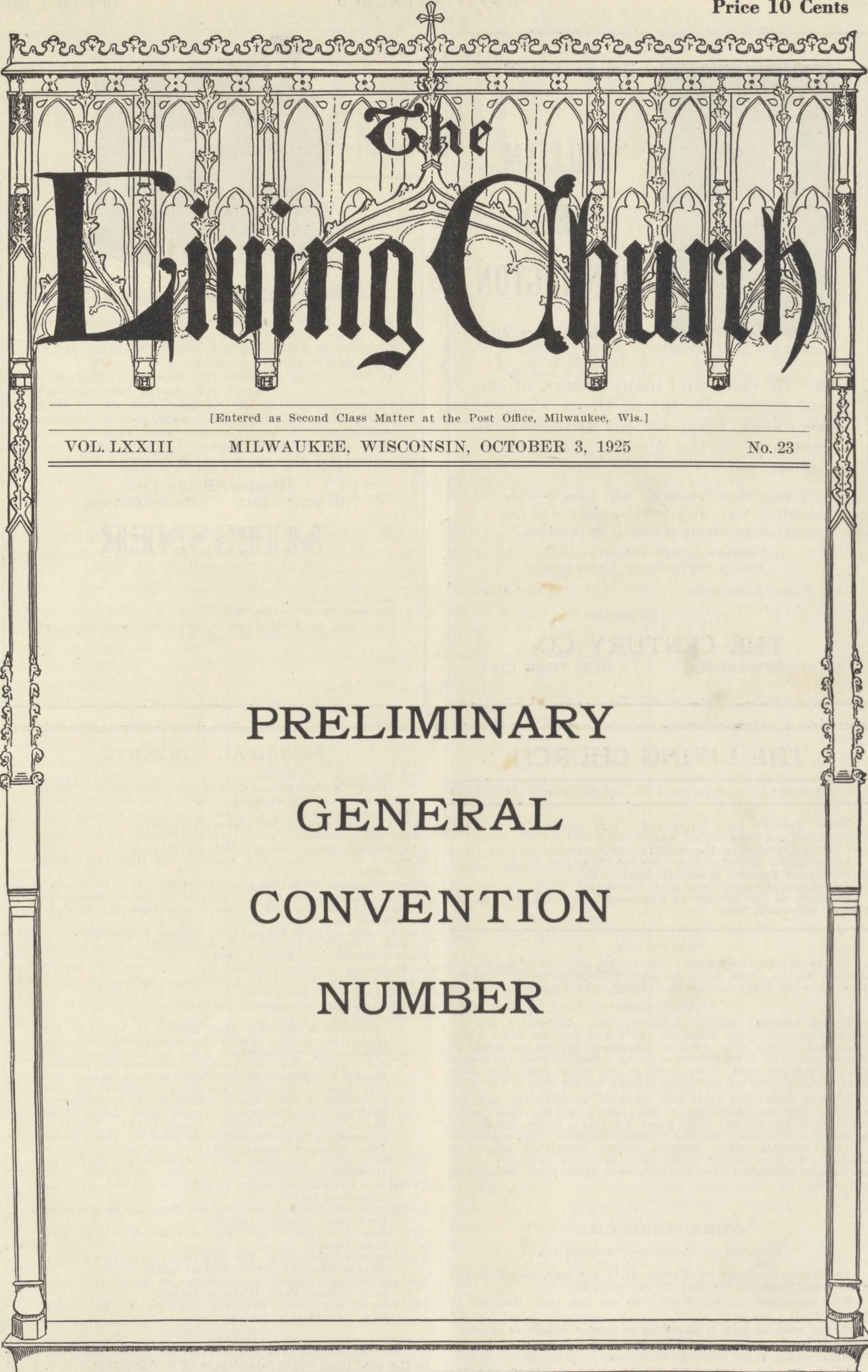


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The Living Church

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

VOL. LXXIII

MILWAUKEE, WISCONSIN, OCTOBER 3, 1925

No. 23

PRELIMINARY GENERAL CONVENTION NUMBER



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THE CASUAL ACT may tell more of the secret power of Jesus in the soul than world-famed acts of self-devotion.—*Rev. T. T. Carter.*

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VOL. LXXIII

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No. 23

EDITORIALS & COMMENTS

Back up the National Council

IN a series of editorial leaders we have been considering subjects, all of them important, that must come before the coming General Convention. The thought, not of the deputies alone but of the whole Church, ought to be directed toward those questions, since every deputy acts in a representative capacity and is entitled to count upon an intelligent constituency backing up his vote.

Today we come to the most important matter of them all. The Church can go on satisfactorily without a single change in the Prayer Book, a single alteration in constitution or canons, a single expression of opinion on academic subjects. These are important, and must have consideration if the Church is to be abreast of her opportunities.

But the Program of the Church during the next triennium, and the Budget that must sustain that Program—upon these depend the progress and the vitality of the Church. Our Captain has given us our marching orders; but He has paid us the delicate compliment of depending upon our brains, our willingness, our prayers, our contributions, and the degree of initiative that we will put into His work, as being the essential means in its success.

There lie before us today two newly issued official publications. One is the Triennial Report of the National Council to the coming General Convention; the other is the General Church Program, 1926-1928. The first is a review of the activities of the last triennium together with the recommended Program and Budget that are submitted for adoption by General Convention. The second is a well illustrated publication giving in popular form, in strikingly interesting and lucid manner, the story of what the Church is doing through her

national organization throughout the world. We find both these volumes of absorbing interest and value.

The principal question that confronts the Church and must be determined by General Convention is what to do about this Program and its necessary Budget. The Church has not nearly fulfilled the hopes of the

last triennium. Very few dioceses indeed have paid the full amounts of their quotas for current work, and the long proposals to the Church for advance work submitted in 1922 have elicited no response. Not only have we been unable to expand our work as had been hoped, but, even with material assistance from undesignated legacies, the mere maintenance of existing work has involved an increase in the Church's debt, which is now in excess of a million dollars.

The condition is, indeed, a discouraging one. The actual operations of the National Council involve

an expenditure, in round numbers, of about \$3,700,000 a year, of which about \$1,100,000 was received last year from sources other than the contributions of parishes through their quotas; yet the year ended with a deficit of nearly \$134,000. The inevitable inference, on the face of it, is that there should be a retrenchment, which would involve a corresponding diminution in our work. Yet it is not certain that such an inference would be justified. Rather, it may be said, we know now what income the Church may expect under conditions that prevail today. It does not follow that these conditions may not be improved and the income increased.

THE experimental stage which followed the institution of the Nation-wide Campaign is over. The National Council has been able to cut administrative costs materially as a result of that experience. There

THE PRAYER FOR THE GENERAL CONVENTION

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church about to be assembled in thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern them in their work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen.

is general acceptance today of the work that is under way, and few question that all of it is good of its kind.

This general acceptance is not a matter of details. With 3,337 missionaries at work throughout the world in addition to a score or more of workers at headquarters, it is perfectly inevitable that there must be some who are doing the wrong things, some who are doing the right things in the wrong way, some who are total failures. Here or there a difference between a bishop and his workers produces chaos and retards the work. But every large business corporation has a like experience. Generally speaking, we are more apt to hear of the blunders that are made than of the successes.

So also, general satisfaction with the work is not a question of details as to expenditures for such matters as holding conferences, issuing printed matter, travelling expenses, or for particular missions or particular items in overhead. We may think a leaflet or a pamphlet here or there unnecessary or redundant, the expense of a conference not really a necessity, a particular trip of a particular agent an avoidable expense. But these are details that must be worked out by practice, and in which it is next to impossible for an "innocent bystander" to have complete information. If a business house, sending out catalogues, receives an order from one in ten, it considers that the advertising was a success. If ten pieces of printed matter from Church headquarters are necessary in order to enable one to reach the spot where it is needed and effective, one may not maintain that extravagance has been shown. These are the details that one hears criticized. As to the amount of travelling by field representatives, the critics usually forget that eight provincial secretaries were travelling all the time under the old system, and that at no time since that system was changed has the Field Department had as many as eight paid travelling agents available at one time. Hence, be it wise or unwise, there is less travel on behalf of the Field Department than there was formerly under the Board of Missions.

THE responsibility for raising the money—in so far as that responsibility can be centralized, which is not very far—rests with the Field Department. That department—formerly the Nation-wide Campaign department—has been under-manned from the start. The eight provincial secretaries were succeeded at first by four travelling secretaries of the Field Department who, under the direction of two superiors at headquarters, actually accomplished more than did the eight provincial secretaries who preceded them; which implies no reflection upon the latter, since the Church was so badly organized in their day that their work was next to impossible. But four is not enough. The work cannot be done by making speeches. Experience has shown that the Field Department must send men into dioceses, and sometimes into parishes, to show them how to organize and actually to assist in putting an every-member canvass into operation.

Today, it takes organization to raise money. It is easy to decry over-organization in the Church, but those who do not organize adequately for the work that is to be done, do not get it done, and are apt to be the loudest grunters. It isn't over-spirituality that distinguishes them; it is under-organizing, and sometimes sheer apathy. Such dioceses as have not yet adopted adequate plans for carrying a real diocesan Program to all their people are placing themselves under a very serious handicap in obtaining their own support; and if there be any—we hope there are not—that resent the real assistance of the Field Department and its agents, they are still further hampering the work not only of the national Church, but also of their own dioceses and parishes.

The real solution of the problem before the Church does not lie in cutting down work but in increasing the Church's income. Nobody seriously supposes that annual contributions of four million dollars for the world-wide activities of a Church that is reputed to have in its membership a large part of the wealth of the nation, constitute an unreasonable expectation. "Comparing the giving of our Church with that of other Churches," says the National Council in its report, "we find in 1924 in a list of twenty-six of the larger bodies we stood eleventh in per capita—\$4.72—gifts for missions and benevolences, while we stood first in the amount expended for congregational purposes—\$26.43." That it should be necessary for us to acquiesce in that condition, and cut down our work accordingly, would be a disgrace to us. If the National Council had recommended such a cowardly policy in their report, we believe that the overwhelming demand in General Convention would be to turn every one of its members out of office. Of course it has done no such thing; but increasingly urgent demands of that nature from very respectable portions of the Church are heard notwithstanding.

ON the other hand, the National Council has rightly taken notice of the fact that present methods are not adequate to raise the required amount. The quota receipts for 1924 were \$50,000 less than those of 1923, though about \$25,000 more than in 1922. The Nation-wide Campaign practically doubled the income of the national Church, and increased the incomes of dioceses and parishes very greatly. In 1919, the last year before that movement was effective, the total income of the Church for all purposes was \$24,392,091; in 1923 it was \$39,243,127. Here is a gain of nearly fifteen million dollars a year, yet the national Church, that initiated and paid for the campaign, receives scarcely one-tenth of that increase. Obviously the Church has not yet struck the right balance between expenditures for different classes of its work. The National Council has adopted two new plans for meeting this condition. It has named some twenty-five wide-awake clergymen and some few laymen, of organizing ability, to assist in organizing dioceses and parishes. These serve without salary, the parishes served by the clergy agreeing to lend their rectors for the purpose; but they are paid their expenses while on missions for the national Church. The result of this assistance should be apparent in the better organization of this autumn and increased receipts for next year.

Even more recently they have added to the number of travelling secretaries in the Field Department, so that there will be available for intensive work this fall five full-time field secretaries; four others on the field staff who give part time to diocesan training work; some assistance from secretaries in other departments who will help in the fall emergency; and the associate secretaries as explained above, of whom twenty will render service this fall. All counted, thirty-four leaders will render aid in forty-five dioceses, while the Eighth Province has itself arranged for twenty competent men in limited service. All of this ought to produce materially better returns than those of previous years. Even so, only five full-time men working all the year, in the place of the former eight provincial secretaries, are not enough, since the necessity of adequate, all-year education and organization work can scarcely be overstressed. We understand that the National Council has authorized the appointment of four others when they can be secured, thus barely exceeding, when the complement shall be filled, the permanent travelling force of ten years ago.

We have new suggestions to submit; but we shall defer them until next week.

In the meantime, as we have urged at the outset, Back Up the National Council!

THE Andover-Harvard decision quashing the merger between two theological seminaries, which, according to the supreme court of Massachusetts, makes it impossible for the former to carry out the terms of its trust, brings once more into relief the sacredness of trusts. Andover was founded to be a Trinitarian seminary with theology based on the Westminster Shorter Catechism and the "Andover Creed." Harvard Divinity School was founded to combat that teaching in the interest of Unitarianism. When the attempt was made to merge the schools, it is difficult not to think that both of them sold out principles that are either true or false, but that cannot be combined.

Jesus Christ is God, or He is not God. A theological education based on an attempt to ignore the difference may produce an ethical culturist but it cannot train a Christian; for only the worship of Jesus Christ as God is Christianity. For Andover to surrender that principle was to surrender its trust; and for Harvard to accept the surrender was to make itself *particeps criminis*. The merger was unblessed of God from the first; the supreme court of Massachusetts now pronounces it unlawful as well, because it is both unlawful and unethical to betray a trust. Trainers for the Christian ministry are placed in a rather unpleasant light by this decision.

Andover, then, it is said, must die. But she might have died honorably, standing by her principles. She elected to compromise instead; and now she dies because she is unworthy to live.

It is not a pleasant spectacle. But after all, theological seminaries that stand for no fundamental principles are a disgrace to those who maintain them.

Andover is through. Harvard is in an awkward position.

SECULAR and religious papers are saying a good deal in regard to the lately announced change of allegiance whereby Dr. Joseph Fort Newton withdraws from the pastorate of a Universalist church in order that, after receiving episcopal ordination, he may become rector of one of our churches in Philadelphia.

Dr. Newton's
Accession

The steps that lead to such a change of allegiance are always interesting. The important thing is that the Anglican communion does possess the art of making those ministers who come from out-

side its borders, loyal members of itself, and speedily at home in their new environment.

This communion has a melting pot all its own, and has been rather more successful with it than the nation has been. Much of the best of our ministry has come from outside. Perhaps that is what is meant by speaking of the Episcopal Church as the "roomiest Church in Christendom"; an expression that is true or false according to the interpretation given to it.

Dr. Newton will receive the most cordial welcome at the hands of Churchmen. He will find that though we differ among ourselves, we are not schools of partisans but brothers at home with each other. And he will find that all these brothers alike will welcome him into fullest fellowship, cordially glad that he can become one of them.

THE LIVING CHURCH bids him thrice welcome, and hopes he may be entirely happy in his new associations and work.

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Love of God, supreme, abiding,
Highest, deepest, broadest, best,
In its grace and power confiding
Let my soul therein find hiding,
Let my heart therein find rest.

Word of God, divine, undying,
Safest, surest guide and friend,
Proof against profane denying,
Let me on its truth relying
Trust and heed it to the end.

LILLIAN F. LEWIS.

FAITH

JESUS INSISTED ON Faith for the same reason that a mathematician relies on the sense of numbers, or an artist on the sense of beauty: it was the one means of knowledge in His department. He was the Prophet of God and must address the God-given faculty in man. Between Faith and God there was the same correspondence as between the eye and light. Faith proves God: God demands Faith. When anyone ignored Faith and fell back on sight in the quest for God, Jesus was in despair. Before such wilful stupidity He was amazed and helpless. You want to see, was His constant complaint, when in the nature of things you must believe. There is one sphere where sight is the instrument of knowledge; use it there—it is not My sphere. There is another where faith is the instrument: use it there—it is My sphere. But do not exchange your instruments. You cannot see what is spiritual; you might as well expect to hear a picture. What you see you do not believe; it is a misnomer; you see it. What you believe you cannot see; it would be an absurdity; you believe it. Faith is the instinct of the spiritual world: it is the sixth sense—the sense of the unseen. Its perfection may be the next step in the evolution of the race.—*Ian Maclaren.*

THE HIGHEST CONTRACT we can make with our fellow is, "Let there be truth between us two forevermore." —*Emerson.*

New Orleans

Visitors to and residents of the city are cordially invited to inspect the

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arranged by the Morehouse Publishing Co. and located at Room 3, First Methodist Church, 1108 St. Charles Avenue, nearly opposite the Convention hall.

The Christian Nurture Series and other material for Church schools are special features of the exhibit. THE LIVING CHURCH will be on sale each week.

Miss Clarisse Melchior is in charge.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE EPISTLE OF ST. JAMES

October 4: *Seventeenth Sunday after Trinity*

THE TESTING OF RELIGION

READ St. James 1:1-8.

THE Epistle of St. James has been commonly ascribed to James, "the brother of our Lord," and later the head of the Church at Jerusalem. The primitive character of its contents, and its reflection of the conditions of early Palestinian Christianity suggest that it may well have been written at Jerusalem near the middle of the First Century. The letter is in reality a treatise upon moral conduct. It specifically Christian ideas are few, a fact which has suggested that the letter may have as its basis a Jewish work to which a Christian emphasis has been given. The main thought is reality in religion. The final test of religion is not correctness of belief, but the consistent behavior, in which right belief issues. There can be no divorce between believing and acting possible in the regulated Christian life. The moment expediency, or the claims of the world, are allowed to modify the moral demands of faith, faith is reduced to the level of intellectual opinion or emotional sentiment. It becomes real and effective only when it engages the will, and expresses itself in right action.

October 5

THE SOURCE OF TEMPTATION

READ St. James 1:9-18.

IS right living possible with the world constituted as it is? The question is pertinent. The mere living in a life which is imperfect, and which gives to sin the urge and cogency of a strong natural appeal, seems to make God, since He is nature's Creator, responsible for sin, and the author of temptation. The Christian answer is that God has given man both the knowledge of what is good, and the will to choose and attain it. God's will is that we should be good. Apparently the only possible way in which character can be developed is through moral choice, and, for choice to be exercised, there must be freedom to sin as well as the opportunity to be good. God can be said to be responsible ultimately for the possibility of sinning, though not for the actual sin, since this a matter of our own decisions, present and past. We chose where we had light enough to choose otherwise. We sin because of our defects of will.

October 6

PURE RELIGION IS PRACTICAL

READ St. James 1:19-27.

WE must be upon our guard here against misinterpreting the writer's words in favor of the popularly expressed opinion that "it does not matter what a man believes, so long as he does what is right." Notice that the religion of which St. James speaks is the practical consequence of the word which is spoken and heard. That word is, naturally, the whole divine argument upon which the appeal to right conduct is based; it is, actually, the Gospel which calls for man's proper response. Conduct cannot be separated from motive, or motive from the whole complex of faith, hopes, ideals, and aspirations that a man entertains. What St. James means is that religion in its expression should be related to the occasions and needs of daily life. Love is not only a sentiment to be felt; it is a relation we maintain to our fellows. Purity lies not only in the love of it, but in its achievement under the pressure of sin. Our inner religious life is never the real thing till it transforms our outward living.

October 7

WE MUST NOT DESPISE THE POOR

READ St. James 2:1-13.

NATURAL sympathy suggests that the poor deserve sympathy and help. St. James, however, appeals to something stronger than that natural sentiment; he reinforces it by an ap-

peal to Christian belief respecting Christ. What was the faith of Christ? That every man is potentially a son of God, and every man the individual object of His work of redemption. Jesus taught the worth of the human soul apart from any consideration of class or race, or degree of culture. The lowest of humanity was included in the purposes for which He died. The Cross is the measure of the possible worth of the veriest roadside mendicant. Where all men stand equal, then, by virtue of their estimation in God's eyes, men's social estimates are beside the mark, and most of all in the brotherhood of the Church. Here is a lesson the Church must learn; and it must be learned by rich and poor alike: the fellowship of the Church will be realized when its members develop moral and spiritual fitness for it. In the Church, or out of it, brotherhood will never come by self assertion, but it will come as we make ourselves in character capable of living the life of the brotherhood.

October 8

FAITH EXPRESSES ITSELF IN WORKS

READ St. James 2:14-26.

WAS this a refutation of St. Paul's thesis of justification by faith? Some interpreters have seen here a conscious antagonism to that great doctrine, and to the great apostle who formulated it. But there is in reality no antagonism between the two positions. St. Paul was the last to confine belief to the realm of the intellect. Every great statement of faith which he makes ends with an appeal for its practice in life. St. James is too great a master of the moral life to separate conduct from the spiritual convictions which can alone produce and sustain it. It is true that St. James' genius is practical, and that he hurries over considerations upon which St. Paul loved to dwell. It may be true, also, that he saw a possibility of the perversion of St. Paul's doctrine, and saw the need of a note of sober warning. St. Paul laid before men the glorious privilege of living the Christian life; St. James added the eternal "must."

October 9

THE EVILS OF INDISCRIMINATE SPEECH

READ St. James 3:1-12.

ST. JAMES lays his finger upon a characteristic fault of those even who are Christian people. We talk too much, and too much ill. It has been hinted that religious people are great offenders in this regard. That is possible. Conscious of moral standards, they are apt to be conscious of failure, their own and other people's, to attain such standards. Righteousness is attended with its characteristic evil, self-righteousness. The critic of himself easily passes into the critic of others. It is a wise plan, and a Christian one, to school one's self to saying nothing, when nothing good is found to be said. "So opened He not His mouth," it was said of Christ. Our Lord was nowhere greater in His self-control than in His words about others.

October 10

HEAVENLY AND EARTHLY WISDOM CONTRASTED

READ St. James 3:13-18.

ONE of the values of religion is that it turns our thoughts to the greatness and calm of the spiritual realms of God, and away from the worries, the jars, and the conflicts of life. To look at God is like turning the eyes from a close and difficult task to the sky or to a distant and peaceful scene. It brings refreshment and relaxation. It gives us a new sense of proportion. If we can look at God, forgetting for a while all else, we take up our life again with a new spirit. We see what lately appeared to us as all important difficulties and problems only as incidents in a life which is too great to be occupied by them wholly. In the wisdom we have found at the throne of God, in the presence of His beauty and peace, the envy and discord of life seems little and absurd.

New Orleans Ready for General Convention

ALL ready" is the message that New Orleans sends out to the Church in America.

The General Convention with its two Houses, the Woman's Auxiliary with its large delegate membership, and the various lesser organizations that will hold sessions during the time when the eyes of the Church are directed toward New Orleans, together with great numbers of ardent Churchmen who come as visitors, will all find comfortable housing and a ready welcome at the hands of the city that has given itself over to the duties of host and hostess.

General Convention, as every Churchman knows, is the legislative body of the American Church. Founded at the time the American Constitution was being formulated, when the

of the functions that had been vested in the British Parliament. The Church of England became the Protestant Episcopal Church in the United States. Its government was separated entirely from the government of the nation, and General Convention shares with Congress, therefore, as no other body in this country does, the honor of being the direct successor of an English institution that goes back into the earlier centuries of English history. Indeed, as it was the Church of England that formed the nation of England, our General Convention may be said to be the continuation of a body that is older than the Parliament that has been continued in our American Congress.

The function of General Convention differs entirely from that of the early councils of bishops, ecumenical and otherwise,



THE MOST REV. ETHELBERT TALBOT, D.D., LL.D.,
Bishop of Bethlehem and Presiding Bishop



COL. Z. D. HARRISON,
Nestor of the House of Deputies, Deputy from Atlanta

national organization of the Church was itself being formed—though the Church itself has a history through the centuries back to its foundation by Christ Himself—the analogy of the American Congress in its formation is a close one.

General Convention is sometimes said to be a new device in Catholic Christendom. Such is the case only in detail, but not in general principle. Our General Convention continues, with some modification, the government of the Church of England through all the centuries since its own formation. The House of Bishops is a continuation of the Upper House of the two Convocations into which the Church of England is divided. The Lower Houses of Convocation are continued in the clerical half of the House of Deputies, while the lay section of that House is the continuation of the British Parliament on its ecclesiastical side; for in England, owing to the fact that originally the entire population was united in the membership of the Church of England, the function of Parliament is partly secular but also partly ecclesiastical. When the functions of Church and State were separated in the formation of our American republic, our Congress was vested only with the secular side

such as treated of and determined the doctrine of the Church. With full power to formulate that doctrine, as in the Book of Common Prayer, the American Church claims to itself no right fundamentally to determine that doctrine, which has come down to us through the Church of England from the undivided Catholic Church of the ages. This limitation upon its power and right is expressly stated in the first sentence of the Preface to the Book of Common Prayer: "It is a most invaluable part of that blessed liberty wherewith Christ hath made us free," reads the Preface, "that in his worship different forms and usages may without offence be allowed, *provided the substance of the Faith be kept entire.*" The substance of the Faith must be "kept entire," yet the discipline and the worship of the Church have rightly differed through the ages in many particulars and in many lands, and the right of the American Church to regulate its own canons of discipline and its form of worship is rightly maintained as within its own power.

In the House of Bishops every diocesan and missionary bishop, together with every bishop coadjutor and such bishops as have retired by reason of age or infirmity, are entitled to a

seat and vote, while the suffragan bishops in various dioceses also have seats but, except where they have been entitled to a vote by reason of a previous diocesan or missionary episcopate, have no vote. There are between one hundred and forty and one hundred and fifty members of this House. The senior by consecration among these bishops is the Presiding Bishop, Dr. Ethelbert Talbot, Bishop of Bethlehem, who was consecrated in 1887 and has, therefore, been a member of each General Convention since that date. As he had previously served in the House of Deputies as a clerical deputy from Missouri in 1886 and 1888 he shares with a lay deputy, as mentioned below, the honor of being the senior member of General Convention in continuous service. With respect to age, however, Bishop Talbot is junior to several other bishops who were consecrated after him.

In the House of Deputies every diocese is entitled to four clerical and four lay deputies, and every missionary district to one clerical and one lay delegate. On ordinary questions the deputies and delegates pass their individual vote, but on amending the Constitution or the Prayer Book and on other important questions when especially demanded, the vote is cast by dioceses and orders, in which case every diocese has one vote in the clerical and one vote in the lay order, while, except in ratification of amendments to the Constitution and the Prayer Book, domestic missionary districts have one quarter vote in each order and foreign missionary districts have no vote at all.

FIRST in importance in the work of General Convention is the consideration and determination of the program and budget of the Church for the ensuing triennium. The report of the National Council to be presented at the coming session will demand the most serious consideration from the members, the Church having signally failed to carry out the measure of work that had been set before it as its objective by resolution of the General Convention of 1922. Whether the Church will do better in the next triennium and thus enable the National Council to carry on the work that had been undertaken, even if there can be little or no expansion of that work, must be determined by this Convention.

The subject of Prayer Book revision, which has been under way since 1913, has reached its most critical phase and the success or failure of the entire revision movement depends upon the ratification in this Convention of the changes tentatively adopted three years earlier and the supplementary legislation that must still be made. It is generally hoped that revision will be completed in the General Convention of 1928, but in order that that hope may be realized it will be necessary for very much and very serious work to be successfully accomplished by the sessions of the present year. A long list of commissions, having considered many details of Church work that have been referred to them, will recommend action on many subjects; and, taken in all, no previous Convention perhaps in our day has been confronted with so much and such very serious work to be accomplished.

In the lower House, though nearly fifty per cent of the membership may be new in any Convention, the more influential deputies, who will steer the legislation over the rocks, are, of necessity, those who have seen many years of service. It is very difficult for a new deputy to attain great influence in his first session, although there are instances in which this has been done. Dioceses, however, are wise when, having found useful and influential men to represent them, they continue to send them from General Convention to General Convention.

In long service the lay portion contains many more veterans than the clerical portion, largely, no doubt, because laymen do not change their place of residence so frequently as do the clergy, and there is, therefore, much greater opportunity for long continued service. The oldest living deputy to the lower house of General Convention, in point of service, is Atlanta's octogenarian colonel, Zadock D. Harrison. Colonel Harrison made his debut as deputy in Philadelphia in 1883, when the future Bishops Weller, Brooks, Brewster, Talbot, Vincent, and Greer were serving their novitiate as members of the lower House. Since then he has been continually returned, first from the Diocese of Georgia, then, after its separation in 1907 from the Diocese of Atlanta, to every triennial session. Colonel Harrison has been a practising lawyer in Atlanta ever since his admission to the bar in 1867 upon graduating from Oglethorpe University, Midway, Ga. In the House of Deputies he has been a valuable mem-

ber of the Committee on Amendments to the Constitution through many sessions.

Second to Colonel Harrison in continuous service is the Hon. William H. Lightner, chancellor of the Diocese of Minnesota, who has served continuously since 1889. Samuel Mather, of Ohio, and Robert W. Covington, of Kentucky, have served continuously since 1892. George F. Henry, LL.D., chancellor of the Diocese of Iowa, has represented that diocese continuously since 1895, and may be depended upon to "view with alarm" the smallest suggestion that seems to him to reflect upon the absolute finality of the glorious Reformation. Since 1898 Arthur S. Browne, of Washington, and Burton Mansfield, of Connecticut, have been in constant service. Both of them are thorough students of Church affairs and wise leaders whose counsel is always received with great deference. Mr. Mansfield is a member of the National Council and an expert in insurance matters. Beginning service in 1901, Herbert C. Theopold, of Minnesota, and John P. Thomas, Jr., of Upper South Carolina, have been members continuously. Mr. Theopold is senior warden of the Cathedral parish at Faribault, a trustee of the Bishop Seabury mission, and influential in all the affairs of his diocese. Mr. Thomas, a prominent lawyer of Columbia, S. C., was for fourteen years professor of Law at the university of his state and for ten years dean of the law school. He is active both in the civic and in the religious affairs of his state and diocese.

Service since 1907 has been given continuously by Robert C. Pruyn, a prominent banker of Albany, senior warden of St. Peter's Church, and a member of the governing board of the American Church Institute for Negroes; and William H. Crocker, of California, also a bank president, delegate to Republican national conventions for many years, and a thirty-third degree Mason. It is stated, however, that Mr. Crocker will not be able to continue his service in this session.

A considerable group of lay deputies beginning service in 1910 have served continuously since. Among these are Edward O. Brown, of the Diocese of Fond du Lac, a graduate of West Point in 1881 with high standing enabling him to become second lieutenant of engineers, but resigning his commission in the army a year later; David Z. Norton, LL.D., of Ohio, business man, trustee of three colleges, of the Cleveland Museum of Art, and of various other institutions; Frederic Cook Morehouse, Litt.D., of the Diocese of Milwaukee, editor of *THE LIVING CHURCH*, whose eccentricities are well known to our readers; Allan D. Cole, of the Diocese of Lexington, lay reader, trustee of Kenyon College, member of the Cathedral chapter in his own diocese; Carlos D. Jones, of Iowa, official of the street railway and lighting company of Independence, Ia., member of the diocesan board of missions, and senior warden of his own parish; Edward Guest Gibson, of Maryland, lawyer of ability; Roswell Page, of Virginia, so genial and fine that every one wishes he could catch up to the position of the rest of the Church; J. R. Van Derlip, of Minnesota, and W. A. Erwin, of North Carolina. These gentlemen will now enter upon their sixth consecutive Convention, but cannot yet claim to be recognized as seniors in the House of Deputies, so many lay deputies being senior to them.

Nearly continuous service for long terms of years has been given by Rodney A. Mercur, of Bethlehem, lawyer of national distinction, who entered General Convention in 1886 and who missed only the Portland Convention of 1922; Albert C. Stowell, West Missouri, who entered in 1892 and who missed two Conventions; William Wade Hampton, Florida, from 1892, missing three; Major General Charles M. Clement, of Harrisburg, serving continuously, with one exception, since 1898; Frank Spittle, missing only one since 1898; Henry D. W. English, Pittsburgh, since 1910, missing one; and Colonel George A. Elliott, of Delaware, with continuous service, broken only once, since 1910.

CLERICAL members of the House of Deputies cannot nearly compare in continuous service with records such as have been noted, though there are a number of instances of deputies who had begun their service many Conventions back and have served in a considerable number of the Conventions since. Archdeacon Shepherd, of New Jersey; the Rev. William P. Niles, of New Hampshire; the Rev. Albert S. Thomas, of South Carolina; the Rev. Martin Aigner, D.D., of Erie; and the Rev. C. B. Wilmer, D.D., of Atlanta, all of whom have given con-

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Women's Activities at New Orleans

By Mrs. Ada Loaring Clark

THE MESSAGE OF THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL

WE, the members of the National Executive Board of the Woman's Auxiliary, are deeply concerned over the grave financial situation facing the National Council.

We are even more alarmed by the probable cause of the situation than we are by the possible effect upon the Program of the Church. Believing that the apathy of many Church members is due to failure to use the power of Christ to meet the needs of the world today, and conscious of our own lukewarmness, we have dedicated ourselves anew to our Saviour, and will strive to give proof in our own lives of our conviction that He is the only way of life.

Further, we offer, with your approval, to try to awaken the women of the Church to such a conception of Christ that we may all become more effective instruments of His power in the accomplishment of His purpose for the world.

Finally, we declare ourselves willing and ready to co-operate in any plans which the National Council may set before the Church to meet the immediate emergency.

THE triennial meetings of the women's organizations, to be held concurrently with General Convention in New Orleans, promise to be of unusual interest as well as of heavy responsibility for the delegates who will be called upon to make decisions and outline plans that will influence and direct the work of the women of the Church during the next three years.

The Power of Christ in the World Today will be foremost in our thoughts and minds, with the result that a deeply spiritual keynote will be sounded at the very beginning of our meetings. Throughout the whole triennial we know we shall be directed by the Power of Christ.

The Study Classes, particularly those on The Message, and the conference on the same subject, will, without doubt, have much to do in influencing the thought and action of the delegates.

The day of Special Intercession, arranged by the Woman's Auxiliary, and a new feature at the triennial, will be held on Friday the sixteenth, the day following the last session of the study classes. During the day prayers and intercessions will be made for such vital objects as Home and Family, The Nation, Racial Contacts, Church Unity, and World Peace.

The outcome of the two meetings scheduled to be held under the direction of the Field Department, is a matter of great importance in the minds of all thinking women. An effort will be made to form plans to further coöperation and unity in our working forces, so as to enlist the active service of every man, woman, and child in the Church, without overlapping or undue complication of organization. There is a very general feeling that organization must be simplified in every direction. We all long for this consummation but it is only by wise and kindly conference together that we shall emerge from these days of transition and go forward with a very definite plan outlined.

The United Thank Offering has been so carefully planned that it is expected the many hundreds in attendance will in no sense be disturbed by overcrowding. Even the galleries of Trinity Church have been enlarged so that nearly two thousand can now be seated in the Church. The Presiding Bishop will be the celebrant and he will receive the offering in the great golden alms basin. At the mass meeting Bishop Gailor will preside, and Bishop Sessums, Bishop Overs, Bishop Brent, and Miss Grace Lindley will speak. Dr. John W. Wood will introduce all missionaries in attendance, and Mr. Lewis B. Franklin, with the assistance of Mr. Chas. A. Tompkins, will announce the amount of the offering, which will be speedily wired to the four corners of the earth, where hearts, eager for the extension of the Kingdom, await the news.

A very practical illustration of coöperation and unity will be expressed in the mass meeting, to be held at Trinity Church, by the Brotherhood of St. Andrew, the Girls' Friendly Society, and the Church Mission of Help. Bishop Brent will preside and the speakers will be Mr. Bryant, Miss Florence Newbold, and Mrs. John Glenn.

THE preamble and resolution on World Peace that will be presented for action are as follows:

"WHEREAS: The delegates to the Triennial of 1925, assembled in New Orleans, place on record their conviction that war is contrary to the teachings of Jesus Christ our Lord, and that the causes of war are ignorance, prejudice, selfishness, and greed, which must be uprooted from the hearts of men;

"BE IT RESOLVED: That we pledge ourselves to carry out a constructive program of education for peace, and to use our best efforts and our strongest influence toward the promotion of international and interracial goodwill."

Regarding the urgent need for trained leadership, it is hoped that all organizations will lay greater stress upon training for leadership in their special fields and that more definite plans for such training may be outlined.

The purpose of the United Thank Offering, together with requirements for candidates, their training, salaries, pensions, retiring allowances, furlough, and recruiting, will be discussed and action taken.

THE financial policy that will be presented is:

- A. (1) That the Woman's Auxiliary pledge itself to co-operate in helping the diocese to meet its quota for the work of the general Church.
- (2) That the Woman's Auxiliary assist the diocese in the advance work of the program assigned to each diocese.
- (3) That instead of assuming a national special outside the program, the Woman's Auxiliary shall make a national corporate gift during the next triennium of approximately \$100,000 for advance work included in the new program.
- B. That the Auxiliary use every effort to see that the subject of Stewardship is incorporated each year in the diocesan program of education.
- C. That the status of the United Thank Offering shall in no way be affected by this suggested policy.
- D. That the close relationship of the Auxiliary and the National Council be considered, and proper officials consulted if and when auxiliaries desire to erect memorials in the mission field.

Rotation in office is another subject that has been much discussed at summer conferences and elsewhere, and it is hoped that some expression and commendation of this method of procedure may be expressed. In the interests of progress in all our organizations, this is very necessary, and while, through rotation, one may lose good officers, they may also develop others who will bring in new methods and plans that may be of great value. It is too easy to get into a "rut" without rotation.

The mass meeting of the Order of the Daughters of the King will be an important meeting and will be held at the Cathedral. The Rt. Rev. Irving P. Johnson, D.D., and the Rt. Rev. Logan H. Roots, D.D., will be the speakers. This organization sponsors two missionaries in Bishop Roots' district and also cares for several Bible women.

Deaconesses are specially interested, as are many other women, in the proposed new canon which will determine their status. We shall eagerly watch the action of the Convention on this matter.

The National Committee on Summer Conferences has called a meeting of representatives of all summer conferences, which will doubtless do much to strengthen and unify the work of these growing educational centers.

As far as is possible, no women's organizations will meet during the joint sessions of General Convention. They are leaving the time free for the women to attend these sessions.

AN attractive souvenir of the convention has been made by Mrs. Bently Nicholson which takes the form of a beautiful pottery tile, a paper weight, hand built and designed by herself. The idea presented by Mrs. Nicholson is that in the Middle Ages the Crusaders thronged from all nations to the support of Christianity, so now, from all nations, representatives of the Church will gather at the inspiring triennial meeting, to present and discuss the problems of the Church, the Crusader of today.

New Orleans men and women have been busy, not only in perfecting plans for the dispatch of business but for the comfort and pleasure of their visitors. The social features arranged are many. Amongst the most interesting are the banquet at the Club to meet the National Council of the Order of the Daughters of the King, the large general reception, and the many teas and afternoon gatherings where pleasant intercourse may be enjoyed.

We look forward to two full weeks in New Orleans, weeks that will be crowded with much of import; to renewing many friendships; to making new contacts and finding new things of interest; to a time of fellowship and inspiration whereby we may learn to "walk more worthy of the vocation wherein we are called."

FOR VISITORS TO NEW ORLEANS

BY THE REV. J. S. DITCHEBURN

PEOPLE are asking what kind of clothing they should bring to New Orleans for the General Convention. Those from the North should not forget that New Orleans has a semi-tropical climate.

In New Orleans there is a tradition that a cannon is fired on the river front at the foot of Canal Street on October 1st. This is a signal that no more straw hats were to be worn that season. In the old days, the story goes, anyone appearing in a straw hat after that cannon went off was considered as inviting his friends to take pot shots at it with their pistols.

This is interesting as a comment on New Orleans weather in October. In these tamer and more civilized days, however, straws are frequently seen up to October 15th, and so are linen and palm beach suits. The Woman's Auxiliary suggests that visiting women bring light weight silks, crepes, and satins, and a light wrap.

Before you go to the "South's Greatest City" for the General Convention learn to pronounce New Orleans in the proper way. Don't say *New Orleans*, making it two words with the accent on the *leans*. Say "Nawlins" with the emphasis on the "aw."

Learn the word *Lagniappe*. It is pronounced *lan yap*. It means a small bonus or gratuity. The word is peculiar to Louisiana.

Remember that in New Orleans, if visitors would show themselves really adaptable, if they would show a fine courtesy to their hosts, if they would exhibit a perfect *savoir faire*, they will, with perfect ease and grace, adopt the use of the term "banquette" in place of "sidewalk." They will remember that in New Orleans the afternoon is always spoken of as the "evening" and they will speak of the hours after 6 P.M., as "night."

They will remember that in New Orleans there are no porches, no verandahs, no piazzas. They are all "galleries."

When it comes to a matter such as "cakes," "biscuits," and "rolls," there is not space here to indicate the fine distinctions involved; but, when you come to the Convention, be on your guard!

Those whom Longfellow described as Acadians now are "Cajans." They live in the south Louisiana country, and are usually attached to the soil. "Creoles" are the present day representatives of the early French and Spanish settlers. They are still a proud people and many of them are descendants of nobility.

LET US LEAD watchful lives; Jesus knows us, and He knows our work. May we do what we can for His glory and the restoration and salvation of souls, and in all circumstances, places and occupation, feel His nearness, realize His presence.—*Bishop King*.

THE CROWN of patience cannot be received when there has been no suffering. If thou refusest to suffer, thou refusest to be crowned.—*Thomas à Kempis*.

CHURCH COLLEGES AND CHURCH PEOPLE

BY BURTON MANSFIELD

I WISH that the people of the Church knew the colleges of the Church better than they do. I wish they were more loyal to them than they are. I wish that they gave not less to other educational institutions but that they gave more to their own. In all the great movements for money and men, undertaken by our schools and colleges in general, Church people figure largely; far more than on any merely numerical basis they ought, and quite out of proportion to the help they give to their own. This is not simply because they have a larger share of the wealth of the land than their numbers entitle them to, but because they fail to understand that they bear a large and primary responsibility to their own educational institutions; a failure which may more properly be called neglect. Of course their responsibility is not limited to such institutions. The very fact that the National Council has been forced to omit our colleges from the budget for the coming three years is due to the failure of our people to support our work in general. Three years ago they were placed in the budget with every expectation that their requirements would be met. The Council has not omitted them at this time because they think the needs are not present and pressing, but because they have no funds at hand to help and no prospect of any. At least, this is my own attitude as a member of the Council, and I am sure other members feel as I do.

Why should we help our Church colleges?

In the first place they are Church institutions and they deserve our loyal support. They are Churchly in their origin, traditions, and influence and are more needed today than ever.

We need them to educate the children of the Church, who, coming from our preparatory schools, which are largely under Church influence, should continue to be guided and trained in the Church's ways.

We need them to prepare our boys and girls, our young men and women, for service in both Church and State. They have already done good work in this respect; their graduates have already obtained excellent positions in the professions and in business. They are found in all walks of life holding their own, and more, with the graduates of other institutions. Approximately twenty-five hundred graduates of our Church colleges have gone into the service of the Church, since the organization of our first Church college, a little over a hundred years ago. Through their doors many of our leading bishops and priests have come and quite one-half of the members of General Convention at Portland in 1922 were Church college men.

We need men; trained, educated men, more than we ever did, to combat the irreligion of the age and to show the world that a religious education on proper lines is not inconsistent with advancing science and liberal thought; but that on the contrary they are all a part of real religion.

Religion must not be lost sight of in any well ordered course of education: We need some definite religious training such as our Church colleges give; conducted without apology. No one, boy, youth, or man, can "carry on" without it. The situation today in our colleges and universities, in general, is, that too many teach no religion at all, and destroy in a large number of cases the good effect which the training in earlier life may have produced.

We need them because the day of the small college is by no means passed. The personal contact between the instructor and the students that they furnish is of unquestionable value in forming character and imparting knowledge. It is one of the problems of the large colleges and universities to restore this personal touch or find an ample substitute. They are all seeking for it.

Our Church colleges have the advantage of smallness of numbers and consequently the ability to meet this situation.

Living organizations are ever enlarging. This must be true of our Church colleges. They need more money for professors' salaries; more for buildings; more for current expenses; more for endowment.

Our Church is maintaining wonderful schools and colleges in other lands. They rank at the top. They are acknowledged to be the best in the field. They are receiving our support. Why not give our own colleges at home the support they ought to have? It is time we woke up.

Impressions of the Old Catholic Congress

By Presbyter Ignotus

WHEN the Old Catholic Archbishop of Utrecht, fifty years ago, expressed himself as dubious regarding the validity of Holy Orders in the Anglo-Catholic Communion, Bishop Coxe, of Western New York, was asked to comment upon that utterance. He smiled finely, but answered with a quotation from the Canticles: "We have a little sister, and she has no breasts."

Happily, all that is changed, and vastly for the better. The Old Catholic Churches, national, autonomous, yet joined in loving sisterly concord by the bond of Faith, Orders, and Sacraments, have begun a new era of their existence. The recent formal and explicit recognition of the priesthood and apostolate in the Anglo-Catholic Communion by the Dutch Archbishop of Utrecht, Dr. Kenninck (who has a sort of honorary presidency among his brethren) attests their closer relations with us; though the admirable work of Bishop Darlington and the Commission on Relations with the Eastern Orthodox and the Old Catholics antedates that by some years. The friendship between them and Oriental Churchmen is increasing, with better knowledge each of the other; and, as opportunity offers, their usefulness is shown more and more in lands which have hitherto known no other form of Catholicism except the papal. The recent consecration of the energetic Dr. Adolf Küry as Bishop of Berne in succession to the much revered Bishop Herzog, has assured an advance movement, not in Switzerland only, but throughout Europe. And the Tenth International Old Catholic Congress, held, at his invitation, in Berne, from September 2d to 4th, was memorable as showing how the movement has renewed its strength and has heard the command, "Forward." Some hasty impressions gathered there may not be without interest to American Churchmen.

The program follows:

Tuesday, September 1st.

10:00 A.M.: In the parish church (Rathausplatz), consecration of the Rev. A. Schindelar, Bishop-elect of the Old Catholic Church of Austria.

Wednesday, September 2d.

7:30 A.M.: Celebration of Holy Mass in the parish church.

8:15 A.M.: Episcopal Conference in the Rathaus.

10:00 A.M.: Meeting at the Bürgerhaus of the Swiss Christian Catholic Women's Association, together with other ladies taking part in the Congress. 1. Meeting of the Delegates of the Swiss Women's Association. 2. Lecture by Miss Marie Erb from Zell, Germany, on The Aims of the Movement Amongst the Uproving Germans.

10:00 A.M.: Meeting of the Old Catholic Clergy in the Parish room, 12 Metzgergasse. Lecture by the Rev. O. Gilg from Lucerne, on The Ministry in the Diaspora.

1:30 P.M.: Preliminary Meeting concerning the Synod in the Rathaus.

1:30 P.M.: Meeting of the delegates of the Young Men's Christ-Catholic Association.

2:00 P.M.: Meeting of the Federation of Old Catholic Students Association in the parish room, 12 Metzgergasse.

3:00 P.M.: Meeting of the National Synod of the Christ-Catholic Church of Switzerland in the hall of the Rathaus.

5:00 P.M.: General meeting of the Old Catholic Relief Society in the Parish room, 12 Metzgergasse.

8:00 P.M.: Reception of the Congress delegates by the Parish of Berne at the Bürgerhaus, 20 Neuengasse.

Thursday, September 3d.

8:30 A.M.: High Mass and Sermon: celebrant, the Rt. Rev. A. Küry, D.D.; preacher: the Rt. Rev. K. Richterich, Episcopal vicar.

10:00 A.M.: First Meeting of the Congress Delegates in the Hall of the Rathaus. 1. Address of welcome by Mr. E. Frey, Basle, president of the permanent Congress Committee. 2. Election of the president for the Congress, and members of the committee. 3. Report of the secretary of the Congress commit-

tee. 4. Lecture by the Rev. Fr. Kreuzer from Freiburg, Germany, on International Mutual Work by Old Catholicism. 5. Lecture by the Rev. A. Bailly, of Berne, on New Methods of Work in the Church and Amongst the Congregations. 6. Lecture by Prof. A. Gilg, of Berne, on The Spiritual Movements in the Roman Catholic Church.

1:00 P.M.: General Lunch at the Bürgerhaus.

4:00 P.M.: Reception by the Church Council of Berne of the members of the Congress in the garden of the *Innere Enge*.

8:00 P.M.: First Public Meeting in the Hall of the Rathaus: Lecture by Prof. Keussen from Constance, on Old Catholicism As an Ecclesiastical Notion, Its Hindrances and Prospects. Short addresses by Representatives of different Churches.

Friday, September 4th.

8:00 A.M.: Memorial service for the departed Leaders of the Old Catholic Churches in the Parish Church.

9:00 A.M.: Second Meeting of the Congress Delegates. 1. Election of the Congress Board. 2. Decision of country where the next Congress will be held. 3. Lecture by Prof. Gaugler, of Berne, on The Spiritual Conditions of a Church Union. 4.

The Rt. Rev. A. Küry, D.D., of Berne, and Prof. Zankov, D.D., of Sofia, Bulgaria, will speak on The Relations of Old Catholicism with the Orthodox Churches of the East. 5. Lecture by Prof. Berends from The Hague, on The Relations of Old Catholicism with the Church of England. Lecture by the Rev. J. A. F. Ozanne from Guernsey, on Anglican and Old Catholic Problems.

1:00 P.M.: Unofficial Lunch.

4:00 P.M.: Third meeting of the Congress Delegates in the Hall of the Rathaus. 1. Communications relating to the Congress. 2. The World Conference on Faith and Order. Speakers: Prof. C. Wijker, principal of the seminary at Amersfoort, and the Rt. Rev. J. H. Darlington, D.D., Bishop of Harrisburg. 3. The High Church Movement in Germany; speaker: the Rev. O. Steinwachs, D.D., from Mannheim. 4. Report of the Conference at Stockholm. 5. Miscellaneous. 6. Final address.

8:00 P.M.: Second public meeting in the Hall of the Rathaus. Lecture by Prof. Heiler, D.D., from Marburg, on The Occidental and Oriental Catholicism.



ARCHBISHOP GERMANOS OF THYATIRA

IT will be noticed that the national synod of the Swiss Christian Catholic Church was held in connection with the Congress, and that by a happy ordering, the consecration of a Bishop for Austrian Old Catholics was the first event of all. Heretofore, under the strictly Roman Catholic Government of the Hapsburgs, no Bishop was allowed for Old Catholics, who were under the charge of an Episcopal vicar.

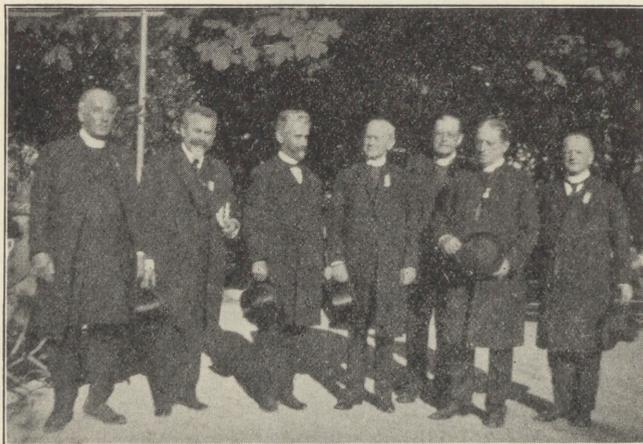
The attendance was large and representative; and one was struck by the appearance of the laity, in special. Fine, thoughtful, intellectual men and women they were, who would have been a credit to any Church in all Christendom. From Switzerland there were delegates from twelve cantons. From Germany came representatives of many towns in Prussia, Baden, Bavaria, and Hesse. The Dutch Church sent Archbishop Kenninck, of Utrecht, Bishop Van Vlijmen, of Haarlem, delegates from Amsterdam, the Hague, Hilversum, and from the Theological College at Amersfoort. Others came from Poland, Jugoslavia, Czecho-Slovakia, and Austria.

The Orthodox Churches had Archbishop Germanos, of Thyatira, representative of the Ecumenical Patriarch of Constantinople; the Archimandrite Constantine Valiatidis, for the Greeks; Rev. Professor Stephen Zankov, of Sofia, for the Bulgarians, and Dr. Jossitsch, Dr. Djordjevitch, and Dr. Ilitsch for the Serbians. The Church of England sent the Dean of Salisbury to head its deputation, with the Rev. J. A. F. Ozanne, of Guernsey, and various other clergymen and laymen. The American Church had Bishop Darlington, of Harrisburg, Chairman of the Commission on Relations with the Eastern Orthodox and Old Catholics, Dr. van Allen, of Boston, member of the Com-

mission, and secretary of the Society of St. Willibrord, Archdeacon Nichols, of Lock Haven, Pa., the Rev. W. C. Emhardt, for the National Council, the Rev. E. P. Smith, chaplain at Geneva, and Charles Grummon, Esq., of Grace Church, Newark, N. J. Bishop Brent was on the printed program, but was unable to be present.

Besides these, there were several members of the "High Church Union" of the German and Swiss Evangelical bodies, present as guests; and one of the most significant features of the Congress was the friendly consideration given to this movement; in answer to the yearning aspirations of those Protestant leaders who feel they need what only the Catholic Church can give, yet are convinced that they cannot accept the distinctly Roman claims.

The Parish of Berne opened the sessions of the Congress with a reception in the Bürgerhaus on Wednesday evening, at which speeches of welcome were made, with splendid singing by the chorus *Melodie*, and the delegates and friends were made acquainted with each other. At 8:30 the following morning there was High Mass in the Parish Church, Bishop Küry celebrating, with the Archbishop of Utrecht, and the Bishops of Haarlem, Bonn, Czecho-Slovakia, Austria, Poland, and Jugoslavia, Archbishop Germanos and the Bishop of Harrisburg in the chancel, with many priests. It was a dignified and impressive service in the German tongue; the congregational singing was magnificent, everyone in the large and lofty church had a specially printed book of the *Messliturgie*, with music, and the responses, led by a large choir, were truly superb. The *Credo* was without the *Filioque*. Communion was given in both kinds, and many of the clergy and some of the laity received. On the second morning there was a requiem for all the deceased leaders of the movement; and in the memorial address pronounced by the Chairman at a session following, it was good to hear the name of Robert H. Gardiner mentioned with grateful praise.



BISHOPS AND OTHERS AT THE OLD CATHOLIC CONGRESS

I DO not mean even to epitomize the various papers and addresses. They were excellent in their treatment of the many topics presented, if sometimes (*more Germanico*) rather tediously reiterative. (One felt the need of a chairman's gavel, bringing the too long-winded brethren to a sudden close.) There was no anti-Roman passion; the Old Catholic Movement has never been Protestant, though it is strongly and steadily confident in refusing the *new* Roman Catholic dogmas and discipline. Nothing could have been more satisfactory than their outlook upon the problems of coöperation among all Christians, and corporate reunion with all Catholics outside the papal obedience. In this connection, the Concordat signed in 1920 by Bishop Herzog and Bishop Darlington, acting for their respective Communions, was decisive so far as Anglo-Catholicism was concerned, while the extraordinarily gracious and winning personality of the Archbishop Metropolitan of Thyatira, who was fluent in all languages spoken at the Congress, and the clear thinking of Professor Zankov, of Sofia, assisted much in clarifying the Eastern Orthodox situation. One was constantly reminded of Döllinger and the famous Bonn Conference; nay, one's thoughts returned to those "conversations" at Florence in the Fifteenth Century, when so much was considered which might have healed the age-long breach between East and West.

An interesting event was the reorganization, among English and American delegates, of the Society of St. Willibrord, the Archbishop of Utrecht graciously accepting the honorary presidency; Bishop Darlington was made American Vice-President, and it was voted to ask the Bishop of Truro to become English Vice-President; Dr. van Allen was reëlected American Secretary, and Rev. J. A. F. Ozanne, of Guernsey, English Secretary; the Rev. Dr. Cabot, of Boston, was made American Treasurer, and Rev. T. G. Jolland, of Swindon, Wiltshire, English Treasurer.

Another feature was the presenting of photostatic copies of the Concordat between the American Church and certain Eastern and Old Catholic prelates, framed in gold, to six Archbishops and Bishops of the Old Catholic Churches. Bishop Darlington made the presentation in a felicitous speech, to which Archbishop Kenninck and Bishop Küry responded. Bishop Darlington also, for the American Bible Society, gave specially bound copies of the King James version of Holy Scripture to Archbishop Kenninck and Bishop Küry.

It is remarkable that none of the "bishops" of the Mathew succession, whether in England, America, or the colonies, made their appearance to demand recognition. "Liberal Catholics," "Theosophic Catholics," and all the crowd of vagrom clerks arrogating high titles to themselves and professing to derive their consecration, however remotely, from the See of Utrecht, had the good sense to stay away, knowing they would not be welcomed. Nor were "Mar Timothious," Patriarch, Exarch, Archbishop, what not, and his fellows, heard of. For which relief, much thanks.

The other day I heard a slightly supercilious young Oxonian disclaim any interest in "these tiny fragments of churches"! If he could have been here, he would have realized that it is a *little* leaven which leavens the whole lump. The Scottish Church in the Eighteenth Century, was a cruelly persecuted "fragment"; yet it gave the Apostolic Succession and the most Catholic liturgy to America. These bishops would adorn any sees in Christendom; these priests are worthy to minister at any altars. And I am grateful to have learned the full significance of the command, "Despise not the day of small things."

The American charge d'affaires, Mr. Winslow, of Chicago, was present at the opening of the Congress; and all Americans were rejoiced to see one so worthy of the honor in such an honorable office. Tall, youthful, handsome, with clear-cut features, ribbons of various decorations for gallantry, explaining

the empty sleeve and reminding one of the first enemy plane brought down by an American aviator in the Great War, he is an extraordinarily good type of American diplomat, and I hope to see him Ambassador somewhere before long.

The garden party was a delightful relaxation. Thursday afternoon, in the garden of the *Innere Enge*, all the members of the Congress assembled informally, at the invitation of the Berne Church Council, for what might be described as general conversation, lubricated by light refreshments. These last were served by young girls clothed in Bernese costumes of past and present; and nothing more lovely can be imagined than those dear children in their quaint attire. Two of Bishop Küry's daughters were among the number; and some of the delegates spent more time with that group than with the seniors present.

Among the outstanding personalities of the Congress was Professor Dr. Kunz, of Switzerland; polyglot, urbane, wise, orthodox, and delightful. The Polish Bishop, Mgr. Bonczak, lived for many years in America, worked under Bishop Hodur, of Scranton, and speaks fluent and idiomatic English. There is a wide reaction against Papalism among Poles, and he says that the future of the Old Catholic Church there is assured. The Dean of Salisbury made an excellent speech in German, to the evident delight of the delegates.

The Old Catholic Movement is sometimes dated from the Vatican Council, because of which it took shape. The Church of Utrecht, however, from which all Old Catholics derive their apostolate, asserted its independence of Roman Episcopal domination over two centuries ago. And this assemblage, representatives of Catholic National Churches, meeting in free council in a democratic state, attests that the communion and fellowship which Old Catholics enjoy is none other than that begun on Pentecost, which shall continue even unto the end of the world.

The Undergraduate's Religion

By Clifford P. Morehouse

WITH the opening of colleges and universities throughout the country, the perennial question of the religion of the undergraduate is revived. It has become customary to rail at the colleges as hot-beds of godlessness and irreligion. On every hand we hear the cry, "What's the matter with the colleges?"

Well, what *is* the matter with the colleges? Is there anything the matter with them, from a religious viewpoint? Or is the trouble somewhere else?

Mr. Paul W. Williams, a recent Harvard graduate, discusses the religion of the undergraduate in the September number of the *Nineteenth Century and After*. He has in mind particularly the Harvard undergraduate, but I think we may assume that his conclusions would not have been radically different had he chosen some other large university. Mr. Williams, after a diligent search to identify that elusive and hypothetical person, "the average undergraduate," and to ascertain his religion, if any, concludes that "Harvard, though a large part of it be indifferent, is not quite godless."

To say that Harvard is not quite godless is, I believe, about parallel to a statement that the Sahara Desert is not quite wet. I have found Harvard in four years' intimate acquaintance with it—the same four years in which Mr. Williams was pursuing his studies there—anything but godless. In fact I am inclined to believe—I say it with all due reverence—that God was the most discussed Person about the Yard, though no two students, as Mr. Williams correctly states, could agree on His identity. Yet I believe that to most undergraduates He is a very real Being, or perhaps I should say a very real Force, for pantheism is indeed prominent.

Thoughtlessness is a natural attribute of youth. The undergraduate is active in many lines, in his studies, his extra-curricular activities, and his social life. He is rather prone to dignify the latter two above the first. But whatever his primary interest, he leads a life of feverish activity, and he is not concerned with much beyond his immediate sphere of action. What father does not know how long a time may often elapse between letters from his undergraduate son or daughter? It is so with the student's religion. He admits God, but He thinks of Him as remote and really of little importance in his everyday life.

Like Mr. Williams, I cannot recall meeting a single confirmed atheist at college. Agnostics there are aplenty, but they always seem to tend toward a belief at least in the *probability* of God. This belief leads rather to a code of ethics than to a religion. Religion cannot be obtained exclusively by intellectual processes. It is a matter of the heart as well as of the head. Even the existence of God cannot be proved; it must be taken on faith. While the head can evolve a code of ethics, a religion can be developed only with the cooperation of the heart.

THERE occurs to me the case of a classmate of rather more than average ability. Brought up in a strict Southern Methodist family, he was taught Christianity in all its militant fundamentalism. A Saturday night dance was inevitably followed by a Sunday morning fire-and-brimstone sermon in which he was told in no uncertain terms the specific tortures that a very active Satan had in store for him. Did not Adam and Eve suffer immediate punishment for their indiscretion? And was not Lot's wife turned to a pillar of salt through her disobedience?

Coming to college, released from the strict discipline of his home, he naturally went to the other extreme. His study of natural science taught, to his satisfaction, that Adam was at best a savage creature somewhere in Central Asia when apples had not yet evolved into the delicacy they now are, and that prehistoric mammoths were a much more omnipresent danger than snow-white angels with flaming swords. His study of history taught him that the troubles of the Jews, whom he had thought of as the only ancient people of importance, were no greater than those of the Assyrians or the Babylonians or the Medes or Persians. In brief, he got an entirely different

perspective of the whole matter, and was inclined to throw religion overboard and begin anew.

So he became an agnostic—by a perfectly natural process. Trying then to build a new religion himself, he first established to his satisfaction the existence of God. That, of course, he couldn't prove, but he could prove its probability and he was willing to accept the rest. But his God was not the Christian God, nor was his theology in any way Christian. His morals were Christian, because they were drawn from Christian experience, but they were based rather upon a vague pantheism than upon the worship of Jesus Christ as God, which alone is true Christianity. Of course in such a system prayer has no place, nor can there be any reliance upon any power but oneself. Such was the individualistic system devised by one undergraduate, and I believe it is not unlike the mental processes, conscious or unconscious, of many of his fellows.

My conclusion from these observations is, perhaps, a startling one. The colleges (if Harvard be a fair sample, as I believe it is) are not hot beds of godlessness; they are turning out men who are basically religious, but *they are not Christians*. They are usually deists, often pantheists, sometimes they may fairly be classed as unitarians, but they are not Christians. And why? Is it the fault of the colleges? I think not.

I SHOULD ascribe the falling away from Christianity of college undergraduates primarily to the failure of the Christian Church to prepare its sons and daughters for college. If a boy or girl be properly grounded in the Christian religion, no amount of secular education can upset his faith. Truth cannot conflict with Truth. Scientific truth must substantiate religious truth, or one of them is not truth but falsehood. Yet religious truth cannot be dependent upon scientific truth, any more than scientific truth can be dependent upon religious truth. If, for example, the theory of evolution be true, then the Bible story of the Creation cannot be literally true. If the Bible be regarded as infallible in matters scientific as well as religious, you have here the impossible situation of Truth conflicting with Truth, and either science or religion must inevitably fall. But if the Bible be regarded as a history of the religious development of a race and not as a scientific textbook, then there is no conflict. So it is not what a man learns in college but how he correlates it with his religion that is important. If his religion is a vital force, rather than a series of pious opinions, he has nothing to fear.

For Christianity, and especially Catholic Christianity, is not an intellectual system primarily, but a way of living. A man must live his religion before it can become truly a part of him. The Catholic Church, by laying stress upon the Sacraments and the Catholic life, has always emphasized this. Protestant Churches, by their curious doctrine that the Bible is infallible but at the same time open to individual interpretation, have managed so to link Christianity with Fundamentalism that the two stand or fall together. Or else, becoming more "liberal," they cut loose from all tradition and find themselves adrift upon a sea of individualism in which the beacon light of the Christian life has been lost to view.

It is just one instance of the lamentable failure of modern Protestantism. There is much good in Protestantism, and it has served a great purpose in the stimulation and reformation of religious thought, but as soon as it substitutes a religion of the head for a religion of the heart, or endeavors to link the eternal religion of Jesus Christ with discredited science or philosophy, it must fail.

Unless a man be well grounded in the Christian life before he comes to college, his mental training must surely cause an upset in his religious views. The Church must keep clear of "entangling alliances" with the passing theories of science and philosophy, or she will fall when they are superseded. "Truly," says Thomas à Kempis, "when the day of judgment cometh, we shall not be examined on what we have read, but what we have done; not how well we have spoken, but how religiously we have lived."

October Thoughts

OCTOBER THOUGHTS

Why do you cry with anguish
In your tones,
Sweet phoebe-bird?

The sky is blue,
The maples crimson red,
The dancing birches in their yellow frocks
Bow to the breezes,
Over the Persian carpet of the fields,
Made gorgeous with scarlet berry bushes,
Brown grasses, and the darkest green.
All Nature waits upon
The gay, the garlanded
October morn.
And yet, you phoebe-bird,
You sing your song
With wail of sorrow
In the piping notes.
And straight across the meadows
Rich with autumn glory
Your mate calls back to you,
My phoebe-bird,
And in her call is
Sorrow, grief, and coming woe.

Your griefs, your heartaches,
Yours and your mate's!—
Dear little faithful birds
Piping your morning song of praise,
Yet suffering in your souls,
Do you discern through unseen ways
Within the hazy blue of heaven
The winds of winter?
Do you feel chilly blasts that lie
Behind the smile of autumn—
Warm and rich in harvest glory—
The wintry blasts that menace
Joy and freedom in the open fields?
Or is the plaintive, suffering note,
The note of sorrow all Truth must hold,
The note of love and sacrifice?

All beauty carries with it anguish.
All beauty at its height and depth
Conveys to human hearts
An inexpressible grief.
The anguish of the unattainable,
That all beauty passes,
Or else we pass from beauty.

You phoebe-bird,
You sing your
Morning song
With human pathos
In the notes.
Loving your mate,
Loving your life,
You know the
World's old story;
And you sing
As we sing,
With an aching heart-throb
Which goes deep and high
As God's own timelessness.

MABEL HILL.

MIST

Veiling the wide sea-plains,
Wreathing their sinuous veins,
Pale mists arise
As day-light dies.

Within that light embrace—
A miracle of grace—
The scene I knew
Is lost to view.

And phantom forms flit by,
Retreating, drawing night,
Upon the sand
A mystic band.

I see a snow-white tent,
A valiant knight forspent,
Beneath a shroud
Of folded cloud.

I watch a sea of glass,
And gondolas that pass
Slowly aside
And onward glide.

Dimly cathedrals stand,
By sombre arches spanned
On hallowed hill,
Remote and still.

Dark parapets appear,
And spectral turrets rear
Grey heights that rise
And meet the skies.

* * *

Pale mist of even-tide
Visions that glimmering died,
You have revealed
What day concealed.

HARRIET APPLETON SPRAGUE.

IN PRAISE OF AUTUMN

How grateful is the warmth of Autumn sun!
Not as the burden of the Summer's heat,
Nor as the fervid Spring with passion fleet,
But, brooding over that which was begun
In fragrant nights when roses hung upon
Their leafy branches, lulls to slumber sweet
The mystery of life that comes to greet
The earth anew when Winter's reign is done.

I am enclosed within a garden fair
Wherein there stands a cypress obelisk
Alone beside a flowing fountain, where
Sequestered, love presides without the risk
Of storm and chill, and bitter, numbing cold:
In such a wise may Autumn's praise be told.

H. W. T.

CLOUD AND BIRD

How like a cloud, wind-driven on its way,
Across a stormy sky of cheerless grey,
The sport of passion's tempest, without goal,
Is any Christless soul.

How glad and free, like birds they soar along,
To whom Faith lendeth pinions and a song;
Seeking a city, living in God's love,
The souls born from above.

The birds, that to the distant Southland fly,
At times must rest their wings in tree-tops high—
Jesus, our Resting Place, to Thee we come
For strength to journey home.

MAUD FRAZER JACKSON.

The Church in Rural Fields

From The General Church Program, 1926-1928

THE Episcopal Church is, today, largely urban. Her greatest strength is along the Atlantic seaboard, and the center of her influence is far, far east of the center of the country's population. She failed to live over again amid the recurring primitive conditions of frontier life, her experience of the Seventeenth Century, when she met new conditions with an unflinching courage, and with the strength of her sense of mission to all the people. Too much she grew up with the cities, and not out from them. Too often, even where a few have been gathered together, the opportunity of serving a whole community has been passed by for the smaller satisfaction of ministering to a small group. The splendid example of great missionary priests and bishops, the faithful work of many country parishes, and even the inspiring records of those dioceses and missionary districts whose work has been largely rural, must all stand, not as an example of, but as exceptions to, the typical work of the Church. In a General Convention, how many delegates from country parishes does one find?

In Columbus, Ohio, there was held in the fall of 1924 the annual meeting of the American Country Life Association. Their special topic was the Rural Church. One of the most striking and appreciated addresses was made by Father O'Hara of the Roman Catholic Church. A Bishop of the Methodist Church made the opening address. For four days the rural church was considered from every angle by these men who have at heart the religious condition of our country people. Not once was the Episcopal Church mentioned in the public discussion. As far as this representative group knew, the Church had little concern for the 50,000,000 persons living in country and small town districts in America.

One other illustration. The District of Salina comprises the western two-thirds of the State of Kansas. It is a wonderful agricultural section, prosperous, and typically American. In this district the Church has thirteen clergymen. The Methodist Church has five hundred ministers in the same territory. In one county the Roman Catholics have twelve churches, many of them magnificent buildings. They have just raised, in this same county, \$1,000,000 for a college. The Church is represented here by the part-time services of one man.

Now, the reasons for this general condition in the Church in regard to rural America, ecclesiastical, historical, practical, or whatever they may be, are not to be discussed here. Let this fact stand out: that the Episcopal Church has largely failed in an effective ministry to the people of the rural districts.

Now, fortunately for America, other religious bodies have not been as remiss as our Church, in reaching the rural dwellers. Their numbers among them are counted by the thousands, where ours are by tens. Yet as vigorous and as self-sacrificing as their work has been, rural America today is not Christian. Accurate investigation has disclosed that only one out of five of the people in rural districts attend Church services. There are 4,000,000 country children that do not go to Sunday school; and for 1,000,000 of these, the reason is that there is no Christian church near enough to provide a place of instruction.

On the other hand, in many communities, the Protestant Churches are fairly jostling one another in a competitive scramble for members, and the central or national boards often unwittingly assist in this fight for existence. In fact, one out of five rural churches receives missionary aid; and more than half of these subsidized churches are in active competition with other subsidized churches. Yet there are not enough clergy to go around, with the result that seven out of every ten rural churches have only part time pastors, and of these pastors, over one-third have to eke out a living by work at some other occupation.

Such is the condition of the rural Church in America today. Surely it is a great missionary challenge to our Church to preach the Gospel to all people, "beginning from Jerusalem." But a further field of service lies open to the Church in her ministry to the people of rural America. It is a great opportunity for community social work. For the country people must

have an opportunity for a more abundant life than the average farm offers today. And this, first, for their own sake, as children of God; and secondly, for the sake of the American nation. For no nation can prosper and fulfil an unselfish destiny unless the fountain springs of national life are clean and wholesome. Yet such is not the case in America today.

Tenancy has increased in America in the three years from 1920 to 1923 from thirty-eight per cent to sixty-seven per cent. Why are the land owners, the better class of people, leaving the farms? Because certain economic, social, and religious conditions prevail in many rural sections that make it almost necessary for one who has the opportunity to take his family to the town or city to secure reasonable opportunities of life. And in the life of every nation too great a flow of population from country to city has been among the first signs of decay. Just how much our nation owes today to the rural sections for its leadership in politics, in business and in the Church, it is hard to estimate accurately. But America must never forget what her rural sections have done for her in this respect in past years, nor ever let conditions in the country become such that this natural supply of her strength shall be lessened.

Now, perhaps it is the inevitable result of the urban-mindedness of the Episcopal Church that her people are so slow to realize these facts. Hospitals, good schools, and such institutions are so much and have been for so long an integral part of city life that we accept them without question. Every convenience of life lies ready at hand. Would you care to raise your family in the country, knowing that every babe born in the country has only one-fourth the chance to live to be one month old than the city—even the slum—child has? Or that there is twice the danger in child-birth for the country as against the city mother? These are facts that are part of the country parson's environment. And yet the country life of America must be maintained; and that, not by the less fit, but by the soundest of American stock. Surely the task before the Church is a fundamental one, if we have a duty to our nation.

And for leadership in rural districts that may help to better these conditions, all agencies, state and national, turn to the rural minister as one best fitted for the task. For by education and position in the community, he owes the full measure of a rounded service to the bodies, minds, and spirits of those committed to his care.

And perhaps there is no religious body that is so adequate to this whole task as the Episcopal Church when once she turns her hand to it.

Rural leaders must be both trained and consecrated. Our clergy are supposed to be thus twice blessed. Rural leaders need a strong social consciousness. We are growing in this grace. Rural life needs a religion that is positive and abundant. This is our heritage.

Above all, the strength for the task of making rural America Christian can come only through a Church that believes she has a mission in Christ's name, to go to all people.

Such is America's need, such is our opportunity, such is Christ's call.

THE CHRISTIANITY OF GENERAL FENG

ACCORDING to Feng Yu Hsiang "the Christian general of China," his soldiers are forbidden to smoke, drink, gamble, or loot, and every recruit is required to declare himself a Christian. Is there another such army in the world? In order that Christian discipline may exhibit its beauties and virtues in full measure, here is one of the general orders issued to these soldiers "with the cross of Jesus going on before": "Shoot the enemy at long range until your ammunition is exhausted, then use your bayonet until it breaks; after that hammer him over the head with the butt of your rifle; when that splits, clinch with him." That is an orthodox Christian order. It accords with the recognized practice of the "Christian nations." And who is "the enemy" deserving such rough treatment? Ponder a long time over that question, for it may involve the fate of an empire, of a civilization, of a race, and of a religion.—*The Baptist*.

NEW ORLEANS READY FOR GENERAL CONVENTION

(Continued from page 744)

tinuous service since 1907, seem to be entitled to first honors among clerical deputies. Each of these has been honored with opportunities for service in many capacities in the House of Deputies and outside, as well as being prominent in their own dioceses. But beginning service long before these, the Rev. John E. Sulger, of Indianapolis, has served since 1892, missing only once; Rev. Walter C. Whitaker, D.D., of Tennessee, since 1895, missing twice; the Rev. William D. Maxon, D.D., of Michigan, serving in 1898 and in 1904 has given continuous service since 1910; and the Rev. Robert B. Drane, D.D., of East Carolina, has missed only once since 1895. Entering the House of Deputies in 1901, Dean Averill, of Fond du Lac, has missed once, and Dean McCready, of Lexington, twice. Entering in 1904, Archdeacon Mitchell, of South Carolina, has missed once; the Rev. Samuel A. Wragg, of Atlanta, twice; and Dean Francis S. White, of Ohio, three times. Entering in 1907, Dean McCormack, of Los Angeles, and the Rev. Frederick M. Kirkus, D.D., of Delaware, have each missed once. Entering in 1910, Dr. Stires, of New York; Dr. Stewart, of Chicago; and Dr. Douglas, of Kentucky, have each missed only once; and Dr. Atwater, of Ohio, twice.

To be called for service in General Convention is perhaps the highest honor that can be accorded a priest or a layman, since on the issue of deliberations in that body depends, in very considerable degree, the welfare and the progress of the Church as a national body. Sacraments, prayers, and service are, indeed, the forces upon which the Church relies in saving souls and in the furtherance of her work; yet these are not mechanical forces which operate regardless of other conditions, but spiritual forces which must be used intelligently and with devout intention; and upon the attitude taken by the national Church in matters of moment depends very largely the course which shall be taken by the Church in important fields of activity.

CHURCH PAPERS

PERHAPS ONE of the most helpful objectives to which our parish might attain would be a much larger use of the Church papers, writes the Rev. Charles E. McCoy in the *Parish Dial* of Trinity Church, Williamsport, Pa. This is an objective we have been striving for at Trinity for some time. Thus far it would appear that very little progress has been made. It is probable that a very small percentage of our people subscribe to a Church paper. It is likely that a vast majority of our communicants rarely read one—except the *Dial*. True, our subscriptions to the *Harrisburg Churchman* number fifty-five. I believe the paper is read by these people and by a few others in the parish.

This situation would be amusing were it not such a precise index of the trend of people's minds today. Church literature does not thrill, hence to many it is an unknown field, fraught with boredom and excessive stupidity. We cannot bring ourselves to the weary task of reading such dull stuff!

And yet when the parson announces from the chancel something about our Church's work, her program, her objectives in the world of men today, her needs, her aims, we sit solemnly in our pews facing him and wondering what under Heaven he is talking about. He cannot tell the whole story. He has not the time. He can only urge and suggest. But it is all so hazy and confused in our minds because we will not read and study about our Church. We have no *background* of information. All we know we obtain from short announcements made from the chancel and so many of us, willing enough to work for the Church, find ourselves strangely helpless *because we do not know*.

The Episcopal Church provides periodical literature equal to that of any Christian communion. The *Spirit of Missions* is a marvelous periodical for the price, \$1. THE LIVING CHURCH has been the guide and mentor of your rector for many years. Its present editor is one of our country's most useful men. His influence in the Church is great beyond description. The *Witness* improves almost every issue. It contains every week articles of great moment written by the strongest men in the Episcopal Church. Our own diocesan paper, *The Harrisburg Churchman*, price twenty-five cents, improves every issue and should be in the hands of every loyal Churchman in the Diocese.

Read the Church papers! It is the mark of loyalty and common sense.

A KALENDAR OF THE GENERAL CONVENTION

October 6th to the 10th inclusive

Tuesday, October 6th

- 10 A.M.-3:30 P.M.—Headquarters open for registration. The Registration Office is at the Jerusalem Temple, St. Charles Avenue and Clio Street. Members will receive an envelope containing ticket for opening service, lunch book, hand book of information, convention badge, city map, etc. Delegates to the Woman's Auxiliary will also register at the places marked for them.
- 4 P.M.—Woman's Auxiliary, preparatory Quiet Hour, conducted by the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth. St. Paul's Church, Camp and Gaiennie Streets.

Wednesday, October 7th

- 7:30 A.M.—Corporate Communion for House of Bishops and House of Deputies only. Christ Church Cathedral. (Breakfast served after this service.)
- 7:30 A.M.—Holy Communion. St. Paul's Church.
- 10:30 A.M.—Opening Service. Audubon Park.
- 12 NOON—Box lunch under the oaks. Audubon Park.
- 2:30 P.M.—First Session. Woman's Auxiliary.
- 3 P.M.—First Session. House of Bishops and House of Deputies.
- 8 P.M.—Diocesan Reception. Country Club.

Thursday, October 8th

- 7:30 A.M.—Woman's Auxiliary Corporate Communion and United Thank Offering Service. The Most Rev. Ethelbert Talbot, D.D., Presiding Bishop, will be the celebrant. Trinity Church.
- 10 A.M.—Daughters of the King. Trinity Parish House.
- 11-12 A.M.—Registration for Study Classes. Trinity Parish House.
- 11 A.M.-1 P.M., 2:30-5 P.M.—Sessions of Church School Service League. First Methodist Church.
- 8 P.M.—Mass Meeting, announcement of amount of U. T. O. President, Bishop Gailor. Speakers, Bishops Sessums, Overs, and Brent, Miss Lindley, Dr. Wood, and Mr. Franklin.

Friday, October 9th

- 7:30 A.M.—Corporate Communion of Church School Service League. St. Paul's Church.
- 9:30 A.M.—Woman's Auxiliary. Talks by Missionaries. Chairman, Mrs. John Markoe, of Pennsylvania.
- 11 A.M.—Joint Session of General Convention. Report of National Council.
- 4 P.M.—Tea to Convention and Woman's Convention, given by Daughters of the King at the residence of Mrs. John N. Stewart, 1837 Napoleon Avenue.
- 4-6 P.M.—Church School Service League Reception at Children's Home, Jackson Ave.
- 8 P.M.—Daughters of the King. Mass Meeting. Addresses by Bishops Irving P. Johnson, Roots, and Sessums. Christ Church Cathedral.
- 8 P.M.—Mass Meeting. Rural Work. Jerusalem Temple.

Saturday, October 10th

- 7:30 A.M.—Corporate Communion of Deaconesses. Grace Church.
- 9:30 A.M.—Study Classes. Trinity Church Parish House.
- 10 A.M.—Deaconesses. First business meeting.
- 10 A.M.—Daughters of the King. Trinity Parish House.
- 11 A.M.—Field Department. Team Work in the Church. Mr. Franklin presiding. Jerusalem Temple.
- 2 P.M.—Trip on river. Tea will be served. Take boat at head of Canal Street. Cards required.
- 8 P.M.—Newcomb Art School. Alumni reception.
- 8 P.M.—Church Schools dinner.

SOMEONE has observed that when wonder is excited, and the sense of beauty gratified, there is instant recreation, and a stimulus that lifts one out of life's ordinary routine. This marks the function of a garden where, but for its presence, the commonplace might predominate. There is no spot like a garden for cultivating the kindly social virtues. Its perfectness puts people on their best behavior. Its nice refinement secures the mood for politeness. Its heightened beauty produces the disposition that delights in what is beautiful in form and color. Its queenly graciousness of mien inspires the reluctant loyalty of even the stoniest mind.—*J. D. Sedding*.

WE MUST approach Jesus with childlike humility; confessing not only our lack of knowledge, our blindness, and our limited powers; but also our pride of intellect, our modern tone of superiority, our desperate lack of the vision of God, and our inherited dislike of those at whose hands our forefathers suffered.—*Bishop Weston*.

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.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

YOUR EULOGISTIC comments on the Revision proposals to come before the General Convention (THE LIVING CHURCH, September 19th) are surely tinged with partiality. Gladly allowing that the recommendations of the Commission are for the most part good, there are, from liturgical and doctrinal standpoints, serious blots that should be rectified. I will mention the most glaring among the changes waiting ratification at the coming Convention, which your editorial says ought to be given as a matter of course, and with little or no debate.

The adoption of the new office for Burial of a Child would make us a laughing stock in Catholic Christendom. The service is entirely jubilant without any other note, fitted, one might think, for the Repose of the Blessed Virgin Mary; yet it may be used for any child without any restriction as to Baptism. This "very great improvement of the office" is absolutely inconsistent with our whole sacramental position.

The Baptismal service generally is in almost hopeless confusion.

Some of the proposed Collects (e.g., for Holy Innocent's Day) seem by no means improvements; while that for Ember Days misses the special point of the observance of those days, which is not primarily to pray for more candidates for the Ministry, but to beg God's blessing on those about to be ordained. The new Collect might well change places with the second of the existing Prayers for Ember Days.

Our compliments and congratulations to "the group of learned men" on their production of a work so devoid of partisanship must be modified by the thought that the spirit of mutual accommodation has led them to the total avoidance of such a burning question as that of Reservation, which, whatever views any may take, certainly needs to be dealt with. If the practice is lawful, let it be recognized; if it is at present unlawful, let it neither be forbidden or (preferably) made lawful with regulating safeguards.

While all must be anxious for the final settlement of the business of Revision by 1928, I earnestly trust that no policy of hasty endorsement of the Commission's recommendations, nor of suppression of reasonable debate may be adopted by the coming Convention.

(Rt. Rev.) ARTHUR C. A. HALL.

Burlington, Vt., September 21.

To the Editor of *The Living Church*:

I HOPE it is not too late to ask the Prayer Book Revisers to add in the Litany to the petition, "all those who travel by land or by water"—"or by air."

My greatest feat, when in Europe this past summer, was to fly in an airplane from Paris to London, at ninety miles an hour for two and a half hours, at 1,000 feet above the land and water, in the late afternoon of a perfect day! It was the most marvellous experience of my life and a wonderful trip. The prayers of my friends I am sure helped to make the trip so fine and safe, for the risk is great.

Such passenger service in Europe is common today. It is bound to come to be so too, soon, in this country. May this startling fact be recognized at once in our Litany.

E. Providence, R. I. (Rev.) HENRY M. SAVILLE.

To the Editor of *The Living Church*:

BEFORE THE REVISION of the Book of Common Prayer enters upon its final stages, would it not be well to reconsider the slight verbal change in the Communion Service proposed several years ago by the late Bishop Charles D. Williams, viz., the substitution, in the Prayer for the Whole State of Christ's Church Militant, of the word "correction" for "punishment"? Surely in these days "the correction of wickedness and vice" seems the larger and more inclusive term. In our penology we are no longer concerned with mere retribution. However far in practice we may lag behind the ideal, we do cherish the ideal of both reforming the offender and removing the causes that led to his offense. Both retributive punishment—paying back, getting even with the offender—and exemplary

punishment, as a deterrent to other possible wrong-doing, seem to us to fall short of our whole social duty. Our ideal, of course, is remedial and corrective rather than merely punitive.

All this changed attitude seems to be admirably expressed in the simple change suggested by Bishop Williams. The present wording is doubtless offensive now to many people. It is not likely to be less so in the years to come. Not alone those who loved this great-hearted Bishop and who revere his memory, but all socially-minded users of our Book of Common Prayer, would, I believe, sincerely welcome this alteration.

Ann Arbor, Mich., Sept. 9.

PHILIP L. SCHENK.

PROVINCIALISM?

To the Editor of *The Living Church*:

THE TIMELY ARTICLE of the Rev. Malcolm Taylor, appearing in one of your issues last month [August 1st], gives an excellent summary of the constructive proposals contained in the report of the majority of the commission.

Naturally his official position as Secretary of the Commission requires him to deal with the report of the minority with kid gloves, and one can appreciate his courteous consideration for the signers thereof.

The fact remains that not only are no constructive ideas promulgated in the minority report, but absolutely no actual criticism of the majority report—no arguments against the proposals; instead they drag the old well-worn red-herring "provincialism" across the trail and hope thus to frighten the General Convention from adopting the majority report.

The discredited political expedient of substituting abuse for argument when one has "no case," apparently governs this appeal to the prejudice engendered by the popular conception of the word "Provincialism."

One reads for instance in the current news of the "provincialism" of New York. The word is meant for and is rightly regarded as an ill-mannered jibe. Is it not then an abuse so to use it in the present connection, is it not intended to cheapen the efforts of the Church at large through its Commission especially appointed for that purpose, to knit its consciousness into larger units than dioceses.

As a lay delegate to the synods of the Province of the Pacific at Salt Lake City, Fresno, Santa Barbara, Berkeley, and San Jose, I can testify to the closer bonds of fellowship through sympathetic consideration of the various missionary and other problems within the Province.

No member of the Church of England regards the Provinces of York and Canterbury as detrimental to the work of the whole Church!

Why drag in *Provincialism*?

FREDERIC M. LEE,

Lay Delegate from Diocese of California.

PENSION FUND FOR DEACONESSES

To the Editor of *The Living Church*:

THE GENERAL CONVENTION at New Orleans will consider, and it is hoped will take action on, changes in the canon "Of Deaconesses." While this subject has received attention in THE LIVING CHURCH and other papers, I have waited and watched for some word urging a more adequate support, and some provision to be made for care of Deaconesses when they reach the age and condition of disability and enforced retirement. The salaries which they usually receive are very small and inadequate, and even with utmost economy, do not enable them to make any provision for a future when they may no longer be able to work. The Church confessedly needs their womanly gifts and ministry, and earnestly asks for their consecrated service. Few, too few, are now offering to be admitted to the office. Can the Church expect its appeal to be answered and blessed if it disregard that which "the Lord ordained: that they who proclaim the gospel shall live of the gospel"?

A small beginning of a Pension Fund has been made at The Church Training and Deaconess House, Philadelphia, from the income of which small annuities are made to five retired Deaconesses, who are entitled and qualified to receive them according to the rules and regulations which govern this

fund, and which have been approved by experienced actuaries in life insurance, and also have been tested by time and use. Is it not time for the Church through its General Convention to meet this responsibility in behalf of these women whom it calls and admits to its ministry? (Rev.) J. DE WOLF PERRY, Vice President and Warden of the Church Training and Deaconess House, Philadelphia.

THE FEDERATION OF CHURCHES

To the Editor of *The Living Church*:

IT HAD BEEN my intention to write to you to argue against the movement looking toward committing our Communion to formal affiliation with the so-called "Federation of Churches." Instead, I have the pleasure of expressing my appreciation of your excellent editorial on this subject in your issue of September 12th, as also of the article from your pen appearing in *The American Church Monthly* for September.

This movement appears to be championed by two classes of proponents, the professional propagandists, who believe that the ills of all mankind can all be healed by resolutions and legislation, and those who seek to deny any inherent difference between the Anglican Communion and the Protestant sects and look forward to the goal of a Pan-Protestant "unity."

It is a cause of rejoicing that you have set forth so clearly and forcibly the utter falsity of this proposal in its fundamental principles and its lack of desirability in its practical applications. I trust that you will continue to use your utmost endeavor to defeat a movement whose success could not fail to result in a serious disturbance of the peace and welfare of our own Communion, bringing internal discord in the striving for a pseudo-unison without, and causing bewilderment and grave apprehension on the part of multitudes of the Faithful who believe that the Ministry, the Sacraments, and the Faith of the One, Holy, Catholic, and Apostolic Church, of which we, individually and as a Communion, are part, must not be minimized or compromised.

LESLIE F. ELLSBREE.

Boston, Mass., Sept. 18, 1925.

PRESBYTERIAN MINISTER AGAINST FEDERAL COUNCIL

To the Editor of *The Living Church*:

AS ONE BELONGING to another denomination, let me say how much I enjoyed Bishop Fiske's articles on the Federal Council. I am one of those who know what it is to have this Old Man of the Sea riding us almost to death. Some day we shall get rid of him: but how long, O Lord, how long?

(Rev.) JOHN ROBERTSON McMAHON.

The First Presbyterian Church,
Montgomery, Ala., September 2.

REDUCED MISSIONARY SALARIES

To the Editor of *The Living Church*:

NOTE WITH something akin to dismay that, in one of the alternative proposals for meeting the financial crisis, it is seriously proposed to reduce that salaries of our missionaries. Now it may be taken for granted that no missionary will care to protest this suggestion, and it is fitting therefore that someone not personally involved should speak in their behalf. As a very recent ex-missionary, with a good many years of experience in trying to make ends meet upon the salary schedule as it now stands, I venture to undertake that office.

The proposal, if carried out, will injure most seriously our missionary enterprise, and will work great hardship among our missionaries. Save possibly in the case of single men, or families without children, the present salaries are inadequate. The fifteen per cent increase, allowed at the beginning of the World War, by no means compensated for the seventy-nine per cent increase in living costs. (U. S. Government estimate); and because of this discrepancy, more than one missionary has been obliged to retire from the field. However willing to endure hardships themselves, it is quite another matter to impose them upon wife and children. It sometimes involves a question of health, and invariably the problem of education.

Is it any wonder that Missionary Bishops find it difficult to enlist experienced men for the service? Is it any wonder that the House of Bishops finds it difficult to persuade men of proven experience to accept the Missionary Episcopate? According to the present schedule Missionary Bishops are receiving less than many of our parochial clergymen; and when these same clergymen are elected to fill vacancies in the field, it is not to be wondered at if they pause to "count the cost." Our Missionary Bishops receive but little more than half as

much as some of our Department Secretaries. Is it right? *Is it good business?*

I venture seriously to propose that the best way to meet the present crisis is to begin by *increasing* the salaries of all missionaries in the field! (Rev.) LEFFERD M. A. HAUGHWOUT.

New York City, September 24, 1925.

SHALL WE PAY THE NATIONAL DEFICIT?

To the Editor of *The Living Church*:

AS A NATIONAL Church, we have a deficit of about one million dollars.

The *Church at Work*, which is the official publication of our National Council, has an editorial which presents the difficulty of this deficit. I quote the concluding paragraph of this editorial:

"It would seem that a Church which can give \$39,000,000 in one year could find \$1,000,000 to turn the national deficit into a surplus fund. There are abundant resources from which to draw. There is abundant good will and loyalty. Who shall devise a practical plan for achieving this much desired object?"

In answer to such an invitation I venture to present a plan:

At the first business session of the General Convention let a deputy arise and offer the following resolution:

"I move that the National Council arrange that each parish and mission in our land shall, on Christmas day secure an offering equivalent to one dollar for each communicant officially reported, and that such offering be forwarded before January 1, 1926, to New York, to be applied on the deficit of the National Church."

Let the House of Deputies pass that resolution at once and send it to the House of Bishops. They may see the desirability of passing the resolution immediately.

If this is done the consideration of the deficit will be at once removed from further attention by the Convention, and will not cloud the consideration of our future financial operations.

(Rev.) GEORGE P. ATWATER.

Akron, Ohio.

THE CATHOLIC CONGRESS

To the Editor of *The Living Church*:

PLEASE ALLOW ME to say that persons, both clerical and lay, who purpose attending the Catholic Congress in New Haven, November 3d, 4th, and 5th, should write to the Rev. L. E. W. Mitchell, 94 Broadway, New Haven, Conn., in ample time in order to secure rooms. They should indicate whether they wish rooms in private houses or at a hotel. Preparations are being made to entertain about one thousand visitors, so reservations should be spoken for early.

A novena for the Congress will be held during the nine days prior to All Saints'. The schedule of the devotions, and the daily subjects may be had by applying to the Secretary of the Committee, the Rev. Dr. Penfold, 114 George Street, Providence, R. I.

Arrangements have been made for about forty Celebrations of the Holy Communion daily during the Congress. Clergy desiring to celebrate should notify Father Mitchell so that hours and altars may be assigned to them.

An illustrated Handbook of the Congress, containing all information, programs, portraits of the Bishops, a "Who's Who at the Congress," etc., will be issued by the middle of October, and can be had from Father Mitchell for twenty-five cents.

September 25.

(Rev.) SHIRLEY C. HUGHSON, O.H.C.,
Chairman, the Congress Committee.

INVITATION TO VISIT ST. PAUL'S SCHOOL

To the Editor of *The Living Church*:

THE BOARD OF TRUSTEES of the Saint Paul Normal and Industrial School, Lawrenceville, Va., at their annual meeting, May 26th last, directed me, as Secretary of the Board, to extend a most cordial invitation to the Deputies to the General Convention, and friends of Negro education, attending the Convention, to stop off and to see the School on their going or returning trip from New Orleans.

I shall be very happy to take up the matter with the Atlantic Coast Line, and the Seaboard Air Line Railways to accommodate those desiring to stop off at Emporia, the A. C. L. and Southern Railway junction, or at Cochran on the S. A. L.

I shall be pleased to hear from any friends wishing to see the School before or after the General Convention.

JAMES S. RUSSELL,
Archdeacon, Diocese of Southern Virginia, and
Principal of the St. Paul Normal and Industrial
School, Lawrenceville, Va.

Church Kalendar



OCTOBER

"LET BUT the Deity of Jesus Christ be granted and everything is explained."—TAYLOR, in *Peter the Apostle*.

- 4. Seventeenth Sunday after Trinity.
- 11. Eighteenth Sunday after Trinity.
- 18. Nineteenth Sunday after Trinity. St. Luke, Evangelist.
- 25. Twentieth Sunday after Trinity.
- 28. Wednesday. SS. Simon and Jude.
- 31. Saturday.

CALENDAR OF COMING EVENTS

October 7. Opening of General Convention, New Orleans.

APPOINTMENTS ACCEPTED

BRADNER, Rev. LESTER, D.D., of Summit, N. J.; to be Secretary in Religious Education for the Diocese of Rhode Island, October 1st, with address at No. 12 South Water St., Providence, R. I.

FERGUSON, Rev. G. LYNN, rector of Trinity Church, Coshocton, Ohio; to be rector of St. Mary's Church, Cleveland, Ohio.

GRIFFIN, Rev. ALFRED WILSON, formerly chaplain of Kemper Hall, Kenosha, Wis.; to be *locum tenens* at St. John's Church, Carlisle, Pa., for six months beginning October 1st.

HIGGINS, Rev. JESSE, rector of St. George's Church, Utica, N. Y., for nearly twenty-one years; to be rector *emeritus*, with residence remaining at 1212 State St., Utica.

KNEELAND, Rev. M. D., assistant at St. Matthew's Church, Kenosha, Wis.; to be rector of the Church of the Ascension, Sierra Madre, Calif., October 1st.

TWINEM, Rev. LEO L., some time curate of St. George's Church, Flushing, L. I.; to be priest in charge of St. Thomas' Church, Farmingdale, L. I.

VOGT, Rev. EDWARD H., rector of Greenwood Parish, Greenwood, Va.; to be rector of St. Wilfrid's Church, Camden, N. J., with address at 221 Madison Ave.

WILSON, Rev. E. M., of St. Clement's Church, Greenville, Pa.; to be rector of Christ Church, Geneva, and St. Michael's Church, Unionville, Ohio.

NEW ADDRESSES

INGHAM, Rev. HOWARD M.; from Winchendon, Mass., to 3105 Weaver Avenue, Baltimore, Md.

QUEALLY, Rev. J. J.; at 1419 Gallatin St., N. W., Washington, D. C.

STONE, Rev. MORTON C.; at 9441 Pleasant Ave., Chicago, Ill.

RESIGNATIONS

UGBURN, Rev. G. T.; as vicar of St. Augustine's Church, Youngstown, Ohio, after a service of twelve years.

SHAW, Rev. WILLIAM CARSON, as rector of the Church of the Ascension, Sierra Madre, Calif., on account of prolonged illness. He will be rector *emeritus* of the parish.

ORDINATIONS

DEACONS

ALBANY—In Grace Church, Stamford, New York, on September 22, 1925, the Rt. Rev. Dr. G. Ashton Oldham, Bishop Coadjutor of the Diocese, ordained to the diaconate HAROLD BOARDMAN JONES. The candidate was presented by the Rev. Henry Hogg, and Bishop Oldham preached the sermon. The Litany was sung by the Rev. Miles Lowell Yates, the Rev. Willett N. Hawkins, was epistoler and the Rev. George F. Bambach was chaplain to the Bishop. Mr. Clarence Jones, a brother of the candidate, and also a candidate for Holy Orders, was crucifer.

Mr. Jones is a student at the University of King's College, Halifax, N. S., from which he will be graduated this year. For several summers he has been successfully serving the congregation at Stamford during the summer months. In connection with his ordination, Bishop Oldham confirmed six persons whom he presented as a result of his pastoral work during the summer just past.

QUINCY—The Rt. Rev. Edward Fawcett, D.D., Bishop of the Diocese, ordained to the diaconate in the Cathedral of St. John, Quincy, on Sunday, September 20, 1925, E. H. CREVISTON. The Very Rev. George Long presented the candidate and preached the sermon.

The Rev. Mr. Creviston returns to Nashotah House to complete his studies for the priesthood.

PRIESTS

COLORADO—The Rev. ALLEN MOORE was ordained priest in St. John's Cathedral, Denver, on St. Matthew's Day, September 21, 1925, by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of the Diocese. The candidate was presented by the Rev. Charles H. Brady, rector of St. Barnabas' Church, Denver; and the sermon was preached by the Bishop of the Diocese, the Rt. Rev. Irving P. Johnson, D.D.

The Rev. Mr. Moore will remain in charge of St. Philip's Church, Sedalia, and Christ Church, Castle Rock, Colo.

PANAMA CANAL ZONE—In the Cathedral of St. Luke, Ancon, Canal Zone, on the Thirteenth Sunday after Trinity, September 6, 1925, the Rt. Rev. Jas. Craik Morris, D.D., Bishop of the Panama Canal Zone, ordained to the priesthood the Rev. LOUIS CHESTER MELCHER, B.A. The candidate was presented by the Very Rev. Frederick C. Meredith, Dean of the Cathedral, and Bishop Morris preached the sermon.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED AT ONCE—PRIEST, SINGLE conservative Catholic for *locum tenency* in mid-west city. Address M-454, care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST WANTED, NOT MORE than thirty years of age. Opportunity for varied experience in large and well organized parish, both down-town and residential work. Applicant must have good education, attractive personality and capacity for hard work. Applications will be treated confidentially and must state previous experience. Sound Churchman only. Salary Eighteen Hundred Dollars, with furnished rooms, light, and heat. Apply in the first instance. "X"-467, care THE LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIESTS, ATTENTION! A YOUNG growing congregation located in the best residential section of a Southwestern city, of over 100,000 population desires the services of a young, aggressive, and thoroughly Episcopalian priest; one who can put his heart and body in the work. Here is an opportunity for a young man with executive ability to build for himself as well as for the Kingdom of God. A single man preferred. All correspondence confidential. Address X. Y.-469, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED — ORGANIST AND CHOIRMASTER. Boy choir, University center. Living salary with opportunity to teach. Address The Rev. D. E. S. PERRY, Lafayette, Indiana.

WANTED—WORKING HOUSEKEEPER IN small Church institution in mountains of Virginia. Apply P-470, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES PARISH OR CURACY. Address P-464, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CHANGE OF WORK. Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—A SMALL CHURCH OR MISSION paying a living stipend. Near New York City. Apply T-463, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN WISHES POSITION AS secretary or companion to a lady. Would travel. Best references. Address N-465, LIVING CHURCH, Milwaukee, Wis.

INSTITUTIONAL MANAGING HOUSEKEEPER wishes position in or near New York. Experienced. Best references. Address W-466, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER SCHOOL Music Supervisor—experienced, desires change. East preferred, family reasons. Strong Churchman. Excellent credentials. Address K-460, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, SPECIALIST. Wants change. Larger salary. Credentials unsurpassed. Address R. F.-455, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, DESIRES change. Boy or mixed choir. Churchly service by a church musician. Address M-461, care of THE LIVING CHURCH, Milwaukee, Wis.

AGENTS WANTED

LADIES—DO YOU WISH TO REAP A BIG harvest for your society this year? If so, be sure and order one of my Christmas Card Novelty Gift Books early. Indications are there will be a great demand for Christmas cards this year. I allow a commission of 40 per cent on all cards sold. For particulars write: MRS. C. W. UPSON, 234 Park Avenue West, Mansfield, Ohio.

UNLEAVENED BREAD AND INCENSE

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

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

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

VESTMENTS

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

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.

ALTAR GUILDS, PURE LINEN FOR ALL Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine Surplices at \$1.25 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

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

ALTAR FURNISHINGS

THE WARHAM GUILD WILL FORWARD on application, free of charge, a descriptive catalogue of Albs, Gowns, Surplices, Cassettes, etc. Also "Examples of Church Ornaments" which illustrate metal work, and a leaflet describing St. George's Chapel, Wembley Exhibition, which has again 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.

PARISH AND CHURCH

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

SPECIAL TRAINING IN THE CULTURE OF boys' voices. Booklet and list of professional pupils on application. Address DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West 91st Street, New York.

CATHOLIC PUBLICATION

LOW MASS CEREMONIAL. PLAIN GUIDE for priest and server. Extensive notes on vestments, altar-linen, vessels, etc. Price fifty cents. C. P. A. BURNETT, 300 East Fourth St., New York.

DELEGATES TO
GENERAL CONVENTION

YOU ARE INVITED TO SPEND A DAY or two at Piney Woods School, Piney Woods, Mississippi, twenty-five miles S. E. Jackson, Miss., and a few hours' ride from Gulfport of New Orleans. You will enjoy seeing this industrial school doing a pioneer work among the colored people. It was started and is being developed by LAURENCE C. JONES, a young Episcopalian and a graduate of the University of Iowa.

RALLY THE MEN AND BOYS
for the
ANNUAL MEN'S COMMUNION
The First Sunday in Advent
November 29, 1925

Many thousands of confirmed men and boys will receive Communion in their respective parishes at a concerted time on the First Sunday in Advent. It is a growing custom. The parishes and missions engaging in it last year numbered 606. This is the Eighth Year. Write for information and sample of notification cards to

BROTHERHOOD OF ST. ANDREW
202 S. Nineteenth Street, Philadelphia, Pa.

SISTERS OF THE HOLY NATIVITY

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

HEALTH RESORT

ST. 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, \$19-\$20—Age limit 60.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view, bright rooms, table unique, managed by SOUTHERN CHURCHWOMAN.

Los Angeles

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

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

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Wednesdays, Thursdays, and Holy Days

New York

Cathedral of All Saints, Albany, N. Y.
CHAS. C. W. CARVER, B.D., Dean
Sundays 7:30. Sung Eucharist 11. 4 P.M.
Week-days: 7:30, 9, and 5:30 P.M.

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Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
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INFORMATION BUREAU



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

BOOKS RECEIVED

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

The Arbitrator. 114 East 31st St., New York, N. Y.

Social Progress. A Handbook of the Liberal Movement. Edited by William Floyd. Price \$2.50.

Cambridge University Press. London, England.
The Macmillan Co. 64-66 Fifth Ave., New York, N. Y. American Agents.

The Christian Religion and Its Competitors Today. Being the Hulsean Lectures for 1924-25 delivered before the University of Cambridge by the Rev. A. C. Bouquet, D.D., Hon. C. F., formerly a scholar of Trinity College and a Lady Kay scholar of Jesus College; vicar of All Saints, Cambridge.

The Johns Hopkins Press. Baltimore, Md.
The Ordinance Making Power of the President of the United States. By James Hart, Ph.D. Price \$2.50.

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

A Theological Introduction to the Thirty-Nine Articles of the Church of England. By E. J. Bicknell, D.D., vice-principal of Cuddesdon Theological College, Prebendary of Chichester. Second edition. Price \$5.

The National Council. 281 Fourth Ave., New York, N. Y.

Triennial Report of the National Council to the General Convention. 1923-25.

Fleming H. Revell Co. New York, N. Y.
The Church and Printer's Ink. By Ralph V. Gilbert. Price \$1.25.

Charles Scribner's Sons. Fifth Avenue at 48th St., New York, N. Y.

The Lost Gospel. By Arthur Train. With a Frontispiece by James Dougherty. Price \$1.50.

From Immigrant to Inventor. By Michael Pupin, professor of Electro-Mechanics, Columbia University, New York. Illustrated. Price \$2.

The Stratford Company. 234-240 Boylston St., Boston, Mass.

Songs of the Royal Way. By Richard Arnold Green. Price \$1.50.

PAMPHLETS

Cathedral House. 619 So. Figueroa St., Los Angeles, Calif.

St. Paul's Cathedral, Los Angeles. A Descriptive Pamphlet by the Rev. Arthur Cotter.

English Church Congress Holds Session at Eastbourne

Bishop Motoda Welcomed—Ancient Sees—General News Notes

The Living Church News Bureau
London, September 18, 1925

FURTHER details of the program of the Church Congress at Eastbourne have just been issued. It is now announced that on Friday morning, October 9th, the subject of discussion will be Discipline in Modern Life. Among the speakers is Canon E. S. Woods, vicar of Holy Trinity, Cambridge. Canon Woods is a brother of the Bishop of Winchester. He is chairman of the Life and Liberty Movement, and served as a chaplain at Sandhurst during the war. He was formerly chaplain at Davos, and vice-principal and chaplain of Ridley Hall, Cambridge. Other speakers on this subject are the Rev. R. D. Beloe, headmaster of Bradfield College, and formerly on the staff of Eton College, and Miss Faithful, formerly head of Cheltenham Ladies' College.

The preacher at the Congress thanksgiving service in Chichester Cathedral on Saturday, October 10th, will be the Rev. the Hon. Edward Lyttelton, D.D., a former headmaster of Eton College.

BISHOP MOTODA WELCOMED

At its monthly meeting on Monday last, the general committee of the Church Missionary Society had the pleasure of welcoming the Bishop of Tokyo, Dr. J. S. Motoda, and, the first Japanese to be raised to the Episcopate. The Bishop spoke with warm appreciation of the efforts of Anglican missionaries in Japan since 1868, and pleaded for a continuance of foreign missionary effort in his own diocese, where, with a population of nearly two millions, he has only thirty workers. He said that most of the twenty-four churches in Tokyo were destroyed by fire at the time of the earthquake in 1923, but through the generosity of the Church of England and the Churches in the United States and Canada, these churches had now been replaced by temporary buildings, which were in regular use for worship.

ANCIENT SEES

In the eleventh century (1075), Archbishop Lanfranc and William the Conqueror removed the sees of Sherborne, Selsey, Lichfield, and Elmham, to Old Sarum, Chichester, Chester, and Thetford. Lichfield soon regained its old position, although for centuries in conjunction with Coventry; and now, in 1925, after just eight hundred and fifty years, Sherborne and Selsey have reacquired episcopal associations. I have already, in previous letters, mentioned Sherborne, where Prebendary Robert Abbott has assumed the title of Bishop of Sherborne, abandoned by Herman in 1075, and one may hope that (as at Southwark and Coventry) this is preliminary to Sherborne being raised from a suffragan to a diocesan bishopric.

No bishop has, it seems, lived at Selsey, in Sussex, since Stigand (consecrated by Lanfranc in 1070) left it for Chichester in 1075. Now, after exactly eight centuries and a half, it again acquires a resident Bishop in Dr. Twitchell, late of Polynesia, who comes to its parish church as rector.

In the short space of six months £50,000 has been given or promised towards the sum of £65,000 needed for the crea-

tion of the new see of Leicester. The Bishop of Peterborough looks forward to completing the scheme by next June.

GENERAL NEWS NOTES

A number of Churchmen, who are free-men of the City of London, have decided to offer to the Editor of the *Times*, as a slight token of their gratitude for the splendid national service of that journal in raising a quarter of a million for the

restoration of St. Paul's Cathedral, a silver-gilt cup, the cover being a representation of the dome of the cathedral. The work has been entrusted to Mr. Omar Ramsden, and will be completed early in October, when the presentation will be made. The Preservation Fund has now reached a total sum of £250,236.

The Archbishops of Canterbury and York have issued a recommendation that, where it is convenient, the observance of Armistice Sunday should this year take place on November 8th rather than on November 15th. This must, however, depend on local circumstances and diocesan usage or direction. GEORGE PARSONS.

Tenth Old Catholic Congress is Held in the Swiss Capital

Death of Patriarch Photios—The Soviet and the Orthodox Church—Some Reflections on Stockholm

The European News Bureau
London, September 11, 1925

FROM SEPTEMBER 2D TO THE 4TH THERE took place in Bern the tenth Old Catholic Congress. It was attended by many delegates from every country in Northern and Central Europe. The official representative of the American Church was Bishop Darlington, of Harrisburg, while the Dean of Salisbury represented the Archbishop of Canterbury. It is noteworthy that the interest in it taken by the Anglicans in Great Britain was not very large. Of two Church newspapers published today, the *Church Times* gives scarcely half a column to reporting bare facts, the *Guardian* nothing whatsoever. Probably the interest taken by Americans in these small bodies is much greater. It is interesting to note that the Metropolitan Germanos represented the Eastern Church.

The day before the Congress began, the Rt. Rev. A. Schindelar was consecrated bishop, and at this service, which took place at the church of SS. Peter and Paul, Rathausplatz, Bern, several of the delegates were present. It was also decided to revive the Society of St. Willibrord with the Archbishop of Utrecht as President, Bishop Darlington Vice-President for the United States, while Dr. van Allen has consented to be secretary for the branch in the United States.

DEATH OF PATRIARCH PHOTIOS

It was with the deepest regret that the news of the death of Photios, Pope and Patriarch of Alexandria, was received by the Church. It will be remembered how cordially he received the Anglo-Catholic pilgrims on their way to Jerusalem both this year and last, and how he was one of those Orthodox prelates who came over for the Nicean celebrations a month or two ago. He had attended the Stockholm conference and was on his way home when he was taken ill at Zurich, where he died.

The late Patriarch of Alexandria was born at Tenos in 1858 and was educated in the patriarchal school at Constantinople, afterwards being sent to Jerusalem as a postulant in the Confraternity of the Holy Sepulchre. At the age of twenty-nine he became secretary of the Jerusalem synod and in 1897 he was elected to succeed the Patriarch Gerasimos. But Abdelhamid quashed the election and exiled him to Mount Sinai. Russian influence, how-

ever, secured his return. He was consecrated Archbishop of Sinai in 1899, and in 1900 became Patriarch of Alexandria. At first rather conservative and inclined to treat Anglicanism merely as a Protestant sect, he afterwards became much warmer towards it, largely through the beneficent work of Bishop Gwynne and the Cairo Fellowship of Unity. Accordingly when he received the Archbishop's invitation to the Nicean centenary, he accepted the invitation gladly, and afterwards attended the Conference at Stockholm. He did a great work for the Unity of the Church.

THE SOVIET AND THE ORTHODOX CHURCH

An Orthodox correspondent of the *Church Times* reports that the so-called Third All-Russian Church Council will meet in Moscow on October 1st, in the church of Christ Our Saviour. This council is being convoked by the synod which usurped the rights of the Patriarch Tikhon while he was in prison. It is now trying to assume control of the whole of the Russian Church. It is supported by the Soviet government. The Convocation is taking place under the guise of an attempt to reconcile all the mutually hostile Orthodox tendencies. Each Church is asked to submit a written statement of its needs and aspirations "which will be decided upon by the judgment of the Ecumenical Church." Four points are comprised in the program. These are the pacification of the Church, general Church organization, participation of the Orthodox Church in the next Ecumenical Council, and the election of a central organ of administration for the Orthodox Church in Russia. It is felt that it is intended to abolish the Russian Patriarchate, which has long been detestable to the synod, and to the present government, and a spuriously elected synod may replace it. Since the death of the Patriarch Tikhon, the Patriarchal section of the Church has been uncertain as to the attitude it should adopt towards the main body in Russia. The Metropolitan Anthony has declared that, as things now are, he refuses to recognize the guardianship of the Patriarchal throne by the Metropolitan Peter Krutizki. But the actual abolition of the Patriarchate may give rise to a fundamental change in the organization of the Orthodox Church in Europe, perhaps even to the election of an independent head for the Orthodox Church outside Russia, preserving, as far as possible, the canonical order of succession from the Patriarch Tikhon.

SOME REFLECTIONS ON STOCKHOLM

Both the *Church Times* and the *Guardian* devote leading articles to the Stock-

holm Conference in their issues today, and this gathering of religions and nations has received its full share of notice from both the secular and the religious press of Great Britain. The *Guardian* classes Stockholm with the cities that are associated in men's minds with great world events, places such as Nicea, Canossa, Versailles.

"Stockholm will stand for the attempt to restore, or rather to rediscover what may be implied in that majestic, but almost forgotten ideal, Christendom. Stockholm stands for a reversal of that policy of mutual anathematization which is responsible for much of the secularism that constitutes the principal enemy of the Christian spirit today. Its message frankly confesses the weakness that is inherent in a divided Church. But its authors are justified in claiming that the Conference has proved the most signal instance of fellowship and cooperation across the boundaries of nations and confessions which the world has yet seen. This cooperation was only possible by deliberately leaving on one side all those questions of faith and order, which have gained bitterness and strength during centuries of separation and misunderstanding. The conference concentrated on a practical task, to apply the gospel to all relations of human life. We cannot doubt that quietly and steadily the seed sown at Stockholm will bear fruit in many lands. It is a witness that there are Christians in all Churches who wish to heal the age-long wounds and in humble dependence on God to bring the redeeming power of the Crucified to bear on the whole of human suffering in the only way in which it can be done—by the development of a common conscience and by mutual self-sacrificing service."

The *Church Times* gave the Conference a large measure of praise, though, at the same time, it is careful to point out the weak places. It quotes from a letter addressed by the Bishop of Winchester to the *Times*: "It is not too much to see in this gathering the germ of a Christian International, equally opposed to a national bigotry and a weak cosmopolitanism." But it continues:

"Having said so much, we should be doing less than our duty were we to refrain from mentioning certain dangers. There is the risk of proceeding to emit smoke screens of vague talk. Sir Henry Lunn's view is 'that we should regard this Conference as the culmination of all our conferences and that the time for speech-making is now over.' That is practical sense. Further, the cranks must not be allowed to capture the movement, and the best way to prevent that is for sensible people to support it in such numbers as to engulf them. Again, the movement will be killed if it deserts principles and devotes itself as a body to particular sets of applied remedies. And the greatest danger is the unguarded use of the word Ecumenical. In no sense was the Conference Ecumenical. That had better be said at once and plainly. Apart from all other considerations it contained no representatives from the Roman Church. And it is true that the prevailing atmosphere was that of Protestantism. Anglo-Catholics, by throwing their energies into the scale, have a great opportunity of seeing that the movement shall not become the nursery of Pan-Protestant propaganda. We cherish hopes which Anglo-Catholics can do much to help fulfil and direct to fruition."

The *Church Times* also prints an interesting article from its Stockholm correspondent concerning the Swedish Church, in which it states that fasting Communion is unknown in that Church, and that after Confirmation and First Communion further Communion are rarely made!

C. H. PALMER.

Massachusetts Inaugurates Notable Program of Religious Education

A New "Creed"—Death of Dr. Manchester—News Notes

The Living Church News Bureau
Boston, September 28, 1925

A REMARKABLE PROGRAM FOR RELIGIOUS education will be inaugurated in the Diocese of Massachusetts this week. Beginning on Thursday, October 1st the Diocesan School for Church Workers will be started and will continue on the succeeding Thursday evenings of the month.

The remarkable note about the program is that it is the most comprehensive that has been offered in Massachusetts. The subjects to be taught range from The Religion of Jehovah to Games and Stunts Popular with Boys.

Coaching classes for the Christian Nurture courses are amply provided, and the classes are arranged for all hours of the day. Thus the busy woman in the home and the man in the office can arrange to come at an hour that will not conflict with the daily work. Beginning in the morning at 11 A.M., every hour is taken up to 9:15 P.M. By intensive study a person could arrange to take almost a year's work in one month, or at least get a practical and most helpful outline for future study.

Among the twenty leaders of the classes are the following well known Churchmen: The Rev. Wm. E. Gardner, D.D., rector of the Church of the Messiah, Boston, teaching Christian Nurture Principles; the Rev. James Thayer Addison, of the faculty of the Episcopal Theological School, teaching, Missions in the Modern World; the Rev. Warner F. Gookin, vicar of the Church of the Ascension, Boston, teaching Jesus' Teaching for Disciples Today; Miss Lucy C. Sturgis, secretary of the commission on the Church School Service League, teaching The Church School and the Mission of the Church; Deaconess Helen P. Lane, of the Church of the Epiphany, Winchester, teaching one of the Christian Nurture Courses, Obedience to God; and Mr. T. A. Gibson, the well known supervisor of Boys' Work in the Archdeaconry of Boston Missions. Down in the crypt of the Cathedral, Mr. Gibson will teach, by precept and example, Games and Stunts Popular with Boys. This will be in the nature of practical demonstrations to aid leaders in successfully directing club units.

A NEW "CREED"

The new "Creed" by the Rev. Francis E. Webster, rector of Christ Church, Waltham, has attracted considerable attention in the Diocese this fall. It is proving more timely now than at the beginning of the year, for, with most Church workers, the month of October rather than of January is the year's real beginning. The new "Creed" is as follows:

"I believe that my Church is entitled to as much attention as men give to their social clubs, the Masons, Rotary, Kiwanis, and similar organizations:

"I believe that the trend of the age is away from personal attendance at Church, relying on money as a substitute for personal service:

"I believe that my personal attendance at the Church's service is more vital and essential than my money or anything else I have to give:

"Therefore I am resolved to present myself regularly at least once each Sun-

day at some service in Church, when not prevented by some valid reason."

DEATH OF DR. MANCHESTER

The Rev. Leander C. Manchester, D.D., long a priest of the Diocese, died on September 19th. The funeral service was conducted in the Cathedral on Monday following.

Dr. Manchester was born in Providence, R. I., in 1836, the son of Cornelius and Fanny (Faxon) Manchester. He was educated at Brown University and received his master's degree in 1858, and from that same college the degree of D.D., in 1898. He was a graduate of the General Theological Seminary in 1861. He was made deacon in 1861 by the late Bishop Thomas M. Clark of Rhode Island, and ordained to the priesthood by the late Bishop Henry C. Potter of New York. In 1862 he married Miss Marian A. Taber of Providence.

His first parish was at Sharon Springs, N. Y., where he was identified with Trinity parish from 1861 to 1863, then rector of the Church of Our Saviour, Providence, from 1863 to 1867; rector of St. Mark's, Warren, R. I., from 1867 to 1873; St. John's, Lowell, from 1873 to 1909, since which time he had been rector *emeritus*. He is survived by a son, Cornelius Manchester, of Middleboro, and a daughter, Miss Alice Manchester, of Fryeburg, Me.

GENERAL NEWS NOTES

The parish property of the Diocese has been unusually thoroughly, and in some instances expensively, renovated and improved during the past summer. Among the parishes in which the church buildings have been renovated and made more attractive are the Church of the Ascension, Fall River, St. Paul's Church, Brockton, and Emmanuel Church, Somerville.

Dean Rousmaniere has announced that the Rev. John T. Dallas, rector of St. Thomas' Church, Hanover, N. H., will join the Cathedral staff as vicar, which means that he will be next in authority to the dean. Other additions to the staff are the Rev. Herman R. Page, of the Missionary Diocese of Spokane; the Rev. Frederick C. Lawrence, curate of All Saints' Church, Worcester; and the Rev. H. Cleveland Hicks, who was graduated last June from the Episcopal Theological School.

RALPH M. HARPER.

INTERDIOCESAN CONFERENCE

SPRINGFIELD, ILL.—The Executive Secretary of the Diocese of Chicago has extended an invitation to the men of the Diocese of Springfield, through their Bishop, to attend the Conference on the Program of the Church that is to be held at Taylor Hall, Racine, Wis., from October 2d to the 4th, and to meet the Rev. R. Bland Mitchell, Executive Secretary of the National Field Department.

The Diocese of Springfield is to have five regional Church Club dinner meetings. They are to be held, October 29th, at St. Paul's Church, Pekin; November 2d, at St. Paul's Church, East St. Louis; November 4th, at St. Paul's Church, Springfield; November 5th, at St. John's Church, Centralia; and November 11th at the Church of the Redeemer, Cairo. These meetings are for men and women, and are in the interest of hearing the reports from the General Convention.

New York Churches Plan their Autumn Activities

"Bishop of Wall Street"—Sir Galahad Conclave—Holy Cross Retreat

The Living Church News Bureau
New York, September 25, 1925

MANY OF THE NEW YORK CHURCHES are planning to begin their autumn activities next Sunday. A few Church schools resumed their sessions last Sunday, among them St. Peter's Church, Manhattan, St. Michael's Church, Holy Trinity Church, of St. James' Parish, and the Chapel of the Intercession of Trinity Parish. St. Luke's Chapel of Trinity Parish, always resumes the Sunday sessions of its Church school on the Sunday nearest Michaelmas, which, this year, will be next Sunday. At eight o'clock there will be a corporate communion of the men and boys of the Chapel. The weekday Church school begins its Wednesday afternoon sessions during the octave of St. Luke's Day, and resumes its Saturday morning classes in Advent.

Two new ventures in decidedly downtown sections of New York of particular interest are the beginning of Italian services in the Church of the Holy Communion by the Rev. Francesco Urbano, sometime vicar of Grace Chapel, with an early Mass one Sunday a month at seven o'clock, and Vespers every Sunday at four, with Church school following; and the appointment, by the Bishop, of the Rev. Harrison F. Rockwell, editor of *The Catholic Churchman*, and assistant priest at the Church of the Transfiguration, as priest in charge of All Saints' Church, Henry and Scammell Streets. Fr. Rockwell will continue his duties at the Church of the Transfiguration. All Saints' is one of New York's oldest churches. Built in 1824, in the midst of a prosperous farming section north of the eastern section of the city, the church is now in one of the most densely populated sections of lower New York. In spite of the great changes that have come to the vicinity of All Saints', it is believed that there still remains a considerable field of usefulness for this venerable church. An early Eucharist and Evening Prayer with sermon each Sunday are the provision for the present. Fr. Rockwell's success in developing St. Andrew's Church, a down-town church in Buffalo, gives promise of like achievement at All Saints'.

"BISHOP OF WALL STREET"

The *Sun* of September 19th contained two items of great interest to Church people. The first is an account of the presentation of tokens of appreciation to the venerable Dr. Wilkinson, out-door preacher in Wall Street. The other is a narration of some of the achievements of the Order of Sir Galahad in and around New York. Of the tribute to "The Bishop of Wall Street" we read:

"A meeting in honor of the Rev. William Wilkinson, known for many years as 'the Bishop of Wall Street,' was held yesterday in front of the Sub-Treasury Building, Broad and Wall Streets, under the auspices of America's Good Will Union. Many leaders in the financial district, where Dr. Wilkinson has, for more than twenty-five years conducted meetings, were present, and a noonday crowd of several thousand persons watched with interest the presentation of a duplicate of

the Bible on which Washington took his oath of office. An American flag, the gift of Elbert H. Gary, who was present, was also presented to Dr. Wilkinson on behalf of the Good Will Union.

"Justice Irving Lehman of the Court of Appeals, said in his presentation address: 'This spot has been hallowed for all Americans by its memories of the days when the Fathers of the Republic fought for and won the liberties which, embodied in our Constitution, they have bequeathed not only to their descendants but to all the inhabitants of this land. Protestants, Catholics and Jews fought together for their liberty in those days.

"For twenty-five years, you, Dr. Wilkinson, have each day gone to what is perhaps the busiest highway of the land and have called upon men to stop for a few minutes in their worldly work to give thought to spiritual things. You have tried to bring your message to all who would listen, and no one can know how often or by whom it was heard. Whenever it was heard, some American, Christian, Jew, or agnostic, has surely been made a better citizen. So it is peculiarly appropriate that in this place of hallowed memories, of old-time patriots, the American flag should be presented to you by the Good Will Union as a symbol that men of all creeds are working together in common understanding that the nation is founded upon ideals so true and so universal that he who teaches true religion also teaches true Americanism.'

"Justice Arthur S. Tompkins, President of America's Good Will Union, presided. 'The purpose of this meeting,' he said, 'on this historic spot, is to pay tribute to Dr. Wilkinson, who has given the best years of his life in the useful and unselfish service of his fellowmen and who has faithfully and consistently, by a devoted life and consecrated service, exemplified the spirit and preached the gospel of peace on earth and good will among men.'

"Other speakers included the Rev. Edward Lissman, of Riverside, who read from a Bible presented to the West End Presbyterian Church by his synagogue; F. A. Onderdonk, representing the St. John's Lodge of the Order of Masons, which presented the duplicate of the Washington Bible; Chaplain Thomas E. Swan, representing Trinity Church in the absence of Dr. Stetson, and Senator Charles A. Towne, who read an original poem, *The Faith of Washington*. Justice Tompkins read letters of congratulation from Secretary Hughes, Owen D. Young and Judge Gary."

SIR GALAHAD CONCLAVE

The following is the account of the Sir Galahad activities:

"With the date for the Diocesan Grand Conclave of the Order of Sir Galahad soon to be announced, more than 2,000 boys of the various parish courts of the city are already making extensive preparation.

"During the last four years since the director for the metropolitan area, the Rev. Sidney T. Cooke, of the clergy staff at St. James' Episcopal Church, began his activity for the order more than fifty-seven parishes have established courts or have committed themselves to the project.

"That a boy, to be a king, must have distinguished himself in athletics, scholarship, and right living, is significant of the interests which the order seeks to stimulate. In the case of Alder Jenkins, who was crowned king at Grace Chapel several years ago and again when he became a member of the Court of St. James, the record of his qualifications is an impressive one.

"Alder Jenkins is the son of Percy W.

Jenkins of the Wanamaker store, and lives at 212 East Twenty-fifth street. He has distinguished himself in football and baseball and about three years ago won the Diocesan silver medal for an essay on Christian stewardship. He attends night classes at Cooper Union and is employed during the day as a mechanical draughtsman at the Edison plant in Brooklyn. He has addressed gatherings of boys and men throughout the parishes of the metropolitan area on the subject of the Sir Galahad movement.

"This movement was organized by the Rev. Ernest J. Dennen in St. Stephen's Church, Lynn, Mass., about twenty-five years ago. In 1921, however, the body was reorganized and incorporated into a national order with an extended program of boys' activities in the Episcopal Church.

"Throughout the Diocese of New York, the organization has attained such corporate strength that it has frequently been possible to hold joint conclaves. Last spring the Galahad courts held their third annual athletic meet of the New York, Newark, and Long Island dioceses at Curtis Field, Staten Island.

"All over the country the keenest possible interest is being taken in the growth of this movement in the Episcopal Church.

"Leaders of the work,' state Mr. Cooke, 'are convinced that this is the thing for winning and holding the male youth of the Church right up to manhood. They are convinced that it should receive the indorsement of the church in general.'

"Among the courts active in the New York diocese are those of Christ Church, Staten Island; St. Mary's, Manhattanville; Grace Chapel, St. George's, the Church of the Epiphany, the Chapel of the Intercession, the Church of the Ascension, Staten Island; St. Peter's Church, Westchester; and the Chapel of the Incarnation."

HOLY CROSS RETREAT

The annual autumn retreat for priests at the Holy Cross Monastery, West Park, was held this week, beginning after Vespers on the feast of St. Matthew, Monday, and concluding with a Mass of Thanksgiving on Friday morning. The conductor was the Rev. Charles F. Sweet, for many years professor in the Divinity School at Tokyo, Japan, and at present chaplain at Charycroft, near Peekskill, one of the houses of the Sisters of St. Mary. Very nearly fifty priests, one deacon, and one candidate for Holy Orders, were in attendance. The meditations were profound, searching, rich in material for deep thought, and animated throughout by intense devotion and a compelling sense of the majesty, as well as the love of God.

The Rev. Fr. Mayo, O.H.C., is conducting today a Quiet Day for the Society of St. Stephen for Deaconesses in St. Luke's Chapel, Trinity Parish. Fr. Mayo is director of the Society.

THE INCARNATION

The Church of the Incarnation, Madison Avenue and 35th Street, resumes its regular order of services next week. The rector, the Rev. Dr. H. Percy Silver, has returned from Europe and will preach at eleven o'clock September 27th. The Rev. Harold Gibbs, who has been recently in charge of Calvary Church in this city, has accepted a position as a member of the clergy staff at the parish church, and has entered upon his duties.

The noonday services will be resumed October 5th. This service is held every weekday, except Saturday, from 12:20 to 12:40, and consists of prayer, singing, and a brief address by the rector.

At the chapel, in East 31st Street, a large work is carried on through its numerous organizations, under the direc-

tion of the vicar, the Rev. Nicholas M. Feringa. During the summer a camp has been maintained on the Sound near King's Park, L. I., in July for girls and through August for boys. A special feature of this camp life has been the constant and personal contact of these young people with the vicar and his associates in the work and the religious influences with which it has been surrounded. A brief service was held every morning and evening and the Holy Communion was celebrated at least once each week at an improvised altar in the camp.

In addition to this parties of fifty boys or girls have been sent at intervals of two weeks to the Incarnation Summer Home at Lake Mohogan, N. Y., provision being also made for mothers with young children. This home is open the year round, in summer for fresh air work, and the rest of the year for convalescents. There is also in connection with it a school for children sent there on account of poor health or some physical handicap, under the charge of a teacher appointed by the New York Board of Education.

This church has for several years maintained at its parish house, 240 East 31st Street, a health work for under-nourished children of the East Side public schools, under the name of nutritional lunches. These are under the charge of a doctor, visiting nurses, and an experienced dietitian, and are served every school day at noon to about 200 children. This year these lunches will open on October 6th.

The Rev. Charles M. Belden, assistant at the church, has returned from a cruise to Norway and the North Cape, and is in temporary charge of the chapel until the vicar's return from his vacation.

AT THE CATHEDRAL

The newly appointed precentor of the Cathedral, the Rev. J. Mark Ericsson, was the preacher last Sunday morning at the Choral Eucharist. The Rev. Thomas S. Cline, D.D., rector of St. Peter's Church, Manhattan, professor of Pastoral Theology at the General Theological Seminary was the preacher at Evensong. The Rt. Rev. Frederick Rogers Graves, D.D., Bishop of Shanghai, will preach in the Cathedral next Sunday at Morning Prayer. At four o'clock the annual Memorial Service for the Twenty-Seventh Division and the Gold Star Association of America will be held, at which the preacher will be the Rev. William H. Owen, rector of the Church of the Holy Trinity, Harlem.

CLERGY CHANGES

The Rev. William Gordon Craig, lately of Albion, Mich., has become rector of All Souls' Church, St. Nicholas' Avenue. In addition to an early Eucharist each Sunday, there will be a second celebration at eleven o'clock on the first, third, and fifth Sundays of each month, alternating with Morning Prayer. On the second and fourth Sundays, the Holy Eucharist will be celebrated at the opening of the Church school at ten o'clock, alternating with Morning Prayer when the Eucharist is celebrated at eleven o'clock. All Souls' is the second church within a short time to join the increasing ranks of parishes affording their young people frequent, if not weekly, opportunities of Eucharistic worship. St. Peter's Church has had a Children's Eucharist alternating with Morning Prayer since last autumn.

At the latter church, the Rev. Richard A. D. Beaty began his active ministry as assistant to the Rev. Dr. Cline, last Sunday, September 20th. Mr. Beaty, a communicant of St. Thomas' Church, New

York, was ordained deacon in the Cathedral of St. John the Divine last Spring after graduating from the Berkeley Divinity School. Mr. Beaty will be superintendent of the Church school. Mr. Beaufort E. Buchanan, after five years of service as organist at St. Peter's, is succeeded by Mr. Ray Miller, a graduate of Lehigh University who enters the General Theological Seminary this autumn.

The Rev. Lawrence R. Kelly, for five years past curate at the Chapel of the Intencension, Trinity Parish, has resigned this post to accept the rectorship of All Saints' Church, Leonia, N. J. Fr. Kelly assumes his new duties on the first Sunday in October. He will be greatly missed by the congregation of Intercession Chapel.

THOMAS J. WILLIAMS.

Philadelphia Religious Educational Institutions Show Marked Growth

Pennsylvania's U. T. O. Contribution

The Living Church News Bureau
Philadelphia, September 25, 1925

THE EDUCATIONAL SIDE OF THE Church's life is beginning the scholastic year with encouraging prospects. The Philadelphia Divinity School reports more than twenty new students in all departments, with a total enrollment of more than sixty and possibly as many as seventy when the list is finally made up. Progress on the new chapel is necessarily slow but is satisfactory. It is expected that it will be ready for use at the next Commencement of the School. The school teaching force has suffered a loss in death, this summer, of Miss Blaylock, who for years has been the teacher of elocution. Her work for this year is to be taken over by the Rev. Mr. Ewing, of the Homiletics Department, and Mr. Gilbert, the musical director.

The Church Training and Deaconess House begins its year on October 2d with a matriculation service, at which the preacher will be the venerable Warden of the School, the Rev. Dr. J. de Wolfe Perry. Ten new students are expected, which will give a total enrollment of seventeen.

The Church Farm School at Glen Loch begins its seventh year with an enrolment of seventy boys. The steady growth of this young institution has been one of the outstanding features of diocesan life in the last few years. The sixth cottage for the use of the boys will be opened in November.

The Department of Religious Education of the Executive Council is promoting two notable things for the general good of religious education in the Diocese, the annual Church School Institute, and the Diocesan Normal School for Church Workers. The Church School Institute will be held in the guild house of St. James' Church, Twenty-second and Walnut Street, on the afternoon and evening of Monday, October 5th, with a cafeteria supper between the sessions. The topics for discussion are interesting and helpful, and cover a wide field: the Service Program of the Church School Sectional Conferences on Story Telling and Story Dramatization, Organizations for Boys, Junior St. Andrew's Brotherhood, Boy Scouts, and the Order of Sir Galahad, Young People's Fellowship, the Task of the Church School Superintendent, and Church School Administration.

The Diocesan Normal School for Church Workers begins the first semester of its sixth year on October 8th. The school meets on Thursday evenings and each semester lasts ten weeks. The primary object of the school is teacher training. Last year some three hundred teachers in the

Church schools of the Diocese took advantage of the training, and it is hoped and expected that there will be a much larger enrolment this year. The courses cover a wide range of subjects under five group headings, the Bible, the Church, The Church School, The Mission of the Church, and Social Service. In addition to the regular classes the Rev. Dr. Ayer, Professor of Ecclesiastical History in the Philadelphia Divinity School, will give six lectures on historical subjects; and the Rev. Dr. Tompkins, rector of Holy Trinity Church, will give four lectures on the Spiritual Preparation of the Teacher.

PENNSYLVANIA'S U. T. O. CONTRIBUTION

The Woman's Auxiliary expects to take to New Orleans \$80,000 as Pennsylvania's contribution toward the United Thank Offering. This will be seven or eight thousand dollars more than was given at the last General Convention. Pennsylvania's share this time is to go as a memorial of Mrs. George C. Thomas, whose love and zeal for missions has meant so much to the Church, and whose death last year was a grief and loss to the whole Diocese. Arrangements have been made for a service at her parish church, the Holy Apostles, at the exact time of the great Thank Offering service in New Orleans, Thursday, October 8th. This gives the "women at home," who have worked so hard for this offering an opportunity, to share in the great act of worship when the offering is made on the altar. The rector of the parish, the Rev. Dr. George H. Toop, will be the preacher at this service.

Among those representing the Diocesan branch of the Woman's Auxiliary at the General Convention will be Mrs. J. Allison Scott, Mrs. Charles H. Pancoast, Mrs. George Woodward, Mrs. Henry Dillard, Jr., Mrs. W. W. Pharo, Mrs. John E. Hill, Mrs. John Hollingsworth, Mrs. Effingham Perot, Miss Mary Howland, Mrs. C. W. Spies, Miss Elsie Douglas, Miss Elizabeth Halsey, Miss Mary Blakiston, and Mrs. Edward H. Bonsall.

There has been yet another change in the deputies from the Diocese. The Rev. Dr. George C. Foley, of the Philadelphia Divinity School, one of the elected deputies, is unable by reason of illness to go. That makes five of the elected deputies and alternates who have been unable to serve. The Rev. Dr. L. N. Caley, first clerical alternate, will go in Dr. Foley's place.

GILBERT PEMBER.

WHEN THE boys of the Chapel of the Mediator, Philadelphia, needed a very large map of the world, for some Church school work they were doing, they made a background the required size, about twelve feet square, of beaver board covered with white paper, projected on to it the map of the world from a lantern slide, and then traced the outlines on the paper.

Chicago Young People's Association to Emphasize Spiritual Development

Department of Religious Education
—Brotherhood Post-Convention
Assembly—A Church Kinder-
garten

The Living Church News Bureau
Chicago, September 26, 1925

THE FOLLOWING RESOLUTION WAS PASSED at the second annual conference of the Episcopal Young People's Association of the Diocese of Chicago, held at Taylor Hall, Racine College, Racine, Wis., from September 3d to the 7th:

"WHEREAS, we consider that Fellowship, Service, and Knowledge have eclipsed the Spiritual; and

"WHEREAS, the constitution of the Young People's Association of the Diocese of Chicago states that the purpose of the Association is fourfold; Worship, Fellowship, Service, and Knowledge; therefore, be it

"RESOLVED, That it is the sense of this conference to go on record as urging that there be more emphasis on the Spiritual development.

"RESOLVED, That this resolution be sent to every Young People's Society in the Diocese."

DEPARTMENT OF RELIGIOUS EDUCATION

The Department of Religious Education of the Diocese of Chicago has sent out an admirable bulletin of the inception of its year's work and activities. The Directors' Association will meet on September 28th. On October 5th and 6th the West Side Church School Institute and the South Side Institute have their opening meetings. October 11th is Cathedral Sunday. The Little Helpers' leaders and parents will meet on October 14th. In the week of October 18th will be the first sessions of sectional normal classes. These sessions are held weekly at various strategic centers. At the school of Trinity Church, Wheaton, the Rev. W. H. Ziegler will be the instructor on The Prayer Book. At All Saints' Church, Ravenswood, the Rev. A. G. Fowkes will have classes on The Bible. At St. Luke's Church, Evanston, the Rev. D. A. McGregor is the instructor on the subject, The Prayer Book. The Rev. W. A. Simms has the same subject at Christ Church, Woodlawn. The Rev. F. R. Godolphin will be the instructor at Grace Church, Oak Park, subject, The Bible.

Arrangements are being made for a class on the Burlington Route, and also for one in the Northern Deanery. Miss Vera Noyes, supervisor of Religious Education, announces that the correspondence school, initiated last year for children too far from a Church school, will continue.

BROTHERHOOD POST-CONVENTION ASSEMBLY

The Chicago chapters of the Brotherhood of St. Andrew had a rousing post-convention assembly at the Church of the Holy Spirit on Saturday afternoon, September 26th. The Rev. H. W. Prince, rector of the church at Lake Forest, is chaplain of the local assembly. The afternoon was spent in recreation, games, and drives about this beautiful suburb. After the service and supper, a splendid conference was held, when reports of the delegates to the Pittsburgh convention were made. Chicago had the largest delegation at Pittsburgh, thirty-three seniors and juniors.

A CHURCH KINDERGARTEN

The city of Kankakee, like some other large communities and towns in Illinois,

has no public school kindergarten. The demand for a kindergarten in Kankakee has been so insistent that the vestry of St. Paul's Church has authorized the opening of a day school kindergarten in the church parlors on October 5th, and has employed a teacher and bought equipment. The school will be known as St. Paul's Kindergarten. Miss Lois Mooney, a graduate of the Chicago Kindergarten Training School has been engaged as the instructor. The year's work will consist of three terms of ten weeks each. Other parishes in this district, like St. Paul's, have from time to time supplied kindergartens when they have been greatly needed.

BISHOP ANDERSON ON "OBEY"

The Rt. Rev. C. P. Anderson, D.D., Bishop of the Diocese, has given his frank opinion on the proposed revision of the marriage service by the omission of the word "obey." He has declared that he will vote for the amendment and says:

"Too much has been made of the question. Those opposing removal of the word 'obey' are merely camouflaging in their

contention that it should not be taken seriously. 'Obey' in this ceremony means 'obey,' and it cannot be interpreted otherwise. Marriage is a partnership of equals for mutual help and service. The marriage service should be taken seriously in all its parts and as a whole. It is not a matter of master and servant, as is clearly implied with the word 'obey' in the service. That may have been the idea of marriage once, but not now."

GENERAL NEWS NOTES

The September meeting of the Catholic Club was held at the Central Y. M. C. A. rooms on Tuesday evening, September 22d, preceded by a dinner. This was the beginning of a series of stimulating meetings to be held this year by the Club. The speaker of the evening was the vice-president, Mr. J. G. Hubbell.

The Chicago branch of the Woman's Auxiliary held a Day of Prayer at Trinity Church, Chicago, on Thursday, September 24th. The Rev. Garth Sibbald, rector of Emmanuel Church, Rockford, conducted the services.

The Round Table met recently and elected its officers for the coming year. The Rev. H. R. Brinker, rector of St. Bartholomew's Church, Englewood, is president, and the Rev. Neil Anable, priest in charge of Holy Trinity Church, is secretary. H. B. GWYN.

St. Paul's, Baltimore, Receives Addition to Endowment Fund

Maryland Diocesan News

The Living Church News Bureau
Baltimore, September 24, 1925

UNDER THE WILL OF THE LATE DR. Samuel Johnston, of Baltimore, the endowment fund of St. Paul's Church, receives \$2,000, and St. Paul's Boys' School \$2,500.

The Boys' School of old St. Paul's, situated now on a fine property on the heights above Mt. Washington, has opened the season with an enrollment of fifty-two boys. This is the largest number of pupils that the school has had in the seventy-six years of its existence. An athletic field on the grounds was completed, during the summer, at a cost of \$7,000. The school plot comprises ten acres. There are thirty boys available for service in the choir of St. Paul's. About twenty of the alumni of the Boys' School are now serving in the ministry of the Church, and many others in important business and professional positions.

The Girls' School of St. Paul's, a boarding school for those of small means, opens with thirty-seven pupils. Miss Virginia Mason Dorsey is Principal, and has under her a corps of four assistants.

Ninety-six persons have been confirmed this year in St. Paul's Parish, 43 at old St. Paul's, and fifty-three at St. Paul's Chapel.

Dr. Arthur B. Kinsolving, the rector of St. Paul's, is one of the four clerical Deputies to the General Convention from the Diocese of Maryland.

MARYLAND DIOCESAN NEWS

The Rev. Thomas Nelson, D.D., Professor of Old Testament Literature at the Virginia Seminary, was the speaker at an inspirational service for the Church school teachers of Baltimore on the Pro-Cathedral Grounds on the afternoon of Sunday, September 27th.

The Rev. Harold N. Arrowsmith, Canon in charge of the Pro-Cathedral, has arranged a corporate communion service for the Church students of Johns Hopkins University on the third Sunday of each month, with breakfast afterwards.

The first fall meeting of the Maryland Clericus will be held October 12th, at noon, in the Diocesan House. The speaker will be Miss Anna Ward, Secretary of the Baltimore Family Welfare Association.

The Church school of the Church of the Holy Nativity, Forest Park, Baltimore, the Rev. Hugh W. S. Powers, rector, has increased sufficiently in numbers to demand a new department for Bible study among older boys and girls. This department will begin with three classes, under the leadership of Mr. Oliver C. Short, Civil Service Director of Maryland. The aim of this new departure is to hold the allegiance of the boys and girls of high school age to the Church.

The two hundred and fiftieth anniversary of St. John's Parish, Baltimore and Harford Counties, will be held at Joppa Farm, Harford County, on October 12th.

The twentieth anniversary of the Woman's Auxiliary of the Church of the Good Shepherd, Ruxton, Md., the Rev. William O. Smith, D.D., rector, took place on Sunday and Monday, September 27th and 28th.

The Rev. C. Sturgis Ball, D.D., rector of the Church of the Transfiguration, Baltimore, Lecturer at Goucher College, and Chairman of Adult Bible Study for the Diocese of Maryland, is closely identified with the Church Tutorial Classes Association of England, founded by Bishop Gore, who is still vice president of the Society. The Church Tutorial Classes Association recently sent fraternal greetings to the two classes of Bible Study following their methods in operation at the present time in the city of Baltimore.

Bishop Murray returned from Chester, Nova Scotia, on Friday, September 25th.

The Bishop, together with the four clerical and four lay deputies to the General Convention, plans to leave Baltimore for New Orleans on Sunday evening, October 4th. The deputies are, clerical, the Rev. Edward T. Helfenstein, D.D., the Rev. H. P. Almon Abbott, D.D., the Rev. Arthur B. Kinsolving, D.D., and the Rev. Wyatt Brown, D.D.; lay, Messrs. Edward Guest Gibson, Henry D. Harlan, Arthur Boehm, and Edward N. Rich.

H. P. ALMON ABBOTT.

NEW YORK CATHOLIC CLUB

NEW YORK, N. Y.—The first meeting of the season of the New York Catholic Club was held at Grace Church, Jersey City, the Rev. Henry Bell Bryan, rector. Fr. Bell was the celebrant of the high Mass.

The president of the Club, Dr. McComas, delivered a short "charge" to the members, this taking the place of the usual meditation. Later two laymen spoke: Mr. George M. Lamsa, an Assyrian, and a candidate for holy orders under the Bishop of Rhode Island, made an address on Nestorianism and the Eastern Church, and Mr. W. Lynn MacCracken told of opportunities for Church progress on Catholic lines in that part of the Diocese of New York known as Staten Island.

FIRST ANNUAL CATHOLIC CONGRESS

NEW HAVEN, CONN.—The first annual Catholic Congress of the Church in America is to be held in New Haven, November 3d, 4th, and 5th. It is under the auspices of the Central Conference of Associated Catholic Priests, and the committee in charge includes the Rev. S. C. Hughson, O.H.C., chairman, the Rev. Messrs. Frank L. Vernon, D.D., Louis B. Howell, Frank Damrosch, Jr., and the Rev. Frederick S. Penfold, D.D., secretary, 114 George St., Providence, R. I.

The center of the congress will be Christ Church, Elm Street and Broadway, New Haven. In this church a solemn Mass will be said at half past ten o'clock Wednesday morning, with the Bishop Coadjutor of Milwaukee, the Rt. Rev. B. F. P. Ivins, D.D., as the preacher. There will be other celebrations in this church, at half past six in the Lady chapel, and at half past seven at the high altar, at which communions may be made. All the services of the Congress will be in Christ Church, and the headquarters of the Congress will be in Christ Church parish house, No. 94 Broadway.

All meetings of the Congress will be held in the auditorium of the New Haven High School, which is on York Square, nearly opposite Christ Church. At all sessions of the congress the chairman will be the Rev. W. H. van Allen, D.D., of Boston.

The program is as follows:

Tuesday Evening, November 3d
8:15 o'clock
Address of welcome by the Bishop of Connecticut.

The Anglican Reformation, the Rev. Frank Gavin, Th.D., General Theological Seminary.

What is the Episcopal Church, the Rev. S. C. Hughson, O.H.C.

Wednesday Morning, November 4th
10:30 o'clock

Solemn Mass: Preacher, the Bishop Coadjutor of Milwaukee.

Wednesday Afternoon, November 4th
3:30 o'clock

The Problem of Christian Living in a

non-Christian World, the Hon. Thomas L. Raymond, Mayor of Newark, N. J.
Christianity in Business, Col. H. Anthony Dyer, Providence.

Wednesday Evening

8:15 o'clock
Suffering and the Will of God, the Rev. Francis J. Hall, D.D., General Theological Seminary;

Faith Healing, the Rev. Selden P. Delany, D.D., New York;

The Sacrament of Unction, the Rev. Charles L. Gomph, Newark.

Thursday Afternoon, November 5th
3:30 o'clock

What is the Bible, the Rev. Wm. Pitt McCune, Ph.D., New York;

The Catholic Layman's Use of the Bible, Prof. Charles Sears Baldwin, Columbia University.

Thursday Evening

8:15 o'clock
The Eucharistic Sacrifice, the Rev. Granville M. Williams, S.S.J.E.;

How to Use the Mass, the Rev. Frank L. Vernon, D.D., Philadelphia;

The Mass the Church's Chief Act of Worship, the Rev. Wm. Harman van Allen, D.D., Boston.

It is most desirable that record be kept of the Parishes and Dioceses represented in the Congress, as well as of the persons present. Members are therefore urgently requested, as early as possible after arrival in New Haven, to present themselves at Congress Headquarters and fill out the card provided for that purpose.

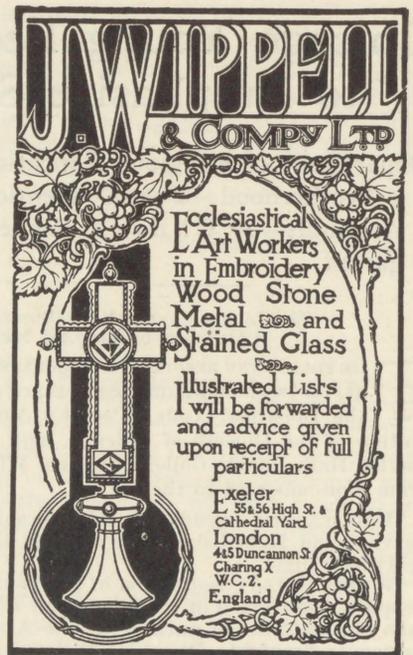
Clergymen attending the Congress are asked to bring with them cassock, surplice, and biretta, and to attend the Solemn Mass vested. No stoles, hoods, or tippets will be worn at that service. Information as to the procession, and a place to vest, will be furnished at the Congress headquarters. Priests wishing to celebrate are requested to make arrangements with Fr. Mitchell at the headquarters on the day before, so that hours and altars may be assigned to them.

WORLD ALLIANCE CONGRESS ON PEACE AND SECURITY

DETROIT, MICH.—Preparations now being completed for the tenth annual meeting of the American Council of the World Alliance for International Friendship through the Churches, to be held in Detroit, November 10th, 11th, and 12th, point to the largest gathering of Church leaders in the history of this organization. In many respects the meeting promises to be a very significant event in American religious circles.

Several causes are conspiring to focus unusual attention upon the Detroit program. The meeting will be known as the Congress on Peace and Security. As such it is sure to gain impetus from the renewed interest in disarmament, from the French demands for international guarantees of national security, from the approaching sessions of the Interparliamentary Union, and the approaching debate on the World Court question at Washington. Anticipating this situation, the organizers of the meeting have obtained speakers well qualified to treat the different aspects of the international peace question.

Sub-topics include the Question of Sanctions, Use of Armed Force, Economic Boycott, World Court, Security in the Pacific, and the broader question of National Security and World Peace. These subjects will be handled by speakers of international reputation in this field: such men and women as Hugh Edwards, member of the British Parliament; David Hunter



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Miller, author of the Geneva Protocol; Prof. James T. Shotwell, who drafted the Disarmament Plan now under consideration by the League of Nations; Mrs. Carrie Chapman Catt, foremost figure in the feminist movement; the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, the Rt. Rev. J. S. Motoda, D.D., Tokyo, Japan, Fred B. Smith, the militant layman; the Rev. Nehemiah Boynton, recently chosen chairman of the International Committee of the World Alliance; Theodore Marburg, formerly Minister to Belgium; Father John A. Ryan of National Catholic Welfare Council; and Rabbi Lyons. The list of speakers is evidence also of the inter-sectarian character of the meeting, including as it does a Catholic priest, a Jew, and representatives of several other religious bodies.

The international character of the meeting will be emphasized by the presence of representatives from a number of the twenty-nine national councils of the organization. The new council recently established in Australia will be one of those represented, as will also the Japanese council.

BISHOP REESE PROTESTS AGAINST MOB VIOLENCE

SAVANNAH, GA.—That the educated and intelligently informed people of the state of Georgia and other parts of the South have a feeling of abhorrence and indignation at the atrocious acts of mob violence, and utter protests when lynchings occur, is attested by the letter written to the *Savannah Morning News* by the Bishop of Georgia, who is Chairman of the State Committee on Inter-racial Coöperation. Bishop Reese's letter followed the lynching of an insane Negro at the State Asylum, who had murdered one of the nurses of the institution. Bishop Reese said in his letter:

"When such an outburst of mob violence takes place as has just occurred at Mill-edgeville, in the lynching of an insane Negro, an inmate of the state asylum, for killing one of its nurses, it is the duty of all good citizens to express their indignation and horror. If, as seems to be the fact, the Negro was insane, it is inconceivable that any body of our fellow citizens could have been guilty of such an outrage and have committed a great injustice upon a mentally irresponsible person, and at the same time committed, as is true of all lynchings, an equally great outrage upon the dignity and fair name of the state.

"It is especially shocking and disappointing because the gradually diminishing number of lynchings in Georgia for several years past has led good citizens to hope that our people were realizing the wickedness of this crime and were acquiring greater respect for the law and more self-control under similar provocations.

"This victim was an inmate of the state institution and therefore especially under its guardianship, and this act was a direct defiance of its authority.

"As chairman of the State Committee on Interracial Coöperation, for myself and for my associates, I desire to express most earnestly our utter abhorrence of this crime and respectfully to call upon our governor and other state authorities to offer promptly as large rewards as possible for the arrest and conviction of the guilty parties. I also venture to express the hope that in connection with this lynching and all other similar outbursts of mob violence, the press of the state and individual citizens will promptly and publicly express their indignation and sense of outrage. It is only by laboring in season and out of season to create a determined

public opinion in this way that our weak or vicious fellow citizens can be made to understand that they are outraging the public conscience and are condemned by all good and loyal men and women."

CHRISTIAN UNITY MASS MEETING

NEW ORLEANS, LA.—A mass meeting in the interest of Christian Unity will be held in New Orleans on Wednesday evening, October 14th, under the auspices of the Commission on Faith and Order. The event is designed not only for members of General Convention and visitors, but for the Church people of New Orleans, who will be especially invited to attend. It is expected that the Athenaeum will be taxed to capacity, as the speakers are Bishop Brent, the Rev. Peter Ainslie, of the Disciples of Christ, and Bishop Anderson. Bishop Manning will preside.

Dr. Ainslie is not only the leader among his own Communion on behalf of unity, but is editor of the *Christian Union Quarterly*, which has served as the forum for discussion of problems of Christian Unity since the *Constructive Quarterly* ceased publication some years ago. The Disciples of Christ were the second body to accept officially the invitation to join in the movement for a World Conference on Faith and Order when it was inaugurated by the General Convention in 1910, and Dr. Ainslie has been a member of the Continuation Committee of the World Conference, and of the Business Committee.

The meeting is of especial significance at this time because of the action taken by the Continuation Committee at its meeting in Stockholm, August 15th to the 18th. At this meeting it was decided that the World Conference should be called to meet at Lausanne, Switzerland, in August 1927, and a carefully prepared agenda was adopted. This agenda includes a number of propositions to serve as the basis of discussion, covering the outstanding issues relating to Faith and Order. Copies of the agenda may be had free upon request from the Secretariat of the World Conference, Box 226, Boston, Mass., and will also be found in the exhibit of the Commission on Faith and Order in the First Methodist Church opposite the Convention halls.

N. A. T. A. AT NEW ORLEANS

NEW ORLEANS, LA.—The following is the program of the National Accredited Teachers' Association Training School during the General Convention. The classes will meet from 9 to 9:50 A.M. daily except Sunday.

The Pupil, Miss Mabel Lee Cooper, Field Worker of the National Department of Religious Education.

The Teacher, Miss Annie Morton Stout, Educational Field Worker of the Province of Sewanee.

The Prayer Book, the Rev. H. W. Starr, Ph.D., Educational Field Worker of the Province of Sewanee.

The Bible, the Rev. Gardiner C. Tucker, D.D., Educational Field Secretary of the Province of Sewanee.

(The above courses are those required for admission to the National Accredited Teachers' Association.)

Church School Administration, Mr. Leon C. Palmer, Field Secretary of the Brotherhood of St. Andrew, and Educational Leader in the Province of Sewanee.

Leadership in Young People's Organizations, the Rev. Karl M. Block, D.D., Edu-

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The following classes will meet from 10 to 10:50 A.M., daily except Sunday:

The Church School Service League, Miss Frances H. Withers, Secretary of the National Department of Religious Education, assisted by Miss Frances Rose Edwards.

Mrs. F. H. G. Fry, Educational Leader in the Diocese of Louisiana and the Province of Sewanee, a teacher of experience in the primary grades, will be available for consultation on primary methods from 1 to 2 P.M. daily, at the First Methodist Church. Arrangements will be made, where possible, to provide special classes in the above subjects for those unable to attend the regular classes.

The time for registration for these classes will be Tuesday, October 6th, from 2 to 6 P.M., and Wednesday, October 7th, from 3 to 5 P.M., the place being the lobby of the First Methodist Church. Further information may be obtained from the Rev. Gardiner L. Tucker, D.D., Houma, La.

BISHOP KINSOLVING TO RETURN

AUSTIN, TEXAS—The Rt. Rev. George Herbert Kinsolving, D.D., Bishop of Texas, and Mrs. Kinsolving spent the summer in England, where the Bishop was confined to his bed by illness. They returned to this country early in September and have been visiting their son, the Rev. Ovid Kinsolving, in Summit, N. J. Bishop Kinsolving expects to return to his home in Austin, Texas, very shortly.

DEMONSTRATION CLASSES

NEW ORLEANS, LA.—During the General Convention, many of the Church schools will put on demonstration classes of work that the children may do during the week-day session of their school.

Work in the Five Fields of Service will be demonstrated as follows:

PARISH, Christ Church, Children's Home, on Tuesdays.

COMMUNITY, St. George's, on Wednesdays.

DIocese, Grace Church, on Mondays.
NATION, St. Andrew's, Annunciation, on Thursdays.

WORLD, St. Paul's, on Fridays.

These classes will be held from 3:45 to 4:45 P.M., and are under the direction of the Church School Service League.

Miss Frances H. Withers of New York is the chairman of the Commission on Church School Service League for the national Church. She will reach New Orleans on October 5th.

EXHIBITS AT THE GENERAL CONVENTION

(Subject to Change)

REO SERVICE, 1070 St. Charles Avenue.

Girls' Friendly Society

METHODIST CHURCH—opposite Convention Halls:

Room No. 1

American Church Institute for Negroes (place may be changed).

Room No. 2

Church Mission of Help, Church Periodical Club, League of St. Barnabas, Brotherhood of St. Andrew, Order of Sir Galahad, Lay Readers' League, Seamen's Church Institute, Book Store, Church Mission Publishing Company, St. Luke's

Home, *Spirit of Missions*, The National Cathedral (Washington), Church Architecture and Allied Arts, Girls' Friendly Porto Rican Exhibit (articles for sale), George W. Jacobs Publishing Company, *The Witness*, Army and Navy Exhibit (Also two tents on Clio Street, in Tea Garden).

Room No. 3

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SOUTH CAROLINA CHURCH ACTIVITIES

CHARLESTON, S. C.—An important meeting of the Executive Council of the Diocese of South Carolina was held in Charleston, September 15th. At this meeting the list of apportionments on the parishes and the tentative budget for 1926 were adopted, and the plans for the fall campaign and Every Member Canvass were explained by the chairman of the Field Department. Prior to the meeting of the Council, each of the five departments met separately and formulated a report which was later submitted to the Council.

Acting upon the report of the Department of Religious Education, the Council voted its approval of the invitation to have this diocese officially affiliated with the four other dioceses in the two Carolinas in the management of the Valle Crucis Summer Training School, at Valle Crucis, N. C. Gratifying reports were made by this department on the successful sessions during the past summer of the Daily Vacation Bible School in Charleston, on coöperation with the Public Schools of Charleston in Weekday Religious Education, on the provincial Conference on the Call to the Ministry, on the Young People's Summer Camp held at Brevard, N. C., and on the Valle Crucis Summer Training School.

Immediately following the meeting of the Executive Council, a large number of the Chairmen of the Parochial Campaign Committees met in conference under the leadership of Mr. O. T. Waring, of the diocesan Field Department. At this meeting a carefully prepared list of topics dealing very practically with the work of the fall campaign was discussed and a definite program adopted.

An important meeting of the executive council of the Young Peoples' Service League was held on September 8th, in the parish house of the Church of the Holy Communion, Charleston. To take the place of the Rev. Gordon M. Reese and the Rev. M. W. Glover, both of whom have left the diocese, the Rev. Moultrie Guerry, of Hagood, and the Rev. C. Capers Satterlee, of Meggetts, were elected to membership in the Council, and Mr. Satterlee was elected Executive Secretary. The budget for next year, with provision for a diocesan, a provincial, and a national objective was adopted and apportioned to the twenty-four leagues of the Diocese. Plans were also completed for The Bish-



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op's Test, an award for the best paper on the Prayer Book, for the monthly exchange of programs for weekly meetings, and for the holding of the second annual convention in Charleston during the last week in January. Much gratification was felt when it was reported to the Council that the diocese of South Carolina now has a larger number of parochial leagues than any other diocese in the Province of Sewanee.

OHIO PROGRAM CONFERENCE

COLUMBUS, OHIO—Seventy-three clergymen of the Diocese of Ohio met at Linwood Park on Lake Erie, September 14th, for a three day conference on the Diocese's part in the General Church Program for 1926. The Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of the Diocese, who had just returned from the Christian Conference in Stockholm, opened each of the sessions with a tensely spiritual and illuminating address.

The Rev. J. I. B. Larned, Field Secretary, presented the National Program in a forceful and convincing manner. In all the discussions he proved himself a master in persuasion and exact detail. The Rev. P. Lindel Tsen, of Anking, China, gave two addresses, in which he portrayed the present condition of the Church in China, revealing a grasp of the problems there that is quite unusual. His transparent sincerity and subtle analysis of the motives actuating the missionaries and reflected in the native converts to Christianity, coupled with optimism as to the future of the Kingdom in China, were most refreshing.

Archdeacon Patterson outlined the Campaign of the Diocese for the fall and won hearty pledges of cooperation from parochial representatives. The whole spirit of the gathering was excellent, so that the Clergy left with a sanctified determination to organize their local forces for victory in the coming Every Member Canvas.

GEORGIA PROGRAM PLANS

SAVANNAH, GA.—A meeting of the Field Department of the Diocese of Georgia laid the plans for the fall campaign for the Church's Program, and by early September all details were complete and the Diocese fully informed on the Diocesan program. Almost immediately after the General Convention a Diocesan Institute will be held in St. John's Church, Savannah, and, following the Institute representatives of the National Council and of the Diocese will tour the Diocese visiting all parishes and missions. The Bishop of the Diocese will act as Chaplain of the Institute, and assisting him in conducting the sessions will be two of the Associate Secretaries of the National Council, the Rev. Henry D. Phillips, D.D., rector of Trinity Church, Columbia, S. C., and the Rev. Richard A. Kirchhoffer, rector of Christ Church, Mobile. Mr. Kirchhoffer will conduct a normal class on the discussion method, and Dr. Phillips will lead an intensive training class for ten selected laymen, seven white and three colored, who will later tour the Diocese visiting the missions, and holding one day conferences. Dr. Phillips and Mr. Kirchhoffer, at the close of the Institute will hold one day institutes in all of the parishes outside of Savannah. The selected laymen who have responded to the call of their Bishop are Judge Raiford Falligant and Mr. George W. Urquhart, of Savannah, Mr. W. K. Miller and Mr. John D. Twiggs, of Augusta, Mr. John A. Davis, of Albany,

Mr. Roy E. Breen, of Jesup, and Mr. Hately Quincy, of Douglas, and the colored laymen are Duncan J. Scott, of Savannah, B. J. Gibbs, and William Augustine Perry, of Brunswick, the latter being principal of St. Athanasius Industrial School for Negro Youth.

TEXAS PROGRAM CONFERENCE

HOUSTON, TEXAS—At the call of the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of the Diocese, a diocesan conference was held in Christ Church Parish, Houston, September 22d. There were approximately one hundred in attendance, including twenty-six priests representing thirty-seven parishes and missions in the Diocese. The conference opened with a celebration of the Holy Eucharist in Christ Church at which Bishop Quin was the celebrant.

The sessions of the conference were held in Christ Church parish house. The morning session was devoted to a detailed discussion of the proposed Budget of the National Council to be presented to General Convention next month, with which the conference found itself to be in hearty accord.

Lunch was served in the Parish House by the Woman's Auxiliary of the Parish, at a meeting of the Executive Board of the Diocese in the afternoon, the Rev. John B. Boyce, priest in charge of the colored work in Tyler, and the Rev. W. E. deClaybrook, priest in charge of the colored work in Galveston, appeared before the Board to ask additional support for the parochial schools in their fields. While the Diocese has relinquished all aid from the National Council for Negro work, both requests were granted.

At a later session of the conference, the Diocesan Budget for 1926 was considered. Bishop Quin conducted a school for methods in presenting the Program in parishes and missions.

The clergy members of the conference went to Camp Allen Tuesday night, where the conference was continued through Wednesday and Thursday, the 23d and 24th.

ST. STEPHEN'S COLLEGE

ANNANDALE, N. Y.—St. Stephen's College reopened for its sixty-sixth year on Sunday, September 20th, with a celebration of the Holy Eucharist and an address by the President, Dr. Bernard Iddings Bell.

The Hegeman Memorial Science Building is completely equipped and the Edward F. Albee dormitory for forty students was occupied for the first time. The student enrolment consists of a hundred and forty men which is the capacity of the dormitories. A squad of forty-two men reported for football and began intensive practice for the game with Bowdoin College scheduled for September 26th. New additions to the faculty consisted of Vasil

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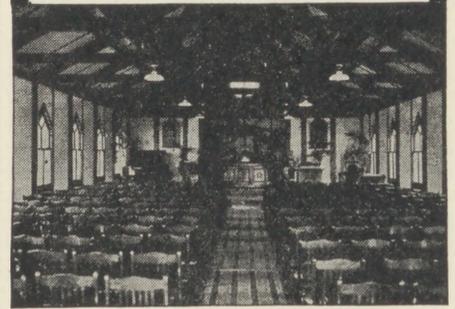
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Obreshkove, Ph.D. (Harvard), as Professor of Biology and director of the pre-medical course; George A. Libaire, M.A. (Columbia), instructor in English, and Robert L. Hoss, B.S. (Norwich), assistant in Chemistry. The faculty now consists of twenty persons.

At the beginning of the term the authorities of the college announced that the pressure for places at St. Stephen's had grown so heavy that it was requested that new men make application for the autumn of 1926, if possible, not later than the first of February, 1926. The policy of the college will be to keep its enrolment at one hundred and forty for the next five years and to use the increased pressure of applicants further to improve the caliber of men accepted.

MISSISSIPPI GIRLS' SCHOOL

VICKSBURG, MISS.—All Saints' Junior College, at Vicksburg, opened on September 17th, with a good enrolment and an excellent corps of teachers. The absence of the two Bishops was deeply regretted, Bishop Bratton being unable to be present on account of his confinement in the hospital, where he is slowly recovering from an operation, and Bishop Green being detained by reason of a late train. In their absence, the address at the opening exercises was made by the Rev. Gordon Reese, rector of Holy Trinity, Vicksburg, and chaplain of All Saints'. The school is looking forward, this year, to one of the best years in its existence.

COMMUNITY SCHOOL OF RELIGIOUS EDUCATION

COUDERSPORT, PA.—At the suggestion of Archdeacon Post, rector of the local parish, a meeting was held in Coudersport on September 21st to consider plans for a Community School of Religious Education for Sunday school teachers, and those who are preparing to teach in Sunday schools. It was decided to inaugurate a course of study, beginning November 2d and continuing once a week for a term on twenty weeks. The sessions are to be held in the High School building.

The list of lecture courses offered and the instructors are:

- 1, Pedagogy, Miss B. Crandall (Methodist), and Mr. A. P. Akeley (Presbyterian);
- 2, The Old Testament from the Modern Point of View, Archdeacon Post;
- 3, The Old Testament Prophets, the Rev. A. Gregson (Methodist);
- 4, New Testament Literature and Interpretation, the Rev. R. E. MacGowan (Presbyterian);
- 5, The Work of the Holy Spirit in the Church and Outline of the History of Christianity, Mr. G. H. Robinson (Churchman);
- and 6, How to Train the Devotional Life, the Rev. A. G. Lawton (Baptist).

The school is fortunate in having obtained the services of three well-qualified laymen on the teaching staff. Miss Crandall is a candidate for the Master's Degree in the School of Religious Education of Boston University. Mr. Akeley is County Superintendent of Public Instruction. Mr. Robinson, who teaches the course in Christian History, receives this fall the Master's Degree from Columbia University where he has specialized in History in the School of Political Science. Archdeacon Post has been elected Dean of the Faculty.

If the enrolment in the school is sufficiently large, there will be added courses in Social Service and Missions, as well

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So useful was the first edition of this book, so many were the suggestions made to the author, that he embraced the opportunity to re-write it entirely. In its new edition it is considerably enlarged, several of the chapters being entirely new. From the first chapter, The Church as a Living Organism, to the appendices relating to many practical topics, the theme of how to carry out the spiritual purposes of the Church through organization and present-day methods is made definite and concrete. The book is a real guide in administering a parish.

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THE PUPIL AND THE TEACHER—Churchman's Edition. By LUTHER ALLEN WEIGLE, Professor of Christian Nurture in Yale University. Containing Appendices for Churchmen issued under the authority of the Department of Religious Education of the National Council.

The two books have now been brought together in one volume. Cloth, \$1.25. Postage about 10 cts. Separately, paper, 35 cts. each. Postage about 5 cts.

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as a course on The Trinity, based on the Apostles' Creed. These courses will ultimately be included in the curriculum, even though it may not be possible to offer them this year. Any who are interested in the subjects presented, even though they are not teachers in Sunday schools, are welcome to attend the sessions.

RELIGIOUS EDUCATION PLANS

BETHLEHEM, PA.—The Department of Religious Education of the Diocese of Bethlehem met at Leonard Hall, Bethlehem, September 22d and decided to hold another Summer School next year at Bishopthorpe Manor, Bethlehem, from June 28th to July 3d, to have Dean Diller, the head of the Department, Miss Zettan Gordon, Supervisor of Religious Education of the Diocese and the Archdeacon prepare a program for it, and to have the Rev. W. N. Weir, rector of the Church of the Redeemer, Sayre, get from each clergyman the names of the boys and girls who went to college this year. He is to ascertain the name and location of the college, to write them letters as from the Department, and also have the Bishops write each one a personal letter during the year.

MEMORIAL TO CANON SWETT

SAYVILLE, L. I.—In memory of the Rev. Paul Flynn Swett, canon precentor of the Cathedral of the Incarnation, Garden City, and director of the Church Charity Foundation, the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, laid the corner-stone of a cottage for orphan boys on the Foundation's property at Sayville, September 12th. The cottage will be erected at a cost of about \$40,000, the money coming both from parishes and from the friends of Canon Swett. Addresses were made by the Bishop and by the Rev. Samuel C. Fish, of Southampton, a friend of many years. Mrs. Swett and Paul Flynn Swett, Jr., with many of the clergy of the Diocese, were present.

GLASS FOR NEW JERSEY CHURCH

UPPER RIDGEWOOD, N. J.—After the dedication of the new St. Elizabeth's Chapel, Upper Ridgewood, New Jersey, the rector and vestry were confronted with the problem of obtaining suitable stained glass which would be in keeping with this beautiful Gothic chapel and its delightful surroundings.

A committee was appointed for the purpose of ascertaining the merits of the various makers of stained glass, and after many weeks of careful consideration, it was finally decided to select the firm of James Powell & Sons, of Whitefriars, London. They are now at work making the sketches for the windows which are to be installed at an early date.

The committee in charge of this matter are Mr. G. F. Kohler, vestryman, Mr. S. Willson Richards, layman, and the Rev. Robert J. Thompson, rector.

A SIX DAY MISSION

BAYONNE, N. J.—A six day Mission will be conducted at Calvary Church, Bayonne, from October 18th to the 23d, by the Rev. H. Abye Prichard, Acting Dean of the Cathedral of St. John the Divine. Canon Prichard announces the following topics, What is Religion? Religion and Faith, Religion and Love, Religion and Sin, Religion and Immortality, The Work of God. The services will be held at 8 p.m.

A NEW CONGREGATION

ENOLA, PA.—The congregation of St. James' Church, Enola, is unique in that the only time at which the majority of the people can attend a parish meeting is in the morning, the men being on the railroad, and at work nights. Enola is the location of the large classification yard on the main line of the Pennsylvania Railroad, Philadelphia and Pittsburgh division.

St. James' Church was organized several months ago, and Bishop Darlington was instrumental in buying the old high school building of the town. Much enthusiasm is being shown by this new congregation, and the mission has been organized on the most efficient lines. Reporters, visitors, and instructors, have been appointed and are being trained for their respective duties in canvassing the district and in bringing in new members. Immediate results of this work are to be seen in seven new families listed as prospects, comprising twenty-six individuals, and it is confidently expected that at least fifty per cent of these will be definitely connected with the Church. Two lay readers are under instruction, and Albert O. Judd, a son of the Executive Secretary of the Diocese, expects to be able to conduct services on one Sunday in each month. Sunday services have been regularly held by Archdeacon Dorwart, the Rev. O. H. Bridgman, and the Rev. A. M. Judd.

**BISHOP'S SON
MILITARY AVIATOR**

A RECENT Associated Press dispatch from Quezzan, French Morocco, states that Capt. Hunt Weller, a son of the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, is a member of the American aerial squadron of the French army that is fighting the Riff tribesmen in northern Africa. The dispatch also states that Abdel-Krim has offered rewards totalling \$5,000 for every American volunteer aviator brought to him dead or alive.

MRS. WILLIAM C. GRAVES

CHICAGO, ILL.—Mrs. William C. Graves (Mary Louise Grummond), who died in Chicago on July 31st, has been prominently identified with the Church from her early girlhood. She was a teacher in the Sunday school of Christ Church, Detroit, when the Rev. Joseph H. Johnson, now Bishop of Los Angeles, was rector there. She was active in guild work and the Woman's Auxiliary in St. Peter's Church, Chicago, during the rectorships of Bishop Edsall and Bishop DuMoulin; and in St. Paul's Church, Kenwood, Chicago, in the rectorship of Bishop Page and of the Rev. Dr. George H. Thomas. During a brief residence in Springfield, Ill., Mrs. Graves was identified with St. Paul's Pro-Cathedral there, under the rectorship of the Rev. F. A. De Rosset.

Mrs. Graves was born in Detroit, Mich., November 7, 1863. Her father was Hon. Stephen B. Grummond, a mayor of Detroit, and a prominent pioneer in the marine business on the Great Lakes. She was educated at Houghton Seminary at Clinton, N. Y., and at Mrs. Reed's Finishing School in New York City, attending St. Thomas' Church in the metropolis. She was prominent in the social life of Detroit, Mackinac Island, and the University of Chicago. William C. Graves, of Chicago, married Miss Grummond in Detroit, September 28, 1892. Two children were born of this union, Louise Grummond

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Graves, who died in 1900, and Schuyler C. Graves, of Chicago.

The funeral was held in Chicago, on August 1st, the interment being in Elmwood Cemetery, Detroit, August 3d.

Mrs. Graves is survived by her husband, their son Schuyler, a granddaughter Mary Louise Graves, a sister, Mrs. John D. Hawes, of Los Angeles, Calif., and a brother, Mr. U. G. Grummond, of Johnson City, Tenn.

COLORADO LAY READERS

DENVER, COLO.—The Lay Readers' League of the Diocese of Colorado, which has between forty and fifty members, holds an annual reunion service, usually upon St. Barnabas' day, the anniversary of the consecration of Bishop Ingley, who has always taken a great interest in the work. However this year St. Barnabas' day was fully occupied with the consecration of St. John's Cathedral, and the service was postponed to a recent Sunday. The gathering was held, as is customary, in St. Mark's Church, Bishop Ingley's former parish. The day began with a corporate communion, followed by breakfast, and a business meeting, with election of officers. Later, a number of readers officiated at Morning Prayer in the church, and the Bishop preached.

The League has undertaken to gather and prepare data concerning laymen and women who have given long and distinguished service in the Diocese, that some suitable recognition may be made. A committee of younger members has been formed to recruit young men for the work. The following officers were elected for the coming year: Bennett E. Seymour, president; D. K. Wolfe, Jr., vice-president; Calvin Wood, secretary-treasurer.

DEATH OF PIONEER MEDICAL MISSIONARY

LOS ANGELES, CALIF.—Henry W. Boone, M.D., a distinguished pioneer in the medical missions of the Church, died in Los Angeles on Sunday morning, September 20th, in his eighty-seventh year. The funeral service was held in St. John's Church, San Bernardino.

Boone is an honored name in the annals of the China Mission. The Rt. Rev. W. J. Boone, D.D., was its first bishop, and his son, another W. J. Boone, was the third. Dr. Henry J. Boone, who has just died, was the eldest son of the first and the brother of the second Bishop Boone, and the first missionary physician appointed by the Church to China.

In 1866 dispensary work had been started in the city of Shanghai by Archdeacon Thomson and the Rev. H. N. Woo. For years the bishops appealed for doctors, but it was not until 1880 that the appeal was answered by the appointment of Dr. Boone. He was warmly welcomed and he set to work immediately in charge of St. Luke's Hospital, the outgrowth of the dispensary. In four months after his arrival he saw a new building erected for the hospital, opened a dispensary at the gate of St. John's, began teaching a class in the college, assumed the medical oversight of the boarding schools connected with the mission, and became attending physician to his fellow workers.

Dr. Boone continued work in connection with St. Luke's with untiring energy for thirty years until, in 1910, his health compelled his resignation. His record was an unusual one. With pardonable pride he used to declare that for almost the

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entire thirty years of his tenure of office, all land had been bought, all buildings erected and the entire cost of maintenance met, without appeal to the Church in America.

When, in 1912, Dr. Boone left China, he left behind him a host of friends, and the American Church Mission in China lost one of its most valued workers.

**DEATH OF
REV. F. N. ATKIN**

HOLLY SPRINGS, MISS.—The Rev. F. N. Atkin, rector of Christ Church, Holly Springs, for the past seventeen years, died at the Baptist Hospital, Memphis, Tenn., Saturday, September 29th.

The Rev. Mr. Atkin was ordained to the diaconate in 1881 and to the priesthood in 1883 by Bishop Gregg. His first work in the ministry was at Bryan, Texas, whence he went to St. Luke's Church, Denison, Texas, in 1883, where he remained nine years. Subsequent cures, before becoming rector of Christ Church, Holly Springs, were at St. James' Church, Macon, Missouri, St. John's Church, Decatur, Ill., and St. Paul's Church, Leavenworth, Kansas.

The funeral was from Christ Church, Holly Springs, September 23d, and was conducted by the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of the Diocese, assisted by the Rev. B. J. Moore. Mr. Atkin is survived by his wife, who was ill in the rectory of the time, and by three children.

NEWS IN BRIEF

BETHLEHEM—On September 24th, the Church of the Redeemer, Sayre, will celebrate the thirty-sixth anniversary of its consecration. There will be a celebration of the Holy Communion at 7:45 A.M. for the children, and another at 10:30 A.M. for the adults.—In the evening the rector, the Rev. William N. Weir, will give some reminiscences of parish life and institute the Wednesday evening services for the year.—The Rev. Dr. Flinchbaugh, rector of St. Stephen's Church, Wilkes Barre, and one of the Group Chairmen of the Diocese, has arranged for all the vestries of his group, nine in number, to meet in St. Stephen's Church on November 4th, and hear Mr. Monell Sayre speak on The Relation of the Parish Vestries to the Church's Program.—Miss Zettan Gordon, Diocesan Supervisor of Religious Education, has reported that she is conducting a number of Teacher Training Classes in different parishes, and is also teaching the first week-day religious school of instruction in the Diocese in Trinity Church, Pottsville. Since the Department of Public Education has decided that, in Pennsylvania, it is illegal to dismiss the children during school hours to give them instruction in religion, the school meets on Friday at 4:15 P.M. and so far has been a fine success. The enrollment in Trinity is over 100.

HARRISBURG—St. John's Parish, Lancaster, has introduced the "Church-hour Kindergarten" idea. The children of parents who wish to attend services are taken care of during the service by competent women, under the leadership of Mrs. Edward Stimson. More than twenty women take turns, so that no one of them has to miss the morning service more than once in eight weeks.—A new roof has been placed on Christ Church, Lykens. Mrs. L. Myers, of Lykens, has also presented the parish with a valuable chalice veil.—A devoted number of Holy Trinity Church, Hollidaysburg, recently presented the vicar, the Rev. Albion H. Ross, with a new Ford sedan fully equipped.—The Rev. Harry D. Viets, rector of St. John's Church, Carlisle, has been granted a leave of absence because of ill health, which it is expected will yield to change of scene and relief from parochial responsibility. He expects to leave for England on October 1st, returning shortly after Easter next. The Rev. Alfred Wilson Griffin will be in charge of the parish during the rector's absence.

MICHIGAN—The week of September 14th to the 20th was used in the Diocese of Michigan for the holding of the annual Pine Lake Conference. About sixty clergymen of the Diocese were in conference from Monday afternoon through Wednesday evening under the leader-

ship of the Rt. Rev. Herbert L. Roots, D.D., Bishop of Hankow, China, and Mr. Lewis B. Frankln. Beginning Friday evening through Sunday afternoon September 20th, the same leaders had charge of a conference of about forty laymen of the Diocese. The world task of the Church and methods of presenting it to the parishes were thoroughly discussed, and the quiet but contagious enthusiasm of the leaders made a deep impression on all who took part. A representative group of about twenty-five clergymen gathered at the close of the conference and voted unanimously in favor of the Michigan deputies to the General Convention supporting the budget and methods of raising quotas proposed by the National Coun-

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cil.—On Sunday, October 4th, there will be laid the cornerstone of the new St. Mathias' Church, Detroit, the Rev. Andrew S. Gill, rector. This will be a splendid stone structure at the junction of West Grand Boulevard and Grand River Avenue, two of the great thoroughfares of the city.—The opening session of the Detroit Church Normal School brings it to its tenth year. The plan for 1925-1926 provides twenty-four coaching, pedagogical, and background courses under expert leadership. These are presented in two class sessions which follow a serve-self supper. About three hundred teachers and officers are enrolled.—Through the thoughtfulness of the congregation of the St. James' Church, Grosse Isle, the Rev. and Mrs. Charles T. Webb are being sent to attend the General Convention. Mrs. Webb's home is in New Orleans.—There are many signs of activity among the various groups of young people in the Diocese of Michigan. A week end conference of representatives of the E. Y. P. A. from all over the Diocese was held recently at Camp Frisbie, a few miles out of Detroit. The meeting was under the leadership of Mr. Roy Topper, of Bay City, the president of the organization. Plans were discussed for setting on foot a vigorous program of prayer, study and fellowship throughout the Association in the Diocese.—Boys' work is receiving special attention in the Diocese at this time. A forward movement is being sponsored by the Church Club, the men's organization of the Diocese. Representatives gathered at St. Paul's Cathedral, September 22d, and pledged their support for three years in order to establish a program of boys' work in every parish, and to carry still further the development of Camp Frisbie, the Older Boys' Conference, and other existing activities, under the leadership of a trained expert who will be secured.—There was recently held at the Church of the Epiphany, Detroit, under the leadership of Mrs. James H. Macdonald and Mrs. Herman Page, a meeting of "Runners." These form a group consisting of two representative teen age girls from various parishes in the city where the Trail Blazer movement is being carried on. The Trail Blazers are making themselves felt in every Girls' Friendly Society Branch in the Diocese by suggesting programs, stimulating enthusiasm and upholding ideals for the younger girls of the Church. The Central Committee of the G. F. S. Trail Blazers met at St. Andrew's Church, Detroit, September 10th and made plans to hold a great "Fall Trail Blazer" on November 6th. The program includes discussion groups on program planning, dramatics and singing, social service, G. F. S. organization and self government, ritual and devotional activities. Miss Elizabeth Fitch, of New York, will be one of the leaders, and it is hoped that Miss Florence Newbolt also will take part.

MILWAUKEE—During the month of August the wardens and vestry of St. John Chrysostom's Church, Delafield, decided to purchase the William Kell property to be used as a parish house. The house is on a corner lot centrally located and is surrounded by a beautiful lawn and shade trees. The rooms on the upper floor have been attractively furnished by the minister in charge, the Rev. F. F. Snow, a large study, a bedroom, guest room, and a billiard room. On the lower floor are a small guild hall, a music room, a coat room, a very large kitchen, a china closet, and a large pantry. These rooms have been furnished by the members of the guild and other members of the parish. Mr. Charles Hahn gave the billiard table for the use of the young men of the parish, and Mr. Henry Kunz donated a Steinway piano for the music room. The hall was formally opened on September 17th, and many townspeople were present to congratulate the vestry on their accomplishment. Mrs. Henry B. Hitz has presented a beautiful green silk chasuble to the church, and the material for a purple chasuble.—At St. Luke's Church, Milwaukee, the interior of the guild hall has been refinished and painted and the rectory kitchen has also been refinished. This work was done by the men of the parish, and the cost was borne by St. Luke's Guild.—The opening meeting of the Milwaukee Clericus was held at Racine on Monday, September 21st. The members were entertained at luncheon by the retiring president, the Rev. Harwood Sturtevant, at Taylor Hall. At this meeting the following officers were elected: President, Rev. M. B. Stewart, D.D.; Vice-president, Rev. T. R. Harris; Secretary-Treasurer, Rev. L. H. Mattheus. Following the meeting of the Clericus an informal meeting of the clergy of the Milwaukee Convocation was held.

NEWARK—A small group of girls of high school age, known as The Epiphany Circle of St. George's Mission, Newark, has done splendid work during the year. They have been especially interested in the work of the Church in Alaska and have sent a gift of money to Dr.

Burke at the Archdeacon Stuck Memorial Hospital at Fort Yukon, and, at their June meeting, they enjoyed getting six boxes of clothing, that they had collected with the help of Mrs. E. F. Miller, their devoted leader, ready to send to Dr. Burke. They received a delightful letter from Dr. Burke in acknowledgment of their gift of money and he made the girls feel that they really had a part in the work he is doing.—On Sunday, September 20th, the Rev. Emmanuel A. Lemoine blessed, in the Church of the Transfiguration, Woodcliff, a very beautiful font, the gift of Dr. and Mrs. Lawrence Evans, in memory of their infant son.

QUINCY—During the absence of the Rev. Placidius Cooper, vicar of St. John's Church, Henry, the church was reroofed and redecorated inside and out.

TEXAS—Construction has been started on the new church building at Marshall, Texas. The new rector, the Rev. Charles L. Monroe, has been in residence for some time, and the parish is increasing its activities.—Miss Marie Turley, a graduate of St. Faith's Training School, has been doing her field work in two rural communities in the Diocese. Temporarily, at least, she will work in St. Mark's Parish, Beaumont, giving considerable time to St. Mark's neighborhood house.—Arrangements are being made to move the chapel at Collegeport across the bay to Palacios. This is a well appointed, beautiful chapel, but the removal of practically all the Church families from Collegeport has caused it to be closed.—Trinity Church, Galveston, is being raised four and one half feet; a new floor will be put in and the interior of the church thoroughly refinished. The entire cost of these improvements will reach \$60,000. Grace Church, Galveston, has been placed under the care of Trinity Parish, and the Rev. Harry M. Kellam, curate, is taking the services there.—The central portion of the Diocese is in the drought section where a virtual failure of cotton and forage crops will cause a serious economic condition this winter.—The Rev. Milton J. Swift, rector of St. Paul's Church, Navasota, and acting student pastor at the Texas A. and M. College, has been forced to give up his work and enter a sanitarium at San Angelo. It is hoped that this prompt measure and a year's rest will restore him fully to strength.

WASHINGTON—The Rev. J. J. Queally, rector of the Church of the Transfiguration, Washington, has recently moved into the new rectory.

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