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The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, NOVEMBER 27, 1926

No. 4

The Heroes of Wuchang

EDITORIAL

The Spiritual Outlook of Japan

SETSUZO SAWADA

Parish Evangelism

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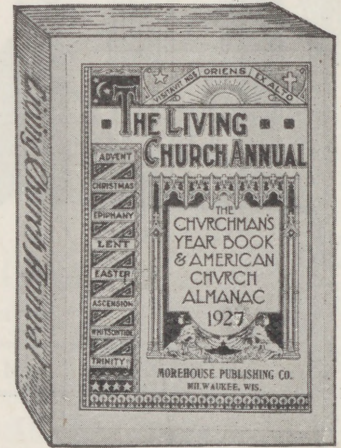
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Managing and News Editor, CLIFFORD P. MOREHOUSE.
Literary Editor, Rev. LEONARD HODGSON, M.A.
Social Service Editor, CLINTON ROGERS WOODRUFF, LL.B.
Circulation Manager, LINDEN H. MOREHOUSE.
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Every noble life, every conspicuous career, implies a period of preparation and development, more or less traceable. This is one of the reasons which make biographies always so popular a branch of literature: they enable us not merely to recognize excellence, but to trace it, or attempt to trace it, to its source. Few men have their lives written who have not done something noteworthy; and the interesting question for all of us is how they came to do it, what were the circumstances without, what the impulses and lines of thought within, that led them on step by step until they reached the point of triumph or of excellence.

How mysterious is the thought that there are now living in places, and with names unknown to us, some who will hereafter profoundly influence at least some of our lives!—H. P. Liddon.

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No. 4

EDITORIALS & COMMENTS

WHAT thrilling stories have been those relating to the siege and the capture of Wuchang! And how remarkable it is that through siege, bombing, starvation, and cholera, apparently none of our communicants or workers has lost his life or been seriously hurt. God has been very gracious to us; and in no way more clearly than in giving to us and to our workers so splendid an opportunity. What would other missionaries throughout the world give for like opportunity for service?

The Heroes
of Wuchang

And they splendidly made good. The mails are moving freely now and we have received the "special war issue" of the *Newsletter* of the District of Hankow. It tells the story of the forty days' siege of Wuchang with its horrors, and the simple annals of Christian service to those in great distress. Its twenty pages comprise a document of absorbing interest, in which the high lights have appeared in THE LIVING CHURCH from week to week, thanks to the splendid success of Father Souder in getting his stories to us from the heart of the besieged city; but the additional details here printed add materially to the thrilling character of what we have already received. One man, described as "a pillar of the Church in Anyuen," a graduate of Boone, was shot and killed while approaching Hankow on a launch, but we had no casualties in the besieged city. Most of our buildings were damaged by fire or by shells, one of which burst in the library of Boone School and another in the compound between two houses, but God's angels were there first and protected His children from harm. Anxiety is felt for the safety of workers at Sian Fu, which had been under siege for five months, during which time no information has been obtainable. Deaconess Liu of Hankow, the Rev. Mr. Tsai of Chekiang, Catechist Tsen of Shantung, and Miss P'u, Bible woman from Kiangsu, are our workers there. May God protect and keep them!

We shall desire to give to the Church a full list of our missionary workers who gave service during the siege of Wuchang. The following list may not be complete, but every name here following is entitled to permanent remembrance among the great heroes and heroines in the annals of Christian missions:

AT BOONE UNIVERSITY

Rt. Rev. A. A. Gilman	Dr. Paul Wakefield
Robert A. Kemp	Miss Christine Barr
Rev. F. E. A. Shepherd	E. P. Miller, Jr.
Mrs. F. E. A. Shepherd	Rev. A. S. Kean

AT ST. MICHAEL'S CHURCH

Rev. R. E. Wood	Miss E. G. Stedman
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AT CHURCH GENERAL HOSPITAL

Rev. E. L. Souder	Miss E. M. Buchanan
Dr. Theodore Bliss	Dr. Mary L. James
Miss Catherine Bennett	Miss M. J. Ravenel
Miss Nina G. Johnson	Miss W. E. Steward
Miss Mabel E. Sibson*	Miss M. G. Cabot

We cannot refrain from an expression of special appreciation to Father Souder for getting letters to us regularly from the besieged city. When we observe that, so far as we can discover, none of the American news agencies compared with THE LIVING CHURCH in securing and printing the absorbingly interesting news during the siege, it will be clear not only that we and our readers owe a special debt of gratitude to him, but also that as a "war correspondent" he is entitled to a first place among newspaper men.

WE SEE by the papers, as Mr. Dooley used to say, that another Vanderbilt marriage is rendered null and void by the Roman Church on the same ground of coercion, while the male party to the original transaction—one does not know what term to apply to him or it—denies any knowledge of the suit, and Consuelo indignantly denies any coercion as to her own social ceremony. We do not wish to be alarmists; but we would suggest to the excellent Metropolitan the advisability of issuing an insurance policy, adaptable only to multi-millionaires, insuring the validity of marriages of those unfortunate members of our body politic. When one's fortune extends beyond a certain limit, how can he be sure he is married? Marriage standards in Rome and in soviet Russia appear to be approaching a common plane.

We beg also to present to the Rota this our humble petition, that an editor's embarrassment may be relieved. What are the proper terms to be used in connection with the status your honorable court is creating by its decrees? Such Saxon terms as *husband* and *wife*, *marriage* and *wedlock*, are, obviously, no longer applicable. What is the term that ought to be used in place of each of these? We feel an embarrassment in

*This name was printed as Gibson in some of Father Souder's letters in THE LIVING CHURCH. Of incidental interest in connection with these letters is the fact that they were received type-written but so faint that in places they were scarcely legible. Evidently a famine in typewriter ribbons during the siege was a minor incident in its horrors.

substituting for them any of the words that are supplied by our English dictionary, and we are not sufficiently fluent in the Russian tongue to know how the similar condition, common under soviet rule, is treated there. We, having assumed the responsibility of liberals in our attitude toward Rome, have sufficiently demonstrated our willingness to use language that is drawn from the Latin, as was customary among the English from the Norman Conquest until modern Protestant purists discovered the iniquity of the practice. Give us, good Rota, some nice Latin words to use for a husband whose husbandship you have removed, and a wife upon whose wifehood you have trampled, for a marriage whose holy, sacramental character you have spurned, and for a relationship to children which you have degraded unfathomably. Unhappily, the only English words that we can think of in this connection are such that we prefer not to use them. Also, kind Rota, please rule for us, When is a sacrament not a sacrament?

Somebody asked us the other day for an example of the sort of pre-Reformation abuses that Anglo-Catholics do not propose to restore. Here it is, in concrete form. This sort of thing stands in the way of Catholic reunion far beyond any differences between Anglicans and Romans in matters theological.

WE hope it may not seem an intrusion in the course of a judicial process if we express sincere sympathy with Mrs. Hall and her brothers in the trial through which they are passing in New Jersey. It would be improper for us to express an opinion as to what the verdict of the jury ought to be. We are writing when the defense has only just begun to state its case, and we have no desire to express a premature opinion. Apart from that, the silent suffering that has been endured by the widow of the murdered priest and by her brothers, the common knowledge of her deep religious character, and a feeling of kinship in the Church with her and them, has deepened our sense of the truth that when one, in the fellowship of Christ, suffers, all of the fellowship, and especially its divine and loving Head, suffer with him or her.

The Trial of Mrs. Hall

That very many Churchmen are suffering with those who are the chief sufferers in this trial is the message which, we are confident, many of our Family will wish us to express to them, as gently as possible.

That our Lord, who knoweth all, will speedily bring the truth to light, so that all the world may know, is a prayer in which the entire fellowship of the Church may join; together with an earnest prayer for mercy and forgiveness and ever increasing light, for pardon and for peace, to those whose sudden taking from life shocked the nation these several years ago.

Love and sympathy are not so banished from the Church by the world spirit that they cannot flow, in large measure, to those who, now, are in great distress.

May Almighty God, the Eternal Refuge, overrule everything for good, and may He still hold each of His stricken children in the firm clasp of His Everlasting Arms!

ANSWERS TO CORRESPONDENTS

C. H. (1,3)—It is a mooted question whether a person divorced and remarried contrary to the law of the Church, but not formally excommunicated, may continue to receive Holy Communion if he had been accustomed to do so before. According to Canon 43 the priest having jurisdiction is bound to submit to the Bishop the question of whether such a person may be "admitted" to the Holy Communion, as also to Baptism or Confirmation, and is afterward bound by the Bishop's "godly judgment" in the matter. But the ambiguity of the word "admitted" leaves it uncertain whether a mere continuance of a practice of coming to the Holy Communion is included in the term. In any event the Bishop has final discretion in the matter.—(2) A minister may not refuse to communicate "a penitent person in imminent danger of death."—(4) A person married con-

trary to the law of the Church may be excommunicated, in which case appeal may be made to the Bishop.—(5) We know of no formal ruling whether a person thus married may be said to be living "in open sin."

ACKNOWLEDGMENTS

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A STEP FORWARD IN THE CHAPEL BUILDING

BY THE REV. JOHN MITCHEL PAGE,
Chaplain at the University of Illinois

THURSDAY, October 28th, St. Simon and St. Jude's day, marked a forward step toward the completion of the stone chapel at Wright and Armory Streets, Chicago, the place of worship of the Episcopal Foundation of the University of Illinois. It is the principle of Bishop White, and those in charge locally, to pay as they go; and go only as they can pay. It was found that gifts and pledges from Chicago were sufficient to warrant the building of one more bay of the chapel, together with an adequate addition to the endowment fund. This bay, giving three arches on each side, will greatly add to the appearance of the building whose general design and detail seem to win the admiration of all sorts and kinds of people. Whether we build to greater length depends entirely on how the gifts come in.

The same day was also marked by the assurance of a gift of the two major candlesticks of the chapel altar from St. Faith's Society of St. Paul's Church, Springfield. These will be of the same design as the memorial cross recently given by Miss Leigh Stoek, now pursuing the study of medicine in Philadelphia. The gift bears the following inscription: "To the Glory of God and in Loving Memory of Harry Harkness Stoek and Miriam Ricketts Stoek. The gift of their daughter Leigh. All Saints 1926—By prayer and service they laid foundations deep and strong. They rest from their labors and their works do follow them.' Rev. 13-14."

These gifts were preceded by a processional cross of gothic design, corresponding with the chapel, presented by Miss E. Maude Whitley, with the following inscription: "To the Glory of God and in memory of a beloved Father and Mother—The Rev. Henry Constantine Whitley and Mariannah Whitley, his wife. All Saints 1926."

Mrs. Eddy Olmstead of Philadelphia has also given two seven-branched candelabra as a gift of her granddaughter, Louise Eddy Tome. Mrs. Olmstead lived in Urbana during the college life of her son, Lloyd Olmstead, the well-known athlete and now coach at Kenosha, Wis.

These gifts will be used to adorn the Crathorne Memorial altar for which gifts are made each year on All Saints' Day, and the following Sunday.

ALL THE WORLD is an orphanage so long as its children know not God their Father, and all wisdom and all knowledge is only mere bewildered darkness so long as they have not been taught the fear of the Lord, their Father.—*Ruskin.*

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

WHAT AN unfortunate thing it is to have a "slant" on things which is hateful! I have just been reading an article (anonymous, of course) in *Collier's* for October 2d, on "Confessions of a Minister's Daughter." The author "knows the humiliations and heart-burnings that are the lot of a minister's daughter," the publishers tell us, and says, "My idea of hell consists of living forever in a minister's family." Her father, she describes as rector of various small-town parishes in Louisiana; and it would be difficult to understand how anyone normally constituted could so pervert, misrepresent, twist, and distort every feature of smalltown life as seen from a rectory window. The only explanation is that her "slant" is wrong. This is not to say that she has deliberately invented anything—though the tale that the Bishop of Mississippi slept between the only two clean tablecloths because there were no more clean sheets sounds a little fishy! But the malice with which everything is presented on its ugliest side, with no allowances for good humor, is far worse than any of the experiences told in their blackest colors. She probably got fairly good pay for showing up the seamy side of life in a parsonage; but it is far more revealing of her own unpleasant aspects. I think of all the clerical homes I have known, where wholesome frugality was necessary it is true, but where good fellowship seasoned all, and the Holy Family of Nazareth was constantly in mind. I recall the parsons' daughters of my acquaintance, from the learned Hebraist who used to dazzle my undergraduate soul to the darling little nine-year-old out on the Pacific coast, or the radiant youngster who kept her seventeenth birthday far from home as a freshman in a college dormitory the other day; and in the name of the great and goodly fellowship of daughters of the rectory, I brand this article as the very worst sort of a falsehood—because it twists truth so perversely. Out on yellow journalism of the personal sort!

THERE IS a grave question in the newspaper world how far a paper should "take sides" in matters of controversy not affecting its avowed platform without avowing its bias. Of course, if the editor frankly declares a definite platform and stands by that, he does well, whatever the platform may be. Equally, if he claims to be independent, he is bound to follow that course without favor, giving reasons for his choice each time he chooses a path, or approves a candidate for popular suffrage. A journal of politics, however, can not well endorse a certain course in matters of literary controversy; the organ of a group of old soldiers would make a fine exhibition of itself should it espouse a particular kind of philosophy. I know, e.g., a college fraternity quarterly which has of late gone mad on the subject of prohibition, and drags into its columns, without regard to their appropriateness, aspersions on those persons who support the whole constitution loyally, as fools, hypocrites, knaves. What the question has to do with college fraternity affairs has nothing to do with the *parti-pris* of the editor; he fills his paragraphs with his own personal anarchistic convictions, in complete disregard of his readers' rights.

I have in mind especially, however, that excellent weekly known as the *Independent*, "a weekly journal of free opinion," it styles itself. But it is rapidly coming to be an enemy of free opinion, so long as that opinion is what is commonly called orthodox in matters religious. In the last issue, for example, there is a propagandist article, professing to be a review of Bishop Gore's *Can We Then Believe?* by the editor of the *Christian Register*, Dr. Dieffenbach, but actually written in the interest of that special form of unbelief which the gentleman advocates. I am always a little suspicious of his praise of free thought since I remember an appeal of his to the civil courts to put down "fundamentalism," some years ago.

Now if we pick up a paper and find its articles always colored by the same tint, I think we have a right to assume that the prevailing influences in the sanctum are of that color: in which case it is only by a wrenching of language out of its accepted meaning that it can be called "free." Witness the *Nation* and the *New Republic*, organs so largely of that neo-Judaism which finds expression in general "redness" so far as matters political and economic go. The *Independent* has reacted strongly against those opinions: let it be careful that it does not get the reputation, in other fields, of being as much identified with a particular school—of error.

A SPOKANE PAPER of October 20th published a gleeful article describing an elaborate mock marriage "before an audience that filled the auditorium of the Central M. E. Church. The altar was decorated with evergreen. . . . The audience, which was evenly divided between young people and adults, shouted at intervals when the 'bride' raised her dress to take a handkerchief from her stocking." All were men who performed in this godless and filthy mockery. How long, O Lord?

I READ a fine old crusted bit of Toryism in *Blackwood's* the other day, quite the high water mark of anti-American feeling I have found. It was really funny, unintentionally, as it considered how much better it would have been had the officers of His Most Gracious Majesty taken Dr. Franklin while he was in England before the Revolution and hanged him as the traitor deserved to be hanged. Well, this scarcely calls for comment, and I believe my readers can provide any appropriate criticism for themselves. Curious, is it not, what people can think?

In this connection, I must commend a new book of historico-biographical sketches by that clever young fellow, Philip Guedalla, called *Independence Day*. Here are studies of various gentry whom he calls "Fathers of the American Revolution": George III, Louis XVI, North, Chatham, Burke, Burgoyne, Cornwallis, and Washington, Franklin, Sam Adams, Hamilton, and Lafayette. I haven't read anything of the sort so sparkling, so good-humored, so stimulating, so true, in a long time.

THERE IS a two-column article in a Toronto paper recounting Mrs. Annie Besant's sermon at a "Liberal Catholic Mass" in the King Edward Hotel, and describing the character of the services. From this, one gathers that Mrs. Besant was arrayed in the white robe of a deva, a shining one, and that she described the L. C. Church as a bridge from earth to heaven, which is important if true. It welcomes members of any Church or no Church to its worship and communion. The ritualistic reporter was untrammelled in his descriptions of "a splendidly robed priest . . . violet silk robed, with a biretta to match . . . in his full robes. Over a lace petticoat he wore a heavy cream silk cape, with old blue velvet cross embroidered with a pink silk flower. All appeals to God for mercy are cut out, and any abject prayers removed. Anybody in this service can take the eucharist."

On the whole, I still prefer the simple Prayer Book service!

THE BISHOP OF LONDON told me a good story the other day. He was speaking of his amazed appreciation in discovering that his books were read as much in America as in England. I said, "Bishop, your writings have been a great comfort to many hard-pressed clergymen." "Yes," he replied, "I must tell you something funny about that. One good parson was preaching one of my sermons verbatim. He forgot himself, and said, 'Now, when I was Bishop of Stepney,' much to the consternation of his hearers!"—REV. H. P. ALMON ABBOTT in the *Witness*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

PREPARATION FOR CHRIST'S COMING

November 28: First Sunday in Advent.

THE TIME FULFILLED

READ St. Matthew 3: 1-12.

THE Baptist stood at the turning point of history. Behind him stretched the time of preparation and anticipation, before him the time of fulfilment. In his attitude he gathers up the whole philosophy of history as it is set forth in the Bible. History cannot be appraised rightly only in terms of its beginning; we must look for its meaning to the end. It is only as Christ discovers to us the meanings of life that we shall understand life's experience at all. If life appears to us sometimes as fruitless, disjointed, and purposeless, it is because we are seeing only part of life. That part may be only the part of effort and desire, of preparation and toil. In itself it must be unsatisfactory. Even now for us personally, as for the world of the Baptist's day, the preparatory time may be past, the days of tutelage over, and Christ may stand at our own door.

November 29

EXPECTANCY

READ Isaiah 26: 9-21.

OUR Christian mood, therefore, must be one of expectancy. It is not always. We are often caught by a spirit of despondency. We are influenced by a one-sided conception of history; we fall into the prevailing habit of looking always backward to the slowly changing past with its recurring mistakes, its record of oft repeated wrongs, and constant failures. We say that as things have been, so they will be. We despair of the world and of ourselves. Such a feeling underlies the very prevalent pessimism of our time. That pessimism Christianity does not allow. It assures us God is directing history and human experience to an end. Our times are in His hands.

November 30: St. Andrew

CONFIDENCE

READ Isaiah 35.

GOD is not only directing history to an end which He contemplates, and which will be the explanation and justification of His slow, and sometimes hard dealings with us now, He is altering the very nature of man's experience. This is to be borne in mind. History is not the gradual unfolding of the implications of natural life; the future is not to be measured by the powers and forces implicit in the world at the present moment. God is at work upon the world. The hope of men lies in Him. The world is spiritually controlled. He can give us power of which we had not reckoned. He can bring new factors to bear upon our situation, and discover to us forces which we did not know. Such a new factor was Christ Himself. The essential difference between Christian hopefulness and ordinary optimism is that Christian hope can give an adequate account of itself. It believes from its experience of what God has done that He can do still more. When man's resources are at an end, there is still God to be counted upon. In this Advent season there is nothing we need so much to recover as the conviction of God's transforming power. Our preparation for the season, and for the coming of Christ with which it ends, ought to begin with a thoughtful and prayerful consideration of the implication of our belief in God.

December 1

REPENTANCE

READ St. Luke 3: 7-17.

WHAT stands in the way of God's transforming power? What are the barriers to the feet of the coming Christ? Sin. Sin is not mistake merely, it is tragedy. It is selfishness, self-will, and blindness which shuts us in and constricts our

world. Through sin we come to live to ourselves and for ourselves. We grow to be self-sufficient, self-dependent; we make the measure of life our own self-pleasing. By so doing we break not the will of God only, but we break our contact with Him. As we shut ourselves in, we shut Him out. We close our doors to His invigorating presence and the fresh powers He brings. Surely the reason why we do not grow, and despair that we do not, is because we are trying to live upon our own resources. Self-sufficiency is the particular sin of our age, an age which is not making mental, moral, or spiritual progress comparable to its advances in the control of nature. Surely we need repentance, the repentance of turning from our selfishness, but, too, the repentance which the Greek word implies, a change of mind, a face-about in attitude, more thought of God and His will, and less of ourselves and ours.

December 2

DIRECTION

READ Philipians 3: 8-16.

IF WE are to get on, if we are to be free from our past selves, it must be by more than repentance as often understood, that is, the cutting loose from things which mar and cripple us. That is necessary, and there must be no confusion upon the point. Repentance is a final, drastic thing like a surgeon's operation. It admits of no temporizing. But repentance involves not only "the things which are behind." It touches "the things which are before." Repentance necessitates a new direction of heart, mind, and will. Without that new direction there will be danger of slipping back. There will be no saving enthusiasm, no controlling loyalty. We must "stretch forward" to a new and positive goal. We must have a new objective. For the Christian that objective is Christ.

December 3

THE TRANSFORMING POWER OF CHRIST

READ Romans 7: 7-25.

THE reason for our failures lies not only in the strength and allurements of sin but in the weakness of our love of the good. So often we look upon goodness as duty, a word which brings with it the suggestion of constraint and irksomeness. We do not find in it sufficiently the element of pleasure. Hence the conflict which results in disaster. Goodness seems lacking in driving power when in conflict with warmth and vitality of passion or self-interest. Christianity sets before us goodness not as an ethical ideal but as the nature of a personal God, and manifested and commended in an historical person, Jesus Christ, with whom we maintain a relationship of love and loyalty. Goodness is, then, more than duty; it is to the Christian a service rendered in love. It is man's willing response to God's care and affection.

December 4

PUTTING ON CHRIST

READ Romans 13: 8-14.

IN the matter of reformation the moral patching and tinkering that is attempted is sheerly inadequate. We shall never be radically different from what we have been till we find both a new motive and a new power for living well. In a vital religion alone shall we find that power and motive. The first step then toward the new life may well be for most of us a new religion. "Put ye on the Lord Jesus Christ." How intimate that figure is! Christ is to be as near to us as the clothing we wear; as real as the coat upon our shoulders. We are to put Him on as a defensive armor. He is to be felt as that which shields us from the world, as the protection in which we appear before the world. It is not only change from old clothes which we want; we need a change to a living faith.

The Spiritual Outlook of Japan*

By Setsuzo Sawada

Counsellor of the Japanese Embassy, Washington

THE destinies of nations depend, essentially, upon their moral character. Their moral character is determined by their religions. To know, therefore, something of the religious beliefs of any nation is the best approach to an understanding of the spirit and ideals of such a nation. In this belief, I have chosen for my subject The Spiritual Outlook of Japan. It is a very comprehensive subject, perhaps too comprehensive for me to do justice to it, but I shall try my best, hoping that my remarks may help you to understand the spirit and ideals of my people.

I am not erudite enough to tell you with authority where the Japanese people came from and what their original religion was, but already at the beginning of the sixth century, when the dawn of our national history begins, they had a definite religion called "Shinto"—the way of the gods. "Shinto" is primarily a system of nature and ancestor worship, involving deification of progenitors. The Shintoist believes that his ancestors are living; that they know all about him and perceive, as well as endeavor to guide, his every action, and that he should always be governed by their example and counsel. The spirits of the dead are all elevated to the rank of gods. There are three prevailing types of Shinto deity: the national gods, the communal gods, and the family gods. The first comprise in the main the spirits of the departed rulers or national heroes, while the second are the spirits of great personages who have been great benefactors of the province or community, and the third are those of ancestors of each individual family. To walk in the footsteps of these gods under their guidance, is the substance of this cult. Simplicity, cleanliness, and purity are the great virtues of Shintoists, and filial piety and national patriotism are emphasized by them.

I am told that there are 115,000 Shinto shrines and 14,600 Shinto priests in my country. Most of the Shinto priests are learned. While attending to matters relating to rites and festivals as well as to the upkeep of their shrines, they are well performing the duties of ministering to the spiritual needs of the masses, together with the leaders of Buddhism and Christianity.

Buddhism was introduced from China into Japan about 535 A. D. At first this alien faith was opposed, and its propagation was marred by civil strife, but it strove persistently and, by a system of compromise admitting the Shinto deities to the Buddhist pantheon, the new religion finally conquered.

Buddhism is usually known as a religion of self-negation. It is, I understand, a religion of self-forgetfulness, or unselfishness. The Japanese Buddhism, distinct from the Indian Buddhism, is what is generally called the religion of "the Great Vehicle," which leans toward the Christian faith in a Saviour. The symbol of Buddhism is the wheel, the wheel of Truth which turns without stopping and conquers all. The first words uttered by Buddha when he attained the dignity of Buddhahood were: "I have won the truth. I have subjugated the Evil One." But previous to this winning, there had been in

his life a phase of struggle and self-negation. The result was the teaching that goes by the name of "Non-ego," which means not a mere negation but an opening of the soul to the universal and everlasting unity of life. Buddhist activities in missionary endeavors, philanthropic works, social betterment, and artistic aspirations are all the manifestation of the sense of unity in all, and men who have carried on these activities have been men disciplined in self-negation. The life of the best Buddhist is a life in imitation of Buddha.

Buddhism has as its real and essential center the person of Buddha, but, as his teaching spread among different nations, it received a tinge from the life through which it passed. This is particularly the case with Buddhism in our country. Exotic as it is in its origin, this religion of the "Great Vehicle" has found most congenial soil in Japanese hearts. It was so well adapted to our national life that it has in time come to

be regarded as an indigenous faith and in a very friendly atmosphere it has achieved such a great development as can be witnessed nowhere else. It is the most widely practised religion in Japan today.

According to a report published by the Department of Education some years ago, there were 171,626 Buddhist temples in the country in 1919. While exercising a wholesome influence on the moral and spiritual development of the whole nation, Buddhism has made incalculable contribution to the progress of our national life. The masterly specimens of sculpture, painting, and architecture now preserved at Nara and Kyoto tend to show that the advent of Buddhism, accompanied by the introduction of the material civilization of India, China, and Korea,—countries which were more advanced than Japan in those days,—made it possible for Japan to attain a high stage of refinement and enlightenment even before the introduction of Occidental

civilization. I have met a number of people in this country and elsewhere who marvel at the rapidity with which we have adopted the fruits of Occidental civilization and built up modern Japan. They appear to be under the impression that Japan was a slumbering nation until she came into contact with the West. It is true that she lived an isolated life until then, but, thanks to the beneficent influence of Shintoism and Buddhism and also of the study of the Chinese classics, which was rather extensively carried on through the whole length and breadth of the country in those days, the people as a whole were so advanced intellectually that immediately they came into touch with the current of Western civilization, they perceived in it strong points which they might well adopt for the advancement of their welfare and so assimilated them quickly into the fabric of their original culture. Thus whatever good we received from the West was well digested and made a part of our life. Without the spiritual and mental attainments developed by the assiduous exercise of Buddhism,

SETSUZO SAWADA

Born in Uradome, Tottori prefecture, Japan, September, 1884.

Entered the Tokyo Imperial University (Political Science course) 1905.

Passed diplomatic service examination, 1908.

Graduated from the Tokyo Imperial University, 1909.

Appointed élève-consul and assigned to the Consulate General, Mukden, China, 1909.

Appointed attaché to the Japanese Embassy in London, 1911.

Third secretary of the Embassy in London, 1914.

Honorary secretary of Japan Society in London, 1915-18.

Second secretary of the Embassy in London, 1917.

Chief of the telegraphic section of the Foreign Office, Tokyo, 1918.

Secretary-general of the League of Nations Association of Japan, 1920-22.

Accompanied His Imperial Highness the Crown Prince of Japan on his tour of Europe, February, 1921.

Secretary to the Peace-Treaty Division and the Section of Chinese Affairs, Foreign Office.

Appointed a member of the reception committee for His Royal Highness the Prince of Wales, March, 1922.

Chief of the sections of Correspondence and Translation, 1923.

Examiner for diplomatic and consular service, 1920-25.

Counsellor of the Japanese Embassy in Washington, 1925.

* An address delivered recently at the Old Barn Club Conference of the Diocese of Southern Ohio.

Shintoism, and an intelligent study of the Chinese classics in the three centuries of unbroken peace preceding their entry into the modern family of nations, the Japanese people would never have succeeded in making the new Japan in so short a time. I may say, therefore, in contradiction to the observation of some Western critics, that the modern development of our country was by no means rapid, but that it was rather gradual. So many years were spent in preparation.

During these long years the wholesome influence exercised by Buddhism in the advancement of the spiritual and intellectual life of our people can hardly be overestimated. Further, Buddhism, while proving to be a guardian of art and literature, supplied an inspiring factor in moulding the samurai's code of honor, known as Bushido.

MUCH later than the introduction of Buddhism, Christianity found its way to Japan in the course of the sixteenth century, and, in spite of the strong opposition it met as an alien religion, it spread gradually among feudal barons and their retainers, thanks to the indefatigable efforts made by the Spanish and Portuguese missionaries. The misguided zeal, however, of the Jesuits, who are said to have tried to meddle in secular affairs, and the sinister information against the Portuguese missionaries, laid before the government by the Dutch traders, resulted in the expulsion of the Jesuit fathers and the prohibition of the new religion. Persecution followed, and a large number of its adherents is said to have been martyred. Christianity was then forbidden in the country under penalty of serious punishment until the country abandoned its policy of seclusion. In the year following ratification of the treaty between America and Japan, the North Mission Board sent four missionaries: Brown, Hepburn, Verbeck, and Williams. They were soon followed by many others, all noted in their respective fields of activities. Most of these pioneer missionaries were men of high character and pious faith. Although the number of souls they won for Christ was small, the seed they sowed came to bear abundant fruit with the progress of time. The policy of suppression sternly pursued for many years had produced in the minds of the people a tendency to regard Christianity with antipathy, but the times were, on the whole, propitious to its propagation. The intellectual class, eager to introduce Western civilization, was not slow to perceive the moral and intellectual development of the West. Even when not actually embracing it, men of this class were, on the whole, favorably inclined to its diffusion. In fact, quite a number of them were converted to the new faith.

The Catholic Church* revived its activities about the time the Protestant missions opened their fields in Japan. Some French priests came to open churches in Kyushu. About a month after one of these churches was opened, some 4,000 villagers living near the city of Nagasaki, who were secretly practising the faith as handed down from their forefathers, are reported to have come to the church and openly declared themselves Christians. This faithful group, thoroughly indigenous and intensely Catholic, came to form the nucleus of the existing Catholic Church of Japan which, though in a quiet way, is doing a very good work among my countrymen.

Both the Catholic Church and Protestant missions have carried on their work with industry and diligence, and the result has not been discouraging. In 1919, there were found to be over 400,000 Christians. Of these, about 75,000 belonged to the Roman Catholic Church and some 36,000 to the Greek Church, while the rest were divided among the various branches of Protestant missions.

Time was when both Buddhists and Christians were persecuted as of alien faith, and moreover, difference of views entertained by different groups or denominations within their fold gave rise to serious conflict among themselves, but this seems to be a thing of the past. At present, freedom of religious belief is fully guaranteed by the Constitution, and a spirit of tolerance is abroad among the masses. We seldom hear nowadays of anyone being placed in a difficulty on account of his faith. It constitutes no barrier or hindrance to his social,

commercial, or political activities. Whatever faith or creed one may have, if he is a man of character built upon a solid and genuine faith, he is respected everywhere, and all careers are freely open to him. There is no disputing the fact that Christianity has now a very deep hold upon the culture of the country. No one will deny that Christian ideas have influenced Japan's thought life tremendously. With the background of Buddhism and Shintoism, the Christian character to be developed in Japan may differ to some extent from that developed in the West. Yet the nation which has already given a host of martyrs to the Church may well be trusted to guard the faith of the future, and it is hoped that a Church of real influence will be developed on our soil.

IN THIS connection I must refer to doubts raised in the minds of my countrymen by recent events in the Christian West. Not only the Great War—sometimes called "the failure of Christianity"—but also the inclusion of the Japanese exclusion clause in the Immigration Act of 1924, have forced many of the serious-minded among my countrymen to question the sincerity of the profession of Christianity. It is to be regretted, but it would be blinking the facts to deny it.

But perhaps this may prove to be, eventually, no real loss. There was a time when people embraced this faith mostly for the reason that it was widely exercised in advanced nations. To them the faith was a borrowed one, if I may say so, but these gigantic events transpiring in the Christian countries of the world have forced our earnest Christians to distinguish Christianity as a real religion from that of an agent of the material civilization of the West. It may be said that to them the faith has become personal and indigenous. Thus the deeper meaning of Christianity is now being sounded by learned souls among our Christians.

After all that I have said, I am happy to assure you that, owing to the influence exercised, as a whole, by these religions for many years in the past and due to the peculiar geographical and social conditions in my country, there has been developed in our midst a tendency to seek the solution of various problems of life not by material means alone but by spiritual means as well. Materialism and commercialism are as rampant in our country as in other countries, but, at the same time, people are earnestly seeking a spiritual light which may satisfy the deeper yearnings and aspirations of their souls. They are convinced that peace of mind can hardly be secured except in the domain of the spirit. The fact that books and periodicals dealing with religious matters are very popular among our people and also the fact that the State is encouraging, with all the means at its disposal, the spiritual uplift of the masses, will bear out this statement. Therefore any real message which would minister to the yearning of their spiritual nature is listened to in earnest and is always welcome. This, I take it, is a very promising tendency. Japan is now confronted with a great many difficulties—social, financial, and political, quite peculiar to herself. Sometimes these difficulties appear to be too great to be overcome, but the growth of the tendency I have just referred to show that our people are sound and sane at the core. Their eyes are open to the light, whatever its source, and such light is always welcome. Herein lies, I believe, the opportunity for religious leaders in our country. A rich field is thus open for their harvest.

On the eve of my departure for this country last year, Bishop Motoda, of the Episcopal Church in Japan, was good enough to organize a farewell meeting in my honor, in which over a hundred leaders of Christian forces in Tokyo, representing almost all Christian denominations in that city, participated. I understood that this meeting was held partly in order to show their appreciation of what little I had done for them during my stay in that city, and partly in order to encourage me in the discharge of my new duties in this country. It was the unanimous wish of the whole group that I should take from them a message of good will and friendship to any of their sister organizations in this country and assure them that they are most anxious to cooperate in spirit with their brothers and sisters here for the coming of the Kingdom of God. Our language, our history, our customs and manners are different from yours, but so far as the aspirations of our national life are concerned, they are as real and sincere as yours.

* Mr. Sawada's references to the Catholic Church appear to indicate Roman Catholicism, notwithstanding the fact that in its Japanese form the term is incorporated in the legal name of the Anglican Church in Japan, the *Nippon Sei Kokwai*.

Parish Evangelism

Suggestions for a Program of Work*

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

Bishop of Central New York

I. PREPARATORY

IT should be noted that these suggestions are sent at the request of some of the clergy, after consultation with the diocesan committee and by their resolution. It should also be noted that they are merely suggestions, some of which may not be practical in all parishes, some already in effect with many of the clergy.

(1) *Preparation of the Clergy.* If we are to do effective work, we need inspiration quite as much as those whom we hope to inspire.

(a) It is suggested that the clergy themselves make an intensive study of the Gospels, with a view to discovering what were our Lord's methods of approaching and winning souls.

(b) It is suggested that they study some book on evangelism, such as that by Schaad, or the excellent little book by Bishop Wilkinson, published by Morehouse.

(c) For fifty cents each, plus postage, some half dozen volumes of the sermons of the Bishop of London can be procured of the Morehouse Publishing Company of Milwaukee. These are useful as models of mission preaching and as illustrative of the practical value of inviting questions, either through a question box or otherwise, for brief answers. I commend especially, *A Mission of the Spirit, The Call of the Father, The Gospel of the Miraculous*, etc.

(d) There are other excellent books, such as *My Priesthood*, by Bishop Carey. I have given away more than 200 copies of this book. It is especially valuable for its outlines of mission sermons and instructions.

(e) Procure and study all the material issued by the National Commission and use what fits into our diocesan plan or your local effort.

(2) *Intensive Pastoral Work.* I have already made practical suggestions through which you may prepare for a more effective ministry. I repeat and amplify them, with the Archdeacon's assistance.

(a) Make a study of your parish register and card index, with a view to classifying special groups for particular pastoral effort. For example: (i) Names of children to be brought to baptism; (ii) persons whom you and your lay people may secure for confirmation; (iii) persons now negligent who might be awakened to new interest; (iv) young people who may be given work to do; (v) others who might be enlisted in more active service; (vi) persons wholly unattached to any religious body who may be aroused, awakened, and converted.

(b) Start the keeping of a book in which you will record under the correct dates the names of those baptized, confirmed, married, buried, etc., that cards or letters of remembrance may be sent on or near the anniversary.

(c) Survey your community for special groups (young people, boys, etc.) for whom work may be done either by you, by the parish, or in coöperation with others.

(d) Make some study of the outlying districts, especially with a view to calling on those who may be interested in the Church. Call on at least two such families each week.

(e) In cities, call by neighborhoods, and get your own parishioners to help you in coming into pastoral contact with new people.

II. INTENSIVE PASTORAL CARE

WHEN the First Sunday in Advent sees the inauguration of the effort, here are some things to which the clergy should give special attention:

* We are indebted to a number of our bishops for their pastoral letters regarding the Bishops' Crusade. We cannot print all of them, and have therefore selected that of the Bishop of Central New York because of its valuable concrete suggestions. A few purely diocesan references have been omitted.—Ed. L. C.

(1) The rendering of the services, with carefulness, correctness, and real devotion. Some of you may not think this suggestion needful—in which case apply it to some one else! Read Dean DeWitt's *Decently and in Order*.

(2) Give special attention to the sacraments—and especially be careful in celebrating the Holy Communion, in preparation for the same, in quickening the devotion of your people through services of preparation, in arousing a fuller sense of duty, obligation, and privilege.

(3) Plan for simple, direct sermons, either on the Gospels and the story of our Lord's life or on the teaching and practices of the Church. Be picturesque, vivid—and practical. Drive home a few points and make a homely, effective application of the exposition.

Read my book, *Sacrifice and Service*, for fuller suggestions. I have given the book to all of the clergy.

(4) Why not try an informal practice of the congregation in hymn singing? I know nothing this side of the Dead Sea more dead than the singing of the average congregation of our Church.

(5) Make out a list of all resident communicants, and if they are not actually making their communions, go to them personally and make an effort to restore them to regular reception. After each celebration of Holy Communion, go over the names on your parish roll and check off (mentally) those who received. In my own parish I have done this at services where 500 people received and could check up nine-tenths of them. At Easter have communicant cards sent out, to be dropped in the alms basons by those who make their communion. Make some special effort to get a large communion at Christmas and check up those who come.

(6) You have seen the letters sent out by the bishops and the committee. Let my letter on "the four things" be sent to every communicant or printed in your parish leaflet. Bring the other letters to the attention of various groups and get them enlisted for service.

(7) Make larger use of publicity methods. Tracts and leaflets at the door; *The Church at Work* actually handed out or distributed, not left on the table; subscribers secured for the diocesan paper—the clergy themselves also reading it; the use of newspapers for announcements and reports, properly prepared and not negligently put into shape and sent too late for publication.

III. SPECIAL EFFORTS

MORE of the clergy have asked what "special efforts" may be made during the Crusade, than about anything else. Some parishes are already reporting on what they are attempting:

(1) Several parishes have had "cottage services," group meetings, neighborhood meetings, house to house gatherings, or whatever you wish to call them—with simple prayers, said by the laity, with Bible reading, study classes, etc. It breaks the ice!

(2) One of the younger clergy has prepared for the Bishop a list of Bible readings from Advent to Easter. It appears in *The Gospel Messenger* for November. Get it into the hands of your people. Ask them to use it. If you have a parish leaflet, print the weekly portions. *This is important.*

(3) I have often been asked to issue a manual of prayers for diocesan use. It is possible that one of the members of the national department and myself may arrange a manual, if we can find time, this summer. This will be for wider circulation.

Meantime, I have issued no diocesan booklet because so many are already in print which are more than satisfactory. The simplest, most natural, and most practical of these smaller publications is a booklet of 32 pages, called *Family Prayers*, just as useful for personal devotions, published by the Board

of Religious Education of the Diocese of Virginia, at 110 West Franklin Street, Richmond, Va. It costs ten cents. The same diocese will send you a book on "how to lift religious work above the level of beggary and put it on a self-respecting level." This book can be had at the same address for ten cents each; ten copies, 75 cents; 25 or more, six cents each. It is entitled, *God's Own Plan for God's Own People*.

(4) I would suggest the holding of practical conferences on religion, or "teaching conferences," by exchange of the clergy: either a four days' conference, with devotional instruction, or an exchange of preachers for regular courses on a week-day evening throughout Lent. Do not arrange to hold a "mission" unless you first get your "missioner." Do not plan for such a mission without a suitable period for preparation, to arouse interest, devotion, and a spirit of expectancy.

(5) Some members of our diocesan committee suggest special sermons, single or in course, on special subjects or for special seasons; also, confirmation addresses to the whole congregation (very carefully prepared), not just for the class. I found this very valuable in my own parish years ago. People were invited and urged to come; many were confirmed who would not otherwise have presented themselves; the whole congregation received the instruction.

(6) Other suggestions which may be considered in some parishes, if not in all, are: Teaching missions; special celebrations of Holy Communion; quiet days and retreats; addresses (very brief, at the regular hour of service) by consecrated laymen. (In this connection, I suggest that laymen from the larger city parishes may be of great help in this way, in going to the smaller places nearby as they went during the Nation-wide Campaign. Arrangements should be made by the clergy themselves in their own field.)

(7) A special effort may be made to bring about more regular and faithful attendance by having the various parish societies responsible for attendance on separate Sundays. If some rivalry exists, it will do no serious harm!

(8) Corporate Communion of the various parish guilds, the young people's societies, the men's organizations, etc., on different Sundays, will lead to a better appreciation of the Holy Communion.

(9) Archdeacon Foreman also suggests: Dramatics and pageantry; "Go to Church" campaigns for Advent, Lent, or Advent to Easter. Plans for continuous evangelistic effort over a period of two years, etc., etc.

(10) The campaign will not be a success unless we do something for the young people.

(a) Can you get some of your people, especially men, to engage in the work of the Church school?

(b) Do you have special children's services of any type—children's Eucharists, etc.?

(c) Have you a "children's corner" in your church, with prayer desk, prayer cards, pictures, etc.? Write and ask our secretary of Religious Education (Miss Tompkins, 54 Martin Building, Utica) about this.

(d) Have you a Young People's Fellowship or anything corresponding to it in a general aim?

IV. ORGANIZATION AND WORK

IF I were a rector or priest in charge of a parish, I would use the men in my congregation who attended the vestrymen's dinners as "key men" to stir the parish into greater activity.

Or: You may use your vestry or your parish council as a working committee, all to engage in the work.

Or: You may appoint a smaller committee, or use the officers of the different organizations.

Or: You may appoint a still smaller committee of two or three and use them to enlist larger interest through these organizations.

Whatever you do, try to realize for yourself your responsibility for souls, read again your vows made at ordination to the priesthood, try to see that each soul has infinite value, and (putting aside for the moment the recently agitated question of "hell" and eternal punishment) try to make your lay people realize the importance of the soul's growth and the possibility, at least, of a stunted soul in the life beyond; if not a soul eternally punished, one that is banished, or cannot attain immortality; or can never achieve real growth, because of never listening to the Call of the Father, here, in time.

You must have had some sense of the worth of human souls, and some desire to help, or you ought never to have thought you had a call to the priesthood. Make your people, if you can, see spiritual values as you see them. If souls are of real worth and in peril of real loss, or failure in development, the work of helping and saving them is the finest work anyone could engage upon.

How many of you have regular hours at Church or in your study, during which parishioners know they can see you? Try it. If they do not come, study—or pray—while waiting for them.

THE CHURCH AND THE ARMY

EXTRACTS FROM THE ANNUAL REPORT OF THE CHIEF OF CHAPLAINS (COLONEL JOHN T. AXTON), TO THE SECRETARY OF WAR, FOR THE FISCAL YEAR ENDING JUNE 30, 1926.

TOTAL attendance of a little more than one million eight hundred thousand at religious services conducted in the army justifies the chief of chaplains in taking an optimistic view concerning the moral and spiritual conditions which exist among soldiers. By the law of averages every officer and man in the army attended some form of religious exercise at an army post thirteen times during the year. The attendance at the various services was slightly less than for the preceding year, when all previous records were surpassed by nearly a half million. There were more worshippers, however, at the Sunday services than during 1925; but the attendance at week night services fell off nearly one-half. The chief of chaplains thinks this is due to a trend away from the old-fashioned prayer meeting, at one time considered the spiritual barometer of the Church, which is manifest in many places.

During the year, 19,864 services were held throughout the army, chaplains officiated at 520 marriages, 947 baptisms, and 1,273 funerals.

The showing in attendance at services is remarkable when the fact that so few chapels are available is taken into consideration. Places of worship have to be improvised; and the genius of officers, enlisted men, and women of the garrison is often reflected in the very attractive setting that is provided in social halls, gymnasiums, mess halls, and other buildings where temporary altars must be placed each week.

Following the Civil War, as is the case now, no government funds were available for the construction of churches at army posts. Accordingly, groups of men and women in various parts of the United States, aware of the need for suitable houses of worship for soldiers, interested themselves in the matter and, with the cooperation of officers and enlisted men, constructed at Western posts many small but very attractive chapels. Some of these are still in use. There are indications that in this respect we are entering upon an era following the World War, which may result in more adequate provision being made for divine worship at army posts. At three important military centers movements are under way for the erection of substantial edifices to house the religious activities. At Fort Snelling, Minn., ground has already been broken for a memorial chapel to cost \$100,000, the gift of the people of Minnesota; and of the officers and men of the post. The Church Women's League for Patriotic Service has the approved plans for a memorial chapel at Plattsburg Barracks, N. Y., where the men who passed through the "First Plattsburg" are to be honored. The plans call for a very complete chapel at a cost of \$250,000. The citizens of Fayetteville, N. C., are leading a movement for a chapel at Fort Bragg, N. C., as a memorial to the men of that section who participated in the World War. In several cases individuals are known to be giving serious consideration to the use of this method for perpetually honoring their loved ones.

The influences of prime importance in bringing about the gratifying results indicated by this report are the increased efficiency of individual chaplains, their intensive application to the work, their loyalty to the common cause and the improved coordination of activities which has been accomplished through the active cooperation and the support of commanding officers.

The number of chaplains authorized for the regular army is one hundred and twenty-five. The corps is maintained at full strength. There are at present 1,178 chaplains in the reserve corps.

The Capture of Wuchang

By the Rev. Edmund L. Souder

(Pictures on Page 117)

Wuchang, China, October 26, 1926.

ON October 10th, the Chinese national festival, which commemorates the founding of the republic in Wuchang fifteen years ago, the Revolutionary troops entered Wuchang, and the siege of forty days came to a dramatic end. The condition of the people in the city had been growing more desperate, though, thanks to the efforts of Bishop Roots and Bishop Gilman together with some Chinese gentlemen, one gate of the city had been allowed open for several days, and some 50,000 men, women, and children are believed to have left the city in that way for Hankow, though thirty or forty were crushed to death in the mad rush to get out.

There were rumors that some of the Northern troops in the city were about "fed up" with the siege, and on Saturday, the 9th, Southern airplanes flew over the city, dropping this time not bombs but cigarettes for the Northern soldiers, with a large number of circulars, urging them to quit fighting for the self-interested military war-lords, and come out and join the People's Revolutionary Army. That same afternoon there was much fraternizing between the Northern and Southern troops along the city wall, in some places the Southerners being invited up onto the wall. That night several thousand came up on the wall with the connivance of the Northern troops in certain areas, and about 4 A.M. on Sunday morning one or two of the gates were opened from within. There was a good deal of street fighting in some sections as the Revolutionary troops poured in, but it was almost six o'clock before some of us at the hospital awoke to hear rifle shots in the streets and alleys just over the compound wall, as the Southern troops rushed for the Northern headquarters right next door to the hospital. The bullets whistled round there pretty lively for a few minutes.

The men's department of the hospital had a pretty exciting time, for as the Nationalist troops rushed up the street, some Northern sentries took to flight, some shedding their uniforms as they ran, and several dropped over the hospital wall fully armed. Dr. Bliss and Mr. Bundy were busy for several minutes taking rifles and pistols from them, which they were glad to give up, as such things had become just so much incriminating evidence! Some of them jumped into hospital beds, wrapping towels around their heads, the better to pass for patients! Others picked up brooms and began to sweep the floor! Soon a series of searching parties came in looking for Northern soldiers. They were invited to look around, and all went well until they came suddenly on some of the rifles Dr. Bliss had taken from the Northern troops, and in the excitement had not thought to turn over at once to the Southern soldiers. They immediately became suspicious, and in their search began tearing the office more or less to pieces, as well as the linen closet, and some other places. A common soldier got away with two hundred dollars out of a cash drawer, but an officer, who asked to look in the safe, disturbed nothing in it.

NORTHERN GENERAL FLEES TO BOONE

The Northern general, Liu Yu Ch'uin, had fled in the darkness to Boone Compound, and had been admitted by a Chinese without the knowledge of Mr. Kemp, the foreigner in charge. Later it became known that he was there, so he was turned over to a responsible Southern officer, and after having drunk tea pleasantly with his captors, he was marched off to stand a court-martial.

Before noon all the city gates had been thrown open, and crowds were coming and going, the streets being filled with troops and people. A relief expedition under Dr. Sherman came over from Hankow with rice for the hospital, Boone, and St. Michael's, and our Chinese workers had their first meal of rice—and plenty of it—for many a day. By nightfall the strain and anxiety of the last forty days was practically over, though there remained for a day the possibility of looting, of which there was not a little both by troops and poor people, mostly directed, however, against Northern officials or sympathizers.

The Southern army does not countenance looting, and eight Southern soldiers lost their heads for their share in it.

In view of the many ways in which people met death during the siege—through cholera (Dr. Bliss had sixty-eight cases in the men's department), by bullets, shells, and airplane bombs, by starvation, or by being trampled to death—it is a wonderful evidence of God's protecting care that, so far as is known, no Christian—Chinese or foreign—lost his life in Wuchang during the siege, though some did have their homes burned or looted. The greatest property damage in the mission was the complete burning of St. Mark's School building and residence, but both St. Hilda's School and St. Andrew's Church also suffered considerable damage. All of these buildings are outside the city wall, but they were within easy reach of Northern guns and rifles on the wall.

DAMAGE AT ST. HILDA'S AND ST. ANDREW'S

At St. Hilda's several shells nearly wrecked the gate-house, another smashed in the entrance to the sacristy, another ploughed through a corner of the big school building, and two or three played havoc with the roof of the foreign teachers' dwelling house. St. Andrew's was also hit by a number of shells, one of which deeply embedded itself in a roof beam in Fr. Cotter's house but failed to explode, so that now it will be necessary to put in a support for the roof, saw off a section of the beam which has the shell in it, and dump it in the river, after which a new beam will have to be put in. As to bullet holes, both St. Hilda's and St. Andrew's are simply peppered. There is hardly a window in Fr. Cotter's house that has not several neat little bullet holes right through the glass. A goodly number of pictures on the walls and books in his study have holes through them, and many pieces of furniture are badly scarred. At St. Hilda's, as at St. Andrew's, the front wall of the church is simply covered with bullet marks as though it had rained bullets.

The anti-Christian animus of some of the Nationalist troops was shown at St. Hilda's where someone had written on the fly-leaf of the lectern Bible, "The Christian Church is the organ of the spies of Imperialism"; and on a pillar of the church was chalked—"I ask you—what's the good of Jesus?" Yet, on the other hand, the wife of the chief-of-staff of the Southern commander is a Christian, and has been coming to church every Sunday at the Cathedral in Hankow. Her husband and other Revolutionary leaders, who have met Bishop Roots, have been most cordial, declaring that their movement was not anti-Christian or anti-foreign. The Southern officer who captured the Northern general at Boone is an old friend of Fr. Wood's, and went to call on him before he had been in the city more than a day or two. Not a few of the Southern officers have studied in mission schools, some of them being themselves Christian.

No one can possibly prophesy with certainty about the future, but perhaps a good deal will depend on the attitude of the Powers toward the Revolutionary government, and the aspirations of "Young China." It is said that the Southern government has decided to move its capital from Canton to Wuchang, so that we will be right "in the swim"! We can only ask for wisdom and love to meet the new day of testing which the Church's Mission in China is facing, and we do so with thankfulness for the many mercies received during the siege of Wuchang, and for the safety of five of our workers (Rev. Messrs. Lichtenberger and Mowrey; Messrs. John and Edward Littell, and Hobbie), who went to help during the heavy fighting in and around Nanchang, where the Rev. Lloyd Craighill is our priest-in-charge.

BISHOP ROOTS PRAISES BISHOP GILMAN

New York, November 20, 1926.

Bishop Roots, writing on October 11th, the day after the capture of Wuchang by the Southern army, says:

"The staff has all done extraordinarily well and their ser-

vice during the siege has really been in many cases heroic. Dr. Bliss' letters are worthy of publication, and Dr. Wakefield has been everywhere helping in innumerable ways. Bishop Gilman has been the real leader on the mission staff, and also among the civilian Chinese. His facility both in speaking and understanding the Chinese language is extraordinary. I have never seen any foreigner who understands a running conversation on all sorts of subjects so immediately and so accurately as he does, while his generosity of mind and readiness never to spare himself in order to meet any emergency have endeared him beyond measure to Chinese and foreigners alike. I hope that his experiences during the siege will make up for the time lost by adding even more to the interest of his hearers in the cause which he will present when he gets to America."

Bishop Gilman arrived in Seattle on November 7th, and is expected in New York about December 1st. He will make his headquarters in Montclair, where Mrs. Gilman is now with her family.

Requests for appointments for Bishop Gilman should be addressed to the Speakers' Bureau, 281 Fourth Avenue, New York City, with the understanding that in accepting appointments he is to have opportunity for telling not only the story of the siege of Wuchang but some of the needs in the advance work program for the Diocese of Hankow, especially having to do with Boone University.

CHINESE WAR CONTINUES

BY THE REV. T. L. SINCLAIR

Kiukiang, China, October 14, 1926.

WE ARE feeling the effects of war in this city. When we opened our boys' and girls' day school here we had twenty-two boys and thirteen girls. The chances are that more would have come in later and the number would have increased to about thirty boys and as many girls, but due to the fear of war and its dire results we now have only one girl and about seventeen boys. Also one of the teachers whom we depended on for help in the evangelistic work, as well as in school work has not arrived. The city is under martial law and no one is allowed on the streets after 6 P.M. Consequently we can have no night meetings. Soldiers are everywhere and people, especially women, do not like to go on the streets.

Most of the people are Southern sympathizers so do not fear the coming in of the Southerners nor do they greatly fear actual fighting. What they do fear is that the soldiers now in the city will be defeated and will then loot, burn, and do other things which are bad. That they have cause for such fear is evidenced by past experience and especially by the experience of those in Nanchang, the capital of the province, about eighty miles from Kiukiang. The Southerners captured Nanchang and report says that the Northern general promised his soldiers that if they recaptured the city they could loot for three days. They did recapture the city and looted for six days. Part of the city was burned and numbers were killed. Missionaries in the city report that they helped to bury over a thousand, of whom sixty were police, 300 students, and the rest civilians. Students who had long hair were killed and girls who had bobbed hair were killed. The people of Kiukiang feared and fear a like fate. Thousands have moved to Shanghai and to the country.

A few days ago a small city near here was captured by the Southerners and report had it that they were marching on Kiukiang. The people were panic stricken. There was a continual stream of them through the concession, to reach one of the Shanghai boats. There was another such stream on the road leading to the country. The streets of the city usually crowded, bustling, and noisy were deserted. Houses and shops were closed. It looked as if some terrible epidemic had swept off most of the inhabitants. After a few days the Southerners were beaten back and the panic ceased. However, the danger is not over as the war is still going on, and rumors are rife.

The above is an example of the terror and suffering of the Chinese caused by continual warfare. Yet the terror and suffering are not caused by actual fighting but by the greed and brutality of the soldiers sent ostensibly to defend them. This warfare has been going on periodically ever since the revolution of 1911 and seems to be getting worse all the time. The end is not yet in sight. May God help these poor people of China.

THE CATHOLIC LITERATURE ASSOCIATION

BY MARTIN GILLETT,
American Secretary

THE Catholic Literature Association was founded twenty years ago to provide for the Catholic Movement a series of tracts and leaflets which would set forth clearly, directly, and as cheaply as possible, the essentials of Catholic doctrine and practice.

The tendency during the past few years, in England at any rate, has been to combine and amalgamate as many as possible of the Catholic societies.

The C. L. A. has become the official Anglo-Catholic Congress publishing society, and has combined with a number of similar societies, particularly the Society of SS. Peter and Paul.

In response to a number of requests from American sources it has been decided to establish an American branch of this same society. An American secretary has been appointed who has established his headquarters in rooms very kindly offered for the C. L. A. at 2013 Appletree Street, Philadelphia. An American Advisory Committee has been established which includes: Rev. Fr. Spence Burton, S.S.J.E., Rev. Fr. Huntington, O.H.C., Rev. Fr. Joiner of St. Clement's, Philadelphia, Rev. H. K. Pierce, who is also on the English C. L. A. council, Rev. Gregory Mabry of Holy Cross, Kingston, and Rev. W. L. Phillips, the Transfiguration, New York.

The Catholic Literature Association exists for the purpose of promoting an interest in literature as a means to conversion, by the establishment of tract cases in churches, by the publishing or providing of suitable material, and by numerous other ways, including some free grants to missions at home and abroad. While it is realized that many of the best tracts of the association are not suitable for American needs, being published for English uses, yet there are a great many which are still valuable and form a magnificent nucleus of the extension of this work in America.

A large exhibition was held in Milwaukee in connection with the Congress, where it was the center of much interest. Similar exhibitions will be held during the winter in various cities. Gradually it is expected that a series of American tracts similar to the *John Bull Tracts* will be published.

Every parish interested is invited to appoint a tract secretary, who, with the rector, will manage the sale and distribution of this literature. Each district will be provided with a local secretary, who will keep in touch with the parochial secretaries and keep them provided with new stocks of literature. Each parish can choose its own selection from a wide range of tracts, which are sold for resale at a considerable discount. Many tract cases, properly managed, bring in a good profit annually.

For the Catholic Literature Association to be able to extend to the fullest degree in America, certain conditions are necessary:

1. That every Catholic parish should support the movement by establishing a tract case and using the literature.
2. By a very much increased membership, the number of free grants can be extended. It is the boast of the society that it has never yet refused to consider genuine applications for grants.
3. By the willingness of certain individuals and societies to endow the publication of tracts on the vital and essential points of faith, it will be possible to produce better literature at lower prices.
4. By amalgamation and combination of as many publications and productions as possible in this country. Overlapping is wasteful and many parishes are producing literature at great expense which is already well produced elsewhere.

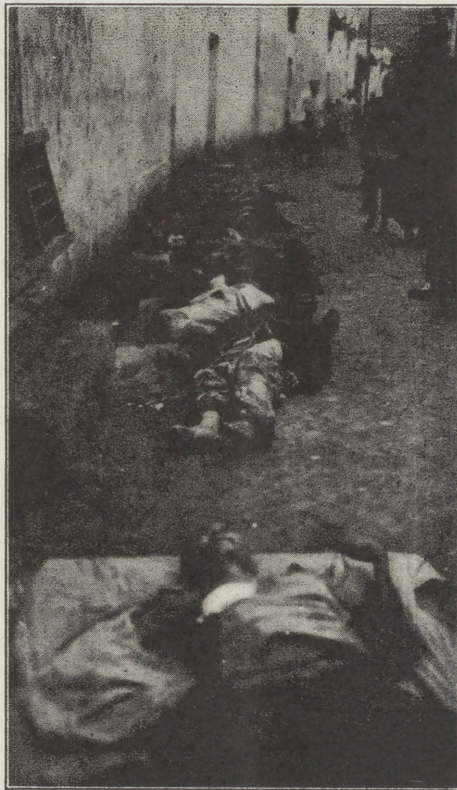
There are three grades of membership, with varying privileges:

1. Supporting membership, \$10 annually; receives copies of new literature, the monthly Official Magazine of the (English) Anglo-Catholic Congress, and the *Green Quarterly*.
2. Membership, \$5.00 annually; receives copies of new literature and the magazine.
3. Associate membership, \$1.00 annually; the magazine subscriptions should be sent to The Secretary, The Catholic Literature Association, 2013 Appletree Street, Philadelphia, Pa.



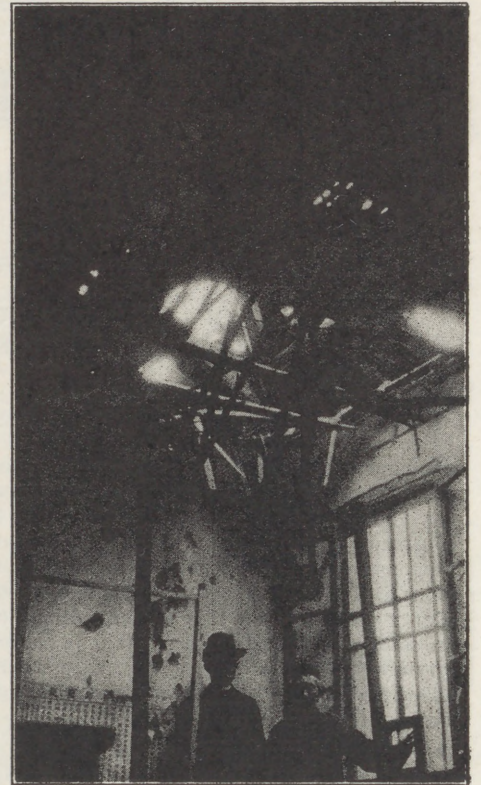
CITY GATE

One of the gates in the Wuchang city wall, showing how, during the siege, they were banked right up to the top on the inside with sandbags to prevent their being blown in with Southern shell-fire.



WAR VICTIMS

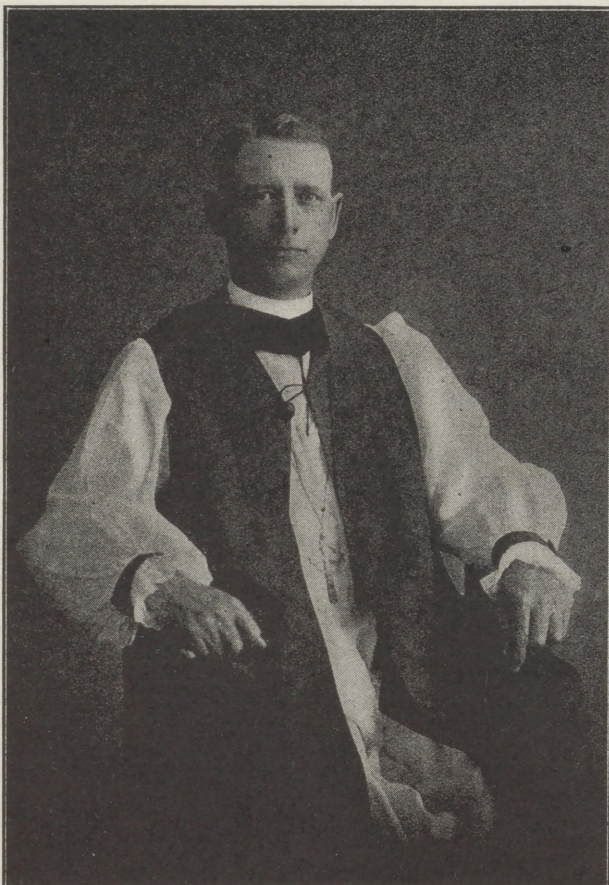
A few of those who, fleeing starvation or death from bullets and shells, lost their lives in the mad rush to get out of Wuchang, when one of the city gates was temporarily opened, an arrangement that had been effected with great difficulty by Bishop Roots and Bishop Gilman. Thirty or forty people were crushed to death and trampled under foot because of inefficient police supervision.



ST. HILDA'S

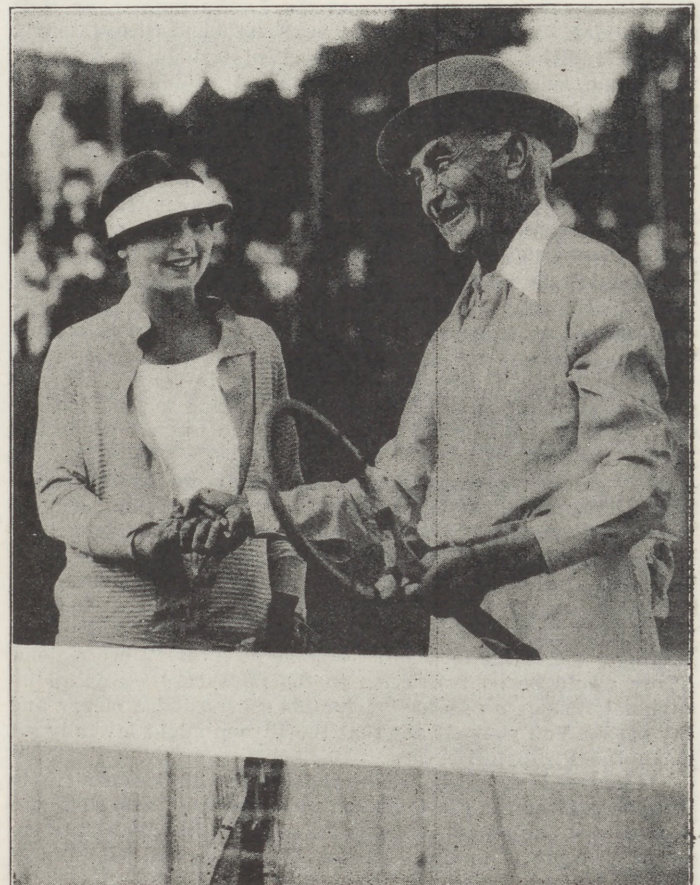
Bishop Roots, standing in the gate-house at St. Hilda's the day after the ending of the forty day siege. The house was pretty well knocked about by shell-fire, which had taken off a good deal of the roof. The sun is shining through the rafters.

News of the Church in Pictures



BACK IN AMERICA

The Rt. Rev. Alfred A. Gilman, D.D., Suffragan Bishop of Hankow, who headed the little band of American Church workers besieged in Wuchang. He has just arrived in this country on furlough (See page 123).



TWO CHAMPIONS

Wide World Photo.

The Lord Bishop of London shakes hands with Miss Helen Wills before playing with her against the two ranking stars of the Pacific Coast, "Little Bill" Johnston and Dr. Sumner Hardy. (Story on page 127.)

CORRESPONDENCE

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

THE RIGHT OF A BISHOP TO SET FORTH SPECIAL SERVICES

To the Editor of *The Living Church*:

IT WAS PROBABLY only illness that prevented my sending at the time a protest against the novel interpretation of the rubric Concerning the Service of the Church set forth in an editorial of *THE LIVING CHURCH* for October 23d. I am urged by others since apparently there has been no counter-statement, not to allow your interpretation to pass without remonstrance. If it were taken seriously, it might be extremely mischievous. Bishops might be subjected to pressure by the clergy pleading that this uncontradicted claim warranted them in setting forth all sorts of strange services ("all sorts" I say advisedly, for the danger of license would not be only in one direction), and (such is human, including episcopal weakness) some might yield.

Your editorial argues:

"In the fourth paragraph of Concerning the Service of the Church, page vii of the Prayer Book, it is ordered: 'For . . . special occasions for which no Service or Prayer hath been set forth in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used.' The opening service of the Catholic Congress was such an occasion. . . . Such being the case it was lawful for the Bishop of Milwaukee to set forth 'such Form,' as he (nobody else need be consulted) should 'think fit' for the purpose. This the Bishop of Milwaukee did. Having done so, that office was a mandatory use under the authority of the Book of Common Prayer, 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."

I should assume, and your article so declares, that the Service set forth or used at the opening of the Congress was, under whatever title, "The Order" prescribed in the Prayer Book "for the Administration of the Lord's Supper, or Holy Communion," with perhaps a special Epistle and Gospel, maybe certain additional prayers, and specified Hymns or Anthems, and some rubrical directions. To this I should suppose no serious or reasonable objection could be raised.

But, whatever may have been the fact, the theory upheld in your editorial goes far beyond this. You contend that the Bishop "might have set forth the exact text of the Roman Missal, and it would thereupon have become the official, mandatory use of the Protestant Episcopal Church for the occasion, enforceable by the canons of the Church." This seems ridiculous, and might have been regarded as a clumsy joke were it not that you add "In all seriousness we ask the *Southern Churchman* to copy this explanation." It is a poor compliment to successive revisers of the Prayer Book to suppose that they should have allowed this provision to stand, with its permission of occasional but mandatory forms for the celebration of Holy Communion alongside of the normal prescribed form.

I have always supposed that this paragraph of the rubric applied not to a particular function in a particular church, but to a Service or Prayer set forth for general use throughout a diocese on a special occasion, as in time of war or prevalent sickness. The context seems to point to this, and reason. On the other (your) interpretation a Bishop who was so inclined might set forth a Form for a Lutheran commemoration containing some of the most objectionable of Luther's professions. There would be no restriction to the idiosyncrasies of an individual Bishop, no protection for his sober-minded clergy and lay people. You yourself say that the Bishop might lawfully set forth the Presbyterian rite.

Moreover I should hold that the promise of Conformity (in Article VIII of the Constitution) must rule any such service. Every one of our Bishops and Priests has "solemnly engaged to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America." This in my judgment would forbid the authorization on any occasion of a service for the Benediction of the Blessed Sacrament (such as was held at the Catholic Congress in New Haven, not, I was thankful to gather, at Milwaukee) or

of Invocations of the Saints. I mention these two particulars, having a suspicion that if your interpretation of the rubric were accepted, it might be claimed to cover these practices.

However Invocations may be defended on abstract grounds or for personal devotions, there can be no doubt that the practice has been deliberately and entirely excluded (whether wisely or unwisely is not the question) from the public worship of our Church. Its reintroduction is beyond the province of individual priests or bishops.

So with Benediction. It is a use of the Sacrament (whether legitimate or not according to the terms of our Lord's institution) for which the authority of the Church at least must be required.

Bishops of the American Church, in concurring in various legislative acts, have surrendered a large part of that *ius liturgicum* which originally belonged to their office.

In former days High Churchmen, Tractarians, Anglo-Catholics, prided themselves on their strict observance of the rules of the Church. This was their security. It will be an evil day if neo-Catholics flout the Prayer Book or with subtle and specious arguments disregard its restrictions.

Burlington, Vermont,
November 17, 1926.

ARTHUR C. A. HALL,
Bishop of Vermont.

THE PRESIDING BISHOP AND THE CATHOLIC CONGRESS

To the Editor of *The Living Church*:

I QUOTE AS FOLLOWS from the communication of the Rev. Thomas McCandless appearing in your issue of November 13th. "But we thought and still think that it is unwise for the Presiding Bishop to attend such gatherings and so seem to identify himself with any party in the Church." Would not the reverend gentleman's thought be a larger one if he held it "wise" for the Presiding Bishop to "identify himself" with all "parties" in the Church, either by being present at "such gatherings" where possible, or by other expression of good will?

East Orange, N. J., November 16.

[The discussion of this subject is now closed.—EDITOR L. C.]

THE PROTEST OF JAPANESE PRIESTS

To the Editor of *The Living Church*:

THE LAST SENTENCE of my letter was not intended against the editor in the remotest manner imaginable. Even a cursory perusal of the contents will show against whom it was penned.

Bishop Motoda, nominally at least, is the Bishop of Tokyo—the capital of his own country. He is universally esteemed by the whole population. Even the Imperial Government, while tolerating the propagation of Christianity, so far as my knowledge extends, has kept from approaching the native leaders of the Christian thought. But the Bishop of Tokyo is an exception to this. He has their full confidence.

The Bishop of Tokyo has eight self-supporting parishes—all situated in the metropolis of Japan. Each one of these parishes is still, financially at least, in a state of early childhood. How does Bishop Motoda raise sufficient means for his own salary and other pressing requirements of his great diocese; the present writer is ignorant of the sources. But this is not all.

In the City of Tokyo there are three foreign bishops residing—two Americans and one Anglican. These have, comparatively speaking, unlimited foreign monetary backing, thus rendering the maintenance of discipline in the diocese well nigh an impossibility. For every subordinate when dissatisfied either because of doctrinal reasons, or other motives, will simply jump the fence to the other side to find personal relief.

Why not follow, in this case also, the very wise traditional policy of the Catholic Church for the last two thousand years, to give a Bishop the untrammelled freedom within the limits of his own diocese?

(Rev.) ISAAC DOOMAN.
New York City.

ACRIMONY AND VIRULENCE

To the Editor of *The Living Church*:

I AM NOT a member of the Catholic Congress, nor of the Anglo-Catholic party. But I have been nauseated by the way a group of Episcopal Modernists has attacked both the party and the congress with an acrimony and virulence seldom witnessed in religious controversy.

If the Church allows schools of thought within her membership, the Catholic party has just as much right to its mode of thinking as those who style themselves "Evangelicals of English Reformation day"; quite so.

But the protest is that the Catholic party is leading the Church Romeward, as though that was hell. That case is not proven, for the Catholic party is the staunchest opponent to Romanism today.

Let us remember that there was greater reformation within the Roman Church at the time of the English Reformation than that from without, much of which was schismatic. If all this bitterness of the Episcopal modernists is on account of some suspected Roman taint within the Catholic party, what has the Roman Church to say for herself?

First: The Roman Catholic Church constitutes over half of all Christendom. She is the largest communion in the world. She is the largest communion in this country. The twenty million Anglicans, whether Evangelicals or what not, are hardly a drop in a bucket. There is not a place in the whole habitable world where she has not planted the Cross and sustained her missions there. If the work of the Roman Catholic Church was only "of men," it would surely have come to naught long ago. But has it? Are there any signs that it will? Could the Roman Catholic Church exist and prosper if she were not a branch of the true Church of Christ? Why then all this mud slinging at the Catholic party because of its pretended Romanward tendencies, even if true?

How shall we realize our happy dream for Christian unity except we are willing to recognize goodness in others as well as in ourselves?

Secondly: In view of the Catholic Congress and its invitation to the Presiding Bishop, is it not the height of self-arrogated impudence for the editors of this Episcopal Modernists group to presume to instruct him in his duties as the representative head of the whole Church to any part of it? Is the president of the House of Bishops to submit to such an ordeal, as though he needed the help of a lower order when no bishop found fault openly as to his course?

The message of the Presiding Bishop to the Catholic Congress is well worth careful reading and study. It is a pronouncement, timely and judicious, of a Christian leader, filled with the spirit of wide tolerance, as well as of deep and wise Christian statesmanship. By that message Bishop Murray places himself by the side of Cardinal Mercier who, immediately before his death, showed the same kindly consideration to the leader of the Anglo-Catholic party; and must such a prelate, while fulfilling the duties of his high and sacred office, be tagged along by such snarling scribblers as compose the Episcopal Modernist editors? I trow not!

If these men cannot busy themselves in publishing the love of God as revealed in Christ Jesus, might it not be better to close their desks, come to Florida to grub palmetto and raise turnips for the hurricane sufferers—do some good somewhere while it is day?

(Rev.) J. BAPTISTE BLANCHET.

Olga, Fla.

THE INCARNATION

To the Editor of *The Living Church*:

THE DEAN OF CHESTER CATHEDRAL, England, in a sermon preached in Trinity Church, New York, made a statement concerning the Incarnation which I would commend to those who balk at the Virgin Birth. For conciseness I have not seen it excelled. He said:

"Our belief is not merely that on one human person more fully than on any other the Spirit of God came down. It is that the cosmic energy of the universe itself, for our sakes, for our redemption, became MAN."

How could this be effected except by a virgin birth?

Washougal, Wash.

(Rev.) UPTON H. GIBBS.

PRAYER FOR THE JEWS

To the Editor of *The Living Church*:

AS I SEE that several of your correspondents are making suggestions in regard to the alterations in the Prayer Book, I venture to express my disappointment and that of several others at the silencing of the echo from Calvary—the prayer for the Jews by name on Good Friday. While most of us object to classing the chosen nation with

"Turks, infidels, and heretics," surely we need not ignore them altogether. A correspondent in *THE LIVING CHURCH* some time ago suggested: "Have mercy on Thy covenant people Israel and all others who know Thee not." That, it seems to me, could not possibly be improved upon.

JULIET C. SMITH.

New York, November 2nd.

"THE CATHOLIC LITERATURE ASSOCIATION"

To the Editor of *The Living Church*:

PLEASE WILL YOU allow me to correct two errors which occur in the report of the meeting of the Catholic Club in Chicago which was published in *THE LIVING CHURCH* of October 23d?

The Society of SS. Peter and Paul ceased to exist as an independent society several months ago, and does not plan or expect to establish an American branch under the auspices of the Society of St. John the Evangelist.

The Catholic Literature Association was founded in 1906 and absorbed the Society of SS. Peter and Paul some time back; and in response to a great demand from priests and laymen in America, is now endeavoring to meet the great need of this country by a very considerable extension. [An article on another page gives details of the plan.]

Further information will be gladly supplied to those who are interested in this very important movement.

Philadelphia, Pa.

MARTIN GILLETT,

American Secretary, Catholic Literature Association.

SOME MANILA INCIDENTS

IT has been necessary, because of crowded conditions, to make a hard and fast rule in the Chinese mission school connected with the work of the Rev. Hobart E. Studley, at Manila, that no boy may continue after he is nine years old by Chinese reckoning. If he was born "in the cycle of the horse" he may not enter. At the registration of the new year a Chinese merchant brought his three children, a boy and two girls, and the following dialogue took place:

"He is too old. I am sorry, we cannot take him. His cycle is the horse."

"His sisters come. I like him to come too."

"I am sorry, but he is too old."

"He is baptized."

"I am sorry, but he is too old."

"He has American name, Charles."

"That is interesting, but he is too old."

"He is Charles, and baptized, and by your reckoning he is only eight years old. Now may he come?"

"I am sorry, he is too old."

In talking with the children of St. Stephen's School in Manila, during the recent visit of the deputation representing the English, Canadian, and American Churches in China, to the Philippine Islands, Bishop Roots told of the changes that had taken place in China during the years of his stay, mentioning that the women and girls when he first went out had bound feet and the boys and men wore queues. He told of one of the boys in his school who made circles in geometry class by using a pencil attached to his queue instead of to a piece of string.

The next day the teachers of St. Stephen's School came upon one of their classes attempting a demonstration. The girls with hair long enough to braid were making more or less successful efforts to draw circles, as the Bishop had described, while the few modern "bobbed" heads among the group were for the time being envious of their less up-to-date schoolmates.

THIS CHRISTMASTIDE brings before us that reverence for the Mother of JESUS which will help you to have a true respect for women. St. Luke, you know, to whom we owe much of the little detail which we have about the Blessed Virgin Mary, is also the writer who specially dwells on the work which women did in the Church, telling us of the women who went about with our LORD at His public ministrations, and of the woman, the working woman Dorcas, whose services were of such necessity that she, and not the arguer St. Stephen, or the Apostle St. James, was brought back to the Church. He seems from his reverence to St. Mary to have learnt reverence for all women, and to have seen, as his teacher St. Paul most certainly saw, that woman was not in a true position where she was drudge or ornament, but that she was to be an equal fellow worker with man.—S. D. Headlam.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

GEORGE HODGES. A BIOGRAPHY. By Julia Shelley Hodges, N. Y., The Century Co. \$2.00.

Reviewed by the Rt. Rev. J. W. Atwood, D.D.

THESE is a general impression, perhaps well founded, that the life of a man should not be written by a member of his family. It is difficult for such persons to get the true perspective, to be critical and discriminating as well as sympathetic and appreciative in their outlook, and to present on a broad and inclusive canvas a real portrait of the man. There have been, however, many exceptions to the rule which falsify this impression. For example, the biographies of Charles Kingsley, Mandell Creighton, historian and Bishop of London, and also Alfred Lyttleton, the English statesman, as told by their wives, are intimate revelations of their home life such as no other persons, however intimate, would have sufficient knowledge to present. At the same time, these noble biographies tell their story of the public careers of their subjects with discrimination as well as insight.

Mrs. Hodges' life of her husband is no ambitious attempt to write an extended biography, but to tell briefly and in simple language the story of a man who was one of the most distinguished presbyters in the Church of his time, and was perhaps more widely known through his writings and personality than any clergyman co-temporary with him. Especial attention should be called to certain chapters which describe his work in the important parish of Calvary, Pittsburgh, which has been wisely entrusted to the Rev. Laurens MacClure who was associated with him for some time in that work. We are told how Hodges developed and deepened the life of the parish after Bishop Vincent, a faithful, devoted parish priest and pastor, had left to become Assistant Bishop of the Diocese of Ohio. But Hodges, seeking for new worlds to conquer, had taken all Pittsburgh for his parish. He was one of the earliest to develop the idea of the institutional church, which may be said to have had its successful beginnings in the great parish of St. George's, New York, under the inspiring leadership of Dr. Rainsford. He early became interested in what were always the two dominating interests in his life, Social Service and Christian Unity. The college settlement of Kingsley House was founded by him. Inspired by his teaching and leadership, the men of Calvary parish, which included such as George W. Guthrie, mayor of the city, later ambassador to Japan, and H. D. W. English, long a president of the Brotherhood of St. Andrew, engaged in the work of civic reform and purified the political atmosphere of Pittsburgh. Through his persuasive words and magnanimous spirit, he was able to bring Roman Catholic and Protestant clergy of various denominations, Unitarians, Hebrews, and agnostics, to work in harmony, in order that sunshine and cheer and uplifting amusements might be brought into the sordid lives of the unfortunate and neglected people of the city. Here he began that series of books which were to fall in rapid succession from his restless and untiring pen. Newspaper and magazine articles on various subjects, sermons, lectures, theological writings, biographies, children's books, nothing was foreign to him except fiction and poetry, although the writer of this review remembers that once when he lay disheartened and sea-sick in his berth on an Atlantic steamer, Hodges shouted in his ears, early in the morning, what he called an impromptu and inspired poem. The caustic criticism of his unfortunate listener so discouraged his budding muse that apparently it died then and there and was lost forever in the turbulent waters of the ocean.

Probably no sermons written by clergymen of our Church, with the exception of those of Phillips Brooks, were so widely read. In mining camps and rural churches, in city missions throughout the length and breadth of the land, they have been

read and listened to with delight. His incisive style, his knowledge of human nature and all the problems of daily life, made him, if not a great preacher, at least a most helpful and stimulating one in his original presentation of ideas, old and new, which filled his well stored mind. He was a great reader of books, and a book or a pen was always in his hand. He labored early and late for an eight-hour law for working men, but apparently sixteen hours a day was the limit set for himself. He always modestly claimed that he was no scholar, but he had a perfect genius for availing himself of the achievements in scholarship of others and translating them into the common life and thought of ordinary men.

For twenty-five years he was Dean of the Cambridge Theological School. It was a foreign element introduced into the life of that seminary of learning whose influence hitherto had been largely confined to the eastern states, but which numbered at that time two or three great and inspiring teachers. But Hodges soon made himself at home and in a quiet way went about extending and widening its scope. He was liberal in all his ideas, but he was a comprehensive Churchman and never a partisan. He was no fighter, although he never swerved in maintaining and proclaiming the principles that he held. He was the most magnanimous of men. There was no guile nor bitterness in his nature, and even those who at times were hostile to him or his opinions were won by the fairness, gentleness, and sympathetic understanding with which he treated them. He had the saving sense of humor and could turn away wrath by its skillful use, which made him also one of the most delightful and entertaining of after-dinner speakers. One of his colleagues, who was not always sympathetic, and certainly was critical and discriminating in his judgment, pronounced him to be the best teacher of homiletics in the American Church, and many of the able preachers trained by him among the younger clergy of the Church can bear testimony for the truth of this judgment.

Seven years have now passed since he left us, to the lasting sorrow of those who knew and loved him and many others who never came in personal contact with him, but who were instructed, comforted, and guided by his written words. In the midst of the absorbing and fast moving world in which we live, men who have been torch-bearers to their generation are soon forgotten and their words unheeded. More fortunate than most of his contemporaries, Dean Hodges is still quoted in pulpit and platform and written article, and while many of his books are no longer read, there are others which still exert a great influence, especially upon the young, through their teaching power. Our grateful appreciation is due to the companion of his later years who has given us this intimate story.

A MODERNIST AND HIS CREED. By Edward Mortimer Chapman. Boston and New York. Houghton Mifflin & Co. \$2.50.

This writer shares in the limitations of outlook of Protestant Liberalism, eliminating the supernatural as traditionally understood from serious consideration, treating revelation as an aspect of discovery, and utterly failing to understand the true inwardness of the Catholic system (which he invariably identifies with the papal system). But he is remarkably discerning, fair-minded, and thoughtful, within the range of his knowledge. He finds values everywhere, and will not assume the attitude of militant condemnation toward any system which has shaped the course of Christian history. The book is partly autobiographical, and introduces us to one whom it would be a privilege to know—one not far from the Kingdom. No better book can be found for studying the constructive aspects of Modernism. Needless to say, however, its limitations of outlook preclude its being helpful in understanding historical Christianity.

F. J. H.

Church Kalendar



NOVEMBER

- 28. First Sunday in Advent.
- 30. Tuesday. St. Andrew, Apostle.

DECEMBER

FOR IN MY SOUL one hope forever sings; that at the next white corner of a road, my eyes may look on Him.—G. K. Chesterton.

- 1. Wednesday.
- 5. Second Sunday in Advent.
- 12. Third Sunday in Advent.
- 19. Fourth Sunday in Advent.
- 21. Tuesday. St. Thomas, Apostle.
- 26. First Sunday after Christmas. St. Stephen, Martyr.
- 27. Monday. St. John, Evangelist.
- 28. Tuesday. Holy Innocents.
- 31. Friday.

KALENDAR OF COMING EVENTS DECEMBER

- 8. National Council meeting, New York.

APPOINTMENTS ACCEPTED

BESSEY, Rev. A. A., formerly rector of St. Ann's, Richford, Vt.; to be curate of St. John's Church, Yonkers, N. Y. New address, Getty Square, Yonkers, N. Y.

DE PRIEST, Rev. Roy E., formerly curate of Grace and St. Peter's, Baltimore, Md.; to be rector of St. John's Church, Cleveland, Ohio. New address, 2600 Church Ave., Cleveland, Ohio. November 1st.

DERR, Rev. MORRIS W., formerly rector of St. James' Church, Theresa, St. Peter's Church, Redwood, St. Lawrence's, Alexandria Bay; to St. Paul's Church, Sistersville, and Grace Church, St. Mary's, W. Va. New address, Virginia and Georgia Sts., Sistersville, W. Va.

DUNLOP, Rev. WALTER S., formerly rector of St. John's Church, St. John's, Mich.; to be rector of St. Paul's Church, St. Joseph, Mich. New address, St. Joseph, Mich. January 1st.

GRANOFF, Rev. ALBERT E., formerly rector of Trinity Church, West Pittston, Pa.; to be rector of St. John's Church, Huntington, Long Island, N. Y. New address, Huntington, Long Island, N. Y. December 1st.

HAUPT, Rev. WILLIAM H., formerly priest-in-charge of St. Andrew's, Chariton, and surrounding missions in Iowa; to be priest-in-charge of St. James' Church, Oskaloosa, Iowa. New address, Oskaloosa, Iowa. November 17th.

LEMOINE, Rev. EMMANUEL A., formerly priest-in-charge of the Church of the Transfiguration, Woodcliff-on-Hudson, N. J.; to be rector of St. Peter's Church, Smyrna, Del. New address, Smyrna, Del.

LONG, Very Rev. C. STANLEY, D.D., formerly dean of St. Luke's Cathedral, Orlando, Fla.; to be chaplain, U. S. N. New address, U. S. S. *Arkansas*, c/o Navy Yard, Philadelphia, Pa. December 1st.

NICHOLS, Rev. W. A., religious editor of the *Sun*, has accepted the appointment as Mass priest offered by the Rev. Guy Loughnan Walsh, rector of St. Paul's Memorial Church, Tompkinsville, Staten Island. Father Nichols will continue his departmental work on the *Sun* and the addresses are not to be changed.

PFLAUM, Rev. ALEXANDER E., formerly rector of Christ Church, Frackville, Pa.; to be rector of St. Andrew's Church, Harrisburg, Pa. New address, Harrisburg, Pa. January 1st.

SARGENT, Rev. GEORGE P. T., formerly rector of Grace Church of Grand Rapids, Mich.; to be dean of Cathedral of the Incarnation, Garden City, Long Island, N. Y.

TREEN, Rev. ALFRED WILLIAM, formerly of Trinity parish, New York City; to be rector of St. Saviour's parish, diocese of Nassau, Bahamas. New address, Arthurstown, Cat Island, via Nassau, Bahamas, B. W. I.

RESIGNATION

CARSTENSEN, Rev. GUSTAV A., D.D., as rector of Holy Rood Church, New York City, December 31st.

NEW ADDRESSES

GUENTHER, Rev. J. JARDEN; 5948 Woodbine Ave., Overbrook, Pa.

HYDE, Rev. ARTHUR P. S., rector of St. Peter's, Peekskill, N. Y.; 20 Greenridge Ave., White Plains, N. Y.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

DIED

BAILEY—Entered into eternal life, October 30, 1926, in the 73d year of her age, LOUISA WHALEY BAILEY, widow of the late Edward D. Bailey. Interment was in Trinity Church yard, Edisto Island, S. C., on All Saints' day, November 1, 1926.

"In the comfort of a reasonable religious and holy hope."

GOULD—At Schenectady, November 4, 1926, CHARLES CARMICHAEL GOULD, aged forty-eight years. Funeral services were held at the Cathedral of All Saints', Albany, N. Y., on Monday afternoon, November 8th. Interment in Albany Rural Cemetery.

MEREDITH—At Ancon, Canal Zone, Wednesday, October 27, 1926, in his forty-seventh year, the Very Rev. FREDERIC CHARLES MEREDITH, for five years Dean of the Cathedral of St. Luke, Ancon, in the Missionary District of the Panama Canal Zone, and some time priest of the Missionary Districts of Tokyo and the Philippine Islands.

MOULTON—OLIVE PEARL HOWARD, wife of the late Rowland Cotton MOULTON, born in Woodstock, Ohio, February 3, 1832, entered into life eternal, October 15, 1926, at the home of her daughter, Mrs. C. B. Whiley, in Lancaster, Ohio.

POSITIONS OFFERED

CLERICAL

WANTED—A CURATE WHO HAS A LOVE for souls and little children, knows how to use a 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

ORGANIST AND CHOIRMASTER IN Middle west, Catholic Churchman, three manual organ, good teaching field. Give complete information and state salary in first letter. M-804, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST, UNIVERSITY, GOOD EXPERIENCE, married, desires change. Rectory or responsible curacy. Box D-805, 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.

EXPERIENCED ORGANIST-CHOIRMASTER and public school music director seeks change to church or Church school position. Address S-803, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

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

ALTAR FURNISHINGS

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

VESTMENTS

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

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

CHURCH EMBROIDERIES, ALTAR 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.

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

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.

ART NOVELTIES

JAPANESE ART NOVELTIES CONSIGNED to church bazaars. Best proposition. Write for terms. JAPANESE ART & NOVELTY CO., 209 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 Edwardes Square, London, W. England.

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

CHRISTMAS CRECHES

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

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

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

AN ANGLO-CATHOLIC WORK IN CENTURY-old All Saints' Church, on the lower East Side of New York, requires financial aid for meeting its necessary expenses. Such are \$5.00 a day. Who will give \$5.00 a year? REV. HARRISON ROCKWELL, Vicar, 292 Henry Street. Responses thus far cover twenty-three days.

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.

TRAVEL

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

BOARDING

Aiken, S. C.

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 CHURCH-WOMAN.

Los Angeles

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

New York City

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

Washington, D. C.

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

SISTERS OF THE HOLY NATIVITY

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

RETREATS

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.

PHILADELPHIA, PA.—A RETREAT FOR Teachers and other friends will be held at St. Margaret's Mission House, 1831 Pine Street, December 4th. The Rev. Franklin Joiner, rector of St. Clement's Church, will be the conductor. Those desiring to attend will please communicate with the SISTER-IN-CHARGE.

CHURCH SERVICES

District of Columbia

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

Minnesota

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

New York

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

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

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: 8:00 A.M. Low Mass
" 9:00 A.M. Low Mass and Catechism
" 11:00 A.M. High Mass and Sermon
" 4:00 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.]

American Bible Society. Bible House, Astor Place, New York City.

One Hundred and Tenth Annual Report of the American Bible Society, 1926. Together with a List of Auxiliary and Coöperating Societies, their officers, and an Appendix.

The Book Store. 281 Fourth Ave., New York City.

The Greek Orthodox Catechism. A Manual of Instruction on Faith, Morals, and Worship. By the Rev. Constantine N. Callinicos, B.D., protopresbyter in Manchester.

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

Prohibition in the United States. By D. Leigh Colvin, Ph.D. Price \$5.00.

Little, Brown & Co. Boston, Mass.

Leaves From a Secret Journal. A Record of Intimate Experiences. By Jane Steger. Price \$2.00 net.

Lothrop, Lee & Shepard Co. Boston, Mass.

The Boy With the U. S. Marines. By Francis Rolt-Wheeler. With Thirty-six Illustrations from Photographs. Price \$1.75.

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

The Vision Beatific. By Rev. John D. Walshe, S.J. With a frontispiece by Dorothy Wallace. Price \$1.00.

The Catholic Church and Conversion. By G. K. Chesterton. Price \$1.

The Catholic Church and the Appeal to Reason. By Leo Ward. Price \$1.00.

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

The New Testament of Our Lord and Saviour Jesus Christ. Translated out of the Original Greek: and with the former Translations diligently compared and revised, by His Majesty's special command. Appointed to be read in churches. Illustrated. Price 65 cts.

The Holy Bible. Containing the Old and New Testaments. Translated out of the Original Tongues: and with the former Translations diligently compared and revised, by His Majesty's command. Appointed to be read in churches. Illustrated. Price \$1.65.

The New Testament of Our Lord and Saviour Jesus Christ. Translated out of the Original Greek: and with the former Translations diligently compared and revised, by His Majesty's special command. Appointed to be read in churches. Illustrated. Price \$1.25.

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

Seeking the Mind of Christ. By Robert E. Speer. Price \$1.50.

BULLETINS

Episcopal Theological School. Cambridge, Mass. The Faculty to the Trustees. Vol. XIX. October, 1926. No. 1.

CALENDARS

The Book Store. 281 Fourth Ave., New York City. The Churchman's Calendar of Daily Bible Readings. Advent 1926 to Advent 1927. Prepared by the Committee on Daily Bible Readings. Price 5 cts. each, \$3.50 per hundred.

English Primate Asks Prayer for Settlement of Coal Strike

Penitent and Ashamed at Plight of Christians—Statement from Bishops on Prayer Book Revision

The Living Church News Bureau
London, November 5, 1926

THE ARCHBISHOP OF CANTERBURY writes as follows in his *Diocesan Gazette* for November:

"I am anxious to urge upon clergy and laity the responsibility which rests upon us all to give really serious thought to the situation caused by our continued melancholy failure to reach a settlement of the coal question.

"Alert to the lessons and stimulus of such an hour, let us, penitent and ashamed at finding ourselves as Christians in such a plight, bring sustained daily effort to bear on the endeavor both to think and to pray as people should think and pray who recognize the presence of God among us, and the need of determined loyalty to the Lord Christ. Pray that reason and order may recover their place. Pray for the Government. Pray for all on whom it rests to influence thought and action in this dispute, and who hold leadership on either side.

"I receive requests that I should, if possible, secure the official appointment of a day of prayer. The appointment of such special days is at all times fraught with difficulty, and the difficulties are, in this particular instance, very real. Better, in my judgment, than such appointment will be the daily uplifting of our thoughts to our Father in Heaven, with the desire that He may enable us to respond rightly to His guidance or His call."

PRAYER BOOK REVISION

The following official statement has been issued with regard to the meeting of the House of Bishops to consider the subject of Prayer Book Revision:

"During the last ten days, from October 21 to October 30, the Diocesan Bishops of England have all been gathered at Lambeth Palace, the only absentee being the Bishop of London, who is in the United States. The Bishops have been continuously engaged upon the questions relating to the Revision of the Book of Common Prayer. Their labors are not yet concluded. It is hoped that in a few days it may be possible to make some announcement as to meetings during the early months of next year of the House of Bishops and of the Convocations of both Provinces, before whom the Book will be laid in accordance with the Standing Orders of the Church Assembly."

It was the general anticipation that the Bishops would have concluded their consideration of the Prayer Book Revision Measure at their October sittings. But agreement on certain of the most difficult problems has not yet been reached, and their lordships have been summoned for another meeting at Lambeth in the second week of January.

It is unlikely now that the Revised Prayer Book (Permissive Use) Measure will be submitted to the Convocations, in accordance with a promise of the Archbishop of Canterbury, earlier than at the July sessions, unless, as in the case of the draft revision of the Catechism, the Convocations are especially summoned in the neighborhood of Eastertide.

The Church Assembly meets in July, and it is possible, but not probable, that the measure will be formally introduced at that session. If, as is their undoubted

right, the Convocations consider the measure before it is submitted to the Assembly for its approval or rejection, it seems likely that it cannot pass the Assembly before November of next year, and therefore that it may not reach Parliament before the spring of 1928.

DEATH OF BISHOP OF ST. DAVID'S

I have to record, with much regret, that the Bishop of St. David's, Dr. John Owen, died in a London nursing home yesterday (Thursday) morning. His lordship was taken ill during the last meeting of the governing body of the Welsh Church at Llandrindod Wells, on September 30, and he remained in a critical condition until the end.

It may be said of the late Bishop that Catholicism, as we understand it, had hardly touched his life; he was without a real experience of it, and such knowledge as he had of it came to him through books. He was not frigid towards it, as his predecessor, Dr. Basil Jones, had been; still less was he hostile, as was Thirlwell. But controversies which had arisen elsewhere were avoided in his diocese, so that he was not often called upon to decide or to judge. This must be remembered of him, that Catholic minded priests in his diocese turned to him as instinctively as any others for counsel and sympathy, nor did he fail them. If he did not fully understand them, at least he had the will to understand. At all points he was anxious to support, and to serve, and to be a real father in God.

In the thirty years of his wise administration the diocese of St. David's has shown a steady growth in all good things, its life has been extended, consolidated, deepened. It has had constantly before it the example of one wholly devoted and self-sacrificing, who set before himself a single aim—the tending of his flock, the building of the Church of Christ. May he rest in peace!

SOCIETY OF THE SACRED MISSION

The annual festival and re-union of the Society of the Sacred Mission, Kelham, which was held in London last week, was remarkable for the tribute which Dr. H. L. Goudge, regius professor of Divinity at Oxford, paid to the society's method of training candidates for ordination, and his criticism of the public schools and universities as training grounds for the priesthood. Speaking at the evening meeting at the Church House, Westminster, he pointed out that non-graduate theological colleges were frequently defended in an apologetic way. People said: "Of course, what we should like would be to have the ministry carried on by men who passed through the great public schools and universities. But we realize that that is an ideal that cannot be fulfilled, because there are not sufficient men from those sources to fill the ranks of the clergy. So we must go further afield; and although we should like the ministry of the Church of England to be derived from the same class as in the past, we realize that the theological colleges are doing a great work in supplementing the supply of men from the universities and public schools." This was not the speaker's point of view.

"For the greater part of my life," said Dr. Goudge, "I have been chiefly employed in training for the ministry candidates

from public schools and universities, and admirable material for the most part I have found them. But even if we were able to secure a sufficient number of men for the ministry of the Church of England from this class alone, I would not do it, nor would I desire that all ordination candidates should pass through the public schools and universities. Not only do I think it undesirable that a great Church should have a class ministry, but I do not believe that the public schools and universities necessarily give the best training for the ministry, either socially, intellectually, or morally, as well as spiritually."

With great courage, the S. S. M. is launching an appeal for £75,000 for the testing and training of candidates for the ministry. There is no lack of young men eager to enter the service of the Church in Holy Orders. "We are snowed under with candidates," said Fr. Bedale, the warden, at the same meeting.

GEORGE PARSONS.

BISHOP GILMAN BACK IN AMERICA

(Picture on page 117)

PORTLAND, ORE.—Portland has been enjoying the unusual experience of having a bishop from the Orient pass up San Francisco to become its visitor. The Rt. Rev. Alfred A. Gilman, D.D., Suffragan Bishop of Hankow, spent a busy day in this city on Tuesday, November 16th. Beginning at 10:30 in the morning at St. Helen's Hall, the diocesan school for girls, he made almost one continuous speech until about nine o'clock in the evening, addressing besides the city clergy at a luncheon, the women of the diocese in the afternoon, and a meeting at St. David's Church in the evening, the time between being interspersed by interviews with reporters from the local papers.

Bishop Gilman's visit is, first of all, to reassure the Church that our work is in no danger of stoppage by reason of the disturbances in China; second, to secure a competent teacher of Physics for Boone College, and the necessary laboratory equipment to teach that subject properly; third, to interest young men and women in the mission work in China and, lastly, to bring to the attention of the Church the crying need for some of the items contained in the Budget for Advance Work.

Bishop Gilman states that the political hope of China lies in the Southern armies now pushing northward under the leadership of the young Cantonese General Jong. This army has, it is true, accepted assistance from the Bolshevik forces of Russia, and is, to a certain extent, tinged with their doctrine; but they have grasped at the military help of Russia as a drowning man grasps at a straw, and he feels that when once they have reached their military objective, the old Chinese conservatism will reassert itself, and a sane democracy will result. China can survive only through union—not partition. The anti-British agitation now rampant in the country he believes to be really anti-Japanese, and is due to the Anglo-Japanese Alliance.

When asked what is the real trouble in China, he replied, poverty, ignorance, superstition, and fear. The last, he believes to be the real source of all the anti-foreign demonstration.

The Bishop is going on to North Platte, Nebraska, to spend some time with his father, and will be at the service of the American Church until his return to China next summer.

Archbishop Germanos Describes Present State of Russian Church

Order Gradually Being Restored Among Orthodox—The Several Parties Described

The European News Bureau
London, November 9, 1926

ARCHBISHOP GERMANOS OF THYATIRA has addressed an important letter to the *Church Times*, which I think best to give here in full:

"Sir,—Having read a recent article in your columns, in which Canon Douglas corrected some misstatements communicated to the *Times* by its correspondent in Jerusalem, I think it may be well that I should add certain additional information about the situation of the Church in Russia which should be altogether of interest to your readers, and the particulars of which are such as the Ecumenical Patriarchate possesses.

TWO PARTIES IN RUSSIAN CHURCH

"In Russia today, there are two ecclesiastical parties which are of real significance. The one, the Tikhonist party, with the *locum tenens* of the Russian Patriarchate, Peter, as its chief, and which has been since his imprisonment under the leadership of his substitute, the Metropolitan Sergios; and that which is known as 'The Holy Synod' of the 'Orthodox Russian Church,' which is under the presidency of Benjamin, Metropolitan of Petersburg. Assuming that the Patriarchal party needs no description, inasmuch as it preserves the characteristics of the pre-war Russian Church, which has always been marked by its spirit of conservatism, I will confine myself to the ecclesiastical parties which dissent from it, beginning with the Synodical party, which is the most important of them.

"The Synodical party, which formally coöperated with different groups, such as the 'Living Church' of Krasniski and the 'Apostolic Church' of Antoninos, subsequently broke off all relations with them, and, especially after the death of the illustrious Patriarch Tikhon, set itself to win reconciliation with the Tikhonists.

"By two encyclicals (April 11 and July 11, 1925) this Synodical party invited all Russian bishops, whether Tikhonists or not, to a council, and acknowledging that it shared equal responsibility for the injury which the Church of Christ in Russia is undergoing through its present divisions, proposed that the questions which were in dispute should be solved at the Local Council which it was thus convening. The *locum tenens* of the Russian Patriarchate, Peter, replied in an encyclical, July 28, 1925, denouncing the Local Council thus convened as a 'pseudo-synod,' and those who were convening it as schismatics, on the ground that they renounced the authority of the Patriarchate and rejected the decisions of the Ecumenical Synod. Of a similar character to the Metropolitan Peter's encyclical was that of the Tikhonist bishops in Karlowicz, addressed to the whole Orthodox Church (August 13, 1925) and announcing the Local Council so convened as the 'Second Robber Synod.'

LOCAL COUNCIL ASSEMBLES

"That Local Council assembled in Moscow on October 1, 1925, seventy-eight bishops being present, and with them 105 of the clergy and 322 of the laity, representing various diocesan councils. Its decisions were announced in an encyclical to the 'Orthodox Autokephalous Churches.'

"In that encyclical the Council (1) proclaimed its fidelity to the decisions of the seven Ecumenical Councils and of the ten

NEW BISHOP FOR INDIAN DIOCESE

LONDON—The Rev. Kenneth Kennedy, a former member of the Dublin University Mission to Chota Nagpur, India, and a brother of the Dean of Dublin Cathedral, has been appointed Bishop of Chota Nagpur, to succeed the Rt. Rev. Alexander Wood, D.D., lately translated to the see of Nagpur.

The Bishop-designate received the royal confirmation of his appointment on October 25th, and sailed for India on the following Friday. He will be consecrated at Ranchi, India, on December 12th by the Most Rev. Foss Westcott, D.D., Archbishop of Calcutta and Metropolitan of the Province of India and Ceylon, assisted by other bishops of the Indian mission.

Local Councils, which the whole Orthodox Church recognizes, and (2) approved the principle of bishops being married, and permitted the second marriage of the clergy, subject to the approval of their flock, regard being had both to the personality of the applicants and the particular conditions under which widowed priests may be living. The Council added that although it judges itself to be competent to solve such questions as a matter of ecclesiastical expediency, it considered it at the same time to be right that it should submit its own decisions for the approval of the forthcoming Ecumenical Council, and expressed its readiness to conform to the decisions of that Council so far as they may be obligatory upon all the Orthodox Churches.

"The reconciliation sought by this party failed and today the Orthodox Church in Russia continues to be like a vessel tossed in the middle of an ocean. Besides these two ecclesiastical parties (the Tikhonist or Patriarchal Church and the party of the Holy Synod or Synodical Church), other parties appeared at an earlier date in Russia and disturbed the Russian Church. The most important are the Living Church and the Regenerate or Apostolic Church.

THE "LIVING CHURCH"

"For its leader the Living Church had Vladimir Krasniski, a cultured cleric of extreme liberal views. By his support of the idea of a married episcopate and the second marriage of the clergy, and of other innovations, he became the chief cause of the present canonical confusion in the Russian Church. He was compelled to leave Moscow for Petrograd by night. While the Patriarchal (Tikhonist Church) has had no relation with him whatever, the 'Synodical Church' broke all relations with him, and has, further, declared him unfrocked. None the less, he continues to possess a church in Petrograd and to officiate in contravention of the canons. But in all circumstances, even if we cannot say that the Living Church no longer exists today, we can say that it is in its death agony.

"The Regenerate or Apostolic Church is led by Bishop Antoninos who, being president of the 'Higher Church Administration' which was provisionally set up after the departure of the Patriarch Tikhon, evinced anti-canonical tendencies by his disposition to introduce new theories of teaching concerning the Eucharist. But when, after the deposition of the Patriarch Tikhon (1923), the synodical system came into action and the 'Holy Synod' took control, it struck Antoninos off its register, and thenceforth he became the actual

leader only of the ecclesiastical party which is known by his name, and had in all under him only fourteen churches and one bishop.

"After the conclusion of the work of the Local Council (October, 1925), Antoninos convened his new followers in Moscow and attacked equally both the Patriarchal party and the Synodical party, denouncing them alike as reactionaries. The fact is that although his party is numerically small, it has outraged the conscience of the Russian laity more than any other through the dogmatic innovations which it has introduced in the Sacrament of the Eucharist, and the Liturgy, and in particular through its disuse of the sacred vestments in the Divine Liturgy. This party is now also in its death agony, and its leader, Antoninos, being himself on what would appear to be his death-bed, has begged the 'Holy Synod,' in the event of his death, to grant him burial as a bishop. The answer returned to him has been that only after sincere repentance and the signature of a document repudiating the innovating theories in regard to dogma and other matters introduced by him can he receive the funeral rites of a bishop.

ATTEMPTS TO RESTORE ORDER

"The Ecumenical Patriarchate, to which one of the two greater parties—*viz.*, the 'Synodical'—had appealed repeatedly, desired to bring order into this anomalous situation in 1924 by the despatch of a special Commission, of which I myself was nominated a member. It had agreed, however, to the despatch of that Commission only on the condition that the Patriarch Tikhon, who was then alive, should request its despatch with a view to an investigation of the situation upon the spot and of a resulting decision. The consent of the Patriarch Tikhon and his appropriate request thereto was not notified. In consequence, the mission of the Ecumenical Patriarchate to Russia fell through.

"It would be superfluous for me to state that the Ecumenical Patriarchate has observed the strictest neutrality in regard to this internally anomalous position in Russia, and has always urged a return to the strict observance of canon law, as also to unanimity and unity. Indeed, it has always desired eagerly, and continues to desire, that agreement should be brought about between the two chief parties in Russia, and is ready to that end to extend a helping hand to bring about the reestablishment of peace in its great sister and daughter, the Russian Church.

"Your obedient servant,

✠ GERMANOS,

Archbishop of Thyatira and
Exarch of Western Europe.

"The Greek Cathedral Church
of St. Sophia, Bayswater, W."

C. H. PALMER.

NEW POSTER FROM FIELD DEPARTMENT

To MEET requests for copies, the page advertisement carried in recent issues of the Church papers, concerning the necessity of an adequate every member canvass, has been issued in poster form, one copy to be sent to each of the parochial clergy about November 20th. An additional copy for any parish or mission not reached in this way may be had on request from the Field Department, 281 Fourth Avenue, New York.

MORTGAGE AT ILION, N. Y., PAID

ILION, N. Y.—As the result of a campaign undertaken last June by the men of St. Augustine's parish, Ilion, N. Y., on their own initiative, the balance of the mortgage debt on the "Forward Movement" of the parish has been paid off.

New Governor General Visits Toronto; Welcomed by Bishop at Cathedral

Canada Remembers Armistice Day —Presentation to the Bishop of Qu'Appelle

The Living Church News Bureau
Toronto, November 18, 1926

VISCOUNT WILLINGDON, CANADA'S NEW Governor General, has just paid his first official visit to Toronto. On Saturday morning he was given an official welcome at the city hall, when among many addresses presented was one from the Bishop, clergy, and laity of the Diocese of Toronto. On Sunday morning, following established precedent, His Excellency attended divine service at St. Alban's Cathedral. He was accompanied by Lady Willingdon and his aides. Their Excellencies were welcomed by the Rt. Rev. James Sweeny, Bishop of Toronto, who preached the sermon. His Lordship expressed the hope that the Governor-General would have an opportunity to attend St. Alban's after its completion, which he trusted would be within the next few years.

The service was conducted by the Rev. F. C. Ward-Whate, priest vicar of St. Alban's, while the state prayers were read by the Ven. Archdeacon Davidson. His Excellency read the lessons. The Rev. Canon Vernon acted as chaplain to the Bishop.

CANADA REMEMBERS ARMISTICE DAY

Armistice Day already has practically an octave in Canada, as from Sunday to Sunday of the week in which it falls reference is made to the day and to the memory of the fallen. Here are some commemorations in Toronto, which are but samples of its observance all over the Dominion.

At the University of Toronto the ceremony began with the requiem hymn, *O Valiant Hearts, Who to Your Glory Came*. The singing was led by a gowned choir of fifty from the Victoria college music club. The troops gave the general salute and then followed the two minutes' silence.

As the first bell of midnight rang in Armistice Day, the front door of the Toronto city hall opened and a bareheaded man, dressed in brown cassock, white surplice with a scarlet cross on his breast, stepped forth into the night bearing before him in his clasped hands an upright sword. The chilly streets were deserted. The cenotaph, its wreaths laid about its base, rose high into the darkness. Behind the slow-stepping sword bearer walked men in great flowing robes of scarlet and of blue, with white crosses blazoned on the shoulders. In single file came a chain of seventy-five men in the brown cassocks and brown surplices with the long scarlet crosses. Their arms were folded across their breasts. They were bareheaded.

But some walked on canes, and one with crutches. In the darkness, in the silence, there were many in the line who hobbled and limped, and at the steps others unfolded their arms to help their crippled comrades. Beneath the vast brown shadow of the city hall, where the cenotaph rose more palely significant than ever it can by daylight, a scene out of some ancient time, with all the loneliness, the remoteness, and the infinite sincerity of far valorous ages, was staged. Three Toronto preceptories of the Noble Order of Crusaders were sal-

uting before the cenotaph their perpetual Grand Master, the Unknown Soldier.

'Mid a silence that could be felt in the crowded Church of the Messiah last Sunday afternoon a cross from France was unveiled and dedicated by the Toronto Regiment (3d Battalion, C.E.F.). The ceremony was impressive in the extreme.

"At the going down of the sun, and
In the morning, we will remember them."

No more beautiful service of remembrance has ever been held in Convocation Hall of the University of Toronto than that in which the Silver Cross Chapter of the Daughters of the Empire met to commemorate the heroic deeds of their glorious dead, who fought and fell for king and country. Mr. Laurence Binyon, from London, England, author of the immortal lines which the chapter has selected for its motto, was present to read his exquisite lyric.

PRESENTATION TO THE BISHOP OF QU'APPELLE

At a dinner at the Assiniboia Club, Regina, Chancellor P. H. Gordon on behalf of the clergy and laity presented the Rt. Rev. McAdam Harding, Bishop of Qu'Appelle, with a purse containing more than \$1,000 as a token of appreciation from the diocese. The dinner at which more than seventy clerical and lay members of the Qu'Appelle diocese sat down was a climax to the dedication of Bishop's Court, the new home of the present and future bishops of Qu'Appelle.

A VETERAN WORKER OF THE NORTH

Archdeacon and Mrs. Faries came to Winnipeg on their way out from the north. They met the Rev. E. W. Gardiner on his way to York Factory. The Archdeacon brought before the M. S. C. board the question of publishing a Cree hymn book and the matter was received favorably and referred to the executive committee. The Archdeacon is expected in England to do deputation work for the Bible Churchmen's Missionary Society and while there he hopes to see the book through the press.

Archdeacon Faries brought word as to the safe arrival of the Rev. D. B. Marsh at Eskimo Point after an exciting trip on the motor schooner from Churchill. It seems that the lock of the propeller got loose and the water began to pour in. The ship was run into shallow water and an effort was made to stop the leak, which proved successful though the engine could not be used. Mr. Marsh's motor whale boat was called into requisition and with its 8 H.P. engine the laden schooner was towed some forty miles to its destination.

HEALING MISSION AT ST. MARTIN'S, TORONTO

On the 23d Sunday after Trinity, the Rev. A. J. Gayner-Banks, director of the Society of the Nazarene, Diocese of New Jersey, concluded a highly successful eight days' mission at St. Martin's-in-the-Fields, Toronto, the Rev. J. E. Murrell Wright, rector. Although the mission was not advertised in the press large congregations were present at all the services, noticeably at the daily Eucharist and the mission service proper in the evening. Fr. Banks, through his powerful preaching of the sacramental life of the Church and the power to heal spiritually and physically, has left an indelible impression upon the

parish. At the conclusion of the service the clergy, choir, and church wardens gathered around the altar and sang the *Te Deum* as an act of special thanksgiving.

The approaches to St. Martin's have recently been greatly beautified. One enters its sacred precincts through a lych-gate, stone walls have been erected around the church's property, stone steps and stone pavements lead to the church's vestibules, the grounds leveled off and sodded. In the middle of the churchyard a wayside Calvary in memory of Mrs. Alice Amelia Weston was unveiled and dedicated on St. Martin's Day, November 11th.

NEWS NOTES

Two lecturers have been added to the faculty of Bishop's College, Lennoxville. Mr. M. Home, M.A., has been appointed lecturer in physics, and Mr. S. E. Read, M.A., lecturer in French and English.

In a sermon of great eloquence and forcefulness, the Rev. Canon Gould, preaching in St. James' church, St. John, N.B., at the special mission service in connection with the observance of the seventy-fifth anniversary of the church, made an earnest plea for the strengthening of moral and spiritual life.

In All Saints' Church, Peterboro, a tablet was unveiled in memory of Raymond Allen, one of the victims of the Balsam Lake tragedy last summer. The tablet was unveiled by Mr. Herbert Mowat, general secretary of the Brotherhood of St. Andrew, and was dedicated by the Rev. W. F. Wrixon, of Cobocok; the Rev. W. J. Minto Swan, of St. James' Cathedral, Toronto; and the Rev. J. Douglas Pater-son, rector of All Saints', also took part.

The 104th anniversary of the holding of services in St. Matthew's Church, Quebec, was marked by a series of beautiful services at All Saints'-tide.

Bishop Rowe, of Alaska, paid a fine tribute to the two bishops of the Canadian Church adjacent to his diocese at the meeting of the Columbia Woman's Auxiliary. Speaking of Bishop Stringer, whom he described as a fine leader and a heroic man, also of the late Archbishop Du Vernet, he told of the far-reaching effects of their work among the Eskimo and Indians of the Far North. In essentials the methods of the Episcopal Church of the United States and of the Anglican Church of Canada are similar in ministering to the suffering bodies of men, women, and children in hospitals, and in education and religious training along constructive lines, in all of which the Woman's Auxiliaries of both churches have materially assisted.

The consecration of the new Bishop of Calgary, Dean Sherman, of Quebec City, will be delayed until late in February, probably until St. Mathias' Day, February 24th.

On Thanksgiving Day, St. Joseph's Chapter of the Guild of the Servants of the Sanctuary held their annual meeting at St. Bartholomew's Church, Toronto. It took the form of a retreat conducted by the Rev. C. J. Stuart, vicar of St. Thomas'. Robert Kirkland Kernighan, known throughout Canada as the Khan, a poet of no mean distinction, and vestry clerk of St. Alban's Church, Rockton, Ont., was buried last Sunday in the cemetery adjoining the church. The Rev. E. M. Rowland, rector, assisted by Canon W. H. Snelgrove of Galt, officiated.

THE AUSTRALIAN diocese of Kalgoorlie has suffered severely from a recent cyclone which damaged a number of churches and parish houses.

Bishop Manning Again Denounces Marlborough Marriage Annulment

Roman Catholics Reply—Dr. Carstensen Resigns—Christian Unity Sermons

The Living Church News Bureau
New York, November 20, 1926

THE CONSIDERABLE AMOUNT OF SPACE given in the daily papers during the past week, often front page space, reporting the comments of several ecclesiastics on the annulment of the Duke of Marlborough's marriage, is evidence of the wave of protest that has arisen over the recent decree.

In his sermon at St. James' Church, New York, last Sunday morning, the Bishop of New York, who was there for the dedication of the completed tower, commented briefly on the reported annulment. He expressed himself as amazed at the decree of the Roman Catholic authorities and promised a later statement when fuller information had been obtained. Such a statement, he declared, should be forthcoming from the Bishop of the diocese in which the marriage ceremony was performed.

The frankly-expressed opinions of Bishop Manning on this subject brought an immediate reaction from Roman Catholic sources both here and in England. Also, the Anglican Bishop of Ripon, Dr. Burroughs, in addressing the National Assembly of the Church at a meeting in London, commended Bishop Manning for what he has already said about the annulment and added his own vigorous protest. Today's papers quote cable dispatches showing the opinion of Roman Catholic editors in England.

The *Universe*, a London Roman Catholic paper, states that the decision was that the ceremony of 1895 which the world has believed for thirty-one years united in marriage the Duke of Marlborough and Miss Consuelo Vanderbilt "was entirely null and void, and it was based on the principle laid down in Canon 1087 of Canon Law: 'A marriage is invalid when it is entered into because of violence or grave fear caused by an external agent unjustly, to free one's self from which one is compelled to choose marriage.'" The same paper goes on to say that "the evidence proved beyond doubt that such pressure was brought to bear" on the former Miss Vanderbilt. The *Tablet* (also a London Roman Catholic journal) rebukes the Bishop of New York and replies that "if it were true that the Catholic Church has betrayed her trust we should have cause to hang our heads low under the rebuke of Bishop Manning. We would point out that Rome has undone nothing. She only ascertained and declared that there was nothing to undo. The spiritual advisors of the Church should have taken steps to satisfy themselves that this child was not one more victim of the craze for marrying new world dollars to old world titles."

A further decision by the Roman Catholic court at Southwark which will, likely, be confusing to some of us outside the legal profession, is that notwithstanding a marriage did not take place the two sons of the Duke will not lose their legitimacy.

A final item having to do with the matter is that the Bishop of Southwark is

now journeying from England to the Vatican.

RESIGNATION OF DR. CARSTENSEN

The Rev. Dr. Gustav A. Carstensen, for the past nine years rector of Holy Rood Church, Fort Washington Avenue and 179th Street, New York, has resigned from that office, the same to take effect at the end of December. Although he has served over fifty years in the priesthood of the Church, Dr. Carstensen looks forward to further activity in the ministry. He plans a trip to the Holy Land to be taken soon after he is free from parochial duties.

CHRISTIAN UNITY SERMONS AT ST. PAUL'S CHAPEL

The Rev. Dr. J. P. McComas, vicar of St. Paul's Chapel, Broadway and Vesey Street, has announced a series of sermons to be preached during Advent at St. Paul's by officers of our National Council. The general topic of the series is A New Path to Christian Unity. These addresses will be given at the daily noon-time services which begin at 12:30 and are held each week-day except Saturdays. The several topics are as follows:

First Week (Nov. 29-Dec. 3)—The Eastern Church: Greeks, Russians, Rumanians, etc.

Monday: The Mother of All Churches, by the Rev. William C. Emhardt, Ph.D.

Tuesday: One Fourth of Christendom Today, by the Rev. Thomas Burgess, D.D.

Wednesday: Neither Protestant nor Roman, by the Rev. Robert F. Lau, D.D.

Thursday: Reality of Orthodox Worship, by Dr. Burgess.

Friday: Debt to the Eastern Church, by the Rev. Robert F. Lau, D.D.

Second Week (Dec. 6-10)—Eastern Church in Western World Vital Factor of American Christianity.

Monday: Anglican-Eastern Coöperation, by Dr. Emhardt.

Tuesday: Missions to Asia and America, by Dr. Burgess.

Wednesday: Russians and Americans in Japan, by the Rev. Charles F. Sweet.

Thursday: 2,000,000 Orthodox in U. S. A., by Dr. Burgess.

Friday: The Uniat Churches Under Rome, by Dr. Emhardt.

Third Week (Dec. 13-17)—The Eastern Church in the U. S. A. Russians, Greeks, Rumanians, etc.

Monday: Break-up of the Turkish Empire, by Dr. Emhardt.

Tuesday: Fellowship With Greek Americans, by Dr. Burgess.

Wednesday: Rumanian, Serbian, Syrian Neighbors, by Dr. Emhardt.

Thursday: A Bolshevik Invasion of America, by Dr. Lau.

Friday: Episcopal Church to the Rescue, by Dr. Burgess.

Fourth Week (Dec. 20-23)—Back to Europe and the Levant, Ancient Churches Ask for Help.

Monday: Twentieth Century Martyrs, by Dr. Lau.

Tuesday: A New Type of Near East Relief, by Dr. Emhardt.

Wednesday: Assyria, the Land of the Wise Men, by Dr. Emhardt.

Thursday: An American in Bethlehem, by Dr. Lau.

CHURCH SCHOOL SERVICE LEAGUE ANNUAL CONFERENCE

On Saturday, December 4th, there will be held at the Cathedral the annual all-day conference for the diocesan Church School Service League. The young people will be addressed by Bishop Manning and the Rev. Dr. C. B. Ackley, president of the Board of Religious Education. It is expected that each parish will send two official representatives. They are asked to communicate with either Mrs. C. H.

Tuttle, 339 Convent Avenue, or with Mrs. William C. Hall, 136 West 80th Street, by letter or phone and advise how many are expected from each parish. It is planned to make the day an educational one for adults and the younger folk, and an interesting feature that is promised is an exhibit of gifts for the mission field, a display that will be suggestive and informing.

NEWS NOTES

The Bishop of the diocese will be at the Church of the Holy Apostles, Ninth Avenue and 28th Street, tomorrow morning contributing to the observance of the ninetieth anniversary of the parish. The present rector is the Rev. Lucius A. Edelblute.

Bishop Freeman preaches tomorrow at Grace Church and Canon Stokes at the Church of the Transfiguration, both speaking in the interests of the Washington Cathedral.

Bishop Remington has been in the pulpit of Trinity Church each day at noon, giving clear-cut pictures of a Churchman's work in Eastern Oregon. On Thursday evening he was the chief speaker at the Trinity parish men's dinner which was attended by some six hundred men from the church and parish chapels.

Bishop Thomas of Wyoming is preaching tomorrow at All Angels' Church; Dean Llwyd of Halifax, Nova Scotia, is at St. Bartholomew's in the morning and at the Cathedral at Evensong.

Tomorrow evening Bishop Darst will speak at a rally in St. Thomas' Church, Mamaroneck, where ten parishes of Westchester County will unite to learn from its originator of the Bishops' Crusade.

Next Sunday morning at eleven occurs the consecration of St. Andrew's Church by Bishop Manning.

The New York Bible Society is giving a luncheon on Monday, the 29th, in honor of Dr. Brooks and Dr. Norwood, the new rectors of St. Thomas' and St. Bartholomew's parishes.

The Church school children of the diocese will give their Advent offerings this year to the work of St. Barnabas' House, Mulberry Street, where it will be used, especially, for the care of convalescent children.

Fr. Huntington, O.H.C., will conduct a quiet hour on Wednesday of this week for the Fellowship of Social Workers, a group which functions under the auspices of the diocesan Social Service Commission. The service will be held at the Church of the Incarnation.

Tomorrow evening at the Knickerbocker Theater occurs the annual benefit for the Episcopal Actors' Guild. Among the patrons and patronesses of the event are the President and Mrs. Coolidge and the Bishop of New York and Mrs. Manning.

HARRISON ROCKWELL.

AT VOORHEES NORMAL SCHOOL

DENMARK, S. C.—As the result of a census by the chaplain, the Rev. H. Randolph Moore, of the students in the Voorhees Normal and Industrial School, a number of these were confirmed at the visitation on November 12th of the Rt. Rev. H. B. Delany, D.D., Suffragan Bishop for colored work. The school is very much handicapped by the lack of an adequate chapel, and it is hoped that some friend or group of friends interested in the school will make the erection of one possible in the near future. An improvised altar on the stage in the academic building was erected for the confirmation.

Bishop Dallas Will Be Visiting Prelate in Massachusetts Crusade

Enlargement of Diocesan House— Brighton Rector Instituted—The New St. Stephen's

The Living Church News Bureau
Boston, November 20, 1926

THE COMMITTEE TO WHICH HAS BEEN entrusted the responsibility of engineering the Bishops' Crusade, so far as this diocese is concerned, is getting plans under way. A letter has been sent by Bishop Slattery to request all the rectors of parishes to set apart St. Andrew's day as a special day of intercession in their parishes, marked by a special service, and with every possible facility given for the use of the church for private prayers. Each rector is also requested to appoint five members of his parish as a committee to confer with him as to the best means of carrying out the Crusade in his own particular parish. The intensive part of the campaign is to take place from January 23d to January 30th. The visiting bishop for this diocese is to be the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, but as yet the priest and laymen have not been appointed. In the larger centers, such as Boston, Lynn, Fall River, New Bedford, Lawrence, and Lowell, it is planned to have a great inspirational service on the first evening, to be followed by a conference the next morning on personal religion, and, in the evening, by conferences with committees from the several parishes concerned to train them for carrying on their own fields. Each rector is further urged to assemble all those who have been confirmed during his own rectorate for a corporate Communion on some morning during Epiphanytide, and, on Washington's Birthday it is planned to hold a corporate Communion for the men of the diocese in the Cathedral, at which the celebrant will be Bishop Slattery and an address will be delivered by Bishop Dallas. Outlines of sermons for use during the Crusade are being prepared by the committee on evangelism.

ENLARGEMENT OF THE DIOCESAN HOUSE

Last spring we referred in this column to the prospect for improving the facilities and usefulness of the Diocesan House. The current number of the *Church Militant* includes a lengthy article by Bishop Slattery dealing with this project and illustrated by reproductions of the architect's plans together with a picture of the library as it is intended to be, and another, on the cover, of the proposed assembly hall. Briefly, the plans call for leaving the present building intact with the exception of some minor alterations in the present partitioning of the rooms. Beyond such alterations, the only ones of importance in the present building will be on the main floor. Here it is planned to transform the offices now occupied by Archdeacon Dennen and his assistants into one large and attractive reception room, and, immediately in the rear of this room, a chapel for brief noonday services and other occasional services.

The main work of reconstruction is to take the form of the erection of an entire new wing immediately to the rear of the present building to which it will be connected by a narrow joint affording, on all floors, a passageway from one build-

ing into the other, and to the left of this there is to be a much needed elevator connecting with all floors. In this new wing the main portions of interest will be on the first three floors. Occupying the first two floors, there will be a large auditorium with a roomy platform and seating accommodation, in the main floor, for 212, together with seats for about ninety more in the gallery, access to which will be had from the second floor. Immediately over the auditorium, and occupying the entire third floor of the new wing, will be the diocesan library affording space for the books now stored in the basement of the Theological School in Cambridge, and opening out, on the left, on to the roof-garden. As yet plans for raising the necessary funds have not been made, but it is hoped that some of the faithful will welcome the opportunity for making memorial offerings.

INSTITUTION OF RECTOR OF ST. MARGARET'S, BRIGHTON

The Rt. Rev. Samuel Gavitt Babcock, D.D., Suffragan Bishop of the diocese, visited St. Margaret's Church, Brighton, on the evening of Monday, November 15th, for the purpose of instituting the new rector, the Rev. A. C. Larned. The service took place immediately after Evensong, which was conducted by the Rev. R. H. H. Bulfeel, and the Bishop delivered a very thoughtful discourse in which he traced the history of the office and showed from the special lessons for the occasion what should be the attitude of the priest toward his flock and of the flock toward their priest. Other clergy present included the Rev. R. J. Evans, of the Church of the Advent, and the Rev. Charles Taber Hall, rector of the neighboring parish of St. Luke's, Allston. Immediately after the service a reception took place in the parish house, at which the guests were received by Bishop Babcock and the new rector and Mrs. Larned and addresses of welcome were made to Fr. and Mrs. Larned by representatives of the parish and community.

NEW ST. STEPHEN'S CHURCH STEADILY ADVANCING

The new St. Stephen's Church is already about half finished. The architect is William Perry, who recently rebuilt St. Paul's Church, Newburyport, and the style is that of a small Spanish mission. Facing Blackstone Park, it stands diagonally across from the municipal building and the Salvation Army on the one side, and from the South End House for women and the Franklin Square House for girls on the other. During the building period the parish is using No. 413a Shawmut Avenue, next door, as a parish house, and is worshipping on Sundays in the Seventh Day Adventist temple, at the corner of Warren Ave. and West Canton Street, while a small chapel has been established for weekday services in the parish house. The Groton School boys now in the freshman class at Harvard are working in this parish this year, teaching music in the Church school, forming an orchestra for the school as also for parish parties, leading a boys' club, teaching in the Church school, and coaching the St. Stephen's dramatic club. Some of the Wellesley College girls are working among the girls of the parish.

SECOND CONFERENCE-RETREAT FOR STUDENTS

The second conference-retreat for the students of the Back Bay took place at the Church of the Messiah on Gainsborough Street on Saturday, November 13th. The conference was preceded by a luncheon at noon, at which Mrs. Charles Lewis Slattery was joint hostess with Mrs. Gardner, wife of the rector of the church. The speaker was Mr. Bruce Barton, characterized by the Rev. William E. Gardner, D.D., rector of the parish, as the "high priest of advertising," and he told the students present that the foundation of his personal religion was faith. He further added that all the famous men he had met who had risen during the last decade had attributed their success to personal faith. REGINALD H. H. BULTEEL.

BISHOP OF LONDON SAILS

(Picture on page 117)

SAN FRANCISCO—The Lord Bishop of London sailed for the Orient on November 13th. After speaking at California and Leland Stanford Universities, and addressing 600 at the Commonwealth Club, he closed his visit to America with a service at the Cathedral crypt, which was attended by 2,000 people, including most of the clergy of the diocese, Greek, Russian, and Armenian priests, the mayor, and representatives of universities and theological schools of the Bay district.

The Bishop also played tennis with the Bishop of Sacramento and with Helen Wills. Paired with the latter against Dr. Johnston and Mr. Sumner, two of the best players on the Coast, His Lordship was defeated, 6-4, 6-2.

RURAL CONFERENCE OF DIOCESE OF VIRGINIA

RICHMOND, VA.—The second annual conference of the rural clergy of the Diocese of Virginia was held in Richmond, November 3d to 5th, with an attendance of about forty. The opening service was conducted by the Rt. Rev. William Cabell Brown, D.D., Bishop of the diocese, and the Rev. Frederick D. Goodwin of Warsaw was elected chairman.

The first address was by the governor of Virginia, the Hon. Harry F. Byrd, on the subject of The Rural Pastor as a Community Leader. The greater part of the time of the conference was taken up with addresses and discussion of matters of vital import to the rural work of the Church. The State Board of Public Welfare and the Rural Minister, by Miss Price, assistant director of the State Board of Public Welfare, The Country Minister and a Living Wage, by several speakers, an address by Professor T. S. Garnett of the Virginia Polytechnic Institute upon Rural Conditions in Virginia, The State Library and the Rural Minister and his Community by the librarian of the State Library, The School System of the State and the Church, by the superintendent of Public Instruction, The Relations between the City and Country Churches, by several speakers, Rural Work Plans of other Dioceses, by the Rev. F. D. Goodwin, Teacher Preparation and Supervision, by Dabney S. Lancaster, secretary State Board of Education.

The plans for the conduct of the fall campaign for the work of the diocese and the general Church was discussed under the general leadership of the Rt. Rev. H. St. George Tucker, D.D., Bishop Coadjutor of the diocese.

New High Altar Dedicated at St. Chrysostom's, Chicago

American Legion Takes Part—Fr. Reinhardt Accepts Call—Glen Ellyn Conferences

The Living Church News Bureau
Chicago, November 20, 1926

AT THE ARMISTICE DAY MEMORIAL SERVICE at St. Chrysostom's Church, Chicago, on Sunday, November 14th, a beautiful high altar was dedicated to the memory of Henry Blair Keep, who died for his country in the Great War. Captain Keep was graduated from Yale in the Class of 1915, and commanded Company A, Tenth Machine Gun Battalion, Fourth Division, A. E. F. The Harold A. Taylor Post No. 47 was present at the service, and the special speaker was Lieutenant C. Wayland Brooks, D. S. C., who served with the famous Second Division on the Verdun front. The prayers of dedication were said by the rector, the Rev. Dr. N. O. Hutton, and the sermon was preached by the assistant, the Rev. W. Taylor Willis, chaplain and major of the 38th Division.

The memorial is described as an exquisite and unique work of art entirely hand carved. The table proper and the canopy are architecturally, in perpendicular gothic. The reredos is a triptych, the center panel of which has for its subject the Crucifixion; the left panel represents the Nativity, and the right panel, the Ascension. The doors of the triptych are supported by massive wrought iron hinges. The altar and reredos are of oak; the panels of limewood, all native material. The high lights of the panels are natural color, the relieve being finished in old ivory color, somewhat darkened to harmonize with the oak which frames them.

CONFERENCES AT GLEN ELLYN

Fitting in with the preparation for the Bishops' Crusade, and largely as a result of the suggestion of the recent stimulating gathering for clergy and laity at Racine, the parish of St. Mark's, Glen Ellyn, is having a men's conference from Friday, December 10th, to Sunday, December 12th, on The Life and Work of the Church. There will be a similar conference for the women of the parish in January. The purpose of these conferences, says the rector, the Rev. D. A. McGregor, is "to clarify thinking about the ends and objects of the Church's existence and work, and to decide the best methods to achieve these ends."

ST. LUKE'S APARTMENT BUILDING

Like St. Timothy's Mission, Chicago, St. Luke's, Evanston, is building an apartment, just east of the church, on Lee Street. The name of this new twenty-four apartment building is "Abbey Garth." and it will be under the nominal ownership of the rector, Dr. Stewart, to conform with the laws of the state which prohibit a church putting up a building for profit. The building will, of course, harmonize with the architecture of the beautiful church adjoining, and will be of modified gothic design. The main entrance will be through a court, 80 x 60 feet, facing on Lee Street. Along its front will run a low wall through which is an arched entrance after one at Christ Church, Oxford. Another striking feature is a gothic tower

sixty feet high. The apartment will, of course, have all modern conveniences.

REV. PAUL REINHARDT GOES TO KANKAKEE

The Rev. Paul R. R. Reinhardt, who has been in charge of the mission of Holy Cross-Immanuel, on the South Side, has accepted a call to St. Paul's Church, Kankakee, formerly held by the Rev. R. E. Carr, who has gone to Park Ridge. Fr. Reinhardt came to this diocese from Saginaw, Mich., where he was rector of St. Paul's Church. He went to Saginaw from Porto Rico, where he was rector of the Church of the Transfiguration, Farjedo.

In addition to his parish work in Chicago, Fr. Reinhardt made last summer a valuable survey of the rural districts of the diocese, under the direction of the Bishop and Council.

DEANERY MEETING

The Northeastern Deanery held its 211th meeting at St. Philip's Church, 36th Street and South Hamilton Ave. (Rev. Neil Annable, priest-in-charge). The meeting began with the Holy Eucharist, Dean Edwards being the celebrant. Afterwards the Ven. Charles Knight Weller, archdeacon of Cairo, gave a most interesting talk of the work of his field. The afternoon speaker was the Rev. Charles L. Street, Ph.D., student chaplain at the University of Chicago. His subject was Behaviorism and Religion.

H. B. GWYN.

INTER-SEMINARY CONFERENCE

NEW YORK CITY—Seven men from the General Theological Seminary attended the conference held at Auburn Seminary on November 4th and 5th. The conference was attended by delegations of students from practically all the theological seminaries in the mid-Atlantic states. The inter-seminary movement organized by the seminaries of the mid-Atlantic states, which has been in existence for a number of years, has had for its purpose the furthering of closer fellowship and the better understanding among theological students of the various communions. The conference held at Auburn was the fourth annual conference promoted by the movement with this end in view, and the second at which the General Theological Seminary has been represented. In these circumstances it was felt that the conference paid the General Theological Seminary a high compliment by electing Addison Grant Noble, of Syracuse, a middler, as president of the committee which will be in charge of the activities of the movement next year.

The general theme of the conference was An Effective Ministry, different aspects of which were dealt with by various speakers at a number of sessions. In fact the committee, in their anxiety to give adequate treatment to the subject, left some delegates feeling that they had attempted to cover too much ground in the time at their disposal.

The delegation from the General Theological Seminary consisted of the Rev. Frank Gavin, Th.D., from the faculty, the Rev. R. A. Reeves, an exchange student from England, C. P. Johnson and Felix Cirlot, from the senior class, Robert Dickerson and A. G. Noble, from the middle class, and M. F. Williams, from the Junior class.

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Bishop of Central New York Addresses Philadelphia Churchmen

Discusses Younger Generation— Nurses' Home Dedicated—Fr. Caine Speaks to Church League

The Living Church News Bureau
Philadelphia, November 20, 1926

THE CHURCH CLUB OF THE DIOCESE OF Pennsylvania held its annual banquet this week. Are we being fed too much and addressed too much? At any rate one was struck by the fact that at this laymen's dinner nearly half of the one hundred and fifty present were clergymen. Those who did not come missed a stirring address by the Bishop of Central New York, wrongly advertised on the program as the Bishop of Western New York. Bishop Fiske had for his subject, The Attitude of the Younger Generation Toward Religion. It is a temptation to attempt to summarize what Bishop Fiske said, but it has to be resisted because there is a strong suspicion in the mind of your scribe that the address will later on appear as one of those papers of Bishop Fiske's that make people think and shock them out of ruts.

Dr. Larkin W. Glazebrook, of Washington, D. C., made a very earnest appeal for lay evangelism of the personal and individual sort, speaking to the assigned subject Every Churchman an Evangelist. Dr. Glazebrook's interest in this subject is well known and it was an address, timely as a piece of preparation for the Bishops' Crusade. Bishop Garland made a short appeal for united support from the members of the Church Club for the campaign for three and a half million dollars to put the property of the institutions and missions of the diocese in good condition. Mr. John B. Lear, president of the club, presided.

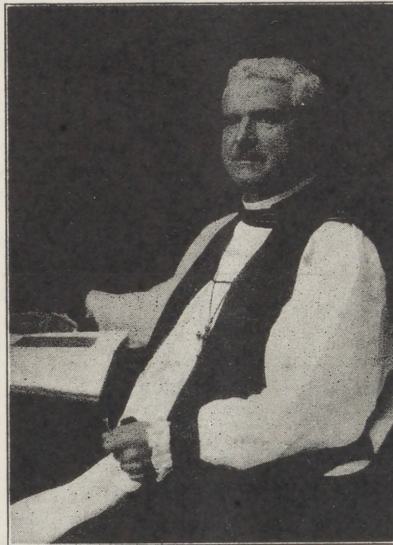
NURSES' HOME DEDICATED

A notable addition to the equipment of the Episcopal Hospital has been completed and was dedicated by Bishop Garland on November 18th. It is known as the John A. Brown Home for Nurses and is a brick building with brown stone trimmings, erected at the cost of approximately a hundred thousand dollars, one half of which was the gift of a devoted laywoman of the diocese. After a service in the chapel of the hospital, the congregation followed the Bishop and other officials to the new building which was then dedicated. The services were followed by a reception and a general inspection of the new home. All those interested in this largest and best of the Church's charities in Philadelphia rejoice in this addition to its equipment and earnestly hope that as a result of the coming campaign there will be sufficient funds to meet the hospital's most pressing need, a maternity department and children's ward.

CHURCH LEAGUE HEARS CATHOLIC CONGRESS SECRETARY

We have had an interesting example of Christian courtesy within the Church this week. The National Church League, composed of Liberals and devoted to Liberalism in the Church, invited the Rev. S. Atmore Caine, secretary of the Anglo-Catholic Congress recently held in Milwaukee, to be the chief speaker at its meeting last Monday and to tell them

about the Congress. Fr. Caine with complete frankness and tact recited the story of the congress and in answer to questions explained just what seemed to be the aim and philosophy of the Catholic movement. Those present spoke of the fine spirit that ruled in the meeting. That sort of meeting and mutual explanation and understanding is worth a dozen debates and three or four magazines full of the spirit of controversy. GILBERT PEMBER.



MOST REV. DAVID WILLIAMS, D.D.
Archbishop of Huron

Recently elected Metropolitan of the ecclesiastical Province of Ontario (see THE LIVING CHURCH of November 13th, page 56).

PAROCHIAL MISSION IN NEW JERSEY

VINELAND, N. J.—The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, assumed the role of a "Mission Father" from November 3d to 8th, in old Trinity Church, Vineland, N. J., as a special recognition of the work of the rector, the Rev. Robert E. Roe, who came to this parish from North Carolina four years ago and has built up a parish organization from a passive to an active unit in diocesan affairs. One accomplishment of Father Roe was to meet the diocesan allocation of over \$1000 per year in the past two years. When Father Roe took charge of the parish the yearly amount sent to the diocesan treasurer was approximately \$250. Bishop Matthews began his mission on Wednesday evening, November 3d, and conducted services mornings, afternoons, and evenings until the closing corporate Communion of the congregation on Monday morning at 7:30, when the nave of the church was filled by worshippers.

The peak of the mission was reached on Sunday morning, when the Bishop, vested in cope and mitre, was enthroned at the top of the chancel steps and there confirmed a class of thirty-six persons of all ages.

In all, about 4,000 people attended the several services. This is remarkable when it is considered that Trinity Church has but 300 communicants.

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Varied Activities Characterize Fall Program of Louisiana Diocese

Bishop Issues Call to Crusade— Student Center at L. S. U.— Synod Delegation

The Living Church News Bureau
New Orleans, November 18, 1926

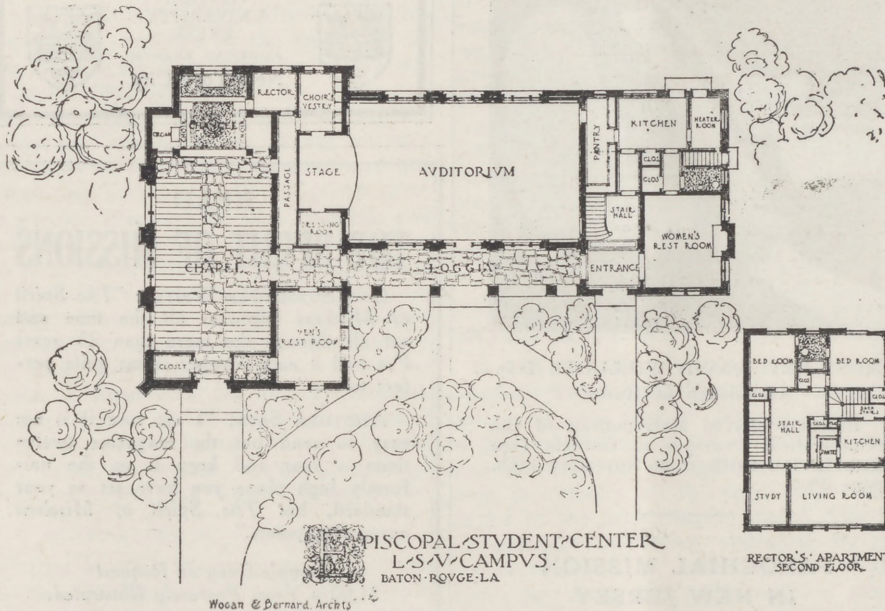
WITH THE COMING OF COOL WEATHER in November, the diocese has sprung into renewed and greater activity. Almost every parish and mission is working up the Church's Program; a splendid delegation of thoughtful and enthusiastic young Church students returned from the conference at Sewanee, presided over by the Bishop of London; St. James' Church, Baton Rouge, is successfully conducting its campaign to raise \$50,000 for the student center soon to be erected on the campus of the Louisiana State University at that place; the new St. James' Church, Alexandria, was first opened for

which opens Wednesday, January 26th. The afternoons and evenings during council are to be given over entirely to conferences and massmeetings. Later, Shreveport will be visited by the Crusaders.

The Rev. W. J. Loaring Clark, D.D., was in New Orleans last week, holding several helpful conferences with the diocesan commission. Further plans were made for a children's service, for conferences with college students, and for conferences and massmeetings with the Negroes, as well as many other details worked out in regard to the actual Crusade and the follow-up work afterwards.

STUDENT CENTER AT LOUISIANA STATE UNIVERSITY

Built in Spanish mission style, in keeping with the new university buildings, the proposed student center at Baton Rouge



Wooan & Bernard, Architects

public worship on Sunday, November 14th, with Bishop Sessums officiating, assisted by the rector, the Rev. William S. Slack; the eastern and central archdeaconries report splendid meetings of the Woman's Auxiliary in New Orleans and Baton Rouge, with more than usual spiritual significance. The message of the auxiliary, with its intense appeal for personal re-dedication, has had a profound influence in this diocese, and incidentally is serving as a wonderful preparation for the call of the Bishops' Crusade.

THE BISHOPS' CRUSADE


Overshadowing all other activities is the preliminary preparation for the Crusade, which has now reached in Louisiana a very definite stage. The Bishop has issued a call for a conference with the clergy of the diocese, to take place in New Orleans on November 23d; and has set apart November 30th, St. Andrew's Day, as a special day of penitence and prayer to be observed in all churches and missions of the diocese. New Orleans and Shreveport have been selected as the two chief points in which the national Crusaders will hold their massmeetings and conferences. The Crusade will begin in New Orleans on January 23d and run through Friday the 28th, and will be held in connection with the diocesan council,

will be situated in a most desirable lot on the university grounds, facing the beautiful campanile, which is the main feature of the central group of administration buildings. The lot is 260 by 300 feet, affording ample space for tennis courts and other outdoor activities of the students.

While the management and policy of the work will be under the direct control and guidance of the Diocese of Louisiana, St. James' Church, Baton Rouge, under the inspiration of its rector, the Rev. Malcolm W. Lockhart, is largely fostering the movement for the building, having promised \$10,000 of the total cost of \$50,000. St. James' parish has also in operation a flourishing unit of the National Student Council, St. James' Club. Since the university has been moved three miles from the parish church, the assistant at St. James', the Rev. Richard H. Baker, Jr., will live at the university in an upper floor of the center.

THE PROVINCIAL SYNOD

A large delegation of laymen, laywomen, and clergy left New Orleans on Monday night to attend the meeting this week of the synod in Jacksonville, Fla. They were accompanied by a representative of the Young People's Service League, who goes to participate in the presentation of the



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\$1,000 fund raised by the Y.P.S.L. of this province for the provincial Board of Religious Education, Louisiana, in company with several other dioceses, raised more than its quota of the fund.

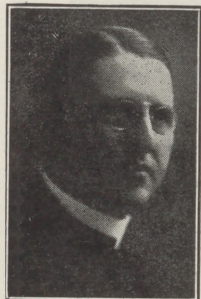
DR. FINNEY IN NEW ORLEANS

The vice-chancellor of the University of the South, Sewanee, Dr. Benjamin Ficklin Finney, was a visitor to New Orleans on Saturday last, accompanying the Sewanee football team, who played a splendid but losing game against Tulane University.

MABEL M. VAIL.

TO BE GARDEN CITY DEAN

GARDEN CITY, N. Y.—Bishop Stires has nominated to the electoral body of the Cathedral, which at once confirmed the nomination, the Rev. George Paul Torrence Sargent, rector of Grace Church, Grand Rapids, Mich., to be Dean of the Cathedral of the Incarnation, Garden City.



Dean-Elect
The Rev.
G. P. T. Sargent

The new Dean is a graduate of Yale and of Berkeley Divinity School, and has been rector of Grace Church since 1913. He has been a member of the diocesan council of the Board of Religious Education in the Diocese of Western Michigan and a deputy to General Convention, 1913, 1916, 1922, and 1925.

As announced in a Grand Rapids dispatch in last week's LIVING CHURCH, Mr. Sargent has accepted his election and will enter upon his new work January 1st.

MEMORIAL TO VIRGINIA RECTOR

LEXINGTON, VA.—The morning service on Sunday, November 7th, at R. E. Lee Memorial Church, Lexington, was one of exceptional impressiveness and interest on account of the setting apart of a tablet in memory of the Rev. Robert J. McBryde, D.D., who was rector of this church for twenty-two years. The tablet was given by seventeen clergymen who were students at Washington and Lee University or cadets at Virginia Military Institute during the period of Dr. McBryde's ministry in Lexington.

An unusual feature in the present organization of this parish is that, in addition to the regular vestry, there are two "student vestries" representing W. & L. and V. M. I. After Morning Prayer, conducted by the present rector, the Rev. Dr. Churchill J. Gibson, the tablet was unveiled by the senior wardens of these two student vestries. It was formally presented on behalf of his associates by the Rev. J. Lewis Gibbs, a former resident of Lexington, who is now rector of Emmanuel Church, Staunton, and who, as a student at Washington and Lee, was one of those attracted to the ministry largely by the life and service and example of Dr. McBryde. Mr. Gibbs told the story of Dr. McBryde's early life and ministry and described many of the characteristics that made his work a signal success, especially among young men. Bishop Jett accepted the tablet and dedicated it, following which he made a brief address relating to Dr. McBryde and the memorial.

SCHOOLS IN THE DISTRICT OF SHANGHAI

SHANGHAI, CHINA—Mahan School, Yangchow, which was closed last year on account of disturbances, reopened in the fall with 130 pupils. About one-half are old students, most of whom, in returning to Mahan, gave up higher classification in other schools. There were many applicants for admission as new students, and the school might have filled up in numbers, but it seemed better to limit the number of new entries to that of the old students. More than half of the new applications came from the families of former pupils here. Work on the library addition for Mahan School, which was stopped last year, has been resumed, and the work will be completed in time for use in the spring term. Donations of books would be received from friends with gratitude.

The College of Agriculture at Nanking University is to carry on an intensive experiment in the region lying between Purple Mountain and the Yangtse. It happens that our mission is the only Christian work in this region and it has been asked to cooperate by delivering the spiritual message to the populace, while the effort is being made to better their food supply and crops. It is hoped that the mission's resources may be equal to the opportunity.

A daily vacation Bible school in Hsiakwan in the summer gathered together one hundred little ragged children and showed them that they were appreciated members of the community, for the Church of Christ at least was willing to take considerable trouble on their account. Most of them learned a few characters and some Bible stories. A few may have consolidated a little primary knowledge to be used in a future education. About half of them continued to the end, the others dropping out. The teachers also varied in their faithfulness as well as their ability to hold the children's attention. And yet our mission believed it was a success and plans to open two such schools next year. The funds for this school were raised by a public play entitled *The Rich Man's Son*, which was given in a Hsiakwan theater by the teachers of the vacation school.

TEXAS RECTOR CHALLENGES PARISH TO UNUSUAL PROGRAM

HOUSTON, TEXAS—The Rev. Dr. Peter Gray Sears, rector of Christ Church, Houston, has challenged his parish to sell their present property in the heart of the business district of Houston for \$1,500,000, and then give away \$700,000 before spending a cent on themselves.

He enumerates a number of beneficiaries in the city of Houston, Faith Home for children, a home for aged people, St. Mary's Church, St. Andrew's Church, Clemens Memorial Church, Trinity Church, Church of the Redeemer, St. Clement's Church (colored), Autry House (student center at Rice Institute), and a new church in a new residential section, each to receive \$50,000 except Faith Home, which would receive \$250,000. The sum of \$50,000 would be given for Church extension under the direction of the Bishop Coadjutor.

Last year this matter was broached and the parish voted down the proposal to sell. Dr. Sears has announced his resignation so that the parish may determine this matter without regard to him.

ENGLISH NUMBER
AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

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EDITORIAL COMMENT:

The Catholic Congress—Mr. Heywood Brown on the Clergy—The Invocation of Saints—The One Thing Needful—Dr. Coulton on Idolatry and Magic—Theological Progress—An Ecclesiastical Diplomat—The Stalin Type of Leader.

ANGLO-CATHOLICISM AND THE YOUNGER GENERATION

Robert S. Chalmers

PATHWAYS OF THE LITTLE POOR MAN (With Portrait)

George P. Christian

THE IDEA OF GOD

Francis J. Hall

THE CHIEF TROUBLE WITH MEXICO

Thomas Robinson Dawley, Jr.

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PRESENTATION TO BROOKLYN RECTOR-EMERITUS

BROOKLYN, N. Y.—An interesting ceremony took place Friday afternoon, November 12th, in the library of St. Andrew's House, the rectory of St. Paul's Church, Brooklyn, when the vestry gathered to meet the former rector, now rector-emeritus, the Rev. Andrew Chalmers Wilson, and Mrs. Wilson, and to present to each of them a gift in token of the gratitude of the vestry and parish for the seventeen years of devoted service which Fr. Wilson concluded last May 31st.

Captain William J. Berry, senior warden, first presented to Fr. Wilson a testimonial, beautifully illuminated on vellum and bound in a red leather book. With it are bound photographs of the various altars and objects of art in St. Paul's, practically all of which were acquired during Fr. Wilson's rectorship.

In replying to Captain Berry's graceful speech of presentation, Fr. Wilson spoke with deep feeling of the unfailing loyalty which he had received from the vestry during the seventeen years of his ministry at St. Paul's. That he had had the joy of realizing his hopes and ambitions for the parish, he said, was due in large measure to their cooperation. Mrs. Wilson's gift was then presented, and she accepted it with a few gracious words.

A CHURCH CHILDREN'S HOME

DANVILLE, ILL.—A rather unusual and very practical piece of Christian social service has been undertaken by Mr. and Mrs. George Mantas of the Church of the Holy Trinity, Danville. These good people, without children of their own, and who are in very moderate circumstances, have opened a children's home, licensed by the state of Illinois, in which they are caring for some forty boys and girls sent to them by the juvenile court and from other sources. Their aim is to give them decent food, decent clothes, and education, and to put something of the love of Christ in their hearts. The husband is a moulder by trade and a member of the Greek Orthodox Church, worshipping with his wife in her parish church. There is not a prouder man in the country than is George when he brings the forty to Church school and to the late Mass every Sunday morning, nor than his wife, when a week ago she brought twenty-four from her home ranging from 18 months to 39 months old to receive the sacrament of Holy Baptism. It was a most inspiring service. Besides these, this same lady has brought, during the current year, about thirty others to receive this holy sacrament, and in the past few years has presented many for instruction preparatory to receiving Holy Confirmation, and who are now faithful communicants of the Church.

BISHOP ACHESON'S ELECTION CONFIRMED

HARTFORD, CONN.—Notice has been received of the concurrence of the necessary majority of bishops and standing committees, and their consent to the election as Bishop Coadjutor of Connecticut of the Rt. Rev. E. Champion Acheson, D.D., Suffragan of the diocese. Accordingly Bishop Murray has certified to the secretary of the House of Bishops the "altered status and style" of Bishop Acheson. Bishop Acheson assumed his office of Coadjutor as of November 10th.

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ST. JOHN'S, NEWFOUNDLAND—A multitude of friends and admirers of the late rector, the Rev. Edwin James Ryall Nichols, filled St. Michael and All Angels' Church on Sunday evening, November 7th, and again assembled at the church and cemetery on Monday at the funeral. On Friday evening, November 5th, Evensong and Vespers for the Dead were said at the church, and on Sunday a requiem was celebrated. The Lord Bishop of Newfoundland pronounced the absolution and benediction at the funeral on All Saints' Day.

Fr. Nichols was a great apostolic priest, and it was largely through his efforts in his last years that St. Michael's, the eastern Catholic outpost of British North America, was firmly established. The record of his twenty-eight years of service on the coast and at St. John's; of his "journeyings oft" to bring the Church's teaching and sacraments to the people; of his building of schools for the children; of his ministrations among those in sorrow, need, sickness, or any other adversity; of his tender yet firm care for sick souls; of his recent work at the normal school; all is graven deep among those elements whereby Newfoundland and every state may hope for a place in an enduring commonwealth.

FRANCIS H. HOLMES

NEWARK, N. J.—A great company of friends and fellow-workers in the Diocese of Newark was shocked by the news of the death on November 11th of Francis H. Holmes, nearly all his life a resident in West Orange, and recently in Garden City. He had been for fifty years in active business in New York. Few men have been more deeply interested in the service of the Church than he. He belonged in the early group of men who did a large work for the Brotherhood of St. Andrew. He was a warden of St. Mark's Church, West Orange, at one time, president of the diocesan Church club, and closely identified with many diocesan activities. He attended the synod at Newark on the evening of November 10th, but returned home because not feeling well, and in the night was stricken and died. His death brings deep sorrow to a great company of friends.

MAUD PORTER PARSONS

BOISE, IDAHO—Miss Maud Porter Parsons, headmistress of Fort Hall, Pocatello, died there on November 10th. Funeral services were from St. Michael's Cathedral, Boise, on November 12th, conducted by Dean Paul Roberts and Archdeacon Stoy of Pocatello.

At the time of her death Miss Parsons was head of the Fort Hall Indian School at Fort Hall, conducted by the Church. She was born at Lawrence, Mass., August 1, 1876. Her parents were Mr. and Mrs. Harlan Page Parsons. She came to Boise in 1903 and went to Fort Hall in 1912 as assistant to the Rev. S. W. Creasey. In 1916 she went to New York and entered the training school for Church workers.

She was engaged in Church welfare work in South Dakota for a short time, then came back to Fort Hall, where she opened the new Indian school in 1918.

MRS. VICTOR LEOVY

[BY TELEGRAPH]

NEW ORLEANS—Mrs. Victor Leovy, daughter of the Bishop of Louisiana and Mrs. Sessums, died here at three o'clock Monday afternoon, November 22d, after a lingering illness. The funeral was from Christ Church Cathedral, Wednesday morning, with interment in New Orleans.

FR. BULL AT TRINITY CHAPEL

NEW YORK—The Rev. Paul B. Bull, C.R., will be the first of the regular Advent lecturers at Trinity Chapel, West 25th Street near Broadway. Fr. Bull will lecture at 8:30, November 30th and December 7th, his subjects being The Sacramental Principle, and The Incarnation and the Church.

MAGAZINES

"PROHIBITION too often increases the desire for the unlawful thing" (as he translates the words of St. Augustine) is the quotation with which Mr. G. G. Coulton opens a suggestive little discussion of Prohibition and Usury in the October number of the *Edinburgh Review*. After mentioning two other "taboos," as he calls them, of the Middle Ages—the forbidding of marriage to all clerics in Holy Orders, and forbidding to baptize persons of any variance from the theological beliefs prescribed by the hierarchy—he proceeds to a historical discussion of the question of usury. Theoretically, of course, it was condemned in the Middle Ages, both by Church and State, but what was the practice? How did "prohibition" work in fact?

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It was, so he tells us, "a complete failure," but that fact "must not blind us to the honesty of the ideal. . . . The medieval Church did in fact take one step forward in civilization by abandoning the *laissez faire* of Roman imperial law. Christianity changed the motto of 'Each must look after himself' to 'Let each man have consideration for his neighbor.'" Amusingly in contrast with this is the first article in this issue of the *Review* in which the Bishop of Durham with his accustomed vehemence attacks various Christian leaders who believe that Christianity has something to say in the sphere of economics. The *Edinburgh's* point of view is traditionally conservative, so that it is no surprise to find among the other contributors of this issue such convinced "die-hards" as Sir Michael O'Dwyer (writing on Politics and Religion in India Today), Mr. Harold Cox, the editor, whose subject is The Imperial Conference, and the Dean of St. Paul's, who contributes an appreciation of that notable book, Mr. Trevelyan's "masterly *History of England*, in one volume, which is likely to supersede even so popular a work as the *Shorter History of J. R. Green*."

THE REDISCOVERY OF ST. FRANCIS OF ASSISI is the title of an interesting contribution made to the October number of *The Nineteenth Century* by Dr. Walter Seton, well known as the indefatigable secretary of the Society for Franciscan Studies. He points out that the death of St. Francis has in previous centuries been celebrated only by the Roman Catholic Church, whereas in our days St. Francis has become to the world as a whole what he was, and indeed more than what he was, to Umbria and Italy of the first half of the thirteenth century. The starting point of this change, Dr. Seton takes to be the researches of Professor Hase, of Jena, whose book on the saint was published in 1856. This attracted the attention of Renan, who in 1884 published a study of St. Francis (in his *Nouvelles Etudes d'Histoire Religieuse*) which is a classic in Franciscan literature, and shows amazing insight and penetration, though the rationalism of his day is apparent in his rather crude explanation of the difficult subject of the Stigmatization. Renan was, of course, followed by Professor Paul Sabatier, whose *Life* has been responsible for making all educated people familiar with St. Francis. But Dr. Seton points out that there is still much to be done in the scientific study of Franciscan studies and sources—a fascinating field for the medievalist.

Space forbids more than a mention of other subjects dealt with in the review. Mr. H. L. A. Hart writes a sketch, necessarily slight, of Oswald Spengler's "extraordinary book," *The Decline of the West*; The Principle of Relativity and the Dayton Miller Experiments are discussed by Dr. H. W. Carr, and various other articles relating mainly to British or foreign current politics contain much valuable information.

THIS IS HOW small the world is. Last year there were labor troubles in Japan, and the result was that a Negro laundress in Mobile, Alabama, had to apply to our rector's wife for aid. The labor troubles had curtailed railway construction in Japan. This meant fewer orders for steel from Birmingham, and consequently fewer shipments from the port of Mobile, which threw a Negro longshoreman out of work, and his wife was the laundress.

NEWS IN BRIEF

ALBANY—The second of a series of vestry conferences, conducted by a representative of the Field Department of the National Council, was held during the first eight days of November by the Rev. E. N. Schmuck, Mr. Schmuck had conferences with the vestries of two churches in Albany, two in Troy, and at the parishes in the following places: Gloversville, Lansingburgh, Cohoes, and Herkimer.—The fourth annual Churchmen's Dinner of the Diocese of Albany was held Tuesday evening, November 9th, at the Hotel Hendrick Hudson, Troy. Beginning four years ago with an enthusiastic and well attended meeting, the Albany Churchmen's Dinner has become an established feature of the autumn canvass for the Church's Mission, and has developed in interest and attendance. More than six hundred Churchmen from all parts of the diocese assembled at the Troy Dinner, many motoring, and remote places like Ogdensburg, Saranac Lake, and Oneonta sending delegations. The Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, was the speaker and presented the Church's Mission with a spiritual fervor that created a high enthusiasm in the entire gathering. He spoke in an intimate personal way of the relationship of the Dioceses and of the common interests of all Church people in the great objective of evangelization. Bishop Murray emphasized the world task of the Church, urging Churchmen that they should not fail in recognition of this while striving to satisfy diocesan needs. He said, as a challenge to ideal adventure, "We are looking too little to the task and too much to what we have with which to meet the task instead of looking more to the task and less to the means of fulfilling the task. Always keep this motto in mind, 'What I ought to do under God, I can do. God will never lay obligations upon me without giving me the necessary means to do it.' That motto will enable us to realize the fulfilment of the promise of God. He will open up the windows of heaven and give us such a flow of blessings that we will not know what to do with them. Then His word will flow out of Judea across the entire world." The influence of this Churchmen's gathering was characteristically expressed by a rector who wrote to Bishop Nelson the following day: "Our men were much pleased with the Churchmen's Dinner and still loud in praise of all they heard and saw as we drove into our home town at 3:55 this morning—a good test of enthusiasm." The chairman of the committee in charge of the dinner was the Rev. C. V. King, rector of Trinity Church, Lansingburgh, Troy. Mr. Frederick C. Filley, district attorney of Rensselaer County, presided. Following Bishop Murray, Bishop Oldham and Bishop Nelson spoke briefly and urged men to pledge themselves anew to the support of the Presiding Bishop in the work of the Church.

BETHLEHEM—The Woman's Auxiliary of the Convocation of Reading recently met in St. Michael's parish, Birdsboro, the Rev. A. B. Vossler, rector. The parish house and rectory have been thoroughly repaired, and a number of changes made at a cost of about \$10,000.—The Rev. William N. Weir, of the Church of the Redeemer, Sayre, has opened a flourishing industrial school for the girls of Sayre. The school is held in Coleman Memorial Parish House, and is a great blessing to the community.—The Commission on the Bishops' Crusade has decided that St. Stephen's, Wilkes-Barre, and the Pro-Cathedral Church of the Nativity, Bethlehem, shall be the two centers for the Epiphany missions. After these close the Commission aims to hold a parochial mission in every church building or combination of congregations if feasible. Archdeacon Walter is the chairman of the Commission, and the Rev. John H. Dickinson of St. Peter's Church, Hazleton, is the secretary and treasurer.—On Armistice Day, also St. Martin's Day, November 11th, the cornerstone of St. Martin's-in-the-Field was laid at Nuangola. The stone is of an old English gothic design built of the stone on the lot. The building is under roof and, it is hoped, will be ready for occupancy early next year. The Archdeacon celebrated the Holy Communion and made an address appropriate to the day. The Rev. Mr. Groves, rector of St. Clement's Church, Wilkes-Barre, and of this mission, laid the stone, and gave a brief history of St. Martin.—Chaplain Sydney K. Evans of the Naval Academy presented St. Luke's parish, Scranton, with a historic Church flag. This flag was used whenever service was said aboard ship on the trip around the world under President Roosevelt. It has been used in many countries by the chaplain since that famous trip. Chaplain Evans is a St. Luke's boy, and on the occasion of the seventy-fifth anniversary dinner, presented the flag, which the vestry will have framed and hung in a conspicuous place in memory of the donor and of his splendid work

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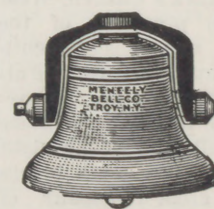
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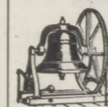
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in the navy, and also of the happy occasion.—The friends of the warden of Leonard Hall, Bethlehem's school for postulants, will be glad to know that he is rapidly recovering from his long and serious illness during the past summer. He is looking after the work of the hall now, but has not as yet begun to work in the missions with the "boys."

FOND DU LAC—The Executive Board of the diocese has designated the Bishop, the Rev. H. S. Ruth, the Rev. W. F. Taylor, Mr. A. R. Owen, and Judge Sanborn as a committee to confer with the Diocese of Milwaukee on the question of ceding a portion of the Diocese of Fond du Lac to the new diocese centering at Eau Claire.—In connection with the Bishops' Crusade, Fr. Joseph and Brother Anthony, O.S.F. will preach a mission at St. Augustine's, Rhinelander, November 28th to December 3d. The Rev. R. W. Mason is the rector.—Fr. Joseph, O.S.F., will preach a mission at Grace Church, Sheboygan, the Rev. A. P. Curtiss, rector, commencing December 12th.—The National Commission's Crusaders, a bishop, priest, and layman, will be in the diocese January 9th to 22d. There will be three united six day meetings at Fond du Lac, Green Bay, and Wausau.—St. Paul's Church, Big Suamico, Fr. Hopkins, vicar, has been greatly improved by the labor of members of the congregation. They have completely decorated and painted the interior and laid hard wood floors in the nave and vestry rooms.—The annual council of the diocese has been postponed to February 15th.

LOS ANGELES—The fall training school of the Convocation of San Bernardino, now in its fifth year, is being held Tuesday evenings during October and November at St. Paul's parish house, Pomona, Calif. There have been about 100 registrations, with a uniformly good attendance.—Dr. Raymond C. Brooks, professor of Religion at Pomona College, is lecturing on The Religion of the Modern Man. The Rev. C. Rankin Barnes is giving two courses, Religion for Young People and The Social Challenge of Our Generation. The Rev. Maurice L. Kain is speaking on Training in the Devotional Life. A thorough course on Psychology is being offered by B. C. Ewer, R. D. Williams, and Miss Mary B. Eyre, of the Department of Psychology of Pomona College.—The General Church Program Campaign in the Diocese of Los Angeles held its second informational dinner on the evening of November 2d, at the Los Angeles Chamber of Commerce. About 400 sat down to the dinner, which was presided over by the Rev. Leslie E. Learned, D.D. Dean Beal spoke on The Presiding Bishop's Parish, Bishop Stevens described The Bishop's Parish, while the Rev. George Davidson, D.D., discussed The Rector's Parish. A feature of this affair was the exhibition of a two-reel film showing the work of the numerous diocesan institutions and racial missions, produced by Mrs. C. Rankin Barnes, wife of the rector of St. James' Church, South Pasadena. The Convocation of San Diego is also arranging for a big mass meeting at the southern end of the diocese.

MARYLAND—On November 8th the annual corporate Communion of the G.F.S. was held at Old St. Paul's Church, Baltimore, at eight o'clock, at which Bishop Murray was the celebrant, assisted by the rector, the Rev. Arthur B. Kinsolving, D.D., and the Rev. H. S. Orrick. Immediately after the service a breakfast was served at the central house of the Society, at which the Bishop and Mrs. Murray were present. The annual sale and supper were held on November 17-19th at the central house. The sale of G. F. S. Christmas cards, now so well-known for the unusual variety of foreign cards, will continue until Christmas. The lodge for girls and the cafeteria, which is open to the public, have entered their seventh year of successful service to the community.

MILWAUKEE—There were thirty-five clergy, including three bishops, in attendance at the retreat for priests at Taylor Hall, Racine, the National Center for Devotion and Conference, November 8th to 11th. They came chiefly from the Dioceses of Chicago and Milwaukee. The conductor was the Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' Church, New York. The meditations were on the Priestly Life, and were based on the Twenty-sixth Psalm.—On Monday, October 25th, the Rev. H. B. St. George, D.D., professor of Ecclesiastical History and Liturgies at Nashotah House, addressed the Ministerial Association of Milwaukee on the history and value of Liturgical Worship. The meeting was held at St. Paul's Church, Milwaukee, the Rev. Holmes Whitmore, rector.

MINNESOTA—A unique and very successful teacher training school is being conducted in Minnesota under the auspices of the Diocesan Department of Religious Education, of which the Rev. E. H. Eckel, Jr., is chairman. The school is convened at 6:30 o'clock on every

Tuesday evening at St. Mary's Church in St. Paul. Supper is served, and after a brief chapel period courses on The Teacher, The Pupil, The Bible, and The Prayer Book are taught, in accordance with the requirements of the N. A. T. A. The faculty consists of the Rev. Messrs. E. H. Eckel, Jr., Don Frank Fenn, Charles B. Scovil, and Mr. Royal A. Moore, with the Rev. E. Croft Gear as Dean. Upwards of one hundred Church school teachers from the parishes of St. Paul and Minneapolis and suburbs are enrolled for the ten weeks' course. Inasmuch as each teacher can enroll for but two subjects, it is likely that a second ten weeks' course will be offered at some later time.—As part of the plans for carrying out the campaign for the Church's Program, the Rev. F. B. Bartlett, general secretary of the Field Department of the National Council, spent two weeks recently in the Diocese of Minnesota. Conferences with the rectors and vestries of ten key parishes were held, and a new vision and enthusiasm created.

NEW YORK—On Saturday, November 6th, the cornerstone of St. John's Church, Kingston, was laid by Bishop Manning. The service was attended by nine priests and a large company of the members of the parish and people of the city. In his address the Bishop expressed his sympathy in the loss and bereavement caused by the death of the late rector, the Rev. E. M. H. Knapp, and paid a high tribute to his life and work. The church, which stood on Wall Street, was torn down, stone by stone, and timber by timber, and, together with the parish house, is being rebuilt in Albany Ave. The Rev. S. Halsted Watkins is acting as *locum tenens*.

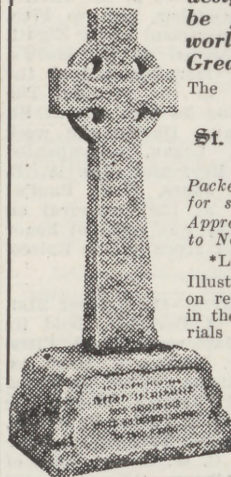
TEXAS—Grace Church, Alvin, has recently purchased a parish house and moved it to the parish property, thereby completing the facilities for a full program in the community. The parish property covers half a block in the heart of the town. Mr. David Quinn, a candidate for Holy Orders, is in charge of the work in Alvin along with three other places.—St. Paul's Church, Navasota, has added a parish house to its equipment at the earnest insistence of the president of the Young People's Service League. He solicited most of the funds and was the moving spirit in the transaction.—The work of the Young People's Service League in the diocese is issuing in definite leadership. Two parishes without a resident priest are now under the care of two leagues; the league of St. Mary's Church, Houston, is taking the services in St. Mary's regularly, and the league of Christ Church, Houston, is responsible for the services at Holy Trinity, Dickinson. Four leaguers are serving in vacant parishes and missions: Mr. Levi Blasigame, a student in the State University, has charge of the services at Calvary Church, Bastrop; Mr. William L. Taylor, another university student, is serving at Grace Church, Georgetown; Mr. Lucius Davis, president of the diocesan Y. P. S. L., is lay reader in charge of Holy Cross Church, Harrisburg; Mr. Harry Dorman is serving in the same capacity in the mission at Baytown.

TEXAS—Bishop Quin conducted a preaching mission in St. Paul's Church, Navasota, the last week in October. This parish has been vacant over a year since the Rev. Milton Swift was compelled to give up the work on account of ill health.—A large portrait of the Rev. Dr. Charles S. Aves, for many years rector of Trinity parish, Galveston, has been secured by the vestry and placed permanently in the parish office. The Rev. S. H. Rainey has resigned his work at St. John's, Marlin, and St. Mary's, Mart, to accept work in the Diocese of Arkansas.—An attractive folder has been printed setting forth the work in "The Bishop's Parish," and will be distributed throughout the diocese along with the National Department of Publicity folder, *The Presiding Bishop's Parish*. The Rev. William Garner, secretary of the diocese, is engaged in collecting material for a history of the diocese, a much needed undertaking.—The Rev. Raimundo deOvies, rector of Trinity parish, Galveston, has been appointed by Bishop Quin to the chairmanship of the committee on the Bishops' Crusade. The first meeting of the committee has been called and plans will be made immediately to prepare for the Crusade. In all probability, Houston and Austin will be chosen as the central points for the Crusaders, although many other parishes will doubtless plan for preaching missions at the same time.

UTAH—St. Mark's Hospital, founded by Bishop Tuttle over fifty years ago, is a pioneer institution in Salt Lake City. Its devoted director, Dr. F. S. Bascom, in a recent address to the members of the hospital charity organization, stated that it is free from debt, and has so won public favor that a new building for the hospital is possible in the near future. St. Mark's has been more than self-sustaining because it has done in charitable work more

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UTAH—The Dean of Trinity Cathedral, Sacramento, the Very Rev. Ernest S. Bartlam, gave several inspiring addresses in the district of Utah, the week of October 10th to 17th. Representing the field department of the Eighth Province, the Dean preached at St. Mark's, Salt Lake City, Sunday morning, and at the Good Shepherd, Ogden, in the evening. The following Sunday morning he preached at St. Paul's Church, Salt Lake. During the week he visited St. John's, Logan, accompanied by Mrs. Bartlam, the Rev. and Mrs. A. E. Butcher, and Mr. J. E. Jones, of St. Paul's; addressed the auxiliary at the Cathedral on Wednesday, and on Friday was guest of honor and speaker at a banquet given by the Episcopalian Club.

WESTERN MASSACHUSETTS—On October 21st, the Churchmen's Club of Berkshire held its annual dinner at the Maplewood Hotel, Pittsfield. The president, Mr. William C. Hart, assistant treasurer of Williams College, presented as toastmaster, Professor Carroll C. Maxey. The speakers were Bishop Davies, Father Paul Bull, C.R., lecturer at the General Theological Seminary, and the Very Rev. C. W. Carver, Dean of All Saints' Cathedral, Albany. Officers elected for 1926-27 were: President, Major Harris Hall, Pittsfield; vice-president, Dr. Franklin Chace Downing, Stockbridge; secretary and treasurer, Mr. William C. Root, Pittsfield.—St. Stephen's Parish, Pittsfield, under the leadership of its rector, the Rev. George H. Heyn, has accomplished a notable task in abolishing a parish debt of \$17,000. A gift of \$2,000 was promised the parish on condition that the remaining \$12,000 be raised. This amount has been fully pledged.—Many institutes of considerable success are being held this month in the parishes and missions of the diocese. The Rev. Elmer N. Schmuck, of the National Council, has visited many of the parishes, giving very welcome advice on organization and finance, and Mrs. T. J. Bigham, of the Diocese of Pittsburgh, is leading conferences of Church school teachers and officers.—All Saints' Church, Worcester, organized prayer groups throughout its extensive parish, which are proving most successful and inspiring. Each group is limited to a few people, but including, spiritually, many shut-

ins and invalids, and meets once each week to arrange and discuss a new topic of prayer for the week to come. The topics for prayer are chosen with reference to the Church's program and parochial activities. Not only do these prayer groups constitute a great spiritual power for good, but they also serve to arouse zeal and clarify vision in the purposes and works of the Church.

WESTERN MASSACHUSETTS—On Advent Sunday, November 28th, following an early celebration of the Holy Communion, the doors of all the Episcopal churches in Springfield and vicinity will be closed and locked, and a notice nailed to them that the united congregations of all these churches will join in one big service at eleven o'clock in the Springfield Municipal Auditorium, at which the sermon will be preached by the Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop of the Episcopal Church in the United States and of her outlying territories. At this unusual service, which is being arranged in order that the Presiding Bishop may address at one time all the Episcopal congregations of Springfield on the world wide Program of the Church for 1927, the combined choirs of all the churches, together with the combined Church schools, will be seated around the platform, and behind them the various congregations, each attended by its rector in his vestments. An altar will be set up upon the platform with proper hangings, and the entire service will be printed and copies distributed for the occasion. The service in the Auditorium will consist of Morning Prayer with the sermon by the Presiding Bishop. Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, will preside, and the Rev. Wolcott Coit Treat, rector of St. Andrew's Church, Longmeadow, will be master of ceremonies. The music for the union meeting will be under the direction of Mr. Lucius Harris, organist of Christ Church, Springfield.

WESTERN NEW YORK—A meeting of the committee in charge of the Bishops' Crusade in the diocese was recently held, and plans made for carrying on this work in Rochester, Buffalo, and other centers. At a meeting of the Church Service League on the same day the Bishops' Crusade was ably presented by Mrs. Kingman N. Robins.—The diocese has been holding a series of fall conferences on dif-

ferent Sundays. The increased attendance and interest by reason of the fact that men and women can both attend has proven that this experiment is worth while. The last of these conferences was held in St. Thomas' parish, Bath, on Sunday, October 31st, with Bishop Ferris as chairman and the Rev. Dr. Garey as the speaker of the evening.—St. Mark's Church, Buffalo, celebrated its fiftieth anniversary on the 3d and 4th of October.—The Rev. Eversley Ferris, of Rochester, son of the Rt. Rev. and Mrs. David Ferris, has sailed for England where he will spend a year in study at Oxford.—The twenty-fifth anniversary of Bishop Brent's episcopate will be observed in the diocese on the 16th of December. The Bishop has expressed a desire that this commemoration be "in terms of the diocese." This means that Bishop Brent wants nothing done for him personally. So far the plans include a service in St. Paul's Cathedral, Buffalo, on that day, and a public luncheon. Any other commemoration will take the form of the Bishops' own request of an effort to raise the full apportionment of the diocese for work at home and abroad.

WEST VIRGINIA—The Northwestern Convocation of the Diocese of West Virginia was held, October 12-14th, at St. Paul's Church, Weston. The sessions opened with a service Tuesday evening, and Holy Communion was celebrated at 9:30 Wednesday morning. The sermon at the latter service was preached by the Rt. Rev. R. E. L. Strider. Bishop Strider outlined briefly the meaning of The Bishops' Crusade.

WYOMING—Mr. H. J. Voorhis has been appointed superintendent of the boys' department of the Cathedral Home for Children, Laramie. The new Dray Cottage has been completed and awaits furnishing, when it will have capacity of fifty boys in addition to a like number of girls housed in the parent building. Mr. Voorhis comes to his task well fitted, a graduate of Yale and having had a course in sociology in Germany, and intends to devote his life to work with boys. He is the son of Mr. C. B. Voorhis, who has been a notable benefactor of the District of Wyoming.—The Rev. R. P. Eubanks, Jr., a Congregational minister, has been accepted by Bishop Thomas as a postulant for Holy Orders and placed in charge of several missions centering at Casper under direction of Dean Edwards.

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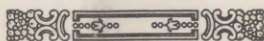
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