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# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, NOVEMBER 13, 1926

No. 2

## The World Conference on Faith and Order

FREDERIC C. MOREHOUSE

## The Padlocked Churches of Mexico

REV. C. ERNEST SMITH, D.D., D.C.L.

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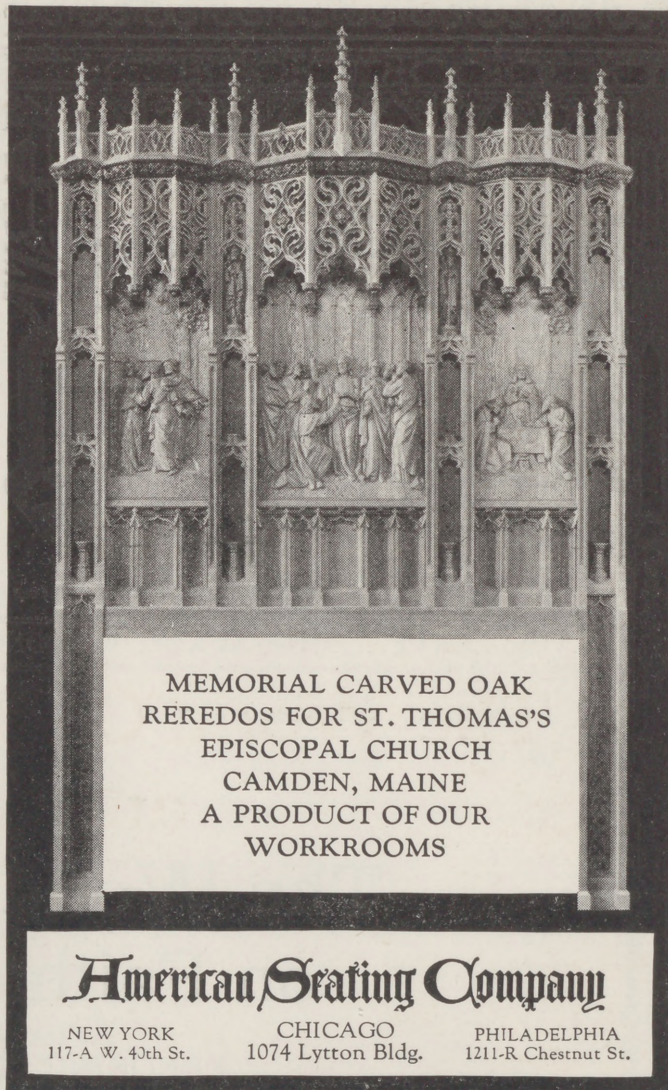
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WE ARE concerned now with sins of the tongue, which arise  
from the much talking in which there wanteth not sin. How  
many sins of this kind there are, against God and against our  
neighbor! Against God for instance, the light discussion of  
sacred things, by which their bloom is rubbed off, and the  
impression of sermon, or sacrament, or individual experience  
is talked away. Against our neighbor, the words of detraction  
or of gossip, based on imperfect information, and spoken with  
little consideration; the violations of confidence into which  
talkativeness frequently betrays people. All these come under  
the heads of *idle words*. Let me then give *three rules* for the  
practise of self-discipline in the matter of speech. (i) First  
this: To repeat evil or speak disparagingly of no one. (ii.)  
Show your disapproval of idle talk. (iii.) Sometimes practise  
silence.—A. C. A. Hall, Bishop of Vermont.



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VOL. LXXVI

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## EDITORIALS & COMMENTS

### The World Conference on Faith and Order\*

By Frederic C. Morehouse

THE time for holding the great World Conference on Faith and Order of the Church approaches. The Christian world should be preparing for it by united prayer.

Very much of the organized Christianity of the world will be gathered into consultation. The great, picturesque communions of the orient, those who have held aloft the torch of Christianity during the many centuries in which they have been surrounded, and sometimes persecuted, by Mohammedanism, will, by their representatives, brush the envoys of the most modern religious thought of the West. All the branches of the Anglican communion will be represented, from the venerable Church of England, planted by Celt and Latin, welded into one by Theodore the Greek, to the youngest organized Churches of Japan and China. The great evangelical Protestant communions of America and Europe will be there to carry their testimony. From all—or nearly all—the races under heaven, there will be gathered a body of some five hundred representative men, each of whom is devoting some weeks of his time to act as a spokesman for that branch of organized Christianity to which he owes his allegiance. Only the great Roman communion will be unrepresented; not because it is not wanted, not because it is uninvited, not even because it is uninterested, but because its primate deemed it undesirable for the invitation to be accepted.

And what do these hope to accomplish?

Let us clear the ground for the answer to this question by eliminating some of the things that are not to be anticipated.

I. We are a long, long way from organic Christian unity. Not only must many mooted questions be cleared up before reunion can come, but a new spirit must be created throughout the Christian world before that end can be realized. The *will to agree* must come before agreement. A careful distinction between the essential and the non-essential must first be drawn. It is a curious anomaly; but probably we must all go back in mind to the days and the conditions in which all

the Church was united, before we can go forward to the days in which it shall all be united again. Our ultimate hope is not for the unity of a patchwork quilt but of a seamless robe fit to clothe the Incarnate Christ. There is no part of the Christian world, past, present, or future, whose experience is not needed in the process of reuniting the Church. Lausanne is to be the scene of the experience meeting of all Christendom; but it is no part of the contemplated plan that agreement shall be anticipated from that gathering of well-nigh ecumenical experience.

II. Nobody proposes that we shall seek vague formulae which, evading real differences, shall seem to be acceptable to all because of their very vagueness. Salvation by platitudes, justification by evasion, are not principles that can be acceptable to any part of the sundered Church.

III. Nobody proposes a unity by compromise of principles. That religious practices may be coordinated and many and diverse of these continue side by side in a reunited Church we fully believe. Great numbers of the things that now divide us need not divide us at all. Yet fundamental principles are sacred and will be respected by the World Conference.

In my judgment, many are fearing the Lausanne Conference needlessly. No Christian body could be compromised (though perhaps it might be misrepresented by the mistakes of its own representatives), because no attempt is to be made to enact laws or establish principles which shall be of binding force. Political conventions adopt platforms; Lausanne cannot. Ecclesiastical councils define the faith or enact disciplinary canons; Lausanne can do neither. Each body enters into conference with all others without prejudice to the position of any of them. Does some communion stand for a principle that is accepted by

\* This is written, not primarily for THE LIVING CHURCH, but as one of a series of articles for publication under the auspices of the Secretariat of the World Conference on Faith and Order to be held during August, 1927, at Lausanne, Switzerland. Literature on this subject may be had free on application to The Secretariat, World Conference on Faith and Order, P. O. Box 226, Boston, Mass.



none of the others? Very well, all it has to do is to say so. Nobody will ask it to recede from that principle, be it held by ever so small a minority in Christendom. Neither will others be asked to accept that principle. Neither will the weak platitude be uttered that it does not (necessarily) matter whether the principle be held or not; principles *per se* matter a great deal. Opposite sets of principles must be subjects for the most careful, most sympathetic examination, but the truth or the falsity of any of them cannot and will not be determined by a majority vote.

But what, then, may we hope to accomplish by the Lausanne Conference?

I. We may hope to gather together the combined religious experience of all those portions of Christendom that will cooperate for the purpose. Experience includes such matters as testimony to corporate belief, means of grace, conception of the content and value of sacraments, manner of public worship, the source of authority in religion and of rule in life, the divine plan for extending the Incarnation throughout time and to enable men of all ages to participate in the Atonement.

II. We may hope to arrive at a better understanding of each other's position. There are far greater approaches to unity in the official standards of Christendom than is generally believed. Christians have drifted apart so effectually that they do not understand each other's languages or way of thinking. Indeed many of them do not understand their own standards. If each body can so state its case at Lausanne that the Christian world will understand that case, a long step will be taken toward the day when that case can be assimilated with all the other cases in Christendom.

Most separatist movements began with somebody's blunder—whether within or without the communion from which separation proceeded. But blunders are not always hereditary. The great grandchildren of the men who made the original blunder are not necessarily continuing the same. Most of the separate bodies in Western Christendom are, today, in something like the eighth to the twelfth generation since separation from the original stock became effective. Is it not conceivable that the twelve-times-great grandchildren of the two parties might be able, today, to find that there has been some correction of blunders and abuses since separation took place? And if so, may not some of the separatist bodies find that the original need for separation, as their fathers conceived it, no longer exists?

Questions like this we are hoping may grow out of Lausanne. The Church of the Living God is divine in essence but human in its outward aspect. It has been subject to, not a Reformation, but a whole host of reformations, no one of which need be considered in every respect a finality. In nothing is the divine aspect of the Church more evident than that there is now no Church or sect or group in Christendom that might not rightly be called a reformed Church. Does some devout Roman Catholic rise to deny that statement insofar as it concerns his own Church? I simply point, in reply, to the fact that one of the longest chapters in the decrees of the Council of Trent is entitled *De Reformatione Ecclesiae*. And our reason for optimism concerning the ultimate possibility of unity in the Church is that the Holy Spirit is continually infusing new vitality, new ideals, new possibilities into the minds and hearts and souls of the people of God. Truth always remains truth and its foundations cannot be moved, but in human perceptions and appreciations of truth, there is nothing static. All the power of all the ultra-conservative force in Christendom cannot estop the

Holy Spirit from leading His Church into all truth; and whatever is amiss in any part of His Church can be corrected and made right by the slow process which God always has chosen to accomplish His will.

The Lausanne Conference may do little more than gather and compare material and make it ready for many conferences in the future, especially between the religious bodies that find themselves nearest together. Even so it is a serious step in preparation for the larger unity that must come sometime.

And after all, results, with everything in the future, belong to God. It is our part only to try.

WE have before us a circular letter signed by a group of distinguished Churchmen inviting contributions for the praiseworthy purpose of saving the *Churchman*, which, it is said, is "threatened with extinction." It is a purpose in which we hope they may be successful; but since there is a friendly reference to THE LIVING CHURCH in the letter, we feel justified in referring to it with some questions.

What is a  
"Liberal" Organ?

According to this letter, the "*Churchman* recently said editorially: 'We have deliberately chosen to adopt a platform and to be as definitely an organ of the Liberal wing of the Church as THE LIVING CHURCH is of the Catholic party.'" The writers of the letter also express the opinion that for the *Churchman* to "go out of existence" would be "a calamity not only to Liberals but to Catholics and Evangelicals in equal measure."

Now let us have some definitions so that we may know precisely what to expect from those who avow that "Liberal" position.

Assuming, so that there may be a definite visualization of a position, that Anglo-Catholics were adequately represented, as to their spirit and aims, at the recent Catholic Congress in Milwaukee—which is also adverted to in this letter—does the Liberal position maintain that Anglo-Catholics are loyal or disloyal members of this Church?

If loyal, do Liberals hold, with the *Churchman*, that it was improper for the Presiding Bishop to attend the Congress? And if so, why? Or if not, how can they recognize the *Churchman* as a "Liberal" organ?

But if they hold that the Anglo-Catholic position is *per se* disloyal, how can they claim that their own position is a "liberal" one? And what is to be the organ of those many Churchmen who, not claiming to be Anglo-Catholics, trust their fellow Churchmen and hate "calling names"?

In short, is Liberalism, in the judgment of Bishop Parsons and those who have collaborated with him in signing this letter, something that excludes Anglo-Catholics from their sympathy and from an honorable place in the Church, or is it not?

We feel that Bishop Parsons and his associates ought frankly to meet this issue. If Liberalism is but a synonym for anti-Catholicism, how could it be a "calamity" to "Catholics," "in equal measure" with Liberals and Evangelicals, for a Liberal organ to go out of existence? But if Liberalism does not imply constant warfare with Catholicism, does Bishop Parsons hold that the attitude that the *Churchman* has shown toward Catholic Churchmanship during, we will say, the past two years, is consistent with Liberalism?

These are questions that ought not to be left unanswered. The old Low Church position was that those who avowed it were the only people who could honestly have place in the Church, and that those who differed with them were disloyal and ought to be put out by force if they would not voluntarily "go where they be-



long." There are a few of those people left. They have their own organ, they maintain their century-old position, with quips and gibes and charges against those with whom they differ, and we never criticize nor answer them. The school of Kingsley and Maurice, quite as truly as the school of Pusey and Keble, contested their position so successfully that there are but few, today, particularly in this country, who adhere to it. Yet those who do are perfectly welcome to remain in the Church. They simply live in the past. Nobody tries to put them out, nobody even opposes them.

But is that position "liberal"? Do Liberals intend to be a divisive force in the Church, or will they help to promote good feeling, and Christian courtesy, and a sense of unity? Do they deem men who stand for the Catholic position to be entitled to a place in the Church? Do "Liberals" indorse or do they repudiate the position of Kingsley and Maurice?

We have tried to understand what the *Churchman* means by that term. It certainly understands something quite consistent with continual carping at Catholic Churchmen, their principles and their practices. But is that Bishop Parsons' understanding of it? Is Liberalism chiefly "anti-" or chiefly "pro-?"

THE LIVING CHURCH has very seldom found it necessary to attack groups of men in the Church, be they Modernists, or Evangelicals, or what not, and there is so much in the position of each of these groups with which we sympathize that we look on none of them as proper objects for a continued attack. We can challenge anybody to look through our files for years back and find any instance of "calling names" upon men with whom we might disagree. Can any "Liberal" publication say the same? We could earnestly welcome a "Liberal" policy of any Church paper that would treat other programs or policies in the Church in the way that Bishop Parsons, for instance, treats their proponents in General Convention, or wherever he comes in contact with them. But we feel that there ought to be a showdown as to whether a "Liberal" organ that would represent a definite group in the Church would have a constructive policy or would simply be a blind antagonist of some other movement.

The attempt to prevent the Presiding Bishop from recognizing Catholic Churchmen as loyal Churchmen by attending their congress seems to us to present a definite, concrete issue, such as cannot be ignored. Is that "Liberalism," or is it not? "Liberals," such as those who have signed this letter, owe it to themselves to answer.

The signatures to the circular letter referred to, which is in no sense of a personal nature, are: Edward L. Parsons, E. Clowes Chorley, Dickinson S. Miller, J. Thayer Addison, Frank Hale Touret, William J. Scarlett, Luke M. White, William H. Jefferys, Joseph A. Leighton, Henry K. Sherrill, Annie B. Smith, and Samuel Tyler; and it was requested that checks be made payable to Monell Sayre, treasurer.

### ANSWERS TO CORRESPONDENTS

MRS G.—We regret that we cannot state the proportion of Christians who accept the authority of the Apostolic Succession. Since it includes the Roman, Greek, and Anglican communions it would be a large majority.

INQUIRER.—To render the *Kyrie* or *Sanctus* entirely as a solo would be in bad taste, liturgically speaking, but would violate no written law. In elaborate compositions of these, however, incidental solos are allowable.

C. C. T.—(1) To have been divorced is not a canonical bar to ordination but a bishop would undoubtedly exercise discretion as to whether the circumstances might make it a practical bar.—(2) Neither would the fact of divorce after ordination in itself necessarily preclude a priest from exercising his ministry.

### ACKNOWLEDGMENTS

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### TIME'S LAST DAY

The last day of my life is here, and death  
 Floats like a distant cloud athwart the sun;  
 Growing to bigness, filled with dismal gloom,  
 Which will enshroud me when my time is done.

Yet, 'fore it comes to blot, and blend as naught,  
 A backward glance I cast; discerning where  
 My pathway led through valley and o'er height,  
 From end to end afresh in lucent air.

And here and there are signal posts of worth,  
 Denoting where I fought—where laughed with glee—  
 Dragging my wounded body to its feet,  
 To fall again—but without thought to flee.

Forgiveness is the boon I crave the most,  
 Of Him whose banner haltingly I bore;  
 For often did my weakness cause its fall,  
 Despite the sacred emblem that it wore.

The fight is over; rest, sweet rest is mine;  
 And that swift cloud is but the charioteer,  
 To bear me hence into the realm of light,  
 Where fuller life awaits—and friends most dear.

—H. IRVINE LYNDS.

IN HOME LIFE SORROW is sure to come from the pangs of parting. Many an aching heart is left behind, plunged in the sorrow which comes from parting. But even here, when the heart has learned to "trust God and take courage," sorrow only deepens tenderness and strengthens the spirit of self-sacrifice, and "absence makes the heart grow fonder." Partings, where love is still strong, are surely meant to remind us that blessings are *lent* to us here—that this world, even at its best and brightest, is not everything that the Christian has to look to—that therefore he must rest not too closely on the things of time, and yet that true sorrow only deepens true love, and that love is eternal.—W. J. Knox Little.



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

OF all the fantastically grotesque and abhorrent attempts at explaining an alien people, the very worst is a book recently published, *The Plumed Serpent*, by D. H. Lawrence. It is Mexico of which the author treats, Mexico of today, with the struggle between Christianity and secularism to the fore: but the Christianity is unsympathetically portrayed as ultramontanist pure and simple, and the secularism is shown as the ancient heathenism revived and potent. The Plumed Serpent is the symbol of Quetzalcoatl; and the patriot leaders make the revival of his worship, with that of Huitzilopochtli, their aim—both these figments having become incarnate in themselves. There is a peculiarly foul philosophy of sex intermingled with all this, together with a careless indifference to bloodshed and a repudiation of all ordinary ties—and clothing! To read such a book as this would almost make one ready to accept the whole fabric of Mexican Roman Catholicism holus-bolus. The heroine of the book is an Irish-woman, married, divorced, married again, widowed, and come to Mexico in search of a new thrill. She is thoroughly “modern,” and has lost all respect for humanity or for individual men and women; and she ends by becoming Malintzi, that is, the wife of Huitzilopochtli. The novelist pictures this menagerie of mad-house persons as representing the real sanity of Mexican thought, and has fine scorn for the bigoted reactionaries who object to hymning Quetzalcoatl, or to making a synthesis of all idolatries under the nominal headship of Rome.

One finds it impossible to think that anything corresponding to his nightmare can be found even in the cauldron of Mexican aspirations and “cries.” A single sentence gives the substance of the book as an attempt at *Weltanschauung*: “What is life? A louse lying on its back and kicking.”

There is a definition of a certain modern type, however, which is suggestive. Owen has been at a bull-fight: “He had the insidious modern disease of tolerance. He must tolerate everything, even a thing that revolted him. He would call it Life! He would feel that he had *lived* this afternoon. Greedy even for the most sordid sensations. Whereas she felt as if she had eaten something which was giving her ptomaine poisoning.”

THIS CUTTING from the press seems worthy to be reprinted here, since some may have overlooked it. Things are brighter when a physical scientist like Prof. Millikan can so far impugn the infallibility of scientists. When one adds to that Edison's rather grudging admission that there may be souls, after all, despite his earlier convictions on that subject, he is distinctly encouraged.

## “MILLIKAN EXPOSES ‘STUPENDOUS’ BLUNDER OF 19TH CENTURY SCIENTISTS

“New Haven, Conn., Oct. 14 (A.P.)—The ‘stupendous blunder’ that 19th century physicists had made in supposing that it had, in a certain sense, reached finality, was shown here by Professor Robert A. Millikan, director of the Norman Bridge Laboratory of Physics and winner of the Nobel Prize in physics in 1923. He was giving the first of three lectures he is presenting at Yale University on the Terry Foundation. The scientists of the 19th century blundered, he said, in supposing that they had found a fairly consistent and universally applicable scheme of interpretation of the physical world—a set of laws in conformity with which all phenomena must everywhere take place.

“To show the error of this assumption, he listed seven new experimental facts in physics, all of which have been discovered within this single generation. The first of these was the discovery of the X-ray by Roentgen in 1895. The second that of the electron. The third the phenomenon of radio activity. ‘The fourth revolutionary discovery,’ Professor Millikan continued, ‘was that of the invalidity of the 19th century principle of the conservation of matter; for not only are the best of theoretical reasons due to Einstein, but excellent experimental grounds as well, for now believing that the mass of the stars is actually being transformed into light and heat and radiated away into the outer reaches of space where who knows but that it may be continually giving birth to new worlds.’

“The fifth new phenomena deal with ether-waves.

“The sixth discovery has to do with the mechanism of emission of ether waves, and the seventh discovery is that apparently all periodic motions are resolvable into circular and linear coordinate which cannot progress continuously as demanded by Newtonian laws.”

THE SWEET SINGER of Michigan, and the “Poetesses” of Huckleberry Finn's circle are not without rivals today. Witness these effusions from the Pine Bluff *Commercial*, with the warm-hearted editor's comments. They are to be taken seriously—as seriously as the obituary “poems” in certain dailies, though those are paid for by their authors:

### “LOCAL POET MAY OBTAIN RENOWN

“YOUNG WRITER IS TOO MODEST TO SIGN LATEST RESULTS OF HER WORK

“Pine Bluff's sons and daughters have wandered far away to the far flung places of the world, and have nearly always brought fame and renown to the old home town in many and varied achievements.

“Writers, actors, musicians, song birds, and what nots—Pine Bluff has contributed her share to the arts. The following poem, written by one of the city's fairest and youngest daughters, just emerging to young womanhood, shows remarkable depth and feeling, and is indicative that Pine Bluff may have another star to illuminate the world of letters and literature:

### “WHEN TEMPTATION COMES

“When temptation comes, Oh Father,  
Will thou hold my hand in thine  
Will thou draw me near Thee  
And put Thy will o'er mine;  
In weakness when I would fall,  
Press me close, Oh Father, to Thee  
Let not my soul be snatched by Satan  
But keep me pure, Oh God keep me.

“When one little kiss upon my lips are pressed  
Make me know Thou will hold me,  
Please, Oh Father, ever be my guest.  
Keep me from myself, oh save me!  
Lead me out of danger, keep my path straight,  
Make me ever servile to Thy will  
When life would tempt me, Oh Father,  
Guide me, Oh guide me still.

“I would thy hand should hold my own  
And lead me like a child,  
Dear Heavenly Father be my guide  
Make me humble, yielding, and mild;  
When love would seem so tempting  
And hearts so burden laden,  
Keep me, Oh my Father keep me  
A pure and virtuous maiden.”

### “OUR FLAG

“There are many colors in this world,  
Not many of them are new,  
But of all the colors I have seen and do love  
Is the red, the white, and the blue.  
Our flag is an emblem of beauty,  
Of friendship, bravery and love,  
And God forbid that a son of her's  
Should do shame to this flag named above.  
Oh! how can you be a deserter,  
A traitor to country and flag,  
When you see its broad stripes and bright stars,  
Oh! how can your beauty and love lag?  
Just think, my friends, of the young men who died  
To keep our dear country from shame,  
If you cannot feel the love of a country  
You have only yourself to blame.  
In rank our country's the highest,  
In beauty and wealth it's the same,  
And to keep our flag above others  
Many have died or gone lame.  
As the sun goes down in the evening,  
Our flag is lowered to the ground,  
The bugler sounds ‘taps,’ and the soldiers ‘salute’  
To the most beautiful flag ever found.  
To me, friends, it's a great honor,  
A joy more greater than mirth  
To raise my hat and salute  
To the most wonderful flag on the earth.

“Written by William Tollefson, St. Louis, grandson of Wm. Blue.”

A SOUTHERN wedding notice informs the waiting world that two young people were married at the Baptist *pastorium!* Why let the Romans have all the Latin terminations?



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## RESPONSIBILITY

*November 14: Twenty-fourth Sunday after Trinity*

### THE RESPONSIBILITY OF LIFE

READ Genesis 1:26-31.

**G**OD created us. That is more than a statement of origin: it is the assertion of our responsibility. When God had clothed the world and filled it with all the varied forms of lesser life, He created man in His own image. He gave him wit and will, and set him over the world to subdue it. We enter the world possessed of divine characteristics, and holding within us divine potentialities. It is our modern fashion to belittle man. The fashion may be modest, but it is false. Man is unique in his power of creativeness and in his moral sense. Life to the animal is a matter of controlling instincts, of rudimentary desires, of limited self-determination. Man wills and rules. The difference in power is not quantitative: it is qualitative. Man is a new creature. His achievements point to his power. All efforts to minimize his distinctiveness will be made at the cost of weakening his sense of responsibility.

*November 15*

### THE RESPONSIBILITY OF THE INDIVIDUAL

READ Ezekiel 18:1-18.

**I**N the history of the definition of man's personal worth the Hebrew prophets, and particularly Jeremiah and Ezekiel, played a great part. They asserted that man was a soul, and that he was bound up with a divine order. "All souls are Mine." Their special emphasis fell upon the importance of the individual soul to God. Man in his own right was of significance to God, and God demanded of every man a responsible attitude to the life which He had given him. This means not only that we are held to personal accountability for our exercise of the powers we hold in common with others, but that God asks of us a proper use of those powers and characteristics which make us what we severally are. I, just because I am such a person as I am, have a responsibility which is not yours.

*November 16*

### THE RESPONSIBILITY FOR OUR GIFTS

READ I Corinthians 12:1-11.

**I**T is St. Paul's great thought that every one of us has his gift. That is not something which is merely acquired in the ordinary sense, but is essential and proper to ourselves, and which is developed as, under the power of the Holy Spirit, we attain our true nature and manhood. The person fails of his true destiny till he exercises his gift. St. Paul drew his illustrations from the life of the Church and its ministrations, and from the life of religion generally. The truth holds good more widely. There is not one of us who has not some ability or characteristic which is especially our own. There is "That one talent which is death to hide." These abilities and characteristics may appear to vary in importance. They may range from compelling, inspired preaching, or skillful surgery, to the ability to say a graceful word, or do a kindly action. Be it great or small in our own estimation—in God's estimation the values may be different—it is the thing we exist to do. It is the thing for which we are responsible.

*November 17*

### RESPONSIBILITY FOR SPIRITUAL TALENT

READ St. Matthew 25:14-30.

**J**ESUS is here speaking specifically of spiritual gifts. Man is not acting responsibly till he puts into exercise his spiritual capacities. It is these which more than all else give man his distinctiveness, and these which more than all others we are apt to let lie dormant. Men and women who are in

other ways maintaining a mature attitude toward life and its obligations are often children spiritually. They do not fulfill the promise of their nature. If they urge, as they often do, that they recognize little spiritual capacity, it is to be pointed out that they may mistake what is asked of them. They sometimes assume that they ought to be capable of an exalted spiritual experience, and finding themselves incapable of it, resign the effort to attain any spiritual experience at all. It is not to be supposed that we can align ourselves with genius in the spiritual life any more than in other fields. There are never very many ten-talent people. The hardest thing is to realize the value and possibilities of the one talent endowment. The essential thing is to live to the range of our possibilities.

*November 18*

### THE RESPONSIBILITY OF KNOWLEDGE

READ 2 St. Timothy 1:1-14.

**T**HE sound mind, that is, sensitiveness to truth, quickness of apprehension, sober and wise judgment which an intelligent dealing with life brings, what an endowment that is! What a value there lies in knowledge, the appropriation of past experience! If you have a mind, thank God for it; it is one of the most precious of His gifts. If you have it, consider also the responsibility it brings. You can use it for your own ends. It can be the trained and willing servant to selfishness; it can lead you to all extremes of arrogance, pride, and intolerance. It can separate you from man and God. You can turn it to evil ends. You can make wrongdoing clever, and doubly dangerous. There is probably no greater danger than that which faces us in growing knowledge without restraint, in cleverness without character, and power without responsibility. Or, you can take your mind and use it for its great purposes of knowing the truth and commending it to others. That is probably the greatest service a man can render to the world.

*November 19*

### THE RESPONSIBILITY OF INHERITANCE

READ St. Matthew 10:1-8.

**T**HE words "freely ye have received, freely give" have a reference beyond the gifts which Jesus entrusts to His disciples for their ministry. They take up the duty of the right exercise of all those things which come to us by inheritance, from environment. Almost all of those whose eyes read these words are people who have received much religiously, as the result of family and parental influence, and from education. They are at home with the ideas of informed and cultured people. They are the product of the labors of other times and other men. What does all that entail? A few might answer, nothing. They absorb, receive, and never give out. They are the irresponsibles. The more will answer that it entails a response. They are debtors to society and they must pay.

*November 20*

### THE RESPONSIBILITY OF PREFERMENT

READ St. Luke 12:41-48.

**N**O compliment is intended in saying that the readers of this magazine and of these readings are among the preferred. It is a simple statement of fact. The possibility of doing so at all implies a certain leisure, interest, education, and outlook that by no means fall to all. Consider for a moment the inheritance and environment given and created by Catholic Christianity. The Christian is the heir to the best of religion, much of the greatest in art, literature, and thought as a member of the Catholic Church. To be so placed is a matter for congratulation, but it suggests the need of sober reflection also. "Unto whomsoever much is given, much shall be required—of him they will ask the more."



# Think Out Your Cathedral First

A Message to American Churchmen through the Religious Press

By the Very Rev. F. S. M. Bennett

Dean of Chester, England

**I** VISIT the United States as a personal embodiment of Chester Cathedral in England, which has of recent years, and not without success, been trying to restore not only its material fabric but the original idea and proper aim and object of a cathedral. This during long centuries has been obscured and largely lost in our old country and is only beginning to be seen in yours.

In both England and America immense interest is being shown just now in cathedrals and out here, where plans for new cathedrals are being mooted everywhere, it is of paramount importance that all concerned should grasp what a cathedral is and is meant to be.

Every *thing* is first a *think*, and to help a few people out here to begin to think along sound and adequate lines is the quite modest and primary purpose of my visit.

The word *cathedra* means seat, and a cathedral is the seat of a bishop. It is not (and this cannot be too strongly emphasized) one more large and stately parish church. It is the home of the bishop and the family House of God for the diocese. It should bear the same relation to the diocese which the parish church does to the parish. A large church, which is not really the bishop's seat and the family house of his diocese, is not really a cathedral at all.

At Chester we have got a real cathedral. It consists of a great group of buildings, some old and of great historic interest, and some comparatively modern. The group combines in one place a very noble church, the bishop's house, and next to it a hostel for twenty or thirty guests (paying or otherwise). Nearby are our diocesan offices and between them and the church a great hall which we use as our refectory for pilgrims and for our diocesan conferences and other large meetings. It is equipped with its own kitchen. Next to it, and opening out of our cloister, is a parlor where visitors, both clerical and lay, can read and write and, if they like, smoke, and from whose shelves they can borrow books. For other and smaller meetings we have our chapter house, and opening out of the Cathedral church itself our consistory court where the chancellor transacts the legal business of the diocese.

In the old country religion is diffuse and scattered, and in your new country it seems to me to be even so. We need, and you need even more, unifying and intensifying centers. Of this need you will certainly become more and more conscious; of it both in New York and Washington you are very effectively conscious already.

The great thing is for the authorities of any diocese which contemplates the building of a cathedral to think out both deliberately and spaciouly what they need to have at the center of the diocese. They certainly need all we have at Chester and more.

When the authorities of a diocese have thought it all out wisely and well, then (and not before) they should go to the architect and get him to embody their ideals. In old days the great medieval builders built freely.

**I** DO NOT think that any diocese will be able to achieve what it wants in the way of a corporate life until it gets a cathedral through which to express it. Life comes into being only by being expressed. A cathedral is the proper instrument for the expression of the corporate life of a diocese.

By nothing was I more struck in Canada than by Hart House in connection with Toronto University. What Hart House is meant to be and is going to be for Toronto University, a cathedral ought to aim at becoming for its diocese.

A cathedral should be able fearlessly to set a standard of worship. The danger of whittling everything down to suit popular whims is a very real one. It helps a diocese enormously

to have at its center a great church which does what it does, fearlessly and without favor, and is more concerned with the glory of God and the educating of popular taste than with becoming popular and immediately attractive itself.

It is a mistake to regard the Prayer Book as Tudor English. It enshrines in noble language devotions which have stood the test of fifteen or more centuries. Its services are great works of art, as great in their own way as great pictures by great masters. They ought not to be lightheartedly or clumsily pulled about. If any one treated the Sistine Madonna as many treat, for instance, Evensong, we should think that they were cracked.

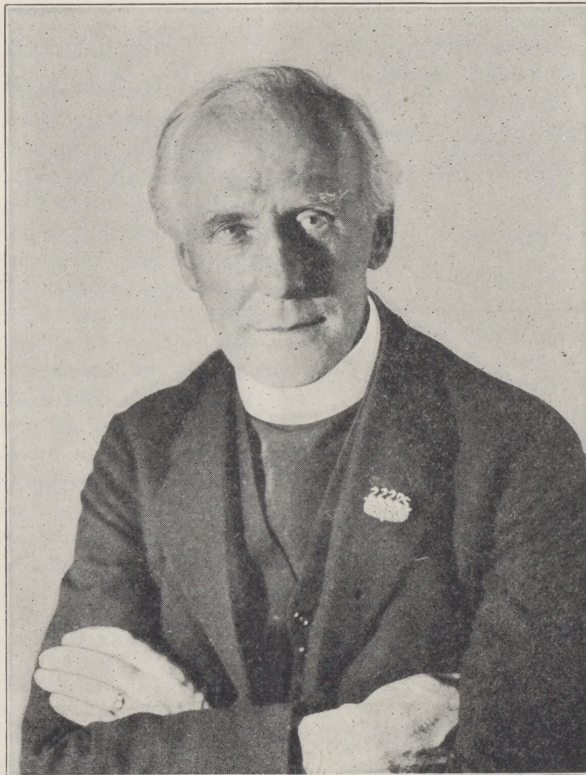
Sometimes I speak of our cathedral at Chester as a sort of ecclesiastical town hall, and such it is with all the convenience of having everything more or less under one roof. We have got what I think every diocese would be wise to try to secure.

Of course we have not got ours for nothing. On our buildings have been spent since the

middle of the last century not far short of a million dollars. We have had to spend a hundred thousand since the Great War. I am not out here primarily to get money, but I am hoping that some of those who live on this side of the Atlantic and have enjoyed free and open and hospitable ways of Chester will enable me to carry home a modest \$25,000 to justify my three months' absence from my home duties. To help I have brought over with me a book with an audacious title, *Expecto, an Essay Towards a Biology of the World to Come*. As its parent I think it interesting, not to say exciting, and all profits go to Chester Cathedral.

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THE WILL OF GOD is always best. God asks nothing but acceptance of that Will, not to do great things, but what He wills. This is the true love of God in practice; this is peace in all troubles. This precludes all undue sadness or regrets, and softens all trials. It does not make one shut one's eyes, or relax one's zeal; but it preserves one's calmness in the midst of the greatest trials. It is, perhaps, the best grace God gives us. Before death, when all fades away in one's mind, one can still think of that; it is the last and brightest flicker of the flame which is going out. To accept His Will with our last breath, our last sigh, that is true love to the end, the entry into Heaven.—*Selected*.



THE VERY REV. F. S. M. BENNETT  
Dean of Chester



# The Padlocked Churches of Mexico

By the Rev. C. Ernest Smith, D.D., D.C.L.

Rector of St. Thomas' Parish, Washington, D. C.

Author of "Religion Under the Barons of Baltimore," etc.

ON A TRIP from San Francisco to New York to see the Panama Canal I went ashore at a Mexican port and, while there, sought, with other tourists, to look at the interior of the church. We found it bolted and barred so that none might enter even to say a prayer before the altar.

This church is at Manzanillo. It is beautiful for situation. On an eminence dominating the town it stands, an outward and visible sign of the supremacy of religion in human life. In this it reminded one of what can be seen in almost every village or country town of the old world. Alas that we see so little of this among ourselves! Here we are more likely to see a great factory or towering skyscraper dominating the town and landscape than a church with its tower and spire pointing heavenwards to the unchanging heaven, our fatherland and home.

Lovely, too, is this church's environment. It is surrounded by gorgeous poinciana trees, which just then had their glorious green foliage roofed, as it were, with their flaming red flowers. Beautiful indeed are tropical plants and flowers but most beautiful of all is the royal poinciana, which we might suppose God meant to be His crowning work of beauty. In the midst of all this loveliness stands the church lonely and silent, and padlocked after the fashion of certain restaurants among ourselves which have been none too particular about observing the law. Curiously too this closed church, one of several hundreds scattered over Mexico, owed its plight, so it was said, to its having offended the majesty of the law.

But the closing of this church was indicative of distressing conditions in Mexico. It was pathetically eloquent of the existence of a state war between the government and the Church. For the civil and the ecclesiastical authorities there with their supporters behind them are like the two great armies at Gettysburg in the Civil War, which were lined up against each other, having certain issues to fight out, issues held to be vital, and being so the conflict had to go on to the bitter end.

This war happily is not a war of booming cannon, of burning homes and cities, and of machine guns mowing men down in thousands; rather is it that kind of war which Christ predicted when He said, "Suppose ye that I am come to give peace on earth? I tell you nay; but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law and the daughter-in-law against her mother-in-law."

"A war this of bitternesses, of hatreds and suspicions, of broken friendships, severed relationships, and disrupted families. But as in every war so in this. The innocent are the real sufferers. The men who start wars rarely suffer from their terrors as do what are called the common people. Witness the Kaiser and his generals living today in peace and luxury while myriads of soldiers who fought at their orders and scarcely knew why they fought are blinded or mutilated or shell-shocked for life or are lying in unknown graves, cut down in the midst of their days. So in this war the innocent are the real sufferers. As I looked upon the poor poverty-stricken people of Manzanillo I could easily imagine that they who seemed to have no comfort in life, save that which came to them from their religion, must have felt doubly poverty-stricken since even that comfort was now taken away from them. On the vessel which bore me away from Manzanillo there were six nuns and one priest who were leaving Mexico as exiles to find a home and place of work in one of the republics further down the coast. The good women were cheerful enough after a fashion, for being many they could help to comfort each other, but the priest, disguised, as it were, in layman's clothes, was a pathetic figure.

NATURALLY and inevitably the question presents itself. Can nothing be done to stop this fratricidal strife? Cannot the United States intervene in the cause of peace? Or cannot some group of disinterested men pour oil on the troubled waters? Is there no room for the arbitration of a peacemaker? In the greatest sermon ever preached on earth the peacemakers are awarded a special blessing. Cannot some one earn that blessing now?

I fear not. Conditions are not ripe. Moreover, there is no peacemaker in sight with the requisite qualifications. For the peacemaker's office requires not merely good will and a hearty desire for peace, but an accurate knowledge of conditions, a freedom from prejudice and partisanship, and the full confidence of both parties; also a certain sanity and poise of mind, and these do not necessarily go along with efforts for peace. We all remember Mr. Ford's unfortunate experiment in the role of a peacemaker and the ridicule which it brought upon him. So it would appear here. There is nothing now that anyone, particularly an outsider, can accomplish, save to make matters worse than they are.

To what cause of causes is this war due?

Well, from the Church side comes this answer: We are being oppressed by unjust laws. We are living under a tyranny antagonistic to our religion, whereby we cannot even teach that religion to our children. All our schools have been closed. Education must be received in secular schools. Our convents and monasteries have been closed. We cannot even voice our protest against such injustice. No priest or bishop born out of Mexico may perform any religious act whatever under severe and painful penalties. Thus our most sacred rights are disregarded and our deepest convictions set at naught. Nor may any priest or bishop appear out of doors in the uniform of his calling. And now that they have taken away our churches what more can they do to drive us to despair?

On the other hand the state replies: It is not a question of religion at all. For years the Church has been interfering in government administration; it refuses obedience to the Constitution and will observe only the laws which it wishes to obey. Therefore this is no religious problem. To be sure the efforts of the government to enforce the laws referring to worship have had to be intensified because "a minister of religion identified with the hierarchy of the Church has called on his followers to renounce and disobey fundamental laws." But the Church has brought this severity unto itself. Moreover the Church has neglected its duty to the people. Illiteracy is everywhere. And while two-thirds of the productive lands are in the hands of the Church, the people live in the utmost poverty.

Thus between the authorities of the Church and the authorities of the state the battle lines are formed. Yet, after all, these are not the real issues. They are only the outward and visible signs of a trouble far more deep-seated and of longer standing than appears on the surface. The real trouble lies in this, that there are two sovereignties battling for supremacy in Mexico. In the last analysis the question is, Shall Mexico rule in her own household or shall she share her sovereignty with a foreign power, that power being the papacy which has its seat in Rome 4,000 miles away from the city of Mexico itself? And because of these two antagonistic forces Mexico's life is menaced. She is as a house divided against itself.

And here is where one can readily see the hopelessness of arbitration. If in the fable of the wolf and the lamb the real issue had been the muddying of the water, that could have been adjusted, but there that was not the issue at all. Neither are any of the vexatious and even unjust laws against the Church the real cause of the division.

This is not a peculiarly Mexican question. Other nations have had to wrestle with it before Mexico was born. It



is not indeed a religious issue, but a national one only. So far as religion goes the conflict could be settled tomorrow without the change of a single article in the Church's Creed, or in the manner in which the public services are conducted. It is solely a question of patriotism. Every nation of Europe has gone through the same struggle, not always successfully. Germany went through it under Bismarck and the government lost out. France went through it in the dreadful days of the Revolution and at that time the Church lost fearfully. Again France went through it in the time of Leo XIII, and again the Church lost. Italy went through it in the days of Garibaldi and the national government of Italy today is stronger than it ever was before. England faced the issue in the sixteenth century and won completely. And here particularly note that so far as England is concerned the so-called Reformation of religion in the sixteenth century had very little to do with religion; the whole question was a patriotic one. Shall the Bishop of Rome, a foreign bishop, rule in this land or not? That was the question which had to be fought out and it was fought and won without the change of a single dogma or ceremony of the Church. Nothing was altered; changes came later but for the time this was absolutely the only change made. England had definitely decided that after five centuries of foreign ecclesiastical domination she would not be a kingdom divided against itself; she would be mistress in her own home, and from that day to this her wonderful career in the world has justified her action. On the other hand witness Ireland, one of the most beautiful islands in the world, likewise one of the most fertile, with as gifted and accomplished a people as you will find anywhere, whose country might rival England herself but unhappily she has been a kingdom divided against itself. And as one result of that division she has today but a population of less than three millions when but a few years ago she had eight millions. Even these three millions are now living under two separate flags.

Manifestly this is no domestic conflict, no mere local squabble, and any peace effort which might be made without this being thoroughly understood would be as the act of one who should put a poultice on a broken leg and expect prompt healing of the fracture; or as if one standing on the Mexican shore should forbid the waves to break on its sands and look for obedience to his commands. President Calles sees this clearly enough when he says:

"The problem is not for Mexico alone. It belongs to all Latin America. The foreign priests and especially the Catholic priests have caused calamity. All the outcasts of Rome and Europe have been sent to our country. Thousands come to make our people fanatics and to sink them in ignorance, and to take away with them all that they can get hold of.

"They have come to mix in our internal policies, to absorb our economic strength, to control all our activities, to disrupt our institutions, to counteract all the beneficent results of advantages secured at terrible cost.

"In the presence of this situation we have been obliged to take action to check the evil."

**D**ISOURAGING as the Mexican situation undoubtedly is, there is one bright ray of light illuminating its darkness. Apparently there is no hostility to religion on the part of the government; certainly nothing like the satanic hatred of God and his Church which is visible in Russia or which was such a terrible feature of the French Revolution. There is no crying against the Church by deluded dupes of atheism, "Down with it, down with it even to the ground." Undoubtedly there is much indifference on the part of educated men, most of whom regard religion as matter for women, children, and peons. As to themselves, frankly they are not interested. For them the Church has no message and possesses no influence over them. And here is perhaps the really discouraging feature of the whole situation. The Church has had absolute control of Mexico for 400 years, during which time she has enjoyed unusual privileges and vast wealth. Now under such conditions the most thoughtful and best educated part of the nation are alienated from the Church. It would seem to an impartial observer as if the Church herself, more than the government, had been weighed in the balances and found wanting. The whole situation is in reality a most serious indictment of the Church, for surely had she throughout the centuries been faithfully living up to her obligations it would be simply inconceivable that even a small minority would dare or even

desire to throw a stone at her. Rather would the whole nation cry if an attack were meditated:

"Woodman spare that tree,  
Touch not a single bough.  
In youth it sheltered me  
And I'll protect it now."

In any case it must, I think, be admitted that the Church is not wise in refusing to recognize the authority of the state in its own sphere lawfully exercised, *e.g.*, presuming (as is claimed) that the churches of Mexico belong to the state, what possible conscientious scruple can be urged against obedience to a law which requires that a priest in charge of a parish church should register as its appointed guardian and be considered responsible for its safe keeping and that of its valuables? Doubtless there would be no objection if this were all, but it is not. There is ever in the background, always to be reckoned with, sovereignty of the papal court. For centuries Mexico has been trying to serve two masters. Just now she is engaged in a life and death struggle to serve one master only.

But on the other hand, while there is no hostility there is little question that the state has seriously erred in invading the spiritual domain of the Church. For the Church has its sovereign sphere, as also has the state. There is a clear dividing line between the two spheres. Christ foresaw the possibility of clashes when He said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Where this dividing line begins the authority of the government ends. And it has no authority to pass laws which interfere in any way with the Church's rightful spiritual authority. If it does then it is a trespasser and should be rebuked as a transgressor and such laws held of no force. Under such conditions when obedience is demanded it can only utter its *non possumus*, even as did St. Peter on that memorable occasion when he said, "We ought to obey God rather than man."

**I**N ALL this sad struggle we can see the evils which the taking of one false step so often brings in its trail. Mexico is now suffering from such a step taken centuries ago when in place of the sovereignty of Christ over His Church there was set up over a part of it the sovereign lordship of the Bishop of Rome. Let us admit that the vision of a Church with a visible head surrounded by all the evidences of sovereignty and power has a certain charm and fascination, and also further holds out a promise of great success. Men had seen what supreme authority vested in a single head had done in those old days when imperial Rome ruled the world, and it was natural to wish such a sovereignty in the Church. But when Christ founded the Church, which He called His Kingdom, He proclaimed Himself as its King, and that is a grander vision. But with Christ as King there is no place for any other. His is a world-wide spiritual kingdom ruling the affairs of men under the sovereignty of Him who is King of Kings and Lord of Lords, where men render to God the things that are God's and to Caesar the things that are Caesar's. But when this glorious vision of a spiritual King ruling the nation gave way to that of a Church under a visible sovereign, a step was taken which was destined to bring upon the world infinite disasters, and this Mexican trouble is one of them.

When Spain conquered Mexico she naturally brought with her her own conception of the Church, and to this no objection can be had, but when Mexico freed herself from Spain it would have been well indeed if she had then freed herself from that other dominion. This she did not do. Perhaps that will come ere the conflict spends itself. Then there will be a free Church in a free state. Then too it may be that Mexico, which is one of the richest and most productive countries of the world, with mines of priceless value and with forests and oil wells overwhelmingly potential, will have a new place among the nations. But the beginning of this up-grade movement lies in the putting of Jesus Christ our Lord on his throne in heaven so that in a new sense He may be Mexico's sovereign Lord. Under His sovereignty the Mexican state can live and enjoy freedom such as heretofore in all the centuries of its national life it has never known, and then while temporary and occasional clashes there may be they will be between the Mexicans themselves and easily capable of adjustment. A peacemaker then would have a comparatively easy time as he would beg them to remember that they were brethren and should do no wrong one to another.



# Women and Children Leave Wuchang

Escape Arranged by Bishops Roots and Gilman—Suffering in City Increases

By the Rev. Edmund L. Souder

WUCHANG, CHINA, OCTOBER 2, 1926.

ANOTHER week has passed since I last wrote, and it is a full month since the city shut its gates before the face of the enemy. Here we are still, only more so, for as days go on the situation in the city naturally grows worse and worse. A great many of the upper and middle classes still have some things to eat, though I don't suppose there is a soul in the city, Chinese or foreign, that is not on rations. But there is also a large and growing number of people who have absolutely nothing left to eat, and are literally starving.

It is heartrending to go out into the streets now, because of the signs of destitution on every side. During the first ten days of the siege the streets were almost deserted, for everyone was afraid of flying bullets, or of being robbed by soldiers or impressed to carry things for them. Now, however, the streets are thick with people wandering about, many with empty baskets, seeing whether they can pick up a little something here or there to take away the pangs of hunger. In the hospital a week ago we brought the patients all down to two small bowls of rice gruel a day, which is really next to nothing, and is only just enough to prevent actual starvation. Fortunately we were able to buy two pigs, and we also got some barley and millet, but that will not last very long even at our present rate of feeding. On Michaelmas, I rode across the city on my bicycle to say Mass at the Chapel of the Resurrection, and found that some of the Christians there for the service had hardly had a single thing to eat for two or three days. I divided among the poorest what few dollars of ready cash I had, but what food is left in the city is so expensive that no one but a well-to-do person has money enough to buy. I have been all over looking for such things as milk powders (Klim, Malted Milk, Momilk, etc.), but there is not a thing to be got anywhere, and a food store I went to yesterday, which was well stocked ten days ago, was absolutely stripped bare. They said they had not a single thing to eat left in the store.

## DOG MEAT EXPENSIVE

One sign of the hunger prevailing in the city is the fact that the dogs of the city have almost entirely disappeared, and dog meat sells at quite a fancy figure. We have a suspicion that we ate some ourselves the other day, but we are not asking questions, for it really was not bad at all! Another day we know we had horse, but that tasted quite like a good piece of beef. The dogs in an Oriental city do all the scavenger work, and ordinarily they are thick. Today on the street going to Boone and back I only saw two dogs, and I think their days are numbered! Some of our Christians have been eating chaff, ground into powder, and put into water to make a kind of tea, but whether there is any nourishment in chaff I very much doubt.

Naturally, living in such ways, eating anything and everything, dysentery, and that sort of thing, is greatly on the increase, and cholera as well! Two nights ago Dr. James hardly got to bed all night because of a girl nurse and a hospital servant coming down suddenly with cholera, this in spite of the fact that strenuous efforts and strict orders have been made to prevent anything being brought into the hospital from outside. By the doctor's hard work I think both will pull through the cholera, but are they getting well to starve? The beggars are thick, and what I find it hardest to bear are the cries of poor little children in their mothers' arms, who are hungry but have no place to turn for food.

Bishop Gilman went to Hankow a few days ago, and is trying to see if arrangements can be made to allow a withdrawal of women and children from the city, and a telegram came from him this morning saying that a plan has been arranged between the two sides to allow something of this sort. We are waiting momentarily for him to come over from Hankow, and when he returns there I will try to get this letter

out of the city by him. Bishop Roots we learn is now back in Hankow, and he also is working as hard as possible to get permission for women and children to leave Wuchang. That will not only save their lives, but will also leave fewer mouths to eat what foodstuffs are left in the city.

Twice within the last few days I have seen the heads of men who had been executed out of hand by the military. One poor fellow was marched by the soldiers past the hospital gate, and was decapitated right at the corner of our property. I heard of it, and went out fifteen minutes afterwards, and there his body lay right where it fell, his head in a pool of blood a few inches from the body. On a wall nearby was a statement signed by the general, saying that he had been caught communicating with the enemy. The other man whose head was on the street was said to have sold the soldiers' rice (which they had doubtless stolen) to the people. A student standing near asked me whether we did things like this in our "honorable" country, and I remarked that we had our weak points, but that was not one of them. No doubt the day is coming when the Christian conscience will abolish capital punishment, and we will look back at our present hangings much as today we regard these public executions in China. As Dr. Fosdick says, we are all part of an emerging humanity, and some of us, by God's mercy, and through the rich blessings of Christian faith, are a bit further along than some others.

## ANOTHER LETTER

WUCHANG, OCTOBER 6, 1926.

I MAILED a letter on October 2d, or rather I got it out of the city along with other mail carried over by the boat which has been bringing the peace negotiators back and forth. Bishop Gilman, after several days in Hankow, returned, and reported favorable progress, which cheered us up, until the airplanes came over the city the next day dropping bombs, one of which came down so near the women's hospital that we inside felt the concussion from it together with a deafening noise. It landed next door to the hospital, in the Courts of Justice. As usual, some people were killed, but the number of those seriously injured was much less than on some former occasions. Another bomb fell just outside Boone Compound, so close to my house that when the cloud of smoke and dirt rose up Bishop Gilman thought the house was hit.

One of the chief things accomplished by our two bishops with some other Christian leaders was a plan whereby women and children were to be got out of Wuchang and over to Hankow. After much hard work on the part of the bishops and others, a plan was agreed upon for getting the people out of one gate. But the tragedy has come in the utter lack of system and efficiency by the Chinese, for instead of having streets leading to the gate well policed, they have allowed people to crowd down one narrow street in such hordes that many have been crushed to death. Several of us saw heartrending scenes down there today. On Sunday afternoon Dr. Bliss and I escorted three of the foreign nurses in the hospital (Misses Barr, Raveland, and Steward) down to the gate, and although we had a special permit for them to leave the city, we had an exciting five minutes when we got into such a crush of people, trying to press through the gate with us, that we were only rescued after the soldiers had knocked down half a dozen people, beaten some on the head and shoulders with their rifle butts, and threatened two or three others with their bayonets! That same afternoon Father Wood and I, with four Chinese gentlemen, paid a call on the military governor, and begged him to make better arrangements for the people to get out, also telling him of the desperate situation many were in regarding food, we in the hospital only having food for staff and patients for two or three days, the people at Boone and St. Michael's being in much the same condition. He listened politely, but the visit did not seem to accomplish much, for about forty people I



should say have been crushed to death since in the wild fight to get out of the city gates or have been drowned after reaching the river bank.

For the last day or two, looting by the soldiers has developed on a bolder and larger scale, and yesterday on my way back from a visit to Boone I went right past two groups of soldiers who were in the act of smashing houses and shops, without any one to say them nay. As I was carrying quite a little food and \$100 in cash, I did not linger, but slid past them. Further on I had to get off my bicycle to get past the body of a poor fellow who had been decapitated in the middle of the street, and had been left there in his blood. I had passed some soldiers there on my way to Boone as they were trying to break into a shop to loot it, and I am afraid the man's "crime" was that he had tried to prevent their getting in, and when they succeeded that was what they did to him.

#### OVER THE WALL IN PAULINE FASHION

This morning Kemp, Miller, Wakefield, and I went together to meet the boat from Hankow, to get mail for ourselves from Mr. Bundy who came over and to see also what help we could be to the people trying to get to Hankow on the lighters which were to carry them out of the city. As we got near the P'in Hu Gate, from which the people have been allowed exit these two or three days, we found the streets filled with crowds waiting for the gates to open. As it was impossible to get through that mob, we got on to the wall of the city, the soldiers on guard there being very friendly, and they held a rope for us while we went down over the wall out of the city the way St. Paul did out of Damascus, only not in a basket. Once out of the city, we went down to the river bank, and found hundreds of people there, who had come out of the city yesterday but hadn't got onto a boat. Shortly the tug, with several foreigners on board and many Chinese with Red Cross arm-bands, came across the river, towing three big lighters, and after getting gang-planks across to the land, they started to embark the refugees. There was a wild rush, and for two hours all of us there worked for all we were worth, with the Chinese helpers, to keep the people from being drowned or crushed. People behind pressed forward, so that some, often women carrying babies and leading other children, were forced into the water, which three or four feet from the shore was over their heads, and a number of them were fished out almost drowned. Two or three would try to force their way up a narrow gangway, without rails, meant for one person at a time, and sometimes a person would fall half way up with others crowding on in back. It was a wild time, which words utterly fail to picture to you, but at length the lighters were packed with humanity, and Kemp and I got the gang-planks pulled off so that no more people could force their way onto the boats. Again, if the police had been on the job it could all have been avoided.

On the way home, we saw tragic sights which made one heartsick. Many of these poor souls we had been trying to get onto boats had been without food for several days, and as we got to the gate (outside) we passed the body of a poor man who had died from hunger and exhaustion after finally getting through the horror of the crush inside the gate. We had to wait half an hour before the gate was opened for us to come into the city along with some soldiers, bringing rice, and then as soon as we got inside we almost walked on the bodies of a mother and her baby, both trampled to death right in the middle of the road. As we went on a few paces, we saw here one body, there three bodies, etc., and up a side alley a larger number had been temporarily dragged till coffins could be brought for them. We must have passed at least twenty bodies, the result simply of this morning's mad crush, for yesterday's dead had been taken off. The whole thing seems so perfectly mad and needless, when a little efficient placing of troops and police along the roads leading toward the gate could prevent the whole thing. One man sat weeping beside the dead body of his wife, and we caught up with another poor fellow, weeping, carrying a baby of few weeks, walking back of a bamboo couch on which was the body of his wife, which was being carried back to the home from which they had fled to escape starvation.

#### PEACE TERMS

We hear tonight that peace terms have actually been arranged, and that the city is to be open in another twenty-four

hours or so. We devoutly hope it is true for the sake of these thousands and thousands of suffering men and women and little children. The things we have been through this month have been terrible on one's feelings and yet one has felt over and over how privileged we are to be able to be here to be of some little help and comfort to those in such dire need. What greater joy can God give any man or woman than the opportunity to give a little lift to those who sorely need it! The doctors and nurses in both departments of the hospital have done wonders for the wounded and those stricken with cholera, many of whom have been saved. Fr. Wood and Miss Stedman at St. Michael's have had 200 or more refugees they have been trying to protect and feed. Miss Sibson did plucky work at Trinity for another group of refugees, and, of course, those at Boone (Bishop Gilman, Dr. Wakefield, Messrs. Miller and Kemp) have had many opportunities to serve, especially the two former, who crossed the river to carry forward peace negotiations and bring back food for us.

In the midst of all this terrible suffering on all sides, it has been a blessed privilege to be able to offer the Holy Sacrifice here on the altar in the little Chapel of the Merciful Saviour, to hear the confession of a dying person, to carry the Reserved Sacrament to the sick, to offer a Requiem for the dead, etc. Surely there is nowhere to turn for strength and guidance in such a time but to the loving Lord of us all, whose children's agonies mean much more to Him than to any of us whose hearts these days have been almost crushed by the awful things we have seen.

Our problems will begin rather than end with the ending of the siege, for there will be an unusual amount of poverty this winter, and for us as foreigners and as Christians there are almost sure to be many problems to be faced due to the somewhat anti-foreign and anti-Christian attitude of the Nationalist Party, which now comes into control in central China. There is difference of opinion among foreigners, but many of us, I think, feel that while the victories of the Nationalist troops will certainly create problems for us, especially those engaged in educational work, yet it is for the best interests of China, and that is what we really want. The militarist, like Wu P'ei Fu, whom the Southerners have now driven out of control here in central China (at least for the present, and I hope permanently), is out for nothing but himself, his own glory and gain, whereas every Chinese gentleman to whom I speak, particularly the Chinese clergy, feels strongly that the Nationalist troops are working primarily for China and the Chinese nation, not for their personal aggrandizement. I can understand the anti-foreign feeling of young China, due to resentment against the "unequal treaties" but for China's sake they need to realize that China's greatest enemies are right at home in the dishonesty and rapacity of officials, and in many other things for which the foreigner is in no way responsible. May we, as missionaries of the Cross, be given grace to be patient when our motives are misunderstood, wise in facing the new day in China, and loving toward every child of God. It will not be easy, and we need the prayers of the Church at home.

#### CREDO ET SPERO

One Faith I keep,  
Through God's good grace:  
My strength and stay  
In life's hard race.

One love I have  
For God and man,  
Whom I would serve  
Through life's brief span.

One prayer I have  
My heart within:  
May Christ's dear Blood  
Wash out my sin.

One hope I guard—  
I hold it fast:  
To be God's child,  
While life shall last.

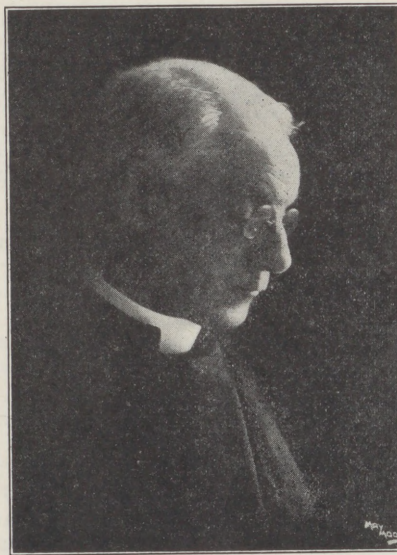
—ETHEL MILLER.



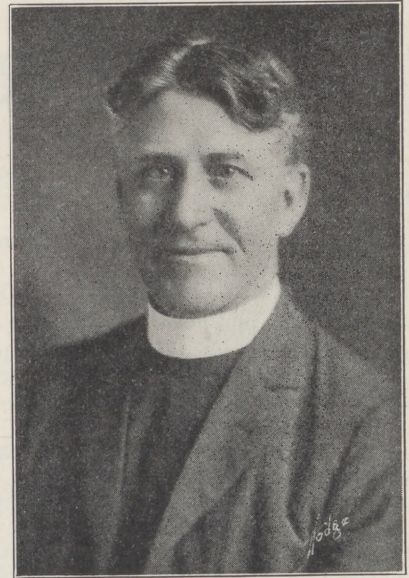


THE RT. REV.  
WALTER H. OVERS, D.D.  
Retired Bishop of Liberia

Bishop Overs will be acting Bishop of Kansas for six months to relieve Bishop Wise. (See THE LIVING CHURCH of November 6th.)

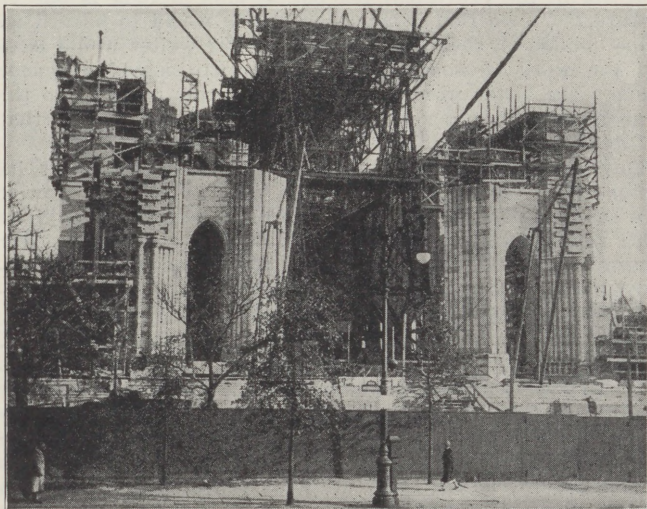


VEN. GERARD A. D'ARCY IRVINE  
Coadjutor Bishop-elect of Sydney, Australia  
(See Australian letter elsewhere in this issue.)



THE RT. REV. JAMES WISE, D.D.  
Bishop of Kansas

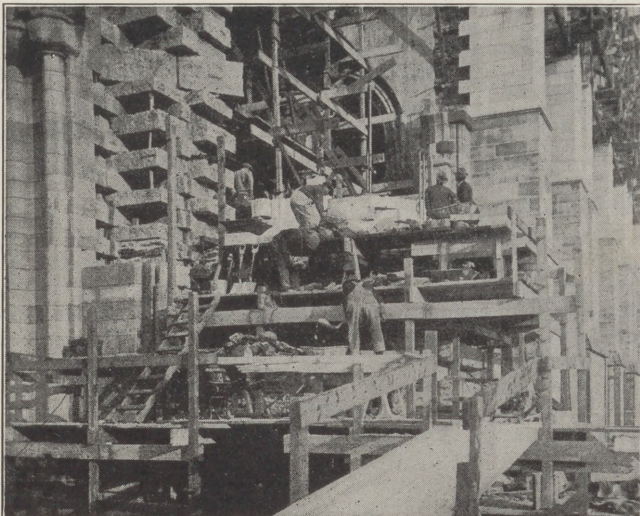
Released by his diocese for a six-months campaign for diocesan institutions. (See THE LIVING CHURCH of November 6th.)



Wide World Photo.

PROGRESS ON CATHEDRAL OF ST. JOHN THE DIVINE,  
NEW YORK

Looking into the Cathedral from 112th St. and Amsterdam Ave., showing the temporary steel scaffolding which rises to a height of ninety-eight feet.

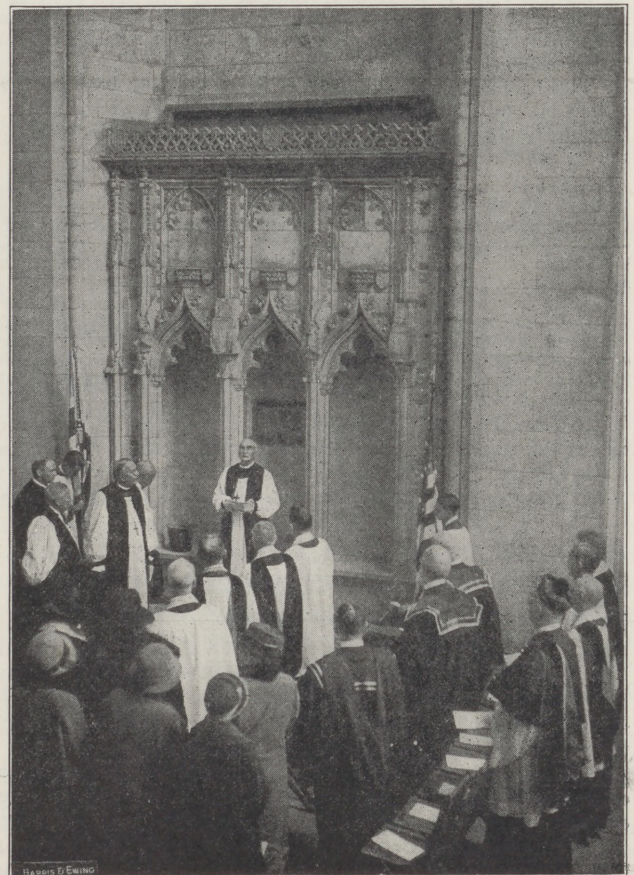


Wide World Photo.

BUILDING FOR THE AGES

Stone setters and laborers busily engaged on the entrance at 112th St. and Amsterdam Ave.

The News of the Church  
in Pictures



Wide World Photo.

BISHOP OF LONDON IN WASHINGTON CATHEDRAL

The Lord Bishop of London, speaking at the Washington Cathedral, October 29th, where he hallowed and placed in the sanctuary of Bethlehem Chapel a brick from the historic old church at Jamestown, Va., the first church founded in the American colonies. In the photograph the Lord Bishop may be seen holding the brick while on the right of the Bishop is the Rt. Rev. James E. Freeman, D.D., Bishop of Washington.



# 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.

## "HE GIVES TWICE WHO GIVES QUICKLY"

To the Editor of *The Living Church*:

NEVER BEFORE NOW have I so keenly recognized the truth of the proverb, "He gives twice who gives quickly." I am confident that the members of our national Church are going to give the \$50,000—that is about all it is needed to replace and refit those churches and rectories of South Florida which were ruined by the hurricane.

But the gifts come in slowly and perhaps circuitously.

Meanwhile, roofs are gone or have great gaps; windows are without glass; and walls are sagging.

The congregations of these churches have no money and cannot borrow any. So each fresh shower of rain works further havoc.

Therefore, I do beg that they who mean to help South Florida will do so quickly, sending their contribution to Bishop Wing at Winter Park.

Winter Park, Fla., Nov. 2, 1926. CAMERON MANN,  
Bishop of South Florida.

## DR. LYNCH AND THE CONGRESS

To the Editor of *The Living Church*:

I WAS PLEASED to see the reprint of Dr. Lynch's report of the Anglo-Catholic Congress held in Milwaukee last month. I agree with you in considering Dr. Lynch's report excellent and discriminating. Your editorial comment was pertinent, but not as full as the report might warrant. For example, you pass over in silence the surmise raised in the mind of Dr. Lynch (page 8 of the reprinted article in your issue of November 6th), and in these words:

"Bishop Gore is continually emphasizing this fact (i.e., salvation as corporate) and is so insistent upon it that one sometimes wonders if he (Bishop Gore) can conceive of salvation apart from redemption as a member of the Church."

There is a precise answer to this surmise in the words of Bishop Gore himself, to be found on page 42 of his little book, *The Religion of the Church* (Morehouse, publishers, forgive me!), which goes thus:

"By making sacraments, visible ceremonies of a visible society, to be the instruments of spiritual grace to the individual—by making these social sacraments to be the provided means of personal salvation—God has made it apparent that His salvation is no gift to isolated individuals, but a gift given to members of a body, a gift for membership."

"Only it needs to be remembered that when we say that the great sacraments are 'generally necessary to salvation,' we do not limit the power of God to give to individuals what He wills to give, outside all sacraments, in this life and beyond it. We are speaking of salvation in the sense explained above as something open, covenanted, and proclaimed." (Italics mine.)

It may be, Sir, that those who read Dr. Lynch's report might be interested in the statement of Bishop Gore's position on sacramental salvation—individual and corporate.

Burlington, Ia., November 5th. (Rev.) JAMES COLLETT.

## BELIEVES THE ATTACKS TO HAVE BEEN COURTEOUS

To the Editor of *The Living Church*:

YOUR interesting editorial on The Congress in Retrospect contains a surprising paragraph dealing with "the attacks" on our Presiding Bishop. "Venomous assault" and "a kind of low-down meanness" are harsh words. What their justification may be, I have no means of knowing.

But if reference is made to such protests as that, for example, of the National Church League, of whose executive committee I am a member, then I desire most earnestly to protest against the use of such phraseology by a Church paper and to describe the action of fellow Churchmen. Surely it is entirely proper for those Churchmen, be they many or few, who have no sympathy with the aims of the Catholic Congress, to register a courteous protest. That our protest was courteous not only in matter but in spirit, no one can deny. Bishop Murray is the duly elected head of the executive branch of our Church. To him we owe and are prepared to pay the fullest loyalty and respect. Nor do we assume to criticize any gathering of like-minded men, who meet to promote ideals,

within the Church, which they deem desirable. But we thought and still think that it is unwise for the Presiding Bishop to attend such a gathering, and so to seem to identify himself with any party in the Church.

Another thing: Do you really think your reply to the *Southern Churchman's* criticism is a reply? Our Church has had a good many gatherings during her history in the United States. I do not recall that at any of the triennial Conventions, those in charge of the arrangements had to make such pathetic attempts to find a suitable office with which to "open." Indeed the Prayer Book office called "The Order for the Administration of the Lord's Supper or Holy Communion" has seemed always to be adequate. (Rev.) THOMAS McCANDLESS.

New York, October 27th.

## PROTEST OF JAPANESE PRIESTS

To the Editor of *The Living Church*:

I AM AFRAID your Tokyo correspondent (*vide* the LIVING CHURCH for November 6th) is trying to raise a universal storm in the proverbial tea pot. Bishop Motoda is one of the rarest of men that I have met in the world to hazard an unripe opinion on such a grave subject. The writer would have used the word *chokoku butsu* (sculpture) instead of *guzo*; although the latter word will convey a better meaning to the Japanese Buddhists generally, as they deny emphatically that they are idolators.

Then again, the word "idolatry" at present has lost its animus and importance as a rival to the true religion. Now it is an art, and as such we Christians are permitted to enjoy it to its fullest extent. Why not? Would not the present day austere and cold Protestant churches be immeasurably enriched if they install some of these "idols" in their sacred edifices? Why deprive man of the beauty of art?

As to the "pan-Protestant tone" of the Bishop's articles, not having seen them, it will be improper on my part to pass any criticism upon them—whether adverse or favorable. But undoubtedly there is a general impression in Japan that as soon as the "Catholic Church of Japan" becomes independent, with its own bishops, and the missionary, with his enormous sums of money, leaves them in God's peace, it will grow up rapidly, drawing to itself large numbers of adherents both from the Christian and non-Christian population of the empire. The gravitation towards it will be spontaneous and not forced, like the movement in India.

The present writer firmly and fully believes that the Anglican communion in Japan has a glorious future ahead of it. Therefore, to start a world agitation against the Bishop of Tokyo is exceedingly unwise. (Rev.) ISAAC DOOMAN.

New York City.

[This editor would point out that the "Protest" was issued by Japanese clergy alone, and was printed as a matter of news. That such reporting should constitute "world agitation" of any sort seems to us rather unreasonable. So far as we can discover, the parties on both sides of the subject are Japanese alone.—EDITOR L. C.]

## THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

FROM ANY point of view the retention of the name Protestant by the Church appears absurd—the period of protest has passed, what may have had in Luther's day a value has now run its course. The sects built on protest no longer live on it. The period of getting together has dawned and all who profess and call themselves Christians should rejoice, and we, most of all, for we are the one body in which the full Catholic Faith is reserved and is Catholic enough to allow of the needed latitude. Personally I may and do dislike things dear to some of the schools called Catholic, but my ideal is a United States, not a continent cut up into wavering sections like Europe. Protestantism started in Germany, it has been killed by William of Prussia. Let the United States idea stand in the Church and away with cults or shun organs that miss the trend of the time and preach discord.

Philadelphia, November 2d.

W. C. HALL.



# AROUND THE CLOCK

By Evelyn A. Cummins

A WRITER in the *Guardian* says he owns he is disposed to say grace upon twenty other occasions in the course of the day besides his dinner. He wants a form for setting out upon a pleasant walk, for a friendly meeting or a solved problem. Why have we none for books—a grace before Milton or Shakespeare, he asks. How about before reading the Church papers, especially if some fine controversy is going on? But most of us do really need some sort of petition to say before an unfriendly meeting or an unsolved problem, as well as pleasanter things. And why not before a good laugh, if we only knew when it was coming?

Speaking of unfriendly meetings, a young carpenter was telling me the other day about the meeting of a certain lady for whom he was working and another certain lady who had not yet vacated the house which the former had bought from her. The first lady wished an estimate on proposed work to be done outside the house and the second one was not even willing to let the carpenter take the measurements. Said the carpenter to me, "Say, did you ever hear refined people quarrel? They used such nice, long words I wasn't sure at first that it really was a quarrel. But it was," reflectively, "it certainly was a quarrel, all right."

THE *Nation* of London has defended its recent questionnaire, saying that it used therein familiar phrases, of which the general significance is obvious. The *Nation* suspects, it says, that no questionnaire can elicit a really accurate picture of the prevalence of the indoctrinal mysticism which is so marked a feature of the present age. Now, that is a large part of the objection to the whole matter. Most of us believe that there are really few atheists and agnostics among us, but it may not appear so from the categorical answers of yes and no to this particular questionnaire.

A CONTRIBUTOR to the *Architects' Journal* says, "The story goes of a famous architect getting out designs for a wonderful church to cost £50,000, after which the committee of the building fund wanted him to reduce the price to £10,000. 'Say a couple of pounds more, gentlemen,' he wrote, 'and have a nice spire!'"

A CONTRIBUTOR sends in the following amusing story. "Upon employing a new sexton for the church I informed him of the hour for services and other meetings. I noticed he took careful notes, and later I found a card hanging in his room, reading as follows:

"St. .... Church.

"Holey Communion .....	8:00 A.M. Bell to ring.
"Sundy School .....	9:30 A.M. Know Bell.
"Curch Survis .....	10:45 A.M. Bell to ring.
"Eavning Survis .....	7:30 P.M. Bell to ring.
"Thursday .....	Oxsilery, Jr. Quire 2:30 P.M.
	Boyes Scouts 7:30 P.M. Know Bell
"Friday .....	Guild, Sr. Quire 2:30 P.M.
	"By Order of the Rector
	"Rev. ...."

SO FAR, returns on the *Nation's* questionnaire show the vote to be as follows on some of the questions:

1. Do you believe in a personal God? Yes, 537; No, 736.
2. Do you believe in the divinity of Christ? Yes, 474; No, 819.
3. Do you believe in any form of Christianity? Yes, 666; No, 595.
4. Do you believe in personal immortality? Yes, 578; No, 646.
5. Do you regard the Bible inspired in a sense in which literature of your own country could not be said to be inspired? Yes, 377; No, 918.

The London *Daily News* conducted a similar vote and of their readers, presumably mostly of the middle class, the returns show that seventy-one per cent believe in a personal God, seventy-two per cent in personal immortality, seventy-five per cent in some form of Christianity, sixty-three per cent regard the Bible as inspired, seventy-one per cent voluntarily attend religious services regularly, and thirty-eight per cent ac-

cept the Bible's story of creation as historical. The *Daily News* in commenting upon the returns says, "These answers justify the belief that the creed of the ordinary middle-class Englishman is still what might be described as 'common sense' Christianity, and has not yet been much affected by the spread of agnosticism."

SOME of the papers have been carrying this summer lists of "Things You Don't Know"—what I might call "Remarkable Facts." Some of them are: "Members of Parliament are not permitted to slide down the banisters of the House of Commons." "Figures show that the average man never wears a derby hat while bathing." "Napoleon never liked to fall off a ladder when talking to a lady." "No matter how hard they try, inhabitants of Paris cannot walk on both sides of the street at once." "Macaroni is soft and pliable after it has been boiled in water." "Boys in Shanghai, China, have come to the conclusion that it is impractical to fly kites in the house."

We might try some ourselves. "Farmers in New England have found that they must pick their apples before making them into cider." "In Portland, Maine, it is considered awkward to trip and fall upon entering a drawing-room." "In the West it is not customary to do the Charleston down the aisle when attending the movies." "Hotel statistics show that not every one visiting in Chicago orders oysters for breakfast." "In certain dioceses it is considered bad form to hit the collection plate and scatter all the money when attending church."

WHO hasn't a story about a cat or a dog appearing in church? I remember seeing a large setter dog sitting, wagging his tail, on the top chancel step of a church at one early service. He happened to be the rector's dog and the rector was completely oblivious of the fact that he was there, because he was facing the altar at the time. The sexton removed the dog in a few minutes and all was well.

The other night in New York, the mascot of an opera company, a cat named Nick, strolled on the stage of the Century Theater during the final act of *La Traviata*. He made a dive after an imagined mouse under the bed as Violetta was dying.

A CORRESPONDENT to *Time* has recently inquired what happens when a water-spout crosses the equator. Does it stop suddenly and start spinning in the opposite direction, he asks. *Time* replies that in a former issue it had stated that "cyclones spin counterclockwise in the northern hemisphere, clockwise in the southern, due to twist imparted to enveloping air currents by earth's axial motion (Ferrel's Law)." Then it goes on to explain that no record is discoverable of such a hypothetical case as that suggested by the writer of the letter. It says, "From the nature of its spin and of prevailing air currents, a cyclone usually travels away from the equator. Should one chance to be translated across the line it would theoretically be retarded, dissipated, replaced by a fresh one of reverse spin." As a matter of fact, there is said to be a region of almost continuous calm where the southeast and northeast trade winds come together at the equator. This area is known as the Doldrums and sailing ships have been known to be becalmed in it for weeks.

A CORRESPONDENT writes the *Spectator* on another Latin "howler." He says, "The new Richmond Hospital in Dublin, opened some twenty-five years ago, boasted a beautiful pair of oaken swing doors, above the lintel of which ran the legend (which was the pride of the senior surgeon): '*Necessitati hand gratiae haec portae patent.*' At the opening ceremony, a medical student annoyed the 'classical' surgeon by his translation of the scroll as follows: 'No grease is necessary for these patent doors.'"



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

## AN OXFORD PHILOSOPHER

STATEMENT AND INFERENCE, WITH OTHER PHILOSOPHICAL PAPERS.  
By John Cook Wilson. With a Portrait, Memoir, and Selected  
Correspondence. Edited by A. S. L. Farquharson. Oxford  
University Press. \$10.50.

OF PROFESSOR COOK WILSON, who died in August, 1915, it was said by Mr. H. W. B. Joseph that "for many years he had been by far the most influential philosophical teacher at Oxford," and that "since Green no one there had held a place so important in these studies." Those of us who were students of philosophy there toward the end of his career can easily recognize the truth of this statement. It was not merely that we ourselves fell directly under the spell of the great teacher, but many of the tutors and lecturers on the faculty of *Litterae Humaniores*, to whom we looked up as our teachers, had been his disciples and made no secret of what they owed to his leadership.

When I look back on those days and ask myself what was the secret of his position, I think first of all of the compelling personality of the man. It was his abounding intellectual vitality which first gripped the imagination of the undergraduate, a vitality of mind which could not be restricted to his mind but took possession of his whole body, so that, in his informal instructions, he would prance about the room snapping his fingers like a volley of musketry as he made his points. But the initial tendency of ribald youth to find in this a matter of amusement soon lost itself in admiration for the amazing keenness of this so active mind, and then we found ourselves set free from that curse of undergraduate philosophical study, the sense of being view-tasters, lookers on at a game wherein our task was to label and catalogue the opinions of the contending parties. We realized that we were ourselves confronted with real problems of primary importance, and that the point of our studying other thinkers was to enable our untutored minds to grasp the real points at issue, to profit by their labors and to save us from regarding as "original thought" speculations which were merely the fruits of our ignorance of what had been done before. It was characteristic of his teaching that with the exception of Plato, Aristotle, and the schools of ancient thought, he would seldom refer to thinkers or doctrines by name. Again and again it was "the view that . . . ." So we learned to abjure the vice of thinking that we had disposed of a question by giving it a name.

Cook Wilson held the Wykeham Chair of Logic, and the text of his Logic lectures forms the bulk of the two volumes now published. When we attended those lectures we soon learned (as the reader may now learn) how difficult logic can be from the dry study of abstractions which the subject is apt to suggest. Almost immediately we found ourselves plunged into the "problem of knowledge," raised at once by consideration of the view that logic is about "thought" as contrasted with "things." Can we contrast thought and things, and study the one in abstraction from the other? When we say that something is "in the mind," what do we mean? Do we mean anything more than that we are thinking of it? If not, then the "thing" is of importance for logic as well as the "thought," and the so-called "laws of thought" turn out to be laws of being. Still less can we abstract the verbal expression of thoughts and make them the subject matter of logic. Take the common distinction of subject and predicate, and consider such an illustration as the sentence "that building is the Bodleian." Which is subject and which is predicate? It all depends on whether the tourist had asked "What is that building?" or "Which building is the Bodleian?" So again we learned to look from the *prima facie* expression of the thought to the thought itself and the things it is concerned with, and discovered that

the study of logic involves a discipline in which epistemology and metaphysics cannot be ignored.

As Professor Cook constantly refrained from labelling the views he discussed, so he himself was found very difficult to label with the name of any of the recognized philosophical schools. As undergraduates some of us coined a barbarous term and called him among ourselves a "suigenerist." That was a kind of pun. It bore witness both to the unique position which he held in our regard, and to his habit of calling upon us to recognize in the nature of things elements which are *sui generis*, and cannot be explained in terms of anything other than themselves. Thus, for example, knowledge, truth, goodness, moral obligation, were represented as ultimates, harmonious indeed, but each indefinable in terms of anything else. The true function of the mind is to recognize them in the particular instances of them in which they occur. This leads us directly to the heart of his philosophical creed, a conviction of what has elsewhere been called the "givenness" of the objects of our experience. And it was this which produced that intense conviction of the importance and reality of the philosophical quest which, as I said at the beginning, he was so well able to communicate to those who came in contact with him. The conviction that we are in touch with reality, and that there is objective truth to be discovered, was the mainspring of all his passionate devotion to the study and teaching of philosophy.

It is impossible here to give any further indication of the teaching which the reader may expect to find in the two volumes now published. In editing them Mr. Farquharson has attempted a double task, to present to the world outside Oxford both a portrait of the professor and his unpublished philosophical writings. In both of his aims he has been eminently successful. Considering the disordered, and in many cases the fragmentary, condition of much of the material which he had to prepare for publication he is to be congratulated on the skill and devotion with which he has performed his labor of love. A forty-three page Memoir is followed by sixty-six pages of personal letters. Then come the 660 pages of the Logic lectures, followed by 180 of philosophical fragments and correspondence. In this last section is printed for the first time the paper on Rational Grounds for Belief in God, which made so great an impression on those who heard it in 1897. It is a pity that apparently no text of the professor's lecture on the Freedom of the Will had come into Mr. Farquharson's hands. His treatment of that subject, which was both characteristic of the man and illuminating to wanderers in the dark mazes of its problems, made an unforgettable impression on the young thinkers who heard it.

But where so much is given it is ungracious to call for more. The two volumes published are a worthy tribute to the memory of one of the greatest teachers of our time. And they are more than that. It was never to be expected that Cook Wilson's teaching should have been the last word on anything; his most ardent disciple would never have claimed that, and his views will by no means always command assent. But those of us who owe more than we can say of our mental development to the discipline of studying under him may be pardoned for rejoicing that the benefit of this discipline may now be shared by those who were unable to hear his spoken voice, and for believing that Mr. Farquharson and the Oxford University Press deserve the gratitude of every aspirant to the rôle of philosopher.

LEONARD HODGSON.

IN ITS final form the Christian life is not a life of renunciation, but a life of consecration—a life that means giving up only insofar as giving up is giving upward—giving upward of the whole self, its gifts, its present, and its future.—*Bishop Brent.*



# Church Kalendar



## NOVEMBER

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

- 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 BEFORE ADVENT

Gethsemane Church, Minneapolis, Minn.  
St. Mary's Church, Pittsburgh, Pa.

## APPOINTMENTS ACCEPTED

AUNE, Rev. ALBERT, formerly assistant of Trinity Chapel, N. Y.; to be assistant of St. Mary's Church, Brooklyn, N. Y. New address, 230 Classon Ave., Brooklyn.

BRUCE, Rev. HARRY, formerly at St. Joseph, Mich.; to be rector of Holy Trinity, Swanton, Vt. New address, Swanton, Vt.

FERGUSON, Rev. G. LUIN, formerly rector of St. Mary's Church, Cleveland, Ohio; to be curate of St. Paul's Church, Akron, Ohio. November 15th.

FORDE, Rev. RICHARD A., formerly rector of St. Paul's Church, Fort Fairfield, Me.; to be priest-in-charge of Christ Church, Norway, Me. New address, Norway, Me. November 1st.

HARRIS, Rev. GEO. VERNON, formerly vicar of St. Paul's mission, Lubbock, Tex.; to be rector of Epiphany Church, Calvert, Tex. New address, Calvert, Tex.

HOLSAPPLE, Rev. LLOYD B., formerly rector of St. Barnabas' Church, Omaha, Nebr.; to be rector of St. Peter's Church, Peekskill, N. Y. December 1st.

HUNTINGTON, Rev. CHARLES E., missionary at Burlington, Wis.; to be missionary at Ray, Arizona, and adjoining missions. December 1st.

LOSEE, Rev. FRANKLIN V., formerly assistant of St. Luke's Church, Rochester, N. Y.; to be assistant of Christ's Church, Springfield, Mass. New address, Christ Church parish house. November 1st.

PARCE, Rev. DWIGHT A., formerly of St. Paul's Church, Brooklyn, N. Y.; to be assistant at St. John the Evangelist, Boston, Mass. New address, 33 Bowdoin St., Boston, Mass. November 1st.

PERRY, Rev. JOHN J. P., formerly rector of Church of the Nativity, Maysville, Ky.; to be rector of Church of Nativity, Union, S. C. New address, Union, S. C. October 29th.

STAMS, Rev. GEORGE, formerly rector of St. Mary the Virgin, Chattanooga, Tenn.; to be principal in charge of St. Mary's (colored) school, at Mason, Tenn.

TATUM, Rev. ROBERT G., formerly rector of Paul's Church, Murfreesboro, Tenn.; to be rector of St. James' Church, Marietta, Ga. New address, 511 Church St., Marietta, Ga.

TROMP, Rev. F. J., priest-in-charge of Christ Church, River Forest, Ill.; to give part of his time as assistant at the Cathedral Shelter, Chicago. October 24th.

TYNER, Rev. G. St. GEORGE, formerly of Winfield, Kans.; to be rector of St. Luke's, Bartlesville, Okla.

## RESIGNATIONS

GRAHAM, Rev. D. W., as priest-in-charge of St. Matthew's, Enid, Okla.; institutional work for city mission, Buffalo, N. Y., November 1st.

PARKER, Rev. CLARENCE P., as rector of Grace Memorial, Chattanooga, Tenn.

## NEW ADDRESSES

DEGEN, Rev. GEORGE F., from South Byfield, Mass., to 316 Newbury St., Boston, Mass.

LOADING-CLARK, Rev. ALFRED, from 714 Poplar Blvd. to 110 McKeller St., So. Memphis, Tenn., November 1st.

## ORDINATIONS

### DEACON

OREGON—On Sunday, October 31st, C. E. LUCIAN AGASSIZ was ordained to the diaconate by the Rt. Rev. Walter Taylor Sumner, D.D., Bishop of Oregon, in the Pro-Cathedral of St. Stephen the Martyr, Portland. The sermon was preached by the Ven. Jay Claud Black, Archdeacon of Oregon, who also presented the candidate. The Very Rev. H. M. Ramsey, D.D., Dean of the Cathedral, assisted in the service. The Very Rev. C. S. Quainton, D.D., Dean of Christ Church Cathedral, Victoria, B. C., a former pastor of the candidate, was in the chancel. An interesting feature of the service was the presentation to the candidate of the same Bible which was put in the hands of his father when he was ordained to the diaconate in 1863 in England. The Rev. Mr. Agassiz has been assigned to take charge of the work of St. Andrew's Mission, Portland, under the direction of the Archdeacon, and to assist the executive secretary of the diocese.

### PRIESTS

IOWA—The Rev. EDWARD HUTCHINSON and the Rev. PAUL CUTLER SHUART were ordained to the priesthood in Trinity Cathedral, Davenport, on the Twentieth Sunday after Trinity, October 17th, by the Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa. The candidates were presented by the Rev. Gowen C. Williams, rector of St. Luke's Church, Des Moines, Iowa. The Rev. Louis H. Matheus, rector of Trinity Church, Ottumwa, preached the sermon and read the Gospel. The Very Rev. Marmaduke Hare, D.D., Dean of the Cathedral, acted as celebrant at the Holy Communion for the Bishop. The Rev. Rodney Cobb, curate of the Cathedral, read the new ordination Litany and Epistle, and acted as the Bishop's chaplain. These four priests united with the Bishop in the laying on of hands.

The Rev. Mr. Hutchinson has served very acceptably as layreader and deacon at St. Paul's Church, Creston, Iowa, and will continue there as priest-in-charge. The Rev. Mr. Shuart graduated from the General Theological Seminary in May, and becomes the priest-in-charge of St. Michael's Church, Mt. Pleasant, Iowa.

MICHIGAN—On Thursday, October 28th, the feast of SS. Simon and Jude, in St. John's Church, Howell, the Rev. DONALD E. VEALE was advanced to the priesthood by the Rt. Rev. Herman Page, D.D., Bishop of the diocese. Mr. Veale is minister-in-charge of St. John's Mission, Howell.

## BORN

Rowe—At the Royal Jubilee Hospital, Victoria, B. C., to Bishop P. T. Rowe and Mrs. Rowe, a son, on October 17, 1926.

## MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices not over 50 words inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

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

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

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

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

## DIED

FREEMAN—On Thursday, November 4th, at her home in Yonkers, N. Y., MARY A. FREEMAN in the ninety-fifth year of her age, Mrs. Freeman was the mother of the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, of the Rev. Henry R. Freeman, rector of St. John's Church, Troy, N. Y., and of Mrs. G. Irving Lattin, of Yonkers.

REID—BESSIE RUE REID, beloved wife of the Rev. Walter White REID, associate rector of St. Stephen's Church, Sewickley, Pa., died on November 3d, in her fortieth year.

STEEN—Suddenly, at Houston, Tex., October 28th, ARTHUR BENJAMIN STEEN, beloved husband of Lillian Brooks Steen. Interment November 1st, at Grose Hill Cemetery, Oil City, Pa.

WILLIAMS—On Monday, October 25th, at his residence in Brooklyn, 1114 Bushwick Ave., the Rev. JOHN WILLIAMS, M.A., rector of Calvary Church, beloved husband of Edith Little, and father of John Williams, Jr. Funeral services in the church, Wednesday, October 27th.

## POSITIONS OFFERED

### CLERICAL

WANTED—A CURATE WHO HAS A LOVE for souls and little children, knows how to use typewriter and drive a Ford, and is ambitious for work. Salary \$2,100. Apply to Rev. B. TALBOT ROGERS, Sunbury, Pa.

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

### MISCELLANEOUS

WANTED—AT ST. JOHN'S ORPHANAGE, 1922 F Street, Washington, D. C., a Churchwoman (age 35-50), to be mother to twenty girls (age 10-15). Moderate salary and comfortable home. Address SISTER IN CHARGE.

WANTED—CHOIRMASTER AND ORGANIST. Large city parish, mid-west. Men's and boys' choir. Address N-798, LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED

### CLERICAL

ACTIVE, WELL QUALIFIED PRIEST, DESIRES a change. Sound Churchman. Box B-790, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, NOT RITUALIST. University and Virginia Seminary graduate. Married, three high-school daughters assisting with young people. Growing family requires larger opportunity. Excellent testimonials from present parish. Address S-801, LIVING CHURCH, Milwaukee, Wis.

PRIEST, DESIRING A PARISH WITH greater possibilities wishes to make a change. Can furnish excellent references. P-704, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR supply. Address P-680, LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

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

GENTLEWOMAN, MIDDLE-AGED, DESIRES light employment with lady living alone. References exchanged. Episcopalian. W-796, LIVING CHURCH, Milwaukee, Wis.

HOUSEKEEPER—CAPABLE AND RELIABLE woman requires position in rectory or Church family. Excellent cook and manager, experienced in all branches. Highest references given. "M," care of TRINITY MISSION HOUSE, 211 Fulton St., New York City.

ORGANIST AND CHOIRMASTER, CANADIAN, holding degree, now resident in the United States, desires position in church. Fully competent to take full charge of large choir and give recitals. Best references. Apply C-800, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND MASTER OF CHORISTERS, at present holding excellent position in congenial surroundings desires to make a change to a lower altitude. Has twenty years' experience in both Cathedral and church. Address M-797, LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER, F.R.C.O., desires change of position, mixed choir. Churchman, experienced, recitalist, excellent references. High standard choral music. Write A-795, care of LIVING CHURCH, Milwaukee, Wis.



**ORGANIST OPEN FOR ENGAGEMENT.**  
Canadian Conservatory graduate, vocal specialist, boy soprano trainer. All types of service. Educated Churchman. Box T-791, LIVING CHURCH, Milwaukee, Wis.

#### UNLEAVENED BREAD

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

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

#### ALTAR FURNISHINGS

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

#### VESTMENTS

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

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

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

**WE MAKE SURPLICES, CASSOCKS, ALBS,** Purificators, Stole Protectors, and Choir Vestments. Also do repair work. ST. GEORGE'S GUILD, Waynesburg, Greene County, Pennsylvania. All proceeds are used for building fund.

#### PARISH AND CHURCH

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

#### STAINED GLASS

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

#### ART NOVELTIES

**JAPANESE ART NOVELTIES CONSIGNED** to church bazaars. Best proposition. Write for terms. JAPANESE ART & NOVELTY Co., 200 Payson Ave., New York.

#### CHRISTMAS CARDS

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

**CHRISTMAS CARDS—SEVEN BEAUTIFUL** designs. 50 assorted, \$1.25. Set of specimens sent on receipt of 3 two cent stamps. W. GLASBY, 12 Edwards Square, London, W., England.

**CIRCULAR ON APPLICATION TO THE** GIRLS' FRIENDLY SOCIETY, 15 East 40th Street, New York, N. Y.

#### CHRISTMAS CRECHES

**CHRISTMAS CRECHES DESIGNED AND** executed by ROBERT ROBBINS, 5 Grove Court, New York, N. Y. Priced from \$5.00 to \$50.00 per group, according to size.

#### HEALTH RESORT

**S. T. ANDREW'S CONVALESCENT HOSPI-** tal, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10-20. Age limit 60.

#### APPEALS

**FROM THE MIDST OF AMERICA'S MOST** polyglot population, All Saints' Church, New York, sends out an appeal for aid in carrying on its work of maintaining an altar and holding the Cross of Christ aloft over its neighborhood. Who will give \$5.00 a year? Our necessary expenses are \$5.00 a day. REV. HARRISON ROCKWELL, 292 Henry Street.

**LONDON CALLING—ST. ANDREW'S,** Peckham, a poor parish in South London, badly needs financial help and I appeal to generous Americans to do what they can for us. American friends are always welcome at the vicarage. SYDNEY COLEMAN, St. Andrew's Vicarage, Peckham, London, England.

**WANTED—SET EUCHARISTIC VEST-** ments, also embroidered stoles for poor mission, badly in need. Who will donate or sell very cheap? Fullest particulars gladly given. Write C-799, LIVING CHURCH, Milwaukee, Wis.

#### FOR SALE

**MULTIGRAPH PRINTING MACHINE.** Almost new. Five complete fonts of type. Attachments complete. Price \$150.00. M-802, LIVING CHURCH, Milwaukee, Wis.

**ROOSEVELT THREE MANUAL ORGAN FOR** sale. Now in Christ Church Cathedral, St. Louis, 47 speaking stops and 15 H. P. Orgoblo. Make offer to ARTHUR DAVIS, organist of the Cathedral.

#### TRAVEL

**EARN TRIP TO EUROPE. ORGANIZERS,** conductors, chaperons required for largest student travel organization. 37 Day Tours, \$295. 60 days, \$490. STUDENT INTERNATIONALE, 915 Little Bldg., Boston, Mass.

**S. T. GEORGE'S EXCURSION TO EUROPE,** July, 1927. Cathedral Tour. Write for special offer. THOMPSON TRAVEL BUREAU, Saginaw, W. S., Mich.

#### BOARDING

##### Atlantic City

**SOUTHLAND, 111 SOUTH BOSTON AVE.,** Lovely ocean view, special winter rates, table unique, managed by SOUTHERN CHURCH-WOMAN.

##### Los Angeles

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

##### New York City

**HOLY CROSS HOUSE, 300 EAST FOURTH** Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms, and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

##### Washington, D. C.

**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.

#### 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.

## 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

**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, one block to the right.)

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—228** meters—St. John's Church, 11 A.M., 7:30 P.M., Pacific Standard Time. Wednesday, 9 P.M.

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

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

#### BUDDHIST SOCIAL SERVICE

DR. JAMES THAYER ADDISON, in the *International Review of Missions* for October, surveys the flourishing social service activities of Buddhists in Japan. It is curious that Buddhism which deprecates any struggle with existence should try so hard to ameliorate social conditions. Dr. Addison says, "To the student of religion the facts bear lively witness to the truth that Buddhism can survive only through an activity in the affairs of this world which is ultimately at odds with its fundamental philosophy, and that everywhere in the Orient a vital Christianity revivifies whatever it touches."

Buddhism has preached benevolence and compassion for nearly twenty-five hundred years, but not until the impact of modern Christianity did social service become an accepted form of religious activity.



## BOOKS RECEIVED

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

George H. Doran Co. 244 Madison Ave., New York City.

*International Golden Rule Sunday.* A Handbook. By Charles Vernon Vickrey, general secretary of Near East Relief. Introduction by Albert Shaw, editor of *Review of Reviews*. Price \$2.00 net.

Duffield & Co. 200 Madison Ave., New York City.

*Little Mary Mispup in Fairyland.* By Robert M. Brinkerhoff. With Illustrations by the Author. Price \$2.00.

*Maybe True Stories.* By Hildegard Hawthorne. With Illustrations by Harold Sichel. Price \$2.00.

Longmans, Green & Co. 55 Fifth Ave., New York City.

*Think Out Your Faith.* By Philip Mercer Rhinelander, D.D., D.C.L., LL.D., sometime Bishop of Pennsylvania. Price \$1.25.

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

*Land Planning in the United States for the City, State, and Nation.* By Harlean James.

*Adventures in Habit-Craft.* Character in the Making. By Henry Park Schauflier. Price \$2.00.

*Creative Personality.* A Study in Philosophical Reconciliation. By Ralph Tyler Flewelling, professor of Philosophy, University of Southern California. Price \$2.50.

Oxford University Press. American Branch, 35 W. 32d St., New York City.

*An Outline Introduction to the History of Religions.* By Theodore H. Robinson, M.A., D.D., lecturer in Semitic Languages, University College, Cardiff. Price \$2.00.

*The Commandments of Men.* By William Henry Moore. Price \$1.75.

L. C. Page & Co. Boston, Mass.

*The Slave Prince.* By A. L. MacKaye. Price \$1.75.

*Our Little Lithuanian Cousins.* By Anna C. Winlow. Price \$1.00.

*Children's Stories.* By Evaleen Stein. Price \$1.65.

*Chatterbox for 1927.* Price \$1.75.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

*Royal Partnership.* By M. E. Melvin, A.M., D.D., general secretary of the Stewardship Committee, Presbyterian Church, U. S. A. With Introduction by David McConaughty, stewardship director, Presbyterian Church, U. S. A. Price \$1.00.

*Saint Francis.* The Little Poor Man of Assisi. By James O. Dobson. Price \$1.50.

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

*Wisdom from the Wise* (Readings for Every Day of the Year.) By M. Schack-Sommer.

Department of Christian Social Service. 281 Fourth Ave., New York City.

*The Sixth National Conference on Social Service.* Held at Trinity Cathedral, Cleveland, Ohio, May 22-26, 1926. Price 25 cts.

## PAPER COVERED BOOKS

Longmans, Green & Co. 55 Fifth Ave., New York City.

*The Church in the World.* By F. A. Forbes. Part I.—319 to 1198. Price 30 cts.

*The Church in the World.* By F. A. Forbes. Part II.—1204 to 1534. Price 30 cts.

*The Church in the World.* By F. A. Forbes. Part III.—1537 to 1919. Price 40 cts.

## PAMPHLETS

Federal Council of the Churches of Christ in America. 105 East 22d St., New York City.

*Yes, "It's the Law" and It's a Good Law.* By Nolan R. Best. Prepared for the Administrative Committee of the Federal Council of the Churches of Christ in America. Price 15 cts. Cloth copies, \$1.00.

From the Author.

*The Mexican People and the Church.* By Arturo M. Elias, Consul-General of Mexico in the United States.

## PLAYS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

*The Vigil.* A Mystery Play. By Edna Eastwood. Price 25 cts. Publication No. 13-A. October, 1926.

## Diocese of Rochester Celebrates Anniversary of Restoration in Area

### Bicentenary of London Church—The Anglo-Catholic Movement in Ireland Meets Opposition

The Living Church News Bureau  
London, October 29, 1926

TWENTY-ONE YEARS AGO THE DIOCESE of Rochester, after its area had been changed several times, was restored to what were practically its ancient boundaries, and the anniversary of that event was celebrated last week in the Cathedral town. The occasion was also used to honor the present Bishop, Dr. J. R. Harmer, who came from Adelaide to Rochester when the diocese was re-formed in 1905. The Archbishop of Canterbury and Bishop Talbot (former Bishops of Rochester) were present at the celebrations, which attracted a large gathering of clergy and laity from a wide area.

In the morning, Holy Communion was celebrated in the Cathedral. Later, in the Corn Exchange, in the presence of an assembly which was representative of the whole diocese, the Bishop was presented with a portrait of himself, painted by Mr. G. F. Kelly, A.R.A.

Dr. Harmer, in acknowledging the gift, said there were several reasons why the bishops of that diocese had never had a collection of their portraits contained in one place. The first was the changes that had taken place in their residence. During the end of the seventeenth century, and throughout the whole of the eighteenth century, the Bishops of Rochester were also the Deans of Westminster; there were nine such bishops in succession, and all the portraits of that period were at present hanging in the Deanery of Westminster. In the last few decades the Bishops of Rochester, his predecessors, were of such preëminent ability that it was necessary for them to go forward to places of even greater importance. The portraits of his three predecessors would be found in Farnham Castle and Lambeth Palace.

At the service of thanksgiving, which was held in the afternoon in the Cathedral, the Archbishop of Canterbury preached. He said that Rochester was a very ancient diocese with very modern needs. Over some parts of the diocese a lava flood of building had so spread as to transform its hills and slopes out of all recognition. That meant the introduction into the diocese, on a far greater scale than before, of industrial problems and their stirring contemporary questions. At no epoch of English history had the Church been called, as it was called today, to bring deliberateness, courage, and resource to the understanding of that kind of perplexity, and now, they might almost say for the first time, that diocese had to bear its responsible part therein.

The thankoffering which was presented at this service, for increasing the endowments of poorer benefices in the diocese of Rochester, amounted to over £3,500.

## BICENTENARY OF LONDON CHURCH

St. Martin-in-the-Fields, Trafalgar Square, last week commemorated by means of a special series of services the bicentenary of its consecration on October 20, 1726.

On Wednesday afternoon there was a

largely-attended service of thanksgiving, at which the congregation included the mayor, aldermen, and councillors of Westminster, and representatives of official bodies and business houses in the neighborhood. The service was conducted by the Rev. C. H. Ritchie, the deputy-vicar, and Professor C. Jenkins read the lessons.

The Bishop of Willesden, who delivered an address, stated that he had that morning received a message from Mr. Sheppard, the vicar, expressing the gratitude to those in the neighborhood who had assembled to offer a tribute to St. Martin's. The Bishop added that it was two hundred years ago that the church was consecrated to the service of God by the then Bishop of London. He felt sure that the present Bishop of London, although now thousands of miles away, was with them in spirit to join them in thanking God for all His blessings.

The Bishop paid tribute to the work of the Rev. H. R. L. Sheppard, and referred sympathetically to his resignation owing to ill-health. He said that a wonderful development had taken place in the parish in the twelve years Mr. Sheppard had been there as vicar.

The Bishop of Kensington, addressing another large congregation in the evening, said that with the background of two hundred years they must realize what St. Martin's was today, and in it see the hand of God, whose purpose throughout was love and to express Himself through human life. The church stood for the purpose of love. There was a spirit of St. Martin, and this church was the home of that spirit.

It was a great disappointment to the congregation that the vicar was too ill to attend the celebration. In a note prefixed to the Order of Service Mr. Sheppard said:

"I thank God that I am still vicar of St. Martin's on the day on which you are commemorating the two hundredth birthday of our beloved church. May I therefore send one message of real and abiding affection to you all? It is not right to break into any happy festival with a word of gloom, yet I cannot refrain from saying that it is almost more than I can bear to be away from you and St. Martin's on the day which I have so looked forward to as one on which we could thank God together, not merely for the last twelve years, but for the last two hundred years of effort that has been made to witness from our church to the things that belong to Jesus Christ."

## THE HISTORY OF ST. MARTIN'S

Some interesting details concerning St. Martin's are given by a contributor to the *Times*, who says:

"The foundation of St. Martin's is attributed to Henry VIII's dislike of seeing the funerals of inhabitants of the district passing through Whitehall on their way to St. Margaret's, Westminster. The Tudor church was pulled down in 1721, and the present building, with its Corinthian portico, was begun from James Gibbs' design. Two hundred years ago St. Martin's started a new life, then really 'in the fields,' with few traces of its former history except the registers, which record, among much else, the baptism of Francis Bacon in 1561.

"Its claim to be the royal church, since Buckingham Palace and St. James' Palace are situated in the parish, is witnessed by the pews reserved for the King



and the Prince of Wales, and by the crown surmounting the vane. Among its churchwardens it includes the name of George I, the only English monarch to hold such a position.

"The St. Martin's of today has forgotten the fields. More agreeable is the oblivion which is falling on the slums once its near neighbors. If it has lost something as a landmark it has gained more; and few Londoners are likely to omit from immediate losses the resignation of the Rev. H. R. L. Sheppard, or to include in immediate gains the vigorous Christian enterprise that marks the parish under his administration."

#### THE ANGLO-CATHOLIC MOVEMENT IN IRELAND

The campaign initiated by Bishop Russell Wakefield and a deputation of visiting clergy in Ireland on behalf of the Anglo-Catholic movement has not been welcomed very warmly by the Dublin people. Sermons were preached last Sunday in St. Patrick's Cathedral by Bishop Russell Wakefield; in St. Bartholomew's, by the Rev. Kenneth Mackenzie; and in St. John's, Sandymouth, and All Saints', Grangegorman, by the Rev. A. C. Hobson. There were celebrations of the Holy Eucharist in these churches, and in addition Fr. Mackenzie said Mass in the chapel of the Community of St. Mary the Virgin, and Fr. Hobson in St. John's Convent.

On Monday evening a meeting was held in the Engineers' Hall, Dawson street, when Fr. Kenneth Mackenzie delivered a statesmanlike speech, which was listened to fairly quietly. But when his speech was ended, it seemed for a while as if the meeting would go to pieces. A well-known and highly respected Dublin evangelical, the Rev. David Hall, lost his head, and, urged on by an organized band of about thirty lusty rowdies, endeavored to force a resolution condemning the Anglo-Catholic movement. When the Rev. A. C. Hobson, an Irish priest working in England, essayed to use his Celtic charm to touch the hearts of his opponents by describing what the House of God meant in the Church's quest for the sinful, he was greeted with blasphemous shouts. Fr. Derham Marshall's experience in Liverpool had made him familiar with the pretty ways of Irish Protestants, and in a speech which was at once devout and clever, he restored the audience to its balance and turned the tables neatly against the vicious element.

A correspondent to the *Church Times* writes:

"If it is asked how came it that an audience, nine-tenths of which were present to give a sympathetic hearing to three devout and learned English priests, were so disturbed, the answer is plain. Calumny is persistently poured on the Catholic cause. A fifth-rate Modernism passes current for culture. Hardly a word of definite teaching concerning the faith and sacraments of the Church reaches our simple people, who year by year become prey to Christian Science and Spiritualism, and the many feeble fancies of non-denominational religion which permeate the south of Ireland.

"We are far distant yet from that rational and reverent liberty which is the peculiar genius of the Anglican communion. Nevertheless, the mind of the Irish Church is moving away from the tyranny of the last half century, and God has better days in store for our people."

#### A PROTESTANT PROTEST

The "League of Loyal Churchmen," which represents the extreme Protestant section of the Church of England, and is closely allied to the Church Association, is evidently not going to take things "lying down." Its members are much per-

turbed at what they consider the "Romanizing" tendencies of the bishops with regard to Prayer Book revision. Hence, on Monday last, a procession was organized to Lambeth Palace, where the bishops were continuing their deliberations on the subject. The procession numbered about sixty, and included fifteen clergymen. At its head was carried a banner on which it was stated, "Today the Bishops sit to alter the Prayer Book. The alteration may wipe out the work of the Reformation. We are going to the bishops now. If you are a Churchman, come with us. This means you."

On reaching the Palace lodge, the procession was met by the resident chaplain to the Archbishop of Canterbury, who asked that three representatives should enter. These three proceeded to the palace, where they were received by the private chaplain to the Archbishop, to whom they handed copies of their remonstrance for presentation to each member of the House of Bishops.

The following are extracts from the remonstrance which was addressed to the archbishops and bishops:

"On behalf of the League of Loyal Churchmen, we most respectfully approach your Lordship's House on the question of the revision of the Prayer Book, which vitally affects our status as ordained ministers of the Church of England. You have before you, at least, three books containing suggested additions to the present Prayer Book, which every clergyman has given his promise in writing to use to the exclusion of any other form, without which promise he could not have received Holy Orders or have been benefited in the Church of England.

"In the book labelled N.A. S4, it is proposed that the declaration, to which all we of the clergy have subscribed, shall be altered so as to permit the use of an

'alternative book constituted by the Revised Prayer Book (Permissive Use) Measure, 1923.' The present Prayer Book, to which we subscribed, says that 'Henceforth the whole realm shall have but one use.' . . . We submit that it is a grave injustice to impose an alternative book on the Church, and at the same time to alter the terms of subscription for the ministers of the Church without their consent and without any opportunity being offered to each one of them to declare whether he is willing to submit to the new conditions. We must regard this as a breach of contract.

"There are three proposals, put before your lordships, which are unmistakably Romish—namely, the Mass vestments, the reservation of the sacrament, and prayers for the dead.

"The House of Laity has sent up to your lordships a resolution agreeing to one alternative form in the Order of Holy Communion containing provision for vestments and reservation for the sick only, if in the opinion of your lordships this will promote 'peace and order' in the Church. For ourselves, we assure your lordships that such proposals cannot bring 'peace, but a sword.'"

#### PRIMATE NOT READY TO RETIRE

I am not disposed, as a rule, to trouble you with rumors, but in case a report should reach your readers to the effect that the Archbishop of Canterbury contemplates immediate resignation, may I say that there is no foundation whatever for this? The rumor was set out in large type in a Sunday newspaper, and has naturally been copied by several other papers, but, happily, it was contradicted from official quarters very promptly. It may be said that His Grace certainly has no intention, if he is spared, of laying down his great office until the question of Prayer Book revision is finally settled.

GEORGE PARSONS.

## Bishop of Huron Will Succeed Dr. Thorneloe as Archbishop of Ontario

### Service for War Dead of Trinity College—Toronto's Church Around the Corner

The Living Church News Bureau }  
Toronto, November 3, 1926 }

THE RT. REV. DAVID WILLIAMS, D.D., fourth Bishop of Huron, was elected Metropolitan and Archbishop of the ecclesiastical Province of Ontario by the House of Bishops of the province, which convened at the Church House, Toronto, yesterday. His Grace succeeds the Most Rev. George Thorneloe, Archbishop of Algoma, who resigned recently on account of ill health and advancing years.

The appointment was not unexpected, as Bishop Williams was the senior Bishop of Ontario and, although there have been exceptions, it has been the general custom to elect the senior bishop.

The new Archbishop has taken an increasingly prominent part in the work of the Church since his coming to Canada some thirty-nine years ago from a curacy in Ffestiniog, Wales, to join the faculty of Huron College, London. During his professorship at Huron he was also assistant priest at the Chapter House in London, and for a time curate at St. Paul's Cathedral, London. In 1892 he left the college to become the rector of St. James' Church, Stratford, and remained in charge of that parish until his election to the see of Huron in 1904. In 1903 he had been appointed

Archdeacon by the late Bishop Baldwin, and on the death of Bishop Baldwin he was elected on the third ballot to succeed him as Bishop of Huron.

He was consecrated in St. Paul's Cathedral, London, on January 6, 1905, by the late Archbishop Bond of Montreal, who was Primate of All Canada, and assisting the Primate were the late Archbishop Sweatman of Toronto, and Bishops Du Moulin of Niagara, Mills of Ontario, and Carmichael, Coadjutor of Montreal.

Archbishop Williams has long been an outstanding figure in the General Synod and in the general work of the Church. He has been for a number of years chairman of the executive committee of the Missionary Society of the Canadian Church. He was successively chairman of the General Synod committees which produced the Book of Common Praise and the Canadian Book of Common Prayer. He is one of the ablest administrators in the Canadian Church. By his appointment the Diocese of Huron becomes during his episcopate the metropolitan see.

#### DEDICATION OF WINDOW IN CHAPEL OF BISHOP STRACHAN SCHOOL

The dedication of the beautiful new chancel window of the Bishop Strachan School chapel, Toronto, in the afternoon of All Saints Day, was conducted by the Bishop of Toronto, with the Rev. Provost Cosgrave, of Trinity College, and the Rev. Canon Broughall, of Grace Church-on-the-Hill, taking part in the service. The hand-



some window, with its great beauty of coloring and design, is entitled *The Risen Lord*. It is the gift of the Bishop Strachan School Association and forms part of the Rose Grier memorial chancel. A large congregation filled the chapel for the impressive service.

DEACONESSES SET APART

An impressive service was held in St. Alban's Cathedral, Toronto, on the evening of All Saints' Day when three candidates were set apart to the office and work of deaconesses. The Rt. Rev. J. F. Sweeny, Bishop of Toronto, officiated. The special service was read by Archdeacon C. L. Ingles; the lesson was read by Principal O'Meara, of Wycliffe College; the sermon was delivered by the Rev. J. H. Kidd, of Cannington Church, uncle of one of the candidates; the candidates were presented to the Bishop by the Rev. T. W. Murphy, rector of All Saints' Church, who is the chaplain of the Deaconess House. Canon Vernon, general secretary of the Council for Social Service, and Rev. J. R. MacLean, rector of St. John's, Portland St., were also present. The three were Miss Marjorie Bertie, assistant nurse at Mildmay Institute; Miss Lavina Kidd, deaconess at St. John's Church, Portland St. and Miss Ethel King, deaconess for the Downtown Church Workers' Association.

PORTRAIT PRESENTED TO PRINCIPAL REXFORD

Canon Elson I. Rexford, D.D., LL.D., principal of the Montreal Diocesan Theological College, was presented with a large portrait of himself from the graduates of the college in commemoration of the 50th anniversary of Dr. Rexford's graduation from McGill University and as a token of esteem and respect. The presentation was made by the Rt. Rev. J. A. Newnham, formerly Bishop of Saskatchewan, himself a graduate of the college.

Bishop Newnham spoke in eulogistic terms of the unselfish devotion of Dr. Rexford to the interests of the college and students and also referred to his outstanding contributions to the educational work of the city and province.

Mrs. Rexford was presented with a bouquet of roses and Dr. Rexford returned thanks on her behalf and his own.

SERVICE FOR WAR DEAD OF TRINITY

In a memorial service which was impressive in its dignity and simplicity, Trinity College paid reverent honor on the eve of All Saints' Day to its war dead. Members of the staff, students of the college, and others whose interest in the service was intimate, united in the sincere tribute which the occasion represented, filling the college chapel to overflowing. The Rev. Canon H. F. D. Woodcock delivered the sermon in memory of the graduates and undergraduates who had given their lives.

TORONTO'S CHURCH AROUND THE CORNER

For seventy-nine years the Church of the Holy Trinity known as Toronto's *Little Church Around the Corner*, situated in what is now its downtown section, has been inseparably connected with the life of Toronto, and special services held here last Sunday marked this anniversary of its consecration. The cornerstone of Holy Trinity Church was laid in Trinity Square, Toronto, the first of July, 1846, and the edifice was consecrated by Dr. Strachan, the first Bishop of Toronto, on October 27th in the following year. Since that time the city has grown up around it, and great buildings now tower over the beauty of its spires, but in the words of the Rt. Rev. D. T. Owen, Bishop of Niagara, its influence has extended beyond

the little square, beyond the city, beyond even the province to every part of this great Dominion of Canada. Bishop Owen, who, as former rector of the church, was chosen as the preacher at the morning service, spoke of the many difficulties and triumphs which had made up the history of this picturesque old edifice and pointed out its widespread usefulness.

The occasion was further marked by the unveiling and dedication of a beautiful stained glass window placed on the north side of the nave in loving memory of three members of the congregation: Archibald David Langmuir, Margaret Ince Langmuir, and their son, Lieutenant Gavin Ince Langmuir, killed in active service in France in April, 1915.

Following the service in the church Bishop Owen in the presence of a small group who gathered in the chapel dedicated a beautiful bound altar service book given "in loving memory of those of the Girls' Friendly Society of this parish who from 1882-1926 lived, loved, and worked for their Master."

MISCELLANEOUS NEWS

The Rev. H. V. Thompson, of Erindale, has been elected chaplain of the United Empire Loyalists' Association of Canada, succeeding the late Canon McNab.

The ordination of the Rev. Heber Wilkinson, B.A., L.Th., took place at St. Peter's Church, Toronto, prior to his departure in about ten days for the mission field in India. He is a son of the Rev. E. Wilkinson, rector of St. Peter's.

Canon Cody addressed the deanery of Toronto last Monday on *The Reconstruction of Europe*, and was given an enthusiastic reception on his return from preaching the League of Nations sermon at Geneva.

The Rev. Temple Stannage Boyle, D.D., rector of St. Peter's Church, Cobourg, has been asked to accept the position of acting professor of history at Trinity College, Toronto. Dr. Boyle will continue his work at St. Peter's as usual, the new appointment involving only his presence in Toronto every Tuesday.

Coincident with the annual social gathering of the Trinity Church men's club, Ottawa, the new parish hall of the church, recently completed, was formally opened and dedicated by the Ven. Archdeacon J. M. Snowdon. More than 400 members of the parish participated in the event.

The Ven. Archdeacon Crowfoot, of St. Paul's Church, St. John, New Brunswick, has been appointed Dean of Quebec in succession to Dean Sherman, elected Bishop of Calgary.

## Bishop Manning Officiates as Ground is Broken for Church of Heavenly Rest

### City Mission Institution Given \$30,000—Dean Robbins Comments on Conceptions of Hell

The Living Church News Bureau  
New York, November 6, 1926

ON THE AFTERNOON OF ALL SAINTS' Day the Bishop of New York broke ground for the new Church of the Heavenly Rest and Chapel of the Beloved Disciple. This pretentious edifice, which will require at least two years for completion, is to be built at the southeast corner of Ninetieth Street and Fifth Avenue. Bishop Manning was assisted in the ceremonies by his junior Suffragan Bishop, the Rt. Rev. Herbert Shipman, D.D., who was rector of Heavenly Rest parish at the time of his election to the episcopate. The present rector, the Rev. Dr. Henry Darlington, in his address made the interesting statement that the church is the first structure ever to stand on this piece of property.

The church will occupy all of the Fifth Avenue frontage, which is 100 feet, while the parish house, to be six stories in height, will face Ninetieth Street. Present plans provide for the laying of the cornerstone next spring. It is estimated that \$3,500,000 will be expended in bringing to completion what will be one of the outstanding Church plants in the country.

THIRTY THOUSAND DOLLARS TO CITY MISSION WORK

St. Barnabas' House at 304 Mulberry Street, an institution affording temporary shelter for destitute women and children, and which is under the direction of the City Mission Society, has recently been enriched by two gifts of \$15,000 each, coming from Mr. Edwin Gould and Miss Elizabeth Curtis. Their generosity makes possible an extensive reconstruction of the sixty-three-year-old house. Dr. Sutherland

announces that work will be started at once and that part of the money received will be used to provide reception, isolation, and observation departments and, also, a roof playground and sun-room for the children. An up-to-date feature in the last mentioned will be the use of special glass which will admit violet rays for anaemic children.

DEAN ROBBINS ON CHANGING CONCEPTIONS OF HEAVEN AND HELL

The following is a quotation from the sermon preached at the Cathedral last Sunday morning by the Dean of New York. Dr. Robbins spoke plainly and courageously on the very changed conception of heaven and hell which prevails among many Christians today. He said, in part:

"There has been a good deal in the newspapers recently about the repudiation of the doctrine of hell on the part of certain prominent English ecclesiastics. If by hell they mean the old-fashioned doctrine of literal fire and brimstone, few will be found to dispute their conclusions. That doctrine is as obsolete among intelligent people as the pearly gates and golden streets and eternal harping on harps which still bulk too largely in our hymns about heaven.

"It is quite time, I think, for some modern poet to give his faith and his imagination free rein, and picture the future of the blessed in a hymn which will be as attractive to our generation as 'Jerusalem the Golden' was to the generation which flourished in the year of grace 1145. And for the same reason, it is time that another modern poet did for us what the saturnine genius of Dante did for the Middle Ages—picture the future of the lost in terms as dreadful as those inscribed over the portal which led to the Inferno; as dreadful, but more convincing to our modern ears. I fancy that it could be done, but the terms would have to be psychological. They would have to portray damnation in terms of loss, loneli-



ness, despair, abandonment, isolation, and remorse, and sickening psychic pain."

THE INFLUENTIAL CHURCH OF THE  
HOLY COMMUNION

The observance on Sunday last of the eightieth anniversary of the Church of the Holy Communion, Sixth Avenue and Twentieth Street, served to remind us, as the rector, the Rev. Dr. Mottet, stated, that that was the first church of ours to be declared free; it established the first sisterhood, the first boy choir, the first Christmas tree for children, the first fresh air work, and, also, led the way in sponsoring our missionary work in the West and in other countries.

CHURCH CLUB MEETINGS

The Church Club of New York announces a meeting on Monday evening, November 15th. At that time, under the auspices of the Bishop and Dean of New York, the Dean of Chester, England, the Very Rev. F. S. M. Bennett, will give an illustrated lecture describing the Cathedral with which he is affiliated.

The Advent program of the club looks forward to the following: On December 1st, the subject is The Bishops' Crusade, and the speakers will be the Bishop of New York and the Bishop of Washington. On the 8th, Major-General Summerall and the Rev. Samuel M. Shoemaker will address the club; on the 15th and 22d, the respective subjects will be The Program of the Church and Recruiting for the Church. Dr. Sturgis and Mr. Franklin will be the leaders on the 15th; on the 22d, Mr. Harriman and Dr. Glazebrook of Washington, Mr. Hawley of Boston, and Mr. Samuel Thorne of New York will present the subject.

PARISH OF THE INCARNATION YEAR BOOK

From the office of the rector, the Rev. Dr. H. P. Silver, has just come the 1926 Year Book describing in 200 pages the extensive activities of the Church and Chapel of the Incarnation. Founded in 1850 as a work of Grace parish it shows in this, its seventy-seventh year, ample indications of influential work. Especially at the chapel, on Thirty-first Street near Second Avenue, are there many agencies for ministering to the people of its neighborhood. The rector cites in his letter the work of the parish welfare department as one of the best pieces of constructive neighborhood social work in the city. A special feature is the nutritional lunch at which 175 undernourished children are fed daily. The convalescent home at Lake Mohegan has increased its work and, at the present time, an additional cottage is being built. One is glad to note that, along with its extensive neighborhood work, the parish church provides the Eucharist every Sunday at 8 and 10, and on the first Sunday of each month a third celebration at 11. Excellent half-tone cuts add to the value of the book and do much to show the great extent of the work of one of our metropolitan parishes.

NEWS ITEMS

Bishop Manning will dedicate the new tower at St. James' Church on Sunday morning, November 14th.

Bishop Lloyd will present The Message of the Church to the women of the Diocese of New York on Friday morning, November 5th, at St. Bartholomew's Church.

Bishop Freeman of Washington is the preacher tomorrow morning at St. James' Church. On the 14th, he will preach at the Church of The Incarnation; and, if plans can be fulfilled, at Grace Church

on the 21st. The Bishop is here in the interest of completing the National Cathedral at Washington.

Bishop Remington of Eastern Oregon will be the preacher at Trinity Church on Sunday morning, the 14th, and also at the noon-day services there during the ensuing week.

Concerning visiting deans: Dean Bennett of Chester, England, will preach at the Cathedral tomorrow morning; Dean Ladd of Berkeley Divinity School will preach at Columbia University Chapel on November 14th at four o'clock.

Eleven hundred Masons came to Even-song last Sunday at the Cathedral of St. John the Divine for their annual service.

A Bishop's chair for St. Ambrose's Chapel at the Cathedral was dedicated on Monday by Bishop Manning.

Sunday, November 14th, designated by General Convention as "Annual Sailors' Day," has a three-fold purpose: to recognize the services rendered by our seamen; to make known the work of the Seamen's Church Institute; and, to memorialize those seamen who have died during the year. The well-known work of the Seamen's Church Institute of America has

now been extended to sixteen different centers.

Plans are being carried forward for the completion of the Joseph Conrad Room (a memorial library) which is to have considerable space in the new annex at the Seamen's Institute, 25 South Street. The room, which will be equal to a city block in length, will cost \$50,000 to build, and the same amount to equip. A committee of prominent citizens is now engaged in securing this fund.

A press notice states that the tower on the new church which Mr. Rockefeller is to build for Dr. Harry Emerson Fosdick, will be slightly over 400 feet in height, and will exceed by several feet the spire of the Cathedral of St. John the Divine. This is a misstatement, so far as the comparison is concerned, for the Cathedral spire will rise to a height of 500 feet, according to the architects' plans. Dr. Fosdick's church is to be at 122d St., ten blocks north of the Cathedral.

The Rev. Professor Leonard Hodgson of the General Seminary will conduct a quiet day for the Associates of St. Mary on Saturday, November 20th, at Trinity Mission House. HARRISON ROCKWELL.

## All Saints' Church, Brookline, Consecrated by Bishop Slattery

### Dr. Edrop Instituted in Belmont— Several Anniversaries—Other Massachusetts News

The Living Church News Bureau  
Boston, November 8, 1926

A LONG-LOOKED FOR EVENT IN THE ANNALS of the parish of All Saints', Brookline, took place on the morning of Sunday, October 31st, the day previous to the patronal festival of the parish, when the church, built in 1898, was consecrated. Bishop Slattery was the consecrator and also preached. Invitations were sent to all the clergy of the diocese, though, as was to be expected, the greater number of them found it impossible to attend. Those present joined in the procession which was further augmented by the members of the vestry, representatives of the other churches in Brookline, the Chairman of the Board of Selectmen of Brookline, the church architect, and the marshal for the occasion. The anthem for the occasion was especially written by Charles S. Norris, who has been organist of the church since its foundation.

Bishop Slattery laid down three rules to guide the faithful finding in this Church their spiritual home. "Character is the supreme gift you can make to God. He has created you to be His friends. The Church is the trysting place of the friends of God. Make the Lord God supremely glad with the quality of His friends." Secondly, "Fill All Saints' Church with the spirit of worship." Thirdly, "Make this House of God the source of men's inspiration to go out into the world and to do valiant deeds for Christ and for His Church." On the evening of the Sunday in the octave of All Saints', at eight o'clock, members of the parish, assisted by the choir, gave the Pageant of the Reredos, interpreting the figures appearing on the reredos—St. Paul, St. Augustine of Hippo, St. Francis of Assisi, Thomas Cranmer, John Wesley, and Phillips Brooks.

#### INSTITUTION OF NEW RECTOR AT BELMONT

At four o'clock on the afternoon of Sunday, October 31st, the Rev. Percy T. Edrop, D.D., was instituted rector of All Saints' Church, Belmont, by Bishop Slattery. The sermon was preached by the Rev. Dr. Elwood Worcester, rector of Emmanuel Church, Boston, whose assistant Dr. Edrop had been prior to accepting a call to Belmont. At the conclusion of the service, Dr. Worcester presented Dr. Edrop with a bag of gold as a token of esteem from Emmanuel parish, and later on, in the vestry, the new rector was presented with another one from the Masonic Lodge, of which he is chaplain.

#### FIFTY-FIFTH ANNIVERSARY OF CHURCH OF MESSIAH, AUBURNDALE

The Church of the Messiah, Auburndale, the Rev. Percival M. Wood, rector, has just concluded a week of special services in observance of the fifty-fifth anniversary of the founding of the parish. The rector preached at eleven o'clock on Sunday, October 31st, but in the evening, as also on the evenings of Tuesday, Wednesday, and Friday, and at the four o'clock service for women on Thursday, the preacher was the Rev. Dr. Edrop, rector of All Saints' Church, Belmont, who is the special leader for the week's devotions, being assisted by the Rev. Charles O. Farrar, of St. Paul's Church, Newton Highlands, and A. O. Phinney, of Trinity Church, Boston, as leaders of the children and young people. A corporate Communion of the parish took place at seven A.M. on All Saints' Day, and there was another celebration of the Holy Communion at the same hour on Saturday, November 6th, the anniversary day. On Sunday, November 7th, at eleven o'clock, the special preacher was Bishop Slattery who also confirmed a class presented by the rector. At this service, as also at the special service in the afternoon, all the music was selected from the compositions of the late Horatio W. Parker, thus keeping in memory his association with this parish. The week's celebration were brought to a close



by a parish dinner at the Brae-Burn Country Club on the evening of Monday, November 8th, when Bishop Lawrence, Mayor Childs, and representatives of the Newton and Auburndale churches were among the honored guests.

CLERICAL ASSOCIATION MEETS  
IN CAMBRIDGE

The Clerical Association held its November meeting at Christ Church, Cambridge, on November 1st. After luncheon, a series of papers was given by the Rev. Smith O. Dexter, Trinity Church, Concord, on The Church's Attitude Toward Labor, the Rev. Wolcott Cutler, St. John's Church, Charlestown, on Some Problems of Unorganized Labor, and the Rev. Dr. Matthews, St. Paul's Church, Brock-

ton, Some Experiences in Arbitration.

WOMAN'S AUXILIARY ANNIVERSARY

The Massachusetts branch of the Woman's Auxiliary held its forty-ninth anniversary on Wednesday, November 3d. The day opened with a corporate Communion at 10:30 at which Bishop Slattery was both celebrant and preacher. This was followed by a general meeting in the crypt, addressed by Miss Mary Elizabeth Wood on The Public Library Movement in China. In the afternoon a missionary meeting took place in the Cathedral, conducted by Bishop Babcock, and addressed by the Bishop of Haiti and the Bishop Coadjutor of Vermont.

REGINALD H. H. BULTEEL.

The Old Gospel and the New Times. The subjects of the six conferences are: Is the Old Testament Outgrown? The Present Day Emphasis in Religious Belief; The Heart of the New Testament; What Does the Church Owe the World? What is a Church For? Christianity and the Nations. The Rev. Carl S. Patten, of the Chicago Theological Seminary, leads the discussion. The Rev. E. Ashley Gerhard, rector of Christ Church, and the Rev. James Austin Richards, pastor of the Congregational Church, planned the series.

WEEK DAY RELIGIOUS EDUCATION  
IN OAK PARK

Oak Park is one of the suburbs of Chicago which has successfully and consistently fostered weekday religious education in the public schools. Grace Church, Oak Park, has maintained a steady interest in the system since its inception seven years ago. The rector, the Rev. F. R. Godolphin, helped organize the work in Oak Park and River Forest, and has served on the board from the outset. Last year, one of the leading vestrymen of Grace Church, Mr. F. J. C. Borwell, was made vice-president of the board. The parish has contributed \$1,650 a year to the work. The enrolment of Grace Church children last year was 127.

Here are some interesting figures indicating the growth of the movement in Oak Park. The seventh year of weekday religious instruction began in September, when there was an increase in enrolment over the previous year of 250 boys and girls. There are 2,700 pupils now enrolled from the fourteen schools of both suburbs, including the Oak Park High School. Mr. McHenry in his report to the board recently said, "The upper grade work is the strength of the weekday religious education program. Our record for upper grade enrolment surpasses that of any weekday system of which we have knowledge in the office." The number of boys enrolled is 1,248, compared with 1,333 girls. The nine teachers in this department hold 110 classes every week.

APPRECIATION OF THE RACINE  
CONFERENCE

The few clergy of the diocese who were fortunate enough to attend the Racine Conference on October 6th to 8th, were so favorable impressed by the program given them and by the advantages of Taylor Hall as a conference center, that they adopted the following resolutions:

"We, the clergy present at the Racine Conference, October 6th to 8th, 1926, desire to express to Dr. W. C. Sturgis our deep appreciation of his leadership in the conference. We are particularly grateful to him for lifting the whole subject of Church work and support to a higher plane than we have heretofore held. His presentation of the necessity and mission of the Church completely captivated us.

"RESOLVED, that we express to Mrs. Biller our thanks for her gracious hospitality. We commend the work of Taylor Hall to the interest and support of the clergy of the diocese.

"RESOLVED, that in view of the exceptional advantages which Taylor Hall offers for undisturbed conference, we recommend to the Department of Ways and Means that they plan for a similar gathering of the clergy here next year."

REV. R. E. CARR LEAVES KANKAKEE FOR  
PARK RIDGE

The Rev. R. E. Carr has resigned the cure of the parish of St. Paul's, Kankakee, to become rector of the parish of St. Mary's, Park Ridge, in this diocese. He begins his new work on November 15th. Fr. Carr came to Kankakee from St. James', South Bend, Ind., in January, 1920. During his ministry of nearly seven years at St. Paul's, the parish has advanced steadily. Pledges for the work of

## Census Shows Divorce on Increase in Illinois; Fewer Marriages in 1925

### Lewis B. Franklin in Chicago—Two New Parish Houses—Union Meetings in Winnetka

The Living Church News Bureau  
Chicago, November 8, 1926]

THERE WERE FEWER MARRIAGES AND more divorces in Illinois, during 1925, according to the figures of the United States census on marriage and divorce. Despite the increase in the population of the state in 1925, the total number of marriages during the year was 79,964, compared with 81,918 in 1924, a decrease of 1,954, or 2.4 per cent. Likewise the total of marriages for 1924 was less by 2,150 than the total for 1923. The figures for Chicago and Cook County, by far the largest unit in the state, show a consistent decrease in the number of marriages. In 1925 the total is 38,767, or 1,176 fewer than in 1924. And the number for 1924 is 1,881 fewer than for 1923.

The total number of divorces in the state for 1925 was 13,827, as compared with 13,658 in 1924. This increase is slightly less than the estimated increase in population, the government experts point out. Chicago and Cook County divorces numbered 8,128 in 1925, a decrease of 37 from the total of 1924.

A county by county survey of marriage records showed that fifty-one counties reported an increase in the number of marriages, and forty-eight reported a decrease over 1924.

With regard to divorce in the counties, there is only a slight fluctuation over the statistics of the previous year.

MR. FRANKLIN VISITS CHICAGO

The Church in and around Chicago is being favored by a visit from our national treasurer, Lewis B. Franklin, this week. Mr. Franklin is speaking on the Church's Program in several of the city and suburban parishes, beginning Sunday, with St. Luke's, Evanston, St. Paul's, Chicago, and St. Mark's, Glen Ellyn. On November 9th he speaks at St. Barnabas', Chicago; November 10th, at Trinity, Highland Park; November 11th, Grace, Freeport; November 12th, St. Simon's, Chicago; November 13th, Grace, Oak Park; November 14th, St. Peter's, Chicago. Mr. Franklin spent the previous week in similar work in Wisconsin.

NEW PARISH HOUSES

St. Paul's, Kenwood, is dedicating its beautiful new parish house this evening.

Bishop Anderson, Bishop Griswold, and Bishop Page, who was rector of St. Paul's for fourteen years, will all take part in the exercises. The old parish house, even though a modern and commodious building, had long been insufficient for the parish needs and the new house was begun nearly a year ago. It is of Indiana limestone, a beautiful structure costing \$125,000, and completely equipped and appointed, with library, class rooms, a large auditorium, offices, parlors, and gymnasium. One of the first functions held in the new house was a luncheon given by the Bishop and the rector, to the clergy of the diocese in honor of the Lord Bishop of London on his recent visit here.

The rector and the vestry of the Church of the Mediator, Morgan Park, have just announced plans for their new parish house. The building will be of stone and stucco, two stories high, and will cost approximately \$40,000. The church also will be remodeled. The Mediator was organized in 1878, in the days when Morgan Park was a distant suburb to the south. The present rector is the Rev. Frank R. Myers, who began his ministry in Chicago in 1920, as assistant at St. James' Church. Fr. Myers also served on the staff of the Western Theological Seminary, and is active in National Guard work, serving as chaplain in the 131st Infantry. He served in the army during the Great War, and after his discharge was headmaster at St. John's Military Academy, Salina, Kan.

ST. MARY'S HOME BAZAAR

St. Francis' Guild, the Auxiliary of St. Mary's Home, had another successful downtown bazaar in aid of the home, on November 4th. The bazaar was held this year in the new Palmer House in the very center of the Loop. One of the interesting features was the exhibition of an old original painting of the Cathedral of SS. Peter and Paul, on Washington Blvd. This old picture, the property of Mrs. Charles G. Davies, was lent by her for the occasion, and was exhibited probably for the first time, creating a great deal of interest. The dance in the evening was sponsored by the Young People's Association of the diocese. Mrs. Carl A. Gowdy and Mrs. John Oliphant were chairmen of the bazaar.

UNION MEETINGS AT WINNETKA

Christ Church and the Winnetka Congregational Church are holding a series of six conferences in the parish house of Christ Church, on the general subject of



the Church have tripled, the endowment fund has been increased, and extensive repairs and improvements have been made in the Church property. One of the most important accomplishments under Fr. Carr has been the organizing of a week day kindergarten in charge of a graduate instructor. Sessions are held daily, and the attendance of children of the community is excellent. Systematized work among the patients of the state hospital has been carried on. Fr. Carr has identified himself with many local and civic interests in Kankakee, having served two terms as president of the Kankakee Ministerial Alliance, one term as president of the Kiwanis Club and president of the Kankakee chapter of the American Red Cross. He has been a member of the board of the public library and a director of the local Chamber of Commerce.

## NEWS NOTES

A memorial tablet of bronze, suitably engraved to the memory of John Collis Dawson, Jr., Emily Russell Dawson, and their infant child, Joan Crane Dawson, has been placed on the north wall, above the choir stalls, in the Church of the Holy Spirit, Lake Forest.

All Saints' Eve was observed by St. Luke's Church school, Evanston, with a special memorial service including special prayers for the four girls whose names appear in the memorial window in the south transept.

The Rev. Dr. Stewart of St. Luke's, Evanston, recently addressed the Evanston Woman's Club on Facing the New Social Order, the Wilmette Woman's Club on The Bible as Literature, the College Club of Chicago on Robert Burns and Scottish Poetry, and the Woman's Club of Grand Rapids, Mich., on The Spirit of Gothic.

The sixth annual choir reunion of All Saints' Church, Ravenswood, was held in the parish house on November 1st. The choir was organized forty years ago. Among the guests was Mr. E. W. Freeman, who came from Philadelphia to speak. Mr. Freeman was a former choir-master.  
H. B. GWYN.

## NEW MASS MUSIC FOR MILWAUKEE FESTIVAL

MILWAUKEE—"The Cathedral Mass," written by Milton Rusch, organist of All Saints' Cathedral, was sung for the first time at the solemn pontifical Mass on the patronal festival of the Cathedral in Milwaukee, Sunday, November 7th. The new Mass music is dedicated to the Very Rev. Charles S. Hutchinson, D.D., Dean of the Cathedral.

The Bishop of Milwaukee was the preacher at the solemn Mass at eleven o'clock Sunday. His sermon was a masterly defense of the ancient practice of invocation of the saints. Other Masses were celebrated at 7:30, 8:15, and 9:30, and at 7:00, 8:15, and 9:30 on All Saints' Day, so that the entire congregation might join in corporate Communion. The Cathedral is fifty-two years old.

## DEAN BENNETT IN ALBANY

ALBANY, N. Y.—The Very Rev. F. S. M. Bennett, D.D., Dean of Chester, England, visited Albany the week-end of October 30th to November 2d as the guest of Bishop and Mrs. Oldham at the Bishop's House. Dean Bennett preached in the Cathedral on Sunday morning and in St. George's Church, Schenectady, in the evening. He visited St. Agnes' School on Monday morning and made an address to the faculty and pupils.

## Eight Hundred Attend Eastern Catholic Conference in Philadelphia

Meeting Supplements Milwaukee Congress—Cornerstones Laid—Dr. Newton Ordained Priest

The Living Church News Bureau  
Philadelphia, November 5, 1926

ON THURSDAY, NOVEMBER 4TH, THE first Catholic Conference following the Catholic Congress in Milwaukee was held at St. Luke's, Germantown, Philadelphia. This is a part of the extension work of the Congress, which the committee

choir under the direction of George Alexander A. West, F.R.C.O., F.A.G.O., organist and choirmaster.

At the afternoon session the Rev. Wallace E. Conkling, rector of the parish, welcomed the members of the Congress and their friends and introduced the Rev. Joseph Sherlock, D.D., rector of St. John Chrysostom's Church, Philadelphia, president of the Philadelphia Catholic Club, as chairman of the meeting. Fr. Hughson announced that, although all of the pledges made at the Congress for the missionary



AT THE PHILADELPHIA CONFERENCE  
The procession of the clergy from the parish house to the church.

is carrying out. Notices had been sent to about two thousand members of the Congress who are residents of the eastern states.

About eight hundred were in attendance, the larger part being already Congress members. Of this number some hundred and fifty were priests. At the afternoon session, when the roll call of the dioceses was made, it was found that there were representatives from Maine, Con-

necticut, Albany, New York, Long Island, Newark, New Jersey, Pennsylvania, Bethlehem, Harrisburg, Delaware, Easton, Maryland, Southern Ohio, and Fond du Lac.

## DR. M'CUNE TELLS OF CONGRESS

The Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' Church, New York, was the first speaker, and took as his subject The Milwaukee Congress, Its Work



## THE MINISTERS OF THE MASS

Left to right: the Rev. Franklin Joiner, deacon; the Rev. Granville Mercer Williams, S.S.J.E., celebrant; the Rev. Frank Williamson, Jr., sub-deacon; the Rev. S. Atmore Caine, secretary.

and Spirit. After speaking of the splendid hospitality and cordial welcome, not only extended by the Cathedral and Church people of Milwaukee and the congregation and pastor of the Presbyterian church where the meetings were held, but by the whole city itself, he continued: "We are now a part of the landscape. People know we have arrived. Perhaps you saw in THE LIVING CHURCH the picture of the electric sign which the Association of Commerce had placed on the city hall, 'Welcome, Anglo-Catholic Congress.' We are not only

The sessions opened with a solemn High Mass at eleven-thirty. The ministers of the Mass were the Rev. Granville Mercer Williams, S.S.J.E., celebrant, the Rev. Frank Williamson, Jr., deacon, and the Rev. Franklin Joiner, sub-deacon. The Rev. Shirley C. Hughson, O.H.C., was the preacher. The music was furnished by the parish



to be tolerated in the Church, but now we Lessons of the Congress, was delightfully must tolerate others. It is not only a jibe of our antagonists but a fact that we are a minority, but we are not nearly as small as we used to be and we are growing very fast. We must, therefore, take our stand firmly as Catholics, gaily, even flamboyantly, if you will, but never rudely or defiantly."

The second speaker was the Rev. J. Gregory Mabry, rector of Holy Cross Church, Kingston, N. Y. His subject, Some handled. "One of the lessons which came out so clearly at the Congress," said Fr. Mabry, "is the fact that we have leaders. We have feared in the past that we did not have leaders, a fear which I firmly believe did not have any real foundation. But the Congress has demonstrated that we have leaders, and among the laity, at that. And where has Mr. Frederic Morehouse been all the time? Has he not been leading us all the time at a great sacrifice of personal gain? And is there anyone who has heard or has read Professor Chauncey Tinker's brilliant and scintillating paper, who does not recognize him as an intellectual leader? And Mr. Grant, of the Denver bar, in his exposition of the Catholic sanctions in the home, has proved himself a leader of the laity. And where could we look for a more trustworthy guide in industrial affairs than Mr. Haley Fiske, who himself has put into practice those things which he advocated. And among the clergy, surely we have in Bishop Murray our best Catholic leader. His presence was more than an official presence."

In mentioning the missionary offering, Fr. Mabry said that there had been a right-about-face in the attitude of Catholics toward the Church's program and the support of the National Council. "We now are convinced that we can trust our bishops and the National Council."

CORNERSTONES LAID

On Saturday, October 30th, Bishop Garland laid the cornerstones of the new church and parish house being erected for the Church of the Good Shepherd in Queen Lane Manor. The church is to be a memorial to Henry Waterson and Alice Priestman Brown, the gift of their three sons. The church is being erected on ground that formed part of the estate of Mr. Brown and is part of the gift of the family. The congregation showed its appreciation of this handsome gift by raising among themselves the funds to erect the parish house. The rector, the Rev. W. Y. Edwards, and the Rev. Dr. J. de Wolfe Perry took the service. The Bishop of the diocese, in addition to laying the cornerstones, made an appropriate address. Some fifteen or twenty of the clergy were present vested.

DR. NEWTON ORDAINED PRIEST

On the feast of St. Simon and St. Jude, the Bishop of the diocese, in Old Christ Church, advanced to the priesthood the Rev. Dr. Joseph Fort Newton, who, since his ordination to the diaconate, has been in charge of the congregation of St. Paul's Church, Overbrook. The candidate was presented by the Rev. Dr. Louis C. Washburn, rector of the church, and the sermon was preached by the Very Rev. Dr. George G. Bartlett, Dean of the Philadelphia Divinity School. On the following Sunday, Dr. Newton was formally elected to the rectorship of St. Paul's.

REQUIEM FOR ARCHDEACON WHITE

Archdeacon Elliot White died last summer at a time when many of his very many friends among the clergy and peo-

ple of the diocese were away from the city, scattered for the summer. They were thus deprived of the privilege of showing their affection and regard at any of the services connected with his burial. The Rev. Dr. Vernon, who succeeded Fr. White as the rector of St. Mark's Church, arranged for a requiem Eucharist, which was celebrated in St. Mark's Church, Tuesday, November 9th, the preacher being the Rev. Dr. Charles C. Edmunds, of the General Theological Seminary, New York.

HURRICANE DAMAGE IN CUBA

NEW YORK—Bishop Hulse, writing to the Department of Missions on October 25th, makes a preliminary report of the damage done by the cyclone that visited Havana in October. He reports:

"The Cathedral stood up well and has not suffered at all. Calvario at Jesus del Monte lost a few tiles and was inundated, but otherwise is in good shape. Our people in Havana have not suffered serious injury, but nearly all have been cut and bruised.

"The Bishop's House looked like a ruin, but is intact inside. The parapets on the roof were blown over, which destroyed its looks. I had some cuts and bruises from falling glass and we all got soaked as the water blew through every crevice, but no serious damage was done. Trees and fences were blown down.

"The little chapel at Bacuranao is in ruins. Reports come in that Santa Cruz del Norte was hit badly, and that most of the houses are down. Nothing definite about the Church there.

"All of our churches on the Isle of Pines are in ruins. Most of the houses there were blown down. Some of our people were killed and many injured, all are suffering. The Church in Matanzas lost a few tiles, but was not injured materially. I have not heard from Limonar, which was on the outer edge of the storm, but I fear for our church there.

"As reports come in the calamity grows. From 600 to 1,000 people lost their lives. We will never know exactly, but I think the larger number nearer the truth. Many dead bodies have been floating around in the harbor and waters nearby. Twenty were fished out yesterday and brought up to the cemetery.

"We are still without water and light and telephone service, but the street cars are running now, and they had electric light down town last night. The government is taking hold of the situation with energy, and they are clearing up the streets rapidly.

"I am kept busy looking after the people here, and so have been unable to go out, and I doubt if I could have reached Santa Cruz del Norte if I had tried unless I could have chartered a tug boat, and boats are scarce, nearly all of them being sunk.

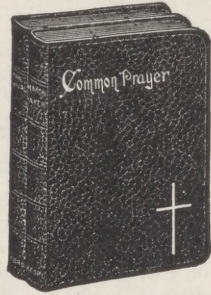
"In a couple of days more I think that conditions will be normal in Havana, but it will be long before some of the wrecked towns in the country are rebuilt.

"The immediate relief of distress is being well taken care of, but we will need help later to rebuild and repair our buildings."

NOVENA FOR INCREASE OF RELIGIOUS LIFE

BOSTON—The members of the American Congregation of the Society of St. John the Evangelist will join with the branches of that order under the jurisdiction of the mother house in Cowley, England, in the observance of a novena of prayer for the development of the religious life in the Church. The novena will begin on Sunday, November 21st, and close on St. Andrew's Day, November 30th.

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## Anti-Anglican Resolutions in Australia; New Coadjutor for Island Metropolis

### Presbyterians and Baptists Adopt a Hostile Attitude—Toc H Lamp Lighted

The Living Church News Bureau  
Sydney, Australia, October 1, 1926

TWO EVENTS HAVE HAPPENED LATELY in Australia which reflect the state of the movement toward reunion. The General Assembly of the Presbyterian Church met recently in Melbourne and decided that further conference on reunion was useless unless upon the following conditions: Churches must meet on equal terms; Conference must be unrestricted as to all questions of ecclesiastical order; There must be full recognition by the Churches of one another's standing and of equal validity of one another's orders and sacraments; There must be intercommunion at once in the fellowship of the Lord's Supper; There must be no proposal which suggests reordination or ordination *sub conditione*. The Baptist Union of Australia has also recently deliberated on the subject and has decided "that the assembly should urge Baptist Churches firmly and courteously to maintain the Baptist principles, but at the same time to cooperate heartily with other communions whenever possible." The Presbyterians have thus made it practically impossible for the Anglican Church here to consider with them on reunion for some time to come, especially as it appears that the conditions are definitely recommended to Anglicans. The debate which attended the Baptists' resolution also revealed that the Anglican Church as understood by the Baptists was a communion with which they were not very anxious to unite. But the Anglican Church can wait and in the waiting it will be seen where truth and error lies.

#### NEW COADJUTOR FOR SYDNEY

The Diocese of Sydney is Australia's mother diocese and the city of Sydney is the metropolis of the Southern World. The appointment of a coadjutor bishop is therefore an important event. The Ven. G. A. D'Arcy-Irvine, who has been chosen and who will be consecrated at St. Andrew's Cathedral shortly, is a very popular ecclesiastic and his appointment has been received with all round satisfaction. He is sixty-five years of age and has had long and varied experience. Probably he knows more of Sydney diocese than any other man except the Archbishop. His courteous and sympathetic manner coupled with his broadmindedness will make him welcome as Bishop in every parish. He was trained at Moore College, Sydney, and ordained in the year 1885. He has held important appointments in many suburban and country parishes. He was appointed Archdeacon of Cumberland in 1908 and Canon of St. Andrew's Cathedral in 1911. On several occasions he has acted as administrator of the diocese, being made vicar-general in 1917. The Archdeacon is a wise and tactful chairman and also a poet of acknowledged merit. (Picture on page 49.)

#### TOC H IN AUSTRALIA

Another interesting event and one which was definitely historical took place this week at Newcastle Cathedral, New South Wales. It was the occasion of lighting the parent lamp of Toc H in Australia.

The lamp was the gift of Lord Forster, formerly Governor General of Australia, and it was given in memory of his two sons who fell in the great war. Lord Stonehaven, the present Governor General, was expected to perform the lighting ceremony but was prevented by illness. The Hon. T. Baven took his place. There was a long procession, headed by the double cross of Ypres, which included rushlights and banners from Melbourne, Perth, Freemouth, Adelaide, Hobart, Sydney, Brisbane, and Newcastle. Among the bishops were those of Armidale, Rockhampton, and Riverina. About 2000 people attended and just before the lighting of the Forster lamp the Cathedral was plunged into darkness, the congregation standing in solemn silence while the parent Toc H Lamp was lighted.

#### NEWS NOTES

The Bishop of Ballarat, the Rt. Rev. Maxwell Gumbleton, has resigned his see as from December 31st next. He has been bishop since 1917 and is retiring owing to ill health. The diocese is one of Australia's many extensive areas and entails much traveling and physical endurance.

An interesting personal news item is in connection with the Rev. James Noble, a cultured Australian native who was recently ordained deacon. He was engaged a week or two ago by the West Australian government to track down a tragedy. He succeeded in discovering the bodies of twelve natives who were killed by a party of white men. The service rendered was of course valuable but all who know Mr. Noble realize how very trying such an experience must have been.

R. HARLEY-JONES.

#### THE BISHOP OF LONDON IN TENNESSEE

SEWANEE, TENN.—The Rt. Rev. and Rt. Hon. Arthur Foley Winnington-Ingram, D.D., Lord Bishop of London, limped into Sewanee on November 2d hoping to find rest and quiet after hectic visits to eighteen other American colleges and universities. But his plans went wrong somewhere, for even bishops have to produce what is expected of them, and Sewanee expected him to fill numerous speaking and social engagements. From his arrival Tuesday morning on the Tennessee Mountain until his departure at two o'clock Thursday afternoon his time was filled.

Getting away from a luncheon with the faculty of the Sewanee theological school at the earliest possible opportunity, he headed for the golf course where he startled the runner-up of the last Tennessee state tournament by losing to him by a scant five strokes. Despite a badly burnt arm, despite the bitterly cold afternoon, and unusually poor fairways and greens, the Bishop shot the nine holes, which was all that he had time for, in 49. Upon arriving at the course he looked critically down the first fairway and remarked that it was the first time he had ever shot golf in a "bally hayfield."

Making a quick change from golf togs to ecclesiastical robes he appeared at a tea given by the Sewanee chapter of the English Speaking Union, where he explained that a large part of the bad feeling between the United States and England is caused by biased text books used in grade schools and high schools in this country.

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Upon leaving this gathering, but a few minutes remained for dinner before filling his next engagement which was with the E. Q. B. Club, an organization of the faculties of the University of the South. Here he again expressed the hope that the United States and England might be brought into closer relationship.

Wednesday was a full day, beginning with an address in the university chapel, on "Why I Am a Christian." Immediately after the address he met students at the Alpha Tau Omega fraternity house until it was time to go to a one o'clock luncheon engagement with the Student Provincial Conference. This being purely a Church gathering, he urged a closer cooperation within the diocese and a greater familiarity with the idea of the Church as well as with its dogmas and doctrines.

At 4:30 P.M. the Lord Bishop was once more on hand, this time at Vice-Chancellor Finney's reception in the university library. In the evening, at eight, he was in the Kappa Sigma fraternity house to meet a selected group of students. Sitting before a roaring log fire he said that this was the most enjoyable part of his visit to Sewanee. The students plied him with questions, which he answered as rapidly as he could.

ADDRESSES NASHVILLE STUDENTS

NASHVILLE, TENN.—"As I look around the world, I see that the world as a whole today is agreed that the acceptance of the Christian gospel is its only salvation," said the Lord Bishop of London, in a special address for students on November 1st at the War Memorial building.

The Lord Bishop, who arrived in his private car at 8:10 Monday night, went directly from the train to the Memorial building, which was filled to capacity with students of the city, and a generous sprinkling of older people. He was delayed three hours on the way here and consequently the dinner to be given at the home of the Rev. Dr. E. P. Dandridge, rector of Christ Church, was cancelled.

Immediately following his address at the Memorial building, the Bishop returned to his car which was coupled to the train which left at midnight for Sewanee, where he was to hold a three day conference with the students of the University of the South.

Bishop Gailor, in welcoming the Bishop for Nashville, Tennessee, and the South, said that it was upon his invitation that the Bishop had come to America. "I chose the Lord Bishop of London," said Bishop Gailor, "because, first, I knew his personality and ability, and second, I knew that the Lord Bishop had kept in touch with the youth of the world, and that he was

accustomed to holding personal conferences with students."

RECEIVES BISHOP OF LEXINGTON

LXINGTON, KY.—On the morning of Tuesday, November 2d, the Bishop of London passed through Lexington, on the C. & O. R. R., en route east. The Bishop, who was at breakfast in his private car, insisted on receiving the Bishop of Lexington, Dr. Burton, who, on learning, from the railroad officials that the Bishop of London would pass through Lexington, had gone to the depot to welcome him to the diocese and city.

ton, Dr. Burton, who, on learning, from the railroad officials that the Bishop of London would pass through Lexington, had gone to the depot to welcome him to the diocese and city.

Bishop Burton says that the Bishop of London "was very gracious and cordial, delightful, and attractive." The Bishop's train remained but ten minutes in Lexington.

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### THREE BISHOPS JOIN IN ANNIVERSARY CELEBRATION

SYRACUSE, N. Y.—Tribute to the work of the Rev. Henry Harrison Hadley, D.D., as rector of St. Paul's Church here, was paid by high officials of the clergy and laity at events connected with the tenth anniversary of his service, Sunday, October 30th, and Monday, November 1st.

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington; the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York; and the Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York, were guests of honor. Other guests included Stephen Baker, president of the Manhattan bank, New York City, and a prominent layman of St. James' Church, New York City, members of the Central New York clergy, and members of the parish. William S. Andrews, judge of New York State court of appeals and

### SYNOD OF NEW ENGLAND

CONCORD, N. H.—The synod of the Province of New England, which met in Concord, October 26th and 27th, demonstrated the value of the province and its synod, which have at times been questioned in several ways. The attendance was very full, ten of the eleven bishops being present and a practically full list of deputies.

The Bishop of Vermont, closing a term of six years as president of the synod, took occasion to say that the work of the Rev. Malcolm Taylor, the executive secretary, in his relation to the educational institutions of New England, justified the existence of the province. He urged the province to keep the executive secretary by raising enough money in the province to make up the loss of help from the National Council. This action was taken later in the session. The Bishop also paid a tribute to the two conferences at Wellesley and



*Courtesy Syracuse Post-Dispatch.*

#### AT ANNIVERSARY CELEBRATION

Left to right: Robert Dey, senior warden of St. Paul's Church, Syracuse; the Bishop of Washington; the Rev. Dr. H. H. Hadley; Stephen Baker, president of Manhattan Bank.

son of the late Chief Justice Charles W. Andrews, was toastmaster.

A substantial token of the esteem in which Dr. Hadley is held by his church, a check for \$6,500, was presented to him at a dinner Monday night in the ballroom of the Onondaga Hotel by Charles Walker Andrews, on behalf of the congregation. More than 400 of his parishioners were present, filling the beautifully decorated hall.

The anniversary services started on Sunday, when Bishop Fiske eulogized the rector in an inspiring and interesting sermon. "I bring to the congregation today my hearty congratulations on the splendid work of the past," he said, "and I bring to Dr. Hadley my best wishes for the future, as well as my gratitude for the faithful service he has rendered in building up one of the largest parishes in the diocese.

Following the service an informal reception was held in the parish house, members of the congregation greeting Bishop Fiske and Dr. and Mrs. Hadley. Mrs. Fiske was unable to be present, because of illness. Dr. Hadley celebrated Holy Communion at 10:30 o'clock on Monday morning in observance of All Saints' day, and Monday night was guest of honor at the dinner, concluding event of the centennial.

ACCORDING to recent statistics, the state of Ohio ranks sixth in the number of colored communicants, being exceeded by New York, Pennsylvania, Virginia, Maryland, and the District of Columbia.

at St. Paul's School, Concord, the latter being the official conference of the province, in both of which the late Bishop Parker had a large part.

Another justification of the province was the successful establishment of a school for boys at Lenox. This result had its origin in the synod of 1924 in Worcester, when a committee with the Rev. Dr. Thayer, headmaster of St. Mark's School, Southboro, Mass., as chairman, was appointed to create such a school. The committee began to function and secured an estate in Lenox and has opened this fall with a full quota of forty boys, with almost as many more seeking admission.

The discussions of rural work were most interesting, Bishop Booth, Coadjutor of Vermont, emphasizing the need of the very best men for such work and the necessity of their adequate support, and Bishop Davies of Western Massachusetts giving a description of the very effective work in that diocese by means of key parishes whose laymen cover the surrounding country systematically and bring the Church to otherwise neglected people.

Equally interesting was the discussion by the Rev. Arthur Lee Kinsolving, rector of Grace Church, Amherst, the Rev. William E. Gardner, D.D., rector of the Church of the Messiah, Boston, Miss Adele Lathrop of Pine Manor, Wellesley, and Miss Mary Ladd of St. Mary's School, Concord, N. H., and the Rev. Dr. William G. Thayer of St. Mark's School, Southboro, the first two on The Religious Life of College Students and the others on The Re-

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VOL. IX NOVEMBER 13, 1926 No. 2

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The Rt. Rev. Thomas F. Davies, D.D., of Western Massachusetts, was elected president of the synod. As the closing event of the synod there was a banquet with speeches by Bishop Dallas of New Hampshire, Mr. Stanton H. King, superintendent of the Sailors' Haven, Charlestown, Mass., and the Very Rev. F. S. M. Bennett, D.D., Dean of Chester, who spoke on The Cathedral as the Home of the Diocese.

**RECTORY BLESSED**

NORRISTOWN, PA.—The new rectory of St. John's parish, Norristown, was blessed on the Sunday in the octave of the feast of St. Michael and All Angels, October 3d, by the rector, the Rev. James M. Niblo, who is also the donor of the house.

The Rev. Mr. Niblo, who grew up in



PREVOOST MEMORIAL RECTORY  
Recently blessed for St. John's parish, Norristown, Pa.

this parish, has recently returned as its rector. The parish is very much pleased with its new addition and has just completed the raising of \$65,000 to build a new parish house, work upon which will begin next spring. The rectory just dedicated is a memorial to Harriett Cornelia Prevoost.

**MEMORIAL TABLET TO BISHOP PERRY OF IOWA**

DAVENPORT, IA.—A memorial tablet to the second Bishop of Iowa, the Rt. Rev. William Stevens Perry, D.D., D.C.L., LL.D., was unveiled and blessed by his successor, the Rt. Rev. T. N. Morrison, D.D., on Sunday, October 10th, in Trinity Cathedral, Davenport, at the eleven o'clock service.

The tablet was executed by Spaulding & Co., and is on the south wall of the Cathedral, directly opposite a tablet to the first Bishop of Iowa, Henry Washington Lee, on the north wall. It is of bronze and is on a marble base or background. Over the inscription is a gothic arch, on one side of which is a mitre and on the other side an open Bible. The inscription reads as follows: "To the glory of God and in grateful memory of William Stevens Perry, Second Bishop of Iowa, born January 22, 1832. Consecrated September 10, 1876. Died May 13, 1898. Bishop, scholar, historian, educator. This tablet has been placed in memory of his faithful services to the Church of God. R. I. P."

**B. S. A. ISSUES CALL FOR ANNUAL CORPORATE COMMUNION**

PHILADELPHIA—Last year throughout the Church 463 parishes and missions in eighty-two dioceses and missionary jurisdictions, through their rectors, reported their intention of taking part in the plan for the annual national men's corporate Communion of the Church, held on the First Sunday in Advent. And reports received—from 137 parishes and missions—indicate the eager acceptance of the suggestion. Many confirmed men and boys attended, coming together in groups of a dozen, fifty, and sometimes a hundred or more.

This yearly service is again suggested to the men of the Church throughout the country through the literature of the Brotherhood of St. Andrew, the service to be held in as many parishes and missions as will undertake it on November 28th,



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the First Sunday in Advent. In many of these parishes where it is possible and convenient to do so a breakfast will be held following the service.

This is the ninth year in which the Brotherhood has sent out this call with a sincere purpose of helping not only its own members, but every confirmed man and boy of the Church, to appreciate even more fully than before the sacramental side of the Church's life.

The Brotherhood secretaries at the Church House in Philadelphia will be glad to aid in any way possible the plan of any parish or mission desiring to join in this service.

**CHILDREN ERECT TABLET**

NORTH PLATTE, NEBR.—The children of the Church school of the Church of Our Saviour, North Platte, have erected in the sanctuary of the church a bronze tablet, eight by eleven inches, commemorating baptism, confirmation, and ordination of the Rt. Rev. Alfred A. Gilman, S.T.D., who went from this parish to be a missionary to the Chinese, and who is now Suffragan Bishop of Hankow. The tablet reads:

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ALFRED ALONZO GILMAN, S.T.D.  
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### PRIEST INJURED

GRANITE CITY, ILL.—The Rev. W. H. Tomlins, priest-in-charge of St. Bartholomew's Mission, Granite City, in crossing the street near his home, October 11th, was struck by a sedan, breaking his left arm and bruising the muscles of the left hip. Fr. Tomlins is in St. Elizabeth's Hospital improving slowly. In the meantime the Church services and other duties are taken by the Rev. W. S. Little.

### DEAN LONG ACCEPTS CHAPLAINCY

ORLANDO, FLA.—The Very Rev. C. Stanley Long, D.D., for the past five years Dean of St. Luke's Cathedral, Orlando, recently announced that he had accepted an appointment as chaplain in the United



### RESIGNS TO BECOME CHAPLAIN

The Very Rev. C. Stanley Long, D.D., Dean of St. Luke's Cathedral, Orlando, Fla., will take Navy post.

States navy. The congregation and a host of friends regret deeply his departure from this diocese. During his deanship the magnificent new Cathedral has been erected.

### MILWAUKEE W. A. CELEBRATES GOLDEN ANNIVERSARY

MILWAUKEE—The Woman's Auxiliary in the Diocese of Milwaukee celebrated its golden anniversary on Wednesday, November 3d. The day began with a celebration of the Holy Communion in All Saints Cathedral at ten o'clock at which the Rt. Rev. Benjamin F. P. Ivins, D.D., was the celebrant. At this service the Book of Remembrance containing the names of "those women who by their lives and service had added to the larger life of their parishes or of the diocese" was placed on the altar and the accompanying memorial fund was presented. The fund, which amounted to \$1,778, was given to the Bishop of Milwaukee to establish a fund the interest of which is to be used for the candidates for Holy Orders in the diocese.

At noon nearly four hundred women attended a luncheon in the Hotel Astor when a brief history of the work of the auxiliary was presented. Among the interesting features was the reading of the first annual report, by Miss Lucia Durand, the granddaughter of the first secretary, and of an annual address of Mrs. William H. Hearing, an early vice-president, by her daughter. Brief sketches were given by the ex-presidents of the work of the auxiliary during their administrations, and the president, Mrs. Forbes Snowdon, wove these into a con-

nected narrative. The closing address was given by Bishop Ivins.

The day closed with a beautiful presentation of the old morality play *Everyman*, given in St. Paul's Church under the able direction of the Rev. Henry Scott Rubel, assistant in that parish. The Very Rev. Charles S. Hutchinson, D.D., Dean of All Saints' Cathedral, took the leading rôle.

### BISHOP MURRAY DEFENDS CATHOLIC CONGRESS

NEW YORK—The Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, in an address Monday, November 1st, before the New York Churchmen's association, defended the Catholic Congress held at Milwaukee a fortnight ago.

Bishop Murray declared that nothing was done at the Milwaukee Congress, which the "whole Episcopal Church could not approve." Incidentally, Bishop Murray defined his own Churchmanship as that of an "evangelical."

Bishop Murray referred to the Milwaukee meeting after declaring that in his opinion the Church was "never in a better condition."

"I see some of you before me who were at the Milwaukee Congress," said the Bishop. "I wish more of you had been there. It would have been a great eye-opener to you, as it was to me. I rejoice that our Church can be so inclusive." Bishop Murray said he believed the Milwaukee Congress would do as much good as any other Church gathering of the last year.

### CITY-WIDE MISSION IN PORTLAND, ORE.

PORTLAND, ORE.—The Diocese of Oregon, through its field department, has just concluded a successful city-wide preaching mission here.

One of the missionaries formerly employed by the National Council said at the beginning of the preparations for this mission that no successful effort of the kind had ever been achieved in the American Church; that, while there had been many successful parochial missions, coöperative efforts on the part of parishes in a city had always failed. But the Diocese of Oregon feels that it has succeeded beyond its expectations. There was 100 per cent co-operation on the part of all the parishes and missions in the city, led by their

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clergy, and this, no doubt, is the reason the effort succeeded. Trinity Church, Portland, was packed to the doors on the opening night of the mission, Sunday, October 24th, and at the closing meeting on October 31st. The church holds about twelve hundred people, and is the largest church in the city. The missionary was the Very Rev. C. S. Quainton, D.D., Dean of Christ Church Cathedral, Victoria, B. C.

A long preparation of prayer on the part of the Church people of the city contributed to the desired result. The campaign of publicity through newspaper advertising, street car cards, bill boards, letters, etc., was also a help in getting the people out. The mission was not intended to take the place of the Bishops' Crusade, but to arouse the people to an interest in that movement, which it has undoubtedly done. It is expected to make the mission an annual affair.

**MISSOURI PLANS ROUSING CAMPAIGN**

ST. LOUIS—A rousing corporate campaign is planned for the Diocese of Missouri next month, when this diocese will not only conduct its every member campaign, but at the same time will make a whole-hearted and enthusiastic effort to climb out of the low place it now occupies in relation to payment of national quotas, into the "100% cooperating diocese" class.

The Very Rev. William Scarlett, Dean of Christ Church Cathedral, is chairman of a committee of clergy and laymen, arranging the campaign, which opens on Friday evening, December 3d, with a mass meeting and dinner at one of the principal hotels, when the Rev. Dr. Frank Nelson of Cincinnati will sound the rallying call. Sunday, December 5th, teams will go out from every parish to secure pledges for the 1927 budgets in which will be included quotas for the national program of the Church. A mid-week luncheon will bring reports of the teams, and the campaign will close on Wednesday evening, December 8th, with Dr. William C. Sturgis, of New York, secretary of the educational division of the Department of Missions, as the speaker.

**BISHOP BARNWELL IN OHIO**

CLEVELAND—The Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, who electrified the conference at Linwood Park some months ago by his irresistible humor and splendid oratory, addressed the gathering of Churchmen at Hotel Winton on Wednesday evening, October 27th, it being the first of the regional "rally dinners" opening the annual program campaign in Ohio. The Bishop said: "A parish cannot stand alone, independently, any more than a city can. As every citizen of a city must contribute to the state and the nation, so every parishioner must support the work of the Church outside his own parish."

**FIFTY-FOURTH ANNIVERSARY OF ALBANY CATHEDRAL**

ALBANY, N. Y.—The fifty-fourth anniversary of the dedication of the Cathedral of All Saints, Albany, was observed on the Twenty-second Sunday after Trinity, and All Saints' Day. Dean Bennett, of Chester, preached in the Cathedral on Sunday morning; and Dean Carver was the preacher at festal Evensong on the eve of All Saints. There were two celebrations of the Holy Eucharist and choral Evensong on All Saints' Day.

**BEDELL LECTURES AT KENYON**

GAMBIER, OHIO—Kenyon College is anticipating an intellectual treat in a series of four lectures to be delivered by Dr. Charles F. Thwing, president emeritus of Western Reserve University, Cleveland, and a prominent Congregational divine.

The lectures are given periodically under a fund established by the late Bishop Gregory T. Bedell, third Bishop of Ohio and immediate predecessor of Bishop William A. Leonard, and who, as the latter does today, lived half his time in Gambier, sat for years as president of the board of trustees, and showed his deep interest in the college by constant acts of generosity.

Dr. Thwing's particular subject has not been announced as yet, but word has come that in his first lecture he laid particular stress upon 'isms', which he severely condemned. The foundation calls for lectures on the Evidences of Natural and Revealed Religion, or the Relation of Science to Religion. President Faunce of Brown University and Bishop Manning of New York have been lecturers in recent years.

The choosing of Dr. Thwing continues a pleasant relation with Kenyon, which started many years ago. He was once honored with the degree of Doctor of Laws, and has in turn honored with his presence the most important collegiate functions from time to time, and is proud of his honorary status as an alumnus.

**A CALIFORNIA SEMI-CENTENNIAL**

WATSONVILLE, CALIF.—Fifty years of the worship of Almighty God in the parish church of All Saints', Watsonville, Diocese of California, has been commemorated by an enthusiastic celebration of the golden jubilee of the dedication of the edifice, in which the first service was held October 22, 1876.

On the night of the 22d a reception was held for past and present members. On the 23rd the Bishop of the diocese, the Rt. Rev. E. L. Parsons, D.D., met the men of the parish at an informal dinner. On the 24th, the Sunday within the octave, the rector, the Rev. Bayard H. Jones, was celebrant at the choral Eucharist, and the Bishop preached, dedicated the new Austin organ, and administered the sacrament of Confirmation. A thankoffering for the labors and sacrifices of the founders of the church resulted in a substantial addition to the building fund.

**GIVES \$25,000 TO ST. LOUIS HOSPITAL**

ST. LOUIS—A munificent gift, entirely unsolicited, came as a happy surprise last week to St. Luke's Hospital, St. Louis. Frank V. Hammer, vice-president of the board of directors, who is well known for his deep interest in the hospital, was asked to call on Mrs. William H. Keech, who informed him that she had decided to endow two rooms in the hospital, each for \$25,000 in memory of her father and mother, John A. and Belle R. Holmes, who had been much beloved in St. Louis for their splendid characters and many benevolences. Mrs. Keech, who several years ago gave a handsome addition to the West Penn Hospital, Pittsburgh, in memory of her husband, is a member of the Presbyterian Church, but much interested in St. Luke's Hospital because of its fine management and the charity work it does.

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### CONFERENCE OF COLORED WORKERS

NEW YORK—The Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, and the Rev. Thomas McCandless, D.D., rector of St. Michael's parish, joined in welcoming the fifth annual conference of Church workers among colored people in the first and second provinces, at St. Jude's Chapel on the evening of October 6th. A gracious response to the welcoming addresses was made by Dr. Bishop of St. Philip's Church, New York, and the opening sermon was by the Rev. LeRoy Ferguson of St. Cyprian's Church, Boston.

Among the acts of the conference were gifts of \$25 to St. Athanasius' school, Brunswick, Ga., and \$50 to the Woman's Auxiliary for the Tuttle Memorial school, St. Augustine's, Raleigh, N. C. The Church Service League made an additional appropriation of \$62 to St. Athanasius'. The delegates also voted to send a committee to the thirteenth annual synod of the second province to confer with its commission on missions respecting work among colored people.

The conference had the privilege of listening to heartening addresses by the Bishops of New York and Newark. The Rev. George M. Plaskett, president of the conference, brought forth statistics showing marked growth of the Church among colored people in the first and second provinces. The following officers were elected for the ensuing year: Rev. George M. Plaskett, president; Rev. C. Canterbury Corbin, vice-president; Rev. William N. Harper, secretary; Joseph H. Brown, Sr., treasurer.

On the invitation of the Rev. Fr. Howard the conference voted to meet in 1927 at St. Mark's Church, Plainfield, N. J.

### ARCHDEACON DODSHON RESIGNS

COLUMBUS, OHIO—Announcement has just been made by Bishop Reese of the election of the Rev. B. H. Reinheimer as Archdeacon of Southern Ohio to succeed the Ven. Joseph H. Dodshon, whose resignation takes effect November 15th.

Mr. Reinheimer, who has been executive secretary of the diocese for the past six years, will continue to serve in that capacity and will take over the work of archdeacon in addition. Archdeacon Dodshon's resignation has been occasioned by deaths in his wife's family, which makes it necessary to move to New York City. The Archdeacon has no intention of withdrawing from the active ministry.

### WESTERN NEW YORK

#### WOMAN'S AUXILIARY MEETS

ROCHESTER, N. Y.—More than 200 women attended the annual meeting of the Woman's Auxiliary, held on October 27th, at St. Matthew's Church, Rochester. The meeting was opened by a celebration of the Holy Communion by the Rt. Rev. David L. Ferris, D.D., assisted by the Rev. Squire Schofield, rector of St. Matthew's, the Rev. Jerome Kates, rector of St. Stephen's, and the Rev. R. Ridgley Lytle, Jr. The Rev. Sumner Guerry, D.D., instructor in political science at Mahan School, Shanghai, China, made the main address of the meeting. Dr. Guerry spoke of the conditions that were being encountered by Christian workers and of the success which is being achieved in China.

Miss Helen Brent spoke of the corporate gift and told of the work which had been done along these lines. Mrs. Kingman N. Robins, speaking on The Bishops' Crusade, outlined the purpose and objective

of the approaching effort throughout the whole Church as an emphasis on the importance of putting personal evangelism into the life of the membership of the Church.

At the morning meeting Mrs. Robins led a conference of presidents and devotional secretaries and Mrs. J. W. D. Cooper of Geneseo and Miss Hilde Hequenbourg led conferences of educational secretaries and treasurers respectively. Mrs. F. Harper Sibley presided at both the morning and afternoon meetings.

### MISSOURI AUXILIARY TO AID IN CRUSADE

ST. LOUIS—Members of the Woman's Auxiliary of Missouri are enthusiastically interested in the coming Bishops' Crusade, and it was the subject of one of the principal addresses at the quarterly meeting of the auxiliary on November 3d, at the Church of the Holy Communion, St. Louis. The Rev. Dr. Karl Block explained the deep purpose of the movement. Both Dr. Block and Mrs. Robert Burkham, president of the auxiliary, are to be among the crusaders. In addition, the Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis, is a member of Bishop Darst's Commission on Evangelism, which is arranging the Crusade, so St. Louis feels that it is indeed personally concerned in the movement.

Mrs. C. R. Pancoast of Philadelphia spoke at the meeting on St. Agnes' School for Girls, Kyoto, one of the objects of the Corporate Gift, and \$675 toward this was pledged. In addition, \$1,500 was pledged for the Church's Program, diocesan work, and other items.

### PREPARATION FOR CRUSADE IN DIOCESE OF ALBANY

ALBANY, N. Y.—Owing to the great distances in the Diocese of Albany, three services of preparation for the Bishops' Crusade are being held in different sections to meet the convenience of the clergy. The first of these was at Christ Church, Cooperstown, when all but one member of the Archdeaconry of the Susquehanna and a part of the Mohawk Archdeaconry gathered on October 26th, Bishop Oldham conducting the preparation. The second for the clergy of Archdeaconries of Albany and Troy and a portion of Mohawk was held November 2d in St. Peter's Church, Albany. Bishop Oldham again was the conductor of the preparation, and Dean Bennett, of Chester, conducted a quiet hour preceding Bishop Oldham's presentation of the Crusade. The clergy on each occasion were the guests of the respective rectors at luncheon. The third meeting will be for the clergy of the Archdeaconry of Ogdensburg and will be held at Trinity Church, Potsdam.

### COMPANIONS OF THE HOLY SAVIOUR

MASPETH, N. Y.—The general chapter of the forty-third year of the Congregation of the Companions of the Holy Saviour was held at St. Saviour's, Maspeth, October 19th. The following officers were elected for the ensuing year: The Rev. F. D. Ward, master; the Rev. F. S. Griffin, vice master; the Rev. Frank Williamson, Jr., secretary. At the present time the membership of the C. S. S. S. consists of nine priests and two candidates for Holy Orders. The reverend master will be glad to correspond with priests and seminarians who should desire information in regard to the rule of the C. S. S. S.

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**CHAPEL AT BAGUIO COMPLETED**

MANILA—September 11, 1926, will ever be marked as a red letter day in the history of Easter School at Baguio, in the Philippine Islands, for on that day the much needed new chapel was ready for use.

An old chapel that had originally stood on Constabulary Hill in Baguio, then removed to the Easter School land, became worn out and unfit for use several years ago, and at the General Convention of the Church in Portland, Oregon, the Diocese of Western New York assumed the obligation of raising funds, \$5,000, to erect a new one. The last payment was sent to Manila last year, and during the interim two things developed: prices dropped considerably for building operations, and it became an absolute necessity to have in connection with the school a small dispensary, with a boys' and a girls' ward, and more space for classrooms. So a request was made of the Diocese of Western New York for permission to change the plans a little to include these additional rooms, but no one in his wildest dreams imagined it would be possible to get the new building, with its additions, erected for the original sum of \$5,000. However, war prices were prevailing at the time the original estimates were drawn up, and the delay in the completion of the fund has reacted to our benefit, and now there stands complete on the Easter School property a chapel adequate to the needs of the school.

**MAGAZINES**

The October number of the *American Church Monthly* takes up the discussion of the question started by the *Anglican Theological Review* in its July number, of the future of the Episcopal Church. A sermon by the Presiding Bishop strikes an optimistic note. "Growing pains," he says, "are inseparable from development." There is reason to think we are in a measure embodying the conditions of apostolic times when the disciples were of one accord and had all things in common and that the result will be the same, a great accession of converts. Dr. Barry thinks the Episcopal Church is a city church and has never really faced the problem of the country. Father Bull argues that for many of our most unpleasant tasks we need what the religious orders can best give. Dean Nutter emphasizes the importance of an adequate seminary training for the clergy. The editor answers the question as to the future of the Church with his usual sanity: "The Protestant Episcopal Church gives the impression of being a miraculous institution. . . . By all the rules of the ecclesiastical game the Episcopal Church ought long since to have split up into two or three sects, such as Evangelicals, Modernists, and Anglo-Catholics; or merged into the larger neighboring groups on her Catholic right or Protestant left. . . . The only rational explanation that we can give to account for all the facts is that she is a living member of the Holy Catholic Church. Apparently the Holy Spirit continues to abide within her and can still find use for her in His manifold work of building up the Kingdom of God on earth." Other articles are Prospects of the Catholic Movement by Marshall Bowyer Stewart, What Will Become of Religious Journalism? by A. Philip McMahon; Are We Extending the Church to the Country Districts? by Edwin S. Ford; Cross Currents in the Tide of Christian Unity, by Floyd W. Tomkins, Jr.; and Future Missionary Obligations, by William C. Sturgis.

† **Necrology** †

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

**MRS. C. W. LEFFINGWELL**

PASADENA, CALIF.—Mrs. Charles W. Leffingwell, wife of the founder of St. Mary's School, Knoxville, Ill., passed away peacefully at her home in this city on Saturday, November 6th, at the age of eighty-six years. She was the mother of seven children. She will be remembered with especial affection by students of St. Mary's School during the first forty years of its



MRS. C. W. LEFFINGWELL

existence, through which period she acted as domestic manager of the school. These, with all who came in touch with the work of the school during those years, will agree that Mrs. Leffingwell was a large force in promoting the welfare of the school and the happiness of its family. She is survived by her husband.

**CORNELIA BARNES BAXTER**

MINNEAPOLIS, MINN.—On the morning of October 19th, Mrs. Cornelia Barnes Baxter, wife of Hector Baxter of Minneapolis, died in her seventy-fifth year.

For over twenty-five years, Mrs. Baxter was a prominent leader in the Woman's Auxiliary work of the Diocese of Minnesota, serving as diocesan secretary for eight years and president for seventeen years. She attended all the General Conventions from Baltimore in 1892 to Portland, in 1922, as a delegate of the Woman's Auxiliary, and served on important committees. The McAll Mission, St. Barnabas' Guild, Summer School of Missions, and the various diocesan parish organizations counted her a valued member.

Mrs. Baxter was born in Burlington, Wis., in 1852, and was married to Hector Baxter in 1885. All her married life was spent in Minneapolis. The funeral services were conducted by Bishop McElwain, Dr. Haupt, and the Rev. E. C. Gear, in St. John's, Linden Hills, the church which owes its origin to the efforts of Mr. and Mrs. Baxter. The interment took place in Burlington, Wis.

**MRS. E. C. SIMMONS**

St. Louis—Very actively interested in all Church work was Mrs. E. C. Simmons of St. Louis, who died on October 31st. Deeply interested and very active in Church work for many, many years, she had had the opportunity of frequently meeting bishops of the Church. Early in

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Mrs. Simmons was the widow of E. C. Simmons, and both of them were well known for their devotion to the Church and their gifts. Mrs. Simmons was president and then honorary president of the Woman's Auxiliary for three decades.

#### NEWS IN BRIEF

**ALABAMA**—The thirty-eighth annual meeting of the diocesan Woman's Auxiliary has recently completed a three day meeting at St. Paul's Church, Selma, and St. Paul's Church, Carlowville. Addresses at the mass meeting on October 27th were made by the Rev. Floyd W. Tomkins, Jr., on The Next Step Toward Christian Unity, and the Rev. Charles Clingman, on Is the Responsibility Yours.

**ALBANY**—More than two hundred members of the Woman's Auxiliary of the diocese gathered at Oneonta for the semi-annual meeting held in St. James' Church, October 27th and 28th. Twenty clergymen of the Archdeaconry of the Susquehanna attended. Following business session on Wednesday afternoon, there was a service in the church at eight o'clock, at which Bishop Oldham was the preacher and presented the Bishops' Crusade.

**AMERICAN CHURCHES IN EUROPE**—The Rev. Killian A. Stimpson, former rector of St. John's Church, St. Louis, and for the past two years in charge of St. Luke's Chapel, Holy Trinity Cathedral, Paris, is now in charge of St. James' American Church in Florence. He asks that Americans who attend to include Florence in their tours attend services at this church. Hours are Sundays, 8:30 and 11 A.M., Thursdays and Holy Days, 10:30.

**BETHLEHEM**—Recently St. Paul's Church, Troy, Pa., was redecorated and painted. It is a beautiful stone church, and now looks like new.—St. James' Church, Canton, is having a new roof put on and other repairs made. The congregation will worship in the parish house during November.—The pageant, The Long Life of the Church, was presented in St. Luke's Church, Scranton, in connection with the seventy-fifth anniversary celebration. Over 100 young people took part.—The parish presented the rector, the Rev. Robert P. Kreidler, with a fine new automobile as an anniversary gift. The Rt. Rev. John C. Ward, D.D., preached the anniversary sermon.—Mrs. Archbold, wife of the rector of St. John's Church, Ashland, who was desperately ill for weeks, is now home from the hospital and recovering rapidly. Mrs. Sterrett, wife of the Bishop Coadjutor, also returned from the hospital in Philadelphia on October 30th.

**IOWA**—The Rev. James H. Dew-Brittain, rector of St. Luke's Church, Ft. Madison, recently blessed a pair of cruets and tray, a green burse and veil, a beautiful real lace supper frontal, and ten sets of choir vestments, all gifts from individuals and parish organizations. He also has instituted a weekly celebration of the Eucharist on Wednesdays, at which intercessions will be made for any one in the community desiring prayers.—St. Mark's Church, Waterloo, the Rev. C. W. Baxter, rector, has instituted a teacher training class. A parish institute was started Sunday evening, October 3d, and will include eight Sunday evenings. The text book will be *The World Call to the Church*.—St. Luke's Church, Des Moines, the Rev. Gowan C. Williams, rector, now stands on the corner of Forest and Beaver Avenues, having been moved to this new location in the last few weeks. A new church and parish house will be erected in the future on this site, which is in a growing residential section of the city.—The preacher at St. Thomas' Church, Sioux City, the Rev. R. S. Flockhart, rector, on Sunday, September 26th, was the Bishop of Colorado. Bishop Johnson stopped there on his way to the synod at Sioux Falls.

**KENTUCKY**—A special course of training for women was held recently under the auspices of the Woman's Auxiliary. Miss Elizabeth Matthews of Southern Ohio led a class on the Message.—The feast of SS. Simon and Jude,

annually observed by the diocese as "Orphanage Day," was marked by a pilgrimage to the Orphanage of the Good Shepherd (for boys) which has recently acquired a handsome new home on the outskirts of Louisville.—Bishop Woodcock has accepted an invitation to address the students at the U. S. Naval Academy at Annapolis next spring. This is the fourth consecutive year the Bishop has been asked and it is said to be almost unprecedented that the speaker has had this honor.

**LOS ANGELES**—The annual quiet hour for the altar guilds of the diocese was held at St. Paul's Cathedral, Los Angeles, on October 27th, being conducted by the Rev. David E. D. Robertson. Following the service a conference on altar work was held in the Cathedral House under the direction of Mrs. Robert C. Block, directress of the altar department of the diocesan Woman's Auxiliary.—The Social Service Commission sent posters to all parishes and missions of the diocese urging all voters to exercise their franchise at the general election on November 2d. The slogan was used; "The Non-Voting Churchman Makes a Poor Citizen."—The Diocesan Men's Club met in Los Angeles on October 28th and was addressed by Gale Seamen of the National Council of the Y.M.C.A.—A general retreat for men and women was held at St. Matthias' Church, Los Angeles, on Sunday, October 31st. The Rev. Laurence H. Grant, assistant priest at Christ Church, Ontario, was the conductor.—St. Mark's Church, Pasadena, was filled on Sunday, October 31st, for the memorial service honoring the late rector, the Rev. Albert L. Hall. The Rev. Romeo C. Gould celebrated the requiem Eucharist and delivered a fitting address in honor of the only rector this parish has had.

**MISSOURI**—All records for the autumn collection of the United Thank Offering in Missouri were broken on All Saints' Day, when the parish offerings passed the \$1,900 mark. Miss Elizabeth Dyer, diocesan treasurer, has enlisted active chairmen in all the parishes, and at her request the offering is now taken in the majority of the parishes twice a year—on Ascension and All Saints' Days.

**NEW JERSEY**—St. Luke's Church, Paterson, the Rev. Albert E. Phillips, rector, observed its thirty-fifth anniversary on St. Luke's Day, October 18th. Several memorials were dedicated by Bishop Lines on Sunday, October 17th.

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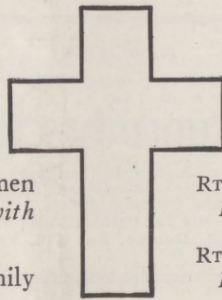
# The Bishops' Crusade

A call to the whole Church for a reconsecration to the divine personality of Christ with fresh affirmation of His saving truths.

## Throughout the Church in Epiphanytide

### OBJECTIVES

- Confession of Christ openly before men as Lord and Saviour. *"Not only with our lips, but in our lives."*
- Regular daily individual and family prayer. *"Lord, teach us to pray."*
- Understanding better the mind of Christ through daily Bible reading. *"That I may know Him and the power of His resurrection."*
- Seeking strength for service through worship and sacrament. *"I can do all things through Christ which strengthen me."*
- Active service by every member of the Church. *"Laborers together with God."*
- Developing a deeper sense of individual responsibility for bringing others to Christ. *"He first findeth his own brother . . . He brought him to Jesus."*
- Earnest effort to combat worldiness by more consistent practice of the Christian life. *"What do ye more than others?"*



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