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# Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, NOVEMBER 8, 1924

No. 2

## A NEW ANGLO- EASTERN ENTENTE

EDITORIAL

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

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

### OFFICES

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

New York: 11 West Forty-fifth Street.

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

### SUBSCRIPTIONS

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

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LIKE THE SEED which the wind wafts into hidden glades and forest depths, where no sower's hand could reach to scatter it, the subtle germ of Christ's truth will be borne on the secret atmosphere of a holy life into hearts which no preacher's voice could penetrate, where the tongue of men and of angels would fail. There is an eloquence in living goodness which will often prove persuasive.—*John Caird.*

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## EDITORIALS & COMMENTS

### A New Anglo-Eastern Entente

UNDER date of Vienna, October 19th, the Bishop of Fond du Lac has received the following cablegram:

"Consecrated [bishop] by Patriarchal Delegate. My first episcopal Mass for your Intention. Török."

In this brief message a strange story is brought to its culmination and a new Anglo-Eastern entente is realized.

John W. Török was a Roman Catholic Monsignor, a Hungarian by birth, a Uniat priest, and professor in the Uniat College in Rome. A biographical sketch printed in *THE LIVING CHURCH* of June 18, 1921, relates his earlier history as follows:

"Born in Hungary in 1890, after acquiring his lower and middle education at Budapest, studying law and philosophy at the Universities of Budapest and Tübingen, and receiving his theological training at Budapest, Eperjes, and at Rome, where he was ordained priest in 1914, Dr. Török in the year of his ordination was appointed chaplain in the Cathedral of Nyiregyhaza. Early in 1915, he was appointed professor of Canon Law in the Greek College at Rome, where he remained until 1917. When the Greek College was temporarily transferred to Switzerland on account of the war, he kept up very strong anti-German and anti-Hapsburg policies, and for this the Magyar Government instituted against him a suit for his "entente-friendship." His case was heard directly at the outbreak of the revolution, and because all historical facts were in his favor, he was, of course, exonerated, and, consequently, considered a national hero. Under Bolshevism, they tried to hang him and he had to seek refuge from prison, in reality from the scaffold. Dr. Török was appointed Consistorial-Councilor in 1919."

On June 9, 1921, Bishop Murray, of Maryland, formally received Dr. Török into the communion of the American Church. The report continues:

"He came to this country in 1920 by permission of the Roman *Propaganda Fidei Congregatio* for the purpose of lecturing to the Hungarians on anti-Bolshevik propaganda. He has taken out his first papers as an American citizen. Dr. Török takes his place as a special assistant to the Rev. Thomas Burgess in the Foreign-born Americans Division of the Department of Missions, where he will prove of great value in helping to lead the Americanization and religious work among the unchurched immigrants from Middle Europe in the United States, and where he will be of great assistance in many ways in addition to his particular work among the unchurched Magyars in America. Enormous numbers of these have left the Church of their native land and are out of touch with all religion and isolated from American life. They are thus a natural prey to Bolshevist propaganda."

A year later Dr. Török was received into the Diocese of Fond du Lac, where, for a number of years, the diocesan policy has been very sympathetic with work

among foreigners. Dr. Török entered heartily into the study of conditions among Hungarians and Bohemians in Wisconsin and adjacent states. He found these in a condition of great religious unrest. Great numbers of them were Uniats of the Roman obedience. These, or a large proportion of them, were restive under foreign domination. They wanted to be Americans, in religion as in citizenship. Some of them recognized the spiritual kinship of the American Church, but the barrier of language, of tradition, and of thought stood in the way, apparently, of any formal relationship with this Church.

If the Diocese of Fond du Lac had been pecuniarily able to commission Dr. Török to give his whole time to a work of mediation between the American Church and these thousands of foreign-born citizens, it is quite likely that a work of magnificent proportions might have been created. What had been accomplished on a small scale among the Hungarian "Reformed" in New Jersey might conceivably have been done on a vastly larger scale among Magyar Roman Uniats in Wisconsin and adjoining states. But the diocese was too poor to undertake the work, and Dr. Török was left largely to his own resources.

He became, however, an important leader among the Magyars throughout the country, and was able to help them toward the realization of an intelligent Americanism. And his hold upon the Anglican position became more tenacious. He saw in the Episcopal Church the meeting ground between Eastern and Western Catholicity, and realized the possibility of tying thousands upon thousands of Bohemians, Czechs, and Hungarians to the communion of the American Church.

AT the same time there was centered about Pittsburgh, Pa., a considerable colony of Galicians who had come before the war from the homeland between the Carpathian Mountains and the southern border of the Russian Empire. Religiously they were Roman Uniats, as Dr. Török had been. As the war developed, their homeland became the great battle-ground between the Austro-Hungarian and Russian armies. As Slavs, their sympathies were with Russia, and they anticipated that a result of the war would be the detachment of their homeland from Hungary and its annexation to Russia.

As war proceeded, their antipathy to the Austro-

Hungarian dynasty increased. Coming under the influence of the Russian Archbishop in New York, they repudiated their Roman allegiance and were organized into an Eastern Orthodox diocese in communion with the Russian Church.

But the old Russia of their hopes, fell. They learned that the Galician home-land was not to be a part of Russia and so they were unwilling to remain under Russian ecclesiastical influence in America. They entered into communication, therefore, with Bishop Adam, of Winnipeg, an Eastern Orthodox prelate whose antecedents are not quite clear to us, but whose racial background is akin to their own, and who is outside of the jurisdiction of the Russian archbishop in New York. Bishop Adam thereupon gave them episcopal oversight and exercised his jurisdiction over them through an archpriest appointed in Pittsburgh, the Very Rev. Michael Yuhas.

In July last, with the approval of Bishop Adam, the clergy and representative laity of this Galician diocese of Pittsburgh elected Dr. Török—priest of the Anglican obedience—to be their bishop! So do the bonds between East and West grow tighter and the sympathy keener, in this melting pot of America.

Nor is this all.

Another foreign colony in Pittsburgh is that of the Czecho-Slovaks. A large section of these are in sympathy with the National Church of Czecho-Slovakia, whose bishop, Dr. Gorazd, attended our last General Convention, and who was received into full communion with the American Church by concordat with our National Council. Bishop Gorazd, when in this country, had organized these Czecho-Slavs of Pittsburgh into a diocese of the home Church.

These clergy and people had urged Bishop Gorazd to remain in America as their bishop, but he had declined, while agreeing that a bishop should be consecrated for them at some future time if they should elect one. Learning of the Galician choice of Dr. Török, the Czecho-Slavs also held a convention, and, by resolution, asked that Dr. Török, when consecrated, would take them under his episcopal jurisdiction, thereby, in effect, consolidating those two Slavic missions under one head. This step was taken, we understand, with the full concurrence of Bishop Gorazd.

**B**UT Dr. Török was not willing to renounce the Anglican position. His reply to both these elections was that he could accept only on the distinct understanding that it would be his policy to administer the work as in full communion with the American Episcopal Church, and, if it were desired by the latter, in close formal relationship with it.

As showing this full acceptance of the Anglican position, Dr. Török proposed to both these electing bodies that they invite his diocesan, the Bishop of Fond du Lac, to join with the Archbishop of Belgrade and other Eastern prelates in consecrating him. Both the bodies thereupon sent cordial letters to the Bishop of Fond du Lac extending this invitation and asking him to proceed, with Bishop Adam, to Europe for the purpose, offering to pay the expenses of his trip. We are permitted to make excerpts from these letters. One of the spokesmen for the Galician diocese wrote:

"You certainly know that we are aware of the fact that the very fact of Father Török's election means a new course in our Church life. We took notice that he regards his election as a program, and we have accepted his program as that of our own. We feel confident that his consecration will be the first step as to the successful solution of his program, and since the main topic of this program is Christian Unity, we feel that your participation in the consecration would have a tremendous significance from every—internal and external—point of view."

And the spokesman for the Czecho-Slovaks wrote:

"We are unable under the present circumstances to have a bishop of our own, but time will certainly enable us to elect a Slovak to be our bishop. However, since we need the fatherly care of a bishop, until this time will arrive, the majority of us think that the best thing for our people, Church, and cause would be to accept Fr. Török's jurisdiction after he becomes consecrated, the more since we are thoroughly convinced that his ideas as to the intercommunion will meet the unanimous approval of our people. . . . Since you are the Diocesan of Fr. Török, we thought it was our duty to inform you about this decision of ours, the more since we are aware of the fact what tremendous help it would be to our cause, the help of a 'par excellence' Catholic bishop like you are and have been all your life. Of course you know that all of our priests are graduates of Roman seminaries and universities and all of our people have been under Roman obedience during the past."

**T**HAT Bishop Weller was deeply touched at this loyalty of his priest and this unprecedented invitation, may readily be presumed. He must have remembered how his predecessor, Bishop Grafton, had longed and worked for Anglo-Eastern intercommunion, and had travelled through Russia and the East in the hope of paving the way, however slightly, for it to come.

But the brief time in which to make preparations gave Bishop Weller no opportunity to consult with his brother bishops in regard to the acceptance of this invitation. He recognized that, where there are conflicting episcopal jurisdictions and strong racial feelings and animosities, as among the Easterns, it would be a very delicate matter for an individual bishop to seem to side with one group as against another. He felt, also, we may presume, that to participate in the consecration of one who was to exercise episcopal functions within the territory of an American bishop and diocese, although with the intention of entire friendliness, would be unfitting unless he could do it with the approval of the entire body of the American episcopate. He therefore declined the invitation. No doubt he was right in doing so; but to have been instrumental in combining the Oriental and Anglican lines of episcopal succession by a joint consecration of a bishop whose avowed program is to bring the two communions into the closest relationship possible, would have been the climax of a life spent, as was his predecessor's, in the attempt to promote Catholic unity.

And it is true also that in the new questions that are constantly arising, and will increasingly arise, from the new and cordial relationships with branches of Eastern Christendom that are a happy incident of our day, our episcopate should act as a unit. Bishop Weller has very wisely set the precedent of declining to act as an individual bishop apart from his brethren.

**W**E have begun by quoting Bishop Török's cablegram announcing his consecration to the episcopate. We are a little perplexed by its date from Vienna, since it had been supposed that he would be consecrated at Belgrade, nor is it clear to us who is the Patriarchal Delegate referred to.

Be that as it may, Bishop Török is about to return to this country as the episcopal head of the Galicians and Czecho-Slavs who have elected him, and with the earnest intention of tying that work somehow to the American Church. We bespeak for him the cordial sympathy of American Churchmen, particularly in Pittsburgh. Whether, ultimately, the precedent whereby, in Porto Rico, Bishop Ferrando's independent mission was related to the American Church by making him a suffragan to the Bishop of that see, shall seem wise in Pittsburgh, is a matter for the future to develop. We are happy in having a true statesman as our own bishop of that important see, and we are confident that Bishop Török will find the American Church very ready to cooperate with him in carrying his practical program of Church unity into effect.

ARE there negro troops among the French forces of the army of occupation in the German Rhineland?

Some weeks ago our European letter from our regular correspondent, Mr. C. H. Palmer, said: "All black troops have left the Rhineland, and if there are any said to be still remaining, it is probably in the imagination of the very stupid professors who write propaganda in Berlin," etc.

A Question  
of Color

Whereupon an American correspondent, Mr. St. John Gaffney, former American consul general at Munich, quoting Mr. Palmer's statement, wrote to declare that "French black troops, particularly Senegal negroes and Moroccans, are at present in garrison at various parts on the Rhine. . . . Just previous to my departure from Germany, on August 4th, the newspapers were publishing accounts of criminal assaults on women and children by these black wild men. . . . I call your special attention to some recent criminal acts of these colored soldiers."

Here appeared to be a direct contradiction between two men who had apparently passed through substantially the same section within a short time of each other. Both, undoubtedly, wrote in good faith.

But whether there are black troops in the Rhineland or not is wholly a question of fact. We were unwilling to drop the subject there without trying to discover what might actually be true.

We therefore delayed publication of Mr. Gaffney's letter long enough to cable Archdeacon Nies, representative of the American Church in Munich, as follows:

"Please cable whether true that colored troops continue in French army of occupation and whether crimes by them are reported."

To which Archdeacon Nies cabled the reply:

"Answer both questions yes. Suppress my name. Letter follows."

Respecting Archdeacon Nies' request that he be not quoted, and recalling how exceedingly cautious he has at all times been in writing from Germany for publication, but believing that his cablegram sufficiently bore out the facts alleged by Mr. Gaffney, the letter sent by the latter was printed. Subsequently Archdeacon Nies authorized us to make the following statement over his signature:

"In reply to a communication from THE LIVING CHURCH asking for a statement from me on the pure question of fact as to the presence of colored troops in the French Army of occupation in Germany, and further as to the appearance in the German press of accounts of misdoings by some of these troops, I must answer Yes to both parts of the question; to the first from personal observation in the summer of 1923 and letters of travellers in 1924 and other sources. With the affirmative answer to the second part of the question I have sent a few clippings from prominent daily newspapers.

"I make it a practice, while living over here, to leave 'live-wire' matters alone, but I cannot, in this instance, refuse to answer the Editor's question. W. E. NIES."

Mr. Palmer, in turn, submitted the question to a French army chaplain at Bonn, the Rev. Abbé Chaine, and the chaplain consulted his bishop before replying. His statement (in part), transmitted by Mr. Palmer, is as follows (translated):

"I ask you on my own behalf, and for the same motives as Mr. Gaffney, for a correction. There are no black troops, Senegal negroes, in garrison on the Rhine. There are North Africans with bronzed skins; some of them, of somewhat deeper brown, may have been the cause of the worthy Mr. St. John Gaffney's mistake; but it would be a mistake to assert that Senegalese (Senegal negroes) are in the Rhineland. Mr. C. H. Palmer's observation is exact.

"With regard to the crimes and robberies of which Mr. St. John Gaffney speaks, I am able to certify that the cases have not been, are not, any more numerous, nor of a nature any more out of the way, than those accounted for by the most

impartial statistics among the collections of similar troops which are stationed in the Rhineland, whatever their nationality. It is with statistics that we are dealing here, and to present the actions assigned to the African troops as exceptional would be to falsify the facts.

"In Mr. C. H. Palmer's article there is one word alone to be modified; 'some' instead of 'many,' for that which concerns the Christian natives. Mr. C. H. Palmer has made a confusion; no doubt he intended to speak of the Malgaches, who left the Rhineland two years ago, who were, with a few exceptions, all Christian, half Roman Catholic, half Protestant."

Various other correspondents intervened, each of whom was sure that there were, or were not, black troops in the Rhineland; but we declined to print any of their letters, determined, rather, to run down the facts. We therefore put Archdeacon Nies and Mr. Palmer in communication with each other, sent each the letters from the other, and asked that, in the light of these letters, they would collaborate and seek to agree upon the facts.

The result of this collaboration would, if it were not so serious a matter, be a real comedy. The explanation of the curious contradiction is chiefly to be found in the difference between the English language as spoken in English and as spoken in America.

To us, in America, the terms "negroes," "blacks," and "colored people" are interchangeable. In England they have totally different meanings. "Blacks" are literally black; "colored people" are mulattoes; and the natives of north Africa, of a dark brown hue, are neither, though they may be "negroes." Mr. Palmer (being English) writes, in surprise, "I always referred to the word 'black' in my article and never said 'colored.' I saw plenty of brown troops, but that is a different thing." Archdeacon Nies (being American) says, "The question is about African negro troops and not about their exact shade."

So we believe that we have now gotten to the bottom of this perplexing conflict of statement as to African troops in the Rhineland, which has been perplexing to Americans for the past several years. As Englishmen view it, there are no "black" troops in Germany. As Americans view it, there are; but these "black" troops are "brown," and they come from the north African French colonies. Perhaps Mr. Gaffney really could not tell a "Senegalese" from a "Moroccan," by looking at him, nor a "wild" from a tame negro in passing him; and perhaps Mr. Palmer was equally unable to spot a Christian among the Africans on sight. And all this is further complicated by the fact that the French, having, as a people, no trace of the intense race consciousness of the Anglo-Saxon, do not see what the discussion is all about anyhow, having no different feeling toward Moroccans or Tunisians than they would have toward Greeks or Roumanians. The whole trouble and misunderstanding grow out of three distinct national viewpoints toward Africans, and the difference in language which these viewpoints have created.

Whether, in fact, the North Africans are "blacks" or "negroes," "browns" or "colored," appears to be a question that has one answer in America, another in England, and that nobody would think of asking in France.

A CRITICAL condition has developed in West Virginia through a mandatory order of the state health department, under the terms of a new law, requiring that the use of the common chalice must be abandoned and individual cups substituted at the Holy Communion.

A Critical  
Condition

Whether the state law actually includes churches in the designation "public buildings" is an open question. We understand that the Bishop of the Diocese is

seeking the best legal advice on the subject and is prepared both to submit to arrest and to contest the order in the courts.

But a larger question than that of interpretation of a new statute is at issue. To what extent is religious freedom guaranteed by the constitution of the United States?

That all freedom has its lawful limits goes without saying, else any crime might be committed merely on the plea that it was done at the dictates of one's religion.

Yet a practice that has been deemed a necessity to a long-established religious body and which goes back not only to the foundation of Christianity but to the example and precept of our Lord Himself, cannot be set aside as not coming within the scope of legitimate religious observance and therefore of religious freedom. If the state can prohibit the use of the common chalice it can also prohibit the use of wine within it. Our right to administer a sacrament in accordance with what we believe to be the requirement of our Lord is an essential part of our religion. If the state invades this right, it is quite as truly prescribing the exercise of one's religion as was done by any act of the Roman empire, and, if any arrest is made in the enforcement of such a statute, it is religious persecution in precisely the same sense as when St. Paul was arrested for violation of the laws of the Roman government as to the exercise of religion.

Does the State of West Virginia desire now to be known as officially engaged in the persecution of Christians for obeying the mandates of their Lord as they have been obeyed for nineteen centuries? If so, we trust the Christians of West Virginia will assume a brave front and accept imprisonment as their lot if their persecutors shall inflict that punishment upon them. And they may be assured that their fellow Churchmen everywhere will hold them in the highest honor as confessors of the faith.

In the meantime we shall hope that the legal battle that must ensue will vindicate the right of American citizens to worship God according to the dictates of their own consciences. Most of us had supposed that it was now rather late in time to contest that right.

**T**HE Rev. John C. Poland, Jr., wishes THE LIVING CHURCH to say that the credit for the article, What Use am I to the Church, that appeared in the issue of October 25th, should have been attributed to the Rev. R. H. Kirchhoffer. The article was seen by the Editor in Fr. Poland's very interesting parochial paper, *The Curate*; but he failed to see, in another paragraph, that it had not been written by Fr. Poland. THE LIVING CHURCH is therefore indebted to both, the one for having written it, the other for having brought it to attention.

The Due  
Credit

#### ACKNOWLEDGMENTS

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WHAT AM I to do? What I can; not what I cannot. God does not ask of me now that I should do what might have been possible had my past been different, but what *is* possible now.—*Bishop Collins.*

#### BIBLE STORIES FOR CHILDREN

**A**S THE season of our Lord's Birth draws near, our thoughts turn more and more to those little ones whom He took in His arms and blessed, and we long to send them, in His Name, Christmas joy—and joy that shall be not for Christmas only, but for all the year and all their lives. We still read children's books, and it is hard to think what childhood would have been without our book friends. Yet there are thousands of children growing up without knowing any of the famous figures of romance, Cinderella or Robinson Crusoe or the Pied Piper or Ivanhoe or David Copperfield. While it is bad enough to have missed these, it is infinitely worse to have missed the greatest book of all, never to have known the great stories which are inextricably woven into the background of all Christian thinking, the story of David and Jonathan, the story of Joseph and his brethren, the great story of the Creation, the tender story of Bethlehem. How infinitely rich is the child of whose daily life these are a part! How infinitely poor the child to whom they are quite unknown!

Dozens of books have been published giving the great Bible stories for children and making them vivid with fine illustrations. To name only a few at random, there is *The Children's Bible* by Sherman and Kent, one of the best; there are Steadman's *Child's Life of Jesus*, Foster's *The Story of the Bible*, Hurlbut's *Story of the Bible*, and the fine books by Dean Hodges, *The Garden of Eden*, *The Castle of Zion*, and *When the King Came*.

Occasionally the Church Periodical Club has money to buy one or two of these books for a school or a mission somewhere, and so gets them into the hands of a few of the hundreds of children for whom it would supply them if it could. But people rarely remember the children when they give money for books. Many people do not know how great is the opportunity for giving to the children; many more do not know what splendid books the bookstores have for children; and few think of Bible stories for them.

The Church Periodical Club knows the great need and is always trying to supply it, and so is the ever ready channel by which the children can be reached. Where there is a C. P. C. parish librarian, she is always ready to help; and the central office of the Church Periodical Club at 2 West 47th Street, New York, is equally ready and eager.

Every year the Christmas season is saddened because so many of the children must be passed by. We wish that sometime we might have enough for all of them.

#### GRACE CHURCH, ST. FRANCISVILLE, LA.

For near a century have strong men sought,  
Beneath yon moss-blown roof, the grace of God:  
We would call back that host, beneath the sod  
Around those Gothic walls, whose prayers were fraught  
With vision which their souls had grandly caught  
And built into majestic form that shrine  
Of their devotion high as it was fine,  
Until they saw the end their faith had wrought.



GRACE CHURCH, ST. FRANCISVILLE, LA.

O towered church, baptized with shot and shell,  
Thy very name proclaims the Gospel spell.  
Four wars have swept their fury by thy gate;  
Yet five score years thy sons shall celebrate  
With praise and pageantry befitting all  
That glory we so proudly would recall.

BERNARD GRUENSTEIN.

# BLUE MONDAY MUSINGS

By Presbyter Ignotus

THIS cutting from *The Times*, of London, interests me because of a walk over the Dorset downs which I took, ten years ago, from Buckland Newton, in Blackmore Vale, to Cerne Abbas, expressly to see the Giant. It is a quaint and lovely little village, hidden in among the hills, and with its ruined abbey speaking eloquently of bygone glories.

## "A DORSET GIANT"

"Did you ever hear of the Giant of Cerne Abbas? He is cut on the side of a hill in Dorsetshire, England, and he is the veritable giant of all fairy tales.

"A full one hundred and eighty feet high he measures in his bare feet; he is gross-limbed and foolish-faced, as all giants notoriously are, and carries a club, terribly knobby and forty yards long, brandished over his shoulder. And what if he has a left hand at the end of his right arm so that he grasps the club with his knuckles forward! His thumb is at the top. No historian may have mentioned that peculiarity of giants, but it is just the clumsy kind of way they would be made. And the people who drew the giant of Cerne Abbas had plenty of opportunity to observe and copy him accurately; for the story still lives how he was killed, and then, as he lay, his outline was sketched upon the hillside, just as you draw your pencil round a big trout on a sheet of paper.

"Who were they who did it? Some learned people argue that they were the Phœnicians, who used to come trading to this southwest coast for tin. Whoever made the giant, they did it very, very long ago. The Romans undoubtedly found him there, and it has been suggested that he is in fact that war god to whom—so Caesar tells us—the ancient Britons used to sacrifice their prisoners. There is no knowing what savage orgies that peaceful corner of the valley of the Cerne may not have witnessed. Perhaps it was its evil reputation that brought St. Augustine there to preach (the St. Austin's Well in the churchyard of Cerne Abbas perpetuates his name). He found the people not unworthy of their bad reputation; for they tied cows' tails to the robes of the saint and his followers and herded them out of the village like cattle.

"The giant is not, so to speak, painted in flat color; he is sketched only in outline by a single trench that makes a flowing foot-wide ribbon of line against the green of the hillside. His monstrous ribs, his nose and mouth, his foolish, high eyebrows and round, staring eyes, with other details, are all there in relief.

"The night is his season. All day he lies stretched upon his back, staring across the valley past the village with its high church tower and the ruins of the abbey that in his middle age he watched building so laboriously a thousand years ago. So still he lies that flocks of rooks and sea gulls wander over him and prod into his ribs and his cheeks for worms; and though they must tickle dreadfully, he never moves. But at night—so the legend runs—when none can see whether he is in his place or not, he rouses and comes down silently to drink at the streams below. In the hot summer of 1921 he had so great a thirst—and no wonder, lying on the parched slope all day!—that half the brooks and ponds and wells of Wessex went dry!"

THIS ARTICLE, from a London newspaper, is reassuring. I wonder whether it could be said of America, as of England, that the *ante-bellum* politeness is coming back.

"Have people in general noticed how much more civility there is about England in general than there was a year or so ago?"

"Public servants, such as railway porters, gatemen, liftmen, and ticket-collectors on the 'Tubes,' omnibus and tramway-car conductors and drivers, taximen, waiters, and the like, who, just after the war, were remarkable for their incivility, and at times for their brutal bullying of the innocent public, are now perfect lambs in their demeanour.

"The porter says, 'Thank you,' for a reasonable tip. The waiter is pleased with ten per cent on the bill. The 'bus driver waits for the unagile passenger to ascend or descend. The conductor lets loose his cheery Cockney wit when collecting fares.

"The taximan drives you to the outer suburbs of London without a murmur, and is not abusive when given 1s. 9d. for a 1s. 6d. fare in the central districts, and he will carry luggage upstairs or chat in a friendly way about his engine as the old cabby used to chat about his horse.

"The 'Tube' men no longer slam gates in your face nor hustle you down the car. The shop assistant greets you with a smile and gets what you want.

"The railway guard withholds his whistle and the last train

for a moment while the dilatory damsel picks up her skirts and sprints for the last coach, when not long ago he would have jeered at her from the window of his departing van. And actually the superior young lady in the post office occasionally deigns to serve a smile along with a stamp.

"Why is this pleasing state of affairs? Some folk say that it is because the people who have got jobs are so pleased not to be among the unemployed that they feel kindly disposed toward their fellow-men.

"An ingenious person has argued that the mere public is now composed chiefly of the new poor, and that, being gentle-folk, their charm of manner has had a good effect on public servants, whereas the ill-mannered workers are now riding in large motor-cars as peace profiteers.

"Others, again, believe that the incivility of public servants was a form of incipient Bolshevism, and that it has passed away now that Jack has discovered that he is not better than his master.

"But the most reasonable explanation seems to be that we are at last recovering from war-nerve. Though few people have noticed it, we are now a year farther from the Armistice than was the Armistice itself from the outbreak of war in 1914. Four years of war beat our nerves to a frazzle. Five years of peace are just putting us right.

"In spite of bad trade, unemployment, and all the rest of our troubles, we English today are the best-housed, best fed, and best served people in the world. And the well-fed Englishman is the best tempered, cheeriest fellow in the world, and the most confirmed optimist.

"And that is why the bulk of our public servants are becoming civil again. It is not self-interest on their part; it is just the English way."

THE PROBLEM of poverty is ever with us; and how to solve it is the question. This leading article from a great metropolitan daily gives to think, surely.

## "EDUCATION AND DECENT HOMES"

"Did you read that description of a North-end home in a recent story in the news columns?"

"'Up a blind alley, last night, a baby boy lay dying of pneumonia,' said this story. 'The windows were closed tight and oil lamps were burning. The room opened out of a stifling kitchen, where the father and several other men, relatives and friends, were smoking. The mother would not hear of a hospital. The baby probably will die.'

"Here is another story:

"'Two flights up in a Fleet street house was an empty three-room tenement, where a week ago lived a father, mother, two children, brother-in-law, and a male boarder. Father, mother, and brother-in-law died. Relatives have taken the children. There was no sunlight; little air. 'They did not have their chance for life,' said Dr. Balboni.'

"And, for good measure, a third:

"'Up an alley out of Hanover street is a little court upon which open the windows of a back bedroom, where the mother of a family lay ill for eight days before she died. The way into the room led through another bedroom from the kitchen, and there were two double beds in each room. The windows were unopened. There were too many barrels of refuse across the little court for that.'

"It hardly seems necessary to make any comment. 'They did not have their chance for life,' said Dr. Balboni. But shouldn't they be given their chance?"

"We cannot help those who died. We can help those who are alive.

"Nothing is left undone to keep enlisted men in perfect health, or to put them into right physical condition if they are not right when taken into the army."

THE *Scottish Chronicle* reprints this:

## "A DEVONSHIRE EPITAPH"

"In the church of Berrynarbor, in North Devon, is one of the most charming epitaphs. The memorial is dedicated 'To the pretious memorie of Mary,' daughter of a former rector who died in 1648. It runs on:

"This Mary-gold lo here doth shew,  
Marie, worth Gold lies near below.  
Cut downe by death the fair'st gilt flower,  
Flourish and fade doth in an howr,  
The Marygold in sunshine spreau,  
When cloudie cload doth bow the head  
Een to this Virgin Marie Rose  
In life scon nipit, in death fresh groes."

# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

*November 9: Twenty-first Sunday after Trinity*

READ Ephesians 6:10-21.

Facts to be noted:

1. Sin is a deadly power.
2. Our defence is the spiritual armor of God.

ON EVERY side we see disquieting evidence of the growth of lawlessness and crime. We have not to seek far for the cause. It has been recently stated, upon good authority, that over twenty million young people are growing up in our country without religion. That means, not only that they lack the restraint which religion brings, but that they are without defence against temptation. Sin is a subtle and powerful force. Force must be met by force. The only power which is adequate to check sin is the power of positive righteousness and spiritual-mindedness. Our young people must not be left to deal with temptations, as they arise, with their own weak wills and half-formed judgment; they must be armed by spiritual and moral training. In the present situation there is a challenge to the Church, first, on the part of its teachers, to present fearlessly the demands of the Gospel upon character, and secondly, on the part of all of us, to recognize that character building is the main issue of life. Many of us do not recognize it. We are concerned that our children should be educated in the schools, protected against disease, made competent to earn a living, and we are not greatly concerned that they receive proper moral and religious training in the Church and in the home.

*November 10*

READ Ephesians 3:1-13.

Facts to be noted:

1. St. Paul is the Apostle to the Gentiles.
2. He preaches to all men the riches of Christ.

IT IS a mark of the greatness of St. Paul that he perceived not only that the Gospel applies to all men, but that it needs all men in its service. The riches of Christ are not exhausted by men of any race or any class. Great though the peculiar religious genius of the Jew may be, he cannot draw from the Gospel all that is latent in it. The wealth of the Gospel of Christ will be revealed only as men of every kind, every variety of education and temperament, place their special needs before it, and find answers for their lives in it. It is well to remember this when we are inclined to criticize the nature of our neighbor's religious life. It is expressed more emotionally than ours, perhaps; it rests upon a simpler, less critical faith; it finds satisfaction where we are incapable of understanding. He may exhibit some gift of Christ, some spiritual power or moral enthusiasm, in which we are deficient. He may be needed to show something of Christ to which our own lives do not testify. It is the genius of Christianity that it does not demand a dull uniformity by which men are trimmed and pared to sameness of thought and action, but that it provides, within the unity of the faith, opportunity for each to lay at the feet of Christ that in which he excels, because he comes from this particular race, environment, occupation, or class.

*November 11*

READ Ephesians 3:13-end.

Facts to be noted:

1. St. Paul prays that the Ephesians may have the riches of Christ.
2. He prays especially that they may be grounded in love.

TWO things that Jesus Christ gives us from the wealth of His treasury are faith and love. How do these enrich our life? In regard to the first, faith presents to us the world as a system which exhibits a divine purpose. Everything is worth doing only in so far as we are sure there is a meaning in it, and that it serves some end. Without this assurance

we are without enthusiasm and courage as we work. Many people are bored and hopeless because they have not found a meaning in life. Christ fills every event of life with significance, because He shows us for what it exists, and to what end it tends. He makes living an adventure, a rich and purposeful experience. At the same time He deepens our capacity for affection and love. More than half of life concerns human relationships. Without the ability to enter rightly into our relations with our fellows, that is, when we live selfishly alone, or in suspicion and distrust of men, we lose the satisfactions of friendship, confidence, and trust. Life becomes mean and poor. The poorest person is one who cannot love; the richest is he who has found, through his sympathetic and helpful contacts with his fellow-men, an understanding of the love of God.

*November 12.*

READ Ephesians 4:1-17.

Facts to be noted:

1. The Christian life is a vocation.
2. We are called to God's service.

GOD has called us, St. Paul says, into the Church. For what purpose? To ask that, is to ask the larger purpose of the Church itself. Is it a hot-house for the nourishment of our own lives? Is it a rescue society for the salvation of our own souls? It has the purpose of individual nurture and salvation, but not as exclusively as we sometimes think. The function of the Church is to exhibit and extend to others the redeeming love of God. It has therefore a social mission. Because we forget this wider purpose of the Church we endanger its work. We endanger it by being contentious, by the ease with which we take offence, in the many times we are uncharitable. We carry our individualism into the Church; we cannot forget ourselves. The results are disastrous. The world judges us by our actions. It is unconvinced when it sees our divisions. The need, the Apostle points out, is that we exhibit the forbearance and peaceableness which makes for unity. When we can show men that we have so learned the Spirit of Christ that we can live in harmony, and forget ourselves in carrying out the loving purposes of Christ, we shall convince the world.

*November 13.*

READ Ephesians 4:17-end.

Facts to be noted:

1. St. Paul urges the Ephesians to peaceableness.
2. He especially condemns anger and evil speaking.

EVERY Church has its member who "won't play the game." The parish priest might grow heart-sick if he cared to listen to the tales of fancied wrongs that are poured into his ears. Some little slight, some trivial misunderstanding, some word long forgotten by him who uttered it, because it carried no intended offence, is held to justify withdrawal from the life of the Church, or at the most sullen, passive participation in it, and abstinence from the Holy Communion and the life of worship. At the least, such an attitude is childish; at the most it is tragic, tragic because it reveals that one can grow up in the Church without applying to personal life the teachings of Christ, or realizing the significance of the Cross. We "have not so learned Christ." The central and significant fact in Christianity is the selflessness of Christ as He accepts humiliation in reconciling man to God. In face of this example, we, who call ourselves Christian, magnify the occasions of resentment. When we cease to take our part in the Church because we think we have been injured, we are really saying that our pride is of more account than the example of Christ; that we may lay down the life of fellowship and love, where Christ exhibited it to death.

(Continued on page 50)



# The New St. John's Home, Milwaukee

**T**HE new edifice for St. John's Home, Milwaukee, which has been in course of erection during the past year, has been completed and is now occupied by the members of the family of the institution. During the erection of the new building, a temporary home in a building near the new site has been occupied at some discomfort, and it was a happy day for the aged women of the Home when they were able to take possession of the new building.

On Sunday afternoon, November 9th, the building is thrown open to the public, and Church people from all parts of the Diocese especially are invited to witness the brief service of dedication, to be conducted by the Bishop, and to inspect the new building.

The site of the new building is that which, for more than a half century, has been occupied by the old building, now demolished, enlarged, however, by the purchase of the property next north of the old site. The new edifice covers a width about double that of the old building, facing on Cass Street and connecting with the Cathedral close. The building, erected at a cost of about \$140,000, is of three stories in red brick and is admirably adapted to its uses. A spacious living room at the front is fitted up in very home-like manner and is found a pleasant common room for the members of the family. On the south of the building on each of the floors is a sun parlor, giving the opportunity for sunlight and fresh air to those who especially enjoy them. The matron's suite of rooms is on the first floor. On the same floor, at the north side, is the chapel, the gift of Mrs. Joseph A. Andrews, formerly of Milwaukee, a daughter of the late Bishop Charles F. Knight, in memory of her mother. The fair linen cloth is the gift of the altar guild of

St. Mark's Church, Milwaukee, and the red veil and burse the gift of the Rev. G. S. A. Moore, rector of St. Edmund's Church, Milwaukee. The chalice and paten are memorial gifts. The spacious dining room was furnished by Mrs. James G. Jenkins in memory of her father and mother, Judge and Mrs. A. G. Miller. Mrs. Jenkins also gave all the table furnishings except the silver, the china, a silver coffee urn, trays, and the hangings for the windows. An interesting incident is connected with the fund for the purchase of silver for the dining room, which is a fund of long standing. Much of the fund was earned by the sale of Miss Rich's verses and of Helen Prunty's doughnuts, and by a play given by the young people of St. James' Church. Italian runners for the tables were beautifully made by nine friends of the Home.

The furniture of the living room comes from a variety of sources. A spacious fireplace is the gift of the ladies of the Home, who have been raising the fund for several years. The hangings are the gift of Mrs. Lawrence Fitch; the rugs, of Mrs. Robert Tweedy; the clock, of two ladies of the Home; the lighting fixtures, of Mrs. Charles Albright and Mrs. Arthur Young; the upholstering, of Mrs. Arthur Swallow, work done by Carl Heller; the couch, of Mrs. Story Goodrich; the sofa, of Mrs. Chas. J. McIntosh; the brass andirons, of Miss Marietta Tweedy; the piano, of Mr. J. W. Meacham; the rosewood library table, of Mrs. Charles H. Lemon; the chairs, of Mrs. John Mariner and Mrs. George Earling; the lamps, of Miss Marietta Tweedy; the lamp shades were made by the members of St. James' Guild.

A porch light and brass knocker are the gift of Mr. and Mrs. George Truitt, while cathedral chimes for the hall are



THE NEW ST. JOHN'S HOME, MILWAUKEE, WIS.

the gift of Miss Anne Ambridge in memory of her aunt, Miss Mary Ashley.

The infirmary and diet kitchen are furnished by Mrs. James Pringle and Mrs. Charles E. Anderton in memory of their mother, Eileen Roe Wallis.

The furnishings of the sun porches on three floors are special gifts as well. That on the first floor is furnished in memory of Marion A. Wolff by her daughters, that on the second floor is furnished by Mrs. William H. Button, and that on the third in memory of Mrs. Henry Newell Wilson by her daughters.

All the needed kitchen enamel ware is given by Mrs. Edward Schwartzburg. The laundry is furnished by gifts of various sums of money ranging from \$6 to \$300 and from money realized from two sales of old furniture and rummage sales.

**T**HERE are thirty-five bedrooms, all of which are furnished by individuals or groups. The furniture of three double rooms is given as follows: The first by Mrs. Henry M. Thompson in memory of her mother, Mary Elizabeth Desert, and of Mr. Thompson's mother, Mary Elizabeth Thompson. The second is endowed by Mrs. Sarah Holbrook and furnished in mahogany by the Sarah Holbrook Group of St. James' Church, Milwaukee; and the third is furnished by St. Paul's Church, Milwaukee.

Endowments or furnishings of single rooms have been contributed as follows:

Room 4. Endowed by Lydia (Mrs. Henry C.) Payne, in memory of her aunts, Margaret and Cornelia Van Dyke, and furnished by Miss Kate Morton.

Room 5. Furnished in ivory enamel by St. Mark's, Milwaukee.

Room 6. Furnished by Mr. Howard Greene in memory of his grand-mother, Elizabeth Cadle.

Room 7. Furnished by Mr. Wesson Sherwin in memory of his mother, Lamenta A. Sherwin.

Room 8. Furnished by Mrs. George P. Miller.

Room 9. Furnished in memory of Sarah J. Callaway by her children.

Room 10. Furnished in French grey furniture by Mrs. F. W. Siver.

Room 11. Furnished in mahogany in memory of Bishop Kemper, by his grand-daughters.

Room 12. Endowed and furnished by Mrs. William Aikin in memory of her mother, Frances W. Ludington.

Room 13. Endowed by Mr. Thomas L. Smith in memory of his wife, Anna Alice Smith, and furnished by her children.

Room 14. Furnished by Mr. J. W. Meacham in memory of his wife, Elisabeth A. Meacham.

Room 15. Endowed by Mr. John Cramer in memory of his daughter, Edith Cramer, and furnished by Mr. Eugene Pike.

Room 16. Furnished by St. John's Church, Milwaukee.

Room 17. Furnished by Miss Mary Banks, Delafield, in memory of her mother, Sophia Juliana Banks.

Room 18. Furnished in ivory enamel, by Miss Maria Hinsdale in memory of her mother, Isabella Courtney Hinsdale.

Room 19. Furnished in memory of Mary Hill Greer by her children.

Room 20. Furnished by Isabella Morris Linn, Sheboygan, Wis., in memory of her mother, Maria Sidley Morris.

Room 21. Furnished by Mr. John Thorne and Mrs. Victor L. Stamm in memory of Jennie Davies Thorne.

Room 22. Furnished by Mr. and Mrs. F. P. Wilbur.

Room 23. Furnished by Grace Church, Madison.

Room 24. Furnished in memory of Augusta Crocker by her children; linens furnished by All Saints' Cathedral Woman's Auxilliary.

Room 25. Furnished in memory of Jean Ogden Bigelow by Miss Kate Caroline Ogden.

Room 26. Furnished in memory of Mary Woodward Barnes and Adelaide Smith Barnes by Mrs. Robert A. Williams.

Room 27. Furnished in memory of Mary Margaret Fox and Ella Roberts Mettler by their children, Mr. and Mrs. C. K. Mettler.

Room 28. Furnished by St. Martha's Guild, Trinity Church, Wauwatosa, in memory of the Rev. E. Purdon Wright, D.D.

Room 29. Furnished in memory of Jean Livingston Gurney by Mrs. B. G. Edgerton, Oconomowoc; linens given by the ladies of Zion Church, Oconomowoc.

Room 30. Furnished by the Woman's Guild, St. Luke's Church, Whitewater.

Room 31. Furnished by Mrs. Elizabeth Smith.

Room 32. Furnished by the Woman's Auxiliary and the Woman's Guild, Christ Church, La Crosse.

Room 34. Furnished in memory of Elizabeth Earling by Albert Earling and Harriet Earling Fitch.

Room 35. Furnished in memory of Mrs. William H. Hearing by Miss Elizabeth Hearing, Miss Sarah Jane Hearing, and Mr. John Hearing.

Nearly every parish in the Diocese has, through its guild or otherwise, sent gifts of linens, bedding, etc.

The funds for the erection of the edifice have been contributed by a large number of individuals, including bequests of \$20,000 from the late Mrs. Francis Boyd; John F. Cramer, \$5,000; and of Charles Catlin, \$3,500. The greater part of the fund for the purpose was raised by a committee that has been at work upon the matter for something more than a year.

### A MAN OF UNDERSTANDING

**H**E HAD STUDIED Hebrew, Greek, and Latin. He could read French, German, and Spanish. He knew and loved the stars, the rocks, and the wild flowers. He was conversant with history and the best in literature, and it was

a pleasure to hear or read his English. His manners were those of a gentleman born, not acquired, and so in moments of stress did not desert him.

When a clerk in a store was rude or disobliging, he answered courteously and with a smile, because he saw beyond into the scourging headache, or the aching back, and he understood. When the little street waif ran in front of him and mockingly cried: "Catholic!" he smiled and patted the dirty head and said: "Yes; isn't that nice?" because he understood.

When the complaints and quarrels were brought to him, he listened patiently with eyes shining in sympathy, and his words, though few, were soft and healing because he understood. When tasks imperfectly done hindered the perfection of his own task, he went back over it again quietly. Behind the slackness and the slipshod way, lay, it was true, much of stupidity bred of selfishness, but behind the selfishness lay a soul, warped and twisted, only to be taught by the All-Wise, later, in the holy fires of cleansing. He understood.

The angry word, the insult, and the carping criticism he

met with gentleness. Through these he saw the unhappy home, the maladjustment to environment, and he understood. And yet he never evaded the evil, to turn away his eyes or close his ears, or hide his head in the sand. He faced things in reality not as he would have wished them to be. And evil and sin are real. So, too, is the conquering Cross. And because he understood, his denunciation of sin was terrible.

And then there came a day when the gold must be tested and tried. His friends stood by helpless in dumb wonder as position and reputation were torn from him. But he, with radiant face uplifted, blessed God, because he understood.

—Christ Church (Chattanooga, Tenn.) *Reminder.*

"IT WOULD HAVE BEEN nice if he could have seen you before he died." That is what someone said to the rector the other day. It is a strange idea in the minds of some, that the clergy should never be called until the sick person is very sick or perhaps almost at the point of death. It would be much more satisfactory for all concerned if the information could come whenever the person is sick enough to send for a doctor. We wish to remind the people of the parish that the clergy are just as close to them as the telephone, and that they are always glad to come when called, but that, up to the present time, no invention has been discovered which enables them to know when people are sick without being told or called.—*Rev. W. Appleton Lawrence.*



DOORWAY OF NEW ST. JOHN'S HOME, MILWAUKEE, WIS.

# A Letter to the National Council

From the Diocese of Alabama

TO THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL  
CHURCH IN THE UNITED STATES OF AMERICA

FATHERS AND BRETHREN :

AT a meeting of the Executive Committee of the Diocese of Alabama, held at the Diocesan Offices, Birmingham, September 11, 1924, the following resolution was unanimously passed :

"RESOLVED, that the Bishop Coadjutor and the Executive Secretary be authorized to draft a letter in the name of the Executive Committee to the National Council asking that there be no retrenchment in the Missionary Program of the Church before all reasonable means have been used to secure at least the budget quotas from Dioceses failing to meet them."

Previous to the passage of this resolution, the substance of this letter was carefully discussed and the following points brought out.

A wave of pessimism seems, this summer, to have swept over a large part of the Church, caused by repeated monthly reports of a growing deficit in the payment of the budget quotas, by the failure of the Japan Reconstruction Fund to realize a third of the sum asked, and by the resolution of the National Council in May requesting that missionary askings for the next triennium be pared to the bone, with the possibility that they would then be reduced one-twelfth or even one-sixth. This mood seems to have been seized by those who are not enthusiastic for the Church's Program as justification for their attitude, and quiet whisperings of the kind known during the late war as "defeatism" have been going the rounds.

It is against this propaganda belonging to the psychology of reaction, which every movement must expect from time to time, that we desire to protest. It indicates a lack of faith in the Church, her Master, and her Mission. It speaks of surrender before we have begun seriously to fight. It forgets "Go ye into all the world . . . and lo, I am with you."

We realize and sympathize with the growing concern of those who are commanded by the Church to administer the program approved by General Convention, and then are not furnished with sufficient funds to meet obligations thus created; who see their reserves hypothecated to the utmost, and the bequests of the faithful departed used for the delinquencies of the living. But we deprecate the measure proposed to meet the situation; it is far worse than the condition it seeks to remedy. To reduce our mission work, meager as it is, and to call in workers, would injure irreparably the morale of the Church, carefully built up for a century. Forty years in the wilderness would be our due reward for retreating when the Lord bids us go forward. To reduce our program would justify parochialism and diocesanism; it would put a penalty on that self-sacrifice which enabled many of our dioceses and districts to meet their budget quotas. To reduce would not mean that delinquent dioceses would then be able to meet a reduced apportionment, but we should see a further slump in the Church's giving as a whole and a feeling of resentment would be engendered in those who have striven to hold the line till the rest of the Church could come up, when they are deserted and ordered to retreat.

An examination of the situation does not seem to justify this counsel of despair. The Church has not reached the limit of its *ability* to give; its *willingness* needs the right stimulus. If the present men and methods, fine as they have proved themselves to be, are not adequate to handle the situation, let us improve or change them for better. Our present personnel and machinery have produced, according to recent statistics of the Federal Council of Churches, an average contribution per communicant of 7.1 cents a day for current expenses, and 1.4 cents a day for benevolences. We give six dollars a year per communicant more than the nearest Protestant denomination for local expenses, and that is not a bit more than we ought to do; but we give a total of \$5.19 a year per communicant for all outside causes, including the Church's Mission, which seems shameful when we reflect that we average five times that for the parish church. Shall we reduce still further this pitiful sum, or shall we work harder to improve it?

WE THEREFORE venture to offer some constructive criticism, based on a study of results obtained so far.

First, the National Council has six splendidly manned and administered departments, all of whom receive and expend large sums of money, but none of whom recognizes any duty to solicit or collect. The faithfulness and efficiency of these departments in their several spheres is the admiration of all who study them closely, but how are they to function unless some one raises the money? That is our present problem. Each department has its educative agencies, and the Field Department is pushing courses in Stewardship, but there is a gap between the cultivation of the will to give and the receipt of the gift, for which no provision has been made. The National Church has no one to go after money, and although it may be a disagreeable job and distasteful to a Church that loathes the mention of money, yet that is the only known way to insure a ready and continuous supply. Ask any diocese that is paying its budget quota, and you will find that some one is perpetually on the job of stimulating collections. Ask those parishes whose finances are ably administered; ask those who recently completed endowment funds for our colleges and seminaries: some one had to go for the money where it was to be had. To collect the quota requires not drives or a yearly canvass merely, but constant stimulation and collection; which should not be a side line for some official, but his main duty.

The Church, on the business side, is not like a bank, with honest clerks, efficient officers, and wise directors; it is like a great manufacturing corporation, mainly interested in the making and marketing of its product, which advertises, makes sales, collects money, and puts it back to work to enlarge the business. The Church is at present weak on collection. We respectfully suggest a suitably qualified man in every Province who shall make it his sole business to raise money, studying his field and knowing those with whom he must deal; make him responsible for stimulating all the year round a steady flow of money from diocesan sources till the budget is provided. It was such work on the part of the Rev. R. W. Patton in the Province of Sewanee under the old Board of Missions that evolved the Nation-wide Campaign, and makes that Province respond so notably to the Church's Mission today.

Second, we suggest that the major effort this fall be put forth on those centers of communicant and financial strength whose failure to meet their budget quotas is largely responsible for the present deficit. Instead of sending Field Secretaries to make "one night stands" over large territories weak in communicants, whose deficit is relatively small, let them concentrate on large communities whose parishes fail to meet their budget quotas by sums that are sometimes more in the aggregate than several weak dioceses. A study of the receipts for last year and for the current year up to September first will show that the deficit is largely in the urban centers of the east, with a certain portion attributable also to cities in other parts of the nation. It is true that certain small dioceses scattered all over the country show up badly in the percentage of their giving, but, after all, obligations are not paid by percentages but by actual money; therefore, money must be sought where it is found in bulk, and where the wealth and number of our communicants justify the belief that it could be had. Every diocese and parish has its own peculiar problems, but all of them are made up of individuals made alike in the image of God; and it is a matter of common knowledge that where bishops and rectors give themselves whole-heartedly to forwarding the Church's Mission, the laymen find no insuperable difficulty in following their leadership with adequate giving. We respectfully suggest an effort at conversion from half-hearted to whole-hearted support in those large centers whose giving could wipe out the deficit, especially New York and those cities that are within a hundred mile radius of it. This is not intended as a reflection of any region; it is a simple problem in arithmetic.

Third, we suggest that a special effort, such as the "One

Day's Income Plan," be inaugurated, to meet our present deficit by the time of the General Convention in New Orleans. We believe it would stimulate rather than hinder the raising of the quotas.

We feel you will not think us presumptuous in making known the mind of a diocesan body regarding the great problem that faces us in common. We speak out of our own diocesan experience, which though limited, we believe to be typical of the whole; and our sole object is to be helpful to you in your deliberations, even as we have loyally backed you in every call you have made on the Church. We trust that the united wisdom of the Church, led by the spirit of God, may speedily point the way to go forward and not back, in glad-giving and whole-hearted serving, to set forward the Kingdom of God among men.

Respectfully submitted for the Executive Committee of the Diocese of Alabama,

WILLIAM G. McDOWELL,  
Bishop Coadjutor of Alabama.

### AN APPEAL FOR THE RELIGIOUS LIFE

Here's to the Cause! The Church's Cause!  
We'll battle for her ceaselessly!  
And when we fall, may others rise  
To love her as devotedly,  
Until she wake and burst her chains,  
And triumph everlastingly!  
—John Mason Neale.

THE Church tells us that the Holy Scriptures were "written for our learning," but three Evangelists record a striking episode in our blessed Lord's ministry, which brings forth His thoughts on a state of life that certainly has not been "inwardly digested" by our popular preachers, and has rather been avoided in the teaching of our Communion, even by some most desirous for the full practice of the Catholic Faith.

In the nineteenth chapter of St. Matthew, two ideals are held up by Truth Itself, whose words mean just what they say. They are the ideals of the married and of the virgin life, and the two rise and fall together. The modern novel magnifies the first and, in these lax days, our clergy are trying to purify it, but why do they ignore the other ideal which fills the greater part of the chapter referred to—a vocation of deepest importance to the interior life of the Church, emphatically endorsed by St. Paul and verified by St. John in his Vision of Heaven (Rev. 14:3, 4)? All Christians are called to a life of self-denial, but there is a special service over and above the ordinary service, that is plainly revealed to us here, where the King calls for volunteers out of His army to be, as it were, His own bodyguard, wholly and solely devoted to Him in the work of His Kingdom.

If it is a fine thing to give one's life for one's country, why not for God? In the late war, a good Canadian mother willingly sacrificed an only son in her brave patriotism and wished she had more to give; but she found it still more glorious to give two daughters to God in the Religious life.

A Sister's life is not a sentiment. It is *sacrifice and service*; and it is not "wasted," as some say, any more than the soldier who goes "over the top," or invested money, is wasted, or the seed planted in the ground. Sacrifice is never lost.

The true Religious is like the buried seed which brings forth an hundredfold, and, though each and all would scorn the idea of reward, their only desire being union with our Lord and to do His will, they find the promises of compensation true, even in this life, for God cannot be outdone in generosity.

THE call "Every one—for My Name's sake," rings out across this great land to universities, colleges, schools, parsonages, homes, to give of their first fruits; but, alas! the Master's warning words are only too real. "Many are called, but few are chosen." Why? Because "all cannot receive it," the soil is unprepared, there is a lack of steadfast purpose, no training of the soul in devotion and prayer—no response like Blessed Mary's to the high honor of becoming "a handmaid of the Lord."

No one is obliged to be an aviator, even in war time, but it is considered an enviable position by those who seek *heroism*, and it has proved to be of great use to the country. What

will not a man do for distinction, and a woman for love? Why not for *love of God*?

Our Roman brethren count their aspirants to the Religious life in thousands, because they appreciate its value in the Church, and the clergy make it their business to replenish what is the heart and kernel of its spiritual life, its greatest help in propagating and teaching the Faith and its hidden power.

Have we not the same means of grace, the "wine which blossometh into virgins," if directed aright?

There are about fifty Communities in the English Church, and an Archdeacon, who could in no way be suspected of Romanizing, spoke of them as "a spiritual asset of enormous potential value," and, just in proportion to the amount of value put upon the internal life of the Church, will the Religious life be increased and its standard raised.

Can our clergy be content to allow the Orders in the American Church to languish for want of recruits? All of them have more requests for service than they can begin to fulfill. This shows their need, yet little is done to supply the novitates for this work. That one must have a vocation is true, but so should the priest and the missionary, only, in their case, much effort is made, and rightly, to put the call within their hearing and train them for it.

Our faithful rectors are busy in many activities, but they would all recognize the fact that to keep the electric light burning it has to be in touch with the dynamo; so they will make no mistake in teaching and preaching that to "forsake all things" for an entire consecration to God is a *glorious career* and that Sisters are the happiest and most contented people in the world, for they know their life is infinitely worth while. The end and object of it is, to quote Doctor Neale, "to offer a reasonable, holy, and living sacrifice to our dear Lord."

"Life for life, yea, Lord, so let it be,  
My life for Thine, since Thine was given for me."

—From *St. Margaret's Quarterly*.

### SUNSET IN THE CATHEDRAL

Now the late sun of afternoon slants through  
The high rose-window in the western wall,  
Touching to colored flame the red, the blue,  
Falling upon the rood-screen, choir-stall,  
And three low chancel steps. Blue incense creeps  
Down the wide nave and through the pillared aisles,  
About a carved stone bishop where he sleeps,  
White font, and bright commemorative tiles.  
Pale light lies on my clasped hands where I pray,  
Far music lifts and soars through a deep door.  
The voices of a choir, singing, say,  
"The Lord is in His temple." On the floor  
His footsteps pass, His garments droop and sway.  
The sun is gone. The church is gray once more.

DOROTHY BURGESS.

### THE WEEKLY CHURCH PAPER

IT WOULD BE HELPFUL in many ways were every family in a parish regularly to read a recognized weekly Church paper. This alone can keep one in touch with current Church news. Children, when matured, will remember seeing the Church paper in their homes, occasionally reading it, and will recognize the good influence of such association. We speak from experience. It is unfortunate that so many Church families know nothing of their Church and its clergy more than what they read in secular newspapers. Periodicals are known largely by their expressions in editorials. The clergy, the services, the nature of the work rehearsed are largely represented by the individual ideas of editors.

Any Church paper is better than none, since Church news is largely made known in them all, without a suggestion of the editor's opinions. We have no hesitation in recommending for its loyalty to bishops, adherence to the ancient faith, favorable regard for antiquity, and love for everything that is Catholic and true, and also reasonable in its views of social, economical, national, and world-wide questions of importance, THE LIVING CHURCH published at Milwaukee. Others are good. THE LIVING CHURCH is best.—Dr. GEO. R. VAN DE WATER in the Parish Paper of the Church of the Beloved Disciple, New York City.

# New York City Mission and Coöperation in Immigrant Work

By Elizabeth B. Canaday

THE follow-up work for incoming aliens passing through Ellis Island, now in its second year, is conclusive evidence of the amount of coöperation that can be given, without sacrifice of principle, between the Church and other religious bodies.

Thoroughly interdenominational in character, it represents the sixty-two Boards of the Home Missions Council, with which the National Council of the Church is affiliated through the Division for Work among the foreign-born. Mr. Raymond E. Cole is the director for the follow-up work, which is known as The Bureau of Reference for Migrating Peoples. Mr. Cole's services are made possible by the Episcopal City Mission Society of New York City.

Indeed, it cannot but prove a source of pride to us that this enterprise in international and inter-Church friendship is directly traceable to and represents the logical crystallization of the work first carried on by the Church. Through our New York City Mission Society the Church has ministered to the incoming aliens of its own faith at Ellis Island for nearly thirty years.

True, other Churches had, previous to 1922, provided religious and personal ministration at the port of entry. As in the case of our own social service, this involved the relief of physical suffering and mental discomfort during the anxious hours of the immigrant's sojourn at the port and brought to him the companionship of those of his own faith.

From the beginning, however, the Church has gone farther, even, than this. Probably more than any other religious group, it has looked beyond the alleviation of the needs arising only during the actual sojourn of the alien at Ellis Island. It has seen to it that its incoming members were, in every possible instance, linked with the parish in the new community to which they were destined. It has, indeed, made every effort, through correspondence from the home land and from Ellis Island workers, to arrange for a Church welcome in the new community and thereby to strengthen, at a time when the need is most critical, the tie which binds the alien to the Church of his allegiance.

It is now just two years since the forty-one denominations comprising the Home Missions Council and the Council of Women for Foreign Missions, observing the work of the Church at the port, felt the need for a similar system for all the non-Roman groups, many of which might not be able to maintain a special worker at the Island. It was then that they raised the question, "Why not a national clearing house for the incoming aliens of all the denominations, which would avoid duplication of effort and would profit by a centralized administration?" This was no sooner asked than answered. And what would be more natural than that the Church's system, already reasonably successful, should constitute the basis for the newer and more embracing scheme? What contribution, indeed, would be more constructive than the offer made by the New York Episcopal City Mission Society to make available for the enlarged enterprise, the services of Mr. Raymond E. Cole, already in command of our own "follow-up" at the Island, and constructively contributing to local coöperative enterprises there? Significant, too, is the fact that the new "follow-up," for the first two years, has been carried on under the direction of Rev. Thomas Burgess, of the Foreign Born Division of the National Council of the Church, who has been the chairman of the joint "New Americans Committee" of the two missionary councils.

THE story of the first two years of inter-Church "follow-up" carries, very naturally, the record of countless difficulties. No experiment of such inter-racial, inter-governmental, and inter-denominational proportions could have touched effectively the lives it served, and have been otherwise.

The problems of language, of international migration pro-

cedure, and national prejudice, as well as the differentiations of the various religious bodies, had to be encountered and dealt with. There was likewise the necessity of acquainting the local Churches in the foreign countries and in the American communities with the need and the method for maintaining the international chain of Church ties. To appreciate the problem fully, one must consider the geographical and racial territory compassed in the terms "the people from all non-Roman Christian nations." Roughly, these would imply the groups from such great nations as England, Norway, and Sweden, and those from other northern European countries, as well as from such smaller nations as Greece and Assyria, and those native-born immigrants from contiguous territories, like Canada.

Indeed, to negotiate for all the various non-Roman peoples the function of Church "follow-up" could not but prove an exacting enterprise.

In effect, the present follow-up system seeks to make it possible for the immigrant to make known his Church preference when he makes his plans to leave the "old country," and to indicate his desire for a Church welcome in the American community for which he is bound. His pastor in the home church provides him, first of all, with a letter of introduction, which indicates his Church record and desire for affiliation in the new community. Information is sent through the port chaplains in the foreign countries and to the staff of the Bureau of Reference at the American port of entry.

This bureau, in turn, not only ministers to the alien through social-service workers while he is in transit through the immigration station, but communicates with the church at his destination and makes provision for a welcome and personal ministration in the new community.

That the Home Mission Council groups felt the need for this international clearing-house of Churches is due to the growing realization, that, to use the words of Mr. Cole, "migrating peoples need the ministrations of the Church while adjusting themselves to their environment at their destination. They also need the ministrations of the Church when they return to their homeland and find that time has changed many things. The migratory instincts of many persons have been intensified as a result of the war and the disturbances ensuing, due to industrial, political, and economic circumstances. Difficulties, hardships, and financial losses are repeatedly suffered *en route* because the traveller did not know to whom to turn for help and advice." Loneliness, loss of faith in God and man, and improper adjustments are frequently encountered at the place of destination because of the new environment. This is often due to the fact that friends are few, the church seems strange, and the living conditions are different. "Church ties bind people together in Christian love and service," continues Mr. Cole. "With migrating people the future is often very uncertain because of unforeseen circumstances. The Church is to be found in every community in every Christian nation. Therefore, it is most logical that this international institution, the Church, should serve the migrating peoples."

THE follow-up work, now definitely organized as the Bureau of Reference for Migrating Peoples, has been conducted in coöperation with the World Alliance for International Friendship through the Churches. The Archbishop of Canterbury is its president and has expressed a great interest in this work of conserving migrating people to organized Christianity.

It was the Alliance, assembled in Zurich in May, 1923, that recommended "that the national councils of the World Alliance coöperate with the American Churches in their efforts to welcome newcomers to America," and requested each council to appoint a member "who, from the foreign countries, should communicate with the American council as to the best way of bringing about coöperation between the Churches in

Europe and the Churches in America in behalf of the emigrants."

During the four trial months from September to January of 1922, the number of follow-up cases handled at Ellis Island totaled approximately 1,500, or an average of 375 per month. Estimating each case to include an average group of three, this means that 1,125 people were connected each month with the church in their new community. The first full year of follow-up, however, from January, 1923, to January, 1924, shows a total of 7,300 cases referred to local churches, or an average of 609 cases per month.

With the passage of the new quota law, moreover, the responsibility imposed upon those who handle cases from the "predominantly non-Roman Christian countries" is already registering a marked increase. For the first eight days of October alone, more than two hundred cases have been reported to the follow-up workers for reference and ministrations.

It must be remembered, obviously, that a measurable proportion of this increase is traceable to the fact that the port chaplains and Church representatives on the other side are, each month in greater numbers, becoming alive to the service which the Bureau of Reference is performing, and are rapidly increasing their demands upon it.

And, with the balancing of the books for the first two years ending September 28th of this year, one cannot but obtain from the figures a twofold dividend. There is a record of help to hundreds of non-Roman Christians who, in the words of the Rev. L. Ernest Sunderland, D.D., Superintendent of the Episcopal City Mission Society, "have felt the touch of the Church as they passed into the new home land." There is, quite as tangibly, a prophecy of international friendship and goodwill accomplished at the port of entry through the welcoming hand of the Churches, which one could not dare at this early date to measure.

It is interesting, too, to note that the work of religious and personal ministrations among the strictly Anglican group at the Island has not suffered by virtue of the active administrative participation of the City Mission representative in the new interdenominational follow-up work.

For the social-relief work, Mr. Cole is ably supplemented by Mrs. Mae L. Morrison, whose work among the Anglicans has won for her wide recognition and the commendation of the British Consul.

Each day the members of the Episcopal City Mission staff at Ellis Island are steadily carrying on. They are counselling and advising with the detained alien in terms of his own faith, at the same time seeking to strengthen his morale with reading material and suitable occupational work, and to guide his bewildered mind through the labyrinth of legal procedure by which he gains admission to this country.

However, in the social ministrations at the Island, as in the "follow-up," there is a definite effort and desire among the various denominations to work together. And in this "give and take" among the Churches, the Episcopal City Mission workers do not lag behind. Indeed, it may be said that the coördination of social work at Ellis Island and the concentrated "follow-up" among the immigrants, provide one of the most concrete demonstrations which civilization has yet witnessed of the brotherly Christ's own words, "I was a stranger and ye took Me in." It is evidence, indeed, that the combined forces of organized Christianity can concentrate to a common end of Christian service.

### THE HIGH HEART

This will I do, no matter what betide:  
Walk forward bravely, steadfastly; eyes front,  
Head up, and shoulders squared; and so will face  
The future forthright, firm, and unafraid.

I walk with God, and God with me; His world  
Is mine, with all the beauteousness thereof.  
Leaf, flower, bird, sky, and all the lovely things  
That could have sprung from naught save God alone—  
These all are mine; for me were made; for me  
Are daily recreated, in new forms,  
Each a rare miracle and mystery.  
Wherefore, I must so walk that I may grace  
The world with them, and thereby merit all.

Reprinted from *Dawn on the Distant Hills*.  
STELLA GRENFELL FLORENCE.

## DAILY BIBLE STUDIES

(Continued from page 44)

November 14.

READ Ephesians 5.

Facts to be noted:

1. St. Paul warns against the sins of impurity.
2. These are the works of darkness.

THE Christian Church effected no greater change of attitude than in that towards the so-called "social" vices of impurity. Impurity was the characteristic vice of pagan life. The lax attitude toward impurity was, doubtless, the result of an imperfect conception of the value of personality. Women were little revered, except as they were members of families which gave them position and dignity; the slave woman had no personal rights at all. The Church asserted that every person had value as actually, or potentially, being the child of God, and the temple of God's indwelling Spirit. We find, as a matter of fact, that the level of social purity bears a fixed relation to the prevailing conception of God. When God is exalted and revered, the conception of the value of human life is deepened. The Church proclaimed the moral character of God, and society reaped the benefit of cleaner thinking and cleaner action. If we seem today to be reverting to a more pagan attitude in matters of personal purity, modesty, and divorce, the reason is plain: large sections of society are living without reference to God and His moral laws.

November 15.

READ Ephesians 6.

Facts to be noted:

1. St. Paul declares the necessity of obedience.
2. He urges men to whole-hearted service.

OBEDIENCE—the duty we, today, so much neglect—is the very fundamental of the Christian life. St. Paul here makes two practical applications of it, to children and to servants. Again and again we find that obedience is not exacted in the home. Not to train the child to obey is to insure his unfitness for his future life. All of us have to meet tasks throughout life. Obligations never cease to confront us; laws exist whether we like them or not. The child undisciplined to obedience will always revolt against the restraint of duty. He will be a nuisance to himself and others. The Apostle's second application has also a modern pertinency. We don't like to think of ourselves as servants. In newspaper parlance, we "accept a position." The Christian attitude ought rather to be: "We have been given a task." The first phrase emphasizes our superiority to our work; the second suggests that we have to stir ourselves to be obedient to its demands.

### "CATHOLIC"

WE ARE MISUSING the word "Catholic" if we take it to mean anything less than Christianity itself—anything less than the whole, unabridged, and unperturbed Christian faith. The reason why Catholicism is the truth, is that it is the whole truth. It is the fullness of Christianity as once delivered to and continuously experienced by the Saints. It is in many ways an exceedingly complex and intricate whole, and the sum total of truth consists of a large number of correlated and mutually dependant truths. Nevertheless, it has the claim to extreme simplicity, for all this multitude of truths build up together one single simple truth which is just the Divine Humanity of our Lord.—*Sheila Kaye-Smith*.

### AMONG COREAN PEASANTS

ON ASCENSION DAY I took the Mass at On Su Tong and everyone seemed to be in the midst of ploughing and planting, but would you believe it, the little church was crowded and there were a hundred and five communions made? After Mass I took the Blessed Sacrament to a sick woman who lives not far from the church. On last Sunday, Whitsunday, I had the Mass again and there were a hundred and one communions. It makes me ever so happy to think that the people respond so wonderfully and, what is more, the people take their religion seriously; what I mean is, that they regard it as an integral part of their lives.—REV. R. T. McDONALD, S.S.J.E., in *The Messenger*.

WE TOO OFTEN forget that the essence of the sect is the accident of the Church.—*Fairbairn*.

# 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.

## CONDITIONS IN THE PHILIPPINES

To the Editor of *The Living Church*:

WILL YOU permit me to thank you very sincerely for the space that you have given to the Philippines Mission, in your issue of August 23d, which has just reached me, and also to express a sense of gratitude to you for going to the root of the matter by bringing to the attention of the Church the very admirable report on the General Theological Seminary which, you rightly state, is a condition that exists in other seminaries as well as in the General? I have myself had experiences similar to those quoted in the letter you print, and have known of many others who have found the same difficulty in bringing the cause of Missions before our student bodies.

You have expressed so well our need of maintaining our work among the Igorots that it is not necessary for me to say anything further about that work other than that you have not exaggerated our need, and that I hope your presentation of the fact will result in the clergy offering to take up this work.

We have other things that are just as urgent:

1. American missionaries were sent to the Philippines shortly after the American Occupation in 1898. They all began to do work wherever there seemed an opening, and it was early seen that one of the most important openings was that among the Chinese. A few years later the Rev. H. E. Studley and his wife, with six years' experience in Amoy, came to Bishop Brent and the former asked for ordination. When the other Missions learned that our Church had a man who was trained for Chinese work, they immediately left that field to us, and the Methodists turned over to us a small congregation that they had formed. It was naturally expected that we would go on and expand that work rapidly. Five years ago we could report a very flourishing congregation and the only Anglo-Chinese school for girls in the Philippines. Our staff consisted of the Studleys and Miss Brown. We asked for two more priests and two women workers. During this past five years we have had one woman worker and no more. The parish flourishes, the school has 250 pupils and is growing steadily, but, is it any wonder that the other Missions begin to feel that we have not fulfilled our trust, and that unless we do expand our work they will have to take up work among the Chinese? We still need two priests, and the school has grown so that we still need the two women.

2. Conditions have changed here so that it is entirely possible now to do work among the Filipinos without its becoming necessary to make converts from any other Christian Church. Four years ago it was felt that our best approach would be through a school, and we asked for a priest who was also a teacher. We are still asking for him.

3. One of the most difficult fields in the world for Christian Missions is work among the Mohammedans. Bishop Brent began work among them early, and because the Church could not undertake it, he organized a committee at home to carry it on. This committee is still carrying on, through a society incorporated for the purpose, the very remarkable agricultural school on the Island of Jolo. But the Church has undertaken to keep the hospital and the Moro Settlement for women and girls in Zamboanga. For the former we have been asking for a doctor for nearly five years, not to mention the previous years when Bishop Brent had been asking for one. No doctor has come. For the latter we have been asking for a settlement house to cost \$5,000 in which Miss Bartter could live with the Moro girls whom she has in school and who are living in a mat shed.

When Mr. Studley and Mr. McAfee, of Zamboanga, go home on their furloughs, which are shortly due, we shall have no priests in our Chinese work or in Zamboanga. The condition will be the same as in Bontoc except that we cannot draw from Sagada to fill the vacancy. The same is true in Baguio. Baguio has recently been vacant for two years during which we nearly lost to the Christian Scientists a great many of our Igorots who had come to us as a result of nearly twenty years of faithful work there and whom Fr. Bartter is still engaged in bringing back to the Church. Zamboanga has re-

cently been vacant also for two years previous to Mr. McAfee's going there, and during that period there were held only such Church services as could be carried on by the Bishop, who was at least four days away by steamer.

Can it reasonably be hoped that a Mission can go on and do its work under such conditions as this? I was much impressed, when speaking in the United States two years ago, by a number of clergy who stated to me after the services that it was a great work to do and they only wished that they had gone out when they were young men, and I was equally impressed with my absolute inability to get the men who are still young to say the same thing.

These works that I have mentioned above are all works that have been accepted by the Department of Missions, and for some of them the money required has been appropriated, but nothing can be done unless the men and women who are needed will give themselves to the work. One cannot help wondering what devotion there is to our Lord in the young men going into the ministry, when they so persistently fail to respond to the calls of the Church's Missions. It cannot honestly be said that we are even holding our own at the present time here in this Mission, and certainly we are not doing our duty as Americans to these twelve millions of people whom we have said that we would lead into a better life.

GOVERNEUR FRANK MOSHER,

Bishop of the Philippine Islands.

Manila, Sept. 23.

## THE SURPLICE—ENGLISH CHURCHES IN EUROPE

To the Editor of *The Living Church*:

WILL YOU ALLOW me to offer just two remarks with reference to two short articles in your issue of September 20th.

In the Origin of the Surplice, written apparently by "a diocesan lecturer on Church history," it is given, I suppose as a matter of history, that, "When St. Boniface was converting Germany. . . the Pope devised a simple linen garment, which he permitted them to use instead of the Eucharistic vestments. . . . The only Roman vestment we can give up is the surplice. Very few people who declaim against Roman vestments realize this."

As the lecturer's remarks are neither true nor historically correct, it is as well that they do not. But all this is very sad from one who is teaching others, and who is utterly ignorant of the fact that Pope Eusebius, A.D. 309, decreed,—"*Sacrificium altaris, non in serico panno aut tincto, sed in puro lineo ab Episcopo consecrato celebrari*" (*Chron. Pont. Rom.* page 51. Ven. 1754); that the Sacrifice of the altar is not to be celebrated in silken or colored material, but in pure linen consecrated by a Bishop. This was decreed more than four centuries before St. Boniface was born; and even this decree is not the introduction of white linen Eucharistic vestments, but was made to arrest the introduction of silk and colors; wherefore, the diocesan lecturer is a long way from the truth, and has no reason to pity ignorance in others.

The second matter has reference to English Churches in Europe, in which article you say it is interesting to *know* (the italics are mine) the extent of the work of the English Church on the continent. You mention the twenty chaplaincies supported by the S.P.G. and their total of fifty-nine churches. This gives no idea whatever of "the extent of the work." It is only an S.P.G. report; for there are thirty-nine chaplaincies supported by the Colonial and Continental Church Society, besides more than seventy-five others in the patronage of the bishops and local committees: and, beyond this, there are chaplains and institutes for sailors at Hamburg, Antwerp, Ghent, Rouen, Bordeaux, Boulogne, Dunkirk, and at all the principal ports in the Diocese of Gibraltar. Your article gives but a fraction of the Anglican Church's activities on the Continent of Europe.

You will forgive these corrections; but they appeared to me too misleading to let pass as giving any idea either as to the first linen vestments, or the *extent* of our Church work out here.

VIVIAN EVANS.

British Chaplain of Versailles.

### THE CHURCH STUDENT AND COLLEGE

To the Editor of *The Living Church*:

PROPOS of your recent article on the subject of the Church students in State colleges, it is undoubtedly a great help to those of us who are student pastors to have this information. Moreover it is certainly true that, in most cases, those who receive commendation from their home parishes are the ones we are able to count on as most likely to be those who will keep up their Churchmanship while away from home. In all universities there should be a unit of the National Student Council. It is one of the best means of keeping in touch with students, and helps them to realize that they are strong and self-reliant.

It often happens that a student, when away from all restraint of home and under new conditions—especially if in a fraternity or sorority which requires them to spend Sunday morning as freshmen in waxing floors or cleaning windows—, becomes lax in religious observances. Then comes the quiet pressure of the Episcopal Club, or whatever the particular unit may be called, and a change is noted. Many a time a student who showed up very little in his or her first year is found regularly in his place on Sunday during his second year and onwards.

In many of the State Universities, every student, on registering, finds a perforated card on which he or she is asked to write down Church affiliation or preference. It is quite easy to get a student to collect the cards of those who belong to the Church and make an alphabetical list with place of origin and present address. In our State University here, I had the names of all Episcopalians or "preferences" within ten days of the opening of college, and knew where each came from, and their present address.

Universities are glad to have this information to be able to prove to the outside world that they are not such godless places as some would have us suppose. I believe that any University which has not yet adopted this plan would be glad to do so if asked by a few of the ministers interested.

Moscow, Idaho.

H. H. MITCHELL.

### ST. PAUL'S SCHOOL, LAWRENCEVILLE

To the Editor of *The Living Church*:

THERE IS A REASON, and it is possible that some one reading this may be able to explain.

At Lawrenceville, which is the county seat of Brunswick County, Virginia, there has been located, for thirty-six years, the St. Paul's Normal and Industrial School. It is the largest colored school of the Church, and among schools for negroes, not under Church auspices, it is exceeded in size only by Tuskegee and Hampton. Still, there are Church men and women who have heard of Tuskegee and Hampton, and have aided them financially, but know little or nothing of St. Paul's. I ask, therefore, what is the reason?

For nearly two score years the Ven. James S. Russell, D.D., has labored industriously for St. Paul's, and last year more than six hundred young men and women were being educated.

Here is a child of the Church with which the members thereof should become better acquainted.

The writer personally visited St. Paul's last spring and was very much gratified with the conditions he found. In these days of high cost of living it is a pleasure to find the management of a school, or of any business, where they are receiving one hundred per cent or more for every dollar they pay out. This was the impression I brought away with me after a two days' inspection of the school.

Some who read this may be travelling through Virginia on their way south this winter, and may I suggest that they arrange to stop at Lawrenceville for a visit to St. Paul's?

A school of this character is doing more for the colored race than words can express. It should be better known and more liberally supported in the future than in the past.

Peekskill, N. Y.

THOMAS J. POWERS, JR.

October 27.

### NOT A CLOSED CHURCH

To the Editor of *The Living Church*:

IN YOUR ISSUE of October 18th, there appears a letter from your correspondent, Mr. Upton, under the heading of Locked Churches, calling attention to his experience in finding many of the churches in New York City locked and bolted during the week, and only opened for Morning and Evening Prayer on Sundays. Among these, he instances the Church of the Incarnation. As one of the clergy of this church, I wish to take exception to its inclusion in this list. The church is open for meditation and private devotions from eight-thirty to five o'clock every weekday in the year, winter and summer, except

on Saturdays, when it is open till noon. Not only is the church open, but, if Mr. Upton will look in *THE LIVING CHURCH* two pages beyond that in which his letter appears, he will see that we keep a standing notice of a daily noonday service at twelve-twenty, which we would hardly do if "no weekday devotions were wanted here."

It is true that this daily service is suspended during the summer, and it may be that Mr. Upton's visit to the church was made before it was resumed. But, in view of the fact that the church is always open on weekdays between the hours I have mentioned, even during the summer, and that there are always several persons on duty in and about the church, I am wondering at what time he could have visited it to have gained this wrong impression, and I am writing him, in your care, to ask him. As this parish stands emphatically for the "open church," I think such an impression should be corrected.

October 24.

CHARLES M. BELDEN.

### THANKS FOR MONEY FOR ONEIDA MISSION ROOFS

To the Editor of *The Living Church*:

THREE WEEKS AGO, you kindly inserted my story of our leaky roofs; the Bishop of Fond du Lac and I desire to return thanks to your generous readers who have sent us more than the amount required to re-shingle the old Mission House, where the Sisters of the Holy Nativity live. I assure you that we have other needs, and the balance will be used judiciously for the purposes of the Mission.

As I write, an urgent need has been telephoned to my notice: a new top is required for the Mission automobile. The old one, which had been repaired last week, has been blown off and ruined; another new roof, or winter top must be purchased at once. The automobile is a good useful Ford touring car, given to us by many branches of the Woman's Auxiliary, but it has been too cold for the Sisters to use in the winter.

I feel sure that our friends will approve of my spending something on a new roof for the old car; a regular closed car, or a Ford sedan, would be too great a luxury, even if we could afford it.

WILLIAM WATSON.

Oneida, Wis.,

Missionary to the Oneida Indians.

October 31.

### INFORMATION DESIRED

To the Editor of *The Living Church*:

INFORMATION is requested of any relative or descendant of the late Rev. Edmund B. Tuttle, sometime chaplain, U. S. A., who died in New York in 1881.

Evanston, Wyoming.

(Rev.) F. C. SMITH.

### A SANE VIEW OF PACIFISM

ONE OF THE most enlightening expressions concerning the views and methods of the extreme "pacifists," is to be found in the report of the General Federation of Women's Clubs at Los Angeles, written by Princess Cantacuzene for the *Ladies' Home Journal*, in which she says:

"Once I had the luck to dine *tete-a-tete* with Mrs. Catt. She is working hard for world peace, throwing all her energy and conviction into preaching this gospel. She is ready to use any means to reach her goal, seizing on the League of Nations as the nearest means, scathing in her blame for those who have not reached her own pinnacle of enthusiasm, and calling 'criminal' all those who have caused war. Like a good many students and theorists, prophets and apostles, her mind soared and planed in graceful curves to the goal of her own ideal; and she had little consideration for the individual or the nation who, walking forward in the same direction, but on the rough roads of real life, found ruts and rolling stones and every sort of obstacle, which must, I think, be surmounted slowly, patiently, and safely, so that the world need not retrace false steps on its way to enlightenment and eventual peace.

"While we talked I thought of the progress made in civilization, of the very real struggle for peace and tranquility being carried on by our weary world, and more and more it seemed to me that there is a long road to follow if we are to reach the heights of security to which her enthusiasm carried her on a magic carpet. Doubtless the best of the world's people want peace and are working for it step by step in our generation, but practical results mean careful and slow progress—a shuffling forward of feet of clay as well as bright dreams with wings."

To WILL what is unseemly is in itself the height of wretchedness; nor is it such misery to fail in obtaining what you want, as to wish to obtain what you ought not.—*Cicero*.



## Church Kalendar



NOVEMBER

- 9. Twenty-first Sunday after Trinity.
- 16. Twenty-second Sunday after Trinity.
- 23. Sunday next before Advent.
- 27. Thanksgiving Day.
- 30. First Sunday in Advent.

### KALENDAR OF COMING EVENTS

November 11-12—Synod of the Province of Sewanee, Wilmington, N. C.

November 12—Special Convention of the Diocese of Vermont for the election of a Bishop Coadjutor, at Burlington.

November 18-20—Synod of the Province of New York and New Jersey, Bronxville, N. Y.

November 18—Special Council of the Diocese of Arkansas, at Little Rock.

### APPOINTMENTS ACCEPTED

BROWNE, Rev. GEORGE ISRAEL; to be rector of the Church of Our Saviour, Plainville, Conn.

CONNOR, Rev. HERBERT; to the cure of St. Luke's Church, Blossburg, Christ Church, Arnot, and Trinity Church, Antrim, Pa.

CROWELL, Rev. JOHN WHITING; to temporary duty as chaplain of St. Michael's Home, Mamaroneck, New York.

FOULKES, Rev. E. W., rector of St. Mark's Church, Clark Mills, N. Y.; to the cure of Christ Church, Lykens, the Church of St. Paul of Tarsus, Williamstown, and St. Bartholomew's Church, Millersburg, Pa., with residence at Lykens.

GOVENLOCK, Rev. FREDERIC, rector of All Saints' Church, Pontiac, R. I.; to be rector of St. Paul's Church, Portsmouth, R. I.

HATCH, Rev. RICHARD A., of Clearfield, Pa.; to be *locum tenens* at St. Luke's Church, Altoona, Pa., during the absence, due to illness, of the Rev. George R. Bishop.

LOWETH, Rev. DOUGLAS H., curate at St. John's Church, Providence, R. I.; to be rector of the Church of the Good Shepherd, Fort Lee, and of St. James' Church, Ridgefield, N. J.

NICHOLS, Rev. CRAIG W., of Bay du Vin, New Brunswick, Canada; to be rector of Emmanuel Church, Manville, R. I.

### NEW ADDRESS

MCMULLIN, Rev. G. WHARTON, of Mineola, L. I., N. Y.; to Rockville Center, L. I., N. Y.

PHILLIPS, Rev. Z. B. T., D.D., rector of the Church of the Epiphany, Washington, D. C.; No. 2224 R St., N. W., Washington, D. C.

### ORDINATIONS

DEACONS AND PRIESTS

EAST CAROLINA—On October 4, 1924, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, ordained to the diaconate, in St. Mark's (colored) Church, Wilmington, N. C., J. N. CARTER. The sermon was preached by the Rev. R. I. Johnson, rector of St. Cyprian's Church, New Bern, and the candidate was presented by the Rev. J. R. Mallett, of St. John's Church, Wilmington.

On October 18, 1924, Bishop Darst ordained to the diaconate, in St. Mary's (colored) Church, Belhaven, N. C., OSMOND J. McLEOD. The Bishop preached the sermon, and the candidate was presented by the Rev. J. N. Bynum, of St. James' Church, Belhaven. The Rev. Mr. McLeod is in charge of St. Mary's Church, Belhaven, and a number of colored churches in that section of the Diocese.

On October 15, 1924, Bishop Darst advanced to the priesthood, in Emmanuel Church, Farmville, N. C., the Rev. J. W. HEYES. The sermon was preached by the Rev. D. G. MacKinnon, of Christ Church, New Bern, and the candidate was presented by the Rev. R. B. Drane, D.D., rector of St. Paul's Church, Edenton. Other clergymen present and taking part were the Rev. Messrs. J. E. W. Cook, Stephen Gardner, and J. N. Bynum. The Rev. Mr. Heyes becomes rector of Emmanuel Church, after having served as minister in charge for several months.

VIRGINIA—At an ordination held at Grace Church, Miller's Tavern, Va., on October 22d, ASTON HAMILTON was made deacon and the Rev. EDWARD ELLIS, JR., was advanced to the priesthood by the Rt. Rev. William Cabell Brown, D.D., Bishop of the Diocese. The sermon was preached by the Rev. J. L. Taylor, D.D., rector of St. Philip's Church, Richmond, who also presented the candidates.

The Rev. Mr. Ellis will continue as minister in charge of St. Paul's Church, Gordonsville, and of Trinity Mission, Charlottesville.

The Rev. Mr. Hamilton, who is a recent graduate of the Bishop Payne Divinity School, has been assigned by the Bishop to the charge of the colored churches in Essex and Caroline Counties, with residence at Miller's Tavern.

### MEMORIALS

Robert H. Gardiner

MINUTE ADOPTED BY THE BROTHERHOOD CONVENTION AT ALBANY

In loving appreciation of the life and service to his fellows of the late Robert Hallowell Gardiner, we, the members of the Council of the Brotherhood of St. Andrew in the United States, desire to record our sense of loss in his passing from our temporal fellowship. During all his mature life he was preeminently a natural leader of men. This was so, not because he sought the places of leadership—for he was one of the most modest of men—but because the occasions of leadership always sought him.

In every group of Church people of which he was one, Robert Gardiner was early accorded a place of commanding influence. And this was true of him not only as a member of his parish, but also in the general affairs of his Diocese. In recent years his abilities and consecration were brilliantly displayed in his great service to the Church as secretary and an acknowledged leader of her Commission on Faith and Order.

It was, however, as a member of the Brotherhood that Mr. Gardiner's life and work chiefly won us to a loving fellowship with him. As Director of his Chapter, as President of his Assembly, as member until the time of his death of the National Council of the Brotherhood, and as President for four years of the Brotherhood in the United States—in these places of leadership he touched with his wholesome and magnetic personality multitudes of men, and always to their spiritual advantage.

We, the members of the Council, mourn his passing from us, and our deep sympathy is felt and is here expressed for members of his family. In this spirit of affection, we enter this minute on the records of the Council, and direct that a copy be forwarded to Mr. Gardiner's family, and that a copy be sent to the general Church papers and to *St. Andrew's Cross*.

ROBERT E. ANDERSON,  
GEO. H. RANDALL,  
Committee.

### Bernard King

Of your charity pray for the repose of the soul of BERNARD KING, M. M. C., late of the 13th Battery, Canadian Field Artillery, 4th Brigade, II Div., who died in the Catholic Faith, at Wauwatosa, Milwaukee, Wis., October 21, 1924, at 5:55 A. M.

The body was taken to Toronto for burial, the Rev. Crompton Sowerbutts, vicar of St. Michael's Church, North Fond du Lac, accompanying it and officiating at the burial. Father Sowerbutts served in the same unit with the deceased during the war.

Jesu, mercy. R. I. P.

### Arthur Lacey Baker

In loving memory of ARTHUR LACEY BAKER, Mus. B., who entered life eternal November 8, 1921. R. I. P.

### ALTAR FURNISHINGS

THE WARHAM GUILD, THE SECRETARY will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc. (3) "Examples of Church Ornaments" which illustrate Metal Work (4) Leaflet describing St. George's Chapel, Wembley Exhibit, which has been furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

## MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

### POSITIONS OFFERED

MISCELLANEOUS

OPENING FOR ORGANIST AND CHOIRMASTER in Episcopal church, with boy choir, for talented assistant prepared to take full charge of choir. New organ. Churchman preferred. Salary moderate. Address: JOS. J. AYRES, Chairman, Keokuk, Iowa.

### POSITIONS WANTED

CLERICAL

PRIEST, MARRIED, WITHOUT FAMILY, wants parish in South for preference. Organizer, military service, strong extempore preacher. Write S-288, care LIVING CHURCH, Milwaukee, Wis.

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

PRIEST, CATHOLIC, MARRIED, THIRTY-five, wants parish, will consider curacy. References and particulars on request. Address T-292, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WISHES TO LOCATE IN MIDDLE west or east; moderate Churchman, good organizer. Best references. Address S-280, 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.

MISCELLANEOUS

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

WANTED—BY REFINED WOMAN OF middle age, position as companion with light duties. Congenial atmosphere more desired than large salary. Would travel. Credentials first class. Address G-294, care LIVING CHURCH, Milwaukee, Wis.

### VESTMENTS

ALTAR GUILDS, PURE LINEN FOR Church uses supplied at wholesale prices. Write for samples. MARY FAWCETT, 115 Franklin St., New York, N. Y.

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.

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

### PARISH AND CHURCH

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

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

**P** IPE 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.

### APPEALS

**W** ILL THOSE WHO REALLY BELIEVE in prayer for physical and spiritual healing, and are willing to help maintain a prayer chapel for that purpose, communicate with the VEN. GUY D. CHRISTIAN, Manhattan, Kans.

### RETREATS

**A** RETREAT FOR TEACHERS WILL BE held at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Saturday, Nov. 15th, beginning at 8 A.M. and closing at 5 P.M. Conductor, REV. WILLIAM McCLENTHEN, D.D. Those desiring to attend, please apply to the Sister-in-Charge.

**A** RETREAT for ASSOCIATES AND OTHER women will be held at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Tuesday, Nov. 18th, beginning at 8 A.M. and closing at 5 P.M. Conductor, the Rt. Rev. PAUL MATTHEWS, D.D. Those desiring to attend, please apply to the Sister-in-Charge.

**A** RETREAT FOR ST. MARGARET'S ASSOCIATES and other women, will be held at St. Christopher's Chapel, 211 Fulton St., New York, November 22d. Conductor, REV. FATHER PAUL B. BULL, C.R. Mirfield, England. Those desiring to make the Retreat will apply to Sister in Charge.

### UNLEAVENED BREAD AND INCENSE.

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

**C** ONVENT 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.

### GAMES

**P** LAY THE GAME "A STUDY OF SHAKESPEARE." Instructive, entertaining. Test your knowledge! Price 50 cents. THE SHAKESPEARE CLUB, Camden, Maine.

### CONSULTANT IN RELIGIOUS EDUCATION

#### GETTING GOOD RESULTS IN YOUR CHURCH SCHOOL?

If not, why not?  
Do others get them, under similar conditions?  
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### CHRISTMAS CARDS

**C** HRISTMAS CARDS. FOUR BEAUTIFUL designs by eminent artist. Devotional, inspiring. \$1.25 per 50, including postage and duty. Write for free specimens. W. GLASBY, 12 Edwardes Square, London, W. England.

**F** LORENTINE CHRISTMAS CARDS. Assortment of 15 colored Christmas Cards \$1. Samples on request. M. ZARA, Germantown, Pa.

### MISCELLANEOUS

**C** HRISTMAS CRIB SETS, 6½ in., kneeling, \$5.00 per group; 10½ in., \$10.00 per group; 2 ft., kneeling, \$50.00 per group. Designed and executed by ROBERT ROBBINS, 5 Grove Court (10½ Grove Street), New York, N. Y. Telephone Spring 4677.

**S** ISTERs OF THE HOLY NATIVITY HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

### HEALTH RESORT

**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.

### BOARDING

#### Atlantic City

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

#### Los Angeles

**V** INE 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.

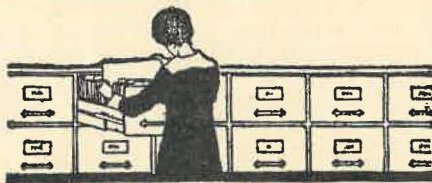
#### New York

**H** OLY 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.

#### Washington, D. C.

**N** EAR THE WHITE HOUSE MRS. KERN has modern, quiet, homelike rooms for travelers, with cafe adjacent, and garage on premises. Telephone Franklin 1142. For folder, free Map and Guide to Washington, address 1912 "G" St., Northwest.

### 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.

FIFTY YEARS of service as a teacher in the Church school is the record of Mr. Joseph Bergantz of St. Peter's Church, Phoenixville, Pa. He was awarded an honorary diploma last June, by the Princeton Summer School.

## 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.  
Noonday Services Daily: 12:20.

**St. Agnes' Church, Washington, D. C.**  
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  
Daily Mass at 7:00 A.M. and Thursday at 9:30.  
Friday, Evensong and Intercessions at 8:00.

### BOOKS RECEIVED

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

**Columbia University.**  
Longmans, Green & Co. 55 Fifth Ave., New York, N. Y. Selling Agents.  
*Frances Wright.* By William Randall Waterman.

**Funk & Wagnalls Co.** 354-360 Fourth Ave., New York, N. Y.  
*Dramatic Stories of Jesus.* Filling Silent Places in the Gospels. By Rev. Louis Albert Banks, D.D. Price \$2 net.

**The Johns Hopkins Press.** Baltimore, Md.  
*The Development of National Administrative Organization in the United States.* By Lloyd Milton Short.

**The Macmillan Co.** 64-66 Fifth Ave., New York, N. Y.  
*Personality in Politics.* By William Bennett Munro.

**Thomas Seltzer.** New York, N. Y.  
*The New Psychology and the Preacher.* By H. Crichton Miller, M.A., M.D. (Edin. and Pavia), editor *Functional Nerve Diseases*, honorary director Tavistock Clinic for Functional Nerve Cases. Price \$2.

### NEW JERSEY ACOLYTES DAY

ELIZABETH, N. J.—The annual day of devotion for acolytes held at Christ Church, Elizabeth, N. J., occurred this year as usual on Columbus Day, the observance falling on the Monday instead of the day itself, the twelfth. The weather was perfect, and the attendance was excellent. The services began, after the entrance of the vested visiting clergy and acolytes, with a solemn procession around the grounds. A Solemn High Mass followed, the celebrant being the assistant priest of the parish, the Rev. Paul Rogers Fish; the deacon, the Rev. Fr. Grier of the Church of St. Edward the Martyr, New York City; the subdeacon, the Rev. Fr. Venables of the House of Prayer, Newark, N. J. The music of the Mass was by Willard Foster, an American composer, and it was the first rendering of this setting. The special preacher was the Rev. Fr. Joiner, rector of St. Clement's, Philadelphia.

Lunch in the parish hall followed the Mass, and in the afternoon Fr. Joiner gave a short conference; the day ended with Solemn Benediction of the Blessed Sacrament.

Many priests and acolytes were present from the Diocese of New Jersey and surrounding dioceses.

## Synod of Mid-West Meets in Racine College Hall

The Living Church News Bureau  
Racine, Wis., Oct. 17, 1924

THE SYNOD OF THE PROVINCE OF THE Mid-West had an interesting session at Taylor Hall of Racine College, and was so pleased with the work there maintained by the National Council, that on adjourning, it was determined to meet in the same place next year.

The Synod opened October 15th, with a celebration of the Holy Communion, at which the Bishop of Ohio, president of the Synod, was celebrant. At noon of the first day the members of the Synod and of the House of Churchwomen held a touching memorial service at the grave of James DeKoven. This, in effect, was one of many pilgrimages that are constantly being made to the last resting place of one who is deeply revered throughout the Church and has left a great impress upon it.

### POWERS OF PROVINCES

An interesting report relating to the powers of Provinces and asking for legislation by General Convention to secure enlarged powers was presented by a committee of which the Bishop of Fond du Lac was chairman and was adopted as the view of the synod. Dr. Charles L. Dibble, a member of the committee, was deputed to prepare the necessary amendments to the constitution and canons of the General Convention to enact such changes. In substance they are as follows:

1, A resignation of a bishop within a Province to be acted upon by the bishops of such Province.

2, The confirmation of a bishop-elect within a Province by the Synod. Between meetings of the Synod, confirmation of the bishop-elect to be made by the bishops and standing committees of dioceses within the Province.

3, Missionary bishops shall be elected by the Synod of the Province in which the vacancy occurs; or, in the case of a vacancy in a domestic missionary district, the House of Bishops of the Province shall meet and nominate three presbyters to the national House of Bishops.

4, In the case of a trial of a bishop, the trial court shall be constituted by the Synod of the Province and shall consist of not less than six nor more than nine bishops of the Province.

5, Notices of amendments to the Constitution and Prayer Book to be communicated to the Provinces rather than to the dioceses as at present.

6, Reports of Commissions of General Convention to be presented to the Presiding Bishop of the Church at least one year before the meetings of General Convention; and such report shall be transmitted by him to the Provincial Synods for their consideration at their annual meeting prior to General Convention.

7, All requests for appropriations from the National Council by dioceses or missionary districts within a Province shall be submitted to the Provincial Synod for approval. Each Province shall submit to the National Council an annual budget for work within the Province for which appropriations are asked.

Reënact Sec. XV, Canon 60, 1919, omitting in line three the words "if requested by the Province." The reënacted section will then read:

"XV. The Presiding Bishop and Council in making an annual apportionment or an annual appropriation, shall make such apportionment or appropriation for and from the several funds in each Department, for subdivision by the Synod thereof. Provided, that in the case of Alaska and ex-

tra-continental districts, all appropriations shall be made and paid to them direct. Each Province shall make a full report to the Presiding Bishop at the close of each fiscal year of the condition of its work. The sums appropriated as herein provided shall be paid by the Treasurer of the Presiding Bishop and Council to the several dioceses and missionary districts within each Province. In making appropriations as provided herein, the Presiding Bishop and Council shall not appropriate funds received for the work of one Department, for the prosecution of the work of any other Department."

8, The Provinces may severally support any specific provincial fields of work within their respective territories. And in such cases shall, on consultation with the National Council, determine the equitable proportion of the extra-parochial contributions necessary for the work.

### OTHER BUSINESS

The Synod approved appeals for the building of chapels for the student work at the University of Wisconsin and the University of Illinois, and also endorsed Racine College School. Plans were devised for advertising the Church secondary schools in the province. Provision was made for separate meetings of the Provincial House of Bishops and House of Deputies.

The Bishop of Indianapolis was re-elected as provincial representative on the National Council. As trustees of the Province, three were re-elected for the coming three years the Bishop of Indianapolis; Dean Averill, of Fond du Lac; and Mr. C. L. Dibble, of Western Michigan. An address memorial of the late Bishop Sherwood, third Bishop of Springfield, adopted by the Synod, said: "His kindness, humility, and unaffected love for human souls made him at once the friend of all who knew him. Through his clearness of mind and quickness of perception he understood the problems of his diocese, and his fine business capacity enabled him to solve them wisely. His early death entailed upon his diocese the loss of a faithful administrator and father in God, and this Synod is deprived of the companionship and services of a most useful member and wise counsellor. May God grant him eternal rest, and may eternal light shine upon him! Amen."

The Synod decided to give financial support to the House of Churchwomen, to the deaf mute missions within the Synod, to the Provincial Student Council, to the Oneida Mission for Indians, to the National Center of Devotion and Conference at Racine, and to the Provincial Young People's Society.

It was decided also to continue the policy of sending representatives to international conferences on social service and rural work, and the Rev. Stanley Cleveland and Prof. W. T. Magruder were appointed representatives in the National Student Council. Mr. C. L. Dibble was elected provincial counsellor.

The Provincial House of Churchwomen was in session at the same time and was attended by an exceptionally large number. The Synod and the House of Churchwomen met in joint session and received from the latter a fine report on social service and missionary endeavor.

Miss Lindley gave an interesting address at a joint session on Wednesday evening. There was a mass meeting on

another evening at St. Luke's Church, Racine, when Churchmen of the city, with members of the Synod and of the House of Churchwomen, filled the edifice to its full capacity. Bishop Gailor and the Rev. Charles N. Lathrop gave stirring addresses.

The Synod seemed in every way the most successful thus far held, and the fact that all the members were under one roof, not only facilitated the meeting of committees, but also gave excellent opportunity for social intercourse. There were more than two hundred delegates in attendance.

On the evening of October 14th, there was a missionary meeting in St. Luke's Church, Racine, at which the Rev. C. N. Lathrop, Secretary of the Department of Christian Social Service, and the Rt. Rev. T. F. Gailor, D.D., President of the National Council, were the speakers. At this service, the Rt. Rev. Paysa Lirayre, Armenian Bishop of Boston, was present in the chancel.

### CEREMONIES AT BEXLEY HALL

GAMBIER, OHIO.—On Friday evening, October 23d, the eighty-fifth anniversary of the laying of the corner-stone of Bexley Hall, a special service was held, at which prayers were read by the Bishop of Ohio. The sermon originally delivered in 1839 by the second Bishop of Ohio, the Rt. Rev. Charles Pettit McIlvane, D.D., was read by the chaplain of Bexley, the Rev. Canon Watson.

On All Saints' Day, observed each year at Kenyon College as Founders' Day, the new Dean of Bexley, the Rev. Frederick C. Grant, D.D., was formally inducted into office. At the matriculation service preceding, the students entering this year took the oath of loyalty and signed the old matriculation book which has been in use for almost a century.

In addition to the full registration already reported, three new students have come to Bexley, so that those unable to obtain residence in the Hall are living in Gambier village. One special student, unable to find quarters in Gambier, is residing in Mt. Vernon, five miles away.

### TESTIMONIAL TO A PRIEST

BALTIMORE, MD.—In the early part of October the Rev. Miles H. McCormick resigned his position as curate of Mount Calvary Church, Baltimore, after a service of five years. When it was known that Father McCormick was going, the congregation made up a purse of \$1,500 as a parting gift. Money poured in from all sides, but better to him than the money were the letters of love and warm appreciation that he received.

The members of the parish think that no priest in the parish was ever more beloved, and that none ever served his people more faithfully. He was untiring in his devotion to the sick and needy, and he was the joyous and wise counsellor of all to whom he ministered. He took entire charge of the Church school and the guilds, and, by his labors and his life, the Catholic faith was preached to many souls.

Father McCormick will go abroad shortly for a well-earned rest. The prayers and good wishes of the congregation will follow him on his journey, and on the new work which he will take up on his return.

## Synod of Seventh Province Meets at El Paso, Texas

The Living Church News Bureau,  
El Paso, Texas, October 24, 1924

THE ANNUAL MEETING OF THE SYNOD of the Seventh Province was held in El Paso, Texas, October 21st to the 23d. The meeting began with a celebration of the Holy Communion in the Church of St. Clement. The Rt. Rev. Geo. H. Kinsolving, D.D. President of the Synod and Bishop of Texas, celebrant, the Rt. Rev. F. B. Howden, D.D., Bishop of New Mexico and Southwest Texas, epistoler, the Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri, gospeller, and the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, assisting.

Immediately afterwards, the President called the Synod to order. After greetings had been extended by the mayor of the city and the responses made by the President, Bishop Howden, and Bishop Winchester, the Synod settled down to business. The first session was given over to preliminaries and at one o'clock the Synod adjourned to meet again to hear the Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado, preach the synodical sermon.

### PROVINCIAL EVANGELISTS

The Synod referred a resolution later in the proceedings of the meeting, to the Provincial Council, calling for the appointment of one or more Provincial Evangelists. On Tuesday evening a complementary dinner was served in the undercroft of the parish house. The Rt. Rev. F. B. Howden, D.D., host, was toastmaster. One of the most interesting and inspiring speeches was one delivered by Bishop Wise, of Kansas. A quintet from St. Philip's School for Colored Girls, San Antonio, Texas, rendered a program of songs.

On Wednesday morning, under the leadership of Bishop Moore, of Dallas, the Synod took part in a conference of general financial matters of the Church. Notable among the speakers was Mr. A. A. Winne, Denver, Colorado, who had for his subject, The Handling of Missionary Funds. Mr. Winne's appeal to the laymen of the Church was to go out, not after money for Church causes, but after men.

### RELIGIOUS EDUCATION

The subject of Religious Education was given more time on the program than any other. Mr. Edward Sargent, of the Department of Religious Education, was the speaker. His subject was handled in such a way that the points needing emphasis for the information of the delegates were given clearly and interestingly, and the Synod unanimously gave a rising vote of thanks.

A Conference on the Recruiting of Candidates for Confirmation, was led by Bishop Thurston, and one, The Church and Her Young People, was led by Bishop Quin. The Synod passed a resolution, recommending the organization of a Y. P. S. L. in the Province.

### PUBLICITY MASS MEETING

At a mass meeting Wednesday evening Mr. G. W. Hobbs spoke on The Publicity Activities of the National Church, and the Problem of a Non-reading People, explaining the value of the Church's papers. He recited the cost of these agencies and emphasized the fact that the Church

membership was not supporting the efforts of the National Council in its desire to give the people wholesome reading along Church lines.

The Rt. Rev. Sidney C. Partridge, D.D., Bishop of Missouri, afterwards delivered a sermon on The Vision of a Realized Missionary Program.

### JOINT MEETING WITH WOMEN

A joint session with the Women's Provincial Organizations was held on Thursday morning. The subject of discussion was, How Can We Best Utilize the Spiritual Forces of the Woman's Auxiliary, the Girls' Friendly Society, and the Daughters of the King? Miss Eleanor

Porcher, District Educational Secretary, of El Paso, Texas, Miss May Case Marsh, National Extension Secretary, Girls' Friendly Society, of New York, Mrs. Henry Easter, President of St. Clement's Chapter, Daughters of the King, of El Paso, were the speakers.

One outstanding feature of the entire proceedings was the spirit to meet the quotas of the Church's Program. Whatever else might be said, no one, who was present, left with any other impression than that the Province of the Southwest was a unit for the Nation-wide Campaign and all the tasks of the Church.

The next meeting of the Synod will be held in Tulsa, Okla., in 1926. There will be no meeting in 1925, because of the meeting of the General Convention in New Orleans about the time the annual meeting would be held by the Province.

## Scottish Church Congress Presents Catholic Faith

### St. Edward, King, Confessor—Industrial Christian Fellowship—New Convocations

The Living Church News Bureau,  
London, Oct. 17, 1924

AFTER MUCH PRAYERFUL PREPARATION, the Scottish Episcopal Church Congress took place last week at Edinburgh. As stated in the handbook:

"The object of the Congress is a fresh consecration of ourselves in order the better, 1, to take our part in winning our country to our Lord Jesus Christ, 2, to present the Catholic Faith as we have received it; and 3, to call on those who hold this Faith to witness to it, alike in their private lives and in their public, commercial, and social activities."

At the corporate communion in the Cathedral, the Primus, the Bishop of Brechin, in cope and mitre, was celebrant, and the Bishops of Moray and of Argyll were gospeller and epistoler, while the Bishops of Edinburgh, Aberdeen, and Glasgow, in copes, assisted. The Bishop of St. Andrews was the only Scottish Bishop absent, and the congregation were bidden to remember him in his illness in their prayers. Over four hundred communicated, and four altars were used for the communion of the people. The service was said, except for the hymns, and the Scottish Liturgy was used.

In his presidential address the Primus reminded the Congress that they were assembled not to hear clever speeches or to applaud brilliant debating points, but to take part in the deep and searching consideration of the great foundation doctrines of the Christian Faith, in the spirit of retreat, and that silence rather than applause would be the most eloquent sign of appreciation.

At the opening session the scholarly papers of Bishop Gore and the Rev. J. K. Mozley were followed by a fine speech from Provost Taylor, of Cumber Cathedral, who brought the subject of the Atonement out of the background of scholarly thought into the forefront of living human need and experience. In the evening Bishop Gore dropped the scholar's mantle, and spoke with the burning fire of a prophet straight to men's hearts,

on sin and forgiveness. It may truly be said that these two addresses alone, without for a moment depreciating the other valuable papers, made the Congress abundantly worth while. I shall not attempt to summarize the proceedings of the week; suffice it to say, that a high level was maintained throughout, and the crowded audiences were testimony to the Scottish people's deep interest in all that pertains to their Church.

The final Eucharist of the Congress was celebrated by the Bishop of Edinburgh on Friday morning, when the communicants exceeded six hundred. So, at the altar, this memorable Congress began and ended. There is only one verdict about the gathering—it was, humanly speaking, a success. To Provost Henderson, who was in charge of the preparations, and to the Rev. H. L. Johnston, the secretary, the gratitude of all Church people in Scotland is due. May one venture to hope that this revival—it is many a year since the last Scottish Church Congress was held—may encourage its promoters to make it an annual affair.

### ST. EDWARD, KING, CONFESSOR

The solemn beauty of worship is especially marked at Westminster Abbey on October 13th, the Feast of the Translation of St. Edward, King and Confessor, and it was kept this year with all the customary dignity. At the eight o'clock Eucharist, which was celebrated at the altar of the Confessor's shrine, there were dedicated a pair of silver candlesticks for that altar, given by the Duke and Duchess of York, and also a pair of silver standard candlesticks for the same altar, the gift of the Order of Crusaders who held their service in the Abbey last year. At half-past ten there was a sung Eucharist, when the Abbey was crowded; and at its close almost all the worshippers visited the shrine. The most striking feature of Evensong at three o'clock was the procession. It went from the sanctuary, round the ambulatory, past the shrine, down the south choir aisle to the entrance of the chancel, and so up to the high altar. With the sunlight pouring through the windows upon the banners, crosses, and copes, it was a veritable feast of color, and the ordering of the procession was most reverent. At the high altar, Canon

Storr recited the concluding prayers, and gave the blessing.

The one regret was that the Dean (Bishop Ryle) was, owing to illness, unable to take part in the solemnities.

All through the day pilgrims—Anglican and Roman Catholic—flocked to pay their devotions at the shrine, and thousands of Christian people prayed there hour after hour. It was a most striking and remarkable sight.

#### INDUSTRIAL CHRISTIAN FELLOWSHIP

For the forthcoming general election, the campaign for which is now in full swing, the Industrial Christian Fellowship has issued a manifesto to "all electors who, if they hold sincerely the Christian Faith, thereby confess their hope and belief in the realization of the Christian ideal in human affairs." The purpose of the manifesto is to induce electors to consider most earnestly in what way Christian principles may best be applied to the great problems of today in order that they may choose and support only those candidates who accept such principles. The Industrial Christian Fellowship expressly disavows its association with any political party, and makes no claim to dictate to electors what policy or program should be supported. The manifesto consists mainly of extracts from the report of the Archbishops' Committee on Christianity and Industrial Problems and the resolutions of the last Lambeth Conference, which may be taken as an authoritative statement of Christian opinion on some of the most important questions of the day.

#### NEW CONVOCATIONS

The dissolution of Parliament entails also the dissolution of the Lower Houses of the Convocations of Canterbury and York, and a consequent election of proctors for the clergy in proportion to the number of electors. These, since the reform measure of 1921, comprise all clergymen beneficed in the diocese, which is the electoral area, or licensed under seal, or holding office in a Cathedral or Collegiate Church, provided they are not *ex-officio* members of Convocation. Any clergyman in priest's orders is eligible for election. The mode of voting is determined by Convocation. At the last election a system of proportional representation was adopted. In the working some mechanical defects became evident, and were later referred to a committee. The Convocations are not summoned directly by the Crown, but by the Archbishop of each Province, who issues his mandate on receipt of the Royal writ.

#### MEMORIALS OF PARISHES

Dean Bennett, of Chester, generally uses the opportunity of his holiday to visit as many other Cathedrals as he can, on the look-out for something good to copy at Chester. During his recent vacation he has visited seven, mostly in the South of England. In two or three he found flattering items of imitation, and also a custom not yet adopted at Chester, but to be followed forthwith. That is the practice at Canterbury, Salisbury, and elsewhere, of remembering every parish in the diocese by name both at the daily Eucharist and at Evensong on one day in each year, with any particular needs that may have been sent in beforehand. The Diocese of Chester has no fewer than 290 parishes—a very convenient number for this purpose, as it tallies almost exactly with the number of days in the year that are left when Sundays, special

Holy Days, and Holy Week are reserved for their particular observance.

#### SPIRITUAL HEALING MISSION

The spiritual healing Mission, which was opened on Monday last at Frizinghall Church, Bradford, is the first of its kind to be held in this country with episcopal sanction. The Bishop of Bradford on Monday attended the opening services and gave his blessing to the sufferers. The spiritual healer is Mr. J. Moore Hickson, who has conducted many similar missions in India and the Colonies. He disclaims any personal power and accepts no fees.

At least 1,200 sick and lame persons are being treated during the Mission at Frizinghall. They are conveyed to the church in ambulance, by motor car, and on stretchers. Private hospitality has been arranged for many coming from a distance, and a number are accommodated in a huge tent. A dozen doctors and thirty nurses are in charge of the patients, and an army of intercessors offer up prayers for their recovery. Several remarkable cures are already reported.

#### ONE DAY A WEEK

In a letter to his diocese the Bishop of Liverpool, Dr. David, says: "We clergy ought not to work for seven days in every week. I have done so since I came to Liverpool, and for the beginning of my time it was inevitable. Anyhow, I do not regret it. But it will be bad for me and the diocese if I continue to do so much longer. I mean in and after November to take one day in each week, not, at first, the same day, to keep it free of all engagements and appointments, and spend most of it in reading and thinking at home. I would strongly urge that all clergy who have not already made this rule for themselves should do so now."

#### SOCIETY OF RETREAT CONDUCTORS

Some three or four years ago a layman, well known in the Diocese of Rochester, Major A. F. Bowker, conceived the idea of establishing a society of retreat conductors. The society was to consist of priests who might have a special call to that kind of work, and was to be founded in order to make it possible for such men to live together and devote themselves altogether to the work of retreats. Through the liberality of various donors, a start has now been made, two houses having been secured in the north of London, and converted into one. The rooms are ready, and the home is staffed. Here three priests, who form the nucleus of the society, live and study together. The Anglo-Catholic Congress Committee has this year contributed £250 towards the maintenance of the society, and it is hoped that they may be able to continue to support it equally liberally in the future. The way is at present clear to maintain five or six priests for five years without making any public appeal for support.

The great number of retreats now held makes it increasingly difficult to obtain conductors properly qualified by technical skill and experience. The average parish priest who leaves his own parish for a few days in order to conduct a retreat cannot hope to be so well equipped for his task as one who has given himself to study the work of retreat conductor from every possible angle, and has, moreover, submitted himself to such discipline as tends to make him a specially suitable instrument for this particular ministry.

Priests who join the new society sur-

render all income, other than private income, to a common fund. Living together the members of the society are celibate. Though each may be able to earn something by part-time parochial duties, it is not considered desirable that they should be driven to this expedient, since so many retreats comprise a Sunday. If two more priests were to join, then one could be free for Sunday duty regularly.

#### BISHOP OF BIRMINGHAM

It is not often that I find myself in accord with the Church Association, and I plead guilty to having at times said some rather unkind things about them. It is therefore the more satisfactory to be able to chronicle the fact that the Council have issued a statement with which I, as a loyal Churchman, most cordially agree. They express "the profound dissatisfaction felt by loyal Church people at the appointment of Canon Barnes to the Bishopric of Birmingham," he having long been "a prominent member of that section of the Rationalistic party which prefers to masquerade as 'Liberal Evangelical.'" The council further states that it desires "directly to traverse Dr. Barnes' claim to the august name of science as endorsing his opinions, which are in truth now antiquated theories of natural philosophy grafted upon certain gratuitous surmises of the skeptical party among the higher critics." *The Church Times* itself could not have put it better!

GEORGE PARSONS.

#### ADVANCE IN VIRGINIA

RICHMOND, VA.—"There are today twenty more Sunday schools with 1,000 additional scholars in the Diocese of Virginia than was true in 1919, the year of the introduction of the annual fall campaign and every member canvass, according to statistics just compiled in the offices of the diocesan leaders," is a statement appearing in a recent issue of the *Richmond Times Dispatch*. "Indications are that the expansion will continue in 1925 if the campaign now being organized is carried to every congregation and parish. In 1919 there were 147 Sunday schools, having 959 officers and teachers, and 9,969 scholars. Today there are 167 Sunday schools with 1,204 officers and teachers, and nearly 11,000 scholars."

"The same is true in every department of the Episcopal Church in Virginia," the statement continues, "and both ministers and laymen look on 1919 as the epoch-making year in its history. The every member canvass this fall will be taken on November 23d, and plans are now under way in each of the five convocations to tell the people how the \$202,000 they are asked to give will be spent. The Rt. Rev. William Cabell Brown, D.D., Bishop of the Diocese, and all the members of the committees are convinced that an intimate knowledge of the Church's work is necessary to spontaneous giving, and they have asked the clergy to preach sermons relating to the campaign and to call congregational meetings.

"No more forward step has been made than in the case of the Diocesan Missionary Society which, in 1919, spent \$26,851.14 and had thirty-eight clergymen, two laymen, and nine women workers on whole or part time. The women were supported solely on voluntary gifts. Now the budget of the Diocesan Missionary Society is about \$60,000, and its has forty-nine clergymen and thirty-four women workers."

## The League of Nations Accepts Protocol of Peace

An Instance of German Mentality  
—Shaw's St. Joan—The Monks of  
St. Bernard

The European News Bureau  
London, Eng., Oct. 16, 1924

THE PROTOCOL FOR THE PACIFIC SETTLEMENT of International Disputes was put before the League of Nations Assembly at Geneva on October 2d, and all the forty-eight states present voted in favor of it. It will now have to go before the forty-five states who have not signed it for signature and ratification. The League has now dispersed, and it is to be devoutly hoped that the delegates will return to their respective homes full of new ideas and sympathies and vision.

What the Protocol implies is this. Hitherto any nation has had the right to declare war upon another. Now each signatory to the Protocol agrees to accept the compulsory arbitration of the Permanent Court in all disputes. If any party refuse arbitration he will be considered the aggressor. There are six cases in which a nation may be thus deemed aggressor: 1, If she refuse to submit her disputes to arbitration; 2, If she refuse to submit to arbitral decision; 3, If she refuse to obey a unanimous decision of the Council; 4, If she commit an act of war while the Council is still arbitrating; 5, If she violate a neutral zone; and 6, If she violate provisional measures decreed by the Council.

It is hoped that the adoption of this Protocol will mean an end of the reign of force and the triumph of the reign of justice.

The Protocol was introduced by Dr. Benes, of Czecho-Slovakia, who said that he was of the opinion that it would produce the desired result, namely the suppression of war. It would solve all disputes either by the intervention of the Permanent Court or of the Council. As regards the problem of aggression, he believed that cases of aggression would be easy enough to determine. As soon as a case of aggression had been proved the signatories would be bound to apply sanctions. The obligation started at once, which did not however mean that the sanctions would be immediately applied. As regards disarmament, ratification of the Protocol would first take place in order to create the atmosphere desirable for a disarmament conference, but the Protocol would only come into force after the adoption of the plan drawn up by the Conference.

The British point of view was put forward by Mr. Arthur Henderson. He said that armaments would be reduced to a minimum and the feeling of insecurity would disappear. He was insistent on the fact that the Protocol did not allow military sanctions to ensure the execution of a decision; it only allowed them in the case of war. This was most important. He said he could not imagine that Great Britain would ever go to war except in execution of a decision of the League. He also referred to the case of the British fleet. There is a feeling in Great Britain, consequent on some words of Lord Parmoor, that the British Fleet would be made over to the absolute disposal of the League. "In view of the elections in my

country," he said, "this is of significance, and will doubtless be used as an election cry by the Conservative party." But Mr. Henderson asked that disputes which might involve the use of the British Fleet should not be referred to the Court. It was to the interests of all that the British Fleet should be allowed to carry on operations in such a way as would secure their final success.

It is gratifying to think that France and her two central European allies, Czecho-Slovakia and Poland, have both signed the Protocol, and it looks at last as if some means of bringing about the peace of the world has been found. But, as I have perpetually stated in these columns, the League is not a Christian body: it may at any time be seized by international wire pullers and become their tool, thus bringing about perhaps some grave act of injustice in the supposed interests of peace, and, further, those two large countries, Germany and Russia, are not yet members of the League.

### AN INSTANCE OF GERMAN MENTALITY

In a somewhat unfortunate correspondence, in which I have been involved recently concerning the French in Germany, notice has been drawn to certain comments by the German press about them. Into that question I am not going to enter, but it is significant to notice to what absurd lengths German press reports and propaganda will go. Sir George Buchanan was British Ambassador at Berlin at the outbreak of war. All the German papers recently announced his death and abused him roundly. Thus the *Frankfurter Zeitung* solemnly announced: "With Buchanan has died a man who, along with Poincaré, Izvolsky, King Edward, and Lord Grey, is responsible for the death of ten million men." Sir George Buchanan has just written a most amusing letter to the *Times* in which he begins: "The German Press has paid me the compliment of announcing my decease in a series of articles whose language clearly indicates that the wish was father to the thought." Cases have occurred before of personages reading their own obituary notices, but Sir George Buchanan's experience must be somewhat unique.

The question of war guilt is being raised in more than one quarter now, and, in the same letter of Sir George, he says that he did not "push Russia into the war." On the contrary, he attempted to urge a policy of moderation at the Imperial Court. The Bishop of Manchester in a recent article in his review, *The Pilgrim*, did not put all the blame on to the central empires, but said that all the nations were partially blameworthy for allowing an atmosphere to exist in which a war could be easily engendered. A Manchester clergyman, following his bishop's lead, is trying to bring the matter to a head and persuade the whole English bench of Bishops to a similar statement. Meanwhile Lord Bertie, British Ambassador at Paris when the war broke out, has been publishing extracts from his diary in the Conservative organ the *Morning Post*, in which he throws much of the blame for the outbreak of the war upon Izvolsky, the Russian Ambassador at Paris. So far, Izvolsky's share in the guilt has only been found in pacifist writings that have usually been discredited. It is

interesting to read such an avowal in a paper like the *Morning Post*.

I think myself that there is a great deal of truth in this, and certainly Russia was always a weak point in the Allies' case. Of course the German press will make a great deal out of it. But when the Germans talk of war guilt they not only try to evade responsibility for themselves, but actually try to make an English statesman, such as Lord Grey, responsible, which is preposterous, for the pre-war English government was pledged to peace at any price. Certainly Christians and the heads of the Christian bodies cannot ignore all sides of the case. But it does seem odd to me that Austria should have made a punitive expedition into Serbia in 1914 after Serbia had agreed to nearly all their demands, without expecting Russia to intervene. It is difficult to think that Russia could have stood by while a smaller Slav nation was being crushed by a bigger power.

### SHAW'S ST. JOAN

I believe that I am correct in stating that Bernard Shaw's great play *St. Joan* was produced in New York before it was ever played in Europe. It has, however, been running in London since Easter with marked success. Now news has just come that it has been played in Berlin, as well as Dresden, for Shaw always goes down well in Germany, perhaps because he laughs at English foibles a great deal. (By the way much of *Arms and the Man* had to be cut down in Berlin the other day because the Bulgarian colony objected to Bulgaria being made fun of!) The German papers seem to have been delighted with the performances, but there has been one exception. *Germania*, the Berlin Roman Catholic organ, protests because Shaw is enabled to display his anti-religious sentiment. He has no right to offend religious feelings: so says *Germania*. This is quite contrary to the opinion of Mrs. Casson (Miss Sybil Thorndike), the actress who is playing *St. Joan* in London. Miss Thorndike is the daughter of a Canon of Rochester and an ardent Anglo-Catholic. In an article contributed to *Onward*, the new Anglo-Catholic Journal, she is deeply impressed by Shaw's religious sentiments and wonders why he is not a Catholic. I am inclined to think that the play must be badly acted in Germany or badly translated into German and that the *Germania* critic, with characteristic German stupidity, has missed the point. Shaw does not laugh at religion; in fact he takes *St. Joan's* miracles for granted!

### THE MONKS OF ST. BERNARD

Probably a great many readers of my letters have crossed from Switzerland to Italy by the Little St. Bernard Pass and have spent a night at the famous monastery where, for many centuries, the good monks of St. Bernard have rescued and given hospitality to multitudes of snow-bound travellers. It was always a point of honor for those who availed themselves of this hospitality to put a substantial offering in the *tronc*. But, alas, we have come to such an age of millionaires without manners and war profiteers, that there are actually found persons who will abuse hospitality in this way and put little or nothing in the box. So the monks are going to turn their hostel into a hotel next year and guests will receive a bill in the usual way. This is directly in contrast to the new spirit pervading our English Cathedrals which was described by my worthy colleague, Mr. Parsons, a

few weeks ago. The tendency of English Cathedral guardians nowadays is to follow the example of Chester and admit everyone free, and in England that has usually meant a larger income than when there was a charge. The *Times* devoted a leading article a few days ago to the St. Bernard case approving of it and throwing scorn upon the Chester experiment. I have not yet been to St. Bernard, but it has always been my wish to spend a day or two there to receive spiritual as well as material benefits, but I am rather

afraid that I shall have no wish to get there now. It is a pity that the monks have not more acumen to appeal to people's better nature, which would do a great deal more than a fixed tariff. It only needs a little vision. Perhaps American Churchmen could appeal to the good monks, before it be too late, and, at any rate, let us have next year on the old terms. At any rate it would give the offenders another chance, and the old atmosphere would be preserved.

C. H. PALMER.

diocesan monthly, *The Church Militant* as follows:

"The reception of the Alms for the Poor and other Devotions of the People, as the Prayer Book quaintly describes the offertory, is usually a feature of our services. Perhaps too much so. Doubtless it is emphasized because it is one of the few opportunities provided by the Prayer Book for lay leadership in the liturgy. The dignified progress of the wardens about the church is a welcome relief from the customary inactivity of the nave.

"But it is worth noting that the rubric also says that the priest 'shall humbly present the basin'; we ought to deplore what someone has humorously dubbed 'the glorification of the cash,' too much parade up the aisle, an exaggerated elevation of the basin, and the inapt and unbrubrical singing of the doxology at this point of the service.

"A recent adaptation has arisen to minimize this undue emphasis on the alms collection. In an increasing number of parishes the offertory takes place immediately after Morning Prayer, followed by a hymn and the sermon; the benediction is then said at once, sometimes from the pulpit, or even after the recessional hymn. In this way the offertory is not made the climax of the service. The rubric does not permit of this use at Holy Communion, but it is entirely legal at other services, and its gradual spread seems to indicate that it is filling a distinct need."

GENERAL NEWS NOTES

By vote of the Trinity Church vestry the assembly room on the second floor of the parish house, heretofore known as the parish hall, is named St. Andrew's Hall. When St. Andrew's Church was sold, a considerable portion of the proceeds was used in the purchase of Trinity House. Now Trinity House has been transmuted into an improved parish house. So that there is a very real connection between old St. Andrew's and the new parish house. St. Andrew's Hall will be a memorial to the mission.

The Church of the Epiphany parish, Winchester, the Rev. Allen Evans, Jr., rector has issued an interesting parish program for the year of 1924-25. All Saints' Church parish, Attleboro, is planning to issue a somewhat similar prospectus. St. Stephen's Church, Lynn, and Grace Church, Lawrence, have additional features to their parish directories. Of the four, that of St. Stephen's Church, Lynn, seems to me to be the best for parish publicity all the year round, in that it is illustrated as a parish monthly, and once a year is even more fully illustrated by illustrations of its parish work. What is significant in these four representative parishes of the Diocese is to place in the hands of each member of the parish a comprehensive plan of a year's work in advance. In this way a more natural coöperation of the time and money of the average member of the parish is more generously secured.

The annual meeting of the Church School Union of the Diocese will be held at the Cathedral on Saturday, November 15th. At the business session in the morning the announced discussion will be What Shall We Do with the Branches? The diocese many years ago was divided into districts or branches, each branch meeting two or three times a year. In the afternoon addresses will be given by the Rev. Charles F. Lancaster, Ph.D., on the question, How a Knowledge of Psychology Can Help the Teacher of Religion. The commissioner of education for the commonwealth of Massachusetts, Dr. Payson Smith, will give the concluding address.

RALPH M. HARPER.

## Boston Has Conference of Galahad Leaders of Church

Church School Union Meeting—  
Place for Offering—General News  
Notes

The Living Church News Bureau  
Boston, Nov. 3, 1924

**A**NATIONAL DEMONSTRATION CONFERENCE of the Galahad leaders of the Church was held in Boston last week, with the national council of the Order of Sir Galahad as hosts. Introductory addresses were made at the opening meeting Tuesday afternoon by the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of Massachusetts, the Rev. Henry K. Sherrill, rector of Trinity Church, and G. H. Roehring, city-wide secretary for the boys and the community of the Boston Y.M.C.A. In the evening the conference was the guest of Charles E. Mason at the Harvard Club.

Among some of the speakers out of the diocese taking part in the program on Wednesday and Thursday were the Rev. Sidney T. Cooke, of St. James' Church, New York; the Rev. Canon F. W. Rochelle, of St. Luke's Cathedral, Erie, Pa.; the Rev. Charles B. Ackley, of St. Mary's Church, Manhattanville, New York City; the Rev. James Stuart Neill, of St. Mary's Church, South Manchester, Conn.; the Rev. D. M. Brookman, of St. Peter's Church, Morristown, N. J.; the Rev. George F. Taylor, of the Church of the Incarnation, New York City; and the Rev. Leigh R. Urban, of Holy Trinity Church, Southbridge, Mass.

On Wednesday afternoon a pilgrimage was made to St. Stephen's Church, Lynn, to visit the Galahad room in St. Stephen's parish house. In the evening a pageant, *The Quest of the Holy Grail*, was presented by St. Stephen's Court of the Order of Sir Galahad, which has been in existence since 1906.

CHURCH SCHOOL UNION MEETING

An unusually helpful meeting of the Norfolk Branch of the Church School Union was held, October 25th, at the Church of the Epiphany, Walpole. In reporting the meeting to the representative of THE LIVING CHURCH, the president of the branch, John H. Woodhull, of North Attleboro, said:

"There is a Church school with public school discipline, that gives \$5 a head per annum for Missionary work. It has professional teachers and volunteer teachers. The professional teachers are picked because they are trained to teach and have taught in public schools at least seven years and do now teach, and volunteer teachers have been selected who, freed from the shackles of the lesson, have unbounded enthusiasm, and the result is personality plus instruction. How the system works was told by the Rev. Robert A. Seilhamer, rector of St. Paul's Church

Pawtucket, R. I., at the meeting of the Norfolk Branch of the Church School Union in Walpole, October 25th.

"St. Paul's School opens at 9:45 with song and prayer, general pep and instruction, plans, a missionary talk every Sunday, the roll, offering, collection of home work, and the closing exercises are at 10:10. This session is in charge of the volunteer teachers. Pupils habitually without home work done are fired.

"From 10:10 to 10:45 pupils above the third grade go to separate classrooms and are taught, the teachers using Christian Nurture lessons. The volunteer teachers are monitors. There are thirty to fifty pupils in a class.

"The boys like it. The membership is 310. The attendance on three recent consecutive Sundays was 297, 270, and 285. School is respected. There are more boys than girls. Is not this a solution of the problem of how to put in the child the power to make right choices? The method provides, 1, personal contact between teacher and pupil, and friendship; 2, adequate system; and 3, efficient instruction. This is the second year in Pawtucket. Much interest was shown, and the discussion both during and after the meeting was intense.

"There were three other speakers at this meeting, all live interesting people with something to say and the know how to say it.

"Miss Fitch spoke of Girls and Their Work, of girls that look like stained glass windows; of the orator who preached the wonderful sermon that passed all understanding; and the other dear clergy with the antiquated idea that girls want to be saved: they do not; they want to be spent. And they want to be treated from the viewpoint of a girl of sixteen, not a girl of thirty-six.

"The following statistics were gathered from those present:

"Number of delegates teaching in Church schools.

20 years or more	.....20 per cent
15-19 years,	..... 6 per cent
10-14 years	..... 4 per cent
8-9 years	..... 6 per cent
6-7 years	..... 8 per cent
4-5 years	.....16 per cent
2-3 years	.....28 per cent
1 year or less	.....12 per cent

"Average about 8 years.

"50 per cent said they read a weekly Church paper regularly.

"85 per cent attended church last Sunday.

"15 per cent attended the Holy Communion.

"12½ per cent are attending the training school at the Cathedral.

"15 per cent have called on the parents of all their pupils within a year.

"20 per cent had already prepared the lessons to be taught Sunday, the question asked on Saturday at 4 P.M."

PLACE FOR OFFERING

The proper place for the offering in the service is ably discussed in this month's

## Program of the Synod that Meets in New York

### The Cathedral Campaign—New Cathedral Gifts—Bishop Headlam on Unity

[By Telegraph]

New York.—The New York Times of November 3d announces plans for merging the Church of the Heavenly Rest with the Church of the Beloved Disciple on Fifth Avenue at Ninetieth Street. The Rev. H. V. B. Darlington, D.D., rector of the Church of the Heavenly Rest, is to become rector of the merged churches, and the Rev. George R. Van de Water, D.D., rector of the Church of the Beloved Disciple, will become rector emeritus.

The Living Church News Bureau  
New York, Oct. 31, 1924

THE ELEVENTH ANNUAL SYNOD OF the Province of New York and New Jersey (which includes Porto Rico and the Virgin Islands) will meet in Christ Church, Bronxville, New York, on November 18th, 19th, and 20th. The program includes a Conference on Social Service on the opening day, a sermon by the Bishop of New York the same evening, a corporate communion at 7:30 each morning, reports from various provincial organizations such as the Board of Religious Education, the Brotherhood of St. Andrew, the Order of Sir Galahad, Missions (City Missions in particular). The women's organizations of the Province will hold sessions on the second and third days of the Synod. The House of Bishops and the House of Deputies will organize for business immediately after Morning Prayer, 9:30 A. M., on Wednesday morning, November 19th. On the evening of the same day there will be a banquet, at which Dr. J. H. Finley and Mr. Wickersham will be the speakers.

#### THE CATHEDRAL CAMPAIGN

By invitation of the Hon. Thomas C. T. Crain, district chairman for Lower Manhattan of the Campaign for Completion of the Cathedral, sixty-two representatives of churches located south of Twenty-fifth Street, including clergy, parish chairmen, and members of parish committees, met for dinner in the Hotel Astor, Wednesday evening, October 29th. The Bishop was the guest of honor and the principal speaker. In a most happy and enthusiastic address, Bishop Manning reported encouraging progress already made, and urged on all present loyal and hearty coöperation in preparing for the great intensive campaign to be inaugurated on January 18th at a mass meeting in Madison Square Garden. Parish chairmen reported progress made and interest already awakened; and, at the close of the evening there was evident a spirit of enthusiastic determination to work steadily between now and January 18th for two objectives, first, to form strong groups for securing preliminary gifts of large amounts, and then to prepare the way in each parish for the campaign for raising sums of varying amounts.

Some two thousand invitations to luncheon on Sunday afternoon, November 2d, have been issued by the Bishop and Mrs. Manning, to the clergy, parish chairmen, and members of parish com-

mittees of the Cathedral Campaign. At four o'clock a rally service will be held, at which the Bishop will speak. The time between luncheon and the service will be spent by the guests in a tour of the Cathedral, from foundation to organ-loft, accompanied by competent guides to explain each part of the Cathedral and answer questions.

#### NEW CATHEDRAL GIFTS

On Thursday, October 30th, a meeting of the Churchwomen's League for Patriotic Service was held in Synod Hall, at which Bishop Manning announced that he had obtained this week a number of new gifts that brings the amount pledged or in hand for the completion of the Cathedral almost up to the three million dollars needed before work can be begun on the nave. Bishop Manning said:

"Within the past week I have received two beautiful gifts, both to be memorials and both from members of the Churchwomen's League for Patriotic Service.

"One gift was for \$60,000, and it is to pay for one of the smaller of the great columns in the nave. The other was for \$50,000, and it is to pay for a clerestory window and the upper part of a bay of the nave." The Bishop explained he was not at liberty to tell the names of the donors at present.

"It has just been decided to ask the children of the Diocese of New York, and all other children, to erect the great arch in the nave nearest the chancel," continued Bishop Manning. "This will cost \$207,000."

"It will cost between \$5,000,000 and \$6,000,000 to build the nave and the beginning of the work on the nave will be the next step. But we want not only to reach the \$3,000,000 goal, but to go way over it before the Madison Square Garden meeting. It is not necessary to pay in the whole subscription at once. The pledges run through five years."

Bishop Manning told of going to see a prominent Methodist in his office the other day. He said the Methodist layman asked him, "Well, how would \$25,000 do?"

"That will do very well to start," Bishop Manning said he replied. "And he subscribed \$5,000 a year for five years," added the Bishop.

"We want twenty people of large faith each to give \$100,000," said the Bishop. "Eleven have given that amount each already. We want twenty more people of large faith to give \$50,000, and six have done so already. We want forty to give \$25,000. And then we want ever so many to give \$10,000 and \$5,000 and \$1,000 as preliminary donations."

The women adopted a resolution unanimously placing the ballroom of the Hotel Roosevelt on the evening of December 5th next at the disposal of Bishop Manning in connection with a patriotic festival the league will give that evening, so that he can use it in the interest of the Cathedral campaign.

#### BISHOP HEADLAM ON UNITY

The Rt. Rev. Arthur C. Headlam, D.D., Bishop of Gloucester, was the preacher at St. Bartholomew's Church on Sunday morning, and in the afternoon, at the Brick Presbyterian Church, he addressed a representative gathering of Protestant and other non-Roman clergy and laity on the subject of Reunion. The latter service was under the auspices of the Christian Unity Foundation. The Bishop stated that it is his opinion that reunion can come

only through an agreement of all Christians to accept the Holy Scriptures and the Creed, the two Gospel Sacraments, and a "common ministry."

"The Christian Church consists of all who have been baptized and who believe in the Lord Jesus," he said. "There was a time when many branches of the Christian Church took a more narrow view, and some still do.

"The Christian Church represents the brotherhood of Christians. Christianity is something corporate. We cannot live our lives in isolation. The Church must be a visible society if it is to fulfill its mission. At present there are many who, I think, are Christians but with whom I cannot meet at the Holy Communion. Conditions which have existed through the centuries cannot be brought to a close in a few years.

"No one branch of the Church at the present time," he continued, "represents the full Christian tradition. Wherever we go we see an imperfect Church."

"The recent 'conversations' between Anglican leaders and Cardinal Mercier, of the Roman Catholic Church, on the subject of reunion, showed that the Anglican Church was 'extending her arm.'"

"Let us have no narrow mission," said the Bishop. "Let us be prepared to enter into negotiations for unity with every Church, and let us pray God for a blessing upon our work.

"We must be prepared to show charity toward all religious bodies. In the last twenty years there has been an enormous change in the attitude of the Communions toward each other."

The Bishop said that the Anglican Church had always felt it should be the Church of reconciliation.

#### CITY MISSION ACTIVITY

As a part of the observation work for students of St. Faith's Training School for Deaconesses, the City Mission Society is providing a series of visits to a few of the hospitals, correctional institutions, and community centers, where it maintains workers. The first of these observation classes was held last week when ten students after an introductory address from Dr. L. Ernest Sunderland, Superintendent of the Society, were conducted through Saint Barnabas' House, the temporary shelter for destitute women and children at 304-306 Mulberry Street.

This week the class visits the community rooms at the Church of San Salvatore, 359 Broome Street, and God's Providence House, 330 Broome Street. At both of these centers the Mission Society maintains a varied program of neighborhood activities among the Italians of the district.

Since the City Mission Society maintains the official non-Roman chaplain in fifty-two of the city's correctional institutions and hospitals and at Ellis Island, as well as its own community centers and fresh-air homes, it affords a representative laboratory of the various types of constructive welfare work being done in the city.

The New York Sun of October 25th contains the following account of the Baby Lodge recently reopened at St. Barnabas' House, one of the many works of the City Mission Society:

"In the first week of its reopening, the Baby Lodge at St. Barnabas' House has been filled to capacity. For several months the lodge has been closed for lack of funds. Each night during the last week every small white bed had a wee head against its pillow."

"As a shelter for little babies whose mothers are ill, or have been forced by emergency to seek work," stated Dr. Sunderland, "the demand for the Baby Lodge



has become imperative. We could no longer turn a deaf ear, even though we still have no funds for the purpose."

TRINITY MIDDAY PREACHERS

The special preaching services in Trinity Church, at the noon hour, will be resumed the first week in November. The schedule is as follows: November 3d, 5th, 6th, and 7th, the Rev. William B. Kincaid, priest in charge of Trinity Church; November 10th to the 14th, the Rev. Paul B. Bull, C. R.; November 17th to the 21st, the Rev. H. Adye Prichard, Acting Dean of the Cathedral of St. John the Divine; November 24th, 25th, 26th, and 28th, the Rev. W. W. Bellinger, D.D., vicar of St. Agnes' Chapel. Midday services are held in Trinity Church on five days of each week throughout the year. During seven months of the year, from November to June, there is an address by some well-known preacher. Interest in these services grows from year to year. They are attended by people whose work brings them into the region around Trinity Church. Most of these people belong to parishes other than Trinity, and many of them to other communions. Some have no active church connection. But they all come to these services and use the Church for private devotions as well. With them religion is a matter of daily concern and not something that occupies them one day a week. Through the services, the ministrations of the clergy, and the organ recitals, Trinity is serving more and more the down town population of New York.

CATHEDRAL PREACHERS

The preacher last Sunday morning at the Cathedral was the Rev. Caleb R. Stetson, D.D., rector of Trinity Church. At the afternoon service, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, was the preacher at a special service for the Grand Lodge of Masons of the State of New York. More than two hundred Masonic lodges were represented in the congregation, which taxed the capacity of the finished portion of the Cathedral. Declaring that discrimination and balanced judgment are the two greatest requisites in the exercise of American citizenship, Bishop Freeman quoted the recent statement of President Coolidge that "we cannot depend on a government to do the work of religion."

A MUNIFICENT GIFT

The will of Miss Catherine E. S. Stuyvesant, a Churchwoman of this city, filed for probate October 24th, directs that the residue of an estate, estimated at more than \$1,800,000 be used, upon the death of her brother and sister and their descendants, toward the establishment of a unit of St. Luke's Hospital, to be known as the "A. Van Horne Stuyvesant Memorial Hospital." The nature of the work to be undertaken by this hospital is to be determined by St. Luke's, with the approval of the trustees of the estate. It will be remembered that Miss Stuyvesant and her brother, Mr. A. Van Horne Stuyvesant, and sister, Miss Anne W. Stuyvesant, are the donors of the Stuyvesant Memorial Baptistery, now being erected as part of the Cathedral of St. John the Divine.

GENERAL NEWS NOTES

October 30th was the 158th anniversary of the dedication of St. Paul's Chapel, which is the oldest church building in Manhattan. The Rev. Paul B. Bull, of the Community of the Resurrection, Mirfield, England, was the preacher at the choral Eucharist in Trinity Church on Sunday morning. Fr. Bull's lectures, at the Gen-

eral Theological Seminary, on The Presentation of the Gospel Message, are proving to be very helpful and inspiring to all who are privileged to hear them.

The Rev. Bernard Iddings Bell, D.D., President of St. Stephen's College, was the morning preacher at the Church of the Beloved Disciple.

The afternoon service at St. George's Church, Stuyvesant Square, will be resumed on Sunday, November 2d.

Canon Lubeck, of the National Cathedral, Washington, preached in the morning at the Church of the Ascension, Gounod's oratorio *Gallia* was rendered after Evensong.

On Sunday, November 9th, the Bishop of the Diocese and the rector of Trinity Parish, assisted by the clergy of Trinity Chapel, will dedicate the choir stalls erected in the chapel by friends of the late Rev. Dr. William H. Vibbert, as a memorial to him. Dr. Vibbert was vicar of Trinity Chapel for nearly thirty years, and well known throughout the Church. At the service the rector is to be the celebrant, and the Bishop will preach.

The Rev. Frederick W. Goodman returned to Trinity Church as a member of the clergy staff last spring, after a period of mission work in a former field of activity in Alaska. The Rev. Alfred

William Treen, sometime associate priest at Christ Church, Chattanooga, Tenn., has also joined the clergy staff of Trinity Church. The Rev. Harold Johns succeeds the Rev. George Benson Cox as curate at St. Paul's Chapel.

Christ Church, West Seventy-first Street and Broadway, is planning to extend its activities in the community by opening a Community House in the neighborhood, as a center for kindergarten and guild work, and other forms of community service. Instead of moving out of the neighborhood, and securing the needed increase in income by selling the present property, Christ Church will remain where it is, but will sacrifice the large, unusable front portion of the church building on Broadway for the erection of a business building, leaving the present seating capacity of the church practically unchanged. The entrance to the Church will be on Seventy-first Street, instead of on Broadway. Two neighboring churches have been forced to adopt similar, but less desirable schemes—the Church of the Blessed Sacrament, across Broadway, having sold outright its corner property and Rutgers Presbyterian Church, several blocks north having moved its place of worship to a side street.

THOMAS J. WILLIAMS.

## Chapel Construction Commenced for Philadelphia Divinity School

### Informative Missionary Services—A Unique Contest—Founders' Day at Holy Apostles'

The Living Church News Bureau Philadelphia, Oct. 30, 1924

WORK ON ST. ANDREW'S COLLEGIATE Chapel of the Philadelphia Divinity School was formally commenced on Tuesday, SS. Simon and Jude's Day, at a brief service conducted by the Rev. George G. Bartlett, D.D., Dean of the School. Following the reading of suitable passages and prayers, ground was broken by the Dean, by the Rev. J. J. Joyce Moore, rector of St. Andrew's Church, and by the Bishop, who afterwards pronounced the benediction. In the procession from the Library of the School were members of the Board of Trustees, of the Board of Overseers, of the faculty, and students.

INFORMATIVE MISSIONARY SERVICES

Christ Church Germantown, through the rector, the Rev. Dr. Arndt, will hold a series of "informative missionary services on the second Sunday morning of each month from October to May. The series will embrace a wide range of missionary information and the intention of the rector is to furnish the people of the parish and others who attend with a full, intelligent and comprehensive understanding of the progress of the Kingdom."

The speakers and their subjects until January are as follows: October, William C. Sturgis, Secretary of the Educational Division, whose subject was Japanese Reconstruction. In November, the Rev. Franklin J. Clark, Secretary of the National Council, will speak on the Program of the Church. The Rev. Dr. R. W. Patton will speak in December on What the Church is Doing Among the Negroes in

the South. Mr. Alfred Newbery will be the speaker in January, who will tell What the Church is Doing in China.

A UNIQUE CONTEST

A unique contest to stimulate interest in the Church school has been devised by two members of the Church school of the Chapel of the Mediator, West Philadelphia. The objective of the contest is "to find David Livingstone." The school is to be Stanley's Rescuing Party. Each class will be a separate company of that party, and will proceed, according to certain rules, to Africa, and the class finding Livingstone will return with him to Philadelphia.

A large map was specially prepared of beaver-board, on which a slide-map was projected, the outlines of the continents being then traced and later filled in. The distances were then marked out. The first step in the journey is by boat from New York to Algiers, then by camel to Zanzibar, then to Cape Mount, using elephants to traverse the forests, thence to Bathurst, and finally across the ocean to Philadelphia.

A perfect class advances thirty miles, an increase of five cents in offering advances the class ten miles, a new pupil present three Sundays makes an advance of 160 miles. Five miles will be deducted for every late pupil, a late pupil being one who arrives after the beginning of the lesson.

Apart from the spirit of the contest, instructive interest will be aroused in Livingstone as a missionary.

FOUNDERS' DAY AT HOLY APOSTLES'

The Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, was the special preacher at the Founders' Day anniversary celebration at the parish of the Holy Apostles, of which he was formerly rector. The Bishop gave a review of the history of the church, mentioning especially

the benefactions of Mr. and Mrs. George C. Thomas, through whose efforts the parish was founded and who, for many years, gave generously towards its support.

Founders' Day was established two years ago in honor of the late George C. Thomas, and hereafter will be held jointly for Mr. and Mrs. Thomas, the latter having died last May.

Bishop Thomas addressed the clergy of the Diocese at the Church House on Monday last, and the Rev. Roger N. Balcom spoke of his work among the Shoshone and Arapahoe Indians in Wyoming.

#### BISHOP GARLAND'S ANNIVERSARY

On SS. Simon and Jude's Day, Bishop Garland celebrated the fourteenth anniversary of his consecration as Bishop.

The clergy, delegates to the Diocesan Convention, and officials of the Diocese, together with members of their families, were the guests of Bishop and Mrs. Garland at a reception given in the Bishop's residence on Tuesday evening.

#### THE BISHOP OF GLOUCESTER

Under the auspices of the Bishop of the Diocese and the Dean and Faculty of the Divinity School, the Rt. Rev. Arthur C. Headlam, D.D., Bishop of Gloucester, will give an address on Christian Reunion at the Church of the Holy Trinity, on Monday afternoon, November 10th, at 2:30 P. M.

It is expected that the Bishop of Gloucester will address the clergy of the Diocese at a luncheon on the same day.

#### GENERAL NEWS NOTES

Bishop Garland officiated at the eightieth anniversary of the founding of the Church of St. Jude and the Nativity. Confirmation was administered in the morning. In the afternoon, special exercises were conducted in the Church school, and the Rev. L. N. Caley, D.D., former rector of the parish, addressed a Young People's meeting.

In the evening a special musical program was rendered and the sermon was preached by the Most Rev. Ethelbert Talbot, D.D., the Presiding Bishop.

#### CHILDREN'S BOOK WEEK

CHILDREN'S BOOK WEEK, in November, is designed to call attention to the many delightful books published for children. It is desired that this particular "Week" might always suggest, to Church people, the Church Periodical Club and the hundreds and hundreds of children who have only such books as the C.P.C. can send them. As Christmas approaches there is need for hundreds of children's books, and we never have enough. If you have any you can send, or if you care to make a money gift for the purchase of one or more, give it to your C.P.C. parish librarian or send it to the Church Periodical Club, 2 West 47th Street, New York.

At least one branch of the Church Periodical Club has, for some time, been sending new Christmas and Easter cards personally addressed to inmates of institutions. The personal touch has been immensely appreciated and has repaid the amount of labor involved. One person said his card was the only piece of mail he had received in five years.

Another Periodical Club branch gives Christmas cards to the prison chaplain two weeks before Christmas, to give to the prisoners at once in order that they may have them to send to their families and friends.

## Chicago an Episcopal Seedbed: Fr. Fleming's Double Election

### A Publicity Conference—Daily Vacation Bible Schools—Church of the Epiphany

The Living Church News Bureau  
Chicago, Oct. 31, 1924

IN THE ELECTIONS TO THE EPISCOPATE FOR the dioceses of Northern Indiana and Olympia, Chicago has maintained its reputation as a good field for episcopal material. In Olympia the two leading candidates, the Rev. F. S. Fleming, and the Rev. Dr. George C. Stewart, are outstanding Chicago priests. In Northern Indiana, besides Fr. Fleming and Dr. Stewart, the Rev. C. H. Young, the Rev. E. Reginald Williams, and the Rev. F. E. Wilson have all served a large part of their ministry in this diocese.

Fr. Fleming's election in both dioceses is a tribute to the splendid work done by this young and able priest, who has served his ministry in the Diocese of Chicago since his ordination in the summer of 1911. Fr. Fleming, like many another priest, served as a choir boy and acolyte. He began this ministry in the Church of the Advent, Boston, under the care and direction of the sainted Fr. Frisbie. He graduated at the Western Theological Seminary, and his first charge was at St. Paul's, La Salle, a small and busy city in the southern part of the diocese, where he did a remarkable work. In 1914 he was called to the Church of the Atonement, Edgewater, the section on the far north side of Chicago, which has ceased to be suburban, and has become one of the most thickly settled apartment districts in the Chicago area. The Church of the Atonement, of which the late Bishop Keator of Olympia was rector for many years before his election to the episcopate, had long outgrown its quarters, and Fr. Fleming's first care on coming there was to rebuild the church and parish house. Under his leadership this has been done. A large and beautiful perpendicular church and a complete, attractive parish house have been built. The parish house is to be dedicated next month. Fr. Fleming is a member of the Bishop and Council. He was a deputy to the last General Convention in Portland, and was a delegate to the recent priests' convention in Philadelphia, where he read a thoughtful paper.

#### A PUBLICITY CONFERENCE

Representatives from most of the Churches in and around Chicago were at a publicity conference held at the Morrison Hotel on Monday, October 27th. Mr. Angus S. Hibbard represented the Church. The Rev. J. T. Bradner Smith, chairman of the publicity commission of the Chicago Church Federation gave a valuable address on the importance of church news in the daily press. He said:

"In magazine articles, in popular lectures, and often in sermons by the clergy, we often hear serious criticism of the newspaper as a moral and spiritual deterrent. There is, however, a growing co-operation between the editors and the clergy, between the publishers and the Church, and a closer co-operation between the pulpit and the press will be for the uplift and betterment of both the pulpit and the press, and also of the nation. Church news is eagerly sought, and given a conscientious reception by practically all

the editors and newspaper associations. In fact, the complaint of lack of Church news is often heard coming from the editors."

#### DAILY VACATION BIBLE SCHOOLS

The Daily Vacation Bible Schools have had another successful summer. This year there were conducted 216 schools with a total enrollment of 26,826, and an average attendance of 16,174. This represents an increase both in the number of schools and in the children reached over last year, when 203 reported, with an enrollment of 24,134. The Presbyterians were the first on the list in the number of schools conducted, 69, with a gross enrollment of 8,606, and an average attendance of 5,125; the Baptists had 58 schools, with enrollment of 8,170, and an average attendance of 4,706. The Congregational record was 40 schools, enrolled 4,762, and 3,086 average attendance. The Church is among those at the end of the list, having but three schools, at the Church of Our Saviour, the Church of the Epiphany, and St. Matthew's, one on each of three sides of the city. The total enrollment was 304, and the average attendance was 197.

The Rev. E. J. Randall, the Executive Secretary of the Diocese, is a member of the Commission which is largely responsible for these valuable schools. There were held this year four all-day sessions of the training conference preliminary to the opening of the schools, and four Monday afternoon conferences while the schools were in session. The aggregate attendances at these conferences, 1,600, is considered excellent.

#### CHURCH OF THE EPIPHANY

The Rev. John F. Plummer, pastor of the Church of the Epiphany, has been appointed by Bishop Anderson to be Superintendent of City Missions in Chicago. The headquarters for City Missions will be at the Church of the Epiphany and Mr. Plummer will continue to be in charge of this parish. He became the pastor of the Church of the Epiphany in February, 1923.

Home Coming Week was celebrated at the Church of the Epiphany from November 2d to the 10th. Bishop Anderson was the preacher on Sunday, November 2d. On Wednesday a luncheon for women was held at which the Rev. John Henry Hopkins, D.D., a former rector, was the special speaker. The Rev. F. C. Sevier, a missionary from Churchill, Hudson Bay, Ontario, addressed the Woman's Auxiliary. A Young People's dinner was held on Thursday at which the Rev. Herbert W. Prince, a former rector, spoke.

Stereopticon slides of the Church's work in the far north were shown to the children on Saturday. The Rev. F. C. Sevier will be the special preacher on Sunday November 9th. A social service dinner for social workers was held on Monday evening November 3d, at which the Bishop of the Diocese was the speaker.

#### ST. ALBAN'S SCHOOL

On Sunday, October 26th, the Rev. Fr. Huntington, Superior of the Order of The Holy Cross, and Father Gorham, after preaching a mission at St. Barnabas' Church, Omaha, Neb., visited St. Alban's School, on their way east. Father Huntington celebrated at eight o'clock and preached to a large congregation at eleven.

Father Gorham celebrated at 8:30 o'clock, and spent several days at the school.

On account of the number on the waiting list, accommodations will be made for ten more boys after Christmas.

Mr. Clarence Brickman, head of the Music Department of St. Alban's, spoke at the recent Brotherhood of St. Andrew Convention in Albany. The School also sent Sheldon McMaster, director of the School Chapter to the Convention.

The Headmaster leaves on November 10th for his annual visitation of his boys in college. He will visit Purdue, Kenyon, Princeton, Yale, Massachusetts Institute of Technology, and St. Stephen's. In New York City, on November 16th, the St. Alban's Atlantic Coast Club will meet.

#### GIFT TO ST. LUKE'S HOSPITAL

Senator William B. McKinley, of Champaign, Ill., who has just given the munificent sum of \$340,000 to six colleges, of which \$200,000 is for a Presbyterian Social Center at the University of Illinois, has also given \$150,000 for the foundation of a research medical laboratory at St. Luke's Hospital, in memory of the late Dr. Henry Baird Favill, formerly of St. Luke's Hospital. Under the deed, \$120,000 of the fund is to apply toward the building expense and will be amalgamated with the \$2,500,000 building fund of the nineteen story addition to St. Luke's, where the laboratory will occupy the whole eighteenth floor. The remaining \$30,000 will be used to buy equipment. Under the terms of the deed the hospital obligates itself to provide \$20,000 yearly for upkeep, and \$5,000 yearly for research scholarships.

H. B. GWYN.

#### CHINESE CALL FOR MISSIONARIES

HANKOW, CHINA.—The Diocese of Hankow has been blessed by the appointment of twenty or more additional American workers during the past two years. Not one of them, however, is a clergyman, and only one woman is an evangelistic parish worker. Educational and medical work have been strengthened by the coming of new workers, for whom the Diocese is thankful, but the situation on the evangelistic side of the work is serious. During the summer, the Diocesan Council, composed largely of Chinese members, considered the matter and passed the following strong resolution unanimously:

"RESOLVED, that the Diocesan Council of the Diocese of Hankow, in session on July 7th, 1924, respectfully calls the attention of the Department of Missions in New York to the urgent need for evangelistic workers in the diocese, both men and women, and especially begs that the American Church will send to this diocese at least six well-qualified clergymen and six women parish workers in order that the Church may seize opportunities for expansion, as well as fill several vacancies in the staff at present."

The need is increased by the fact that, by rearrangement of work in the Diocese of Kwangsi-Hunan under Bishop Holden of the Church of England, by which two important mission stations have been transferred to Bishop Roots' jurisdiction; and also because the work in the large city of Siangtan is being offered to our Diocese, as Bishop Holden has neither the men nor the money to continue there, and as the city, by trade and travel routes, is connected with Changsha, the capital of the province, where we already have large and deep rooted Church work of immense importance.

## Synod of Washington to Meet at Charleston, W. Va.

### The Program—Women's Organizations—Forecasts

The Living Church News Bureau  
Washington, Oct. 29, 1924

THE EIGHTH SYNOD OF THE PROVINCE of Washington will be held in Charleston, W. Va., on November 18th, 19th, and 20th.

The invitation for this meeting was extended jointly by Bishop Gravatt and the vestry of St. John's Church, Charleston, at the last meeting of the Synod. The Synod has already met in each of the larger cities of the Province, and, while the deputies realize that it is somewhat difficult to hold so large a meeting in one of the rural dioceses, they were very grateful to Bishop Gravatt and accepted the invitation without hesitation.

The Committee on proceedings met with Bishop Talbot, President of the Synod, in Washington last May, and outlined the details of the program. As usual, the sessions will last three days, with a mass meeting each evening.

Bishop Talbot was elected President of the Synod last November in Washington, relieving Bishop Brown, who had served for two years. The regular term of office under the ordinances is three years. Bishop Talbot has become Presiding Bishop of the Church since his election as President of the Synod. The Secretary of the Synod is the Rev. Thomas J. Bigham, of Pittsburgh.

In the thirteen dioceses of the Province of Washington there are now sixteen bishops. All the episcopates are filled, and in addition there are coadjutors in Bethlehem, Southern Virginia, and West Virginia. Four clerical and four lay deputies from each diocese add one hundred and four deputies, and the very numerous delegates that attend the conventions of the women's organizations bring the total number of persons attending the Synod to about two hundred.

#### THE PROGRAM

At Charleston, the sessions of the Synod will be held in the building of the Young Men's Christian Association. The religious services will be held in St. John's Church, and committees and women's organizations will meet in St. John's parish hall.

On the morning of the 18th, Holy Communion will be celebrated in St. John's Church, the Bishop of Bethlehem being the celebrant. The Bishop of Washington will preach the sermon. At the first business session, the President will make a short address in the nature of an annual report, and the Bishop of West Virginia will welcome the bishops and deputies. On the afternoon of that day, opportunity will be given for the various standing commissions and committees to hold meetings, while the other visitors will enjoy automobile rides through the countryside.

On the afternoon of the 19th, the deputies and delegates will be the guests of Bishop and Mrs. Gravatt at their home.

One half day and one evening will be devoted to Social Service, the same length of time being also accorded to Missions and to Religious Education. Religious Education takes the last evening, because it was felt that such an interesting program could be presented that it would

hold the delegates who might otherwise begin to return to their homes. Bishop Johnson of Colorado will speak at the Missions mass-meeting on the 19th, and his reputation as a speaker will draw a large attendance.

#### WOMEN'S ORGANIZATIONS

The last afternoon will be devoted by the deputies to hearing the reports of the women's organizations. Mrs. Marcellin C. Adams, Provincial President of the Woman's Auxiliary, is general chairman for the women's section. The Woman's Auxiliary and the Daughters of the King are sure to be represented by a large number of delegates. The Daughters' meetings of the last few years have been particularly inspiring and effective. The Woman's Auxiliary, also, is consolidating its work and getting results from the provincial plan of organization.

It is doubtful if the Girls' Friendly Society will be largely represented, as that Society is holding a separate Provincial Convention in Washington in the days immediately following the Synod.

A reasonable response may be expected from the smaller societies, the Church Mission of Help and the Guild of St. Barnabas. While only a few members attend the Synod, the conference of these members is most helpful by both inspiration and exchange of methods.

The Young People will not meet with the Synod but will hold a Provincial meeting in Washington later.

#### FORECASTS

At the last Synod meeting, a Standing Committee on Increased Lay Activity was appointed and the Committee on Proceedings was instructed to see that laymen were put on the program and that time be given for discussion. At the coming meeting, there will be ample occasion for a full discussion of the part the laity is to play in the future of the Church. This may prove the most interesting feature of the Synod.

At the last session, there was also appointed a committee "to consider suggestions and proposals for enlarging the powers of the Provinces." If this committee makes a constructive report, there will undoubtedly be a most interesting discussion. But, inasmuch as the General Convention has a commission studying the same subject, it is possible that the Provincial committee will merely transmit the suggestions received to the larger body.

But probably the matter of greatest interest, as always, will be the report of Bishop Murray as the representative of the Province on the National Council. In view of the recent joint meeting of the Council and House of Bishops, Bishop Murray's report and the discussions which will follow will furnish much promising food for thought.

#### ELECTED BISHOP AGAIN

SEATTLE, WASH.—The Rev. F. S. Fleming, rector of the Church of the Atonement, Chicago, has been unanimously elected Bishop of Olympia in succession to the late Bishop Keator.

A week earlier Mr. Fleming was elected Bishop Coadjutor of Northern Indiana, and thus has both elections under consideration.

### NATIONAL YOUNG PEOPLE'S CONFERENCE

RACINE, WIS.—At the call of the Rev. Dr. Wm. E. Gardner, Executive Secretary of the Department of Religious Education of the National Council, and a member of the National Council's Committee on Young People's Work, the second annual conference of the diocesan leaders of the Young People's movement was held at Taylor Hall, Racine College, Racine, Wis., on October 29th and 30th. Credentials from the bishops of the dioceses were presented by delegates from twenty-two dioceses and six provinces, and reports were given of the progress of the Young People's work.

At the Wednesday morning meeting of the joint session of the Young People and their advisors, Dr. Gardner outlined the Young People's Movement as being unique because of its standing for boys and girls living and working together in the Church, and discussing religious problems together.

In the afternoon, separate sessions were held of the House of Youth and the House of Age. Mr. James Rex, of Chicago, was chairman of the House of Youth on the first day, and Mr. Linden H. Morehouse, of Milwaukee, chairman on the second day. The Rev. C. L. Street, student pastor of the University of Chicago, acted as the chairman of the House of Age. A number of questions were taken up by both Houses in the afternoon and, at the joint session in the evening, the first important resolution was passed that the conference recommended the National Organization be formed. There was only one dissenting vote.

Meetings on Thursday were even more important because details as to the national organization were taken up. It was first decided that a recommendation be sent to the National Council committee that a national conference be called at or before the time of the General Convention, to effect the national organization. It was recommended that there be a union of dioceses, having as a governing body two houses, a House of Representatives, composed of one delegate from each of the Diocesan Young People's Organizations, and a Senate composed of two young persons elected by each province and two advisors, one of whom shall be a clergyman, elected by the young people of the provinces. It was the sense of the conference that a paid secretary for Young People's Work would be very advantageous to the movement.

A very important statement of purpose was drawn up. In it the members of the conference stated that they were confident that youth was seeking a better understanding of religion and a larger part of the life and work of the Church, that the Church should provide guidance, and that this guidance can best come from the Bishops. They therefore requested the guidance of the bishop of each diocese.

Furthermore, they thought that there should be a larger organization beginning with the dioceses, extending to the provinces, and to the ultimate creation of a national organization, to be composed of young people, with a recommended minimum age of fourteen. This organization should aim to coördinate the activities of all young people's organizations through the fourfold ideals of Worship, Service, Study, and Fellowship, in the Five Fields; and that its purpose should be to enlist all young people of the Church.

Finally, they pledged to the bishops all their strength, their loyalty, and their vision, to such an organization and to such work.

A resolution was passed asking that Dr. Gardner be continued as member of the committee of young people's work even though he be not a member of the National Council.

The House of Youth presented a resolution which was adopted at a joint session, that the Young People's Organizations of the Diocese ought to be self-supporting but recommended that the provincial organizations be financed partly by dues from the diocesan Young People's organizations and partly by the provincial synods. The young people were very frank in asking that the national organization be financed almost entirely by the national Church, but that the young people were willing to pay one-fourth of the expenses with the hope of paying more at a later date.

A committee was appointed by the chairman to confer with the committee representing the Church Service League, and their suggestion was adopted that the Department of Religious Education continue to represent the interest of the Young People's Movement on the National Church Service League Commission.

Mr. Francis Williams, a Brotherhood of St. Andrew Secretary for Junior work, said that the Brotherhood welcomed the formation of the Young People's organizations, and felt the two organizations were not parallel but were complementary. Miss Mabel Stone, Extension Secretary of the Girls' Friendly Society, reported that the Girls' Friendly Society "is one of the organizations in which this movement is being felt very favorably," and that they were very willing to work with the boys and girls of the Church.

It was resolved by the House of Youth and ratified by the House of Age that the conference recommended that the Young People's Movement have as an objective over and above ordinary objectives, the ultimate aim of educating in schools and colleges in the United States, the sons and daughters of missionaries at home and abroad.

Mr. Alfred Newbery, assistant Secretary of the Department of Christian Social Service, and the Rev. A. B. Parson, assistant secretary of the Foreign Division of the Department of Missions, gave a summary of the needs and problems of educating the children of foreign missionaries.

Upon the election of the House of Youth, the following delegates representing the four sections of the country were elected to meet with the National Council Committee in order to present the recommendations of the conference; Mr. Walter Ray, Diocese of Michigan; Miss Mary Bell Conway, Diocese of Mississippi; Mr. George Spratt, Diocese of Iowa, and Mr. Linden H. Morehouse, Diocese of Milwaukee.

### HAS NOT RESIGNED

[By Telegraph]

Tucson, Ariz.—Bishop Atwood has not sent his resignation to the House of Bishops. This is authoritative. E. C. Clark.

The preceding telegram was sent in reply to an inquiry from the Editor, who had seen a news item, attributed to the Associated Press, that stated that the Rt. Rev. J. W. Atwood, D.D., Bishop of Arizona, had sent his resignation to the House of Bishops. The telegram from the Arizona correspondent of THE LIVING CHURCH, shows that some mistake has been made.

### THEOLOGICAL SEMINARY IN HAITI

PORT AU PRINCE, HAITI.—With the opening of a theological seminary, on the festival of St. Michael and All Angels, a distinct advance has been made in the work of the Church in Haiti. For many years, difficulty has been experienced in the training of candidates for the ministry, not alone because of lack of instructors, but also because of the absence of Anglican theological works in French. The candidates were also under the necessity of working at some secular occupation while pursuing their studies. More than twenty years ago, the Rev. Dr. Pierre E. Jones attempted, single-handed, to supply the need and he gave the name of Bishop Burgess, of Maine, to his enterprise. More recently, as commissary for the several Bishops in charge, the Rev. A. R. Llwyd has labored to impart sufficient instruction along the line of canonical requirement.

This year, Bishop Carson has leased a house, organized a faculty of four, including himself, and received five young men as the nucleus of a bona fide seminary. A number of applications were refused. These men will live in community and according to rule; already they have entered upon their studies with enthusiasm and zeal. Their names are, Déricé Abellard, Thomas Bréa, Felix Dorléans, Emmanuel Héroux, and Paul Holly. It is interesting to note that a brother of the last-named, both grandsons of Bishop Holly, has entered the Philadelphia Divinity School, as a candidate from the Holy Apostles Church, Philadelphia.

After the formal enrollment of the students, the rooms of the Seminary were blessed by Archdeacon Llwyd, who is Dean, and informal addresses were made by Colonel William N. McKelvy, Acting Brigade Commander of the U. S. Marine Corps, the Rev. Dr. Jones, the Rev. E. C. Jones, Archdeacon Llwyd, and the Bishop.

### CONTRIBUTIONS TOWARDS RESTORATION FUND IN THE WEST INDIES

SOME WEEKS AGO a statement was printed in regard to the severe losses sustained by the Church in several of the islands of the West Indies through unprecedented storms. The Archbishop of the West Indies now advises us that he has received from all sources, including England, £828 toward the restoration necessitated. "This," he says, "is encouraging, but it is not more than a quarter of what we shall need."

If this suggests to any one the desire to add further to the fund, THE LIVING CHURCH very gladly tenders the good offices of THE LIVING CHURCH RELIEF FUND for the purpose.

### TO COMMEMORATE THE COUNCIL OF NICEA

NEW YORK—The sixteen hundredth anniversary of the Council of Nicea occurs in 1925. It will be largely celebrated in Europe, especially by the Orthodox Eastern Church. On the direction of the National Council, Bishop Gailor has appointed a committee consisting of Bishop Rhinelander, the Rev. Dr. W. C. Emhardt, and Mr. Burton Mansfield, to arrange for suitable commemoration by the American Church and has designated the week beginning with Low Sunday, April 19th, for the purpose.

**CONDITIONS IN CHINA**

NEW YORK—The Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, writing, on September 17th, about conditions in and near Shanghai following the outbreak of hostilities between the Chekiang and Kiangsu forces, says:

"I have had a letter from our old deacon at Quinsan. He stuck it out there and came to no grievous harm, though he had rather an unpleasant time of it with the soldiers. I heard that the chapel was burned, but this turned out not to be so. The American Consul-General was very helpful in communicating with the authorities at Nanking and Shanghai to obtain protection for the property at Quinsan.

"A good many soldiers are brought into St. Luke's which is doing a portion of the Red Cross work for the Chinese. Most of them are possessed of gold bracelets, money, etc., which, of course, means that they have been looting. I hear the same from all quarters. So long as they advance they do not harrass the people so much, but the minute they are defeated they loot whatever town or houses they pass. That is why Shanghai has taken such vigorous measures to prevent the inrush of defeated soldiers from either side. I do not know whether I told you that there is a guard of several hundred British sailors in the park opposite St. John's. They guard the roads which cross the railroad at the Jessfield Ferry and Bronan Road crossing. They have barbed wire fences which they can throw across the road to close it, and they examine everybody who comes into the Settlement, so that no soldiers can get in on that side. Of course the French and Americans are doing the same thing elsewhere.

"What the people are afraid of is not so much the actual firing, as the looting by the soldiery. Gangs of ruffians, who always exist in large numbers, have banded together everywhere and are looting what the soldiers spare.

"Kiading is in the center of fighting, but our old deacon remains at his post there. Taitang is also in the line, but I have no news from there. The two catechists at Tsingpoo and Dzoong-koo have come to me. One brought his family and returned; the other wants to get his family to a safer place.

"I am forming a committee today to take up the question of handling the refugees for our Christians. They have come in in considerable numbers: St. Peter's Compound is crowded; All Saints' Church has had to take people in and let them cook in the vestry room. They are naturally in a state of panic, and these are not the people who have had the worst of it. The unfortunates who were not able to get away in time are having a bitter experience.

"I shall probably have to spend some money in the care of our Chinese Christians. One cannot rent houses in Shanghai, every inch of space seems to be demanded, and there is, of course, tremendous profiteering in rents. I am thinking of mat sheds on some vacant lot and perhaps on the new St. Luke's property.

"The Shanghai Chinese, who are benevolently disposed, are doing what they can for civilians. There is a society, mainly Buddhist I think—at least the leader of it is a very benevolent gentleman of my acquaintance who is an ardent Buddhist—and they are doing their work under a purple flag with a white cross, a somewhat curious symbol for Buddhists. The Chinese Red Cross in Shanghai is doing good work; in some other places I hear that it is much abused. Men don the uniform who have no right to it.

"News from all the outstations where there are foreigners is the same, that things are fairly quiet, that wounded drift in where there is a hospital, and that the missionaries are not molested. Here in Shanghai we carry on pretty much as usual."

Letters written from September 5th to September 13th, from Soochow, Wusih, Changshu, and Nanking, tell of much excitement in the air, but no real danger and little or no inconvenience. The hospitals are caring for a certain number of wounded soldiers. The mission compounds are making provision to shelter Christian refugees.

From Soochow, "The wounded soldiers that come in every day are the present unfortunate element in the situation. They are almost to a man laden down with loot, which is taken away as soon as they arrive at the station; and they are most unsatisfactory in their conduct in the various hospitals. But the matter is receiving the serious consideration of the authorities."

Dr. Lee writes from Wusih, "There is no news of any kind here which can be relied on. The people are still frightened and daily reports come in of the danger of looting here. The police are registering all the dwellers in mat sheds inside the city, and those who cannot secure guarantors are being moved outside the city wall. Work for the laboring man is scarce and, if he gets hungry, he will probably help himself from those who have food, as is only natural.

"We had sight of another aeroplane today, which circled around over the city and flew off toward Soochow. . . Papers from Shanghai give us our only news outside the city, and they get here two days late. It is very enterprising of the postoffice to get them here at all.

"Everybody is well and we are having an extremely easy time, as there is no work to do. Some of the mills are running, and we get a few accident cases from civil life that way."

Also from Wusih, Mr. Dyer writes, "Almost none of the St. Mark's School boys showed up, so that school cannot be opened. A great many of them live on the other side of the fighting lines and are cut off. The Catechist school students have all come except two, though one of the teachers has not come. I am planning to teach what classes I can without him.

"Everything is very quiet, but everyone seems very apprehensive. We have many applications for places in the compounds in case the town should be sacked. The city has made some preparation towards keeping out routed soldiers and bandits. . . sandbags prepared at the gates . . . the ends of the streets barricaded. . . Several of the big mills have placed wire netting around their premises arranged on a circuit from their electric generators.

"If anything very important happens we can get word out by wireless through the consulate at Nanking."

Finding it necessary to make a trip from Changshu, Mr. Sanford got a boat, with two boatmen and a boy, to make the round trip for \$12, guaranteeing \$40 in case the boat was lost. The farmers sink their boats with stones to hide them, and raise them when needed. Mr. Sanford "agreed to take a policeman and to carry a gun (which I filled with blank cartridges). The boatmen would not budge without the policeman, and the policeman would not budge without the gun."

"Of course," he continues, "no one on earth knows the future. But, as far as one can see, and if the fighting does not actually hit us, we cannot suffer worse than inconvenience as to supplies. Even if fighting comes here we have some supplies on hand, and I expect we could get along all right. The military, when they have been through, have been decent so far as we are concerned. One Christian captain called on us, and Mr. Smith had a call on the commander of the biggest lot that came through. They took our Mission boat, but returned it after a week's use unhurt. We don't quarrel over such things, and they don't quarrel with us. . . Of course the Christians and the Chinese are excited. Many problems come up. We handle them the best we can. . . The

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From Nanking, Mr. Seager writes that "the fact that Nanking has so far been saved from the ravages of war has made it possible to plan for refugee work; tickets have been issued to the capacity of the compounds, 400 in all, and the Christian women or wives of Christian men in the congregation are given first opportunity to secure these tickets. The girls in the orphanage and the girls' school are to have them. After the Christians have been taken care of, the remaining tickets will be given to people in the neighborhood as they are asked for. Except a request from the postoffice to take in their staff of forty, the mission has not been troubled by men applying for recognition as prospective refugees."

Writing from Changshu early in September the Rev. H. S. Smith says:

"Everything here is quiet and things going on as usual. . . The Christians have had small white badges made, stamped with a cross and characters signifying that they are Christians, these to be worn only in case of the worst. I did not much approve of it, but they seemed to set great store by it, so I did not say much. I must say, however, that, in my calling about the city, I noticed that those who had them seemed to be greatly comforted thereby. Many people have come to us to ask for protection, and we have told all comers that we will do our best for all when the time comes, except to store valuables.

"While we had so many troops here I took the opportunity to look them over. As soldiers I can't hand them much, but they certainly were all well armed and equipped, rifles of a fairly late model and in good shape, side arms of the very latest .45 calibre automatics and bandoliers filled with brand new ammunition. If they are trained and disciplined they ought to be able to do something. Food here is plentiful but rice has gone up a couple of dollars a picul, \$11 now. Most of the boats, which were commandeered, have been returned and have promptly gone into hiding. Everybody here is well."

#### A PREACHING MISSION

NEW YORK—Messrs. Mercer, Hadley, and Crum will conduct a Preaching Mission in Holy Trinity Church, Lenox Avenue and 122d Street, Harlem, New York City, from Sunday, November 23d, through Sunday, November 30th. On weekdays the services will be celebrations of the Holy Communion at 8 and 10 A. M. and a service of Preaching at 8 P. M. The services on Sundays throughout the Mission will be at 8 and 11 A. M. and 8 P. M. The Sunday evening service will be the Sunday service of preaching.

#### A UNION SERVICE

HONEOYE FALLS, N. Y.—A union Harvest Home service was held in St. John's Church, Honeoye Falls, Sunday evening, October 19th, at which the reading of the Psalter was led by the Rev. H. W. Walton, a Methodist minister, and the Rev. O. D. Brownback, a Presbyterian clergyman. The sermon was preached by the Rev. W. R. McKim, rector of Trinity Church, Rochester, and the Rev. Messrs. John Dennis, of St. John's, Honeoye Falls, and H. Curtis Whedon, rector of St. Mark's and St. John's Church, Rochester, also took part in the service.

The service was also much in the way of a choir festival, the choristers entering the church preceded by acolytes in the traditional red cassocks, bearing the processional cross and lighted tapers. Garet's *Harvest Cantata* was sung.

#### BISHOP McCORMICK RECOVERING

[By Telegraph]

Grand Rapids, Mich.—Bishop McCormick is recovering at the Butterworth Hospital, Grand Rapids, from a serious operation performed on October 26th, the results of which seem to have been quite satisfactory. It is hoped that he will be out of the hospital within the next month.

#### LONG ISLAND BOYS' CONFERENCE

FOREST HILLS, N. Y.—On Thursday, October 23d, at St. Luke's Church, Forest Hills, N. Y., a conference for boys was held under the auspices of zone 1 of the Archdeaconry of Queens and Nassau, Diocese of Long Island. Some fifty boys attended, representing ten parishes. The boys had been carefully selected by their rectors with a view to possible qualifications for vocations for holy orders. After Evensong, a dinner was served in the Guild Hall by members of the altar guild of the parish. The Rev. B. Iddings Bell, D.D., President of St. Stephen's College, was the guest and speaker of the evening. He presented the subject of the ministry from the point of view of *What Makes a Man?* The boys, all of high school age, gave him the closest attention and appeared to be keenly interested. Dr. Bell also spoke of the Church college and its opportunities and claim upon the boys of the Church. After the meeting the boys sought opportunity for more intimate information and Dr. Bell spent some time in discussing their individual problems and questions.

#### LAYMEN MANAGE SOUTHWESTERN VIRGINIA

ROANOKE, VA.—The work of preparation for the every-member canvass to be held this fall is well under way in the Diocese of Southwestern Virginia. A new experiment that is being tried, and with the greatest confidence in its success, is the acceptance by the laymen of the chief responsibility for the conduct of this work of financing the missionary projects of the Church, both within and outside the diocese.

The principal direction of the work is in the hands of the Field Department of the Diocesan Executive Board; the members of the Department being Mr. W. D. Tyler, Chairman, Mr. C. F. Cocke, and the Rev. Messrs. Churchill J. Gibson and Carleton Barnwell. The Diocese has been divided into seven districts, and laymen have been appointed district chairmen in each. As rapidly as possible these district chairmen are appointing laymen as vice chairman, one in each church, who will be responsible for the various phases of preparation for the canvass and the conduct of the canvass itself in their respective congregations.

Campaign literature of various kinds, cards, booklets, etc., going through and from the diocesan executive offices will be addressed to the vice chairmen and distributed by their local organizations.

The Diocesan Department of Publicity, of which the Rev. G. Otis Mead, of Roanoke, is chairman, will assist the Field Department in every way possible.

While, as has been said, the laymen are accepting the major responsibility for the leadership and conduct of the campaign, they realize, of course, that in every par-



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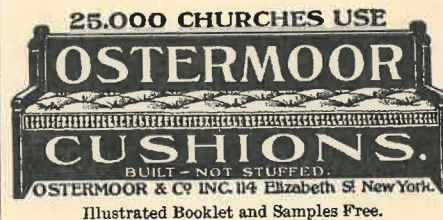
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ish the cooperation and advice of the clergy is essential and will be freely offered.

In an effort of this kind the moral and actual support of every parochial agency is of the utmost importance. If every individual can be energized with a spirit of fullest loyalty to the Parish, the Diocese, and to the General Church, Southwestern Virginia will continue to hold the splendid position she has so far achieved as a leader among the dioceses in America in supporting the missionary work of the Church both at home and abroad.

**THE CALIFORNIA CAMPAIGN CANVASS**

SAN FRANCISCO—The Diocese of California entered upon active preparation for the Nation-wide Campaign Canvass with a call from the Standing Committee, in the absence of Bishop Parsons, for a conference of the clergy, which opened with the Holy Eucharist and address by the Bishop of Sacramento. Bishop Moreland also presided at an afternoon conference and a dinner for the clergy given by the Finance Committee of the Diocese when plans were laid for the inception of the annual canvass. On this occasion there was arranged a dinner for the clergy, vestries, and representatives of each organization in every parish and mission. At this later dinner over 350 men and women welcomed Bishop Parsons, back, after a four months' absence, and listened to the statement by the Diocesan Treasurer, Mr. Frederic M. Lee, of the past accomplishment of previous campaigns, and to the presentation of the needs for the coming year, made by the Finance Committee.

Stirring addresses were made by the Field Secretary, the Rev. Middleton S. Barnwell, and by Bishop Parsons, both of whom emphasized that the raising of the quota depended upon the spiritual condition of the members of the Church—of men and women who had caught the vision of their stewardship of God's gifts of grace, talents, and money.

Mr. Barnwell has since made a very thorough visitation of parishes and missions, and has addressed the two Conventions of Oakland and San Francisco at their fall meetings.

**ALBANY CHURCHMEN'S DINNER**

ALBANY, N. Y.—Following the precedent of last year, a dinner in the interests of the Church's mission was held for the men of the Diocese of Albany in the Ten Eyck Hotel, Albany, October 28th. Nearly 400 laymen were present, coming from all points of the Diocese. Three came from Ogdensburg, necessitating almost two days of travel. Four motor cars full came from Oneonta, a drive of seventy-five miles; and there were men from Tupper Lake, Glens Falls, and various other parts of the Diocese, thus evincing an unusual amount of interest in the Church's work.

Bishop Nelson presided at the dinner, and, in his opening remarks, pointed out the significance of this gathering, stating that about twenty years before, just after his election as Coadjutor of the Diocese, he endeavored to have a similar gathering and, although strenuous efforts were made, it resulted in an attendance of five. Consequently he felt that the present gathering was cause for hearty congratulation and high hope.

Bishop Oldham was the first speaker

and stressed the need of loyalty to the general Church, pointing out that the Church at large was still too parochial in its thinking and acting. He traced the history of the Church to and including the National Council, and, in conclusion, made an appeal that the Diocese of Albany would get back of the work of the National Church more than it had ever done before.

Dr. Patton, after a busy day, talked with vigor and eloquence for an hour and a half and held his audience every minute. In very graphic fashion he told of the origin of the National Council and of its work. His presentation of his subject left a profound impression upon all present.

At the close of Dr. Patton's address the men sang vigorously, Onward, Christian Soldiers, and Bishop Nelson dismissed the gathering with his blessing.

**THE NEW YORK CATHOLIC CLUB**

NEW YORK—The New York Catholic Club has held two meetings of unusual interest this fall. The first, at Grace Church, Jersey City, the Rev. Henry Bell Bryan, rector, was largely attended. The essayist was the Rev. Selden Peabody Delany, D.D., of the Church of St. Mary the Virgin, and editor of *The American Church Monthly*, whose subject was Galileo, Darwin, and Freud.

The second meeting was at All Saints' Church, Orange, N. J., the Rev. Clarence M. Dunham, rector. There were some sixty-five priests present. At the High Mass, the Rev. S. C. Hughson, O.H.C., gave a meditation on the Prayer Life of the Priest. The principal speaker was the Rev. Paul B. Bull, C.R., whose topic was Christianity and the Labor Movement in England. It was decided to have a brief meditation at the Mass, as a regular feature of the meetings. Ten priests were elected to membership in the Clerical Union.

**BISHOP FISKE CONVALESCENT**

UTICA, N. Y.—Bishop Fiske, of Central New York, who has been in a hospital in Baltimore for some months past, is now said to be entirely free from the germ which has caused so much trouble while in the hospital. He has, however, had a severe attack of gripe which has left him with neuritis. This has been very painful and he has not been able to sit up as yet, but the physicians in charge emphatically insist that he will ultimately make a complete recovery.

**NEGRO COMMUNITY ENTERS CHURCH**

GREENVILLE, N. C.—The spectacle of almost an entire community of negroes coming into the Church at one service was witnessed on October 16th, when the Rt. Rev. T. C. Darst, D.D., Bishop of East Carolina, confirmed a class of twenty-seven adults in a one-room school house at Haddock's Cross Roads, near Greenville. This class, which was formed as a result of the work of a colored layman, John Lipscomb, of Ayden, is the forerunner of a church soon to be erected. Other confirmations are to follow instruction now being given. The Rev. E. S. Willett, field secretary for colored work in the diocese, has been active in this and other extension work.

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### AN ANNIVERSARY SERVICE

NEW CASTLE, DEL.—The 135th anniversary of the founding of Immanuel Church Parish, New Castle, was celebrated there on Sunday, November 2d. The day was marked by a celebration of the Holy Communion at which the Bishop of the Diocese, the Rt. Rev. Philip Cook, D.D., was the celebrant, and by an anniversary sermon.

This parish was founded in 1689. The land upon which the church stands was originally part of Market Square, and the churchyard was the site of an old fort built in 1672. It is said that here William Penn performed his first public act in America. Many historical events attach to this church. In its churchyard are buried, among others, George Read, a signer of the Declaration of Independence, Governors Bedford and Stockton, and the Rt. Rev. John Johns, D.D., Bishop of Virginia from 1862 to 1876.

### PRAYER BOOK CROSS SERVICE

SAN FRANCISCO—The House of Churchwomen of the Diocese of California held the nineteenth annual memorial service of its establishment of the Prayer Book Cross at its foot in Golden Gate Park on October 26th. The erection of this cross was one of the early achievements of the late Bishop William Ford Nichols. It was erected in 1894, by the late George W. Childs, a former parishioner of the bishop's in Philadelphia, to commemorate the first Christian service in the English tongue on the Pacific Coast, and the first use of the Prayer Book in our country by the Rev. Francis Fletcher, of the Church of England, chaplain of Sir Francis Drake, who held a service on the shores of Drake's Bay, just north of the Golden Gate, on June 24, 1579. The bay itself being a fog-bound coast, the San Francisco park authorities offered a site for the cross in the Golden Gate Park.

### NEW CHURCHES IN SAN FRANCISCO

SAN FRANCISCO—The Good Samaritan Mission, San Francisco, after worshipping for fifteen or more years in a crowded chapel in the parish house, entered its new church on October 19th, when Bishop Parsons held a service of benediction and preached.

The Rev. James P. Turner, Dean of the Convocation of San Francisco, has been vicar of this mission since before the earthquake and fire, which destroyed the buildings at the old location on Second Street, now occupied by the Canon Kip Memorial Mission with its chapel, clinic, and day nursery.

Dean Turner's untiring perseverance has developed a practically self-supporting work in the east mission district, with 215 communicants and a Church school of 225, with many activities usual in settlement work. Adjoining the mission is St. Andrew's Inn, a Church home for boys under the care of the Rev. George Maxwell. It houses over fifty boys, whose mothers are obliged to work, who attend the public schools and the mission Church school, and some sing in the choir.

St. James Parish, in the Richmond district of San Francisco, has also recently acquired a new site on California near Ninth Avenue, with a fine church and rectory. The Rev. Samuel Lee, rector, has been in charge since its beginning as a mission over twenty-five years ago.

St. Peter's Parish, Oakland, also entered its enlarged chapel and parish house on October 19th. This parish was established by the Rev. Edgar F. Gee, the efficient Dean of the Convocation of Oakland, when rector of St. John's Parish, Oakland.

St. Andrew's Parish, Oakland, which removed from its old location in West Oakland a year ago to Maxwell Park near Mills College for Girls, is rapidly developing under the Rev. Arthur L. Mitchell, who is also the convocational missionary to Public Institutions in Alameda County.

### A UNIQUE CHURCH

MANHEIM, PA.—An interesting incident was brought out by the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, at the celebration of the seventy-fifth anniversary of Hope Church, Mount Hope, when he said:

"Nowhere else in America is there a church founded by a member of a family and maintained by the same family for three generations on the same estate. I have visited many private chapels on Long Island and elsewhere, but they were all modern, and not historical like Hope Church and Mount Hope."

The Bishop blessed a bronze tablet commemorating the event. This church is the mother church of the important parishes of St. Luke, Lebanon, and of St. Paul, Manheim.

The fall meeting of the Archdeaconry of Harrisburg, and a celebration of the thirty-fifth anniversary of St. Paul's Church, Manheim, occurred at the same time, October 16th.

Hope Church was built in 1848 by members of the Grubb family, and, in 1900, was enlarged and beautified by Miss D. E. B. Grubb, the present mistress of the estate.

### A PATRONAL FESTIVAL

STERLING, COLO.—All Saints' Church, Sterling, the Rev. Robert J. Murphy, recapt a joyous week-end in observance of its patronal festival. On the Saturday morning there was a celebration of the Holy Eucharist, and in the afternoon the children of the parish presented a play, *The Magic Sword*, in the guild hall.

Bishop Johnson visited the parish on Sunday, and preached twice. At the morning service, when Adlam's *Missa de Sanctis* was sung, he blessed several gifts and memorials, including a sanctuary lamp, a pair of tall eucharistic lights, and a black velvet dossal and canopy. After this service there was a dinner in the guild hall for all members of the parish. At night Bishop Johnson confirmed a class of twenty candidates.

Reservation was instituted the following week. There is now a daily Mass in the church.

### NEW CHURCH IN MINNEAPOLIS

MINNEAPOLIS, MINN.—The new Church for St. Luke's Parish, Minneapolis, is to be opened November 30th, Bishop McElwain officiating. This is the culmination of a recently established work which has proven very successful.

The parish is the outgrowth of a Sunday school that was opened in 1911 with seven children and five adults. Today the enrollment is about three hundred. The mission of St. Luke was organized in 1913 with the present Bishop of Eastern Oregon in charge, and regular Sunday ser-

## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

November, 1924.

Vol. XVI, No. 3

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*Towards Discipleship*, THOMAS J. HARDY.

*The Lives of the Saints*, J. G. H. BARRY.

*The Lausiac History*, F. J. FOAKES JACKSON.

*Where are the Saints of Yesteryear?* GEORGE P. CHRISTIAN.

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*The Social Gospel in the Anglo-Catholic Congress*, ALFRED NEWBERRY.

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vices were begun in a small building that would hold about eighty people. In 1914 the present Bishop of Colorado, then a professor in Seabury Divinity School, was invited to hold regular services and did so until December, 1916.

By January 1, 1917, it was found possible to arrange for a resident priest, and the present rector, the Rev. F. D. Tyner, assumed charge. The mission was organized into a parish in April, 1918, several additions were made to the old building, and two years ago steps were taken toward the erection of a permanent church building. This building, which will be opened on November 30th, is one of the most beautiful church edifices in the Northwest, will accommodate 450 people, and includes the first unit of a parish house that will accommodate nearly 600 pupils in the Sunday school. The cost of the church and of the first unit of the parish house, now about completed, is \$80,000. The parish now numbers about 250 communicants and 175 families. There is a parish committee meeting monthly to discuss all matters connected with the parish. The attendance of men at Sunday services is a special feature. Frequently half the congregation consists of men.

**KENTUCKY  
CHURCH CONSECRATED**

BOWLING GREEN, KY.—On October 26th, the nineteenth Sunday after Trinity, Christ Church, Bowling Green, the Rev. A. Elliston Cole, rector, was consecrated by the Bishop of Kentucky, the Rt. Rev. Charles E. Woodcock, D.D. Mr. Wells Covington, the senior warden, read the Instrument of Donation and Endowment, and Mr. Sam. D. Hines, a vestryman, read the Sentence of Consecration. The Bishop preached. The seating capacity of the Church edifice was taxed. The parish was organized in 1848, although services have been conducted in Bowling Green, from time to time, since 1830. The present building was erected in 1913, and has recently been freed from debt. A new parish house has been erected during the past year at a cost of \$15,000, and is a great asset to parochial life. The parish is well organized and is functioning better than ever in its history.

**DEDICATION OF BUILDING AT  
ST. AUGUSTINE'S SCHOOL**

RALEIGH, N. C.—On the morning of October 23d the new administration and class-room building was dedicated at St. Augustine's School, Raleigh, N. C. This building is called the Hunter Building, in honor of Dr. and Mrs. A. B. Hunter, who were, for so many years, connected with the Institution; Dr. Hunter as the principal, and Mrs. Hunter as the founder and first superintendent of St. Agnes' Hospital.

The building, which is of a Colonial design, is of fire-proof construction, and contains administration offices, class-rooms, and science laboratories. The total cost of the building and its equipment will be about \$90,000, of which amount \$40,000 was given by the General Education Board (Rockefeller Foundation) of New York. The addition of this building will add greatly to the development of the school, which is undertaking collegiate work in addition to the other departments of instruction.

Dr. and Mrs. Hunter came to Raleigh in order to be present at the dedication exercises, which were conducted by

Bishop Cheshire, Bishop Penick, and the Rev. Edgar H. Gould, Principal of the School. Dr. Hunter was called upon to make a brief address.

Mr. N. C. Newbold, State Supervisor of Negro Education, and Dr. J. L. Peacock, President of Shaw University, in Raleigh, made brief addresses of congratulation. Mr. Newbold paid a tribute to the work that is being done in the State by the graduates of St. Augustine's, and expressed the deep concern which the State Department of Education feels for the continued success of the private negro schools in the State.

St. Augustine's was chartered in 1867, and is the Church's oldest institution for the education of the negro. It has Academic, Vocational, Teacher Training, and Junior College departments, as well as a Training School for Nurses connected with St. Agnes' Hospital. The annual enrollment is about 500 students.

**HOBART GIVEN  
ESSAY PRIZE**

GENEVA, N. Y.—Herbert Bayard Swope, L.H.D., Executive Editor of the *New York World*, has established at Hobart College an annual prize of \$250 for the next five years for the best original essay on a subject of general interest selected from any department of study at the college, according to an announcement made recently by President Murray Bartlett.

Not only is this prize the most valuable now available at Hobart, but the contest is the broadest one ever provided there. It covers the entire range of study given, is not restricted to any particular class, and may be competed for by students in William Smith College, the department for women, as well as in Hobart College.

The purpose of the Swope prize is to promote on the part of the students a tendency to apply to every day life the lessons of the classroom and laboratory, and to express the relationship between the two in a form similar to the editorial. Nothing in the terms of the contest requires that the essays submitted shall be journalistic in style, but the general intention is that they shall be of wide interest, rather than narrowly academic.

Dr. Swope, founder of the prize, is an honorary graduate of Hobart College, which conferred upon him the degree of Doctor of Humane Letters last June. On that occasion he delivered before the Phi Beta Kappa Society an address entitled *Journalism: An Instrument of Civilization*. This address, published by the college, has aroused great interest among editors, students of journalism, and laymen throughout the United States and abroad.

**TRUSTEES OF  
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GENEVA, N. Y.—Louis R. Wasey, a prominent Chicago advertising man, has been elected a trustee of Hobart College to fill out the term of William Ross Proctor, of New York City, whose resignation, on account of ill-health, became effective October 21st. Mr. Wasey is an alumnus of Hobart College, in the class of 1906, and a member of the Sigma Phi Fraternity.

Mr. Proctor was first elected in 1915, and served the college in many valuable capacities for a period of nine years. He founded the William Ross Proctor prize in mathematics, and has been a liberal contributor to the endowment fund.

**A Y.P.S.L. ADOPTS BABY**

ATLANTA, GA.—“We have adopted a baby,” announced the secretary of the Young People's Service League to the Rev. G. W. Gasque, rector of the Church of Our Saviour, Atlanta, recently. “She is a cute little girl, five years old. We found her in one of the industrial centers of the city the first of October. She is now in kindergarten, has a bottle of milk and some fruit every day, we take her to the doctor and the dentist once a month, pay for the necessary medicine, and meet, as often as necessary, to do her sewing. It

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isn't much that we are doing, but it is a step in the right direction we think, and when the League is older and larger we shall do more."

The League was organized the first of September at the time the parish was formed and now has twenty-six active members, with an attendance of twenty to thirty-five at the Sunday evening meetings. At a meeting of the City Union recently, this League captured the attendance banner by having a hundred per cent attendance plus the two counsellors.

#### MARYLAND WOMAN'S AUXILIARY

BALTIMORE, MD.—Miss Grace Lindley was the principal speaker at the annual meeting of the Woman's Auxiliary of the Diocese of Maryland, which was held in the undercroft of the Synod Hall on the Cathedral grounds in Baltimore, October 29th. The hall was filled to its capacity by delegates from all parts of the Diocese. An added interest was aroused by Miss Lindley's vivid story of her trip around the world, and her visit to the Church's mission stations in the East.

At the celebration of the Holy Communion in the morning, with Bishop Murray as celebrant, the sum of \$3,333 was presented as the United Thank Offering for this year, making the total now in hand of \$12,333, with one more year's effort before the final offering at General Convention.

Miss Deane spoke on the Bishop Tuttle Memorial House. Mrs. Albert Sioussat, who doubtless holds the record in Diocesan leadership of the Woman's Auxiliary, presided at the sessions.

#### CALIFORNIA CHURCH DEDICATED

SOUTH PASADENA, CALIF.—On Sunday, October 5th, there was dedicated a new addition to St. James' Church, South Pasadena, Calif., which completes the church according to the original plans of the architect, the late Bertram Grosvenor Goodhue, of New York City. It is the only church designed by Mr. Goodhue in the state of California, and the foundations for the new addition were inspected by him only ten days before his sudden death last spring.

The addition includes a massive tower, twenty-three feet square and sixty-seven feet high. It is built of a gray granite found in the nearby hills, and its walls are of solid masonry.

Near the top of the tower are alternating courses of red brick and white cast stone, following similar lines in the clerestory of the nave. This interesting touch of color follows the example of many churches of Southern France and Northern Italy where the climate is similar to that of South California. It represents an adaptation of the Gothic to a sub-tropical atmosphere.

In the first story of the tower are a working sacristy and a priest's sacristy. These are connected by a wide corridor with an attractive choir room, designed to care for a choir of thirty-four men and boys.

The second story of the tower is entirely given over to a rector's study, adequately equipped. Between the tower and the chancel is a three story organ chamber. Into this will now be moved the pipe organ. It will be enlarged to a three manual instrument and electrified throughout.

With the tower there was also dedi-

cated a ten-tone set of chimes, given in memory of Mrs. Florence Dobbins Lowe by her husband, Thaddeus Lowe, and her daughter, Mrs. C. Rankin Barnes. These were erected by J. C. Deagan, Inc., of Chicago. The tall lancet windows on each side of the tower lend themselves admirably to chimes. This is the first set of chimes to be installed in the Diocese of Los Angeles.

The date chosen for the dedication by the vestry of the parish was the sixth anniversary of the rectorship of the Rev. C. Rankin Barnes. The day opened with a largely attended parish corporate communion at the early hour. This was followed by a Festival Eucharist at eleven o'clock, at which the rector preached his anniversary sermon. The chimes were rung for the first time at this service.

The actual dedication of both tower and chimes took place in the afternoon. There were over a dozen visiting clergy in procession. The church was filled to its utmost capacity long before the service, and many were turned away. A Litany of the Chimes, composed for the occasion, was a feature of the dedication service. In the absence of both bishops at the meeting of the House of Bishops, the prayers of dedication were taken by the rector, assisted by the Rev. Robert B. Gooden, D.D., the Rev. Robert L. Windsor, and the Rev. William E. Maison.

These new improvements have called for the expenditure of almost \$50,000, and less than \$10,000 of this has had to be borrowed.

#### REV. PAUL MICOU ACCEPTS RECTORSHIP

NEW YORK.—The Rev. Paul Micou has accepted the rectorship of the Memorial Church of St. Luke the Beloved Physician, Bustleton, Philadelphia, Pa., and will begin residence there December 1st.

The Rev. Mr. Micou has been secretary for student work in the Church for seven years, partly under the former General Board of Religious Education, and partly under the present Department of Religious Education of the National Council. For four years prior to this he was a secretary for the Student Department of the International Committee of the Y.M.C.A., in which capacity he represented the Church.

He was ordained to the priesthood by

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Bishop Rhinelander, June 7, 1914. While a deacon he was curate at the Church of the Redeemer, Bryn Mawr, where he worked among the schools and colleges of that neighborhood. He studied at the University of Virginia and the Virginia Theological Seminary, and also had a year of special study at the Philadelphia Divinity School while publishing his father's book, *Basic Ideas in Religion*. His father, the Rev. Dr. R. W. Micou, was professor of Systematic Theology at the Philadelphia Divinity School from 1892 to 1898, moving thence to the Virginia Theological Seminary.

In *The Leader*, Dr. Gardner writes of Mr. Micou:

"It is hard to measure his influence. There stand to his credit the organization of the National Student Council, the inquiry into student religious life, and the discovery and placing of most of those student pastors who are today doing effective work."

DEATH OF

MAJOR COLUMBIA DOWNING

Kew Gardens, L. I.—Major Columbia Downing died at Kew Gardens, L. I., August 29th, aged 79 years. The burial office was said August 31st at St. Mark's Church, Brunswick, Ga., the Rev. J. W. Fulford, the rector, and the Rev. R. E. Boykin, a former rector and a devoted friend, officiating.

Major Downing was senior warden of St. Mark's Church for many years, and was a beloved, generous, and Christian gentleman.

He was president of the Downing Co., one of the largest naval stores factors and wholesale houses of the south. He was for many years president of the National Bank of Brunswick, and was chairman of the Board of Directors of this bank at the time of his death. He was also chairman of the Board of Directors of the Columbia Naval Stores Co., of Savannah, Ga., director of the Atlantic National Bank of Jacksonville, Fla., director of the National Bank of Fernandina, Fla., and director in many other large concerns. He was a man widely known, of broad business experience, and of charming personality.

His memory will long be cherished by people in every walk of life, for none who was worthy ever came to him in vain for advice and help. He is survived by his wife, two daughters, and five grandchildren.

DEATH OF

REV. URIAH SYMONDS

PORT JERVIS, N. Y.—The Rev. Uriah Symonds, for thirty-five years rector of Grace Church, Port Jervis, died at his home in this city October 27th, aged sixty-seven years.

The Rev. Mr. Jervis was ordained to the diaconate in 1886 and to the priesthood in 1887. After a very long rectorship he retired in 1917, becoming rector emeritus.

The Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, conducted the funeral services at Grace Church, October 30th.

HERE is a question I have been asking myself, and I pass it on to you. I have prayed this day, "Thy Kingdom come." What did I do this day to show the sincerity of that desire?—*Zion Church, Rome, N. Y.*

NEWS IN BRIEF

CALIFORNIA—St. Luke's Hospital, San Francisco, is being enlarged so as to add forty-one beds for patients and thirty-two rooms for nurses. This is made possible through the continued interest of Mrs. Whitelaw Reid and Mrs. Louis F. Montague, the donors of the Hospital in 1911, and Messrs. George A. Pope, William H. Crocker, and Ogden Mills. For the first time in many years it is without a deficit and out of debt. During the past eight months it has given 1,088 days free treatment and 394 days of part-pay treatment, and has maintained a clinic in which it has treated 5,830 cases—the doctors of the staff contributing service during the past year valued at some \$26,000.—All Souls' Church, Berkeley, has been going forward this year, and has just completed the first unit of a new parish house. This church, a year ago, was miraculously preserved when all the residences around it were burned, and 140 of its families were rendered homeless, including the vicar, the Rev. Richard M. Trelease. A new vicarage has also just been completed.

COLORADO—The young people of St. John's Cathedral, Denver, recently presented the pageant, *My Father's Business*, in connection with this winter's campaign program. It was directed by Miss Dorothy Weller, who had compiled and arranged it from various sources; and contained scenes suggestive of missionary work, African jungle magic, a true incident of a missionary's wife buying a little girl offered for sale, and similar subjects.—At a recent meeting in Denver plans were made for the management of the Hart Conference Center in Evergreen, and officers were elected for the various branches of the work. Canon and Mrs. Douglas have just bought the Bancroft property in Evergreen, which will be added to the existing equipment. This includes a guest house, cabins, barns, and a residence known as Bancroft Cottage. The original conference house has been remodelled and enlarged, so that there is now accommodation for 125 persons at one time. There are already three gatherings planned for next year, one for high school girls, another for high school boys, and a third on the order of those held each year at Wellesley, Racine, and Gambier, to begin July 20th.

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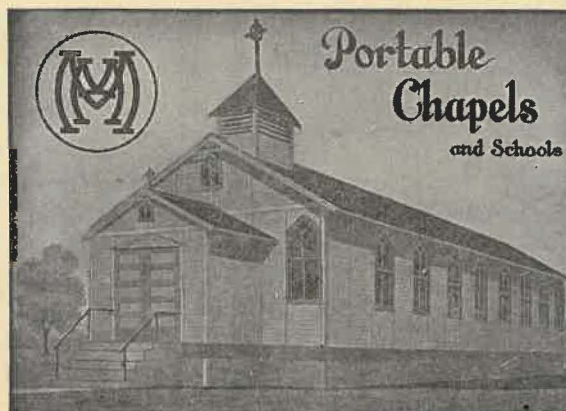
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**EAST CAROLINA**—The convocation of Edenton held its 183d meeting on October 21st and 22d, in a real rural parish, at Lake Landing, Hyde County, forty-three miles from the nearest railroad. In spite of its inaccessibility, Lake Landing has a well-grounded reputation for hospitality, and the meeting was well attended. At one of the services of the convocation, in St. George's Church, a memorial window to the late Bishop Strange, given by the local Woman's Auxilliary, was unveiled.—Apostolic in its simplicity and setting, a confirmation service at the recently completed Galilee Chapel, Lake Phelps, profoundly moved the congregation which crowded the chapel on Sunday afternoon, October 26th. This chapel, which was built under the leadership of the Rev. C. E. Williams, of Christ Church, Creswell, ministers to a community that has heretofore been remote from church and school, and where great poverty and ignorance abounds. The old, the middle-aged, and the young came to the chancel rail for the laying on of hands, the fruit of a loving ministry of priest and workers. Funds for the chapel were provided by Mrs. W. A. Graham, of St. Paul's, Edenton.—A church is to be built at Swan Quarter, Hyde County, following a recent meeting of Bishop Darst with the congregation at that place. Pledges for over \$3,500 are in hand, with \$5,000 as the goal. A faithful band of women at Swan Quarter has been working and praying for a church for many years, and this action is the fruit of it. The Rev. S. E. Matthews is minister in charge.—Two communicants of St. Paul's Church, Edenton, who recently died, made provision for gifts of a \$1,000 each to that parish. They were mother and son: Mrs. Mary Shaw Cason Wood, and Dr. H. M. S. Cason, who died within a week of each other.

**LONG ISLAND**—The annual meeting of the Girls' Friendly Society of the Second Province was held in Brooklyn on Sunday, October 26th. The parishes of Grace Church, St. Ann, and Holy Trinity combined to entertain the out-of-town visitors. The Rt. Rev. George A. Oldham, D.D., Bishop Coadjutor of Albany, conducted the service of preparation for the corporate communion in Grace Church, and preached at St. Ann's on Sunday afternoon.

**MARYLAND**—A course of Bible Study, under the direction of the Rev. C. Sturges Ball, rector of the Church of the Transfiguration, and in charge of the department of Bible Study

at Goucher College, has been inaugurated by the Educational Department of the Church Service League. These classes are held Tuesday afternoons, in the Diocesan House.—Plans are now completed for the celebration of the fifteenth anniversary of Bishop Murray's consecration. The day is November 25th, and the service will be held in the Church of St. Michael and All Angels, of which Bishop Murray was rector at the time of his election. Luncheon for the clergy will be served immediately after the service in the parish house, and a general reception to Church people and others will be held in the Lyric Theater, at eight o'clock.

**MILWAUKEE**—The Rev. Frank E. Wilson, D.D., rector of Christ Church, Eau Claire, was bereaved by the death of his wife on All Saints' day. On the same day the Rev. E. Reginald Williams, rector of St. Mark's Church, Milwaukee, learned of the death of his mother in New York and hastened on to be present at the funeral.

**MISSISSIPPI**—In the Educational Department of the Mississippi State Fair, at Jackson, which has just closed, the Church school exhibit of St. Andrew's Parish, Jackson, was awarded both first and second prizes.

**NEWARK**—On Saturday, October 18th, the Feast of St. Luke, the new parish house of Christ Church, Ridgewood, the Rev. Edwin S. Carson, rector, was opened with a reception to the women of the churches. A neighborhood dinner was given in the new building on Monday evening, October 20th, when representatives of the six parishes in the northern part of the Diocese of Newark were present. Bishop Stearly and other prominent clergymen and laymen of the Diocese attended this dinner. The new parish house has been built at a cost of nearly \$110,000, and provides well for all the activities of a modern parish.

**NEW HAMPSHIRE**—The Rev. George Weed Barhydt, who suffered a nervous breakdown in the spring, is, after having spent the summer in camp, about to sail for Italy with Mrs. Barhydt where, during the winter, he hopes fully to recover his health.

**NEW YORK**—The Rev. Nicholas Lazaris, a Greek Orthodox priest, assisted by an Orthodox deacon, recently baptized two children in St. Peter's Church, Peekskill, at the invitation of the rector, the Rev. Arthur P. S. Hyde.

**NEW YORK**—Three memorials have recently been consecrated at St. John's Church, Larchmont, N. Y., the Rev. Francis J. H. Coffin, rector; a credence bracket in memory of Herbert Nelson Lathrop, given by his daughter, Mrs. Francis Kelly; a litany desk, given in memory of James Godfrey Wilson, by his wife; and a private communion set given by Mrs. Thomas G. Hall, in memory of her husband.

**WESTERN NEW YORK**—On Thursday, October 16th, the fall meeting of the Rochester District of the Woman's Auxilliary was held at the Church of the Epiphany, Rochester. In the afternoon the address was given by the Rt. Rev. W. P. Remington, D.D., Bishop of Eastern Oregon. On the 17th the Buffalo District of the Woman's Auxilliary held its meeting at Grace Church, Buffalo. Bishop Remington also spoke at this meeting.—The 20th Sunday after Trinity, November 2d, is United Thank Offering Sunday in the Diocese. The service for Buffalo and its surrounding towns will be held at Trinity Church, with Dr. John W. Wood as the speaker. In Rochester the service will be at Christ Church, the Rt. Rev. H. S. Tucker, D.D., formerly Bishop of Kyoto, delivering the address.—The new see house, which has been built for Bishop Brent, is almost ready for occupancy and the Bishop and his family hope to move in during the week of October 27th. The house is an attractive brick structure in Tudor architecture, and is situated on the tract of land owned by the Diocese. The address of the see house will be No. 250 Summer Street.—On Saturday and Sunday, October 18th and 19th, St. Luke's Parish, Jamestown, celebrated the centennial of the beginning of services in Jamestown. On Saturday afternoon a reception was held, followed by a parish supper at which the mayor of Jamestown delivered an address and the rector told the history of the parish. At 8:30 was the service of Compline and an address by Bishop Brent. On Sunday Bishop Brent celebrated at a corporate communion of the whole parish. The Bishop also delivered an address at the eleven o'clock service. The celebration closed on Sunday evening.

**WEST VIRGINIA**—The recent convocational elections have resulted as follows: Dean of the Northwestern Convocation, the Rev. E. N. MacConomy; Dean of the Kanawha Convocation, the Rev. W. P. Crisman; Dean of the Eastern Convocation, the Rev. J. L. Hady.

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