congregations during the summer were so large that frequently people had to be turned away for want of room. Among the preachers here this year were the Bishops of New York and of Massachusetts, and Canon Carnegie of Westminster Abbey. St. Mary's-by-the-Sea, Northeast Harbor, the Rev. Cuthbert McGay, rector, has also enjoyed a most successful season. Some of the summer visitors here, together with others elsewhere, have presented Bishop Brewster with a handsome Ford sedan car, which will be of great service to him in his work.

#### HOWE SCHOOL FULL

THE NEW year at Howe School opens with a large enrollment which fills the school. During the summer extensive improvements have been made in the equipment of the school. The increased numbers require some new members on the faculty.

Plans have been drawn for the new building for the lower school, to be known as White Hall, named in honor of Bishop White, who has been president of the Board of Trustees for the past twenty-five years. This building is greatly needed. Part of the funds for the building are already in hand. Work will be commenced in the spring if conditions in the building world are favorable.

#### VESTRYMEN TO BE ORDAINED

IT ISN'T OFTEN that a small western parish, situated in the heart of the coal-mining industry, gives two of its leading citizens, vestrymen, one the junior warden, and the other clerk, to the ministry. But Trinity Church, Trinidad, Colo., where the Rev. A. W. Sidders is ministering, is so giving Mr. Charles Bailey and Mr. R. A. Johnson. They will be ordained to the diaconate November 4th by Bishop Ingley, Coadjutor of Colorado. Mr. Johnson is a chartered accountant, and Mr. Bailey is in real estate. The service itself will be somewhat unique as five of the six persons taking part in the ordination are Englishmen. The Bishop was born in England, the preacher, the Rev. Dr. Coles, of Pueblo, in South Africa, the rector of the parish was born in London, and the candidates also come from England.

#### DEATH OF REV. ROBERT M. BECKETT

THE REV. ROBERT MAGEE BECKETT, priest in charge of the Trinity Mission, Cheltenham, for the last five years, died Monday, October 15th, at his home, 116 Ryers Avenue, Cheltenham, Pa.

Mr. Beckett was ordained at the Philadelphia Divinity School in 1909 by Bishop Thomas, of Wyoming. He was the first to respond to Bishop Thomas' appeal for Western missionaries, and in 1910 was appointed to the mission at Jackson's Hole, one of Wyoming's wildest spots.

After five years' service in Wyoming, Mr. Beckett returned to this city and was assigned to the mission at Gulph Mills. Three years later he was appointed to the mission at Cheltenham, where he served until his death. His wife survives him.

#### BISHOP BRATTON'S ANNIVERSARY

THE TWENTIETH ANNIVERSARY of the consecration to the episcopate of the Rt. Rev. T. DuB. Bratton, D.D., Bishop of Mississippi, was celebrated in St. Andrew's Church, Jackson, Miss., September 30th and October 1st. At the principal service on Sunday, Bishop Bratton was the celebrant, assisted by his coadjutor, Bishop Green. The Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama, was the preacher. In the afternoon Bishop Bratton preached to a congregation of negroes in a large church borrowed for the occasion, that a great congregation might be accommodated. At night, in St. Andrew's, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, was the speaker.

On Monday evening there was a ban-



quet in honor of the Bishop, at which three hundred were present. Among the speakers was the Rt. Rev. T. F. Gailor, D.D., Bishop of Tennessee, and President of the National Council. Bishop Bratton received, at this occasion, an outfit of travelling bags and a vestment case from his clergy.

#### DEAN OF ST. MARK'S, HASTINGS, NEB.

THE REV. RALPH V. HINKLE, assistant at St. John's Cathedral, Denver, Colo., has accepted the deanship of St. Mark's Pro-Cathedral, Hastings, Nebraska, and will take up his duties there at the beginning of November. The Rev. Mr. Hinkle was formerly a Congregational minister, and received priest's orders a few weeks before leaving Denver.

He was born in Michigan, and is a graduate of Kalamazoo College, the University of Chicago, and the Theological Seminary at Rochester, N.Y. He formerly held pastorates in Stirling, Ill., and Eaton, Colo., and for over two years was assistant superintendent of all Congregational churches in the Rocky Mountain region. He came to St. John's Cathedral last February.

#### AMERICAN PRIEST COMMEMORATED

A SOLID GOLD PATEN has been presented to St. John Baptist's Church, St. John, N. B., by Mrs. Owen-Jones, in memory of her husband, the Rev. Percy Owen-Jones, who was priest in charge of this parish from December, 1901, to May, 1907. This paten was blessed at the sung Mass on Sunday, September 16th, and used for the first time on the Feast of St. Matthew. The inscription on the back of the paten reads, "In Memoriam Percy Owen-Jones Sacerdos. July 4th. 1922." Father Owen-Jones held several charges in the United States. He was rector of Grace Church, Norwood, Mass., rector of St. John Baptist's Church, Sanbornville, N. J., assistant at Christ Church, Norfolk, Va., and assistant at the Memorial Church of the Good Shepherd, Rosemont, Pa. He died at Norfolk, Va., July 4, 1922, and was buried at Alexandria, Va.

#### DR. SWEET'S EARTHQUAKE EXPERIENCES

THE EXPERIENCES of the Rev. Dr. C. F. Sweet and Mrs. Sweet in the Japan earthquake were among the most thrilling of those reported. They were in the country up in the mountains on a lake facing Fujiyama and said to be almost in the center of disturbance. At the time of the first shock Dr. Sweet was in a friend's house. The shock came with such violence that the whole house was shaken down, but with the debris falling into the street rather than into the house, so that the occupants were all unhurt. Dr. Sweet ran quickly up the street to his own home where he had left his wife and two little grandchildren. He found them totally buried in debris. Mrs. Sweet was held between a sill and a fallen beam in a crater that had been opened by the shock. He was able to pull her out and drag her away, after which, almost immediately, another shock occurred and closed the gap. Had he been a few minutes later she would have been buried alive. The village was wrecked, five persons being killed in the house next to Dr. Sweet's. After two nights spent in the open, unsheltered, Dr.

and Mrs. Sweet with the children, and with many other foreigners, proceeded down the mountainside in the rain, and gradually made their way to Nagoya, where Dr. Sweet's son-in-law is United States consul. At the date of writing, Dr. Sweet did not know what was the fate of his home in Tokyo.

Dr. Sweet is one of the professors at the Trinity Divinity School. The fact that the educational institutions were still observing vacation and the faculties and other members were, for the most part, outside of Tokyo at vacation points, probably saved the lives of many of them.

#### THE WOMEN OF WALES TO THE WOMEN OF AMERICA

THE FOLLOWING is from a Peace Memorial to American women that has been prepared in the name of the Women of Wales: "We speak simply as the women of Wales—the daughters of a nation whose glory it has been to cherish no hatred towards any land or people, and whose desire is for the coming on earth of the reign of fellowship and good-will. We long for the day when the verdict of the sword in the affairs of the nations shall be a thing of the past; and we would place on record our firm conviction that, if America in her own good time should again take her place at the side of the British Commonwealth, her action would be decisive. We feel that if the vacant chair in the Council of the Nations could be filled by America, the world would be saved forever from international bloodshed. We know not how it can be done, but we do know that it is upon the two great peoples who did so much to decide the fortunes of the war, that the burden rests of winning the Peace—that Peace without which all that is dear to us must inevitably perish."

#### KEMAL PASHA ON THE TRIUMPH OF TURKEY

MUSTAPHA KEMAL PASHA, in his presidential address to the new Angora Assembly, is quoted in the *Manchester Guardian Weekly* for August 17th, as summing up the peace negotiations thus: "Our treaty has dissolved the dream of a Greater Armenia, has effaced the Pontus Government and its partisans, has destroyed all hopes of establishing foreign spheres of influence in Southern Turkey, has recovered Smyrna and Adana, freed Constantinople, and abolished the chains of the capitulations, and brought full acknowledgement of Turkey's rights as one of the civilized Powers."

The Turkish president puts much reliance upon force and states his philosophy very simply. "In my view the most important matter for New Turkey is security. The army is the best protection both of internal tranquility and of the independence of our government. Hence the efficient organization of the army must be one of our main principles. It would be childish to think the peace we have attained will last forever. To imagine that would be to lead the nation into gravest dangers. As long as our national rights and honor are respected we shall reciprocate in a similar spirit, but having learned from unhappy experience that the rights of the weak are frequently trampled upon, we must omit the necessary preparations for any eventualities, while entertaining at the same time good relations with foreign countries."

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CINCINNATI



NEWS IN BRIEF

ALBANY—A diocesan conference of the Girls' Friendly Society in the Diocese of Albany, was held October 2d, 3d, and 4th, in the Guild House of St. Peter's Church, Albany, N. Y. The Conference was begun Tuesday evening by a quiet hour conducted by the Rev. E. D. Tibbits, D.D., rector and headmaster of the Hoosac School, Hoosic, N. Y., which was followed the next morning by a celebration of the Holy Communion. A number of interesting subjects were discussed during the two days.

ATLANTA—The Rev. Edward B. Andrews concluded, on October 10th, a ten days' mission in St. George's Church, Griffin, Ga., the Rev. H. A. Willey, rector.

BETHLEHEM—The celebration of the tenth anniversary of the founding of St. Mary's Italian mission, Wind Gap, the Rev. F. C. Capozzi, priest in charge, was held in conjunction with the autumn meeting of the Convocation of Reading.

COLORADO—The Boy Scout troop of St. Barnabas' Church, Denver, has been awarded one of the banners given by President Harding shortly before his death, for troops which had made a certain advance in the preceding year.

FLORIDA—An interparochial Teachers' Training Institute is being held in the city of Jacksonville. The Institute meets every Monday night, and will continue for ten weeks. About seventy-five teachers are taking advantage of this opportunity to improve their work. The Rev. Ambler M. Blackford is leading the institute, giving a half-hour lecture on child psychology, after which, for another half hour, demonstrations of teaching the different grades of the Christian Nurture Series are given by trained leaders.

HARRISBURG—The Rt. Rev. J. H. Darlington, D.D., Bishop of the Diocese, unveiled and blessed recently in Christ Church, Danville, a window given by Mr. Frank Emerson DeLong, in memory of his mother, Jane Emerson DeLong. At the same time he blessed a banner for the Girls' Friendly Society.

LONG ISLAND—The Rev. Walter de Forest Johnson, rector of Christ Church, Clinton St., Brooklyn, is seriously ill at the Long Island College Hospital. The Rev. Robert G. Rogers is in charge of the services during the rector's illness.—The Brooklyn Archdeaconry hopes to provide adequately for the mission to West Indian colored people, by the purchase of a suitable piece of property in that part of Brooklyn. St. Cyprian's, now housed in a store building, has been growing rapidly and is now suddenly obliged to leave the building, which is to be torn down.—On the first Sunday in October, the rector of St. Paul's Church, Flatbush, blessed the reredos given by a parishioner. At the same service, a pulpit sounding-board, given in memory of St. Paul's men who fell in the War, was blessed. A tablet, bearing the names, is to be erected shortly.—At least 450 clergymen, teachers, and officers attended the autumn supper and rally at St. Ann's Church, Brooklyn Heights, which is always held under the auspices of the Diocesan Board of Religious Education. The teachers' training classes for the season of 1923-1924, were inaugurated after the supper—a new feature which seemed to commend itself.—St. John's Hospital, of the Church Charity Foundation, Brooklyn, has purchased a new ambulance, has built a shelter at the ambulance entrance, and has laid a new pavement in the rear court, besides conducting many improvements within. The Home for the Aged and Blind, and the House of the Sisters of St. John Evangelist have also been extensively renovated this summer.

MILWAUKEE—A meeting of some of the young people's organizations of the diocese was held in the Cathedral, Sunday evening, October 14th, and heard an address by the Rev. Fr. Bullington on the work of the Seamen's Mission. Bishop Webb also addressed the gathering, and said that the two of the most valuable developments of the present day were the young people's movement and weekday religious education. The young people's organizations of the diocese plan to work for the Seamen's Mission this winter.—Mrs. C. E. Hutchison, of East Orange, N. J., conducted a well attended discussion group for the Church's Program in St. James' parish house, Milwaukee, on October 16th and 17th. Mrs. Hutchison is to conduct similar meetings in other parts of the Diocese.—The Cathedral has substituted a choir of women and men, only the latter being vested, for the vested boy choir that was organized some fifty years ago. The latter was the oldest vested choir in the diocese and one of the oldest in the country, be-

ing formed at a day when a vested choir was deemed the height of "ritualism."

NEBRASKA—The Rev. Ralph F. Blanning, rector of the Church of the Good Shepherd, Omaha, has instituted a healing program in his parish. Every Sunday evening there is a sermon on the theme The Relationship of Religion to Health. At the close of the service the gift of healing is administered by the laying on of hands. At each service the church is filled to capacity. The Rev. Mr. Blanning has been called on some very difficult cases and already has achieved some gratifying results. A considerable number each week seek help privately, among the number being a prominent physician of the city. The Rev. Mr. Blanning has been practicing mental healing in his ministry for a number of years.

NEWARK—The Church Service League of Grace Church, Orange, N. J., began an ambitious missionary program October 25th by a quiet day conducted by the Rev. Thomas Conover. A select list of speakers has been secured for the various meetings proposed, and it is intended to give the members of the parish much valuable and interesting missionary information.

NEW JERSEY—At a conference at Avon-by-the-Sea, September 17th to the 21st, the Rev. Leslie Watson Fearn, warden of the Church Mystical Union of England, gave a series of addresses on the Creed as the basis of an interpretation of the mystical union that exists between Christ and the Church. The conference was well attended, and many were deeply inspired by their mystical experiences.

OHIO—On Sunday, October 7th, the Bishop of Ohio, the Rt. Rev. Dr. Leonard, laid the corner-stone of the new parish Church of the Incarnation, Cleveland, the Rev. A. R. McKinstry, rector. In the service the present rector, the former rector, Archdeacon Patterson, the Rev. Dr. Bailey, the Rev. E. L. Williams, and the Rev. D. LeB. Goodwin, joined. The church is of brick and will cost, when completed, about \$55,000. It will be ready for occupancy about mid-winter.—During September, two new parish houses were opened for use in the Diocese, that at St. Stephen's Church, East Liverpool, costing \$50,000, and that at St. James' Church, Wooster, costing about \$15,000. Both buildings are most complete and admirable in their structure and facilities.—Another new parish house, to cost more than \$60,000, is being built at St. Peter's Church, Ashtabula, Rev. C. A. Dowell, rector.—Students of the senior class at Bexley Hall, Gambier, have been put in charge of missions of the diocese, Mr. Roy J. Duer going to St. Andrew's Church, Barberton, Mr. Lane W. Barton to St. Mark's Church, Shelby, and Grace Church, Galion, while Mr. H. F. Zeis goes to St. Mary's Church, Marysville.

OKLAHOMA—Bishop Thurston has just secured the services of a new clergyman for the Central Archdeaconry of the District. The Rev. Joseph Carden, recently of Texas, has just come into Oklahoma, and taken up his residence in the see city. He has been given one of the most important posts in the District, and his ministrations will reach a very considerable number of the Church people of the State.—Once again the District of Oklahoma is suffering from floods which, during the past week, have overrun a very large part of the territory just south of Oklahoma City. All railroad service, almost, has been suspended, and the proposed Institute Conferences with Miss Tillotson, scheduled for today and tomorrow, have been given up.—Bishop Thurston has called together the clergy of the District in annual conference, to meet the last three days of the month at St. John's Church, Oklahoma City.

OREGON—Under the direction of the Rt. Rev. Walter T. Sumner, D.D., Bishop of the Diocese, every parish and mission in the Diocese of Oregon, on Sunday, October 7th, had a special offering for the Japanese Church Relief. Special envelopes were printed and, in many cases, every communicant was reached by mail. The total fixed for the Diocese is \$1,500, and from reports at hand it seems likely that this figure will be reached or even exceeded.—Official delegates to the Synod of the Province of the Pacific, to meet at Fresno on October 17th to the 22d, will be, the Rt. Rev. Dr. W. T. Sumner, Bishop of Oregon, Archdeacon J. C. Black, the Rev. Thos. Jenkins, the Rev. J. D. Rice, and the Rev. H. D. Chambers; the lay delegates are Mr. John Lethaby and Dr. H. C. Fixott; from the Woman's Auxiliary, Mrs. Wilson Johnston, and Mrs. E. E. Miller.

PHILIPPINES—Dr. Hilary Clapp, long a protégé of the Mission of the Church in the Philippine Islands, joined the staff of St.

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Luke's Hospital, Manila, in July. Dr. Clapp is the second Igorot to become a physician. He was born in Bontoc, Mountain Province, where he received his early training from the mission teachers there. It was there also that his Igorot name, Pit-a-pit, was superseded by Hilary Clapp—his new surname being that of Father Clapp, who founded the mission in Bontoc. From Bontoc he went to Baguio to school. Subsequently he came to America with Bishop Brent, and attended Trinity College Preparatory School, Ontario, Canada. Returning to the Philippines, he completed his preparatory course in the Manila High School, and then took one year in the College of Liberal Arts of the University of the Philippines, and this year was graduated from the Medical Department of the same institution. Dr. Clapp is an earnest student and a diligent worker, and a bright future is prophesied for him.—The name of Baguio School for American boys has been changed to the Bishop Brent School, for it is felt that it is only right to perpetuate the name of the founder in the foundation. There is another name that cannot be forgotten, that of the headmaster for the first nine years. It was he who gave the school the tone that it undoubtedly will always have. The school building is now known as Ogilby Hall. Plans have been drawn that show how a second story could be added over the library at the back of Ogilby Hall which would provide accommodations for twenty more boys. This year there were forty-six, but the school was crowded fearfully. An increase of nearly fifty per cent in attendance would mean a large increase in income without proportionate increase in expenses: classes would be larger, but there would not have to be new ones for all the primary and high school grades are covered already.—Fourteen new children have just been taken into Easter School for Igorots, at Baguio. The matron of that school says "We have not enough money to feed them, and no clothes for them to wear, but we have never yet turned down a little Igorot girl, and we think we shall find some means to keep these." This makes now ninety-eight children in the school. The reason that it is almost impossible to refuse to give care and shelter to any Igorot girl who can get her parents' consent to come and live in the school, is that the Igorots have no proper place for their children to live in. They are allowed to go and sleep in the houses which the barrios supply for girls, but they have no homes. Fathers and mothers and small babies live in homes, but at the age of eight years the children are expected to go out into the world, girls to the women's house, and boys to the men's. It is not only learning that is offered, but a good place where the decencies of life may be had.

PITTSBURGH—Sunday, October 14th, was marked especially in St. John's Church, Pittsburgh, by the observance of a Harvest Home Festival. The church was decorated with fruits, flowers, and vegetables, which were sent to St. Barnabas' Free Home on the following day. The Sunday school participated in the service, marching into the church from the parish house before the choir, carrying banners, and offerings of fruits and vegetables in baskets to be distributed later. The rector of the church, the Rev. M. S. Kanaga gave an illustrated talk to the children.—On Monday evening, October 15th, there was a service for the members of the Laymen's Missionary League in the chapel of St. Peter's Church, followed by a dinner in the parish house. The meeting was held in behalf of the Nation-wide Campaign, and the Rev. A. W. S. Garden, Chairman of the Diocesan Department of General Missions made an address to the League on the subject, that met with a hearty acceptance on the part of the members of the League, who pledged themselves to make addresses on the Nation-wide Campaign at every service held by the League up to Advent, and to do all in their power to promote the cause in hand.—On October 29th, the rector, the Rev. A. W. S. Garden, and the vestry of Emmanuel Church, North Side, Pittsburgh, will give a dinner to the rectors and vestries of all North Side and Bellevue parishes, in Emmanuel parish house, at which the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council, and the Rt. Rev. William Blair Roberts, D.D., Suffragan Bishop of South Dakota, will be the guests of honor. Following the dinner a mass meeting of all Church people in those parishes will take place in Emmanuel Church, at which Bishops Gailor and Roberts will speak on the Nation-wide Campaign.

PORTO RICO—All of the schools under the auspices of the Church are opening this fall with full complements of teachers. St. John's School, at San Juan, is under the direction of Miss Traylor, with Miss Haughwout, Miss Moore, Miss Claiborne, and Mrs. Capo assist-

ing. The new school at Manati is in the care of Mrs. Elliott, with Miss Stevens as assistant. St. Andrew's School, Mayaguez, has two new teachers from the States, Miss Florence Basom and Miss Florence Everett. A young Porto Rican man, Mr. Pedro Agostini, has charge of some of the grade work, and the manual training.—A gift has been received from the Island committee in New York for an altar rail in St. Andrew's Church, Mayaguez. Mrs. Chase, of Philadelphia, has given the industrial department of St. Andrew's School a printing press.—Two of the Sisters of St. Anne, the Mother Superior, and one of the sisters, who are located at St. Thomas, Virgin Islands, paid a visit to Porto Rico recently, and visited the work of the entire island. They were much interested in the embroidery and drawn-work done at St. Andrew's School, and hope to establish a similar work in St. Thomas when opportunity permits.—Bishop Colmore left October 5th for the States. He expects to be in the East most of the time, arousing interest in the work of Porto Rico.

RHODE ISLAND—The Church of the Ascension, Wakefield, R. I., has received from Mrs. Jeremiah P. Robinson, of Wakefield, the Nancy Brown island in Salt Pond, and a piece of land in Billington's Cove, to be used for a parish house and a camping ground. It is given in memory of her son and grandson, and is to be known as "Buddie's Island."

SOUTHWESTERN VIRGINIA—In the associate mission field under the care of the Rev. H. H. Young of Graham, two interesting Missions have recently been held. The Rev. J. R. Ellis conducted a series of services at St. Paul's, Church, Yards, Va., and on the evening of October 1st the Rev. J. A. Figg, rector of the churches at Christiansburg and Radford, began a mission at Tom's Creek, Va.—At the last meeting of the Executive Board the Rev. Messrs. J. Lewis Gibbs of Emmanuel Church, Staunton, and H. H. Young, of the associate missions at Graham, were elected to membership in the diocesan Department of Social Service. The other members of this department are the Rev. Churchill J. Gibson, of Lexington, Chairman, the Rev. J. M. Robeson, D.D., of Lynchburg, Mr. Mayo C. Brown, of Lynchburg, and Mr. Chas. L. Mosby, of Bedford. The Rev. R. Cary Montague, of Richmond, is Executive Secretary of this Department.

## THE AMERICAN CHURCH MONTHLY

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Miss Maude Royden on Marriage—The New Sexual Morality—Bricklayers Get Sixteen Dollars a Day—Fundamentalists and the Church—The Bishop of Pretoria on Rome—Dictatorships in Russia and Elsewhere

### THE MODERN ATTITUDE TOWARD MIRACLES

The Bishop Coadjutor of Central New York

### THE OXFORD MOVEMENT

F. J. Foakes Jackson

### THE CHURCH AND THE MAN IN THE STREET

Frederick S. Penfold

### THE CHURCH IN THE FAR EAST

Herbert H. Gowen

### PASCAL, RENAN, AND PASTEUR

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The members of St. John's Church school of Wytheville, had a campaign again this year on behalf of the Child Welfare Camp, which is conducted under the auspices of the Red Cross in Wythe County, and the total raised from all sources amounted to \$118.05. This camp cares for the children in the County who are undernourished.—On the last Sunday in September the children of St. John's Church school, Wytheville, brought candles as an offering to be sent to the poor in Tokyo. These were boxed the next day, and six dozen candles were sent to Bishop McKim.

WESTERN NEW YORK—A two weeks' campaign was held by the Young People's Fellowships of Buffalo and Rochester to raise \$1,000 toward erecting a much-needed chapel at the Easter School at Baguio, P. I. Easter School is a trade school for non-Christian mountain tribes and Moros, founded by Bishop Brent, when Bishop of the Philippine Islands. Until the founding of the school, practically all the Igorotes were pagans. At present from sixty to ninety children are being educated as Christians and will return to their homes to spread the Christian faith, as well as to teach their fellow tribesmen the practical and modern methods of agriculture and industry. It is not uncommon for them to walk four or five miles to attend services at the school after they have been converted. Mass meetings were held in Buffalo and Rochester to open the campaign. The program was planned around three C's: The Call, presented by Miss Helen C. C. Brent, The Challenge, presented, at the Buffalo meeting, by Mr. Benedict V. K. French, and by Mr. Edwin R. Williamson, in Rochester, and The Climax by the Rev. William E. Gardner, Executive Secretary of the National Department of Religious Education. The slogan chosen for the campaign was Bag it for Baguio, chosen because each member of the Young People's Fellowship was given a red bag to fill with coins. The bags will be turned over to Bishop Brent, those for Buffalo at a Corporate Communion to be held at St. Paul's Cathedral on November 4th, and those for Rochester at a service at St. Luke's, Rochester, on October 21st.—November 4th is to be observed throughout the Diocese as United Thank Offering Sunday, except in the Rochester district where the service will be held at Christ Church on October 21st. It is expected that the United Thank Offering will be presented in every parish in the Diocese on one of those dates. Bishop Brent will preach at the service in Rochester on the evening of Sunday, October 21st, and in Buffalo at the mass meeting at St. Paul's Cathedral on the morning of Sunday, November 4th.—The Rev. T. G. Brierley Kay, the rector of Christ Church, Marylebone, London, who is in this country as the representative of the Bishop of St. Albans, spent three days in the Diocese. On Sunday, October 14th, he preached at St. Paul's Cathedral, Buffalo, in the morning, and at the Ashbury-Delaware Methodist Church in the evening. On Tuesday evening he addressed a dinner meeting of the Buffalo branch of the English-Speaking Union, speaking on the Irish Free State. Bishop Brent addressed the gathering on the League of Nations.—At the Church of the Ascension, North Street and Linwood Avenue, Buffalo, N. Y., two beautiful memorial windows will be unveiled on Sunday, October 28th, by the rector of the church, the Rev. Charles D. Broughton. These windows are placed in the church by Mr. August William Bricka, a devoted communicant of the Church of the Ascension, in loving memory of Lillie Teller Bricka, 1866-1911.

MAGAZINES

THE CHURCH AND SOCIETY is the subject of a rather depressing article by Prof. Chauncey Brewster Tinker in the October number of *The American Church Monthly*. His conclusion is that there can be nothing but enmity between the two. "Society at best offers to tolerate the Church and use her in promoting the respectabilities. But the Church invites society not to cooperate but to surrender." Dr. Foakes Jackson contributes an illuminating little essay on Evangelicalism, using the word in its strictly historical sense to denote the movement within the Church which flourished especially in Clapham and in Cambridge during the eighteenth century. The Rev. J. H. G. Johnson, S.S.J.E., gives an extremely interesting account of what he noticed in

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some Churches in Spain during a visit to that country. One is struck especially by his description of the spontaneity and ease which characterizes all the ritual: the account of the service is especially delightful. "They were not there to be ornamental, or because it was correct that there should be acolytes; they were there to do work that should be done, and they did it with freedom and vivacity. They helped the priest just as active and intelligent children might help in the garden or kitchen. . . In speaking, they use loud, natural tones, and when they sing, they lift up their voices without restraint, as if they were singing in a field or on the beach. They do not walk with an ecclesiastical gait." *O si sic ubique*. Mr. Cecil Roberts writes on Jesuit Catholicism (a criticism of the Jesuit Father Woodlock's reply to Bishop Gore), the Rev. J. C. McKim, of the Japan mission, writes on Missionary Methods and Catholic Principles; and there is the usual number of interesting reviews and editorial notes, amongst the latter being found a summary of the recent controversy between the Bishop of Durham and the Bishop of Zanzibar.

CONTINENTAL AFFAIRS occupy most of the pages of *The Fortnightly Review* for August. Mr. Charles Woods contributes an account of the Bulgarian Revolution, packed with information, but rather too allusive for the ordinary reader. He emphasizes the fact "that the revolution is a change towards the Right, that it constitutes the replacement of an extreme cabinet by one of much more moderate tendencies, and that for the moment at least, the influence of the military section of the community is paramount." Some of the gaps in his narrative are filled in by Mr. A. L. Kennedy in an article on Stambulisky—by an amusing printer's error listed as "A Pleasant (Peasant) Statesman!" Mr. Kennedy agrees with Mr. Woods that it was Mr. Stambulisky's domestic rather than his foreign policy that caused his downfall. An old friend of President Masaryk's, Herr Sigmund Münz, contributes a sympathetic and illuminating study (translated) of that great leader. Mr. James Murphy writes on Six Months of Fascist Government. He describes it as being of "the national, conservative type, seeking to strengthen the authority of the State and enhancing the position of the Monarchy." The difficult problem of Tangier, Morocco, and the Straits of Gibraltar is discussed by Mr. J. de V. Loder, who suggests that the League of Nations might supply the necessary guarantees, for Great Britain the neutralization of the Straits, to Spain unrestricted economic development, to France suzerainty over Morocco, and to Morocco territorial, political, and cultural unity. The Future of the Central European States by Mr. Dudley Heathcote (a future dependent upon the economic rehabilitation of Russia and Germany), The Strength and Weakness of Mr. Masfield, by Mr. Geoffrey Dearmer, a son of Dr. Percy Dearmer, and himself a gifted poet, Rome and the Coming of the Barbarians, by the Rev. A. H. T. Clarke, and a most fascinating chapter from a forthcoming book of reminiscences by Mr. Norman Douglas are other articles of special interest.

Two ENGLISH theological magazines of quite different character, *The Pilgrim* and *The Quarterly Review*, discuss, in their July number, several of the same subjects. It was inevitable, of course, that both should contain an account of Pascal, the three hundredth anniversary

of whose death occurred last June. In *The Pilgrim*, Dr. Edward Shillito is concerned with Pascal's "modernity" ("he is never more modern than when he is dealing with the significance of the Mystery of Jesus"): in the *Quarterly* the Rev. Richard Hanson, of King's College, gives a most interesting study of Pascal's philosophy as a whole. Reunion is a problem also treated by both magazines. The *Pilgrim's* article, contributed by Mr. Stuart H. Clark, consists mainly in a discussion of an address by Dr. W. B. Selbie, the Congregationalist leader, which contains nothing of striking novelty. Much more important is the article in the *Quarterly* by the Rev. C. Canellopoulos, of the Eastern Orthodox Church (and also of Oxford University). Mr. Canellopoulos possesses a profound knowledge of doctrine and of Church history; this full and learned disquisition is of the greatest value and should be read by everyone interested in this vital subject. Reunion, with the Protestants cannot, he says, be achieved until those bodies are united among themselves: with Rome it is im-

possible so long as the Pope survives; but the union of the An. Eastern Orthodox? discuss the doctrine of the Creeds, the Sacramentistry. Only in connection with the Creed, with the famous Filioque. The Eastern Church cannot, he says, accept the Filioque. But on the hand, it is an interpolation which "unconsciously crept in" and "in an normal way," and he cites excellent Anglican theological opinion against it. The article as a whole is extremely helpful and hopeful, and worth careful study. In the same number of the *Quarterly* are articles on Religious Belief As Derived From Experience, by Miss Sandbach-Marshall, a discussion on Dr. Garvie's theory of the authorship of the Fourth Gospel, an interesting sketch linking up Dante and Duns Scotus, by Miss Gertrude Leigh, and some excellent book reviews, all of these maintaining the high standard

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cles or speeches.

**VALUABLE CHURCH ANTIQUES**

HIDDEN AWAY in churches in many  
parts of England are beautiful spec-  
imens of old furniture and valuable brass  
and silver. In St. Magnus the Martyr,  
London Bridge, there are, for instance,  
some half dozen antique chairs in the  
vestry for which have been offered hun-  
dreds of pounds. Much as some of these  
churches would be glad to have the  
money which the sale of these objects  
would bring there is a natural disinclina-  
tion to sell furniture or plate which has  
been in ecclesiastical use for centuries.

Such a position has arisen at Downton,  
a small township in Wiltshire, in whose  
parish church is an ancient silver flagon,  
which the vicar recently found among the  
Communion plate. It is dated 1624, and  
has been valued at over £200. The  
Church Council is to decide at its next  
meeting what is to be done with the  
flagon.

A well known architect remarked quite  
recently, "I have seen magnificent carved  
oak chests, credence tables, and pieces of  
vestry furniture which would certainly  
bring in very large sums if sold at auc-  
tion or privately. Judging in some instan-  
ces by the care taken of these objects, I  
imagine that neither the clergy nor the  
churchwardens are aware of this value.  
Churches may reach the position of great  
houses whose owners have had to part  
with many treasured possessions to meet  
the increased cost of living."

At the same time, it must be borne in  
mind that a Church Council has no power  
to sell any article of value belonging to  
a church without a faculty from the chan-  
cellor of the diocese. These faculties are  
not granted readily, and the poverty or

richness of a parish is not a determining  
factor in the success of an application.

Some ten years ago, in the Midlands  
a silver chalice was found in an obscure  
corner of a church. It could not be proved  
that it had been used for ecclesiastical  
purposes, and permission was given for  
it to be sold with the result that it  
brought in about £2,000.

**THE LIVERPOOL CATHEDRAL**

THE KING OF ENGLAND will in all proba-  
bility be present at the consecration in  
July, 1924 of the choir of the new Liver-  
pool Cathedral. That event will take place  
exactly twenty-four years after the laying  
of the foundation stone by the late King  
Edward. It would have been in accord-  
ance with the fitness of things if Dr.  
Chavasse could have remained at Liver-  
pool to witness this degree of completion  
of the great enterprise with which he has  
been associated; but that was not to be.

Very few people, other than architects  
or architectural students, can be aware  
of the immensity and grandeur of the  
great building which is rising far above  
the banks of the Mersey. It is, in its own  
way, the greatest building undertaking  
that has ever been entered upon in this  
country.

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DURING HIS recent trip to Liberia,  
states *The Spirit of Missions*, Archdeacon  
Russell, of St. Paul's School, Lawrence-  
ville, Va., received a citation from the  
President, conferring upon him in the  
name of the government and people of  
Liberia the honor "Knight Commander of  
the Liberian Humane Order of African  
Redemption." This is the most highly  
prized decoration within the gift of the  
Liberian government. After his return to  
America he received by mail from the  
Rev. H. B. Cassell, President of Liberia  
College, official notice that Liberia College  
had conferred upon him the degree of  
Doctor of Laws.

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