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VOL. LXXVI

MILWAUKEE, WISCONSIN, NOVEMBER 20, 1926

No. 3

The Bishops' Crusade

A MESSAGE FROM THE PRESIDING BISHOP

"Romanizer"

EDITORIAL

The Objective of the Catholic Movement

REV. SHIRLEY C. HUGHSON, O.H.C.

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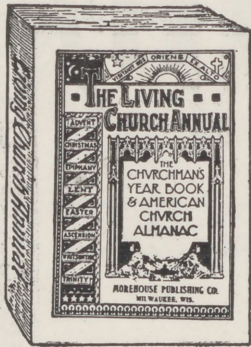
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Love runs through the compass of all the Commandments; it runs through them and overflows them all. It contains all and is contained by none, except that one command to love. God gives to it, as it were, of His Own boundless Nature. It embraces all who shall in all Eternity live in the Everlasting Love of God, those whom it knows and those whom it knows not; those who lived before and those who shall live after. It rejoices in the good of all, though above itself, as though it were its own. It rejoices that others have a sight of God, and a knowledge of God, and a fulness of His Love, to which it cannot attain. It is gladdened by every grace in every soul, which is won to the Love of God.—E. B. Pusey.

THE AUTUMN is one of the finest rooms in God's picture gallery. All summer long He has been preparing the canvas and mixing the colors and now He hangs against the earth and sky the glowing splendor of the autumn woods. The forest is robed in gorgeously sublime colors. Not Solomon in all his glory was arrayed like the trees in the woodland.

—S. W. Pruois.

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A Message from the Presiding Bishop on the Bishops' Crusade

OUR pending Bishops' Crusade is not only an evangelistic movement for the world, but also an endeavor for greater consecration of ourselves as members of the Christian Church.

As such, its aim is to stir the very soul of the Church and present to the world a living, breathing gospel of hope and love.

We leaders of the Church then must see to it first that we light our fires at the altar of rededication to God and His service. The live coals from the altar must indeed touch our own lips if we are to deliver a message that will find an echo in the hearts of our hearers.

Evangelism in its true sense is supremely a duty of the Christian ministry and the Christian Church. But sacramental devotion and joy are its perfect consummation.

The National Commission on Evangelism, assuming the obligation laid upon it by the General Church, feels that no responsibility or obligation of our ministry exceeds in importance that now laid upon it to place its whole accent upon Christ as the Redeemer of the world, and the need for a reconsecration of the people of God to the Master and His kingdom.

The importance of thorough preparation for all this through prayer, organization, and publicity, cannot be overestimated. Results will be commensurate with the carefulness and fidelity of this preparation. If due consideration be given to this fact, the Crusade will accomplish its purpose fully.

This preparation, chiefly through prayer, must be considered as one of the supremely spiritual features of the Crusade. An atmosphere of "prayerful expectancy" will constitute the chief asset of the Crusade, both for leaders and people. If the people earnestly pray for the movement, their attendance upon the services, meetings, and conferences will be assured, and there can be no doubt of their eager willingness to work along the line of their prayers.

Tell your people that the whole Church, for the first time in her history, is now actively moving forward with every agency of her being fully united in furthering a plan which seeks the salvation of human souls through Christ and His appointed means of grace.

Call their attention to the unity of the plan; preparation in autumn, execution in Epiphany, and the harvest in the pre-Lenten and Lenten seasons. Have your women help you get your groups together in Advent. Let them also assist you in forming prayer groups and sustaining substantial interest in them. Tell your men to realize also that it is a whole man's Christian vocation to which they should consecrate themselves, body, mind, and soul. Enlist the active participation of all your young people and children.

I beseech you to pray with me and the whole Church that God may not only enable all of us both to perceive and know what things we ought to do in this glorious undertaking, but also give us grace and power successfully to fulfill the same.

JOHN G. MURRAY,
Presiding Bishop.

EDITORIALS & COMMENTS

"Romanizer"

WE are disappointed in the reply of the *Southern Churchman* to an explanation made in our issue of October 23d in regard to the opening service at the Catholic Congress. It pleases our contemporary, in its reply, to speak of Catholic Churchmen as "Romanizers," kindly observing that "it is not right to allow the Romanizers to camouflage under the title of Catholic." It thanks THE LIVING CHURCH for "bringing this whole discussion out into the open"; we hoped our news columns had been doing this for years. It speaks of the "so-called 'Catholic party'" as "simply the Romanizing element in our Church." It speaks of "a Bishop hungering for a Roman title for the opening of a gathering of Romanizing Episcopalians." "THE LIVING CHURCH," it says, "affords us another illustration of rapid approach toward Rome in some parts of the Protestant Episcopal Church."

Well, we made our explanation in good faith, and we regret that we should have been instrumental in calling out this sort of reply. Generally speaking we pay no attention to such criticisms as seem to be intended to promote polemics; but, we observed at the outset of our comments, "we have long felt that the *Southern Churchman*, like THE LIVING CHURCH, tries not to be partisan in its criticisms, and is careful always to be courteous." We meant what we said. That is why we assumed that our contemporary would welcome our explanation. Perhaps we were too optimistic.

"We are thinking," concludes our brother editor, "of starting a department entitled 'Doings of the Romanizers.'" Bless you, dear brother editor, your predecessors in the *Southern Churchman* did that for a half century or more. Glance casually through your files during the seventies and eighties of the last century, and see the words Romanizer, Romish, and the like, sprinkled plentifully through the editorial pages, week after week, month after month, year after year. Observe the sort of things and the kind of people to which these terms were applied. And then go into any quantity of Virginia churches and see now in full operation the things to which your excellent predecessors applied the same epithets that it seems good to you to apply now, and did it just as virulently as you are doing it or can do it. And it is easy to see how effective was that policy. Stone altars, and flowers on them, and then candles, and choral services, and vested choirs, and early communions, and weekly communions, and wafer bread, and the mixed chalice, and the eastward position, and a totally different perspective in public worship, all won out in spite of the *Southern Churchman*. What you are saying of the word *Mass* various others said of *Palm Sunday*, and *Maundy Thursday*, and *Passion Sunday*, and *octave*, and *Candlemas*, and *Matins*, and *Evensong*, and plenty of other words that are as good English as any words that are contained in the Book of Common Prayer, which never was intended to be a complete manual of the English language.

Was the twenty-five-years-ago policy of the *Southern*

Churchman so successful that, after the paper has become respected throughout the Church as it had not been before, because it has acquired the splendid Virginia quality of *courtesy*, it would be useful to go back to the mid-Victorian idea of abusing those who differ with you in the Church? Was anybody ever really converted from error to truth by applying unpleasant epithets to him?

At any rate, times have changed. Nowadays Virginian Churchmen read THE LIVING CHURCH as well as the *Southern Churchman*; it was not always so. And to call Catholics "Romanizers" really does not come with the force of novelty or originality. It is painfully hackneyed. It only suggests Ku Klux manners today.

Catholic Churchmen avow frankly that they intend to draw from Rome (or from anywhere else) anything whatever that Rome has, and we lack, that seems to promote better living or better devotion, and that runs counter to none of our standards. In saying this we are not "Moving into the Open"—a rather unfriendly title for your editorial, wasn't it?—for we have been saying it for years. The Catholic Congress literature sufficiently disposes of the fear that Anglo-Catholics propose to bring back pre-Reformation abuses. But they propose to be their own judges of what is an abuse and what is not, and calling them Romanizers will not stop the Catholic Movement in its advance for a single hour; no, not even in Virginia, which is probably more "ritualistic" today than Wisconsin was in those by-gone days when the *Southern Churchman* was wont to sprinkle unpleasant adjectives quite plentifully through its editorial pages. And we feel rather proud of the record made by Catholic Churchmen during the past two or three generations in that they have neither gone into court to stop the hurling of libelous epithets against them such as they repudiate as false, nor answered by the use of other epithets. That is a policy that they learned direct from our Lord. The religion of the *Southern Churchman* never taught it to them.

And as to what should be done about that advance? As somebody said of that other unpleasantness, rheumatism, you can choose between two things: You can grin and bear it, or you don't need to grin.

"However," concludes our contemporary, "no doubt THE LIVING CHURCH will enlighten us further on the subject in subsequent issues, and we shall endeavor to keep our readers informed through the columns of the *Southern Churchman*."

Well, this is a good place to begin. Also, a good way would be for thoughtful Churchmen to study THE LIVING CHURCH at first hand rather than through the spectacles of those who kindly volunteer to show them about it.

And after that we might suggest that if this awful "Romanizing" movement which Catholics call Catholic is not of God, it will die anyhow. It is not worth opposing.

Whereas if it is—

WE HAVE, now, the curious condition that both wings of the Protestant party in the Church have repudiated the principles of comprehensiveness and tolerance, if their respective organs are to be believed. Catholic Churchmanship, which claims the allegiance of a large section of the Church, is outside the accepted limits that either will willingly tolerate.

Comprehensiveness
and Tolerance

This means, then, that Catholic Churchmen must defend those two principles that the late Broad Church school considered its most distinctive attributes. And in doing so, Catholic Churchmen will welcome the opportunity to develop that side of what they consider to be the wise policy for the Church, and which the High Churchmen of the later nineteenth century never should have surrendered to another school of thought.

The comprehensiveness of the Church rightly applies to individuals; not to doctrines. Thus, the Church cannot hold at one and the same time that Jesus Christ was born of a Virgin and that He was not; that He rose bodily from the dead and that He did not; and the question of which doctrine she holds, in each case, is one of fact and not of theory.

But as things have developed, historically, we have reached the curious anomaly which we actually find in the Anglican Church. We have perfectly explicit statements of doctrine, and we have Churchmen, including some of the clergy, who reject those statements. We have a clear sacramental teaching, and whatever may be the case today, there is no doubt that for at least two centuries the majority of Anglican Churchmen rejected it.

Now the correction of this condition has not come by coercion and it never will come by coercion. Catholicity has grown steadily, not by putting non-Catholics out of the Church by force, not by abusing them, or calling names, or inviting them to "go where they belong," but by living the Catholic life, and teaching the Catholic faith, and educating our people to see what the glorious heritage of their Church actually is.

And that policy has worked; worked, because it was the right policy and the blessing of God has rested upon it.

There are differences, of course, among us, and there always will be differences where intellectual stimulus is encouraged. But the great mass of educated Churchmen today hold, fundamentally, the Catholic position. They may not talk glibly of the Mass; it is not at all essential that they should. Many of them may prefer very simple services; they are no less Catholics for that. But the only people we do not recognize in the Church as Catholics are those who definitely repudiate the term for themselves, or who definitely, positively reject some postulate of the Catholic faith, or who show disrespect, in word or deed, to the Church's sacraments. Everything beyond that is a matter for discussion among brothers and sisters in the family of the Church. And none of us is justified in losing his temper in such discussion.

And the whole trend of thought among avowed Catholic Churchmen is against any attempt at repelling from the Church those few who profess themselves to be anti-Catholics. We ought to try always to have as few in the ministry who definitely deny any postulate of the faith as we can, since it is unjust both to them and to those who may be under this teaching, to encourage men to enter the teaching office of the Church who cannot whole-heartedly teach what the Church bids them teach. But where, through any combination of circumstances, we have such clergy, acting in good faith, their ministry should be judged

as a whole and not merely by its limitations: Are they, on the whole, building up the Kingdom of God, or are they chiefly tearing it down? Against just one man, in the last two decades or more, has the Church felt it necessary to assume the latter.

This is the comprehensiveness of Catholic Churchmen. It becomes wholly impossible for them to reply in kind to the sort of attacks which some have deemed it right to make upon them. And they have not the slightest desire to repel from the Church those who attack their own good faith.

Elaborate services, such as that in connection with the Catholic Congress, are for great occasions. They are happening constantly, and will continue to happen, but they are not intended as a model for average churches. If there was a time when elaborate services were over-forced in places, that time is over. Very, very few seek, today, to force "ritual" on unprepared congregations.

For our part, we are not willing that Catholic Churchmanship should be relegated to a partisan movement, or THE LIVING CHURCH to the pettiness of a partisan organ. We believe that we stand—we certainly intend to stand—for the wholeness of Churchmanship.

We invite those who have similar ideals, and who continue to believe in tolerance among brothers and comprehensiveness in the Church, to uphold Catholic Churchmen in promoting those ends.

SO, THIRTY-ODD years after a marriage, solemnized by a priest before the altar in a consecrated church, a woman can claim that she married through coercion, not giving her free consent, and the Roman Catholic Church will annul the marriage.

Dukes
and Tramps

She had accepted the duties and obligations of the marriage. She had not spurned the title Duchess. She had lived, year after year, with her openly avowed husband. She had borne two children to him.

And then years afterward, they had divorced one another and she had cheerfully married again.

And the Duke? Well, he had been a party to the same alleged marriage (as, apparently, we must now call it), and was father of the (must we say alleged?) children. Also, he was a party to the divorce. He also had cheerfully entered into a new marriage. He knew the law of the Church, and he defied it. His bishop, so the report goes, had been obliged to ask him not to attend the Oxford diocesan conference as a lay delegate. Thus he had it borne in upon him that dukes and tramps stood on the same plane in the eyes of the Church—of England.

Whereupon, apparently, he developed a doubt as to the Anglican position and began to make negotiations toward "going to Rome"; no very original thing for a man in trouble to do. But Rome is punctilious. He was a married-after-divorcee man. And his canonical wife was still living—and is.

He was the Duke of Marlborough.

Mgr. Lavelle says the Church—he means the Roman Church—knows no distinction between a duke and a tramp.

Let the Church produce the tramp.

And, as Mr. Arthur Brisbane suggests, let the Duke return the American millions that he received for entering into a marriage that Rome assures him is no marriage at all.

Ugh!

True, the Anglican Church agrees that consent is of the essence of matrimony, and that without it a marriage is null and void.

But common sense suggests that consent or its lack

must be made known with reasonable expedition. One cannot reasonably raise the question years after marriage has been contracted, during which years the parties have lived as man and wife without protest.

Otherwise no married person would ever know whether he were validly married or not.

Which communion has better upheld the discipline of the Catholic Church?

THE lamented death of Mrs. Charles W. Leffingwell, wife of (practically) the founder of THE LIVING CHURCH, removes from this life one who not only had a large part in building up St. Mary's School at Knoxville, Illinois, one of our finest instruments for Christian education, but who also played a real part in the early days of this journal.

Death of
Mrs. Leffingwell

Dr. Leffingwell became editor of THE LIVING CHURCH late in 1878, only a few months after it had been founded by Drs. Cushman, Harris, and Fulton. Its publication office was in Chicago, and Dr. Leffingwell was able to divide his time between Knoxville and that city only because his wife's executive ability enabled her to carry on the school work efficiently and well during his absence. Without her, therefore, he could not have entered upon that editorial work which he performed so well for a period of twenty-two years, and THE LIVING CHURCH must either have perished less than a year after its birth or have fallen into other hands, which may easily have meant later a totally different history for it. Thus for its very existence, in the form it has taken, THE LIVING CHURCH owes much to Mrs. Leffingwell.

She will be remembered with great affection by each of St. Mary's girls who knew the school during the years of her residence therein, for to each of them individually she was a mother and a spiritual guide. In his forthcoming book, *Early Days at St. Mary's*, Dr. Leffingwell imputes much of the success of St. Mary's, materially and spiritually, to his noble wife, and one feels that this was no formal tribute but was literally true.

May God bless her and grant her light and peace in the land of the living!

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THE PENALTY OF SUCCESS

BY THE REV. ALFRED NEWBERY

DID you ever humbly essay to amuse a small child, and attribute to yourself an uncanny knowledge of child nature when you saw that he was delighted with your capers? It yields a pretty good feeling, doesn't it? But your adult nature palled long before his did. That genuine tribute to success, "Do it again," which was music to your ears the first time, grew less musical and more tyrannical with each repetition, and the caper which began as a free will offering at the shrine of childhood, had become at the tenth encore hard work.

And that isn't all. For every time he sees you, the glad light of recognition comes into his eyes, and with pleasant recollections he shouts, "Do it again," and do it again you must, no matter how you feel, unless you want to join the large group he has formed in his mind of those who have not made good.

The penalty of success is responsibility. As soon as you have demonstrated a particular skill, you can in ordinary cases expect an increased demand on that skill. As soon as you have succeeded in getting people to see your good motives, you can expect more opportunities to exercise said motives. By the fact that you have shown yourself faithful in small things, it is not merely a reward, it is your duty, to take on the job of being ruler over many.

Just as when you buy a phonograph you have incurred the further responsibility of buying new records, so, when you have a parish house, you are under the responsibility of going out after more children for the Church school. You cannot add to your equipment one item without proportionately increasing your responsibility for more work.

For example: You send a priest to the missionary field, and his work is abundantly blessed. He then asks for an assistant and some more equipment. Suppose he gets them. The cost of maintaining that item has risen, and presently the two workers will be crying out for more help.

You create an office in your parish or diocese or in the general Church, and the person who fills it is, let us suppose (rare though such a supposition may be), successful. We find that his success cannot result in—nay, reside in, anything other than a wider field of work, and the office begins to cry out for expansion. Of course this is not to say that every office which cries out for a larger budget is by that token successful. The reverse, however, is generally true, that every successful organization is under the constant necessity of expanding.

But the temper of the Church at large is not in accord with that principle. We have budgeted all existing work, and we speak frequently of our obligation to maintain it and to meet the budget. If we succeed in maintaining it financially, and if the work is maintained with proper vigor by the workers, it must expand. That is the penalty of success, and by putting such expansion needs into a separate item called "Advance Work," as distinguished from the "Budget," we must be careful to realize that in a great many circumstances the two grade into each other, and it is dangerous to feel that either can be left undone. By maintaining a work at all we incur some obligation to fulfill the promises it holds out by its very existence.

AN ORTHODOX VIEW OF REUNION

IT HAS COME to our knowledge that there is certain propaganda among the Church of Rome trying to approach the Orthodox Church. Speaking for the Golden Rule Community which aims not only to bring together and to a better understanding Protestantism and Catholicism, but all the people of the earth, we say that we hope that day will come. But we know that there will be no Pope and no preference. Of course the Pope of Rome will be one of the bishops, equal among equals. But let us say right here, when that day will come, when the Church of Rome will approach the Orthodox Church, it will find not only the Orthodox and Episcopal people united, but the whole Christian world. We do believe that Christianity will be united some day, when every one learns what Christ really stands for, and worships Him as he should and as Christ truly is.—*Voice of Orthodoxy*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

INFLUENCE

November 21

THE DESIRE FOR INFLUENCE

READ St. Luke 22:23-27.

IT seems so sordid, this bickering for place and preferment. We think of it as motivated solely by greed and self-seeking. It is all so much in line with the pushing and shoving by which men try to get to the top of the heap. It is, we think, nothing but selfishness and self-interest. But it is not all nastiness. A great deal of such striving springs from the desire to get out of the class of the merely unnoticed. We cannot tolerate being among those who simply do not count, who make no impression upon their fellows, whose opinion the world never seeks, and to whose judgment it never defers. The desire is wholesome enough. God does not intend us to be nonentities, slipping through life without influence. The failures are not only those whose influence is bad; they are those who leave no impression upon life at all.

November 22

THE PRIMACY OF INFLUENCE

READ St. Matthew 5:13-20.

OUR Lord recognizes and appeals to man's natural desire to exercise influence. In fact He makes their power of influence the condition by which the Kingdom which He seeks to build can come into being at all. Ye are the salt of the earth. So far from being negative characters, Christians are to be the most positive. They are not to crush their instincts, but to develop and transform them. He who creeps aside, and by plea of personal incapacity, diffidence, and self-distrust, refuses the opportunity for influencing his fellows, is not fit for the aggressive life of the Kingdom. There are two ideas caught up in this metaphor of salt. One is that the Christian, by his own soundness, is the preserver of society. His own sweetness is communicative; it keeps life about him sweet. He is the active agent, keeping back decay. The other, and less familiar idea, is that the real Christian gives a flavor to the world. He increases the zest and the taste for living in those with whom he comes into contact.

November 23

POSITIVE INFLUENCE

READ Romans 12:6-21.

ST. PAUL takes up the Master's thought in that fine sentence: "Be not overcome of evil, but overcome evil with good." We so often try to overcome evil, especially in others, by the method of direct combat. We are full of counsel, prone to argument and advice. When at a loss, we have recourse to methods of force. Influence so exercised is not valueless. It has its successes. The telling influence lies, however, in the force of character and example which makes its own unspoken appeal. There are attitudes and tempers which readily communicate themselves. He who looks to influence others must himself possess them. Of these, sincerity is one and enthusiasm is another. The people whom we seek to influence must know that we are genuine. Genuine goodness is convincing; anything that suggests sham puts people off. Enthusiasm will gain people to our side. We must be in love with our cause before others will follow it.

November 24

THE SECRET OF INFLUENCE

READ St. Matthew 6:19-23.

SINCERITY and enthusiasm are two requisites to influence. There is a third power. We cannot give what we do not possess. That seems obvious enough to go without saying, but it needs to be said. The world is full of spiritually and morally underfed people who are trying to exercise a beneficial effect

upon society. They draw upon weakness and fail. They are always perilously near the edge of their own resources. Particularly must one who seeks to exercise spiritual influence be rich in his own spiritual life. He must put himself in touch with God. The Spirit which a man gives is not his own; the Spirit but works through him. His sole chance of moving others spiritually is to be spiritual. "No one can influence another to his highest good without the grace of God. Influence is not personal attraction, or becoming the hero to another; but it is just doing what God is doing to me; the reproduction of the life of Christ within. It is a mistake to lay oneself out to influence, rather one should lay oneself out to be influenced—by God."—*David Jenks.*

November 25: Thanksgiving Day

DISCIPLINE FOR INFLUENCE

READ St. John 17.

FOR their sakes I sanctify myself." We talk lightly about the exercise of influence. Possibly our desire should be less concerned with its exercise upon others than of our own fitness to wield it at all. We rush all too unprepared into this high effort of altruism. No one exercised a greater influence than Jesus, or took more seriously the demands that power made upon Himself. His whole life was disciplined to create an effect upon His followers. Again it is a question of reality. Men follow Jesus, less because they are influenced by His words than because they are convinced by His life. There was no discrepancy between what He would have others be and what He Himself was. He spoke of humility and lived the Incarnate life; He spoke of love, and died on Calvary. Christianity is built around an influence. It is Jesus Christ more than His words or deeds.

November 26

THE EFFECTS OF INFLUENCE

READ Acts 11:22-30.

IT IS impossible for us to measure the effects of influence. In the case of St. Barnabas he could not measure it for himself. His good qualities might have seemed to him to have issued in little, yet we perceive that the Church and the world have been the gainers because of his power to influence men. It was he who gave St. Paul to the Church, the master thinker, the master builder. But for St. Barnabas, we might never have had the St. Paul we know. It was again St. Barnabas who brought under his influence St. Mark, fugitive from the missionary task in Asia Minor, but later the Evangelist. There is an influence which is cumulative, which passes beyond the range of anything contemplated or imagined. Small, even insignificant actions, are burdened with possibilities and consequences of which we do not dream. It is this possibility of consequence which should make us careful to exercise the right influence.

November 27

SYMPATHY AND INFLUENCE

READ I Corinthians 4:1-16.

THE remarkable influence of St. Paul which gave him the power to touch the lives of such varied people, and to bind some of them into such closeness with himself, had at its root his broad and catholic sympathy. He sought to understand men, and to enter into their lives, and share their points of view. He was all things to all men that he might gain some. That, I think, is the only way by which real influence can be won. Too often we try to deal with men from without, imposing our opinions and our will upon them. The great apostle went more than half the way toward men. They found in him a sympathetic companion before they recognized in him their leader."—*F. L. Hall.*

The Cyclone in Cuba

By the Rt. Rev. H. R. Hulse, D.D.

Bishop of Cuba

THE cyclone which struck Cuba and the Isle of Pines on the morning of October 20th injured some of our Church people and made many homeless. It struck the Isle of Pines in the middle of the night, the darkness adding to its terror. Practically all the Americans and the British lost their houses. Twenty odd were seriously injured and were brought to Havana for treatment.

We had four churches on the Isle of Pines. They were all destroyed, and the debris was scattered over the neighborhood.

The cyclone struck Havana in full force about nine in the morning, though it had been blowing hard all the night. In the Bishop's house we were awakened about dawn by the rain blowing through the crevices of the windows, though they were tightly closed. We got up and tried to move the furniture out of the way. Then we dressed, managed to get coffee, and tightened all the windows and doors. At nine we went out on the porch, which is somewhat sheltered, to watch the storm. We could hardly see across the street at that time, because the air was so filled with water. The wind was so strong that it was not possible to turn the corner of the house. One by one the trees on the street were blown over, the telephone wires and poles were blown down, and then the electric lights came down. By this time the force of the wind had driven us indoors. Water was coming through every crevice. It seemed as though the wind were driving it through the side of the house. We were kept busy sweeping it from the upper story, so that it would not spoil the ceilings. It was impossible to hear on account of the noise of the wind, and time after time there would be an unusually hard blow and the sound of something falling; during one of these tempests the parapet of the roof was blown over.

A little later one of the windows blew in, the wind rushed up the stairs and blew off the door to the roof: probably saving the side of the building. In trying to close the window the Bishop was bruised and had his breast cut by falling glass; fortunately it did not amount to much.

About one p. m. the wind slackened and turned to the west, and we had a chance to look out on the damage. Every tree in the street was down; most of the fences and sides of porches were blown in, and streets and yards were filled with rubbish of all sorts.

As soon as possible the Bishop started out to visit the school and see how the teachers had fared. He found that the parapet had been blown off the roof and the windows on the northeast had been blown in so that the water swept through the house. None of the teachers had been injured, but they were all nervously exhausted. Their clothing had been wet, and some of it ruined. The school furniture had not suffered much, though some of the books were wet.

The next day the Bishop made his way over to Calvario Mission in Jesus del Monte and found that the building had suffered little. A few tiles had been blown off and the missionary was busy replacing them. The building showed the effect of the deluge in stains on the walls, and the trees in the patio were blown over.

From there we went to the Cathedral and found it intact, not even a tile having been blown away, though the trees in the yard had been destroyed.

Havana was a ruin. Nearly all the plate glass windows had been blown in, trees all down, advertising signs wrecked, streets filled with rubbish; it was difficult for an automobile to make its way through the streets. For a week we had no water, electric light, nor telephone service. The street cars began to run the third day, then the break in the aqueduct was repaired and we got water; after ten days we got electric light.

At first we could get no news from the country, but Saturday several people came from the Isle of Pines to the hospital, and the Bishop found some of our members among them. They reported that most of the houses and all of our churches were

down. Later in the day we got out to Bacuranao, about ten miles east of Havana, and found that the little chapel would have to be rebuilt. At Matanzas we found that our building had suffered no more than a deluge.

Monday word came that east of Matanzas Province the storm had not been serious. The church at Limonar had lost its doors and windows and some tiles were gone. The church at Bolondron had lost its windows and tiles, all the trees in the yard had been uprooted, and the fence destroyed.

We could not get word from Santa Cruz del Norte for a week. Then we found that most of the houses had been swept away. The church was still standing, but its windows and doors had been blown in, and the yard was a ruin. The building itself was filled with mud, and the furniture ruined.

The Cuban government has done wonders in the way of cleaning up, and now, two weeks after, on the outside everything is normal. Of course the houses have not all been repaired, and people are still suffering.

The Church people have been generous, not only in helping their brother members but in general relief work. Much, however, remains to be done. The immediate necessities of the poor have been taken care of, but they still need clothing and help in restoring their homes. The Church here has sent supplies to our Church people in Jesus del Monte, Bacuranao, Limonar, and Santa Cruz. The United States government has helped the Isle of Pines.

We will need outside help in repairing our churches. It is uncertain what can be done on the Isle of Pines, so that is left out of the account; apart from that we need the following at the lowest estimate:

Limonar	\$ 150
Bolondron	500
Matanzas	150
Santa Cruz del Norte.....	300
Bacuranao	700
Calvario	100
Cathedral School	500
Bishop's House	500
Total	\$2,900

PETITION

Mother of Jesus! With thine aid,
Today our prayers we make:
That in thy Son's redemptive work
We may with thee partake.

Mother of Sorrows! Thou whose tears
Thy place in Heaven have won:
Beg us the grace to share with thee
The sufferings of thy Son.

Mother of Mercy! Pray for us,
That when our life is done,
We too in Heaven may share with thee
The glory of thy Son.

—ETHEL MILLER.

WE ARE SO great that God has entrusted us with our own destiny. At our disposal there is constantly placed freedom of choice from day to day, and even from hour to hour; we are continually permitted to judge, choose, and decide, to contribute toward the building up of our own characters.

It is possible, as every one must have felt, that a first impulse may lead us to look upon some real social claim as what is commonly called a "bore"; but "I am glad to see you" in a case where the first selfish impulse might say "I am bored by seeing you" is by no means necessarily a failure in truth, but, on the contrary, the exaction of a sense of duty setting free the charities of the heart.—W. J. Knox Little.

The Objective of the Catholic Movement*

By The Rev. Shirley C. Hughson, O.H.C.

"It came to pass on a certain day as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee and Judæa and Jerusalem: and the power of the Lord was present to heal them." St. Luke v. 17.

THIS text is taken from St. Luke's account of our Lord's Galilean ministry. He describes these elders of the Jews sitting by, intent upon His teaching, not for the purpose of gaining help for their souls, but with the hope that He might let some word fall which would give them a basis of accusation against Him. Few passages in the Scriptures tell more powerfully of the forgiving love of God. Here was a group of men conspiring against the Lord's Anointed, pretending in their hypocrisy that they had come to learn at His feet, and all the while their treacherous purpose was to destroy Him. Our Lord knew the hearts of all men, He knew full well the nature of their errand, and yet the power of the Lord was there, waiting, as the long-suffering of God has ever waited, if haply there might be one there whose heart would be turned, and converted, that he might be healed of the dread disease of sin. But there was not one. That power waited, but its divine efficacy wrought only upon one poor paralytic whose friends had brought him in faith to the Master.

The world stands today in need of the healing power of God, and that power is everywhere, waiting until the hearts of men are ready; yea, waiting to make them ready, if only they will yield themselves to the working of His mighty love. And on every side we find panaceas offered. The world's consciousness of its needs is proven by the multiplicity of the spiritual nostrums which are advertised today. Most of them seek to gain prestige through the magic of His Name. They call themselves by the Name of Christ. They claim, one and all, to be His Church. How is one to try these spirits whether they be of God?

There is but one of these spiritual claims that we shall seek to test today, and that is the claim that we ourselves are making—the claim of the Holy Catholic Church to be the divine agency through which the power of the Lord can touch and heal the wounds of the nations.

The Catholic movement in the Episcopal Church has for nearly one hundred years attracted to itself a remarkable degree of attention, and of late, both in this country and in England, its persistent pressing of its claims has created a profound impression. It is one of the marked spiritual phenomena of our time. It is a common topic of discussion in both the secular and the religious press. In certain quarters it has been hailed with sentiments of joy, and of gratitude to God. In others, it has produced the gravest apprehension and alarm. Good men greet it as the dawning of a glorious day for the Church in America. Others, equally good and earnest, look upon it as a menace to the Faith once delivered to the saints.

But the issue is neither an involved nor a difficult one. There is a simple question, the answer to which will show whether the movement should be regarded with alarm or approbation, whether it promises help or hindrance to the work of the Church. This question is—What is the ultimate object of the Catholic movement, what is its *terminus ad quem*? What is the final end for which we are laboring? In framing these questions, I would make emphatic the words "ultimate" and "final." I am not concerned with any secondary or intermediate purpose. What is the final end, which, when attained, will enable us to rest from our labors, and to give thanks to God that by His grace the work has been accomplished?

It is very necessary that we address ourselves seriously to this query, for not only has the objective of the movement been widely misunderstood by its critics, but it is not at all certain that amongst Catholics there are not those who have as grievous a misunderstanding of what we are seeking as have some of those who, in good faith, attribute to us aims and purposes which we heartily repudiate.

Take an example present with us at this moment. We rejoice today in this service of divine worship, and one might be moved to ask, Is this the aim, that in every Episcopal par-

ish in the land, where possible, a High Mass be the norm of worship, rendered with all glory and solemnity on every Lord's Day and greater festival? Or, is it that the august Sacrament of our Lord's Body and Blood be everywhere reserved on the altars of our churches? Or, again, that sacramental confession become the ordinary practice of our people? Or, that we pray for our holy dead, as well as venerate and invoke the saints, seeking the benefit of their prayers? It may surprise some for me to say that to all these queries one and the same reply must be given, namely, an emphatic No. Not all these things, nor yet any one of them, is the ultimate object of the Catholic movement.

BUT let us not be misunderstood. With all our hearts and wills we accept and follow these Catholic practices, and we emphatically urge them as the ordinary, normal expression of the faith and worship of a Christian. We desire to see the Holy Sacrifice of the Eucharist offered every day on every altar, and to this end we unceasingly labor and pray. On every Sunday and greater feast we wish to see that service made the great central act of worship, accompanied by all the splendor and beauty of holiness. Also, we contend for the Presence of Jesus Christ in His Sacrament on the altars of our churches, and, with all charity, we decline to accept any compromise or accommodation regarding this practice.

When it comes to the matter of confession, with the old Anglican Bishop Montague of Norwich, we "urge it and persuade it," and, with devout Jeremy Taylor, we grieve for those who "carelessly and causelessly neglect it, as being neither lovers of the peace of conscience, nor careful for the advantage of their souls." And we earnestly believe, and on all occasions teach and insist, that the position which Catholics hold regarding the holy dead and the saints is an element necessary to the fulness and integrity of the faith which we profess whenever we say in the Apostles' Creed, "I believe in the Communion of Saints."

We believe that all these have a necessary place in the divine economy of the Church of God that the Holy Spirit, who works as directly and effectively in the Twentieth Century as in the first, is, speaking through His Church, the author of these practices, and we believe that they are the expressions of the faith by which we live.

But they are not ends in themselves, and therefore none of these things is the final objective of the Catholic movement. Rather are they means and instruments which God reveals and entrusts to us, by the right and properly proportioned use of which the soul can attain to that which is its true and final end, even God Himself.

The individual soul, or the parish, which is content when it finds itself equipped with these means of grace and service, and thinks it has attained the end, is to be likened unto the artist who, having gathered pencil and pigment, brush and canvas, thinks that his work is done; or to the traveler who, having organized a complete outfit for his journey, forgets the necessity of going forward on the road in his admiration for the excellent equipment he has been able to bring together.

Mark this great principle for which the Catholic movement stands—All Sacraments; all prayer, corporate or individual; all forms of worship or service; every external thing, whether it be of God's direct ordinance or instituted by the Church in her piety and wisdom, are but secondary things, means and instruments to assist us on to our great goal; namely, the union of the soul with God in love.

Therefore, the fundamental—and I beg you to note carefully this adjective—the fundamental question is not whether we possess these privileges, but whether, possessing them, we are employing them in such a manner and spirit as to knit our hearts the more closely to the Heart of Christ. Are my communions, my adoration of Christ objectively present as very

*A sermon preached at a Catholic Conference held at St. Luke's Church, Germantown, Pa., November 4, 1926.

God of very God in the Eucharist, my confessions, my invocations of the saints, imbuing me more and more as the days go by with the thrilling sense of the romance of the love of Jesus?

But let us not fall into the unhappy error of thinking that we are testing these sacred things, saying, as many have said about the value of prayer, "They do me no good; therefore they must be false, seeing they are ineffective." We are not testing them, but they, in very truth, are testing us. If we find that our communions and our confessions are not drawing us into a deeper love for our God, then it may be that in such practices, we are like unto the Pharisees and the doctors of the law at Capernaum when "the power of the Lord was present to heal them," and yet that healing power wrought upon not one of them.

God infuses spiritual power into the soul by the use of outward means and instruments, and it is our bounden duty to use them; but these means are not to be mistaken for the end. Nor are we to think that they work in some magical fashion. Their effects depend upon whether we cooperate with grace, and yield our wills to the Holy Spirit that He may lead us whither He listeth.

But this test to which God is putting us is no baffling or elusive thing. Its results, if we know how to read them, are as clear as the result of an experiment in a physical laboratory to the eye of the trained scientist. We pray daily, we make our communions frequently, we are dissolved in ecstasy amid the glory of Catholic worship, we confess our sins before God's priest and God's absolution is pronounced upon us, and we rejoice in the fellowship of the saints. These things are as they should be; but what is the result of these spiritual activities? As parishes, are we the more filled with the power of the Holy Ghost? Is there a stronger and more militant missionary spirit; a graver determination to give of ourselves and of our means to carry the Gospel of the Catholic Church to those who know it not, both in heathen lands across the sea and in the dark places of our own continent?

Nor can these signs of our corporate life as Catholics be manifested unless, as a consequence of the sacramental life which He has so superabundantly bestowed upon us, we are individually more in love with Jesus Christ with that quality of love which constrains us to keep His commandments, and brings us, when we fail, to His feet with broken and contrite hearts. Are we gentler in our thought of our fellow-men, and kindlier in our speech? Is there less of self and selfishness, and a readier and happier facility for serving those about us? The most powerful missionary influence we can possibly exert for the Catholic religion will arise out of a life lived daily as Christ would live it, who loved all men, and whose days and nights were spent going about doing good.

So far as the development of our life in this world is concerned, and the guarantee of the life of the world to come, these things are the ultimate objective and aim of the Catholic campaign. Our worship, our prayer and communion, our acts of penitence and devotion, all have this one great end in view—this end and nothing else. Everything else is instrumental and contributory to this.

The record of the past few years, and, more recently, the Catholic Congresses in New Haven and Milwaukee, have showed this movement to be a powerful and, we believe, permanent factor in the life of the Episcopal Church. Its further development will be certain, and its lines sure, if men and women everywhere will remember that it can be carried forward only in the missionary power of prayer and sacrifice. A praying people, a self-denying people, a people whose heart is a burning, fiery furnace of zeal to carry the good news of the Catholic religion to others, and who will seek through love to win those who oppose themselves—such a people will, under God, hold the future of the Church in their hands.

THE GREAT SECRET of real advancement in the Christian life is, to bring the greatest motives against the smallest sins—to hurl the whole Heaven, so to speak, against some one little temptation, and crush it by the power of God.

You must practise what you pray for, by continual watching against disgust, reaction, weariness, irritation, and such little errors. It is not by thought only, but by action, that men are strengthened in the ways of godliness.—C. C. G., "Notes of Meditations."

LONDON CHURCHES MARKED FOR REMOVAL

THE fate of nineteen old churches in the city of London hangs upon a bill introduced into the British parliament by the Bishop of London. This bill is to facilitate the amalgamation of parishes and the removal of unwanted churches in areas where more have been set up than can be used. It is hoped by this means to make a large sum of money available for Church of England purposes on the outskirts of London, where the population has outgrown facilities for public worship.

The measure is strongly opposed as vandalism. On the other hand, powerful reasons of common sense are adduced in its support. The city of London was once a densely populated residential area. It is now almost entirely given up to offices and warehouses, the bulk of whose permanent occupants have become reduced to a comparatively small contingent of caretakers. Yet its churches remain and are served by considerable staffs of clergy provided for out of long-standing endowments, which cannot be diverted to other purposes without legislative sanction. "You have forty-six churches, more than sixty clergy, more than forty organists, vergers, cleaners, etc., employed at a yearly cost of between \$250,000 and \$300,000 to minister to 2,500 people," said the Bishop of London in the House of Lords. "Do we want forty-six churches, forty-six organists, forty-six choirs to minister to them?" he went on to ask. "About a dozen churches would be sufficient. We can make real use of only about a dozen churches."

How close the edifices it is proposed to reduce in numbers now stand to one another has been described by Lord Hunsdon. "Take the ordinance map," he said in one of the debates, "and measure an equilateral triangle 300 yards in length on each side. It is, that is to say, roughly nine acres, the size of a reasonably sized garden, and it is bounded by Gracechurch Street on one side, King William Street on another, and Cornhill on the other. It faces the Royal Exchange and the Bank of England, and is bisected almost exactly by Lombard Street, of which you have probably heard. In that nine acres, which, with hardly any exaggeration at all, I may call the center of the world, there are six churches where one can do the work easily."

Another instance quoted by Lord Hunsdon is that of St. Alban's, Fore Street, and St. Mary's, Aldermanbury, which are only forty yards apart. "These two churches," he said, "are surrounded by six other churches, the farthest away being less than 250 yards in a straight line. You have thus got a block of eight churches—St. Alban's, Fore Street, and St. Mary's, Aldermanbury, may be, and I think are, of interest and they may be of sufficient interest to preserve, but why do you make the Church of England preserve them? Why do you make the Church of England carry on what appears to the public as the scandal of having eight churches in a little circle which is not 300 yards across?"

Opponents of the bill reply with equal conviction. However unnecessary from the Church of England point of view may be the places of worship which it is proposed to remove, they say, the buildings furnish an interesting record of seventeenth century architecture. Many of them were built by the famous Christopher Wren, who designed St. Paul's Cathedral. Numbers also were rebuilt out of public funds subsequent to the great fire of London and should not be disposed of for the benefit of the members of any one denomination.

The lord mayor and sheriffs of the city of London have adopted this view and petitioned Parliament against the measure. Sir Francis Younghusband, the explorer, says in the *London Times*: "The day of the city churches is in the future. Not one should be destroyed only for the sake of the money the sale of its site may bring—a site hallowed by the worship of centuries."

One of the best known of the churches marked out for removal is that of St. Dunstan's in the East, whereof the tower and spire only are to be allowed to stand. This church boasts a garden containing a plane tree which tradition associates with the Sir Walter Raleigh of Queen Elizabeth's days.

Part of the building was designed by Wren and it occupies a location where the men who fought at Crecy, Poitiers, and Agincourt are claimed to have worshipped before they took ship for France.—*Christian Science Monitor*.

The Bible

An Unpublished Poem of Francis Hopkinson

By Dr. George E. Hastings

Associate Professor of English, University of Arkansas

AMONG the founders of the American republic there was no more interesting character than Francis Hopkinson. Through both his parents he was descended from families that had been prominent in England for centuries. His own career was distinguished.

He was the first student to enroll in the College of Philadelphia, of which his father was one of the founders, and he received the first diploma granted by that institution. He studied law under Benjamin Chew, attorney general of Pennsylvania, and practised law in Pennsylvania and New Jersey. In 1766-67 he spent a year in England visiting his mother's cousin, the Bishop of Worcester. After his return to America, he married Miss Ann Borden, of Bordentown, N. J., and not long after removed to that town where he lived until the outbreak of the Revolution.

Hopkinson represented New Jersey in the second Continental Congress and was one of the signers of the Declaration of Independence. From 1776 to 1778 he was chairman of the Continental Navy Board, a committee appointed to execute the business of the navy. From 1778 he held the office of Treasurer of Loans. From 1779 to 1789 he was judge of the Admiralty of Pennsylvania. And from 1789 till his death in 1791 he was judge of the United States District Court of the Eastern District of Pennsylvania.

From his youth he was interested in the arts and sciences. He was a scientific investigator and inventor. He was a talented musician and the author of the first book of songs published in America. He was an artist of ability. He designed the great seal of New Jersey, the seal of the University of the State of Pennsylvania, several seals for the government, and the American flag. He was a poet, an essayist, and a writer of political satire.

During his entire life Hopkinson was active in the affairs of the Church. He was a vestryman of Christ Church and St. Peter's. In 1785 he assisted Dr. Smith and Dr. White in preparing the "Proposed Book" of Common Prayer, to which he contributed a tune for the ninety-sixth psalm. He was secretary of the General Conventions of 1786 and 1787, in which the organization of the Church was completed.

As a poet Hopkinson is known to students of literature for his Revolutionary ballads, of which the most famous was *The Battle of the Kegs*. This was not, however, the only sort of verse that he wrote. In 1763 he gave his mother a large Bible, in which in 1770 he wrote a long poem which has no title, but which expresses his religious faith and aspiration, and counsels his son to look to the Bible as the chief source of comfort and strength. The Bible containing the poem is now owned by Edward Hopkinson, Esq., of Philadelphia, a great-grandson of Francis.

This poem is published here for the first time. The contributor in copying the verses has tried to follow Hopkinson's spelling and capitalization, but for sake of clearness has made a few slight changes in punctuation.

To thee, my God, I would ascend,
But I cannot leave the World behind;
My grov'ling Thoughts still downward tend,
And drag to Earth my struggling Mind.

Toys that are present to my View
Engross too much my foolish Heart;
With fruitless Care I still pursue
Shadows which no true Bliss impart.

Away, delusive World! Away!
Thy gilded trifles hence remove!
Heav'n is my Home—to Realms of Day
My Soul shall rise on Wings of Love.

Cleanse thou, O God, my sinful Breast,
My Thoughts from earthly Shackles free;
Wrapt up in Pray'r I must be blest,
Excluding all Things else but thee.

Ah! What are all the fading Joys
This transitory Life can give?
Hope once obtain'd, Possession cloy—
In vain we ask, in vain receive.

Meanwhile fierce Foes, a gloomy Train,
The hasty Grasp at Bliss delay,
And Grief and Care and Want and Pain
Like Spectres cross our devious Way.

Like Noah's Dove th' impatient Soul
Looks round in Hope some Rest to find,
But troubled Waves tumultuous roll
And adverse blows the boisterous Wind.

Where shall she seek a safe Abode?
Ah! whither turn her trembling Wings
But in the Bosom of her God?
But to thy Courts Almighty King?

Who shall direct my Steps aright
Thro' Life's bewildered darksome Way?
False Friends pretend to show me Light
And Meteors glare uncertain Day.

Passion points out some dang'rous Place
Where Truth is said to harbour nigh;
Whilst Reason with assured Face
Stands ready to confirm the Lye.

Thy Word, thy sacred Word alone,
O God! shall be my faithful Guide;
My Soul no other Aid shall own,
But in thy Promises confide.

Teach me the Book of Truth to read
With Heart devout and Faith sincere;
In all Distress, in every Need,
Oh let me find my Comfort here!

When gloomy Cares assault my Soul
And Grief dissolves my yielding Heart,
When round me Clouds of Trouble roll,
And earthly Joys no Peace impart;

Whom shall I seek, my Lord and King,
To whom but thee for Succour fly?
'Tis thou alone canst Comfort bring
And ev'ry passing Want supply.

List! list! my Son, my Heart's Delight!
For to thy unexperienced years
Pensive I write, and whilst I write,
Fast fall an anxious Father's Tears.

Perhaps these Lines may catch thine Eye
In the bright Morn of Life's short Day;
Whilst like an Eagle Hope mounts high,
And frolics in the golden Ray:

Whilst painted Swarms of Insect Joys
Are flutt'ring round thy youthful Years;
Whilst present Bliss each Thought employs
And thy Soul laughs at future Cares.

Then list, my son! and bid the vain
Th' unthinking Tribe a while depart;
Let heav'nly Truth Attention gain
And find a passage to thy heart.

All the fair Scene thine Eyes behold
Must soon be swallow'd up in Night;
Pleasures will pall—Youth must grow old,
And ev'ry Sense forget Delight.

Time strains the Wing, Death follows fast;
Why then this Toil for worldly gain?
E'en whilst I write, a Moment's past
Which beggar'd monarch can't regain.

How frail, how short our little Span!
How few the fleeting Periods are!
Those fleeting Periods giv'n to Man
For Life Eternal to prepare.

Seek'st thou for Joys that ne'er shall fade!
Would'st thou have Bliss without Controul?
Or Wealth no Dangers can invade;
Or doth Ambition fire thy Soul?

Read *here* and know *all* may be thine;
This Book will teach thee how to gain
Glories that shall forever shine,
Wealth without Care, Joy without Pain.

Oh, may my God with Hand unseen
Direct thy heedless Steps aright!
Thy Soul from ev'ry Danger screen
And fill thee with celestial Light.

To him and his Paternal Love
Thee I commend—with Hope possess
That in the Realms of Peace above
We both may meet, and both be blest.

"Philadelphia, October, 1777."

THE LATEST

NEW DEAN FOR LONG ISLAND CATHEDRAL

GRAND RAPIDS, MICH.—The Rev. George Paull T. Sargent has resigned the rectorship of Grace Church, Grand Rapids, in order to accept the position of Dean of the Cathedral of the Incarnation at Garden City, L. I., which was lately offered him by Bishop Stires. He will enter upon his new work January 1st.

Mr. Sargent was born in Cincinnati, March 12, 1881, the son of the Rev. Christopher S. Sargent, now retired and living in El Paso, Texas. He was graduated at Yale University and took theological work at the Yale Divinity School, the General Theological Seminary, and the Berkeley Divinity School. He was ordained deacon in 1908 and priest in 1909 by the present Bishop of Indianapolis. He was married in 1907 and has two children. After spending his diaconate with his father, who was then rector of St. David's Church, Indianapolis, Mr. Sargent was rector of St. Thomas' Church, Battle Creek, for four years, and since 1913 has been rector of Grace Church, Grand Rapids. Since that date the budget of his parish has increased from less than \$9,000 to about \$40,000 and he has raised large sums for endowment and other purposes. Mr. Sargent has been president of the Standing Committee of the diocese for the past eight years and is a member of most of the diocesan boards and of many civic and other public bodies. He has been especially interested in the work of week-day religious education, his parish being the second in the United States to develop such work in co-operation with the public schools. Mr. Sargent was a member of the group that revised the Christian Nurture Manuals several years ago and has had an active part in all the work of religious education in the Church. He was a member of the General Conventions of 1913, 1916, 1922, and 1925. He is a brother of the late Edward Sargent, a secretary in the Department of Religious Education in the National Council.

THE AUTHORIZED VERSION

BY KATE WOODWARD NOBLE

A GOOD many persons seem to regard the preference of many persons for the King James, or Authorized, Version of the Bible as a mere sentimental clinging to what they have heard and read from childhood; or worse, as a sort of fetich; a feeling that the Scriptures were dictated, verbatim, in the English language by God Himself, and so not to be tampered with on any account. This may be true in a few cases, for there will always be those who distrust everything new or different from what they have learned. But these are not the reasons which influence not a few intelligent folk.

The man who said that while people probably could not pray better in the days when the Book of Common Prayer was first compiled, but that the language of that time was better adapted to the expression of devotional feeling, gave the key to the situation. The modern translations of the Bible lack the rhythm and beauty of the older versions. Translate the plays of Shakespeare into modern idiomatic phrase, and see what they would lose in dignity and beauty. No one seems ever to propose doing that.

The new versions are desirable and useful, as being more accurate and better adapted to modern understanding. Many words have changed radically in their meaning in the course of the three centuries; others have fallen into disuse and are too rough for modern usage; and the translation of still others is faulty and fails to convey the original meaning. Yet it is a simple thing to explain and substitute and elide, when necessary, and the very quaintness of the language fixes the words in the memory. Cranmer's "Great Bible," from which the version of the Psalms in the Book of Common Prayer is taken, was couched in language even more musical than that of the King James version, and that is why the Psalter was retained in its language. The Psalms as found in the Prayer Book are far easier to read and to sing than in the King James version.

To read a familiar text in a different form often throws a new light upon its meaning, whether the unfamiliar form be new or old. To read the words: "It is I; be not afraid," as an older version—is it Wycliffe's?—puts it, "I am; nyle ye drede," at once conveys the idea that Christ was using the most sacred form of the holy name of God, the "I AM," in speaking of Himself; and to those who believe in His deity as well as His divinity, this does not seem unlikely. The translation of the New Testament into "Braid Scots" is very beautiful, and there is no sense, even to the most ardent lover of the familiar old version of King James, of shock or of any marring of the words as he has always known them.

The new versions are reverently handled and as has been said, make the meaning in many cases much clearer. But their commonplace language, of the sort used in daily life, detracts from the charm of the older form, at least for those who have known it from their childhood. Plain glass is better than stained or cathedral glass for ordinary usage, but the latter, associated as it is with places of worship, gives to a church an atmosphere which the cold, clear light of broad day cannot do.

It is not in good taste, to say the least, to sneer at those who love the old version best, or at those who like the newer form. Both have good and sufficient reasons for their preference, and each should strive to look at the matter from the viewpoint of the other, and understand what lies behind the preference. The new translations taxed the resources of the best scholarship, and are immensely valuable for the student of Holy Writ. But for reading in the churches, for quotation and similar uses, it will be a long time before the words, so dear to generations of Christians, will be wholly displaced. Probably they were not especially sacred, as mere language, to the people of the days when the translation was first made, but were the common speech of the day. But they are familiar now only as the words in which the story of the Scriptures has been told, and, like old houses, have a charm and stateliness all their own, the glamour of age softening roughness, concealing defects, and rendering them dear because of their associations with those who have gone before.

IF WE WOULD amend the world we should mend ourselves, and teach our children to be, not what we are, but what they should be.—*Wm. Penn.*

Millions of Women Make Appeal

By Mabel Hill

Dana Hall, Wellesley, Mass.

HERE we are! Millions of women! Millions of women who are mothers already, and still more millions of younger women who will be mothers in the years to come. Then there are millions of us, young and old, who teach other people's children.

This array of women is formidable and challenging. It gives occasion for thought. What are we thinking? In the man-made world of thinkers there has been a tidal wave of readjustments of ideas, of theories, all the way from the story of creation to the manufacture of chemicals for future warfare.

In examining the entertaining and instructive pages of *THE LIVING CHURCH* I find so many letters from men, good and great men, all serving God and mankind with eagerness and earnestness. There are letters referring to chaplains, to the workingmen's Church Army, to the question of changes in the Prayer Book, to the story of recent ordinations, and alas, in a recent issue of the magazine there is data which tells of the deficit in 1926—the deficit in many Church papers which come from the religious press.

There should be no deficit in connection with *THE LIVING CHURCH* if the paper were read by some of the millions of women who are at this very moment shaping the youth of the next generation. What thoughts are these women conveying to the children in the home and in the school? How has the man-made world of readjustment affected the minds of mothers and women teachers?

In how far has the question "Can We Then Believe?" touched the thinking outlook of the women of the Episcopal Church? In how far does the overthrow of certain theological doctrines affect the judgment of mothers and teachers, who are constantly approached by even the youngest children with direct questions that deal with belief and faith!

The women's magazines, admirable for good housekeeping and home-making, meet the demands of the readjustment in scientific living in the home. Moreover these same magazines, constructed for the most part to meet the fundamental requirements of economic pressure relating to food, shelter, and clothing, offer much of so-called advancement or higher thought. But they are not Church papers and do not pretend to offer, except now and then, articles of religious nature. Would it not be possible for *THE LIVING CHURCH* to take a step forward and consecrate at least two pages of the magazine to an interpretation of the Church doctrines and divine pattern? Not dogmatically, but informally and informing, from two points of view possibly, to sharpen the wits of the women and to set them thinking. Moreover, these same millions of women, with the franchise, need inspiration and interpretation not only in the readjustment of religious ideas and the setting forth of new patterns of theology, but they may well be led to think of world issues in the name of Christianity, in the name of the Church, as limitation of armaments, industrial relationships, peace and war, race prejudice.

As an illustration of what I would have *THE LIVING CHURCH* do for its women readers, let me quote a question and answer by the Bishop of London. One of the many questions sent to him at one time was as follows: "Are war and Christianity consistent?" In answering this direct question from some one in his congregation, he spoke as follows: "What our Lord did in regard to slavery is very instructive. He did not denounce slavery but He put a principle of brotherhood in the world which finally abolished slavery. Our Lord did not lead a slave revolt; some people may think that He ought to have done so. No, He planted principle in the world which finally made slavery impossible. So, He has planted principle in the world which will finally make war impossible," etc. I do not quote the whole revealing answer.

Or again, a more intimate question may arise from the soul who wishes to be led, the person who longs for interpretation of the Christ life. Someone asks the question, relating to the Divine Person, "Come to my heart, Lord Jesus"; what

does it mean? Again the Bishop of London flings back the joyous message that when Christ comes to us He has to grow in us. He comes in us and lives His life over again in us, so that finally we mature as a child matures throughout its infancy. Little by little we become in mind and heart and spirit possessed by Christ, until He captures not only our thoughts and our loving hearts, but even our bodies become members of the Christ. The conquest is a very gradual thing. As it grows, it throws out the old Adam, and the old Adam dies hard in every man and woman.

What is the Holy Trinity? What is Pentecost? What is the Episcopal Church? What is the Catholic Church? Should we teach our children to believe in everlasting punishment? Shall we teach our little ones the beauty of the Virgin Birth? When should we begin to discuss the sacred, personal relationship of the Holy Communion? I have thrown out only a very few questions which are brought to me personally by women who care, by women who long to serve as righteous mothers and righteous teachers. They read questions and answers of a similar nature in the newspapers, questions thrown off by radio to some popular minister who answers them on the instant to the best of his ability and probably under the inspiration of God. But for the thoughtful woman who loves the Church, the creed, and the Anglican Church organization, there would, I feel sure, be a very great response, if *THE LIVING CHURCH* could undertake a correspondence of this nature at this time, when there is a real hunger as well as a great need for the leaders of young people to know what to think.

NURSING IN WRANGELL, ALASKA

From a letter to Bishop Rowe from Miss Mary M. Williams, R.N., of Philadelphia, in regard to the new hospital at Wrangell, Alaska.

I SHALL never forget the approach to Wrangell on a gloriously clear day in April, 1926, after several rainy days at sea. The island has a charming setting, surrounded by mountains which were white from a recent fall of snow. The woods were a brilliant green and the grass luscious after so much rain. The brilliant yellow of the skunk flowers added just the touch, and at the top of the hill overlooking all this stands the Wrangell General Hospital.

It was opened this year and made possible by Bishop Rowe and the Church. It is well governed by a Board of Directors of Wrangell men, and enthusiastically supported by all the citizens. The summer staff consists of:

Miss Gorda Willson, superintendent, St. Luke's Hospital, Chicago; Mrs. Blanche McCreery, matron, Portland, Ore.; Miss Helen Teller, R. N., St. Luke's Hospital, Seattle; Miss Mary Merrick Williams, R.M., Presbyterian Hospital, Philadelphia; Roscoe L. Clark, M.D., attending physician, a surgeon of the best ability whose enthusiasm was a tremendous help to us all; Billy Hooker, of Wrangell, orderly and gardener, who in a short time made our lawn and garden look lovely.

Our patients came from the town and surrounding parts; also the neighboring canneries, and represented many nationalities. The hospital can, at the present time, accommodate twenty, with rooms on the top floor which can be utilized if needed. It has a men's and a women's ward; a well equipped nursery; five private rooms with baths, which have been beautifully furnished by local organizations; a splendid x-ray with fluoroscope—which department has meant much to the hospital; a modern fracture bed, also a gift, which has been occupied by different patients since the opening of the hospital and has added greatly to their comfort. Our warm friends at Wrangell have added much by gifts of jellies, fish, flowers, linen, etc.

The Bishop visited us early in the summer and again this fall, also Dr. Walsh, of Nome, who handled so successfully the diphtheria epidemic of last winter, Dr. Will Mayo, and many others, who seemed delighted with the hospital and the work it is doing.

The first summer has been a great success, and I am sure things will continue to run smoothly.

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.

WHAT THE BISHOP OF GLOUCESTER SAID

To the Editor of *The Living Church*:

REFERRING to my letter, which was published in *THE LIVING CHURCH* some weeks ago, in which I quoted an interview with the Bishop of Gloucester, as quoted by the Rev. Dr. Davies I beg to say:

The Bishop of Gloucester has written me, enclosing the accurate account of his statement and surmise about the Episcopal Church and asking me to "correct any false impression." I therefore beg that you will print the following statement from the Bishop, and I am

Sincerely yours,
THOMAS F. GAILOR,
Bishop of Tennessee.

[ENCLOSURE]

. . . This is what I said about the Episcopal Church:

"It is difficult to sum up one's impressions in a few words. As regards the Episcopal Church, it is a vigorous, capable body, which has impressed itself strongly upon the real American life; more important people belong to it than to other religious bodies; it is wealthy, though I believe both the Baptists and the Presbyterians are considered by some to be more wealthy. It has never been very much distinguished for its learning, but it has a conception of its mission and its work, stronger probably than that of other religious bodies. It has a higher conception of its national duty, and a greater grasp of the idea of a Catholic Church. It has in the last hundred years made very considerable strides. It is quite conceivable in the future, if it has men at its head as strong as some of those it has had in the past, that it may take a more prominent part in the life of America, and may be able to become a nucleus for building up a more united Christianity. But sometimes one wonders whether it will fail in its mission—whether it will be submerged by the Methodist Church on the one side and by the Roman Church on the other."

The last words were intended to be more or less in the nature of a friendly warning, such as I should be prepared to suggest to the Anglican community throughout the world; and they certainly do not seem to me to bear any relation to what I am reputed to have said.

I shall be glad if you will take steps in America for correcting any false impression which has arisen.

Yours very sincerely,
A. C. GLOUCESTER.

THE "PONTIFICAL HIGH MASS"

To the Editor of *The Living Church*:

YOUR EDITORIAL in the issue of October 23d has caused me no little astonishment, because of ideas there expressed, and also that no one has thus far raised a word of protest. Lest you might conclude that silence means general acquiescence, I shall endeavor to raise one opposing voice.

The editorial in question deals with the "Catholic Congress," and the "Pontifical High Mass." You made vindictive reference to Bishop Murray's attendance and participation. For my own part I think he had every right to do so if he so desired, and no one regrets more than I, that anyone felt the necessity of sending out a questionnaire, as though questionnaires of such nature could ever determine anything.

I am not protesting against the rich array and the "glorious sheen" in which bishops and priests were decked. No doubt, in some good sense, they were all "decently habited." I am willing to confess, though I am a Virginia Churchman, that I do not think a little more ornate ritual would do some of us any harm except, perhaps, to start us on a road that had no end.

I am more than glad to hear that the "Pontifical High Mass" was in the words of the Book of Common Prayer. I should not have thus concluded from the published title. As bearing upon this let me quote from your editorial:

"The *Southern Churchman* seems unable to indentify what was termed Pontifical High Mass with any service in the Prayer Book. We have an impression that most Churchmen would be able to do this without much difficulty. . . . If the

Pontifical High Mass was not a Prayer Book service, then it must come within the provision of the order of the Church for special services."

In the name of all sound reasoning, why MUST it? If, as you state, the Pontifical High Mass was in the words of the Prayer Book, then violence has been done that service in designating it as one for special occasions; if, as you state, the "Pontifical High Mass" was in the words of the Book of Common Prayer, then what right, please, has any Bishop to substitute some other title for a Prayer Book service where one is already provided, namely, "The Order for the Administration of the Lord's Supper, or Holy Communion"? No wonder the *Southern Churchman*, which you all but read out of the ranks of well informed Churchmen, "seems unable to identify what was termed Pontifical High Mass with any service of the Prayer Book." It has often puzzled me why our "Catholic" brethren are so ashamed of the nomenclature of this Church, so ashamed as to be led to appropriate titles that belong to another.

But the most amazing feature of your editorial is that which places no limitations upon the authority of a bishop to provide any form of service he pleases, if it be, "for special occasions for which no service or prayer hath been provided in this book." I quote again: "The opening service of the Catholic Congress was such an occasion. One carefully scrutinizes the table of contents of the Book of Common Prayer, and he finds no service provided for the occasion. Such being the case, it was lawful for the Bishop of Milwaukee to set forth 'such Form' as *he* should 'think fit' for the purpose. This the Bishop of Milwaukee did."

And yet he used the words of the Book of Common Prayer. I am inclined to think that the *Southern Churchman* would at once have recognized them as belonging to the Order for the Administration of the Lord's Supper; neither would it have missed this in reading the table of contents.

To quote further: "Having done so, that office was a mandatory use . . . and any priest, yes, even the Presiding Bishop—who should knowingly and intentionally have varied from the form thus set forth, would be liable for presentment under the canons of the Church. . . . Neither is there any limitation placed upon the discretion of the Bishop."

I can hardly think you could have written the paragraph containing such ideas had you but refreshed your memory with the "Form of Consecrating a Bishop," where he is made to say, "In the Name of God, Amen. I . . . do promise conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ."

That, as I see it, takes precedence of all other authority, and any form of service that does not conform itself to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America is in violation of the oath of obedience. According to your method of reasoning I am at a loss to understand how the House of Bishops could have deposed William Montgomery Brown.

I shall make no comment upon the "celebrant boldly saying, The Lord be with you," other than to say I was sorry *THE LIVING CHURCH*, of which I am a subscriber, and which while often differing radically from its utterances I have always admired, should feel the necessity of indulging itself in such sarcasm.

(Rev.) JOHN S. DOUGLAS,
Louisville, Ky.

[We must have written very unintelligibly. The *Southern Churchman* professed not to understand what was the service because "there is no mention of a Pontifical High Mass in the Prayer Book." We observed that "We have an impression that most Churchmen would be able to [recognize the service] without much difficulty"; but placing ourselves on the *Southern Churchman's* own ground (which seemed to us an absurd one though we did not care to say so), we proceeded to show that, even so, the Bishop of the diocese was not bound to use a Prayer Book service for a special occasion, though in fact he did so; and if he had taken advantage of the alternative permission to set forth a totally different service, which he did not do, it is difficult to see how he could have been charged with violation of his ordination vows, since he would have had the sanction of the Prayer Book, fortified by the canons, in doing so. And it seems scarcely necessary to discuss whether, if a bishop had done what he did not do, but which the Prayer Book permits him to do, he would have been false to his ordination vows.—EDITOR L. C.]

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

WE are told by the publishers of *The Springfield Church Survey* (Doran) that it is a scientific survey, and by the Institute of Social and Religious Research that it is "a precise analysis of organized religion." The book deals only with Protestant Churches, making but one reference to the Roman Catholics and but one to the Greek Catholics. How there could be any comprehensive survey of Church work in a community, scientific or otherwise, that omits all but a single reference to these two bodies, it is difficult to understand. And how a study can claim to be "precise" which speaks of the "Protestant Episcopal denomination" it is equally difficult to understand. Whether the Episcopal Church is entitled to representation in such a study is open to question, but if it is included, then a book which claims to be precise should at least give its official title correctly. These matters are not referred to in a hypercritical spirit, but to disclose the inherent weakness or inadequacy of all such studies made under partisan auspices. The inadequacy or incompleteness is further shown by the fact that of the 49 persons replying to the questionnaire on religious education one only was an Episcopal rector, and one only an Episcopal layman. Just how valuable these elaborate volumes are is a serious question, which ought to be frankly faced. The author of the volume is H. Paul Douglass, who wrote the volume, *The St. Louis Church Survey*.

THERE IS a growing appreciation of the usefulness of the drama in developing a sound community spirit, and the Playground and Recreation Association of America is deserving of credit for sponsoring a book like *Community Drama* (the Century Company). It is a practical guide for the benefit of groups and individuals whose training and experiences along dramatic lines may be limited, but who are interested in producing plays in schools, clubs, camps, grange halls, etc. It deals with practical phases of play productions giving valuable information concerning lighting, costuming, scenery, rehearsals, and selection of plays. There are chapters on junior drama, drama in the church, and pageantry, which stress the simple, inexpensive, and practical thing. A second section contains a bibliography of works on production, a collection of practical programs for use in holiday celebrations and on such special days as Hallowe'en and St. Valentine's Day, and also carefully selected lists of one act plays, full length plays, pageants, festivals, pantomines, and plays for children, all accompanied by descriptions to make them useable as a basis of selection.

FOUR AMERICAN PARTY LEADERS (Macmillan) is a superficial but interesting preliminary study of Lincoln, Roosevelt, Wilson, and Bryan. Prof. Charles E. Merriam, the author, originally delivered them as lectures at Amherst. One might say that their keynote is to be found in his suggestion that it would be advantageous to obtain all possible data regarding the physical characteristics of the leader, including the fullest medical history and all possible biological and psychoanalytical data. At least this suggestion gives one a clear insight into his general point of view.

MRS. MARY KINGSBURY SIMKHOVITCH has added to our obligation to her in the shape of *The Settlement Primer*, published as one of the Settlement Monographs (Albert J. Kennedy, editor) by the National Federation of Settlements. Mrs. Simkhovitch as the efficient headworker of the Greenwich House, New York, and as a member of the Department of Christian Social Service of the National Council of our Church, speaks with authority. More, she speaks out of a broad sympathetic experience, and as a devoted Churchwoman deeply impressed by her social duties and obligations. This primer may be of specific interest to settlement workers, but it will be of general in-

terest to all who are concerned in social work, and that ought to include all of us. Truly as Mr. Kennedy says: "We are all Mrs. Simkhovitch's debtors."

LOUISE DE KOVEN BOWEN has been a constructive factor in Chicago. She has led a worthwhile life from whichever angle one may view it, and she has told the essential and homely features of it with great skill and charm in her story *Growing Up With a City* (Macmillan.). Prominent in Church work, in the various activities of Hull House, in the United Charities, the Juvenile Protective Association, the hospitals, the Woman's City Club, the woman suffrage movement, and the cause of good government, she relates her experiences with forceful effectiveness. Her account of the changes she has seen in Chicago during the past half century and of her work in the different organizations with which she has been connected is not only graphic but full of spirit and humor and telling points. One is tempted to repeat some of her stories and experiences, but where to begin and where to stop is difficult, so the best thing to do is to recommend it heartily for reading from beginning to end. It will amuse and interest, and above all, help out in meeting one's own problems.

WHAT ARE the facts about American villages? Are they increasing or decreasing in numbers? Are they increasing or decreasing in influence? These are the questions which C. Luther Fry undertakes to answer in his book *American Villages*, one of the series published by George H. Doran Co. for the Institute of Social and Religious Research. Dr. Fry, who qualified for this task through his studies of The Rural Church, frankly admits the difficulties of this task. The meagerness of the available data about villages is acknowledged, but he believes that his materials are sufficient for reliable first approximations to the truth. For the purposes of this study a village is defined as a place whose population ranges from 250 to 2,500, and an agricultural village as one located in a strictly farming area, acting as a strictly farming center. One eighth of the American population lives in 18,000 such places, of which 140 were studied by Dr. Fry and his co-workers.

IN HIS two volumes entitled *Notes on European History* (Putnam's), William Edwards has given a full and comprehensive outline of the cause of events from the break of the Roman Empire down through the ascendancy of France, that is, down to the year 1715. These are good volumes to have handy in one's library to refresh one's memory and to get the sequence of historic events. They are really notes, not narratives, and so arranged as to make readily available a large amount of information in brief space.

Copec (a Christian order in politics, economics, and citizenship) has evidently come to stay, at least for some considerable time, and it is busily justifying its existence. Its latest publication is entitled *Social Discipline in the Christian Community* (Longmans). It consists of a series of admirable papers, edited by the Rev. Malcolm Spencer, M.A., the secretary of the Copec research group on the Social Function of the Church. His own opening paper in which he discusses the question "Should the Church Lead," gives the keynote to the contents of the volume and to the spirit and temper of the discussions. Most of the contributions are by Anglican Churchmen, although the Roman Catholics are represented by Father O'Hea of the Workers College, Oxford, and the Wesleyans by the Rev. S. E. Keeble, founder of the Wesleyan Methodist Union for Social Service. The book is to be heartily commended for the breadth, thoroughness, and suggestiveness.

—CLINTON ROGERS WOODRUFF.

Church Kalendar



NOVEMBER

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

21. Sunday next before Advent.
25. Thursday. Thanksgiving Day.
28. First Sunday in Advent.
30. Tuesday. St. Andrew, Apostle.

APPOINTMENTS ACCEPTED

BARWELL-WALKER, Rev. F., formerly rector of St. Paul's Church, LaPorte, Ind.; to be vicar of Holy Trinity Church, Medicine Hat, Alberta, Can. New address, Medicine Hat, Alta., Canada. November 21st.

CAIN, Rev. WALTER S., formerly rector of Ascension Church, Hinton, W. Va.; to be priest-in-charge of St. James', Perry, and St. Mary's, Madison, Fla. New address, Perry, Fla. November 1st.

HALDEMAN, Rev. TOM, formerly rector of Christ Church of Chattanooga, Tenn.; to be rector of Holy Trinity Church, Pueblo, Colo. November 15th.

MARKLE, Rev. DELMAR S., formerly vicar of St. James' Church, New Haven; to be rector of St. Paul's Church, Fairfield, Conn.

SAUNDERS, Rev. ALBERT EDWARD, formerly rector of St. James', Hibbing, Minn.; to be rector of Trinity Church, Tulsa, Okla. New address, 24th and Riverside Drive. November 1, 1926.

RESIGNATIONS

DODSHON, Ven. JOSEPH H., as Archdeacon of Southern Ohio. New address, Mayflower-Plymouth Apt. 15, Central Park, West New York. November 17th.

ROBINSON, Rev. WILLIAM H., as rector of Grace Church, Saybrook, Conn., December 1st.

NEW ADDRESSES

THURSTON, Rt. Rev. THEODORE PAYNE, D.D., Bishop of Oklahoma (resigned); 3420 Park Blvd., San Diego, Calif.

HAUBERT, Rev. A. A. H., general missionary Diocese of Nebraska; 616 Sixth St., Fairbury, Neb.

PECK, Rev. ARTHUR S., from Mansfield, Pa., to 318 Palmetto Ave., Sanford, Fla.

SCHUYLER, Rev. PHILIP, formerly at Pelham Manor, N. Y.; 547 W. 123d St., New York.

WILLIAMSON, Rev. JOHN; 1805 Arch St., Little Rock, Ark.

CORRECTION

The Rev. W. S. Little, who was incorrectly quoted under Appointments Accepted in November 6th issue, is still at his old address—2124 G St., Granite City, Ill., but is substituting at St. Bartholomew's for the Rev. W. H. Tomlins who was injured in an automobile accident recently.

CAUTION

O'CONNOR—Caution is suggested in dealing with person giving name of FRANK J. O'CONNOR driving Ohio license Ford coupe. Full information from DEAN HENNESSY, All Saints' Cathedral, Spokane, Wash.

ORDINATIONS

DEACONS

CONNECTICUT—On November 10th, in Christ Church Cathedral, Hartford, Mr. LEONARD OCTAVIUS MELVILLE was ordered deacon by Bishop Brewster. The candidate was presented by the Dean of the Cathedral, the Very Rev. Samuel R. Colladay, D.D. The new Litany for Ordinations was said by the Rev. P. R. Deckenbach. The sermon was preached by the Rev. Charles B. Hedrick, D.D., of the Berkeley Divinity School. Mr. Melville will continue in his studies at Berkeley, and have charge for the time being of the Church of Our Saviour, Plainville.

HARRISBURG—On Friday, November 12, 1926, FREDERIC MARX BARTON was ordained to the diaconate by the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg, in St. James' Church, Lancaster, Pa. The candidate was presented by the Rev. Alexander McMillan, of Carlisle. The sermon was preached by the Rev. Dr. Oscar F. R. Treder, rector of

St. Stephen's Church, Harrisburg, while the Litany was read by the Rev. C. G. Twombly, rector of St. James' Church, Lancaster, and the Epistle by the Rev. Azael Coates, rector of St. Paul's Church, Menheim.

Mr. Barton is the great-great-grandson of the Rev. Thomas Barton, who was sent to this country in 1751 by the Society for the Propagation of the Gospel under the direction of the Church of England and was founder of the parish of St. James, at Lancaster. He was also missionary in the counties of Cumberland and York and preached at Coxetown. He was a captain and chaplain in the Indian wars, being a talented man and one of the leading pioneers of Pennsylvania.

MEMORIALS

Emma Florence Lehman

Entered into life eternal at Lancaster, Pa., November 20, 1925, EMMA FLORENCE LEHMAN. Jesu Mercy, Mary Help, Domine Pray.

Of your charity pray for the repose of her soul.

Kathryn Merritt

Resolution adopted at the meeting of the Provincial Synod of Washington, in the city of Bethlehem, Pa., on October 27th, 1926.

WHEREAS: The Provincial Synod of Washington is informed of the death, on October 9th, of Miss KATHRYN MERRITT, and

WHEREAS: Miss Merritt as Secretary for the Province in the Girls' Friendly Society has rendered invaluable services as chaperon, instructor and advisor to the young people at a number of summer schools in this Province, be it

RESOLVED: (1) That this Synod record its appreciation of Miss Merritt's beautiful character, unflinching energy and efficient leadership and assistance in the work of our summer schools, and (2) that the secretary be instructed to convey the sincere sympathy of the members of the Synod to Miss Merritt's parents in their loss, and (3) that a copy of these resolutions be spread upon the minutes of this session of the Synod and transmitted to THE LIVING CHURCH, the *Churchman*, and the *Southern Churchman*, with the request that it be printed.

Elliot White

The corporation of St. Andrew's Church in Newark, N. J., desires by this means to place on record its deep sorrow in the death on July 1, 1926, of ELLIOT WHITE, priest, wise counselor, and substantial benefactor of this parish, its profound gratitude to Almighty God for his unwavering friendship and interest, and its fervent trust that his prayers and almsdeeds may go up as an acceptable memorial before God. And may the light of God's countenance shine evermore upon him.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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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.

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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—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 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.

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.

UNLEAVENED BREAD

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

ALTAR FURNISHINGS

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

VESTMENTS

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

ALTAR LINENS: PLAIN OR HAND EMBROIDERED. Silk Altar Hangings, Stoles, Burses, Veils, Markers, Linens, Silks, Fringes. Church designs stamped for embroidering. Interviews 1 to 5 P.M. Address Miss M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th Street, New York City.

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

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.

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.

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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.

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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.

CHRISTMAS SUGGESTIONS

SHAKESPEARE, A GOOD CHRISTMAS gift. The Game, "A Study of Shakespeare." Endorsed by best authorities. Price 60 cts. Postage 4 cts. **THE SHAKESPEARE CLUB**, Camden, Maine.

MISCELLANEOUS

WANTED—FIFTEEN COPIES OF PARISH Choir Psalter. Address stating price, **TRINITY CHURCH**, Rutland, Vt.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 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 EUCARISTIC 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.

BOARDING

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COME TO AIKEN, SO. CAROLINA, QUEEN of winter resorts. Mild climate, outdoor sports. Pleasant southern home near the church. Booklet on request. **MISS R. M. CHAFFEE**, Birdwood, 824 Laurens St., Aiken, S. C.

Atlantic City

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

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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.

TRAVEL

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

SISTERS OF THE HOLY NATIVITY

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

RETREAT

CHICAGO, ILL.—A QUIET DAY FOR Women will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Ill., on Friday, December 3d, beginning with the Mass at 10 A.M., and closing with Vespers at 3:30 P.M. Conductor, the Rev. Charles L. Street, Ph.D. Those desiring to attend will kindly send their names to **THE SISTER SUPERIOR**.

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.

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

Holy Cross Church, New York
Avenue C. between 3d and 4th Sts.
Sunday Masses, 8 and 10 A.M.
Confessions: Saturdays, 9 to 11 A.M., and 7 to 8:30 P.M.

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.

WRR, DALLAS, TEX., 246 METERS. Services from St. Matthew's Cathedral, Dallas, second and fourth Sundays in the month, 10:45 A.M., and 7:45 P.M., C. S. time.

WTAQ, EAU CLAIRE, WIS., 254 METERS. Services from Christ Church, Eau Claire, second and fourth Sundays at 11 A.M., C. S. time.

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.

BOOKS RECEIVED

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

Christopher Publishing House. Boston 20, Mass.
Is Jesus of Nazareth the Son of God? By H. Scheuing, author of *Psychology of Mediumship*. Price \$1.50 net.

Prosperity Through Personality. How to Acquire It and How to Avoid Failure. By H. E. Conlin, B.S., M.A., author of *Handwriting As the Expression of Character*. Price \$1.50 net.

Cottage Idyls. By Albanis Ashmun Kelly. Price \$1.25 net.

The Psalms According to Wisdom's Rule. By Frederick Joseph Bielsky. Price \$2.00 net.

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

Foundations of Faith. III. Ecclesiastical. By the Rev. W. E. Orchard, D.D. Price \$1.75 net.

Harper & Brothers. New York City.
Adventurous Religion, and Other Essays. By Harry Emerson Fosdick.

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

The Shadow on the Earth. A Tale of Tragedy and Triumph. By Owen Francis Dudley, author of *Will Men Be Like Gods? Problems of Human Happiness.* II. Price \$1.40.

The Macmillan Co. 60 Fifth Ave., New York City.
Luther Burbank, "Our Beloved Infidel." His Religion of Humanity. By Frederick W. Clappett. Price \$1.50.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

A Child's Life of Christ. By Mabel Dearmer. With Eight Illustrations in Color by Eleanor Fortescue-Brickdale. Price \$2.00.

Prayers for Children. Compiled by the Sunday School Committee of the House of Churchwomen, Diocese of California. Price 30 cts.

Was Christ Really Born of a Virgin? An Answer for Laymen. By T. H. Yardley. Foreword by the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York. Price \$1.50.

Values of Catholic Faith. By the Rev. Latta Griswold, M.A. Price \$1.50.

Confirmation Instructions. By Charles Paterson Smyth, M.A., rector of Windsor, Nova Scotia; rural Dean of Avon. Price \$1.25.

Individualism and Individuality. In the Philosophy of John Stuart Mill. By Charles Larrabee Street, Ph.D. With an appendix of Mill's Review of G. C. Lewis' "Use and Abuse of Political Terms." Price \$1.25.

Ecclesiastical Shields for the Interior of Churches. How the Coat of Arms and the Seal of the Diocese of Connecticut were Obtained. By Robert Hale Symonds. Price \$2.00.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.
Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis., American Agents.

The Story of St. Francis of Assisi. By Elizabeth W. Grierson. With Sixteen Illustrations and Frontispiece in color. Price \$2.25.

Catholicism and Humanity. By the Rev. W. G. Peck, author of *The Values of the Sacraments, The Divine Society*, etc. Price \$1.00.

Church Teaching for Church Children. Instructions on the Church Catechism for Catechists, Parents, and Sunday School Teachers. By the Rev. J. N. Newland-Smith, M.A. With Preface by the Rev. Percy Dearmer, D.D. Price \$3.00.

Princeton University Press, Princeton, N. J.

A History of St. Michael's Church, Trenton: In the Diocese of New Jersey, From Its Foundation in the Year of Our Lord 1703 to 1926. By Hamilton Schuyler. Told from the Minutes of the Vestry and other original sources, together with Biographical Sketches of Bishops, Rectors, and Men prominent in the Vestry and Parish. Also Transcriptions from the Parish Register of Baptisms, Marriages, and Burials; from the earliest entries down to 1855. Fully illustrated. Authorized for publication by the vestry. Price \$7.00 net.

University of Chicago Press, Chicago, Ill.

The Formation of the New Testament. By Edgar J. Goodspeed. Price \$1.50.

Vanguard Press, Inc. 80 Fifth Ave., New York City.

The Jungle. By Upton Sinclair. Price 50 cts.

The British General Strike. An Economic Interpretation of Its Background and Its Significance. By Scott Nearing. With an Introduction by Ellen Wilkinson, M. P. Price 50 cts.

Henry George's Progress and Poverty. An Abridgment of the Economic Principles. Authorized by Anna George DeMille. Price 50 cts.

Looking Backward. 2000-1887. By Edward Bellamy. With an Introduction by Sylvester Baxter. Price 50 cts.

The Vir Publishing Co. 1505 Race St., Philadelphia, Pa.

Business in the Bible. By W. G. Barnes. Price 50 cts.

PAPER-COVERED BOOKS

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

Saint Francis. An Historical Drama. By Father Cuthbert, O.S.F.C., author of *The Life of St. Francis of Assisi*. Price \$1.75.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis., American Agents.

Happiness. By Father Vernon, S.D.C. Price 60 cts.

BULLETINS

Kenyon College. Gambier, Ohio.

The Commencement of 1926. Bulletin No. 98. *College Friendship.* A Sermon delivered in the Kenyon College Chapel, September 26, 1926, by President William F. Peirce. Supplement to Bulletin No. 98.

CATALOGUES

The Curtis Institute of Music. Philadelphia, Pa. *Catalogue 1926-1927.*

KALENDARS

The Alaskan Churchman. Box 6, Haverford, Pa.

The Alaskan Churchman Calendar. 1927. Price 50 cts.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

The Desk Calendar with Lectionary for 1927. Formerly *The Folded Calendar.* Reprinted from *The Living Church Annual, 1927.* Price 25 cts.

PLAYS

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis., American Agents.

The Children's Pilgrimage. A Christmas Play by Georgina Home. Price 30 cts.

YEAR BOOK

From Rev. H. K. Sherrill. 233 Clarendon St., Boston, Mass.

The Year Book of Trinity Church in the City of Boston. 1926.

"THE BEST BLOOD of the Church," said Dr. Atwater after the 1925 General Convention, "now flows in the veins of the New Orleans mosquitoes."

Dedication of Tower of St. James', New York, Marks Completion of Church

Massing of the Colors—Armistice Day—The Duke of Marlborough's Annulment

The Living Church News Bureau
New York, November 13, 1926

TOMORROW MORNING, SUNDAY, NOVEMBER 14th, the tower of St. James' Church, Madison Avenue and 71st Street, will be dedicated. The lower part was built when the church was erected, forty-two years ago, and the upper part of it has been in process of construction during the past summer. It is of stone, harmonizing with the rest of the church, and is surmounted with four crocketed pinnacles. Completed, it rises to a height of ninety-three feet.

Tomorrow's service marks the completion of the reconstruction which has been going on at St. James' Church during the past two years, the total cost of which, including memorials, has been \$700,000. Bishop Manning will officiate at the dedication, which will take place immediately after the eleven o'clock service.

ANNUAL MASSING OF THE COLORS

The annual ceremony of the massing of the colors took place last Sunday afternoon. Several thousands, including soldiers and sailors, marines, and other marchers paraded along Fifth Avenue to St. Thomas' Church, where the service was held. Following a welcome by the rector, the Rev. Dr. Roelif H. Brooks, the principal address was made by Governor Moore, of New Jersey. A huge number of patriotic organizations participated in the ceremony; the number of churches taking part was in the neighborhood of 225.

ARMISTICE DAY

On Armistice Day special services were held in many of our churches. At the Church of the Transfiguration requiems for our soldier dead were said twice during the morning. At St. Paul's Chapel there was a sung requiem. There were other celebrations of the Holy Communion in observance of the day in many parishes, including Trinity and St. Thomas'. At the Cathedral there was held a memorial service for the 107th Infantry, the old Seventh Regiment; the address was made by Bishop Manning.

BISHOP MANNING QUOTED ON ANNULMENT OF MARLBOROUGH MARRIAGE

The press report that the Vatican has given out a statement declaring and confirming that the marriage between the Duke of Marlborough and the former Miss Vanderbilt has been annulled by the Roman Catholic diocesan court at Southwick, England, has aroused much discussion locally. It was here in 1895, in the former St. Thomas' Church, that the marriage took place. Bishop Manning is quoted as having commented on the report as follows: "In spite of the apparently definite character of the dispatch, I do not wish to discuss the matter until the facts are fully known and verified. It seems incredible to me that the Roman Catholic Church, which takes so strong a position against divorce, should show such discrimination in favor of the Duke of Marlborough, who, because of the circumstances of his divorce and remarriage, was debarred by the present Bishop of Oxford from attending the Oxford dioc-

esan conference in 1922. It would be a serious thing indeed, and most dangerous in its implications, if the Roman Catholic Church should claim the right to annul a marriage such as this, which was entered into in entire good faith, which resulted in the birth of two children, and which was accepted as binding by both parties to it for many years."

Monsignor Lavelle, of St. Patrick's Cathedral, is declared to have said in commenting on the same matter: "Nothing more can be done for a duke than for a tramp. There is no favoritism. What the reasons are for granting the decree I do not know, or do not begin to know, but we can be perfectly sure they were reasons found to be within the law."

NEWS NOTES

Bishop Remington, of Eastern Oregon, preaches tomorrow morning at Trinity Church, and in the afternoon at Intercession Chapel. On Thursday evening he will be one of the speakers at the dinner to be held at the Aldine Club for all the men of Trinity parish.

Other visiting preachers are Bishop Freeman, of Washington, at the Church of the Incarnation, and Bishop Rhineland, Canon of Washington, at the Church of the Resurrection. Bishop Thomas, of Wyoming, is to be at Holy Trinity Church, Brooklyn.

On Sunday, the 21st, the Presiding Bishop is to preach at Trinity Church at eleven o'clock; and, at the same hour, the Bishop of New York will officiate at the Church of the Holy Apostles where the ninetieth anniversary of the parish will be observed.

On Sunday, the 28th, Bishop Manning will consecrate St. Andrew's Church, Fifth Avenue and 127th Street, at 11 A.M.

St. Andrew's Day, Tuesday, November 30th, has been designated by Bishop Manning as a day of special prayer in preparation for the Bishops' Crusade. At the Cathedral intercessions will continue from ten to three.

Fr. Hyde, who is very soon to leave his work at St. Peter's, Peekskill, sends the Year Book and Parish Directory which his parish has recently compiled. Over a hundred pages present in attractive form a splendid inventory of that work.

The annual requiem Mass of the New York Clerical Union will be sung at eleven o'clock on Tuesday, November 23d, in Holy Innocents' Church, Hoboken. The meditation will be given by the Rev. E. H. Schlueter, of St. Luke's Chapel, New York.

At St. Peter's Church, Peekskill, there was dedicated last Sunday morning at the early Eucharist the tabernacle and gradines of the chapel altar. These are the thank-offerings of the Confirmation classes of 1925 and 1926.

HARRISON ROCKWELL.

CATHOLIC CONGRESS OFFERING OVER \$6,000

PHILADELPHIA—The secretary of the Milwaukee Catholic Congress, held October 12th to 14th, announces that the treasurer has sent a check for \$6,197.94 to the National Council, representing the missionary offering of the Congress. The amount goes into the national treasury of the Church without other designation than that it be used for missionary purposes.

"Sunday School by Mail" Proves Success in Diocese of Chicago

The Woman's Auxiliary—Activities at St. Mark's, Evanston—News Notes

The Living Church News Bureau
Chicago, November 15, 1926

NEARLY THREE YEARS AGO THE WIFE OF the priest of St. Lawrence's, Libertyville, Mrs. H. B. Gwyn, brought to the notice of Miss Vera L. Noyes, director of Religious Education of the diocese, the plan of "Sunday School by Mail," which had been used so successfully in the scattered districts of the Anglican Church in northwest Canada. At her suggestion, Miss Noyes introduced the plan in parts of Lake County around Libertyville, where many children were found in families attached to the Church, but who, because of distances and other obstacles, were not attending church or Church school. Lessons have been sent regularly by Miss Noyes to these children, and regular correspondence has been carried on with them and their parents with gratifying results.

Early this summer the Rev. Paul R. R. Reinhardt made a valuable survey throughout the rural districts and found scattered Church families everywhere, and many children needing the instruction of the Church. Miss Noyes was put in touch with them and so the work has developed rapidly. Miss Noyes has now asked the help of fifty Church school classes to adopt these country children as their wards in religious education. Each week these city classes will send out lessons to their country charges, and with the lessons a personal letter from a member of the class to a country friend. Some Chicago schools are planning to give their rural wards a treat in the form of a trip to the city and first hand information of how a city school and church are operated.

THE WOMAN'S AUXILIARY

Mrs. Charles R. Pancoast, of Philadelphia, brought graphically the subject of the Gold and Silver Offering to the meeting of the Woman's Auxiliary at the State and Lake Hall on Thursday morning, November 4th. Mrs. Pancoast told how the women of the Church are responding to the call to rebuild St. Agnes' School, Kyoto, and St. Margaret's, Tokyo, and have undertaken to raise the fund of a quarter of a million for that purpose. An interesting feature of the offering is that some of it is being contributed in kind, and some in currency. Already twenty-one dioceses have taken their "gold and silver offerings" and have raised \$109,000. The Diocese of Chicago will take its offering in February. Announcement was made of the day of retreat and intercession on St. Andrew's Day, with the Bishops' Crusade as the special intention.

AT ST. MARK'S, EVANSTON

The magnificent new organ given by the widow and children of John Joseph Charles in his memory to St. Mark's, Evanston, was dedicated by Bishop Griswold on Sunday, November 14th, at the morning service. The week is being given up to services and gatherings of thanksgiving for this excellent instrument and beautiful gift in memory of one of the oldest and most valued members of St.

Mark's. These will include a choir reunion with addresses by Bishop Anderson, Bishop Griswold, and the Rev. Robert Holmes, the former choirmaster, on November 23d. On Friday evening, December 10th, there will be a service under the auspices of the American Guild of Organists, with special soloists and an address by Dean P. C. Lutkin.

The vestry of St. Mark's has elected the Rev. Dr. J. S. Stone, rector emeritus of St. James', Chicago, to be honorary vicar of St. Mark's Church, without duties or enrolment. Since leaving his old parish, Dr. Stone has been living in Evanston and is a member of St. Mark's.

THE CHURCH MISSION OF HELP

The Church Mission of Help is beginning its fourth year of work in this diocese. Much of the work now being done in Chicago is of a protective kind among young girls. Miss Elise K. Walther is the executive secretary. The diocesan branch has just received the endorsement of the Chicago Association of Commerce.

CHURCH SCHOOL DIRECTORS' ASSOCIATION

Certain generous friends of the Church School Directors' Association have provided for the expense of a course of three lectures to be given by Professor Edgar Goodspeed of the University of Chicago on the New Testament in general, the Gospel according to St. Matthew, and the Book of Revelation. These lectures are to be given on the last three Thursdays in January at St. James' Church. The course is open to the public. Dr. Goodspeed is well known for his recent work as translator of the New Testament into modern English, and as an authority on New Testament problems.

THE BISHOPS' CRUSADE

The diocesan committee for the Bishops' Crusade, of which the Rev. Dr. Browne is chairman, has had a busy week of conferences at certain centers in the diocese. The members of the committee have been meeting different parish committees, have carefully explained the object and the motives of the Crusade, and have been arranging for a careful and thorough preparation beginning with the corporate Communion of men and boys on the Sunday before Advent, and the day of Intercession for women on St. Andrew's Day. Meetings this week were held at St. James' and St. Paul's, Chicago; St. Luke's, Evanston; Grace, Oak Park; Emmanuel, La Grange; Christ Church, Joliet; Redeemer, Elgin; and Emmanuel, Rockford.

MEMORIAL WINDOW AT LA GRANGE

At Emmanuel Church, La Grange (Rev. Irvine Goddard, rector) on the eve of All Saints', special prayers were read for the blessing of the new east window in memory of Henry N. Cooper, for many years a vestryman of the parish. The window is the work of Harry Wright Goodhue of Boston, a nephew of the late Bertram G. Goodhue, architect. It is exquisite in its coloring, drawing, and arrangement of subjects, and follows the 13th century medalion type of glass work, so familiar to students of this art, at Canterbury, Bourges, Chartres, and Sens Cathedrals. The coloring is more suggestive of the 12th century work in that the clear azure reminds one of the wonderful west window in Chartres.

The window is the gift of Mrs. Cooper, her daughter, Mrs. Leonard Finlay, and her sons, the Messrs. Theron P., Kenneth L., and Henry N. Cooper, Jr.

ARMISTICE DAY

Armistice Day was generally observed in Chicago by public meetings and special services. General Pershing made a searching speech at a luncheon given by the Kiwanis club at the Sherman Hotel, deploring lawlessness throughout the whole country. A special meeting which had been planned for many weeks in advance by the Bishop and Council of the diocese, was held at St. James' Church in the evening, the Bishop presiding. The speaker was Professor James T. Shotwell of Columbia University, the well-known authority on international problems. His subject was The Terms of Peace. The Rev. W. B. Stoskopf was the speaker in the morning at the meeting held under the auspices of the Chicago Historical Society. On the following Sunday, November 14th, a memorial service was held in the morning at St. Chrysostom's Church, with Lieut. C. Wayland Brooks, D.S.C., Post Commander Marine Post, as the speaker.

St. Christopher's Mission in the south district of Oak Park has made application through the Bishop of the diocese to become a parish. The application has been approved by the Bishop and will be presented at the next annual diocesan convention in February. The Rev. John S. Cole is the priest in charge, and under him the mission has had steady growth and progress.

NEWS NOTES

Mrs. Lucy Stevens, who died recently at the Church Home for the Blind, Philadelphia, at the ripe age of 96, was one of the early communicants of the Church of Our Saviour, Chicago, and is remembered by the older members of that pioneer parish.

The November meeting of the Catholic Club was held at the Church of the Ascension on the evening of Armistice Day, the speaker being the Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' Church, New York City. Dr. McCune spoke on The Catholic Congress recently held in Milwaukee.

A very well attended meeting of the Round Table on Monday, November 8th, was addressed by the Rev. Dr. Browne and the Rev. A. Haire Forster. Dr. Browne read an interesting paper on the offices of Morning and Evening Prayer, with special attention to the recent revision in the offices. Professor Forster gave a scholarly paper on A Translation of the New Testament.

That the Rev. Dr. Stewart, of St. Luke's, Evanston, is much in demand as a popular speaker and preacher, within and without the Church, may be gathered by his list of appointments each week. For example on November 6th he lectured at Grand Rapids, Michigan, on The Spirit of the Gothic. On the 7th he preached in the Pilgrim Congregational church, Evanston. On the 8th he lectured twice before the Woman's Club of Peoria, Ill. On the 10th, he conducted the quiet hour at the University of Wisconsin under the auspices of St. Francis' Society. On the 14th he will address St. Mark's Society of the University of Chicago, and on the 15th is to address the Chicago Methodist ministers at the Chicago Temple on The Anglo-Catholic Movement.

St. Luke's, Evanston, is broadcasting its entire morning service at eleven o'clock over W I B C. H. B. GWYN.

Dean of Chester is Philadelphia Guest; Discusses Pastoral Work

Institution Celebrates Twenty-five Years of Service—Bishop Du Moulin's Parish Paper

The Living Church News Bureau
Philadelphia, November 12, 1926

WE HAVE BEEN ENJOYING A WEEK'S visit from the Very Rev. Dr. Frank Selwyn Macaulay Bennett, Dean of Chester Cathedral, England. While in Philadelphia he was the guest of the rector of St. James' Church, the Rev. Dr. Mockridge. Sunday morning the Dean preached in St. James' Church and in the evening at the Church of the Saviour. On Monday he addressed the Clerical Brotherhood in the Church House. He was the guest of the Transatlantic Society and the English Speaking Union on Wednesday, and in addition to these appointments delivered a lecture on the Chester Cathedral at St. James' Church and addressed a considerable group of men invited to meet him at St. Paul's Church, Overbrook. With such a schedule one hardly wonders at the Dean's often expressed feeling that we in America need time to be quiet!

His address at the Clerical Brotherhood was strictly *ad clericos*, and the quiet and kindly way in which he spoke took the sting out of some frank criticism and added to the force of the thought provoking and stimulating address. What he had to say to the clergy was based on that great passage of St. Paul in Philip-
pians 4:4-7. After a moving plea for times of quiet in the life of the clergy as an absolute essential of any effective ministry, the Dean took the scriptural passage he had chosen, verse by verse, and of the priest's life and work; the moderation, or as he phrased it, the "the sweet reasonableness," of being willing to deal patiently with individuals; the sense of security, companionship, and quickening power that comes from the faith that "the Lord is always at hand"; the terribly needed warning against faithless worry and fretful anxiety in the admonition to be "careful for nothing"; the need of constant prayer and bringing the common interests of life into prayer, and saturating prayer with the spirit of thankfulness; and how these things bring the peace of God.

CELEBRATES TWENTY-FIFTH ANNIVERSARY

St. Martha's House, the Church's best piece of Christian Social Service work in South Philadelphia, of which Deaconess Colesberry is the excellent and much loved head, has been celebrating its twenty-fifth anniversary this week. The formal exercises came on Monday with a Commemoration Service at All Saints' Church, when the Bishop of the diocese delivered the sermon. Afterwards a great many of the people of the diocese who have been interested in this work, and a good many of the people of the neighborhood who have been workers, were entertained at luncheon in the House. In addition to these formal exercises, one of the delightful and encouraging experiences of the Anniversary Week has been the various reunions of groups who have been influenced by St. Martha's House. On one afternoon there was a reunion of all the girls, which filled the House with fine young women who had shown in their lives the influence for good St. Martha's

House had been for them; a wonderful gathering of the present and past members of Deaconess Colesberry's Bible Class for Mothers; and again the House was packed by young men who as boys had come under the spell of the Deaconess and the work of the House. It has been a great encouragement to all the workers and supporters of the House to be able to see the fruit of its labor in the sort of men and women who have had their lives moulded there, and their devotion to St. Martha's House which brought them joyfully back for these reunions.

THE BISHOP WHITE PRAYER BOOK SOCIETY

The Bishop White Prayer Book Society held its ninety-third public anniversary this week at St. Andrew's Collegiate Chapel of the Philadelphia Divinity School. This venerable society does not get much in the way of publicity and its quiet usefulness is not much known. All these years it has been contributing to the growing interest in, and appreciation of, the Church's liturgical worship. Its activity may be partially measured by the fact revealed in the annual report read at the service by the Rev. Dr. Henry R. Gummey that in the past year the society has distributed eleven thousand prayer books and hymnals. At the service the music was furnished by the students of the school, and the sermon, a thoughtful and striking appreciation of the literary value of the Book of Common Prayer, was preached by the Rev. Dr. George C. Foley. The officiants at the service, in addition to the preacher, were Dean Bartlett, Dr. Robinson, and Dr. Washburn.

BISHOP DU MOULIN'S PARISH PAPER

The current issue of the *Parish Messenger* of the Church of the Saviour, Bishop Du Moulin, rector, is an especially interesting issue of a notable parish magazine. The rector of the parish in a personal letter to his congregation outlines his plans for a practical reorganization of the parish work. He retains the general oversight of all the work and life of the parish, but has a number of departments and appointed heads of those departments, to whom he has delegated the work and given them large measure of freedom and initiative in developing it. In an apt quotation from a paper by one of our college presidents, the Bishop makes his own certain statements as to the danger of the burden of much administration weakening the prophetic and pastoral power of the rectors of large parishes. He plans a parish council composed of the heads of all the organizations to act as the Rector's Cabinet. The work of the parish has been divided into departments. The rector, of course, retains active and constant touch with the whole life of the parish and assumes the chief burden of the teaching and preaching. The curate, the Rev. Mr. Snead, becomes director of the Department of Pastoral and Social Care; the present organist, Mr. Hancock, is director of the Department of Music, which includes the music of all the organizations as well as the choir. The director of the Department of Religious Education is the Rev. Harry Grant Mershon, a Congregational clergyman who for several years has been the very successful associate pastor of a large Congregational Church in Portland, Maine,

and is now a candidate for Holy Orders. An entirely new venture is made in the creation of the Department of the Parish House and the appointment to the directorship thereof of a member of the congregation who takes his place on the staff and gives his whole time to this work. He is to be a sort of parochial business manager. The Church of the Saviour is looking forward to new opportunities and responsibilities in the great changes in West Philadelphia likely to come as the result of the great development to be made by the Pennsylvania Railroad at its West Philadelphia Station, which is to be the main station in the city.

NEWS NOTES

The Sunday in the Octave of All Saints' Day was observed with much joy at the Church of the Annunciation, the Rev. C. I. Shoemaker, rector. After many delays the new organ was used for the first time. At eleven o'clock there was a Solemn Procession followed by a choral Eucharist. Before the evening service the organist, Mr. Harry Kerr, gave a recital. At Evensong the preacher was the Rev. Franklin Joiner, rector of St. Clement's Church. After Evensong and a second Solemn Procession of Thanksgiving came the Benediction of the Blessed Sacrament. A silver censer, given in memory of Fr. Odell, late rector of the parish, was blessed and used at all the services of the day.

St. Matthew's Church, Francisville, believes in keeping its anniversaries. Last year they had a great occasion, lasting ten days or two weeks, in celebration of one hundred years of life for the parish. Last Sunday they came right back to celebrate the 101st Anniversary. The preacher was the Rev. Dr. Foley of the Divinity School, who began his ministry as assistant in that parish fifty-one years ago. The music was in charge of Professor Albert T. Gardner who has the remarkable record of fifty-one years of continuous service as organist and choirmaster at St. Matthew's.

GILBERT PEMBER.

THE BISHOPS' CRUSADE IN MINNESOTA

MINNEAPOLIS—The diocesan commission on the Bishops' Crusade in Minnesota, the Rev. Frederick D. Butler, chairman, is perfecting the plans for this great movement. The clergy of the diocese are to meet with the Bishop and the chairman and members of the commission on Wednesday, November 24th, to pray for the guidance of the Holy Spirit in the work to be done. Two great mass-meetings are to be held simultaneously during the week beginning Sunday, January 30th, one in the Lyceum, Minneapolis, and the other in the municipal auditorium, St. Paul. Crusaders of the National Commission are to conduct these two meetings.

QUEEN LOVES "SAM'S" SERMON

NEW YORK CITY—In her syndicated and copyrighted Impressions of America, Queen Marie says of an incident in her visit to New York:

"The hour I had spent sitting peacefully by my son in Calvary Church, of which my friend, Samuel Shoemaker, is minister, was an hour of almost heavenly peace. The simple service was a boon to my soul. I loved the singing, the beautiful atmosphere of devotion, and Sam's forcible sermon, which rung with truth."

St. Paul's College, Tokyo, Welcomes First American Exchange Student

Autumn in Japan—A Christian Shrine—Plans to Welcome Bishop of London

The Living Church News Bureau
Tokyo, October 10, 1926

AUTUMN IS PERHAPS THE BUSIEST SEASON in Japan. The various parish priests, with the aid of special preachers and well advertised meetings, endeavor to create anew such widespread interest in Christianity in their city as will first draw crowds to hear the sermons, and later attach many to the Church through the various classes organized for special instruction in the faith. Some of the new ones have dropped out of previous classes, having found the way too difficult, or for family reasons were compelled to rest for a while; others come out of pure curiosity to study this new religion, and finding it so interesting and full of a richer, happier, and more joyous life than heretofore known, make an earnest attempt to study all the possibilities for betterment, both social and religious, which our religion affords. That Christianity should succeed in making saints of all those baptized into its fold no one suggests; it is a fact, however, that the face of the Christian man and woman has a glow and radiance seen among no other, and which some of us believe to be the result of contact in the spiritual byways of life with the Master.

AMERICAN STUDENT FOR JAPANESE COLLEGE

St. Paul's College is now rejoicing on being the first to welcome Mr. E. Raymond Wilson, the American university student elected by Japanese students in America, to a course of study at the Imperial University in Tokyo. The object is a most worthy one and called by one of the vernacular papers "the first trial to improve international relations." For some time thoughtful men have pondered over this question and wondered how best to approach it. This is in the minds of the younger generation the only solution; the youth of America shall come in contact with the youth of Japan, not in a scholastic way alone, but in a national and social way.

This new venture of bringing American students for a period of study here with the hope of creating and fostering a spirit of internationalism is well worth while and reflects credit on those who first conceived the thought. I am of the opinion, however, that not until Japan changes the ideograph to something less difficult of mastery, thus putting the language in reach of the thousands who desire a more profuse knowledge than possible of attainment at present, no great and lasting success can be looked for.

A CHRISTIAN SHRINE

What I believe to be the first Christian shrine in Japan in modern times is to be found at the summer resort at Lake Towada in the Tohoku district, and was built by the Rev. E. Andrews, of St. Saviour's Church, Akita. Fr. Andrews had a double object in view in erecting it, one, rural work and, two, a shrine and altar where a daily Mass could be said and the Catholic faithful find a place covering all religious needs.

The people of the village of Towada do-

nated the land, Fr. Andrews the small building, the contracting parties agreeing that none but Christian services be conducted therein and those only of the *Sei Ko Kwai*. The arrangement of altar and shrine is that of Durham Cathedral, where the priest was ordained. Those who have visited that wonderful place will recall the plan of the great altar with the shrine of St. Cuthbert behind and the reredos serving for both.

Here on the outside stands the great figure of the Crucified, at the sight of which I have never yet known the Japanese whose face did not soften and grow pensive. They often make some quiet remark like "*okino doku sama*"—the pity of it, showing the sympathy he felt with the sufferer.

Very little rural work is done in this country by the *Sei Ko Kwai*; the *Sei Kyo Kwai* (Greek Orthodox) did as long as she could finance it. A shrine appeals to the Japanese, he knows all about it. Ride along the country roads and one finds them everywhere. In the old days before Henry Ford invaded Japan, the *kurumaya* would lay down his shafts long enough to say a short prayer at the wayside shrine. "Do you always do that?" I once asked my man. "No," was the reply, "I am too busy, but in passing along this way I generally say 'God!'" Does anyone know anything better than that? And the crucifix always expresses "Deity" to the native Japanese.

PLAN FOR BISHOP OF LONDON'S VISIT

Plans are now being made for the reception of the Bishop of London, who is due to reach Japan some time late in November, and is scheduled to address the students of St. Paul's and the General Theological Seminary on December 2d.

R. W. ANDREWS.

AUSTRALIAN BISHOP CONSECRATED

SYDNEY, AUSTRALIA—The Ven. Gerard D'Arcy Irvine, recently elected Bishop Coadjutor of Sydney, was consecrated bishop in Sydney Cathedral on Sunday, October 10th. The Archbishop was assisted in the consecration by the Bishops of Goulbourn, Bathurst, and Riverina. The preacher was the Very Rev. A. E. Talbot, Dean of Sydney.

BEG PARDON!

IN THE LIVING CHURCH of October 16th it was stated that the Bishop of Maine had suffered a broken collar-bone when the car in which he was driving with the Rev. F. W. Bliss, priest-in-charge of St. John's Church, Presque Isle, skidded. Mr. Bliss writes that he was neither driving nor in the car with the Bishop when the accident occurred. "Breaking bishops' collar-bones is not in my line," he adds. THE LIVING CHURCH begs pardon.

FASHION NOTE from the Philippine Islands: "We have an exciting time giving dresses and blouses from Woman's Auxiliary boxes to the girls and boys at Baguio, our only point of disagreement being the length of the dresses, for these modest little girls like their skirts much longer than American styles warrant."

DEAN STURGES ENTERTAINED

Welcomed by Massachusetts Catholic Club
—Other Diocesan News

The Living Church News Bureau
Boston, November 15, 1926

THE CATHOLIC CLUB OF MASSACHUSETTS held its November meeting at Emmanuel Church, Somerville, on Monday, November 8th. The Rev. George Bruce Nicholson, D.D., rector of the parish and president of the club, said the Mass at eleven o'clock, after which the business meeting took place in the parish house. The Very Rev. Philemon F. Sturges, D.D., Dean of the Cathedral Church of St. Paul, was the guest of honor for the occasion and gave a very pleasant and delightful address, being given a cordial welcome to the diocese by all present. At the conclusion of the business session, the brethren were the luncheon guests of Mr. and Mrs. Huntlie Gordon.

CHURCH CORNERSTONE LAID IN ROSLINDALE

On the afternoon of Saturday, November 6th, Bishop Slattery laid the cornerstone of the new Church of Our Saviour, Roslindale. It was forty years previously, on November 4th, that the first parochial service had been held in Association Hall by the Rev. John C. Hewett, the parish being known, at that time, by the name of St. Paul's Mission, but soon after receiving its present title. The parish was organized on May 21, 1889, its first rector being the Rev. Archibald Codman, appointed by Bishop Phillips Brooks. Mr. Codman, a brother of the late Robert Codman, Bishop of Maine, drew up the constitution and by-laws of the parish, and soon a church was erected on Albano Street, in which services were conducted continuously until they could be carried on in the parish house of the present new church. The land for this new church was purchased on December 5, 1912, during the rectorship of the Rev. Philip Endicott Osgood. The church is to be built in the gothic style, of stone, and capable of accommodating 400 people, at a cost of about \$125,000, the parish at the present time having a membership of nearly a thousand.

A FIFTIETH ANNIVERSARY IN DEDHAM

The Church of the Good Shepherd, East Dedham, celebrated the fiftieth anniversary of its consecration on Sunday, October 31st. The Rev. William F. Cheney, rector-emeritus, was the special preacher in the morning, and in the evening the sermon was preached by the Rev. Dr. van Allen, of the Church of the Advent, while on the following Sunday evening the Rev. Spence Burton, S.S.J.E., preached a sermon on St. Francis.

NEWS NOTES

The Rev. Albert C. Larned, lately rector of St. David's Church, Meshanticut Park, Cranston, R. I., was instituted rector of the parish of St. Margaret's Church, Brighton, Mass., by Bishop Babcock on the evening of Monday, November 15th.

The Rev. Dr. William H. Dewart, for the past several years rector of the old North Church, now Christ Church, Salem Street, and at the present time resident in Oxford, England, in an endeavor to recover from ill-health has found himself compelled to resign. His resignation has been regretfully accepted by his vestry, who have elected him rector-emeritus.

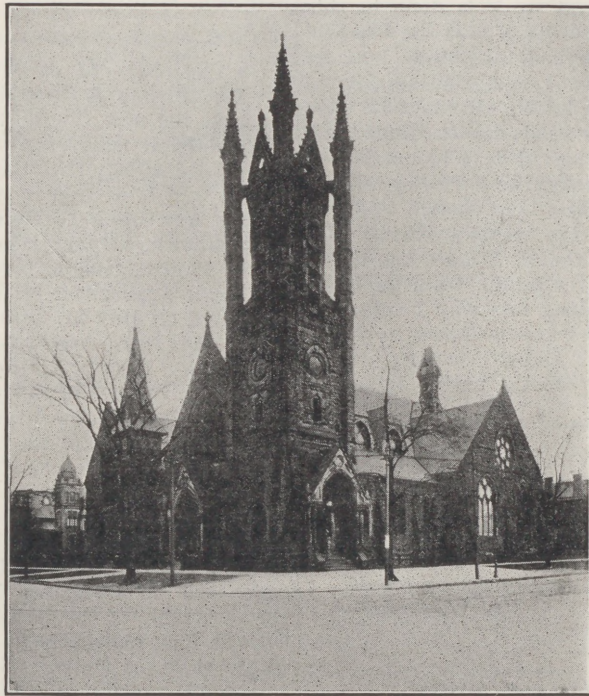
Tuesday, November 9th, was the 100th birthday of Mrs. Rosina Jones, the old-

est communicant of Emmanuel Church, Somerville. In recognition of her great age and of her standing as one of the oldest communicants in the diocese, she was the recipient on this occasion of a letter from Bishop Slattery, and the rector of the parish, the Rev. George Bruce Nicholson, D.D., celebrated the Holy Communion for her in her home, accompanied for the occasion by some of the singers from the church, assisted by a small portable organ. Other than being confined to her bed by a fractured hip, caused by a fall about a year ago, she is still in the enjoyment of good health both mentally and physically.

REGINALD H. H. BULTEEL.

ST. PAUL'S, CLEVELAND, WILL BUILD ON HEIGHTS

CLEVELAND—St. Paul's Church, the Rev. Walter R. Breed, D.D., rector, will build edifices to cost \$1,000,000 on Cleveland Heights. On last Sunday Dr.



TO BE ABANDONED

St. Paul's Church, Cleveland, Ohio, whose congregation plans to build a new million dollar plant on Cleveland Heights.

Breed made the announcement, his vestry having at length decided to commence building as soon as possible, and have employed Weeks & Weeks, architects, to draw up working plans for church, rectory, and parish house.

In 1870, when the present beautiful church was built, many members protested, because the site was in the woods, at the end of the horse-car line from the public square, altogether too far distant from the city. Now, the congregation is moving miles east, even outside the city boundaries, to avoid the clash and terrible noise of street cars and automobiles, Fortieth Street being one of the great crossings of the city.

Disagreement as to the site arose between St. Alban's and St. Paul's, the rector and vestry of the former, having prepared plans for a fine church, complained that St. Paul's was about to build within the confines of St. Alban's parochial ground. But the diocesan council finally deemed the field big enough for both parishes. St. Alban's has given up building a new church and has enlarged, rebuilt, and beautified the old one, which will be ready for occupancy in December. St. Alban's was the first church on the

Heights; afterwards followed St. Martin's, which has been under the egis of St. Paul's, the Church school of the latter having been held there for some years by the Rev. F. M. Adams, assistant at St. Paul's.

St. Paul's congregation first met in an upper room, after organization in 1846. Then a church was built on Euclid Avenue and Sheriff street, close to the center of the city, which continued until 1870, when the present church arose on Euclid Avenue at the corner of Fortieth Street.

BISHOP WELLER IN WRECK

FOND DU LAC, WIS.—Bishop and Mrs. R. H. Weller had a remarkably close call when their car skidded and turned over twice while returning from Rhinelander last week. The spill occurred a few miles above Wausau, when the Bishop attempted to stop upon seeing another car in the ditch. This was the second of four acci-

SYNOD OF NEW YORK AND NEW JERSEY

NEWARK, N. J.—The thirteenth annual Synod of the Province was held here on November 9th to 11th. The meeting came to Newark in the order observed from the beginning of moving about among the seven dioceses in New York and New Jersey. The sessions were well attended by representatives of all the dioceses and of all provincial organizations. Bishop Stearly presided at all the services and meetings, and Mr. J. M. Prophet was chosen chairman of the House of Delegates in place of Senator Tully, who is not in the country. The bishops and delegates did not meet separately. Thirteen of the bishops of the Province were present. At the opening service on Tuesday evening, after a brief welcome by the Bishops of the diocese addresses were made by Mr. Stephen Baker and the Rev. J. K. Shryock. On Tuesday the whole day had been taken up by a conference under the auspices of the Social Service Commission of the Province, arranged by the secretary, the Rev. Charles K. Gilbert. The first session on Wednesday morning was largely given up to a presentation of the Bishops' Crusade, opened by Bishop Oldham of Albany, in a very interesting and inspiring report, and the afternoon was devoted to the discussion of Rural Church Work, various forms of which were presented by the Rev. Messrs. Foreman, Allison, Purdy, Ford, and Twing. The various organizations of women met in the Baptist church near at hand, which had kindly been given for the use of the Synod. The attendance of representatives of the Woman's Auxiliary from the Province was very large, as also from the Church Mission of Help and the Girls' Friendly Society. There was also a conference of the Young People's Fellowship. A reception was given by the women of the diocese late in the afternoon at the Y. W. C. A. building.

On Wednesday evening a dinner for the delegates, the representatives of the organizations of women and many others, was given under the auspices of the Diocesan Men's Club at the Robert Treat Hotel, with addresses by the Rev. Paul Bull, C.R., the Hon. Joseph Buffington of the U. S. Circuit Court, and Bishop Stearly. On the second day reports were made by the Provincial Board of Missions, Bishop Lloyd, chairman. Bishop Carson presented the work of the Church in Haiti, which as well as Porto Rico makes part of the Second Province. The Rev. Dr. Sailor spoke for the work in Porto Rico. Canon Leslie's presentation of the subject of Foreign-born Work with diagrams showed that more than two-thirds of the 12,000,000 persons in the Province are of foreign birth or parentage. Only two dioceses in northern New York showed about one half of the people to be of the native stock. There could have been no more effective presentation of the duty of the Church towards the foreign-born. One per cent of the clergy of the Province are giving themselves exclusively to serve two-thirds of the population. The work among the colored people in the Province was presented by the Rev. Dr. Hutchins C. Bishop and the Rev. George M. Plaskett. They stated that by reason of migration in recent years there are about half a million colored people now in the Province and in its southern dioceses a large number of vigorous congregations, and that while they have made wonderful progress in education, in position, and influence, it is to be remembered that they are feeling the currents which run through the lives

dents in the same locality within the space of a few minutes, three of them from the same general cause. The other two cars also made an attempt to stop quickly when they saw the Bishop's car and the one which preceded it, but they did not reckon with the slush-covered concrete and landed in the ditch. Although a considerable number of people figured in the mix-ups none was hurt seriously, the Bishop sustaining only some minor bruises and Mrs. Weller a slight cut on her forehead.

BISHOP OF LONDON IN UTAH

OGDEN, UTAH—The Bishop of London stopped at Ogden, Utah, the morning of Sunday, November 7th, on his way to California; and "between trains" gave the people of the Church of the Good Shepherd the privilege of seeing him and hearing his brief address. He was met at the train by Bishop Moulton, Mayor Browning of Ogden, and others. The Bishop addressed a crowded congregation, emphasizing the privilege of the Church in America with its historic traditions, the open Bible, and the opportunity to live the life of the Spirit.

of all of us, injurious to religion and to supreme regard for spiritual things. There is a special call for this Church to appreciate what these movements mean for black, as well as white people, and to strengthen the work of the Church among them in every possible way. A valuable report on the State of the Church in the Province was made by Archdeacon Shepherd of New Jersey. He reported that the number of communicants according to the last enumeration did not indicate the growth which might be expected from the work of twelve hundred of the clergy and the great resources of the Province, but he could speak of great activity and interest in the service of the Church and religion in numberless ways. The Woman's Auxiliary reported 962 organizations in the Province for the advance of the work of the Church, and that of the last United Offering of \$910,000, \$224,000 had come from the Province. Encouraging reports were made by the Church Periodical Club, the Church Mission of Help, Girls' Friendly Society, the Young People's Fellowship, and the Daughters of the King. Many other forms of activity in the Province came into consideration. An unusual number of those who had come to the Synod remained to the end on Thursday afternoon. It was a commonly expressed feeling among those in attendance that there had never been a meeting of the Synod which was more profitable or had done more to make the Province a very useful part of the organization of the Church. While the General Convention has not been willing to give the Province much power, those who came to the Synod of the Second Province in November felt that the real things which concern the life of the Church had been given their due place and that the eager vision of the possibilities of service of the Province and the Synod had been opened. No better answer could have been given to those who have depreciated the Provincial organizations than what was said and done at this Synod. Hundreds of men and women went home better prepared to deliver the message concerning the duty and opportunity of the Church, and with inspiration to work harder. Throughout the sessions nearly every speaker made reference to the Bishops' Crusade and brought assurance of doing everything to fill out the vision which Bishop Oldham had presented in his address, and to make a determined effort to quicken the spiritual life of the parishes and people of the Province.

HOSPITAL FOR OLD PEOPLE'S HOME

LOS ANGELES—On October 26th, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, dedicated the new hospital of the Home for the Aged of the Diocese of Los Angeles, at Alhambra, Calif. He was assisted by the Rev. Milton S. Runkle, chaplain of the Home. The hospital was presented to the Home by Mrs. Virginia L. Milbank of Los Angeles in memory of her husband, the late Isaac Milbank. Although not large, it is complete to the last detail. In addition to the apartment for the resident nurse, there are separate rooms for five patients. The building was purposely erected all on one floor, with wide halls and wide doorways. All floors are noiseless, being covered with battleship linoleum laid on felt. The building was designed by Reginald D. Johnson of Los Angeles, and represents an expenditure of \$15,000. The utility room was a separate gift from two parishioners of All Saints' Church, Pasa-

dena. It contains the latest in sterilizers and electric warmers.

The day of the dedication was the annual "Thank You Party" of the Home, attended by some 300 people. These visitors also inspected the foundations of the new memorial chapel, now being erected. This chapel, made possible by an anonymous gift of \$10,000, will seat 65, and allow space for wheel-chairs.

Recently the Board of Directors of the Home purchased an additional five acres of land at a cost of \$23,700.

RABBI SPEAKS IN ST. LOUIS CATHEDRAL

ST. LOUIS—Rabbi Leon Harrison, of Temple Israel, was the speaker at the community Armistice Day service in Christ Church Cathedral, St. Louis. The service, as has been the custom for the past three years, was under the auspices of the Federation of Churches of St. Louis, and the historic Cathedral was filled with one of the largest congregations in its history. Rabbi Harrison advocated anticipating wars by settling the causes through the World Court and the League of Nations. He also emphasized his conviction that religion should be the chief preventive of war, pleading for a real application of the words of the old prophets of Israel, and of "the Gentle Nazarene." He cited as a distinct step toward true fellowship of those who love God the fact that he, a Jewish rabbi, had been invited to give the Armistice Day address in a Cathedral of the Episcopal Church. Consuls of many countries attended the service, the only reserved pews being for them, and the German, French, and British consuls were seated together.

DELAWARE CHURCH CONSECRATED

WILMINGTON, DEL.—Immanuel Church, Wilmington, was consecrated on All Saints' Day by the Bishop of Delaware. After the usual ceremonial of entering, Frank Schoonover, junior warden, read the request for consecration, and the rector, the Rev. C. W. Clash, the sentence of consecration. The Bishop celebrated the Holy Communion, the Rev. Drs. Kirkus, Richey, W. C. Bell, and Hammond (a former rector) and William Laird (son of a former rector), taking part therein.

A handsome memorial window in the chancel was dedicated to the memory of the Rev. Wm. Henry Laird, D.D., in whose rectorate the church was built. It is the gift of his brothers. Two tower windows were also dedicated in memory of a little girl.

Immanuel parish was the outgrowth of neighborhood services held a number of years from the mother parish, Christ Church, Christiana Hundred, in the days of the Rev. Drs. Stanger and D. D. Smith, by them and members of the family of its first rector, Dr. Brinckle. This suburb of Wilmington grew in population rapidly. The result was the consecration by Bishop Lee in 1884 of a frame chapel, on ground given by the Brinckle estate, members of the family contributing largely to its erection. In 1888, the parish was organized, its first vestry including Messrs. William Brinckle, John Bancroft, and six others, of whom Mr. Bancroft only is living to see the consecration of the church of today in a strong parish, the fruit of his fostering care and of those associated with him during its infancy. They called the Rev. K. J. Hammond to be its rector, and faithfully supported him in every ef-

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fort for its welfare through a quarter of a century of its childhood and youth. In this time the church was enlarged to twice its size, and the congregation to fourfold. In 1913 the Rev. William Henry Laird, D.D., succeeded him. During his all too short pastorate, this building was erected, and a service of dedication held in 1915. The Rev. Charles W. Clash followed him. By earnest faithful effort he was able to secure the money necessary to pay off the mortgage and make possible the service of this occasion.

WHAT A SPLENDID RECORD!

PHILADELPHIA—The Philadelphia City Mission is a member of the Welfare Federation. That is, it gets its support for its welfare work from the federation. During the recent campaign to replenish its chest the various benefited organizations made exhibits in the shop windows, and by all odds one of the most effective, if not the most effective, was that of the City Mission. It called its exhibit "The 1925 Inasmuch." It put social service in Philadelphia in terms of "the Inasmuch Way" showing how the Church and city, acting through the City Mission, stood the test for the preceding year.

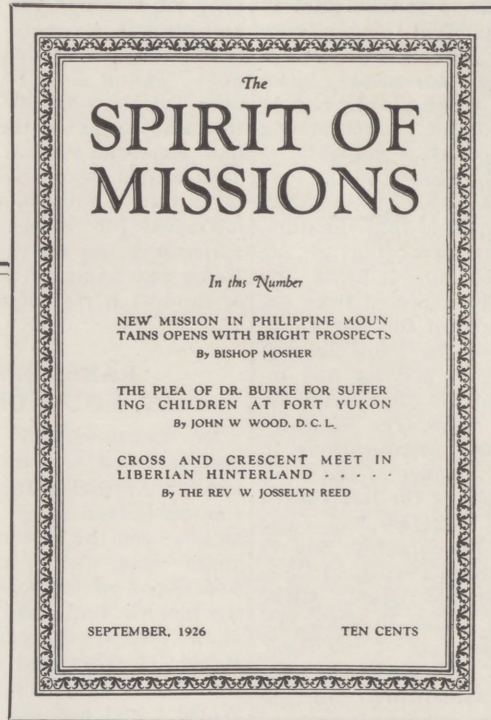
Here is the story in terms of the "Inasmuch Way":

When I was hungry you gave me—
3,345 Grocery Orders
746 Thanksgiving and Christmas Dinners
When I was thirsty you gave me—
88,863 Milk Orders
11,056 Ice Orders
When I was homeless, in institutions, in hospitals, and in need, you paid me—
6,646 Relief Visits
65,394 Pastoral Visits
692 Board and Lodging
And held for me—
3,273 Religious Services
And brought me—
10,717 Bibles, Prayer Books, Periodicals, etc.
And got me jobs—
931 Times
When I was ill-clad, you clothed me with—
758 Pairs of Shoes
8,799 Garments
And warmed me with—
512 Coal Orders
When I was sick and feeble, you brought me medical aid and sick diet—
239 Times
You received me into your Home for Convalescents—
349 Times
Into your Home for Consumptives—
249 Times
You gave Summer outings—
1,905 Times
When I was in prison, you always came to see me; you brought me the Church, you helped and looked after the family, you owned me a human being, and you forgave me.

CHURCH MISSION OF HELP ANNIVERSARY

NEW YORK CITY—Seventy-five Church Mission of Help workers from the fifteen dioceses in which that society is now organized attended a two-day conference in New York which marked the fifteenth anniversary of its founding. The Church Mission of Help was begun in 1911 by Bishop Manning, then rector of Trinity Church, New York, and Father Huntington, of the Order of the Holy Cross, who called together a group of lay people, including Mrs. John M. Glenn, who is now president of the national society. On November 3d the national council of the Church Mission of Help held its regular autumn meeting. The New York branch entertained the council at lunch, with Bishop Manning and Father Huntington as guests of honor.

The afternoon was given over to a discussion, led by the Rev. Dr. J. Wilson Sutton, president of the New York branch,



The Woman's Auxiliary Aids The Spirit of Missions

AT the Triennial in New Orleans the Auxiliary unanimously endorsed action previously taken by the national Executive Board by which—

"A representative will be secured in each parish and mission to procure subscribers for the missionary magazine of the Church."

The Spirit of Missions, conceded to be the brightest and best of missionary publications, has only 40,000 subscribers among the 600,000 families of the Church. Church people everywhere need someone to tell them what they are missing.

The Woman's Auxiliary with customary loyalty proposed to meet this need. Already more than a thousand parish representatives have been appointed, and the circulation steadily increases. The whole missionary enterprise of the Church at home and abroad will profit by this co-operation.

THE SPIRIT OF MISSIONS
281 Fourth Avenue New York City

on the question, "How are we meeting the spiritual needs of young people under Church Mission of Help care, and what should we aim further to do? Next day Father Huntington conducted a quiet day, taking as his subject, Faith, Hope, and Love, with their application to Church Mission of Help problems.

The society has had 2,546 girls under its care during the past year. It is organized in Maine, Vermont, Rhode Island, Connecticut, all five New York dioceses, Newark and New Jersey, Pennsylvania, Chicago, Southern Ohio, and Tennessee.

PROVINCIAL CONFERENCE OF COLORED CHURCH WORKERS

CHARLESTON, W. VA.—The Washington Conference of Church Workers among Colored People was held in St. James' Church, Charleston, W. Va. (the Rev. C. R. Dawson, vicar) from October 5th to 7th inclusive. The opening service was full of warmth and graciousness as a result of the words of welcome uttered by the Rt. Rev. William L. Gravatt, D.D., Bishop of West Virginia, and Attorney Nutter, who spoke for the citizens of Charleston. The conference sermon was preached by the Ven. Archdeacon H. L. Phillips, D.D., of Philadelphia, who preached on The Church in the World.

Several papers of vital importance to our colored work were read and discussed during the conference. Such topics as those of How to Attract and Interest the Unchurched Negro in the Episcopal Church, What are the Weaknesses in the Denominational Bodies Among our Race, and How can the Episcopal Church Supply the Need?, The Woman's Auxiliary and Other Parochial Agencies in Parish Life, were led by the Rev. J. L. Taylor, D.D., of Richmond, Va., the Rev. E. B. Trotman of Cumberland, Md., and the Rev. J. T. Ogburn, of Harrisburg, Pa. There was a conference session at the West Virginia Collegiate Institute in Kanawha County, a state institution for the higher education of Negro youth.

At the closing session of the conference, missionary addresses were made. After a solemn procession and singing of the *Te Deum*, the farewell address was given by the Rev. J. R. Logan, D.D., of Philadelphia, Pa., the retiring president.

The conference will meet next fall in St. James' Church, Baltimore, Md. The following were elected as officers of the provincial conference for 1927: president, the Rev. E. C. Young, D.D., Philadelphia, Pa.; vice-president, the Rev. J. L. Taylor, D.D., Richmond, Va.; secretary, the Rev. E. B. Trotman, Cumberland, Md., treasurer, Mr. Theodore Richardson, Philadelphia, and necrologist, the Rev. E. S. Thomas, Philadelphia, Pa.

Some recommendations were prepared to be presented to the Presiding Bishop and council in due time. The conference was extremely successful from many angles.

ALASKAN CHURCHMAN CALENDAR

THE CALENDAR bearing the foregoing title is ready for 1927, and will fill the same missionary needs as have its predecessors in former years. It is a hanging calendar, a month to a block, and with an Alaskan missionary scene at the head of each month's calendar. The calendar is sold on behalf of missionary work in Alaska. It may be obtained at the price of fifty cents by addressing Alaskan Churchman Calendar, Box 6, Haverford, Pa.

COLORED CHURCHMEN IN SOUTH CAROLINA

PINEVILLE, S. C.—The Council of Colored Churchmen in the Diocese of South Carolina held its 17th Annual Council at the Church of the Redeemer, Pineville, opening on Thursday evening, October 28th, and closing on Sunday, October 31st. The opening service was for the Woman's Auxiliary and the preacher was the Rev. C. A. Harrison of Charleston. All of the colored clergy and many of the prominent colored laymen were present, and a good, helpful program was carried out. The sessions were presided over by Bishop Guerry, assisted by Bishop Delany.

Among the speakers may be mentioned the Ven. J. B. Elliott, D.D., of the Diocese of Upper South Carolina, the Rev. W. H. Brown, Jr., of Sumter, the Rev. R. E. Bunn, of Waverly Mills, the Rev. George E. Howell, of Summerville, Prof. R. S. Wilkinson, of State College, and Prof. J. E. Blanton, of Voorhees N. & I. School. The report of Archdeacon Baskervill was most interesting and encouraging, and all of his recommendations, six in number, were adopted.

The Woman's Auxiliary also had splendid meetings. Mrs. E. L. Baskervill presided.

GIRLS' FRIENDLY SOCIETY IN CONNECTICUT

HARTFORD, CONN.—The annual meeting of the Girls' Friendly Society in Connecticut held in the church and parish house of the Good Shepherd, Hartford (Rev. Geo. T. Linsley, rector), was attended by between four and five hundred delegates from all over the diocese. After the council meeting and dinner served to all the delegates, the branches formed in line for the annual festival service. The church was filled to capacity. Besides the rector and many visiting clergy there were present Bishop Brewster and the Rev. Arthur Lee Kinsolving of Amherst, Mass., the latter as special preacher.

The Bishop gave a message of love to all present, and in closing extended his best wishes and blessing both to the retiring and incoming presidents. An inspiring address was given by the Rev. Mr. Kinsolving, who took for his text the word "Friendly."

A fitting close to the convention was the celebration of the Holy Communion on Saturday morning, at which service Bishop Brewster was the celebrant, assisted by the rector and visiting clergy.

"HEARTH-FIRE NIGHT"

BURLINGTON, N. J.—The quaint old English custom of "hearth-fire night" was recently observed at St. Mary's Hall, Burlington, N. J. The great dining hall was cleared of chairs and tables and the floor piled with cushions and sofa pillows. After an informal supper, Sister Edith Constance explained the significance of the hearth-fire ceremonial, and asked that the students remember in their prayers those lands that live not in light but in darkness. A torch was applied to the logs in the fireplace, and instantly there was a flash of flame and light and heat. The girls seated themselves in groups about the fire, and listened with interest and close attention to an address, finely given by Miss Newbold, field secretary of the Girls' Friendly Society. Her suggestions of coöperation in this phase of the world's work made its impression on her hearers, and accentuated the significance of the hearth-fire ceremonial.

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Papalism and the Church—Is Protestantism Dying?—The Moral Problem of Prohibition—The Changes in Mexico—The Roman Mass—The Modern Girl.

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Bishop Charles Gore

THE CRISIS IN THE ENGLISH CHURCH
Sidney Dark

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Paul B. Bull, C.R.

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TO RESTORE OLD CHURCH

BATH, N. C.—The Association for the Restoration and Preservation of Old St. Thomas' Church, of Bath, made its annual pilgrimage on Tuesday, November 2d. Bishop Darst celebrated the Holy Communion, and Bishop Cheshire made an address on the history of the old parish, which began during the first of the eighteenth century, the church itself being built in the year 1734. Until a few years ago the church building, and even the surrounding cemetery, was subject to robbery. A brick, directly above the front entrance, on which was engraved the date 1734, was removed and carried away, but was recovered and replaced. A new roof has been put on during the past summer, and plans are under way to restore and preserve further the old historic church of Bath, the oldest church building in North Carolina.

CELEBRATES FIFTIETH ANNIVERSARY

EDENTON, N. C.—On November 1st, the citizens of Edenton, friends, and the congregation of St. Paul's Church commemorated the rectorate of the Rev. Robert Brent Drane, D.D., senior priest of the Diocese of East Carolina. Dr. Drane has served his entire ministry of fifty golden years in one parish, and is greatly beloved and esteemed wherever he is known. St. Paul's Church also celebrated its 225th year on that occasion, its vestry having been organized in the year 1701, and is the oldest corporation in North Carolina.

The Rt. Rev. Thomas C. Darst, Bishop of the Diocese of East Carolina, was the celebrant at the service of Holy Communion, and the Rt. Rev. Joseph B. Cheshire, Bishop of the Diocese of North Carolina, preached on the subject of The Church in North Carolina from 1876 to 1926. In the afternoon a pageant was enacted, showing the historical development of St. Paul's parish, Edenton, from 1701 to 1926. In the evening a reception was given in the new parish house. Handsome gifts were affectionately presented to Dr. Drane in behalf of the men and women of the diocese.

CHURCH SCHOOL INSTITUTE IN SAVANNAH

SAVANNAH, GA.—Upholding the old proverb that one should "live as if he were to die tomorrow and learn as if he were to live forever," the department of religious education of the Diocese of Georgia has just completed a unique and successful Church school conference and institute. This was held in Savannah from October 22d to the 29th inclusive, and those who were fortunate enough to attend were amply supplied with new and helpful ideas and suggestions for the advancement of their several churches. An opening banquet, corporate Communion, and a breakfast preceded the actual conferences, most of which were held as group conferences. The faculty consisted of the Rev. C. C. J. Carpenter, rector of Grace Church, Waycross, the Rev. W. A. Jonnard, rector of St. John's Church, Savannah, Miss Emma Twiggs, executive secretary, department of religious education, Mrs. T. P. Waring, Mrs. L. M. Williams, Mrs. J. W. Griffith.

Practically 90 per cent of those attending the conference and institute took examinations for credit in the National Accredited Teachers' Association.

It is hoped that such a conference will become a yearly event in the diocese.

MOTHER PARISH IN MINNEAPOLIS TO BE STUDENT CENTER

MINNEAPOLIS—Through an agreement between the Rt. Rev. F. A. McElwain, Bishop of Minnesota, and the vestry of Holy Trinity parish, Minneapolis, made when the rector, the Rev. Richard S. Read, resigned on October 15th, the Bishop became the rector of the parish, and the Rev. Charles B. Scovil, chaplain of the Episcopal students of the University of Minnesota, became vicar. Holy Trinity, the mother church of the city, is situated in the university section of Minneapolis, and now becomes in reality the Episcopal Students' Church. The well equipped parish house is to be used as a student center, and it is expected that the entire arrangement will not only result in a new enthusiasm in the university unit, but will go far toward enlisting the interest of others in the parish, which, due to a shift in population in that section of the city, has had a struggle for its existence.

WINDOW IN OHIO CHURCH

ELYRIA, OHIO—A beautiful memorial window has been placed in St. Andrew's Church, Elyria. It is made up of three panels and is placed on the epistle side of the sanctuary, the center panel representing the Blessed Virgin with the infant Jesus on her knee, the child's outstretched arms symbolizing His loving invitation to all the world, "Come unto Me." The panel on the left represents the adoring shepherds, and that on the right the Magi, presenting their gifts. The window was donated by Miss Anna Louise Baker in loving memory of her mother, for long years a loyal and beloved communicant.

ANNIVERSARY AT CARLISLE, PA.

CARLISLE, PA.—During the week of October 24th to the 31st, St. John's Parish, Carlisle, Pa., the Rev. Harry D. Viets, rector, celebrated the one hundred and seventy-eighth anniversary of the founding of the parish by missionaries of the Society for the Propagation of the Gospel in Foreign Parts, and the centennial of the laying of the cornerstone of the present church building. The celebration began with a corporate Communion. This was followed by a choral Eucharist, at which the preacher was the Rev. James O. S. Huntington, O.H.C. At four o'clock there was Evensong, procession, and a sermon preached by the Rev. Reyden Keith Yerkes, Ph.D., professor in the Philadelphia Divinity School. At eight o'clock in the evening, there was a social hour in the parish house. On Monday, there was a Requiem celebration in commemoration of the pious founders, benefactors, and departed worshippers of the parish. The Rev. Edward M. Jefferys, S.T.D., rector of Old St. Peter's Church, Philadelphia, preached the sermon at the evening service. Each day began with a celebration of the Holy Eucharist. On Tuesday evening, the sermon was preached by the Rev. Granville Mercer Williams, S.S.J.E., rector of St. Paul's Church, Brooklyn, N. Y. The preacher at Evensong on Wednesday evening, October 27th, was Brother Hance, founder and superior of the Order of St. Barnabas for Laymen. The Rev. Donald H. Morse, rector of Christ Church, Schenectady, N. Y., was the preacher on Thursday evening. At this service the music was rendered by the choir of St. Stephen's Church, Harrisburg, Pa. On

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Friday evening at Evensong and Procession, the sermon was preached by the Rev. Joseph Patton McComas, D.D., vicar of St. Paul's Chapel, Trinity Parish, New York. On Sunday, October 31st, the Rt. Rev. James H. Darlington, D.D., Bishop of the diocese, was the special preacher.

WOMAN'S AUXILIARY MEETS AT HARTFORD

HARTFORD, CONN.—The forty-sixth annual meeting of the Connecticut branch of the Woman's Auxiliary to the National Council was held in Christ Church Cathedral, Hartford, Conn., November 4th.

Reports of all departments showed progress, and the fact that this part of the day's program attracted over five hundred and fifty women, and many clergymen from all over Connecticut shows a very lively interest in the affairs of the Auxiliary.

For a great many years an interesting custom has been practised in the diocese, namely The Morning Pledge, which is called for at the annual meeting. This year over \$1,800 was promised for the Diocesan Budget Quota for 1927. The amount, together with an item "for Missions" included in the Woman's Auxiliary Diocesan Budget will make the whole amount given through the Auxiliary to the diocese something over \$6,300. This extra effort is the result of a vote of the annual meeting of 1925 that "the Woman's Auxiliary do everything possible to help raise Connecticut's quota for the mission of the Church."

For the first time in the history of the diocese the women elected the officers of the organization, the Bishop of the diocese formerly having made the appointments. It was an interesting change and it is felt that the more democratic method will develop responsibility and quicken interest more generally. The following were elected for a period of three years: president, Mrs. E. C. Acheson; first vice president, Mrs. L. E. Zacher; second vice president, Miss Katherine A. Nettleton; recording secretary, Miss Louise H. Noble; corresponding secretary, Mrs. J. F. Plumb; treasurer, Mrs. W. B. Douglas; United Thank Offering treasurer, Miss B. L. Franklin; supply secretary, Mrs. J. L. Goodwin; Comfort Club secretary, Mrs. E. B. Bryant; Church Periodical Club secretary, Mrs. J. H. Kingman.

During the morning Mrs. John Binney of Middletown was invited to the platform, where a welcoming applause greeted her. Mrs. Binney was one of the small group of women who went to see Bishop Williams in 1879 to ask that the Woman's Auxiliary be started in Connecticut. She was a devoted member of the Board of Managers until a few years ago when she felt the responsibility should be placed in other hands. To this day, at the mention of "Missions" the women of Connecticut instinctively think of Mrs. Binney.

The annual meeting, through Mrs. Acheson, asked the Bishops of the diocese for a very real part in the Bishops' Crusade, and urged all women in every parish to share in this wonderful undertaking so soon to be put before the whole Church.

After noon-day prayers were said by Dean Colladay of the Cathedral, Miss Wood of Boone University, Wuchang, China, gave a very interesting, instructive, and amusing talk on her work there, and made an appeal for support in building up the Library Training School in connection with the Boone Library. Pledge slips were distributed, and it is hoped that many availed themselves of the opportunity to help this splendid work.

In the afternoon the Cathedral was filled for the Missionary Service at a quarter to three. Dr. McKinstry of the Church Missions House gave a stirring talk on the Church's program, and the Rev. Mr. Shryock of the China Mission told a most interesting story of his work in a boys' school in Anking.

C. B. S. OF THIRD PROVINCE MEETS

LEBANON, PA.—At the last general meeting of the Confraternity of the Blessed Sacrament, the office of diocesan superior was created in order to help the various provincial superiors in their work of bringing the confraternity before parishes and increasing its efficiency in meeting the needs both of isolated communicants and of rectors of parishes who were striving to teach the faith as set forth in the Prayer Book in regard to the Eucharist.

The first meeting of the Province of Washington was held at St. Luke's Church, Lebanon, at the invitation of the rector, the Rev. Rowland F. Philbrook, on November 11th. Solemn Evensong was sung at eight o'clock, with a sermon preached by the Rev. Frank L. Vernon, D.D., Litt.D., rector of St. Mark's, Philadelphia, and provincial superior. A splendid congregation filled the church. The next morning there was a corporate Communion at 7:30, and at 11:30 meditation and devotions conducted by the superior.

Father Vernon had called a meeting of the diocesan superiors at the same time and plans were made for carrying out a more energetic campaign for increasing membership than had been possible in the past, one provincial superior to undertake the work. Deputies are to be elected at the diocesan conferences, their expenses to be paid by contributions from each ward.

The Rev. S. Atmore Caine was elected provincial secretary, and the Rev. Rowland F. Philbrook, provincial treasurer.

NEW CHURCH AT PEARISBURG, VA.

PEARISBURG, VA.—An event of exceptional interest and importance in the history of Christ Church at Pearisburg was the laying of the cornerstone of the new church on Friday, November 5th. This structure takes the place of the old church which was burned last March.

The Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia, conducted the service, assisted by a number of others.

The new church is to be of native stone, somewhat larger than the former building and with a recessed chancel which the other lacked. A member of the congregation plans to install a large memorial window.

CORNERSTONE LAID AT SALEM, PA.

SALEM, VA.—On the afternoon of Sunday, October 24th, the cornerstone was laid for the parish house which is to be erected for St. Paul's Church, Salem. The service was conducted by the Rev. Messrs. Alfred Rives Berkeley of St. John's and G. Otis Mead of Christ Church, Roanoke, and J. C. Wagner of the Bishop Payne Divinity School at Petersburg. The stone bears the inscription: "Erected in memory of Alice Duncan Chalmers." The building of the parish house is made possible through a bequest of the late Mrs. Chalmers.

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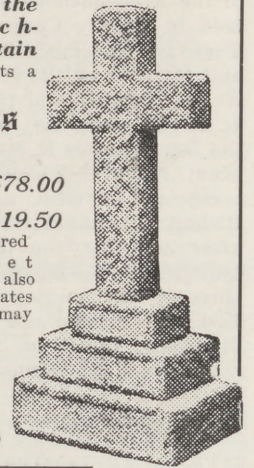
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FALL MEETING OF THE ARCHDEACONRY OF WILLIAMSPORT

WILLIAMSPORT, PA.—The fall meeting of the Archdeaconry of Williamsport was held in Trinity Church, Williamsport on Tuesday, November 2d, with the Bishop and thirteen of the clergy present. There was a celebration of the Holy Communion at 10:30 A.M., the rector of the parish, the Rev. Charles E. McCoy, being the celebrant. A business session followed. It was necessary to elect an archdeacon. The Bishop nominated three candidates, and after balloting, the Rev. P. H. Asheton-Martin, of Shamokin, was elected. Reports of missionaries were given, and the Bishops' Crusade and other matters were discussed. Luncheon was served by the members of St. Agnes' Guild.

PHILADELPHIA CATHOLIC CLUB

PHILADELPHIA—The November meeting of the Philadelphia Catholic Club was dated to coincide with the Solemn Requiem for the Ven. Elliot White at St. Mark's Church, Philadelphia, November 9th. The sacred ministers were all members of the staff of St. Mark's Church, being the Rev. Frank Williamson, Jr., celebrant; the Rev. Dr. Frank L. Vernon, rector of the parish, deacon; and the Rev. Vincent Pottle, sub-deacon. The sermon was preached by the Rev. Dr. Charles C. Edmunds of the General Theological Seminary. Dr. Edmunds was also asked to address the club after luncheon. His treatment of the subject, Catholics and New Testament Criticism, was not only illuminating but very instructive.

Two priests were elected to membership.

PREACHING MISSION AT ELMWOOD, PA.

PHILADELPHIA—The Rev. E. C. Young, D.D., of Phillips Brooks Memorial Chapel, is holding a Preaching Mission at St. Cyprian's Church, Elmwood (the Rev. A. C. Moore, priest-in-charge), from Monday, November 15th, to Sunday evening, November 21st, inclusive.

BISHOP MITCHELL CONDUCTS CONFERENCE IN CALIFORNIA

WOODLAND, CALIF.—Attended by nearly every active clergyman in the diocese, and a goodly number of laymen, the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, conducted a most successful conference on the Church's Program in St. Luke's Church, Woodland, on St. Luke's Day, October 18th. The conference opened with the celebration of the Holy Communion, the rector, the Rev. Mortimer Chester, being celebrant, assisted by the Rev. S. T. Boggess of Dunsmuir. Following the service and in consultation with Bishop Mitchell and the Rev. Philip A. Easley, rector of St. Stephen's, Hollywood, Calif., and an associate secretary of the National Field Department, assignments were made for speakers to visit the parishes and missions in the diocese.

Following a parish dinner the Rt. Rev. W. H. Moreland, D.D., Bishop of the diocese, instituted the Rev. Mortimer Chester as rector of St. Luke's Church, Woodland. Seventeen of the clergy of the diocese with Bishop Mitchell and the Rev. Philip A. Easley of Hollywood were in the procession.

"WE HOPE to do our work well and be glad to do it," reports a little Indian G.F.S. secretary in North Dakota.

† Necrology †

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

A. V. WITTMAYER, PRIEST

NEW YORK CITY—The Rev. Alfred Victor Wittmeyer, rector emeritus of the French Church du St. Esprit at 40 East Twenty-seventh Street, died on November 12th of ailments incident to his age, seventy-nine years. He is survived by his wife and four children.

Born in Saar-Union, Lorraine, France, Mr. Wittmeyer was brought to this country as a child by his father, who had been banished by Napoleon III for excessive republicanism. The son, says the New York Times, quickly caught the spirit of his new surroundings, enlisted in the Union Army, and fought at Gettysburg and the second battle of Antietam. After the declaration of peace he began his preparation for the ministry and in the course of it went back to France for further study. There he found himself in the turmoil of the Franco-Prussian War and again answered the call to arms.

Afterward he attended the University of Strasburg, then returned to the United States and completed his theological training at the Union Theological Seminary. He was ordained a deacon in 1879 and advanced to the priesthood the following year by Bishop Potter.

His first church appointment came to him in 1879 and he held it for forty-five years, throughout his active career in the ministry. It was to the rectorship of the Eglise du St. Esprit, the first French church established in New York City. It was formally organized in 1687 by the Huguenot refugee, the Rev. Pierre Peiret, who erected its first building in 1688 in Marketfield Street. But its beginnings really go back further, to the year 1628, when the first French service was held on Manhattan Island by a group of Huguenots who had fled from France following the revocation of the Edict of Nantes. The church has always been a rallying place for the Huguenots in this country.

Mr. Wittmeyer was one of the founders of the Huguenot Society of America and was the author of several works on French Protestantism in the United States. During his long service as rector the congregation used a French translation of the Book of Common Prayer made by him. Sixty men and ten women of his parish went overseas in the World War to aid the Allied cause.

FRANCIS H. HOLMES

NEW YORK—In the death on November 11th of Mr. Francis H. Holmes, the Church in the Province of New York and New Jersey loses one of its foremost laymen. Born in the family home in Orange, N. J., Mr. Holmes' business life was identified with important wholesale woolen interests in New York. Forty years ago he was one of the leading spirits in the remarkable group of laymen who rallied about Dr. William S. Rainsford, who had recently begun his work of reconstructing a run-down, old fashioned parish so that it might meet the manifold human needs of its environment. As a teacher in the Sunday school and a member of the Brotherhood of St. Andrew, a worker at the Avenue A Rescue Mission, and in many other directions, Mr. Holmes proved the reality of his Christian discipleship.

On moving from New York to the Diocese of Newark, Mr. Holmes identified himself helpfully with all forward enterprises. For many years he was vestryman and junior warden of St. Mark's Church, West Orange. He served on the Diocesan Board of Missions. He was one of the organizers of the Newark Church Club, as he had been years before one of the incorporators of the Church Club of New York. He represented the diocese in the provincial synod and contributed his business judgment to the welfare of numerous diocesan enterprises and charities. For years he represented the Diocese of Newark as one of the members of the National Council of the Brotherhood of St. Andrew. He was one of the charter members of St. George's Chapter, New York, formed in 1886.

In 1921 Mr. Holmes moved to Garden City, Long Island, and at once identified himself with the interests of the Cathedral of the Incarnation. He became a

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member of the vestry committee and was one of the foremost among a number of laymen who enabled the Cathedral congregation to realize the privilege of sharing adequately in the work of the Church throughout the world. Mr. Holmes' missionary spirit knew nothing of parochial or diocesan limits. He lived for the world and his prayers and gifts were offered in behalf of the furthestmost outposts of the Church's endeavor. For a number of years he was one of the staunch supporters of the Church Student Missionary Association. He served on its executive committee and helped many a young man and woman to realize the call of the world for the best that student life has to give.

On November 10th, with his daughter, Miss Jean Holmes, he attended the synod of the Province of New York and New Jersey, meeting in Newark. While there he complained of feeling ill. He hurried to his Garden City home, and died of a heart attack within a few hours.

The burial service, in the Cathedral of the Incarnation, was conducted by Bishop Stires, Archdeacon Duffield, and the Rev. Dr. Lubeck.

ELIZABETH FRANCIS LEFFINGWELL

PASADENA, CALIF.—The funeral of Mrs. Elizabeth Francis Leffingwell, notice of whose death appeared in last week's issue of THE LIVING CHURCH, was held at the Church of the Angels, Pasadena, on November 8th, and was attended by many alumnae of St. Mary's School, Knoxville, Ill., now living in Southern California. The Rev. Hervey C. Parke, vicar of the church, officiated, and interment was in San Gabriel cemetery.

Mrs. Leffingwell was a native of Tunbridge Wells, England, and came to America when she was nine years old. She was married to the Rev. Dr. Charles W. Leffingwell in 1862, shortly after his graduation from Knox College. In April, 1868, Dr. and Mrs. Leffingwell, with the approval of Bishop Whitehouse, founded St. Mary's School. They were equal partners in the school, Dr. Leffingwell serving as rector and Mrs. Leffingwell as house mother and domestic manager. Under their joint management the school grew to large proportions and to an outstanding success. In 1908 Mrs. Leffingwell removed to California and later was followed by Dr. Leffingwell when the affairs of the school permitted his absence. They made their home in Pasadena, where Mrs. Leffingwell was a member of the Browning and Shakespeare Clubs and of the Pasadena Civic League. Last July Dr. and Mrs. Leffingwell observed the sixty-fourth anniversary of their marriage.

Mrs. Leffingwell is survived by her husband and two sons, Charles W. Leffingwell, Jr., and Earnest De Koven Leffingwell, both of Pasadena, and two daughters, Mrs. J. Walter Vaughan of Grosse Pointe, Mich., and Mrs. Harlan Wilson of San Diego.

"NO SCHOOL BECAUSE OF LIONS"

THIS WAS the entry in the school register in a village on Lake Nyasa early this year. When the missionary from the Universities Mission came to visit he found that a lion had taken eighteen people in two months, in some cases climbing on to the little thatched houses and breaking in. At one station the whole village took refuge in the Christian teacher's house.

NEWS IN BRIEF

LEXINGTON—The Rev. B. H. Reinheimer, executive secretary of the Diocese of Southern Ohio, visited under the direction of the National Council, the Diocese of Lexington during October, in the interest of the Church's Program, visiting the following places: Latonia, Newport, Covington, Bellvue-Dayton, Lexington. The Rev. W. S. Blackshear, rector of St. John's Church, Versailles, Ky., and chaplain of the Actors' Guild of Kentucky, has been invited to become a member of the executive board of the Roman Theater, Lexington.

LOUISIANA—The diocesan committee on Evangelism has made some tentative plans for the work of preparation for the Bishops' Crusade. The membership of the committee is as follows: The Rev. Robert S. Coupland, D.D., New Orleans, chairman; the Rev. James M. Owens, D.D., Shreveport; the Rev. Donald H. Wattle, Messrs. Warren Kearny and Archie M. Smith, and Mrs. Sidney L. Vail, New Orleans.—On October 15th, at Trinity Church, New Orleans, the members of the Woman's Auxiliary in the Eastern Archdeaconry observed the anniversary of the day of intercession held during the General Convention last year at Christ Church Cathedral. The emphasis was four-fold: First, Personal Rededication and Renewal, Mrs. E. T. Merrick, president Louisiana branch; second, Earnest Prayers for the Message Plan, the Rev. Donald H. Wattle; third, Earnest Prayers for the Messengers, the Rev. Nicholas Righter; and fourth, Prayers for the Bishops' Crusade, the Rev. W. E. Phillips.—The rector of St. George's Church, New Orleans, the Rev. W. E. Phillips, is doing unofficially much work among the students at Tulane University and Sophie Newcomb College. He makes a number of personal visits each week; and wherever possible in case of sickness he gets in touch with the parents and keeps them informed of the condition of those who are ill. Special services for the students are often held at St. George's, as well as social meetings with the young people of the city, as arranged by the Y. P. S. L.—The Louisiana Y. P. S. L. league is busy raising its quota of the \$1,000 to be presented at the provincial synod in Jacksonville, Florida, on November 16th, to the provincial board of education.—The Rev. Charles L. Monroe, recently elected rector of St. Paul's Church, New Orleans, is away on a leave of absence extending until the middle of November, holding a series of preaching missions throughout Virginia. During his absence, the pulpit at St. Paul's is being filled by the Rev. C. E. Freeman, of the Diocese of Mississippi.

LOUISIANA—A delegation of twelve persons from the Diocese of Louisiana attended the southern conference of Episcopal college students held at Sewanee, Tenn., November 3d, and 4th, at which the Bishop of London was the chief speaker. There were two delegates from Tulane University, New Orleans, and seven from Louisiana State University at Baton Rouge. Others in the delegation were the Rev. Gardiner L. Tucker, D.D., chairman of the diocesan board of religious education; and the Rev. and Mrs. Malcolm W. Lockhart of St. James' Church, Baton Rouge.

MAINE—St. John's Church, Bangor, the Rev. John Furrer, rector, has just purchased an eight room rectory, diagonally across from the church. The purchase price was \$12,500.

MILWAUKEE—The Rev. Frank E. Wilson, D.D., Major Chaplains-Reserve, is president of the Eau Claire Chapter of the Reserve Officers' Association.

NEVADA—Bishop Moulton has appointed the following as the district committee on the Bishops' Crusade: The Rev. Messrs. Edward T. Brown, Percival S. Smithe, Edward A. McGowan, and Milton J. Hersey, Messrs. Charles S. Nichols and Harry Ward, and Mrs. S. K. Morrison.

OHIO—Dr. Butler, professor of History in Oberlin University, and a Churchman, delivered an interesting lecture to the Cleveland Clericus on Monday, November 1st. He displayed an unusual acquaintance with his subject, a profound one; treating largely of the Arian controversy, and the place of St. Athanasius in respect to the Council of Nicea.—St. Rocco's Mission, Youngstown, which has been very successful, had its parish house dedicated by Archdeacon Paterson, recently. The building is of brick, costing \$20,000, largely contributed by St. John's, the mother church, and by the Nation Wide Campaign. The priest, the Rev. Oreste Salcini, has done wonderful things in this parish, and the future is exceedingly bright.—Bishop Leonard after his summer's residence at Kokosing, the beautiful Episcopal home at Gambier, has returned to his home on Euclid Ave., Cleveland.—The Rt. Rev. Warren L.

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Rogers, Bishop Coadjutor of Ohio, was elected chaplain-general of the Guild of St. Barnabas for Nurses at Orange, N. J., October 22d. The Very Rev. Francis S. White, Dean of Trinity Cathedral, Cleveland, was elected a vice-chaplain general.

OKLAHOMA—Bishop Thurston has appointed the following as the district commission on Evangelism for the purpose of carrying on the Bishops' Crusade: Chairman, the Very Rev. John W. Day, executive secretary, the Rev. Joseph Garden, and the Rev. H. J. Llwyd, the Hon. Lewis W. Pratt, Mr. W. O. Bassett, Mrs. Thomas H. Dwyer, and Mrs. Joseph Huckins, Jr.—The Rev. Joseph Carden, rector of St. Philip's Church, Ardmore, has completed a mission of instruction at St. Andrew's Church, Lawton, lasting two weeks.—The first service in the new All Saints' Church, McAlester, was held on the first Sunday of October, with a congregation which crowded the church to its capacity. The new church is built of native sandstone, and is a good example of gothic architecture. It will seat 250 people.—During the summer extensive repairs and improvements have been made in the church and rectory of St. Thomas' Mission, Pawhuska. A brick foundation was built, a chancel and entrance porch added, and the whole exterior stuccoed. The rectory was also put in repair. The whole cost was met by the generosity of the congregation and the enthusiasm of the guild. The debt on the parish house was also paid.

OREGON—The Rev. Ralph V. Hinkle, rector of the Church of the Redeemer, Pendleton, was recently presented with a beautiful new Essex coach. It was the combined gift of the Bishop and the parish.

PITTSBURGH—An interesting and unique work of the diocesan Department of Religious Education is the undertaking of assistance to the congregation of the Greek Orthodox Church of Pittsburgh in the establishing of a Church school for the training of the children in the faith and practice of their religion. The priest of the Greek Church made an appeal to Miss Forsythe, the superintendent of the department, for aid in planning a course of study and in the training of teachers in modern and approved methods of instruction, and under her direction elementary grades have been organized and courses planned with the purpose of giving to the younger children an intelligent appreci-

ation of the ceremonies and significance of the services in which they have hitherto taken a somewhat uncomprehending share.—Work is progressing on the new rectory and parish house for the Church of the Good Shepherd, Pittsburgh, the cornerstones for which were laid by the Bishop on the last Sunday in September. The new rectory is a memorial to George Collinson Burgwin, the Burgwin family having been loyal helpers in the work of the parish from its beginning.

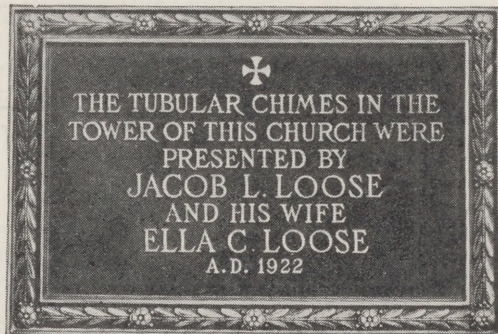
QUINCY—A memorial window, recently placed in the Lady Chapel of St. John's Cathedral, Quincy, representing the Angel of the Resurrection, and blessed by the Bishop at a special service, has been given by Mr. and Mrs. Joseph W. Emery in memory of their children, Lieut. Joseph W. Emery, Jr., killed in France, and Mrs. Katherine Emery Gardner.—The Bishop has appointed the Rev. Messrs. J. M. D. Davidson, H. A. Lepper, and J. K. Putt, Messrs. R. G. Hudson, of Rock Island, and George B. Kerman, of Macomb, and Deaconess Patterson as commission on Evangelism for the diocese. A synod of the clergy of the diocese and lay members of the commission is to be held at St. Mary's School, Knoxville, under the direction of the Bishop December 6th.

SPRINGFIELD—Commencing October 31st, the Rev. F. B. Bartlett, field secretary of the National Council, visited the diocese for a series of vestry conferences.—Bishop White has recently placed in charge of Trinity Church, Mattoon, and adjacent missions, Arthur E. Marston, who has been until recently a Congregational minister, but who has applied to the Bishop for orders in the Church. Mr. Marston has been accepted by the Bishop as a candidate. He was brought up in the Church of England, having been baptized and confirmed.—The Young People's Service League of the Diocese of Springfield held its fall meeting as the guests of St. Thomas' Church, Salem, Ill. All of the young people's societies in the diocese were represented except one.—Dr. and Mrs. Stanley L. Krebs were recently confirmed by Bishop White in St. Paul's Church, Alton. Dr. Krebs is a noted psychologist and has been thinking of studying for admission into the Church and later for Holy Orders for some time. Largely due to the deep interest of the rector of St. Paul's, Alton, the Rev. R. H. Atchison, Dr. Krebs and his wife were presented for confirmation. The Bishop has admitted Dr. Krebs as a postulant for Orders.

—The Rev. Andrew O. Dodge, who is stationed at Mt. Carmel and has charge of the missions in that locality of Southern Illinois, all within the Archdeaconry of Cairo, has been a patient in St. Luke's Hospital, St. Louis, where a severe operation was performed. Father Dodge is again at home and looking forward to taking up his work shortly.—On Thursday evening, October 21st, the Rev. John S. Bunting, of the Church of the Ascension, St. Louis, and a member of the National Commission on Evangelism, outlined and explained the Bishops' Crusade at a large parish dinner-meeting at St. Paul's, Alton, Ill. The Rev. Dr. Krebs, of St. Louis, and the Ven. H. M. Chittenden, of Paris, Ill., and formerly of Alton, were also speakers.

TENNESSEE—A city-wide mission was held in Christ Church, Nashville, by the Rt. Rev. Arthur S. Lloyd, Suffragan Bishop of New York, from October 10th to 17th.—Church normal schools were held in Nashville and Memphis during October with splendid attendance in both cities.—The many friends of the Rev. and Mrs. Eugene Hopper are rejoicing with them in the arrival of a son, who has been named Eugene N. Jr.—Extensive improvements have been made at Columbia Institute, Columbia, and the school opened in September with a splendid enrolment.—The organ of Calvary Church, Memphis, was repaired and at the same time completely electrified, during the summer.—The Rt. Rev. Thos. F. Gailor, D.D., has returned to the diocese after a month's visit to his daughter in Baltimore. The Rt. Rev. James M. Maxon, D.D., has returned from his summer home in Canada.—The convocation of West Tennessee met at Calvary Church, Memphis, on Oct. 19th. The Rev. Chas. F. Blaisdell was re-elected dean.—Miss Laura Boyer spent several days in the larger cities of the diocese holding meetings in the interest of the Church's Program.—The Very Rev. Israel H. Noe celebrated his fifth anniversary as Dean of the Cathedral.—The Rev. Charles T. Wright D.D., has again taken up his duties as rector of Grace Church, Memphis, after an illness of several months.—The Rev. Alfred Loaring-Clark has returned to the diocese after a month's vacation and has brought with him his bride, who was Miss Margaret Lee Austin of Smithfield, N. C.

TEXAS—The Rev. Raimundo deOvies has been appointed chairman of the Bishops' Crusade for the Diocese of Texas. His plans are



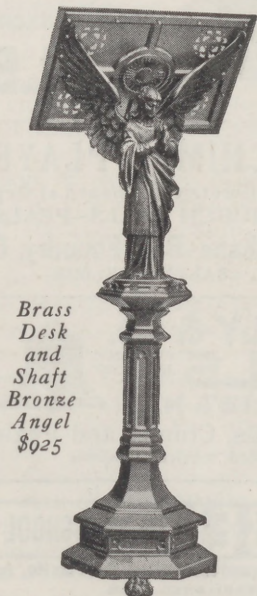
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not yet ready for announcement, but the diocese hopes to share largely in the spiritual revival.—Grace Church, Galveston, is preparing to celebrate the fiftieth anniversary of its founding on November 17th. A preaching mission by the Rev. Raimundo deOvies will be brought to a close on that day. Grace Church was established by the Rev. Dr. Bird, then rector of Trinity Church, Galveston. It has a building of unusual beauty and the altar and reredos are particularly beautiful. Grace Church is now served by the clergy of Trinity Church.—A Junior Communicant League has been formed in St. Mark's parish, Beaumont. At the first corporate Communion more than sixty boys and girls made their communions. The junior choir sings the musical parts of the Communion office at these services.—St. Mark's Church, Beaumont, broadcasts one Sunday a month over Station KFDM, wave length 315.6.—Miss Dorothy M. Fischer, diocesan secretary for young people's work, is planning a series of six conferences for counselors in the month of November.

VERMONT—The Very Rev. F. S. M. Bennett, Dean of Chester Cathedral, England, visited Burlington on October 29th. He delivered three helpful addresses to the clergy of the diocese in the morning. Bishop Hall gave a luncheon at the Hotel Vermont for the clergy and there was a men's diocesan dinner in St. Paul's parish house in the evening at which the Dean was the principal speaker.

WASHINGTON—On the Nineteenth Sunday after Trinity in St. Alban's Church, Mt. St. Alban, Washington, there was dedicated by the rector a window in the nave of the church in memory of S. Dana Lincoln, and given by his sister, Mrs. Stephen M. Chase. The window is a production of James Powell and Sons firm of England. It is a St. Paul window, with a life size figure of the great apostle holding a scroll upon which are inscribed the words of his first vision of Athens. In the lower part of the window the representation is of St. Paul after his shipwreck on the island Melita when the viper fastened itself on his hand.

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