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The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, OCTOBER 6, 1923

NO. 23

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By the Bishop of New York

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THE CONSECRATION OF BISHOP FREEMAN



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WHAT are the sorrows of this life in comparison with the full, immense glory which is laid up for us in heaven? Far from cursing the sorrow of your present life, love it, not for its own sake, but because it prepares you for the eternal reward, for everlasting life. Love it as a prologue of a long poem, which you will have to write at God's own dictation in the great book of eternal life. Love it as the laborer loves the furrow in which, in the sweat of his brow, he sows the grain in the full assurance of harvest. Love it as the poor exile loves the path which leads him back to his native country. Love it as the young soldier loves the field of battle, where he will win his laurel of victory.—*Padre Agostino da Montefeltro.*

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EDITORIALS AND COMMENTS

Now—All Together

HERE is a time for individual action and there is a time for concerted team work. There is a time for personal exercise of discretion and there is a time for accepting a common judgment as to action.

Man is a social being. He does not ordinarily inhabit a desert island, in spite of the complete independence that awaits him there. As he elects to live more or less in touch with his fellow men, so he is bound at times to merge his individuality into a common mass action. He must become a part of the mass in order that there may be united action.

These platitudes will scarcely strike any reader as original. What we desire to do is to apply them to the Church and suggest what considerations seem to flow from them.

For the fifth consecutive autumn we are asked by authority of the national Church to concentrate the attention of Church people on the Church's Program. Of course nobody asks that this be done to the exclusion of everything else in the Church. Worship and sacraments and preaching and schools and guilds and brotherhoods proceed normally as ever. But as parochial support, the payment of the parish bills, and the due presentation of the parish budget, must have some attention in every normal parish, and as intelligent presentation of these problems commonly leads up to an every member canvass which experience has commonly assigned to the late autumn, the national Church is asking that the *whole* story, and not merely a part of it, be presented at the same time. And the national Church makes certain suggestions as to how to do this, and offers certain literature to assist in doing it.

The national Church does not ask that the national program and budget should be presented to the exclusion of those of the particular parish. Nobody questions that the rector's salary, and the coal bill, and the janitor's wage, and the maintenance of the parish school, and the organist's salary, and the choir boys' pittance, and the interest charges, and the parish poor fund, must all be presented as details of a parish budget, and that ways and means must be found to meet these obligations. The position that the national Church asks each parish to take is that some fraction, however small, of the salaries, and the coal bills, and the school support, and the interest charges, and the poor fund, of every single mission maintained by the national Church throughout the world, be also assumed as a sacred obligation of the same parish; and that a share, however small, in all the educational and social service work of the national Church be likewise considered a normal part of the parish burden. Is this unreasonable? If no responsibility for any of that national work devolves upon St. Adam's Parish, how does it devolve upon St. Eve's? If St. Cain's

Parish can wriggle through life without paying a fair share of the expenses of the whole Church, is it fair that St. Abel's should be obliged to pay its own share and St. Cain's as well? Is there any good reason why St. Noah's Parish should be obliged to finance the Ark of the Church, when the parish of the Holy Nephilim should be wholly engaged in maintaining a nice, comfortable little religious club house for its own exclusive elect?

The inevitable logic of a position of doing little or nothing to meet the national quotas of the Church, is that there ought to be no national Church, or at least no work undertaken by a national Church. Does anybody deliberately assume that position? Is there one single parish in this American Church that *deliberately* disavows any responsibility for religious work beyond the parish boundaries?

We say *deliberately*; aye, there's the rub. There are parishes that do not deliberate. There are rectors that do not tell their congregations what are their duties as members of a national Church and, themselves, seem not to care. There are vestries that begrudge money for any purpose beyond the parish. There are parish treasurers who take money that was given for the general Church and use it for parish expenses. [Some day some determined person, who is not willing that such misappropriation of funds shall be tolerated, will go before a grand jury and testify to that sort of dishonesty, and an indictment will follow. Criminal courts are less lenient with men who steal than are churches.] There are quantities of parishioners everywhere who will give no adequate amount for work outside the parish. But these are not sins of deliberation. They are the leaving undone of the things that ought to have been done. They are the demonstration of the fact that there is no health in us. They are the sins that nobody confesses, of which nobody repents. Perhaps these negative sins are the sort that cause men to lose their souls. "Inasmuch as ye did it *not* . . ."

IT IS ALL so simple and so easy and so reasonable to present the work the way the National Church asks to have it presented. We say, to *present* it; we do not say actually to raise a quota. But the parish priest or the parish people who drift through October and November without lifting a hand to do what the National Church asks them to do,—one wonders how any of them can make their communions on an Advent Sunday. The priest who fails to instruct his people as to this obligation, or to give them the opportunity to fulfil it, is depriving them of a spiritual blessing; is preventing them from attaining a spiritual prize; is keeping them from doing their duty; is failing in his obligation to God, to the Church, and to his parish. "And if it shall happen that the same Church,

or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also"

We do not say that every diocese or every parish can raise the full amount of its quota. We are confident that the expectation upon the national Church *as a whole* is not too large, but it does not follow that the expectation upon every diocese or every parish is justified. Quotas are only hypotheses; and, in the Church, they are necessarily based upon incomplete information. The perspective of the national Church is this: the work we have undertaken to do costs so much, and your reasonable share of it *seems to be* so much; this constitutes the Budget. Other work that we ought to undertake, but have not done so, for which a real opportunity has been presented to us, would cost so much, and your reasonable share of it *seems to be* so much; both these together, along with the undertakings of dioceses and parishes, constitute the Church's Program. In *The Story of the Program* it is all presented in detail. Nobody need be ignorant of it. It is the duty of all Church people to know what it is. The studying should have been done in the spring. The people ought now to have a general idea of what is involved in it. Parishes ought now to be arranging the details for that every-member canvass, for *all* the work of the Church, parochial, diocesan, and general, which should culminate in visits to every member in the congregation, by some other member, at an appointed time, generally about the First Sunday in Advent.

Parishes in which this is systematically done, succeed, at least measurably. Those in which nothing is said until time for committees to be appointed and make their rounds, do not succeed, and priest and people wonder why—and blame their quotas. Those in which nothing is said and nothing done, do not succeed, and do not wonder why, and do not know what God and the Church think of them, and do not care. These are the liabilities that the Church must carry; for though one should rise from the dead, and should say to them, "Go ye into all the world," they would not go; for One *did* rise, and did give them that word, and they do not go, and they do not help others to go, and they are not interested, and they have all they can do to pay their coal bills at home, and they are not at all sure that the money would be well spent anyway if they gave it, and they don't know why so much should be needed or what it would be used for; and one can almost see their poor souls shrivelling up, and their parishes dying of dry rot. One wonders at the spiritual blindness which keeps them from seeing, and the spiritual deadness that keeps them from knowing they are blind.

LAST SPRING we raised the question, bluntly and roughly, What is Wrong in the Church? It called out a multitude of answers; and nearly every one who replied, stated the question we had asked: What is Wrong *with* the Church?

Week after week the letters were printed, and some real difficulties *with* the Church, as it is presented, were set forth; but through it all we waited for a true answer to the question we had asked: What is wrong *in* the Church?

There is only one answer, and it would not have been crowded out of the Correspondence columns if anybody had given it, as a number of excellent letters were; for it consists of one word of two letters:

US.

There will continue to be something wrong *in* the Church until all of us cure our own cases of spiritual malaria. We have chills and fever in the Church. There are sacraments that can cure it, but not unless we apply them to the diseased spots with *faith*. Sacraments are not charms.

THERE NEVER WERE SO many parishes, and so many priests, and so many people, in this American Church, who were honestly trying to do their full duty as Churchmen, as there are now. There never were so many who had arisen out of a narrow parochialism. There never was such excellent team work. There never were so many who were conscious of the vastness of the Church. There never were so many who *mean business*.

These are they who know the time and the place for individual action and the time and the place for team work.

These know how to merge their individualities into common mass action.

Now, they are on the *qui vive*. They see the fields ripe for the harvest, and they are waiting to get into it and reap. Their eyes have been so opened that they have a world vision, and they can enter somewhat into their Lord's own perspective as they look over all parts of the world and see *His purpose* slowly maturing among all the nations, though the peoples cry out against it.

These seers are the people of whom God and the Church are proud. And they are ready for action.

Now—ALL TOGETHER!

WITH continued gratitude, the following acknowledgment of enrollments as ASSOCIATES OF THE LIVING CHURCH is made:

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DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

October 8.

READ I Corinthians 1:1-8. Text for the day: "Called to be saints."

Facts to be noted:

1. St. Paul was not a self-appointed apostle (Acts 22:17-21).
2. Verse 3. St. Paul's regular greeting to the Churches.
3. He praises God for the spiritual union of Christians with Christ.

"Yes, you and I are called to be saints. We have been baptized, we believe in Jesus Christ, we are members of His Church. Therefore we are saints in exactly the same way that the Christians at Corinth were saints. It is for us to determine to what degree we shall live up to the title. The word 'saint' carries with it the idea of holiness, and we all must remember that 'it is one thing to be orthodox and another thing to be holy.'" Our membership in the Church of Christ should mean daily growth in the knowledge of Christ and a constant effort to allow His spirit to be the energizing power of our lives.

October 9.

Read I Corinthians 1:17-22. Text for the day: "For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God."

Facts to be noted:

1. St. Paul confined himself as much as possible to preaching; his companions baptized.
2. Christ's sacrifice was mere foolishness to many.
3. In verse 22, St. Paul speaks more or less sarcastically.

"I come to send fire on the earth." A fire is a power. What a reality, what a vitality, what a sweeping and irresistible strength, resides in that element of fire. How it spreads and glows and rages and devours. How it strides from point to point, from wood to stone, from gallery to wall, from floor to tower, licking and devouring and consuming, while a whole populace covers before it, and can only stand idly by, beholding and weeping over its work. Now, I say that, when the Gospel is called a fire sent upon the earth, we shall do well to remember that fire is a power; not a name; not an idea; not a poor, faint, creeping thing which may be disregarded and let alone, because at any moment human exertion can interpose and put it down; but a great, an active, at least a domineering and irresistible force, against which all the skill and all the strength in the world is as powerless as an infant's touch. The Gospel is a fire; and what a fire is, you and I have seen."—*Vaughn*.

October 10.

Read I Corinthians I: 23-end. Text for the day: "Christ, the power of God, and the wisdom of God."

Facts to be noted:

1. "Christ, and Him crucified"; the very heart of the Gospel.
2. It was not the wordly-wise or the wordly rich, but the poor and the very humble who first accepted the Gospel.
3. God's ways vs. man's ways.

Here is what Napoleon I is credited with: "Across a chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy: He asks for that which a philosopher may often seek in vain, at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother: He asks for the human heart: He will have it entirely to Himself: He demands it unconditionally; and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time can neither exhaust its strength nor put a limit to its range. This it is that proves to me quite convincingly the Divinity of Jesus Christ."

October 11.

Read I Corinthians 3: 11-end. Text for the day: "Know

ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Facts to be noted:

1. Faith in Jesus Christ as Saviour, and a willingness to submit our lives to Him, are the foundation stones of Christian character.
2. The penalty of teaching a false doctrine.
3. It is possible to deceive man, but God cannot be deceived.

"In the early times when land was sold the owner cut a turf from the greensward and cast it into the cap of the purchaser as a token that it was his; and when the purchaser of the house received seizin or possession, the key of the door, or a bundle of thatch plucked from the roof, signified that the building was yielded up to him. The God of all grace has given to His people all the perfections of heaven to be their heritage forever, and the earnest of His Spirit is to them the blessed token that all things are theirs. The Spirit's work of comfort and sanctification is a part of heaven's covenant blessings, a turf from the soil of Canaan, a twig from the tree of life, the key to mansions in the skies. Possessing the earnest of the Spirit we have received the seizin of heaven."—*Spurgeon*.

October 12.

Read I Corinthians 8:9-end. Text for the day: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Facts to be noted:

1. It is not such matters as eating or abstaining from meat that make us well pleasing to God.
2. Our liberty may become license.
3. "No man liveth unto himself."

There are a very large number of people in the world who take this attitude: "I can do just as I please with my own life. It is really no one's business what I do, and I can't see why I should be criticized for my actions. If I do wrong I shall have to pay the penalty. I am not asking any one else to do as I am doing. Why can't people see this and attend to their own business?" St. Paul knew the answer. He knew that it is impossible even to speak, I was going to say even to think, without having an effect in the life of some one else. The individual who thinks that he or she can live unto himself can make very little claim to "being a Christian." "Thou shalt love thy neighbor as thyself." "If a man love not his brother, whom he hath seen, how can he love God, whom he hath not seen?" And how can we love any one if we are not willing to live in such a way that our lives will not be a hindrance to the spiritual growth of others? It costs something to be a Christian.

October 13.

Read I Corinthians 11: 23-29. Text for the day: "But let a man examine himself."

Facts to be noted:

1. The Holy Communion was celebrated every day in the early Church.
2. The penalty of unworthy reception of the Holy Communion.
3. The need of self-examination.

Self-examination is not a pleasant business. If it is done thoroughly and according to the standard set for us by our Lord's own life and His teaching, it becomes very unpleasant and very difficult. It is not easy to be strictly honest with ourselves. It is so easy to pass over the very sins that we know we are harboring. But that will never do if we are to have the greatest benefit and help from the Holy Communion, and the real peace and power that God alone can give. Before the grace of God can really touch our lives it is our business to examine those lives, face the situation as we actually find it, repent sincerely and truly of our thoughts, our words, and our deeds, and then bring our lives back to God. He will give us that which we need to meet the every-day problems of life.

THE pure, simple love of God is the only thing here below which is not in vain, and which will follow us beyond the grave. Sorrows when they come make us feel that heaven is nearer. They help to detach us from the world and ourselves, and to raise our thoughts to God.—*Henri Perreyve*.

Gratitude From Smyrna

A JOINT resolution was adopted by the recent General Convention expressing horror at the Turkish atrocities in Smyrna, grieving over the murder of Chrysostomos, Metropolitan of Smyrna, and acclaiming him "a martyr for the Faith."

The action was telegraphed, by order of the Convention, to the Archbishop Alexander Rodostolou for transmission to the Church in Greece, and has now elicited the following appreciative reply:

TO THE HOUSE OF BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA

Right Reverend Brethren:

THOUGH THE HEART of Christ the Chief Shepherd bleeds, for Christendom has forsaken His fundamental injunction; though nineteen whole centuries after the sacrifice on Calvary, Christendom shows but unimportant differences from the condition of the human race before the consummation of that supreme event; and though it upholds things contrary to His teachings and forbears the opposite of what the Master taught, in these, I say, momentous circumstances of heart-rending grief, sorrow, and depression, the Protestant Episcopal Church of the United States, inspired by "Christ's Spirit of wisdom and understanding," first in its General Convocation of its hundred and ten Right Reverend Bishops did protest, and first this Church did proclaim with no dissenting voice as Saint and Martyr of the Church of Christ, the barbarously slain Metropolitan of Smyrna, the late Chrysostom. In so doing this Church renews the glorious traditions of the past.

Right Reverend Bishops, light of the world, true teachers and shepherds:

This great act of yours is a comforting clarion call, it is an olive branch, a message of justice, a herald of the great truth that "a Church, capable to bring forth such Martyrs, is worthy to enjoy the respect and the esteem of the whole world," respect of which you first expressed to the Mother of Churches, which the blood of the multitude of slain Martyrs built, which you have initiated as exemplary of the True Shepherd in the endeavors for the reunion of the Churches.

When the undersigned, bidding farewell to the late Metropolitan of Smyrna, Saint Chrysostom, to whom I had the honor of being attached as his private secretary, and when he himself was admonishing me to depart for our free Fatherland, he added, verbatim, the following:

"I am fifty-four years of age. I have been exiled twice. Many a time I suffered in the hope of seeing as part of free Greece our enslaved Fatherland.

"The fulfillment of my hopes found me well advanced in years.

"Alas! I who gloried that wherever I ministered thence the Turkish rule departed. Alas! this hope of mine, after taking flesh, disappears, and you see in front of the Greek Smyrna the slaughterers.

"My God!

"Shall I forsake Smyrna and my Metropolis?

"No! Never!

"St. Polycarp will brand me as timid, and the martyred Patriarch Gregory the Fifth as an unworthy successor of his. (Gregory the Fifth before becoming Patriarch was Metropolitan of Smyrna.)

"May I be counted worthy speedily to join them, in the same manner, as they departed, for by living I can hope of nothing.

"But my dying may strengthen others to prove true to their charge and shepherd their folk in heaven, putting in practice their preaching.

"Perhaps, yes perhaps, the abundance of the blood that the slaughterers will shed and by which will be crimsoned the pages of our contemporary history, perhaps may shame the human conscience, perchance may kindle the hearts of the earth's mighty, and they may realize that the bleeding Greekdom is not unworthy to live and enjoy liberty.

"Therefore I will not depart, and I calmly submit to what the Divine Providence has in store for me."

He kissed me, handed to me his photograph. He blessed all of us and expressed the hope, he also in tears, that we, the surviving, will be found worthy to hold memorial services over the graves of the martyred ones. . . .

Fulfilling a sacred duty, and paying tribute of admiration and esteem to the Sacred Memory of that Greek Shepherd, and believing that I join anew the present to the recent past, when we had the honor in the Metropolitan residence at Smyrna, we, to welcome Right Reverend Bishops of the Protestant Episcopal Church of the United States, endeavoring by personal intercourse with the Churches of the East to promote the work for the reunion of Christendom, I take the liberty to transmit the above lines in a simple and unembellished manner to the House of Bishops of the Protestant Episcopal Church of the United States, and to press the right hand of fellowship to all as the only expression of my feelings and my emotions.

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside all cumbrance, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."—Heb. 12:1, 2.

I remain,

Very respectfully and with filial love, humble and the least son in Christ,

LEONIDAS J. PHILIPPIDES, D.D.,

Late private secretary of the Metropolitan of Smyrna and professor of Religious Teachings and of History in the Central Women's College at Smyrna.

The following is the text of the resolution of General Convention:

"Resolved, the House of Bishops concurring, That the Presiding Bishop be requested to send the following telegram to Archbishop Alexander Rodostolou:

"The General Convention of the Protestant Episcopal Church has heard your telegraphed letter to the Presiding Bishop with profound sympathy for you and our suffering brethren in Eastern lands. We are offering our prayers in their behalf and hope that all available means will be used by this country to put an end to these unspeakable atrocities. We grieve with you over the murder of Chrysostomos, Metropolitan of Smyrna, and so many of his flock, and acclaim him a martyr for the Faith."

It is proper to say that the original resolution, slightly altered in committee and adopted as above, though recorded in the Journal of the House of Deputies as introduced by Mr. Morehouse, of Milwaukee, was, in fact, the product of a gathering of a considerable number of bishops and deputies in Portland to consider what steps could be taken by the Church or by this country to stop the atrocities in Greece, and especially in Smyrna, which were then at their height. The resolution was framed by a committee of that body and was introduced in the House of Deputies at their request by Mr. Morehouse.

Another joint resolution adopted by both houses on the motion of the Bishop of New York, in the House of Bishops, urged that there be created "a public conscience which shall support our President and Secretary of State in any effort, diplomatic, naval, or military, that they may make toward the establishment of justice, mercy, and peace, in these stricken lands."

THE NINETEENTH SUNDAY AFTER TRINITY

O God, as we, without Thee, cannot please
 Thy holy will; grant, of Thy mercy true,
 The Holy Spirit's aid, that we may do
 Such holy things as Thou would'st have us, these
 Our gifts borne upward by the Spirit-breeze
 In incense cloud of prayer, forever new
 Yet which fore'er reviving grace pursue,
 The cure our souls need for their dread disease.
 Send us Thy Holy Ghost to dwell within
 Our hearts, there to direct and rule us so
 That we, in all our moods, may ever know
 Thy will and, in it live so as to win,
 O God, Thy conscious presence ever near:
 Thus may we truly end our greatest fear.

H. W. T.

Conclusion of the Brotherhood Convention

FOLLOWING a short business session of the International Brotherhood of St. Andrew Convention in Chicago on Saturday morning, Mr. Warren Hires Turner, of Philadelphia, opened a conference on How to Introduce Family Prayer into our Homes.

"For five years the Brotherhood has been trying to bring to the attention of Churchmen the subject of Family Prayer," said Mr. Turner. "The problem of introducing this daily communion with God in the home, is one of the greatest problems and one of the greatest opportunities of the Church.

"We are trying to discover some way of making Churchmen, first of all appreciate this means of spiritual development, this necessity of life. As prayer is the soul of religion, so family prayer is the soul of the religious life of the Church and of the home.

"Think of prayer as conversation with God, and also as God's opportunity to approach us. Then we shall have no trouble in coming before the Church with the distinct appeal that the Churchman meet the challenge of service by the introduction of family prayer in his home.

"Educational institutions realize that in their programs, mere classroom work and lectures are not enough. They know that it is contact that develops and educates. Yet the Church seems to be limiting itself to the inspiration of sermons and the beautiful service. We miss the personal contact with God that can be found through this means of grace.

"The Brotherhood urges that religious contacts with Christ be introduced. The way to bring young men to the knowledge of Christ is to begin at home. Prayer life in the home is the way to build for Jesus Christ. We have little respect for people who preach something and fail to practise it, and that is one reason why the progress of the Church is not more rapid."

Mr. Turner explained the Associate Membership Plan for Church Schools, which has been advocated by the Brotherhood for the past year, and spoke of the Brotherhood's *Manual of Family Prayer and Church Calendar of Bible Readings* as helpful means of inaugurating and carrying on the practice of family prayer.

A general discussion followed, developing the fact that some Brotherhood men are using Family Prayer to open their places of business every day, that Family Prayer is of immense assistance in developing faith in young children, that "we make a mistake if we let prayer be supplemental, rather than fundamental."

Dr. Sturgis' Address

Following this conference, Dr. Sturgis delivered to the men and boys in joint session his final address, Christ's Standard of Service—Are You Measuring Up To It? This address stressed the importance of making the work of God one's first consideration. Business is merely incidental. Dr. Sturgis told of Carey who, when asked "What are you doing these days?" replied, "I am working for the Lord Jesus Christ, and am mending shoes to pay expenses." Full consecration of every activity is demanded. "Service," declared Dr. Sturgis, "is not so much doing some specific thing, as it is *being* something. If we can *be* what Christ would have us be, our activities in various fields of service will follow as a matter of course. Dr. Sturgis' three noon-time addresses were among the most notable incidents of the Convention, and it is to be regretted that space forbids their being reported in full.

The Houghteling Memorial Service

In the afternoon the Convention went by automobile to visit the Memorial Chapel to the late James L. Houghteling, founder of the Brotherhood, in St. James' Church, and thence to St. Chrysostom's Church, where a memorial service was held. Speakers were Mr. George Anthony King, the Rev. Floyd W. Tomkins, D.D., and Mr. B. F. Finney.

Saturday evening a service of preparation for the Holy Communion was held in St. Paul's Church, the Very Rev. D. T. Owen officiating.

THE CORPORATE COMMUNION

SUNDAY MORNING, the great corporate communion of the whole Convention was held in St. Paul's Church. The Rt. Rev. C. P. Anderson, D.D., Bishop of the Diocese, was the celebrant, being assisted by the Rev. G. H. Thomas, rector of the parish, as epistoler, and the Rt. Rev. J. N. McCormick, D.D., Bishop of Western Michigan, as gospeller. The Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of the Diocese, and five priests, communicated about 800 men and boys.

Brotherhood officers and secretaries and visitors were quite generally speakers in the churches throughout Chicago and suburbs at the eleven o'clock services. The laymen who spoke in various churches were, Mr. E. H. Bonsall, Mr. Frederic C. Morehouse, Mr. Alfred Newbery, the Hon. Franklin Spencer Edmonds, Mr. G. Frank Shelby, Mr. George H. Randall, Mr. Charles Cain, Mr. John H. Frizzell, Mr. S. Mendelson Meehan, Mr. Francis A. Williams, Mr. John W. Irwin, and others.

The Great Mass Meeting

On Sunday afternoon Mandel Hall was crowded to listen to the addresses on the general subject, Christian Citizenship, which afforded a climax to the oratory of the week. The Rev. L. Ralph Sherman gave a magnificent address on Christianity the Strength of the English Speaking Race. Mr. Herbert S. Houston, of New York, one of the editors of *World's Work*, made a vigorous plea that the United States would do its part to make and to preserve peace for the world and took emphatic ground in favor of participation in the League of Nations. In part he said:

"Christ's commission to the Christian man and the Christian nation, exemplified in the parable of the Good Samaritan, should guide the United States in its business and social intercourse with Europe.

"Application of the Christian principle of neighborliness, coöperation, and human brotherhood as a matter of the highest Christian duty, and for soundest business reasons," was urged by the speaker, which, he said, "was a principle lodged in the history of America as a Christian nation and one already conceded as valid.

"Jesus never considered whether a man was a Roman or a Greek or a Samaritan, nor of what party or school of thought he was a member, when he extended help. His followers today must endeavor to show at least something of the same spirit. We must approach our duty from the standpoint of the world's need.

"America, when it declared war, had the courage to face the fact that the democratic principle, its very life, was at stake; and its best were called to defend it, telling them it was a war to end war. When the war was won, America did not join with the allies in making peace, or in the League of Nations, but pursued its own independent way. Who showed mercy in the parable of the Good Samaritan? The lawyer, who asked our Lord the question, admitted that it was the Samaritan who had given his hand when the priest and the Levite both went by. Then Jesus said to him, 'Go, and do thou likewise.' That is our Lord's commission to the Christian man and to the Christian nation.

"Senator Smoot refers to European conditions as a 'mess.' He cites that as a reason for keeping out. Would not our Lord consider that the greatest of all possible reasons for going in, and lending our help to bring order out of chaos?

"Jesus came to seek and to save because the world needed Him. Search the Gospels through, and you will not find Jesus counting the cost or the profit, but always counting the need. If we are His followers, we must consider our duty to the world in the light of the world's need.

"General Henry Allen, who commanded the troops on the Rhine, has said in measured words, that, regardless of political reasons, the fact remains that the present European *impasse* could not have happened had we participated in winning the peace.

"Chief Justice Taft has frequently declared that isolation for America is impossible. The real question is, Are we go-

ing to be half-hearted supporters of half-way measures, or are we going to be staunch supporters of the Great American Principle?"

Continuing, Mr. Houston said, "The new order has come in the world, centering in the League of Nations, and as experimental and incomplete as it is, it has prevented war between Italy and Greece, and has been responsible for reestablishing peace. The action of Greece in going to the League showed everyone, including Mussolini, that a new order had come, in which no nation could be permitted to be a law unto itself. The Council of the League prepared a plan of procedure for Italy, and then submitted it unofficially, to the Council of Ambassadors to be considered; this was done unofficially, to save the wounded pride of Italy. Within twenty-four hours the Council of Ambassadors in session at Paris adopted the plan, with a few unimportant changes, and sent it to Rome and Athens in the expectation that it would be carried out, and at the same time sending it back to Geneva, where it had originated, so that the League might know that the substance of what it sought had been obtained."

Following Mr. Houston, and bringing the meeting to a close, Bishop Gailor spoke on the subject "What Should Christian Citizenship Mean in Our Day and Age?"

(This address was printed in full in last week's issue of THE LIVING CHURCH.)

The Closing Event

THE CLOSING EVENT of the Convention was the quiet meeting held in Mandel Hall, Sunday evening. Mr. E. H. Bonsall, President of the Brotherhood, presided. Bishop Anderson, of Chicago, was the speaker, following the reading of the Memorial Roll, the Convention standing.

Bishop Anderson said that as he had the opening word of the convention, he also would have the closing word. His subject was Our Marching Orders, and the first consideration must be the person from whom we are to take them. "Brotherhood men will recognize the commands of one Leader, our Lord Jesus Christ."

"This has been a great convention. It is bound to be a great influence in the vitality of the Christian religion, and of the Christian Church in the up-building of the kingdom of God. The order of the Commander is very clear, and it demands venture and courage in the part you and I are expected to play as exponents of the Religion of Jesus, and of the Church."

"We are under 'orders' to look upon religion as a real spiritual experience. There are those who consider it a subjective experience. There are others who consider it as a philosophy. If we go through the Bible, and through the Church, and through our experience, we are bound to come back to one thing—the Personality of Jesus Christ. It is the common denominator. My charge to the Brotherhood is this:

"If you want to get at the heart of religion, make it a personal discipleship to a person, and take your orders from Him."

"'Go ye into all the world,' the missionary field, your business, politics. I want to see many of you young men go into the ministry, but I also want to see a lot of you go into politics. The reason politics is so rotten, is that men who enter it seem to leave their religion behind. Take the religion of the Lord Jesus with you wherever you go, and let it guide what you do.

"The clear command of Jesus Christ to the business man is, 'Seek ye first the Kingdom of God,' Your business is not intended for the making of money, but for the rendering of service. Men must be placed before money."

"So as we go out, to our homes, our work, and our social relations, let us follow the orders of Christ, and make them the guiding principles in our lives and in our work."

The Closing Service

Following Bishop Anderson's address, Mr. B. F. Finney conducted a short closing service, at which a resolution pledging the coöperation of the Brotherhood to the rehabilitation of the Church's work in Japan was enthusiastically adopted.

The *Gloria* was sung, the Rev. Dr. Hubert Carleton pronounced the benediction, and the fortieth anniversary of the Brotherhood was ended.

It is impossible to estimate the value to the Church of this Convention. Men who devoted five days to intensive study of

the needs of the Church, the purpose and thought of the Program of the Church, the means of drawing nearer to Christ, and more effectively following His way, cannot but be inspired and helped in the work to be done during the coming year—and the Church is certain to reap a rich reward of service from what these men will accomplish in their parishes, dioceses, and in the general work of the Church.

THE LATEST

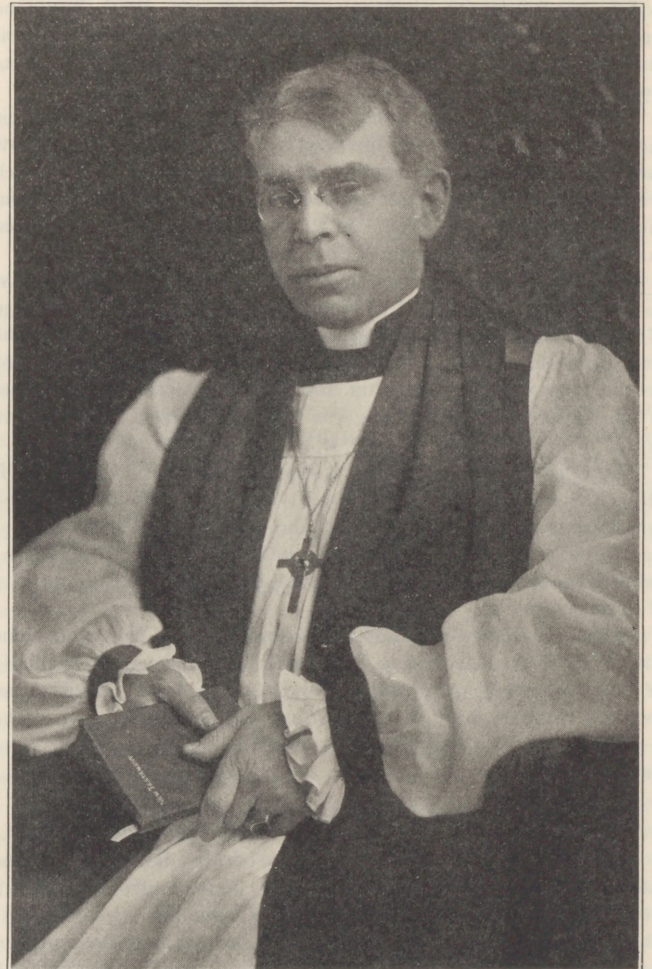
Bishop Page Elected in Michigan

BY TELEGRAPH

Detroit, October 2.

AT the special convention for the election of a Bishop held today, Bishop Page, of Spokane, was elected on the first ballot. The Very Rev. Warren L. Rogers, Dean of St. Paul's Cathedral, Detroit, was also nominated.

Bishop Page was born in Boston, May 23, 1866, and was graduated at Harvard and at the Cambridge Theological School. Ordained in 1891, he entered upon difficult missionary



THE RT. REV. HERMAN PAGE, D.D.

work in the Coeur d'Alene section of Idaho, where he spent nine years; was rector of St. John's Church, Fall River, Mass., for a short time in 1900, and then, for four years, of St. Paul's Church, Chicago, where he entered wholeheartedly into the work of the Middle West and became one of its most distinguished presbyters. Elected Missionary Bishop of Spokane in 1914, he was consecrated January 28, 1915, and has made himself a power on the Pacific coast. Since 1921 he has been President of the Province of the Pacific.

ONE PARISH GIVES \$6,250 FOR JAPANESE RELIEF

The Church of the Incarnation, Madison Avenue and 35th Street, New York, has just contributed and sent through the Department of Missions the sum of \$6,250 to the Japanese Emergency Relief. This was in response to an appeal sent out by the rector, the Rev. H. Percy Silver, D.D.

Neither Fundamentalism Nor Modernism, but Belief in Jesus Christ, the Son of God

The Sermon at the Consecration of the Rt. Rev. James E. Freeman, D.D., Bishop of Washington

BY THE RT. REV. WILLIAM T. MANNING, D.D.,
Bishop of New York

YE SHALL RECEIVE power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.
Acts 1:8, 9.

WE ARE here today to perform an act of vast significance. We are assembled to ordain and consecrate one who has been duly chosen to the office of a Bishop in the Church of God, and the act takes on added meaning from the fact that he, who is now to be consecrated, is to exercise his office here in the National Capital, at the center of our Nation's life.

From the standpoint of its age alone the office of Bishop in the Christian Church holds a unique place. Centuries older than the Papacy, existing wherever the Church is found until after the disruptions of the sixteenth century, held as essential to the life of the Church still by three-fourths of all the Christians in the world, this office speaks to us of the history and work of the Church of Christ from its beginning. Coming down to us, from Apostolic times, in unbroken succession, the Episcopate has borne in every age, and bears today, its own direct and living witness to the supreme fact of the Resurrection. From the first it has been the Bishop's sacred obligation to teach, and uphold, and bear witness to the Faith of Christ. There are other deeply important and essential duties and powers belonging to the office of one who is called to be a Chief Shepherd of Christ's flock.

But I want to speak now of the work of those who stand in the Bishop's office as Evangelists, Teachers, Witnesses of Jesus Christ, and of their responsibility for the preaching of His Gospel. "Ye shall be witnesses unto Me." These are the words which our Lord Himself spoke to His Apostles at that last meeting with them immediately before His Ascension.

Let me say first that this is not a day of discouragement, or of misgiving, but of great, and perhaps unprecedented, opportunity for those who preach the Gospel of Christ.

Two things are opening the door wide to the preaching of the Gospel. One of these is the new hope that is now stirring in the hearts of men, the other is the world's present desperate need. Great visions of peace and world brotherhood are now before men's minds. It is the Christian Gospel which has produced these visions. It is the Gospel only, which can bring them to fulfillment. The development of the social conscience, the desire that justice and love shall be the controlling motive in all human relationships, the longing to put an end to war, are all evidences of the power of the Gospel, and of the openness of men's hearts to receive it. And never was the need of the Gospel more evident than it is now. The world is in upheaval and confusion. Vast changes are taking place. We are confronted with situations the outcome of which no man can foresee, with problems for which the wisest can offer no solution. Men are feeling their need of God. There is a deep stirring of the currents of religion. We are living in a time of the revival of faith. Men are adrift, confused, many of them wholly in doubt, as to what they believe. But they are asking questions. And this is itself an evidence of faith. It has been well said that faith may be shown by the asking of honest questions not less really, but more really, than by the credulous acceptance of answers. It is the Gospel of Jesus Christ which can give, and which alone can give, the answer to these longings and questions.

Religion for us can mean no less than the bringing together of God and man. It is this that we have in Jesus Christ. The supreme thing about Jesus Christ is not His teach-

ings, but Himself, not what He said or did, but what, and who, He is, He shows us God and man brought together, He shows us what God is, and what we are meant to be, not by talking about it, but by being it. Jesus Christ satisfies us, meets our need, is the Gospel to us, because He is both God and man.

The way is now wonderfully open for the preaching of the Gospel. But there are three things which we who are called to be its messengers at this time need to make clear, so that men may not be kept from Jesus Christ by mistaken conceptions.

1. We must make it clear, to all who will heed, that the truth revealed in Jesus Christ is in no conflict with any truth or fact made known to us by science or scholarship. The view that science is in antagonism with religion, or that it excludes belief in the supernatural, is old fashioned and out of date. A quarter of a century ago such a view was held widely, but science has left it behind. It belongs to a day that is past.

And, on the other hand, there is no reason why religion should have any suspicion or fears of science. There is nothing in the Christian Faith which conflicts with the scientific theory of evolution. To many of us this hypothesis seems to make clearer both the glory of the Creator and the naturalness of His revelation of Himself in the Incarnation.

The present controversy, in some of the Protestant Communions, between the Fundamentalists and the Modernists, is confusing and misleading to many people. That controversy has no place among us in this Church. This Church, of which we are members, holds a position which is larger than that represented by either of these groups, and which includes that which is true in each of them. Those who call themselves Fundamentalists are unhappily identifying themselves with a particular theory as to the inspiration of the Scriptures which is untenable, and which has never been a part of the Christian Faith. The ancient creeds of the Church contain no reference whatever to this theory. The sad feature of this is that many are being conscientiously led to suppose that the Christian Religion itself stands or falls with an untenable theory, and when it becomes clear that the theory is untenable their faith may suffer. Recent scholarship has rendered great service to the Christian Faith. Even the scholarship which is unbelieving, or half believing, has helped to make the truth more clear. Scholarship as a whole has given us two great results. First, it has made the Bible a more living book, and its truth as the record of God's gradual revelation of Himself to mankind culminating in the Incarnation, more evident than ever. Second, it has brought us back to a fuller and clearer view of our Lord's human life, and in so doing has shown, once again, the impossibility of accounting for Him as only man.

We can have no true faith in Christ without full belief in the reality of His manhood. It is in His perfect and unequalled manhood that, along with the first disciples, we see revealed the truth and wonder of His Deity.

The question with us in this Church is not Fundamentalism or Modernism, but belief in Jesus Christ, the Son of God. Our attitude towards Modernism depends upon what is meant by it. If by Modernism is meant only the desire to be wholly loyal to truth, to use our minds honestly and freely, to recognize and rejoice in the fruits of modern knowledge and the results of scientific research, I suppose almost all of us in this Church are in full sympathy with it, and we need no special appellation to announce the fact. But if Modernism, or Liberalism, means, as in the hands of some of its exponents it

(unhappily does mean, the denial, or in veiled terms the undermining of belief in our Lord Jesus Christ as God, then it is plain that it can have no rightful place in a Church which lives to propagate this belief, and whose whole life and work and worship are founded upon it.

2. We who preach the Gospel today must make it clear, especially to our younger people, that the Christian Faith, belief in our Lord Jesus Christ as God made man for us, is not a barrier to our thinking, a restriction imposed upon our minds.

On the contrary it is our duty to think honestly and fearlessly about our religion. Only so can we have a full and living faith. The truth has nothing to fear from free enquiry, and everything to gain from it. All truth is from God. The truth revealed in Christ cannot conflict with any other truth.

The Gospel which we believe is not, indeed, the product of our own reasoning and speculation. It comes to us as a supernatural revelation from God. But it is not, on that account, less, or more, than the truth, and it is as such that it makes its appeal to us. The Faith comes to us with the sure witness of the Catholic Church throughout the whole world. This universal consensus of the Spirit-guided body is indeed overwhelming testimony. But the truth needs, and can have, no higher authority than itself. It bears its own witness if it be given free course. If that which we see in Christ were not in itself true, no authority of Church or Bible could make it so.

We believe the truth revealed to us in Jesus Christ, not because some authority commands us to do so, but because it is the truth and speaks as such to our minds and souls.

We believe in Jesus Christ, God made man, because with our whole being, mind, heart, and soul, we recognize in Him the truth of God and of ourselves. And believing in Jesus Christ Himself, God made man for us, we believe the facts in regard to Him declared in the Scriptures and the Creed.

The Creed is all of one piece. It all holds together. If we believe its central article, all the rest follows naturally and surely.

The very meaning of the Gospel is that it was God who came Himself, in the Person of Jesus Christ, to dwell among men. Believing, with the Apostles, with the New Testament, with the Church from the beginning, that it was God Himself who, out of His great love, came down here to stand beside us, to give us His help, to show Himself to us in Christ, we find it not difficult, but natural, to believe that He came in His own way, that He entered into our life by free act of His own power.

In the words of Dean Inge, those "who believe that Christ was a Divine and unique Being will certainly not be guilty of the presumption of denying that the circumstances of His birth into the world, and of His withdrawal in bodily presence from it, may well also have been unique."

3. We must make clear to all, clearer than we have done, what the Gospel is that we are sent to preach to them. We must make it clearer to men that our acceptance of the Christian Creed is not a matter of belief in intellectual propositions, or metaphysical abstractions, but of belief in Jesus Christ Himself, the Son of God.

We are the preachers not of a message, or a doctrine, but of a Person, no less a Person than the Redeemer of the world. The Gospel that we preach is Jesus Christ Himself, who, because He is God, is able to bless us, to hear our prayer, to lift us into fellowship with the Father. We preach Jesus Christ, God made man for us, born of the Virgin, crucified for our sakes, risen, and ascended, not Christ only as He was on earth but Christ as He now is, not Christ the teacher only, but Christ the Redeemer and Lord and Judge.

We preach the divine and human Christ who makes God manifest to all of us, who brings God into all the common affairs of our daily lives, who brings God within the reach of plain men and women, within the reach of all mankind, the Christ of Bethlehem, the Christ of Calvary, the Risen, the Ascended Christ who still dwells among us in His Church on earth, who in His holy Sacraments still ministers to us, still comes to bless and heal us with His living touch.

Fathers and Brethren: We stand in a world stricken, shaken, and bewildered, brought face to face with its need of God. What we now need is a new preaching of the Gospel in all its Divine truth and power. Men are looking now for strength and help from above.

What they need is not some esoteric, philosophic restatement, of the Christian Religion reduced, rationalized, and denatured, but the Gospel which has the Cross at its center, the Gospel of Christ, the Eternal Son of God, coming "from the Father's throne across the gulf that separates Creator from creation, across the gulf that separates holiness from sin," bringing God Himself into the very midst of our human life, lifting our manhood up into its true glory in the image and likeness of Him who made us.

This is the Gospel of the Apostles, of the New Testament, and of the Church from its beginning. This is the Gospel of which we are witnesses and which we are sent to preach. This is the Gospel which alone has power to deal with human agony and suffering, to overcome the sin of the world, to bring the fulfilment our visions of justice and brotherhood and peace among men.

And you, my brother, have it, I know, as your desire and prayer that you may be a faithful Bishop of Christ's Church, a true Shepherd of His Flock, a faithful preacher of His Gospel.

Those who, under the guidance of God the Holy Spirit have called you to be their Chief Shepherd are ready to follow you. They know you, they trust you, they look to you to lead them in the way of Christ. On this day of your consecration as Bishop may I repeat to you the words of the Bishop of Chelmsford, spoken the other day just before his death—"Turn to the deep things of God. Leave, in these perilous days, all secondary matters alone. They can wait."

Our work is to bring Jesus Christ Himself, the Son of God, to men and women who deeply need Him. This cannot wait. All other things are secondary.

Here in the Nation's Capital, you will have great opportunities. Use them for Jesus Christ, and in so doing you will bring blessing to all. In the memory of your two faithful and saintly predecessors, Henry Yates Satterlee and Alfred Harding, this Diocese has a blessed inheritance. They built their lives into the spiritual fabric of this Diocese, and into the structure of its nobly planned Cathedral. You will carry forward the work which they began. We pray that you may see the spiritual temple grow in heavenly beauty, and also that you may bring to fulfilment the great visions out of which the National Cathedral has taken shape, so that, completed, this glorious House of Worship may bear its witness to the power of Jesus Christ and to His place in the life of our people.

May He, who is the Shepherd and Bishop of our souls, the Lord Jesus Himself, guide you, uphold you, and be with you to the end.

\$80,000 FOR JAPAN RELIEF TO DATE

THE FOLLOWING telegram was received October 1st by THE LIVING CHURCH:

"The Treasurer of the National Council has received to date about eighty thousand dollars for the emergency fund for the relief of the Church in Japan. We are grateful to all who have so promptly expressed their determination to stand by our missionaries and our fellow Churchmen in this time of unprecedented distress. Cable received today from Bishop McKim confirms earlier reports of complete destruction of Tokyo properties and the need of missionaries and Japanese Church people for shelter, food, clothing, and temporary buildings in which to carry on their work. Let every member of the Church follow the example of those who have acted promptly, and the entire five hundred thousand dollars estimated as necessary for emergency aid will be given. Small as well as large gifts will swell the fund. Checks can be drawn to the order of L. B. Franklin, Treasurer, marked 'Japan Relief' and sent to him at 281 Fourth Avenue.

"THOMAS F. GAILOR."

How the \$500,000 Emergency Fund for the Church in Japan Will be Used

BY DR. JOHN W. WOOD

Executive Secretary of the Department of Missions

IT IS obviously impossible, at this time, to state in detail just how much money will be expended for each of the needs of the Church in Japan of which we know now, to say nothing of the many unforeseen needs that will be arising day by day. The period of emergency relief will probably last for the better part of the next year.

The purposes of the relief fund fall into certain classes.

1. SHELTER

Ten American families of about thirty-five persons, and eleven American women, are known to be homeless. There may be others outside of Tokyo equally unfortunate.

Some fifteen Japanese clergy and their families in Tokyo must be provided for.

Fifty Japanese nurses and some, at least, of the fifteen Japanese doctors connected with St. Luke's Hospital must have shelter.

The same is true of about thirty teachers and their families connected with St. Paul's University, St. Paul's Middle School, and St. Margaret's School.

A considerable portion of our emergency relief must therefore go to provide temporary homes.

2. DAILY BREAD

The Red Cross relief will continue for a month, or possibly longer. When the usual channels for supplying food are opened, Red Cross relief will largely cease. All supplies will rise in price. The cost of living has been very high in Japan for the last five years. Missionary salaries are inadequate. They will be even more so as prices rise further. It will be necessary to supplement the salaries of missionaries in order that they may meet these conditions.

More than a hundred of our Japanese staff, clergymen, teachers, catechists, nurses, and doctors, have had their source of income swept away. Their salaries, not drawn from funds sent from this country, but from the earnings of the institutions with which they were connected, have ceased. Today those institutions are earning nothing. The Church in the United States would be unwilling to let these faithful helpers in our common task suffer unnecessarily.

Besides the staff of workers, there are thousands of Church members who have not only lost everything they possessed, but whose means of livelihood have been destroyed. For a time, at all events, most of them will receive aid from the Red Cross. Every clergyman knows that in a time like this, there are scores of people who are not, and perhaps cannot, be reached through the ordinary channels of relief, and who must be cared for in a more personal and intimate way by the Church.

3. SICK RELIEF

The shock of this appalling experience, combined with the sanitary conditions accompanying it, has already produced a large amount of sickness. Medical bills in an unusual number and size will have to be provided for.

It may be necessary to bring to this country some of our American staff who have suffered most severely. Sickness may therefore involve large bills for steamer and railroad transportation, as well as for medical care.

4. PERSONAL AND HOUSEHOLD BELONGINGS

Nearly all American families have lost most of their wearing apparel, including everything in the way of warm clothing, and all their household effects. They will need warm clothes. Tokyo winters are piercingly cold. Plain furniture, beds, bedding, wool blankets, stoves, household utensils, and dozens of other things must be supplied.

5. KEEPING THE ORGANIZATION INTACT

Every business man knows what that means. The Church has a splendid staff of Japanese workers, clergy, nurses, doctors, teachers, and others. As already indicated, their sources of income have been destroyed. Nothing will do more to main-

tain their morale than the speedy assurance that the Church is going to stand by them in these months of their bitter need.

The staff of doctors and nurses at St. Luke's Hospital has been built up through many years. It would be disastrous to disband that organization, and to tell the staff, "We can do nothing for you. Go seek a living elsewhere."

The same thing applies to the teaching staff at St. Paul's University, St. Paul's Middle School, and St. Margaret's School, and our kindergartens.

6. BUILDINGS

Temporary buildings, in which work may be carried on, is an insistent need. In view of the appalling sanitary conditions, there must be a temporary hospital to replace the burned St. Luke's. Dr. Teusler estimates that it should have at least 300 beds. It will cost fully \$100,000. The Red Cross will send, for the present, medical and surgical supplies. This building may have to serve for four or five years, until the new St. Luke's, the erection of which has been interrupted, can be completed. St. Luke's Hospital has been earning an average of \$10,000 a month. Present conditions in Tokyo will make it almost necessary that hospital services for some time to come should be rendered free.

Nearly 1,500 boys and young men were just about to begin their studies at St. Paul's University and St. Paul's Middle School for the next academic year. The same is true of more than 500 young women and girls who were going to St. Margaret's.

It is vital that these young people, representing some of the best elements of Japanese life, should be retained as pupils of the Church. That can only be done by providing temporary school buildings. The Japanese educational department, overwhelmed as it is by the loss of hundreds of schools, will certainly expect our effective and immediate aid in this particular.

At least seven churches in the City of Tokyo and probably not less than ten in neighboring cities have been destroyed. Temporary buildings should be erected as soon as possible in order that congregations may not be irrevocably scattered and lost.

Temporary rectories must be provided both in Tokyo and elsewhere.

No one can forecast accurately the number of children left orphans. The Church must be their mother and their father too. That means more orphanages such as Miss Hayashi and Mr. Ishii have conducted so effectively in years past.

THE RED CROSS WORK

All honor to the American Red Cross for its swift and expert relief. It does a noble work and every American has a right to be proud of it. Its authorities in Washington have made perfectly plain to Dr. Teusler and others that its function is to give only emergency relief. It can supply nothing in the way of permanent or even semi-permanent equipment. All its aid quite naturally will be administered through the Japanese Red Cross in Japan. When the period of emergency relief ends, as it soon will, the Church must carry on the support of her staff and must provide the temporary instruments with which the staff will do its work.

When all the emergency needs are provided for, the Bishop and his advisors in Japan, the Department of Missions, and the National Council will begin to make plans for permanent reconstruction. Before these plans can be intelligently made or any accurate estimate of the cost of executing them determined, it will be necessary to make a careful survey of the whole situation. The important matter to remember is that our effort to give immediate relief must of necessity be followed later on by the hard and steady work of rebuilding in worthy form and for more effective service, all the agencies the Church has lost.



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.

OUR FIRST AFTER-EARTHQUAKE LETTER FROM JAPAN

To the Editor of *The Living Church*:

ABLEGRAMS will have told you of the awful catastrophe that has come to Japan by the earthquake and devastating fire which followed it. The greater part of Tokyo is utterly destroyed. One may stand on a hill at one end of the city and look over a dreary waste to the other end. The fourth city of the world is in ruins.

We have lost everything we possess in Tokyo. All is wiped out—Cathedral, churches, St. Luke's Hospital, schools, and mission houses no longer exist. The city is under martial law and there is no food, no water, no lights. Hundreds of thousands of people are living in the parks without shelter. Railroads are broken up, telegraph wires down, and no telephone connections. We had insurance on all our buildings but it is invalidated by a clause which repudiates all responsibility for fires caused by earthquakes. The minimum estimate of loss of buildings is five hundred thousand dollars.

The missionaries, under God's providence, were all saved, and so far as I know, all of our Japanese workers are heard from except the Rev. Mr. Sugiura, the pastor of the Church of the True Light. It is possible that he is engaged in works of mercy in the slums where destitution and suffering are greatest, and that we may hear from him later. We are absolutely helpless. Very few of the missionaries were at home when the earthquake occurred and consequently they were unable to save anything. They have but little more than they were wearing at the time. I hope that some sympathetic friends at home may send gifts to our people, Japanese and American, by which some of their needs may be supplied. Books, clothing, bedding, and furnishings of all kinds will be gratefully accepted.

Our strength is not to sit still. We must begin the work of reconstruction at once. As no man can live unto himself, neither can any Church do so. We are all members one of another and we look confidently to our brethren for prayers, sympathy, and material assistance in this our great time of need.

All mail and cablegrams for the Tokyo Mission should be sent in care of the Rev. J. J. Chapman, Karasumadori, Kyoto, until further notice.

Sincerely yours,

JOHN MCKIM

Karuigawa, September 6.

Bishop of Tokyo.

[Bishop McKim's letter was mailed before he could know what steps were being taken in this country to send relief, and some of his requests have already been anticipated. Dr. Teusler sailed from Seattle on September 23d with a quantity of supplies which were enumerated in part last week (page 711), including men's clothing. Mrs. St. John was to sail October 4th with sixteen trunks, including much women's clothing. Provision has probably been made, therefore, for the most immediate needs of missionaries themselves, and the Woman's Auxiliary, through its national office, will take further steps as soon as details as to needs are at hand. Families of women missionaries at home will undoubtedly cooperate in supplying winter clothing, after the most immediate need is cared for. The Church Periodical Club will undoubtedly take steps to call for and to provide appropriate books, which will be wanted not only for institutional and clerical libraries, but to replace Dr. Teusler's medical library, which is totally lost. After telegraphic exchange with the Department of Missions in New York, we suggest that individuals await further particulars as to needs before sending anything, except money, and that great care be taken to send only articles that are thoroughly serviceable and, at this stage, only what can be transmitted postpaid by parcel post. Before another issue goes to press, the editor hopes for a personal conference with the Rev. Dr. Reifsnider, president of St. Paul's College, Tokyo, in regard to immediate conditions and needs.—EDITOR L. C.]

FUNDAMENTALISM A HERESY

To the Editor of *The Living Church*:

YOUR excellent comment of September 22d on Mr. Hartt's alarm cry of War in the Churches suggests to me that bibliolatry involves an attitude more antagonistic to our Christian commonwealth than does "papaltery"; for, while Romanism permits development only in its own sense, Fundamentalism denies the present life of the Spirit in the Church altogether. Surely this is the more fatal choice of evils—*hairesis*, which etymologically at least is heresy—of the two. As you say most truly: "Our conservatives are not Fundamentalists." No Catholic can be. Fundamentalism is not only bad ecclesiastical history, it is bad psychology, and the end thereof is death. Christianity not only is not a "deposit"; it could not be and live. Even those who so proclaim it, in fact read their own peculiar "modernism" into records which were in their own day "modernist" also. Open-eyed study of the history of dogma justifies the assurance that the Church Catholic today has a profounder apperception of the nature of the Christian mysteries of Incarnation, Baptism, Communion, than lay within the comprehension of disciples, apostles, or evangelists. Indeed, there is a sense in which it may in all reverence be said that the Catholic Church has been brought by the Spirit of God into fuller knowledge of the divine nature of our Lord than the Jesus of Nazareth Himself manifested, or perhaps, in His Incarnate Humanity, possessed. The disciples of St. John 16:13 were not to be "guided into all truth" and left there. The divine guidance was and has ever been toward the Truth, and will be still "even unto the end of the world." That is why Fundamentalism is a heresy, and so, as you prophetically say, must fall.

BENJAMIN W. WELLS.

567 West 113th St., New York.

THE FASCISTI OF ITALY

To the Editor of *The Living Church*:

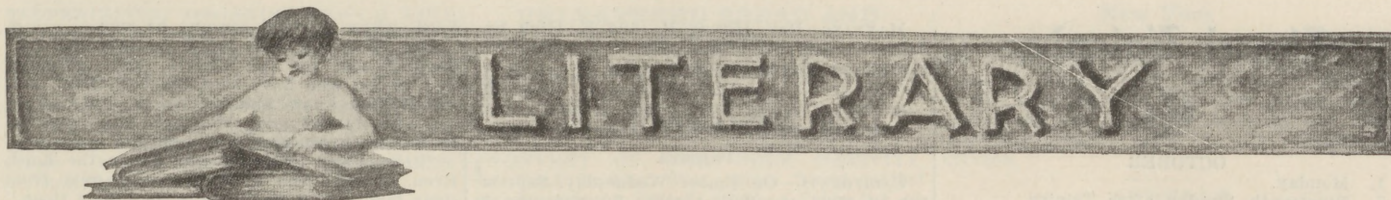
AS a subscriber and admirer of *THE LIVING CHURCH* for many years, I am writing in regard to the paragraph in the article on the Italian-Greek situation in *THE LIVING CHURCH* for September 8th, page 600, where you say: "And the Fascisti who are now in control of the government represent the turbulent, belligerent side of the Italian character."

I spent last winter, 1922-23, in Rome, from December until April. I also have friends who live in Rome, and were there during the famous march into Rome by the Fascisti in November. I wish to state that a more law-abiding, orderly, dignified body of young and middle aged men than the Fascisti could not be found.

I had the opportunity of seeing many large demonstrations and reviews, also of encountering numbers of the Fascisti all over Rome, in all ranks of life. All persons whom I questioned, Italians, English, and Americans, gave the universal answer, that the Fascisti movement has reestablished order, safety, and respect for law, all over Italy, and has done more to suppress Red Communism and Soviet Terrorism than any other known force. If you will read a pamphlet written by Sir Percival Phillips, K.B.E., special correspondent of the *Daily Mail*, called *The Red Dragon and the Black Shirts, or How Italy Found Her Soul*, I am sure you will be much impressed. There is a series of very truthful articles by Kenneth Roberts being published in the *Saturday Evening Post* on Fascism.

Hoping that you will look into this question in the interest of justice to a great and wonderful movement, I am,

ESTHER FERGUSON MEARS.



THE 1922 HALE LECTURES

Some Aspects of Contemporary Greek Orthodox Thought. The Hale Lectures for 1922. By the Rev. Frank Gavin, Th.D. Milwaukee: Morehouse Publishing Co., \$2.

This eminently scholarly work by the careful student and brilliant lecturer who has just been called from his work in Wisconsin to the chair of History in the General Theological Seminary comes at an opportune moment. Never, since the great schism between the East and the West, have the relations between the Orthodox and the Anglican Communions been so friendly and so close as they are today. Efforts have been made repeatedly during the last three centuries by English theologians to come to a better understanding with the East, but they have had little practical result and have never affected a wide circle. A few Englishmen, by their travels in Russia and their deep interest in its Church, have done much to promote cordiality and good feeling between the Russian Church and ourselves, but modern Greek theology has remained almost entirely unfamiliar to us, and Greek students seeking acquaintance with modern scholarship have resorted to the Universities of Germany rather than those of England.

But the startling political events of the past few years have done much to effect a change. Here in America the considerable Greek immigration was awakening our attention and attracting our thought, even before the Great War. During this, and above all during the frightful calamities following it which led to the expulsion of Christianity from its early home in Asia Minor, the interest and sympathy of American Churchmen for their Greek brethren has been greatly strengthened. The residence of the Ecumenical Patriarch, Meletios, in this country during his exile and before his elevation to his present high office, promoted acquaintance and better understanding on both sides. Nevertheless there has been a very real and mutual ignorance and misconception of the actual position and teachings of the two Churches.

The Hale lectures, now published in the volume under review, ought to do a great deal to dispel our ignorance. The method pursued is to give an outline of Dogmatic, and to present under each head the views of several representative Greek theologians, most of whom are unknown by name to us but who are clearly men of learning and of acute intellect. As we read we are surprised at the broad outlook and modern spirit of these thinkers, where we have been accustomed to expect stagnation and obstinate resistance to new ideas. Of course there is loyal adherence to conciliar decrees and reverence for patristic authority, but while this assures orthodoxy of belief it also means freedom from the cramping definitions and legalistic tendencies of Western theology, both Roman and Protestant. It is true this implies a lack of that sharpness of outline and clearness of statement, so characteristic of Latin dogmatic and so attractive to some among ourselves. But it does allow some freedom and development and adaptation to new conditions. Accordingly we find Dr. Gavin, after giving a long list of authors whom he quotes, remarking: "All of them are modern in their point of view, alive to present-day difficulties, keenly interested in the progress of European scholarship, broad in the horizon of their sympathies, and utterly antagonistic to narrow insularity, complacency, and to the position termed 'obscurantist.'"

The lectures contain very little comment, even in the way of explanation, and in the case of divergent opinions the author contents himself with seeing that the opposing views are fully and intelligibly stated. It is clear he is not anxious to set forth theories of his own but desires us to know just what positions are taken by the Greek theologians of today. As we look through the volume we are tempted to quote at length from illuminating passages. Two things are evident, viz., the fundamental agreement on all important points with the doctrines of the Western Church, and on the other hand the essentially different mode of apprehension—probably resulting from the non-existence of the scholastic philosophy in the East. An instance is the doctrine of the Real Presence in the Eucharist. This is as firmly held by the Orthodox as by the Roman Church, and the term transubstantiation is used by both. "The only difference on this point is one of temperament; the Orthodox disavows any attempt to explain the manner of the change."

The most striking peculiarity of Orthodox doctrine is that

of "economy." As this bears directly on existing relations between the Greeks and ourselves, and explains why they can send their people in this country to our clergy while as yet there is no formal intercommunion, we quote the following: "Since heretics and schismatics are not of the Church and are *ipso facto* sundered from the Body of Christ, and the fellowship of the Holy Spirit, Orthodoxy acknowledges no sacraments as valid save those of the one true Church, that is, herself. To do so would be to acknowledge the parity and equality of heretics and schismatics with the Catholic Church, which, as will be seen, she may not do. But in cases where the Orthodox Church has deemed it for the good and need of souls she may, as the sovereign over the sacraments . . . according to circumstances change invalid rites into valid sacraments. This she does 'by economy' when she deviates from her normal and strict manner of administration. It is impossible to discover the principle governing the use of 'economy' in this matter, nor is there a *rationale* to determine the exercise of 'economy' in any given case. Yet the Church exercises this right as mistress of the Grace of God, and has allowed as valid the baptism of heretics, which normally and regularly she pronounces entirely invalid. . . . The exercise of 'economy' does not mean that the Orthodox Church recognizes, either in theory or practice, the existence of any other body than herself as having valid orders. . . . She recognizes no Church but herself." C. C. E.

A MAN FROM MAINE

A Man from Maine. By Edward W. Bok. New York: Charles Scribner's Sons.

In this remarkable story of a remarkable man, we have a book that is literally as interesting as a romance. And it is a romance of the first water, and once begun it is not laid down until finished. Cyrus H. K. Curtis is something more than America's most successful magazine publisher; he is something more than a man who has developed from a newsboy to a man who prints millions upon millions of copies of his periodicals; he is something more than one of Philadelphia's rich men who has a deep sense of his civic duties and obligations. He is a publisher who has put cleanliness and decency before circulation, and has achieved all three. He is a publisher who has put honesty and dependability in advertisements above income, and has achieved all three. Mr. Curtis represents the successful American who has utilized his opportunities, but he represents far more. As he has grown and developed, he has made his contribution to his day and to his fellow citizens. He has not waited until he could do more with his money to make this contribution, he has made it as he has gone along. The periodical publishing business is better, more wholesome, more truly helpful and educative, because he has established new standards. The *Ladies' Home Journal*, the *Saturday Evening Post*, and the *Country Gentleman*, have broken all periodical records for circulation and income, but they are something more. They represent new editorial standards and achievements.

It is fitting that this graphic story of this picturesque though quiet American should be written by one of his chief editorial coadjutors, who is also his son-in-law. Edward Bok knows how to tell a story, and when he has a story like that of Cyrus Curtis to tell, he may be depended upon to do it, and he does.

Instead of buying a new novel, I suggest that my readers buy this new and thrilling romance of business. There's a bit of preaching in it too, but just enough to throw the romance into relief.

CLINTON ROGERS WOODRUFF.

THOSE who are interested in out door preaching, and other similar meetings, will find recorded the experience of English speakers in *Open Air Meetings*, by C. L. Drawbridge. (New York: Longmans, Green & Co., \$1 net.) It contains many valuable suggestions.

Circumstances Made to Order, by Columbus Bradford (The Christopher Publishing House, Boston, \$1.50., net) gives full information about the Inego, the Exego, the Circumego, Ither and intrastances, which, the author says, are the components of the universe.

Church Kalendar



OCTOBER

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

KALENDAR OF COMING EVENTS

- Oct. 6—Meeting of the Young People's Societies of the Fifth Province.
- Oct. 9—Special Convention of the Diocese of New Jersey for the election of a Bishop Coadjutor.
- Oct. 9—Synod of the Fifth Province, Toledo, Ohio.
- Oct. 17—Synod of the Eighth Province, Fresno, Calif.
- Oct. 21—Synod of the Seventh Province, Kansas City, Mo.
- Oct. 23—Synod of the Fourth Province, Chattanooga, Tenn.
- Oct. 23—Synod of the First Province, Portland, Maine.

APPOINTMENTS ACCEPTED

BENNETT, Rev. **HIRAM ROCKWELL**, rector of Trinity Church, Asbury Park, N. J.; to be rector of Christ Church, Williamsport, Pa., November 1st.

BIHLER, Rev. **WALTER C.**, assistant minister Trinity Church, Highland Park, Ill.; to be associate rector of St. Chrysostom's Church, Chicago, Ill., September 1st.

BROOKING, Rev. **ROBERT U.**, rector of St. Stephen's Parish, Fleeton, Va.; to be rector of St. Anne's Parish, Essex Co., and of St. Peter's Church, Port Royal, Va., November 1st. Address Port Royal.

BROWN, Rev. **OSMOND HENRY**, priest in charge of St. Monica's Church, Hartford, Conn.; to be rector of St. Philip's Church, Buffalo, N. Y., October 1st. Address 166 Goodell St.

BROWN, Rev. **ROBERT ALEXANDER**, assistant at Christ Church, Baltimore, Md.; to be chaplain at Tome School for Boys, Port Deposit, Md., October 21st.

CARNEY, Rev. **JAMES**, *locum tenens* at St. Clement's Church, Wilkesbarre, Pa.; to be rector of St. John's Church, Washington, Conn., September 1st.

CHIPP, Rev. **FRANCIS J.**; to be rector of St. Wilfred's Church, Camden, N. J., October 1st.

CRAIK, Rev. **C. E., Jr.**, St. Thomas' mission, Louisville, Ky.; to be curate at Grace Church, Orange, N. J., October 7th.

EAGLE, Rev. **MORRIS S.**, of Bowling Green, Va.; to be rector of Nottoway Parish, Blackstone, Va., October 1st.

ESTORNELLE, Rev. **CAMILLE**, St. Luke's Church, Westville, N. J.; to be rector of St. John's Church, Camden, N. J.

FLOWER, Rev. **HAROLD P.**; to be priest in charge of St. Ignatius' Church, Antioch, and of St. Andrew's Church, Gray's Lake, Ill.

FULFORD, Rev. **J. W.**, Church of the Good Shepherd, LaGrange, Ga.; to be rector of St. Mark's Church, Brunswick, Ga., October 1st.

LEWIS, Rev. **ROBERT W.**, charge of the Mission Home District in the Diocese of Virginia; to be rector of North Sassafraes Parish, Cecil Co., Maryland, early in October. Address, Earleville.

MACDONALD, Rev. **PHILIP W.**, of St. John's Church, Delafield, Wis.; to be assistant at Trinity Church, Highland Park, Chicago, Ill.

MCDOWELL, Rev. **R. F.**, rector of Holy Trinity Church, Iron Mountain, Mich.; to be rector of St. James' Church, Sault Ste. Marie, Mich., September 1st.

MYERS, Rev. **J. BENJAMIN**, of the Church of Our Merciful Saviour, Pennsgrrove, N. J.; to be rector of Trinity Church, Wood Bridge, N. J.

ROOT, Rev. **BENJAMIN FRANKLIN**, Litt.D., rector St. James' Church, Brooklyn, N. Y.; to be archdeacon of West Tennessee, with headquarters in Memphis.

TIFFANY, Rev. **EDGAR LOUIS**, rector of St. Mark's Church, Paterson, N. J.; to be rector of St. Luke's Church, Marietta, Ohio, early in November.

VOGT, Rev. **EDWARD HAROLD**, rector of Trinity Church, Woodbridge, N. J.; to be rector of Greenwood Parish, Greenwood, Va., September 1st.

PERMANENT ADDRESSES

BEALE, Rev. **H. I.**; St. John's Lodge, Edgware, Middlesex, Eng., October 1st.

MANNING, Rev. **HENRY P.**, 405 E. High St., Jefferson City, Mo.; to 1932 W. Fayette St., Baltimore, Md., after October 1st.

ORDINATIONS

PRIESTS

CALIFORNIA—On Ember Wednesday, September 19, 1923, the Rev. **ARTHUR BONNER** was ordained to the priesthood by the Rt. Rev. **William Ford Nichols, D.D.**, Bishop of the Diocese. The candidate was presented by the Rev. **A. W. N. Porter, Ph.D.**, and the sermon was preached by the Rt. Rev. **E. L. Parsons, D.D.**, Bishop Coadjutor.

The Rev. Mr. Bonner will continue his professorship in the College of the Pacific for the time being.

WEST TEXAS—On Tuesday, September 25, 1923, in St. Paul's Memorial Church, San Antonio, the Rev. **CLAUDE ROBERT PARKERSON** was ordered priest by the Rt. Rev. **W. T. Capers, D.D.**, Bishop of the Diocese. The candidate was presented by the Ven. **B. S. McKenzie**, Archdeacon of the Diocese, and the sermon was preached by the Bishop.

The Rev. Mr. Parkerson will remain as vicar of St. Paul's Church.

DIED

BELT—Entered into life eternal on September 15, 1923, **CATHERINE DULANEY BELT**.

Give rest, O Christ, to Thy servant with Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting.

CABEEN—Died at her home in Galesburg, Ill., September 22, 1923, **Mrs. MARY CHASE CHAMBERLAIN CABEEN**, a granddaughter of the only daughter of Bishop Philander Chase. The funeral was at Grace Church, Galesburg, and was conducted by the Rev. **Dr. F. L. Carrington**, rector of St. Mary's School, Knoxville.

EATON—Died at his residence, September 12, 1923, the Rev. **CHARLES A. EATON**, rector of St. Andrew's Church, Shippensburg, Pa. The funeral service was conducted by the Rt. Rev. **J. H. Darlington, D.D.**, Bishop of Harrisburg, assisted by the Rev. Messrs. **H. B. Marks**, **William Dorwart**, **A. McMillan**, and **H. D. Viets**.

HUNT—Died, in St. Paul, Minn., on August 27, 1923, in the ninety-sixth year of her age, **Mrs. CATHERINE E. HUNT**. She had made her home in St. Paul for the past seventy-one years, and had become identified with the life of the Church in that city. She was an Associate of the Community of St. Mary, and attended the retreats in Kenosha as long as her strength permitted. She is survived by a son and three daughters, many grandchildren, among whom is the Rev. **Edgar H. Goold**, and many grandchildren, six of whom bore the body at the funeral.

MONTGOMERY—Entered into life eternal at Glenays, Bryn Mawr, Pa., on September 17, 1923, **ARCHIBALD ROGER MONTGOMERY**.

Give rest, O Christ, to Thy servant with Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting.

RUCK—Died at her home in Lake Placid, N. Y., September 19, 1923, **ALICE BAKER**, wife of the Rev. **Sydney Thomas Ruck**, and daughter of Mr. and Mrs. **H. Judson Baker**, of Brad-dock, Alexandria, Va. The funeral service was conducted at the Church of St. Eustace and St. Hubert, Lake Placid, September 20th, by the Rev. Messrs. **W. W. Silliman** and **E. P. Miller**. A service for the family and the interment was conducted at Alexandria, by the Rev. **S. A. Wallis, D.D.**

Her death is mourned by her husband, by her six-year-old son, by her parents, and by her three brothers and three sisters.

"Blessed are the dead who die in the Lord."

MEMORIAL

Mr. George Maclagan

It is with deep sorrow and feeling of a great loss, we record the death of Mr. **George Maclagan**, who for many years was a vestryman and senior warden of St. John's Church, Passaic, N. J.

Coming to St. John's when the parish was small and not very strong, he was one of the men, who by his example, Christian charity, and untiring devotion made possible the erection of the present church building in 1894, and by his unflinching interests and generous gifts has greatly increased the embellishments of the edifice.

The spiritual and temporal affairs of the Church, always found him a willing and helpful worker, giving freely of his time and means for the advancement of the Kingdom of the

Lord, whose faithful servant he was.

His many virtues, gentle nature, and unflagging zeal for the Church, have endeared him to us, who have been his coworkers, and to all who know him.

To his family and those who are bereaved by his death, we extend our sincere sympathy.

"Blessed are the dead who die in the Lord. Even so saith the Spirit, for they rest from their labors, and their works do follow them."

"Grant him eternal rest, O Lord, and let perpetual light shine upon him."

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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

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

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

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

POSITIONS OFFERED

MISCELLANEOUS

WANTED, FOR COUNTRY HOME OF Yale professor, four miles from Christ Church, refined Churchwoman to care for baby of two, assist with children 9 and 7, away at school in the morning. One who likes country and would enjoy some of the advantages of university town. Reply, stating references and salary expected, to **Mrs. EDWARDS A. PARK**, 127 Ridge Rd, Route 105, New Haven, Conn.

POSITIONS WANTED

CLERICAL

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

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

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

RECTOR OF NORTHERN PARISH desires to make change to the South and would like to communicate with Vestry in Maryland, Virginia, or Carolina. Good organizer and extemporaneous preacher, age 42. Married, but without family. Address **P. C. 935**, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH SUNDAY SCHOOL AND WEEK- day religious instructor, desires engagement—Catholic Churchwoman—Daughter of a priest—Excellent training in secular and religious education—Experienced. Address **S-972**, LIVING CHURCH, Milwaukee, Wis.

DIRECTOR OF RELIGIOUS EDUCATION— Sunday and weekday work—in parish, city, district, or diocese—Experienced teacher—Exceptional training in educational and religious matters—Engagement desired. Address **S-971**, LIVING CHURCH, Milwaukee, Wis.

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

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

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

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

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

WANTED BY DAUGHTER OF CLERGY-man position as companion to aged lady—Reference permitted to Rt. Rev. A. C. A. Hall, Burlington Vermont. Address G-969, care LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basons, 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.

WE MAKE SURPLICES, CASSOCKS, COT-tas, Clerical Vests, Rabats, Stole Protectors, and purificators. Also do repair work. Price Lists sent on request. SAINT GEORGE'S GUILD, 508 People's Nat'l Bank Building, Waynesburg, Greene County, Pennsylvania.

AUSTIN ORGANS

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

VESTMENTS

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

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

CLERICAL COLLARS AND CUFFS, 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.

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 United States. Price list on application.

PRIESTS' HOSTS:—PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 79 Lee Street, Milwaukee, Wis.

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

RETREATS

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

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

HOSPITALS

New Jersey

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

New Mexico

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

CHRISTMAS CARDS

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

MISCELLANEOUS

CHURCH STUDENTS — WELCOME TO New York! Club privileges offered you at GREER HOUSE and GREER COURT (West 114th St.). For information apply SOCIAL DIRECTOR, Greer House, 123 East 28th St., New York City.

GREER COURT (WEST 114TH ST.) WILL open October 1st. Contributions and gifts gratefully received. Special needs: Piano, Victrola, Rugs, Blankets, Bureaus, Table-silver, Urns, Bake-oven, and \$5,905. For information address MISS WARREN, Greer House, 123 East 28th St., New York.

WANTED—TO BUY, A GOOD MODERATE size tubular or other church bell, second hand. Address ST. ANDREW'S MISSION, Hartsdale, New York.

FOR SALE

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

BOARDING

Atlantic City

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

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

Los Angeles

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

New York

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

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.

NOTICE

THE SIXTY-FIRST ANNUAL MEETING OF the Life and Contributing Members of the Evangelical Education Society of the Protestant Episcopal Church, will be held on Thursday, October 18, 1823, in the Board Room, at the Platt, 130 South 22d St., Philadelphia, Pa., at 4:15 P.M., for the election of officers and the transaction of such other business as may be brought before it.

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

ANNUAL CORPORATE COMMUNION THE NATIONAL CELEBRATION

FOR MEN AND BOYS

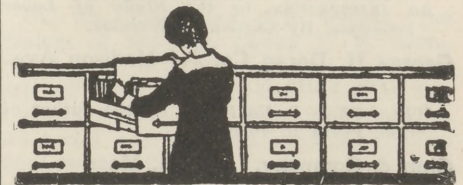
In over six hundred parishes and mission stations last year many thousands of men gathered at the Lord's Table on the First Sunday in Advent.

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.

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.

CHURCH SERVICES

Cathedral of St. John the Divine, New York

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

Church of the Incarnation

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

St. Andrew's Church, Buffalo

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

St. Peter's Church, Chicago.

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

Gethsemane Church, Minneapolis

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

BOOKS RECEIVED

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

The Bobbs-Merrill Company. Indianapolis, Ind.

Can I Be a Christian? By James O. Hannay, author of *The Spirit and Origin of Christian Monasticism*, *The Wisdom of the Desert*, etc. Price \$1.50.

Boni & Liveright, Inc. New York, N. Y.
Ancient Man. By Hendrik Van Loon.

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

Development of Social Theory. By James P. Lichtenberger.
Europe Since 1918. By Herbert Adams Gibbons.

Thomas Y. Crowell Co. 426-428 W. Broadway, New York, N. Y.

A Study of International Government. By Jessie Wallace Hughan, Ph.D., author of *American Socialism of the Present Day*, and *The Facts of Socialism*.

An Introduction to the Study of Labor Problems. By Gordon S. Watkins.

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

Where There is No Peace. By the author of *The Pomp of Power*.

Ginn & Company. Boston, Mass.

American History. By David Saville Muzzey.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

The Fourth Gospel. By the Rev. Henry Scott Holland, D.D., late regius professor of Divinity in the University of Oxford. Edited by the Rev. Wilfrid J. Richmond, Hon. Canon of Winchester Cathedral.

Harr Wagner Publishing Co. 149 New Montgomery St., San Francisco, Calif.

Karoc Indian Stories. By Sarah Emilia Olden, author of *The People of Tipi Sapa* and *Shoshone Folklore*. Price \$1.50.

Henry Holt & Co. 19 W. 44th St., New York, N. Y.

Three Centuries of American Democracy. By William MacDonal.

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

A Story of Nancy Hanks. By Ethel Calvert Phillips. With illustrations by Kleber Hall. Price \$1.50.

Lothrop, Lee & Shepard Co. 273-275 Congress Ave., Boston, Mass.

Diana of Briarcliffe. By Florence Scott Bernard. Illustrated by Edna E. Hart Hubon. Price \$1.50.

The Adventures of the Ink Spots. By Ruth O. Dyer. Illustrated by L. J. Bridgman. Price \$1.50.

The Young Crusader. How Richard of Devon Served Richard the Lion-Hearted. By Walter Scott Story. Illustrated by Frank T. Merrill. Price 1.50.

Whistling Rock. By Edna A. Brown. Illustrated by Antoinette Inglis. Price \$1.50.

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

Christianity and Social Science: A Challenge to the Church. By Charles A. Ellwood, Ph.D., LL.D., professor of Sociology in the University of Missouri, author of *The Reconstruction of Religion*, etc. Price 1.75.

The Christian Doctrine of Health: A Handbook on the Relation of Bodily to Spiritual and Moral Health. By Lily Dougall, author of *Pro Christo et Ecclesia*; joint author of *Concerning Prayer, Immortality, The Spirit*, etc. Price \$1.75.

Folk-Lore in the Old Testament. Studies in Comparative Religion, Legend and Law. By Sir James George Frazer, F.R.S., F.B.A., Fellow of Trinity College, Cambridge; Hon. D.C.L., Oxford; Hon. Litt.D., Cambridge and Durham; Hon. LL.D., Glasgow; Doctor *Honoris Causa* of the Universities of Paris and Strasbourg. Abridged Edition. Price \$5.

The Golden Bough. A Study in Magic and Religion. By Sir James George Frazer, F.R.S., F.B.A., Hon. D.C.L., Oxford; Hon. Litt.D., Cambridge and Durham; Hon. LL.D., Glasgow; Doctor *Honoris Causa* of the Universities of Paris and Strasbourg. I Volume, abridged edition. Price \$5.

The Stabilization of Business. Edited by Lionel D. Edie.

The Pilot Publishing Co. Boston, Mass.

The Passion of Our Lord. By His Eminence Gaetano Cardinal De Lai, Bishop of Sabina. Translated from the Italian by His Eminence William Cardinal O'Connell, Archbishop of Boston.

G. P. Putnam's Sons. 2-6 W. 45th St., New York, N. Y.

The Living God. What Matters Who Wrote It.

BULLETINS

Episcopal Theological School. Cambridge, Mass.

The Faculty to the Alumni. Vol. XV, July, 1923. No. 4.

PAMPHLETS

American Board of Applied Christianity, Inc. No. 9 West 48th St., New York.

New York's Mightiest Resource. Trained Volunteers.

American Unitarian Association. Boston, Mass.

The Restoration of the Criminal. By Hastings H. Hart.

Federal Council of the Churches of Christ in America. 105 East 22nd St., New York.

Labor Sunday Message, 1923, of the Commission on the Church and Social Service and a Review of the Year, 1922-1923.

Office of the Chief of Chaplains. Washington, D. C.

Report of the Conference on Moral and Religious Work in the Army. War Department, 1923.

JAPANESE EXPERIENCES

LETTERS FROM JAPAN give heart-rending stories of the conditions and many incidents of what seems to be miraculous escapes. The former have been well reported by the daily papers, but the personal experiences of members of our missionary force are yet to be told.

The Misses Nellie and Bessie McKim, daughters of the Bishop, had left Tokyo by train just three quarters of an hour before the earthquake. It took them fourteen hours to reach their destination, Karuizawa. Miss Lade, secretary to Dr.

Teusler, at St. Luke's Hospital, left Tokyo by train four hours ahead of the earthquake, and when the latter occurred her train was in a tunnel. It came to a violent stop, proceeded and stopped several times, and then backed safely out of the tunnel. After the first earthquake every patient was moved from St. Luke's Hospital to the new hospital grounds, where the new building is in course of erection, and it is said that this was the only hospital in the city that had no fatalities. When the fire reached the site toward midnight the patients were carried to a little hill, in many cases on the backs of nurses, and wet cloths were used to protect them from the fire, which finally passed them by, though supplies, that had been put into concrete boxes for safe keeping, were burned and totally destroyed. Great heroism was shown. Uchiyama San (whose identity is not stated) drove in a Ford back and forth through the flames, taking patients and nurses from one place to another for safety. Even a patient who had been operated on at eight o'clock in the morning—the earthquake was just before noon—was saved. Bishop McKim's house was destroyed by the earthquake, but a letter states that apparently it was not touched by flames, and thus there may be some salvage. Most of the houses, however, burned after they were in ruins from the earthquake.

The escape of Miss Cannel and Miss Powell, recent recruits in the mission, is marvellous. They had to spend one night in a hole made for the foundation of the new part of St. Luke's, where they found a little muddy water from a shower that had fallen in the morning, and by spreading a blanket over their heads, and keeping it wet, and by pouring the water over their bodies, they kept themselves cool enough to live through the night. The Church Publishing Society, in charge of the Rev. Dr. Correll, lost all of its property and supplies. It will need much help from home in order to reprint Prayer Books, Hymnals, and needed Church literature, and will be established in Kyoto as early as possible.

Dr. Reifsnider, president of St. Paul's College, arrived in Seattle on the *President Grant* September 28th and was expected in Duluth in time for the meeting of the Synod of the Province of the Northwest early this week. The editor of THE LIVING CHURCH is hoping for a conference with him in Milwaukee on his way eastward, and he is expected at the Church Missions House October 5th or 6th.

DESIRES STUDENTS' NAMES

THE COMMITTEE ON STUDENT AFFILIATIONS from the Department of Religious Education of the Diocese of Harrisburg is desirous of securing information concerning students residing in the Diocese of Harrisburg who are leaving home to attend schools or colleges either in the diocese or elsewhere. The committee also wishes information concerning students residing outside of the diocese attending schools or colleges within the diocese. Any one knowing of such students is requested to send full information to the secretary of the committee, Prof. Elton D. Walker, State College, Pa., giving the student's full name, home address, and parish, and the name and address of the school or college. This information is desired as promptly as possible so that it may be sent to the rectors concerned before the opening of the fall term.

Consecration of Bishop Freeman Momentous Event in Washington

The Open-Air Meeting—The Reception

The Living Church News Bureau }
Washington, Oct. 1, 1923 }

THE Rt. Rev. James Edward Freeman, D.D., was consecrated to be the third Bishop of Washington, Saturday morning, September 29th, the Feast of St. Michael and All Angels, by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee and President of the National Council, the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, and the Rt. Rev. J. G. Murray, D.D., Bishop of Maryland, assisted by a considerable number of other bishops. The consecration took place in the Church of the Epiphany, of which Dr. Freeman was rector at the time of his election to the episcopate.

The consecration of Dr. Freeman was one of the greatest and most dignified affairs of the kind that have ever occurred in the Capital of the United States. Admission to the Church of the Epiphany was gained only by card; and many applications had to be denied, capacious as the church is. But present in the pews were Chief Justice Taft, the Secretary of State, the Attorney General, General Pershing, Major General LeJeune, and many other dignitaries of Church and State.

The procession, which formed in the parish house and went out into the street to pass into the main entrance of the church, took thirty minutes to enter the edifice. On the street it went through a long lane of crowded on-lookers, on whose faces was the expression of fascinated reverence. Every man had his hat off at the approach of the cross, and there was a feeling of reverential awe pervading the vicinity of the church.

The first division was headed by the Sinai Cross of the Cathedral and consisted of the choristers and acolytes of the service. Then came the students of the Virginia Theological School, lay delegates to the diocesan convention, lay members of the Cathedral Chapter, members of vestries of churches with which Dr. Freeman had been associated, and others. The second division was that of the clergy, and was headed by the United States flag. Immediately preceding the bishops of the American Church were a group of Eastern Orthodox Church dignitaries, which included the Most Rev. Alexander, Greek Metropolitan of North and South America, Archbishop Panteleimon of Jerusalem, Archbishop Aftimios, Metropolitan of the Syrian Church in the United States, and Bishop Hodur of the Polish National Church. These were preceded by Dr. Emhardt, as General Chaplain from the American Church. The fourth division, that of the consecrating party, was preceded by a processional cross.

The sermon was preached by the Rt. Rev. William T. Manning, D.D., and produced a profound impression upon those who heard it. (This sermon appears, full and unabridged, on another page of this issue of THE LIVING CHURCH.)

The consecration was followed by a luncheon given by the wardens and vestry of the Church of the Epiphany. At this luncheon Bishop Freeman took occasion to say that Bishop Manning had been preacher at his consecration for two rea-

sons: first, because Bishop Manning was the bishop of the diocese where he had been trained, and secondly, that he was in complete accord with the principles and faith as expressed in Bishop Manning's sermon. Bishop Freeman further said that, in his episcopate, he would recognize no schools or classifications, and that he had but one purpose in mind to serve. Several other clergymen and prominent laymen also spoke.

The Open-Air Meeting

A UNIQUE FEATURE of the occasion was the monster open air meeting at the Peace Cross on the Cathedral grounds Sunday afternoon. Twenty eight thousand persons were present to see and hear the newly consecrated bishop, and to rejoice with the diocese in his consecration. At this meeting an address was also made by the Hon. George Wharton Pepper, Senator from Pennsylvania, on The Nation and the Church. Letters from the President of the United States and from

ex-President Wilson were read by Canon Bratenahl. General Pershing, who could not be present, sent a letter of appreciation of the Cathedral, which was read by his representative, General LeJeune.

The procession, which formed at St. Alban's Church, which is at the entrance of the Cathedral grounds, was most impressive. It included 310 vested choristers, 103 clergymen, and three bishops, as well as Archbishop Panteleimon, and a delegation of Orthodox ecclesiastics. The music was furnished by the United States Army band.

Several hundred Knights Templars were present in full uniform, together with several thousand Free Masons, under Grand Master Mark Qualey, of the District of Columbia.

The Reception

ANOTHER NOTABLE event connected with the consecration of Bishop Freeman was the reception, Saturday evening, in the Corcoran Art Gallery, a building rarely ever given over to such occasions. Thirty five hundred persons were present. The presentation to Bishop Freeman was made by Mr. Corcoran Thom, and Mr. James Parmalee.

Plymouth Congress to Discuss Our Lord and Modern Life

The Challenge's Difficulties—Anglo-Catholic Program — Modern Churchmen's Conference

The Living Church News Bureau }
London, Sept. 14, 1923 }

THE Church Congress, which opens at Plymouth on Tuesday, September 25th, has for its general subject for discussion, Our Lord Jesus Christ and Modern Life. There will be two presidents this time, the Bishop of Exeter, Lord William Cecil, and the Bishop of Truro, Dr. Guy Warman, who is shortly to be translated to Chelmsford.

Following the official reception, the usual Congress services are to be held on Tuesday, the preachers being the Bishop of Oxford at St. Andrew's Church, the Bishop of Bristol at Charles Church, and the Bishop of Guildford at St. Peter's Church. The afternoon session will be devoted to the two Presidents' addresses, and at the evening session the Bishop of Woolwich, Canon de Candole, of Westminster Abbey, the Rev. T. W. Pym, and Dr. Cyril Norwood, will deal with the question of The Town Parish, with particular reference to the Christian ideal in thought and education. On Wednesday, at the morning session, the problem of The Country Parish will be discussed. The advantages of the country clergyman and also his difficulties will be dealt with by the Bishop of Barrow-in-Furness, the Archdeacon of St. Albans, Prebendary Cornish Watkins, and Mrs. Moore. The afternoon will be taken up by the consideration of The Christian Ideal and Nations, and the speakers will be Lord Hugh Cecil, the Dean of Worcester, and Miss Knight Bruce. At Wednesday evening's session will be discussed The Christian Ideal in Industry and Business, and for this a fine array of speakers has been found, namely, Professor Sir William Ashley, Mr. John Lee, head of the Central Telegraph Office in London, the Hon. Mrs. Alfred Lyttelton, and Mr. Alderman West.

The discussion on The Country Parish will be resumed on Thursday, the subject being The Country Church—Worship and Teaching. The speakers will be the Rev. G. Sampson, the Rev. J. F. Briscoe, the Rev. E. G. Selwyn, and the Rev. J. B. S. Barratt. At the afternoon session the veteran Bishop of Salisbury, the Rev. Dr. Garfield Williams, and Mrs. Moore, better known as Miss Beatrice Rosenthal, will speak on the Christian Message and the World. In the evening the Archdeacon of Swindon, Mr. R. Kennedy-Cox, Mrs. Hudson Lyall, and the Rev. H. Montague Dale will consider The Christian Ideal and Civic Life.

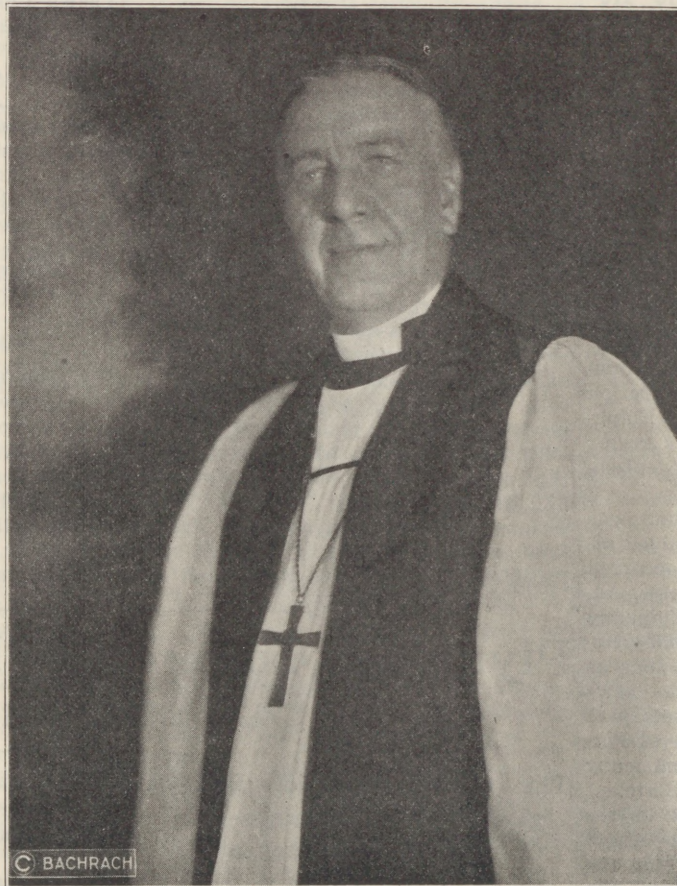
On the concluding day, Friday, the Bishop of Norwich, Canon T. F. Rolfe, the Rev. H. E. H. Probyn, and Mrs. Griffith will continue the discussion on The Country Parish, with special reference to its social and religious conditions. The final meeting for men, in the evening, will be addressed by the Rev. G. A. Studdert-Kennedy and the Rev. F. H. Gillingham.

All the meetings of the Congress will be held in the commodious Guildhall. The exhibition of which I have already given you details, will be held in the Drill Hall, Milbay, not far from the Guildhall, and will be opened on Saturday, September 22d.

The Challenge's Difficulties

A WRITER in the *Daily Telegraph* says that he regrets to hear that *The Challenge* is once again faced with the possibility of suspending publication. This journal was started in May, 1914, as an illustrated Church weekly. With the help of generous friends it survived the years of the war which followed shortly afterwards. Latterly it has ceased to be a distinctively Church paper, and became a weekly review of affairs seen from the standpoint of the Christian ethic. For the past twelve months *The Challenge* has been carried on through the generosity of an anonymous donor, who entrusted the Rev. H. R. L. Sheppard with the

Consecration of Bishop Freeman
Momentous Event in Washington



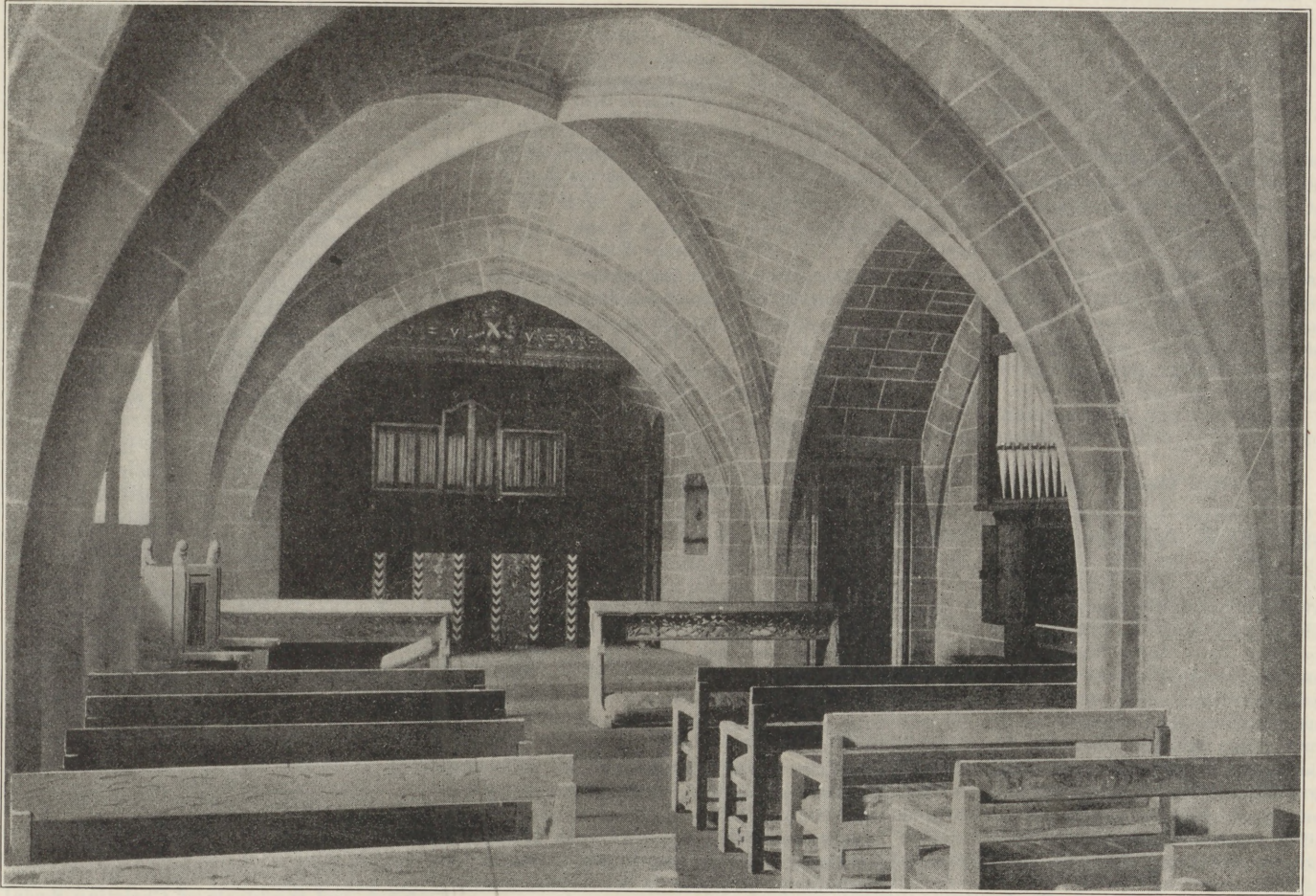
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THE RT. REV. JAMES E. FREEMAN, D.D.,
BISHOP OF WASHINGTON
Consecrated September 29, 1923



ANN & FABRY CO.
CHICAGO
6176

International Convention
Brotherhood of St. Andrew
University of Chicago
SEPT. 19th to 23rd 1923



ST. ANDREW'S CHAPEL: MEMORIAL TO JAMES L. HOUGHTELING
ST. JAMES' CHURCH, CHICAGO



necessary funds. However, the weekly loss is still £70 to £80, and if publication is to continue increased support must come promptly. The directors, in their appeal to the shareholders, make the interesting statement that the weekly loss is less than that sustained by most other reviews of a similar character. Cold comfort this, even if correct!

Anglo-Catholic Program

AT A RECENT meeting of the Southampton branch of the English Church Union, the announcement was made that it was intended to hold a provincial Anglo-Catholic Congress at Southampton early next year. This will probably be the first of many such provincial congresses in 1924, and as the neighboring towns of Bournemouth, Portsmouth, and Winchester, with the Isle of Wight, will be asked to take part, it should be highly successful. Church life is very vigorous in that part of Hampshire, and Southampton is an excellent center, with many good churches.

Divine Healing Fellowship

ON WEDNESDAY afternoon members and supporters of the Divine Healing Fellowship held a meeting in Church House, Westminster. The Fellowship now has over two hundred members, with a number of provincial secretaries and a warden, the Rev. John Maillard. Mr. Maillard has worked energetically in making known the aims of the Fellowship, and has given weekly addresses on the subject for some months past at St. Mark's Church, Marylebone Road. Among the patrons are the Bishop of London, the Suffragan Bishops of Kensington and Willesdon, and the well known founder of the Church Army, Prebendary Carlile.

Modern Churchmen's Conference

THE TENTH Conference of Modern Churchmen is announced to be held at Cambridge from September 24th to Octo-

ber 1st. No program has yet been issued, but the opening address will be given by Canon Glazebrook, of Ely, and, during the week many other addresses will be delivered. What the outcome will be remains to be seen, but it may be said that in Canon Glazebrook we have a Modernist of the "Major" type, and he will probably not be found lacking in the advancement of equally daring views. It may or may not be known that Dr. Chase, the Bishop of Ely, has had occasion more than once to disassociate himself from the outspoken Canon's utterances, and even to criticize him publicly by letter and speech.

The Summer Season

THERE IS AT this period of the year, a decided lull in matters ecclesiastical. The majority of the higher dignitaries are sojourning either on the Continent or in Scotland, and those hard-worked London clergymen who can possibly manage it are taking a much-needed holiday and rest in anticipation of the activities of the coming winter. Your London correspondent is following their example, and these notes are written in a quiet township on the Norfolk coast, where life flows evenly and peaceably, and the rush and turmoil of City life seem far away.

One is rejoiced to find, since a former visit in pre-war days, what a distinct advance has been made in Church life in the district. The daily Mass, Reservation, the due observance of festival and fast, carefully rendered services, with such adjuncts of ceremonial as are possible, are now the rule in many churches formerly identified with strict "Protestant simplicity." And the response of the country-folk is, I am informed, most encouraging. There is no doubt that Anglo-Catholic propaganda is slowly but surely leavening the whole of the country-side, for the Norwich diocese is but typical of many others. *Laus Deo!*

GEORGE PARSONS.

der of the Sunday School Mission Van Work on the prairies. Miss Hasell's address was emphasized by the vans which were drawn up before the hall for inspection. On Thursday evening the pro-Cathedral was the scene of a great missionary service at which missionary addresses were made by the Bishop of Huron, Chairman of the Executive of the M. S. C. C., and the Bishop of Keewatin, who has much of the Indian and Eskimo work within his diocese.

The Council for Social Service

THE MEETING of the Council for Social Service took place on Monday. A letter referring to the unfortunate differences between the employees and employers, at the works and mines of the British Empire Steel Corporation in Cape Breton, from the Rev. H. R. Kelley, one of the representatives of the Diocese of Quebec, was carefully considered by a specially appointed committee with the Archbishop of Nova Scotia as convener. The committee's report, which was unanimously adopted, commended the appointment of a Royal Commission, and instructed the Executive Committee to take such action on the Commission's report as it saw fit.

The wide-spread sale of immoral and pernicious magazines at book stalls was condemned.

The report of the general secretary dealt with the general work of the secretary, the need for universal social service, the broad scope of Christian service, the place of immigration in building the nation and the Church, the problem of emigration from Canada, the challenge presented to the Church of England by the increasing numbers of members of the Eastern Orthodox Churches in the Dominion, and the ideals of Christian Social Service. The report is to be printed and given wide circulation over the Dominion.

The report of the executive committee was presented by the Bishop of Toronto, and was carefully considered. It dealt with the organization and work of the Committee, with the efforts made to resume intercessory prayer for social service work, while social service in the dioceses, and with a Conference to be held in Canada for American and Canadian Church Social Service workers in 1924. As well as with an almost incredible list of activities with which the Church Social Service workers in Canada are busy.

The outstanding feature of this assembly was immigration in all its aspects. The report of the Executive Committee gave full particulars regarding the work of the Council on behalf of the newcomers and exceedingly valuable statistics as to the sources of Canadian immigration. Similarly the chief feature of the General Secretary's report was the discussion of the part played and to be played by immigration in building the Nation and the Church, and the request that the Council consider whether, in close coöperation with the Church in England, the Canadian Church cannot take a larger and more constructive part in Empire settlement, in building the Canadian nation, and in the extension of the Church of England in Canada as a result of an immigration that is predominantly British and Anglican. It was specifically advised that Anglicans coming to Canada be selected, aided, and advised by a Church congregation in England, conducted, when necessary, under Church auspices, and settled, advised, and encouraged in Can-

Three Great Church Boards Meet in Western Canada

The Council for Social Service— General Board of Religious Education — Missionary Society of Canadian Church

The Living Church News Bureau
Toronto, Sept. 22, 1923

THE center of ecclesiastical interest during the past week has been the city of Calgary, Alberta, where the general boards of the Church have been meeting throughout the week. There was considerable doubt in the minds of many as to whether it was wise to bring delegates from the East at great expense to a point so far West, but the experiment has proved an unqualified success. Western Churchmen came face to face with the Church's leaders, and Eastern Churchmen have learned more of the ambitions and of the needs of the growing Church in the prairie provinces.

The three boards meeting at this time were the Missionary Society of the Church of England in Canada, the General Board of Religious Education, and the Council for Social Service.

These three boards are similarly constituted, consisting of all the bishops, two priests, and two laymen from each diocese. The Council for Social Service also

numbers twelve Churchwomen among its membership, while the Missionary Society is attended by delegates from the Dominion Woman's Auxiliary.

In addition to the presentation of the general work of the Church from the pulpits on the first day, Sunday, September 16th, a mass meeting, presided over by the Primate, was held during the afternoon, when the Missionary Society's work was presented by Canon Gould, that of the General Board of Religious Education by the Bishop of Toronto, and that of the Council for Social Service by Dean Tucker. Paget Hall was filled on Monday evening for the public meeting under the auspices of the Council for Social Service when the Primate presided. The Bishop of Ottawa gave an address on Christianity and the Public Conscience, and the Bishop of Saskatchewan made a speech in favor of a greater immigration into Canada of people from the homelands with British ideas and British ideals.

On Wednesday the newly opened parish hall of St. Stephen's Church was filled for a meeting under the auspices of the General Board of Religious Education, when addresses were given by the Bishop of Fredericton, Archdeacon McElheran, of Winnipeg, and Miss Hasell, the foun-

ada by a congregation of the old Church in the new land.

Resolutions were unanimously adopted that preference should be given to immigration from the British Isles, that the Government should adopt this as a policy, that the Executive Committee should seek to carry out such a policy, and that British harvesters, recently arrived, should be retained.

The report of the treasurer showed a steadily but slowly growing income.

General Board of Religious Education

TUESDAY was devoted to the General Board of Religious Education. Great regret was expressed at the absence of the chairman. In the absence of Dr. Rexford, principal of the Montreal Diocesan College, the vice-chairman, Archdeacon McElheran presided. Dr. Hiltz, the general secretary, presented an able and interesting report, while that of the Executive Committee was presented by its chairman, the Bishop of Toronto. Special assistance is to be given to the Sunday School caravans in Western Canada. Plans were approved for the establishment of special demonstration schools where experimental courses and methods may be tested, and their results made available for general use. Definite standards were also recommended.

The chief work of the Committee on Religious Education in the Home was a special effort during Lent to deepen the responsibility of parents for the proper training of their children. Over 70,000 pieces of literature were sent out.

The Council on Boys' Work had prepared a Midweek Program for older boys and a pamphlet on *Church Camps for Boys*. The Council on Girls' Work issued a *Fourfold Program for Anglican Girls*. The report of the Anglican Young People's Association stated that there are 357 chartered branches, and that steady progress is being made. The report on Pupils' Examinations stated that 2,782 scholars, from sixteen dioceses, had taken the examinations. The Department of Religious Education in Public and Private Schools, of which the Bishop of Ontario is chairman, presented a valuable report, encouraging religious exercises and instruction in the public schools, pointing out the responsibility and opportunity of these schools in character building, and calling for an extension of present privileges.

During the coming year a text book, containing a six months' course of lessons on *The History of the Church*, is to be issued, for use particularly in the sparsely settled sections.

Wednesday was given up to the meetings of various committees, including that of the important missionary committee on Indian and Eskimo work.

Missionary Society of the Canadian Church

THURSDAY AND FRIDAY were devoted to the work of the Board of Management of the Missionary Society of the Canadian Church, the oldest, richest, and most important of the boards. The Primate presided. Canon Gould, the general secretary, gave the opening address, dealing especially with his impressions of his recent visit to India, and of the many problems confronting the Indian Church. Full discussion was given to the financial and publicity work of the Board, and to the many problems that have to be faced in the home and foreign fields.

The receipts for the Algoma fire relief fund had amounted to \$24,669.

The Church Camp Mission has been car-

rying on its operations along the Welland Canal, along the main line of the Canadian Pacific Railway, on the extensions of the Temiskaming and Northern Ontario Railway, and in the mining camps of the Yukon. The Mission to Orientals in British Columbia is making good progress. During the illness of the superintendent, the Rev. F. W. Kennedy, of the Mission to the Japanese, the Japanese themselves collected and presented to him \$1,000.

The Indian and Eskimo Commission reported that it had accepted the transfer of six Indian schools from various dioceses, which it was now administering, and that it had arranged to open another this autumn.

Plans were approved for the reorganization of the Mission of the Canadian Church in Kangra, Northern India.

The Canadian Church will be represented by Canon Gould at the consecration of the two first Japanese bishops.

The appeal on behalf of the Colonial and Continental Church Society at its centenary was approved. More than forty British colonial dioceses, including many in Canada, have received very substantial aid from this society. To meet the conditions created through the inrush of settlers into the Canadian West, the Society established, in 1906, a Special Northwest Canada Fund. In all some 259 clergy and lay evangelists were sent out to Canada, 130 prairie churches built, and nearly a million dollars expended.

Plans were most carefully discussed for the safeguarding and development of the work among the Indians and Eskimos of Canada.

A tribute was paid to the Woman's Auxiliary, which has increased its givings from \$74,000 in 1914 to \$272,000 in 1923.

The Executive Council of the General Synod is to meet on Monday and the House of Bishops holds its meeting on Thursday.

Social Service Sunday in Diocese of New York.

Archbishop Soderblom Arrives— Changes in the Bronx—First Aid to the Traveller

The Living Church News Bureau
New York, Sept. 29, 1923

THE third week of October will be Social Service Week in New York. That is to say, there will be a general observance of the movement, in worship and in sermon, on Sunday, October 14th, and a conference and dinner at Synod Hall on Tuesday afternoon and evening, October 16th, under the auspices of the Church Service League of the diocese.

As to the services on Sunday, October 14th, Bishop Manning writes to the Social Service Commission that he warmly approves the suggestion that the Twentieth Sunday after Trinity will be observed as a day of special thought and prayer in regard to Christian social service, and hopes that the day may be generally observed in the diocese.

In this connection it is interesting to recall a remark of the Prince of Wales, who has had rather remarkable opportunities of observing and estimating men and movements: "There can be no such person as an ex-service man. In peace or in war every one of us owes service to his fellow men as long as he has strength to give it." This applies to religious as well as to secular affairs, and if the Prince's wise words were taken to heart by the Church, she could transform the world in a generation.

The Church Service League will discuss two practical questions: 1, What Have We to Do? 2, How Can we Help one Another to Do It? The answers to these questions will also answer the query of many a willing enough but perplexed volunteer as to how and in what way he or she may be "geared in" to the Church's parochial machinery.

Archbishop Soderblom Arrives

THE MOST REV. NATHAN SODERBLOM, Archbishop of Upsala, Sweden, arrived in New York this week for an extended preaching and lecturing tour of the United States. He is accompanied by Mrs. Söderblom who, though the mother of

twelve children, is a leader in numerous charitable and social movements in her native country.

It was thirty years ago that the present Archbishop first visited this country as a young student for the ministry under the late D. L. Moody, the evangelist. The Archbishop will lecture at Yale, Harvard, Columbia, and several Western universities, and will also deliver another series of addresses at various theological seminaries. He has written much on religious subjects and was professor of the History of Religion at Leipsic before his elevation to the archbishopric in 1914. The Archbishop speaks English fluently, and is a brilliant orator.

Changes in the Bronx

TWO BRONX PARISHES went out of existence last summer: Trinity Church, Morrisania, on the death of its rector, the Rev. Albert S. Hall, who had served the parish for fifty-one years; and the Chapel of the Holy Spirit, of which the Rev. John Oaksford was minister-in-charge. Trinity has been merged with the Church of the Holy Faith, of which the Rev. Clifford S. Gregg is rector, and the people of the Holy Spirit are dispersed abroad.

A new mission, however, is in process of organization. It will be located on what is known as the Watson Estate in the section adjoining the intersection of Westchester Ave. and the Bronx River. The chapel will probably be erected at the corner of Watson and Close Avenues, and construction will be started as soon as plans are completed. This section of the Bronx is growing very rapidly, and a large number of two and three-family houses are in course of erection, with many more contemplated.

First Aid to the Traveler

AMONG the many excellent societies rendering service to immigrants and others is the Travelers Aid Society of New York. Its work is extensive but comparatively little known perhaps, certainly not as much as it ought to be. Last year it rendered first aid, so to speak, to over 85,000 individuals either arriving at Ellis Island from abroad, or at the railroad and steamship terminals in interstate

travel. What the society calls "major service" was freely given to over 24,000 persons, of whom one-quarter were under sixteen years of age. People of every race, religion, and color were assisted with advice, information, direction, meals, shelter, clothing, money, legal aid, transportation medical attention, protection, and employment. The society is a human clearing-house and coöperates with the many social service agencies of the city. Its membership is now 1,134, and its expenditures last year were \$120,493.

General News Notes

ON SATURDAY, September 29th, Miss Ruth Bentley and Mr. William Butler, Jr., were married at Grace Church, West Farms, the Bronx. Miss Bentley is the only daughter of the rector of Grace Church, the Rev. A. E. Bentley, founder and organizer of the Bronx Churchmen's League. Mr. Butler is clerk of the Vestry of Grace Church.

THE FIRST MEETING of the Bronx Center of the New York Church Normal School will be held at St. Ann's Church parish house, St. Ann's Ave. and 140th St., on Wednesday evening, October 3d, at eight o'clock. Mr. John W. Teitz will direct the

school, which will meet at the same place for five successive Wednesday evenings.

THE RT. REV. CHARLES L. SLATTERY, D.D., Bishop Coadjutor of Massachusetts, arrived in New York last week from a vacation spent in Europe, and, after visiting friends in the city, proceeded to Boston.

COLUMBIA UNIVERSITY opened this week with an enrollment of about 30,000 in its various faculties. New York University also commenced its sessions with a registered attendance of over 14,000 students. The responsibilities here imposed upon the churches will make large demands upon them and offer unique opportunities for service among clergy and laity alike.

THE HON. NEWTON D. BAKER, former Secretary of War, returned to this country last week from a visit to Europe. Mr. Baker attributes the settlement of the Greco-Italian question to that eminent Churchman, Lord Robert Cecil. "who," said he, "was responsible for averting war by his sheer force of character." The former secretary is sure the League of Nations will survive, and that its proposed "regional peace guaranties" will ensure its continuance and vitality.

FREDERIC B. HODGINS.

Rev. J. H. Edwards Honored by Members of a Chicago Deanery

Urban Parochial Work — Side Lights on the Convention — Daughters of the King

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

THE 198th meeting of the Northeastern Deanery held at St. Chrysostom's Church on Tuesday, September 25th, was a true love feast of the bishops and clergy in honor of their brother, the Rev. John Herbert Edwards, dean of the Northeastern Deanery, rector emeritus of the Church of the Holy Spirit, Lake Forest, and president of the Standing Committee of the Diocese. For forty-two years Dean Edwards has been a member of this diocese and for forty years has served here as priest. Only two other priests in the diocese are senior to him, Dean Pardee, and the Rev. Charles H. Bixby, rector-emeritus of St. Paul's, Kenwood.

After luncheon Bishop Anderson well expressed the feelings of love that all the clergy have for their brother. For thirty-four years Dean Edwards has served under the bishops of the diocese, and during that time his ministry stands out as a valuable cross section of the life of the diocese, for it has been given him to serve in the missionary work of the diocese, to be rector for many years of an old city parish, the Church of Our Saviour, to be rector for ten years of a leading suburban parish, the Church of the Holy Spirit, Lake Forest, to serve as a deputy to the General Convention, to be head of the Northeastern Deanery, for twenty-one years to be member of the Standing Committee of the diocese, and for ten years to be president of the Standing Committee.

At the morning session, the Rev. F. G. Deis, the missionary to China, supported by St. Luke's, Evanston, made an intensely interesting address on the work of the Church there. In the afternoon the speaker was the Rev. F. S. Fleming, rec-

tor of the Church of the Atonement, Edgewater, through whose able leadership this large and beautiful new church has been built.

Urban Parochial Work

SPEAKING OF Some Methods of Parochial Work, Mr. Fleming put forward some of the perplexing problems of the Church today, as presented in the parochial life, particularly of the Church in the cities. The changing conditions of our Church life have come about largely because of the restlessness of people and their constant migration from place to place. As an instance Mr. Fleming said that in his parish he knew of 160 people attached to the Church, who were moving during the month, twenty-five of whom were valued and devoted workers in the parish. His experience is a general one in Chicago, and the same tendency exists even in suburban and country parishes. The Church's ministry of the sacraments and her rites and benefits, has become very much complicated as a result, so that priests have to ask themselves how they shall adjust themselves to these new conditions, what shall be their attitude and their practice in administering baptism, in presenting candidates for confirmation, in the sacrament of matrimony, and in the burial of the dead. He suggested that the Prayer Book be the norm or standard of our practice, recognizing, as he did, the difficulty of differing doctrinal interpretations. Speaking specifically of matrimony, he deplored the solemnization of marriages in private houses or apartments with all the inconveniences and irreverent situations, and the attitude involved. He urged the old practice of publishing the banns. His appeal was very apt, for the statistics of divorce in Chicago, just published, have been literally shocking. He deplored too, the holding of funeral services in private houses or apartments, with their frequent instances of irreverence.

In the debate afterwards some of the

clergy dissented from Mr. Fleming's views, but the general opinion of the clergy seems to be that too much concession is made for sentimental reasons to the world's demands particularly in solemnizing marriages, in baptisms, and in the burial of the dead. "Casting pearls before swine" may seem too strong, but the results almost justify the repetition of our Lord's strong language. A strong and united stand ought to be taken by the clergy throughout the Church to administer the Church's privileges within the precincts of the Church.

Side Lights on the Convention

THE BROTHERHOOD OF ST. ANDREW Convention has come and gone, and has done for the Church here what it does for the Church wherever a Convention is held. It has stimulated the religious life particularly of the men and boys in the city's parishes and missions. When men get together and center their thoughts, their feelings, and their whole program on Jesus Christ, there is always a revival of religion. It is because these Brotherhood conventions are first and always Christocentric, that they are such a valuable inspiration, such an indispensable asset to the Church.

This Convention was the fortieth anniversary of the founding of the Brotherhood by Mrs. James L. Houghteling, and this feature was emphasized particularly on Saturday, when the pilgrimage was made to the shrine of the Brotherhood, old St. James' Church, and when the services were held afterwards at St. Chrysostom's Church near by.

The importance of the Brotherhood foundation and movement was indicated certainly in the services, the meetings, and in the tributes paid by leading men of the Church to the memory of Mr. Houghteling, and to the work of the first chapter; and it was indicated, too, by certain stories that some of us picked up almost by chance by the wayside. There is the story of the happening-in of a down-and-out-er at St. James', his welcome by the men of the Bible Class there, his testimony that he was a Roman Catholic from New York City, and a member of the Society of St. Andrew and St. Philip, the object of which was to seek the next man and bring him to the Church. This incident did much to suggest the idea of the Brotherhood of St. Andrew to Mr. Houghteling and his associates.

Another story was told quite unexpectedly by a Canadian priest, who was present. As a student he had served at old St. John's Church, Toronto, on the West Side, where Father Williams, of blessed memory, was rector. This student had a most unruly boy in his Sunday school class, and told the rector that he felt he had to throw him out. Father Williams assented, but counselled patience, and said that he had had a similar experience with a boy in the same Sunday school not long before, that he had given him a violent dismissal, and, "Do you know," said he, "that the boy I thought an irresponsible ruffian went out to Chicago, and was one of the first members of the original Brotherhood chapter at old St. James' Church!"

I came, too, upon a priest of long standing in the Church, serving now a suburban parish near one of our large mid-west cities. As a young man in business in Chicago, he attended St. James' in Dr. Tomkins' time, was a member of Chapter Number One, and, through its influence, went into the ministry of the Church. The chapter seriously considered at one time

sending this priest to China to be its missionary there.

Then, too, is the well known witness of John Zimmerman, sexton at St. James' for thirty-eight years, and a member of Chapter Number One, of whose funeral I spoke in last week's letter. John made his communion each Sunday, and probably did as much as any one man of the chapter to bring men to the Master.

Daughters of the King

AMONG THE social functions held during the recent Brotherhood Convention, was a tea on the afternoon of September 20th, for the visiting women of the Convention at the home of Dr. and Mrs. John Henry Hopkins. Mrs. Hopkins was assisted by members of the Daughters of the King, chiefly the executive officers of the Local Assembly. On the following day Mrs. H. N. Hyde, president of the Board

of Directors of the Home for the Aged, and vice-president of the Daughters was hostess to several members of the order at the Home. During the Convention, Mrs. E. F. Kenyon was in charge of the registrations at the Reynolds Club.

South Side Institute

THE FALL MEETING of the South Side Institute was held on Thursday, September 27th, at the Church of the Redeemer. The preacher at Evensong was the Rev. George H. Thomas, rector of St. Paul's, Kenwood. At the evening session the Rev. Dr. Grant presented the program of the Diocesan Normal School, and the Rev. Rowland F. Philbrook, rector of St. Mark's Church, made an address on The Cultural Aspect of Religious Education. Bishop Anderson was present and made an address at the evening session.

H. B. GWYN.

Washington Diocesan Journal Shows Increase of Communicants

A School of Pageantry

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

THE journal of the twenty-eighth annual convention of the Diocese of Washington has just appeared. Although late because of the death of Bishop Harding and the election of a new bishop, it is of great interest and attractiveness. Full reports of the election are included in the book, as well as a splendid picture of the new bishop as a frontispiece. The journal shows that the diocese has 36,757 baptized persons, of whom 23,534 are communicants. This is an increase of 1,391, or six and a quarter per cent over the previous year. There are 8,652 children enrolled in the various Sunday schools of the diocese. The total value of the Church property is said to be \$801,612.30, while the total receipts for the year were \$736,018.19. During the year 1922, 1,312 were baptized and 1,301 were confirmed.

At the time of the convention the journal shows that there were 120 clergymen belonging to the diocese, of which number 31 were retired or unassociated with any church in this diocese.

A School of Pageantry

A school of pageantry and amateur community drama is to be undertaken by the Pageant and Drama Council of the diocese. The sessions are to be held in the parish hall of St. John's Church, Lafayette Square, on Monday, Thursday, and Friday evenings, beginning October 15th and continuing for five weeks.

Miss Olive Ely Hart, instructor in dramatics of the Girls' High School of Southern Philadelphia, will lecture on the Friday nights, covering all features of producing religious plays and pageants. On Monday and Thursday there will be lectures by prominent experts on the value of Church drama and on the technical details of their production. A small charge is to be made to cover the expenses of the lectures.

LATER NEWS FROM JAPAN

A LATE CABLEGRAM states that the newly constructed foundations for the new St. Luke's Hospital, Tokyo, apparently remain intact. This is very cheering news, since, as will be recalled, only the foundations and the first story of the new building had been erected, and the loss is, therefore, not total. The old buildings of the hospital, however, which were still in use were entirely destroyed, but the good news is given that the Japanese doctors and patients were all saved. Whether this includes nurses and other employees is not yet clear. None of the Japanese clergy also appears to have been injured. Some anxiety had been expressed in regard to the safety of Deaconess Susan T. Knapp, who works in Japan but is not on the regular mission staff and, therefore, not necessarily included as safe in the earlier cablegram, but information now comes that she also is safe.

The Department of Missions cabled Bishop McKim a suggestion that some representative of the mission should come to this country at once for personal conference at the time of the meeting of the National Council and the Department of Missions in October, and word is received that the Rev. Dr. Charles S. Reifsnider,

president of St. Paul's University, Tokyo, has already sailed and should be in New York in time to meet the Department of Missions on October 9th. It is anticipated that he will have full information concerning details of loss, as well as matters of insurance, emergency needs, plans for reconstruction, etc. Apparently the insurance in effect upon our property in Tokyo contained a clause, customary in policies issued in Japan, to the effect that fires as the result of earthquakes are not covered by those policies, which would mean that no insurance will be available against the destruction.

Bishop McKim's urgent request for supplies as well as for money is printed on another page of this issue. Reasonably small packages should be sent by parcel post, and the caution that only material of good quality should be sent is one that may well be borne in mind. Supplies too large to be transmitted by parcel post might better, in most instances, not be sent without preliminary correspondence, and money to make purchases for immediate use is greatly needed. As already stated, Dr. Teusler took with him on his return to Tokyo furnishings to the value of \$10,000, and Mrs. St. John left

New York September 26th for San Francisco en route for Japan with sixteen trunks of supplies.

SYNOD OF THE SIXTH PROVINCE

THE SYNOD of the Province of the Northwest, which opened officially on Sunday, September 30th, was preceded by an informal meeting of the Council of the Province on Saturday afternoon, September 29th. There was a tentative discussion, which bore mainly on the enlarged powers of the provinces, including the election of bishops by the province, provincial distribution of quotas and apportionments, and the relation of the province to the National Council.

On Sunday the opening service of the Synod was held at Trinity Cathedral, Duluth, with Bishop Longley, President of the Provincial Council, as the preacher. Each of the churches of Duluth and vicinity had a visiting bishop as preacher, except in the case of Holy Apostles', West Duluth, where Archdeacon Ashley of South Dakota, took the place of Bishop Morrison, of Iowa, who, at the last moment, was prevented by illness from making the trip.

All other bishops of the province except Bishop Ingley, of Colorado, who could not come on account of previous engagements, are present or will arrive tomorrow. A large number of clerical and lay delegates, and of women, have arrived, and the Synod promises to be one of unusual interest.

A mass meeting was held on Sunday evening at the Cathedral, with a sermon by Bishop Johnson, of Colorado.

An unusual feature of the day was the preaching of bishops at the First Methodist and the First Presbyterian Churches of Duluth. The pastor of the First Presbyterian Church has been seriously ill for several months, and, as an act of Christian courtesy, the offer was made to supply his pulpit on this Sunday. Bishop Burleson preached there in the morning, and Bishop Fox in the evening. The pastor of the First Methodist Church was out of town, and Bishop Bennett, of Duluth, preached in the morning, and Bishop Shayler, of Nebraska, who had officiated at the consecration of a Serbian Orthodox Church earlier in the day, preached in the evening.

COLORED CHURCH CONSECRATED

THE CHURCH OF THE HOLY CROSS, Pittsburgh, Pa. (colored), the Rev. Shelton Hale Bishop, rector, was consecrated on Tuesday, September 25th, by the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh. The consecration took place in connection with the third annual Conference of Church Workers among Colored People in the Province of Washington. The request to consecrate was presented by the warden of the parish, and the sentence of consecration was read by Bishop Mann. The sermon was preached by the Rev. Dr. George F. Bragg, Jr., of St. James' Church, Baltimore. An elaborate program of music was rendered by the large vested choir of men and boys. There was a large attendance of the clergy of the Diocese, and of delegates to the Provincial Conference, and the church was crowded to capacity with members of the congregation and invited guests. Following the service, luncheon was provided in the parish house by the women of the congregation, for about one hundred guests.

THE BERKELEY CONFLAGRATION

ALL SOULS' CHURCH, Berkeley, Calif., was saved as if by a miracle from destruction by the fire that swept that section of the city in which it was located, Monday afternoon, September 17th. The fire burned the three houses on the other three street corners. At one moment the hot winds and the sparks blew against the church, and at another moment the wind changed and a cool wind from the Bay drove the fire back. Several times the roof caught fire, but was put out by the boys of the Sunday school.

As a result of the fire about a hundred and forty families connected with the Church are homeless, with everything they owned in the way of furniture and clothing destroyed. The fire came on so rapidly that practically nothing was saved from any home on the hillside. The vicar, the Rev. Richard M. Trelease, had gone up the hill to fight the grass fire. Mrs. Trelease had driven up, and when she returned, their house was already on fire, and she was barely able to gather up the two children, with a few baby clothes and escape. As it was, a spark fell on the baby's neck and his blanket caught fire. Of the Church families, over seventy will find it very difficult to rehabilitate themselves.

Residents of other parts of Berkeley, immediately began to form relief measures, and by noon the next day a Committee appointed by the City Council was cooperating with the National Red Cross, and in almost no time the machinery was under way for family rehabilitation. The Red Cross funds and gifts from other cities, together with the funds raised in Berkeley will make it possible to reclothe and in part refurnish all who can be induced to receive assistance.

The vestry of St. Mark's Parish believes that the members of the parish will take care of the rebuilding of the All Souls' vicarage, and an appeal was made on September 23d in the three churches of the parish. This will provide a home for the vicar, who might otherwise find it impossible to live anywhere near All Souls' Church. The vestry has also asked the Bishop of the Diocese to take such steps as he thought wise to secure funds which might be used to assist Church people. The rector of St. Mark's Parish is a member of the general relief committee, and was formerly



THE SITE OF ALL SOULS' VICARAGE, BERKELEY, CALIF.

in charge of All Souls', and knows many of the people of that district. He knows where he could use several thousand dollars wisely and to great advantage.

On the first night after the fire All Souls' was open all night, some of the men were giving out candles to the refugees (the power lines were down), and coffee and refreshments were provided. Information of residents was collected and made available on blackboards. During the day women made lemonade and carried it over the burned area to the troops on guard, and to those who were repairing public service water mains and power lines. There was no water to be had in that area for several days except such as these women and others took in. A clothing bureau was set up, and clothes were given out readily to all who came. The whole parish stood back of All Souls' guilds and sent clothing.

All Souls' Church was in a very prosperous condition. The recent growth and development had led the congregation to prepare plans for a new parish house. These plans were on exhibition at the church at the time of the fire. Estimates called for about \$31,000. A building campaign had been conducted during the spring, and the people were rejoicing in their expectations.

Three other clergy residents of North Berkeley were burned out. These all owned their homes, which were only partly covered by insurance. They are the Rev. Hamilton Lee, the Rev. W. H. Ratcliffe, and the Rev. Thomas Parker Boyd.

CHURCH SCHOOL LENTEN OFFERING

THE REPORT of the Lenten Offering from the Church schools is practically complete, all dioceses having sent returns. The treasurer has received \$390,853. This sum is \$100,000 over last year's receipts.

It is hoped that each school may be made to realize the improvement in work in various mission stations and the encouragement given to missionaries by this larger sum.

Much of the increase was due to the series of Lenten picture posters. A similar set will be offered next year.

The Diocese of Pennsylvania led the list with a contribution of \$57,704.32.

GREEK APPRECIATION OF AMERICAN RELIEF

A TOUCHING STORY from Athens tells of a mass offered at the Greek Cathedral at the time of the death of President Harding, especially intended as an expression of the gratitude of refugees for American relief work. Fifteen thousand refugees, with five thousand orphans, and all the bishops and archbishops from Anatolia, gathered in the Cathedral and in the square outside in order to participate as far as possible in this offering of the Holy Sacrifice, both in memory of the departed president and in gratitude for relief extended from America.

At the same time an official memorial service for the late president was held in the English church at Athens, at which the members of the Diplomatic Corps were largely in attendance.

CHURCH PROGRAM IN MILWAUKEE

AT A MEETING of the diocesan committee on behalf of the Church's Program held last week, the chairman from the beginning, the Rev. E. Reginald Williams, felt it necessary to present and to insist upon acceptance of his resignation as chairman, and Mr. Charles F. Smith,



ALL SOULS' CHURCH, BERKELEY, CALIF.
STANDING AMONG THE RUINS

a member of St. James' parish, was elected in his place. Mr. Williams has devoted a vast amount of thought and labor to this work since its inception after the Detroit Convention, and to him is due in great measure the large increase in contributions for general purposes in the Diocese of Milwaukee. Though the diocese has far from attained its quota in any year, yet it is one of the few dioceses that have not fallen backward during the past year, thus indicating that the gain is to be esteemed a permanent advance and not a sudden burst.

NEW JERSEY ACOLYTES' DAY

AT CHRIST CHURCH, Elizabeth, N. J., the Rev. Paul F. Hoffman, rector, there will occur the sixth annual day of devotion for acolytes, on Columbus Day, October 12th. At eleven o'clock there will be a High Mass, with sermon by the Rev. Guy L. Wallis of St. Paul's, Tompkinsville, Staten Island. At this time the choir, under the direction of Charles Leech Gulick, organist, will sing for the first time the mass in E by the Rev. Marcus Hobson Carroll; perhaps the finest setting of the mass in the modern style by an American composer. Luncheon and social hour will follow; and at three in the afternoon Fr. Wallis will conduct a conference, and a service of devotion to the Blessed Sacrament will close the day. Several hundred guests are expected, inasmuch as this annual day is very popular. The general public are invited to the services; the visiting clergy and acolytes are entertained at the luncheon.

MID-WEST HOUSE OF CHURCH-WOMEN

THE HOUSE OF CHURCHWOMEN and the Council of the Church Service League of the Province of the Mid-West has formulated an important program for their annual meeting that takes place at Toledo, Ohio, at the same time as the meeting of the Synod of the Province, October 8th to the 10th. St. Mark's Church has put its church building and parish house at their disposal.

Preliminary meetings occupy the first day, and the next two days are to be given to the business of the two bodies. On the evening or the second day there is to be a dinner in the Auditorium, at which speeches will be made.

NEEDS OF ONEIDA MISSION

AMONG THE PRIORITIES published by the National Council is one for the Oneida Indian Mission in the Diocese of Fond du Lac, amounting to \$17,000. The inability of the Council to provide funds for these priorities, by reason of the meager response of the Church for the purpose, makes it necessary for the Oneida Mission to present its needs to the Church as immediate and not merely contingent. What is especially desired is that the old hospital building be converted into a residence for an assistant priest, for lay workers, and for a reading room for the Indians, at a cost of about \$5,000, and a salary for an assistant priest with his expenses for four years; together with a cottage to be used as an alms house or orphanage for the Indians, at a cost of \$6,000. These needs are so immediate and imperative that, if our work among the Oneida Indians is to be retained and developed, it is essential that they be met.

NEEDS OF ARCHDEACON NIES IN MUNICH

IN ACKNOWLEDGING the receipt of a contribution of twenty dollars for distressed German children through the LIVING CHURCH RELIEF FUND, Archdeacon Nies, rector of the American Church in Munich, writes: "I should appreciate it highly if a special note of thanks could be forwarded to the donor as the distress here is very great and offerings for the work which the Church represents in this country very limited."

TRANSFIGURATION DIAMOND JUBILEE

SUNDAY, October 7th, marks the seventy-fifth anniversary of the foundation of the Church of the Transfiguration, New York City, lovingly known throughout the world as "The Little Church Around the Corner," and introduces the Diamond Jubilee year of the parish.

The present rector, the Rev. Randolph Ray, is the third during these seventy-five years, and was chosen as a successor by the late Rev. George C. Houghton, D.D., as Dr. Houghton in turn had been chosen by the founder of the church, the Rev. George H. Houghton, D.D., who was the friend of Jefferson, Booth, and great numbers of the dramatic profession.

There will be three celebrations of the Holy Communion on the morning of October 7th, at seven, eight, and nine o'clock, and a choral celebration, with elaborate music, and with the Rev. J. O. S. Huntington, O. H. C., as preacher at eleven o'clock. At four o'clock the Rev. Mr. Ray has planned a special service for the dramatic profession, choral Evensong, with procession and solemn *Te Deum*.

The Rev. Mr. Ray is very anxious to have a large attendance of the members of the dramatic profession at all these services, but particularly does he urge attendance at the special service at four o'clock, which marks the beginning of a series of like services to be held every Sunday afternoon at that hour. The Rev. W. E. Bentley, national chaplain of the Actors' Church Alliance, will be connected with the staff of the church in the future, and will preach there twice a month, at Evensong.

GOLDEN JUBILEE OF THE SISTERS OF ST. MARGARET

ON HOLY CROSS DAY, September 14th, the Sisters of St. Margaret, Boston, celebrated the fiftieth anniversary of the foundation of the American House of the Society. The festival began with Solemn Vespers on the eve, with an address by the Bishop of the Diocese.

At the early Mass on the festival, the chaplain, the Rev. Charles C. Edmunds, D.D., was the celebrant.

A solemn high Mass of Thanksgiving was sung at 10:30, when the Rev. F. C. Powell, Superior S. S. J. E., was the celebrant, Father Williams, S. S. J. E., deacon, and Father Everett of St. John's Church, Roxbury, sub-deacon. The sermon was preached by the chaplain, who reviewed the growth of Religious Orders and the advance of Catholic belief and ceremonial in the Church since 1873, and dwelt upon the personal causes for thanksgiving realized by the community in looking back over the past fifty years.

After the Mass, an informal luncheon was served in the refectory, when the

Mother and Sisters received the congratulations of their associates and friends.

The Rev. William F. Cheney, assistant chaplain of the Community, officiated at second Vespers and a solemn *Te Deum* was sung as an act of thanksgiving to close the festival.

SISTERS OF HOLY NATIVITY AT ST. CLEMENT'S, PHILADELPHIA

COINCIDENT with the public announcement that the Sisters of the Holy Nativity will take up work in the parish of St. Clement's Church, Philadelphia, it was also learned that a parishioner of that church has contributed \$30,000 for the Sisters in their work. The name of the donor has not been disclosed.

Out of the total sum \$20,000 has been used to purchase the property the Sisters will occupy at 110 North Woodstock St., a few doors from the parish church, and for putting it into condition for their work. The remaining \$10,000 is set aside as an endowment fund for the maintenance of the work.

The Sisterhood of the Holy Nativity was founded in 1882 by the Rev. C. C. Grafton, afterward Bishop of Fond du Lac. Four Sisters will be at St. Clement's. Three are now on the ground.

A VACATION CHURCH SCHOOL

ST. DAVID'S PARISH, Portland, Ore., reports a very successful vacation Church school that it held during the summer. A program for the entire period and each day's work was planned in advance, all of which contributed to the success of the school. The forty hours of actual instruction was estimated to be the equivalent of at least a year and a half of ordinary Sunday school instruction. The instruction was throughout of a Churchly character, and the results were very gratifying. The parish intends to repeat the school next summer on a larger and more comprehensive scale.

RELIGIOUS EDUCATIONAL ACTIVITIES

THE BOARD OF RELIGIOUS EDUCATION of the Diocese of Washington announces six important features for the coming fall and winter in its program of extending religious education in the diocese.

First is to be a Sunday School Institute Convention to be held in the Church of the Epiphany, Wednesday, October 17th. The meeting will consume the entire day with various conferences. In the evening there will be a public meeting for fathers and mothers, at which the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, will speak on Household Religion.

On October 25th, the Rev. Charles E. McAllister, of Hampton, Va., will give two teacher training courses.

At the meeting of the Synod of the Province of Washington, there will be a public meeting on the evening of November 30th, and the session of the Synod on the morning of the 21st will be given up to religious education. Among the speakers at this session are the Rev. William E. Gardner, D.D., the Rev. James S. Russell, archdeacon for colored work in the Diocese of Southern Virginia, the Rev. Charles S. Lewis, of New Jersey, and the Rev. Paul Micou. At this time there will also be a Sunday school exhibit showing the work of Christian instruction.

SUCCESSFUL INSTITUTE IN DES MOINES

THE CHURCH SCHOOL INSTITUTE, in which the six Des Moines Church schools participated, was a big success. It ended September 13th with no lagging in attendance, and amid the praises of the many enrolled for the Teacher Training assistance offered in the five days of three periods each. Two of the Standard Teacher Training courses were used, The Teacher, which is unit No. 2 was taken as the principal course for the teachers and officers combined. Church School Administration, unit No. 31, was used as the basis of work in the administration Department, the first half being taken during this institute.

This concentrated method of training Church school workers proved so successful that the Institute voted to hold sessions semi-annually, and to have the next one in February.

KENYON COLLEGE OPENS

KENYON COLLEGE opened its one hundredth year on Wednesday afternoon, September 19th, with an entering class of over ninety men. By action of the Board of Trustees the number is limited to 250, and this number has already registered. The lists are therefore closed.

The following appointments to the Faculty have been made. Dr. Francis A. Waterhouse of the University of Texas, to be Professor of Romance Languages; Peter O. Ramirez, of the University of Pittsburgh, to be Assistant Professor in the same department; and Dr. Melvin W. Rigg, of the University of Pennsylvania, to be Professor of Philosophy and Psychology. Under Dr. Rigg's direction the courses in this department will be considerably expanded, and some specialized work in education will be offered. Professor Charles C. Snow, of the University of Chicago, has temporary charge this year of the department of chemistry. The new athletic director, who ranks as a member of the faculty, is Mr. H. A. Wiper, of the Ohio State University.

THE YEATES SCHOOL

THE YEATES SCHOOL, Lancaster Pa., opened for the fall term on Thursday, September 27th. The school year begins with an entirely new faculty. The new headmaster is J. Carey Thomas, second, a graduate of Haverford College, who will teach French and Spanish. Latin will be taught by George Collen, a graduate of Cheltenham College, England. Harold M. Lund, graduate of the University of Delaware, will teach English, and Irvin C. Heyne, a graduate of Haver-

ford College, will instruct in Science and Mathematics. Mrs. George Collen has been appointed house mother and hostess.

PAROCHIAL SCHOOL IN RAHWAY, N. J.

WITH THE COMPLETION of the new parish house, St. Paul's Church, Rahway, N. J., will open a parish school, on October 1st, which will have a curriculum equivalent to the first seven grades of the secular schools. There will be a full staff of thoroughly trained, paid teachers, who are Churchwomen, competent to teach religious subjects and to coordinate the secular and spiritual in the regular course.

SOUTH CAROLINA CHURCH SCHOOL INSTITUTES

A SERIES of two-day Church School institutes is being conducted in the Diocese of South Carolina by Miss Mabel Lee Cooper, Field Worker in Religious Education of the Province of Sewanee, between the dates of September 13th and September 27th, at the following places: Beaufort, Charleston, Florence, Darlington, Hartsville, Sumter, and Orangeburg. The general theme of Miss Cooper's addresses is, The Church's Responsibility for the Child. Emphasis is put upon the importance of Christian Nurture principles and materials, and instruction of great value is given on child-psychology, teaching methods, the art of questioning, and the art of story-telling. It has been found from several years' experience that greater good is accomplished for a larger number of teachers in the diocese when such a series of short institutes is held in a number of strategic points than when a longer session is held at one large city, such as Charleston.

THE OREGON SUMMER SCHOOL

THE OREGON SUMMER SCHOOL this year reached its third stage of development. Eight years ago, at the request of the Bishop, the Rev. Thomas Jenkins, who had previous experience in summer school work, was asked to organize a school for Oregon. What was actually done was to arrange for a series of lectures on different subjects pertaining to the work and life of the clergy, and it was called The Oregon Summer School for Clergy. To those who were members from the beginning, the coming of such men as Dr. Hall, Bishop Webb, Dean Quinton, Bishop Johnson, Dr. Gowen, and others, was of great value.

Four years ago, however, the managing committee felt that, while a course of lectures and study were good for the clergy, the laity too needed training and counsel. Effort was therefore made to

conduct a conference for lay workers in connection with the clergy school. This continued for two years with limited success. Then, this combination not proving as successful as had been hoped, the committee felt that a thorough revision of its plans was necessary. In 1922, therefore, an attempt was made to hold a Church Workers' Conference making no distinction between the clerical and lay membership. A new place for holding the conference was chosen, and a suitable program prepared.

Subsequent to the 1922 Conference, the committee fully made up its mind that the Conference idea was not sufficiently definite to answer the needs of lay workers. It was therefore decided to make plans for a school for 1923. Two things were anticipated from the outset: First, that many of the clergy might not be interested, and second, that the number who would come for a week or ten days' work would be limited. The committee nevertheless went ahead.

The thirty bona fide students of the school, with seventy-five others who registered for part time for observation or as visitors, is sufficient guarantee to the committee that the school idea, as against the conference idea, must prevail. The satisfaction of those who continued throughout was sufficiently demonstrated to the committee to lead them to plan for a 1924 school. The school seeks to interest and to train, and is less of a "talkfest" than a conference would be. It was discovered in this year's school, that people had come to learn how to teach, how to conduct a study class, and how to organize the group system of parish workers.

The program of the school was built upon the three departments of the National Council, namely, Church Education, Church Extension, and Church Service.

One definite conclusion, which has been reached is that the Oregon Summer School, on account of its remoteness and the nature of the work, must depend upon local leadership. The work which a summer school in the West should do is one which has a whole-year interest, and should make available both counsel and leadership throughout the whole year.

OPENING OF NASHOTAH HOUSE

NASHOTAH HOUSE opened on St. Michael and All Angels' Day with fifty-four students in attendance. At the opening service the sermon was preached by the Very Rev. Dean Hutchinson of Milwaukee. An interesting feature was the conferring of the degree of D.D., voted last spring, upon the Greek Bishop of Chicago, the Rt. Rev. Johannides Philaretos, who was present in person and was



1923 SUMMER TRAINING SCHOOL FOR CHURCH WORKERS, AT SEWANEE, TENN.

accompanied by two Greek priests. Bishop Philaretos was for a year a student at Nashotah and is intimately in touch with Anglican work and thought.

The only changes in the faculty are that the Rev. Frank Van Vliet becomes professor of New Testament in succession to Dr. Gavin, now professor of Church History at the General Theological Seminary, and the Rev. J. B. Haslam, head of the Collegiate Department, becomes also professor of Homiletics in the Seminary.

SYNOD OF THE SEVENTH PROVINCE

THE SYNOD of the Province of the South-West, the Seventh Province, is to be held in Kansas City, Mo., during the week beginning October 21st. The Rt. Rev. James Wise D.D., Bishop of Kansas, is President of the Synod.

SYNOD OF THE PACIFIC

THE FALL MEETING of the Synod of the Eighth Province, the Province of the Pacific, is to be held in Fresno, Calif., October 17th to the 21st. The Rev. Alfred Lockwood is secretary of the Province, and may be addressed in regard to the meeting at Pendleton, Oregon.

NORMAL SCHOOL IN PITTSBURGH

THE DEPARTMENT of RELIGIOUS EDUCATION of the Pittsburgh Diocesan Council, for the third consecutive year, is holding a Church Normal School. The place will be Trinity House, 325 Oliver Avenue, Pittsburgh, Pa. There will be one term of ten sessions, on the Wednesday evenings from September 26th to November 28th, inclusive. The tuition will be \$2.00, payable in advance. At the close of the school, on Wednesday evening, December 5th, the annual Church school dinner will be given at the Fort Pitt Hotel. Further information may be obtained from Miss Charlotte E. Forsyth, 325 Oliver Avenue, Pittsburgh, Pa.

TO FOLLOW UP IOWA STUDENTS

THE REV. LEROY S. BURROUGHS, Church student pastor at Iowa State College at Ames, with the assistance of the college chapter of the Brotherhood of St. Andrew, is acting as a clearing house for college students of Iowa. Rectors are asked to send the names of students to Mr. Burroughs who in turn lists and sends the names to the chaplain or nearest rector to the college to which they are going.

CHAPLAINS REQUIRED FOR THE NAVY

THE STATEMENT is made that sixteen additional chaplains are needed for the United States navy and will be appointed if satisfactory applications are received. Every applicant must be under thirty-one and a half years of age, must be physically sound, must be a citizen of the United States, should have both college and theological degrees, should be a man of unquestioned character, and should be charitable toward the opinions of other men. Clergymen duly qualified are invited to correspond in regard to the matter with the Rev. E. O. Watson, secretary of the General Committee on Army and Navy Chaplains of the Federal Council of Churches, 937 Woodward Building, Washington, D. C.

A SERIES OF CONFERENCES

THE REV. JULIUS A. SCHAAD, of the Field Department of the National Council, will make a visit to the Diocese of Pittsburgh, extending from October 1st to the 13th, holding conferences in various sections of the diocese, in order to get as large an attendance as possible from adjacent parishes and missions. The following program has been arranged by the Rev. A. W. S. Garden, who is chairman of the General Missions Department of the Diocese. Two conferences will be held each day, afternoon and evening. The subject will be The Church's Program.

Monday and Tuesday, October 1st and 2d, Calvary Church, Pittsburgh; Wednesday and Thursday, October 3d and 4th, Christ Church, New Brighton; Friday and Saturday, October 5th and 6th, St. Mark's Church, Johnstown; Monday and Tuesday, October 8th and 9th, Trinity House, Pittsburgh; Wednesday, October 10th, Christ Church, Brownsville; Thursday, October 11th, Trinity Church, Washington; and Friday and Saturday, October 12th and 13th, St. Paul's Church, Kittanning.

MINISTERS LOAN BOOKS TO PUBLIC LIBRARY

THE MINISTERS of Eau Claire, Wis., says the *Christian Century*, recently became convinced that their fellow citizens did not read the live religious books. They went through their shelves and picked out some of the best volumes and turned them over to the public library of the city for a limited period. The wide circulation of the books brought a revelation to many who had thought the public lacked interest in such reading matter. Prominent in this enterprise was the Rev. E. G. Rave, pastor of First Presbyterian Church, and the Rev. Dr. Frank E. Wilson, rector of Christ Church.

VIRGINIA ALL-DAY SERVICE

ONE OF THE interesting features of country Church life in Virginia are the annual all-day meetings when members of the congregation and friends from miles around come for a day of services, bringing their dinners with them to be eaten picnic style in the churchyard. These meetings are especially interesting when held at our Colonial churches, at which times descendants of families formerly connected with the parish come from all the neighboring counties and cities to renew acquaintances and worship once more at the old family home. Such an all-day meeting was held at

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MR. T. E. SMITH, West Camp, N. Y.

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Aquia Church in Stafford County on Sunday, September 16th, with an attendance estimated at a thousand people.

The rector of the church, the Rev. J. F. W. Feild, said Morning Prayer, and preached the sermon at the morning hour, making an earnest appeal for personal consecration. Lunch was served at one o'clock, which gave the opportunity for social intercourse. Following lunch a meeting was held at which time plans for beautifying the church and the surroundings were discussed. One of the features is that being sponsored by the Stafford Rangers in the erection of a Memorial Arch at the entrance to the church yard in memory of the Confederate and World War veterans of the county. In the afternoon the speaker was the Rev. G. MacLaren Brydon who represented the Diocesan Program. He told of the great strides that had been made by the Church in the Diocese in the last few years and of the hopes for the work in the future.

Perhaps as never before was the old church so thronged with worshippers, certainly not in the remembrance of the oldest resident. The congregations packed the building at each service, and there were present people from places a hundred miles distant. This annual occasion has come to assume a place of vital importance to the Church in this section.

A preaching mission is to be held in this parish beginning next week, and the congregation is to be the host of the fall meeting of the Rappahannock Valley Convocation, October 9th, 10th, and 11th.

The first Aquia Church was built about 1664-66; the present building, which is the third, was completed in 1757. The old communion service which has been "buried through three wars" is still in use. The church still has the old square pews and the big three-decker pulpit in the crossing of the nave. It is situated on the Richmond-Washington Highway, about thirteen miles north of Fredericksburg. Few buildings in Virginia are of greater interest to Churchmen touring the State, showing as it does the arrangement of churches during the Colonial era. As an illustration of its present day life it can be stated that Aquia Church has paid its Nation-wide Campaign quota in full every year since the beginning of the Campaign.

CONFERENCES OF SOUTHWEST VIRGINIA CHURCHMEN

IN PREPARATION for the intensive work to be carried out by the Field Department of the Diocese of Southwestern Virginia this fall, three meetings were held on Wednesday and Thursday, September 19th and 20th, in the new parish house of St. John's Church, Roanoke, Va. On Wednesday every active clergyman but one in the diocese was present at a clergy conference, which was called by Bishop Jett. There was a general discussion of conditions in the several parishes, and of special matters affecting the work of the Field Department and the carrying out of the Program in this diocese. Mr. Lewis B. Franklin, Vice-President of the National Council was present, and took part in the discussions.

In the evening a mass meeting was held in St. John's Church. This was organized primarily for the benefit of the three congregations in Roanoke, but it was also attended by a number of persons from out of town. Short talks were made by two laymen, Messrs. C. F. Cooke, of St. John's Church, and G. T.

Greer of Christ Church, and these were followed by an address by Mr. Franklin, who this time did not speak very much of the general work of the Church, but gave a very vivid description of recent conditions in Japan.

On Thursday there convened in the assembly hall of the parish house of St. John's Church perhaps the most unusual meeting of laymen that has yet been held in this diocese. Vestrymen were present from forty or more parishes and missions, far and near. This conference was proposed, promoted, and organized entirely by laymen, and was strictly a laymen's affair. Mr. Chas. P. Macgill, of Pulaskee, a member of the Executive Board of the diocese, was the prime mover in arranging the meeting, and acted as the chairman.

Mr. C. Edwin Michael, Treasurer of the Diocese from the time of its organization until the last Council, and now Chairman of its Finance Department, described the large missionary work that is being done in the diocese, and the fine spirit and success of the Churchmen in Southwestern Virginia in connection with the Nation-wide Campaign, and expressed the utmost confidence that this diocese will hold the place it has made in the American Church in its coöperation in the Mission of the Church.

During the afternoon session Mr. Franklin, gave a description of the way in which the Program of the Church is formed, and described in detail a number of representative items in the Budget and Priorities of the general Church. He impressed upon his audience the fact that the foremost need for the success of the Program is as complete knowledge as possible of the work that is planned and must be done. He stressed the point that, if the laymen of the Church can be made acquainted with the problems and plans of the Church, their support will be forthcoming.

Following Mr. Franklin's address a resolution was adopted, pledging the support of this body of men to the Church's Program.

A motion was adopted, looking to the organization of the vestrymen of the diocese into a body, and requesting the chairman to appoint a committee to consider plans for carrying out this idea.

A DIOCESAN INSTITUTIONAL FUND

A NEW FUND, to be known as the Diocesan Institutional Fund, has been started in the Diocese of Atlanta, to insure that existing institutions will be maintained and that new ones may be erected in the future. It was an unrealized dream of the late Bishop Nelson, that a Girls' School should be built in Atlanta, and that other institutions should be erected. However, the way for such a program seems attainable under the new plan.

The substance of the plan is to ask each communicant of the diocese to insure himself in favor of the fund, or, being uninsurable, to take out a policy on a younger person. Those who are able are asked to bequeath to the fund whatever they can in their wills, and each clergyman is being reminded of the rubric in the Prayer Book, by which he is expected to bring to the minds of his people the importance of leaving some of their estate to the Church. However, the insurance plan being easier to the majority of the people, it is receiving the greater attention. Insurance companies are coöperating with the committee, and

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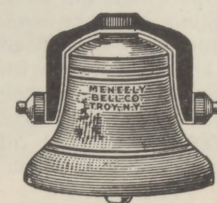
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in the next few weeks the names and addresses of the communicants of the entire diocese will be placed in their hands.

The fund is to be turned over to a Trust Company at the meeting of the next diocesan council, and its future will then be directed by a Board of Trustees. With the raising of the fund it is hoped to erect much needed institutions throughout the diocese.

Plans are now on foot to break ground soon for the new location of the Appleton Church Home, the diocesan orphanage at Macon. A new and beautiful site has been procured, and the new home will be built on the cottage plan. Present arrangements call for the erection of two dormitory units, and a third building will house the dining room and kitchen. The contracts are to be let at once, and it is hoped the buildings will be completed by the meeting of the diocesan council in Macon next May. The \$50,000 pledged by the people of the diocese for the new home has very nearly all been paid.

CONFERENCE ON THE PROGRAM

MR. LEWIS B. FRANKLIN, Treasurer of the National Council, is to hold a city-wide conference in Charleston, S. C., October 21st to the 25th, as a preliminary to the fall campaign for the Church's Program. In preparation for his coming there has been formed a central committee consisting of the rector of each of the eight parishes in the city, together with one lay member from each parish. Of this committee, Col. O. J. Bond, Commandant of the Citadel (South Carolina Military College) is chairman. The central committee is planning to meet once a week at luncheon to perfect the details of the conference. The colored congregations of the city, as well as representatives of all the outlying parishes and missions of the diocese, will be included within the scope of the conferences that are being arranged for Mr. Franklin, and the local clergy will be assisted in preparing for Mr. Franklin's coming by a series of addresses, to be given by the Rev. Karl Block, of Roanoke, Va.

AN ORDINATION OF INTEREST

THE ORDINATION of the Rev. C. R. Parkerson to the priesthood in St. Paul's Church, San Antonio, Tex., September 25th, is of more than usual interest to the Church, and especially to the members of the Brotherhood of St. Andrew, for Mr. Parkerson served the Church during the war as one of the Army and Navy Brotherhood Secretaries in the camps in Oklahoma and Texas.

Mr. Parkerson has served the Church for nearly twenty-two years as a Church-Army Evangelist in England, as a S. P. G. Catechist in the Diocese of Saskatchewan, Canada, and as a lay worker in Nebraska and Wyoming before coming to the Diocese of West Texas.

At the close of the war, Bishop Capers took charge of St. Paul's Memorial Church, which is situated right at the center of Fort Sam Houston, as the Bishop's church for army work, and appointed Mr. Parkerson as his lay assistant, with license to preach. Mr. Parkerson showed exceptional ability in reorganizing the work of the parish, and greatly endeared himself to the members of the congregation, and the officers and enlisted men of the Army by his faithfulness and devotion to duty. Mr. Parkerson, who has been in charge of St. Paul's

Church, will continue as vicar of the parish.

The newly ordained priest was born at West Norwood, England; was educated at St. John's Choir School, Upper St. Leonard's, and at the Church Training College, London, and also took a special course at the University of the South, Sewanee, Tenn., two years ago.

PHILADELPHIA MISSIONARY FOR JAPAN

MISS JANE M. WELTE, a communicant of Epiphany Parish, Philadelphia, the Rev. William N. Parker, rector, has been accepted as a missionary to Japan, and left today for Vancouver, B. C., from which port she will sail for Japan on October 4th. Miss Welte will teach in St. Agnes' School, Kyoto.

From early girlhood Miss Welte has been devoted to Church work. Her early training was under the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church. About eight years ago she interested herself in the Epiphany, and, in addition to parish work, has been taking a keen interest in diocesan activities. Miss Welte is a graduate of the Philadelphia Normal School, and has specialized

in teaching crippled children. She taught the first class for crippled children established by the city's Board of Education. When she was accepted by the Department of Missions for Japan she was teaching at the University of Pennsylvania and in the Orthopedic Hospital.

Epiphany Parish has assumed the responsibility for Miss Welte's support in Japan. Before leaving Philadelphia the Diocesan Bible Class presented her with \$100 towards her work in Japan.

NEW WORKERS IN DES MOINES

Three new workers have been secured for the Church in Des Moines. Mr. William S. Clark has been appointed Secretary to Bishop Longley. He will also be Diocesan Treasurer of the Church Pension Fund, Treasurer of the Diocesan Board of Missions, and will assist in the Church school and extension work in the city. He is a candidate for orders.

Two assistants have been secured for St. Monica's Home for Girls by Deaconess Wurts, the manager of the home. Miss Lucille Moore of Graniteville, S. C. has had normal school training and graduated this year from St. Faith's Dea-

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coness Training School, New York. The other, Miss Helen Lambert, whose home is Glastonbury, Conn., had planned to go to Liberia, but, due to an operation, was prevented from going at this time. She is a graduate nurse of Kings County Hospital, Brooklyn, N. Y., and was graduated this year from the Philadelphia Church Training and Deaconess Home.

RECTOR FOR ST. MARK'S, DENVER

THE REV. ELMER N. SCHMUCK, rector of St. John's Church, Minneapolis, Minn., for the past twelve years, has accepted a call to become rector of St. Mark's Church, Denver, Colo., a leading church of the Diocese of Colorado, and of the entire Rocky Mountain section.



THE REV. ELMER N. SCHMUCK

The Rev. Mr. Schmuck graduated from the Seabury Divinity School in 1905, and was ordained deacon and priest by the late Bishop Edsall. He has given his entire ministry up to the present time to the Diocese of Minnesota, and is at present a member of the Standing Committee, the Bishop and Directorate, and a number of other diocesan activities. In 1911 he went, after ministering to a number of other churches in the diocese, to St. John's Mission, Minneapolis, which had then about a hundred communicants. In the twelve years of his pastorate the mission has become a parish, a stone church and rectory have been erected, and the communicant list has increased nearly two and a half times.

BISHOP PAGE IN CANADA

THE RT. REV. HERMAN PAGE, D.D., Bishop of Spokane, recently attended the Shawnigan Conference at Victoria, British Columbia, where he delivered lectures on Spiritual Healing and kindred subjects, and conducted a clergy retreat for three days. This little experiment in internationalism proved very successful. While in Victoria, Bishop Page was the guest of the Rt. Rev. Charles deVeber Schofield, D.D., Bishop of Columbia.

DR. POWELL ELECTED DEAN

AT A MEETING of the trustees of the Church Divinity School of the Pacific on September 19th, the Rev. Herbert H. Powell, D.D., Vice Dean, was elected Dean of the School. This position has been held by Bishop Nichols, since its foundation in 1893. He has relinquished routine class work which now devolves on Bishop Parsons, the Rev. Schuyler Pratt, and Dean Powell.

CLINTON ROGERS WOODRUFF DECORATED

READERS OF THE LIVING CHURCH will be interested in the information that Clinton Rogers Woodruff, of Philadelphia, president of the Civil Service Commission in that city and Social Service editor of THE LIVING CHURCH, was decorated on September 18th by the Rumanian government in conferring upon him the Order of the Star and the Order of the Crown. The emblem of these Orders, a large gold cross, was pinned on Mr. Woodruff's lapel by Mr. Michael G. Marion, the ceremony taking place in the Philadelphia city hall.

REGISTRAR DIOCESE OF CHICAGO

THE REV. PROFESSOR THEODORE B. FOSTER, D.D., of the Western Theological Seminary, of Chicago, and Registrar of the Diocese of Chicago, assumes charge of the Church of Our Saviour, Elmhurst, Ill., Sept. 16th, and requests that communications for the Registrar of the Diocese should be addressed to him at 145 Virginia St., Elmhurst.

RETIREMENT OF REV. F. B. ALLEN

THE REV. FREDERICK BAYLISS ALLEN, after thirty-five years of service with the Boston Episcopal City Mission, formally retired October 1st. Eight years ago Mr. Allen resigned as superintendent but continued as financial secretary. His retirement, however, does not mean that he will cease to be actively interested in the mission and in the many other organizations with which he is connected. He was founder of the Watch and Ward Society in 1878, and is now its president. He is secretary of the General Theological Society, and president of the Robert Gould Shaw House Association. With the exception of Bishop Lawrence and Suffragan Bishop Babcock, there is probably no one who is as intimately acquainted with the Diocese of Massachusetts as is the Rev. Mr. Allen. And it is an open question which one of the three is more intimately acquainted with the city of Boston. Certainly no one in Boston is more beloved by the city as a whole.

BISHOP TUTTLE'S KINDNESS

A LETTER just recently received from the Rt. Rev. T. Momolu Gardiner, Suffragan Bishop of Liberia, adds another testimony to Bishop Tuttle's unflinching kindness and personal thoughtfulness as to detail. In June, 1921, on the eve of his consecration, Bishop Tuttle appeared in the door of the vestry room at the Church of the Incarnation, with a warm friendly greeting for the Bishop-elect—"God bless you, my son: may you be a strong instrument to lead your people," and gave him a copy of the program for the next day and a paper of careful and definite directions for him to follow during the consecration.

ST. LUKE'S HOSPITAL, TOKYO

ST. LUKE'S INTERNATIONAL HOSPITAL in Tokyo, whose destruction by the earthquake is confirmed in cable despatches, was famous throughout the Far East, especially for its work in surgery. From Singapore, Java, Hongkong, Peking, Vladivostok, and Eastern Manchurian and Korean cities, patients came to St. Luke's. Quite recently, Miss Jane Addams, head of Hull House, Chicago, underwent an operation in St. Luke's.

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Teusler, a native of Virginia, and a cousin of Mrs. Woodrow Wilson, who has been in service as a medical missionary in Japan since 1900, when he assumed charge of St. Luke's, then a small cottage with accommodations for twelve patients. One of the leading surgeons in that section of the world, Dr. Teusler, has refused for twenty-three years to accept any compensation from the Church except that of the ordinary missionary, and, in that period, has turned over to the hospital fees aggregating \$150,000 paid to him for surgical work outside of his hospital duties. During the war Dr. Teusler acted as Red Cross Commissioner with the Allied Armies in Siberia. Thomas F. Lamont, returning from a recent visit to Tokyo said of Dr. Teusler: "He combines the executive ability of a captain of industry, the apostolic zeal of John the Baptist, and the skill and tenderness of a great physician."

Located in the Tsukiji section of Tokyo, overlooking the Bay, St. Luke's had grown to the point where it had accommodations for 150 patients, with an out-department for the treatment of twice as many more, and other modern hospital facilities, including a training school for nurses, in which the daughters of some of the best families in Tokyo are enrolled. Some years ago it was officially selected by the Japanese Department of Communications to care for its army of employees at the central bureau in Tokyo. Baron Shibusawa and other leading Japanese citizens were members of its advisory board.

Within the past year ground was broken and the foundations laid for a new St. Luke's, which would have given it a commanding position on a city block in the most populous ward in Tokyo. These foundations have been entirely swept away by the earthquake. To the fund which was raised by the Department of Missions for this new structure the Japanese Emperor contributed \$25,000 from his personal funds and \$50,000 more was raised by the citizens of Tokyo. Acting in cooperation with Viscount Goto, now Minister of Home Affairs, and the Public Health officials of Japan, St. Luke's was to have been made a public health center in which fifty post-graduate Japanese physicians were to engage in laboratory and public health work with children's welfare stations and a prenatal clinic. The new hospital was to have had accommodations for 500 beds, a dispensary for 500 charity patients, a school for Japanese physicians and nurses, a laboratory for the study of Oriental diseases and all the other facilities of an up-to-date institution. The Japanese government recently suspended its tariff laws to permit the free importation into Japan of all building material necessary for the construction of the new hospital. Dr. Teusler, who was in New York at the time of the earthquake, and who lost all of his personal belongings in the disaster, and Mrs. Alice St. John, head of the Training School for Nurses of St. Luke's, have made plans for an immediate return to Tokyo. Dr. Teusler sails on September 23d and Mrs. St. John sails on October 4th.

In consultation with the Department of Missions they have decided to send out two young women to do emergency service in Tokyo, one a trained nurse, and the other a dietician. Plans have been quickly made and Mrs. Lucile Kellan, R.N., and Miss Helen M. Pond, dietician, sail for Tokyo, October 11th.

Mrs. Kellan is a native of Petersburg, Va., and a member of St. Andrew's

Church, Norfolk, Va. She is a graduate of St. Vincent's Hospital, Norfolk, Va., and has had special post graduate work at St. Luke's Hospital, New York, as well as experience in nursing.

Miss Pond was born in Logan, Ohio, and now makes her home in Lancaster, Ohio, where she is a member of the First Presbyterian Church. She is a graduate of the National Domestic Science School and the Boston Y.W.C.A. School of Domestic Science. Since the completion of her training in 1911 she has had wide experience in dietetic work, having served with the A.E.F., Unit No. 59, in France, and having done a good deal of hospital dietetic work.

MEMORIAL CHURCH TO BISHOP SCADDING

SUNDAY, SEPTEMBER 30th, the day after the feast of St. Michael and All Angels, will be marked with a red stone in the history of the mission of St. Michael and All Angels, Portland, Oregon, for on that day the Rt. Rev. Walter Taylor Sumner, D.D., Bishop of the Diocese, will officially declare the new building open for public worship. The special memorial sermon will be preached by the Rt. Rev. Frederick W. Keator, D.D. Bishop of Olympia. Over thirty thousand dollars has been expended in the erection of this building, which is said to be one of the most beautiful in the city. Generous gifts have been made of memorial windows and sanctuary furnishings. The new church is a memorial to the Rt. Rev. Charles Scadding, D.D., third Bishop of the Diocese, who fell asleep on the morning of May 27, 1914, the anniversary of the death of the Venerable Bede.

MEMORIAL TO BISHOP WHITEHEAD

AT ST. BARNABAS' HOME, Gibsonia, Pa., on Tuesday, September 18th, the anniversary of his death, a memorial service was celebrated in behalf of the late Bishop of Pittsburgh, the Rt. Rev. Dr. Cortlandt Whitehead, by the Rev. J. H. Fairlie, one of the chaplains of the Home.

DEATH OF REV. CHARLES A. EATON

THE DEATH of the Rev. CHARLES A. EATON, rector of St. Andrew's Church, Shippensburg, Pa., in the Diocese of Harrisburg, occurred at his home in that city on September 12th. Mr. Eaton had given many years to missionary work in different parts of the country. The funeral service was conducted by the Bishop, assisted by several others of the clergy of the diocese.

DEATH OF REV. WM. T. DAKIN

THE REV. WM. T. DAKIN, rector of the historic parish of St. John's, Savannah, Ga., died at a hospital in Boston on Friday, September 28th. Mr. Dakin was born in Boston April 11, 1874, and was graduated at Nashotah Theological Seminary, taking the degree of B.D. after graduation in 1899. He was ordained deacon in 1897 and priest in 1898, both by Bishop Grafton of Fond du Lac. In 1901 he married Miss Margaret Slosson, of Geneva, N. Y., and in the same year became rector of St. Peter's Church, Springfield, Mass., in which work he continued until 1907. He then became assistant at St. John's Church, Savannah, succeeding to the rectorship of the same parish in 1910. Mr. Dakin was a deputy to General Convention from Western Massachusetts in 1907 and from Georgia in 1916. At the time of

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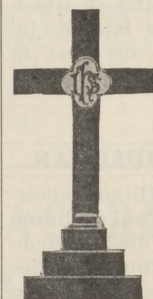
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his death he was chairman of the department of religious education in the executive council of the Diocese of Georgia.

DEATH OF DEACONESS SCOTT

THE CHINA MISSION has sustained a very heavy loss in the death from cancer of Deaconess Katharine E. Scott, who died on August 26th, in the hospital of the Union Medical College, Peking. Deaconess Scott was one of the most honored and useful members of the mission staff. Perhaps her outstanding trait was the keenness of her intellectual life. A ceaseless reader of good books, thoughtful, liberal, with mind ever open to new and fuller truth, she had grown from a Presbyterian, in which communion she was brought up, into a convinced Catholic, knowing the grounds of her faith with a clearness and thoroughness not easily attained.

Deaconess Scott was graduated from Bryn Mawr College, and, after having taught at home, came to China in 1911. From the first, she made unusually rapid progress with the language, and on the return to America of Miss Grace Hutchins in 1916, she became principal of St. Hilda's, being set apart as a Deaconess by Bishop Roots in St. Paul's Cathedral, Hankow, not long afterwards. A well-trained teacher, a skillful administrator, scrupulously just to the students, the school has grown steadily in usefulness under her leadership, and she had the satisfaction just this spring or seeing the beautiful new chapel consecrated which completes the group of school buildings.

At the time of her death Deaconess Scott was Secretary of the Diocesan Council, Secretary of the Board of Education, and a member of other important committees. She was also a member of the Society of the Companions of the Holy Cross, the Fellowship of Reconciliation, and the Church League for Social and Industrial Democracy.

Her patience in terrible suffering toward the end, and her courage when told she had but a few days to live, drew all hearts in the hospital to her. Her spirit is indicated in that when giving directions that she wished a Requiem said for her at St. Hilda's, she added with a twinkle in her eye, speaking of an Evangelical friend, "She will call it a Memorial Service! Well, I'll have all the ritual I want now!" Surely she may be said to be of those who "in a short time fulfil a long time" (she was just forty years old when she died), and of whom the Master says: "Come, ye blessed, inherit the Kingdom." May she rest in peace, and may the light of God's face shine upon her!

DEATH OF NOTED MUSICIAN

EUGENE PLOWE, of Peoria, Illinois, choir-master and organist of St. Paul's Church for more than thirty years, died September 17th. He fulfilled his Church duties through Palm Sunday, when he directed Stainer's Crucifixion.

He was the dean of Peoria musicians, one of the foremost of the state, and recognized for the past quarter of a century as an authority on the music of the Church. He was also a devout communicant of the Church with a fine appreciation of its sacred ceremonies. Not austere but unusually reverential, his dignified presence ever graced the chancel where he served so long. His choice of fitting and inspirational music for every occasion was all a part of the perfect worship he loved to express.

NEWS IN BRIEF

ALBANY—A reunion service of former members of St. Thomas' Church, Van Etten, N. Y., was held August 26th, and was attended by Churchmen from Ithaca, Elmira, and other places. The Rev. G. Wharton McMullin, who began his ministry there in 1893, celebrated the Holy Communion at the early service, and preached at a later service, and again at the evening service. Luncheon and supper were served at the old Canfield homestead nearby.—Six stained glass windows, valued at \$1,600, have been installed in Christ Church, Herkimer. They were given by the late Chester W. Palmer, and are memorials to members of his family.

ARKANSAS—The Rt. Rev. E. T. Demby, D.D., Suffragan Bishop of Arkansas, celebrated the fifth anniversary of his consecration to the episcopate on the feast of St. Michael and All Angels, September 29th, St. Andrew's Church, Pine Bluff, Ark. There were two celebrations of the Holy Communion during the day, and a reception and program in the afternoon.

ATLANTA—A normal school for Church school workers is in session in Atlanta, and is proving even more popular among the local parishes than last year's. Sessions are held one evening a month, and those attending and taking the examinations are allowed the credits issued by the National Department of Religious Education.—All Saints' Church, Atlanta, has had to remove partitions in its parish house to accommodate the primary department. The school now numbers some four hundred, a great increase over last year.—Holy Trinity Church, Decatur, is planning to enlarge the church building to accommodate larger congregations, and work on this project will commence at once.—The priest in charge of St. John's Church, College Park, has arranged for a preaching mission to be held from October 28th to November 4th by the Rev. Edward B. Andrews of Pittsburgh, Pa.—The Church of the Epiphany, Atlanta, is now housed in its new building, the first of a series to be built under the present plans. When the other units are complete, the building now open will be used as a parish house entirely, but at present the congregation is worshipping in it. It has a large auditorium, a large social room, a room for society meetings, a kitchen, two large Bible classrooms for men and women, and fifteen individual classrooms, in addition to rooms for the beginners' and primary departments. One of the special features of the new location of the parish is the recreation ground covering over an acre of land. Two tennis courts have already been laid out and the land is being prepared to make this spot a real community playground.—The Woman's Auxiliary of Trinity Church, Columbus, was so struck with the immediate need of the suffering Japanese that they at once forwarded all there was in their treasury for relief work. They have now started a gift shop which will continue daily for two months, half the proceeds of which will go for this cause.—Christ Church, Macon, ran a daily vacation Bible school this past summer which was very successful, and they are already planning for the one to run next year. The rector and eleven members of this parish attended the Summer Training School at Sewanee and have come back with many new ideas which they intend to put immediately into effect.

CONNECTICUT—At an early service on the Seventeenth Sunday after Trinity, in Trinity Church, Bridgeport, the Rev. Henry S. Whitehead, the rector, blessed a new children's altar, together with a new gilt crucifix and linens. The altar and the crucifix are the gifts of Mr. Chester Harrison of the congregation. The predella and altar linens were the gifts of other members of the congregation. The altar is of natural oak, polychromed in gold, red, and blue. The rector loaned a large piece of Portuguese embroidery as a temporary dossal. Funds are already in hand for a permanent dossal of velvet and brocade. At the Mass, which followed the blessing, a great number of the children of the parish were present. The new altar stands at the head of the South aisle. This Mass (for children, with instruction) will be celebrated every Sunday.

GEORGIA—With \$100 already in hand, Christ Church mission, Augusta, the Rev. E. M. Parkman, vicar, is preparing to put new windows in the church building. The vicar has recently been made secretary of the John Milledge School Parent-Teacher Association.—The Church of the Atonement, Augusta, the Rev. Jackson H. Harris, is beginning preparations for a new parish house, which the rector says must be ready for use not later than Christmas. The aim is to begin construction in October.—St. Stephen's Church (colored) Savannah, the Rev. J. S. Braithwaite, rector, has just purchased the lot adjoining the rectory. The latter is to be torn down, and a modern parish

house erected for the extension of the institutional work which is well under way. This building will include the rectory and the Church school. The chancel of the church building will be enlarged on the present site. The parish expects the completion of its project in five years.—St. Athanasius' Parish (colored), Brunswick, the Rev. J. Clyde Perry, rector, has recently bought a lot, and expects to erect a rectory to cost from \$3,500 to \$4,000. A men's Bible class has been organized, and the Woman's Auxiliary branch has furnished the equipment for the boys' dormitory of St. Athanasius' School, where they already support a \$60 scholarship.

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HARRISBURG—The vestry of Trinity Church, Tyrone, Pa., have just purchased a beautiful new home for the rector. Since the Rev. Mr. Cady came to the Parish six years ago, the church built a splendid parish house at the cost of nearly \$20,000 and now they have bought a new rectory at the cost of about \$10,000.—The eighth anniversary of the death of the Rev. Walter C. Clapp, formerly rector of Christ Church, Danville, was marked by a Requiem Celebration September 18th. The Rev. William Evans Kunkel was the celebrant; the epistle was read by the Rev. Charles R. Barnes, and the gospel was read by the Rev. Floyd Appleton, Ph.D.—A Young Men's Club, composed of all the young men of the parish who are over sixteen years of age, has been formed in St. Luke's parish, Altoona, Pa., the Rev. George R. Bishop, rector. The Rev. Mr. Bishop, who has been ill for several months, is convalescing at Ocean City, N. J., where he has been spending the summer.—St. Andrew's Parish, Harrisburg, the Rev. William C. Heilman, rector, has decided to conduct gymnasium classes in the parish house during the fall and winter months. An all-around athlete has been engaged as director for these classes.—A Young People's Service League has been organized in Trinity Parish, Renovo, the Rev. Joseph Burton, rector, through the efforts of Miss Eva E. Richardson, during her annual visit to Renovo. About thirty members have been enrolled, and considerable interest is shown.

IDAHO—Bishop Touret has written a letter to the *Idaho Churchman* expressing his appreciation of the splendid showing of the District in meeting its Nation-wide Campaign offering in the first six months of the year.—The Bishop, who has been under the care of Dr. Sippy, of Chicago, and has been spending the summer at Nantucket, Mass., has returned to Idaho greatly improved in health.—Mr. E. A. Farmer, for many years organist and choirmaster of Boise Cathedral has resigned, to the great regret of his many friends. He is succeeded by Mr. Paul G. Hanft, who came west with the Scott caravan.—The two banners given for the largest per capita Lenten offering, and the largest per capita increase over the previous year, were both won by the Cathedral school this year.—The chimes which are to be installed in the Cathedral as a memorial to Bishop Funsten are not expected to be in place until the end of the year.—Work at the University of Idaho began September 17th, and from all appearances it looks as if there would be a greater number of Church students than ever before.

LOS ANGELES—Members of the mission at Chula Vista, a suburb of San Diego, have purchased a church site. The Rev. G. R. Wreford, of St. James' Mission, San Diego, is acting as priest in charge.—At the request of Bishop Johnson offerings for Japanese relief were taken in every church in the diocese on Sunday, September 9th.—A branch of St. Vincent's Guild for Acolytes has been established at the Church of St. Augustine-by-the-Sea, Santa Monica.—Diocesan receipts for the General Church Program are averaging one-third better than last year.—Bishop Johnson recently dedicated a British burial plot for ex-British soldiers in Inglewood Cemetery near Los Angeles.—The Church of St. James' and St. Barnabas', Los Angeles, makes an interesting appeal in its Saturday newspaper advertisements; "Great Sunday School; 48 officers and teachers, including graduates of Harvard, Yale, Wellesley, Carleton, Smith, etc."—Anna Daise Van Houten, who died in Los Angeles on August 26th, left her entire estate, valued at about \$10,000, to the Rt. Rev. Joseph H. Johnson, D.D., Bishop of the Diocese.—The Rev. Charles B. Scovil, Executive Secretary for Religious Education and Social Service of the Diocese of Los Angeles, has resigned as of October 1st, to become Executive Secretary for Religious Education of the Diocese of North Carolina, with headquarters at Charlotte.—The Rev. Arthur Cotter, who since his recent ordination to the diaconate has been officiating at St. Matthew's Church, National City, Calif., will, on October 1st, become Chaplain of McKinley Home for Boys, Los Angeles, devoting part of his time to work among the foreign-born population of Los Angeles.

MILWAUKEE—Herman W. J. Meyer, of Wauwatosa, a leading Churchman of the diocese and a man of exceptional ability and generosity in all forms of Church and philanthropic work, recently died quite suddenly.

NEWARK—The Rev. John G. Martin has resigned as rector of St. Peter's Church, Clifton, N. Y., to become superintendent of St. Barnabas' Hospital, Newark. The Sisters of St. Margaret have had charge of the hospital for forty-two years, but have felt obliged, because of inability to care for the increasing work, to withdraw, to the great regret of the Trustees and the many friends of the hospital.

The Rev. James W. Van Ingen, associated with the City Mission work of Newark, is chaplain of the hospital.—Eagle's Nest Farm, near the Delaware Water Gap, the new possession of the Diocese of Newark, closed its work for the season at the end of August, having had a very satisfactory record of the attendance of many boys' choirs, Scouts, one group of girls, and a Missionary Conference of the Clergy.

NEW JERSEY—St. Peter's-by-the-Sea, at Cape May Point (the building being originally the

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Liberia Building at the Centennial Exposition in 1876), has enjoyed an unusually prosperous summer. On account of the inroads of the ocean at that point the church has, in recent years, been removed much farther inland, and this summer a new chancel floor has been laid and a general renovation carried out. Prosperous conditions are also reported from others of the shore churches, especially the Church of the Redeemer at Longport.—The Diocesan Treasurer of the Woman's Auxiliary Thank-offering, Mrs. R. Bowden Shepherd, reports that the offerings for the first year of the Triennium, to date, amount to \$3,192.78, an increase of \$910 over the amount for the first year of the previous period.—Canon S. G. Welles, of the Social Service Department of the Cathedral Foundation, who has been seriously ill and incapacitated for service since last spring, is reported to be slowly improving in health, but still unable to take active duty. Most of the activities of his department have been carried on, without intermission, by helpers from among the clergy and laity.—During the summer a large addition has been made to the parish house of Grace Church, Merchantville, to provide properly for the needs of the Primary Department of the Church school, which is in charge of Mrs. Harold Morse, wife of the rector. A new entrance into the church connects with this addition, involving altogether a cost of about \$6,000, which has been met by members of the parish.—During August the same parish met with two severe losses, in the death of Mr. William Early, for many years the organist of the church, and serving on the vestry since 1906, and in that also of Mrs. Helen Crump Street, the daughter of Mr. George A. Crump, one of the founders of the parish. By her will a bequest was made to the parish in the sum of \$10,000, as a trust fund in memory of her parents.—The Lower Division of the Woman's Auxiliary of the Diocese will meet in Grace Church, October 31st, the special speaker being Bishop Carson of Haiti.—The congregation of Holy Trinity Church, South River, has presented to the rector, the Rev. Wm. H. Higgins, a Ford sedan.

NORTH CAROLINA—At a meeting of the Executive Committee of the Diocese in Greensboro on September 20th, plans were formed for an active continuation of the Nation-wide Campaign. The Rev. R. B. Gribben, of Winston Salem, is chairman of the campaign for this year.

OLYMPIA—The Brotherhood of St. Andrew has provided, during the summer, services at the Seattle Tourist Auto Camp. Tourists report that Seattle leads all other cities in this ministry to the stranger within her gates.

OREGON—The official delegate from the Diocese of Oregon to the Brotherhood Convention at Chicago is Charles J. Gray, of Trinity Chapter. In order to pay his expenses the different members of the Brotherhood gave generously. Mr. Gray will represent both the Senior and Junior chapters, and will, on his return, give a full report of the proceedings at a special supper and mass meeting for men.—The Rev. A. O. Dodge, formerly of Western Nebraska, has taken charge of St. George's Church, Roseburg, and the Umpqua Valley Mission.—Under the leadership of Archdeacon J. C. Black, the work at Riddle has made steady progress. The newly completed guild hall there is a center of community activities, and on a recent Sunday was crowded for a special service, conducted by the Rev. W. B. Hamilton, vicar of St. Mark's, Medford, who with a party of about forty parishioners travelled over one hundred miles to be present.—The Rev. J. A. Cleland, rector of St. Paul's Church, Oregon City, was taken seriously ill at the Oregon Summer School, from dilation of the heart. His physician now reports steady recovery, but the patient will need rest for at least three months. Mr. Cleland was secretary of the Summer School, and, owing in a large measure to his activity, the gathering was very successful.

PITTSBURGH—Pittsburgh was favored with a week-end visit early in September from Miss Dorothy Hittle, a United Thank Offering worker in the northern part of Japan. On Friday, the 14th, Miss Hittle addressed the diocesan and parochial officers of the Woman's Auxiliary at Trinity House; on the Sunday morning, she spoke at Emmanuel Church, North Side; and in the afternoon told of her work and conditions there to a gathering of Churchwomen at Calvary parish house.—The annual dinner for the clergy and Church school superintendents, of the Diocese, took place at the new parish house of the Church of the Redeemer, Pittsburgh, the Rev. Dr. R. N. Meade, rector, on Wednesday evening, September 19th. It was followed by a conference, at which the following topics were discussed: Diocesan Normal School Program for 1923, the Rev. R. N. Meade, D.D.; The Importance of a

Year's Program for the Church School, Mrs. T. J. Bigham; Birthday Thank Offering and Box Work, Miss Charlotte E. Forsyth; Home Department, Mr. Harvey H. Smith; Daily Vacation Bible School, the Rev. R. N. Meade, D.D.; Records, Mr. Rodney S. Brace; and Value of an Annual Church School Service, the Rev. A. C. Ockenden.

SHANGHAI—Bishop Graves has notified the Department of Missions that a Churchwoman, a Chinese communicant of St. Peter's Church, Shanghai, has just made a gift of \$1,000 to the parish for Church use. St. Peter's is one of the self-supporting congregations in Shanghai.

SOUTH CAROLINA—Special offerings were taken in practically all of the Charleston churches, and at many other points in the diocese, in connection with the Red Cross Fund for the relief of sufferers in Japan. Immediately upon receipt of a telegram from the Missions House in New York indicating the seriousness of the loss involved by the Church's mission in Japan, Bishop Guerry issued a pas-

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toral letter to all the clergy, requesting an additional offering for the benefit of our own workers in that stricken land. This offering was taken on September 23d, and is understood to have met with an instant and a generous response.—Owing to the serious falling off in the number of students at the Porter Military Academy, Charleston, during the past two years (owing, it is thought, chiefly to the business depression which has seriously affected this whole section), that institution has accumulated so large a deficit that immediate relief is being sought by means of a thoroughly organized campaign which has for its goal the sum of \$200,000. It is hoped to have this campaign completed, and at least the bulk of this money raised, before the date set for the fall campaign for the Church's Program in November. Bishop Guerry, President of the Board of Trustees, who is intensely interested in the success of this important institution, cancelled all other engagements for the month of September, and returned to the diocese to devote himself primarily to the work of this campaign.—The Church school of St. John's Church, Charleston, is earning the title of "The Giving School." During the past year this school has given something to every appeal which has been made to it, and has given away more money in this one year than it had given in any five consecutive years before, even though it has always been generous. At present it has more money on hand than at any time in the history of the school. For every dollar that has been given away it seems to have gotten two in return. The school is learning that to give is to get.—Miss Marion Kirk, of Epiphany Church, Eutawville, recently appointed missionary to Liberia, left Eutawville for New York on September 18th, expecting to sail for Africa on September 22d.—St. David's Church, Cheraw, from which Alexander Gregg went out in 1859 to be the first Bishop of Texas, is showing renewed activity along all lines of Church work under the inspiration of its newly arrived rector, the Rev. N. C. Duncan. Mr. Duncan has organized a local branch of the Young People's Service League, a Social Service Committee with a well worked out program for the winter's work, and a Parochial Study Class on the Church's Program, which is attended by both men and women.

WESTERN NEW YORK—Since the close of the vacation season the Girls' Friendly Society

Holiday House at Conesus Lake has been used for various conferences of different groups of Church workers. On September 12th and 13th the Diocesan Board of the Woman's Auxiliary held a conference of preparation for the annual meeting, with Mrs. K. N. Robins, of Rochester, as chairman. On September 14th the Executive Board of the Church School Service League of the Diocese met at the Holiday House with Miss Lucy G. Arnold, of Geneseo, presiding. On September 15th and 16th the Young People's Fellowship held a house party at the lake, chaperoned by Mrs. J. W. D. Cooper, of Geneseo. It is hoped that in the future more and more uses may be found for the Holiday House, situated as it is in a beautiful spot on the shores of Conesus Lake.

WESTERN MICHIGAN—Miss Laura F. Boyer, of New York, is to conduct a series of Missionary Institutes in the Diocese of Western Michigan, beginning at St. Mark's Pro-Cathedral, Grand Rapids, October 15th. It is planned that she shall go thence to Grace Church, Traverse City, then to Trinity Church, Niles, and St. Thomas', Battle Creek.—The diocesan paper, the *Church Helper*, which, under the editorship of Bishop McCormick, has ranked among the best papers of the sort, has this month been taken over by the Publicity Department of the Executive Council, and is now published under the supervision of the Rev. Harold Holt rector of Trinity Church, Niles. A new plan has been adopted by which the paper is to be delivered to every family in the Diocese thus multiplying its usefulness.—A branch normal school for the southern part of the Diocese is to be inaugurated in October to alternate between Kalamazoo, Battle Creek, and Niles. From the last place it will be of service to Benton Harbor and St. Joseph. The first session will be held October 4th, and later meetings will be in November, and for six weeks in January and February, 1924.—Extensive repairs and decoration have been carried out this summer in the beautiful church, chape, parish house, and rectory of St. Luke's, Kalamazoo. This is one of the most completely equipped and handsomest Church properties in the Diocese.—Trinity Church, Niles, has been decorated, and a new lighting system is being installed in memory of Dr. and Mrs. Richardson. The Doctor was for many years a vestryman and senior warden of the parish and helped to guide it

through some of its most critical days. The large gothic lanterns will be a fitting memorial to his luminous character and to his wife. The lights are the gift of the present senior warden, Mr. Walter Parkin, grandson of Dr. Richardson.

OF ONE BLOOD

THE APPALLING TRAGEDY in Japan has stirred the whole world. The extent of the loss of human life and property has not yet been ascertained but is known to be enormous. A great nation has been sorely stricken by an overwhelming disaster.

It is gratifying to note that America has already given assistance and help. American "destroyers" (a name of travesty) were soon to arrive at the scene. American ships are now on their way across the Pacific loaded with food and supplies. American army officers have been detailed to take charge of their distribution. The American Red Cross is raising a fund to make available whatever additional aid may be needed.

Here is a supreme opportunity to relieve human suffering and to realize that God has made of one blood all nations of men to dwell on the face of the whole earth in security and peace.—*The Ascension Herald*.

LAST YEAR was the best year Oklahoma has ever had. There was an increase of twenty-eight per cent in the number of confirmations, larger church attendance, and greater interest in church enterprises. The year also witnessed the ordination of the first young man to enter the ministry of our Church from a lay family. Oklahoma's greatest need is clergymen, more clergymen, and then still more!—*The Spirit of Missions*.

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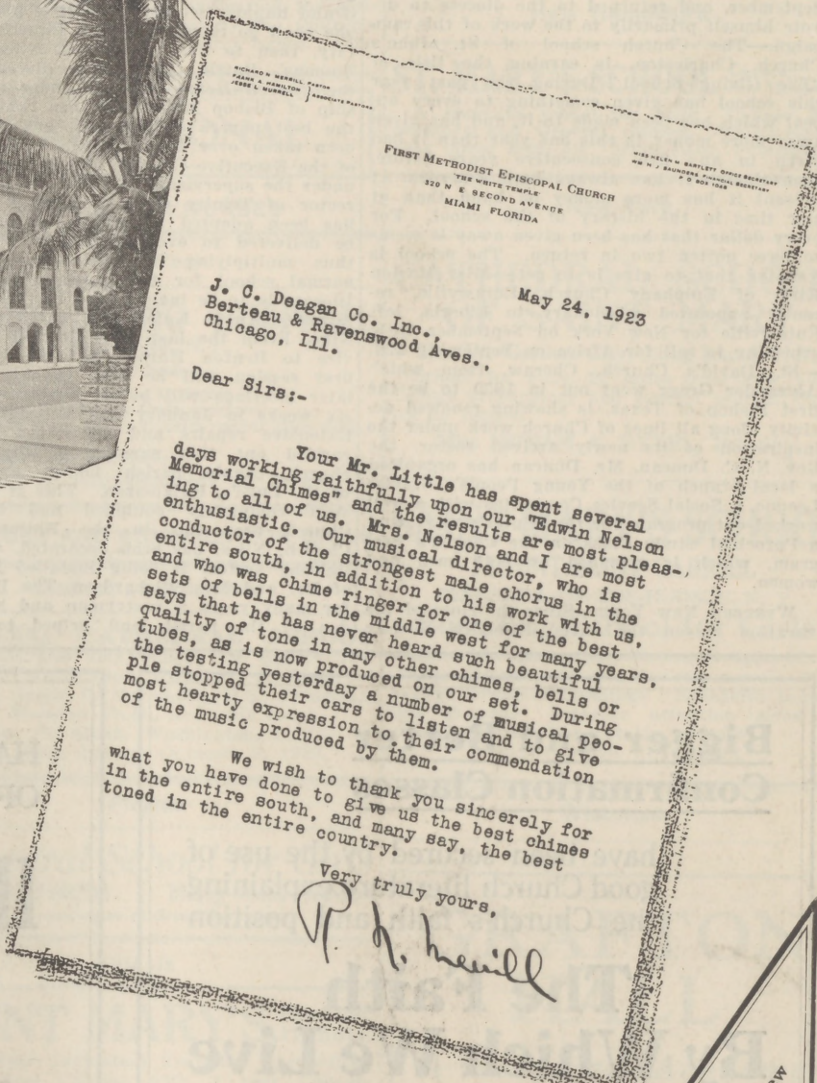
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