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The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, OCTOBER 30, 1926

No. 27



Milwaukee Journal Photo.

THE SOLEMN PONTIFICAL MASS

At the Catholic Congress in Milwaukee, October 13th. The celebrant, the Rev. Selden P. Delany, D.D., may be seen saying the opening prayers of the Mass. Before his throne on the epistle side of the sanctuary is the Presiding Bishop with his deacons of honor.

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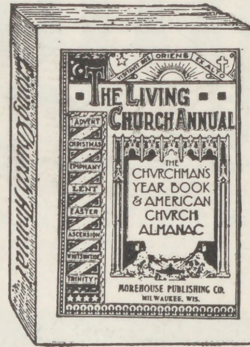
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A Weekly Record of the News, the Work, and the Thought of the Church

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IN HEAVEN all the blessed will have a natural beauty, as Adam had in Paradise. For as a painter makes a pleasing likeness, softening down what is harsh and rugged in a man's appearance, yet preserving a true resemblance, so Almighty God will know how to bring each to the perfection of which he is capable. Each beautiful form will differ in some respects from all others, just as in a garden we are pleased with various scents and various colors of different flowers. In the Garden of Paradise the plants and flowers are the children of the human race.—H. Collins.

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EDITORIALS & COMMENTS

The Discovery of a Live Religion

ONE of the most charming things about young people is their intense conventionality. They live over again the custom-stage of their ancestral history, beautifully illustrating the Law of Recapitulation. Their clothes, words, ideas, and amusements are fixed by their group, and woe betide the youngster who plays a lone hand!

But they disdain the conventionalities of the older generation.

As they increase in wisdom and stature, their desires increase and become very imperative. They want very much, but hardly know just what they want. Beneath the more precise urges—for candy, dancing, winning a game—there are great diffused urges, hard to localize and identify. Of this sort is the urge for God; the urge, that is, for a great security, confidence, and power, for a great satisfaction of their whole universe of emotion and impulse, for a universal love.

There is at hand a working system of old forms and rituals which has something to do with God, salvation, righteousness, etc., etc.; but these terms, and, in fact, the whole system of religious forms, sometimes seem to have nothing to say to the deeper urges of human nature. The old religious system sometimes seems to these young persons to be absolutely dead, a washed-out, bleached shell of something that once lived, maybe, but has long ceased to function. And when older folks try to commend the Church's ways to the young, sometimes their reasonings about the thing seem as dead as the thing itself.

And so with perhaps a tender regret if they hurt the feelings of their elders, they often impatiently brush aside all the old religious conventionalities, and (if earnest-minded) go off on a quest for something that will appeal to them as live, real, dynamic, simple,—something that will, as they so often say, help them to solve their problems. Perhaps they ask for help from some dear old clergyman or other Christian friend, but they get answers that seem to be merely the same old phonograph records, now grown very scratchy with much repetition. Having already rejected these, they cannot even bear to listen: "He gave me no help." Many there must be who have left no account of their pilgrimage, who have never found the God they sought, and have long since ceased to bother about the quest. But some have found a great satisfaction.

If they are like Mr. H. G. Wells or Mr. Basil King,

it may be that they have by themselves found God; if not, maybe they have found Mr. Wells or Mr. King. There is open to us the discovery of a great new God, it seems, a God all alive and personal and near at hand; and this great new God makes us feel great and new and all alive. And, of course, He must be the Ancient of Days, really not new; but He is so different from the God of our Sunday-school days that we call Him by new names, the Invisible King, the Universal Spirit, the Great Companion, the Life Force. Booksellers say that Basil King's *Conquest of Fear* and *Faith and Success* are selling very well. That is good. It is much better that earnest seekers should find him and take him for their temporary guide—he does not ask to be taken as anything more than that—than that they should go the way of "New Thought" or the cult of will-power.

IT is a fine and joyous thing to discover and experience the inrushing force of a live religion, or of the Living God. In the Evangelical camp-meetings of long ago we have heard man after man testify to the rapture of the experience "when the Holy Ghost came into me." Before doing a single thing to solve his problems, the man thus possessed was so absolutely sure of success that he felt he had already perfectly achieved it, through abounding grace. William James in his way, and Harold Begbie in his, have testified to like effect. In those days the question was scarcely thought of, whether such experiences could conceivably occur on any other than the Christian basis. Now it is realized that they can. And it would be a mean spirit that would grudge at them because they follow not with us. But when the Christian basis has been so amply productive of (or at least coincident with) these discoveries of vital religion, it is a great pity to find modern persons supposing that one must kick over the old religion to get the new.

For the old forms are meant to be a sort of framework for just that kind of "new religion"—new, that is, in each individual. A tub is a crystallization of a fairly old custom of bathing; and it forms the framework of a new bath every day, and may even be a suggestion and stimulus toward taking a bath, for those in whom the idea is not well established, the experience not appreciated. As has often been said lately, the old forms mediate between a past vivid religious ex-

perience and a reproduction of it in the new generation. Of course, they can mediate only imperfectly: they cannot directly create or automatically reproduce the great religious moment. In all common sense, you cannot expect that a reading of the Epistle to the Galatians will promptly cause a new Pauline conversion in yourself. You cannot expect that a mildly benevolent listening to the Prayer of Humble Access will automatically bring to you the full splendor of Christ's dwelling in us and our dwelling in Him. The old forms cannot do more than imperfectly mediate. But every religion that has any history at all constantly repeats the stages of fresh experience, conventionality, and fresh experience again.

You can have the thrills on the basis of the Christian forms as well as without them. The constant renewals of Christian spirituality make this certain enough.

But this is too mild a claim, we believe. If religious experience came only "just as well" through Christian forms as without them, there would be nothing very positive to be said for the forms. As a matter of fact, the forms of Christian tradition have a positive suggestive value. In their measure, quite within limits, they create an expectancy, which is a most valuable preliminary stage to any emotion. Introduce me as a side-splitting comedian, and I will split people's sides; introduce me as a difficult and abstruse metaphysician, and I will send them straight to sleep; though really I am neither the one thing nor the other.

So there are, in the Prayer Book, stereotyped expressions of deep emotions, not only penitential ones such as "miserable sinners" and "the burden of them is intolerable," but adoration and praise, like the *Gloria*. Now we hear the complaint, "I don't feel what the Prayer Book puts into my mouth to say; therefore it is hypocrisy to say it; therefore it ought to be cut out of the Prayer Book." But such complaint does scant justice to the conventional form. The stereotyped words at least do *something* toward suggesting how one may expect to feel when his religion is strong within him; and the expectancy helps in producing the effect. That is certainly not hypocrisy.

A considerable amount of the thrillingness of the new religion is, we believe, a product of that traditional Christianity from which it revolts. The old Church has suggested it, has created the mood of expectancy which is so favorable to it. The Church is truly "Mother Church" in that she raises children to the point where they can see great reaches of truth and value far out beyond her elementary catechetical instruction; and she shares the lot of many mothers, in that sometimes the children whom she has raised so far come to scorn their upbringing, and their mother, too. The mother teaches them the "Now I lay me"; they grow up to see that there is much more in prayer than "Now I lay me"; then they say, "Poor old mother, with her silly little prayer!" The Church has taught them to believe in "God the Father Almighty, Maker of heaven and earth"; they come to see great meanings (new to them) in fatherhood, universe, infinity, spirit; then they scorn the silly old notions of God and heaven and earth, and they scorn, too, the Church which has brought them to the point where they can see in such a superior fashion.

A GAIN, the traditional forms have a regulative value. It is all to the good that I should discover for myself new insights into life and its meaning, and new sources of power for life's task; but if I then proclaim them in my own way, with a bit of a slap at the old way, I run the risk of imposing my own subjective

feelings upon others, and they may not be valid for others. It is much more reliable to say, "I believe in God the Father Almighty . . . etc., and this is how it appeals to me": I say the Church's Creed, and *then* I tell of the new light which has shone upon me; for the two sorts of conviction are not contradictory but complementary. So does the Catholic dogma regulate the individual's outbursts of inspiration, by the quite reasonable and considerate process of fitting them into the accumulated experience of the Christian religion. This is, of course, no new notion of what dogma is for.

BUT it remains sadly true that there is a great deal of wretchedly conventional religion (so much that Mr. Basil King seems to think of "religion" as meaning just this conventional thing). It only remotely suggests the vital experience that religion can be. It may even stand in the way of it, cluttering up our spiritual house with the ancestral sword, spinning-wheel, bed-warmer, and what-not. Some of the conventionalities may have to be cleared out. But most of them can be redeemed, and when they are redeemed the whole effect will be much better than a brand-new outfit.

We shall soon have more to say on some concrete matters, in which a live religion may be found by redeeming the conventionalities of the religion which we now have.

THE statement that in future the Holy Communion will be made the principal service each Sunday at the Cathedral of St. John the Divine in New York deserves more than passing notice. There is scarcely an educated Churchman in this country, be his grade of Churchmanship what it may, who does not agree to the statement that in every church this ought to be the case. Yet in probably a very small minority of our churches is this belief put into practice. Why? Because every church that has not yet reached the true perspective has a greater or less number of devotees of Morning Prayer who would be so greatly aggrieved at not hearing the *Te Deum* and saying the Psalter each Sunday morning that the rector hesitates to make the change. So is the progress of the Church constantly held back because of unreasonable prejudices of a few people.

The cure is twofold. First, there ought everywhere to be a continuous campaign of education, showing the distinction between the service authorized by our Lord and the service originally compiled by pious monks for use of the very devout *in addition* to that service, and pointing out the greater obligation of the former. Second, Cathedrals especially, and other important churches as rapidly as possible, should actually make the change, putting the Holy Communion at the place and time of greatest dignity on every Sunday morning, but also fixing a time for Morning Prayer. Once the change is made, after proper preparation of the people, scarcely ever is there a congregation that would go back to the supremacy of Morning Prayer.

Once more, the Bishop of New York, seconded by his able Dean, is doing something that challenges the Church. There are many churches that already put the Holy Communion in the chief position of Sunday worship; but it is a long time since we have heard before of a church of outstanding influence changing from the one system to the other.

One hopes that this may be made the occasion for many other churches to make the same change. At the same time Morning Prayer should not be neglected. Sunday morning has room for both services.

THANKS to the *Christian East* for the following:

"We rejoiced to read the splendid protest of the American bishops, backed by THE LIVING CHURCH, against the ratification of the U. S. A. treaty with Mustapha Kemal, on the grounds not only of the extirpation of the Armenians from their homeland and the Smyrna holocaust of 1922 and other of his horrible doings, but also on the ground that 30,000 Christian girls and women are still in Turkish slavery. The success or otherwise of the protest is relatively immaterial. Remarking the part which the Chester Concessions played in helping to strengthen Kemal's hand for his work, the protest was certain to annoy Big Money, and needed courage. If the French bishops had taken like action against M. Franklin-Bouillon in 1922 the face of the Near East would have been different today."

The *Christian East* is the quarterly magazine published in England for the Anglican and Eastern Churches Association under the admirable editorship of the Rev. Canon J. A. Douglas and the Rev. R. M. French.

ACKNOWLEDGMENTS

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READERS of the *Hawaiian Church Chronicle* know something of the valuable work of the little overcrowded St. Mary's Orphanage, in the District of Honolulu. It was started by Bishop Restarick in 1902, the year of his arrival in Honolulu. At first it was a Chinese Mission, but later it began, and has continued, to serve many other races. At present there are twenty-five orphans or half-orphans cared for, and a waiting list of fifteen. Miss Hilda Van Deerlin and Miss Sarah Chung have been in charge since 1908 and Miss Margaret Van Deerlin has been there since 1917.

The place is such a center of joy and love and hard work that all its friends will rejoice at the recent addition of two wings providing more space. The building could be filled again if it were twice as large. One of the first Chinese baptized in the early days built the original mission house and chapel, and has also built this present addition. A kindergarten of 75 children, a Sunday school of 200, and a clinic are conducted by the settlement, and the mothers of the neighborhood are taught to care for their children intelligently. Furnishings and gifts are still needed, and also a well equipped laundry.

DAMAGE IN WUCHANG

To the Relatives and Friends of Missionaries in the Hankow District:

To Missionaries from China on furlough in the United States:

IN ANSWER to our request for details with regard to damage done to mission buildings in Wuchang, as a result of the recent siege of the city, Bishop Roots cables October 22d that losses are unexpectedly small at St. Andrew's Church, St. Hilda's School, Boone University, Church General Hospital, Trinity Church, and sixteen other buildings.

Repairs will cost about \$1000, gold.

St. Mark's Church, outside the city walls, an inexpensive building, is a total loss. Plans have not yet been made for its rebuilding.

Bishop Roots advises against endeavoring to secure any indemnity from Chinese authorities for property damaged.

Boone University expected to open October 25th; St. Hilda's School, November 8th.

Bishop Roots reports that the new government is friendly and the Chinese Christians are hopeful for the future.

Bishop Roots reports with regret that he anticipates a serious deficit, probably not less than \$15,000 gold, incurred on behalf of Boone and twelve other schools, partly because of the student difficulties of the past year; partly because of the bad business conditions from which the parents of the students have suffered as one result of the disturbances in China, and partly because during the past six weeks it has been necessary to provide salaries for our teaching staff, although none of the schools was able to operate and was therefore earning no income.

Bishop Roots asks that the Church be prepared to give generously to meet this situation when the actual deficit is known.

The Bishop reports that all connected with the mission, both Chinese and American, are well.

JOHN W. WOOD, Secretary,
 Department of Missions.

SURSUM CORDA

Up, hearts!

To glad and sad alike the altar-cry:
 O Lord, we lift them high.

Up, hearts!

Smiling and weeping, these be accidents;
 In faith is permanence.

Up, hearts!

Lifting is duty and is privilege;
 Denial, sacrilege.

Up, hearts!

The call to praise is clear, imperative—
 Be ye affirmative.

Up, hearts!

Season and place and mood may stay you not
 Of willing laud one jot.

We lift our hearts.

Almighty, everlasting God, our thanks
 Rise. With the flaming ranks
 Of angels and archangels, we address
 Our praise, and we confess
 Thy glory, Holy, Holy, Holy Lord,
 In heaven, in earth, adored.
 We lift our hearts.

—FLORENCE MARY BENNETT.

AMMUNITION BOXES which formerly held seven-inch shells are now used by the Seamen's Church Institute of San Francisco to hold its ships' libraries. Mr. Hopkins, superintendent of the Institute, was in need of strong cases in which twenty or thirty books could be packed and sent out on ships. By a stroke of genius and good fortune he secured, at a smaller cost than the same thing could possibly have been secured otherwise, these ammunition boxes, which now go out carrying ammunition none the less, but a different kind.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

WORK

October 31: *Twenty-second Sunday after Trinity*

THE HONOR OF WORK

READ Psalm 104:1-23.

AND what is man? What is he intended for? What is the law of his being? How can it be expressed in one typical and essential phrase? 'Man goeth forth to his work and to his labor.' Labor! Work! These are his cardinal notes. He exists for this—that he may work. Work is his characteristic portion, his distinguishing and elemental definition. This is the way he verifies his place in existence. This is the proof that he offers to his manhood. This is his special contribution to the sum of things. This is his law of relationship to a complex universe. By this he takes up his function, and witnesses to the mind of God that made him. He works. He creates a world for himself. He makes his own environment. He does not merely accept from Nature his range of opportunity. He does not merely find her useful for his purposes, and be satisfied with the food which he can capture from her, or the shelter that she supplies. He sets to work to bring about what he will require. He takes up what she gives him, and out of its materials he contrives, and fashions, and invents, and thinks, and reasons, and imagines, and toils, until he has brought into existence a whole creation of things that were not there before."—*Henry Scott Holland.*

November 1: *All Saints' Day*

THE GOD OF WORK

READ Genesis 1.

GOD at work—it is with this conception that Scripture begins. It is the thought which is maintained through all its pages. Here, certainly our modern understanding of the world deepens the old and fundamental idea of God. We perceive that creation is an endless process. The world is ever being born anew. Beneath the still and placid surface of nature there are gigantic forces, resistless and tireless energies at work, bringing new forms into being. The smallest flower is thrust up, nourished and sustained by the play of elemental powers. The marvel of nature is its ceaseless activity. All this activity is God at work in His universe.

November 2

GOD'S WORK IN SALVATION

READ St. John 5:1-17.

WELL as it is for us to take to heart the message about God which nature's activity teaches, there is still danger that we dwell today too exclusively upon what material nature has to say. We are, in the newness of our physical discoveries, a little apt to be obsessed by the thought of the energy of nature. God's energy is spiritual, and directed to spiritual ends. The vast complex of powers and forces which we call the universe exists for an end, and it is to this which God works. He is fashioning souls for a higher living, and the vast mechanism of their present environment is meant to subserve that purpose. God is tireless in working to save men from the mistakes and sins which defeat His purpose, and rob them of their inheritance. His activity is shown in salvation. This aspect of His Father's activity impressed Jesus; it was the motive and inspiration of His own indefatigable labor to save souls. "My Father worketh hitherto, and I work."

November 3

JESUS AND WORK

READ St. Mark 6:1-6.

IF work is man's characteristic activity, and God's, it was inevitable that He who came perfectly to reveal God to man, and man to himself, should be a worker. God could never be represented by a man of the leisure class, cherishing his

freedom from the strains and toils of a work-a-day world. Neither would such a man truly represent his fellows, for it is their almost common lot to labor. He would fail in understanding and sympathy in that which makes men most akin. So Jesus was born in the carpenter's family. He was Himself a carpenter, and knew the meaning of the hard day's toil. Yet Jesus gave up this work for a higher task, but one which many doubtless considered less profitable. The greatest task is not always that which is most easily measured by visible production. Our quick, pragmatic test is not always right. He works most truly, and most profitably, who takes the greatest talent that is his, and spends his life in its exercise.

November 4

THE WORKMAN UNASHAMED

READ 2 St. Timothy 2:1-15.

WHATEVER your work may be, do it well. No task is worth doing at all, if it is not worth doing well. There is nothing which so dignifies the worker as a job well done. There is a great deal of work done in our hurrying impatient world that gives no honor. There are employers whose eye is to production, and employed whose mind is on the time-clock. There are young people in school and college who look to the degree, but not to knowledge; there are men and women in offices whose thoughts are on the job above their own. The danger in this lies less in the fact that the markets will be filled with shoddy, unlasting stuff sometimes nothing more is wanted; it lies in its inevitable weakening of the moral and spiritual fibre. Our poor work means that we are willing to pass off less than our best; it means that we don't want to take a real and responsible share in life's activity. It means that we are willing to be insincere to the world and untrue to ourselves. Finally it means that we are disloyal to God who has given us our talents and our work.

November 5

THE TRUE WORKMAN

READ 2 St. Timothy 3:1-8.

IN this letter an old man is writing to a young man about work. The young man is beginning his; the older man about to lay his down. "Do the work! Make full proof!" It does not matter what the work may be—selling, building, ministering—it is sage counsel, and it comes from one of the great workers of the world, who knew the consolation which good work brings. "I have fought the fight." Looking backward, St. Paul found joy in the accomplishment of his work, work which had by no means borne the fruits which he had hoped for, but which still represented all his earnestness, loyalty, and devotion. Life offers no greater satisfaction than the moment in which one can say that he has done his work and done it well. It is the satisfaction which comes only to the man who strives to be true to himself and to his fellows and to God.

November 6

WORKERS WITH GOD

READ 2 Corinthians 6:1-10.

IT is often said that the highest conception of work is work for work's sake. But like all other things work is meaningless till it have a definite purpose. Without purpose work becomes drudgery. St. Paul puts before us the conception of work as sharing in the activity of God. By our labor, insignificant as it may seem to us, we are sharing in His task of ordering the universe. Our little task has definite relation to God's plans. We are cooperating in bringing an ordered universe out of chaos. Our work has a religious, a spiritual value. It may be a form of real spiritual service. It is false, then, to make a sharp distinction between the secular and the religious. God needs and blesses our ordinary work, done in the right spirit, just as He needs and blesses our prayers.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

IF ONE is ready to expose himself to the hazard of new writers, it is surely entertaining to see how many there are, and how few that give promise. I find myself turning away from the volumes dated in the current year to old favorites, and that without self-reproach. Still, one sometimes finds an unlooked for pleasure. Thus, *Hangman's House*, by Donn Byrne, is a study of Ireland and Irish life—so subtle, so sympathetically descriptive, so interpretative, that it is hard to put down. Even "The Citizen," son of "Hogan the Incurruptible," is drawn so carefully as almost to convince; and "Jimmie, the Hangman," if reminiscent of "Weir of Hermistoun" as painted by a greater artists, nevertheless, as the ex-Lord Chief Justice, conveys an authentic shudder of reality.

I notice, too, that this novelist, unlike many of his countrymen, is not oblivious to the fact that to be an Irishman it is not essential to be a Roman Catholic. When he speaks of the old Irish titles, that antedate so far the Anglo-Norman or Hanoverian ones, he mentions first "The O'Morehoe." But the present holder of that proud appellation is a priest of the Church that is older than the Spanish mission in Ireland, even if far smaller.

Masefield is a poet first; but he has written several prose books which must be called novels, since they are fiction, though they have no plot and little in common with the novels of our day. His latest is called *Odtaa*, a title singularly meaningless—until one learns that, despairing of a proper title, the author labelled it "One Darned Thing After Another," and took the initials of that phrase to name his book. It tells of the adventures of an English lad arriving in a South American republic just as one of the periodical civil wars between Reds and Whites is breaking out. The author has taken episodes from the bloodiest chapters of the history of Paraguay and other little states of the continent "down under," fusing them into a narrative, with wonderful descriptions of forests and pampas, and of a paragon among young women, whom to see once is to adore forever, but who is martyred sooner than accord divine worship to the madman of the presidential palace. On the whole, *Hi*, the hero of the book, has a thrilling time; and so has the reader for at least two hours and a half.

Another book, in a new edition, which is well worth reading, is *Our Southern Highlanders*, by Horace Kephart, which makes the mountaineers of the regions round Asheville, Swannee, and Berea, seem intimately interesting. Chesterton's *Saint Francis* is fascinating, of course, since it is Chesterton's; but I cannot help feeling that it is in some sense a *tour de force*, gaining its effect (apart from the simple narrative) by sophistications of language and by a carefully selected series of epigrams which do not really follow from what has gone before. That same method appears in his *Everlasting Man*, despite its general value. Truth does not need such devices to compel adherence: *non tali auxilio*.

But here is enough, surely, of books new or old, till another week. Meantime, a glorious black cloud is blowing up to the westward. It may mean a thunder-storm; and it surely requires attention.

I SAW a strange collection of touch-pieces recently: *i. e.*, medals struck to commemorate the exercise of that ancient royal prerogative of "touching for the King's evil." It was interesting to trace the origin of that belief, and the passing of any faith in that power once the legitimate line of monarchs had vanished. And one might find matter for illustration on the question of psychotherapy, considering that the Hanoverians dared not put it to the test, and so professed infidelity concerning it.

I WONDER whether the Italian consul came down from Chicago the other night in answer to this thrilling appeal; and

if so, what was his reaction:

WANTED 1000 EXTRA PEOPLE

At the

Illinois Theater, Sunday Night, October 17th, 7 O'clock.
126 South Locust St., Centralia, Illinois

To Hear

REV. H. LEE McLENDON

On

"IS MUSSOLINI TO BE THE COMING ANTI-CHRIST?"

The present ruler of Italy is the most conspicuous world personality today. Everywhere people are asking: "Who is this strange man? What of his origin? Is he setting the stage for a world kingdom? Will he be the president of a world United States?" Pastor McLendon has had a wide experience in preaching upon Biblical Prophecy. Hear what the Bible has to say about the Anti-Christ, the Man of Sin, who will revive the Ancient Roman Empire.

IN TORONTO, the new United Church of St. Paul, in an endeavor to get away from the idea that the sermon is the principal thing on Sundays, has adopted a form of service which seems only a variant of Prayer Book Morning Prayer.

"The order of the service might be termed 'semi-liturgical' and involves the choir and congregation taking a more intimate part. The numbers of the hymns and announcements from the pulpit were omitted. The following order of service was adopted: Praise, invocation, hymn, prayer of confession, the Lord's prayer, anthem by choir, responsive reading, Gloria, Scripture reading, choral response, pastoral prayer, offering, hymn, sermon, hymn, benediction, choral amen, silent prayer.

"A leader said the United Church was attempting to reach a fuller form of worship. He feared that sometimes the services in the denominational churches had reached a stage where they were a little irreverent, sometimes more like a concert than worship. 'The Anglicans have a broad service in which the congregation participates, and sometimes it gets a little formal. This is an attempt to reach a medium between the two. We are trying to have the congregation take a greater part in the service,' he explained.

"The doors will be closed while the choir is taking its place, and the congregation will stand as the minister enters the pulpit. Service is to open with a 'call to worship' by the minister, who will quote from a scriptural passage, as is the custom in Anglican churches. Instead of opening the service with the Doxology, the congregation will sing, 'All people that on earth do dwell.' Then will follow the invocation, the people remaining standing.

"Hymns will not be announced by the minister, nor will the opening lines be read. The hymnal numbers are posted up and the congregation is expected to follow them. Mr. Thompson said that the announcing of the hymns and the reading of the first verse meant little and only took up time.

"Following the invocation, there will be repeated the general confession by the congregation, and the Lord's Prayer. There will follow an anthem, and responsive reading from the Psalms. It is not intended at present that choir and congregation should chant the Psalms. The *Gloria in Excelsis* will be sung by the choir, followed by a reading of the Scriptures. There will follow a further choral response by the choir, the pastoral prayer, and offertory. After the sermon there will be a hymn, the benediction, and a choral anthem, with the congregation standing. The service will close with silent prayer.

"Rev. W. H. Young is now delivering a series of sermons on The Church and Present-Day Problems. His theme tomorrow morning is What is the Church?

"In arranging the passages and choral responses to be used in the service, considerable latitude will remain with the minister. It is explained that the new service is in the form of an experiment."

A GLOWING ACCOUNT of a Baptist revival in Tennessee features the presence of sixty-five members of the K. K. K. "in the relagia of the Klan!" Two were imprisoned, still wearing their "relagia."

Famine in Wuchang

A Second Letter From the Besieged City

By the Rev. Edmund L. Souder

WUCHANG, CHINA, SEPTEMBER 15, 1926

Dear Living Church:

ABOUT a week ago I wrote you a letter enclosing an account of our experiences here in Wuchang up to that time. I supposed, then, and I think we all did, that it would be only a matter of days, if not hours, before the siege would be lifted, either through an attack of the South or by the surrender of the Northern forces in the city. As the days have passed, however, it has seemed increasingly likely that things may drag out for an indefinite period, which will mean terrible suffering for the poor innocent people in the city. The general here in the city evidently thinks that there is a chance of the Northern troops coming back to relieve him, and he, therefore, seems determined to reject all overtures from the Southern commander, made through the Hankow and Wuchang Chambers of Commerce.

Since writing you there has only been one night that the city has been subjected to any real attack from the Southern troops outside; and then the bullets sang overhead, a few hitting tiles nearby, and some shells seemed to explode not a great distance from us. The greatest danger to the people in the city, however, has come from the visit of Southern airplanes, which have several times flown over the city dropping bombs. So far not one single soldier has been scratched, whereas in the neighborhood of fifty innocent civilians have been killed or wounded. After the first raid Dr. James was operating so long that it was 5 P.M. before she got her lunch. The wounds made by the bombs are terrible. One man came here with his intestines half out of his body, two women came with their legs broken, and wounds and cuts all over their bodies. One of them, poor thing, is pregnant. One family had two brothers killed outright, another badly wounded and in the hospital. Several babies were among the dead. Two people carried here were dead when they arrived. Mr. Miller and I had gone across the city to Boone the day of the first attack and from my window I saw the airplane fly right over our heads and drop two bombs about two minutes' walk from the house. Mr. Miller returned to the hospital, where he and I are both staying, to help any way we can, and he passed a house which had been demolished by a bomb, with several people killed and others badly hurt. He brought two of the worst cases with him in rickshaws to the hospital. On my way home I went to one of the houses near Boone and found a picture of desolation. The poor sufferers were sitting there dazed, the whole house having tumbled down either from the direct blow of the shell or from the concussion. Inside was an old woman on a bed with a gash in her head and her clothing covered with blood. In another place were two other women, less seriously hurt, but one covered with dirt from the falling tiles and bricks of the house, crying hysterically from the shock. Another woman came up carrying her little baby with blood trickling from a wound in the chest, asking me whether his life could be saved. I wrote a note to the London Mission Hospital and the men of the family put the old woman on a bamboo couch and they all started off.

The wounded here in the hospital are most of them patient, one of them especially, the wife of a rickshaw coolie, being a perfect saint. Both her legs are broken, she has several other superficial but painful wounds, her baby was killed, her husband, with one leg amputated, lies dangerously ill in the men's department, and yet she is bright and smiling, thanking doctor and nurses for their goodness to her. She told me to tell her husband that she was all right and for him not to worry about her. She herself rarely talks of her own sufferings and never complains. She is a perfect hero and an inspiration to all of us.

MORE awful in a way than any bombardment, however, is the question of food, which is becoming daily more acute for the people of the city. Three days ago the military

forbade the shops to sell any more rice or flour, and the only people who can get it are the soldiers. In the morning one goes out in the streets and sees hundreds of people with empty baskets looking to see what they can buy to hold body and soul together. The better class has doubtless a supply of rice on hand and will not really suffer for a few more days, but all that large class in China who are just on the verge of starvation in ordinary times are already suffering acute pangs of hunger. It wrings one's heart to know of the hundreds of little children in this city today who probably have eaten nothing whatever; Indeed Miss Sibson reported today that there were poor families near her house who had not eaten now for three or four days. What food is procurable now is being sold at such high prices that the poor haven't money enough to get it.

To make things worse, the soldiers in the city have begun to loot. They have not killed people, but they just walk in and help themselves to clothing and what food supplies the poor people have still on hand. To resist them, of course, would mean to be bayoneted. We have heard that some people have said to the soldiers when they came in to rob—"Kill us! That will be better than to starve." May God have mercy on the soul of any general who for pure obstinacy would be willing to have thousands of his fellow countrymen suffer in these ways!

In the hospital the food question will soon become acute. There are at least 300 people, including patients and servants and nurses, and our rice will only last another week or so. We are trying to make it go further by giving less and by giving only rice gruel, which, being boiled and mixed with water, goes further than the dry rice. We foreigners have the great advantage of some tinned supplies in our pantries which we can draw on. Butter has long been finished, bread will last another three or four days, when we will turn to a tin or two of soda biscuits; desserts, and things like that we get on easily without. Indeed one can hardly enjoy eating anything as he thinks of the suffering of others less fortunately placed.

Over at Boone, where there are supposed to be approximately 2,000 refugees, the food problem is also very difficult. Bishop Gilman is still here, having been unable to leave on his furlough as planned. Bishop Roots will be due back from Borneo and Singapore in another week or so, and then, if Bishop Gilman is allowed out of the city, I suppose he may go. Our only contact with the outside world now is through the mail boat, which comes over every day from Hankow with letters. For this we are very thankful, especially since the telephone and electric light have both been cut off.

We are all thankful to God for all His mercies and are glad that by being here we are able to minister in humble measure to the needs of our Chinese brothers and sisters. Dr. Bliss and Dr. James are both doing all they can for the wounded who are daily brought to us here. Dr. Bliss is fortunate in having two Chinese physicians with whom he can share his burden, but Dr. James is bearing the burden alone on the women's side, for Dr. Richey is in Kuling, and I think she is perfectly wonderful the way she stands up under it. The nurses on both sides are doing their full share of ministering to the suffering, and one is so thankful for all that their devoted labors can do to relieve pain.

One real problem, when every one's nerves are keyed up, has been that among the wounded have been three insane people, two of them quite violent, so that they have had to be strapped down. One tried to commit suicide, another has yelled so loudly you could hear him all over and every now and then he breaks loose from his bandages and has to be strapped down again. With all there is to be done it is a real trial to doctors, nurses, and patients to have these

(Continued on page 910)

The Call to the Bishops' Crusade

By the Rt. Rev. James E. Freeman, D.D., LL.D.

Bishop of Washington

"He sent them to preach the Kingdom of God."

THAT there has been a deeper concern felt for a more definite preaching of the Gospel of the Kingdom, was made evident in the action of the General Convention, in New Orleans, when it unanimously passed a resolution that there should be created a National Commission on Evangelism, to urge with all insistence the prosecution of a crusade for Christ and His Church. City clergy and country clergy alike have recognized the urgent need of placing a fresh accent upon those mighty teachings given to men by the Master Himself. Concern is very properly felt that the voice of the Christian Church shall bear to this age, in fullness and definiteness of utterance, what it believes to be the vital message of the hour. "Religion is the opiate of the people," is the challenge sounded by one group that has essayed the role of recasting the habits and practices of a vast empire. Reflected in other ways, this challenge presents itself in the life of prosperous America. The very enviable situation, from a material standpoint, in which this nation finds itself, renders more urgent the pressing of the claims of Christ, upon whose teachings we believe our form of civilization is founded. "I spake unto thee in thy prosperity but thou saidst, 'I will not hear,'" was the solemn declaration made to an ancient people in the days of their seeming self-security.

A SOLEMN WARNING

We may well wonder whether a like solemn warning may not be addressed to this generation and people. The "Gospel for an age of sin," the Gospel of hope for an age that has been disillusioned, is imperatively demanded. It is a Gospel boldly proclaimed, that is no respecter of persons, that is urgently needed today. We may well believe that the imperilling of Christian institutions may result in the imperilling of those things that secure to us life, liberty, and the pursuit of happiness.

Relation which the Church bears to the large concerns of our common life is intimate and immediate. The president of the republic recently said, "the government of a people never gets ahead of the religion of the people," and with striking significance, he added, "you cannot substitute the authority of law for the virtue of man."

Stabilizing and strengthening men through the preaching of Christian virtues is the contribution which the Christian Church has to make, to a period characterized by many and strange doctrines. The Church that will not dare to stand for the high teachings of its sovereign Master cannot and will not hold the confidence or respect, either of the vicious or the virtuous. On the other hand, a Church that has fixity of conviction and definiteness of faith, coupled with dignity in its administration and worship, still continues to hold its place of commanding influence, and acts as the nation's first

line of defense against those influences that, unchecked and unresisted, must ultimately destroy it.

THE PERILS OF A CHANGING ORDER

OUR generation has witnessed many and far-reaching changes that have affected, for good or ill, the Church itself. With a lust for haste and a passion for change, various methods and agencies have been called into being, to be tried and then superseded by others that seemed more adaptable to twentieth century needs. In one period the accent has been institutionalism of those multiform agencies that have been used to interpret more fully the relation of the Church and its teachings to man's physical needs. Valuable as these agencies may have been, especially in reaching the imaginative youth, they have laid burdens upon the clergy that, in many instances, are "too heavy to be borne."

Again, under the compulsion of colorful and fascinating secular attractions, the Church, as an institution, has emphasized its place as the promoter of wholesome recreational activities, and has become the sponsor for various forms of entertainment that were designed to counteract the baleful influences of commercialized agencies that were body and soul destroying.

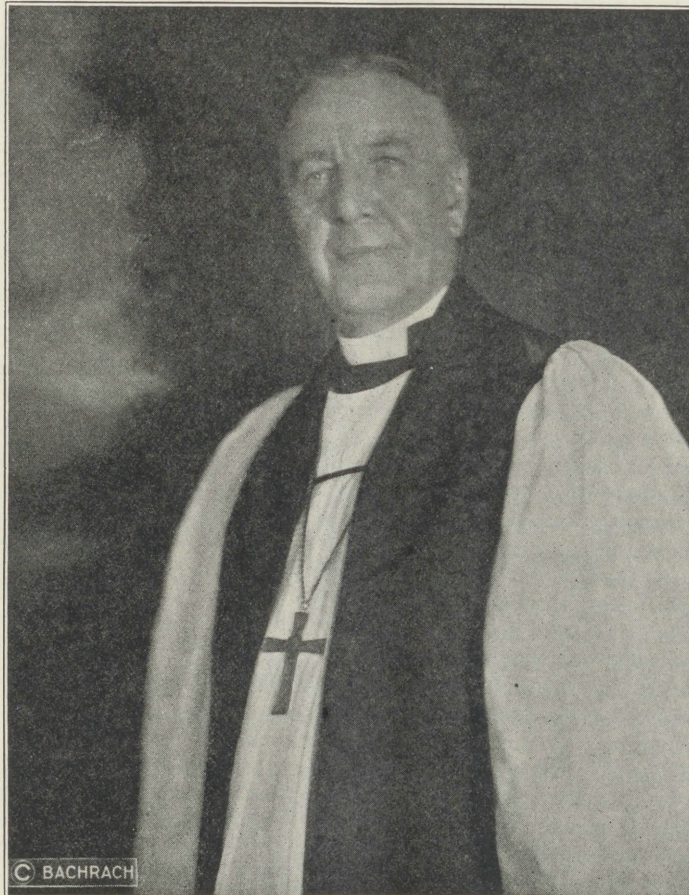
Again, in an age of scientific research and investigation, with fresh and appealing disclosures, the emphasis of the Church's message has been shifted to accommodate itself to the fascinating and

alluring modern point-of-view. The most cursory study of the Church, for the past twenty-five or more years, discloses the fact that it has proved itself singularly adaptable to the changed and changing moods of men.

No one is disposed to dispute the wisdom of some of these newer aspects of the Church's life and its activities. On the other hand, there is abundant evidence that a too great insistence upon the value of these agencies and instrumentalities has had a tendency to withdraw the clergy from the assiduous pursuits of study and from the more specific duties of a spiritual ministry, resulting in an over-occupation of secular activities and issuing in an impaired genius for preaching with power the eternal and saving Gospel of Christ. The situation in which we find ourselves is somewhat analogous to that in which the early Church found itself, when its overworked ministry determined to seek out men to look after the mechanical details of administration, while its accredited leaders gave themselves more continually to prayer, meditation, and the preaching of the Word.

THE NEED OF THE HOUR

We need to be solemnly reminded today that the only values that endure are spiritual values and that the supreme business of the Christian Church is to bring men to a saving knowledge of their Lord and Saviour. *No diluted or superficial*



SOUNDS CALL TO CRUSADE

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington and member of the National Commission on Evangelism, who, with Bishop Darst, is active in promoting the Bishops' Crusade.

Gospel pabulum will serve to meet the emergency that now confronts us. It is literally true that men are at the gates of the Church demanding today, as they have never demanded before, "Sirs: we would see Jesus."

There are abundant evidences all about us in the secular world that there is a new and pressing demand for an exposition of the life and teachings of Him whose message is eternally new. That Christ has a message for the modern world, adapted to modern needs, is one of the most demonstrable facts of our time. The persistence of Jesus in human thought and affection excels even the originality of Jesus.

Mr. Chesterton maintains that "Christianity has not been tried and found wanting, it has been tried and found difficult." He and other great secular writers—and their name is legion—are urging increasingly that the world is facing Churchward, and that its chief interest is in His divine person and teaching. Even so cynical a writer as Bernard Shaw maintains that, "after having contemplated the world of human nature for nearly sixty years, I see no way out of its misery but the way which would have been found by Christ's will, if He had undertaken the work of a practical modern statesman."

H. G. Wells, another outstanding English writer, declares: "Religion is the first thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor, but all these things fall into place, and life itself falls into place, only with God—God who fights with men through blind fears and night and non-existence, who is the end and who is the beginning."

In the light of all this we may well wonder whether our preaching ministry has consistently and persistently presented Jesus Christ as the supreme need of men. Yes, we may well re-examine ourselves to discover whether our later methods and practices have been in demonstration of His life and power. Said the great Apostle concerning those to whom he ministered, "I determined to know nothing among you, saving Jesus Christ and Him crucified."

Evangelism rightfully considered is the supreme business of the Christian ministry and the Christian Church. All else is subordinate to it. The greatest reformations that have swept over continents, changing the course of history and freshening old enthusiasms for Christ and His Church, have had their genesis in a re-consecration of His divine personality and a fresh affirmation of His divine and saving truths. The power of the pulpit, yes, and its popularity, are made evident where thought and affection are focussed in Him, and His message is brought to bear upon the difficulties and problems that attend the way of men the world over.

In a singularly engaging little book, entitled *The Archbishop's Test*, an appeal is made to the clergy of the Anglican Church to observe for a definite period of time, even to the disregard of all else, the well defined practices of the Church, as set forth in the Book of Common Prayer. It is an appeal simply to place the whole accent of the Christian ministry upon those things that are essential and indispensable. In fine, in the language of the Apostle, it calls upon the clergy to make "full proof of their ministry."

THE CALL OF THE CHURCH

THE National Commission on Evangelism, assuming the obligation laid upon it by the general Church, makes a like appeal to bishops and clergy over the nation today. The Commission feels that no responsibility or obligation that devolves upon the ministry, exceeds in importance that now commended to it, in placing its whole accent upon the Saviourhood of Christ and the need for a re-consecration to Him and His Kingdom.

The Commission has no desire to multiply machinery or to set up a rigid system of organization, a procedure that would but further contribute to burden those upon whom the administration of the Church now rests. The Commission will earnestly seek to avoid making this a purely sporadic movement designed to stimulate the Church for a brief space and then to die.

Again, it would not identify it with any other effort put forth, however worthy it may be, for the purpose of increasing the Church's material well-being. The Commission is reminded that "if this work be of men, it will come to naught,"

but on the other hand, "if it be of God, it must prevail." That Jesus Christ is sending men forth today to preach the Gospel, empowering them with His Holy Spirit, is, we believe, conspicuously evident. The criticalness of world conditions makes the fulfilment of our obligation a matter of supreme and urgent importance. "Woe is me if I preach not the Gospel of Christ," was the heart-searching cry of a great apostle. Greater than the "call to the colors" is the call of the divine Master to His Church today.

FAMINE IN WUCHANG

(Continued from page 908)

people to handle. Yet certainly the only Christian attitude is to consider it an opportunity for growth in grace for those who have to deal with them. Dr. Bliss has also had over forty cases of cholera in the hospital, and one whole ward is full of them now.

We know we are having the prayers of the Church at home these days, and it is a great strength to us. May God bring peace to this distracted country with the Gospel!

Faithfully yours in Christ,

EDMUND L. SOUDER.

SAM STEEL ON "REV. TAYLOR"

I HAVE received, sent at my request, a beautifully printed pamphlet containing information about the Junaluska and Sequoyah Assemblies. The pamphlet contains full programs of the schools now in session and to be held during the summer, and a most appetizing bill of fare it is.

But as I read on I came to this item: Preaching on a certain Sunday morning and evening by "Rev. Taylor!" It doesn't say which Taylor it is, whether Tom Taylor, or Dick Taylor, or Bill Taylor; just "Rev. Taylor."

Did you ever in your life expect to see such a literary barbarism perpetrated by the leaders in educational work in the Methodist Episcopal Church, South? Shades of Pierce, and Doggett, and Duncan, what a descent! Such lingo of the alley might be expected of that class of reporters who, as Sam Jones used to say, have ears so long that they can sit on one for a cushion and fan themselves with the other; but for an official document sent out by educators, it beats my times.

I wonder how they parse it? What part of speech is it, anyhow? Is there any grammar where it can be explained? "Rev. Taylor," ha, ha, ha!

It is a literary vulgarism utterly out of place in a program of culture. It is to style what a bit of man's shirt-tail showing in the parlor would be, or a woman with a petticoat two inches too long for her dress, a sure sign of "poor, tackey" manners and taste.

"Rev. Taylor," ha, ha, ha! If I were the particular Taylor concerned I'd kick like a Missouri mule at the affront. It is "Dr. Hutchison," "Dr. Anderson," "Dr. Kern," "Dr. Goddard," "Rev. Taylor."

If it was I they tacked the vulgar title on I wouldn't go. They can call me Sam Steel, Brother Steel, Dr. Steel, Parson Steel, anything; but I draw the line at "Rev. Steel."

"Rev. Taylor," ha, ha, ha!—*Northwestern Christian Advocate.*

ALL SAINTS

Souls of the Righteous,
Safe in the hands of God,
Since love is life, how spacious now
Your Christlier abode!

Souls of the Righteous,
Home in life's fold above,
Christ is the Door and Death may be
The shepherd of His love.

LILLA VASS SHEPHERD.

LET US resolve, with God's Grace, that you will this day remember to the utmost what your calling is. Go forth to whatever is before you, to your business, which is His employment, to the various works to which He calls you, resolved that every thought shall be His, resolved to set Him always before you, resolved so to pass this day, and all the days of your pilgrimage here, that when the days of your purification are accomplished you may be brought to His Heavenly Temple.—*J. Mason Neale.*

The Exhibits at the Catholic Congress

By the Rev. Frederick L. Gratiot

"All honor unto Luke, evangelist,
For he it is, the ancient writers say,
Who first taught Art to fold her hands and pray."
—Anon.

FROM the beginning of time it has ever been the handmaid of religion. The beautiful and the good have always been allied: the ugly and evil (excepting under the Puritan regime) have been identified. To the old-time Puritan, beauty and color were evil; because "Babylon" used varicolored adornment, all such was abhorred as "Roman abominations."

In Scotland, the story goes, a Presbyterian minister once had the courage to put in a stained glass window over the organ in the very front of the kirk. After the first service following the installation of the window, he asked one of the good ladies of the congregation how she liked it. "Oh, it's all right, I suppose, but I much prefer the glass the way the good Lord made it!"

The Catholic revival has brought with it a renaissance of Catholic art. We often contemplate the various "contributions" the different communions have to make to the final assembly of the saints. While it may seem presumptuous, and while not always true, still it may be said that one of the contributions of the Anglican communion will be that of a fine artistic spirit. Rome, on the one hand, has a tendency to cheapness and gaudiness: Puritanism, although beginning to build gothic "cathedrals," has still a preponderance of severity and plainness in worship and fabric.

One of the most interesting features of the Milwaukee Congress was the exhibit of Church goods, vestments, books, etc., gathered together on the second floor of the guild hall of All Saints' Cathedral.

THE LOAN EXHIBITS

From various churches of the Diocese of Milwaukee, from the Cathedral, and from Nashotah House were assembled many fine examples of vestments. There were several gorgeous copes and some beautiful chasubles. On a table were several gold and richly jeweled morses—the clasps used to fasten copes. Another Nashotah House exhibit was a magnificent monstrance made by Gorham.

Of historic interest was the chair used by Bishop White at St. Peter's Church, Philadelphia, a fine example of the furniture of that period. There was also the first crozier used in the American Church, made for Bishop Kemper. Simple in design and material, it symbolized the early state of the Church in this country.

Many other objects of historic and artistic interest made up this section.

COMMERCIAL EXHIBITS

Commercial exhibits were shown by the following firms:

Spaulding & Co., Chicago, Ill.
Conrad Schmitt Studios, Inc., Milwaukee, Wis.
Central Supply Co., Wheaton, Ill.
R. Geissler, New York
J. M. Hall, Inc., New York
English Anglo-Catholic Congress
Morehouse Publishing Co., Milwaukee, Wis.
International Statuary & Altar Co., Milwaukee, Wis.
Wicks Pipe Organ Co., Highland, Ill.
Sisters of St. Mary, Kemper Hall, Kenosha, Wis.
Holy Cross Press, New York
Girls' Friendly Society, New York
National Council, The Book Store, New York
Order of St. Francis, Merrill, Wis.
Edwin S. Gorham, New York

They were more than commercial—the sales, I understand, were comparatively small—they were also educational and inspirational.

As you entered the room, the first exhibit was that of Conrad Schmitt Co. of Milwaukee. Their booth was artistically draped with a dark material which set off the display very effectively. There was a beautiful triptych from Munich over a small altar. Bronze crucifix and candlesticks stood upon

the altar. There were also bronze electric light fixtures designed on a new principle to utilize the high-power nitrogen lights by diffusing the light so that it does not hurt the eyes.

IF ONE may be pardoned a suggestion, it seems to the writer that the one flaw in an otherwise perfect sanctuary was the presence of two groups of bright lights on either side of All Saints' Cathedral in such a position that they not only detract from the center, the altar, but also hurt the eyes by their concentrated brightness. A New York firm, whose name we cannot at the moment recall, has developed an admirable plan for lighting sanctuaries by flood-lights from either side of the chancel or sanctuary, so placed that shadows are reduced to a minimum and no glare meets the eyes of the worshippers. There is no one principle of art so universally violated in many of our churches as that of proper lighting. We have much to learn from the stage in this respect. While spot-lights may seem too theatrical for the church, still they are to be preferred to a type of light which hinders instead of helps attention. This principle applies to the pulpit as well as the altar. Too often the preacher is in so complete a shadow that his face cannot be seen, and his expression, as he preaches the truths he feels, is lost on the congregation.

Perhaps I may be pardoned another suggestion along this line, *viz.*, that while the "dim religious light" may be conducive to the spirit of worship in the nave of the church, it also has several other by-products. Coupled with poor ventilation, it serves as a sure cure for insomnia. A happy medium can be arrived at—not too garish and bright a light, but yet enough to relieve eye-strain.

To return to the exhibit!

The next one to meet the eye is that of Spaulding and Co., of Chicago, western representatives of the Gorham Company of New York. There were assembled a complete outfit of brasses for Church use. Sacred vessels also abounded, from rich, jeweled handwrought flagons and chalices to simple but artistic plated private communion outfits. They were all of a high artistic character. There were many beautiful imported objects. A real "bargain" was a variety of French-made crucifixes of exquisite wood-inlay workmanship with beautifully finished bronze corpus. They were of a remarkably low price, and, I am informed, only a limited number can be procured each year.

Next came the exhibit of the Central Supply Co., of Wheaton, Ill. It included a fine collection of second-hand vestments and laces at very reasonable prices. They also showed clerical supplies such as collars, rabats, etc. They receive second-hand Church goods on consignment, and are planning a loose-leaf catalogue which will be sent to all who apply.

R. Geissler, of 56 W. Eighth St., New York, displayed many interesting examples of their memorials in wood, metal, and stone. Pictures of their stained glass windows were also on exhibition.

Beautiful Church embroidery was shown by J. M. Hall of 9 E. 30th St., New York. Many fine linen pieces were also displayed.

No name was shown at one of the most interesting tables, but I was told that the exhibit was by the Sisters of St. Mary. Delicate embroidery work, many handicrafts, were shown, but the most striking piece in the whole exhibit was a lovely plaque of the Holy Family. In design and coloring it was very beautiful indeed. It portrayed our Lord as a lad, working with His foster-father at the carpenter bench, helping him make a yoke. And underneath was the text, "Take my yoke upon you." There were besides many examples of the hand illuminated manuscripts for which the Sisters are noted.

The Catholic Literature Association of the Anglo-Catholic Congress of England had an excellent display of the literature which has been produced there. It is one of the lacks of our American movement that there is no literature of any moment accompanying it. It is to be hoped that such attractive and

inexpensive tracts as are published by the English Church might be duplicated in this country. Many of theirs would be useful with minor variations to make them fit our needs. A press started for this purpose would fill a real need and would do an infinite amount of good.

The Holy Cross Fathers, too, had their literature on display, and many of their tracts and books were most interesting.

Another book display was that of the Girls' Friendly Society. The National Council had an interesting display of its many and varied publications. The Franciscan friars exhibited their books and hand-made rosaries.

The largest display was that of the Morehouse Publishing Co., which also provided a free taxi trip to the main plant for every one who registered for the Congress. There were many visitors in both places. Included in their varied display was, of course, their own large list of publications, while the tables showed tracts, pamphlets, Christmas cards, etc. One of their exhibits showed a book in the making from its "copy" to the bound edition. Many religious books of other English and American publishers were shown on the shelves. One display which impressed the writer was that of a set of four books issued by the Faith Press, and showing to children in picture and story the teaching of the Catholic Church.

In the Morehouse display were those of A. R. Mowbray & Co., of London, and of Edwin S. Gorham, New York. The International Statuary and Altar Co., makers of hand-carved crucifixes and church furnishings, displayed several of these and some very excellent stations of the cross in wood.

Finally, there was a representative of the Wicks Pipe Organ Co., Highland, Ill., who joined with the Deagan chimes in the Spaulding display in providing occasional arias in the display room, reminding one that music, too, is an art, and is also a most useful hand-maid of religion. Exhibits of stained glass windows had been declined because of the considerable number of houses wishing to display them and the very limited space.

The exhibit was in the charge of Mr. Harold Barlow, who succeeded in providing a most interesting and helpful adjunct to the Congress.

LEVAVI OCULOS

I will lift up mine eyes in greeting,
To the light of another day:
In the joyous hope of meeting
My Lord upon the way.

I will lift up mine eyes at the altar,
To the gracious Lamb of God,
Praying for strength to follow
In the path that His saints have trod.

I will lift up mine eyes rejoicing
In the treasure of human love,
In the bountiful gifts of nature,
In God in His Heaven above.

I will lift up mine eyes when weeping,
My heart with anguish torn,
I will trust in His love, remembering
The Nails and the Crown of Thorn.

I will lift up mine eyes in the evening,
At the hour of the sunset's glow,
In a psalm of glad thanksgiving,
To God from whom blessings flow.

—ETHEL MILLER.

IT WOULD, indeed, be sweet that JESUS should be, unseen, our Companion in all we do; that He should fill our thoughts, not taking away any other needful or happy thought, but making them holy, and pure, and calm, and good, and happier far. But we become eager in all we do; our thoughts are taken up with it. We begin the day with some thought of JESUS, and then care follows care, and things of sense take us up, and those around us carry our thoughts away, and so we are hurried on until the end of the day, and, too late, at night, we find we have been living to ourselves, and not with JESUS.

—F. W. FABER.

AFRICA'S FUTURE

By F. H. HAWKINS

FOREIGN SECRETARY, LONDON MISSIONARY SOCIETY

THROUGHOUT Africa there is a rising tide of nationalism. The Africans are learning to combine for the attainment of common ends. This movement is not fortuitous or accidental. It is one of the deep tides of human life in which the will of God for the race is being expressed.

But in many parts of the Continent there is great danger of this national movement being perverted. And the menace comes from Islam. Islam, dishonored and largely disinherited in the land of its birth and of its early developments, is seeking with insidious and unrelenting effort to restore the balance of its loss in Western Asia and Eastern Europe by building up a great black Mohammedan power in Africa.

It is making progress in West Africa, but is at present held at bay by a string of Christian Missions stretched across the Continent along a line a few degrees south of the Equator. Its political propagandists are to be found today from the Mediterranean to Cape Town and from Zanzibar to Cape Verde. Arab traders, who are also missionaries, abound in some of the larger native villages and towns along the east coast, and are penetrating inward, and many of the Indian traders from Kenya to Durban are followers of the false prophet.

It will be a black day for Africa, and for the world, if Islam proves to be the great unifying influence amongst the black races of the Dark Continent. Africa is taking her place amongst the great world powers, and, in the absence of strong Christian propaganda, this Africa, set free from such moral restraints as her old religions and tribal customs exercised, may, if the Christian Church fails to do its duty, be dominated by a low form of Islam.

What matters most, and should count for most, however, in regard to the races of Africa, is that they belong to Jesus Christ. There is not in the world today any race capable of giving a more ready and warm hearted response to the Gospel message than are the native races of Africa. The triumphs of the Cross in Uganda and in other parts of the continent are proof of this. The people have a capacity for receiving the Gospel and responding readily to its appeal. Dark as their minds have been for time immemorial, there is something in them that says of the Gospel message, "This is Light." Dull as their hearts are, there is something in them that proclaims it good. In some aspects of their new life their progress is rapid: in others it is slow; but they are moving. They are coming to the Light, and those who watch over Africa with patient heart and with a far-sighted vision are sure that for Africa God has laid up a great future.—*The East and the West.*

EUCCHARISTIC WORSHIP

A GREAT MANY both of laity and clergy are opposed to communions being made in large numbers at the eleven o'clock service. Space forbids a long discussion of the subject, but the following points are suggested for earnest consideration:

1. Late communions are often unprepared communions.
2. They are probably also non-fasting.
3. They do not set a good example in earnestness.
4. They put an extra strain on the clergy.
5. They drag out the service and tend to keep strangers away.
6. Consequently, the clergy often have to hurry their sermons and to "speed up" the music and the service.
7. The turning of the late celebration into a general communion tends to obscure other highly valuable features of the service. For example, its intercessory, eucharistic, and sacrificial aspects.

Let it be clearly understood that this is not intended to rebuke, but to suggest something to your careful consideration. Our Church has no written law upon these matters. We depend upon the force of custom and of the devotional feeling which only time, education, and experience can develop in the souls of our people. If you are (1) aged or infirm; (2) living at a great distance, or (3) set in very difficult domestic circumstances, then probably the late service may be your only opportunity. But if you do not belong to one of these three classes, then why not use the early service? At any rate, think it over.—*The Pro-Cathedral Year Book, 1918.*

A Brazil News Letter

By the Rt. Rev. William M. M. Thomas, D.D.

Suffragan Bishop of Southern Brazil

PELOTAS, BRAZIL, SEPTEMBER 8, 1926.

TODAY I write from the city of Pelotas, where Dr. Meem founded the Church of the Redeemer so many years ago. Sunday last I had the pleasure of confirming a class of seven in the morning and again of two at the evening service. In the afternoon the rector took me in his Ford to one of his mission stations where I confirmed two more. At this mission in a private house we found a congregation of some seventy or eighty persons. They are deeply interested in the Church, sing the hymns and take part in the services in a hearty manner.

On Tuesday, September 7th, we went to what is called Colonia Ramos, where the congregation has built Easter Church. There are about fifty communicants here. Unfortunately it was a rainy day and, though a national holiday, it was impossible to hold service. We had lunch with our lay reader and his family. He is a devoted worker and looks after the congregation as well as his abilities permit. In his home he has a small business, that of the manufacture of *tamancos*, or wooden-soled shoes for outdoor work. He and his family make between one and two thousand pairs each month. Before his coming into the Church his homecoming was always dreaded by his wife and children; though serving regularly as sacristan, he did little for the comfort or support of his family and in general lived an unregulated life. This mission is about twenty miles from the center of the city. The roads were about as bad as roads could well be. It took two hours or more to make the trip. When we left it was raining hard, and very soon we found that our car could not pull up a steep hill that was full of holes, ruts, and slippery as red clay can be. Fortunately we were still close to our host, the lay reader, and his family. In a minute they were all at hand to help except one of the daughters. However, she proved to have been the wisest of them all, for soon she came, too, leading a horse which she had harnessed. The horse, together with the engine, did the job.

If any of my readers are hunters, they should come out here and take this trip with the Rev. Severo da Silva. He takes his gun with him; his boy chauffeur has keen eyes and a good sense of humor. From time to time he stops and calls out: "Look, a partridge." In less than no time his gun is ready and the shot is fired, frequently with good result. The birds don't seem to be afraid of people nor of guns, and there are plenty of them. If Mr. Severo had been a little more careful, we would have brought home eight birds instead of three. After shooting a bird one can hear others whistling all around, as much as to say, "Why don't you get me?" There are some places in the state where partridges are as thick as blackbirds and where one has a hard time to decide whether he ought to shoot partridges or ducks. In a few days I go over the road where the Rev. Mr. Severo says this is the case. So I shall be able to find out whether it be true or not.

This parish has the distinction of being the center of a county in which each district has a mission definitely organized, with the exception of one only. Being a missionary parish, the result is a splendid development along all lines of Church work. Some time ago I had the pleasure of speaking to a class of men that has been studying the Bible for seventeen years. This work has developed a group of Church workers that is the pride of the parishes. The rector has just told me that if and when a member of the vestry fails to come to three successive meetings of the vestry, a committee waits on him to request his resignation, so that some one else may take his place and do the work to which he was elected. A visit from this committee is so greatly feared that it is rarely necessary to resort to such extreme measures. Each member knows that he is expected to do his duty and also that there is always someone ready and willing to take his place. There is

also a splendid Bible class of women, that meets every Monday afternoon. The rector conducts both of these classes. The Sunday school is well organized, from the infants' class to the class for the preparation of teachers; it meets in the Church building and also in the parish hall.

The Rev. Mr. Severo da Silva in addition to his parish work edits the Church paper and directs the work of the six missions in and about Pelotas. He is always interested in anything that throws light on the history of the Church in Brazil. Among his papers I find some facts well worth reporting. In a supplement to a Methodist paper published in Pará there is a paragraph about our own work in Brazil. It tells of a well-nigh forgotten incident. It seems that the Rev. Richard Holden, a Scotsman, who had been in business in Brazil, went to the United States, studied at Gambier, and was ordained by Bishop McIlvaine and sent to Brazil in 1860. He began his work at Pará with zeal and ardor, mainly in the distribution of the Scriptures. His work was opposed by the Bishop of Amazonia, who when he was made bishop immediately denounced Mr. Holden's evangelical work. For some months Mr. Holden maintained a polemic against Roman priests, until he was told by the editor that he could not print any more of his articles, that if he did he would have to suspend publication. He was so completely ostracized in Pará that few persons would consent to be seen with him in the street. At the close of the year 1862 he went to Bahia. It was he who in Bahia made a translation of the Book of Common Prayer. The custodian of the Book of Common Prayer of the Brazilian Episcopal Church has one of these books. What he was able to do in Bahia is not known. There are no remains of his work at this date.

Five days by steamer from the mouth of the Amazon River is the city of Manaus. There is at Manaus an independent work called the Amazon Evangelical Church. This was founded in 1886 by a Methodist minister, the Rev. Marcus Elleworth Carver. His work afterwards was by him declared independent of the mother Church and has since been carried on under the above name. This organization has never been in any way connected, not even by mutual visits, with our own Church. At the same time the congregation uses our Book of Common Prayer. The statistics of the work in this far-away place show the need of evangelical teaching and ministrations in Brazil. Since the founding of the mission there in 1886 there have been baptized 2,781 persons, married 1,850 couples, and held 1,224 funeral services. The congregation, numbering ninety-five members at the present time, worships in a church seating 150 people. That there should be anywhere such a congregation regularly using the Liturgy of our Church, though so irregularly organized and directed, is interesting, to say the least. May it be that some day our own work may reach that far; for Manaus is quite as far, in point of time, from Porto Alegre as it is from New York.

Pelotas is a city of 70,000 inhabitants built on perfectly level ground; it has good streets, usually wide and many of them well paved. The Church of the Redeemer is one of the most beautiful buildings here. The municipal theater, with its seating capacity of 6,000, would be quite large enough for a meeting of the General Convention. Our congregation, with its four Sunday schools, six missions from two to fifteen miles, and an independent parish eighteen miles from the center, a Woman's Auxiliary with 270 members, a society for men with 248 members, Bible classes for both men and women, each with about forty members, seems destined to play an important role in the future life of this section of the state.

THE TRUTH about our lives, particularly the undesirable, may be temporarily hidden from others, but never can it be permanently concealed.—Rev. Wm. Porkess, D.D.

CORRESPONDENCE

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

THE DETROIT SITUATION

To the Editor of *The Living Church*:

IN VIEW of the publicity that has been given to the story about the churches of Detroit inviting representatives of the American Federation of Labor to speak from their pulpits and then withdrawing the invitations, it seems wise for me to state that so far as I know none of our clergymen asked any representatives of the Federation of Labor to speak from their pulpits, so there were no invitations to be withdrawn.

The rector of one of our churches with my consent asked the Rev. Worth M. Tippy, executive secretary of the Social Service Commission of the Federal Council of Churches to preach from his pulpit, and preach he did.

Detroit, October 21st.

HERMAN PAGE,
Bishop of Michigan.

THANKS FROM FLORIDA

To the Editor of *The Living Church*:

AT MY first opportunity I gratefully acknowledge receipt of your letter of October 14th, enclosing check for \$431.00, representing contributions toward the Florida Relief Fund, as acknowledged in *THE LIVING CHURCH* of October 16th.

We in South Florida will never be able adequately to express our gratitude to the dear *LIVING CHURCH* for what it has done for us in our time of need.

We have received, up to the present time, about three thousand dollars (\$3,000.00), and most of this has come from those who read in *THE LIVING CHURCH* of the necessity of our people.

Very sincerely yours,

Winter Park, Fla. JOHN D. WING,
October 21st. Bishop Coadjutor of South Florida.

THE BAHAMA HURRICANES

To the Editor of *The Living Church*:

I AM PROFOUNDLY grateful to *THE LIVING CHURCH* for the publicity given to my appeal in connection with the July hurricane, and for the response already made. But, as the editor anticipated, the September hurricane has more than doubled the damage done to our Church buildings. The least sum now with which I can hope to replace them is \$50,000. The damage done in Miami is some indication of the havoc wrought by this terrific storm on its track through the Bahamas. I can look for less help now from local sources than ever: indeed the people are so impoverished by their losses that I don't know where the funds are coming from to pay the clergy: our English friends, still suffering from the disastrous coal strike, can do little. I am compelled to throw the needs of my devastated diocese upon the generosity of American Christians.

Since my heavy responsibilities here make it impossible for me to go away to plead our cause in person, the Dean of Nassau has undertaken to go in my stead. He will be arriving in New York on November 9th, with the intention of spending four Sundays in the States, probably at New York, Chicago, Philadelphia, and Pittsburgh, if he can be assured of pulpits and collections.

American visitors to Nassau who have appreciated his preaching have frequently expressed the hope that he might be heard in American pulpits. This is the opportunity. He will also be willing to address any drawing-room meetings that may be arranged for him.

Letters or cables before November 6th may be sent to "The Dean, Nassau, Bahamas"; after that date they should be addressed to:

The Very Rev. O. C. Dampier-Bennett,
care of Dr. George Emerson Brewer,
151 East 79th St.,
New York.

I shall be devoutly thankful for any help that may be rendered to him in his campaign. I little thought when I penned

my last appeal to *THE LIVING CHURCH* that circumstances would be compelling me to write another within so few months, but I am still an optimist. ✠ ROSCOW NASSAU.

Nassau, Bahamas, October 8th.

EDISON AND RELIGION

To the Editor of *The Living Church*:

I HAVE JUST READ in an authorized interview with Thomas A. Edison, the greatest scientist of the age, as it appears in the *Forum* for November, 1926, so marvelous a statement that I take the liberty of sharing it with your readers.

"The laboratories of the colleges and universities, the research departments of the great industrial concerns, are places where the word of God is revealed and worshipped even though some of the worshippers know not that they are uncovering it and bowing down before it."

Could there be a finer statement of, not the reconciliation, but the unity of Truth, scientific and religious?

Sandusky, Mich.

(Rev.) R. C. TEN BROECK.

LETTERS AND LOSSES

To the Editor of *The Living Church*:

THE "FOLLOW-UP" is a most important element in the success of a business, a financial campaign, or an evangelistic program. It is also of tremendous importance in the matter of Church people's movings.

At this present moment I should like to emphasize the importance of following up the thousands of girls and boys who have recently gone from their homes to pursue their educations in colleges and schools remote from the parish church. For many years I have been listed as a rector who would be interested in students attending a certain institution of learning with an enrolment of 3,500. The number of Churchmen found in this institution has varied from 200 to 300. During the time that my name has been listed, probably 1,000 Church boys and girls have been in attendance. I have found them generally to be responsive to my overtures. I have further noticed that it is the exceptional boy or girl who will look up a church near this institution, and attend it with any degree of regularity.

I have heard Church people criticize very severely the Church's attitude of indifference to the college student. After finishing his collegiate work he goes home to become an indifferent member of his parish. I believe that the tremendous loss of young life in the Church caused by the interruption in parish connection, occasioned by attendance at a school or college away from home, could be overcome to a large extent by a little more letter writing. The clergyman who served the 800 Church students in a large university for several years told me that less than a dozen rectors of these boys seemed to have the slightest interest in them. The rector of a parish in a small town where there is located a girls' school which has an average attendance of twenty Church girls told me that in the ten years of his rectorship he had received just two letters about girls at that school from rectors. My own experience parallels that of these two men.

Therefore, I make the following suggestions: first, that every rector in the American Church make a list of the boys and girls of his parish who are away from home attending school or college, that he write to each one within a week of his entrance in school or college, calling his attention to the necessity of a Church connection in the college community, and advising him of the name and location of the said church, and asking him to attend a service as soon as possible after his arrival, and reminding him that he will not be unknown to the rector of the church in the college town since his name has been sent to that reverend gentleman. Next, that every rector in the American Church shall notify the rector of the church most convenient to those institutions which his boys and girls are attending. Third, that sometime during the Christmas holidays every rector shall endeavor to get hold of his boys and girls who have come home from their vacation. Fourth, that

sometime during the spring every rector shall write a friendly letter to his absent boys and girls.

If this could be included in the Ordination vows or the canons of the Church, or, better yet, be made a condition in the awards of the Church Pension Fund, I firmly believe that the next ten years would see thousands of interested young communicants in the Church who according to the present order of things will likely have drifted into an indifferent attitude.

(Rev.) ROBERT N. MEADE.

Pittsburgh, October 15th.

"SEEK THE TRUTH"

To the Editor of *The Living Church*:

MA Y I ADD my commendation to what Archdeacon Barnes has so well said on putting the various parts of the communicants' preparation together just before the Communion? From a devotional standpoint, it is utterly incongruous to invite the communicants to come forward at that place in the service. We don't really want them to come, and besides, there wouldn't be any Sacrament to give them, if they come up. There would be only the outer shells of bread and wine.

From a liturgical standpoint, the Exhortation, Invitation, Confession, Absolution, Comfortable Words, and Prayer of Access are entirely out of place. They go together somewhere, but certainly not before the Prayer of Consecration. The Amphora, the Canon of the Mass, the Communion office proper, in all liturgies that I know of, begin with the "Lift up your hearts," the *Sursum Corda*; but obviously the Invitation, etc., are not part of the Ante-Communion or Pro-Anaphora.

The truth is, that in the effort to get away from what seemed popish, the reformers dislocated the office to the *nth* degree. In this time of good-feeling and coöperation, we must all work together to find what is best for the work we have in hand, namely, the glorification of God's name and the spread of His Kingdom. The motto of my seminary should be always the motto of us all, as it has been my personal guide—"Seek the Truth, come whence it may, cost what it will."

Dundalk, Md., October 18th. (Rev.) A. H. MAC DONNELL.

THE CATHOLIC CONGRESS

To the Editor of *The Living Church*:

I HAVE BEFORE me an issue of October 23d of THE LIVING CHURCH, giving a detailed account, with many interesting cuts, of the second annual Catholic Congress lately held in Milwaukee.

What a wonderful and inspiring sight that great procession must have been to those who were so fortunate to have witnessed it!

The wonderful Christian and Catholic spirit shown in the deliberations of the Congress is a great epoch in the history of the American Church and it shows the Church in America is fast awakening to the blessing made possible when true and devoted Churchmen forget the party spirit so long manifested in our Church deliberations and seek to become imbued with the true Catholic spirit.

May God continue His blessing upon the efforts of the faithful to bring this dear old Church of ours back to her ancient moorings.

CHARLES D. JAMES.

Eureka Springs, Ark., October 23d.

ANOTHER MISSOURI SKEPTIC

To the Editor of *The Living Church*:

IN YOUR ISSUE of September 11th, I read with interest the article on Bishop Bedell, of Kilmore. However, I believe the statement that St. Patrick was an Anglican to be on a par with some of these engineering school songs—"St. Patrick was an engineer, he was, he was"; both are inaccurate.

If you will get *The Glories of Ireland* and look up the chapter entitled, The Land of Saints and Scholars, you will note that the good saint was educated in France before he attempted to Christianize Erin. Then his successors carried the Gospel into Great Britain. The English Church that the papal legates found in 595 A. D., was the work of these Irish monks who can hardly be called Anglicans.

W. FARRAR.

Rolla, Mo., October 1st.

ADDRESS OF CHURCH CONGRESS SECRETARY

To the Editor of *The Living Church*:

MA Y I ASK the courtesy of your columns to give notice that in the future any matter intended for the secretary of the Church Congress should be sent to me at my new address, 131 Clinton Street, Brooklyn, N. Y.

New York, October 18th. (Rev.) SAMUEL M. DORRANCE.

AROUND THE CLOCK

By Evelyn A. Cummins

I RECENTLY quoted the Rev. "Dick" Shepherd as saying that the matter of public witness to religion in the West and in the East was greatly in favor of the East. And now we have the famous Aldous Huxley who says that to one fresh from India and Indian spirituality, Indian dirt and religion, Henry Ford seems to be a greater man than Buddha. H. L. Mencken surely disposed of Ford's new book in a review in the September *Mercury*, and, I should say, of Henry Ford, too. Some one recently in *G. K.'s Weekly* wrote of Mencken as a Jew. I was quite anxious to see if any notice would be taken of it and I was not disappointed in the quality of Mencken's reply. Boston to the contrary, he is certainly a joy. He can do more with fewer words than even President Coolidge. Saying that some one has sent him that issue of the *Weekly*, he replies to *G. K.*, "In it there is a flat statement that I am of the Old Testament. This, I beg to assure you, is an error. I am perhaps the only genuine Anglo-Saxon at present living in America, and have all the classical stigmata. I do not object to being called a Jew, but it occurred to me that you might be interested in the truth."

The other day the Rev. John Roach Straton of New York—who is, I suppose, what we Americans are pleased to call famous, but just why, I don't know—devoted a sermon to an article in *The Mercury* entitled The Fundamentalist Pope. He said among other things that he had been praying for Mencken for years, He magnanimously invited Mencken, Heywood Brown, and Don Marquis, "and others of the newspaper, magazine, theatrical, dancing blunderbund," to come and hear a girl evangelist, 14 years of age, "whose marvelous powers as a preacher are capable of pointing them up the shining pathway of everlasting life." These three men, their work, and all other things considered—I submit that for sheer nerve this remark takes the brass medal.

YALE will, beginning this fall, provide a program in psychiatry, to help the students with various problems in mental hygiene for the next five years, at the estimated cost of \$50,000 a year. This money is derived from the Commonwealth Fund.

For freshmen there will be conferences in which various points of mental hygiene will be presented. For sophomores there will be lectures giving a historical concept of life, with special stress upon adaptation of the individual to environment. For juniors and seniors there will be lectures covering problems of vocational aptitudes. General lectures will also be given. Work will be done besides for students who are ill and for students who need minor readjustments of special kinds.

YALE does well to look after the mental health of its undergraduates. The colleges are more and more becoming aware of the complicated life and environment of present day college men and women. Their problems and complexes are not to be taken lightly. That most of our college presidents are alarmed or seriously concerned over present conditions was evident from their commencement addresses reported in the newspapers in June.

In regard to general conditions in this country Dr. James Rowland Angell of Yale has recently said, "Thanks to unpopular legislation, we are witnessing an attack upon the binding force of law which constitutes the most insidious menace to the stability of our institutions that has arisen since the Civil War." And President A. Lawrence Lowell, speaking before 400 philosophers at Harvard, has said:

"We are living faster than men ever lived before, but we don't know why we are doing it. The genius of America is acceleration. We are burning up everything in the world. What for? In order that posterity will be bankrupt, or in order that it may be made better?"

"We are suffering also from excessive specialization. We have gained something by this specialization, but we are losing something by it, also, in this land of ours. It is time we had a synthesis of what we know."

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

IN THESE days of greatly differing views on the meaning of Christianity and of increasing emphasis on our faith as only one of many world religions, it is a great pleasure to read such a book as *The Universal Faith*, by the Rev. H. H. Gowen* (Morehouse. \$1.50), which makes one realize afresh what Christianity should mean to the world and what a place it is called on to occupy. In keeping with the aims of the Biblical and Oriental Series, of which this is the latest volume, the presentation is at once popular and scholarly. It should be of real use, therefore, both to the intelligent layman and also to the priest who wants expert information on the field of comparative religion in brief, accessible form. Dr. Gowen frankly starts with the thesis that the Christian faith is unique and yet is essentially and vitally related to all earlier religions; that it is, in other words, *the Universal Faith*. In the development of this thesis Dr. Gowen examines the permanent elements in "primitive" religions, the unique preparations and contributions of Judaism, including those contributions of all the ancient nations with which the Jews came in contact, and finally the relationship and common characteristics of Christianity and the religions of the East. Thus far it is the story of a world preparing and searching for Christ, briefly but well told from a Christian standpoint. The remaining chapters deal with the Christian answer to this preparation: God's revelation of Himself in Christ, and what it ought to mean to men regarding both present and future. Naturally in so brief a treatment there can be no exhaustive discussion of debated points. The book's persuasive power lies rather in its great conceptions and courageous facing of issues than in cogent marshalling of evidences and authorities. The advantage of this method is that instead of confusing by a multitude of conflicting statements it clarifies and enlarges the reader's ideas and challenges him to think them out for himself. If it thus loses weight in the opinion of the contrary-minded critic, it becomes of greater help to that often neglected individual, the man who wants information and ideas by which he can live.

ANOTHER BOOK which offers to the ordinary man splendid assistance toward thinking in larger terms is *Evolution and Creation*, by Sir Oliver Lodge (Doran. \$2.00). This little volume, which at first seems brief and almost superficial for so large a subject, becomes, as one reads, quite breath-taking in the immensity of its conceptions. The thesis is simply that evolution is the method of creation; but the author uses in its support cosmological facts and theories overwhelming to the layman in science. At the same time the style is so calm and easy that the reader, gasping in infinite time and space, is tempted to recall the comment of a certain musician on his transcription of an old country jig, "It is not easy but I could have made it a great deal harder." Unfortunately, when one reaches the last third of the book on the evolution and worth of man, one begins to wish Sir Oliver had made it harder. For the criticism of false simplification, so often leveled at theologians venturing into the realm of science, seems more than justified here against a scientist discussing social progress and theology. Cheerful optimism in the ultimate perfection of the race and the ultimate glory of man is a poor answer to the prejudices, hatred, and selfishness of mankind. Its truth is debatable and it is certainly not sufficient if Christ really came to call sinners to repentance, if God really cares for the individual soul as well as for the gradual advent of the Kingdom. It may be pleasing to many to find a scientist supporting the theory of evolution toward spiritual perfection. Certainly the popular science in the book is fascinating, but it is to be hoped that it is not superficial as the conclusion.

IT IS REGRETTABLE that all those who are prone to consider Protestant Fundamentalism as a combination of illiterate evangelism and hell-fire sensationalism will not read *Fundamental Christianity* by the Rev. Francis L. Patton (Macmillan. \$2.25). For this expanded form of the James Sprunt Lectures of 1924 presents the Presbyterian apologetic from its most enlightened conservative side. The author takes as his starting point the question of the theistic view of the world as seen by philosophers. He deals with the various philosophical objections to and substitutes for theism very deeply and astutely, even including a discussion of epistemology and the categories of thought and reason. And then he devotes a chapter to The Seat of Authority in Religion, which is beyond doubt the high light of the book. The discussion of the various authorities, Reason, the Church, and the Bible, and of their relationships, is a really superb defense of the Presbyterian idea of the finality of the Bible. The combination of fairmindedness and forceful logic demands either acquiescence or deep thought, and the critic must know the ground well to undermine the author's position. Indeed the fairmindedness of the book and the fashion in which it calls forth thought on the part of the reader are its great virtues and they remain even through the latter and weaker chapters. The treatment of the New Testament, the Person of Christ, and the Pauline theology is much less searching than that of the preliminary chapters, and at times is little more than a restatement of the orthodox Protestant opinion with the customary supporting arguments.

PRECISELY THE OPPOSITE position is set forth in *Progressive Christianity* by William A. Vrooman (Macmillan. \$2.50), and in a very different manner. Instead of the philosophic presentation of the author's belief, one reads endless quotations from a very imposing list of writers, which includes every possible variety of belief and disbelief. Scarce a page but bristles with footnotes, and the book resembles a huge mosaic rather than a picture painted by one artist. As a result it suffers from the weakness inherent in that method, namely, that in spite of the apparent impartiality of letting each side speak for itself, the quotations too often seem selected with an eye to the author's thesis, and frequently one feels that those chosen represent liberalism at its best and orthodoxy at its worst. They also illustrate the dire confusion existing today in religious thought; fundamentalist Protestantism, Romanism, and enlightened conservatism are all included indiscriminately as dogmatic Christianity and the charges against each are preferred against all three. This volume with its vehement anti-dogmatic bias is an excellent example of the sort of attack to which credal Christianity has so often laid itself open by intolerance and by its tendency to test men rather by their beliefs than by their lives. The great value of the volume lies in its presentation of extreme liberalism at its best and the two chapters on evolution are really excellent. But again one finds that same heroic optimism which is so lacking in power to aid struggling man. All this nonsense about atonement and sacrifice and the other catchwords of rejuvenated priestcraft must be thrown overboard, says this new Christianity, and there remains a loving Father and a high moral ideal of brotherhood as inaccessible to most of us as Mount Everest. Rather in the same vein is the strange disregard of the Resurrection which apparently is simply without place in Progressive Christianity. Sufficient for the present is the good thereof and the future is a blank. No doubt this new faith may stand every test of the reason, but will it stand the practical tests of will and feeling? Is it true Christianity, the universal religion, or is it simply another reaction against another of the Church's mistakes?

W. F. L.

Church Kalendar



OCTOBER

31. Twenty-second Sunday after Trinity.

NOVEMBER

PRAYER for others is a high-road for an understanding of OTHERS.—*Rt. Rev. C. H. Brent.*

1. Monday. All Saints' Day.
7. Twenty-third Sunday after Trinity.
14. Twenty-fourth Sunday after Trinity.
21. Sunday next before Advent.
25. Thursday. Thanksgiving Day.
28. First Sunday in Advent.
30. Tuesday. St. Andrew, Apostle.

KALENDAR OF COMING EVENTS

NOVEMBER

16. Synod of Fourth Province, Jacksonville, Fla.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF TWENTY-THIRD TRINITY

Christ Church, Binghampton, N. Y.
St. Michael's Chapel, Philadelphia, Pa.
All Saints' Church, Northfield, Minn.
Trinity Church, Bristol, R. I.
St. Christina's Chapel, Cooperstown, N. Y.

APPOINTMENTS ACCEPTED

ATWATER, Rev. GEORGE P., formerly rector of Church of Our Saviour, Akron, Ohio; to be rector of Grace Church, Brooklyn, N. Y. New address, 29 Grace Court, Brooklyn.

BACON, Rev. F. M., formerly priest-in-charge of Superior, Wyo.; to be general missionary. New address, Laramie, Wyo. October 8, 1926.

BAKER, Rev. F. ELLIOTT, formerly curate of St. Michael's Church, Toronto, Canada; to be locum tenens at Calvary Church, Louisville, Ky. October 3, 1926.

BRASIER, Rev. F. M., formerly rector of Calvary Church, Bastrop, Texas; to be rector of Grace Church, Port Lavaca, Texas. New address, Grace Church Rectory. November 1st.

BRAY, Rev. KENNETH, formerly instructor at St. Stephen's College; to be instructor at Nashotah House, Nashotah, Wis.

CLARKE, Rev. GERALD C., formerly rector of Campbellford, Ontario, Canada; to be rector of St. Andrew's Church, Youngstown, Ohio. New address, 1705 Oak Hill Ave., Youngstown, Ohio. October 18th.

CUMMINS, Very Rev. J. DIRICKSON, formerly dean of Christ Church Cathedral, New Orleans, La.; to be associate rector of Emmanuel Church, Boston, Mass. December 1, 1926.

DAUP, Rev. WM. WESLEY, formerly rector of Calvary, Rochester, Minn.; to be student pastor of A. & M. College of Texas. New address, College Station, Tex.

DOOLITTLE, Rev. E. B., formerly priest-in-charge of St. Paul's Church, Brownville, N. Y., All Saints' Church, Dexter, N. Y., Olin Memorial Chapel, Glen Park, N. Y.; to be rector of Christ Church, Guilford, N. Y. New address, Christ Church Rectory, Guilford, N. Y.

FRAZER, Rev. GUY H., formerly rector of St. Mark's Church, Palatka, Fla.; to be priest-in-charge of All Saints', South Jacksonville, and St. Paul's, South Arlington, Fla. New address, South Jacksonville. November 1st.

LARNED, Rev. ALBERT C., formerly rector of St. David's Church, Meshanticut Park, Cranston, R. I.; to be rector of St. Margaret's Church, Brighton, Mass. New address, The Rectory, 434 Washington St., Brighton, Mass. November 1, 1926.

PALMER, Rev. GEORGE W.; to be in charge of Grace Church, Carlsbad, N. Mex. New address, Carlsbad, N. Mex., Box 445.

PERKINS, Rev. LOUIS L., formerly in charge of Green River Mission, Daniel, Wyo.; to be vicar of St. John's Church, Green River, Wyo. October 15, 1926.

PETTER, Rev. W. J. H., curate of St. Andrew's parish, Fort Worth, Texas; to be rector of All Saints' Church, Dallas. November 15th.

RAINEY, Rev. SAMUEL HIRAM, formerly rector of St. John's Church, Marlin, Tex.; to be rector of St. Mary's Church, El Dorado, Ark. New address, El Dorado, Ark. October, 1926.

SHACKLETTE, Rev. W. S., formerly of Raleigh, N. C.; to be rector of Trinity Church, Hughesville, Md.

SMITH, Rev. FRANKLIN C., formerly rural dean of Green River Deanery, Evanston, Wyo.; to be rural dean of Laramie, Wyo. October 15, 1926.

STRON, Rev. ARTHUR H., formerly assistant of Emmanuel Church, Newport, R. I.; to be assistant at All Angels' Church, New York, New address, 251 West 80th Street.

SWINSON, Rev. J. ARTHUR, formerly rector of St. Barnabas' Church, Tomahawk, Wis.; to be rector of St. Peter's Church, Ripon, Wis. New address, St. Peter's Rectory. October 1st.

WARE, Rev. JOSEPH T., formerly of Birmingham, Ala.; to be rector of St. James' Church, Piqua, Ala.

WILLIAMSON, Rev. JOHN, formerly rector of Cathedral St. Mary and St. John, Manila, P. I.; to be dean of Trinity Cathedral, Little Rock, Ark. New address, 1716 Gaines St., Little Rock. October, 1926.

RESIGNATIONS

FORBES, Rev. J. M., as rector at Put-in-Bay, Ohio. New address, Willoughby, Ohio.

JENKINS, Rev. WILLIAM, as rector of Grace Church, Whitestone, L. I., N. Y.; ill health.

VENABLES, Rev. F. V., as priest-in-charge of St. Andrew's Church, Port Angeles, Wash.

NEW ADDRESSES

MITCHELL, Rt. Rev. WALTER, D.D., Bishop of Arizona, from Prescott, Ariz., to 110 W. Roosevelt St., Phoenix, Ariz.

ABBOTT, Rev. A. A., D.D., from 2021 E. 22d St., Cleveland, Ohio; to 2028 E. 83d St.

BECKERMAN, Rev. F. F., from 1409 W. Monroe St., Chicago, Ill., to 1615 W. Jackson Bldg., Chicago, Ill.

BRISCOE, Rev. SAMUEL W., from Tomkins Cove, N. Y.; to Valley Cottage, N. Y.

FURBER, Rev. JOHN A., from 74 Forrest Ave., Bangor, Me.; to 218 French St., Bangor, Me.

HENRY, Rev. FRANK W., from 1160 Islay St., Obispo, Calif.; 687 Islay St.

PARCE, Rev. DWIGHT A., formerly at 199 Carroll St., Brooklyn, N. Y.; 4248 Chestnut St., Philadelphia, Pa.

PERRY, Rev. J. J. P., formerly at Maysville, Ky.; Union, S. C.

PHILLIPS, Rev. Z. B. T., from Yarmouthport, Cape Cod, Mass.; to 2224 R St., N. W., Washington, D. C.

TEMPORARY ADDRESS

LEITH, Rev. EDW. P., formerly of Elizabeth, N. J.; care of Morgan, Harjes & Co., 14 Place Vendome, Paris, France.

ORDINATIONS

DEACONS

MINNESOTA—On October 9, 1926, in St. Mary's Church, St. Paul, the Bishop of Minnesota ordained PAUL R. PALMER deacon. The candidate was presented by the Rev. Frank Zoubek, and the Rev. G. H. Ten Broeck preached the sermon.

On October 10th, in the Church of St. John the Evangelist, St. Paul, the Bishop of Minnesota ordained CRAWFORD W. BROWN deacon. The candidate was presented by the Rev. F. D. Butler, and the Rev. Dr. C. C. Rollit preached the sermon.

OKLAHOMA—On Monday, October 11th, at St. Paul's Cathedral, Oklahoma City, the Rt. Rev. E. C. Seaman, Bishop of North Texas, acting for the Rt. Rev. Theodore Payne Thurston, incapacitated by illness, ordained to the diaconate PAUL REESE. The candidate was presented by the Ven. H. B. Smith, archdeacon of Eastern Oklahoma, and the sermon preached by the Very Rev. John W. Day, dean of St. Paul's Cathedral. Mr. Reese will continue in charge of the Church of the Good Shepherd, Sapulpa.

DEACON AND PRIEST

MASSACHUSETTS—On Friday morning, October 22d, in the Cathedral Church of St. Paul in Boston, the Rt. Rev. Charles Lewis Slatery, D.D., Bishop Coadjutor of Massachusetts, ordained RICHARD LIEF deacon, and the Rev. GEORGE DECATUR NEAL, priest. Dean Sturges presented Mr. Lief, and Dean Washburn, of the Episcopal Theological Seminary, presented Mr. Neal. The Rev. Herman R. Page, of the Cathedral staff, read the Epistle, and Dean Sturges read the Litany, the sermon being preached by Dean Washburn. Mr. Lief, a student at the Episcopal Theological Seminary,

has charge of the mission of Linden, and Mr. Neal has charge of the mission of North Billerica.

PRIESTS

MAINE—On the Feast of St. Michael and All Angels', the Bishop of Maine ordained the Rev. ERNEST OGDEN KENYON to the priesthood. The candidate was presented by the Rev. Nelson B. Gildersleeve, rector of St. Michael's Church, Auburn, and the sermon was preached by the Rev. Arthur T. Stray, of St. Paul's Church, New Brunswick.

NEW MEXICO AND SOUTHWEST TEXAS—On Sunday, September 12th, Bishop Howden ordained the Rev. HARRY K. HEMKEY to the priesthood in St. James' Church, Clovis, N. M. The Rev. Walter S. Trowbridge and the Rev. H. Hamilton Brown assisted in the laying on of hands. The candidate was presented by the Rev. Walter S. Trowbridge, who also preached the ordination sermon. The Rev. Mr. Hemkey took charge of St. James' Church, Clovis, in succession to the Rev. Raymond Brock, who has removed to the Diocese of Missouri.

PITTSBURGH—On Thursday, October 14th, in the Church of the Advent, Jeanette, Bishop Mann ordained to the priesthood the Rev. FREDERICK F. HAWORTH, minister-in-charge of the parish. The candidate was presented by the Rev. Dr. Shero, of Greensburg, and the sermon was preached by the Rev. F. C. Lauderburn, assistant minister of Trinity Church, Pittsburgh. The Rev. Dr. Meade, rector of the Church of the Redeemer, Pittsburgh, read the short Litany.

About two years ago the Rev. Mr. Haworth returned to the Church of his childhood and early training, after a ministry of some ten years in the Lutheran Church, serving first as minister-in-charge of St. George's Mission, Pittsburgh, and being later appointed to his present charge.

PORTO RICO AND THE VIRGIN ISLANDS—The Rev. ESTEBAN REUS-GARCIA was ordained to the priesthood by Bishop Colmore, in St. Luke's Church, Puerta, de Tierra, P. R., on the Twelfth Sunday after Trinity, August 22d. The Rev. F. A. Saylor, of St. Andrew's Church, Mayaguez, presented the candidate and read the Litany. Bishop Colmore preached the sermon, and the Rev. Aristides Villafane was master of ceremonies and united in the laying on of hands. This service was entirely in Spanish. Fr. Reus-Garcia has become assistant to the Rev. J. F. Droste at the Church of the Resurrection, Manati, P. R.

The Rev. RAMON CORTEZ was ordained to the priesthood by Bishop Colmore in the Church of the Atonement, Quebrada Limon, P. R., on the Fifteenth Sunday after Trinity, September 12th. Bishop Colmore was the preacher, and the Rev. F. A. Saylor, of St. Andrew's Church, Mayaguez, presented the candidate and read the Litany. The Rev. H. Maldonado united in the laying on of hands. This service was in Spanish. Fr. Cortez remains as assistant at Quebrada Limon.

The Rev. VERNON W. LANE was ordained to the priesthood by Bishop Colmore, in St. Paul's Church, Fredericksted, St. Croix, V. I., on the Sixteenth Sunday after Trinity, September 19th. Bishop Colmore preached the sermon and the Rev. H. M. Pigott, of St. John's Church, Christiansted, presented the candidate and read the Litany. The Rev. E. A. Anson united in the laying on of hands. Fr. Lane is assistant at St. Paul's, Fredericksted.

SOUTHERN OHIO—The Rev. MILTON B. SACKETT, minister-in-charge of St. Andrew's Church, Columbus, Ohio, was advanced to the priesthood, Tuesday, October 12th, in St. Andrew's Church, the Rt. Rev. Theodore Irving Reese, D.D., officiating.

The Rev. David McDonald, rector of St. John's Church, Lancaster, presented the candidate, and the sermon was preached by the Rev. E. F. Chauncey, rector of Trinity Church, Columbus. The Litany was read by the Rev. Wm. Stimson, rector of St. John's Church, Worthington. The Rev. F. C. F. Randolph, rector of Holy Spirit Church, Columbus, read the Epistle, and Archdeacon Dodshon acted as master of ceremonies.

Mr. Sackett will continue in charge of St. Andrew's Church.

DIED

GOODWIN—Entered into rest on September 24th, at Gloucester, Mass., MARY ANNA GOODWIN, of Middletown, Conn., eldest daughter of the late Frederic J. Goodwin, D.D., and Catharine T. Bloodgood, and sister of Mrs. Stephen F. Holmes, of Pleasantville, N. Y. Funeral services were held in the Church of the Holy Trinity, Middletown, Conn., on Monday, September 27th. Interment in Indian Hill Cemetery.

WILLIAMS—On October 5, 1926, JOHN WALTER WILLIAMS, beloved husband of the late

Esther Cornelia Williams. A life long and devoted member of the Church, serving many years as a vestryman in St. Andrew's parish, St. Mary's County, Maryland, then as first vestryman, later as senior warden in St. Philip's parish, Laurel, Maryland. Mr. Williams is survived by a son, with whom he lived for the last three years, two daughters, and three grandchildren. A faithful, devoted husband and father.

MEMORIAL

Fred Offenhauser

In the death of our late beloved senior warden St. James' Church, Texarkana, Tex., has sustained an irreparable loss. He has, by his departure to the Spirit world, made a gap that it will be hard to fill. His fidelity to Christ and His Kingdom was a lesson to all who knew him.

We therefore offer the following resolution to be spread on the minutes of the vestry as a permanent record:

BE IT RESOLVED: that the vestry of St. James' parish, sitting in regular session, October 13, 1926, offer thanks to God for the services of His servant, Mr. FRED OFFENHAUSER for the years spent as secretary of the vestry, junior and senior warden, and great friend of the parish.

That we deplore his departure for ourselves, yet rejoice inasmuch that he is found worthy to be among the saints above.

That it is our earnest desire that the mantle he has thrown off may be taken up by some other, and that in the providence of the Heavenly Spirit, the great work he has laid down, may not suffer, but be followed up by those imbued with his spirit.

May the consciousness of his presence be always among us as we meet from time to time and may we always remember what we owe to the life and long work of Fred Offenhauser.

(Signed) THE VESTRY.

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APPEAL FOR BOOKS

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All contributions, either of novels, reference books, or juvenile books will be most welcome. They should be sent to Mrs. K. G. FINLAY, 1717 Green Street, Columbia, S. C.

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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.

EDITH KERN maintains a delightful "Home Away From Home" for transient guests—individuals or groups. Running water, private baths. Excellent, inexpensive dining rooms near Garage. Quiet, convenient location, near Auditorium and White House. Address, 1912 "G" St., Northwest.

CAUTION

GANTER—The clergy are warned against helping a young man who claims to be my brother. He prefaces an appeal by making a confession. He was in Pennsylvania on October 17th. (Rev.) MAXWELL GANTER.

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.

RETREATS

NEW YORK CITY—A RETREAT FOR THE Associates of St. Margaret's Community and other women, will be held at Trinity Mission, 211 Fulton St., New York City, November 20th. Professor Leonard Hodgson, of General Theological Seminary, will conduct the Retreat. Those desiring to attend will please communicate with SISTER-IN-CHARGE.

RACINE, WISCONSIN: RETREAT FOR laywomen at Taylor Hall, beginning on Tuesday evening, November 2d, and closing on Friday morning, November 5th. Conducted by the Rev. Charles H. Young, Howe School, Howe, Indiana. Address, MRS. GEORGE BILLER, Taylor Hall, Racine, Wis.

RACINE, WISCONSIN: RETREAT FOR priests at Taylor Hall, beginning on Monday evening, November 8th, and closing on Thursday morning, November 11th. Conducted by the Rev. William Pitt McCune, St. Ignatius' Church, New York City, N. Y. Address, MRS. GEORGE BILLER, Taylor Hall, Racine, Wis.

FROM NEW MEXICO comes the good news of an answer to an appeal. New equipment for the water supply in the San Juan Hospital, Farmington, N. M., the installation of electricity, and necessary remodeling of the heating plant are being provided by gifts amounting to \$2,000. The cost would have been considerably greater but for the saving effected by the personal oversight and work of the missionary, the Rev. C. W. Baker.

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, New York

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 P.M.
Noonday Service Daily 12:20

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The church is at the corner of Clinton and Carroll Streets.)

Rev. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector

Sundays 8 A.M. Low Mass
" 9 A.M. Low Mass and Catechism
" 11 A.M. High Mass and Sermon
" 4 P.M. Sung Vespers, Brief Address, and Benediction
Masses Daily at 7:00 and 9:30

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.

WJAX, ST. JOHN'S CHURCH, JACKSONVILLE, Florida. Choral Evensong and sermon, Sunday, October 31st, 7:30 P.M., Eastern Standard Time.

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

BOOKS RECEIVED

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

Lothrop, Lee & Shepard Co. 275 Congress St., Boston, Mass.

Annetje and Her Family. The Story of a little Girl of New Amsterdam. By Dorothy Lyman Leetch (Mrs. Langford Wheaton Smith). Illustrations by L. J. Bridgman. Price \$1.25.

The Toy Shop. By Maud Lindsay. Illustrated by Florence Liley Young. Price \$1.50.

The Macmillan Co. 60 Fifth Ave., New York City.

Essays in Early Christian History. By Elmer Truesdell Merrill, M.A., Hon. LL.D. (St. Andrews), professor of Latin in the University of Chicago.

The Public and the Motion Picture Industry. By Wm. M. Seabury, former general counsel of the Motion Picture Board of Trade. Price \$2.50.

The Methodist Book Concern. 150 Fifth Ave., New York City.

Making Life Count. An Elective Course for Seniors. By William W. Reid. Approved by the Committee on Curriculum of the Board of Education of the Methodist Church. Price 75 cts. By mail 82 cts. Studies in Christian Life Work.

The Heights of Christian Love. A Study of First Corinthians Thirteen. By Doremus A. Hayes, chair of New Testament Interpretation, Graduate School of Theology, Evanston, Ill. Price \$1.50.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

The Golden Key. Stories of Deliverance. By Henry Van Dyke. Price \$2.00.

The Williams & Wilkins Co. Baltimore, Md.

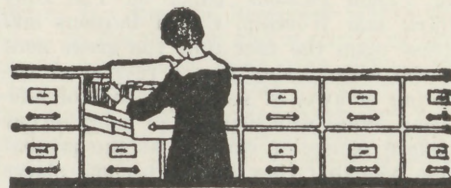
Problems of Human Reproduction: The Biology of Sex. By Paul Peponce, author of *The Conservation of the Family.* Price \$2.50.

PAMPHLETS

From the Author. Hartman Building, Columbus, Ohio.

Authoritative Statements on Science, Evolution, Religion and the Bible. Compiled by Samuel S. Wyer. With an introduction by William Oxley Thompson, president emeritus, Ohio State University; moderator, General Assembly, Presbyterian Church of the United States. September 1, 1926.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

Readers who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, or homes, may take advantage of our special information service, and send us their wants and we will transmit your request to such manufacturers or dealers writing the letter for you, thus saving you time and money.

If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

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

SYNOD OF SEWANEE

JACKSONVILLE, FLA.—The Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, and the Hon. John T. Alsop, Jr., mayor of Jacksonville, will join in welcoming the eighth synod of the Province of Sewanee to this city and diocese on Tuesday evening, November 16th. Services will be held in the Church of the Good Shepherd, to which Raymond D. Knight, senior warden, will welcome the delegates.

Features of the synod will be the address at a mass meeting on Wednesday evening, November 17th, by the Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop, and an address on Thursday evening at the closing service by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina and chairman on the Commission on Evangelism. At this closing service the newly elected president of the synod will be installed.

The addresses of Bishop Murray and Bishop Darst will be broadcast by Station WJAX, Jacksonville.

Church Congress Comes to End With Service in Liverpool Cathedral

Bishop of Liverpool Conducts Worship and Preaches—Mayor Has Luncheon for Journalists

The Living Church News Bureau
London, October 15, 1926

THE CONCLUDING DAY OF THE SOUTHPORT Church Congress, Thursday, October 7th, proved to be, in many ways, the most interesting of all. At the morning session, two excellent papers were read by Dr. Percy Dearmer and Sir Henry Hadow, the subject being Preparing the Way of the Holy Spirit by the Expression of Beauty. Dr. Dearmer was primarily concerned with the Arts, and said that no great art had ever existed without religion, and the chief work of art had always been the interpretation of religion. Sir Henry Hadow's address was on Church Music; he claimed that music had a positive and essential place in our worship, and that great responsibility was attached to its selection.

The afternoon session was noteworthy for Canon Parsons' paper on The Holy Spirit and Worship. Canon Parsons laid stress upon the fact that the great need of the world today was a revival of the feeling of awe, of reverence, and of adoration. What was required of many of our modern places of worship at the present time was that they should become places of real worship. The world was sick for lack of adoration; it had lost the vision of that which it could—and must—adore. The worship of the Church was to remind us that God did not exist for our benefit, but we for His service.

In summing up the Congress, the Bishop of Liverpool said that, when the time came to estimate its results, its success would be tested by the answers given to two questions: How far had the Congress helped them to a clearer vision of the Spirit preparing man for the truth and leading men from truth; and how far had it helped any of them to a more active and more intelligent share in His work? The Spirit was calling to them from other regions of the world. He was calling to them from a mass of expectant men and women at home.

SERVICE IN LIVERPOOL CATHEDRAL

On Friday morning, the final service in connection with the Congress was held at Liverpool Cathedral. Many members of the Congress, both clerical and lay, traveled from Southport to Liverpool by special train to take part in an act of personal consecration in the beautiful new Cathedral. The studied simplicity of the service accentuated its solemn character. Just as the Congress sessions have been marked by opportunities for silent meditation, so the main feature of the service was its frequent intervals of stillness.

The Bishop of Liverpool, who conducted the service, said they had not come there to be exhorted or to be instructed. There was scarcely need for the spoken voice. "We come here," he said, "full of thankfulness for the great vision of a framework built for us this week by many voices and through many minds. We come to confirm before God our acceptance of what has been revealed to us, to fill that framework. Not, as I think, have we received a series of broken lights, or intermittent flashes of His glory, but

rather we have seen something that blends itself into an authoritative revelation of this eternal radiance."

Dr. David's introductory words were followed by a moment of silent thought, broken by the soft tones of the organ, and the congregation rose to sing the first verse of the hymn, Holy, Holy, Holy, Lord God Almighty. The service, with frequent periods of silent meditation led up to the culminating act of self-consecration. As the Bishop stood before the altar, the kneeling congregation gave expression to the desire to offer themselves a sacrifice to God.

Bishop Ferris Addresses Young People's Organization of Canada

Children's Day Observed—Canon Cody Discusses the League of Nations

The Living Church News Bureau
Toronto, October 22, 1926

THE DOMINION ANGLICAN YOUNG PEOPLE'S Association commenced what is evidently going to be its best annual conference to date with a rally last evening at the Church of the Redeemer, Toronto, when the Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, gave an inspiring address on Witnessing to Christ. The service was taken by the Rev. R. A. Armstrong, rector of the church, the lessons being read by Canon Brain and the Rev. F. C. Ward-Whate, and the concluding prayer and benediction being given by the Bishop of Toronto. The church was crowded to the doors.

This morning a corporate Communion was held at St. Alban's Cathedral, the Bishop of Toronto, assisted by clerical leaders in A.Y.P.A. work, being celebrant. After the service breakfast was served in the chapter house hall, when addresses of welcome were given by the Bishop of Toronto, the mayor of the city, and the Rev. F. C. Ward-Whate, vicar of the Cathedral. The conference inspirational address was given by Dean Craig, of Kingston, and the noonday prayers and devotional address by the Bishop of Huron. At the afternoon session addresses on citizenship were given by Armen Amirkhanian, a leader of the Armenians in Canada, and Canon Vernon, general secretary of the Council for Social Service. Following this there were addresses by the Rev. J. H. Mills on Camping for Anglicans and Suggestions for Your Program by A. S. McConnell, vice-president of the Dominion A.Y.P.A.

CHILDREN'S DAY

Children's Day was well observed last Sunday throughout the Canadian Church by addresses and appeals on behalf of the General Board of Religious Education and by special children's services. The chairman of the executive committee of the board, the Bishop of Toronto, preached at St. Alban's Cathedral, the service being attended by members of the Board of Education of the city of Toronto.

LUNCHEON FOR JOURNALISTS

The Bishop of Liverpool attended a luncheon given by the mayor of Southport to the journalists attending the Church Congress, and expressed the Church's indebtedness to the press for the manner in which the deliberations of the conference had been reported. Churchmen, he said, had only just begun to realize and appreciate the enormous opportunity the press provided for them. Knowing that they could not get at the ordinary man from the pulpit, they looked to the press to help them.

It is interesting to note that the special press messages telegraphed from the Southport post office during the Congress contained 90,000 words, compared with 56,000 words telegraphed to the press during the Congress last year at Eastbourne.

GEORGE PARSONS.

CANON CODY RETURNS FROM PREACHING AT GENEVA

"The League of Nations has come to stay, the admission of Germany has assured its future." This statement was made by the Rev. H. J. Cody, D.D., rector of St. Paul's Church, in an interview upon his return to Toronto after an absence of two months in Europe. Dr. Cody preached the League of Nations sermon in the old Cathedral of St. Peter, at Geneva, Switzerland, this year, being the first Canadian to have this honor conferred upon him.

"Americans to a great extent are co-operating, although they are not members of the League," he stated. "The chances for peace in Europe are better today than they have been for a long time. If the spectre of fear could only be exercised all Europe would be willing to reduce armaments, and thus lessen the great burdens of taxation. As long as soviet Russia remains an uncertain quantity there cannot be as much or as speedy disarmament as the nations themselves desire. The new states in Europe are based on nationalism or self-determination, but they are beginning to realize that they are too small to be self-contained economic units. They will have to make tariff arrangements with their neighbors so as to allow for freer interchange of trade."

Describing the League of Nations as he had seen it in session, Dr. Cody expressed his great admiration of the Canadian representatives. He was present on the historic occasion when Germany was received into the League and graphically depicted the scenes when her entry was debated and when the German delegation entered the Assembly accompanied by the cheers and applause of the great assemblage. Then he talked of the welcome extended by M. Briand, who, in a wonderful oration, had told the German delegates that the war was a thing of the past. Then the spokesman of the German delegation had replied in German. The German representatives were not of the nobility or of the upper classes, but from the common people, Dr. Cody stated. They came dressed as ordinary men, their luggage was encased in battered old tin trunks, and he believed that they were truly representative of the new republic. All speeches at the League of Nations are translated into both French and Eng-

lish, and either one of these languages is the official language of the League.

"It was a thrilling thing to be in John Calvin's pulpit and to hear such good old hymns as O God, Our Help in Ages Past rolled out by that gathering," he said, in referring to the service in connection with the League. The service was in English, and prior to the time that he delivered the sermon Dr. Cody sat in John Calvin's chair, which is situated immediately beside the pulpit.

FIREPROOFING ST. PAUL'S, HALIFAX

St. Paul's Church, Halifax, Canada's oldest Anglican church and most famous ecclesiastical landmark, of which Archdeacon Armitage is rector, is being thoroughly fireproofed, and one quarter of the expense, the entire amount of which is being borne by the parishioners of St. Paul's, was voted at a meeting of the congregation held last night.

For a long time the leaders of this congregation, feeling that they were virtually guardians for this Westminster Abbey of Canada, recognized that whatever modern science afforded in fireproofing this building of wood, and essentially in danger of fire, should be utilized to preserve it and its priceless treasures of historic interest. Mr. R. J. R. Nelson, warden of St. Paul's, took the initial steps some time ago and gave the contract for encasing the tower in copper, and putting on the roof the best fire resisting material that could be obtained, at the same time making such other repairs for the preservation of the ancient edifice as were necessary. As a result the tower has been encased in a copper covering, and the roof made as fireproof as possible, the cost of this work involving an expenditure of \$10,000. Other general repairs added another \$10,000.

THE STRACHAN HOUSES, TORONTO, DEDICATED

Last Sunday evening the Bishop of Toronto, accompanied by Archdeacon Davidson, of the chaplaincy staff, and Canon Vernon, general secretary of the Council for Social Service, dedicated the old St. Hilda's College as the Strachan Houses, a Church home for aged people. Sitting room, dining room, bedrooms, and chapel were in turn dedicated, after which a short service was held in the chapel and the Bishop gave a most helpful address to the inmates.

PRESENTATION TO RETIRING RECTOR OF OTTAWA CATHEDRAL

A meeting, attended by more than 250 members of Christ Church Cathedral, Ottawa, was held for the purpose of a presentation to the retiring rector, the Rev. L. I. Smith, and Mrs. Smith, prior to their departure for Dorval, Que., and also to welcome the new rector, the Rev. E. F. Salmon, and his curate, the Rev. J. Langtry Williams. Mr. Smith was presented with a purse of money on behalf of the congregation by A. E. Fripp, and Mrs. Smith was also presented with a purse of money and a fitted traveling bag on behalf of the women and girls of the congregation by Mr. F. E. S. Grout. The Holiday House workers gave Mrs. Smith a framed photograph of Holiday House and the Anglican Young People's Association presented her with a beautiful vase of flowers.

PRESENTATIONS TO RETIRING RECTOR OF HOLY TRINITY, WINNIPEG

After eight years of service at Holy Trinity Church, Winnipeg, the Rev. W. J. Southam and Mrs. Southam were bidden farewell at a gathering of members of the congregation and friends in Holy

Trinity Hall. Mr. W. H. D'Arcy, people's warden, presided and, after some introductory remarks, presented Mr. Southam with a beautifully illuminated address from his friends and co-workers in the congregation, signed by over 300 parishioners. Many other gifts were presented by parishioners.

BISHOP SEAGER NOT "AT REST" YET

Ontario members of the Church of England were interested in the following letter, which appeared in the *Guardian*, of London. It is somewhat intimately concerned with the well-being of the newly consecrated Bishop of Ontario.

"Sir: Will you allow me to avail myself of your far circulating paper to express my great regret that, in the new issue of the *Quarterly Intercession Papers*, the name of Dr. Seager, Bishop of Ontario, has by an unfortunate mischance been placed among those at rest, instead

of among those newly consecrated to the episcopate, and to beg those subscribers—some 70,000 in number—who may see this intimation, kindly to make the necessary corrections?"

"G. R. BULLOCK-WEBSTER, Editor."

MISSION OF HEALING AT ST. CATHARINES

A mission of healing was held in St. Thomas' Church, St. Catharines, by Mr. James Moore Hickson, of London, England, and the Rev. T. E. Rowe, warden of the Canadian Guild of Health, of Victoria, B. C. Some four hundred people came forward for healing and blessing, many of whom have since testified to their restoration and relief. The services were a means of blessing to the whole community. The greatest interest was manifested in the revival of the healing ministry in the Church, and it is hoped to hold such services at regular intervals in the future.

New York Entertains Bishop of London and Queen of Rumania

Both Received at Columbia Same Day—Bishop Manning Reviews Cathedral Progress

The Living Church News Bureau
New York, October 23, 1926

THE RT. HON. AND RT. REV. ARTHUR Foley Winnington-Ingram, Lord Bishop of London, came to New York last Thursday on the trip that he is making through Canada and the States especially to speak to students in our colleges and universities. He is to be here until Monday afternoon. During his stay he is the house guest of the Bishop of New York.

On the evening of his arrival Bishop Ingram was the guest of honor at a dinner given by the Society of the Pilgrims at the Waldorf. In his speech he stated that he had found in this country instances of such instruction being given American school children as to promote a dislike of England, a condition which he hoped would be corrected. Commenting on recent utterances of Dean Inge, the Bishop said that when the Dean's book is taken as a whole it is seen to be not unfriendly to America. He did, however, deprecate the Dean's gloomy prophecy of England's future. Bishop Manning, speaking at the dinner and welcoming the Bishop of London, displayed in whimsical vein his poetic ability, expressing his sentiments as follows:

"Let propagandists rave and cry,
And gloomy deans exploit the pen;
No power on earth can break the tie
That binds all English-speaking men."

On Friday morning the Bishop of London met representatives of the press at the Church Missions House; at noon there he spoke at a service when some 300 were present. Immediately following, the Bishop was entertained at luncheon in the Metropolitan Life Insurance building as the guest of its president, Mr. Haley Fiske. While there Bishop Ingram addressed 1,800 employees of the company in the assembly hall, telling them something of his former work among the poor of London's slums.

A busy afternoon awaited the Bishop. How strenuous is the pace we set for our renowned visitors! The robust Queen of Rumania is quickly showing the strain of her New York schedule. One hopes

that the Bishop of London's trip has been planned by more thoughtful guides. At any rate, he went from Mr. Fiske's luncheon to the General Seminary where he spoke to the faculty and students at the chapel, and from there was driven to Columbia University. Both the Queen and the Bishop were accorded receptions yesterday at that institution although at different times. From Dr. Nicholas Murray Butler, president of Columbia, Bishop Ingram received the honorary degree of Doctor of Sacred Theology, and was cited by him as "one eager in service, constant in labor, guided always and everywhere by deep insight into human nature and keen sympathy with the inspiration and activities of youth."

On Friday evening the Bishop of London was the dinner guest of the English Speaking Union, on which occasion he made a speech devoted largely to the League of Nations. The League, he stated, has accomplished already much more than is sometimes acknowledged for it, being responsible for the prevention of war in four instances and for inducing forty-nine nations to agree to arbitration before going to war.

Because of the nature of his visit to this country, special interest has been shown in what the Bishop has had to say about present-day conditions among our young people. On several occasions he has replied to questions on the subject. At the Church Missions House interview he declared that after visiting ten of our leading universities he finds "the students are facing the same old difficulties of the youth that I have known for the last forty years. Some of them are puzzled over moral questions, but they always have been."

The Bishop is to preach here twice tomorrow and on Monday at noon; shortly thereafter, he will leave New York to go to the university at Princeton.

BISHOP MANNING REVIEWS CATHEDRAL CONSTRUCTION

The Bishop of New York has issued a statement on the construction of the Cathedral of St. John the Divine. It is shown that nearly half of the amount undertaken by the several divisions has been raised, and the good news is given out that the north transept is the portion on which construction will be begun

and that such progress has been made on the plans as well as by those raising the funds that it will soon be possible to announce the date for commencing the work. The walls of the nave are now eighty-five feet high; the sills of the clerestory windows are finished and work is centering on the portions between them. Bishop Manning points out, in answer to those who feel that the New York Cathedral is being erected in too brief a space of time, that some of the greatest of the cathedrals abroad were built in less time than has already elapsed since St. John's was begun. He states also that when the Cathedral at Chartres was built, seven centuries ago, various groups cooperated in the undertaking, grocers, bakers, pastry-cooks, bankers, and others, much in the same way that divisions have been created for the completion of St. John's, giving to each thereby an opportunity for expression in a great house of prayer for all citizens. "And so," concludes the Bishop in his statement, "we learn once again that there is nothing new under the sun."

It is also announced that there will be no intensive campaign for the Cathedral this season but that the chief efforts will be carried on by the various divisions.

IN THE INTEREST OF THE CONTROL OF CANCER

On Monday last, which chanced to be the feast of "the beloved physician" of the Gospel, the Very Rev. Dr. Howard C. Robbins, Dean of New York, presided at a meeting held in the interests of the million dollar campaign of the American Society for the Control of Cancer. A resolution of cooperation with the society was adopted by the fifty-six clergymen present.

CHURCH MISSION OF HELP ANNIVERSARY

This year marks the fifteenth anniversary in the life of the Church Mission of Help, and to observe the event the New York diocesan chapter will entertain the national council of the organization on November 3d and 4th. This splendid society which has done an immense amount of good in the comparatively brief time that it has been in existence is the result of an effort launched in 1911 by the present Bishop of New York, who was then rector of Trinity parish, and by Father J. O. S. Huntington, O.H.C. They will be guests of honor at a luncheon on November 3d. Meetings will be held on that day at Trinity Chapel Vestry, 16 West 25th Street. At the afternoon session, the vicar of the chapel, Dr. J. Wilson Sutton, will open the discussion, "What is our responsibility for the spiritual needs of young people under C.M.H. care, and what should we aim further to do." A day of devotion will be conducted by Fr. Huntington on Thursday at Trinity Chapel, the addresses being given at 10:30, 12:30, and 3:30. Further and detailed information may be obtained from the local headquarters of the society at 1133 Broadway.

OTHER NEWS ITEMS

Trinity Church, Mount Vernon, observed last Sunday the seventieth anniversary of its incorporation as a parish. The preacher at the morning service was Bishop Manning, who also dedicated memorials in the rebuilt parish house.

At St. James' Church, corner of Madison Avenue and 71st Street, three memorial windows will be dedicated on Sunday morning, October 24th, by the rector, the Rev. Frank Warfield Crowder, D.D. These windows are the gift of Mr. George C. Heilner, a member of the parish, in memory in his mother. They are in the south aisle of the church and complete the series

of twelve windows on that side of the church devoted to the twelve apostles. They were made by Henry Wynd Young, Inc., of New York, under the supervision of the architects, Messrs. Cram and Ferguson of Boston.

On Thursday Bishop Lloyd officiated at the dedication of the recently built \$250,000 wing at St. Mary's School, Mt. St. Gabriel, Peekskill. The addition was made possible by a gift from Colonel E. H. Green and Mrs. Mathew Wilks, son and daughter of the late Mrs. Hetty Green. This is the well-known school conducted by the Sisters of St. Mary.

Some thirty army and navy chaplains held a conference during the past week at

Governor's Island. Among those who spoke at the sessions were Bishops Brent, Freeman, and Shipman, and the Rev. Drs. Bartlett, Silver, and Washburn.

The October meeting of the New York Catholic Club will be held on Tuesday next at All Saints' Church, Orange. The meditation will be given by the Rev. Charles L. Gomph, rector of Grace Church, Newark.

A ten-day mission is to be conducted at the Church of St. John the Evangelist on Eleventh Street at Waverly Place, beginning on Monday, November 1st. The missionary will be Canon John M. Almond, rector of Trinity Church, Montreal, Canada. HARRISON ROCKWELL.

Bishop of London Speaks at Harvard and Wellesley Colleges

Addresses Students in Boston—Reception for Dean Sturges—Episcopalian Club

The Living Church News Bureau
Boston, October 23, 1926

THE RT. HON. AND RT. REV. ARTHUR FOLEY WINNINGTON-INGRAM, Lord Bishop of London, paid his long expected visit to Massachusetts during the week-end of October 17th. Arriving on the afternoon of Friday, October 15th, he was met by the Rt. Rev. William Lawrence, D.D., Bishop of the diocese, whose guest he was throughout his visit. In the evening he dined at one of the students' clubs in Cambridge, later addressing 1,600 communicant students gathered to meet him at the Phillips Brooks House.

At one o'clock on Saturday, he was guest at a luncheon with one hundred of the students in the Back Bay at the Church of the Messiah, which was followed at 2:00 o'clock by a conference for students who had been especially invited. This conference formed the first of a series of seven conference-retreats arranged by a special committee to be held monthly throughout the current college year as a challenge to the Back Bay students to expose themselves to the influence of religion for two hours on each occasion and to discuss modern ideas in religion. At each of these conferences the purpose is to have some leader in religious thought address the assembled students; then, at the close of this address, the conference breaks up into small group conferences under appointed leaders for discussion and formulating questions to be put to the leading speaker. After these lesser conferences, the questions are answered by the speaker and an open discussion follows. The conference is then brought to a close by a short devotional period led by the speaker. The topic on which the Bishop of London spoke was "Where Does Fact End and Faith Begin?" A full day followed for the Bishop on Sunday, when he was the special preacher at Appleton Chapel, Harvard, at 11:00 o'clock, addressed the students of Wellesley College, assembled in Tower Court, in the afternoon, and preached in the Cathedral Church of St. Paul in the evening, when the bulk of the seats were reserved for students to whom cards had been sent. On Monday morning the Bishop conducted prayer at Appleton Chapel at 8:45, afterward keeping office hours in Phillips Brooks House to meet

any Harvard students who wished to talk with him, until 11:00 o'clock at which time he went to the Episcopal Theological Seminary, where he remained for luncheon. Later in the afternoon he motored to Providence, where he spent the following day with the students of Brown University.

RECEPTION FOR DEAN STURGES AT CATHEDRAL

On the evening of Friday, October 15th, under the auspices of the Lawrence Men's Club, a reception was held by the Cathedral congregation in the crypt for the new Dean and Mrs. Sturges. An address of welcome was made to the guests of honor, on behalf of the congregation by the Rev. C. R. Peck, and further addresses of welcome were delivered by the Bishop and Bishop Coadjutor and also by the summer preacher, the Rev. Dr. Sullivan, at the close of which the Dean made a very fitting reply on behalf of himself and Mrs. Sturges. Later in the evening, the Dean, on behalf of the congregation, made a presentation to the Rev. C. R. Peck, by way of recognition of his great work of keeping everything going along smoothly during the past six months.

EPISCOPALIAN CLUB AND THE ORDER OF SIR GALAHAD

The Episcopalian Club held its first meeting for the season at the Copley-Plaza Hotel on Monday evening, October 18th. Dinner was served at 6:30, after which the president called upon Mr. Everett to report on the recent meeting of the federation of such clubs recently held in Washington. The speakers for the evening were the Bishop Coadjutor, who spoke on Geneva—1926, and Archdeacon Dennen, who spoke briefly on the organization of the Order of Sir Galahad. At the close of the Archdeacon's address, the guests were shown a movie of life at Camp O-at-Ka, Lake Sebago, Maine, the Order's national summer camp, and this was followed by a demonstration of some of the work of this organization by way of the actual coronation of the king of St. Paul's Court, Malden.

On the following day, the Order of Sir Galahad held its second national conference at Trinity Church, with about fifty priests and laymen present from New England, New York, and New Jersey. The conference was greeted by Bishop Slattery who spoke of the Order helping the boys of the parishes, in which it is organized, to catch a vision of what should be their future in the Church. The conference elected for its chairman

the Rev. Howard R. Weir of Grace Church, Salem. The main speakers were the Rev. John F. Scott, of St. John's Church, Providence, R. I., and the Rev. W. A. Lawrence of St Stephen's Church, Lynn. According to the report made at this conference, the Order today numbers between nine and ten thousand boys and is organized in 275 parishes throughout the country.

RELIGIOUS EDUCATION OF BACK BAY CHILDREN

On Wednesday evening, October 20th, a united endeavor was made by the congregations of thirteen churches of the Back Bay district, representing six denominations, to interest parents in the religious education of their children. The special speakers on this occasion were Dean Walter S. Athearn of the Boston University School of Religious Education, who attributed the present crime wave among the youth of America to the failure of democracy to teach virtue, and Dr. Alfred E. Stearns, principal of Philips Andover Academy, who pleaded for the elimination of cant and hypocrisy from the call of the Churches to youth. These speakers were welcomed to Trinity Church by Bishop Slattery.

REGINALD H. H. BULTEEL.

PRIEST IN PAINFUL ACCIDENT

LOS ANGELES, CALIF.—The Rev. David R. Covell, executive secretary for religious education, social service, and the general Church Program of the Diocese of Los Angeles, suffered a severe accident on the evening of October 19th.

He had gone by train from his home in South Pasadena to lead a class in a teachers' training course for the Convocation of San Diego. Having with him a large supply of Church Program material for distribution to the San Diego clergy, he took a taxi from the station to St. Paul's Church. While alighting with this material he slipped in a pool of grease and fell violently against the curb. He was carried into the parish house and examination showed a compound fracture of the kneecap.

Despite the accident, the Rev. Mr. Covell insisted on teaching his class, although compelled to lie down to do so. That night he was taken to Los Angeles and placed in the Hospital of the Good Samaritan, the diocesan hospital. X-ray pictures revealed the very serious nature of the injury.

He will probably be confined to the hospital for at least a month.

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Dr. Lawrence Faucett to Survey Teaching Methods in the Orient

English Now First Language of the World—Normal Classes Begin for Chicago Teachers

The Living Church News Bureau
Chicago, October 23, 1926

THE REV. DR. LAWRENCE FAUCETT, who served as assistant at St. James' Chicago, during the past year, is now on an extended trip to the Orient. The chief object of his visit is to make an intimate study of the methods of teaching English in the schools of the Far East. Dr. Faucett will spend three months in the universities of India, as their guest, and two months in the Philippines as the guest of the Bureau of Education. During this time he will lecture on the teaching of English and will make a survey of present conditions.

Dr. Faucett has just finished his thesis on *The Teaching of English in the Far East* for the degree of Doctor of Philosophy at the University of Chicago. Some of the conclusions of his thesis are:

"The English language is rapidly becoming the second language of many eastern countries. A century ago, the fifth language of the world, English ranks today as the first of all languages of the world, only Chinese is spoken by as many persons as English. The Chinese language, however, is divided into numerous dialects and is confined to the Chinese territory, except as it is used by native Chinese in other countries, while English is used all over the world as the language of commerce.

"In South America, at the present rate of development, English will shortly become the second language. English is being used by eastern countries not because they like the Anglo-Saxon, but because it is the language through which the eastern hemisphere can understand the western hemisphere.

"Seven million students in the far east have learned the English language during the past twenty years. In Japan and China, although French and German are offered as elective languages, ninety percent of the students choose English."

NORMAL CLASSES BEGIN

The normal school for the teachers of the diocese, which has well proved its worth, began its fall sessions this week. The classes are held in the different districts of the diocese. The teachers and their courses are: the Rev. Dr. Charles L. Street, Child Psychology; the Rev. Alfred D. Kolkebeck, Church School Ideals; Mrs. Lawrence C. Ferguson, The Art of Teaching; the Rev. William A. Simms, The Art of Teaching; and the Rev. A. Haire Forster, The Life of the Church in the First Century. All of the courses carry credit toward membership in the National Accredited Teachers' Association.

ST. MARK'S SOCIETY'S NEW HOME

A real step forward in the establishment of the Church student work at the University of Chicago is the leasing of a large and attractive house at 58th Street and Kimbark Avenue, as announced this week by the student chaplain, the Rev. Dr. C. L. Street. The house was formerly occupied by Dr. H. P. Judson, once president of the university. Latterly it was the home of Professor Albert Michelson, the well known astronomer, and is said to have been purchased by him with funds that he received from the Nobel Prize award. The property has been rented by the diocese for three years with an option to purchase, and is valued at \$50,000.

REV. R. O. COOPER RESIGNS AT RIVERSIDE

The many friends of the Rev. R. O. Cooper will learn with regret of his resig-

nation of the parish of St. Paul's, Riverside, to take effect on November 1st. For fifty years Mr. Cooper has served in the sacred ministry, and more than twenty years of that valued service has been in the Diocese of Chicago. Mr. Cooper came from the Canadian Church, and his early ministry in this country was spent in the Dioceses of Michigan and Ohio. He was rector of Emmanuel Church, Detroit, and of St. Mark's Church, Toledo. His first charge in Chicago was at St. John's, Irving Park, on the northwest side of the city. During the long period of his faithful ministry in Riverside, Mr. Cooper has endeared himself to his people and to the community as a loving pastor and friend. St. Paul's Church school, under the direction of Mrs. Cooper, has for a long time been one of the largest and most active in the diocese. Mr. Cooper's resignation was hastened by his ill health of recent years. His son, the late Rev. Hedley Heber Cooper, was formerly priest-in-charge of St. Christopher's, Oak Park, and was one of the chaplains killed in action on the French front during the World War.

The Rev. Mr. Cooper has been elected rector-emeritus of St. Paul's parish, with a salary, and will continue to live at Riverside.

NEWS NOTES

Ground was broken on Sunday, October 17th, for the new Church of the Advent, on Logan Blvd. The rector is the Rev. Gerald G. Moore, son of the late Canon H. G. Moore, under whom the work has grown, necessitating the present building.

Miss Irene M. Harker has succeeded Miss Isabel Leake as parish worker at the Church of the Epiphany, Chicago. Miss Harker comes from St. Paul's School, Cardston, Alberta, Canada, where she has been instructor and supervisor for the past three years. Previously she was parish worker at St. Matthew's Church, Winnipeg.

The diocesan commission of the Bishops' Crusade has sent out an announcement of the particulars of the Crusade, and has asked that priests appoint parochial committees to make plans for their parishes' participation. H. B. GWYN.

CHURCH MISSION OF HELP TO OBSERVE ANNIVERSARY

NEW YORK CITY—On November 3d the National Council of the Church Mission of Help will hold its autumn meeting, at which Bishop Manning and Fr. Huntington, O.H.C., will be the guests of honor, and deliver speeches. This year marks the fifteenth anniversary of the beginning of the organization, which was founded by a group of lay people who were called together in Trinity Church rectory by Dr. Manning, then rector of that church, and Fr. Huntington. One of the group was Mrs. John Glenn, who is now president of the society. In those fifteen years the work has grown into a national organization and now has societies in fifteen dioceses.

On November 4th there will be a quiet day for the Church Mission of Help and others interested, in Trinity Chapel, twenty-fifth Street, west of Broadway, conducted by Fr. Huntington.

ENGLISH NUMBER

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

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November, 1926 Vol. XX, No. 3

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Archdeacon Helfenstein Elected as Bishop Coadjutor of Maryland

Chosen On First Ballot of New Convention Session—James Moore Hickson in Baltimore

The Living Church News Bureau
Baltimore, October 23, 1926

ON THE FIRST BALLOT AFTER RECONVENING, the Ven. Edward Trail Helfenstein, D.D., Archdeacon of Maryland, was elected Bishop Coadjutor of the Diocese of Maryland, in the Pro-Cathedral of the Incarnation, Baltimore, October 20th.

The Most Rev. John Gardner Murray, D.D., Presiding Bishop, and Bishop of Maryland, called for a coadjutor shortly after his elevation to the primacy, and a special convention was assembled, March 10th, for election. A deadlock occurred after two days' balloting at that time, neither Dr. Helfenstein, the leading candidate, nor Dr. Wyatt Brown, nor Dr. Birkhead, being able to procure a majority of the votes of all the clergymen and laymen entitled to vote.

Bishop Murray reconvened the adjourned convention on October 20th. Practically all of the clergymen and the lay delegates of the diocese were present. After a celebration of the Holy Eucharist, the convention was reorganized. The names of all of the former nominees, save that of Dr. Helfenstein, were withdrawn one by one, and the name of the Rev. Beverly D. Tucker, Jr., D.D., of Richmond, Va., was placed before the convention by Mr. Leigh Bonsal. The nineteenth ballot of the special convention was then taken, which resulted as follows:

	Clergy	Layty
Necessary to a choice	55	51
Ven. E. T. Helfenstein, D.D.	57	51
Rev. B. D. Tucker, Jr., D.D.	26	33
Rev. Roger A. Walke	2	0
Rev. Wyatt Brown, D.D.	7	6
Rev. H. P. Almon Abbott, D.D.	4	0
Rev. Hugh Birkhead, D.D.	3	0
Rev. George Craig Stewart, D.D.	1	0
Rev. W. A. McClenthen, D.D.	3	0

When the result was made known, the convention voted to make the election unanimous. Bishop Murray called Dr. Helfenstein to the chancel, where, after a plea for coöperation, he accepted the election. The convention then closed with suitable devotions.

MR. HICKSON CONCLUDES MISSION

Crowding the steps and jamming every aisle of Grace and St. Peter's Church, more than 1,500 persons attended the last service in Baltimore, of James Moore Hickson, the British spiritual healer.

For more than two hours, after the sermon and prayers, aged men and women, leaning on crutches or canes, and youths and girls, walked or hobbled up the main aisle of the church to the altar, where Mr. Hickson laid his hands on their heads and prayed that their ills might be cured.

More than a hundred persons were taken in wheel chairs to the altar and mothers carried little children, some less than a year old, whose limbs were crippled or whose eyes were sightless, to Mr. Hickson. One man who came forty-five miles from Frederick in an ambulance was carried to and from the altar on a stretcher.

"Your hope lies through prayer, which, if it is sincere, God will answer," Mr. Hickson told them all. "I have no power of my own to heal. I am but the instru-

ment through which God acts. You must do your part by praying and if you have faith, your faith will make you whole."

A few minutes before the Rev. Dr. H. P. Almon Abbott, rector of the church, had said that since Mr. Hickson's last mission in Baltimore, seven years ago, six afflicted persons who had come to him then, had been cured. "But the cure of the body is incidental; it is the soul we are striving to reach," Dr. Abbott said later.

STUDENTS TO HEAR BISHOP OF LONDON

An address to the college students of Baltimore and the vicinity, will be the principal feature of the visit to Baltimore, October 28th, of the Rt. Rev. Arthur Foley Winnington-Ingram, Lord Bishop of London.

The address will be delivered at the Lyric. The lower floor of the theater will be reserved for deputations of students from the various colleges and universities.

CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE

CHARLESTON, S. C.—A well attended conference of Church workers among colored people in the Province of Sewanee was held in St. Mark's and Calvary Churches in Charleston, during the first week in October. Among the features of the conference were the address of the president, the Rev. J. W. Heritage, D.D., and thoughtful papers on the following topics: Pre-requisites and Requisites for the Present Day Ministry, by the Rev. Gustave H. Cautien; Opportunities for Rural Church Work Among Our Group in the Fourth Province, by the Ven. J. B. Elliot, D.D.; How Shall Our Clergy Help Our Group to Fit in the Present Economic Order? by the Rev. E. Henderson; Can the Young People's Service League Really Function in Our Mission Church Program? by the Rev. G. M. Blackett; The Need of Greater Emphasis on Evangelism, by the Rev. J. Clyde Perry; How Can We More Successfully Appeal To Our Constituency For More Loyal Support Of Our Secondary Schools? by Prof. J. E. Blanton, principal of the Voorhees N. and I. School, which has recently become affiliated with the Church in South Carolina; The Need of Greater Emphasis on Self Support Among the Congregations of Our Province, by the Rev. W. H. Parchment, D.D. A public meeting of the Woman's Auxiliary was held in connection with the conference, which was closed with earnest prayers and the singing of the *Te Deum*.

MISSISSIPPI READY FOR CRUSADE

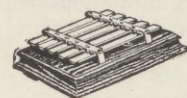
GREENVILLE, MISS.—The diocesan organization for the Bishops' Crusade has been perfected under the chairmanship of the Rev. Philip Davidson, rector of St. James' Church, Greenville. The Rev. Edward B. Maxted has been appointed leader of the northern convocation of the diocese and Rev. H. H. Wells leader in the southern convocation. Mr. W. W. Montgomery of Jackson has been placed in charge of the organization of men's work and speakers and Mrs. George B. Forbes of Jackson is in charge of women workers and speakers.

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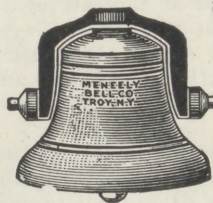


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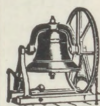


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HURRICANE IN CUBA

Bishop's House and Calvario Church,
Havana, Damaged—Cathedral
Escapes

[Special Cable to The Living Church]

Havana, Cuba—The Cathedral was not damaged by the recent hurricane which swept over Cuba. The storm did considerable damage to the Bishop's house, however, and also to Calvario Church, in the Jesus del Monte section. No news has yet been received from the country churches.

Dispatches to the daily press indicate that more than 650 people were killed and 1,600 injured in the provinces of Havana, Matanzas, Santa Clara, and Pinar del Rio, when a tropical hurricane equalling in violence the one that destroyed Miami swept over Cuba.

The part of Havana in which the Cathedral of the Holy Trinity is situated, and in which most of the American residents live, seems to have been spared the full force of the storm's fury. The Jesus del Monte section is across the bay, and was directly in the hurricane's path. Calvario Church, reported damaged, is a parish of 214 communicants, Spanish-speaking, under the rectorship of the Rev. Pablo Muñoz. In addition to the church, there is a large parochial school.

No report has been received from Matanzas, where much damage was done by the storm. At Matanzas is located the Fieles a Jesus Church with a large Cuban congregation under the Rev. J. G. Peña, and its parochial school.

PROVINCIAL SYNOD OF THE MID-WEST

RACINE, WIS.—Two principal matters that came before the synod of the Province of the Mid-West at Racine last week were the completion of the evaluation of missionary work within the province, which was commenced at the last synod and was completed at this synod, being made at the request of the Evaluation Committee of the national Church; and also a morning's conference on the Bishops' Crusade.

The former continued the interesting discussion of missionary work within the dioceses. The Bishop of Marquette presented graphically the conditions in his diocese that, in his judgment, justified the continuance of appropriations from the National Council, while there was presented on behalf of dioceses receiving no aid the conditions that prevail in the missionary work within their borders. Two resolutions were adopted as the result of this survey. One was an endorsement of the plan to erect a new diocese in northwestern Wisconsin, the need for which had been cogently presented by the Rev. Dr. Frank E. Wilson of Eau Claire. The other was a resolution referring the results of the survey to the president and council of the province with the request that they advise the Evaluation Committee whether, in their judgment, (a) appropriations should be continued to small missions such as show no gain within a term of years; (b) any change in the distribution of appropriations now made within the borders of the province should be recommended; (c) any needs of new fields not at present receiving appropriations, or at best very small ap-

propriations, from the National Council should be presented as urgent needs.

THE BISHOPS' CRUSADE

In the conference on the Bishops' Crusade the plans of the national committee were related by the Rev. Dr. W. J. Loaring Clark, while the Bishop of Fond du Lac and the Rev. S. E. Keeler spoke forcibly on the urgent need for the Crusade and explained plans that had been formulated in the Dioceses of Fond du Lac and Ohio respectively. By invitation, Mrs. E. J. Randall from the House of Churchwomen also gave before the synod an address on

the subject, which had previously been given before the House of Churchwomen.

POWERS OF PROVINCES

Certain suggestions submitted by the national Commission on Enlarged Powers of the Provinces were approved and an additional suggestion, voted by the synod to be submitted to the commission, recommended that the budget providing for appropriations from the National Council for work within the provinces be in all cases submitted to the appropriate provincial synod with the request that they would very carefully survey the work thus

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supported and proposed, and express their judgment as to such proposed appropriations.

After a joint session of the synod and the House of Churchwomen, at which each reported on the activities of the sessions, the members made their pilgrimage to the grave of James DeKoven, where appropriate devotions were offered by the president of the council, the Bishop of Northern Indiana.

**SOUTH CAROLINA COUNCIL
DEPRECATES LYNCHING**

CHARLESTON, S. C.—At the regular meeting of the executive council held in Charleston, October 12th, the following resolution, offered by the chairman of the social service department, was adopted by unanimous vote:

"The recent deplorable outbreak of lawlessness in Aiken County, the lynching of three Negroes, one of them a woman, calls for the vigorous and outspoken condemnation on the part of all who respect law and order. The worst feature of this outrageous crime, however, is the revelation it so loudly gives of the spirit prevailing among our people, and of the deplorable conditions into which our whole system of criminal courts and processes have fallen, and which must be thoroughly reformed if these are ever to command the respect and obedience of our people.

"In view of these facts, we hereby resolve: That we vigorously condemn all such deplorable outrages as this lynching which we feel disgraces our whole state. We earnestly commend every effort that is being made to reform our courts and criminal processes so that crime may be promptly and effectively punished and repressed, and that confidence in our courts may be established."

Bishop Guerry has appointed the Rev. William Way, rector of Grace Church, Charleston, as chairman of a special committee to forward the plans of the Bishops' Crusade in this diocese. He has also sent a pastoral letter to the clergy, with request that it be read to the congregations, commending the movement.

The Rev. O. T. Porcher, chairman of the department of social service, stated that on account of the deplorable conditions prevailing in the state prison at Columbia, his department had given its endorsement to the movement now under way to secure a separate prison for women, and would endeavor to influence public opinion in support of this project.

WILLIAMSPORT W. A. MEET

WILLIAMSPORT, PA.—The fall meeting of the Woman's Auxiliary of the Archdiocese of Williamsport was held in Trinity Church, Williamsport, Pa., on Thursday, October 7th. Mrs. Harry G. Hartman, diocesan president, spoke on The Program: What Is It, and What Is Our Share In It? This was followed by brief addresses from the diocesan secretary, Miss Albertine Batzle, and the diocesan United Thank Offering custodian, Mrs. Allen P. Page. Mrs. A. H. Ross, the diocesan educational secretary, then held a demonstration discussion class, using the book, *Beyond City Limits*. At noon, the Rev. Charles E. McCoy conducted a half-hour's meditation. Luncheon was served at noon, after which the Rev. Malcolm DePui Maynard, of Ridgeway, Pa., gave an address on his trip to the Holy Land. This was followed by an address by Bishop Darlington, who spoke of the Bishops' Crusade and other events in the diocese and the general Church.

**FALL CONVOCATION
OF LEXINGTON**

PARIS, KY.—The fall convocation of the Diocese of Lexington met in St. Peter's Church, Paris, on Wednesday, October 6th.

The Very Rev. R. K. Massie, D.D., Dean of Christ Church Cathedral, Lexington, presented the Church's Program. An informal discussion followed. The afternoon session considered Religious Education, presented by the Rev. Gardiner L. Tucker, D.D., of Houma, La., provincial secretary for religious education. In his address Dr. Tucker especially presented the value and interest of the Christian Nurture series. A formal discussion on this and allied subjects followed.

At night a short service was conducted by the Bishop and the rector of the parish, after which Dr. Tucker again spoke on Religious Education. The Rev. T. L. Settle, of Lexington, chairman of the fall convocation, spoke on The Great Adventure of Life and The Great Adventure for Christ.

On the second day, after other interesting addresses, the coming Bishops' Crusade was presented first by Bishop Burton and then by the Rev. C. S. Hale, of Ashland.

**ACOLYTES' FESTIVAL AT
ELIZABETH, N. J.**

ELIZABETH, N. J.—The acolytes of Christ Church, Elizabeth, entertained about sixty visiting acolytes on Tuesday, October 12th, Columbus Day. A solemn High Mass was sung at eleven o'clock with the Rev. Paul F. Hoffman, rector of the parish, acting as celebrant; the Rev. George T. Gruman, rector at Scotch Plains, deacon; and the Rev. H. H. F. Morton of Trinity Church, Princeton, sub-deacon. The master of ceremonies was the Rev. J. H. Schwacke of Freehold. In the afternoon, following a luncheon served in the parish house, there was a conference of the clergy to discuss the organization of acolytes' guilds and affiliation with the national guild. At 3:30 the priests of the Mass officiated at Benediction. The Rev. H. B. Gorgas of St. Alban's Church, Olney, Pa., preached at the first service and in the afternoon made a brief address.

**MEMORIALS AT
RHODE ISLAND CHURCH**

CROMPTON, R. I.—On Sunday, October 10th, the Bishop of Rhode Island paid a special visit to St. Philip's Church, Crompton, in the town of West Warwick, for the purpose of consecrating the new windows recently installed in the sanctuary to the memory of the late Benjamin F. Waterhouse and wife. Bishop Perry was assisted by the rector, the Rev. Harvey B. Marks, and the Rev. E. N. Curry of Litchfield, Conn., a former rector of St. Philip's and son-in-law of Mr. and Mrs. Waterhouse.

These windows complete the extensive work done the past year on the church, which has been practically rebuilt and much enlarged by the new east end, forming the new chancel and sanctuary with rooms on each side for the altar guild, choir room, and clergy room with ambulatory connecting the same. The beautiful wood work with paneling all around the chancel, new choir and clergy seats, altar rail, and reredos all made of dark walnut, were executed by Irving Casson of Boston. The new windows were made in the Connick studio in Boston. The subject is the Virgin and Child.

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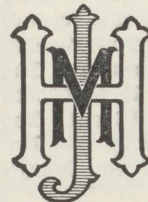
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QUEEN MARIE'S RELIGION

IN REFERENCE to the religious belief of Queen Marie of Rumania, who just now is the center of a great deal of newspaper publicity in this country, during a visit to the United States, an impression prevails that the lady once upon a time changed her faith to correspond to that of her royal husband who is at least nominally a [Roman] Catholic. A New Yorker, writing to the *Times*, declares he has her Majesty's signed statement to the contrary. This person writes:

"I have it from Her Majesty in her own handwriting that: 'I never changed my religion. I was christened a Protestant and have remained one, though my husband is a Catholic and my children Greek Orthodox, which is the religion of Rumania. We all, being civilized, respect each other's religion and live in perfect harmony despite this difference.'"—*Catholic Citizen*.

TEACHER TRAINING IN BIRMINGHAM

BIRMINGHAM, ALA.—The churches of Birmingham are ambitious to have all instructors in the Church schools become nationally accredited teachers.

On Tuesday, September 28th, a ten-week normal training school was organized, under the able leadership of the Rev. V. C. McMaster of St. Andrew's Church, for the benefit of the Church school teachers of the eight churches and missions of the Birmingham district.

Five of the national accredited teacher training courses are being offered. Mrs. S. P. Moore, director of Teacher Training in the Christian Church (Disciples) is teaching The Pupil, and Mr. Harry Denman, administrative secretary of the First Methodist Church, is teaching Church School Administration. Both Mrs. Moore and Mr. Denman are Sunday school workers of real ability and are giving of their valuable time to aid us in this forward step, and are helping to make this venture a real success. The class of The Teacher is being led by Mrs. E. H. West, and The Life of Christ by the Rev. E. R. Neff, both from the Church of the Advent. The Prayer Book is being taught by the Rev. Oscar deWolf Randolph of St. Mary's Church.

Classes in this same work are being instituted in the senior high department of the Church schools as courses for special study. Every effort is being made to raise the standard of our Church school teachers to meet the requirements of the National Accredited Teachers' Association.

NEW ORGAN FOR HARTFORD CATHEDRAL

HARTFORD, CONN.—One of the finest organs in New England has been installed in Christ Church Cathedral, Hartford, and was dedicated on October 10th by the Very Rev. Samuel R. Colladay, D.D., Dean of the Cathedral. The first recital on the new organ was given by T. Tertius Noble, Mus.D., organist and master of the choir of St. Thomas' Church, New York City, on Thursday evening, October 14th.

The contract price of the organ is \$31,700. This was paid by taking \$10,000 from Cathedral funds available for that purpose; a gift of \$10,000 from Mrs. James J. Goodwin, as a continuation of the care and interest in the music of Christ Church which had been so markedly and helpfully shown by her husband, the late James Junius Goodwin, for many years junior warden of the parish and its lib-

eral benefactor. Mrs. Goodwin had already given the splendid parish house of the Cathedral in his memory. The balance of the amount necessary came from worshippers at the Cathedral, and others interested.

The instrument itself is placed in the old chamber, somewhat enlarged, at one side of the choir. The console is in the gallery over the main door. The specifications were drawn up by Arthur Priest, Mus.B., F.A.G.O., organist and master of the choir. The organ is very rich in diapason tones and in its beautiful solo stops. One of its marked features is the splendid support it gives to congregational singing. Short recitals are given by Mr. Priest after the evening service twice a month.

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MEMORIALS

RURAL CONFERENCE TO BE HELD IN TEXAS

AUSTIN, TEX.—The Convocation of the Southwest, Diocese of Texas, under the leadership of Dean Paul E. Engle, is preparing for its second rural conference; the first was held early in the year in Matagorda County. The plan of covering an entire county was so successful that it is being carried out in the approaching conference to be held November 2d, 3d, and 4th, in Brazoria County, where the Church has four established works. Three of these places are in agricultural communities and the fourth is an industrial town.

The speakers for the conference will be Prof. R. J. Colbert, Ph.D., of the department of Economics and Sociology, University of Wisconsin, and the Rev. Val Sessions, dean of rural work of the Diocese of Mississippi.

Bishop Quin will open the conference in Alvin, Tex., with a discussion of Its Purpose. Dr. Colbert's addresses will deal with *The Home: Its Past, Its Present, Its Future*; *Just Folks: A Study of the Population of the Community*; *The Nature of the Social Problem of the Community*; and *Elements of Progress*.

The conference moves from Alvin to Freeport; then to Angleton, closing at Brazoria.

GIFTS TO ST. PAUL'S, RICHMOND

RICHMOND, VA.—At the morning service at St. Paul's Church, Richmond, on October 10th, the rector, the Rev. B. D. Tucker, Jr., D.D., announced a gift of \$25,000 to the church made by Mr. James J. Hickey of Richmond as a thankoffering for the recovery of his wife from a recent serious illness. At the request of the donor this fund will be invested and the income used for the benefit of widows and orphans of deceased clergy of the Diocese of Virginia. Mr. Hickey at the same time made a gift of a similar amount to the Main Street Methodist Church of Danville, Va., to which his family has belonged for many years, for the benefit of widows and orphans of deceased Methodist ministers.

At the same service at St. Paul's the rector dedicated the tiled marble flooring recently placed in the vestibule of the church as a memorial to the late Mrs. Elizabeth Victoria Williams, given by her children.

FIFTIETH ANNIVERSARY OF CALIFORNIA CHURCH

LOS ANGELES, CALIF.—The fiftieth anniversary of the erection of St. Michael's Church, Anaheim, the oldest church edifice in the Diocese of Los Angeles, was celebrated with special services on Sunday, October 10th. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, preached the anniversary sermon. A parish luncheon was served on the lawn of the residence of one of the pioneer residents of Anaheim. Among the worshippers at the festival were a few who were present at the opening service in 1876.

DEAN CUMMINS ACCEPTS BOSTON CALL

NEW ORLEANS, LA.—The Very Rev. J. Dirickson Cummins, for the past seven years Dean of the Cathedral, New Orleans, recently announced that he had accepted a call to become associate rector of Emmanuel Church, Boston, Mass. His congregation and a host of friends regret deeply his departure from this diocese.

† Necrology †

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

JAMES HENRY CLOUD, PRIEST

ST. LOUIS, MO.—In the death of the Rev. James Henry Cloud, D.D., of St. Louis, on October 20th, the deaf mutes of this city lost a friend who for over thirty years had labored in their interests. He organized and conducted St. Thomas' Mission for the Deaf, which held services at Christ Church Cathedral, and which was for thirty-four years a center for the deaf.

Deaf from infancy himself, Dr. Cloud was nationally known not only as a priest but also as a teacher, having been principal of Gallaudet School, a public school of St. Louis for the deaf, from 1890 to 1922. He was sixty-four years old, and was the oldest in years of service of any priest in the Diocese of Missouri, having come here in 1890.

GEO. WILLIAM DOUGLAS, PRIEST

NEW YORK.—The Rev. Dr. George William Douglas, honorary canon of the Cathedral of St. John the Divine in New York City, died at Tuxedo Park, October 20th, according to the *New York Times*. The funeral was to take place Saturday morning, October 23d, at eleven o'clock, in St. Mary's Church, Tuxedo.

Dr. Douglas, whose New York home was at 903 Park Ave., was born here on July 8, 1850, the son of William Bradley and Charlotte Cornelia Dickinson Douglas. He was graduated from Trinity College in 1871, from the General Theological Seminary in 1874, and from 1874 to 1876 he studied at Oxford University and the University of Bonn. He was a deacon and a tutor at the seminary from 1877 to 1878, in which latter year he became assistant minister of Calvary Church.

In 1879 he became assistant at Trinity Church, remaining so until 1886, and two years later he became rector of St. John's Church in Washington and trustee and first Dean of the Washington Cathedral.

Since 1904 he had been examining chaplain of the Diocese of New York and senior and honorary canon of the Cathedral of St. John the Divine. Canon Douglas was also lecturer on Christian Unity at the Union Theological Seminary.

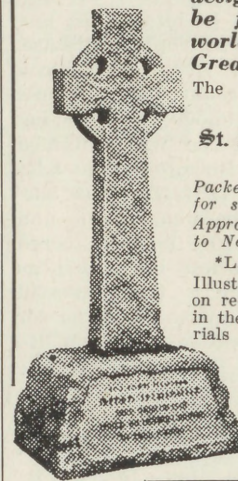
Dr. Douglas was a member of the Clerical Club, the Clericus, Churchman's Association, the Social Service Commission of the Diocese of New York, and a member of the general committee of the Church Congress. He also was a member of Phi Upsilon and Phi Beta Kappa. His clubs were the Century, Grolier, University, Union League, Tuxedo, Chicago, and Automobile of America.

Among Dr. Douglas' contributions to ecclesiastical literature are *Hints to Sunday School Teachers*, *Prayers for Children*, *Sermons Preached in St. John's Church, Washington, D. C.*, *Essays in Appreciation*, *God Bless America*, *Christ's Challenge in This World Crisis*, and *Spiritual Healing and the Holy Communion*. He was engaged shortly before his death in preparing a biography of the late Bishop Clark of Rhode Island.

His wife, Mrs. Cornelia De Koven Dickey Douglas, survives him.

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ALBERT R. LLWYD, PRIEST

NEW YORK CITY—The Ven. Albert R. Llwyd, Archdeacon in the Missionary District of Haiti, died in St. Luke's Hospital, New York City, on October 16th. He had been a patient in the hospital since last May, suffering from a tropical disease. Born in England in 1868, Archdeacon Llwyd came to this country as a young man. After studying under the direction of private instructors he was ordained to the priesthood by Bishop George Kinsolving of Texas in 1894. He was successively rector at Sherman, Texas, and Hot Springs, Ark. In 1918 he volunteered for service in Haiti where his ability as a teacher enabled him to do successful work in training the native Haitians for the ministry of the Episcopal Church. He sacrificed health and life for Haiti.

JAMES CLEMENT SHARP, PRIEST

BOSTON, MASS.—The Rev. James Clement Sharp, rector of St. Barnabas' Memorial Church, Falmouth, died suddenly at the Hotel Touraine, Boston, on the morning of Wednesday, October 13th.

Born in Newton in 1869, he was graduated from Harvard in 1894, and from the Episcopal Theological School in 1897. Ordained by Bishop Lawrence, he first became associated with the Rev. John Cotton Brooks—whose life he wrote at a later date—at Christ Church, Springfield. In 1904 he went to the Church of the Good Shepherd, Waban, and in 1920 to St. Mary's Church, Rockport, from which parish he was later called to Falmouth.

The funeral was conducted by the Bishop Coadjutor in St. Barnabas' Church on Saturday, October 16th, and his body was interred in the cemetery in Falmouth.

EDWIN V. GRAY, PRIEST

MOUNT AIRY, PA.—The Rev. Edwin V. Gray, formerly rector of Christ Church, Stroudsburg, Pa., died here on October 8th. He was buried in Mount Airy cemetery on October 11th. A little over two years ago Mr. Gray's health broke down completely. His mother and two sisters survive him.

NEWS IN BRIEF

ALABAMA—An impressive tribute was paid the Rev. Richard Wilkinson, D.D., rector of St. John's Church, Montgomery, at a recent Sunday morning service when he entered upon his ninth year as rector of the parish. Following the sermon hymn, Dr. B. J. Baldwin advanced to the chancel steps and announced that a committee from the Big Brothers Bible Class had brought a handsome basket of flowers as a token of esteem from the class, which was presented to Dr. Wilkinson by Mr. Ed Holt, chairman of the Big Brothers' Committee. Addresses of appreciation of Dr. Wilkinson's services during the eight years past were made by Judge Walter B. Jones, senior warden, and Mr. George Oscar Willis, superintendent of the Church school.

INDIANAPOLIS—On Wednesday, October 6th, the Rev. Dr. Frank J. Mallett, rector of St. Paul's Church, New Albany, visited St. Paul's Church, Indianapolis, to present the outline of the Bishops' Crusade, of which he has been appointed a general Crusader by Bishop Darst. The Holy Communion was celebrated by the rector, the Rev. Lewis Brown, Ph.D., followed by a most illuminating address from Dr. Mallett discussing every phase of the prospective campaign.

NEW YORK—The Churchwomen's League for Patriotic Service will hold a meeting on Monday, November 8th, at three o'clock, in the lounge of the National Church Club for women, 130 East 57th Street. The student work of Greer Club Association will be the subject. Reports will be read of the work at Greer Court, and plans announced for the re-opening of Greer House as a club for students in the down town district, convenient to the many

art, music, and other schools which draw such numbers of students to New York. The Rev. Roelif Hasbrouck Brooks, D.D., rector of St. Thomas' Church, will be the speaker, and Mrs. Benedict-Jones will sing.

OKLAHOMA—During the summer St. Thomas' Church, Pawhuska, has been rebuilt and greatly improved at a cost of about \$5,000, a generous part of which sum was contributed by the Osage Indians, at the solicitation of Mrs. Wright, wife of the Indian Agent at Pawhuska. The chancel has been extended, an entrance porch added, a brick foundation built under the whole church, and the outside stuccoed. The Rev. J. G. Gardiner is priest-in-charge.—The first service was held in the new stone gothic church at McAlester on the first Sunday in October. The church is very attractive, architecturally, being built of native sandstone with open timbered roof, paneled in wood. The Rev. Simeon H. Williams is priest-in-charge.—Plans have been accepted, and the building contract is about to be let for a gothic church at Ardmore. The new church will seat 260 and be built of Carthage limestone, the interior of the same stone, with open timbered roof. The entrance is through a Norman tower with battlemented top. The church will cost about \$30,000, \$23,000 of which has already been subscribed. The parish guild has pledged \$5,000 for the organ in addition to this sum. It is expected that the whole amount necessary will be subscribed before the church is completed. The congregation hope to hold their next Easter service in the new church. The Rev. Joseph Carden is rector.

SOUTH CAROLINA—The Porter Military Academy, a Church school for boys, at Charleston, has opened its fall session with a somewhat increased enrolment over that of last year and with an increased emphasis upon its work of religious and Churchly instruction, through the acceptance by the Rev. H. W. Starr, Ph.D., rector of the Church of the Holy Communion, of his appointment as chaplain. The students have been separated into groups according to their Church affiliations, and those from Church families are given a constructive course in Churchly training. There is a daily chapel service, with daily religious instruction, and the chaplain also speaks on Sunday evenings on topics which have to do with boys' life problems.

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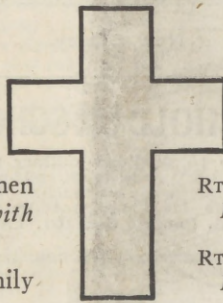
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