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The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, OCTOBER 16, 1926

No. 25

Old

The Siege of Wuchang

An Exclusive Story from the
Besieged City

The Catholic Congress

Address of the Presiding Bishop

Greeting from the Bishop of Milwaukee

The Congress Sermon

The Bishop of Central New York

History of the American Catholic Revival

Frederic Cook Morehouse

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Milwaukee, Wisconsin

THE LIVING CHURCH

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

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PRINCIPAL CONTENTS

WELCOME TO THE CATHOLIC CONGRESS	827
EDITORIALS AND COMMENTS	828
The Blunder of Detroit Churches—Apology—Bishop Johnson and "the Witness".	
ACKNOWLEDGEMENTS	829
DAILY BIBLE STUDIES	830
BLUE MONDAY MUSINGS	831
THE SIEGE OF WUCHANG. By the Rev. Edmund L. Souder	832
THE CATHOLIC CONGRESS	833
MESSAGE OF PRESIDING BISHOP	833
DIOCESE OF SOUTH FLORIDA APPEALS FOR HELP	834
WITH THE BISHOP OF LONDON	834
GREETING TO THE CATHOLIC CONGRESS. By the Bishop of Milwaukee	835
THE CATHOLIC CONGRESS SERMON. By the Bishop of Central New York	836
THE AMERICAN CATHOLIC REVIVAL: ITS HISTORY. By Frederic Cook Morehouse	839
AROUND THE CLOCK	844
BOOKS OF THE DAY	846
LONDON LETTER	850
EUROPEAN LETTER	851
TORONTO LETTER	852
NEW YORK LETTER	853
BOSTON LETTER	853
PHILADELPHIA LETTER	854
CHICAGO LETTER	855

HE WHO had passed by all the Angel hosts, and "took not their nature," but ours, the least of His fallen creatures, passed by her (so Scripture says) through whom He took that nature, to comfort her who had most degraded it. "He appeared first unto Mary Magdalene." "He was seen of Cephas, then of all the Apostles": seen, first of all the Apostles, by him who, having denied Him, had "wept bitterly"—before John, who loved Him and whom above all He loved; before Andrew, who brought his brother to Him; or Nathanael, "in whom was no guile"; or Thomas, who said, "Let us also go with Him, that we may die with Him"; or James, the chosen witness of His miracles. Not zeal, nor hearts of fire, nor a guileless spirit, nor burning faith, nor devotion unto death, nor love which lay on His bosom nor on whose bosom He had vouchsafed in infancy to be borne, not apostolic love, or a Mother's tears, win from Him His first look, but the tears of a penitent.—E. B. Pusey.

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VOL. LXXV

MILWAUKEE, WISCONSIN, OCTOBER 16, 1926

No. 25



Welcome to the Catholic Congress

THE second Catholic Congress of the American Church opens in Milwaukee on the evening of October twelfth. To all its members THE LIVING CHURCH extends a hearty welcome. A local committee, representing all grades of Churchmanship, similarly extends the hospitality of the city to a dignified body of Churchmen who come here to discuss problems that intimately concern the well-being of the Church. A congregation of Presbyterians have cordially placed their Church building at the disposal of the Congress for its sessions. The Association of Commerce extends its good offices by freely sending clerks to register the visitors. The press of the city will be sympathetic in reporting the sessions. The Catholic Congress is heartily welcome in Milwaukee.

Milwaukee Churchmen cannot show great accomplishments to their guests. We are relatively weak, in a population whose great majority comes from lands with traditions alien to Anglican thought. It has not been easy to gain a strong foothold for the Church of English traditions. So much more truly, then, are we impelled to study sympathetically the traditions and the customs of the homelands of all our people, to offer them a religion that is Catholic rather than local, American rather than English. We do not love our Anglican traditions and heritage less because we seek to be sympathetic with the traditions of others, and to make these at home in the communion of the Church that is at once Catholic and American. We look backward to no particular century or epoch in history as demanding our allegiance beyond other centuries, except as we reverence those first days of the Christian evangel when spirits glowed with the intimate per-

sonal recollection of Christ and His apostles. We look forward to a golden age ahead, when the Holy Spirit shall more fully have illuminated the Church with His holiness, His truth, His wisdom, and the unity that pervades the Godhead in the Blessed Trinity shall be reflected in a restored unity of the Church on earth.

We desire to learn from the Catholic Congress rather than to exalt ourselves or our work. We shall

have many and various reactions to the things that may be said, for, like thinking people everywhere, we, Milwaukee Churchmen, differ among ourselves as to the many details that are not distinctly of the Catholic Faith. But we have learned to work together in unity and to bear with one another in love. To each other we are brothers in Christ and not partisans frowning one upon another. Our bishops are fathers in

God to us all, and all of us have toward them the affection of sons and daughters.

So, unitedly, Milwaukee Churchmen welcome the Catholic Congress to their city and to their hearts. But from THE LIVING CHURCH and from many Churchmen who definitely share the ideals of the Catholic Congress, there must be an especial welcome, for we know that the Congress comes to us, not to promote partisanship, not to assault our brother Churchmen whose ideals differ somewhat from our own, but rather to take counsel concerning great matters, in which we all desire to be humble learners, and in which no one man, called to express some part of the ideal of Catholic Churchmen, deems himself other than a pupil in the great school of the Living God.

Welcome to the Catholic Congress!

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

—Gospel for last Sunday.



EDITORIALS & COMMENTS

The Blunder of Detroit Churches

ONE is thoroughly ashamed of the *faux pas* that developed in Detroit last week, when invitations to leading members of the convention of the American Federation of Labor to speak in various churches on Sunday were withdrawn, on the ground—it is said—that their addresses might hinder the collection of money for a proposed new Y. M. C. A. building. Scarcely does one remember so unhappy an affair of the sort heretofore. Whether any of such invitations had been extended or were withdrawn by any of our churches we do not know.

But this affords the best sort of illustration of the unwisdom of our churches ever coöperating in any general arrangements for the distribution of unauthorized speakers in churches. The way to prevent such a disgraceful *faux pas* is to keep away from the conditions that could create it. Any sermon in a church ought to take the form of an exposition of some part of the gospel, and ought to be delivered by one who has made a reverent study of the gospel, so that his exposition may be both intelligent and devotional. To that should be added, so far as our churches are concerned, the grave desirability that to the prophetic ministry of the priesthood should, in the absence of lay preaching orders or the like, be limited the right to preach; and this not only because such preaching carries with it the mark of the authority of the Church, but also for the protection of the congregation, who are assembled for worship, and who ought not to be compelled to listen against their will to speeches or essays on economic or political questions, such as have no direct connection with the gospel. If this common-sensical position had been maintained in Detroit, the unhappy anti-climax to the invitations to Mr. Green and his associates would not have arisen. So far as we know, none of the principal officers of the A. F. L. purports to be an especial student of the gospel; and the sort of addresses that these were invited to give is one that is inappropriate to an occasion of worship. The blunder of withdrawing the invitations at the behest of "big business" could not have arisen if the prior blunder of inviting one-sided addresses from unauthorized preachers had not been committed first.

One feels also that an opportunity was lost when the most representative pulpit in any of our churches in Detroit—perhaps that of the Cathedral—was not utilized on that Sunday for the preaching of the Church's gospel relating to labor, by some powerful priest who could proclaim it wisely as it is needed by all the factors to modern business—the employer and the employee alike and every class of both. We have no separate class gospel for the one or the other. And our own General Convention has adopted labor platforms that admirably set forth that social gospel that all of them need.

Workingmen have the right to organize. It is a truism. It is equally true that other workingmen have the right *not* to organize, and also the right to withdraw from an organization when they deem its man-

agement to be objectionable. These three principles go together. Challenge one and the three stand or fall together. Is it a true exposition of the gospel to assert one without the others of these? The Church does not "play favorites" among workingmen. "Organized" labor is no whit nearer the kingdom of heaven than unorganized labor; neither are the rights of the one group paramount to the rights of the other. The pulpits from which the gospel of Jesus Christ is preached ought never to be placed at the disposal of men who stand for class intolerance, and the gospel is concerned much more with responsibilities and duties than with conflicting rights.

The most perplexing phase of the labor problem today has to do with a condition in which certain labor organizations are used to tear down instead of to build up; to make war instead of to seek peace; to attack other workmen or other organizations; to make labor purely selfish. These are grave problems and the answers to them are not easy to find. The world of "labor" little realizes how many Christian employers are trying to find these answers. The questions are not solved by glibly repeating that labor has a right to organize—which nobody questions. But many an earnest Christian man in a labor union anxiously wishes to know what is his Christian duty toward an organization when it has proven unworthy and when it is sowing class hatred and selfishness. Many an honest employer earnestly seeks light as to his right attitude, as a Christian, toward such organizations, toward their members, and also toward men who are not organized. Yes, there was plenty that the Church might have preached at Detroit last Sunday, and there must have been many perplexed souls who would have welcomed the Church's help. But this help could best have been given by trained priests rather than by speakers on behalf of a secular organization.

It is quite likely that our churches were not parties to these blunders—though they may have been. But we are disappointed at not finding that the best thought of the Church was sought, perhaps through our Department of Social Service, to have the true social gospel of unselfishness, of service, of consideration for others, of responsibilities such as must ever attend rights, presented from our most influential pulpits in Detroit, on the Sunday morning when Protestantism was making its monumental double-barreled blunder.

IT HAS come to our attention that in considering the subject of the Lausanne Treaty, and perhaps in writing of other subjects heretofore, we have been so unfortunate as to have hurt the Bishop of Western New York in a manner that, perhaps, might have been avoided by more skilful writing. For such unskilfulness we would express profound regret and deep apology.

One would wish that great impersonal issues could be discussed without bringing individual names into

the discussion. This is not always possible, since it becomes necessary often to review what others have written on a subject in order to meet issues that others have raised. Our earnest attempt in such cases is to have the spirit of courtesy breathe so completely through the references that it cannot be misunderstood.

This time, it appears, we failed. No doubt there will be times when we shall fail again. All we can do is to express regret for the failure and ask that our friends will distinguish between the cordiality that we have wished to express, and the lameness with which our words have actually been brought together.

SOME LIVING CHURCH fan writes to take exception to Bishop Johnson appearing on the Catholic Congress program for the subject, *How to Make the Witness Real*; being, according to the printed program, a sub-title to the general topic for Wednesday night, *The Christian Witness in a Work-a-day World*. "Why pick out one paper to be discussed," asks our correspondent, "to the exclusion of another?"

Well, be that wise or unwise, nobody in this editorial office has taken offense. Indeed the very statement of the case may have been intended as a delicate intimation that *THE LIVING CHURCH* is *real* already.

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A CHURCH SCHOOL IN CHILE

THE MOREHOUSE PUBLISHING COMPANY of Milwaukee, publishers for the National Council of the Christian Nurture Church school material, reports that it recently received an order from the Rev. George Carlton Story, rector of St. Luke's Church, Dixon, Ill., for a consignment of goods to be sent to the republic of Chile in South America. With the order the Rev. Mr. Story sent a letter describing an unusual Church school conducted by a Churchwoman, Mrs. Walter B. Saunders, at a construction camp in a remote section of South America. Mr. Story writes in part as follows:

"Along with this letter comes an order for C. N. S. and other material to go to Chile, South America. The story back of it will interest you. Mrs. Saunders' husband, to whom the materials are to go, is a civil engineer engaged in constructing for the Andes Copper Mining Company of New York, an enormous project involving miles of water power pipes over the mountains to generate electricity and power for the copper corporation. They are both communicants of this parish. They are living in mining camps away from civilization. There is no church of any sort. The South American laborers receive an occasional visit (around payday) from an illiterate and dirty Roman priest, a Chilean, for whom the natives seem to have little regard. There are a couple of dozen American engineers, their wives and families. The work will cover four or five years yet. They have been out there a year already. There are some sixty American children. Schooling is provided by the Andes Copper Mining Company for the grades. High school involves sending them to the States or the older girls to the English Sisters' school at Valparaiso, under the jurisdiction of the English bishop of the Falkland Islands. Mrs. Saunders was an energetic and capable Church school teacher here. The largest bloc of Church affiliation among the American engineers and their wives is of the Episcopal Church. The nearest city is Antofagasta, Chile, access to which is by the company's light railroad; travel around the camp and over the miles and miles of construction is by burros and Dodge cars; the mountain grades are so steep that the cars have to go in second gear all the time, and since they boil the water out of the radiators, additional radiation has to be provided by bolting water tanks on to the running boards and hitching it on to the radiator water.

"Our people are quite unwilling to have their children spend years of childhood without some religious instruction and activity. They have tried some International Sunday school lessons and found them unappetizing and long drawn out. Several of the wives are acquainted like our own Mrs. Saunders with the C. N. S. materials. They have written me, giving the ages and sexes of the children, and I have graded the school for them. They have ample means to spend for materials and want the best, and intend to have it. If some of our indifferent parents at home were up against the same problem as these people are, they would have a better appreciation for their local Church school."

THE DOCTRINE of the Communion of Saints impregnated men's minds with the realization of the corporate nature of Christianity; of the union of all the faithful in one great visible organization; all sons of a common Father as brothers of and heirs with Christ.—EUSTACE DUDLEY, in *National Resurrection*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

PRAYER

October 17: *Twentieth Sunday after Trinity.*

INTERCESSORY PRAYER

READ I Samuel 12:19-25.

WE MUST accept in the realm of prayer the possibility of one man's influencing another for good or evil, which is so clearly a fact in the realm of thought, speech, and action. But if God does indeed allow us to influence one another, and more than that, does call us in a real sense to cooperate with Him, and with one another in building the Kingdom of God, then we may surely believe that He calls for our cooperation in His work in the souls of men. And, indeed, it is not merely our cooperation, for in intercession as in all other prayer He Himself is active in our praying. In praying to God we are praying to Him whose life we share as we pray, and whose life is shared not by us alone but by those for whom we pray. We do seem to have found the medium through which we may influence them aright—and that medium is God Himself. As we make our prayer in the power of the Spirit, 'in the Name of Christ,' that same Spirit is quickened in the spirit of those we love and pray for, for we are all members of one Body, and when one member is glorified all the members rejoice with it."—*Leonard Hodgson.*

October 18: *St. Luke.*

WORKING THROUGH GOD

READ Ephesians 6:10-20.

AS PROFESSOR HODGSON says, the fact which makes intercessory prayer credible and possible is that we are not isolated entities, each of us confined within the walls of his own being. We are related on the one hand to God, and, on the other, to our fellow men, and the relationship is not formal but vital. We are souls encompassed in the life of God. The means of interchange is the Spirit which God has given us. When we pray for others, we do not think of them as lying wholly outside of ourselves, and beyond our influence. It is true that our own desires, however intense they may be, may not be strong enough to affect men for good. We cannot "get them across." We must ask God to take these desires and strengthen them, to give them something of His own urgency and appeal, and to communicate them by His own more direct way of access to the human heart.

October 19.

WORKING WITH GOD

READ Colossians 1:1-17.

IT HAS been said that intercessory prayer implies that we are more desirous of our fellow's good than God Himself. Else why should He not have granted the favor independently of our petition? Does God need our reminders to make Him gracious or merciful? The answer is, surely, that just as God demands the cooperation of our own hearts and wills with His to secure what is best for ourselves, so He looks for that cooperation in securing it for others. He has associated us in the work of salvation, and, like a wise leader, having given responsibility He allows us to exercise it. He will not constantly defeat His own purpose of enlisting man's help by removing the occasion for helpfulness. In a family's life it would often be better to delay the granting of a favor to a child if that action secured in the other children a generous desire, and an unselfish effort, to obtain it for him. It might be of more significance that we should enter into the attitude of solicitude for others which intercessory prayer implies than that God should do outright this or that act of kindness independently of us. The moral and spiritual values created by our praying would outweigh the value of God's immediate action.

October 20.

INTERCESSION AND LOVE

READ St. John 17.

INTERCESSORY prayer, like other forms of spiritual exercise, springs from the necessities of the soul. It is impossible, if we pray at all, not to pray for others. The motive which contrains us is love. We cannot imagine feeling love for a person, and not including him and his necessities in our petitions. Apart from any effect which our prayer may have upon the mind God in His dealings with the other person, intercession expresses the effort to live not for self but for others which Christianity requires of us. Only to a certain point can we carry on our practical helpfulness for them. There comes a time when we can do no more. There are regions of their lives which we cannot touch. We must leave them in the hands of God. Yet it is unthinkable that we should cease our efforts in their behalf. Here prayer comes to the relief of our helplessness.

October 21.

THE COMFORT OF OTHERS' INTERCESSION

READ 2 St. Timothy 1:1-14.

IT WOULD be hard to estimate the value of our prayers to those who know that we are praying for them. Many a person has found courage to face a difficult experience in the thought that he is not standing alone and that heaven is hearing the prayers raised on his behalf. Livingston tells of the comfort he found in the solitude and remoteness of the African jungles in the realization that friends at home were praying for him. The thought of it gave him "the sense of their immediate companionship," and made him feel that in the trackless waste he was "not devoid of fellowship." This, and similar experiences, bring home to us the truth of the solidarity of the race, and especially of those who are spiritually akin. We are not dependent upon the visual presence, or the audible word. Love, sympathy, and desire find means of spiritual transference, and particularly in prayer.

October 22.

THE PERPETUAL INTERCESSION OF CHRIST

READ Hebrews 7:14-28.

HE EVER liveth to make intercession." We are to think of Christ in heaven as maintaining to mankind the same relationship that He maintained upon earth. His task is to bring men to God, and to be Himself the Way to God. He is still offering Himself as the perfect Sacrifice on our behalf, still interceding for us. For us who believe in the Risen Christ, intercessory prayer is the essential, characteristic Christian activity. It is the counterpart on earth of Christ's work in heaven. There is no question as to whether we can or ought to pray for others; our duty is set before us in the example of our Lord.

October 23.

THE INTERCESSION OF THE HOLY SPIRIT

READ Romans 8:26-38.

THE HOLY SPIRIT is the Advocate. He "maketh intercession for the saints." One remarks how constant is the thought of the primitive Christian that he is the object of divine prayer. He finds himself in a very atmosphere of praying. Doubtless this consciousness of being caught in a movement of prayer accounts for much that was distinctive about his attitude. He feels himself supported, accompanied, guided. He is never alone. He experienced little of that sense of abandonment and of uncertainty which we often feel. He had an assurance which often is not ours. Christ prays for him, the Spirit prays, his fellows pray, and against that combined power of prayer nothing could prevail.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

ONE of the startling changes in policy which has come to Spain with the Directory is that having to do with freedom of Religion. In old times, Spain was adamant against all such liberty; and her South American daughters have been slow to emancipate themselves from the same bondage. Equador, for example, is not content with maintaining the Roman Catholic religion as that of the state, but still forbids the public exercise of any other; and the traditions of the Inquisition are still potent. A century ago, as readers of George Borrow will recall, the old rigor was in full force, though modified in practice whenever a liberal government was in power. In 1876 a new constitution announced: "The Roman Catholic religion is the religion of the state, and shall be exclusively maintained by it. Within the limits of Christian morality, freedom of worship shall be lawful; but no public manifestations other than those of the Church shall be allowed." Under this provision, the interpretation of "public manifestations" varied with the temper of the authorities. Thus, any building recognized as a house of religion, by whatever name, was held to violate the law; no cross could be erected upon a structure not of the Roman Catholic obedience; to advertise services or schools was strictly forbidden. Indeed, the very prohibitions which have roused Roman Catholics to indignation when proposed in Mexico were put into effect against non-Roman Catholics in Spain.

Of late years, the King has much extended the toleration allowed—even though in so doing he was stretched the constitutional provisions, as James II did in his famous Declaration of Indulgence, though perhaps for other reasons. But Primo de Rivera has changed all that. An article in the *London Times* recently assures us that reaction has set in, and that the authorities are determined to curtail all such activities. I quote:

"Men are prosecuted and punished for singing hymns in their own homes, for having announcements of services outside churches, and for distributing leaflets of a purely religious character. Speakers have been forbidden to mention the Bible, or in any way to criticize the Roman Church in their addresses. Even the speech of the Cardinal Archbishop of Toledo eulogizing American religious liberty has been suppressed. The governor of one of the most important of Spanish provinces says, 'I have always made difficult, and will make difficult, all propaganda against our religion, which is the only true religion.'"

Now THIS is altogether commendable so far as frank announcement of deliberate policy goes. And when one reads of some Spanish Seventh-Day Adventists indulging in human sacrifice as evidence of sincerity, he cannot but sympathize with repressive measures—even while he recalls the far more awful human sacrifices of the *autos-de-fe*, wrought not by private fanatics but by the highest authorities of the state under the formal benediction of the Church. That the rest of Christendom has outgrown such methods of defending the Faith is no reason why Spain should not go back to the elder way, if she is convinced that it is the better way; and a clear avowal is vastly better than any amount of ingenious tergiversation.

We may not accuse all the Roman Catholic Church of responsibility for this recent action. The head of the Spanish Church itself appears to deplore it. But it is significant that, so far as one has opportunity to learn, not a single Roman Catholic paper in America has spoken out against the course of the Directory. They advocate the broadest tolerance, in countries where they are in a minority; but only so long as they stay in a minority. Nor do we forget that Mgr. Benson, in a novel portraying the ideal condition of Church and State was not afraid to show the infliction of the death penalty upon heretics as part of his scheme.

Let us be honest: almost all historic bodies of the Christian confession, as of other religions, have stains upon their record in that particular field of persecuting intolerance. But there is a difference between the Roman Church and all other bodies. She alone has never made public confession of her sins as to that, and therefore leaves us to suppose that she still justifies such ways of missionary work as are now reviving in Spain under the Most Catholic King. One may fairly impugn her safety as the only infallible guide in faith and morals, therefore. Myriads of her children are far more Christian than herself, we gladly acknowledge. But she needs to do penance before she can take her rightful place, we submit.

A NEW STAR in the literary firmament, who has just won a prize for the best novel submitted in competition, was explaining the attraction of a novelist's career. He had commenced as master in a boys' school; but he turned to fiction, so he declared, to save himself from becoming the wretchedest of God's creatures, a male school teacher. (That may not have been the exact phrase he used, but it conveys the same idea.)

Of course one must allow for the instinct of extravagance that loves to put things shockingly, not seriously. But even with that allowance made, there is something painful about the saying. If indeed such a verdict can be given by even one young man of promise, then something is wrong with society as a whole in its estimate of what should be a most honorable profession. One can remember the eighteenth century treatment of the clergy in England, as shown in the novels of that period, or in the volumes of letters and biographies: they were held as poor creatures, convenient to have at hand for certain occasions when convention required their services, but to be ignored or snubbed at other times. Happily, most people of intelligence have no longer lingered in that darkness,—so far as England is concerned, at least. (In Germany, if one may believe various writers, it continues.)

But consider the work of a schoolmaster, as absolutely essential to the coming generation and the welfare of the Republic. What will befall us if it be neglected? Miserably underpaid as they are, from the lowest grades up to the university professors, giving out virtue from themselves continually to those who often do not appreciate what they are receiving, exemplifying unselfishness always, the schoolmaster class deserves better things than it now has; and it is certain, when the books are closed, to be rewarded amply.

I remember a certain schoolmaster, who for forty years gave out his best self ungrudgingly to countless pupils, with only an occasional responsive one (so it seems), and at a wage rather less than half what a good chauffeur gets nowadays,—to say nothing of a football coach. He lived with the best minds of the past, however, and something of their glory shone out in his schoolroom, gilding the desks and the blackboards, nay, illuminating the way ahead, as his pupils left their places and went out into life. But when he laid down his text books and retired, the gratitude of thousands followed him; and, now that he has gone to sit at the feet of the one Master, the continuing memories of his guidance and inspiration, as his old scholars still express them, are a far richer inheritance to his son than any wealth could be.

No, it's a dog's life—unless you have the spirit of self-sacrifice and service! And then, the pathway follows the heights, up to the very mountain-top.

BLESSED IS whoso loveth Thee, and his friend in Thee, and his enemy for Thee. For he alone loses none dear to him, to whom all are dear in Him, who cannot be lost."—*St. Augustine.*

The Siege of Wuchang

By the Rev. Edmund L. Souder

WUCHANG, CHINA, SEPTEMBER 9, 1926.

MISSIONARY work is never dull, but for the staff in Wuchang this past eight days it has been rather more than unusually interesting! For over a week we have been in a besieged city, and the end is not yet, though we hope that the worst is over, and that the city will soon fall.

To go back a little distance, our present situation had its rise, as it were, about three months ago, when Wu P'ei Fu and Tsang Tso Lin, the two most powerful militarists in northern China, began a campaign against the *Kuehminchuin* (National Army), under a Christian general, Feng Yu Hsiang, who, in spite of all the malicious slanders of his enemies, is one of the greatest powers in the country making for a new and better China. There seems to be nothing more disreputable than the cloud of misrepresentation which has been spread abroad about him, by those who are jealous of the position he has gained, and by some of the reactionary editors of foreign newspapers in China, who didn't care for some of his outspoken remarks last year about the May 30th tragedy and the "unequal treaties." Wu P'ei Fu, to work off a grudge against Feng Yu Hsiang, joined hands with Tsang Tso Lin, whom six months before he had been attacking as a "traitor." The armies of Wu and Tsang started after the *Kuehminchuin*, who withdrew with little fighting, drawing back further and further into the Northwest. All authorities seem to agree that their retreat was masterly, all supplies being safely carried back with them, and very few men killed. The "Allied" papers have hailed the retreat as a great victory, but others say that Feng has simply drawn in his neck and that his whole army in personnel and equipment is practically intact,

ready to move out again when the time comes to advance. The point is that as Feng Yu Hsiang drew Wu P'ei Fu's army way off toward the northwest, it left very few troops here in Central China, and presented an opportunity to the Cantonese Nationalist troops, which they did not fail to seize. Marching rapidly north, they captured place after place in Hunan, finally reaching Changsha, and then they kept on for this great center of the Wu-han cities (Hankow, Hanyang, and Wuchang), which are not only important in themselves, but command the great Yangtze, which connects West China with the sea.

About two weeks ago news came that the Southern troops were approaching Wuchang, and the populace became more and more uneasy, numbers of them seeking safety for their women folk and their valuables in the Hankow concessions. It was Wednesday, September 1st, that firing became audible, telling of the arrival of the Nationalist troops in the outskirts of the city. The next day was spent by the Southerners in advancing their troops all around the city until we were completely surrounded. The Northerners, however, still held the side on the river front, so that troops were brought back and forth between Wuchang and Hankow. For the first day or so all the firing seemed to be from the city wall going out, but

we woke at the hospital early Friday morning, to hear bullets singing overhead, with occasional ones dropping down on the roof, or coming inside through windows. A spent bullet fell on the bed of a woman in the hospital who had just given birth to a baby a few hours before, but it scared her so badly she jumped out of bed and ran.

Since then the nights have been rather too hot for comfort. In the daytime there has been little fighting, but the nights from two to seven have been rather hideous. That no one of us so far has been touched is remarkable, considering how many bullets have been flying around. Hardly a house on

the hospital compound but has bullet holes in it. One bullet buried itself in the wall by Dr. Bliss' bed, another came within a foot of Miss Cabot, and still another whizzed past Miss Ravelnel. Many have come right into the hospital, some well spent without much force, but others traveling at a pretty fast pace! Two of the hospital servants have been wounded, fortunately not badly. The worst on the nerves are the shells! One today burst so close to the hospital that it shook the glass in the windows, smashed a house, and killed a person right next door.

Over on Boone Compound, where about 2,000 people are refugeeing, bullets have also been flying pretty thick. Dr. Sherman got one through his door, Mr. Miller and Mr. Kemp both have several in their house, one or two have "zipped" by very close to various people, but again so far all are safe. The most wonderful deliverance from death so far was when a large shell struck the Boone Library, in which were a lot of women and children refugees. It ploughed a great hole through the wall a foot thick, and then burst. Pieces buried themselves in the ceiling, and scattered all over the hall. One piece dug way into a great

wooden girder, one went through six different books in a stack, two or three pieces flew within an inch or two of the heads of some of the people sitting there, and yet not one soul was touched!

The heaviest attack seemed to come on Saturday night, when an unusually large number of bullets sang through the air, or struck the houses and the hospital. Added to the loud noises of cannon and machine guns and rifles all about, we could see great fires outside two of the city gates, which meant the rendering homeless of hundreds of innocent poor people.

On Sunday morning the Holy Sacrifice was offered as usual in the hospital chapel, our singing being interspersed with sounds of shells and bullets. As one has been here in this, it has been impossible not to ponder the fact, that on the one hand, here is the hospital, which represents the gift of the Christian West to China, science consecrated to the work of God in saving life. And then one remembers that these beastly cannon and machine guns are also a gift of the "Christian" nations to China; science consecrated to the work of the devil in the destruction of life. May God forgive us, and make us determined to redouble our efforts to reveal to all the world Him who is the Prince of Peace!

A WUCHANG LETTER

September 9, 1926.

Dear Mr. Morehouse:

I UNDERSTAND that while negotiations for the surrender of Wuchang are going on, a boat with mail may go out of the city, so I have written out the enclosed to get it to you as soon as possible. We are told that the Southerners who command a hill across the city have given till tonight at 8 o'clock for the North to capitulate, after which they will bombard us. However, we have come safely through nine days of it, so I guess we will still be here for the finish. When the trouble started, Bishop Gilman ordered me over to the Women's Hospital Compound, as there was no other foreign man around. I forgot to state it in my account, but those here are:

Boone: Bishop Gilman, Messrs. Kemp, Miller, Kean, and Mr. and Mrs. Shepherd, Dr. Wakefield.

Hospital, Men's Dept.—Dr. Bliss, the Misses Bennett, Johnson, Barr.

Hospital, Women's Dept.—Dr. James, Misses Cabot, Ravelnel, Steward, and Miss Buchanan (St. Hilda's), Fr. Souder.

St. Michael's, Fr. Wood, Miss Stedman. Trinity, Miss Gibson.

You may or may not want this list of the people in the city. There go some shells as I write, so I guess the North is going to try to hold out, and we may be in for a rather warm night of shelling. I'll try to write again later on. There will be many important problems coming up now relating to mission policy, etc.

Faithfully yours in our Lord,

EDMUND L. SOUDER.

The Catholic Congress

MILWAUKEE, WIS., OCTOBER 13, 1926.

WITH well over a thousand members and guests present from all parts of the United States, the Second Annual Catholic Congress was opened in Immanuel Presbyterian Church last night by the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. All during the day the registration headquarters in the Cathedral Guild Hall has been kept busy, welcoming and registering the guests who came into Milwaukee by every train.

In his address of welcome, Bishop Webb spoke of the appropriateness of holding the Congress in this diocese of Milwaukee, which has from its foundation been intimately associated with the Catholic revival. The Bishop described in a few words the opening session of the first English Anglo-Catholic Congress, at which he was present, and told of the rapid growth of the Catholic movement in England, in which connection he paid an eloquent tribute to the memory of the late Bishop of Zanzibar, Dr. Weston. He warned his hearers, however, to beware of over-organization and urged them to lay stress rather upon the spiritual aspect of religion than on the material. The address is printed in full on another page.

Bishop Webb then turned the meeting over to the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, and chairman of the Catholic Congress, who introduced the Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop of the Church. The Presiding Bishop, in a brief but forceful message, brought greetings to the Catholic Congress and asked the help of members in their sympathetic consideration of the duties and difficulties of his high office.

A letter of greeting from the Lord Bishop of London, who is at present touring this country visiting the various universities, was read by Dr. Stewart. His Lordship said that he had hoped he might have attended the meetings,

but regretted that his very heavy program kept him from doing so. He extended to the Congress his cordial greetings, and assured it of his prayers for its success. "We have found that such congresses in England," he said, "deepen personal devotion to our Lord and His Church and that, after all, is the main object of our endeavor. The Catholic faith interpreted into sincerity of worship, holiness of life, zeal in ex-

tending the Kingdom of God, is the one hope for a troubled and distorted world." Dr. Stewart recalled that Bishop Webb was the only American Bishop present at the first Catholic Congress held in England, at which, also, the Lord Bishop of London was present.

MESSAGE OF PRESIDING BISHOP

My dear Mr. Chairman and Brethren in Christ Jesus and His Church:

I AM here at this Congress with a simple two-fold purpose. First, I come with sincere salutation and greeting in the name of the Master, our Lord and Saviour, Jesus Christ. In Him we are constituent members of one body and through Him we are interdependent members of one another.

Secondly, I come with earnest solicitation for your sympathetic consideration of the many inevitable difficulties daily confronting me both personal and official; and also with frank and confident appeal for your loyal coöperation and assistance in my hourly endeavor to discharge with due diligence and discerning discretion the divers duties of my office. And this because the preservation and propagation of human welfare, temporal and eternal, and the accentuation and augmentation of divine glory and power in the Church and among all nations are mutually obligatory upon us.

As a voluntary gathering of constituent members of our Church, I feel you are here with one accord in one place to confer prayerfully and honestly upon matters you deem vital for the welfare of that Church. In all fidelity to the chart of your membership, and with due consideration of the views and recognition of the rights of your fellow members under that chart, you purpose to make a worthy contribution to universal life, sacred and secular, through the medium of historical, age-established faith in God and such acceptable worship of Him as might prove for all people a reasonable service.

Who will say such resolve is not laudable if pursued in a spirit of absolute loyalty to continuing voluntarily assumed Church obligations and under the influence and impulse of the constraining love of Christ? Certainly not I, but rather would I say, as say I do, "For such an work in such an way, I wish you Godspeed and pray for you in the name of the Lord."

As the canonically chosen and duly designated administrative head of the affairs temporal of our universal body and of its spiritual concerns too, insofar as they may be inseparable from kinship with the former, I am convinced it is my duty, and so should be my desire, to establish every possible point of contact with the different agencies and various phases of our legitimate Church life. It seems to me nothing could be more right and so nothing more reasonable—nothing could be more necessary and so nothing more desirable.

Therefore, with this background of definitely, and I believe divinely, determined course of conduct and procedure, I want you, Mr. Chairman, and every member of this Catholic Congress to know that I am grateful for the invitation of your Program Committee and appreciate sincerely the opportunity afforded me to appear in your presence to say "God bless you everyone and make you perfect in all good works."

And in turn, I ask your prayers, individual and collective, for me that in the present position of life to which I have been divinely called, and to which call I would have been deaf had I dared, I may have the Grace of our Lord Jesus Christ, the Love of God, the Fellowship of the Holy Ghost, and the confidence, favor, and forbearing patience of my brethren.

posers. At the Communion they will sing the exquisitely devotional *Adoramus Te* of Palestrina. The Rev. Winfred Douglas, Mus.D., will act as precentor.

The choir of seminarians from Nashotah House, directed by the Rev. M. Bowyer Stewart, and consisting of sixty-three male voices, will sing the Propers of the Mass and will also lead the congregation in the *Missa Marialis*. The music

The rest of the first evening's session was devoted to two papers on The Catholic Revival in America, the first on Its Beginnings and Its History, by Mr. Frederic C. Morehouse, Editor of THE LIVING CHURCH, and the second on Its Promise for the Future, by Prof. Chauncey B. Tinker, Ph.D., of Yale University.

This morning will be held the most prominent feature of the Congress, the solemn pontifical Mass, in which some fifteen or more bishops and several hundreds of clergy will participate. Bishop Webb will pontificate and the Rev. Selden P. Delany, D.D., of the Church of St. Mary the Virgin, New York, will celebrate, assisted by the Very Rev. Charles S. Hutchinson, D.D., Dean of All Saints' Cathedral, Milwaukee, as deacon, and the Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' Church, New York, as subdeacon. The master of ceremonies will be the Rev. S. Atmore Caine, secretary of the Congress, who will be assisted by Mr. Isaac Lea Nicholson, of All Saints' Cathedral, Milwaukee. The preacher will be the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York. His sermon is printed in this issue of THE LIVING CHURCH.

The music at the solemn Mass will utilize the services of two choirs. In the gallery will be the famous A Cappella Choir from Evanston, Ill., conducted by Dean Peter C. Lutkin. This choir has long been known throughout the whole Middle West for its beautiful unaccompanied singing of masterpieces, and especially at the great North Shore festival held annually at Evanston. The choir will sing at the offertory the Cherubic Hymn of Gretchaninoff, one of the greatest of modern Russian Church com-

will be placed in the pews and it is hoped that with the participation of the congregation the whole service will reach the lofty musical standard attained at the previous Congresses in New Haven and Philadelphia.

The Mass will be preceded by an outdoor procession of the clergy from the Guild Hall, where they will vest, into the Cathedral. In addition to the American bishops, the Rt. Rev. Bishops Philaretos, of the Greek Orthodox Church, Mardary, of the Serbian Orthodox Church, Grochowski, of the Polish Orthodox Church, and Pashcowsky of the Russian Orthodox Church, will participate in the procession and the Mass. The Rev. Benjamin Koliass, pastor of the local Greek Orthodox Church, and other oriental priests, will also take part.

**DIOCESE OF SOUTH FLORIDA
APPEALS FOR HELP**

Winter Park, Fla., October 2, 1926.

A NEW appeal and statement of losses in the recent hurricane has been addressed by the authorities of the Diocese of South Florida to the Presiding Bishop and National Council, and through them to the whole Church.

The revised statement of losses is appended. Contributions may be sent to Bishop Mann or Bishop Wing or to THE LIVING CHURCH RELIEF FUND, marked "Florida Relief."

**STATEMENT OF DAMAGE
WHITE WORK**

		Totals
West Palm Beach, Holy Trinity Church	\$ 500	500
Delray—St. Paul's Church	500	
Ft. Lauderdale—All Saints' Church	\$ 500	
Ft. Lauderdale—All Saints' Rectory and contents	1,000	1,500
Hollywood—St. John's Church (Total destruction)		5,000
Miami—Trinity Church (Loss fully covered by storm insurance)	30,000	
Miami—Trinity Church Rectory	5,000	35,000
Miami—Holy Comforter Church		3,000
Miami—Holy Cross Church	500	
Miami—Holy Cross Guild Hall	500	
Miami—Holy Cross Rectory and contents	1,000	2,000
Coconut Grove—St. Stephen's Church	1,000	
Coconut Grove—St. Stephen's Rectory and contents	1,000	2,000
Homestead—St. John's Church	200	
Homestead—St. John's Rectory and contents	300	500
Punta Gorda—Good Shepherd Church (Total destruction)	7,000	
Punta Gorda—Good Shepherd Rectory	500	7,500
Ft. Myers—St. Luke's Church	500	
Sarasota—Redeemer Church		250
		\$ 58,250

COLORRED WORK

Delray, St. Matthew's Church	\$ 2,000	
Boynton—St. Cuthbert's Church	400	
Deerfield—St. Mary's Church	500	
Lauderdale—St. Christopher's Church (Total loss)	1,000	
Hallandale—St. Ann's Church (Total loss)	1,000	
Miami—St. Agnes' Church and furnishings	\$ 10,000	
Miami—St. Agnes' Parish House	500	
Miami—St. Agnes' Rectory and furnishings	1,500	12,000
Homestead—St. Cyprian's Church		300
		\$ 17,200
		\$ 75,450
Less insurance on Trinity Church, Miami		30,000
		\$ 45,450

ONE of the diocesan papers has an offspring. The Diocese of Southwestern Virginia, which hitherto has sent extra editions of its large diocesan paper to all Church families in October and November, last year issued instead a little weekly 8-page bulletin, 5 x 6 3/4 inches, from October 24th to November 21st, containing important information about the Church Program, diocesan and general. The cover of this little weekly was a reproduction in miniature of the cover of the regular monthly paper. The last issue included a subscription blank for the monthly. The miniatures attracted attention and, it was felt, accomplished their purpose and served as an introduction perhaps better than the large paper would have done. It is true, however, that at least one person did not realize that each weekly issue contained new and different material, and cheerfully threw them unread into the wastebasket, wondering "why they keep sending me that."

WITH THE BISHOP OF LONDON

Ames, Ia., October 5, 1926.

THE Diocese of Iowa was highly honored from September 30th through October 3d by a visit from the Lord Bishop of London, the Rt. Hon. and Rt. Rev. Arthur Foley Winnington-Ingram, D.D., who began his visit of American colleges and universities at the Iowa State College at Ames Thursday, September 30th, with a dinner in his honor attended by students, professors, townspeople, and clergy.

On Friday, October 1st, he was taken on a ride over the campus and college farms and at eleven o'clock addressed an all college convocation attended by about 4,000. In the afternoon after a walk he met with a group of Church people and others from surrounding towns. In the evening he met with a group of students and faculty members and answered their questions. Bishop Longley was present at these gatherings and accompanied the Bishop of London in a private car to Iowa City. There was a celebration of the Holy Communion in St. John's Church, Ames, the Rev. LeRoy Burroughs rector, Saturday morning, October 2d, with the Bishop's chaplain, the Rev. Mr. Thomas, as celebrant.

The Bishop of London said that one of the jolliest occasions of his trip and one that he would never forget was the supper and meeting with the Morrison Club at the University of Iowa at their club house next to the church Sunday evening, October 3d. His Lordship seemed greatly to enjoy the songs and the company of the students. He was in a very happy vein and answered the questions which they had presented to him in writing which ranged all the way from: "How do you like the people of the Middle West?" (to which the Bishop replied that he thought they seemed a very jolly lot) to "How can the blood of Jesus cleanse us from sin?" His Lordship seemed always to prefer the company of students to that of professors or others. He left the impression of a good, holy, Christ-like man on those with whom he came in contact. Iowa and the students of her two great institutions of learning are the better for the visit of this charming, simple, friendly bishop. We loathed to see him go, but felt blessed by his four-day visit in our midst, and are thankful for his great work in championing Christ and His Church among the students of the great state of Iowa.

IN THE DIOCESE OF SPRINGFIELD

Springfield, Ill., October 7, 1926.

THE Right Hon. and Rt. Rev. A. F. Winnington-Ingram, D.D., Lord Bishop of London, was the guest of the Diocese of Springfield and the Midday Luncheon Club of the city of Springfield, Tuesday, October 5th. The Bishop arrived in his special car in the morning accompanied by his secretary, the Rev. Father Thomas, his personal friend, Mr. Blyth, the Rev. Father Craig Stewart, Mrs. Genevieve Forbes Herrick of the Chicago *Tribune* and a communicant of the Church, and Mr. Boyle, the publicity agent for the Diocese of Chicago.

Immediately on his arrival, the party was taken to the residence of the Rt. Rev. J. C. White, D.D., Bishop of Springfield, for breakfast, after which His Lordship made a brief address to the clergy of the diocese, who had been assembled the previous day for the annual conference on the Church's Program. At the close of the address he gave them his blessing.

He was then taken on a tour of the city, which included a pilgrimage to the home of Abraham Lincoln and to his tomb, where he was presented with a memento in the form of a piece of the lumber from Lincoln's home, and from there was conducted to the Leland Hotel, where, under the auspices of the Midday Luncheon Club, he made an address. The grace for the meal was by the Roman Catholic Bishop of Springfield, and the speaker was introduced by the Rev. George Craig Stewart.

The party, accompanied by the Bishop of Springfield, then proceeded in the special car to Urbana, where the Bishop of London was entertained at a dinner together with a representative body of Church students, immediately preceding a meeting of the student body in the auditorium. At this meeting the Lord Bishop was introduced by the president of the University of Illinois to a gathering of students and others which filled the building.

PRAYER is nothing else than the pathway to Paradise, and the pathway to Paradise is prayer.—*Madame Guyon.*

Greeting to the Catholic Congress

By the Rt. Rev. William Walter Webb, D.D., LL.D.

Bishop of Milwaukee

IT GIVES me the greatest pleasure to greet the Catholic Congress here in Milwaukee. It seems fitting that it should meet here in a diocese so associated with the Catholic Movement; the diocese of Bishop Kemper, first Missionary Bishop of the Episcopal Church; where the first associated mission was started under him with Breck, Adams, and Hobart; the diocese where De Koven spent his whole ministry, part at Nashotah where he started his school, then at Delafield, then at Racine, where his body lies in the midst of the college buildings he so loved.

The little church of St. John Chrysostom, Delafield, contains the first stone altar and the first rood screen erected in any Episcopal church. The cloth of gold altar cloth still in use and in good condition is probably the earliest vestment of its kind in the country. Dr. Adams, one of the greatest Catholic scholars the Church has had, fought out the issue of Baptismal Regeneration, and a popular book, *Mercy for Babies*, had a wide circulation and influence. His *Christian Science* was the first book on Moral Theology written in the English Church after the days of Jeremy Taylor.

The little old Blue House at Nashotah is a monument of, I believe, the first attempt at a religious order for men in the English Church after the Reformation. There has been a weekly Mass since October 14, 1842, offered on some altar at Nashotah. If it is not the earliest weekly Mass, the parish in Ashtabula and St. Peter's, Philadelphia, contesting the claim, it was begun in the same year. For many years the Sacrament has been reserved in the chapel at Nashotah as well as in the Cathedral.

I will never forget the first Anglo-Catholic Congress in London. I had the privilege of presiding at two sessions and also at one of the sessions of the second Congress. It was interesting to compare the two Congresses, and also the anniversary meeting held last summer in London. The atmosphere of the first Congress was marked with the feeling of surprise and astonishment at the numbers, the enthusiasm, and the evident strength of the Catholic Movement. Neither people nor clergy seem to have realized it. Certainly the bishops had not. I was interested and amused at the remarks and criticisms I heard at Lambeth right after the Congress. I think somewhat the same surprise and realization of strength was noticeable in the atmosphere of the Priests' Convention in Philadelphia.

By the time of the Second Congress in London it was evident that the Catholic Movement had to a large extent conquered England, that it was something that had to be reckoned with; that it had spread over England because, as Dean Inge put it, "It had a religion and it had a program." It was also evident that it had many of the foremost scholars in England on its side. It was manifest it could not be looked upon as a movement largely given up to women or men of a mystical turn of mind, but that there was a very intellectual and robust side to it. That there was a tremendous spirit of self-sacrifice was shown in the great missionary offering taken up at both Congresses, and especially at the first, when all sorts of things, not only money, but jewels, watches, and things of great sentimental value, were given in the collections, not only at Albert Hall, but at various services held in connection with the Congress. The enormous crowds at the final meetings at Southwark Cathedral and St. Martin's, crowding London Bridge and blocking the streets in one case, filling the northern part of the Trafalgar Square in the other, were signs of the popular interest and devotion. I had the privilege of preaching to the crowd outside of Southwark Cathedral to prevent their singing hymns and so drowning out the service in the Cathedral. I never expect to have such an audience again.

The influence of Bishop Weston of Zanzibar over the Second Congress, his intense humility, devotion, and spirituality, will never be forgotten by those of us who were there. He stood as

the embodiment of the Movement, its spirituality, its devotion to our Lord, and self-sacrifice.

The committee of the Congress showed great wisdom and statesmanship in their choice of subjects for the Anniversary meeting, Housing, and a Living Wage. They emphasized the fact that the Catholic Movement was not merely interested in theological questions, as they are usually called; but in the most practical questions affecting human beings in their every day lives, in questions of social service.

It is planned to hold another Congress in London next year, July 3d to the 10th. The sub-title of the Congress will be The Holy Eucharist. I met with the chairman, Fr. Head, and the secretary of the committee last summer, and they asked me to do all that I could to interest American Catholics, and especially the clergy, in this Congress, and get them to plan to attend it if possible. It will be worth the pilgrimage to London, I am sure.

Here in this country the Movement, although strong and more far-reaching than many of us realize, has not yet the hold it has in England, but it has the same future if there is at all the same devotion, self-sacrifice, and strong defense of the faith once delivered to the saints.

If men will only be sane, and think of important things first, not wreck parishes and hurt souls by some unimportant question of ritual or some fad! I hope and pray we may be delivered from some of the forms the Movement has taken in England; from the narrowness and lack of charity of some of the clergy for their fellow priests, who often have harder conditions to face than they realize. Every one is not necessarily a "Prot" who does not agree with you, or who would love to have just the service you like but thinks it unwise. Every one is not a "Spike" who contends strongly for some principle of faith or morals. Some things that extreme men are doing in England and also in this country seem unwise. There is often no real issue at stake, and yet many people are prejudiced against the Movement. Why should not the Mass be read, even the Canon, I might say especially the Canon, in a voice than can be heard? Is it necessary to insist on putting the Sacrament into people's mouths rather than into their hands? Is it wise to administer the species of bread from the reserved Sacrament when it is not necessary? For some reason it leads people to think we want to take the chalice from them. Because the rosary or holy water does not appeal to certain persons is no proof that they are not Catholics.

One other thing I want to take this opportunity of saying both to priests and people. There is a grave danger in these days of organization that we become absorbed in serving tables, committees, commissions, boards, convocations. Conventions are increasing at a terrible rate. Bishops and clergy are getting to do their work from office chairs. The pastoral relationship is being forgotten, and I firmly believe that some of the disquieting facts connected with the statistics of the Church are due to this. We are in danger of thinking more about dollars than souls. We are forgetting our own spiritual lives, prayers, and communions, or the spiritual work we ought to be doing for other souls. We are like Martha—"Careful and troubled about many things," and we are apt to forget the one thing that is needful.

Let us put first things first. A deep personal love of our Blessed Lord, penitence, self-sacrifice, humility, a love for our Lord in the Blessed Sacrament, priests who want to offer the Divine Sacrifice and the people who want to be present and receive as often as possible with proper dispositions of body and soul; a love and devotion to His mystical body, the Church, which will lead to a real missionary zeal, and to self-sacrifice in work, money, and devotion.

May God the Holy Spirit guide us in this Congress, that we may learn more about the Faith and be led to show forth in our lives the truth and the lessons we have been taught.

The Catholic Congress Sermon

By the Rt. Rev. Charles Fiske, D.D., LL.D., L.H.D.

Bishop of Central New York

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the World of Life; (for the life was manifested and we have seen it and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us); that which we have seen and heard declare we unto you.—I St. John 1:1-3.

THE words fall with a serious and solemn weight of awe. There is about them a gladness of surprise, a reverent sense of mystery; above all, they have in them a breathless devotion.

We realize this, when we stop to think of the tremendous story that lies behind the words. Christianity began in one of the most beautiful and delightful of human experiences—an intimate friendship. Jesus Christ chose a few men for close companionship, training them until they were able to understand the meaning of His life, and then sending them into the world to bring God to men in the glory of a new discovery.

St. John's Gospel begins with the Apostle's interpretation of Christ's life, and then, after this prologue, opens its story with the account of the disciple's first introduction to Jesus. It is still so real and vivid that he remembers every detail—the very hour of the day when he met the Christ, the expression in the Lord's face as He turned and looked at these two disciples of the Baptist who were following Him.

The other evangelists tell the story differently, but they all tell it with the same vivid remembrance. It is, I have said, an account of a delightful human experience. Their Master walked with them through the fields and hills of Galilee, slept with them under the evening stars, talked with them in the intimacy of friendly companionship. His speech was of the simple things of their daily life. He talked of the woods and the winds and the weather, of the farmer sowing the seed in the field, of the growing grain, of the fields whitening to harvest, of the women at the mill grinding the grain, of the housewife kneading bread, of the bride and the piece of silver that was lost from her wedding necklace, of the guests at a wedding feast, of the master and the manager of a great estate, of the shepherd and the lost sheep, of the dealer in precious stones and the pearl he risked his whole capital to purchase, of fishermen at their nets, of children playing in the public square, of the reckless and impatient boy who left home to try out his talents in the bigger world; talked of these every-day things of life, until they saw all life in a spiritual light and every common bush seemed afire with God; talked of the God whom Hebrew theology had made remote and unapproachable, and Hebrew religious practices had lost in a maze of religious machinery; talked of a spiritual world back of the material universe, until God became real and God became near.

Then, as He talked, slowly they began to feel that God must be like the Friend who spoke about Him. By the time their life together had reached its parting they began to find in Christ what Bishop Gore calls "all the values of God." They discovered themselves acting toward Him as toward God. They found Him encouraging this attitude and putting Himself toward them in the very place of God.

It all came as a slow process, and never while He was with them in His earthly life did they explain it fully to themselves. It could not have been otherwise. Had He told them plainly who He was, all their intimacy would have been destroyed and the very purpose of His Incarnation would have been defeated. It was a slow growth in knowledge and faith. He taught patiently, little by little, until (to use the striking phrase of Charles Lamb) "His ideas *slid into their minds.*"

Then came the end, when all their hopes and expectations were rudely dispelled, and the Master upon whom they had rested in complete reliance was betrayed and after a mockery of a trial was executed. And then followed that which is the only possible explanation of all their later history—He triumphed over death, rose again, and appeared among them,

and after His departure in glory, sent His spirit to call to remembrance all things He had said unto them, to lead them into all truth, and to quicken them in their service in making Him known to the whole world.

Now, as the writer looks back over the experience, you feel the thrill of this words as he tells of its meaning. Now—now, at last, they understand. What did it mean? Nothing less than this: that when they listened to Him they were hearing One who spoke, and had a right to speak, as the Voice of God; when they looked at Him they had actually seen God; when they touched Him (wonder of wonders) they had touched God Himself; they had gazed upon, and their unworthy hands had handled, the Word of Life.

II.

I WANT you to concentrate your minds on this one thought: that the words are the words of breathless devotion, of amazement and awe at a mystery so great that it hushes the heart into solemn stillness. I want you to remember that it was with such a sense of surpassing surprise as of the wonder of a great discovery—it was in this spirit that the Gospel was first given to the world.

That is what made the message of the Apostles and their companions so fresh and real and beautiful. Religion in their day had become formal, conventional, fixed, hard, and those who taught it hugged their privilege to their own hearts. God had become distant, severe, unapproachable. Then the Apostles came to tell of a God with whom they had actually lived, and they declared that the heart of God was as the heart of Jesus.

But that was not all. They gave their message with breathless awe. They stood in amazed adoration at the wonder of what they told. And they spoke as men who felt the thrill of what they knew, and utterly and entirely forgot themselves in the glory of their vision. Their words had wings because as they spoke they had in remembrance the very tones of their Lord's voice as He talked with them in those wonderful days when they were groping toward fuller understanding; they thought of the look in His eyes, and now they knew that many things which He could not say to them till later were not really left unsaid, had they seen and listened with deeper understanding. At any rate, now at last they understood, and they could hardly find words with which to tell what they knew. Small wonder that when they speak of it, they think of "the glory of God in the face of Jesus Christ." There is something poignantly beautiful about those words of St. Paul, so like the words of the Beloved Disciple. They had seen the light of the knowledge of the glory of God—and they had seen it *in the face* of Jesus Christ.

That same sense of reverent awe, that same spirit of hushed devotion, glows in every word they speak or write. When the aged Paul writes to the younger Timothy, he reminds him how "great is the mystery of godliness"; how God was manifested in the flesh, proved just and holy through the spirit; and then (rising to phrases whose meaning has never been fully explained, with a brevity which of itself expresses reverent astonishment) how the God thus manifested was "seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Sometimes the Apostle is awestruck at the mystery of the divine humiliation; sometimes bowed in penitence at the thought that the wealth of divine condescension is brought down to his own individual need. Now he pleads for his converts that the same mind be in them which was also in Christ Jesus, and you can almost see the look of awe in his face as he adds: Being originally in the very form of God and of His nature, He did not think of this equality with God as a prize to be grasped at and held fast, but emptied Himself of the insignia of His divine majesty, and took upon Himself

the form of a slave, and was made in the likeness of men, and became obedient unto death; more than that, the disgraceful death of a criminal. Indeed, you need not use the imagination to realize the awful mystery of the words, for at once the Apostle goes on to tell how at the name of Jesus every knee bows in adoration, in heaven and on earth, while all tongues proclaim His glory and call Him Lord. Again, it is the same Apostle who remembers that the divine humiliation was undergone for himself, even (had it been not necessary for others) for himself alone. It is the humiliation of a Lord "who loved ME and gave Himself for ME." One can hardly read the words without feeling their depth of emotion.

You find, once more, the same wonder at every thought of the Divine Master. You feel it in the record of the Resurrection, from that first Low Sunday when Thomas knelt at the feet of the Lord, his eyes full of love and penitence, as he gasps out his words of faith, "My Lord and my God." You feel it in the story of the Resurrection days when the disciples must have risen every morning, to look into each other's faces with the unspoken question, "I wonder whether we shall see Him today," till at last they were so sure of His presence, seen or unseen, that they could safely be left as He withdrew into the invisible world. A cloud received Him out of their sight and left them with a veiled presence only.

You feel the same hushed devotion, again, when the Apostle speaks of the ever present Spirit, who is closer than breathing and nearer than hands and feet. Listen: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Their very bodies were sacred, a house for the Most High. Listen again: "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." There was an awful power of free-will; they could actually hurt the heart of Deity.

And this indwelling Spirit knits together the faithful in a union so close, in the Church and through its sacraments, that one could go on through the whole length of this sermon, simply repeating the words with which the great Apostle summons his converts to an awful sense of the mystery of the divine indwelling and impartation. In the Church we are brought into a union with Christ as close as that of the members of the body with each other. In the sacraments the very life of Christ flows into the soul. In Baptism the change is so real that it is a death and a new birth. In Holy Communion the contact is so great an actuality that the unworthy, unrepentant recipient is guilty of the very Body and Blood of Christ.

III.

I HAVE multiplied examples because we need to drive into our consciousness this one thought: that the first proclamation of the Gospel was so wonderfully effective because the early disciples lived in the glow and warmth of an experience the thrill of which never left them. I want you to see (I want to feel it myself, so that I may make you see) how vivid it was to these men to whom we go back for all our understanding of Christianity, how they lived in the atmosphere of reverence and awe and amazement and devotion and holy fear. The remembrance of their days of friendship with Christ did not make them feel "chummy with the Almighty"—if I may use a slang phrase which expresses the chief characteristic of some evangelistic preachers of today. They never went about the business of religion with breezy familiarity. That, however, is not the main point. The matter of vital importance is this, that they had such a sense of the mystery, the beauty, and the glory of the experience which they were trying to pass on to others, that this of itself conveys the very content of their faith. They lived as men who suddenly found themselves transplanted into another world. They lived as men who were in vivid contact with the divine. It so showed itself in their speech that others felt the glory of it.

And their reverential awe in presence of the mysteries of redemption gave them also a certain reverence for those to whom they were sent with the Gospel. In the light of the Incarnate Christ, the world became a great human family. Not that the Christian faith gave to the world, for the first time, the idea of human brotherhood; but it realized the idea. The Church told men that the tie which made them brothers, and children of a common Father, was not a mere figure or

fancy. Belief in the Incarnate Lord showed men that they were one because a Divine Person had entered into them and made them one; a Divine Person was continually penetrating them and consolidating them. At the altar, therefore, master and slave knelt side by side to receive the same Lord. Moreover, God the Holy Spirit was the living bond between men of many races and classes. Human brotherhood, until then a pretty idea to be played with, meant something to the Christian.

This gave the Apostles a real reverence for the people to whom they were sent. It gave them a love for souls, of whatever nation and in whatever condition. It gave them, as we see in some of St. Paul's epistles, a tender and anxious care for those specially committed to their charge. They "watched over their souls as they that must give account." Most of all, it gave a certain breadth and catholicity of appreciation no less than astonishing in men who had been born to race isolation and nursed in race hatred and exclusiveness, who had turned from a stranger because he was a stranger—men who out of that narrowness and bigotry now found themselves possessed of the glorious liberty of the children of God and stood fast in this liberty wherewith Christ had made them free; men who had dreamed the most wonderful of all dreams, that men are brothers all and sharers in one another's destinies; men who saw one another, therefore, in a new light, and in their reverential awe at the abounding grace of the Lord whom they loved, discovered that every soul was precious in His sight.

IV.

NOW for ourselves. We are gathered here this week, men of many shades of opinion and practice, yet united in our full acceptance of the faith which is in Christ Jesus and in loyalty to the Church and the sacraments which He instituted—the Church which is His body, the means through which He expresses Himself; the sacraments which He uses as agencies through which we realize His presence and receive His grace.

If we are to make others see the winsomeness and attractiveness of our faith, we need the spirit of reverence and devotion in our presentation of that faith. I plead for a three-fold reverence: first, reverence for human personalities and a sympathetic understanding of their thoughts and feelings, their doubts and difficulties, even their prejudices and misconceptions; second, reverence for sacred mysteries and solemn awe at the privilege of participating in them; third, reverence for the Lord whom we serve, the Lord who humbled Himself to live among men and is willing to entrust His cause to their keeping.

First, reverence for human personalities and sympathetic understanding of their thoughts and feelings.

(1) How many of you are really trying to carry the Gospel outside the four walls of your church? Do you try to understand the man outside? Miss Maude Royden wrote recently of a conversation with a distinguished theologian to whom she exclaimed impulsively, "I hate religious people"; to which he replied, "Shake hands! So do I." Then she went on to explain with illuminating clearness that what she really meant was that too many religious people thought they were cultivating Christian graces, but had never actually laid a foundation in the every day virtues of ordinary life. We men of the clergy, and you, our helpers among the laity, are apt to fail in commending the faith because we have little appreciation of the simple ideas of religion in the heart of the average man. To him religion means unselfishness, generosity, sincerity, cleanliness of soul, a genuineness and straightforward honesty that despises cant and is chary of religious professions, an abiding faith in goodness, a very real humility because of his own defects—which we are quite justified in calling penitence—a readiness, therefore, to forgive defects in others; with it all, a general consciousness of God, of whom he is rather vaguely aware and about whom he finds it almost impossible to speak easily and naturally. For such men there must be the simplest and most vivid preaching of the gospel story. We need priests the one passion of whose ministry will be to try to interpret the average man to himself and make him see that all the ideals of goodness he ever had are found in Jesus Christ. I want to do more than that: I want to make

men see that everything that Jesus Christ was, God is. I want them to know that if there is a God He must be like Christ, and I want them to believe that He is just that sort of God in spite of all difficulties and in the face of all appearances to the contrary. I want them through Christ to be so certain of God that they will gladly give Him the undivided allegiance of their lives. After all, that is what religion is.

(2) Again, how many of us make any real effort to understand our Protestant neighbors? Some of them have a personal consecration of life, a fervor and devotion of service, and a generosity of giving, that puts us to shame. Even now, despite the disintegration of belief that characterizes Protestantism in America today, they have a real heritage. Every sectarian movement has sprung out of the neglect or minimizing of some truth which the Catholic should have held precious. Do we try to find out how we can stand with men on their own ground, look at things through their eyes, start our teaching with the truths they accept, and so lead on patiently to truths and practices they have neglected?

(3) Once more, have we of the clergy reverence for the human personalities which make up our congregations? I have never been able to understand the priest who could enter a parish and act as if history began on his arrival! I have never been able to understand how he could fail to see something beautiful in the love and loyalty that attached people to old and accustomed ways and made them slow to change. I have never understood how a priest can make changes for the sake of changes, or insist on unimportant details for the sake of having his own way, and forget that the church is not *his* church, but that it is the church of his people, many of whom, perhaps, have given to it generously in pains, care, and cost.

(4) Nor can I understand the type of mind which makes no effort toward sympathy with men of other schools of thought, much less the type of mind among the clergy which holds aloof from all those who fail to come up to one's own standards. Modernism, for example, of whose dangers we are all aware, often stands for an honest effort to meet intellectual difficulties, is often in conflict with theories no longer tenable which we have never made the mental effort to understand and constructively to modify.

I plead, then, for sympathetic understanding. The true Catholic is a missionary-hearted Christian. He wants to win men, not offend them. He can never win them until he tries to put himself inside their minds and think their thoughts along with them.

V.

SECOND, reverence for sacred mysteries. May I say to the clergy, that the one thing which most often drives people away from church is the feeling that those who minister at the altar have so slight appreciation of the awful realities of their holy office? You cannot create a sense of mystery merely by "mumbling the Mass." We have a glorious liturgy—there is nothing anywhere to compare with it—and if it is rendered with reasonable devotion it has tremendous power to move men's hearts. You will not, of course, intrude your own personality into the liturgy or the sacred offices; but you can put your whole heart into them. If you do, the sense of mystery will soon be aroused. Devotion is one thing you cannot keep to yourself. Character is something that is always being communicated.

Not long ago I celebrated the Divine Mysteries at a little summer chapel. At the close of the service a man came to me—a Churchman who is a really great scientist as well as a most attractive man of the world—who said, "Bishop, let me explain that I stayed throughout the service today simply because you asked us to, and I like to recognize authority. Then let me say that I have not made my communion for over thirty-two years. I have had uncertainties, hesitations, doubts, difficulties, and since the time I last knelt with my mother at the altar rail, I have never received. Today I stayed, and the service drew me in a way I cannot express. I found my doubts lifted and my difficulties forgotten, and I came."

A week or two later, I spoke of the incident to a group of the clergy, and unless I misread their thoughts, their principal feeling was one of uncertainty as to the actual value of a

communion received without formal preparation and without regard to the ancient law of fasting! At any rate, I *know* they did not see, as I had hoped they would see, the compelling power of the service itself. Certainly they did not understand the wonder of the man's spiritual experience, nor the deep satisfaction I felt at being God's instrument in bringing Him back to the Father's fold.

Do you of the laity realize that your devotion, if it is real, may touch some other heart and warm it into life? Do we of the clergy remember that all the preaching in the world about the Divine Presence by those whose obeisance is mechanical cannot make men accept the teaching? Only as your own heart is stilled into reverence can you make other hearts hushed. . . .

VI.

FINALLY: reverence for our Lord, who has entrusted His truth to us that we may commend it to men.

Often, we shall have to defend that truth, explain it, controvert mistaken conceptions of it. We need never do so with bitterness of controversy. It is too tremendous a thing merely to argue about. It will never win its way save as we present it with loving patience, and in the glow and warmth of a real personal experience.

Never did the world need Christ as it does now. George Tyrell says that to believe that this machine-like world of ours, with all its seeming blind fatality, really comes from God, and lies in God, and moves toward God, and that somehow all things work together for good—"that takes faith in long trousers; all else is faith in knickerbockers." The real trouble with the world today is that men feel this with a keenness they never felt before. They may not realize what is the root of their trouble but this is what it is. The problem was always there, but a generation that has passed through the world war feels it with new anguish. Sin and sorrow and suffering and death are felt as never before, and, because of this, men have lost faith in God.

Once more, new knowledge in science, in historical criticism, in the study of the origins of religion—this has brought new doubts, and men who do not deny God at least leave Him out of consideration. The real question today—underlying the question of Catholicism or Protestantism, of Romanism or Anglicanism, of new or old views of Biblical criticism; in lying back of the question of Christianity even or the lack of it—is a question of the existence and power of a Personal God, who is a God of Love with whom we may have real intercourse and communion.

Apart from Christ, I do not see how it is possible to keep on believing. I do not believe there is any stopping ground, logically, between full faith in Him and blank agnosticism. Believing in Him, I *know*—I know because He knew; I know because, accepting Him, I believe that He actually unveiled the Heart of Deity. Believing in Him, I believe in prayer, because *He* prayed and told us to pray. Believing in Him, I know that I can find God now, because in His understanding of my weakness He left in His Church the signs and tokens of His presence. Believing that God once lived in human flesh, I believe that He may again find a special dwelling place in the sensible and material. So I come to find Him here. Finding Him, my heart is stilled at the mystery: I, too, feel that I cannot speak but in words weighed down with awe and devotion; for my eyes have gazed upon—your hands and mine have handled—the Word of Life.

If men saw that we really believed this, and really felt the mystery of it in our hearts, they could, it is true, disagree with us; but I do not see how they could persistently misjudge and misrepresent. The trouble is, we *say* that Christ is God, but do not *treat Him as God*; we *say* that we have received His actual presence in our hearts and we are only as other men—often just a little more petty, a little more contentious, a little more uncharitable; seldom a little more Christ-like.

This service summons us to devotion. This sermon pleads for it, not for ourselves only but for others. This Congress will send us home with quickened faith, if in all our discussions and all our work we try truly to see the light of the knowledge of the glory of God, and look for it in the face of Jesus Christ.

The American Catholic Revival: Its History

A Paper Read at the Catholic Congress in Milwaukee

By Frederic Cook Morehouse

Editor The Living Church

THE House of Clerical and Lay Deputies, having at the last Convention requested the House of Bishops to express their opinion as to the proper postures to be used in the Communion office, with a view of effecting uniformity in that respect during its celebration, and the request having been then ordered to lie on the table for future consideration, the House of Bishops now communicates to the House of Clerical and Lay Deputies the opinion thus requested of them as follows:

"First, with regard to the officiating priest, they are of opinion that *as the Holy Communion is of a spiritually sacrificial character*, the standing posture should be observed by him, whenever that of kneeling is not expressly prescribed."

So reads the Journal of General Convention. Was this declaration of the Eucharistic Sacrifice as constituting the fundamental principle which should govern the postures of priest and people the result of a violent clash between parties and partisans at New Orleans last year in which Catholics won triumphantly over a loudly protesting minority? It was not. This is an extract from the Journal of the General Convention of 1832 (Perry's Reprints, vol. 2, page 451); a year before Keble's Assize Sermon sent the Oxford Movement on its way. Nothing in the Journal indicates a contest over the terms of the declaration. It appears to represent the careful thought of the nine prelates who constituted the House of Bishops—presumably their unanimous thought. These bishops were the already venerable William White, together with Alexander Viets Griswold, Nathaniel Bowen, Thomas C. Brownell, the two Bishops Onderdonk, Meade of Virginia, Stone of Maryland, and Ives of North Carolina. Let any one who believes the stress laid by twentieth century Catholics of the American Church upon the Eucharistic Sacrifice to be something new and a departure from the original conception of the fathers of the American Church review that record, upon the strength of which White and Griswold and their associates, were they living, would undoubtedly be welcomed as a matter of course to seats in this Catholic Congress, as being in principle one of us.

It has always been a question whether the Oxford Movement was not in fact a New York Movement. Bishop Hobart's staunch High Churchmanship—we would call it Catholic Churchmanship today—is well known. Bishop Hobart had spent some time in England in 1823 and it is by no means impossible that his clear vision of Churchmanship may then have sown seeds that blossomed ten years and more afterward in the flower of the Oxford Movement. In any event the condition of the Church in America began with Hobart's consecration in 1811 to take on that new and vigorous life which was delayed in the mother Church until another generation.

Indeed the earlier effects of the Oxford Movement in this country seem rather adverse to the development of Catholic thought in the American Church. Too little was known of it in this country before the beginning of the secessions to Rome in England had created consternation to admit of its careful examination. By 1844, only twelve years later than that episcopal declaration on the Eucharistic Sacrifice, a body of bishops acting as visitors of the General Theological Seminary were acting as inquisitors of each of the faculty of that institution in regard to their teaching on mooted questions. Forty-three "catch" questions were gravely propounded to each of the unhappy professors, each of whom was obliged to reply in writing to each question; and when the professor of ecclesiastical history, Dr. John D. Ogilby, did not altogether satisfy

his inquisitors in his replies, twenty-four more difficult questions were propounded to him, to which he was required to make written replies between five o'clock of one evening and ten the following morning. The entire report of this formidable investigation covers 23 pages of small print in the Journal of General Convention of 1844.

Yet there had been great provocation. It appears from the evidence here gathered that on Christmas Eve in 1843 certain students of the seminary had attached a Cross, "ornamented in part with artificial flowers," reads the charge against them, "to the front railing of the chancel." "In my opinion," says the dean of the faculty in a severe censure addressed to the students, "such an exhibition is in itself improper, and under present circumstances particularly objectionable here. As Dean of the Faculty for the present year, therefore, I am compelled to require that it be removed and not erected anywhere within the Seminary buildings used by the students. I cannot but hope," continued the solemn censure, "that the propriety of this requisition will, on reflection, be evident to all" (Journal 1844, p. 249).

In reporting on this awful proceeding to the episcopal inquisitors who, apparently, had been suitably shocked by the affair, the dean of faculty observes: "I thought it highly inexpedient to suffer a novelty like this to pass unnoticed" (*ibid.* p. 248).

THIS is the background from which must be studied the history of the Catholic Revival. Popular Churchmanship in America in the first half of the nineteenth century was a picture of both popular and official Churchmanship in England, which had been carried to these shores by the successive waves of immigrants during the eighteenth and nineteenth centuries. The seventeenth century Puritans in England, inveighing against the Book of Common Prayer as "Romish" and intolerable, had banished it from the land during the period of their brief ascendancy in the Commonwealth (1649-1660), and had largely supplanted the clergy in the parish churches by ministers of Presbyterian convictions. With the fall of the Commonwealth and the restoration of the monarchy and the old Church, a policy of conciliation was adopted by old-time Churchmen whereby such of these ministers as would consent to receive episcopal ordination and to use the Prayer Book by a certain date in 1662 were permitted to retain their parishes, notwithstanding their avowed abhorrence of the doctrine set forth in the Prayer Book. The stricter and more conscientious of these refused, left their parishes and emoluments, declared themselves non-conformists, and established what is now the Presbyterian Church in England. All honor to them for so maintaining their principles at so great a cost. For these conscientious objectors and their descendants I have the profoundest respect.

A larger number conformed, accepted the conditions, were ordained by bishops, and began the use of the Prayer Book with the principles of which they violently disagreed. The next turn of the political wheel in England put these conformists and their immediate descendants in control of the Church, through the importation of the foreign house of Hanover and the loss of the best flower of the Church to the Non Juring movement. Hanover sovereigns, wholly out of sympathy with the traditional position of the Church of England, took care that only the descendants of the Conformists and those in sympathy with them, by this time called Low Churchmen, found high preferment. When Convocation was restive over this usurpation, Convocation itself was prorogued.

Old time Churchmanship survived, though to a less and less extent, in the humbler places of the Church, but German Protestantism of a Calvinistic tinge was intruded into the bishoprics and other high places.

A century and more of this and the Church, under this sort of tutelage, thought of itself largely as Protestant, not in the sense that the term had been used by Laud and his associates, but in the eighteenth century German sense which meant anti-Catholic. This was the sort of Churchmanship, for the most part, that England sent to America in pre-Reformation days. In New England it repudiated the Church itself and became the Congregationalist body. In Virginia and the South it constituted Low Churchmanship and obtained an ascendancy over the Church, in fierce opposition to the Churchly renaissance of Connecticut and New York.

Why could not William Meade, Bishop of Virginia, consecrated in 1829, have appraised the true worth of the Oxford Movement when it came to America in the early forties, and thrown himself into it and become its leader, as he had the ability to be? He clearly saw what eighteenth century Low Churchmanship had done for Virginia. He found the Church in despair and almost dead. He was one of the most brilliant men of his day. His is yet one of the most revered names in our nineteenth century annals. He was a member of the House of Bishops when that declaration as to the Eucharistic Sacrifice was set forth, although truth compels me to add that, according to the record, Bishop Meade was absent from his seat that morning "on account of indisposition" (page 449). If only, if only, Meade had accepted the Oxford Movement and become its leader! No one can tell what would have been the condition of the Church today had he done so. Perhaps he might, if he had been ten years younger. But he did not. Rather he became the leader of its opposition, and under that leadership the miserable story of the fierce onslaughts against the revival of traditional Anglican Churchmanship makes sorry reading of American Church history in the forties and fifties of the nineteenth century. It was one of his successors in the episcopate of the same diocese who peremptorily forbade the use of flowers upon the Communion table, while his school of thought, beaten at every step, contested with the utmost violence every detail in which the Oxford Movement gradually changed the face of the Church. Its spirit was shown in its personal attacks upon the probity of our strongest bishops, when the brothers Onderdonk were expelled from their episcopate, the great Bishop of New Jersey, the elder Doane, one of the holiest of men, was scarcely able to protect himself from the attacks of his enemies; when Prescott at St. Clement's, Philadelphia, was presented for trial, the Advent in Boston was the subject of grave ecclesiastical censure, when Ferdinand Ewer was an object of suspicion in New York, and James DeKoven was assailed in Wisconsin and was refused confirmation as Bishop of Illinois. That is the record that partisan Low Churchmanship has written indelibly in the history of the American Church; though side by side with it there has been also a survival of the sweetness and piety and missionary fervor of Evangelical Churchmanship that puts us to shame who claim to have a larger, deeper, broader conception of the beauty of character that the sacramental life can produce. God have mercy upon us, that with our high professions and our more frequent use of the sacraments, we have not developed into a fellowship of saints!

ONE would like to say that the old intolerant form of Protestant Churchmanship had ceased to exist; but how can we when we read the pitiful attacks upon our beloved Presiding Bishop in these very days? To preach tolerance and practise intolerance, to throw stones upon brother Churchmen who do but seek to take counsel among themselves on the things that pertain to the Kingdom of God, this is but a weak, puny survival of Mid-Victorianism, seventy-five years behind the times, that does not reflect the spirit of any considerable group in the Church, and must die out with the increase of that Christian sympathy that today so happily binds together our Churchmen of differing views, in a brotherly fellowship, in which each seeks to learn from the other. The Catholic Congress means no sort of assault upon brother Churchmen who do not see eye to eye with us. We are at least trying not to be partisans.

I do not mean to intimate that the Catholic Churchmanship of the twentieth century is in every way identical with the High Churchmanship of the nineteenth. In the latter we often find a coldness and a hardness and a stiffness that we are trying to avoid. We can detect two fundamental distinctions between the two.

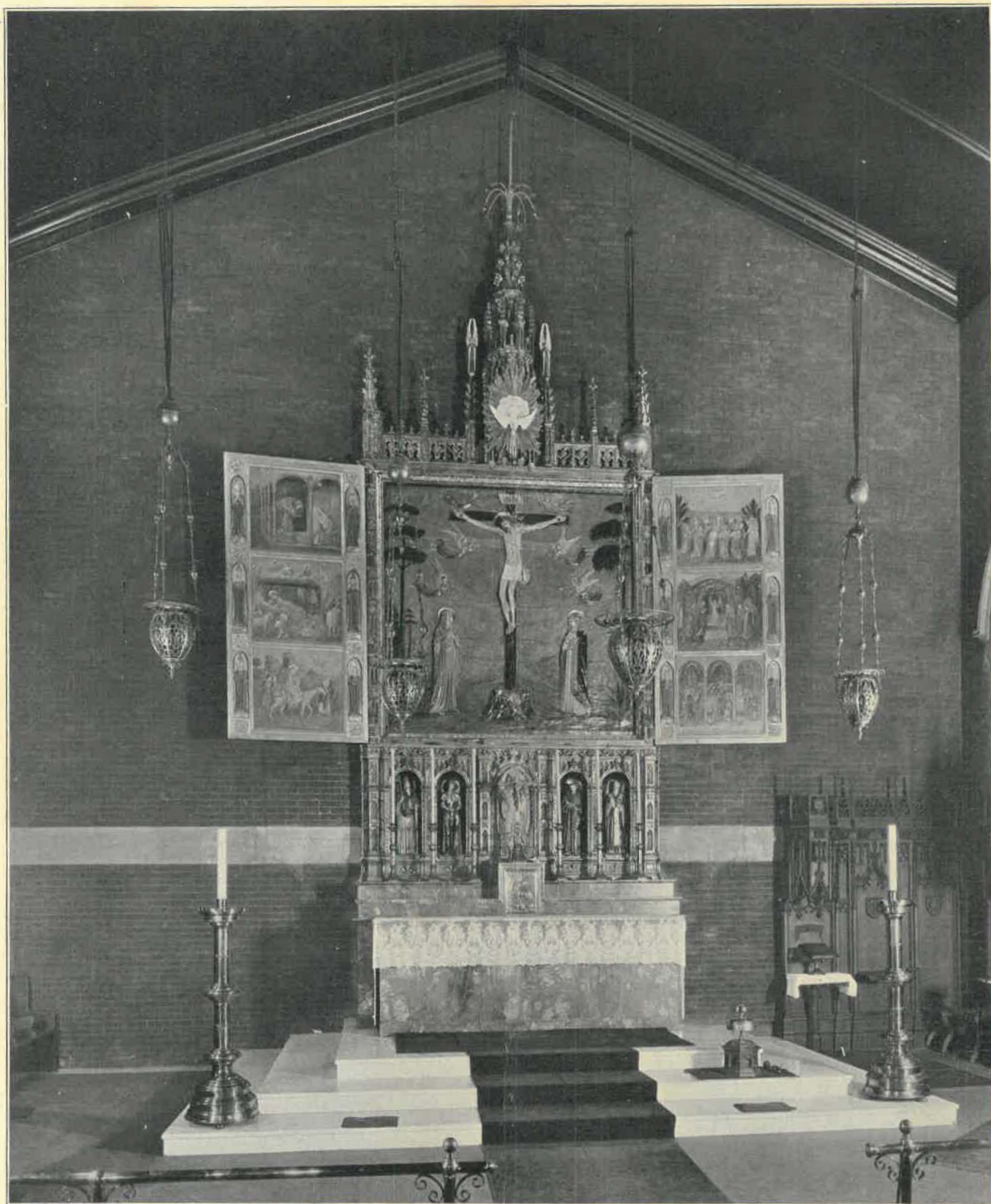
One is the apathy of the High Churchman of a century ago and less to movements of social reform. In the midst of social oppression, of children working long hours in mines and in factories, of poverty, of tenements and slums, of slavery, High Churchmen were not greatly moved. That Pusey and Keble could not appreciate and join hands with Maurice and Kingsley is one of the great tragedies of history. That two currents instead of one flowed from the religious unrest of the later nineteenth century is, undoubtedly, a reflection upon the fathers of both. The old-time High Churchmanship of England could not produce a Mackonochie, a Lowder, an Ingram, or a Frank Weston. And in our own country, I hope it is not indelicate of me to say that the tremendous social work of the Metropolitan Life Insurance Co., far beyond anything else that has ever been attempted by a business organization, is the flower that has budded from the deep sacramental life that Catholic Churchmanship seeks to produce. You could not conceive of that work being attempted in the middle nineteenth century.

The other main distinction between High Churchmanship and Catholic Churchmanship is in their respective attitudes toward the Reformation. The High Churchman claimed to be; and was, the heir of the best thought of the England of Reformation days. He resented the Low Church domination as an usurpation, a foreign movement that had captured the English Church by force, an ingratitude that had turned the generosity of seventeenth century Churchmen toward their Puritan antagonists into a weapon that had been relentlessly used by the descendants of these latter, to oust the children of the manor from their heritage which, in their generosity, the children had shared with men who had waged war upon them. But the High Churchman made his appeal to what is vaguely and ambiguously termed the Reformation Settlement as to a finality that must forever bind his conscience and the practice of the Church. To him not only the legality but the very desirability of every practice, every "ornament," every usage, was to be tested by the appeal to the authority of Parliament in the second year of King Edward VI.

This measure of Erastianism the Catholic Churchman, particularly in America, frankly repudiates. We do not take our religion from parliaments or kings. Our consciences are not within the keeping of Henry VIII or Edward VI or Queen Elizabeth. We demand and we exercise the right to go behind them and their reigns and their royal injunctions and decrees, and to restore and assimilate and practise whatever we find in all the wealth of Church experience in any century, and in any reign, and in any land. Nothing that the Church in any day or in any land has found or now finds to be helpful to souls is too foreign for us to take over and to use, if it survives the one test: Does it help souls in their progress toward eternity? Neither do we understand a practice to stand condemned because it helps some souls but does not help others; nor do we demand that the source of any practice or any devotion be proved to be Nordic and its genius Protestant. We find about us a world of irreligion to be converted into a Christian civilization. We do not intend to limit our weapons to those that did good service four centuries ago.

This does not mean that we "repudiate the Reformation." We do nothing of the kind, any more than we repudiate Magna Charta when we write the Declaration of Independence from kings whose rights were maintained and defined by that earlier and glorious instrument, or when we write the Constitution of a kingless United States. Insofar as the Reformation terminated a usurped overlordship of the Bishop of Rome over nations and governments, so that one be no longer bound to render unto the Pope the things that are Caesar's in defiance of our Lord's edict, every Catholic Churchman outside the Italian obedience would give his lifeblood to uphold it. On the religious side, one would read medieval history very superficially indeed did he not recognize that there were very grave evils existing in the Church in the sixteenth century

(Continued on page 842)



WHERE CATHOLIC CONGRESS SOLEMN MASS WAS CELEBRATED

The Field Memorial High Altar, All Saints' Cathedral, Milwaukee, Wis. The saints represented in the panels, left to right, are St. Thomas of Canterbury, St. Joan of Arc, the Blessed Virgin, St. Francis of Assisi, and St. Demetrios. The fêche is a reproduction of the spire of Sainte Chapelle, Paris.

THE AMERICAN CATHOLIC REVIVAL

(Continued from page 840)

which eminently demanded correction and reform. These evils grew chiefly from two particular causes: the fawning of high ecclesiastics upon the favor of a corrupt Roman court, and the lack of education among the people and, to a less extent, among the lower clergy. Those two causes produced a condition in the Church that was disgraceful, though along with them there was a spiritual life which we gravely underestimate today. The sacraments *worked* in the fifteenth century, as they do in the twentieth.

The idea that Catholic Churchmen seek to restore pre-Reformation conditions or evils is preposterously absurd. But still more absurd is the fear that they could do it if they would. To "undo the Reformation," as the term is foolishly used by men who know not the genius of Catholic Churchmanship, it would be necessary, first, to repeal the Constitution of the United States; second, to tear down our American public school system and our colleges; third, to tear down our theological seminaries, and, fourth, to turn back the hands of an eternal clock, of which the mainspring and motive power is the Holy Spirit, who slowly, so slowly that the movement cannot be detected by the human eye, slowly but relentlessly moves the hands forward. When one finds any group of Churchmen who are trying to undo all this, it will be time to become panicky over what Catholic Churchmen propose to do to the Church; but if anybody supposes that these things could actually be done even if any wild party should seek to do them, he would be a fit candidate for the insane asylum.

TIME fails us to make appreciation of outstanding figures who have seen the genius of Catholic Churchmanship and have sought, with varying conceptions and ideals, to promote and extend it, often with obloquy and suffering as their part. One thinks of the founders of Nashotah; of bishops such as Edward Randolph Welles and Isaac Lea Nicholson, as John Henry Hobart Brown and Charles Chapman Grafton; of priests such as Ewer and Ritchie, Houghton, Calbraith Perry, John H. Knowles, Erastus Spalding, James A. Bolles, Wm. B. Frisby, Morgan Dix, Charles W. Rankin, Henry R. Percival, George McClellan Fiske, Edward A. Larrabee, and many another, as of many figures among the laity who have been towers of strength to the Catholic Movement. Yet with perhaps one exception, and that for less than a decade of time, it cannot be said that the Movement has ever had a nationally recognized leader who towered above others. That exceptional figure was James DeKoven.

DeKoven's leadership extended from about 1871, when his magnificent oratory in General Convention showed his wonderful gifts and magnetic personality, until his untimely death in 1879 at the age of 48. Bear with me if, very briefly, I recall to you some of the circumstances of his life. . . .

Dr. DeKoven first served as a deputy to General Convention in 1868. It was the time when ritualism was the chiefest subject of debate and antagonism in the Church. Various anti-ritualistic proposals were made, and DeKoven was largely influential in defeating them. It was at the General Convention of 1871, however, when DeKoven's great power was first recognized. It had been proposed to declare that the use of this Church was based exclusively upon the Book of Common Prayer, the canons of the Church of England agreed upon in 1603 and in use in the American provinces and states before 1789, and the canonical or other legislation of the American Church. . . .

He showed that the venerable custom of Eucharistic Adoration had prevailed in the Church long before the doctrine of Transubstantiation had ever been held. He showed the difference between the Catholic doctrine of the Real Presence and what is termed the Romish doctrine of Transubstantiation. He said plainly, what were then strange, almost unheard of words:

"I believe in the Real, Actual Presence of our Lord, under the form of bread and wine, upon the altars of our churches. I myself adore, and would, if it were necessary or my duty, teach my people to adore, Christ present in the elements under the form of bread and wine."

These were adjudicated words in England. Speaking of

the reverential acts of the faithful in the Holy Eucharist, he said:

"They symbolize the Real, Spiritual Presence of Christ. The eloquent deputy from Massachusetts (Dr. A. Vinton) said that if he believed there was a *material* Presence of Christ upon our altars, there was no position too humble for him to occupy. If I believe in a *spiritual* Presence, is there any position too humble for *me* to occupy? Am I to be less humble in a spiritual Presence than he would be in a material Presence? Believe it, the difference between us is only this, that God gives to us who believe in the Spiritual Presence more faith. And if I prostrate myself—I do *not* do it—but *were* I to prostrate myself before the altar, it would only be because I see, hidden behind all material forms, Him, my own Saviour, whom I believe in, and love, and adore. And if I place upon head, upon lip, and upon breast, the sign of the Cross, it is only to remind me of Him and His crucifixion. And if I place upon the altar the lights that blaze and glow, it is only because they typify here on earth the seven lamps of fire which burn before the throne of God, which no Canons and no General Conventions can ever put out; for there, Mr. President, there is the worship of heaven: Strip this Church, if you will, of its glorious symbols; I will tell you what will remain. In that awful fire at Chicago the other day, the papers told us of one poor soul who, all blackened and scarred, was still found in the attitude of prayer. Blacken and scar this Church, if you will; still, with outstretched hands upreaching, she will implore Him who lives amidst the eternal worship of Heaven, where angels bear the vials full of odors, which are the prayers of saints! . . .

"This question before us, believe me, is *not* a question of Ritualism or anti-Ritualism, but a question of the grand forward march and movement of the Church of God, which is meant to be, not a Church for today, but a Church forever—the American Catholic Church. Ah, as I see the triumphal march and swing with which I believe that Church will do her work in this country, my heart beats with a quicker throb, and the giddy blood goes coursing through my veins. I see her marching on across those broad, wide lands of the West, beyond those prairies of Iowa, beyond the plains of Nebraska, beyond the Sierra Nevada, until she stretches out her hands to the far-off East, where the world is waiting for conversion. And this Church of ours is to stretch out her hands on this side and on that, not in any narrow way. How our hearts thrilled when the Bishop of Litchfield spoke of the Anglo-Saxon race as destined to be the race which would give peace to the world: Why may not this Church of ours give peace to the divided branches of Christ's Church?"

The battle was fought. The House of Deputies refused to concur with the House of Bishops. The danger was over.

Can I do better than to close this too rambling discourse in the echo of his words?

Dr. DeKoven died in 1879 and is buried just outside the chapel of Racine College, which he loved. His grave is a shrine to which large numbers of American Churchmen make pilgrimages and his memory is that of one of the saints of God. I doubt whether we have since seen his equal in the American Church.

But men come and men go. So different from each other have been the men that we reverence in the earlier days of the Catholic Movement, so different have been their views and their ideals, so often have they proved mistaken, so many have been the mistakes and the false emphases in the Movement, that it is not difficult to see that it is not a Movement of men, following some remarkable human leader. Reverently do we believe it to be the slow moving of the Holy Spirit. Men may misunderstand it; perhaps we ourselves too often fail to represent it adequately. Men may assail it; they cannot harm it if the Lord be its Captain. It may go off on false tacks and seem to put minor considerations against major; how unerringly has each of these false emphases been corrected, not by human leadership, in the past. Indeed it is our comfort that though we make mistakes, and are petty when we ought to be great, and narrow when we ought to be splendidly sympathetic, and weak when we ought to be strong, and repellent when the halo of sanctity ought to irradiate our countenances, God speaks the last word. Our failures may make His success. The future of the Catholic Movement is in the hands that hold the spheres in their balance.

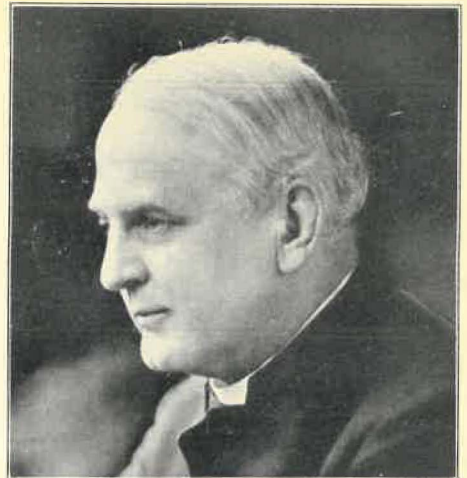
SELF-SACRIFICE is the very essence of holiness. Love is impatient of secrecy: it longs to testify itself, and the stronger and purer it is the more does it desire to testify itself in different and heroic ways. How little have we given up for our dearest LORD, and how we burn to sacrifice ourselves in some way for Him.—*F. W. Faber.*



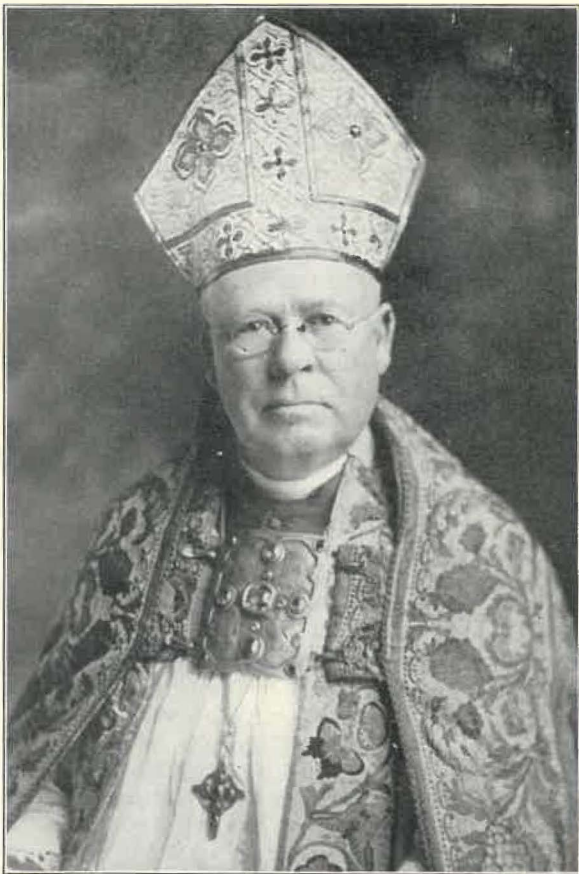
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CAMPBELL GRAY, D.D.
Bishop of Northern Indiana
Honorary Vice-President of the
Catholic Congress



THE VERY REV.
E. J. M. NUTTER, D.D.
Who will welcome pilgrims
to Nashotah



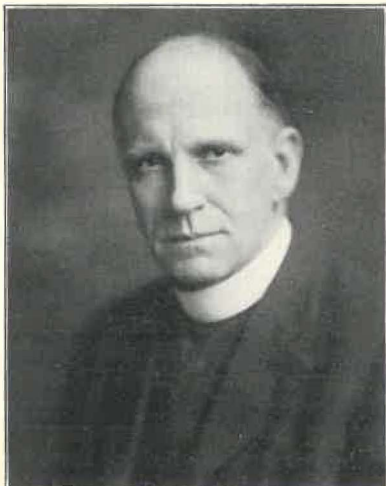
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Bishop Coadjutor of Milwaukee
Honorary Vice-President of the Catholic Congress and Chairman
of the Local Committee



THE VERY REV.
CHARLES S. HUTCHINSON, D.D.
Dean of Milwaukee Cathedral, and
deacon at the solemn Mass



THE REV.
SELDEN P. DELANY, D.D.
Of the Church of St. Mary the Virgin,
New York, celebrant of the solemn Mass



THE REV.
WINFRED DOUGLAS, Mus.D.
Canon of Fond du Lac Cathedral
and Director of the Choir at the
Catholic Congress

AROUND THE CLOCK

By Evelyn A. Cummins

I HAVE recently been spending several weeks in the Berkshire hills, in that marvelous country around Stockbridge and Lenox, which has produced and been the home of so many of the great men in our Church and in other Churches.

There are three churches in Stockbridge—our own St. Paul's, the Congregational, and the Roman Catholic. St. Paul's is crowded to the doors every Sunday during the summer and fall with its own members, many of whom are prominent New Yorkers and Bostonians, and with visitors. Their very popular young rector, the Rev. Edmund R. Laine, Jr.—an extremely able preacher, with an unusually fine delivery—was formerly Dean of the Cathedral in Portland, Me., and is well known throughout the Church. The services at St. Paul's are distinctly appealing, the interior of the church is beautiful, and the music is good. This is one of the few of what I might call "non-ritualistic" churches in that part of the country. St. Paul's supports an exquisite little chapel in South Lee. One sees a great many famous people in this Stockbridge church.

In Lenox is our fashionable Trinity Church, of which the Rev. Latta Griswold is rector. He has written a number of magazine articles and novels, and he writes well. He is much in demand among society in Lenox, and is well liked by the townspeople also. Mr. Griswold uses a manuscript when preaching, and his sermons are very good, of course. This church has what is considered by many to be one of the finest choirs outside the metropolitan district. It has recently dedicated a new \$45,000 memorial organ. To the rector belongs most of the credit for the lovely sunset service at 6 o'clock every Sunday afternoon at Wheatleigh, Mrs. de Heredia's beautiful estate in Lenox. This service is held in a sort of natural amphitheatre. The congregation, about 200 usually, faces the hills and the Stockbridge Bowl (Lake Makeenac) which are colored by the marvelous Berkshire sunsets. The preachers are well known men from various places, and the choir, which is vested, is from Trinity.

All the world, bishops and clergy not among the least, seems to pass through Stockbridge and Lenox. The influence of St. Paul's, Stockbridge, and Trinity, Lenox, is far-reaching. The two pulpits are of the utmost importance to the Church. Their congregations are probably among the most cosmopolitan of the country, and one hears of these two churches from coast to coast.

Lenox is the summer home of Bishop Davies—a very perfect and charming gentleman. He lives in a handsome old colonial house in the center of the town, and he and his sister are most cordial and hospitable. He has a delightful sense of humor and thoroughly enjoys a joke. To us he said, with a mischievous twinkle, "Oh, by the way, I'm going tomorrow to visit the highest church in my diocese." And when, our eyes opening a little wider, we murmured something about cope and mitre, he replied, "Yes, this church is 2,000 feet high."

Great Barrington supports St. James' Church, a fine building on the main street. The rector is the Rev. E. C. M. Tower, formerly curate of St. Agnes' Chapel, New York. This church contains a new altar, admired by many, and is about to build a fine, large addition to the present parish house to take care of the young people of the town. There is a splendid field for this work, for the town has no Y. M. C. A. or Y. W. C. A. The Churchmanship of St. James' is Catholic.

Pittsfield has a large church on the square in the center of the city. It is the only Episcopal church there and has a large number of communicants, about 1200. It was here that the always impressive Rev. Stephen Keeler, now of Akron, labored and held forth, with astonishing results, for eight years. The present rector is the Rev. G. H. Heyn. I did not happen to meet him but he is said to be doing successful work.

DEAN INGE in preaching recently before the scientists then meeting in Oxford, said that it is not true to say that men of science are following realities and that people studying religion are following dreams. "We, like you," he said, "have our foothold in the real world, and are seekers after truth. We none of us see all round the truth, but those who follow the gleam wholeheartedly in any one direction are not much cramped by specializing. The work to which they give themselves takes on a universal quality. There is more than one path up the hill of the Lord. It is only from the top we may see that the paths meet and the view is the same. We are all engaged upon the same quest." Probably most scientists admit this much, at any rate, for most of them are perfectly frank in acknowledging how comparatively little they really do know about ultimate truths.

Dr. Foakes-Jackson, in comparing Bishop Gore and Dean Inge, recently said that to Dr. Gore Christ is emphatically the Head of the Church, and to Dr. Inge, though less definitely, He is the Spiritual Guide of the individual. He said that while neither the Bishop nor the Dean is an optimist, yet the one insists on the need of hope, and the other discourages confident anticipation of the ultimate future. This, he considers, may be because they look upon Christianity respectively as a philosophy, or a revelation. He says, "Two equally well trained and equally acute minds have taken opposite views on a subject on which absence of positive certitude renders both equally powerless to pronounce a final decision. Between the two an ordinary man shrinks from giving judgment." Indeed the ordinary person does. With so much discussion, and all so logical, one is reminded of what Louis XIV once said to a certain preacher, "Monsignor, when I hear your words I am terrified. But when I see your life I am reassured."

PROFESSOR EUCKEN, the greatest of modern German philosophers, died in Jena, on the 15th of September. He was eighty years of age. As a boy Eucken was deeply interested in religion. He studied at the University of Göttingen where he specialized in philosophy and philology, and later in Berlin. He was subsequently made professor of philosophy at the University of Basle. In 1874 Eucken accepted a position as professor of philosophy at the University of Jena, which position he held until 1920, when he retired. In 1912 Rudolph Christian Eucken was exchange professor at Harvard. He was awarded the Nobel Prize in Literature in 1908. His work in philosophy is both historical and constructive. His well known term "activism" may be described as the application of religion and culture to the problems of society. He wrote a number of works, many of which have been translated into English. Among them are *The Problem of Human Life*, *The Life of the Spirit*, *The Meaning and Value of Life*, *Progress of Philosophy in the 19th Century*, and *The Present Status of Religion in Germany*.

ONE of the week's best stories comes from Vienna where a noted English lecturer and author said that much recent history has been the work of men suffering from nervous diseases. President Wilson was named by this man as the victim of a nervous disease, as was Lord Northcliffe. Clemenceau, the lecturer stated, has "fixed ideas—a nervous trouble." He also laid the Reformation to Henry VIII having a nervous disease.

I suppose the lecturer believes that world history may well be studied from a pathological view-point of these men, but we are a long way from having enough knowledge to do that very well, as yet—some day, perhaps, when the endocrine glands and many other physical attributes are better understood, and we know more of the exact relation of the mind and body and of their minutest degrees of interdependence.



THE VERY REV.
ROBERT S. CHALMERS
Dean of Dallas Cathedral



Harris and Ewing Photo.

THE RT. REV. IRVING PEAKE JOHNSON, D.D.
Bishop of Colorado
One of the Catholic Congress Essayists



THE RT. REV. CHARLES FISKE, D.D.
Bishop of Central New York
Preacher at the Solemn Pontifical Mass of the Catholic Congress

At the Catholic Congress



THE REV. ALFRED NEWBERY
Assistant at Church of
the Redeemer, Chicago



THE RT. REV. JOANIDES PHILARETOS
Bishop of the Greek Orthodox Diocese of Chicago
A Distinguished guest of the Catholic Congress

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

ONE turns with interest to a work on philosophy by a Roman Catholic nun. *New Realism in the Light of Scholasticism*, by Sister Mary Verda (Macmillan, \$1.75), is a competent piece of criticism; one could imagine it winning the prize in a university competition for a philosophical essay. Sister Mary has a clear grasp of the points involved in the problems she treats, and though her final conclusion is that the "New Realism" must be rejected as materialistic, she is ready to appreciate whatever of value she can find in it. Nevertheless, she cannot shake herself free from that "superior" attitude which in these days scholasticism seems to engender, and which makes us poor modern thinkers feel like a channel swimmer who is exhorted by a passenger in a passing steamer to look up and see how much more secure and comfortable a way of traveling is his.

THIS "SUPERIORITY" leads commonly to two blind spots. The scholastic speaks complacently of "the fact that there is no such thing as a *system* of modern philosophy at all, but merely a large variety of individualistic and severally antagonistic views on philosophy." But he seems curiously blind to the fact that in the welter of modern thought his own "system" is itself one of these views; it is in the choppy channel seas, along with Professor Alexander's "Space-Time," Mr. Fawcett's "Imagination," and the rest of the swimmers, and not on the deck of a passing steamer. Secondly, it is so utterly incomprehensible to him that anyone should have studied, understood, and rejected scholasticism, that he assumes that all non-scholastics are ignorant of its teaching. No doubt many of us are ignorant, and scholastics suffer from unsympathetic criticism, as well as practise it. Take, for example, Dr. Dresser's *History of Ancient and Medieval Philosophy* (Crowell, \$2.50). This is designed for use as a college text-book, and the earlier part, which deals with ancient philosophy, is excellent. I know of few books which give so clear an account of the teaching of Plato and Aristotle in so small a compass. The following judgment, for instance, could hardly be bettered: "In the last analysis Aristotle must believe that the world *is*, that it possesses irrelevancies and irrationalities; that God *is*, that the world is moving toward God as its ideal limit; and that God is at least the ground of our rational knowledge, although we may not see how God is the ground of our total experience."

BUT WHEN DR. Dresser passes from ancient to medieval thought one feels that the value of his work suffers from a lack of sympathy with the thinkers he is describing, and also from the fact that he is mainly dependent on secondary authorities. The result is that sometimes he falls into glaring historical errors, as when he says that "the Nicene Creed becomes the standard, and the way is prepared for the controversy which separated the Greek from the Roman Church." Again, he says of the patristic period that "consistency of doctrine took the place of consistency in living by the essential Gospel." Surely the truth is that *we read* the Fathers to discover their doctrinal teaching; but what pages and pages of "preaching" we skim over and set aside in our search, with the result that our secondary textbooks give a disproportionate view of the whole. Moreover, today it is still the books on philosophical and doctrinal theology that find permanent homes on our shelves; the vast output of sermons on "practical" Christianity soon find their way to the cheap boxes outside secondhand booksellers' shops. Are we very different from the Fathers in this?

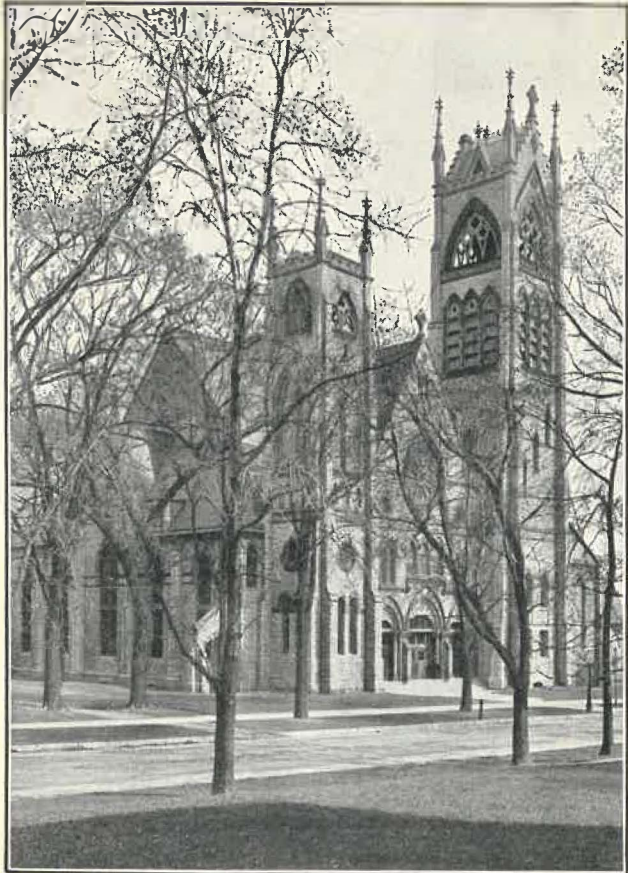
I HAVE recently received from England a small book which admirably supplies what is lacking in Dr. Dresser's volume. Mr. W. H. V. Brade, the author of *From Plotinus to St. Thomas*

Aquinas (London: The Faith Press, \$1.00), is one of those who have studied the scholastics with sympathy and understanding, and yet he sees clearly their inadequacy for the present day. Moreover, he has successfully avoided another pitfall into which Dr. Dresser has fallen in the second part of his work. The curse of much of the study of the history of philosophy in our universities is that it makes the student a mere cataloguer of views, with the result that he becomes, as it were, a looker-on at a game, and loses all sense of being face to face with real problems which urgently need solution. If I am not mistaken, Dr. Dresser himself tends to think of medieval philosophy as such a "game." Mr. Brade, with his more sympathetic attitude, sees that it is not, and can communicate his insight to his readers. Two things are much to be desired: the first is that Mr. Brade may find time to develop his little book into a substantial volume on the same theme, the second that some American publisher may arrange to make his present contribution readily available for readers in this continent.

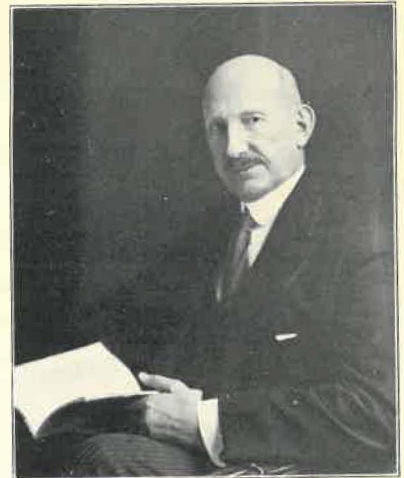
ANOTHER "MODERN" thinker who cannot be accused of ignorance in respect to scholasticism is Mr. C. C. J. Webb, whose edition of John of Salisbury, and whose *Studies in the History of Natural Theology* (Oxford University Press, 1915, \$3.50), not to mention his Gifford Lectures on *God and Personality* and *Divine Personality and Human Life*, show his familiarity with medieval thought. An American edition of his *Century of Anglican Theology* (Morehouse, \$1.25), has just been published, a small book which, despite its brevity, contains sufficient evidence of its author's depth of insight and largeness of vision to explain his position today as one of the leaders of thought in the field of the philosophy of religion. It is made up of three short courses of lectures. The first is a penetrating review of the Anglican theology of the last hundred years, of which the two "notes" are seen to be its isolation and its Platonism. But the insight which detects the "notes" of Anglican thought is combined with the largeness of vision which sees its development in the light of contemporary thought elsewhere, and the result is that the study of the rock whence we are hewn is invested with a peculiar fascination. The second course of lectures is concerned with the relations between religion and morality; the distinction between them and their mutual need of one another forms the subject of another fascinating study. The third is a single lecture on theology as the science of religious experience, and this too casts new light on a topic often discussed.

One word of caution to the reader may be offered. There is a danger of Professor Webb's easy-flowing style and fascinating treatment carrying one on so rapidly that he fails to make the author's thought his own and to carry it in his memory. It is well, in reading such a book, to make oneself pause fairly frequently, and ask: "Now, just what have I got out of that?"

DEAN INCE, a leading example of Professor Webb's Anglican Platonism, is not a thinker with whom Catholics can always agree. Hence it is a special pleasure to recognize those of his contributions to thought for which we can be unreservedly grateful. *Science and Ultimate Truth* (Longmans, 65 cts.) is one of these. This short lecture, delivered to a company of medical doctors, is a model of brevity and clearness, and unequalled in its exposition of what is involved in the Christian doctrine of Creation. "I plead frankly," he says, "for the theistic hypothesis as involving fewer difficulties than any other. I am quite unable to realize why our idealist philosophers, in spite of their earnest religious interests, seem to treat the theistic hypothesis as almost beneath their notice."



IMMANUEL PRESBYTERIAN CHURCH, MILWAUKEE, WIS.
Where sessions of the Catholic Congress were held.

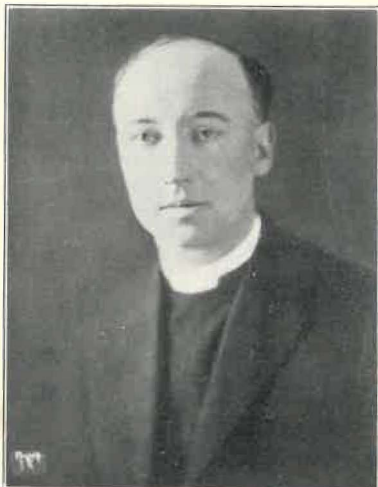


Right
THE REV.
HOWARD A.
JOHNSTON, D.D.
Pastor of Immanuel
Church, Milwaukee,
who has loaned his
church for the Cath-
olic Congress
sessions

Stein Photo



Left
HALEY FISKE
President of the
Metropolitan Life
Insurance Co.



Right
THE REV.
FREDERIC
S. FLEMING,
D.D.
Rector of
Church of the
Atonement,
Chicago



BISHOP OF LONDON AT IOWA CITY

(See THE LIVING CHURCH of October 9th, page 814.)

Left to right: the Rev. H. C. Thomas, chaplain; the Lord Bishop of Lon-
don; the Bishop Coadjutor of Iowa; the Rev. Harry S. Longley, Jr.



Left
THE REV. M.
BOWYER STEWART,
D.D.
Professor at Nashotah
House, Nashotah,
Wis.

Church Kalendar



OCTOBER

"THE CHURCH is a rock that is higher than we are, and my query is, can we climb up to a realization of its ideals?"

—*Rt. Rev. I. P. Johnson.*

- 17. Twentieth Sunday after Trinity.
- 18. St. Luke, Evangelist.
- 24. Twenty-first Sunday after Trinity.
- 28. SS. Simon and Jude.
- 31. Twenty-second Sunday after Trinity.

KALENDAR OF COMING EVENTS

OCTOBER

- 20. Convention of Maryland, Baltimore. Election of Bishop Coadjutor. Fifth Provincial Synod, Racine, Wis.
- 26. Synod of First Province, Concord, N. H. Synod of Third Province, Bethlehem, Pa.

CATHOLIC CONGRESS CYCLE

OF PRAYER

WEEK OF TWENTY-FIRST TRINITY

- St. John's Church, Norristown, Pa.
- St. Augustine's Church, Croton-on-Hudson, N. Y.
- St. John's Church, Dunkirk, N. Y.
- Trinity Cathedral, Cleveland, Ohio.

APPOINTMENTS ACCEPTED

DELBIDGE, Rev. T. H., formerly rector of Grace Church, Randolph, N. Y.; to be rector of Church of the Holy Communion, Buffalo, N. Y. New address, 565 East Utica St., Buffalo, October 5, 1926.

HIRSHON, Rev. LOUIS MELBOURNE, formerly assistant of Grace Parish, Sandusky, Ohio; to be rector of St. Paul's Church, Maumee, Ohio. New address, 301 East Wayne St., Maumee, Ohio.

HULL, Rev. CHARLES T., formerly curate of Church of Our Saviour, Akron, Ohio; to be rector of St. James' Church, Bucyrus, Ohio.

JONES, Rev. I. FREDERIC, formerly rector of St. Paul's Church, Marion, Ohio; to be rector of Church of St. Philip the Apostle, Cleveland, Ohio. New address, 3924 West 33d St. October 15th.

MACLAUGHLIN, Rev. JAMES, formerly rector of St. John's Church, Green River, Wyo.; to be rector of St. Paul's Church, Evanston, Wyo.

MILLER, Rev. KENNETH O., formerly curate of Christ Church Cathedral, Hartford, Conn.; to be rector of St. John Baptist, San Juan, Porto Rico. October 20, 1926.

PARTRICK, Rev. THEODORE, JR., formerly rector of Grace Church, Plymouth, N. C.; to be rector of Trinity Church, Scotland Neck, and Advent, Enfield, N. C. New address, Scotland Neck, N. C.

ROBINSON, Rev. C. EARLE B., formerly priest-in-charge of St. Mark's Mission, Mendham, N. J.; to be associate rector of Calvary Church and missions, Tarboro, N. C. New address, Tarboro, N. C. October 1, 1926.

VINCENT, Rev. W. J., formerly rector of Emmanuel Church at Adams, Zion Church at Pierpont Manor, and Christ Church at Ellensburg, N. Y.; to be rector of St. John's Church, Whitesboro, N. Y.

WHITE, Rev. EDWIN G., formerly rector of St. Peter's, Hillsdale, Mich.; to be rector of St. John's Church, Ionia, Mich. New address, 439 Union St.

RESIGNATIONS

BENNETT, Rev. ROGER W., formerly curate of St. Paul's Church, New Haven, Conn.; ill health. New address, Cohasset, Mass.

DOW, Rev. DWIGHT HOWARD, formerly rector of Holy Trinity Parish, Lincoln, Neb.; to be priest-in-charge of St. John's Church, Globe, Arizona.

JENKINS, Rev. WILLIAM, formerly rector of Grace Parish, Whitestone; Long Island, N. Y.; ill health.

TABOR, Rev. EDWARD S. formerly rector of St. Luke's, Utica, N. Y. October 1st.

NEW ADDRESSES

BOSS, A. I. ERNEST, formerly of 248 Como Ave., Columbus, Ohio; 3422 North High St., Columbus, Ohio.

BUGBEE, Rev. FRANKLIN W., formerly of 2915 S. Figueroa St., Los Angeles; 1188 West 28th St.

CAVE, Rev. W. ALFRED, formerly of Lincoln, Neb.; Nebraska City, Neb.

MIDDLETON, Rev. EDMUND S., D.D., formerly of 501 Irvington Ave., Syracuse, N. Y.; 35-A Tradd St., Charleston, S. C.

MOORE, Rev. H. RANDOLPH, formerly of Savannah, Ga.; Voorhees N. and I. School, Denmark, S. C. October 1, 1926.

POWELL, Rev. H. A. U., formerly of 41 Grail St., Asheville, N. C.; 266 Hazzard St.

SCOTT, Rev. WILLIAM REESE, formerly of 224 Nebraska St., Manila, P. I.; 809 A. Mabina, Manila, P. I.

TEMPORARY ADDRESS

ROBERTS, Rev. WALTER C., formerly of New York City; to supply at St. Mark's, Mauch Chunk, Pa. October 1st.

ORDINATIONS

PRIESTS

MAINE—On the Feast of St. Michael and all Angels, the Rev. E. O. KENYON, minister-in-charge of St. Peter's Church, Rockland, was ordained to the priesthood in his parish by the Rt. Rev. Benjamin Brewster, the Bishop of the diocese. The candidate was presented by the Rev. N. B. Gildersleeve. The sermon was preached by the Rev. Arthur Stray. The following clergy, in addition to those mentioned above, joined in the laying on of hands: Dean Glazier and the Rev. Messrs. R. W. Smith, C. M. Tubbs, R. Hayden, S. B. Purves, E. A. McAllister, and John McFarlane.

NEBRASKA—The Bishop of Nebraska ordained to the priesthood the Rev. HARRY COLLINS ALDEN at the Church of St. Martin of Tours, Omaha, Neb., on the Nineteenth Sunday after Trinity, October 10th.

UTAH—The Rev. WILLIAM J. HOWES was ordained priest Sunday, October 3d, at the Mission of the Holy Spirit, Randlett, where he is doing a remarkable work among the Indians. The Rt. Rev. Arthur W. Moulton, D.D., Bishop of the district, officiated, other clergy present being the Ven. W. F. Bulkley, the Rev. S. J. Talbot, and the Rev. A. E. Butcher, who preached the sermon.

OBITUARY

Anna Josephine Darcy

NEWARK, N. J.—Very suddenly, on Friday, September 2, 1926, ANNA JOSEPHINE DARCY entered life eternal.

Miss Darcy was a daughter of Henry Gray and Anne (Mackenzie) Darcy, of Newark, and a granddaughter of Dr. John S. Darcy and Supreme Court Justice George K. Drake, of New Jersey.

She was a life long and devoted member of Grace Church, Newark, N. J., and a graduate of St. Mary's Hall, Burlington, N. J., where she took the highest honors. She was an associate of the Sisterhood of St. Margaret, secretary of the Altar Society, and head of the St. Mary's Guild of Grace Church, also gave much time to the work of the Missionary Society and was greatly interested in the work of St. Barnabas' Hospital and the Diocesan Altar Guild. A woman of rare and beautiful Christian character she exercised a quiet but strong influence among her friends.

Miss Darcy is survived by a sister, Mrs. Edward Q. Keasbey, of Morristown, N. J., and two brothers, Henry M. Darcy, and John S. Darcy, of Newark.

MEMORIAL

John Keller

In grateful and loving memory of JOHN KELLER, priest—October 22, 1921.

"May light perpetual shine upon him."

Mary Pauline Stevens

STEVENS—Dear to the memory of our beloved and only daughter, MARY PAULINE STEVENS, who now rests in Paradise.

"Where golden fields spread far and wide.
Where flows the crystal river."

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.

CHURCH SERVICES

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communions.
" 11:00 A.M., Sung Mass and Sermon.
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercession at 8:00.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
Rev. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days.

New York City

Cathedral of St. John the Divine,
Amsterdam Avenue and 111th Street
Sunday Services: 8:00, 10:00, and 11:00
A.M.; 4:00 P.M.
Daily Services 7:30 and 10:00 A.M.; 5:00
P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York
Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M.; 4:00 P.M.
Noonday Services Daily 12:20

RADIO BROADCASTS

KFBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 372 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, Archdeacon of Wyoming.

KGBU, KETCHIKAN, ALASKA—229 meters—St. John's Church, 11 A.M., 7:30 P.M., Pacific Standard Time. Wednesday, 9 P.M.

WHAS, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 499.7 meters. Service from St. Mary's Cathedral (Gallor Memorial), Memphis, second Sunday at 11 A.M., C. S. Time.

POSITIONS OFFERED

CLERICAL

LOCUM TENENS WANTED FOR COUNTRY parish, January until July, 1927. Must be an active parish priest and good preacher. Worker among boys essential. Moderate ritual with no frills. For further information write **REV. SIDNEY WINTER**, Owego, N. Y.

WANTED—PRIEST FOR STAFF OF ST. Clement's Church, Philadelphia, for work with the children. Must be under forty and willing to share life in clergy house. Apply to the rector, **FRANKLIN JOINER**, 2013 Appletree Street.

MISCELLANEOUS

WANTED—CHOIRMASTER AND ORGANIST for parish of 900 communicants with mixed choir of forty voices, in city of 25,000. Splendid teaching field. Apply **REV. C. C. BENTLEY**, St. Stephen's Church, Olean, N. Y.

WANTED—YOUNG CHURCHWOMAN TO help in Altar Bread Department at St. Margaret's Convent, 17 Louisburg Sq., Boston, Mass. All living expenses with moderate salary. Address **THE REV. MOTHER SUPERIOR**.

POSITIONS WANTED

CLERICAL

A MARRIED PRIEST (NO CHILDREN), Catholic, desires a change. Good references. Address Box T-690, LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, BUT NOT RITUALIST. Graduate of Virginia Seminary and University. Married, three high-school girls to aid with young people, desires change on account of growing family. Excellent testimonials from present parish. Address S-703, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR supply. Address P-630, LIVING CHURCH, Milwaukee, Wis.

PRIEST, OUT AND OUT CATHOLIC, celibate, still in the forties, splendid constitution, excellent record and references, wants out and out Catholic parish, curacy, or growing mission, also is experienced teacher in Classics and English branches. Experienced in all these lines, but largely in P. E. parishes. Either seaboard preferred, would consider any location, home or abroad, where daily Mass, late Sundays, and Penance, taught and practised. Address E-699, LIVING CHURCH, Milwaukee, Wis.

REV. PERCY DIX, OF LATROBE, PA., would like to hear from any small parish or mission where Church services are wanted; and at a small cost. Permanent or temporary engagement. Good at Church music. Elderly, unmarried.

MISCELLANEOUS

CHURCHWOMAN—GRADUATE DEACONESS, wishes parish or institutional work. Thoroughly experienced. Excellent references. Address H-702, LIVING CHURCH, Milwaukee, Wis.

COMPANION-SECRETARY TO ELDERLY lady, by clergyman's daughter. Exceptional references. Address K-660, care of LIVING CHURCH, Milwaukee, Wis.

DEACONESS, EXPERIENCED IN PARO-chial and educational work, desires position in active parish. References. Address S-696, LIVING CHURCH, Milwaukee, Wis.

EMPLOYMENT AS SEXTON OR CARE-taker in parish, near Boston, or in New York, desired by single man. References given. Address M-689, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, HOLD-ing degree of Doctor of Music, seeks change. In present position 12 years. Special in boy choir training. Discipline among boys maintained to highest level by means of "big brother" spirit, and teaching choristers their real duty toward the Church. Artistic tone production, and devotional, Churchly style of singing. Highest references. Nominal salary, with teaching field, will be considered. Correspondence solicited. Address "Canticle 701," care LIVING CHURCH, Milwaukee, Wis.

SOUTHERN CHURCHWOMAN DESIRES office employment. Served as secretary to Bishop in mission field three years. Would consider place in Church institution. State salary available. W-700, LIVING CHURCH, Milwaukee, Wis.

WOMAN WITH CONSIDERABLE EXPERI-ence with children desires first class position to take complete charge of motherless children in private life. G-698, LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION AS HOUSEMOTHER or companion in school or private family, by middle-aged refined Churchwoman. Active, cheerful, and willing. Experience in boys' school as assistant matron and housekeeper. Can give best of references. Please state salary. Box T-691, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED 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.

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from **The Secretary, THE WARHAM GUILD, LTD.**, 72 Margaret Street, London, W. 1, England.

VESTMENTS

ALTAR AND SURPLICE LINEN, NEW LOW price list issued on all Pure Irish Linens for Church uses. Send for samples and latest quotations to direct importer, **MARY FAWCETT**, 115 Franklin St., New York City.

CATHEDRAL STUDIO—WASHINGTON—London. Church vestments imported for the Church free of duty. Altar hangings, Church embroideries, silks, fringes, gold thread. Stoles with crosses, \$7.60 up. Burse and veil from \$15.00. Albs, surplices, and exquisite Altar linens. **Miss L. V. MACKRILLE**, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Cleveland 52.

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

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

STAINED GLASS

JAMES POWELL & SONS (WHITE FRIARS), Ltd., London, England. Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor: **ADRIAN BUCK**, 665 Fifth Ave., New York City.

MAGAZINE

THE HENRY STREET CHURCHMAN, A monthly magazine with twelve pages of devotional and instructive features in the interest of the Catholic religion. Subscriptions, \$1.00. 292 HENRY STREET, New York.

GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Play the game "A Study of Shakespeare." Instructive, original, best game out. **THE SHAKESPEARE CLUB**, Camden, Maine.

CHRISTMAS SUGGESTIONS

ARTISTIC FLORENTINE CHRISTMAS Cards, Calendars, Folders, and Post Cards. **M. C. Zara**, Germantown, Pa.

TRAVEL

ST. GEORGE'S EXCURSION TO EUROPE, July, 1927, Cathedral Tour. Write for special offer. **THOMPSON TRAVEL BUREAU**, Saginaw, W. S., Mich.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL 237 L. 17th St. N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10-20. 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 boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms, and roof. Terms \$7.00 per week including meals. Apply to the **SISTER IN CHARGE**.

Washington, D. C.

MRS. KERN MAINTAINS A DELIGHTFUL "Home Away From Home" for travelers. Every room with running water, near detached bath. A few private baths. Inexpensive dining rooms near. Quiet, convenient location, two squares off Washington Auditorium, three squares off White House. Telephone, Franklin 1142. Address: 1912 "G" St., Northwest.

ANNOUNCEMENTS

ANGLO-CATHOLIC CONGRESS IN ENGLAND—Notice is given by the Duke of Newcastle as chairman of the Committee of International Arrangements that during the week of July 3-10, 1927, the Third Anglo-Catholic Congress will be held in London, the subject for discussion being The Holy Eucharist. **Mr. Haley Fiske**, of New York, has accepted an appointment as secretary of an American Committee of Coöperation, and inquiries may be addressed to him at 1 Madison Ave., New York. Arrangements are being made for a reduced rate of transportation costs to the Congress, and also for those who wish to join the Anglo-Catholic Pilgrimage to the Holy Land, which starts immediately after the Congress.

THE EVANGELICAL EDUCATION SOCIETY of the Protestant Episcopal Church. The Sixty-fourth Annual Meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 26, 1926, in the Board Room of the Platt Building, 130 South Twenty-second Street, Philadelphia, Penn., at 3:45 P.M., for the election of officers and the transaction of such other business as may be brought before it. **S. LORD GILBERSON**, General Secretary.

WILL DELEGATES INTENDING TO AT-tend the Synod of the Fourth Province, which meets November 16th, in the Church of the Good Shepherd, Jacksonville, Fla., so advise me. **C. A. ASHBY**, Rector.

ANNUAL NATIONAL CORPORATE COMMUNION of the

Men and Boys of the Church
First Sunday in Advent
November 28, 1926

This is the ninth year in which the Brotherhood has sent out this call. In several hundred parishes rectors have availed themselves of the suggestion, and groups of a dozen, fifty, sometimes an hundred or more, have come to the altar rail.

The little cards of announcement (to be signed by the rector—if he desires—and sent to his confirmed men and boys, with the hour of the service inserted) will be available at the Brotherhood office, fifty cents per hundred, postage paid. Cash with order.

Please send your order promptly, that there may be no delay or disappointment.

THE BROTHERHOOD OF ST. ANDREW
202 South 19th Street Philadelphia, Pa.

SISTERS OF THE HOLY NATIVITY

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

RETREAT

ROSEMONT, PA.—A DAY OF RETREAT for women will be held under the auspices of the Society of the Companions of the Holy Cross at the Church of the Good Shepherd, Rosemont, Pa., on Saturday, October 23d, from 10 A.M. to 4 P.M. Conductor: **FATHER HUNTINGTON**, O.H.C.

Celebrating Lancelot Andrewes' Three Hundredth Anniversary

Services at Southwark Cathedral and Other Centers—Rev. H. R. L. Sheppard Resigns a Notable Parish

The Living Church News Bureau
London, September 24, 1926

ON SATURDAY LAST, SEPTEMBER 25TH, was observed the three hundredth anniversary of the death of Bishop Lancelot Andrewes. He was a Londoner by birth; he was educated at Merchant Taylor's School, a great part of his official career as vicar of St. Giles', Cripplegate, Prebendary of St. Paul's, Prebendary and afterward Dean of Westminster, and later in his life as Bishop of Winchester involved a residence in or near London, and at Winchester House, Southwark, he died. His body rests in the ancient church of St. Mary Overie, now Southwark Cathedral. His name is held in honored remembrance, therefore, by the Churchpeople of London, and commemoration services were held at Southwark Cathedral, and at St. Giles', Cripplegate.

Among those who attended the Southwark service were civic, academic, and ecclesiastical representatives; and the Lord Mayor and Sheriffs and the Common Councillors of the Ward of Cripplegate. Without went in state to the service held at St. Giles'. In Southwark Cathedral the tomb of Bishop Andrewes, which occupies a prominent position on the right of the high altar and includes a recumbent effigy, was decorated with lilies and had a lighted candle at each side. The same order of service was followed both in the Cathedral and at St. Giles'. It included passages based on Bishop Andrewes' *Devotions*.

The sermon at the Cathedral was preached by the Bishop of Winchester (Dr. Woods), who counts Lancelot Andrewes among his illustrious predecessors. Never, said the Bishop, had the English Church produced a more striking example of that moderation which St. Paul had commended to the Philippians, that virtue compounded of common sense, sweet reasonableness, and sympathy, than in the man they were commemorating that day.

He asked his hearers to look closely at the character of the man who in turn was Bishop of Chichester, Ely, and Winchester, for in him were qualities much needed in our own time. He was a man of knowledge, never satisfied until he had secured true foundations of facts and principles. And this great learning of Bishop Andrewes was used to prove the Catholic heritage of the English Church.

The commemoration of Bishop Andrewes at Winchester was postponed in order not to interfere with the special service at Southwark Cathedral. Arrangements have now been made to commemorate his services to the Winchester diocese at a sung celebration of the Holy Communion, at the Cathedral Church, on All Saints' Day, when a short address will be given by the Dean.

RESIGNATION OF REV. H. R. L. SHEPPARD

The Rev. H. R. L. Sheppard has written to his Church Council to announce the fact that on grounds of ill-health he feels himself compelled to resign the vicarage of St. Martin's-in-the-Fields, which he has

held since the summer of 1914. Mr. Sheppard is at present in a nursing home at Broadstairs, Kent, and it is hoped that with complete rest he may regain his full health.

The resignation of Mr. Sheppard will come as no surprise to his many friends; but it will be deeply regretted, and not least because of its cause. St. Martin's-in-the-Fields is identified with him in a peculiar way, because his personality has made the church which stands at the heart of London a force of a unique kind. St. Martin's is the center, but the largest part of its work is done elsewhere. All over the British Empire there are men and women who have found in St. Martin's the reality, directness, and simplicity in religion that they desire, and they will feel a sense of personal loss in learning that Mr. Sheppard has been compelled to lay down his charge.

Mr. Sheppard's broadcast addresses have brought his message home to innumerable men and women outside his regular congregation.

STUDYING CHURCH DOCTRINE

The Commission on Doctrine appointed by the Archbishops of Canterbury and York met in full session at Christ Church, Oxford, from September 20th to 24th, under the presidency of the Bishop of Manchester. The main subjects discussed were the Relation between the Doctrines of Creation and of the Incarnation, the Relation between the Doctrine of the Incarnation and Evolution, the Person of the Holy Spirit, the Doctrine of the Trinity, the Idea of Providence, and the Problem of Miracle. Most of these had been previously considered, and memoranda had been prepared by one or other of the groups into which the Commission has divided itself for purposes of discussion between the full sessions.

As on previous occasions, a conspicuous feature of the meeting was its harmony of spirit and temper. Representatives of very different schools of thought spoke with perfect freedom and frankness. There was naturally a real difference of opinion on many points, but almost always this resolved itself into a difference rather of emphasis than of substance. The Commission is greatly encouraged in its hope of being able to produce a report which will help the different schools of thought in the Church of England to realize with new depth of apprehension the reality of their oneness in faith and doctrine, despite their difference of approach and emphasis, and contribute to the diminution of their differences.

DEPARTURES FOR CHURCH CONGRESS

Many departures from London are being made today (Friday) for Southport, for although the Church Congress does not begin officially until Monday, there are special services and preachers arranged for Sunday, and the Ecclesiastical Exhibition, in the Winter Gardens, will open tomorrow. The Exhibition this year is of a very varied character, and should arouse the interest of all visitors. The Loan Collection, under the direction of Mr. F. H. Cheetham, F.S.A., is very rich indeed. Southport itself is, of course, strongly represented, and so, too, is the Cathedral of the diocese.



ST. FRANCIS

A statue modeled by one of the Sisters of St. Mary at their convent in Kenosha, Wis.

Of the many outstanding features may be mentioned those exhibits which collectively mark the commemoration of the Seventh Centenary of the death of St. Francis of Assisi. With the aid of the British Society of Franciscan Studies, and notably of Dr. W. W. Seton, some interesting exhibits have been assembled.

Apart from the Loan Collection, there is the large section of the Exhibition which is occupied by the display of work, publications, etc., which illustrate the activities of the great Church societies, ecclesiastical firms, etc. Particular interest will be attracted by the presence of an Oberammergau wood-carver, Franz Lang, who has come over especially to work in the Exhibition. Franz is the son of Anton Lang, whose *Christus* in more than one Passion Play will ever be remembered by those who witnessed it.

GUTENBERG BIBLE SOLD

The Vienna correspondent of *The Times* states that the Benedictine Abbey of St. Paul, in the valley of the Lavant, in Carinthia, has parted with its Gutenberg "42-lines" Bible to Dr. Otto H. Vollbehr, of New York.

The volume in question is one of ten only, printed on vellum, at Mainz, between 1453 and 1456. It was not till the eighteenth century that this particular copy was discovered in the convent of St. Blasien, in the Black Forest, and brought to Carinthia during the Napoleonic wars for safe keeping.

There are known to be forty-one other copies extant, but they are printed on paper. Dr. Vollbehr's acquisition was the only specimen on vellum in Austria, and unlike some of the other nine is complete in text and perfect in condition. The Austrian government, it is stated, will claim £5,000 as an export tax. The price of £55,000 is believed to be the highest price ever paid for any book.

It may be recalled that the Gutenberg Bible from the Abbey of Melk was sold at auction in New York last February for \$106,000 to Dr. Rosenbach, of Philadelphia, and was afterwards sold to Mrs. Harkness for \$120,000 (£24,000), and presented by her to Yale University in April.

GEORGE PARSONS.

Anglo-Orthodox Entente Approved by Roman Catholic Publication

The Orthodox Church—More Franciscan Memorials at Assisi—Eucken Dies

The European News Bureau
London, September 24, 1926

IN A RECENT NUMBER OF IRENIKON, THE journal of the recently established "Monks of Unity" in Belgium, Dom Beauduin has written a well-informed and able article on the relations between Anglicanism and the Orthodox East. What, he asks, should the attitude of the Roman Catholic authorities be towards this important question? He concludes that on the whole members of this Church should follow this movement with sympathy. He contends that any movement towards religious unity will be towards Rome, as Rome is the center of unity *par excellence* and such efforts will tend to combat Anglican and Orthodox nationalism. Further, a desire for reunion among Anglicans with their Orthodox brethren will tend to develop more Catholic ideas in the Anglican communion. On the other hand he thinks that the Orthodox body will gain by closer relationships with Anglicanism for many practices of the Anglicans are identical with or akin to practices followed by the Latin Church of the West; so will the Orthodox become less prejudiced against Rome. These efforts for reunion between Canterbury and the East are not necessarily anti-Roman. On the Anglican side especially they are the outcome of a sincere love of the Church and from a desire to realize the wishes of the Founder of Christianity. He stresses the point that Anglicans are desirous of reunion with all branches of the Church, and that certain of the Orthodox are in error when they suppose that a portion of the Anglo-Catholic section of the English Church is only anxious for reunion with Rome. Again it is wrong for certain Roman Catholics to see in Anglo-Orthodox attempts at reunion an anti-Roman conspiracy. (This is interesting in view of certain articles in English Roman Catholic papers of a year or two back.)

On the whole, the learned Benedictine continues, it is true to say that the main body of Anglo-Catholics will never be satisfied except with reunion that includes both the East and Rome. He also wishes Anglicans to realize the kindliness with which they are regarded by many foreign Roman Catholics and deprecates those Englishmen of the Latin obedience who run us down. (In this he is quite right; I have never obtained anything except the greatest kindness and sympathy from my foreign Roman Catholic friends, but of certain English Roman Catholics I had rather not speak.)

The two last paragraphs of the article are worth quoting *verbatim*:

"Finally, once unity has been consummated between Anglicans and Orthodox, it will become evident to all that only one question divides us: What place has Christ assigned in His Church to Peter and his successors? And it is a step towards reconciliation to have exactly circumscribed the object of the dispute. Apostles of unity will have to set to work to deal with this subject with the greatest accuracy and clearness, and to draw their information, not from too summary hand-

books, and still less from oratorical works, but from the singularly suggestive documents of the Vatican Council.

"If we must profess our faith in the primacy by divine right of the Roman Pontiff according to the definition of this Council, we must equally affirm the correlative truths which our separated brethren accuse us of leaving in the shade—namely, the supreme and infallible authority of Ecumenical Councils, and the divine origin and jurisdiction of the episcopal body, which jurisdiction is not delegated but inherent in (*ordinaire de*) the episcopate as the successor of the apostolic college, and the other traditional and historic elements of the constitution of the Church. Apologetic and polemical writings have on both sides heaped up fogs which must be dispersed in order that the full light may shine."

THE ORTHODOX CHURCH

Bishop Bury, until recently Anglican Bishop in Northern and Central Europe, has just returned from a visit to Holy Russia and in an interesting address given at St. Anne's, Gresham Street, London, spoke of what he had seen. It was a criminal offense to teach Christianity to the young in Russia and churches had been closed. Yet he was confident that there had not been a real setback in true religion. The authorities were unable to stifle the faith of the people. It was impossible to kill religion by persecution. One day the flame of religion would burn more brightly than ever before in Russia and she would once again deserve her old title of Holy Russia.

Among the faithful who did homage at Athens to Patriarch Meletios on the day the news of his election to Alexandria reached Greece was his old peasant father, over eighty years of age. So in all Eastern lands in Europe the Holy Orthodox Church still holds her sway over the hearts and lives of simple people.

ASSISI

The feast of the Holy Cross has in Assisi been celebrated with special memory of the Stigmatization. The chief scene of the ceremonies has been the Mountain of La Verna in the Casentino not far from Florence. On September 17th pontifical High Mass was celebrated in the morning, while after the midnight office a procession, including the mayors of Florence and Assisi, went from the chief church to the chapel of the Stigmata, built on the spot where St. Francis knelt at the time of the stigmatization. But there were also ceremonies in San Francisco in Assisi, for there lies the body of the stigmatizing Francis. On the 14th, 15th, and 16th a solemn triduum was held, while on the 17th the church was crowded for the High Mass of the Stigmata. The Mass was the *Missa II Pontificalis* by Perosi, and the music was beautifully rendered, especially considering the fact that there was no proper organ. On the same evening after Compline there followed the ceremony known as the adoration of the wounds of Christ, which is generally used in Franciscan churches during Lent. The hymn by Sabatini, *Jesu Christi Crucifixæ*, was sung and then the minister-general of the Friars Minor Conventual, followed by the whole body of Friars of San Francesco, carried round the church the relic, the bandage which the saint is alleged to have used to cover his wounded side. Benediction followed and afterward

the relic was left for a while on the high altar for the faithful to kiss and adore. The ceremony concluded with a Franciscan hymn, *Gloria!* recently written by Serafino Rondini and set to music by Father Dominico Stella, the director of music at the church. Some of these Franciscan hymns are very beautiful and I hear that there is a prospect of their being sung in London this coming winter, for many Anglo-Catholic priests are buying copies of the music and bringing them over; doubtless there are American priests doing the same. But any Americans visiting London next January will have an opportunity of hearing them in London when the little plays of St. Francis are produced at University College.

EUCKEN

There died last week in Jena Professor Eucken, about whom "A.E.B." has some interesting comments in the *Church Times*. He says that with the death of this great German there passes one who represents more completely than any other thinker the strength and weakness of modern Protestantism. He was professor of Philosophy at Jena while Nietzsche was professor of Philology. The two men were congenial colleagues and though differing widely in belief and opinion, were both characteristic products of that romantic period in German thought in which the great names are Goethe and Hegel. Two generations ago the Lutheran Church in Germany had almost lost complete hold on the manhood of the country. Since then under the influence of Ritsche and others there has come a revival of piety among the clergy; but it has largely come too late. German Protestantism in the twentieth century is vague, individualistic, ethical, and speculative, rather than religious, with a complete skepticism as to the value of dogmatic or institutional religion. The thought of Eucken is a symbol of this spiritual revival. He has analyzed the entirely "natural" and "this wordly" character of modern thought, and revealed its inevitable inadequacies. He has called men to realize the reality of the spiritual life. His description of the spiritual life is, however, unusually vague and delusive. It seems to be cosmic, superpersonal, a kind of stream in which we float, an eternal reality in which we share. He speaks with great reverence of our Lord and of His creative influence in the spiritual development of mankind. Eucken does not accept ecclesiastical dogma and therefore does not believe that He is God. His attitude towards life is twofold. In revolt against the pure intellectualism which Idealism had become in his youth, he is an activist. It is the deed that counts; there thought, will, and emotion are one; anything less concrete is unreal. "The problems that life presents to us," he says, "can only be solved by living." On the other hand, in alienation from, and distrust of organized religion, he knows nothing of prayer, of worship, of "religious experience." He has given up expecting anything from historical Christianity.

C. H. PALMER.

AUSTRALIAN BISHOP RESIGNS

BALLARAT, AUSTRALIA—The Rt. Rev. Maxwell Homfray Maxwell-Gumbleton, D.D., has announced to his diocesan council that owing to ill-health he found it necessary to resign the see as from December 31st.

Dr. Maxwell-Gumbleton is the third Bishop of Ballarat. He succeeded Dr. Green in 1917.

Various Canadian Organizations Hold Their Annual Meetings

Purchase of Canadian Churchman by G. B. R. E. Advocated—Canada's Opportunity

The Living Church News Bureau
Toronto, October 7, 1926

THE VERY REV. RALPH L. SHERMAN, Dean of Quebec, was elected Bishop of Calgary on the first ballot, and has telegraphed his acceptance of the bishopric. He succeeds the veteran first bishop of the diocese, Dr. Pinkham, who resigned on account of his advanced age.

The synod, which was the first held in the diocese for the purpose of electing a bishop, met in the Pro-Cathedral with all but one of the priests of the diocese present, and a full attendance of lay delegates, the administrator of the diocese, Dean Paget presiding. The Bishop-elect is a native of New Brunswick, from which province he obtained a Rhodes scholarship at Oxford after graduating with honors from the University of New Brunswick. He has been successively assistant at Trinity Church, St. John, rector of Holy Trinity, Toronto, and Dean of the Cathedral of the Holy Trinity, Quebec.

He is a young man, virile, scholarly, a strong Churchman, possessed of good administrative ability, and with a forward look.

COUNCIL OF SOCIAL SERVICE

With the Primate presiding, supported by the Archbishops of Nova Scotia and New Westminster, the Council for Social Service held a successful annual meeting at Winnipeg, attending by bishops, clerical and lay delegates from the Atlantic to the Pacific.

The report of the general secretary, Canon Vernon, briefly reviewed the work of the past seven years since 1919 when he became the first general secretary of the newly created council.

The report of the executive presented by the Bishop of Toronto dealt with the work of the Social Service Council of Canada, the setting up of a Canadian branch of the World Alliance for Promoting International Friendship Through the Churches, the welcome and welfare work for the newcomer, the development of directed immigration under the auspices of the Church, child welfare, family life, and social hygiene.

The treasurer, G. B. Woods, reported an increase in receipts from the dioceses. Four dioceses, Athabasca, Columbia, Niagara, Saskatchewan, had given more than their allotment; seven others, Brandon, Caledonia, Calgary, Edmonton, Keewatin, Mackenzie River, Yukon, had paid in full; twenty-two in all, including those mentioned (except Caledonia) with Algoma, Kootenay, Montreal, Moosonee, New Westminster, Nova Scotia, Ontario, Ottawa, Qu'Appelle, Quebec, Rupert's Land, Toronto, had contributed more than last year.

ANNUAL MEETING OF G.B.R.E.

The following day the General Board of Religious Education held a fine annual meeting, the Primate presiding. Dr. Hiltz' report as general secretary showed progress all along the line.

Purchase of the *Canadian Churchman* and adoption of it as the official organ of the Anglican Church in Canada was discussed and approved, this decision to be

brought before the executive council with a view of its eventually reaching the General Synod.

Committees were elected, religious education in public schools was discussed, and various reports presented and accepted.

Archdeacon J. M. Snowden, chairman of the publication board, in presenting his report, asked all to note that the supply department and the editorial department were financially self-supporting and received none of the allotments to the general board of religious education.

The total circulation of literature in the past year had aggregated 131,290 volumes and leaflets. The estimated expenditures in the editorial department for 1927 were placed at \$52,870; in the supplies department at \$10,392.

G. B. Nicholson, Ontario, wanted the responsibility for religious education in the public schools placed on the school boards. Discussion resulted in only one resolution, that of appreciation of the work accomplished along this line by the public school teachers in the dominion who taught religion and morals by example and precept.

ANNUAL MISSIONARY SERVICE

The Call of Canada and the Call of the World were the subjects of two stirring addresses given by the Rt. Rev. Bishop Seager of Ontario and Dean Tucker, at the annual service of the Missionary Society of the Church of England in Canada in St. Luke's Church, Winnipeg.

The service was purely missionary in nature. The rector of St. Luke's, the Rev. Canon Bertal Heeney, conducted the special litany of intercession for missions. The bishops from various parts of Canada, present for the meetings of the board of the General Synod, and Archbishops Worrell, of Halifax, and de Pencier, of New Westminster, took part in the service.

Bishop Seager laid stress on the opportunity open to Canada, the youngest of the nations, which stood on the threshold of the greatest world development in the history of the ages. He compared the young country, Canada, and the young Church, the Church of England in Canada, to the young man of the gospel to whom was given the command, "Go, sell what thou hast and give to the poor." It was the call of youth to step out into the unknown, to essay the great adventure. The Bishop sketched the history of Canada, which was only 300 years old, from the time when Champlain founded the oldest city of this country, Quebec.

In the next seventy-five years, greater development would take place than ever before in the history of the world. He called on Canada to get rid of the dross of selfishness, to shake off greed and materialism, and step out into her heritage of greatness, which could only be achieved by obedience to the divine command.

The Call of the World was Dean Tucker's subject. He, too, delved into history. He showed the enormous growth of Christianity and enlightenment in the last one hundred years. At present practically every nation in the world was open to the influence of Christianity. Even the Mohammedan world, which for 1,300 years had been the scourge of Christianity, seemed about at the point of dissolution,

and had presented an open mind to the teachings of Christianity. Jewry, too, was turning to the Messiah. The fall of the Turkish Empire, Dean Tucker said, was the greatest event in history since the fall of the Roman Empire. Allenby had written a new chapter to the Book of Isaiah, in his conquests of nature and of the Turks in Palestine. The whole world was turning to the Christ.

ANNUAL MEETING OF MISSIONARY SOCIETY

Discussion of reports covering the work in the various home and foreign mission fields, occupied the attention of the board of management of the Mission Society of the Church of England in Canada, at the annual meeting held in St. Luke's parish hall, Winnipeg.

Increased missionary effort by at least twenty-five per cent was recommended for consideration of the executive committee in a resolution moved by the Bishop of Huron, following on a lengthy discussion as to the wisdom of tying this up to a definite sum of money. The reports placed the total of missionary expenditure during the past year at \$240,000, and the suggested increase would add another \$60,000 to the budget.

Canon S. H. Gould, Toronto, general secretary, presented the annual report covering the work in the various home and foreign mission fields. Other reports presented included the report on missions to Orientals in Canada, Anglican mission to the Jews, and the Indian and Eskimo commission's report to the executive committee of the board.

In the Canadian field, Eskimo missions and Indian residential schools were shown to present the greatest problems. Canon Gould's report placed the total Indian population at 104,894; the total number of Eskimo at 6,184, and the joint total at 111,078. The report gave the total number of pupils enrolled in 260 Indian schools under the board at 11,784.

In connection with the report on the Chinese mission field, Canon G. E. Simons, St. Andrew's College, Honan, China, declared his college had suffered no hostile demonstration in the recent disturbances, and this had been true generally where the evangelistic work rested on a foundation of education. There had, however, been a falling off in students from 300 down to 200.

The episcopal endowment fund for the diocese of Caledonia was brought up in the report of the executive committee and considerable discussion ensued, during which the various subscriptions received from other dioceses towards the fund were outlined and as a result motions of appreciation to the sympathy and support given by the clergy of Caledonia, and the response of other dioceses to the appeal made by Archdeacon Rix were adopted.

CHURCH PERIODICAL CLUB TO MEET

NEW YORK—Miss Mary E. Wood, founder of the Library School at Boone College, Central China University, will be the speaker at the meeting of the Church Periodical Club, Monday, October 25th, at eleven o'clock in St. Thomas' parish house, 1 West 53d Street. Miss Wood is attending the fiftieth anniversary meeting of the American Library Association as the delegate of the China Library Association. The Boone Library School has been selected by the China Library Association as the official training school for the coming three years.

Bishop of New York

Returns Ready for Work

Says Time is Ripe for Hastening the Construction of the Cathedral—King George Will Present a Silver Alms Basin

The Living Church News Bureau
New York, October 9, 1926

THE BISHOP OF NEW YORK, WHO RETURNED from Europe on Friday, the first of the month, resumed his episcopal duties at once and on Sunday preached from the Cathedral pulpit. Having spent much of his time abroad in visiting and studying in detail the construction of many of the cathedrals on the continent, Dr. Manning devoted his first public utterance to that which he looks upon as one of his chief duties and responsibilities, the completion of the New York Cathedral. He declared that now is a most favorable time for finishing that great structure, for we are experiencing prosperity in America and are living in a time of unexampled wealth. Five million dollars more is needed. The Bishop expressed his firm confidence that this amount will be forthcoming from loyal, public-spirited citizens and that the work now in progress will not be halted until the Cathedral is finished. He was apparently amazed and much pleased at the remarkable progress made in the construction work during the summer. Probably, of all the ways and means devised for stimulating interest in this greatest of American churches, no method can be more effective than bringing visitors to it. The Bishop will approve my saying that the best spokesman for the Cathedral is the Cathedral.

DR. BROOKS BEGINS HIS NEW WORK

The Rev. Dr. Roelif H. Brooks began last Sunday the public part of his rectorship at St. Thomas' Church by officiating at all services and preaching both morning and afternoon. A large delegation from his former parish, St. Paul's, Albany, was present at the eleven o'clock service. A newspaper account described the new rector as conducting the services and himself as if he had been there for years. Attendance at Evensong and the privilege of a call at his office confirmed this description. Above all else, Dr. Brooks impresses one as a priest in whom the pastoral spirit is strong.

CATHEDRAL GIFT FROM ENGLAND'S KING

The British Embassy at Washington has notified Bishop Manning that King George of England will present a silver alms basin to the Cathedral. It is now being made after a design approved by His Majesty and will be ready for presentation within two or three months.

THE "CATHEDRAL HORSE SHOW"

What is termed the most important event on the social calendar of the Westchester Biltmore Country Club is the Horse Show, which is to take place on October 14th, 15th, and 16th, on the Polo Field at Harrison, N. Y. This exhibition has been arranged in the interests of the Sports Bay of the Cathedral of St. John the Divine. The list of honorary directors includes the names of many of our clergy, a number of Roman Catholic priests, Fr. Duffy, Msgr. Chidwick, and others, Rabbi Wise, and a number of Protestant ministers.

GIFT FROM KING GEORGE TO CATHEDRAL

NEW YORK—The Cathedral of St. John the Divine is to receive a gift in the form of a silver alms basin from His Majesty, King George V, according to a letter received by Bishop Manning from the British Embassy in Washington.

The letter stated that the design for the alms basin, drawn by Omar Ramsden, had been approved by His Majesty. It is expected that work on the gift will be completed in two or three months, when the formal presentation will be made at the Cathedral.

DR. BOWIE ANNOUNCES SERMON TOPICS

Beginning on Sunday morning, October 17th, and continuing on three successive Sundays, the Rev. Dr. W. Russell Bowie will speak from his pulpit at Grace Church on some of the questions of the day which are perplexing Christians. The announced topics are as follows: October 17th, What Is God, and What Can God Mean to Us? October 24th, In What Sense Was Jesus the Son of God? October 31st, Are the Ideals of Jesus Practicable? and, November 7th, The Church and Some Needed Changes.

OUT LONG ISLAND WAY

The departure of the Rev. William P. S. Lander from St. Luke's parish at Forest

Hills will take from the Long Island diocese one of its most successful priests. Fr. Lander concludes his rectorship there tomorrow to go to Holy Trinity Church at West Palm Beach, Florida.

Tomorrow afternoon ground will be broken for the new St. Mark's Church at Jackson Heights, Borough of Queens. The building is to cost \$175,000. This will be in one of the most rapidly growing sections of Greater New York.

St. Mary's Church, Brooklyn, will observe its ninetieth anniversary tomorrow and also the twenty-seventh of the present rector, the Rev. Dr. J. C. Jones. The preacher at Evensong will be the Rt. Rev. Ernest M. Stires, D.D., Bishop of the diocese.

At St. Luke's Church, Forest Hills, there will be blessed tomorrow a memorial Calvary Group which will complete the rood screen.

NEWS NOTES

The Junior Suffragan Bishop of the Diocese, the Rt. Rev. Herbert Shipman, D.D., will resume his episcopal duties tomorrow in the administration of Confirmation to a class at St. Paul's Church, Newburgh.

The Rev. Dr. Caleb R. Stetson, rector of Trinity Parish, returned on Friday from a vacation spent in Europe and is preaching tomorrow in Trinity Church.

The correspondent of this letter observed last Sunday his first anniversary as vicar of All Saints', Henry Street. There was a corporate Communion of the young people and the presentation of the gift of a censer by the Choir Club.

The Rev. George V. Hewes, formerly of Duchesne, Utah, is assisting temporarily the Rev. Edward C. Russell, rector of St. Ann's Church in the Bronx.

—HARRISON ROCKWELL.

Massachusetts Laymen to the Fore in Work for Boys

Episcopalian Club Will Learn of Galahad Camp—Presiding Bishop Addresses Massachusetts Clergy

The Living Church News Bureau
Boston, October 9, 1926

OUTSTANDING AMONG THE MEN'S organizations of the diocese is the Episcopalian Club, with an active enrolment of nearly five hundred laymen.

The club meets four times a year. There is always a dinner at the Copley-Plaza Hotel, followed by one or more speeches made by men of note, on subjects of interest to wide-awake laymen. The club, with Mr. Benjamin N. Felt as president, has very kindly invited one hundred men and boys as guests of honor for the first meeting of the autumn. After dinner the president will call for the special features of the evening in order. These will include a moving picture presentation of Camp O-At-Ka, the National Galahad Camp on Sebago Lake, Maine. Following this will be a demonstration of a Galahad coronation, the ceremony by which the presiding officer of a local unit—the king—is inaugurated. The aim of the pageant is to give the laymen an idea of what is going on in the boys' world in the Diocese of Massachusetts; and the aim of the Episcopalian Club in calling for this demonstration is to show that the men of the diocese are interested in the boys of the diocese and

in the Order of Sir Galahad, which constitutes in so many parishes an effective method of boys' work.

THE PRESIDING BISHOP ADDRESSES THE MASSACHUSETTS CLERGY

The Massachusetts Clerical Association held its October meeting at the Cathedral Church of St. Paul, Boston, on Monday, October 4th. The club was honored on this occasion by a visit from the Rt. Rev. John Gardner Murray, Bishop of Maryland. This was his first visit since taking up his duties as Presiding Bishop of the Church, and was by way of fulfilling a long standing engagement, a promised visit earlier in the year having had to be postponed owing to his recent severe illness. All present on this occasion rejoiced to see that apparently he had fully recovered his former strength and vigor. Introduced to the Association at noon by the president, the Rev. Dr. Van Allen, he spoke at some length dealing with the general condition of the Church at the present time. He further gave some insight into the way in which things are being carried out at headquarters and spoke very definitely of the absolute consecration of the several people engaged in the administrative duties there. At the conclusion of his address, short addresses of welcome and gratitude to him for his visit were made by the three bishops of our own diocese, and, after the president had tendered him the thanks of the Associa-

tion, the meeting adjourned, and all partook of a lunch as the guests of the Cathedral. Dean Sturges was also present at this meeting, which was the first occasion since his arrival on which he had had an opportunity of meeting with the other diocesan clergy in a social way. He was, therefore, introduced to those present by Dr. van Allen, and in a very brief speech expressed his delight at returning to this diocese and the hope that all would help him more and more to make the Cathedral a real diocesan center.

CATHOLIC CLUB OF MASSACHUSETTS

The Catholic Club of Massachusetts held its October meeting at All Saints' Church, Ashmont, on Tuesday, October 5th. On this occasion the club entertained the members of the Council of the Clerical Union for the Maintenance and Defense of Catholic Principles, of which union this club is the local branch. At eleven Mass was celebrated by the secretary of the local club at the high altar, the clergy present forming the choir with the generous assistance at the organ of Mr. George C. Phelps, organist and choirmaster at All Saints'. At the conclusion of the Mass, the Council resumed its session and the local branch opened its own meeting in another room. At luncheon the clergy present were the guests of the rector of the parish, the Rev. Dr. S. B. Blunt. After luncheon, addresses were given by the out-of-town delegates to the Council. Later a paper was read by the Rev. James Malcolm-Smith, of Haverhill, and the meeting adjourned at about three o'clock.

EPISCOPAL ACTIVITIES

The Rt. Rev. Charles Lewis Slattery, Bishop Coadjutor, and Mrs. Slattery, who returned to the diocese on September 29th, report the enjoyment of a very pleasant two months in Europe, during which time the Bishop preached at Holy Trinity Pro-Cathedral in Paris on August 29th, and also in the American church in Geneva on the morning of September 5th. On Sunday, October 3d, the Bishop officiated at the consecration of St. Stephen's Church, Fall River, the special sermon being delivered by Bishop Babcock. In the evening he preached the sermon on the occasion of the fiftieth anniversary of St. Mark's Church. The parish has paid off all its indebtedness and, in addition, has raised \$3,500 towards an endowment fund of \$10,000 to be invested and the income to be used for repairs on the rectory.

NOTABLE ANGLICANS AT THE CATHEDRAL

The Cathedral congregation had the privilege on Sunday evening, October 10th, of listening to the Very Rev. Frank Selwyn Macaulay Bennett, Dean of Chester Cathedral, in England, and one of the pioneers—if not *the* pioneer—in making a Cathedral more of a Mother Church to the entire diocese. The following Sunday evening the preacher is to be the Rt. Rev. the Lord Bishop of London, who is to be the guest of Bishop Lawrence for four days, during which period he will spend the greater part of his time lecturing to and holding private interviews with the students of Harvard.

NEWS NOTES

The Rev. Lee W. Heaton, formerly of Fort Worth, Texas, has joined the staff of the Church of the Epiphany, Dorchester. Writing of him in the parish monthly, the rector, the Rev. Thatcher R. Kimball, reminds his people of the pleasure they enjoyed in hearing Mr. Heaton during July, and then adds: "Mr. Heaton is not a radi-

cal or unsafe man theologically as many men have supposed from what they have read. He is simply an educated priest of the Church, who naturally accepts the assured results of modern science and criticism in regard to the Bible and the Church's teachings, and he is not a bit more radical than your rector or three-quarters of the clergy of this diocese whose teaching goes unchallenged, and he is absolutely loyal to the Church and its sacraments. He is, in fact, a man of real spiritual power and devotion."

On the Sunday evenings during October, the Rev. George R. Wood is preaching a course of sermons specially designed for students and other young people on difficulties in the sphere of faith and morals besetting the practice of religion among

us today, in the Church of St. John the Evangelist, Bowdoin Street.—St. Mark's Mission in North Easton is undertaking a week of preaching from October 10th to 15th, with different neighboring clergy preaching each evening.—This diocese is making plans for the carrying out of the Bishops' Crusade during the season of the Epiphany.—The Rev. Marcus Carroll, rector of St. Andrew's Church, Hanover, has accepted a call to St. John's Church, Saugus.—Under the auspices of the Lawrence Men's Club a reception is to be held for the Very Rev. the Dean and Mrs. Sturges in the crypt of the Cathedral on the evening of October 15th, when addresses will be given by Bishops Lawrence, Slattery, and Dallas, by Dr. Sullivan and Mr. Peck.

REGINALD H. H. BULTEEL.

Great Undertaking in Pennsylvania About to Come to a Head

Survey Establishes Need of Missions and Institutions—Sixty-four Students in Philadelphia Seminary

The Living Church News Bureau }
Philadelphia, October 8, 1926 }

DIOCESAN OFFICIALS AND LEADERS ARE very much occupied with the plans for the Campaign for the Survey. For a year or more the Bishop of the diocese and his advisors have been making a study of the needs of all the missions and institutions of the diocese. It has just been printed in pamphlet form for preliminary distribution among the clergy. Every mission in the diocese, three parishes, and most of the institutions, appear in it for some project, in almost every case to complete some enterprise already under way or put present property in better condition. It is proposed to raise a fund of three and one-half millions in gifts and pledges extending over five years. The intensive campaign for the solicitation of gifts and pledges comes in the last week of November and the first week of December. In the meantime Bishop Garland and the lay leaders are meeting with groups of the clergy in the various convocations, explaining the method, and enlisting their active support. It is a large undertaking and the time seems short to accomplish the purpose of so informing and educating the people of the diocese that every communicant will make a gift to the fund.

Preparations are also being made for the visit of the Bishop of London, which comes at the time of the fifteenth anniversary of the consecration of Bishop Garland. It is understood that the Bishop of London is to preach in Holy Trinity in this connection. Later a reception is to be tendered to Bishop Ingram by the diocese. The Bishop of London also addresses the students of the University of Pennsylvania while here and the students of the Divinity School in the chapel which is about completed and in use.

The Divinity School began the year's work on October 1st with a registration of sixty-four in the undergraduate department, which is an increase of twenty per cent over last year. The registration in the graduate department is not yet completed, but it is expected that when it is, it will bring the total enrolment to approximately a hundred men. There have been some changes in the teaching staff.

The Rev. A. A. Ewing takes over complete charge of the Department of Public Speaking. The Rev. F. E. Seymour, diocesan secretary of Religious Education, becomes instructor in Religious Education. Dr. Yerkes has been relieved from the burdens of the bursar's office and will be able to devote more time to the graduate department of which he is the head. Mr. Harold W. Gilbert is in charge of the Department of Music. The year opened with a celebration of the Holy Communion in St. Andrew's Collegiate Chapel. The Dean of the school says of the chapel, and rightly, that it is "in beauty and dignity a notable building, and will prove a great power in the deeper life of the school." The formal opening of the chapel comes on October 27th, when the preacher will be the Bishop of London.

On the evening of the Feast of St. Michael and All Angels a very beautiful new organ was dedicated in St. Michael's Church, Germantown. Mr. Ernest J. Thomas, the organist and choirmaster of the parish, opened the organ with a short recital. Evensong and the dedication were conducted by the rector and curate of the parish, and an excellent sermon on the place and power of music in worship was preached by the Rev. Dr. John Mockridge, rector of St. James' Church.

On the nineteenth Sunday after Trinity, at four o'clock in the afternoon, the newly completed nave of St. John's Church, Lower Merion, the Rev. A. E. Clattenburg, rector, was dedicated by the Bishop.

During the summer there have been a number of clerical changes in the diocese, notable among them being the resignation of the Rev. Dr. R. W. B. Hutt, Jr., from the rectorship of the Church of the Saviour, Jenkintown, and the Rev. John H. Lever from the Church of the Advocate, Philadelphia. Dr. Hutt has already left Jenkintown and the parish is temporarily in charge of the Rev. John Kirk. Dr. Hutt has not announced his plans. Mr. Lever's resignation takes effect November 1st, and it is understood that he will not take parochial work for the present. He plans to do some studying and writing and be available for special duty as a preacher. The Rev. G. Herbert Denison has resigned as rector of St. Luke's, Newtown, and goes November 1st to the staff of St. Mark's Church. The Rev. W. C. Kilpatrick has resigned the parish at Morton and goes to the Diocese of Massachusetts.

GILBERT PEMBER.

NATIONAL COUNCIL IN SESSION IN NEW YORK

The Several Departments and Other Activities Also Meet

Living Church News Bureau
New York, October 9, 1926

THE CHURCH MISSIONS HOUSE HAS had a busy week. The National Council was in session on the 6th and 7th, and the several departments on the preceding day. A committee of General Convention to consider the removal of the Church's capital from New York to Washington was in session on the 5th, and the Evaluation Committee, under the presidency of Bishop Fiske, grappled with their difficult problems during the greater part of the week.

The National Council heard an encouraging report as to the financial condition. There has been received up to October 1st this year \$1,704,444.98 as against \$1,448,696.31 for the same period last year. The report as to work assigned by request of dioceses and districts to themselves for advance work was less encouraging.

House, such as would shut out its light and air on one side and render unusable a considerable part of the office space. It was finally determined that headquarters should remain in New York, but the Department of Finance was authorized to sell the present property, should that seem advisable, and to bring to the December meeting the plan for a change of headquarters to some other location in the city of New York.

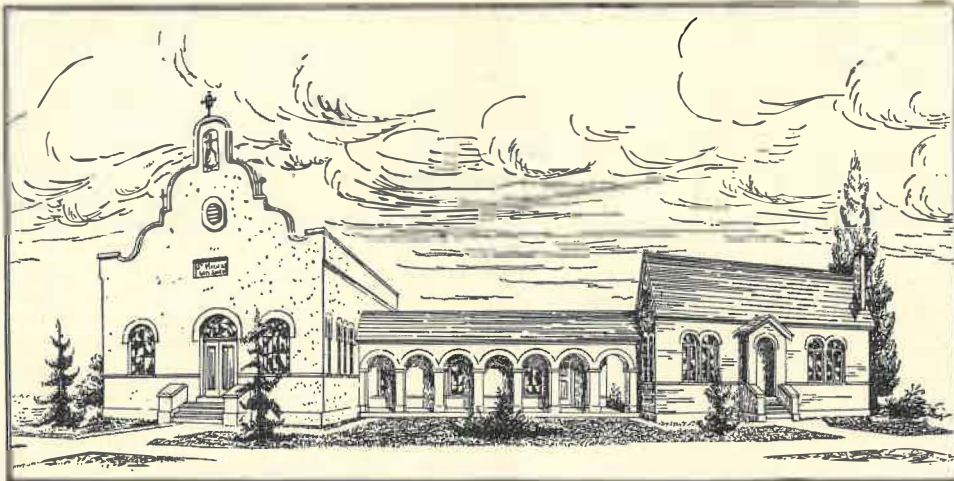
This was the meeting at which the budgets for the entire field for the year 1927 were considered. These budgets were presented in detail, and having been given thorough scrutiny by the officers and then by the respective departments were in turn referred by the Council to the Finance Department, which gave them careful consideration, reporting its judgment to the Council on Thursday. The total of these budgets was in accordance with the figure adopted by General Convention, \$4,212,370. The appropriations to the various dioceses and missionary districts of the Church were approximately the same as for the current year. The budgets were approved as recommended by the Finance Department.

A SEMI-CENTENNIAL

Christ Church, Winnetka, Celebrates— Chicago News Notes

The Living Church News Bureau
Chicago, October 8, 1926

FIFTY YEARS AGO ON OCTOBER 3, 1876, the mission of Christ Church, Winnetka, was organized. The semi-centennial was fittingly celebrated during the week with special services and gatherings, beginning on Sunday, October 3d. There was a corporate Communion of the parish at eleven o'clock, with a special sermon by the rector, the Rev. E. Ashley Gerhard. The Young People's Fellowship gathering in the evening was addressed by the Rev. Gerald G. Moore, son of one of the former rectors of Christ Church, Canon Moore. On Tuesday evening there was a family reunion in the parish house. Among the guests were the Bishop and Mrs. Anderson, the Rev. H. R. Neely, who was rector of Christ Church for four years, 1891-1895, Mrs. H. G. Moore, the widow of Canon Moore, her son, the Rev. Gerald Moore, and her daughter, Miss



CHURCH OF ST. MICHAEL AND ALL ANGELS, AND NEW PARISH HOUSE, DENVER, COLO.

Amounts totaling \$225,000 have been thus assigned, and it is believed that a beginning will be made in securing the long list of objects heretofore termed "Priorities," but the amount will be very small. Of these, many of the largest are attempts of their own dioceses.

Mr. Pershing's retirement from the Council by reason of resignation was announced with profound regret. Mr. Pershing was a representative of the Sixth Province and is succeeded by the Rev. A. E. Knickerbocker of Minneapolis. Resignations of the Rev. Alfred Newbery and Rev. F. D. Goodwin in the Department of Christian Social Service are filled by the appointment of the Rev. Goodrich R. Fenner and the Ven. Harrison W. Foreman. The gratifying announcement was made that Miss Tillotson, whose serious ill health has kept her from her office duties in the Woman's Auxiliary for some months, has now returned fully restored to health.

Shall general headquarters be moved from New York to Washington? The report of the special committee showed that the question is pressing. Not only is the Church Missions House absolutely unadapted to the work now compressed within its walls, but there is a report that Calvary Church, which owns property south and east of the Missions House, is considering the sale of its property, in which case a high building would probably be erected against the Missions

A FIRST ANNIVERSARY

DENVER, COLO.—St. Michael's Mission, Denver, observed its first anniversary on the feast of St. Michael and All Angels. The work began as a mission of St. John's Cathedral, under the Rev. Harry Watts. It has now 100 communicants and a Church school with more than 50 pupils. The first building to be erected was a vicarage, the basement of which was equipped for holding services. A parish house has since been built, which was dedicated on this festival, and which will be used for services until a church is acquired. The next step will probably be the building of a second story on the parish house. The old chapel in the vicarage is to be equipped for a kindergarten.

Two celebrations, Confirmation, and a dedication service at night, followed by a reception and social hour composed the anniversary services. The mission has a Woman's Auxiliary with more than 50 members, and a branch of the Girls' Friendly Society.

BISHOP McCORMICK ILL

GRAND RAPIDS, MICH.—The Bishop of Western Michigan, the Rt. Rev. John N. McCormick, D.D., is in Butterworth Hospital, Grand Rapids. He was operated on on October 2d, and the report is that he is doing nicely, but will be compelled to remain in the hospital for a month or six weeks.

Kathleen Moore; Mr. and Mrs. James G. Weart, of Oconomowoc (Mr. Weart was senior warden of Christ Church for thirty years); and the Rev. J. A. Richards, pastor of the Winnetka Congregational Church. On Wednesday evening there was a choir reunion, under the direction of Mr. Ellis E. Chase. One of the guests was Charles L. Day, now of Chicago, who was a member of Christ Church choir from the time of its organization fourteen years ago until his removal from Winnetka.

Fifty years ago Winnetka was a small and little known village on the North Shore. Today it is one of the most important of the North Shore suburban towns and has a population of more than 10,000. Its growth during the last ten years, the period of the rectorship of Mr. Gerhard, has been very rapid, the population having more than doubled in that time. Like many other churches, Christ Church had its difficulties and discouragements before it attained its present status as one of the leading parishes in the diocese.

NEWS NOTES

The Rev. Granville Mercer Williams, S.S.J.E., spoke to the Catholic Club at the diocesan rooms, on Thursday evening, October 7th. Father Williams is assistant superior of the Society of St. John the Evangelist, and has recently become rector of St. Andrew's Church, Brooklyn.

The first unit of the new mission of Christ Church, River Forest, was dedi-

cated by the Bishop of the Diocese and the Suffragan, on Sunday, October 3d. The church is a small and beautiful gothic building of stone, and stands on a large and well-situated corner of the thoroughfare of River Forest, one of the rapidly growing suburbs adjoining Oak Park. The Rev. F. J. Tromp is priest-in-charge, and the work has prospered greatly under his direction.

St. Lawrence's Church, Libertyville, had its annual Harvest Home services on Sunday, October 3d. The church was profusely decorated with flowers, fruits, and vegetables, and large congregations attended the services. These services are popular because of the many English people who live in the town and the vicinity. Only on the occasion of the Bishop's visit and on Easter Day are the attendances better than those at Harvest Home.

H. B. GWYN.

ST. LOUIS WELCOMES "CARDINALS"

ST. LOUIS, Mo.—As probably most of the United States knows, three of the games of the World Series were played last week in St. Louis, and the excitement in this town started on Monday afternoon, October 4th, with the triumphant return of the St. Louis Cardinals, who had not been in their home town for a month. During their absence they cinched the pennant of the National League, giving St. Louis its first pennant in thirty-eight long and yearning years.

The welcome home was perhaps the greatest celebration St. Louis has ever known, for almost a million people, rich and poor, black and white, young and old, highbrow and lowbrow, united as one man to acclaim their heroes. The streets, through which the homecoming parade passed, were massed as never before, and the throngs surged about each automobile load of baseball players to express appreciation personally and to appeal with great feeling to the Cardinals to "Beat the Yanks," with whom the World Series was played.

As one cynical, weary, old sports-writer of a big Eastern newspaper expressed it, "There's hope for this country after all, if an entire city can honor fine, clean sportsmen as St. Louis does her Cardinals."

The parade passed through the confetti-throwing, cheering thousands toward the center of the city, where Christ Church Cathedral is located at the heart of business St. Louis. As the returned victors, bands, and mounted police turned on Locust Street, within a block of the Cathedral, the noble, melodious bells of the church pealed out to add their tribute to the Cardinals.

The Cathedral bells have honored Presidents of the United States, princes of the Church, soldiers returning from the wars, tolled for the illustrious dead of the city, and resounded through the streets on great civic occasions, but probably never in the history of this over-a-century-old parish, has it ever come closer to the heart of all St. Louis, than it did when the bells welcomed the Cardinals.

Sporting editors of the St. Louis papers on the following day boxed items about the Cathedral bells in the center of their pages, and the *Globe-Democrat*, on October 7th, in a long, serious editorial, commended the action of Dean Scarlett in having the bells rung, saying in part:

"It was as if the Church had spread its hands in benediction over the scene and the circumstances, bestowing its blessing

and approval upon a triumph of clean sport. . . . Why indeed should not the Church give its sanction and its aid in the promotion of clean sport of every character? . . . The development of sport has its moral as well as physical values. For such development necessitates rules of fair play, and the application of these rules contributes very materially to the establishment in the mind of the child and the youth the basic principles of human relationship, which are, in fact, the basis of religion in its application to human conduct. Fair play, 'playing the game,' are but sporting expressions of the broader colloquial term, 'the square deal,' and all are essentially the Golden Rule in actual practice."

FESTIVAL OF ST. MARY'S, PEEKSKILL

PEEKSKILL, N. Y.—The dedication festival of St. Mary's Convent and St. Mary's School, Mount Saint Gabriel, Peekskill, will be celebrated on Thursday, October 21st. Solemn Mass at 9:30; luncheon at one; dedication of the Green Memorial building at three; solemn Vespers at five P.M. It is expected that the Bishop of the diocese, the Rt. Rev. William T. Manning, D.D., will be present and deliver an address.

St. Mary's School, New York, was opened in May, 1868; St. Gabriel's School, Peekskill, in 1872; the two schools were united under the name of St. Mary's School, Mount St. Gabriel, in 1909. In 1911 the first group of buildings was dedicated. Through the generosity of Col. E. H. R. Green and Mrs. Matthew Astor Wilks a beautiful new wing has been erected in memory of their mother, Mrs. Hetty H. R. Green. This wing consists of a large assembly hall, laboratories, music rooms, two corridors of rooms for the students, and a large and well equipped infirmary.

The undergraduates of the school have been working for many years for a gymnasium and swimming pool, and the alumnae have already given \$25,000 for the cloister connecting the southern and the northern ends of the quadrangle and are endeavoring to collect the money for the domestic science wing at the east of the cloister and the great tower joining the two new wings and the gymnasium. The foundations, walls, and roof of these portions have been erected, but no further work can be done on the interior until more funds are available.

BISHOP FREEMAN OPENS OHIO CAMPAIGN

CLEVELAND, OHIO—The Bishop of Washington, being a member of the national commission on Evangelism, turned aside from his advocacy of the National Cathedral on October 5th, to address the Cleveland Church Club on The Bishops' Crusade, and the Spiritual Significance of Evangelistic Effort. Dr. Freeman's speech was given immediately after the fall dinner of the club. He was introduced by the Rev. Stephen E. Keeler, Jr., of St. Paul's, Akron, chairman of the Ohio committee, in a most graceful manner.

This was the first gun fired in the Ohio campaign, and those who heard it will hold it long in memory. He said that evangelism will mean an entire divorce from the machinery which during the past decade has been the object of most Church workers, but which now proves an impediment to pure religion. The world is weary of a diluted gospel. In evangelism we are going to avoid machinery. Evangelism must bring in the evangel. What this

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country wants is not more democracy, but more Christianity.

Dr. Freeman during his talk paid a high tribute to Bishop Leonard, at one time rector of St. John's, Washington, called the Church of the Presidents—to his graceful etiquette, firm adherence to his learned convictions, and kindly spiritual manner to all in trouble—all of which made him beloved still, as ever, by his old-time parishioners and friends in Washington; also to Mr. Samuel Mather, whom he characterized as a fine Christian gentleman, a thorough Churchman, and the greatest living philanthropist in the United States.

BISHOP OF MAINE INJURED IN ACCIDENT

BANGOR, ME.—The Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, suffered a broken collarbone when the car in which he was driving with the Rev. F. W. Bliss, priest-in-charge of St. John's Church, Presque Isle, skidded on the wet pavement and turned over, near this city. The Bishop spent the night in a hospital in Bangor, but was able to return to his home the following day. He will be confined to the house for about ten days. Mr. Bliss was not injured.

BERKELEY TRIES NOVEL SCHEME

MIDDLETOWN, CONN.—The Berkeley Divinity School is embarking on a new venture. It is undertaking to establish an extension department through which study courses in theological subjects will be offered to the clergy of the diocese, and eventually to the laity.

Three courses of study will be offered: Current Religious Problems, by Dr. Grant; Religion of the Old Testament, by Dr. James; New Testament Theology, by Dr. Hedrick.

The second Monday of each month is the day set apart for lectures and discussion. Those who enroll will assemble at the school in Middletown, and report on their study. An average of at least one hour's study a day is expected of each student.

This plan is to be carried out cooperatively by the Berkeley Divinity School and the diocesan Board of Religious Education. It has, also, the hearty approval of the bishops. Much good is bound to result from the carrying out of such a plan, for the matter of systematic study upon the part of the clergy is not easily arranged by themselves.

RECORD REGISTRATION AT HOBART

GENEVA, N. Y.—One hundred and ten freshmen registered for the opening of the 105th year of Hobart College. These men were chosen from 170 who applied for admission. This means that the college has again reached its full capacity—with a registration of 259.

The clergy of the Church have again evidenced an interest in Hobart, as thirty-two of the new students reported they had entered because of the advice of their rectors. Although seventeen men gave Hobart's relation to the Church as a reason for coming, and one said compulsory chapel had made a special appeal to him, it is to be regretted that in this largest entering class fewer men than usual are postulants for Orders.

William Smith, the coördinate college for women, has opened with its largest en-

rollment, 160 students. Both colleges, therefore, begin the year with record enrollments, and have had to refuse applications because of the lack of accommodations for more.

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VISITORS to the CATHOLIC CONGRESS

IN MILWAUKEE (October 12, 13, 14)

should proceed, on arrival, to All Saints' Cathedral Guild Hall, 228 Juneau Avenue, to register and secure assignment of room.

An Exhibit of Religious Literature and Ecclesiastical Supplies will be open on the second floor of that building, to which all visitors are invited. There will be included a loan exhibit of Vestments, etc., and exhibits of leading Church supply houses and publishers. The Exhibit will be open during the day hours from Tuesday morning, October 12th, to Friday afternoon, October 15th, inclusive.

Invitations to participate in this Exhibit have been conveyed only to such houses as are believed to be equipped to supply articles useful to Churchmen or to Churches sympathetic with the Catholic Congress; but since no censorship is exercised over articles displayed, the management of the Congress assumes no responsibility for the value or suitability of such articles.

Visitors are invited also to call at the publishing house of the Morehouse Publishing Company, 1801 Fond du Lac Avenue. It is suggested that, to prevent unnecessary absence from the Congress sessions, visitors plan to include Friday, October 15th, in their stay in Milwaukee for the purpose of visiting the Exhibit and the Morehouse Publishing Co., and to see Churches not included in the Congress program, and other places of interest in Milwaukee. Mail may be addressed in care of Morehouse Publishing Co.

Among Churches, St. Paul's, Marshall and Knapp Streets (one block from the Cathedral), and St. James', Grand Avenue at Ninth Street (about two miles distant, reached by direct bus), are especially worth seeing. Visitors are also invited to inspect St. John's Home (for aged Churchwomen), 640 Cass Street (around the corner northwest from the Cathedral Hall). The Public Museum, in the Public Library building opposite St. James' Church, is one of the most notable in this country and is well worth a visit.

BISHOP THURSTON RESIGNS

OKLAHOMA CITY, OKLA.—The Rt. Rev. Theodore Payne Thurston, D.D., Bishop of Oklahoma, has sent his resignation to the Presiding Bishop, owing to continued ill health. His physicians insist that he must not take further responsibility of any kind, and that he must take an indefinitely long rest.

The Bishop has been in ill health for nearly a year. It was reported last spring that he was considerably better, and it was confidently expected at that time that he would soon be well enough to resume all of his episcopal duties. Unfortunately, however, this hope proved to be too optimistic.

Bishop Thurston has been Bishop of

**RESIGNS**

The Rt. Rev. Theodore Payne Thurston, D.D., Bishop of Oklahoma, has sent his resignation to the Presiding Bishop.

the Missionary District of Oklahoma for fifteen years, having been consecrated in 1911 by Bishops Tuttle, F. R. Millspaugh, F. K. Brooke, L. R. Brewer, S. C. Edsall, W. Lawrence, F. F. Johnson, W. W. Webb, and N. S. Thomas. He was born at Delavan, Ill., June 30, 1867, the son of Benjamin Easton and Mary Anne (Siddall) Thurston, and is a graduate of Trinity College and the Episcopal Theological School. He was ordained deacon in 1894 by Bishop Lawrence and priest a year later by Bishop Gilbert. Before his consecration he served successively as rector of St. Paul's School, Owatonna, Minn.; of St. Paul's Church, Winona, Minn.; and of St. Paul's Church, Minneapolis.

NEW LENOX SCHOOL DEDICATED

LENOX, MASS.—In the presence of invited guests, friends, and parents, Lenox School, the new provincial school for boys, was formally dedicated. Bishop Davies, the episcopal visitor, in whose diocese the school is situated, officiated, reading appropriate prayers of dedication. The Rev. G. Gardner Monks, headmaster of the school, spoke, setting forth the ideals of the school. Father Sill, O.H.C., headmaster of Kent School, spoke in terms of congratulation, and with every good wish for the future. The Rev. William G. Thayer, D.D., chairman of the board of trustees and headmaster of St. Mark's School, spoke of the beginning of the school, what had been done, and what he hoped for. After the blessing by the

Bishop, tea was served to those present.

The school began its first year on September 22d and an enrolment of thirty-seven boys. More will be added each year until the full five forms are complete. It had been decided not to take too great a number at the beginning, but with accommodations for 100 which the present building has, the new school should meet a real need in the educational life of the province.

SPRINGFIELD CLERGY CONFERENCE

SPRINGFIELD, ILL.—The annual clergy conference of the Diocese of Springfield was held by the courtesy of the Rev. Edward Haughton, rector, in St. Paul's parish house, Springfield, on Monday, October 4th. The leader was the Rev. B. H. Reinheimer, executive secretary of the Diocese of Southern Ohio. All of the clergy of the diocese were present except three. Mr. Reinheimer throughout the day exhibited in a no uncertain way his hold upon the subject of how to make the Church more effective, and in doing so how to bring into line every parish and mission.

The field department of the diocese, under the leadership of the Rev. Arthur G. Wilson, chairman, presented its diocesan program which was acted upon, and copies of which were taken home by all the clergy present.

Definite plans are being arranged whereby a very careful Every Member Canvass shall be carried on throughout the diocese. The three folders on the Presiding Bishop's Parish, The Bishop's Parish, and The Rector's Parish are going to be used in November. Study classes are being arranged in a number of instances.

ITALIANS CELEBRATE PATRONAL FEAST

BRIDGEPORT, CONN.—"La Cucagna" is a greased pole. It is not an object of worship like a totem pole, but it is a real part of the festivities of the parishioners of Saint Michael's Italian Church, Bridgeport, the Rev. Joseph A. Racioppi, pastor.

Placed in the center of the churchyard, its tip touches the air fifty feet above ground. Covered with axle grease, it is difficult to overcome the force of gravity and ascend to the summit, where are suspended all the ingredients for a real Italian dinner—spaghetti, cheese, tomato paste, salami, a chicken, pastry, and a money prize. Old men and young men vie with each other to exhibit their skill before the assembled maids and matrons. It is evident that each unsuccessful attempt brings success closer—for the unsuccessful aspirant removes from the pole some of the treacherous grease. It was not until towards the end of the festivities that young Raymond "shinnied" up and seized the coveted prize.

There was only one hour when the "Cucagna" held no interest for the three thousand or more people who assembled to honor Saint Michael. That was when the bell pealed from the Campanile, announcing a service of thanksgiving and adoration. Then all hearts and minds were turned to the altar, the center of Christian worship. The transition from play to worship was natural and spontaneous. The Italians know the art of worship and they do know how to make their religion enrich their play.

The feast of Saint Michael was observed on Saturday, Sunday, and Wednes-

AMERICAN CHURCH MONTHLY

SKLDEN PEABODY DELANY, D.D., EDITOR

October, 1926 Vol. XX. No. 2
Subscriptions, \$3.00. Single Copies, 25 cts.**EDITORIAL COMMENT:**

A Miraculous Institution—An Argument against the Catholic Religion—A Cause of Marital Unhappiness—Shall We Have Evening Mass?—Priests in Search of Jobs—Can the State Do Wrong?—Social Factors in Reunion.

THE PAST, PRESENT, AND FUTURE OF THE CHURCH (With Photograph) The Presiding Bishop

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day, the 25th, 26th, and 29th of September. There were the usual programs of processions and parades, band concerts, and display of fireworks.

On Saturday preceding the festival the Italian Priests' Fellowship met to revise and re-translate the Italian Book of Common Prayer. On Sunday Saint Paul's Italian Society of Hartford joined forces with the Confraternity of Saint Michael. The Rev. Paolo Vasquez of Hartford and the Rev. Sisto Noce of Sharon, Pa., assisted at the religious exercises. Over 3,000 persons attended the celebration Sunday evening.

One of the great values of this noisy, spectacular way of honoring Saint Michael is the drawing together of people from Bridgeport, Saugatuck, Norwalk, New Haven, Hartford, Shelton, Devon, and New York, who for the first time, perhaps, learn of the existence of a Church which is Catholic and Apostolic—and non-Roman.

MILWAUKEE VESTRY CONFERENCE

WATERTOWN, WIS.—About 200 clergymen, wardens, and vestrymen of the Diocese of Milwaukee met in Watertown on Thursday, October 7th, for their third annual conference on the Church's Program.

The conference opened with a celebration of the Holy Eucharist in St. Paul's Church, with the Rev. W. E. Berger, rector of the parish, as celebrant.

An interesting and instructive feature of the morning session was A Meeting of the Vestry of the Church of the Heavenly Rest, followed by A Meeting of the Vestry of the Church of the Holy Spirit, under the direction of the Rev. Frank E. Wilson, S.T.D., of Eau Claire, showing in vivid contrast two types of vestry meetings, the quiet, easy-going vestry, and the active and alert vestry. The morning session closed with an address on A Parish at Work by the Bishop Coadjutor. In the afternoon, Dr. G. F. Hitchcock, of St. Thomas' Church, Plymouth, Ind., addressed the conference on Idle As a Painted Picture.

In the evening Dr. Carl Russell Fish, professor of History at the University of Wisconsin, Madison, gave a splendid address on The Younger Generation and the Relation of the Church to It.

ARCHDEACON FOR COLORED WORK IN TEXAS

HOUSTON, TEXAS—The Rev. John B. Boyce, for several years priest-in-charge of St. John Baptist's Church, Tyler, Texas, has been appointed Archdeacon for colored work in the Diocese of Texas. Fr. Boyce has developed a remarkable parochial school in Tyler, starting with a few children in the kindergarten; there is now a grammar school and a high school, with vocational training by expert teachers in domestic science and agriculture. The school property has been considerably improved during the summer months.

The colored work in the Diocese of Texas has never been developed to any extent, and is at present confined to two parishes: St. John Baptist, Tyler, and St. Augustine's, Galveston, and two missions. St. Michael's, Beaumont, and St. Clement's Houston. Fr. Boyce has demonstrated his ability as an organizer in Tyler, and the colored work in the diocese should move forward under his supervision. He began his work October 1st.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

WALTER HENRY BAMFORD, PRIEST

MANCHESTER, VT.—The Rev. Walter Henry Bamford, for almost fifteen years rector of Zion parish, Manchester, Vt., died at his residence in Manchester Center on Monday, September 27th, aged seventy years. About a year ago he entered Johns Hopkins Hospital, Baltimore, for an operation, and from this he seemed to be making good recovery up to within three weeks of his death when a relapse set in.

Mr. Bamford was born in Abbots Ann, England, February 18, 1856. As a young man he came to this country and turned from the study of law, which he at first had elected as a life work, to the ministry. He was graduated from the Seabury Divinity School in 1887 and was ordained deacon by Bishop Whipple. In the same year, on November 6th, he was advanced to the priesthood by Bishop Knickerbocker.

During his ministry of almost forty years, he served the Church in Jeffersonville and Madison, Ind. He was in charge for a time of St. Paul's Church, Indianapolis, and also ministered for a short time at Scranton, Pa. In 1908 he came to the Diocese of Vermont as rector of Zion Church, Manchester. He was a deputy from Vermont to the General Convention of 1919. During his early ministry he was examining chaplain to the Bishop of Indiana and at the time of his death he was examining chaplain to the Bishop of Vermont.

In 1893 Mr. Bamford was married to Julia Howard Reed, who, with a son, Walter H. Bamford, of New York City, survive him.

The burial office and a requiem celebration of the Holy Eucharist were in Zion Church, Manchester Center, on September 30th. Bishop Hall was the celebrant of the Eucharist and was assisted by the Rev. George L. Richardson, the Rev. E. M. Weller, and the Rev. W. J. Brown, rector of Zion Church. The lesson at the burial was read by the Rev. George R. Brush, of Arlington. At the conclusion of the service the body was placed in the vault at Manchester Center.

WILLIAM D. P. BLISS, PRIEST

NEW YORK CITY—There died at St. Luke's Hospital on the morning of October 8th the Rev. William D. P. Bliss, D.D., who had given his life in the interest of the cause of Christian socialism. He had lectured on sociological topics in nearly every state in the Union and in Great Britain, was the author of *The Handbook of Socialism*, and editor of *The Encyclopedia of Social Reform*.

Dr. Bliss was originally a Congregationalist, born in Constantinople of missionary parents, and was educated at Amherst College and at the Hartford Theological Seminary. Coming into communion with the Church, he was ordained deacon in 1886 and priest in 1887 by Bishop Paddock of Massachusetts shortly after he had made a campaign as nominee of the Labor party for lieutenant governor of Massachusetts. In 1890 he founded what was termed the "Christian Socialist

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Church of the Carpenter" in Boston, being an attempt to make the teachings of Christ literally applicable, as he understood them, to present day conditions. He was editor of *The Dawn*, from 1889 to 1896, and was engaged in parochial and missionary work in various places throughout his ministry. His chief enthusiasm, however, was at all times that of the Christian socialist movement. For a year during the war he had charge of educational work of the Y.M.C.A. among interned French and Belgian soldiers in Switzerland.

JOHN F. VON HERRLICH, PRIEST

NEW YORK—The Rev. John F. von Herrlich, 76 years old, a retired priest of the Diocese of Kansas and husband of Matilda von Herrlich, the opera singer, died at the Roosevelt Hospital on October 6th as a result of injuries sustained when he was struck by an automobile at Fifty-seventh Street and Eighth Avenue. The Rev. Mr. von Herrlich had been curate at St. Paul's Chapel, Trinity parish, and it was while there that Mrs. von Herrlich made her decision to train her voice for grand opera.

The Rev. Mr. von Herrlich was born in Ohio, studied at the University of Virginia, and was admitted to the bar after completing law school at Columbia University. He did not practise, however, but entered the General Theological Seminary and was ordained by Bishop Potter.

His last parish here before his retirement three years ago was the Holy Rood Church. He had also been at St. Mark's at Tarrytown in addition to several churches in the West and Middle West. He was a writer and lecturer in his later years.

Besides his wife he leaves a son, Charles Harold, and a daughter, Mrs. H. Gordon Duval. Funeral services were held at Herrlich Brothers' Chapel, with burial at Woodlawn.

W. WARNE WILSON, PRIEST

DETROIT, MICH.—The Rev. W. Warne Wilson died at his home, 1605 Atkinson Ave., Detroit, after several months' illness, Sunday evening, October 3d, a few minutes after the dedication of the splendid new parish house of Trinity Church as the "Warne Wilson Hall."

Mr. Wilson was born in Damerham, England, 1849, and served as a youth in the Quebec Rifles in the Red River expedition under Sir Garnet Wolseley in 1869. Coming to Detroit in 1872 he engaged in business, but in 1882 was ordained by Bishop Harris. After serving various periods at St. John's, St. Andrew's, St. Matthew's, and St. Stephen's, his most conspicuous service was rendered as rector of Trinity Church from 1903 to 1922. He was rector emeritus until his death. He was chairman of the Pension Fund Commission of the diocese, a member of the standing committee for many years, and of various other committees and commissions. He was a thirty-third degree Scottish Rite Mason, and orator of the Michigan Sovereign Consistory. At the burial services the Bishop of the diocese officiated, assisted by Bishop Rogers of Ohio, and the Rev. Lewis B. Whittemore, rector of Trinity Church. Some fifty of the clergy of the diocese, a large body of Knights Templar, and large congregation testified to the esteem and affection in which Mr. Wilson was held. The address was given by the Rev. Dr. Maxon, rector of Christ Church a lifelong friend.

TEXAS EXECUTIVE BOARD MEETS

HOUSTON, TEX.—A called meeting of the executive board of the Diocese of Texas was held in diocesan headquarters, 1117 Texas Ave., Houston, October 5th. Bishop Quin presided, as Bishop Kinsolving has not returned to the diocese.

The vacancy in the board caused by the resignation of the Rev. Charles L. Monroe was filled by the election of the Rev. W. D. Bratton, of Houston. The Rev. Claude W. Sprouse was elected chairman of the department of religious education to succeed the Rev. Mr. Monroe, and Mr. Bratton was chosen to head the department of missions and Church extension.

Bishop Quin announced the gift to the diocese by Mrs. S. E. Allen of ten thousand dollars with which to acquire a new Camp Allen.

Considerable business came before the board, but most time was consumed in discussing plans for the field department. It was voted to make use of the three folders suggested by the National Council, and also to accept the offer of the services of the Rev. R. A. Kirchoffer, of Mobile, Ala., to visit at least six places to confer with vestrymen on the Church's Program.

NEWS IN BRIEF

COLORADO—Oakes Home, Denver, a Church institution for the care of consumptives, recently received a bequest of \$200,000 by the will of Mrs. Annie C. Kane, New York. Other bequests were of \$1,000,000 to Columbia University, \$1,000,000 to the New York Home for Incurables, and \$50,000 to Tuskegee. Mrs. Kane has been a contributor to the support of Oakes Home for years.—The annual vestrymen's dinners were held recently in Denver, Greeley, and Pueblo. The Rt. Rev. Walter Mitchell, Bishop of Arizona, was the principal speaker at all three.

COLORADO—The Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, was the principal speaker who opened most auspiciously the fall campaign in the Diocese of Colorado, where a series of vestrymen's and laymen's dinners was held in Denver, September 21st, Greeley, September 22d, and Pueblo, September 23d, with a total attendance of more than four hundred. Practically all the clergy of the diocese were reached in the course of these dinners, in addition to the laity. The Pueblo gathering was the occasion of the meeting of the southern deanery, presided over by its dean, the Rev. Philip Nelson, of Salida. The field department, under the chairmanship of the Rev. Samuel E. West, of Trinity Church, Greeley, had prepared the detailed program for the fall campaign, emphasizing the three heads: The Rector's Parish, The Bishop's Parish, and The Presiding Bishop's Parish. Other speakers included Charles Alfred Johnson, of Denver, Dean Dagwell, Bishop Ingley, and Bishop Johnson.

IOWA—St. Katharine's School, Davenport, has opened this fall with an enrolment of fifty boarding pupils, sixty-three day pupils, and eighteen in the Kindergarten, which is a new feature this year. The school is in charge of the Sisters of St. Mary and is the Iowa diocesan school for girls. The Rev. Father Joseph of the Order of St. Francis was a visitor October 6th and 7th.—Grace Church, Cedar Rapids, the Rev. R. J. Campbell, rector, celebrated its seventy-fifth anniversary October 3-10. The Rev. Father Joseph, O.S.F., was the preacher Sunday, October 3d, and the Rt. Rev. Irving Peake Johnson, Bishop of Colorado, was the preacher Sunday, October 10th. Bishop Morrison also was present.—St. Luke's Church, Cedar Falls, the Rev. H. C. Boissier, priest-in-charge, has added a study and kitchen on to the rectory, and the church has been redecorated inside.—The Young People's Fellowship of Trinity Cathedral, Davenport, the Very Rev. Marmaduke Hare, D.D., dean, and the Rev. Rodney Cobb, curate, has made a complete program for the year's work including corporate Communion on the fifth Sunday of the month, business and study meetings every other Sunday evening preceded by a service and supper, parties every month, and a complete service program covering the five fields, using the block

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system. The study meetings are largely to be conducted by the young people themselves in the nature of discussions and debates on subjects which they themselves chose. The service program is being worked very strongly among the children and young people of the Cathedral this year. All are required to do some form of service in the five fields.

KENTUCKY—Ground has been broken for the new parish house of St. Mark's Church, Louisville, the Rev. John H. Brown, rector, and excellent progress has been made in its erection. The building is estimated to cost \$60,000.—The diocesan committee on the Church's Program has at last succeeded in securing the services of an executive secretary in the person of Mr. John D. Alexander. It will be recalled that at the last meeting of the diocesan convention, a resolution was adopted authorizing this committee to secure such an officer so that he might relieve the Bishop in supplying temporary vacancies and holding occasional services. Mr. Alexander has been for some years one of the field secretaries of the national Brotherhood of St. Andrew. Various activities along missionary lines are being arranged by the executive board of the Woman's Auxiliaries of the diocese. A day of intercession will be held on October 15th at the Cathedral; also on St. Luke's Day, the annual United Thank Offering service will be held; the week of October 25th, Miss Elizabeth Matthews, of Southern Ohio, will lead a study class on The Message; the semi-annual meeting will be held on October 29th.

MAINE—St. John's parish, Bangor, the Rev. J. R. Furrer, rector, has just bought a fine commodious modern house within a few blocks of the church which has been made the rectory of the parish. The clergyman and his family moved in last week.—The quarterly meeting of the Woman's Auxiliaries of the diocese was held in St. Thomas' Church, Camden, Monday and Tuesday, September 27th and 28th, the diocesan president, Mrs. Kenneth Sills, being in charge. At the opening service on Monday evening, the Rev. John R. MacFarlane, of Ashland, spoke on rural work. The following day was opened by the celebration of the Holy Communion. Good reports were made of work done and to be done in the diocese. A feature of the entire session was the address by Miss Wood from China. The next meeting will be held at St. Mark's, Augusta.

MAINE—A meeting of young people was called on Saturday, September 25th, at Christ Church, Gardiner, the Rev. E. A. McAllister, rector, for forming a diocesan organization of the Young People's Fellowship. It was attended by eighty young people from twelve parishes and missions. The Bishop was present and eleven of the diocesan clergy. Some of the clergy believed that the proposed constitution and by-laws should require Holy Baptism, if not as a requisite for membership, at least for the officers, but their plea was ignored. The Rev. Ralph H. Hayden was temporary chairman. The following officers were elected: President, Miss Louise Kinkead, of Trinity Church, Portland; vice-president, Norman Hanson, of St. Paul's Church, Portland; secretary, Frank Bullard, of St. John's Church, Bangor; treasurer, Miss Mary Jackson, Augusta.—A conference of the clergy of the diocese with two representatives of the National Council under the auspices of the bishop of the diocese, was held in Old Orchard, September 20th, 21st, and 22d. Old Orchard has a rectory and church which is used only in the summer months. There was an early Holy Eucharist daily, and the conferences were held in the rectory. The presence of the representatives of the council, and the inspiration and information given was most helpful. The attendance of the clergy, considering the comparatively few numbers and the great distances so many had to travel, was satisfactory, twenty-two being present. The National Council representatives were the Rev. Messrs. R. A. McKinstry and R. A. Heron.

MICHIGAN—A splendid piece of work has been done at St. James' Mission, Roseville, during the past summer by Mr. Gilbert Appelhof, a student of Virginia Theological Seminary. Over 100 children have been gathered into a Church school. Assisting in the work have been Messrs. A. S. Hughes and George Warder. The Rev. Oscar Seitz has come to take charge of this parish together with the new mission at Halfway. Both points are on the outskirts of North East Detroit. Miss Alice Alexander, of the Field Department of the diocese, is also on the field here, and there are prospects of a strong parish being begun.—The first Church service was held in the new mission of St. Bartholomew's, Fordson (West Detroit), Sunday evening, September 5th, by the Rev. H. G. Stacey, rector of Christ Church, Dearborn, to whom the charge of this new mission has been committed. An altar was installed in the hall which is being used for ser-

vices for the present. The music was led by a vested choir of girls. Church School work had been conducted in this place for some months by the Field Department, represented by Miss Elizabeth Thomas and Miss Alice Alexander.—On Sunday, September 12th, Bishop Page laid the cornerstone of the new St. Joseph's Church, Woodward and Holbrook Avenues. At the geographical center of Detroit's population, in a district that is still strongly residential, this fine church will present an appearance in accordance with the splendid traditions of the parish. St. Joseph's is well known from the ministries of the late Rev. Paul Faude, of Dr. S. S. Marquis, at two separate periods, and of the present rector, the Rev. W. R. Kinder.—The Rev. Dr. H. H. Spoer, for the past two years head of the Foreign-Born Americans Division of the Diocese of Michigan, has resigned, to take up the work of teaching English and American Literature and History in St. Alban's School, Sycamore, Ill. Dr. Spoer brought to his task in Michigan a peculiarly wide and intimate knowledge of Europeans and Orientals of various nationalities, both in their home countries and under American conditions. He has done a great work in bringing about a better understanding of his field among the clergy and also among the various groups to whom he has been a sympathetic friend.—The Detroit Church Normal School opened Tuesday evening, September 21st, with the largest opening session in its history, considerably over two hundred being present. The assembly listened with intense interest to an illuminating address on Psychiatry and Teaching by Dr. A. L. Jacoby, psychiatrist to the Detroit municipal courts. Some interesting features of the school are a class of fifty studying Psychology and Character Study under the leadership of Dr. Gertha Williams, head of the Department of Psychology in the Detroit Teachers' College; and a class of thirty studying Church School Administration under Miss Helen Stevens, director of the Ypsilanti (Normal) Training School of Religious Education. A research group has for its advisor Dr. Stuart A. Courtis, dean of the Detroit Teachers' College.—The annual retreat and conference of clergy and lay readers was held at Pine Lake, September 13th to 19th, under the leadership of Bishop Page. After a social hour, a devotional evening and morning was spent in conference on The Method of Jesus, under the direction of the Bishop. Following this came the presentation of various forms of work in the diocese by various department heads, with discussion thereon.—Bishop Page is introducing in the diocese the plan of regional conferences for vestrymen. The idea is to bring together in conference the vestries of three or four parishes in groups throughout the diocese.—The Rev. Donald Veale, who is shortly to be advanced to the priesthood, has been appointed to the charge of St. John's Church, Howell, Michigan, which henceforth will be operated as a separate parish.

MILWAUKEE—A ciborium of silver, very handsomely engraved and made after the same pattern as the large chalice belonging to the parish, has been given to Christ Church, Eau Claire, by Mrs. J. V. R. Lyman, in memory of her husband who died last spring. The order has been placed for a rood beam, which will probably be ready for installation by the middle of the winter. It is the gift of Mrs. J. S. Owen, in memory of her daughter.

NEWARK—The death of Rear Admiral Elijah Lawes, retired, at the age of ninety-three years, removes a man held in the highest respect in Morristown where he lived during the latter years of his life. He was at one time treasurer and vestryman of the parish of the Redeemer.—All diocesan organizations have met to organize the work for the coming year. The coming of the Rev. Charles E. McAllister as executive secretary of the diocese is a great gain to various parts of its work. He is making a large and useful place for himself.—The five archdeacons are to hold meetings in October and with one or both of the bishops present to set forward the diocesan activities.—The provincial synod of the Second Province meets in Newark, on November 9th to 11th, and the provincial organizations of Church women will also hold their annual meetings.—St. Cyprian's Church, Hackensack, the seventh of the churches for colored people in the Diocese of Newark, with one more in sight, was dedicated on Sunday, September 26th. The Rev. Maxwell J. Williams, of St. Aidan's, Paterson, has, with the encouragement of Archdeacon Eimendorf, gathered the congregation and now a very good church has been built by the efforts of the people, the gifts of some Hackensack friends, and the help of the Bishop's Church Extension Fund. The church was crowded by parishioners and representatives of some of the other churches. Brief addresses were made at the service by several of the

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clergy. The growth of the work among the colored people is one of the most cheerful parts of the diocesan record.

After the morning service, on Sunday, September 26th, the cornerstone of the new parish house of the Church of the Redeemer, Morristown, was laid by Bishop Lines. At the morning service he preached upon the uses of a parish house for the building up of the Church and regard for its worship, saying that the parish house was to stand for instruction, for work, for reasonable recreation, and fellowship. The whole congregation followed the choir to the service held by the Rev. Thomas W. Attridge, rector, and Bishop Lines.—The Girls' Friendly Society Holiday House is completed and a service of dedication will probably be held on Saturday, October 16th. The building stands upon the ground of Eagle's Nest Farm belonging to the diocese on the Delaware River, near the Water Gap, with a beautiful view down the valley. It will accommodate one hundred persons.—The new St. George's Church at Maplewood, the Rev. Francis H. Richey, rector, is nearing completion and the service of dedication is appointed for October 10th.—The new parish house of the Church of the Redeemer, Morristown, the Rev. Thomas W. Attridge, rector, standing on the site of the old church and close to the new church, has been built this summer and will be soon in use.

OHIO—Dr. Sturgis Ball, of Baltimore, has been elected to fill the Colburn Chair of Homiletics at Bexley Hall, Gambier. He will also teach Church Polity. Dr. Ball is a graduate of Yale.—The Rev. Malcolm Ward, curate at St. Paul's Church, Akron, has taken a leave of absence, to do post-graduate work at the Episcopal Theological School, Cambridge, Mass.—The Rev. A. S. Payzant, who has been on a trip round the world, has returned to his parish, St. Paul's, East Cleveland.

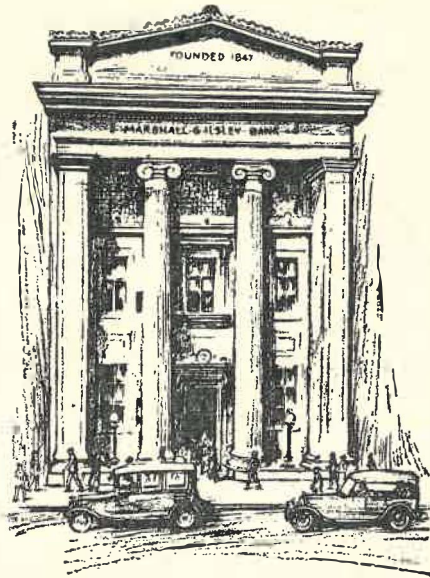
SOUTHERN OHIO—A normal school for Church school teachers of Cincinnati and vicinity will meet every Monday evening for ten weeks in the parish house of Calvary Church, Clifton, during October and November.—The Old Barn Club conference of the diocese met during the third week in September, nearly all the clergy and almost one hundred laymen being present. Bishop Bennett, of Duluth; Bishop Rogers, of Ohio; Bishop White, of Springfield; Mr. S. Sawada, of the Japanese legation; the Rev. Frederick D. Goodwin, of rural work fame, and the Rev. F. B. Bartlett, of the Field Department, were among the noted visitors and speakers. The heads of the several diocesan departments, the diocesan executive secretary, the Rev. B. H. Reinheimer, outlined plans for the season's work.—The fiftieth anniversary of the Woman's Auxiliary of the diocese is to be observed November 16th and 17th, with an interesting program in Cincinnati. Bishop Oldham, Dr. Sturgis, and Miss Emily C. Tillotson are to be the principal speakers.

TEXAS—Holy Cross Church, Harrisburg, has been under the direction of Mr. Gresham Marmion for the past year, and has shown promising signs of growth. When Mr. Marmion left to pursue his studies at the University of Texas, preparatory to entering a seminary, Bishop Quin appointed Mr. Lucius Davis, a postulant, to the vacancy. The same interest continues, and what has been more or less of a problem, is nearer a solution than ever before.—The Rev. S. H. Rainey, rector of St. John's Church, Martin, was called to Pennsylvania late in September by the death of his mother. He had to return hurriedly to be with Mrs. Rainey, who had to undergo an operation.—Miss Dorothy M. Fischer, diocesan secretary

for young people's work, is planning a series of six conferences for counselors in various parts of the diocese during November. The pressing need in the young people's work at present is the recruiting of more adult leadership.

UPPER SOUTH CAROLINA—Plans for the fall campaign are taking shape in the diocese. The activities will begin with a conference of the

clergy to be held in Columbia, on October 5th and 6th. The leader of this conference and of the district meetings, which are to follow, will be the Rev. J. M. B. Gill, formerly missionary to China, now rector of St. Paul's Church, Petersburg, Va. The Rev. Henry D. Phillips, D.D., chairman of the field department, is perfecting plans looking toward inspiring the people of the diocese to meet their full responsibility to the Church's program.



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The influence of that early beneficence has immeasurably enriched our whole national life. Those who sense the significance of it all will recognize the desirability of making some substantial return to the still active Society to aid it in its fruitful efforts to leaven the life of other Colonies on the frontier of civilization.

The current year is the **Two Hundred and Twenty-fifth Anniversary** of the founding of the S. P. G. There must be many grateful souls in our historic Churches and elsewhere who will welcome the opportunity to unite in making a **Thank Offering** to mark the event.

With the endorsement of the Archbishop of Canterbury an appeal has been issued for building at Sully Oak, Birmingham, a college for the training of women workers for over-seas missionary service, at a cost of One Hundred and Fifty Thousand Dollars. Shall we not eagerly forward to them an amount sufficient to construct and equip in the new training school an "American Room"?

We are eagerly welcoming at this time to our shores the present distinguished Bishop of London. In connection with his visit, it is suggested that offerings be bespoken from individuals and in our Churches on one of the Sundays in October.

The undersigned have undertaken to make this statement at the request of Bishop Manning and Bishop Rhineland; it has the further endorsement of the Presiding Bishop and Bishop Garland and other representative Churchmen.

Mr. J. Wilson Bayard, Chancellor of the Diocese of Pennsylvania, Land Title Building, Broad and Chestnut Streets, Philadelphia, will act as Treasurer; receiving and forwarding all moneys to the Rev. Stacy Waddy, S. P. G. House, 15 Tufton Street, Westminster, London, S. W. I.

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