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The Living Church

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VOL. LXXII

MILWAUKEE, WISCONSIN, NOVEMBER 29, 1924

No. 5

TROUBLE IN THE PHILIPPINES, II.

EDITORIAL

FROM BISHOP MOSHER
TO DR. STAUNTON

THE DISCOVERY
OF THE LOST
CHRISTIAN ETHIC

BY THE BISHOP OF WESTERN NEW YORK

The Spirit of Missions

G. WARFIELD HOBBS, Editor

United Thank Offering Number

KATHLEEN HORE, Assistant Editor

VOL. LXXXIX

DECEMBER, 1924

No. 12

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Part of the proceeds of the sale of this Number will go to increase the United Thank Offering of the women of the Church.

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Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**
 Managing and News Editor, **REV. H. W. TICKNOR.**
 Literary Editor, **REV. FRANK GAVIN, Th.D., Ph.D.**
 Social Service Editor, **CLINTON ROGERS WOODRUFF, LL.B.**
 Circulation Manager, **LINDEN H. MOREHOUSE.**
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LESS AND LESS, I think, grows the consciousness of seeking God. Greater and greater grows the certainty that He is seeking us . . . That is love—not that we loved Him, but that He loved us.—*Phillips Brooks.*

God's WILL is an Angel bearing in his hand a little lamp to light you step by step on your heavenward way, at last bringing you to the door of Home.—*J. R. Miller.*

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MILWAUKEE, WISCONSIN, NOVEMBER 29, 1924

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EDITORIALS & COMMENTS

Trouble in the Philippines, II.

THE Book of Common Prayer, whether in its English or in its American form, antedates the foundation of foreign missions by either Church. Except possibly in a few minor details introduced into the American book through the revisions of our own day, the whole book is based on the supposition that it is for use among a people thoroughly versed in the Church's ways and living the Church's life. It is, in short, a book made for use in a well established Church in a Christian land.

When, therefore, the work of foreign missions was undertaken, especially among pagans, it became clearly evident that a considerable measure of adaptation was necessary. Without any legal authority, missionaries necessarily proceeded according to their best judgment; and the Church at home, realizing how inevitable and proper this was, has always backed up the missionary who seemed to be acting intelligently and in good faith.

The purpose of a mission to pagans is to make Christians of them. Theoretically, all of us would say that it is not necessary to make them Protestant Episcopalians, and certainly we would all recognize that we neither could nor ought to produce on their behalf that background which, through centuries of history, has made Anglicans just what they are. On the other hand, just because we are Churchmen, because we believe our Anglican form of Christianity to accord most fully with the divine purpose (else we would not be Anglicans) it is inevitable that we expect the result of the establishment of any foreign mission will be the upbuilding of a new Anglican Church, to be incorporated, ultimately, into the sisterhood of autonomous Anglican Churches throughout the world. We do not ask, naturally, that all our Anglo-Saxon customs and practices be taken over unchanged; but we should view it as a grave anomaly if one of the missionary Churches we had planted should some day find itself more at home among Methodists or Congregationalists or Roman Catholics than among Anglican Churchmen. We should feel, in that event, that there had been a bad perspective on the part of those—no doubt with perfectly good faith—who had laid the foundations.

An inevitable outcome of this necessity is that in details of practice, as distinguished from matters of faith, there is no opportunity of saying categorically,

This is right and must be maintained. That is wrong and must be avoided. Neither can we say as to such details, This is the law which must be obeyed. The Christian faith, the Christian sacraments, and the Christian life, are the things that matter. Beyond these, the practices that grow in lands now heathen out of these three cardinal things, may legitimately be entirely different from the practices that are common in Anglo-Saxon lands.

But if there is to be this large amount of latitude allowed to foreign missionaries, there must somehow be recognized a principle of unity, else we should be planting pure individualism along with Christian fundamentals. That principle of unity is centered in the bishop.

In the mission field, no priest can obtain the measure of discretion for himself that we accord the rector of a home parish. The bishop is first among missionaries. The discretion is his. The determination of methods is his. If the bishop and one of his missionary priests cannot work together, the priest must give in to the bishop or remove to another field. On no other basis can peace and unity be preserved in the mission field at all.

And just because the bishop has that final authority, extending much beyond that of a bishop at home within one of his parishes, every wise missionary bishop defers to the utmost extent possible to the judgment of particular priests in his field, who have shown themselves to be reasonably trustworthy. If the bishop failed in this deference of courtesy to his priests, he would shortly be left single-handed to do the work of his field alone. And he would fail to receive the sympathy of the Church at home.

Yet in the last analysis, if the bishop and the priest cannot get along harmoniously, each trusting in and deferring to the other, it is the priest who must give in to the bishop or resign. It is not the bishop who must defer to the priest.

THIS preliminary perspective must be kept in mind when we take up the consideration of ecclesiastical questions that have arisen in the Philippines. We regret that they have arisen. The condition whereby our Igorot work has become surrounded by the much larger, though more recent, work of the Belgian Ro-

man Catholics, presents a problem in statesmanship that is new to us and on which there may easily be two opinions. It was in no sense disloyal in Father Staunton and his associates to raise the question; but in our judgment it should have been raised in confidential conference with their bishop first, and afterward with the Department of Missions, and every care should have been taken to avoid such publicity as was bound to be disastrous to the work. When Father Staunton and his associates sent out copies of their letters containing this counsel of despair quite liberally to friends and supporters at home, in no seal of confidence, and with no intimation of what the Bishop had written in reply, we feel that they erred grievously both in courtesy and in statesmanship. Our foreign missionaries are the diplomats of the Church, and we expect from them a higher form of diplomacy than this.

For our part, we are fortunate enough to be in possession of the whole correspondence between the Bishop and these missionary priests; and we feel that it is only just to the Bishop to print his reply to the series of letters which we summarized last week and which have been rather widely circulated in this country in full. That reply will be found on another page of this issue.

As we remarked last week, Father Staunton bases his resignation chiefly on a letter written by the Bishop to the missionary at Baguio—one of the Igorot missions; but not under the care of the Sagada clergy—the Rev. George C. Bartter, which we then quoted. The Bishop's letter was as follows:

"If I accept full responsibility for the result, will you be willing to do two things contrary to your usual custom:

- "1. Hold a service of Holy Communion at the later hour once a month at Brent School, modifying the ritual so as to bring it more in conformity with that to which most of the faculty and boys are accustomed, and, to state it colloquially, modifying it to the point to which there will be no serious objection?
- "2. Admitting to that communion such masters and pupils of the School as are communicant members in other Christian bodies?

"I do not think that we compromise our position at all by extending such consideration and privilege here in the Philippine Islands where circumstances remove people from their usual Church connections, and I shall be very glad indeed if you can accede to this request."

The priest replied in the negative, as we indicated last week.

HERE is an issue which cannot be determined merely by an appeal to the law of the Church, because of the anomalous condition of a mission in pagan lands, and because the rubric requiring confirmation before communion is in the realm of discipline rather than in that of doctrine. The Bishop believed that the circumstances justified him in asking one of his priests to modify his ceremonial practice and to communicate certain non-Churchmen at a special service in a school chapel once a month. He may have felt that to give Holy Communion to these unconfirmed members of Protestant bodies who were deprived of any spiritual ministrations of their own sort was a lesser evil than to leave them to the peril of deprivation from any kind of spiritual ministrations amidst the temptations of a heathen village. He may have had in mind that army and navy chaplains are practically agreed as to the necessity of communicating non-Churchmen under their spiritual care at army posts and in battleships and especially in active combat. Yet without wishing to seem to act as judge in a matter pertaining to work in a pagan land, under conditions which we have never experienced, we must probably say that our reply to like

requests would have been very like that of Father Bartter, declining to accede to the Bishop's suggestions. But we would point out that the Bishop made them only as a request and not as a direction, and we cannot feel that the making of the request to the priest at Baguio justified the chief missionary at Sagada in holding it to be impossible for him to continue at his post, in recommending that the mission be turned over to Roman Catholics, and in circulating copies of his letter, with letters from his subordinate priests, very freely in the United States, but without the Bishop's reply. Neither do we feel that the Bishop has, either by reason of making the request or by anything contained in his letter, forfeited the confidence that Churchmen have rightly reposed in him or his right to be known as a Catholic bishop. He is as emphatic as Father Staunton in saying, "I have no desire to make Protestants out of the Igorots."

Moreover, if a priest must needs resign his parish because his bishop makes some mistake in the administration of his diocese, one wonders how any of the Catholic parishes at home would have grown up in the last generation.

AGAIN, Father Staunton expresses real distress because he is in receipt, from time to time, of questionnaires and other papers sent out by the Evangelical Union in the Philippine Islands. Through his courtesy we have been able to review those communications. They are obviously circular letters, sent in identical form through a mailing list upon which Father Staunton's name and address appear to be entered. They do not come from any of his ecclesiastical superiors, nor pretend to have any authority on behalf of the Church. They are obviously in the interest of Pan-Protestantism. But who is there in this country that feels it necessary to resign his work because of the circulars that he receives in his daily mail? Father Staunton shows us that he has replied courteously to several of these, intimating his lack of sympathy with the cause represented by them, but yet they continue to come. We can only ask, then, whether waste baskets are unknown in the Philippines. Father Staunton ought to see the circulars that adorn those eminently useful receptacles in this editor's office! Really, it is perfectly clear that the beloved missionary's nerves are unstrung. He would otherwise see how preposterous are such reasons for abandoning the work that is closest his heart, and that the Church at home has committed to him. He needs rest.

Bishop Mosher points out that if Father Staunton appeals to law as against the Bishop in this matter, he lays himself equally open to criticism by reason of the peculiar practices which Staunton has introduced at Sagada in defiance of law: the use of an Order of Holy Communion not authorized by the Church, the practice of communicating the people in one kind only, making confession obligatory, admitting unconfirmed children to Holy Communion, and presenting candidates for confirmation who had not been "duly prepared in the Church Catechism." In a sense this is a *tu quoque* argument, and Staunton is the last man who could wisely have based a criticism of the Bishop's exercise of discretion on the letter of the law; for no one in the whole mission field has so notoriously claimed and exercised the right of a foreign missionary to appeal to what he deems the law of necessity as against the written law as Father Staunton. It seems difficult to feel that the request of the Bishop to the priest at Baguio, though we may esteem it a mistake, is really the cause of Dr. Staunton's indictment of the work, and his resignation. Yet Staunton does not even refer to the difficulties attending the continuance of the work that

grow out of its being surrounded by Roman missions, which is the subject presented by his associate priests. He resigns because he believes the Bishop erred in making the request of the priest at Baguio. Perhaps he did; but we could wish that there had been a better perspective as to their duty, among the priests.

BISHOP Mosher believes himself justified in holding, as against Father Staunton, that the Sagada mission is in trouble, not primarily because of the difficulties related by any of the priests, but because "An effort to plant a little piece of pure Romanism as a station of the Protestant Episcopal Church has been proven impossible." That the practices that Staunton has introduced at Sagada are those which are common among Roman Catholics seems to be beyond question. In addition to the matters criticized by Bishop Mosher, the very extended and very interesting reports of the Sagada mission printed in the Journal of the Missionary District of the Philippine Islands for 1924 include references to such practices as "May devotions in honor of Our Lady," "June devotions in honor of the Sacred Heart," "Exposition" and "Benediction" of the Blessed Sacrament "as a regular feature of Sunday worship" (page 43). All of these, with those cited by the Bishop, must be considered from the point of view of a mission among the people of a child-race, to whom every practice must be very definite indeed, every doctrine illustrated in picture and in practice, every act in the individual life prescribed and reviewed by the "padre" as an inevitable condition of a transition from head hunting paganism to Christian civilization. Staunton was entitled to select from any and everywhere, practices that seemed to him useful for *Igorots*. If he found those practices quite generally in the Roman Church, it still does not follow that his good faith is to be challenged. Subject to his bishop, he had the right to choose. To us the absorbingly interesting story of what Sagada has accomplished in making civilized Christians of these simple pagans is of vastly greater weight than the enumeration of practices that he has taken over from Rome, not for Anglo-Saxons with their background of two thousand years of progress, but for *Igorots* of the very generation that hunted heads. Yet we recognize the force of what Bishop Mosher writes to Father Staunton: "Sagada is constantly referred to as 'Catholic,' but I call to your attention that the word is not used in the sense that we find it in the Church at home. All teaching given and all ritual used in Sagada are Roman. . . . I have no reason to hope for your assistance if I try to keep it Catholic—but Anglican."

NOTHING in the whole course of an editorial experience of twenty-five years in discussing the problems of the Church has given us the distress that has this disturbance in a mission whose work has been so signally successful up to the present time. We have at all times recognized that there were in its administration elements that involved serious problems and that *might* be the undoing ultimately of the magnificent work of Staunton and his associates. In the August editorial entitled *Save Our Work Among the Igorots* we frankly recognized that "on the ecclesiastical side there are some things that this editor would do differently. . . . But to see in the work only the details that we would have different instead of the magnificent accomplishments by which a savage people have been made over into self-respecting Christians is no less than pathetic."

We ask that this perspective be taken by Church people generally. If Staunton deems it right to give up the work in which he had hoped to die that he

might be buried with his beloved *Igorots*, he is entitled to the consciousness that he has performed one of the most wonderful works in the annals of Christian missions. He is one of the great missionaries of history. His name will be linked with those of Francis Xavier and Marquette and Patteson and Boone.

But Sagada is not going to be consigned to failure, or to Protestantism, or to amalgamation with a Roman mission, because he deems it necessary to withdraw from it. No missionaries own their missions.

Bishop Mosher retains our full confidence. He may alter some of the practices at Sagada, but he will not change its character as definitely a Catholic mission of a Catholic Church. We do not share Father Staunton's fears that he will commit us to any sort of "pan-Protestant movement." We are not afraid of Protestant questionnaires. We know of no better epigram than Father Staunton's sentence, "There can be no such thing as an isolated, sporadic, unattached, or congregational Catholicism." Sagada will be brought more intimately into sympathy with the Catholicism of the American Church, which has a genius of its own even among child races.

We deprecate any attempt to seek to apportion blame too rigidly for a condition that will be a disaster if it is not wisely dealt with. We do not wish to focus attention upon mistakes, no matter by whom made, but rather upon the magnificence of what has been already accomplished. The Church is not going to abandon the *Igorot* work. The immediate need is to find the *right* priests to send out to Bishop Mosher; staunch Catholic Churchmen, men who are not self-willed but who can work with and under the Bishop upon whom the Church has laid the responsibility for the work, men of balance and common sense, men of an absorbing sympathy like to that of Staunton.

Who will volunteer for this post of honor, of danger, and of opportunity?

TWO successive unsigned postal cards postmarked Boston make inquiry concerning the issue of *THE LIVING CHURCH* for November 8th. If this should reach the writer's eye, he (or she) will realize why no reply has been received.

ANSWERS TO CORRESPONDENTS

INQUIRER—There is a general feeling that parasitic plants are inappropriate for the decoration of churches, though there is no particular rule on the subject

E. L. B.—The proper posture for the congregation during the *Gloria in excelsis* is standing, as indicated by the rubric. Where a congregation remains kneeling it is because, no principle being involved, the change of posture seems to them unnecessary.

INQUIRER—The rule as to admission of persons to Holy Communion is perfectly well known. If there are local variations in practice, the responsibility must be assumed locally.

ACKNOWLEDGMENTS

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RIGHT in life will never become might until Almighty God is made supreme.—*Rev. William Porkess, D.D.*

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

November 30: First Sunday in Advent.

READ II Corinthians 5:1-10.

Facts to be noted:

1. We must all appear at the judgment seat of Christ.
2. Judgment will be passed upon our lives.

EVEN now we are constantly being judged. Every new situation in life which presents new opportunities, or challenges us to fresh endeavor, reveals our capacity or incapacity to respond. At the moment when the future opens fair before us, our past asserts itself. It gives us power to go forward, or it restrains and holds us back.

"Every evil thought I had spoken once,
And every evil thought I had thought of old,
And every evil deed I ever did,
Awoke and cried, 'This Quest is not for thee.'"

So it must be, as we stand in the presence of Christ at the critical moment between time and eternity. The way to the mount of God is open to all, but only those can enter into eternal life who have gained the power to live it. "Lord, who shall dwell in Thy tabernacle, or who shall rest upon Thy holy hill? Even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart."

December 1: St. Andrew's Day.

READ St. John 5:19-30.

Facts to be noted:

1. Christ shall judge the world.
2. His judgment is just.

WHAT makes the thought of Christ's judgment so difficult to many of us is that we impart into the idea of judgment the harshness and revengefulness of much of human judgment. But Christ's judgment is just. That means two things: in rendering sentence, Christ will be true to His own nature, and He will be faithful to the demands of mercy and love. Christ is righteous, and He must act in accordance with His righteousness. He cannot be good-naturedly tolerant of sin, or indifferent to its consequences. He must vindicate the supremacy of righteousness, or He will be untrue to Himself. There must be a severity in His judgment. At the same time God is love. His will is not to destroy but to save, not to punish but to reward. In judging He will give weight to every mitigating circumstance, every claim upon mercy, and every ground for forgiveness. He cannot be revengeful, or desirous of inflicting punishment, for He would then be untrue to Himself as Love and Mercy. We may be sure that, whatever be the judgment Christ will pass in any case, we shall ourselves recognize it as the act of perfect justice, wisdom, and love.

December 2.

READ St. Matthew 24:32-44.

Facts to be noted:

1. Christ will suddenly come to judgment.
2. We must therefore watch.

WHEN we have once assured ourselves that Christ's judgment is both inevitable and just, we need seek to learn no more about it. Christ Himself was reticent upon all matters touching the future; He never encouraged speculation, or encouraged men to lose themselves in dreaming. He assured men of the fact of judgment, and then bade men turn all their energies into preparation for it. "Watch therefore" is His practical application of the judgment truth. He makes life, in view of the judgment, an opportunity for moral endeavor, and a challenge to right living. That is the only truth which gives to life any intelligible meaning. Unless we live for a purpose, such as God's judgment of life will reveal, we must confess that there is no eternal plan behind the urge we feel to self-denying, self-sacrificing living. If there is no crisis to meet, "the watchman waketh but in vain."

December 3.

READ St. Matthew 25:31-46.

Facts to be noted:

1. "Judge, and ye shall be judged."
2. Christ will give as we have given.

FOR a moment Christ draws aside the veil that hides the judgment throne, and shows us the principles upon which judgment will be rendered. "Inasmuch" as men have been kind, generous, helpful, and forgiving, they are worthy and capable of receiving a like consideration at the hands of God. This surely means more than that God will balance action for action, and good for good. God's rewards are moral and spiritual goods. They can be given only to those who have evidenced capacity to receive and use them. "Enter thou into the joy of thy Lord," is a verdict that would bring little joy to one to whom His Lord was an utter stranger. Light irks those who have loved darkness. "Spiritual things," says St. Paul, "are spiritually discerned." Reward is relative to worth, but it is also relative to desire. We might be in heaven and not love it. The danger of evil lies in the fact that it reduces our appreciation and capacity for good. God's judgment is not arbitrary; it is the just recognition of what we are, and what we have desired.

December 4.

READ Acts 17:22-31.

Facts to be noted:

1. God has appointed a day of judgment.
2. He calls upon all men to repent.

IF God rewards on the basis of what we are, and if what we are represents the preferences we have made in life, since, at all times, we could choose to be something different, it is well to examine our thoughts and our choices. It may be that what we need is not simply a revision of this or that course of action, but a fundamentally new attitude to God, and a new conception of what God requires of us. We may need to take stock of our spiritual resources in view of the judgment which will be made not only of our acts, but of our secret motives and desires. Repentance, in the meaning of the New Testament word, is a change of mind, a different orientation of all our inner life. We must determine our attitude to God. All else depends upon it. If we believe in God, we are constrained to follow Him—and to make our lives what He desires them to be. The first step in repentance is a new approach to God; it is a spiritual decision before it is a moral effort.

December 5.

READ Revelation 3:14-22.

Facts to be noted:

1. Christ does not wait for men to repent.
2. He seeks for entrance to the human heart.

NOW can we effect the change of mind which is repentance? Can one alter the current of one's thinking by an act of will? That seems impossible. We think as we do just because we have a certain stock of ideas. If they are bad ideas, no subtle alchemy will turn them into gold. "As a man thinketh, so is he." But we are not confined to these. There are others. Outside, knocking insistently at the door of the heart, stands Christ, Christ with His hands full of the riches of God. When we let Him in, He floods our life with new energies and powers, fresh motives and inspirations. We can best meet the testing of life, whether it be the judgments which are made daily or Christ's final judgment of life, not so much by attempts to revise, purify, or change our actions, as by giving Christ the chance to transform our inner life. He can do for us what we, unaided, cannot do.

(Continued on page 154)

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

ASK no pardon for printing this extract from *The Continent*. The phrase "beer and light wines" has grown as wearisome a *cliché* as that other phrase, "Prohibition is a farce."

"AN UNSPEAKABLE JOSH

"The sureme absurdity of the wets is the insinuation that prohibition could be made more of a success if the Volstead Act was 'modified to permit the sale of light wines and 2.75 beer.'

"It is hard to tell whether this line of persiflage is animated by bigoted ignorance, moronic stupidity, or deliberate deceit. One can't readily think of any other explanation.

"For assuredly, any honest and sensible man, who knows anything about the ways and wiles of the liquor trade, must realize why such a modification of the prohibition enforcement law would turn the Eighteenth Amendment into a powerless joke.

"A lot of dishonest men certainly do realize exactly that—which is the reason that they are so strong for this method of making 'enforcement' easy—easy enough not to prevent anybody from selling any kind of liquor he pleases.

"But it is a mighty shame if, in all the country, even one real temperance man is silly enough to be thus taken in.

Save your reputation for sense with the wets, as well as with the dries, by letting them know outright that you at least are not one to be persuaded that the moon consists of green cheese or prohibition of light wines and beer.

"The facts are easily stated, and once stated are proved.

"As for light wine, there is no such thing. Any real wine has enough alcohol in it to intoxicate. In minor quantities, if much diluted with water, it won't intoxicate quite so quickly—but neither will it satisfy persons dissatisfied with prohibition.

"This later remark is true also of beer. Beer can be weakened down to where something like a tank of it would be necessary to produce a defined case of drunkenness. But, in the estimate of drinkers, that would be no improvement on the near-beer available today. The thing wanted is intoxication—"kick" as modern slang expresses it. And hosts would drink a tankful to get that 'kick.'

"If '2.75 beer' is actually not intoxicating, actually not contrary to the Eighteenth Amendment—as its advocates so vociferously claim—then it would never content the crowd now crying for it.

"The real reason for the insistence on a more 'liberal' percentage is that a concession allowing any appreciable amount of alcohol in beer would make it difficult to regulate and determine the exact analysis of it. Brewers therefore believe that, with this more open chance, they could sneak on to the market the real old high-power brew.

"The part of this modification plea which is really the most disgusting affront to the intelligence of temperance people is the claim made that if 'light wines and beer' were allowed to be dispensed under the Volstead Act the bootlegging sale of hard liquor would at once disappear.

"People would be so sweetly content with 'harmless' light beverages that they would refuse whiskey and gin utterly.

"Surely such talk should be reserved for the marines."

DEAN CARVER of the Albany Cathedral, expresses impatience with parents who are hygienically fearful of sending their children to Sunday school. "It would be well," he said, "if some of them caught some germs of Christian education," and gave assurance that they would be open to no other infection in the Cathedral church school.

Mysophobia is a poor excuse! But it is offered too commonly by parents.

DR. CRISMAN, of a normal college in Missouri, gives these results from an examination of 1,800 high school graduates. Surely, they are not amusing!

"Sixteen per cent of the high school students neither knew where Christ was born, nor the name of His mother. Sixty per cent knew not that Peter, James, and John enjoyed the larger confidence of Jesus. Seventy per cent did not know what to call the Sermon on the Mount. Sixty per cent did not know what Christ said about loving one's neighbor. Twelve per cent did not know the first clause of the Lord's Prayer. Sixty-five per cent

did not know the Golden Rule. Thirty-five per cent thought that the Book of John was located very close to Revelation. In the following quotation from Lowell's *Irene*, 'No want of faith that chills with side-long eye hath she; no jealousy, no "Levite pride" that passeth by upon the other side,' eighty per cent did not know what story is here referred to in the Bible.

"The following are a few of the hundreds of humorous and pathetic examples of biblical ignorance:

"Forty per cent thought Paul 'a book of the Bible.'
 "Twelve per cent thought Pilate 'a book of the Bible.'
 "Twenty-five per cent thought Pilate 'an author of the Bible.'
 "Twenty-five per cent thought James 'a river.'
 "Forty-five per cent thought Galilee 'a river.'
 "Seven per cent thought Agrippa 'an apostle.'
 "Thirty per cent thought Jude 'a king.'
 "Three per cent thought Herod 'an apostle.'
 "Six per cent thought Mark 'a king.'
 "Nine per cent thought Samaria 'an author.'
 "Twelve per cent thought Peter 'a king.'
 "Nine per cent thought Peter 'a priest.'
 "Six per cent thought Revelation 'a province.'
 "Six per cent thought Caiaphas 'an apostle.'
 "Twelve per cent thought Ephesians 'a province.'
 "Six per cent thought Martha 'a book of the Bible.'
 "Twenty-four per cent thought Alleluia 'a blessing.'
 "Twelve per cent thought Alleluia 'a loud noise.'
 "Nine per cent thought Amen 'an applause.'
 "Fifty per cent thought Amen 'a stop.'
 "Thirty-three per cent thought Centurion 'a century.'
 "Fifteen per cent thought Centurion 'the middle point.'
 "Nine per cent thought Elders 'bushes.'
 "Thirty per cent thought Gethsemane 'a city of Egypt.'
 "Twenty per cent thought immortality 'death.'
 "Nine per cent thought immortality 'breath.'
 "Twenty-five per cent thought resurrection 'the building of the temple.'
 "Forty-five per cent thought Scriptures 'quotations.'
 "Eighteen per cent thought scribes 'bad men.'
 "Nine per cent thought tithes 'things fastened together.'
 "Twenty-five per cent thought tithes 'missionary money.'
 "It is interesting to note," says Dr. Crisman, 'that nine per cent of the students defined sin as "debts." Could it be possible,' he asks, 'that the Churches which recite the Lord's Prayer using "debts," unwittingly teach this definition of sin?'

HERE IS A poem, by Nancy Byrd Turner, which is surely worth reprinting.

"A BALLAD OF OLD DREAMERS

"A word of dreamers and their dreams,
 That strange old brotherhood of seers
 One thought he saw a flaming bush,
 It set him wandering forty years;
 Another had a brain a-teen
 With visions, vague and slow of wit;
 His brothers put him in a pit
 And let him languish with his dreams.

"There was a graybeard; year by year
 He meddled with the secret stars
 And stretched his chains to gape and peer
 At heaven through his prison bars.
 There was a simple weaver's son
 Who held one hope in such esteem
 He crossed cold seas of doubt to find
 A dim land charted in a dream.

"And then that solemn seer who wrought
 A dream of bondmen freed for aye
 And would not be denied and so,
 Believing, perished in the way;
 And that slim girl who saw the gleam,
 The old delusion and desire—
 Her body made a bright bonfire;
 Fagots of beauty fed her dream.

"A voice cried in the wilderness;
 The king's sword drew and smote it still.
 A calm young Prophet pressed to meet
 Slow death upon a desolate hill,
 Dark, shameful death, and scorned to yield
 For any anguish, Nay, it seems
 Not even sharp reality
 Can pry these dreamers from their dreams.

"Still, earth grows hard with facts and fears;
 Stark life were but a sorry scheme:
 Lord of the everlasting years,
 Guard thou the dreamer and his dream!"

The Psychology of Faith

By the Rev. H. C. Ackerman

THOSE interested in the psychology of religion believe that a description and explanation of the activities of the soul, or mental life, will be of service to religion. The more one learns of the *psyche* and how it acts when it acts religiously, the better equipped he is to direct that activity in others and to perfect it in himself. Such a knowledge will be perforce the result of psychological analysis. For an investigation of this sort will naturally be governed by the scientific postulate that, when the soul acts religiously, its action is in conformity with such general mental activity as the science of psychology seeks to formulate.

Perhaps the most elemental religious activity of the soul is that which is connoted by the term faith. Subjected to psychological analysis, the structure of faith reveals two elements, viz., some belief (idea), together with a trustful feeling toward that belief. This feeling, note, is not toward the object of belief, but simply toward the idea or notion so acceptable to feeling. In fine, faith involves (a) an idea, and (b) feeling. Let me try to set forth briefly the importance of this view.

Now, faith, being in part belief, always involves some idea and is, therefore, to that extent, rational rather than subrational or instinctive. We do not simply have faith; we have faith *in something*. And this "something" is accordingly an interpretation of reality. But it has not been uncommon for some writers, like Leuba, Sabatier, Höfding, to maintain that there is not necessarily any belief implied in religion. Hence ideas would be excluded from faith. Religion is "a search for something missing . . . beginning in darkness." This we must flatly deny; for faith, upon analysis, reveals unquestionably a belief of some kind.* Even preanimistic religion possessed a notion of some supersensuous "power," although the concept's connotation was dim and vague.

When the idea is supported by systematic, organic, feeling in its reliability or trustworthiness, so that the experience as a whole tends strongly to action, there is faith. I would not, however, include the overt action which is usually initiated by faith as a part of it. By faith we may move mountains, but the motor sensations and the volition, which ordinarily follow in causal sequence from faith, should be distinguished and differentiated from faith itself. Faith may be counted for (actions of) righteousness, but these are not identical. Faith may be potential action, but potentiality is not identical with actuality. No; faith in itself, as a psychological datum, consists of an idea and its appropriate accompanying feeling—no more. So that, in sort, faith comes nearer to being a *sentiment* than any other kind of experience, and should be so classified.

OF COURSE, psychology does not mean by sentiment sentimentality. That goes without saying. It means "an experience made up chiefly of ideas and systematic sensations." Faith, then, is *the* religious sentiment. It is particularly that sentiment due to an idea of a benevolent power in the universe. When, therefore, in mental life we experience faith, this religious sentiment is in principle the same as sentiments in general, i.e., involving belief (interpretative idea) and the warm feeling peculiarly aroused in response.

But sentiments are in themselves unstable experiences, for they tend to become elements in other states of mind. If a sentiment, highly stimulated, becomes intense, it tends strongly to action, to pass over into motor experiences; and, if the stimulus is not sustained, the sentiment fades away into the background or marginal fringe of consciousness. It is true, though, that beliefs are the most hardy of sentiments and so generally pass into voluntary experiences. Still, a belief in God, psychologically speaking, is among the weakest of beliefs, and is far too often found fading away into the dim edges of consciousness. Consequently, it follows that the religious sentiment (faith) has its own peculiar lack of equilibrium, and its

ideas, belonging to the weaker beliefs, inevitably increase the *natural* instability of faith. In a word, if faith does not pass on swiftly beyond the sentiment stage into practical knowledge, moral verification, logical evidence, "works," i.e., pass forward into action toward certainty, it dies away. In either case, though, the sentiment *qua* sentiment is lost; lost either in sight or lost in doubt. When lost in sight, however, it is not extinguished so much as eclipsed by the richer, fuller experience. (But who of us has as much faith as a "grain of mustard seed"?)

In this brief analysis of faith we recognize that its psychic instability is the important characteristic to publish. And if we require more faith we should be informed of the psychology pertaining to it. Only by a knowledge of the laws of the soul can we be thoroughly equipped to harness and master its processes. This does not mean, of course, that salvation is dependent upon self-analysis: far from it. But all knowledge is a gain or help, isn't it? And our Christian religion does ask us to know oneself; though, to be sure, in the light of Christ. So, therefore, the structure of soul being as it is and subject to certain aspects or "powers" of the world which shall supply stimuli for faith, it is certainly important to learn what these stimuli of faith are, and how they may be employed for the increase of faith. For the nature of faith requires that the sentiment be sustained sufficiently in order to generate in further psychological activity evidences of the reality or truth of its ideas. We require more than faith; we require the evidential certainty of "the things hoped for."

Will not then the conscious need of a determination of the appropriate stimuli of faith and the necessity of practical estimates for its realization, such as may be described and explained by the psychology of religion, make this study one of the most important of our theological disciplines? We pray, "Lord, increase our faith." Should we not also proceed to supplement our prayer by finding and responding to the proper stimuli on our own part?

FASTING COMMUNION

TO RECEIVE the Holy Communion before taking any other food or drink has been the custom of the whole Church from earliest times. In commenting on St. Augustine's writing on the subject, the late Dr. Bright said that "nothing can be more certain than that St. Augustine regarded the rule of 'fasting Communion' as 1, observed by the Church universal; 2, therefore traceable to apostolic authority, e.g., St. Paul's; and therefore, 3, possessing divine sanction." It is true that the Church of England does not, in the Book of Common Prayer, expressly enjoin fasting Communion; but, as the rule was in full force when the Prayer Book was first put out in 1549, something surely would have been said if it had been meant that the practice should be discontinued. In an explanation of the Prayer Book, first published in 1657, by Bishop Sparrow (one of its revisers, and who must be supposed to have known what was intended) it is expressly said, "This Sacrament should be received fasting." Moreover, the Church of England declares in the Preface to the Prayer Book that she has no intention of "striking at any laudable practice of the whole Catholic Church of Christ"—and the custom of fasting Communion is certainly such a practice.—VERNON STALEY, in the *Christian Year Calendar*.

NO WATERING DOWN

DR. STANLEY JONES, regarded by leaders of the Y. M. C. A. in India as one of the most effective speakers to men, asked Mahatma Gandhi not long ago what line he thought Christians should take if they were to appeal to the people of India. Gandhi replied:

"First, practise your religion without adulterating it or watering it down; practise it in its rugged simplicity. You must emphasize love, as love is the central thing in Christianity, and you need to study non-Christian religions more thoroughly so that you may have a more sympathetic approach."—*The Christian Work*.

*Cf. W. R. Wells, "Is Supernatural Belief Essential in a Definition of Religion?" in the *Journal of Philosophy*, Vol. 18, No. 10.

From Bishop Mosher to Dr. Staunton

[EDITOR'S NOTE. The following letter from the Bishop of The Philippine Islands to the Rev. J. A. Staunton, D.D., veteran missionary at Sagada, is in reply to letters from Dr. Staunton and his three assistant priests which were briefly summarized in our leading editorial last week and which are too long to reprint in full in these columns. In typewritten form those letters have already received a considerable circulation in this country but without the reply of the Bishop which is here reprinted. It is understood that Dr. Staunton's resignation has been accepted to date from December 31st. EDITOR L. C.]

Manila, October 13th, 1924.

Rev. John A. Staunton, Jr., D.D.,

Sagada,

Mountain Province, P. I.

My dear Fr. Staunton:

ON MY return from Iloilo Thursday my mail contained four letters, one each from the priests of the Sagada Station. As they were written within two days of each other and all deal with the same subject in the same way it is obvious that they represent concerted action and a well-organized plan. I shall reply to them, therefore, in a single letter addressed to you and sent to all.

In my letter to you of September 9th, I made apology for my delay in replying to yours of July 9th, and gave my reasons. Yours of September 18th, states that this was your first intimation of my having received your previous letter; you forgot, perhaps, telegrams relative to your coming to Manila that were based on that letter. If my letter failed to satisfy you, I have nothing further to add in the way of explanation, other than the statement that I have long realized it would be necessary for me to come to some understanding with you regarding the station in Sagada, and that I have been postponing the taking of the initiative in the hope that I might see a way to do it without making such a break in the Mission as you are now proposing. Your letter showed me that postponement would no longer be possible but it came at a time when the situation at St. Luke's Hospital entirely prevented my giving that at Sagada the attention and thought it demanded. I think I have fully as much right to delay as you have to precipitate action.

I am still asking you to come to Manila, and your telegrams, received since my return from Iloilo, refer to your letter of September 18th, as perhaps showing that for you to do so can be neither necessary nor useful. But, whether you accede to my request or refuse it, it is best that I should write you in reply to the letters you have sent, and have had the remaining Sagada priests send me.

The situation is the same that confronted me on my first arrival in the Islands, in March 1920, except that now I have behind me four years and more of an effort to satisfy the Sagada demands. In my reply to your letter of January 26th, 1920, I accepted your resignation, whereupon you telegraphed me that I had misunderstood your letter. I knew I had not misunderstood but I was entirely willing to make every allowance. In my letter to you I said:

"You ask not merely that I shall give general acquiescence but hearty and sympathetic leadership, because the future of 'this Mission' depends upon this. That is to ask no more than it is my full purpose to accord to every missionary in the District. But I feel sure you will recognize, if you think for a moment, that it can be given by the Bishop only to those who accept his leadership, and who are willing to follow him wherever he may lead. Forgive me if I misread your letter; but it seems to me that you reverse the position entirely: You seem to expect from me a support of you in your Mission Station that you would not give to me in the District. No Bishop, I think, could possibly accept such a condition and feel that he was true to his consecration vows."

In your reply letter, following your telegram dated March 27th, 1920, you said:

"Of course we realize that the lines upon which the work at Sagada and Bontoc have developed cannot possibly, under the existing conditions of the Anglican Church, be considered the only or the normal lines for all other missionary stations in the Missionary District. The policy and the direction of the whole District must necessarily be in your hands as the Bishop, and we note with pleasure your desire that the work at Sagada should be carried on on the same lines as have ex-

isted since its foundation, and we heartily assure you of our readiness to support you in every way we can in your work in other parts of the District."

You now withdraw from this agreement and have led the other priests in the station to follow you. And, what is more, it is proposed now to abandon and, in effect, to turn over our work (not only in Sagada but in the entire Mountain Province) to the Romanists. This seems to substantiate the statements made to me in 1920, which, at the time, I was entirely unwilling to believe, that you had a similar intention then. I happen to know that such a proposal is not acceptable in all three of our Mountain Province stations nor to all of the missionaries there; neither does it meet with approval in the Mission outside of the Mountain Province, while in the Church at home it would cause the greatest consternation.

SAGADA is constantly referred to as "Catholic," but I call to your attention that the word is not used in the sense that we find it in the Church at home. All teaching given and all ritual used in Sagada are Roman; and this is so marked that the staff will help me today if I agree to let the Romanists succeed to our work, while I have no reason to hope for your assistance if I try to keep it Catholic—but Anglican. And this, in spite of the fact that you all have solemnly promised to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church. On my first visit to Sagada, in 1920, I expressed my regret that in making the necessary adaptations so that the Igorots could have a Christianity possible for their comprehension you had not gone back to primitive Catholicity but had invariably turned to the Roman; the opportunity for a splendid contribution to really Catholic practice and teaching was being lost. The local result is that now Sagada is in an impossible situation and the four letters I have received would place the blame on:

1. The Church, for failure to give adequate support.

Let me remind you that Sagada receives over one-fourth of the appropriation made to the entire Diocese, and, I venture to say, the largest appropriation made to a single mission station of the Church anywhere in the world. Also, that (to quote your letter of July 9th.) "The material fabric of the Sagada Mission was built up, not by appropriations from the Church Missions House, but mainly by *Specials* sent directly to me or to Bishop Brent. Changed methods of finance in New York have almost dried up *Specials*"; and herein lies the source of most of your financial troubles. I have worked for twenty-eight years in the Church's missions, and always under the ruling that the Board of Missions was underwriting me to an amount without which I could not have gone on at all, and with the understanding that I should make no special appeals that had not been sanctioned by both the Bishop and the Board. You, on the contrary, have resented this ruling as an encroachment upon your personal rights, and have gone ahead with little thought for the future, receiving and expending large sums for plant with no guarantee of future maintenance. It was inevitable that the time should come when continuance would be impossible.

Moreover, it must be remembered that all through the Islands of the South Seas one finds missionaries doing thorough work with meagre support, and they have been doing it for eighty years. All through the Philippines we find American missionaries, and in the Mountain Province Belgian, who are doing effective and permanent work without anything like such great expenditure. In letters to you, and in a conversation with you last January, I called to your attention the entire precariousness of the Sagada station in that you have a plant far in excess of anything the Mission can hope to maintain and a variety of activities that no one now in Sagada would be either able or willing to continue; and the practical impossibility of finding any one who could and would. I urged you, in effect, to develop on more conservative lines in the future and to conserve some of your money as capital in hand for future maintenance. This is the only possible way of saving Sagada financially—and of finding funds for necessary work such as, e.g., the barrio schools in your out-stations.

2. The Mission also is blamed for not conforming to Sagada

customs. I ask you to read again the quotation given above from the letter of March 27th, 1920, written by Fr. Frost and yourself. No station in the Mission outside of Sagada has exceeded the limits permitted by the Church, and if the complaints made to me against Sagada are evidence I can only say that Sagada has been detrimental to the work elsewhere quite as much as other stations have hurt Sagada.

3. Finally, the Bishop is blamed for the situation. I shall not go into details but mention two things only, of a general nature.

1. The Church has given the bishops certain discretionary powers in order that there may be flexibility without disorder. It seems rather curious that priests, to whom no such authority has been given, but who have assumed it almost without limit, should feel that they are in a position to criticize their Bishop for exercising his delegated authority to a very limited extent.

2. Rigidity in interpretation of the Church's law in one station would have necessitated rigidity in all. In that case I should have had to call on Sagada:

(a) To use the Prayer Book service of Holy Communion and not that put out by the Society of SS. Peter and Paul;

(b) To cease entirely the practice of administering the Holy Communion in one Kind only;

(c) To make confession optional and not obligatory on communicants;

(d) Not to admit children to Holy Communion before confirmation;

(e) To present for Confirmation only those who are duly prepared in the Church Catechism.

These examples will suffice, without going further, to show what rigidity would have meant for Sagada.

FINALLY: To the proposition to desert our work in the Mountain Province, or to turn it over to the Roman Church, I can only say a positive No. I have no desire to make Protestants out of the Igorots, but there is a Catholicity in which I believe with all my soul, which is to be arrived at through Anglican and not Roman channels. And I shall also expect in Sagada a complete change as regards material development, so that the Christian training of the Igorots can be much more effectively carried on and throughout a wider area.

Two things are made abundantly clear. An effort to plant a little piece of pure Romanism as a station of the Protestant Episcopal Church has been proven impossible. I can only wish that I had seen before as clearly as I do now how inevitable it was that this should be the result. And an entire staff of missionaries committed to your leadership has been led into discouragement to the point of being ready to withdraw their acceptance of God's call to work in a Mission of His Church. There are priests and other workers in Sagada who could have been led into doing magnificent work and to overcoming any and all discouragement.

It remains only to be seen, now, whether you love your Church more than your Churchmanship and will help rather than hinder Sagada's continuance as a Catholic station of the Church in which you are a priest.

Faithfully yours,

GOUVERNEUR FRANK MOSHER,
Bishop of the Philippine Islands.

DAILY BIBLE STUDIES

(Continued from page 150)

December 6.

READ I St. John 4:7-21.

Facts to be noted:

1. There is no fear in love.
2. Perfect love casteth out fear.

CHRIST warned men to prepare for the judgment, yet nothing which He said justifies the apprehensiveness with which many Christian people have looked forward to it. Those who are following God have no cause for fear. "Fear not" was constantly upon our Lord's lips. He would have men understand that those who trusted God could rely upon His love to the uttermost. He, who can bring men safely through death, can supply the power to bring them also through that critical hour when they stand before the judgment throne of God. At the root of all faithful living lies love for God, and "there is no fear in love."

THE LATE BISHOP OF ZANZIBAR

BY THE RT. REV. WM. WALTER WEBB, D.D.,
BISHOP OF MILWAUKEE.

WHEN the editor of THE LIVING CHURCH telephoned to me that he had just received the news of the death of the Rt. Rev. Frank Weston, D.D., Bishop of Zanzibar, three thoughts were uppermost in my mind: What a loss to the Church; Will there ever be an Anglo-Catholic Congress like the last one? and, How I will miss him, although I never knew him really intimately!

It seems to me that he was one of the very great men of the Church, and was impressing his personality so strongly on the Churchmen in England; and not only there, but on those in this country also, although he lived so far away from both places. In England this was realized, for we begin to hear persons spoken of as Zanzibarites, and certain phases of the Anglo-Catholic movement spoken of as Zanzibarism, just as a generation ago we heard of Puseyites and Puseyism.



THE LATE BISHOP
OF ZANZIBAR

The last Anglo-Catholic Congress, over which he presided at the Albert Hall Meeting, realized and felt his marvellous personality, the tremendous spiritual dynamic of the man. He was not only the outstanding figure of the whole Congress, but we all realized that he lifted it up on to a very

high plane and kept it there. When he asked me to take his place at one of his sessions in order that he might go to Queen's Hall and preside there that night, I realized what his power meant and how difficult it was to attempt to take his place. He was absolutely fearless and courageous, and did what he thought was right, whatever the consequences might be. He made mistakes, as every man does, but some of the things that many thought were mistakes he could justify.

Any one who has read *In Defense of the English Catholic**, a pamphlet defending the position he took at the Congress in a reply to the Bishop of Durham and the final address at the Anglo-Catholic Congress, which was one of the most wonderful addresses I ever heard, will realize his position. I wish every one could read it. It can be obtained at the Morehouse Publishing Company. One cannot read that last address without realizing the tremendous devotion that he had to our blessed Lord. His own life was a life of tremendous self-sacrifice and devotion, and he did not ask other people to do what he did not do himself. That address, it seems to me, sums up what the whole Anglo-Catholic movement stands for, as well as anything I know of; for not only worship and devotion to our blessed Lord, but for the love of all souls whose nature He took and for whom He died.

I would like to quote again the last words that I heard him speak in public, and which I have already quoted in a sermon to the Priests' Convention in Philadelphia:

"And it is folly, it is madness, to suppose that you can worship Jesus in the Sacrament and Jesus on the throne of glory, when you are sweating Him in the bodies and the souls of His children. It is our present duty to serve Jesus in the souls and bodies of our fellow men. . . . There, then, as I conceive it, is our present duty. And I beg you, brethren, as you love the Lord Jesus, consider that it is at least possible that this is the new light that the Congress was to bring us."

I am afraid we will not see his like again in our day and generation.

May his soul rest in peace!

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YOU NEED God in the very things that seem to separate you from Him. You must seek in the very places where the misery of life seems to be that He is not. You must question the stoniest paths for streams of water.—*Phillips Brooks*.

The Discovery of the Lost Christian Ethic

From the Sermon at the Consecration of the Rev. Edward H. Coley

By the Rt. Rev. Chas. H. Brent, D.D. LL.D.,

Bishop of Western New York

TWICE in the records of the life of Jesus it is said that the people were astonished at the distinctive character of His teaching, for "He taught them as one having authority, and not as the scribes." The first time is after His preaching in the synagogue at Capernaum at the outset of His ministry (St. Mark 1:22); the second, at the conclusion of that summary of the truths and principles by which He lived, commonly known as the Sermon on the Mount (St. Matthew 7:29).

The explanation of this twice repeated statement is found in the fact that He always taught truths which He had already lived. His teaching was never merely theoretic or academic. He was not a scholar, nor by the standards of education set by modern schools and universities could He be classed as an educated man. But He had better than education. He had that perfect intelligence which can dispense with education and by which He was enabled to meet victoriously each moment of time as it arrived, and strike from it that spark of truth which comes only through the impact of personal character upon human problems. He was not a mere commentator, like the scribes, who obscured the truth by their subtleties. He laid bare eternal truth for human eyes to see in all its compelling splendor. It was always a whole life and not a mere voice that spoke as He spoke, as never man spoke.

It is with God as it was—and is—with Jesus. He never bids us be anything but what He already is, or do aught but what He already has done. God's authority springs from the fact that His commandments are the synonym in language of His life and character.

Now, the greatest menace of our time is not the discrediting of the doctrinal validity of the Gospel, but rather the claim that the Gospel as taught by the example and words of Jesus is without effective practical bearing on life as we know it and have to live it. The insidiousness of the peril lies in the fact that it appeals to our inner indolence and cowardice: what is the use of Christian idealism which calls for an adventure of faith and after all is visionary and unpractical? We are suffering from the baneful results of this sort of reasoning, for we have lost any distinctive Christian ethic recognized and practised by the whole Christian Church. The ethic of one sect is repudiated by the ethic of its nearest neighbor. The Christian ethic is not lost in the sense that it has disappeared as a jewel dropped into the ocean; it is lost as an art treasure is lost in the house of a blind man.

The world of men is groping for something authoritative, and many dogmatic voices are proclaiming a new gospel of thought and conduct which supersedes or emends the conduct and teaching of Jesus. I say "conduct and teaching," because they cannot be separated.

IT IS clearly brought out by Professor Simkovitch in his profound study, *Toward the Understanding of Jesus*, that the Sermon on the Mount, like the rest of His teaching, was the practical means by which He, a Jewish patriot, would meet the political problem of His day. How practical and how authoritative it was, is brought out in the twofold building parable with which it closes. He who hears and does, will build an imperishable fabric, political, social, industrial, or what not. He who hears and does not, will build a house of cards. The Christian Church is either doing or not doing. It is either living by the truths and principles by which Jesus Christ lived, or it is not. If not, why? It is reliable truth, for it comes as the heritage of incarnate experience. Truth is always the spark struck by the impact of the steel of human personality on the flint of human problems. Every proverb in all the books of wisdom was first a character and then a sentence.

The next great adventure of the Church must be to discover the explicit application to our every-day problems of the truths

and principles by which Jesus lived. Their formulation came out of experience and must be taken into human experience which is their only shrine. Their authority should be at least as emphatically proclaimed as is that of certain Church ordinances and traditions which are not so much as mentioned in the gospel.

1. It must be the whole of the Christian ethic that we embrace. We may not pick and choose without peril of losing all. For instance, the Lord's Prayer, divorced from its setting, is more or less incoherent. It is the Lord's Prayer, not because the Lord gave it, but because He prayed it. It stands as the devotional means by which He applied the truths in which it is embedded to the problems of His day.

2. If Simkovitch is right, and I think he is, it is a practical code to be applied first to politics. There is objection in our day as there was in Christ's to our bringing to bear Divine precept on a given political or international situation. It was wise to separate Church and State. The two had become entangled in an embarrassing embrace which it was necessary to break. But it was not a divorce where each party walked apart. Separation of Church and State does not carry with it separation of religion and politics. Never in human history has politics needed religion as now. Great Britain is to be congratulated that she has a Prime Minister and an Under Secretary who make bold to proclaim that force never wins a spiritual victory, and that the Sermon on the Mount is the key to world peace.

THE Golden Rule has been adopted by business here and there as highly practical. The need of an ethical code is widely recognized. Yet a while since, when I remarked to an eminent citizen that the next task of the Church would be the application of the Sermon on the Mount to business affairs, he replied, "To do so would be a declaration of war." Precisely so. A declaration of war for the emancipation and conversion of a social system which is not Christian, though it flatters itself by deeming itself so. Obedience to God sometimes causes confusion. But God's confusion is better than man's order.

The two men of our day who have believed the Sermon on the Mount to be practical and have lived by it are Leo Tolstoi, whose influence has been world wide and whose life went out in tragic but splendid struggle, and Mahatma Gandhi, who, though not a Christian, lives by the truths and principles by which Jesus lived. Without wealth, position, or prestige, he sways more lives than any other living being. His practical creed is non-violence, the unification of life, brotherhood to the destruction of "untouchability," and productive industry in every home. He has proved not only the practicability of the Sermon on the Mount, but also its destructible power. I recognize that the Sermon on the Mount is a social code which cannot be successfully lived by the individual apart from society, but why should we not form groups everywhere throughout the Church to unite in rediscovering the Christian way of life as lived and taught by Jesus?

A while ago I criticized the *New Decalogue of Science*. Now permit me to quote the author in words which I am proud to make my own:

"The world is filled as never before with the spirit of Christ. Men are passionately eager to be good; to gain sweetness and peace and light. But they simply do not know how. What men lack is not the spirit of Christ, but a technical method for putting it into effect.

True, and it is just here that science comes to the aid of religion as a handmaid. Biology and psychology are invaluable and indispensable to religion. Just as the Church from the beginning used philosophy, from Aristotle to Kant, and from Kant to James, so must it use science as its technique for putting into effect many of the truths and principles by which Jesus lived and by which we, His followers, ought to live.

I SPEAK of these things at the consecration of a bishop, because it is the foremost business of a bishop today to carry them home to his people. Church people are without an ethical compass. They are searching for clear guidance in practical affairs. They are trying all sorts of theories, but they are not making any serious, concerted effort to bring the truths and principles by which Jesus lived to bear on the whole sweep of practical affairs from war and peace to business and social life. The people need our leadership. In the Ordering of Deacons and of Priests, and in the Consecration of Bishops, vows are solemnly taken "that we will frame and fashion our own lives and our families according to the doctrine of Christ, to make ourselves and them, as much as in us lieth, wholesome examples and patterns to the flock of Christ"; "That we may show ourselves in all things an example of good works unto others." Now is the time for us to gather into groups those who are ready to accept the Sermon on the Mount, or, as I prefer to think of it, the Epistle of Goodwill or the truths and principles by which Jesus Christ lived, as the sole controlling power of every phase and aspect of our lives. A special responsibility rests on us bishops. We are not merely the teachers of doctrine but we should be the patterns and guides of the entire Christian family.

MY BROTHER, you and I belong to the same generation. We are no longer young. We are on the confines of old age. But it is not the part of all to be content to muddle through to the end. I do not believe that it is left to the old only to dream dreams while the young men see visions. The old men, too, because of their ripe experience, can see visions. You enter the episcopate at a moment freighted with opportunity and difficulty, as all transitional periods must be. But you are equipped with the fruits of a rich and stable experience wherewith to seize the former with alertness and meet the latter with poise and intelligence. For twenty-seven years you have been the pastor of the people of Calvary Church, leading them by your example and teaching. You have become a parson, or person, of the town, by the only process that makes it possible—by being a man of God and a neighbor to the whole community. There will be no considerable change in the character of the work of a Bishop in the Church of God to which you are now called. Your first duty, like mine, is to test the reality and value of God's truth in your own person by living it before you teach it. The field of your influence will be widened by today's commission and you will have a heightened power under the benediction of which to serve others. There is sometimes a wrong idea about a suffragan—that he is a sort of a semi-bishop. This is not so. You have the same spiritual status as the bishop who holds the most exalted position in Christendom. That you should be relieved from final administrative responsibility is a cause for thankfulness. It gives you larger freedom for the exercise of the spiritual side of your office.

It is a great thing to have been chosen to become bishop by the members of your own diocesan household, your nearest brethren, who pay you their tribute of esteem and confidence in selecting you as a chief shepherd. You know and are known here where you have borne your witness for more than a quarter of a century. All of us feel thankful that aid has come to the Bishop of the Diocese, whom we have been following with sympathy and prayers through the tedious months of his terrible illness. We hope that he will be soon restored to complete health and vigor, to continue with your aid the building of which he and his predecessors have laid such strong foundations. We think of him today with affection, trusting that the mere fact of your consecration will give his mind rest and be a factor making for health and strength.

Speaking in behalf of my brethren of the episcopate, we welcome you into our brotherhood and bid you Godspeed as you join our ranks. You will have added authority, but He who had all authority in heaven and earth found it essential to preach what He practised rather than practise what He preached. May your episcopate be crowned with God's blessing, and such success as will increase faith and promote godliness among men!

It is NOT the task of theology to define the facts that the natural sciences investigate—a mistake sometimes made with unfortunate results—but to interpret them in relation to divine things, when their nature has been ascertained by natural science.—HALL, *Introduction to Dogmatic Theology*.

IN MEMORY OF JOHN KEBLE

BY THE REV. J. CAIRNS, VICAR OF ST. BARTHOLOMEW,
WINCHESTER, ENGLAND.

HURSLEY and its vicar are in trouble. One of the cherished possessions of the picturesque Hampshire village, in which the saintly John Keble spent the whole of his ministry, is the quaint little school building in which he used daily to teach the Faith to the village children. An aged parishioner of my own used to relate many stories of the old man as she remembered him at it. Sentiment would demand that future generations should continue to use the little school, but the stern decree has gone forth that it may not be. The dilapidation has gone too far, and the school must be replaced by another on modern lines. The work could be left to the State, but that would mean that Keble's successor could no longer teach in the school. So the many admirers of *The Christian Year* and the immortal hymns of Keble, have boldly set themselves to the task of building the new school as a Church school. The State authorities are quite sympathetic, and are allowing plenty of time.

As Diocesan Inspector of schools in religious education, I can give assurance that the Hursley traditions are being splendidly carried on. In spite of the inconveniences of the old school, everybody connected with the school, vicar, teachers, and children, seem to be especially happy in their work. But they would like to see the old building kept as a curiosity, and themselves installed in the new school, which is to be called the Keble Memorial School. Canon Robinson, of Winchester, is raising a fund to provide the new school, and has got about half way through. England alone can finish it, but, as Keble belongs to the whole world, we hope that the rest of the world will share the privilege of helping to erect the Keble School.

Having considerable knowledge of the American people, as I had the privilege of ministering in the United States for a short time, I should be the last to make this a matter of urgency. I dislike the habit of appealing to America for help for purely English needs. The matter is one of sentiment only; and I think that the many American visitors to Hursley would like to feel that they had some share in it, besides the numberless Churchmen to whom Keble means so much. An old friend of mine, Mr. Charles S. Haight, well known in legal and Church circles in New York, has kindly undertaken to receive American contributions, and to forward them to our diocesan authorities for the Keble School. Mr. Haight's address is 27 William Street, New York City.

But the final and conclusive reason for suggesting that American Churchmen should spare a little for a bit of sentiment like this is to be found in a letter from the Bishop of New York, with whom I have had an acquaintance of many years' standing:

"DEAR MR. CAIRNS: I have your letter and have read it with great interest. Anything which touches the life and work of John Keble is of interest to us in the Church in America as well as to the Mother Church of England. The proposed Church school at Hursley as a memorial to Keble should certainly be built. I hope you may receive many gifts for it from the American Church, and I herewith enclose a cheque for \$25 for the fund, as a small token of interest in the undertaking.

"With thanks for your message, and with kindest regards, believe me

"Faithfully yours,
"WILLIAM T. MANNING."

GOD'S ACRE AT ST. PAUL'S

She stuck nine candles in the ground,
She fingered cross and bead:
To idlers on the Broadway stones
She gave no heed.

Searched by the wind, she prayed, as once
In kindlier Papal lands;
Upon her neck her age-thinned hair
Strayed in white strands.

"No Roman blessing on the soil?"—

"Within it souls find rest:

The dead lie here," the old eyes smiled,
"God's acre's blest."

O. R. HOWARD THOMSON

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE ADMINISTRATION OF THE PROGRAM

To the Editor of *The Living Church*:

I READ with great interest the letter from the Diocese of Alabama to the National Council, printed in your issue of November 8th.

I am writing now, not as a member of the National Council, but simply as the rector of one of our parishes, greatly interested in the general work of the Church.

It seems to me that the communication from Alabama is quite timely, and it is gratifying to note the underlying tone of sympathy and of understanding that pervades the whole letter. I think also that, in the main, it manifests a true analysis of the situation.

But the statement from the National Council published in your issue of October 25th, will reassure the brethren in Alabama that the Council does not entertain any idea of retreat. It has endeavored to be as economical as possible, but it is not going to retreat, if I understand the mind of the Council, until the General Convention gives orders for such movement. The General Convention set the budget for 1925 at \$4,400,000, and at that figure it remains. The joint session of the House of Bishops and the National Council laid great stress on the importance of awakening the people of the Church to a live sense of their responsibility, rather than on hauling down the flag of the Church from where it is now flying, or even causing the Army of the Master to halt.

The letter from Alabama makes definite suggestions in the finest sort of spirit as to the collecting of the revenue of the Church. But the writer seems to overlook the fact that the theory on which the Church is now operating is that the *diocese* should collect and distribute the money. The diocese is the party that fixes the final amount of the quota assigned to each parish, that being the sum of the general apportionment and the diocesan apportionment. The money is all sent to the Diocesan Treasurer, and the whole machinery is in the hands of the diocese. The National Council, I am sure, through its Field Department, stands ready to help to the limit of its ability, but it responds, and can respond properly, only when called upon by those in charge and in authority. The Executive Secretary of the Diocese, wherever there is such, is the one who should be the constant stimulating agency, having at all times, of course, the earnest support of the bishop and other authorities in the diocese.

It seems to me that one of the most crucial points in the whole situation is the division of the funds between the dioceses and the general Church. The principle adopted, as is well known, is one of percentage according to the proportion existing between the apportionment for the general Church and the apportionment for the diocesan work. In many cases the Diocesan Convention increases its budget and so increases its own percentage of the income that is the common property of both the diocese and the general Church. Every *increase* in the diocesan budget necessarily involves a corresponding *decrease* in the amount received for the general Church.

The diocese that puts its own needs above its obligation to the general Church is setting the example to the parishes to put parochial demands ahead of both diocesan and general obligations. The diocese, being selfish, could not, with consistency or with any moral power, ask the parishes to be unselfish. And so, by failing in generosity to the general work of the Church, the diocese kills the goose that lays the golden egg for its own treasury.

It further seems to me that the bishop of the diocese must convince his Executive Board, and the people under his jurisdiction, that he is *personally* interested and enthusiastic about the general program of the Church and must, at all times, insist upon a fair and equitable division of the funds, no new work being added to the budget until the obligation to the general Church for that year has been met.

One other thought: I was particularly pleased to note what was contained in the letter from Alabama relative to the responsibility of the larger dioceses. I believe that the attitude of several of our strongest dioceses, whose records are well

known, toward the Nation-wide Campaign four years ago did great injury to the general cause. Many of the dioceses went forward, with perfect good faith and with enthusiasm, to meet their full quotas on the basis of the entire program of budget and priorities as adopted by the General Convention of 1919. Some of them even oversubscribed the amounts asked on such basis and then, when they learned that the strongest dioceses had apparently not taken their responsibility seriously, and had given out the impression that they regarded the goal set as "impossible" and not to be earnestly striven after, it chilled the hearts of their brethren that had been greatly warmed by the fervor of the campaign, and dimmed the vision that had been quickened by the manifestation of the Spirit in this movement of the Church.

In that connection, I have often thought of the challenge that Moses delivered to the children of Reuben and Gad, when they proposed to remain on "this side of the River Jordan," where the land was fertile, and there were no enemies to fight, while the rest of the brethren should go across, engage the enemy, and fulfill the command of Jehovah to establish His Kingdom in the Promised Land. Moses, facing their leaders, said, "Shall your brethren go to war and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?"

I know, from personal contact with both clergymen and laymen, that their hearts *were* discouraged by the failure in the response of such dioceses as are referred to above, and their own attitude was appreciably affected thereby. Whereas, if the delinquent dioceses had kept step with the others; there would have been a heartening inspiration throughout the whole body of the Church, and a wave of joyous enthusiasm and coöperation would have carried the Church forward toward the final realization of the program of the Living Christ.

In my humble opinion, the people of the Church are not being asked for any unreasonable response and, if all of our leaders unite in earnest coöperation, everything that is now planned can easily be accomplished.

St. Paul's Church, Waco, Tex.

W. P. WITSELL.

November 11th.

CATHOLICITY AND THE LEFT WING

To the Editor of *The Living Church*:

THE characteristic letter of Fr. Whitehead, in your issue of November 1st, came to my attention just after I had been supplying the services in a parish whose faithful and beloved rector is one of those who belong to what Fr. Whitehead terms the "left wing." Curiously enough, browsing around in the good priest's library, I came upon a paragraph in one of the earlier volumes of Dr. Hall's *Dogmatic Theology* that may serve as a text for what I am about to say about that sinister pinion. I wish to notice the drift of the pinion. Perhaps some of your readers read a book called *The Drift of Pinions*; its author later wrote a book called *Simon Called Peter!* The point made by Dr. Hall, referred to above, was to this effect: that, in our desire to be wholly Catholic and not provincial, there lurks the danger that we mistake Roman provincialism for that which it is not—an enduring norm of universal Catholicity.

It would be well to notice the drift of opinions upon which the "left wing" seems to be so easily gliding. Fr. Whitehead decries "an imitation of Roman ways." I take that to mean the adopting of Roman customs, as such, where they run counter to what I may call the instincts of Anglican Catholicity. For example, the treatment of the Mass differs, as one may, or may not, belong to the "left wing." It would seem a stultification of common sense and common reverence to maintain that the Mass is intended by God either to be unheard or to be not understood in its various prayers and parts; a self-evident truth of man's approach to God is that he does so with the understanding. Such is the purpose of the Mass in our own tongue. Of course there are large buildings, there are priests with poor voices; but to seek to make the Mass unintelligible,

as is done (I have been asked to make the most solemn and awful parts of the liturgy "almost inaudible"; not merely the words of consecration), is extremely difficult to understand except on the basis of making it as much like the Roman rite in Latin as possible. Is not that an imitation of Roman ways? Even if our Mass was "all but ruined by Cranmer," which, to say the least, is very debatable, it has both trained the devotion of vast multitudes and has been the main instrumentality by which the English language has been preserved; even more than the English Bible. This last point is, of course, only incident to its purpose of making us participate in the Holy Sacrifice. My sense of right revolts from such advice as a book of the Society of SS. Peter and Paul gives—that the people find some prayers to say during, for instance, the Prayer for the Church; for, it remarks, who wants to be bothered with listening to a long prayer by the priest? I am not concerned at the moment with finding fault with Rome for the Romans, but it is worthy of note that where there is not a Mass in the tongue of the people, popular devotion finds vent in extravagant and questionable expressions; and I often wonder just how much increase in intelligent faith comes to people who have for their best means of corporate prayer, the rosary. Repetition is valuable, and simple piety to be prized; but, when our children outside of religion have learned their blocks and A B C's, they pass from that to deeper expression and understanding.

I have celebrated Mass where I was hurried along by the choir and where the music covered up prayers intended for the congregation to such an extent that it seemed as though the priest at the altar, and the choir in the west gallery, were running a race to reach the goal of the last Gospel. Strange to say, on one occasion of this kind, the *Gloria* was sung at the beginning of the Mass, but to the "Old Chant"! Again, the "left wing" in its zeal for using what Rome has set forth and found workable and good, out-Romes Rome by reading in more than Rome itself infers; and so becomes entangled with unwarrantable assumptions. Two instances: The *Catholic Encyclopedia* says nothing about votive lights as having any especial merit or definite virtue, such as is so often attached to them. Lately I had the opportunity to ask one of the editors, a Jesuit, about this. He considered the whole business of votive lights "greatly overdone," and too much importance attached to them; frankly declaring that the vogue was stimulated to a large extent by the manufacturers of candles and vigil lamps. Yet a pious Roman Catholic was convinced that a candle lighted in the church where I officiate, obtained a position for her father! Again, the "left wing" commonly attach a much greater significance, sometimes almost sacramental, to Benediction; centering an efficacy in the sign of the cross with the monstrance. Roman authorities are silent on this; at least, the best, such as the *Catholic Encyclopedia*.

I can see no excuse for tampering with the integrity of the Anglican rite; no excuse for the adoption of Roman things that are flavored with Roman provincialism or questionable inference. If the "left wing" would let me take, "as is," the Three Hours' Service, as I have done for many years; if they would be content for me to give Benediction, which I do probably as often as any American priest, without meaning more than the Romans mean by it, I am content. I resent their wanting me to look, act, speak, and think as much as possible like a priest of the Roman obedience.

Few people will understand Fr. Whitehead when he says the Roman Mass is "intelligible" even if he qualifies it by "liturgically"; when he speaks of the Roman communion as a "reformed Church." He says that Keble and his associates started the Catholic Revival because they were not satisfied with the *status quo* of their day; and if they had not, where would we be? Therefore, infers Fr. Whitehead, if we do not join the "left wing," we must be satisfied with everything and everybody in the Church today; "we do not want anything more done." The reflective mind will at once see that this illustration is beside the point; for the ideal of Catholicity is not imitating another kind of Catholics who have their own customs and faults, as well as virtues; but setting our own house in order according to the standards which have been universally tried and approved, and incidentally, but not unimportantly, not offending without cause the moral and devotional foundations of our kind of souls. There is plenty to do without surrendering to the complex of doing something more to the Catholic Faith. We do not just "happen to be satisfied"; nor is our attitude to the "left wing" "pure selfishness," nor due to "the natural viciousness of the undisciplined human disposition," as the good father seems to consider likely.

I have escaped most of the trials of the hardships incident to "the bitterest struggles of modern ecclesiastical warfare" of the past ninety-one years, and I dare say Fr. Whitehead has fared as well. It is noticeable that those who endured the

most for the revival of Catholic faith and practice, are those who love and venerate, now, *Ecclesia Anglicana*, and serve her with wisdom and singleness of undivided devotion, feeling thereby that they are best promoting Catholic Religion among us, and the hope of unity some day.

After writing the above, I noticed in the November *American Church Monthly* that Dr. Delany, in two editorial notes, comments favorably upon the position taken by a Roman Catholic, M. Raoul Plus, in a work entitled *Dans le Christ Jesus*; the one point concerning the use of prayers chosen at "hazard" for use during the Mass; and the other, the matter of the offering of ourselves and our frequent communions. The first point, which the French writer desires to promote, is provided for by Mass in the language of the people; the second is directly expressed in our canon ("ourselves, our souls and bodies") and by our constant reminder of Holy Communion by the inclusion of communion parts in the Mass itself. It is pleasant to discover that when some of our brethren are looking toward the Tiber, there are those on the other side of the stream who desire for themselves such things as are perhaps unappreciated commonplaces among us.

Elizabeth, N. J.,
November 9th.

PAUL ROGERS FISH.

[CONDENSED]

To the Editor of *The Living Church*:

THAT Fr. Whitehead and myself do not share at least the advantages of a very personal acquaintance must have been made evident to those of my friends, on November 1st, else he would not have assumed the unintentionally unfair attitude that so characterized his thesis in *THE LIVING CHURCH* of that date. . . .

Surely the "superficial uniformity" of Rome is not more to be desired and defended than the particular uniformity that is ever intelligently discerned, particularly in relation to the pleading of the Holy Sacrifice of the Mass, where the Book of Common Prayer is zealously guarded and its rubrics obediently observed, thereby pre-assuring an universal usage—the same in all places, in every tongue and under all conditions. Rome's "uniformity" does not, even remotely, approach this ideal, either in theory or fact.

Certainly, a flop to Rome would not serve in any sense to make the flopper thereto aware of his Catholicity, if, for example, his subjective consciousness had not been keen enough to discern beforehand the full existence of true Catholicism in the Anglican fold.

Inconsistency is no less than despicable. We would suppose that "a priest, going into a church where he had never been before," if it has been his habit to do right things the right way, will continue to do right things right even in a strange atmosphere.

If the "Mass was not all but ruined by Cranmer," why turn back time in its flight to 1548 in order to take a punch at that particular old gentleman, since we find it not impossible today to discover certain very queer and extremely unfaithful priests who find special delight in twisting and mutilating the Mass to their hearts' content; "putting over" "shortened Masses" and violating rubrics, canon law, and their ordination vows, sans any fear of God or the least indication of moral compunction?

"Preaching the Mass"—whatever that is—may have its faults, though personally I believe that most people would prefer the "preaching" to an unedifying, questionable, and inarticulate mumble or silence, or the use of a non-vernacular which nobody understands.

If "any system of unity is absurd without the Patriarch of the West" (which, of course, is true), it must be equally apparent that any approach to *perfect* unity would be altogether absurd, did it not also recognize charitably the "patriarchs" of the Lutheran, Presbyterian, Methodist, and Baptist bodies. Surely, Lutheranism is not a whit more or less anthropocentric than Papalism.

Methinks that Fr. Whitehead also made a poor stab when he dug up the Council of Trent. Even the unlettered sciolist, like myself, finds it not difficult to recall that of all ecumenical and near-ecumenical Councils, that of Trent was, perhaps, the one outstanding thing of its kind that was *wholly* dominated by the Popes and their legates, throughout the entire eighteen years of its existence. All of its deliberations were at all times strictly under reservation of Papal authority. During at least one of the three periods into which the Council divided itself, two-thirds of its delegates were Italians. No commentary on the enactments that were put forth was considered valid without Papal approval. Hence, at best, the malefactor on trial became his own judge and jury. I wonder what Anglican Church-

man does not recall the politics that were so adroitly played when the Council decided to group under one head its deliberations touching on the reform of ecclesiastical abuses and the pacification of religious disputes? *Praesidentibus apostolicae sedis legatis* voiced the attitude of the Popes and their legates, in severe contrast to *universalem ecclesiam repraesentans*, of the Council of Constance. . . .

"If Keble and his associates" had not started the Catholic Revival, other men, in their stead, would have been chosen by the Holy Paraclete for that mission. And because you and I and Fr. Whitehead are not today "obliged to choose between being Catholics in Rome or Protestants in the Church of our forefathers" is due to the operation of the Third Person of the Blessed Trinity, out of whose depth of Divine compassion we had restored to us Catholic treasures that had been mislaid and lost awhile. Thank God for "Keble and his associates," but let us more fervently thank the Holy Ghost for having overshadowed human "accidents" with the illumination of a "burning zeal" sufficient to urge them to accomplish His purpose. In justice, too, to "Keble and his associates," may it be said that they did not, in devotional or dogmatic channels, or otherwise, ever betray any desire to mimic Rome or to haul into the Anglican Church anything peculiarly Roman. It would be disrespectful to associate Keble's life and Romanism in synonymous thought.

Yes, I am very much satisfied—altogether satisfied—with the Episcopal Church. This is best proved, perhaps, by the fact that I remain within her communion. If I were dissatisfied I suppose that I would quietly withdraw myself. Otherwise, because I know of no other Church with a past quite so glorious, a present so stable, or a future so assured, I pray God to give me strength to defend my spiritual mother, even unto death; to speak good of her name, to support her, and to pay her the honor of a son's filial obedience so long as heaven gives me breath and a sane mind.

I still maintain that Rome has not to offer, even in the least, anything that could possibly make us more essentially Catholic than we are today. Hence, let us not divide our affection. In these words of America's greatest theologian I find, too, a confirmation of my loyalty to Holy Mother Church: "If the Anglican hierarchy is indeed a Catholic hierarchy and lawfully set over us, we cannot be good Catholics unless we are also good Anglicans"* and "we ought not to get out of touch with Anglican thought, or fall into foreign provincialisms, in our anxiety to avoid Anglican provincialism."†

Cedar Rapids, Iowa.

QUINTER KEPHART.

*Francis J. Hall, *Intro. Dog. Theo.*, page 181.

†*Ibid.*, page 197.

THE SOLITARY CATHOLIC

To the Editor of *The Living Church*:

THE WRITER has, during his life as a Churchman, been charged with various qualities, some of which are not at all flattering. In the *THE LIVING CHURCH* of November 1st, he finds himself falling into one more terrible error—this time, it is "subjective pragmatism." Perhaps the writer, who so generously bestows the term, thinks of the letter on Experience of the Presence as coming from one who is given over completely to officious meddling in matters which only professors and theologians are permitted to discuss.

In all kindness, it should be stated that Mr. Scratchley's letter only proves how unkind and unnecessary obscuration really is. There is a bond between Catholics, and, knowing our common heritage, it may seem hardly necessary for a reply; but, being a humble layman and not a scholar, it seems fitting to urge other good friends of the laity not to become frightened when legalists criticize and tend to discourage us.

Many a devout soul has listened patiently, time and time again, to some lengthy discourse, so scholarly and correct in every detail, that the objective subject goes way over his or her head. In the daily press are accounts of the recent Church Congress held at Oxford, England, telling of the strong criticism which was made of the modern Church methods by young university students from Cambridge and Oxford. Although not agreeing with them altogether, there certainly does seem ground for what they daringly characterize as a "middle-aged" institution, run by the middle-aged, and for the middle-aged. One may well ponder why young blood is so often absent from the Church and her activities, other than merely social. If all of the stiff, cold Anglicanism of the Nineteenth Century could only be forgotten, and a warm glowing Catholicism restored in its place, the Church we love so well would again be blessed with goodly numbers of vitally interested young people, who would gladly let whatever light they possessed shine throughout the world.

At present the isolated Catholic lay man or woman finds the work of bearing witness hard and lonely. The priests have their Catholic and Clerical Clubs for friendly encouragement, whereas the Catholic lay member or worker in some Protestant congregation has not the encouragement from fellow Catholics that he or she should have. Groups of ten young people might well make pilgrimages to places where a priest, or, in particular, a lay man or woman, is trying honestly to bear witness to the Light. Such a venture of faith, by those going out from centers of Catholic life, on fire with the Holy Grail, would work miracles of conversion for our dear Lord.

W. LYNN MCCrackEN.

Huguenot Park, Staten Island, N. Y.

November 7, 1924.

THE LIMITATIONS OF A CRITIC

To the Editor of *The Living Church*:

MR. RUPERT HUGHES contributed a valuable psychological document in his letter published in *THE LIVING CHURCH* for November 15th. I have often noticed that militant non-Christians are very keen on reminding us that they are as good as we are—if not better. I feel inclined to answer, "How interesting!"

I prefer not to do my own boasting, even by implication. All I can say is, I know by experience that, when I tried to live without faith in God through Christ, I failed, and also that, whenever I forget Him, I stumble. I also know, as the poor Rev. Mr. Hight *knew*, that crime is illogical for a Christian, and that it is due to an aberration. Loeb and Leopold were quite logical, and *they knew it*. Both illogical Christians and logical unbelievers are dangerous.

Mr. Hughes tells us that "Everybody knows that a man's religious belief has nothing whatever to do with his character or conduct"! Rather sweeping and dogmatic, but none the less false—or shall I say, "therefore false"? The study of the history of religion shows clearly that ethics and religion are closely connected even among primitive peoples, where we have group ethics and group religion. In this case, as in many others, a sweeping assertion betrays the amateur, the dilettante, or the improvised scholar. However, Mr. Hughes is not to be blamed for thinking that any one may know all there is to be known about religion without studying it or about it. It is too often true that Christians, and even clergymen, agree with him practically, if not officially.

Our *Anglican Theological Review* is not very widely read. However, there are other men who, having studied religious science for many years, are not satisfied that they know it all, and are bold enough to claim that literary critics are not, because of their profession, exempted from the slow process of scholarship, more especially in the field of comparative religion and comparative ethics.

JOHN A. MAYNARD.

A PRIEST WANTED

To the Editor of *The Living Church*:

IS THERE a competent priest in the American Church who can be secured to go to St. Thomas, Virgin Islands, for six months in order to relieve the incumbent there for a furlough? The parish has twenty-five hundred souls. It has a daily Celebration with an attendance of from seventy-five to one hundred. The Eucharist is the chief service on Sunday. The congregation is largely, but not wholly, composed of colored people. The priest must be a white man.

If the work is to be properly supported it is necessary that the incumbent, the Rev. George A. Griffiths, spend some months in this country.

Only a single man, in good health, can do this important work. The stipend is \$100 a month and traveling expenses both ways.

If any of your readers is interested, he can correspond either with Bishop Colmore of Porto Rico, Mrs. Isaac Wheaton, of Princeton, New Jersey, or myself.

St. Stephen's College, ANNANDALE ON HUDSON, N. Y. BERNARD IDDINGS BELL,

CHRIST must agonize at times over our lame and empty excuses which we offer to Him and to one another; when, in fact, we know that we are hiding behind our sins and our pretenses.—*Rev. Henry Lowndes Drew.*

THE SUPREME EFFORT of the Divine mercy is that which shapes the faltering and unconscious actions of men into a beneficent and everlasting work.—*SHORTHOUSE, John Ingle-sant.*

Church Calendar



NOVEMBER

30. First Sunday in Advent.

DECEMBER

1. St. Andrew, Apostle.
7. Second Sunday in Advent.
14. Third Sunday in Advent.
21. Fourth Sunday in Advent.
22. St. Thomas, Apostle.
25. Christmas Day.
26. St. Stephen, Martyr.
27. St. John, Evang.
28. First Sunday After Christmas. Holy Innocents.
31. Wednesday.

APPOINTMENTS ACCEPTED

BLAKER, Rev. William L., rector of Grace Church, Columbus, Neb.; to be rector of St. Peter's Church, Denver, Colo., January 1st, with residence at 1020 West Twelfth Ave.

BUTLER, Rev. F. D., rector of St. Mark's Church, Alton, Ill.; to be rector of the Church of St. John the Evangelist, St. Paul, Minn., January 2d, with address at St. John's Rectory, 581 Portland Ave., St. Paul, Minn.

COOLIDGE, Rev. JOHN K., rector of St. Martin's Church, Shaker Heights, Cleveland, Ohio; to be rector of St. Elizabeth's Church, Glencoe, Ill., December 1st.

HEIM, Rev. EUGENE A., rector of St. Mark's Church, Dunmore, Scranton, Pa.; to be rector of St. Mary's Church, Reading, Pa., January 4th.

REINHARDT, Rev. Paul R., rector of St. Paul's Church, Saginaw, Mich.; to be priest in charge of Holy Cross-Immanuel Church, Chicago, Ill.

RUTAN, Rev. WALDEMAR IVAN; to be rector of St. Luke's Church, St. Albans, Vermont, with residence at the rectory, No. 5 Bishop St.

WILLIAMS, Rev. SIMEON H., of Christ Church, Mena, Ark.; to be rector of All Saints' Church, McAlester, Oklahoma.

NEW ADDRESSES

BICKNELL, Rev. JESSE R.; from 191 South Ashley St., to 260 Cascade Ave., Atlanta, Ga.

DIGGLES, Rev. J. E.; from 908 Lock St., Tarentum, Pa., to 414 East Seventh Avenue, Tarentum, Pa.

MIDDLETON, Rev. EDMUND, S., D.D.; from Syracuse, N. Y., to R. F. D. 4, Portland, Maine.

OSBORNE, Rev. W. H.; from South Norfolk, Va., to 303 West Amelia Ave., Tampa, Fla.

WALLACE, Rev. GEORGE, D.D.; to No. 4826 Voltaire St., Ocean Beach, San Diego, Calif.

ORDINATIONS

DEACON

PANAMA CANAL ZONE—On St. Luke's Day, October 18, 1924, the Rt. Rev. J. Craik Morris, D.D., Bishop of the Panama Canal Zone, with the consent of the Bishop of Tennessee, ordained **LOUIS CHESTER MELCHER** to the diaconate in All Saints' Chapel of the University of the South, Sewanee, Tenn. The candidate was presented by the Rev. W. H. DuBose, D.D., and the sermon was preached by the Very Rev. Charles L. Wells, D.D., Dean of the Theological School.

The Rev. Mr. Melcher is a graduate of the University of Wisconsin, and is taking his theological training at the University of the South. Upon its completion he will go to the Canal Zone.

PRIESTS

EAST CAROLINA—The Rev. JOSEPH MITCHELL TAYLOR was ordained to the priesthood in Christ Church, New Bern, N. C., on Sunday, November 9th., by the Rt. Rev. Thomas C. Darst, D.D., Bishop of the Diocese. The Rev. D. G. MacKinnon, D.D., rector of Christ Church, and an examining chaplain, presented the candidate, and the sermon was preached by the Rev. George F. Cameron, a Seminary classmate. The Rev. J. N. Bynum also took part in the service.

The Rev. Mr. Taylor is assistant at Christ Church, New Bern, and in charge of a number of missions connected with that parish.

WESTERN NEBRASKA—On the Twentieth Sunday after Trinity, November 2, 1924, the Rev. BASIL SIMMS DOUGHERTY, in charge of Grace Church, Red Cloud, Neb., was advanced to the priesthood by the Rt. Rev. George Allen Beecher, D.D., Bishop of the District. The sermon was preached by the Ven. Samuel E. Wells, Archdeacon of the District, and the candidate was presented by the Rev. John M. Bates, of Red Cloud, while the Litany was said by the Rev. Samuel Hardman, rector of St. Paul's Church, Arapahoe.

Mr. Dougherty was formerly a Methodist minister. He will continue in charge of the parish at Red Cloud.

DIED

ARMS—Died, at New London, Conn., November 17, 1924, in her eighty-fourth year. **GRACE TURNER**, widow of the late Paymaster Frank H. Arms, U. S. N., and mother of Rear Admiral Frank T. Arms (S. C.), U. S. N. *Requiescat in pace.*

CARR—Died suddenly, on Monday October 13, 1924, at South Bend, Ind., **EDWARD ENOS CARR**, aged fifty-six years, the husband of Ida Louisa Carr, and the father of Ruth L. Carr, Edward Philip Carr, and the Rev. R. Everett Carr. The burial was from St. James' Church, South Bend, Ind., on Wednesday, October 15th, the service being said by the Rev. John M. Francis, the rector, assisted by Bishop White, the Ven. H. R. White, and the Rev. Messrs. E. E. Smith and F. J. Barwell Walker, Ph.D. The burial was in Edwardsburg, Mich.

OSBORNE—Mrs. HARRIETTE WRIGHT OSBORNE, wife of the Rev. W. H. Osborne, of Norfolk, Va., died at the home of her daughter, Mrs. Josephine Tucker, Tampa, Fla., August 13, 1924, aged sixty-nine years. She had been ill, and had suffered much, for over a year.

Her God was duty, and her life-calling was to be like the Saviour of the World.

WOELM—EDNA PHILLIPS, the beloved wife of Wm. C. WOELM, and sister of the Rev. Wm. Frederick Phillips, died suddenly at Milwaukee, Wis., Tuesday, November 11, 1924. "He giveth His beloved sleep."

MEMORIAL

Robert Emott Hare

ROBERT EMOTT HARE entered into eternal rest November 10, 1924. He was descended from a long line of clergymen. He was a grandson of Bishop Hobart and a son of the late Rev. G. Emlen Hare, D.D., of the Philadelphia Divinity School, a brother of Bishop Hare, and of the Rev. Chandler Hare.

Mr. Hare lived up to his rich spiritual inheritance. He was a devout Churchman.

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OF
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Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words. No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them. Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

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

strong in the "Faith once delivered to the saints," generous and kindly to rich and poor, in his office he was beloved as a father, and his memory will be a rich possession for his sons and daughters. He was trustee of the Philadelphia Divinity School, a charter member, until lately, of the vestry of St. Mary's Church, Wayne, Pa., and a vestryman of the Church of St. James the Less, of Philadelphia. H.

POSITIONS OFFERED

CLERICAL

WANTED, BY RECTOR OF PARISH IN Michigan, locum tenens for three or four months. Use of the vestry of St. Mary's Church, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER WANTED in the near future for parish in Middle West. Catholic services. Address XYZ-298, care LIVING CHURCH, Milwaukee, Wis.

WANTED: HOUSEMOTHER FOR BOYS' school, located in the country. DONALDSON SCHOOL, Ilchester, Md.

POSITIONS WANTED

CLERICAL

PRIEST, MARRIED, UNIVERSITY AND Seminary training, desires a parish. Address H-293, care LIVING CHURCH, Milwaukee, Wis.

RECTOR OF A PARISH, DESIRES PARISH, having under it an opportunity for Social Service or Institutional work. Is at present doing that class of work, but outside of the Parish, and thinks it should be a part of Parish operations. Address X-291, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, NOT ENOUGH WORK IN PRESENT position, does not wish to stagnate. If you need a rector and have the work, reply. Salary \$2,400 and rectory. No objection to missions. Address B-303, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A GENTLEWOMAN OF CULTURE AND REFINEMENT, having had experience as priest's housekeeper, also charge of girls' home—both in the United States and in the Mission Field, seeks employment either as priest's housekeeper, or as companion, or in any capacity in which she can be of service. Middle-aged. Modest salary accepted for light agreeable work. Excellent references. Now in vicinity of New York. Address J. W.-299, care LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST AND choirmaster desires change of position. Endorsed by best authorities. Address CHURCHMAN-223, care LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION, ORGANIST AND Choirmaster, pupil of Guilmet, Cathedral trained, desires change of position. Experienced. Communicant. Excellent references. Address C-295, care LIVING CHURCH, Milwaukee, Wis.

WANTED POSITION AS COMPANION BY a Maryland woman. Please state duties and wages. Address T-302, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' House, North East, Pa.

VESTMENTS

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

SURPLICE LINEN; 1,800 yds. now in stock. I can once more offer at \$1.25 per yard the same splendid quality so much liked in former years. **MARY FAWCETT**, 115 Franklin St., New York City.

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

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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.

RETREAT

A QUIET DAY FOR WOMEN WILL BE held at St. Mary's Home, 2822 Jackson Blvd., Chicago, on Thursday, December 11, 1924, beginning at 10 A.M., and closing with Vespers at 4 P.M. Conductor: the Rt. Rev. S. M. Griswold, D.D. Those desiring to attend will kindly address the **SISTER SUPERIOR**.

MANUAL OF PRAYERS FOR FAMILY DEVOTIONS

A new epoch in the Family Prayer Movement. The fourth edition of the Manual revised and improved.

The arrangement of prayers is on an original plan, simple for the beginner in Family Devotions, yet with means for enrichment.

A pocket on the inside cover contains authorized Church Calendar of Daily Bible Readings. Price 25 cents; 4 copies, \$1.

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HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

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S. T. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms, \$10-\$20—Age limit 60.

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

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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 S. 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.**

CHURCH SERVICES

Cathedral of St. John the Divine, New York City

Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue, and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M.; 4 P.M.
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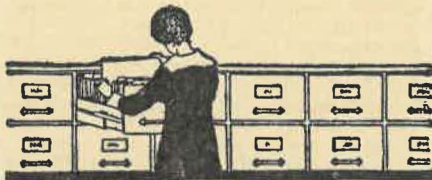
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46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.
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Gethsemane Church, Minneapolis, Minn.

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

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.

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

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

BOOKS RECEIVED

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

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

What Shall We Play? By Edna Geister. Decorated by E. MacKinstry.

The Four Seas Co. 168 Dartmouth St., Boston, Mass.

Outpost Messages. By Fanny Purdy Palmer. With a Biographical Sketch by her Daughter. Price \$2.

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

A Creed for College Men. By Hugh Anderson Moran, M.A. (Oxford). Price \$1.25.

Character Building in a Democracy By Walter Scott Athearn, Dean of the School of Religious Education and Social Service, Boston University. The Washington Gladden Lectures for the Year 1924. Price \$1.75.

Honest Liberty in the Church. A Record of the Church Congress in the United States on its Fiftieth Anniversary, A. D., MCMXXIV. With an Introduction by the General Chairman, Charles Lewis Slattery. Price \$2.25.

The Authentic Literature of Israel. Freed from the Disarrangements, Expansions, and Comments of Early Native Editors. Edited with an Introduction by Elizabeth Czarnomska, A.M., professor of Biblical and Comparative Literature in Sweet Briar College, Virginia; formerly professor of English Literature in Smith College, Mass.; later of Hebrew Language and Literature in the University of Cincinnati, Ohio; honorary secretary of the Egypt Exploration Society. Part One. From the Exodus to the Exile. Price \$4.

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

The Breach with Rome. A Defense of the Continuity of the Church of England during the Reformation. By the Rev. William H. Nes, B.D. With Introduction by the Rt. Rev. J. H. Darlington, D.D., LL.D., Bishop of Harrisburg. Price 75 cts.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

Benedictine. A Devotional Commentary on the Song of the Three Children. By the Rev. H. L. Hubbard, M.A., vicar of All Saints' Church, Margate; author of *The Dreamland of Reality, Self-Training in Mysticism*, etc. With Eight Illustrations in color, from water-color drawings by Isabel Bonus. Price \$1.

Spiritual Letters of Richard Meux Benson. Founder and First Superior of the Society of St. John the Evangelist, Cowley. Selected from His Letters and Further Letters and edited by W. H. Longridge of the same Society. With a Memorial Sermon by the Rt. Rev. Charles Gore, D.D., D.C.L., Sometime Bishop of Oxford. Price \$1.

The Candle of the North. Stories from the Venerable Bede. By C. M. Duncan-Jones. With Illustrations by Arthur A. Dixon. Price \$1.80.

Princeton University Press. Princeton, N. J.

The Supreme Court and Sovereign States. By Charles Warren.

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

The Evangel of the Sanctuary. (A Year's Sermons on the Eucharistic Gospels.) By the Rev. J. A. Craigie, M.A., vicar of Montacute, Somerset, author of *The Country Pulpit, Our Heavenly Inheritance, The Foolish People of the Bible*, etc., etc.

George Wahr. Publisher to the University of Michigan. Ann Arbor, Mich.

Who Shall Command Thy Heart? A Starlight Tale. By Thomas Hall Shastid, M.D., LL.B., Sc.D., etc. Price \$2.

PAPER-COVERED BOOKS

The Parish Leaflet Co. Hobart, Ind.

Notes on the Church Catechism. A Manual for Confirmation Classes. By D. Victor Warner, B.D., O.B.E., rector of St. Cyprian's Church, Montreal, Canada.

Southern Publishing Association, 2119-2125 24th Ave. North, Nashville, Tenn.

Christianity at the Crossroads. A Presentation of the Historic Faith of the Christian Church regarding the Person of Our Lord, His Preexistence as Creator, His Virgin Birth, Divine Sonship, Miraculous Life, enduring Words, substitutionary Death, certain Resurrection, intercessory Priesthood, and Imminent Coming Again. By Carlyle S. Haynes, author of *The Other Side of Death*, etc. Price 25 cts.

BROCHURES

From the Author.

Dante and the Orient. By Herbert Henry Gowen, D.D., F.R.As.S., University of Washington, Seattle, Wash. Reprinted from the October number of *The Sewanee Review*, 1924.

CALENDARS

The Alaskan Churchman, Box 6, Haverford, Pa.

The Alaskan Calendar. 1925. Price 15 cts.

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

The Desk Kalendar with Lectionary for 1925. Formerly *The Folded Kalendar.* Reprinted from *The Living Church Annual 1925.* Price 25 cts.

PAMPHLETS

Carnegie House, 117 Piccadilly, London, W. 1, England.

The Unmarried Mother and Her Child. Compiled and published by The National Council for the Unmarried Mother and her Child.

From the Author.

The First Negro Organization. The Free African Society Established on April 12, 1787. By the Rev. George F. Bragg, Jr., D.D., 1425 McCulloh St., Baltimore, Md. 25 cts. per copy. Limited Edition.

George Wahr, Publisher to the University of Michigan, 103 North Main St., Ann Arbor, Mich.

My Experiences in Writing "Simon of Cyrene." By Thomas Hall Shastid, A.M., M.D., LL.B., Sc.D., etc. A Talk before the Superior, Wisconsin, State Normal School on the Technique of a Well-known Novel.

EPISCOPAL VISITORS

PROVIDENCE, R. I.—The Rt. Rev. Herman Page, D.D., Bishop of Michigan, in the eight days he spent in the Diocese of Rhode Island in the interests of the Campaign for the Program of the Church, was "like a refreshing breeze in an arid desert," according to the expression of a layman at one of the vestry group meetings. The Bishop was kept busy morning, noon, and night, and desired to do still more. He spoke before the Clerical Club, at a dinner of the Diocesan Council and members of the Diocesan Departments, before parochial branches of the Woman's Auxiliary, and to vestry groups in different parts of the Diocese, besides preaching in a half dozen of the principal churches of the Diocese.

Another bishop, the Rt. Rev. Arthur C. Headlam, D.D., Bishop of Gloucester, also left an impression on the Diocese. He spoke in the interest of the Conference on Faith and Order, first at a luncheon given in his honor by Bishop Perry at the Bishop's House, then at the Churchmen's Club dinner, and, on another evening, at Sayle's Hall, under the auspices of Brown University and the ministers of the City of Providence.

Synod of the Second Province Meets at Bronxville, New York

The Living Church News Bureau
New York, Nov. 22, 1924

THE ELEVENTH ANNUAL MEETING OF the Synod of the Province of New York and New Jersey was preceded by a Conference on Christian Social Service, for which more than 600 delegates and representatives of Social Service Boards of the dioceses comprising the Province assembled in the parish house of Christ Church, Bronxville, New York, on the morning of November 18th. Every diocese was represented. Under the leadership of Bishop Stearley as presiding officer, the day was spent in the consideration of various practical problems related to the organization and work of the Diocesan Boards.

At the conclusion of the conference, the Provincial Commission reported to the Synod a resolution urging the participation of the United States in the World Court. Another recommendation called upon the clergy of the Synod to bring to the attention of their people, during the coming Epiphany season, the consideration of the problems of peace, and measures for the abolition of war.

The Commission provided for the calling of a council to be composed of representatives of the various Diocesan Boards and Commissions for the consideration of matters of policy and program. It is expected that this Council will meet with the members of the Provincial Commission at an early date.

BISHOP MANNING AND BISHOP BRENT

The opening service of the Synod was Evening Prayer, held in Christ Church, at which the Bishop of New York, the Rt. Rev. William T. Manning, D.D., was the preacher. In his sermon, he dwelt on the Church's present problems and difficulties, and the splendor of its opportunities, declaring that the great day of the Church's testing has come. The mission of the Church was defined by the Bishop to be "that Christ Himself should be accepted of men." The President of the Synod, the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, being on his way to Europe to attend the Opium Conference, was unable to deliver in person his statement to the Synod, but sent a message which was read to the Synod condemning the wrong sort of pacifism and pleading that "Christians and citizens" uphold arbitration.

Bishop Brent expressed the fear that peace-lovers might exhaust themselves damming war without having devised its substitute. He declared that every practical peace plan should be studied to that end on its merits and without political bias.

"There is a bad and a good form of pacifism," said the Bishop. "The bad spends itself on negating war by abuse, the good on supplanting war by a superior method of arbitration."

He went on to explain that war had a very technical meaning of using force and armament to settle international problems, its superstition, that victory would rest with the right, being as absurd as trial by fire. He added that war and the use of force were not to be confused, since force was sometimes used by law and order to make decrees effective.

Bishop Brent said the desirable state would be one where world opinion was strongly enough against force to dislodge its use altogether, but that meantime it

was the duty of thinking Christians and citizens to allocate force to its true sphere of action and to devise so powerful a substitute in a proper form of arbitration that international settlements by force would become unnecessary.

ELECTION OF OFFICERS

After Morning Prayer, November 19th, at 9:30, the House of Bishops elected as president the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of Newark, was elected. The House of Deputies elected as their presiding officer the Hon. W. J. Tully, Provincial Representative on the National Council. The Ven. Roy Farrell Duffield, of Long Island, was elected secretary, the Rev. J. Whiting Crowell, chaplain of St. Michael's, Mamaroneck, N. Y., assistant secretary; and Mr. Donald G. Ross, treasurer.

PROVINCIAL WORK AMONG NEGROES

In his address to the joint meeting of both Houses, on Educational Work among the Colored People, the Ven. James S. Russell, D.D., Principal of St. Paul's School, Lawrenceville, Va., showed that this sort of work forms the greater part of the Church's efforts to help the colored people of the South. Archdeacon Russell was followed by the Rev. Hutchins C. Bishop, D.D., rector of St. Philip's Church, Harlem, New York City, who made a plea for definite organization of the colored work of the Province under a leader, "whether his title be Archdeacon, General Missionary, or Suffragan Bishop." Dr. Bishop urged that the Church take a larger view of its duty toward the colored people, the more intellectual of whom are drifting away from the Church to secular social service activities and organizations, because they feel that the Church is not vitally interested in the sociological problems of their race. The Rev. G. M. Plaskett, of the Church of the Epiphany, Orange, N. J., delegate from the Conference of Colored Churchmen of the Province, in a clever and humorous speech, presented some interesting and significant figures; among them, the fact that there are more colored communicants in the Province of New York and New Jersey than in the states of North and South Carolina, Florida, Alabama, Georgia, Mississippi, Louisiana, Tennessee, and Kentucky. St. Philip's Church, New York, alone has more communicants than the larger southern states combined. Fr. Plaskett brought from the Conference the suggestion to the Synod that Dr. Bishop be called into conference in all matters relating to the work among colored people in the Province. Bishop Stearly reported that the Bishops could not see their way to recommend the appointment of two archdeacons for this work.

THE STATE OF THE CHURCH

The Rt. Rev. George Ashton Oldham, D.D., Bishop Coadjutor of Albany, read the report of the Committee on the State of the Church. In this was noted an increase in the number of communicants, of Sunday school teachers, of postulants and candidates for Holy Orders, and of clergy, while there has been a decrease in the number of parishes and missions, of baptisms, of Sunday school pupils, and of ordinations to the priesthood. In-

creased interest in Social Service is indicated in many ways, especially in more frequent meetings of the Provincial Conference. Both divinity schools of the Province (the General Theological Seminary and Delancey Divinity School) show healthy condition. St. Stephen's College enjoys a high rating in the educational world, while Hobart College has the largest enrollment in its history. At the latter, a daily Eucharist has been instituted this year. A large proportion of the students are candidates for Holy Orders. Great interest in and increased attendance at summer schools is perhaps responsible for the improved condition in the quality of Sunday school teachers throughout the Province. The report made special mention of the privilege of the Province in having within its borders such effective evangelistic, educational, and social groups as the Order of the Holy Cross, and several Communities of Sisters. One persistent criticism of the provincial system was noted—the lack of legislative power in the Synod.

After urging the provision of scholarships for the daughters of the clergy in such colleges as William Smith College at Geneva, N. Y., Bishop Ferris moved that the Synod send a message of love and good wishes for the success of his mission to Bishop Brent, and a like expression of affectionate sympathy to Bishop Fiske. Both were carried with enthusiasm.

THE PROVINCE AND MISSIONS

Senator Tully presented a report of the Joint Session of the House of Bishops and the National Council held in New York last month. Bishop Matthews deprecated the self-applause that had been given the Province a few moments previous after a report on the missionary situation had been read, insisting that the Province of New York and New Jersey had no right to esteem itself the "greatest Province of the Church" as long as it let the South, far less wealthy, outstrip the East in generosity to missions.

Bishop Colmore, of Porto Rico, presented the needs as well as the achievements of his field. He made an especially strong appeal for more adequate equipment for both our English-speaking and Spanish work in Ponce, as well as for the rural schools established by Fr. Droste and his wife.

At the afternoon session, the Rev. C. H. Boynton presented the report of the Provincial Commission on Religious Education, and the Student Problem was presented by the Rev. Paul Micou and other speakers.

IMPORTANT RESOLUTIONS

The Synod passed a resolution that it was the sense of that body that the Provincial Synod should be entrusted with power to act on matters that would relieve General Convention of attention to local detail. After a spirited debate, a resolution was passed by a vote of twenty-two to eighteen to the effect that dioceses of the Province be requested to enter into the same relation with the State Council of Churches as the National Council of the Church now has with the Federal Council.

After a vote of appreciation and thanks to the Bishop and Diocese of New York, to Dr. Gilbert, and to the rector and parishioners of Christ Church, Bronxville, the Synod adjourned, to meet next year in Central New York.

Synod of Washington Discusses Enlarged Powers of Provinces

The Living Church News Bureau
Charleston, W. Va., Nov. 22, 1924

ONE OF THE MOST IMPORTANT MATTERS considered at the meeting of the Synod of the Province of Washington, which occurred at Charleston, W. Va., November 18th to the 20th, was the enlargement of the powers of the Province. Nearly every one feels that, unless the powers of the Provinces are enlarged, the provincial organization and the synods are doomed. Undoubtedly there are some who would be glad to see the Provinces go; again there are many friends of the provincial system. There are, too, those who are without very definite ideas on the subject and who are waiting to be shown the value of the system.

The friends of the provincial system must have felt disappointment at the manner in which the enlarged powers proposition was presented. To begin with, there were two committees. The last Synod had appointed a committee of five to consider the matter from the point of view of the Province of Washington. Bishop Cook of Delaware, chairman of this committee, admitted that through some fault, not his own, he had not called the committee together, and that he had no report ready. Then also, the last Synod had directed the appointment of three men as members of the national commission on this subject, a creature of the General Convention. The national commission had met and had tentatively adopted a series of recommendations. The provincial representation on this national commission was given an opportunity to report, and its chairman, Archdeacon Aigner, of Erie, read the recommendations of the commission proposed for discussion preliminary to further revision and adoption. These proposals provide for the creation of a provincial fund for a provincial budget to be administered by the Province, for provincial supervision of diocesan askings and expenditures, for the selection of missionary bishops by the provincial House of Bishops, and for certain other powers now exercised by the national House of Bishops, by the National Council, and by the diocesan authorities.

Bishop Cook called his committee together and presented these same recommendations to the Synod for consideration. So far as the Synod could see, the committee had not examined them from the point of view of this particular Province, and was not ready to offer definite reasons why any of them should be adopted or rejected by this Synod.

In the time allotted to the standing committee on Missions, the Rev. A. W. S. Garden, of Pittsburgh, formerly provincial secretary of the Province of the Southwest, spoke on The Missionary Problem in Relation to the Province. This paper was a strong plea for greatly increased powers for the Province in relation to the use and expenditure of mission funds. It also contained an important appeal for the establishment of a provincial secretary.

It was Mr. Garden's argument that decided the issue. The Synod recommended that the General Convention give to the Province a sum of money taken from the offerings within the Province sufficient to

support and to make effective the office of a provincial secretary. Certain other powers are asked for, but none so important as that mentioned. The friends of the provincial system feel that at least an entering wedge has been formed for a full provincial organization along general Church lines.

Dr. Teusler, of St. Luke's Hospital, Tokyo, addressed the Synod and also the Woman's Section, and set forth in no uncertain terms the importance of raising at once the Japan Reconstruction Fund, the alternative being the loss of most of the effect of fifty years of missionary work in Japan. A committee consisting of the Bishops of the Province was formed to consider this appeal, and they have promised to give the matter serious attention in their respective dioceses.

An exceptionally interesting session of the Synod was that given over to the cause of Religious Education. Religion in the Home, the training of "teachers" to be teachers, and the problem of the Young People were presented in turn and each provoked interested discussion from the floor. A long series of resolutions concerning this branch of the Church's work were adopted without any debate.

A committee was appointed to consider the formation of a provincial agency for Church publicity.

The next meeting of the Synod will be held in the autumn of 1926 in Bethlehem, the see city of the Presiding Bishop.

RURAL WORK IN SALINA

SALINA, KAN.—Church work in rural communities received special emphasis at a gathering of clergymen of the District of Salina on October 28th and 29th. At the Bishop's request, the national secretary for rural work, the Rev. F. D. Goodwin, made an address, telling of the increasing attention Church work is receiving in rural districts, its importance, and the need of high standards for its workers.

On the two days following, a meeting of the Archdeaconry of Hutchinson took place, where Mr. Goodwin was the first representative of the National Council whom most of the delegates had ever seen. The presence of a national representative gave them a sense of their being a necessary part of the whole Church. The six missions of the archdeaconry are making a gallant effort toward development and self-support, for which the lay people are feeling increasingly responsible, and this with no resident clergy.

At Garden City, where the meeting took place, the present work was started only eight months before, and the mission has only seventeen communicants, but they are completely organized and have just opened their chapel, fully equipped, without asking financial aid from the Bishop, except for the loan of a hundred pews from an abandoned church.

It was from the District of Salina that the report came, not long ago, of a town where there are no men communicants of the Church, and where two men promised the Archdeacon to enroll the men of the town in an inquirers' class, because they felt the town must have an Episcopal Church.

English Church Assembly to Sit at Westminster

Armistice Day Celebrations—Requiem for Bishop Weston—Dr. Moffatt's Old Testament

The Living Church News Bureau
London, Nov. 14, 1924

THE AUTUMN SESSION OF THE CHURCH Assembly will open next Monday afternoon, November 17th, at the Church House, Westminster.

The Clergy Pensions Measure, 1924, will be introduced, and Lord Phillimore will move that it be "generally approved." The Bishop of London's Union of Benefices and Disposal of Churches (Metropolis) Measure, 1924, as reported, with further amendments by the committee appointed at the summer session this year, will be considered on the revision stage. Other measures for revision are those dealing with the proposed bishoprics of Shrewsbury and Leicester.

Among the reports to be received are the important one on Church patronage and that of the committee appointed to consider the procedure to be followed with regard to the recommendations of the Commission on the Properties and Revenue of the Church.

The other motions on the agenda paper are all of great interest. The Bishop of London, on behalf of the Social and Industrial Committee of the Assembly, will move that the committee be instructed to deal forthwith with questions of overseas settlement.

The Rev. Charles Harris gives notice that he will move "That, in the opinion of this House, more use should be made of Cathedral chapters for advance study and organized research in theology and the allied sciences, particularly philosophy"; and the Rev. R. E. Taglis proposes that, in order to make the Church Assembly more adequately representative of the Church of England today, means should be devised for including in its membership a larger number of the wage-earners of the community.

ARMISTICE DAY CELEBRATIONS

The Armistice Day celebrations at the Cenotaph, Whitehall, and in Westminster Abbey were observed with solemn and touching detail, and were along the lines indicated in my last letter. At St. Paul's Cathedral, the short Armistice Day service, which followed the usual Mattins, was attended by a large congregation. The space beneath the Dome was entirely filled, and the choir and both transepts were also fully occupied. The service was as simple as it was brief. It opened with the hymn, Praise, my Soul, the King of Heaven, after which prayers were said, in which special mention was made of those who laid down their lives in the Great War. The two minutes' silence was as complete as if the great building had been empty. The silence over, the hymn, O God, our Help in Ages Past, pealed from the organ and was sung by the congregation. The Lord's Prayer followed, and the service closed with the National Anthem.

Many city workers attended the brief and simple Armistice Day service at Southwark Cathedral, which was almost precisely the same as that at St. Paul's. A lesson was read from Isaiah 40, after which the silence was observed by the congregation kneeling. The service con-

cluded with the singing of the hymn, Let Saints on Earth in Concert Sing, and the blessing, which was pronounced by the Bishop of Woolwich.

REQUIEM FOR BISHOP WESTON

On Thursday morning, at St. Albans, Holborn, a requiem Mass was sung for the repose of the soul of the late Bishop of Zanzibar. The Bishop of London, in cope and mitre, and attended by deacons of honor and a chaplain, was present, and many priests specially associated with the Anglo-Catholic Congress were in the choir-stalls. A catafalque, with a pall of crimson and purple, had been erected in the chancel, and upon it was placed a plain white mitre. The plainsong music of the Mass was beautifully sung by unaccompanied male voices.

The Bishop of London, in the course of his address, said: "Our thoughts and hearts are full today of one of the most splendid men and devoted bishops we have ever had in the Church of England." So much having been written of the departed Bishop in Church papers and elsewhere, Dr. Ingram said that he would be content to speak of Bishop Weston as he himself knew him—a friend of thirty years. He well remembered their first meeting—a young man coming to him during one of his Missions, and the beginning then made of a friendship which had lasted ever since. He remembered, too, how, at the height of the Kikuyu Conference, Bishop Weston had told him of the loving terms he was on with the Quakers of his diocese. The world which judged Weston by the report of his public utterances had, continued the Bishop, an entirely wrong understanding of him. The bishops who knew him only by repute found him, at the last Lambeth Conference, one of the humblest and most conciliatory of bishops—conciliatory, that is, short of giving up one single point of the Catholic faith.

Alluding to the second Anglo-Catholic Congress, that of last year, his lordship said that no one was more anxious than the late Bishop of Zanzibar to make it easy for him, Dr. Ingram, to be president of that great gathering. He could not understand how the much-discussed telegram to the Pope made things difficult. It was, to his mind, the outcome of a chivalrous nature and a trusting spirit.

They were commemorating that morning a man who was essentially a man, one of the manliest of men, almost a superman among men. Dr. Ingram spoke of Bishop Weston's absolute self-control, his splendid Christian character, and his deep devotion—he was, in every sense, a model Bishop. He stood up for the Faith like a champion, as every bishop should; he lived an absolutely devoted life in that trying climate of Zanzibar; and crucified himself for Christ's sake. "We must not be content," concluded the Bishop, "in coming to this requiem. But let us pray that we may return to our homes and duties with some of Frank Weston's noble spirit."

DR. MOFFATT'S OLD TESTAMENT

The first volume of Dr. James Moffatt's new translation of the Bible, the Old Testament, is issued today by Messrs. Hodder and Stoughton, and seems likely to provoke much criticism.

Many people before Dr. Moffatt have tried the experiment of translating the Old or New Testament into modern English, and most of the results have been, to say the least, unfortunate. Dr. Moffatt changes "ark" into "barge," makes the Garden of Eden a "park," and opens the first chapter of Genesis with the sentence: "This is the story of how the universe was formed."

It was on much the same principle that Dr. Edward Harwood, an Anglican parson of the Eighteenth Century, in his "elegant" version of the Bible, spoke of death as "paying the common debt of nature," and began the story of the Prodigal Son with: "A gentleman of splendid family and opulent fortune had two sons."

In the Harwood Bible, again, the daughter of Jairus is raised from the dead with the command, "Young lady, arise!" and St. Peter, at the Transfiguration, is made to say, "Oh, sir, what a delectable residence we might fix here." The phrase "Jesus wept," becomes "The Creator of the world burst into a flood of tears."

Then there was Mr. Stead's "Mowbray House" New Testament, which was fitted, in newspaper fashion, with such cross-headings as "Disaffected Disciples" and "The Perfidy of Peter." "Sinners" was refined to "godless people," and where the Authorized Version speaks of "the gates of the grave" we read "The Powers of the Place of Death."

From a hurried survey, one may say that there are not so many bad examples in Dr. Moffatt's translation, but the conclusion that most people will arrive at, I feel confident, is that the majestic diction of the Authorized Version of the Bible is far more acceptable, and has not yet been surpassed.

ANGLICAN AND EASTERN CHURCHES ASSOCIATION

The eighteenth anniversary of the Anglican and Eastern Churches Association has been celebrated in London during the past week. This Association was founded in 1906 to promote reunion between the Church of England and the Eastern Orthodox Church, and already, as is known, a large measure of success has rewarded their prayers and efforts.

On Tuesday evening a vigil service was sung in the Russian Church of St. Philip, Buckingham Palace Road, the church lent to the Russian colony in London by the Bishop of London. This office consists of Vespers, Compline, and Prime, and is said in Russian churches on all Saturdays and eves of great festivals. It is a service of great beauty, and many Anglicans availed themselves of the opportunity of being present. A sermon on the tragedy of Russia was preached by Dr. J. A. Douglas, who made an appeal for the proposed theological seminary in Paris for Russian students.

On Wednesday, the Divine Liturgy was celebrated in the Greek Cathedral of St. Sophia, Bayswater. The sermon was preached by the Dean of Canterbury, and the Rt. Rev. Germanos, Metropolitan of Thyateira and Exarch of Western Europe, was the officiant, and afterwards gave a short address to the large congregation. In the evening a public meeting was held at the Church House, Westminster, under the chairmanship of Bishop Gore. The speakers included Canon Bates, Mr. Athelstan Riley, and Mr. Stephen Graham, the latter of whom gave some interesting details of the pres-

ent position of the Orthodox Church in Russia.

The Rt. Rev. Agathangel, Archbishop of Yaroslav and Rostov, and the Bishop of London were reflected as presidents of the association.

THE LATE BISHOP OF SALISBURY

My last letter was so full of other matters that I was unable to include a note on the memorial to the late Bishop of Salisbury, Dr. Ridgeway, but it is not too late to supply a few details. It is the custom in Salisbury to remember the founders and benefactors of the Cathedral on All Souls' Day, and the commemoration this year, on Monday, November 3d, was more than usually impressive. Both the War Memorial and the Memorial to the late Bishop were dedicated; and the mural tablet, a bronze portrait panel, was unveiled by the Bishop of London. Beneath the bronze figure of the late Bishop in cope and mitre is the inscription "Unwearied in War Service, Eloquent in Speech, Tender and Strong with the Sorrowing."

There were also dedicated gifts to the Memorial Chapel, which include a beautiful carved reredos, richly colored, the gift of the Ridgeway family; a carved oak screen from the Diocesan Guild of Ringers, in memory of fifty-eight ringers who fell in the Great War; a war-shrine, with Book of Remembrance; and various other gifts.

The address given by the Bishop of London was a eulogium on Bishop Ridgeway, whom Dr. Ingram described as the kindest man he had ever met; he emphasized his efficiency and loyalty; described him as an Evangelical Catholic; mentioned his courage in outspokenness, particularly at the first Anglo-Catholic Congress in London in 1920, the year before his death; and, lastly, spoke of the wonderful work that he did in connection with the troops in the Salisbury Diocese during the war.

TO RESIGN BANGOR

Dr. Watkin Herbert Williams has announced his impending resignation of the bishopric of Bangor owing to advancing years. He has been Bishop since 1899, after thirty years' previous service for the Church in Wales, his last appointment prior to being raised to the episcopate having been that of Dean of St. Asaph's. Dr. Williams' resignation is made more than usually interesting by the fact that he is the first of the Welsh Bishops to vacate his see since the Church in Wales was disestablished.

CHURCH ARMY HOUSING, LTD.

Undoubtedly the greatest need of the workers of the present day is improved housing conditions, and the Church Army is the first Church organization to tackle the problem as a business proposition.

A scheme has been launched whereby a subsidiary organization known as the Church Army Housing, Ltd., a public utility society, has been created. Money is to be raised by gifts and loans. An appeal is made for gifts of £300, which will meet the cost of erecting a house for a large family, to be let at eight shillings per week. Further sums will be raised by loans from the local authorities, on which interest at the rate of five per cent will be paid, but it is hoped that friends of the Church Army will be willing to advance money at a lower rate of interest, and so allow a great deal more to be done. The chief object of the scheme is to build houses for the poor. It is the chief reproach of most housing schemes that

have recently been put forward that the rentals fixed are usually too high for the very poor, and the houses are let to the better class of artisan.

A site has been secured at Willesden, on which it is hoped to begin building

operations shortly. The scheme, which is under the expert guidance of Sir Arthur Boscawen and Mr. F. M. Elgood, is a businesslike attempt at a partial solution of this great problem.

GEORGE PARSONS

Canadian Church Loses a Valiant Champion of Faith

Memorial Building Dedicated—Clergy School at Montreal—"The Garden of the Unforgotten"

The Living Church News Bureau
Toronto, Nov. 19, 1924

THE CANADIAN CHURCH HAS LOST ONE of its best known priests and a valiant champion of the Faith in the passing to the life beyond of the Very Rev. Richmond Shreve, D.D., Dean of Quebec. The dean passed away after a month's illness at the Royal Victoria Hospital, Montreal, and was laid to rest by a Bishop of the Diocese and a great gathering of fellow clergy at Sherbrooke, of which he was for many years rector before he was called to the deanery at Quebec. For the past two weeks hopes had been entertained for his recovery, especially as a recent operation had been successfully performed.

Dean Shreve was born at Guysboro, Nova Scotia, the son of the late Rev. Charles J. Shreve. He was educated at King's College, Windsor, Nova Scotia, taking his B.A. in 1870, M.A. in 1873, and B.D. and D.D. in 1890. He was ordained deacon and priest in the Diocese of Nova Scotia, in 1874 and 1875 respectively. He was curate at St. George's, Halifax, from 1874-1876, rector of St. John's, Cornwallis, from 1876-1879, and curate of Holy Trinity, Yarmouth, from 1879-1884.

In the latter year he removed to the United States. He was missionary at Mechanicville, 1884-1888, rector of Holy Innocents, Albany, 1888-1896, and of Christ Church, Cooperstown, from 1896-1902. In 1902 he returned to his native land to become rector of St. Peter's, Sherbrooke, in the Diocese of Quebec. He was appointed to a canonry in 1904, and in 1915 became Dean of Quebec Cathedral.

Dean Shreve was not only a faithful and devoted priest, but a scholar of conspicuous ability and a preacher and speaker of marked power and effectiveness. Last spring he was the Alumni orator at the *Encaenia* of his alma mater, King's College, then observed for the first time in its new home at Halifax. His speech at the General Synod last September in support of his resolution asking for the permissive use in the Canadian Church at the Consecration of the Eucharist of the Prayer of Oblation and the Invocation of the Holy Ghost will long be remembered by all who heard it alike for its learning and its persuasive eloquence.

MEMORIAL BUILDING DEDICATED

On Thanksgiving Day, November 10th, the chapel of Trinity College School, Port Hope, was the scene of a solemn memorial service for former boys of the school who fell in the Great War. The chapel was filled to capacity with friends of the school and parents of the boys, many of whom had come great distances to be present at this dedication service.

The service was very simple, and was of short duration. It included the reading

of the long list, by the headmaster, of the 121 old boys who fell in the Great War, and whose names were inscribed on the towering monument on the brow of the hill overlooking Lake Ontario.

At the conclusion of this service, the entire school marched across the green-sward of the campus to the new junior school building, which has just been completed. On arrival, his Grace, Archbishop Thorneloe, assisted by the Bishop of Toronto, performed the service of solemn dedication of the new building, which is to serve as a memorial to the old boys of Trinity College School who gave their lives for their country.

CLERGY SCHOOL AT MONTREAL

A very successful four-day Clergy School was held at the Church of St. John the Evangelist, Montreal, under the leadership of the Bishop of Ontario and Fr. Bickersteth. Bishop Bidwell dealt with the political background of the Reformation in England and thoroughly convinced his listeners, by his careful analysis and carefully formed generalizations, that this background had been neglected in the past. In this he was right up to the minute in the up-to-date methods of sociologists, etc. His treatment of Canadian present day conditions coming out of such a background provoked much discussion. The Bishop had not spared himself in his preparation and the result was a very definite contribution of great helpfulness and deep understanding. Fr. Bickersteth was more charming than ever, and his analysis of St. John's Gospel in a critical and homiletical review was of immense help to those who heard him. It was a great treat to listen to such a mature missioner tell of his own methods and of methods which he was convinced would not work. His contributions to the four afternoon discussions were invaluable.

The discussions at the afternoon sessions brought out much matter and showed how exhaustless many subjects of our Church and ministry are. The four subjects were, The Priest in the Homes of his Parish, The Worship of the Congregation, Religious Education with the Adult and the Child, and Ordination Candidates, and the four leaders were the Rev. Messrs. H. L. Cox, A. A. Ireland, H. R. Stevenson, and J. F. Morris.

"THE GARDEN OF THE UNFORGOTTEN"

In the presence of 10,000 people, bowed in deepest reverence, Sir William Mulock, on November 10th, unveiled Oshawa's unique, magnificent, and lasting memorial, the Garden of the Unforgotten, to the 138 Oshawa men who made the great sacrifice for freedom's cause in the Great War. Assisting in the impressive ceremony and giving the address of the day was the Rev. Canon H. J. Cody of Toronto.

The flags covering the two bronze tablets bearing the names of the soldier dead were drawn aside by four mothers, each of whom last two sons in the Great War.

Dedicatory prayer was offered by the Rev. C. R. De Pencier, and the Last Post was sounded by the 34th Regiment. The flags of allied countries, with Lieut.-Col. R. S. McLaughlin in charge, were placed surmounting the wings. Incorporated in the design are thirty-two stones which had been collected from allied countries taking part in the Great War, and had been neatly arranged on either side of the central column. The monument proper is twenty-eight feet high and forty-five feet in width, with the figure of a Canadian soldier standing on the top. Growing out of the pillars on each end are poppies in an unusual design, in which a torch is placed to remain burning always.

THE RELIGIOUS NEEDS OF THE DAY

A circular letter on the religious needs of the day, read in all the churches of the Diocese of Quebec on a recent Sunday, contained the following reference to the training of the young:

"One of the most insidious dangers by which the world is being threatened today is the decline of religion and religious influence in the home. While thanking God for the homes where children are brought up in the fear and love of God, this Synod recognizes that, to an alarming degree, children are being brought up in homes which are blighted by want of religion and by selfishness on the part of the father, who thinks he has done enough when he has provided for the material necessities of the family, and who refuses to allow his religion to interfere with his secular pleasures, and selfishness on the part of the mother who chafes at her God-given task of bringing up children, and neglects their spiritual life.

"Viewing, therefore, with grave apprehension, the present decline of religious teaching in the home, the Synod of the Diocese urges all parents to display more interest in, and devote more attention to, the religious training and character building of their children, and, in their home-life, to be wholesome examples to those committed to their care, with a view to counteracting the present prevalent decline in public worship, neglect of private prayer, irregularity in Bible study, indifference to the sacraments, apathy towards religious truth and right thinking, and the consequent lowering of the standard of our present day living."

HEALING MISSION IN WINDSOR, NOVA SCOTIA

Great interest has been manifested in the healing mission held at Christ Church, Windsor, N. S., at the invitation of the rector, the Rev. C. Paterson-Smyth, by the Rev. A. J. Gaynor Banks, director of the Society of the Nazarene.

Basing his teaching on the Scriptures, heartily coöperating with Science and the Medical Profession, stressing the laws of the healing power of Nature and of mental and physical hygiene, emphasizing the mystical significance of the sacraments of the Church, stating that we must not expect God to do for us what we can do for ourselves, he showed that the healing miracles of Christ were not all instantaneous cures, but often gradual—while, in some places, Christ "could do no mighty works because of their unbelief."

Disclaiming the possession of any power of his own, claiming only his office as a dispenser of the sacraments of the Church, Fr. Banks, at the close of each evening service, invited those who had faith in God to come up to the altar rail (the symbol of the dividing line between the visible and the invisible) for the laying on of hands.

CONFERENCE OF LAYMEN

The third annual conference of laymen of the Rural Deanery of Yale, was held

at Mission, B. C. Churchmen gathered from the parishes of Agassiz, Chilliwack, Abbotsford, Langley, Sardis, Surrey, and Mission for luncheon in the Oddfellows' Hall.

Mr. Thomas Mortimer, of Toronto, gave a very earnest and inspiring address on the work of laymen in the Church. He gave a brief history of the General Synod, showing its power in combining and centralizing Church work from the Atlantic to the Pacific.

The parental authority of home life a generation ago was contrasted with the "group government" of the family life of today, with an appeal for a return to the bygone leadership of the father in the house. The spirit of leadership and conservation of resources, now emphasized in public affairs, was a vital necessity in Church life of today.

The death of Archbishop DuVernet roused expressions of deep regret in the conference. Mr. Mortimer had known him intimately in earlier years, and many present spoke of his great influence for good, his large heart and his great mind.

An interesting discussion on the present need for men in the Church was led by Mr. N. Hill of Abbotsford, Mr. S. Kent of Langley and Mr. H. Thorn of Abbotsford.

Archdeacon Heathcote congratulated the Yale Deanery, and the Rev. H. R. Ragg of Chilliwack, rural dean, on the

splendid progress shown in these laymen's gatherings.

THE BISHOP OF MONTREAL ON UNEMPLOYMENT

The Bishop of Montreal, who has always taken the deepest possible interest in the great social problems of his Cathedral city, speaking the other day at a mass meeting of unemployed householders of Montreal, Bishop Farthing said:

"There is a responsibility resting today upon the Federal Provincial, and Municipal Governments that they cannot, and dare not, ignore. No Government can turn away from the responsibility of the unemployment problem as it exists today."

NEW EDITOR OF THE "MONTREAL CHURCHMAN"

The Bishop of Montreal has appointed the Rev. R. K. Naylor, Editor of the *Montreal Churchman*, in succession to the Rev. A. H. Moore, the new President of King's College. Mr. Naylor has spent his whole life in the Diocese of Montreal, being the son of that honored, saintly church builder of the Pontiac, the Venerable Archdeacon Naylor. Mr. Naylor is a graduate of McGill, and also of the Montreal Diocesan College. His whole ministerial life has been spent in Rawdon, which he made a rectory. He has taken a very active part in the general work of the diocese, is a Governor of the Diocesan College, and President of its Alumni Association.

Boston Observes Thanksgiving as Great Homegathering Day

G. F. S. Outdoor Activities—Pay Up Sunday—The Modern Young Man

The Living Church News Bureau
Boston, Nov. 24, 1924

THIS YEAR IN ADDITION TO THE MANY services for Thanksgiving, the Cathedral will have an evening service on that day. In speaking of this "home gathering service," the Rev. Donald K. Aldrich, said:

"Thanksgiving Day is our great 'home-gathering day,' when we give thanks to God and hospitality to our fellows. Such will be the spirit of our evening service Thanksgiving night. For, if our homes are near and our day is spent within the family circle, we cannot but thank God for our homes and home-blessings. And if our homes are far away and our family is scattered and the day is one of memories, we shall still thank God for the love which holds our hearts to those scenes and loves and hopes. Whatever be our lot, as we gather here we shall feel at home. Here we shall find God's table amply spread. Here we shall share in those spiritual fruits of love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. And we shall give thanks to Him,

"Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today."

"And, cheered by God's hospitality to us, we shall continue to share our hospitality with others after the service at the Friendly Hour."

The Rev. Edmund J. Cleveland, rector of the Church of the Ascension, Fall River, in speaking yesterday of Thanksgiving Day, said:

"We are constant recipients of blessings which sometimes fail to attract our notice because they are so obvious and

common. We are also recipients of other blessings which are not so obvious but just as common, both the things we want and the things we miss. When we learn to appreciate all these things we are kept away from both callous indifference and disturbing discontent. An ever-present opportunity is grasped. Every day becomes Thanksgiving Day."

G. F. S. OUTDOOR ACTIVITIES

The Outdoor Activities Committee of the Massachusetts Girls' Friendly Society, continuing its program of Saturday hikes and occasional longer excursions, carried out a most successful trip to Berkshire over Columbus Day week-end.

Starting from Boston by train on Saturday morning, the party, numbering eight, was met at North Adams by the local branch which had arranged for them a wonderful motor trip over the Mohawk Trail, just then at the height of its autumnal splendor. Tea and a social hour with the North Adams girls followed their return, and they went over to Adams for the night at a hotel.

Sunday morning there was a corporate communion in the church with the Adams branch, followed by breakfast in the parish house, and the party, now increased to twelve, climbed to the top of Greylock Mountain. At the summit they enjoyed a luncheon arranged by Mr. W. D. Sperry, State Commissioner for Greylock Reservation. In the afternoon they walked down the other side of the mountain to Williamstown and finally returned to Adams by trolley.

On Monday came a very interesting drive by automobile to Pittsfield, Lebanon, the Shaker Village, and over the state line into New York.

The train that evening brought back to Boston a tired but refreshed and enthusiastic group of girls who are more sure

than ever that belonging to the Friendly is very much worth while.

PAY UP SUNDAY

Pay Up Sunday is not a bad plan. Possibly the average parish treasurer would not object to each Sunday of the entire year being assumed as such. In speaking of a parish debt for current expenses, one treasurer stated to the representative of THE LIVING CHURCH that over one thousand dollars were due in back pledges, and that unpaid bills in this parish amounted to almost the same amount. With five hundred members of his parish who were using the plan of weekly giving through the duplex envelope, this treasurer concluded that the average member of his parish was behind two dollars for the past eleven months. The work of the parish as well as the work of the whole Church is made more cumbersome and expensive whenever these small pledges are slow in coming in.

The Rev. Howard K. Bartow, rector of Christ Church, Quincy, in speaking last Sunday of Pay Up Sunday, said:

"What Would You Think of this Plan? This is what I had no room to say last week. Suppose on Sunday, December 7th, we arranged to have what I have heard called a Pay Up Sunday. That is everyone who is behind in their envelope pledges, will try to pay right up to Sunday, December 7th. I thought this might interest us all to have a Sunday like this, for it helps like furiation to do things together. Then too, on that Sunday at the 11 A. M. service, we would have the announcement of the number of pledges secured by the canvassers for the 1925 budget. My, it would be a gala Sunday—we would sing the Doxology both forwards and backwards. Let's try it. If it isn't convenient for any one to pay up back pledges that Sunday, why just let it go. All who can will do so, I know. This is just a matter of pride in our parish, for we always pay up, but this time we are going to do it together. And remember, there are not such an awful lot of back pledges to come in."

THE MODERN YOUNG MAN

A word of defense of the modern young man was given yesterday by the Rev. Thomas C. Campbell, rector of St. John's Church, Jamaica Plain, and president of the Massachusetts Clerical Association. Incidentally it may be remarked that Mr. Campbell has one of the highest percentages of young people in his congregations of any rector in the diocese. While he seldom mentions it, the big knuckles on his fingers tell an unmistakable story that, during his college days, he was one of the great catchers on Princeton's winning nine. (Judging by the size of this catcher's knuckles, I should say that Princeton's pitcher must have had some speed!)

Yesterday Mr. Campbell spoke this appreciative word about his young men:

"The rector missed many boys and young men from the Club and Fellowship meeting. Some came in late. He had seen most of them in the church.

"He wondered if they had lost interest in the life of the Club and Fellowship. He discovered later that these young men worked during the day and were attending night school. Young men taking advantage of the opportunity to improve their minds and equip themselves for better service in the world and coming to their Church on Sunday. How much promise such ambition and loyalty to better things has for the future.

"What a good example to some of our older people who are sitting at home Sundays and wondering what is to become of this generation." RALPH M. HARPER.

New York Shows Increase in Nation-wide Campaign Receipts

At the Cathedral—The City Churches—Ecclesiastical Personals

The Living Church News Bureau
New York, Nov. 22, 1924

THE DIOCESAN TREASURER, MR. RICHARD M. POTT, reports that total Nation-wide Campaign budget receipts were \$246,570.51 on October 30th. This amount is \$4,752.93 more than the total receipts as of October 29, 1923, and represents the first time this year that the total receipts have exceeded the figure for a corresponding date in 1923.

Twenty-nine parishes have already paid in full their budget quotas for 1924, an excess of six over last month. Others will go over the top during November. It is expected that the final total will exceed fifty. These parish quotas represent minimum financial responsibility and a number of parishes will continue remittances after their quotas have been met.

Many parishes in the rural districts will have their annual "every member" canvass on November 23d or 30th. The New York City parishes will, quite generally, conduct theirs on December 7th or 14th.

The National Council has prepared material and announced plans for a national stewardship essay contest for the children in the Church schools throughout the United States.

The Diocese of New York was the pioneer in these contests. For four years such contests have been held; the winners being awarded appropriate medals at the annual service for the presentation of the missionary offerings of the children held in the Cathedral of St. John the Divine. The Diocese will cooperate with the National Council this year, except that the dates will not synchronize. The best essay will, however, be entered in the national contest.

The Nation-wide Campaign has been presented at the various archdeaconry meetings held throughout the Diocese. Canon Prichard has addressed the archdeaconries of Westchester and Richmond; the Rev. Charles W. Robinson, D.D., the archdeaconries of Dutchess and the Bronx; the Rev. J. I. Blair Larned, general secretary of the field department of the National Council, the archdeaconry of Ramapo; and the assistant secretary, Frank H. Merrill, the archdeaconry of Hudson. A meeting of the Manhattan clergy was held at Grace Church on November 14th, the Bishop presiding, at which Canon Prichard presented the campaign. One of the clergy present urged whole-hearted cooperation with the Nation-wide Program on the basis of his own personal experience, which showed that it is the men who have carried out the Campaign successfully in one parish who stand the best chance for promotion to a larger parochial field.

At this meeting, which was fairly well attended, the Bishop told the clergy of the Children's Arch to be erected in the nave near the Crossing by the children of the diocese and other young friends of the Cathedral, at a cost of \$207,000. This sum will be raised by the children in pennies and small sums, to be placed in the coin-boxes soon to be distributed

among the Church schools and other groups of children throughout the diocese. The children will be given the boxes (each bearing a picture of the arch) to keep for a stated period each year, during which they will be asked to drop in a coin every day.

AT THE CATHEDRAL

Last Sunday morning, Father Bull, of the Community of the Resurrection, preached at the Choral Eucharist in the Cathedral. Fr. Bull is always interesting and spiritually helpful, and often humorous. All three qualities marked his sermon of Sunday morning. In the afternoon a large congregation listened to Sir Henry Simpson Lunn, M.D., editor of *The Review of the Churches*, who spoke in the interests of Church Unity. Eight Protestant ministers of the city took part in the procession, in response to the invitation extended. In the evening the Cathedral was crowded for the Recital of Liturgical Music given by the joint choirs of the Cathedral and Trinity Church. Cesar Franck's beautiful Mass in A-major, which was sung, is fast superseding in popularity Gounod's *Messe Solennelle* (usually known as the St. Cecilia Mass), which is an encouraging sign of improvement in taste in ecclesiastical and musical circles. As an anthem, Franck's setting of *Panis Angelicus* was sung. The translation accompanying the Latin text of this mottet was made by the Precentor of the Cathedral, the Rev. Henry Purcell Veazie.

Every Sunday afternoon, from 1:30 until four o'clock, there will be someone at the vestibule to guide visitors through the Cathedral. A general invitation is extended not only to the people of the Church but to members of all religious bodies to avail themselves of this opportunity to see the Cathedral.

A service of intercession to Almighty God for His blessing upon the work of completing the Cathedral is held every Tuesday, Wednesday, Thursday and Friday in St. Saviour's Chapel at 12:05 P. M. The service lasts ten minutes, and the endeavor is made to suspend all office work during that period.

THE CITY CHURCHES

The Rev. Caleb Rochford Stetson, D.D., rector of Trinity Parish, was host at an informal luncheon at the Harvard Club to the clergy of the parish on Tuesday, November 18th. The clergy of the different chapels were asked to tell in a brief compass of recent achievements and future prospects in their several cures. The rector made an interesting announcement of a new undertaking at St. Augustine's Chapel, just initiated by Trinity Corporation in cooperation with the City Mission Society.

The midday preacher at Trinity Church this week is the acting Dean of the Cathedral, the Rev. H. Adye Prichard, rector of St. Mark's Church, Mt. Kisco, New York.

The Church of the Transfiguration has postponed its campaign for a million dollar endowment fund, in order that the interest of the parish may be centered in the movement to complete the Cathedral. As the Church was founded by the late Rev. George Hendrick Houghton, D.D., seventy-five years ago, this diamond

jubilee year was considered the logical time to make the appeal for funds to assure its permanent upkeep. But, when it became apparent that the interest of the parish would be divided by the coincidence of this drive with the Cathedral campaign, the latter was given precedence. "We feel that we shall not lose by this postponement," the rector, Dr. Ray, is quoted as saying. "The 'Little Church Around the Corner' hopes in the future to call on its friends everywhere for support in providing a fund which will assure its maintenance."

Last Sunday, Robert Haines, the actor, read the lessons at Evensong at the Church of the Transfiguration, following a custom begun this fall of having an actor as lector at the afternoon services. Mr. Haines is an active Churchman and has a nephew who is a young priest now taking post-graduate studies at Oxford University.

Thanksgiving dinners will be distributed among the poor of the parish by the Transfiguration Guild, which meets every Thursday. The Maternity Society, which is a part of its activities, distributes clothing, especially for babies, among poor families. St. Anna's Guild meets each Tuesday evening, the Girls' Friendly Society on Wednesday evenings, and St. Monica's Guild on Thursday evenings. There is also a Sunday school for colored children every Sunday, taught by seminary students. This school dates back to civil war days and was started by the elder Dr. Houghton, among colored people who took refuge in the church during a race-riot.

The services of St. James' Church, Madison Avenue and Seventy-First Street, are being resumed in the church building. The reconstruction of the church, begun last Easter, has made it necessary for the congregation to meet in the auditorium of the Presbyterian Nurses' Training School until last Sunday. Now, however, the large Assembly Hall under the church is available, and services were held there for the first time last Sunday. The reconstruction is not entirely completed, but is sufficiently advanced for the parish to feel justified in making arrangements for a formal opening of the rebuilt church on Christmas Eve.

ECCLIASTICAL PERSONALS

The Rev. George R. Van de Water, rector of the Church of the Beloved Disciple, is still in St. Luke's Hospital, though his condition is improved. The Rev. John Acworth, for many years assistant priest of the parish, is in charge of the church. Last Sunday morning the Rev. L. Ernest Sunderland, Superintendent of the City Mission Society, was the preacher. The Church of the Beloved Disciple, under the leadership of Dr. Van de Water, has been one of the most staunch supporters of the City Mission Work.

Messrs. Mercer and Hadley will conduct a Preaching Mission in Holy Trinity Church, Lenox Avenue and 122d Street, Sunday, November 23d, through Sunday, November 30th. The Sunday services will be: the Holy Communion at 8 A. M.; Morning Prayer, November 23d, and Holy Communion, November 30th, at eleven o'clock; evening service at eight o'clock. During the week, with the exception of Thursday, November 27th, Thanksgiving Day, the daily services will be: the Holy Communion at 8 A. M. and at 10 A. M., and evening service at eight o'clock. Thanksgiving Day, the Holy Communion is to be

at 8 A. M., a corporate reception by the men of the parish, under the auspices of the Brotherhood of St. Andrew; Morning Prayer at eleven o'clock, and evening service at eight o'clock.

A Preaching Mission will be held the same week in All Saints' Church, Harrison, the Rev. G. K. McNaught, rector, by the Ven. Archdeacon Claiborne, of Seawane, Tennessee.

The Rev. John R. Atkinson, D.D., preached last Sunday morning at Christ Church, of which he is rector, a sermon whose subject is reminiscent of his great predecessor, the late Dr. Ferdinand C. Ewer. Dr. Atkinson's theme was The Failure of Protestantism. The present rector is to be congratulated on his courageous following in the footsteps of that great Confessor for the Faith, who from the pulpit of the same parish preached sermons championing the fulness of the Christian Gospel that shook and shocked the smug complacency of the Churchmanship both "High" and "Low" of that day.

At the monthly observance of the Holy Hour in the Church of St. Mary the Virgin on last Sunday evening, the rector, Dr. Barry, gave the second of his addresses on the History of Popular Devotions. His subject was Benediction of the Blessed Sacrament. As might be expected, his treatment of this much-discussed development of Eucharistic devotion was scholarly, brilliant, and of practical bearing on the spiritual life.

GENERAL NEWS NOTES

St. Andrew's Church, Fifth Avenue and 127th Street, New York City, began, on the second day of the month, a November evening church attendance campaign. On that Sunday and on November 16th, each member was furnished with five invitation tickets and was urged to supply his friends with them for use as welcome cards.

At a recent confirmation service at the mission of the Holy Redeemer, Port Richmond, Staten Island, Bishop Manning was presented with a pastoral staff as a mark of the parishioners' affection and regard. The staff is of silver and was made in Milan, Italy. A piece of brass inserted in it was taken from a gun found on the battlefield of the Piave. The priest in charge, the Rev. Carmelo di Sano, is a brother of the Rev. Lorenzo di Sano, whose work among Italians in the Bronx has outgrown its quarters.

The New York *Sun* of Saturday evening, November 15th, contained the following notice of the much-needed work being done at St. Barnabas' House, one of the institutions of the New York Episcopal City Mission:

"The little children at St. Barnabas' House, 304 and 306 Mulberry street, are having classes in kindergarten and elementary subjects, corrective physical exercise and games quite the same as though they were lodged safely in their own homes. However, they are not in their own homes. And mother in most cases is either ill in a hospital or has been taken by tragedy or privation out of the home, at least temporarily.

"This privilege of instruction for children in temporary refuge shelters is unique among welfare programs. It is, however, carried on with the full approval and indorsement of public school authorities who believe that, during the absences of the mother from the home, it is better for the child to be kept in the shelter home throughout the day, providing his school work can be continued, than for him to attempt to attend regular classes in a distant neighborhood.

"This idea actuates the new program at St. Barnabas' House, which has been placed in charge of Miss Margaret Colton, daughter of the rector of St. Barnabas' Church at Irvington. The idea of the educational program substantiates the ideal of its headworker, Mrs. Helen Romaine Bradley, who believes that the hours of the child's sojourn in a temporary shelter should be profitable ones."

Another priest of the diocese has joined Dr. Van de Water and Canon Harrower at St. Luke's Hospital. The Rev. W. D. P. Bliss, rector of St. Martha's Church, Bronx, widely known throughout the Church and in sociological circles for his knowledge of sociology and his practical application of its principles and fearless championship of the workingman, is slowly recovering from the illness that sent him to St. Luke's.

Luncheon is served to members of Church organizations at Greer Court, 544 West 114th Street, daily from twelve to two o'clock. Out of town clergymen visiting New York are invited to take luncheon or dinner at Greer House, 122 East 28th Street.

T. J. WILLIAMS.

WATERBURY MISSIONARY CAMPAIGN

WATERBURY, CONN.—A very successful missionary campaign was held in the Waterbury District, which includes a number of parishes centering about Waterbury. The campaign was under the leadership of the rector of Trinity Church, Waterbury, the Rev. Henry Baldwin Todd, with whom the clergy of the district met for a Celebration of the Holy Communion on the morning of September 16th, after which plans and purposes were discussed.

On the evening of October 3d, the chairman called together the rectors, wardens, and vestrymen of all the parishes to listen to the plans of the campaign. They were also addressed by the Diocesan Chairman, Mr. Harry Heminway, and Mr. Worthington Doster, of the Central Committee. On the morning of October 14th, just preceding the campaign meetings, the clergy met for another celebration of the Holy Communion and a meditation.

A great mass meeting was held on the evening October 19th, in St. John's Church, Waterbury, at which all of the clergy of the district were present and in the procession. The church was filled with representatives from all the parishes, who listened with great interest to the address of Mr. Lewis B. Franklin, of the National Council, who came to conduct the campaign. Meetings were held on the afternoons and evenings of the following Monday, Tuesday, Wednesday, and Thursday, with a splendid attendance and great interest manifested.

As a fitting close to the campaign meetings, the clergy again met on the morning of November 11th for the Holy Communion and a thanksgiving for the success of the work.

As an outcome of this campaign, a clericus has been formed by the clergy of this section of the Diocese. It purposes to meet once a month for a celebration of the Holy Communion, followed by breakfast and discussion of plans and purposes for the work of the Church and for mutual association and help. The Rev. Henry Baldwin Todd, was unanimously elected president, and the Rev. Anthon T. Gesner was elected secretary and treasurer.

Bishop Garland Confirms Leper: Other Philadelphia News Notes

The Living Church News Bureau
Philadelphia, Nov. 20, 1924

LAST THURSDAY BISHOP GARLAND administered the rite of confirmation to a leper who was confined to the Municipal Hospital, having contracted the disease after he came from Jamaica. The chaplain of the hospitals, the Rev. Wm. F. Allen prepared the candidate for confirmation.

Physicians state that the cure of the patient's disease is almost a certainty.

The St. Andrew's Day meeting of the Philadelphia Diocesan Assembly of the Brotherhood of St. Andrew will be held in Holy Trinity Memorial Chapel on November 28th, when conferences will be held for Seniors and Juniors on the topics, The Bible in our Daily Life, the chief speaker being Howard A. Kelly, M.D., of Baltimore, and The Older Boy—Asset or Liability, the speaker being John H. Frizzell, Field Secretary.

St. Barnabas' Church, Germantown, has

recently celebrated its twentieth anniversary with appropriate ceremonies. The Rev. Marshall Plaskett, of Orange, N. J., was the preacher at a special service on Sunday afternoon, November 16th, when announcement was made of the completion of a \$5,000 fund towards the erection of a parish house.

The Rev. A. R. Van Meter, Dean of the Convocation of Germantown, and the Ven. Henry L. Phillips, D.D., Archdeacon for Colored Work, were speakers at a Missionary service on Tuesday evening. The Rev. E. Sydnor Thomas is priest in charge of St. Barnabas' Church.

Two retreats have been held in St. Margaret's Mission House, one by the Rev. William A. McClenthen, D.D., of Baltimore, who conducted a retreat for teachers on Saturday, the other given on Tuesday by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, for associates and other women.

FREDERICK E. SEYMOUR.

Revival of Religious Art Discussed at Chicago Deanery

Girls' Friendly Revue—Service for Armenians

The Living Church News Bureau
Chicago, Nov. 22, 1924

SPEAKING ON THE REVIVAL OF RELIGIOUS ART at a recent meeting of the Northeastern Deanery, the Rev. Van Ogden Vogt, D.D., pastor of the Wellington Ave. Congregational Church, said:

"The problem of today is one of self-consciousness. There have been several deterrents to the revival of religious art in the 'free' Churches. One has been Puritanism. Another, particularly seen in the Mid-west, is our nearness still to the frontier status and situation. An intense intellectual devotion, an also an unusual interest in the ethical side of life has contributed to the neglect of religious art. Even so, the buildings and the structure of Protestants are improving greatly. I know of more than one hundred free churches in which the pulpit has been put in its right position, and in which a chancel has been built with the altar or communion table as the center. There is a marked tendency, too, in Protestant churches to change the program order into that of a service. This, and a reviving interest in drama and pageantry, have contributed to an appreciation of the arts."

Dr. Vogt commended the Church for its strong position as the Church of the *via media*.

"Your Church has done much for the arts by its emphasis of the symbol of the cross. The preservation of the old liturgy is something psychologically and permanently valid. The Episcopal Church, in her services and in her buildings and fabric has preserved the thought of the real presence of God. The sermon has been too much of a burden in the free churches. Too much dependence has been put upon it for spiritual uplift. Our Churches have long needed the ministry which your Church has, of architecture, art, and music."

The speaker in the morning was Mr. George Maffinch, superintendent of the Chicago and Cook County School for Boys. His subject was Delinquent Boys in Chi-

ago, Mr. Maffinch made a strong appeal for the interest and help of the Church in this important work. Boys are being sent to the school at the rate of about ten a day, and the limited capacity of the school makes it necessary to dismiss a large number before they are ready for their freedom.

The Rev. E. V. Griswold, who has charge of the work both at St. Elizabeth's, where the meeting was held, and of St. Matthew's, near by, has built up a substantial work in this growing section of the far southwestern part of the city. Plans have been drawn for a new church at St. Matthew's. The next meeting of the Deanery will be at the Church of the Redeemer, February 16th.

GIRLS' FRIENDLY REVUE

The Girls' Friendly Revue, held at the Eighth Street Theater on Friday and Saturday, November 14th and 15th, was a remarkable production. In it, over 400 members of the diocesan branches of the Society presented a series of striking pageants portraying the history and growth of friendly societies from the year 900 to the year 1875 A.D., and also of the work and activities of the departments of the G.F.S.

The book of the pageant was written by Mrs. Charlotte Chorpenning, head of the dramatic Department of the Recreational Training School of Chicago. The first part pictured the early growth of guilds, beginning with the frith guild, or peace guild, which was formed in the Ninth Century to substitute the justice of "brothers in a guild for peace" for the personal vengeance of the bitter feuds in England in Saxon times. Next were pictured the social and religious guilds originating at the end of the Eleventh Century. Then were shown the craft guilds, which flourished in the most joyous days of England. The second part of the pageant pictured the misery and degradation which overtook England with the coming of machinery and modern industrial conditions. The closing words of

this part of the pageant were taken from a parliamentary speech of William Cobbett, the famous "friend of the poor." The third part pictured the reappearance of the spirit of coöperation in new forms, small friendly societies being organized through the land, numbering 30,000 in twenty years. Out of these grew the friendly orders, and in Gladstone's administration in the year 1875, there was passed the Friendly Societies Act, which held this movement vividly before the public. The Girls' Friendly Society was organized in this same year to save young girls from the dangers which had multiplied with the industrial revolution.

SERVICE FOR ARMENIANS

A special service for the Armenians of Chicago was held at the Church of the Epiphany on Sunday afternoon, November 16th, the parish having tendered the use of the church to the Armenians. Archbishop Tirayre, Primate of the Church of Armenia in America, was the special preacher at this service. He was assisted by the Rev. Gazegin Hovagimian. The Armenians of Chicago have no church building in the city.

CHOIR ASSOCIATION REORGANIZED

A meeting of the Chicago choirmasters was held in the diocesan offices November 17th, the purpose of which was to determine whether or not the choirmasters of the Diocese were in favor of reorganizing the Diocesan Choir Association. After some discussion, it was unanimously voted, by the representatives of sixteen Chicago and suburban parishes, to reorganize.

The Diocese will be divided into sections and the choirs in each division will unite and give a Festival, and, perhaps once in the year, the sections will unite for one great service.

GENERAL NEWS NOTES

The Rev. Paul B. Bull, C.R., will preach at the morning service at the Church of the Atonement, Chicago, on Sunday, December 7th.

Father Joseph, O.S.F., addressed a meeting of the Catholic Club at the Church of the Ascension on Thursday evening, November 18th.

H. B. GWYN.

MISSIONS IN WESTERN NEBRASKA

GRAND ISLAND, NEB.—Two successful Preaching Missions have been held this fall in the Missionary District of Western Nebraska. The first, lasting a week, was conducted by the Rev. James N. MacKenzie, rector of St. Stephen's Church, Grand Island, in St. Joseph's Church, Mullen, and the second was held in St. John's Church, Valentine, by the Ven. Samuel E. Wells. A feature of these Missions was that, each afternoon a conference for Church school teachers, or for other Church workers, was conducted by Miss Elizabeth Beecher, Educational Secretary for Western Nebraska.

A PREACHING MISSION

ASHEVILLE, N. C.—The Rt. Rev. John Chanler White, D.D., Bishop of Springfield, begins an eight day Preaching Mission at St. Mary's Church, Asheville, the Rev. Charles Mercer Hall, rector, on Sunday, November 23d. Bishop White gives an instruction each afternoon, and preaches each night of the Mission.



MEETING IN THE INTEREST OF THE CHURCH'S PROGRAM, DENVER, COLO.,
November 9, 1924

A GREAT PROGRAM SERVICE

DENVER, COLO.—Five thousand persons from all of the parishes of Denver, packed themselves into the Municipal Auditorium, Sunday, November 9th, to attend a religious service in behalf of the campaign for the Church's Program. There was a massed choir of 250 voices to lead in the singing. The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of the Diocese, officiated, the lesson being read by Dean Dagwell, of the Cathedral. The Rt. Rev. I. P. Johnson, D.D., Bishop of the Diocese, took occasion to make a pastoral talk, as he said that he had never had so many of his people together before. The sermon was preached by the Rt. Rev. T. F. Gailor, D.D., President of the National Council.

The Every Member Canvass was made later in the day.

THE PRO-CATHEDRAL, PORTLAND, OREGON

PORTLAND, ORE.—The burning of the Pro-Cathedral of St. Stephen the Martyr, a brief account of which occurred in THE LIVING CHURCH for October 11th, is described, by later advices, as being complete. The fire was discovered shortly before midnight, and in a short time the building was wrecked.

In the church everything was leveled to the floor, from the font at the west end to the altar at the east—seats, books, organ and music, a grand piano, the altar and all the ornaments, pulpit, and brass eagle lectern—everything burned. The destruction in the Dean's office was also complete, and nearly as great in the dining room of the parish house. The Lady Chapel, owing to the oak doors and false roof, escaped the fire, but was drenched

with water. As soon as possible its altar and all the paneling, seats, cushions, and carpet were removed for safety and to be renovated. The priest's sacristy at the east end also escaped fire, but the vestments were ruined with water. The roof of the parish house is a complete wreck, the floor being almost the only portion not seriously injured except with water.

The history of this church dates from 1863 when Bishop Scott opened St. Stephen's Chapel, on what is now the City Hall block, as a free church for the city of Portland, and distinctly as the Bishop's church. In 1880 the corner-stone of a new building was laid, which was consecrated in 1882. St. Stephen's was, in those days, the chapel of St. Helen's Hall, which had been founded by Bishop Scott and Bishop Morris. In 1890 the site was sold to the city of Portland, and the chapel was moved to the corner of 13th and Clay Sts.

Only last year a parish house, given by Mrs. W. T. Sumner, had been completed and put in use. This was also destroyed, as were a large number of memorials in the church.

The remains of the parish hall and chapel which were not completely demolished have been renovated and will be completed for the resumption of regular services by the second week of December. By the kindness of the Sisters of St. John the Baptist, services have been held in the chapel of St. Helen's Hall, which is conveniently located near the Pro-Cathedral site. Definite plans for rebuilding will not be undertaken until the meeting of the Diocesan Convention, which will be held the latter part of January.

A SEVENTIETH ANNIVERSARY

BRIARCLIFF, N. Y.—The seventieth anniversary of All Saints' Church, Briarcliff, the Rev. Henry A. Dexter, rector, has recently been celebrated. The Rev. Remsen B. Ogilby, D.D., president of Trinity College, Hartford, Conn., told, at the celebration, of the early days of the church, of which his grandfather was the founder. The Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, described the important part played by churches in village communities. The Rev. E. C. Chorley, D.D., Historiographer of the American Church, was also in the chancel.



RUINS OF ST. STEPHEN'S PRO-CATHEDRAL, PORTLAND, OREGON.

CONSECRATION OF ST. PAUL'S CATHEDRAL, LOS ANGELES

LOS ANGELES, CALIF.—The handsome structure of St. Paul's Cathedral, Los Angeles, completed last July, was consecrated on Wednesday, November 12th, by the Rt. Rev. Joseph H. Johnson, D.D. A large and reverent congregation filled the edifice.

The procession entering the Cathedral was long and impressive. The crucifer was followed by the full Cathedral choir of fifty men and boys. Then came Messrs. Reginald Johnson and Roland E. Coate, the architects, and Peter Hall, the general contractor. W. Cresswell Mushet, Treasurer, and the Hon. Frederick C. Valentine, Chancellor of the Diocese, were followed by the lay members of the Standing Committee. Then came Dr. James A. Blaisdell, President of Pomona College, and Dr. Ernest C. Moore, President of the Southern Branch of the University of California. These were followed in turn by ministers of various evangelical Churches, wearing academic gowns.

About a dozen lay readers were followed by four deacons and seventy priests. These included not only clergy of the Diocese of Los Angeles but also the Very Rev. J. Wilmer Gresham, D.D., Dean of Grace Cathedral, San Francisco, the Very Rev. William W. Fleetwood, Dean of St. Mark's Cathedral, Salt Lake City, and the Ven. W. J. Rockwood Jenkins, Archdeacon of Arizona. Brilliant touches of color were given by the presence in full vestments of the Rev. Paul Razimoff, rector of the Russian Orthodox Church, and the Rev. Father Adam Melikian, rector of the Armenian Apostolic Church in Los Angeles.

Visiting bishops included the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, the Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, the Rt. Rev. Julius W. Atwood, D.D., Bishop of Arizona, and the Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento.

When members of this procession had reached their places in the chancel and sanctuary, the Rev. C. Rankin Barnes, diocesan master of ceremonies, passed to the main door of the church to signify to the Bishop of the Diocese that all was in readiness. Bishop Johnson then rapped for admittance, and the doors of the Cathedral were thrown open by the two wardens. A second procession then passed up the central aisle, headed by its crucifer. In this were the rural deans of the four convocations of the diocese, the wardens and vestry of St. Paul's, the Very Rev. William MacCormack, D.D., Dean of the Cathedral, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop-Coadjutor, the Rev. Robert L. Windsor, bishop's chaplain, and Bishop Johnson.

The Instrument of Donation was read by Colin M. Gair, senior warden of St. Paul's, and the Sentence of Consecration by Bishop Stevens. At the conclusion of the consecration, Bishop Johnson announced the appointment of four Canons of the Cathedral; the Rev. Charles H. Hibbard, D.D., of Pasadena; the Rev. John H. D. Browne, of Santa Monica, the senior priest of the diocese; the Rev. Robert Renison, of Los Angeles, general missionary; and the Rev. Leslie E. Learned, D.D., rector of All Saints' Church, Pasadena.

The Introit was an elaborate setting of the *Agnus Dei* by Jordan. Bishop Johnson

was the celebrant at the Holy Eucharist, assisted by Bishop Moreland, as epistoler, and Bishop Sanford, as gospeller.

The sermon was preached by Bishop Parsons, who pointed out the unique possibilities of a Cathedral in being at once ancient and modern. He pointed out that a Cathedral can ideally present a wealth of spiritual experiences from the life of the historic Church, and also must be peculiarly sensitive to modern thought and modern problems. Planted firmly upon the ground it has a tremendous opportunity in pointing men upward to God.

The Offertory anthem was Martin's, Ho! Everyone That Thirsteth. This and other numbers of an elaborate musical program were rendered under the direction of Dudley Warner Fitch, choirmaster and organist of the Cathedral. The addition of cornet, trombone, and tympani supplemented effectively the beautiful tones of the Cathedral organ. The offering at the service was given to the Japan Reconstruction Fund.

The style of the new Cathedral is Italian Romanesque, the motif being drawn from the Twelfth Century church of San Michele Maggiore at Pavia. The facade, facing the business section of Los Angeles, was inspired by the Cathedral at Ferrara. The interior plan is of the early basilica type, the decoration of the apse following a Byzantine mosaic pattern. The pavement of the sanctuary is of imported Escalette marble. The structure is 164 feet long inside, 70 feet high and 64 feet wide. Its normal seating capacity is 1,300. The total cost of the Cathedral, and the Cathedral house, including site, was \$750,000.

The first services of the Church in Los Angeles were held in 1857, about 75 years after the founding of the Spanish pueblo of *Nuestra Senora de Los Angeles*. The first congregation took the name of St. Athanasius, and erected a little brick church in 1865. In 1883 this property was sold and a large wooden church built. The making of this change gave the opportunity of assuming the name of St. Paul's Church. In 1895 the Diocese of Los Angeles was organized and soon after the consecration of Bishop Johnson, he designated St. Paul's as his Pro-Cathedral. Thus, the Mother Church of the Diocese has grown into the handsome new Cathedral of the present day.

The Rev. William MacCormack, D.D., has been Dean of St. Paul's since 1908. His present assistant is the Rev. William Cowans, formerly of Winnipeg, Canada. At the present time there are some 1,200 communicants attached to the Cathedral parish.

PROVINCIAL COUNCIL ORGANIZES

WILMINGTON, N. C.—Following the meeting of the Synod of Sewanee in St. James' Church, Wilmington, the Executive Council of the Synod met and organized along the lines laid down by the legislation creating it. The Rt. Rev. T. C. Darst, D.D., Bishop of East Carolina, the Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, and Mrs. T. W. Bickett, of North Carolina, were elected by the Council. Bishop Darst was elected chairman of the Department of Missions. The Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, was made chairman of the Department of Religious Education; Bishop Guerry, of Social Service; the Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina, of the Field; and the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, of Publicity.

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ARRANGEMENTS FOR THE GENERAL COVENTION

NEW ORLEANS, LA.—The two largest and best equipped auditoriums in New Orleans stand side by side on the famous St. Charles Avenue, which sweeps in a great semi-circle through the choicest residential section of that city.

These have both been secured to house the General Convention when it meets in October, 1925.

The House of Deputies and the House of Bishops will both assemble in the Athenaeum. The Bishops will occupy the first floor, while the House of Deputies will meet on the next floor above. Obvious advantages will derive from the fact that the two Houses will be able to be in session at the same time under the one roof.

The Athenaeum is a first-class building in every respect. It is owned by the Young Men's Hebrew Association of New Orleans. It will be amply large for the purposes of these meetings.

The Jerusalem Temple, next door, is the Masonic center of the city. It has an excellent auditorium where the acoustics are especially good. Here will be held the meetings of the Woman's Auxiliary. Some of the mass meetings will be held here also. On the ground floor the daily luncheon to the delegates will be served. Rooms in nearby buildings have also been secured to take care of any overflow from the main luncheon room that may occur.

Numerous committee rooms will be available in the main buildings. Suitable quarters are being engaged either in or near these two main auditoriums to furnish offices for the various departments of the National Council.

The committees in charge are not yet prepared to announce where the opening service, or the reception to the delegates, will be held, nor is it yet decided where the United Thank Offering of the Woman's Auxiliary will be presented. This information will soon be ready for the public, however.

The Prytania Street Presbyterian Church has been generously placed at the disposal of Bishop Sessums and his committees for use throughout the whole time of the General Convention.

The location of the Athenaeum and the Jerusalem Temple, near Lee Circle, is excellent. It is just on the edge of the business section. The famous "garden district" of the city is within an easy walk. The public library, St. Paul's Church, and the Bienville Hotel are only two blocks away.

The hotel that will be the center of interest during the General Convention will be the Bienville. This entire first-class hotel, recently built, containing 275 rooms, will be taken over completely by the Convention, and will house the most interesting personalities of the gathering, and the leaders of the Church.

Large blocks of rooms will also be secured in the other first-class hotels, the Roosevelt and the St. Charles, as well as the Monteleone and others, all of which are within easy distance of the meeting halls.

The committee in charge of this part of the arrangements has its task well in hand at this early date and, it feels confident that the entire Convention can be made very comfortable.

Enquiries regarding hotel and rooming accommodations should be sent to the Rev. J. D. Cummins, St. Charles Avenue and Sixth Street, New Orleans. Applications for rooms are already coming in to Mr. Cummins in considerable numbers.

ARKANSAS SPECIAL CONVENTION

LITTLE ROCK, ARK.—At the special Convention of the Diocese of Arkansas, which met in Christ Church, Little Rock, on November 18th, most of the clergy, and a large number of lay delegates, answered to their names. The Bishop stated that the object of the Convention was to revise and formulate the Canons, besides a consideration of the Constitution. The report of the Committee on Constitution and Canons was presented by the Chancellor and the Suffragan Bishop of the Diocese. The delegates came prepared to take part in the enactment of Constitution and Canons, and the work was completed in one day.

There was much interest manifested in the Church's Program and the missionary work of the Diocese on the part of those attending the Convention.

MARYLAND GIRLS' FRIENDLY SOCIETY

BALTIMORE, MD.—At the fall meeting of the Girls' Friendly Society of the Diocese of Maryland, which was held at the Central House of the Society in Baltimore on November 13th, a resolution was adopted admitting to a seat in the Diocesan Council of the Society the chairman of the Church Service League of the Diocese, or a representative. The Society determined upon a more intensive policy of extension throughout the Diocese.

Miss Julia J. Cunningham was elected president and head of the extension department, and Miss Virginia Lee Reese secretary and head of the mission department.

CONNECTICUT SERVERS' GUILD FESTIVAL

HARTFORD, CONN.—On the afternoon of All Saints' Day in Christ Church Cathedral, Hartford, the annual festival service of the Servers' Guilds of the Hartford Archdeaconry was held. A number of servers were present, with their clergy, and listened with interest and profit to the sermon preached to them by the Rev. Prof. Fleming James, Ph.D. of Berkeley Divinity School. A festal procession followed the sermon. Dean Colladay was re-elected president, and the Rev. F. F. H. Nason, of Grace Church, Parkville, Hartford, was elected secretary.

COMMUNITY INTEREST SERVICES

ASHEVILLE, N. C.—The Rev. Clarence Stuart McClellan, Jr., recently held a service at Calvary Church, Fletcher, in the interest of Better Films and the Relations Between the Church and the Moving Pictures. Among the speakers were Col. Jason S. Joy, of New York City, secretary to Will H. Hays, Montgomery Hill, manager of the Famous Players, De Sales Harrison, of Atlanta, southeastern representative of the motion picture industry, and Edward D. Turner, manager of Asheville's largest motion picture house.

Mr. McClellan is inaugurating, at this church, services in the interest of community problems and movements in their connection with the Christian religion. He is to preach in the Jewish synagogue in Asheville soon.

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CENTENARY OF DETROIT CATHEDRAL

DETROIT, MICH.—St. Paul's Cathedral, Detroit, celebrated, during the week of November 16th to the 23d, the first hundred years of its establishment as a parish and the hundredth anniversary of the coming of the Church to the Northwest. A large number of visiting Bishops and distinguished clergymen and educators from various parts of the United States and Canada assisted the Cathedral authorities and the Diocesan committee in carrying out the celebration, which was recognized as a gala occasion not only by Churchmen but by other religious bodies of Detroit generally.

Beginning Sunday morning, November 16th, the anniversary Communion Service was held with the Very Rev. Warren L. Rogers, Dean of the Cathedral, as the celebrant. The Rev. Samuel S. Marquis, D.D., the first dean and the builder of the Cathedral, preached at this service.

Sunday afternoon, at three o'clock, the anniversary service for the Detroit parishes was held, every available seat in the great Cathedral being filled, and several hundred being turned away. The Rt. Rev. Herman Page, D.D., Bishop of Michigan, presided at this service and introduced the Rt. Rev. David Williams, D.D., Bishop of Huron, Canada, who brought to the gathering the greetings of the sister Church in Canada. The special preacher for the occasion was the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council, who preached the anniversary sermon and brought the congratulations of the General Church. At this service, at which a large number of the Diocesan clergy were present, a choir of 225 voices sang two special anthems written for the occasion, a *Te Deum* in B flat written by Francis A. Mackay, Mus. B., and dedicated to Dean Rogers, and *Great and Glorious is the Name of the Lord of Hosts*, written by Clarence Dickinson, Mus.D., of New York City, and dedicated to Mr. Mackay, who is master of the Cathedral choristers.

In the evening, at 7:30, Bishop Williams preached to a congregation which again overflowed the Cathedral.

On Sunday, November 17th, Social Service Night was celebrated, the Rev. Robert W. Woodroffe, rector of St. John's Church, Detroit, and chairman of the Diocesan Department of Social Service presiding. Dean Shailer Matthews, Ph.D., of the University of Chicago, spoke at this meeting, paying a tribute to the late Bishop Williams of Michigan for his great contributions to the field of social philosophy. Several hundred social workers of all denominations in Detroit were specially invited guests at this gathering.

Professor Edwin D. Starbuck, of the Department of Philosophy, University of Iowa, was the special speaker at the celebration of Religious Education Night which took place Tuesday evening. He spoke on *The Worth of a Child*, being introduced by the Rev. William L. Torrance, rector of St. Andrew's Church, Detroit, and a former head of the Diocesan Department of Religious Education.

Professor Dickinson rendered a special program of organ music on Wednesday evening, Music Night, being assisted by the Cathedral choristers under the direction of Mr. Mackay.

Missions Night was celebrated on Thursday, the Rt. Rev. Henry St. George Tucker, formerly Bishop of Kyoto, Japan, being the principal speaker. He was introduced by the Rev. S. S. Marquis, D.D., rector of St. Joseph's Church, and chair-

man of the Diocesan Missions Department.

Friday, November 21st, was celebrated as International Night, with a great anniversary banquet at the Hotel Statler, Detroit, at which more than four hundred persons were present, the gathering numbering many prominent citizens of all religious bodies in Detroit, several of whom brought greetings to the Cathedral and to the Diocese of Michigan. The principal speakers were the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, and the Rev. Canon Henry John Cody, D.D., Minister of Education for the Province of Ontario, Canada, and rector of St. Paul's Parish, Toronto. Bishop Page presided at the banquet.

The climax of the week's celebration occurred on Saturday afternoon and evening when the pageant, *The Long Life of the Church* was given in the Cathedral, with more than 300 characters taking part, who representing ten of the leading parishes of Detroit.

OREGON CHURCH JUBILEE

PORTLAND, OREGON.—St. Mark's Church, Portland, during the first week of November, observed the fiftieth anniversary of the founding of the work. On Sunday, November 2d, the Rt. Rev. Walter Taylor Sumner, D.D., Bishop of the Diocese, instituted and inducted the rector, the Rev. R. A'Court Simmonds. Immediately following this service, Solemn High Mass was sung, the newly instituted rector being the celebrant, the Rt. Rev. Adam U. dePencier, D.D., Bishop of New Westminster, being the special preacher. The Bishop also gave the address at the service of Solemn Evensong.

During the following week many receptions and parish gatherings were held when both former and present members of the congregation gathered in large numbers. On Thursday, November 6th, a parish banquet was held, when the mortgage, which had been taken up as the result of a determined effort by the parish to mark the jubilee of the parish by liquidating the mortgage debt against the church, was destroyed by the Bishop, at the close of an address of commendation and appreciation.

The following Sunday, the Bishop consecrated the church, the senior warden, Mr. R. W. Hastings, reading the Instrument of Donation and Endowment, and the rector the Sentence of Consecration. The Bishop celebrated at the Solemn High Mass and preached. During the service of Solemn Evensong the rector unveiled a bronze tablet erected to the memory of the former rector, the Rev. John E. H. Simpson. The inscription bearing the following words:

"To the Glory of God and in memory of the Reverend John E. H. Simpson, rector of this Parish from the year 1896 to 1918. This tablet is placed here on the occasion of the consecration of the church commemorating the fiftieth anniversary of the founding of the work. Dedicated November 9th, 1922."

Beautiful alms basins, the gift of members of the congregation in loving memory of Mrs. R. W. Hastings, were also dedicated at the same time.

The parish was organized in 1889, but commenced a definite work as one of the missions of the city of Portland in the year 1874. The present building was first erected in 1890 and later moved to its present site renovated and enlarged in 1909. The building is beautifully arranged interiorly, having a distinctive atmosphere of reverence and devotion by reason of many beautiful memorials hav-

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ing been erected from time to time. The parish has enjoyed the distinction of being the foremost Catholic parish in the Diocese for many years, and its influence has been far reaching not only in the Diocese but on the Pacific Coast. Daily Mass and Reservation were instituted in 1914 and are continued to the present day. The Rev. W. L. MacEwan was the first rector, the Rev. John E. H. Simpson succeeding in 1896. The Rev. John G. Hatton became the rector in 1918, and was succeeded by the Rev. W. E. Everton, from St. Mary's Church, Baltimore, Md. Upon the resignation of Fr. Everton the present rector, the Rev. R. A'Court Simmonds, was called from Alberta, Canada.

With the closing of the year the parish, in her fiftieth year, has succeeded in meeting every liability and, for the first time in her history starts the new year without a single financial obligation unfulfilled.

GIFTS TO CHURCH CHARITY FOUNDATION

BROOKLYN, N. Y.—The Endowment Fund of the Church Charity Foundation of the Diocese of Long Island has recently received the sum of \$77.15 from the estate of Samuel E. Haslett.

A new missal for the altar in St. John's Chapel has been given by Mrs. Anna S. Vermilye in memory of her mother, Mrs. Margaret Ann Ogden Schofield.

One of the family in the Home for the Aged has given a set of tubular chimes, in memory of her sister, with which to summon the household to Church services.

A room in the Hill Cottage is to be furnished in memory of Laura Dwight Napier.

A PAROCHIAL DIPTYCH

HONOLULU, HAWAII.—In St. Elizabeth's Memorial Church, Honolulu, on November 2d, the Sunday within the octave of All Saints', the priest in charge, the Rev. James F. Kieb, dedicated and blessed a beautiful parochial diptych, which has been placed in the blank wall of the choir of the church.

The ceremony took place at the eleven o'clock Eucharist at which Fr. Kieb was assisted by the Rev. Woo Yee Bew, the assistant priest of the mission, and the Rev. Fr. Otis, S.S.J.E., of the Church of the Advent, San Francisco, Calif., who was also the preacher of the occasion.

There are three panels in the upper part of the diptych. The central one contains a large tablet dedicated to the glory of God and to the grateful memory of William A. Procter and of Charlotte Elizabeth Procter, his wife, founders and constant benefactors of the mission. Below are the words, "Their works do follow them."

The Procters of Cincinnati were the generous founders of this work some twenty-two years ago, when Bishop Restarick first came to the Hawaiian field. The family, headed by Mr. William C. Procter, are still the chief supporters of St. Elizabeth's, which is the largest work in the Islands devoted to the Chinese and Koreans.

The Procter family was represented at the ceremony by Sister Olivia Mary, S.T., the head of St. Andrew's Priory, Honolulu.

Other persons commemorated by the diptych are the Rev. W. E. Potwine, first priest of the mission, and the Rev. Frank W. Merrill, second priest. Below are tablets commemorating departed Chinese members of the congregation.

IMPROVEMENTS AT BROOKLYN CHURCH

BROOKLYN, N. Y.—After much consideration, the rector and vestry of Trinity Church, Arlington Ave., Brooklyn, decided not to erect a parish house, but instead to remodel the large basement under the church building, and this has been done at an expense of about \$18,000. The parish now has available space for many activities at a minimum cost.

Since September 1918, when the Rev. Mr. Probst took charge, a mortgage of \$12,000 has been liquidated, and the church has been consecrated. The old rectory was sold and a new one has been erected near the church, which the Bishop says is a valuable asset to the neighborhood.

The parish is now equipped for work among the shifting population that continues to be typical of Church life in Brooklyn.

MERCER-HADLEY MISSIONS

SALISBURY, CONN.—Messrs. Mercer, Hadley, and Crum, three lay missionaries in the Church, have completed successful Missions this fall in Meriden, Conn., Larchmont, N. Y., Iliou, N. Y., Auburn, N. Y., Edgewood, R. I., and Holy Trinity Church, New York City (Harlem). They ask the prayers of their friends for missions to be conducted, November 30th to December 14th in St. Paul's Church, Alexandria, Va., January 4th to the 18th at Charlotte, N. C., January 18th to February 1st at Springfield, Ill., and February 1st to the 15th at the Cathedral, St. Louis, Mo.

DR. JOSHI'S LECTURES

DENVER, COLO.—A course of lectures on comparative religion is being given in St. John's Cathedral chapter house, Denver, by Dr. Samuel L. Joshi, an Oriental scholar. Dr. Joshi was born in India of Brahmin parentage, his father becoming a Christian, and entering the priesthood of the Church of England. Dr. Joshi is a graduate of Columbia University, and his two sons, who served overseas in the American army, are graduates of Columbia and Harvard, respectively. He is professor of English literature at the University of Bombay, and is in America in connection with the Carnegie foundation, which chooses one distinguished foreign scholar to come here each year to lecture. The present course is being given in Denver under the auspices of the University of Colorado.

TO ERECT PUBLIC SCHOOL

SEWANEE, TENN.—A new public school building is to be erected on the highway opposite the Otey Memorial Church, Sewanee, the site of the University of the South. The project is backed by the Civitan Club, the Order of the Eastern Star, the University, and the residents of the Mountain. Funds are being raised by subscription. Contrary to expectations, the State and County are unable to contribute toward the erection of the building, because it will not be situated on ground leased by state or county institutions. The new building is to cost about \$12,000, and will be completed by September 1925. The corner-stone was laid in July, and already half of the building fund is in hand.

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PREACHING MISSION IN ST. LOUIS

ST. LOUIS, MO.—The Rev. F. S. Fleming and the Rev. K. O. Crosby, of Chicago, are to preach a Mission in the Church of the Holy Communion, St. Louis, Mo., during the first week in Advent. St. Stephen's Church and Trinity Church are joining with the Church of the Holy Communion in the Mission. During the Mission there are to be two celebrations of the Holy Communion daily, the children's Mission at four in the afternoon, and the Mission service at eight.

CHURCHMEN PREACH IN JEWISH TABERNACLE

DULUTH, MINN.—The congregation of Temple Emanuel, Duluth, has been without a rabbi for some weeks past, and has adopted the unusual plan of inviting Christian ministers to preach at the regular Friday evening services. Three of the five preachers are clergymen of the Church, the Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese, the Very Rev. Harry G. Walker, Dean of Trinity Cathedral, and the Rev. James Mills, rector of St. Paul's Church, Duluth.

FUNERAL OF MRS. H. A. PILSBRY

PHILADELPHIA, PA.—Funeral services were held in St. Asaph's Church, Bala, Sunday, November 16th, for Mrs. Adeline Avery Pilsbry, one of the most consecrated leaders of the Church in the Diocese of Pennsylvania and under whose leadership mission study classes have been developed to an unusual extent in the Diocese. Mrs. Pilsbry was appointed Educational Secretary of the Woman's Auxiliary of the Diocese by Bishop Rhineland in 1912, and has held the position ever since. She was the leader of the Normal Mission Study Classes and Editor of the *Church Missionary Calendar*. Recently she was made Chairman of the Commission on Mission Study of the Department of Religious Education. On account of her recognized ability as a leader she was frequently called upon to lead classes in other Dioceses.

Mrs. Pilsbry was the wife of Henry A. Pilsbry, Sc.D., of the Academy of Natural Sciences, and the daughter of the late Dr. Henry Avery. Bishop Garland, the Rev. B. N. Bird, rector of St. Asaph's Church, and the Rev. F. D. Ward, rector of the St. Elizabeth's Church, officiated at the funeral services. Interment was in St. Asaph's churchyard.

DEATH OF REV. J. HENNING NELMS, D.D.

WASHINGTON, D.C.—The Rev. John Henning Nelms, D.D., one of the most prominent clergymen of the Diocese of Washington, died at his home in Woodside, Md., October 17th, and was buried from the Cathedral, October 20th, the Bishop of the Diocese officiating, assisted by a number of the clergy of the Diocese.

Dr. Nelms was ordained to the priesthood in 1904. From 1904 to 1908 he was rector of St. Matthew's Church, Philadelphia. Then he became rector of the Church of the Ascension, Washington, and later, after his recovery from a long illness, of Silver Spring Parish, Montgomery, Co., Md.

DEATH OF GEORGE B. GOODWIN

BROOKLYN, N. Y.—Mr. George B. Goodwin, warden of St. Thomas' Parish, Brooklyn, died November 10th, after but a few days' illness.

Mr. Goodwin was a member of long standing of the Diocesan Convention and, more recently, of the Diocesan Council. Always interested in the Church, and devoted to its interest his loss is great and lasting.

Several of the clergymen of the Diocese assisted the Rev. Duncan M. Genns, rector of the parish at the funeral.

DEATH OF ARCHDEACON MEEM

NEW YORK, N. Y.—Word was received, on November 21st, at Church Missions House, of the death of the Ven. John G. Meem of Rio de Janeiro. Archdeacon Meem was one of the four veterans of the Brazil Mission. After the present Bishop Kinsolving and the Rev. Dr. James W. Morris went down there in 1889, the present Bishop Brown of Virginia and the Rev. Mr. Meem followed them in 1891, and, for thirty-three years, the latter has served in that field, a pillar of strength to the mission, a faithful hard-

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AMERICAN CHURCH MONTHLY

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December, 1924. Vol. XVI, No. 4
Subs. \$3.00 Single Copies, 25 cts.

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working representative of Church people at home.

He was born in Shreveport, La., August 2, 1864. At the Virginia Military Institute, Lexington, Va., he completed a course in Civil Engineering, and was an instructor in that subject at the Institute when the Rev. Dr. Walpole Warren, the former rector of St. James' Church, New York, in a Mission held at Lexington, drew the young man's attention to the ministry, and he was later graduated from the Virginia Theological Seminary. In the early days in Brazil he assisted in training the present generation of Brazilian clergy, but the work chiefly associated with his name is the building of the Church of the Redeemer in Pelotas. He was his own designer and architect for this. It is interesting that part of the gifts providing it came from Mrs. Walpole Warren. In Rio, where he has been for ten years, he developed another Church of the Redeemer, and he has been doing the work of an archdeacon in northern Brazil.

He married Elsa Krischke, the sister of one of our Brazilian clergy. A burden they have long carried, of which few have known, has been the serious ill health of two of their children. Their son-in-law has for two years been away from home in service in the Brazilian army.

There is one office which Mr. Meem has held for the past twenty-five years, that of Treasurer of the Mission, which has been of inestimable value to the Mission and to the Church at home. It has meant that night after night, for these many years, he has come in, worn from the evangelistic labors of the day, and has stayed up until a late hour working over the books of the Mission and keeping them in a uniformly excellent condition. For this skilful and laborious work he has never asked thanks and has never asked or received remuneration.

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NEWS IN BRIEF

BETHLEHEM—On November 15th a litany desk, given by Miss Mary G. Brundage and the Hon. Frederick Bigelow Smith in memory of William Clive Smith, M.D., was dedicated in St. Stephen's Church, Wilkes-Barre, by the rector, the Rev. Frederick L. Flinchbaugh, D.D.

DULUTH—When the Rev. William Elliott became rector of St. Paul's Church, Virginia, six months ago, he immediately formulated plans for the improvement of the church property, and these improvements are now completed. City heat has been installed in the church, the guild hall, and the rectory. The interior of the church has been entirely redecorated, and the outside has been painted. The guild hall and the rectory have been similarly improved. The guild hall has also been enlarged, and a choir room and vestry room have been added with suitable furnishings.

FLORIDA—St. John's Church, Jacksonville, tendered a reception to the new rector, the Rev. Menard Doswell, and to Mrs. Doswell, in the new community house, Wednesday, November 9th.

IOWA—Twenty-nine parishes and missions in Iowa have been visited, or are being visited by representatives of the Field Department. These representatives include Mr. Robert Barrett, a layman, Dr. Loaring Clark, Dr. Robert W. Patton, the Rev. Douglas Matthews, and the Rev. A. E. Knickerbocker.—The Young People's Movement seems to be taking well in the Diocese, and it is planned to have some sort of a gathering of young people at the time of the Diocesan Convention in January.—The Rev. R. J. Campbell, rector of Grace Church, Cedar Rapids, held a three day Mission at St. Luke's Church, Des Moines, November 18th, 19th, and 20th.—Several churches in the Diocese of Iowa have been the recipients of memorials lately. St. Paul's, Council Bluffs, has added a tower to the church, and a new \$15,000 Møller pipe organ, including an echo organ; St. John's Church,

Dubuque, is erecting a new altar, and expects to complete the tower of the church; St. John's Church, Keokuk, has a handsome new pulpit, and a new organ made by Kilgen & Son.

LONG ISLAND—On Sunday, November 23d, at the Church of the Redeemer, Brooklyn, seven sanctuary lamps in the porch of St. Thomas' Chapel, said to be the smallest in the world, were blessed by the rector, the Rev. Thomas J. Lacey, D.D., in memory of the Rev. Frederick William Davis, priest, Jennie M. Hoyt, Richard W. and Sarah R. Berrien, M. Elizabeth McCabe, Burton H. Strickland, Burrill H. Strickland, and Harriett Lanning Paterson.—On November 23d, the Rev. Robert Rogers, Secretary of the Diocese and member of the diocesan council, celebrated the twenty-fifth anniversary as rector of the parish of the Good Shepherd, Brooklyn.—The president of the Brooklyn Clerical League for 1925 is the Ven. Charles Grant Clark, Archdeacon of Brooklyn.

MILWAUKEE—The will of Mrs. Clara A. Boorse, recently probated, contains bequests of \$1,000 each to St. James' Church, and to St. John's Home, Milwaukee.

NEW JERSEY—On Sunday, November 2d, the rector of All Saints' Church, Scotch Plains, the Rev. George T. Gruman, blessed a new professional cross, given by Mr. and Mrs. A. Gibby Spencer in loving memory of their daughter, Roberta Spencer, who was killed in the explosion at the Raritan Arsenal on March 1, 1924.—On the same day, the Rt. Rev. Albion W. Knight, D.D., Bishop Coadjutor of the Diocese, blessed a new bell, which was presented to the parish by Mrs. Burton P. Hall and her son, Clifford Hall, of Fanwood, N. J., in memory of the husband and father, Burton Pettinger Hall.

NEW YORK—The Girls' Friendly Society of the Diocese is manifesting unusual zeal and energy. This was brought out at the Diocesan Council meeting, which was held at the parish house of Holy Trinity Church, 122d St., and Lenox Ave., November 18th.

OKLAHOMA—The Rev. W. P. Witsell, rector of St. Paul's Church, Waco, Texas, and member of the National Council, was present at a conference of the clergy and the treasurers of parishes and missions of Oklahoma, held at the

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Cathedral in Oklahoma City on October 28th, 29th, and 30th, and made two inspiring and informing addresses on the Church's Program. The Conference pledged its unanimous and enthusiastic support of the Church's Program, and took action to ensure a complete every-member canvass of the district between the last Sunday in November and the Second Sunday in December.—The Rev. Joseph Carden has been appointed editor of the *Oklahoma Churchman* and Publicity Agent for the District. All communications intended for publication in the *Oklahoma Churchman* should be addressed to him at Ardmore, Oklahoma.

OREGON—The Rev. E. T. Simpson, of Trinity Church, Corvallis, on the occasion of the thirtieth anniversary of his ordination to the priesthood, was singularly honored in November by his parish when special services were held and a parish banquet given, at which many addresses and expressions of felicitation and appreciation were made.

RHODE ISLAND—The Rev. William F. Doughty, formerly Dean of All Saints' Cathedral, Spokane, Wash., was instituted rector of St. George's Church, Central Falls, by Bishop Perry, Sunday, November 9th.—The Church of the Messiah, Providence, celebrated the twenty-fifth anniversary of the rectorship of the Rev. Frederic Irving Collins on October 26th.

RHODE ISLAND—There was a large attendance at the Training Institute for Group Leaders, conducted by the Rev. J. I. B. Larned, of Yonkers, N. Y., in the parish house of Grace Church, Providence, on the afternoons and evenings of two days, and at another at Kay Chapel, Newport, for an equal time. This promises well for the Every Member Canvass on December 7th.—Great interest is being shown in the week's visit of the Rt. Rev. Herman Page, D.D., Bishop of Michigan, November 2d to the 9th. He is to hold conferences in the different parts of the Diocese, and every day in the week is taken up.—On Sunday afternoon, October 5th, there was a remarkable pilgrimage to the Place of Peace, a natural altar among the trees of Roaring Brook Farm, where the rural missionary, the Rev. G. A. Meader, lives, not far from the Connecticut line. At least 300 persons were present. Addresses were made by Bishop Perry, and the Rev. Messrs. A. E. Carpenter and W. F. Borchert.—On the morning of October 5th, Bishop Perry consecrated Christ Church, Coventry, which is under the care of the General Missionary.—On Sunday, October 12th, Bishop Perry instituted the Rev. Arthur S. Rudd as rector of Emmanuel Church, Newport, and on Sunday, November 9th, he is to institute the Rev. William F. Dowty as rector of St. George's Church, Central Falls.—The parish house of Trinity Church, Newport, was opened informally October 15th, when the rector, the Rev. Stanley C. Hughes, Mrs. Hughes, and the building committee received many guests who desired to see the new building.—The fall meeting of the Churchmen's Club is to be held at Turk's Head, Providence, November 20th, at which the Rt. Rev. Arthur C. Headlam, D.D., Bishop of Gloucester, will speak on the Recent Progress toward Church Reunion in England.—On Sunday, October 26th, under the auspices of the diocesan branch of St. Barnabas' Guild, there was a gathering of nurses at Grace Church, Providence. Three hundred nurses from the various hospitals of the city were present to do honor to the memory of Florence Nightingale. One hundred of them are members of the Guild. Bishop Perry, as chaplain of the Guild, had charge of the services and was assisted by the Rev. P. F. Sturges, D.D., rector of the parish. An interesting address was made by Dr. Alfred Worcester, of Waltham, Mass.—The Rev. Frederic I. Collins celebrated the twenty-fifth anniversary of his rectorship of the Church of the Messiah, Providence, on October 26th. Later in the week a public reception was held.

SACRAMENTO.—The Rev. Charles E. Farrar, rector of Christ Church, Eureka has been asked by a representative group of business men in Eureka to conduct a study class on the League of Nations. Four weeks of intensive study will be given to the subject, and will cover what the League is, and what it has and may accomplish for the peace and prosperity of the world.—Trinity Pro-Catholic, Sacramento, because of local conditions, found it necessary to conduct the Every Member Canvass in October. Returns already indicate a fifty per cent increase for the parish, and thirty-five per cent increase for the Program of the Church.—The local post of the American Legion attended St. Luke's Church, Auburn, Sunday, November 9th, in a body. In spite of a heavy storm there was an Armistice Day the American Legion at Napa met at the Church of the Incarnation for a special service at nine o'clock.

SOUTH CAROLINA.—Miss Mabel Lee Cooper, field worker in religious education for the

Province of Sewanee, is conducting a series of Teacher Training Institutes at various strategic centers in the Diocese. These include Beaufort, Charleston, Georgetown, and Florence. This is Miss Cooper's third visit to most of these places, and very definite results are being seen from her constructive methods of teacher training.

SOUTHERN OHIO.—The cause of Near East Relief was recently presented in the Churches of Cincinnati, and their representative stated that \$5,000 was contributed by the Episcopal Churches. One of the most interesting speakers for Near East Relief is a Cincinnati churchman, Mr. Harry Moffett. He is a communicant of the Cathedral and was for several years attendance officer for the Board of Education. He saw active service in all the countries where the Near East work is in force and received several honors from their governments.—The Young People's Society of St. Stephen's Church, Winton Place, recently entertained all the representatives of the other Young People's organizations in Cincinnati, who attended the Gambier Conference last June. This reunion took the form of meeting around a wonderful camp fire on the grounds of Dr. and Mrs. E. N. Clopper.—The Cincinnati City Mission has accepted responsibility for services and visiting at Longview Hospital for the Insane. The Superintendent and the Social Service Department of the Hospital are giving the heartiest cooperation. Fully 250 of the patients attend the services, and the attention and participation in them are most inspiring.—At the Cincinnati Tuberculosis Sanatorium a Methodist worker and a patient who is a Churchman united to bring a colored patient to accept the Christian faith. The Superintendent of the City Mission baptized him and cared for him spiritually until the end and then the Rev. E. H. Oxley, D.D., held the burial service, while the City Mission helped to defray the funeral expenses.—At least half a ton of magazines and books have been given to the City Mission by the Church of Our Saviour, Mt. Auburn, for distribution in hospitals and other institutions of the city of Cincinnati.—Deaconess Drant of the Cincinnati City Mission has started a small library in the County Jail. One lady gives her a new book and a used book every month, and others are taking up the idea.

SOUTHERN OHIO.—An interesting visitor to Cincinnati recently was Dean John A. Ely, of the College of Engineering of St. John's University, Shanghai, China, who, after paying his respects to Bishop Vincent, had an interesting interview with Dean Herman Schneider, of the College of Engineering of the University of Cincinnati, the originator of a very successful cooperative plan of instruction in that institution. Dean Ely has a personality and devotion to his works which bodes well for the future of his department of the Chinese University.—The fortieth anniversary of the founding of St. Stephen's Church, Winton Place, Cincinnati, will be observed on December 21st. Of the founders of the church several survive, Mr. William Salway living nearby in Clifton, and Mr. Henry H. Vail, for many years a prominent publisher, residing in the East. The widow of Mr. Robert J. Smith, who not only helped found the parish but also left an endowment to assist in perpetuating it, is still an active and generous supporter of the church, while Mrs. Keith Hubbell, one of those who appealed to the Bishop for the services of the Church in that locality, is still a communicant of the parish.

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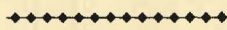
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RESPONSIBILITY

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Responsibility for the National Program is of five kinds:

1. Responsibility for making the Program.
2. Responsibility for executing the Program.
3. Responsibility for apportioning the sum needed for the execution of the Program.
4. Responsibility for raising the sum needed.
5. Responsibility for providing the sum needed.

Responsibility for Making the Program

The National Council is required to prepare and submit to the General Convention a Program for the ensuing triennium, including a detailed budget for the ensuing year and estimated budgets for the two succeeding years. It is provided that the General Convention shall consider this Program at joint sessions and after consideration take appropriate action. The Program adopted by the General Convention becomes the National Program for the ensuing triennium.

The joint Conference of the Bishops and National Council held recently in New York was called for the express purpose of giving the National Council the benefit of the advice of the Bishops in the preparation of the Program which will be submitted to the General Convention next fall.

Responsibility for Executing the Program

The Canon provides that the National Council shall have charge of the unification, development, and prosecution of the missionary, educational, and social work of the Church, shall exercise all the powers of the Domestic and Foreign Missionary Society, and shall have power to expend all sums of money covered by the budget and estimated budgets and to undertake such other work as its income will warrant.

Responsibility for Apportioning the Sum Needed for the Execution of the Program

The Canon provides that the Council shall submit to the General Convention a plan of apportionment. After the General Convention adopts a plan the National Council must make apportionments according to this plan and notify the dioceses and districts. Each diocese and district then adds to its apportionment the

sum needed for its diocesan program and apportions the combined sum to the parishes and missions. The quota assigned to a parish or mission therefore covers both diocesan and general work. The diocese determines what proportion of the total amount raised to meet these quotas shall be sent to the National Council for the national Program.

Responsibility for Raising the Sum Needed

The Canon provides that after the apportionment to the dioceses and districts and after the allotment of quotas by them to the parishes and missions "each diocese and district and the parishes and missions thereof shall then take necessary steps to raise their respective quotas." The diocese does not discharge its responsibility by allotting quotas to the parishes but is expressly charged with the duty of taking "necessary steps." In other words, the Canon contemplates a diocesan as well as a parochial effort. It is to be noted that the National Council is made responsible for executing the work but not for securing support for the work. Nevertheless the National Council renders to the dioceses every assistance in its power in securing the needful support.

Responsibility for Providing the Sum Needed

The support of the work of the Church can come only from the members of the Church. They constitute the Church. They are all members of the Domestic and Foreign Missionary Society. It is their work which the National Council executes. In all these above-mentioned responsibilities the members of the Church act through official representatives. In providing support for the work they bear the responsibility personally.

THE NATIONAL COUNCIL

281 Fourth Avenue, New York City