



# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, NOVEMBER 6, 1926

No. 1

## Dr. Lynch on the Catholic Congress

EDITORIAL

## Catholic—but not Roman

DR. FREDERICK LYNCH

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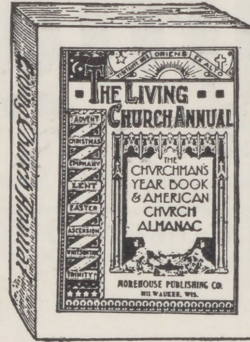
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BE TRUE to facts as they are; study them, acknowledge them, Be afraid of the cant and dishonesty that bolsters up anything merely because it is our own; but at the same time learn to recognize beneath the most untoward and unpromising things the workings of CHRIST. Above all, believe in the power of human aspiration when touched by the Living CHRIST. Hope everything from man because of the Divine possibilities within him. And when he disappoints you, and when you find no appreciation and no response, still remember your place is among your brethren, however far they may stray.—From "Sermons Preached in Lombard Street, in Lent."

SPIRITUALITY never means making us less human, but rather more fascinatingly and effectively so.—Rev. Wm. Porkess, D.D.

JOSEPH RUZICKA, INC.



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## EDITORIALS & COMMENTS

### Dr. Lynch on the Catholic Congress

WE are reprinting from the *Christian Century* an article by Dr. Frederick Lynch, distinguished Congregational minister, on the Catholic Congress, that in our judgment is a model of discernment.

Dr. Lynch was not content to take second hand accounts of the Congress. Recognizing, perhaps, the inane lack of perspective shown in most of the accounts of the New Haven Congress last year, he came to Milwaukee to judge the Congress for himself. He was not interested in discussing the cut of a cope nor did he pry around the exhibit to discover whether rosaries were on sale. He wanted to know what brought these hundreds of Catholic Churchmen long distances to Milwaukee and what is the spirit of the Catholic movement. And because he wanted to know, he was able to find out. The grand service and the several papers, supplemented by any personal inquiries that he may have been able to make, enabled him to place his finger accurately on the spirit and aims of the Anglo-Catholic Movement. "This whole Protestant conception of the Church, with its priesthood of all believers, and with its ministers possessing no priesthood other than that conferred by the congregations themselves and differing in no wise from laymen except that they have been set apart, is utterly repugnant to the Catholic-minded Episcopalian," he says. He is not absolutely correct in this, for we do value highly the principle of the priesthood of the laity, and we point to our sacramental rite of Confirmation as involving the gift of the Holy Spirit for that priesthood; but we treat the priesthood of the laity as totally distinct from the sacerdotal priesthood, and as involving different gifts of the Spirit entirely. Yet this one misconception in a detail does not vitiate Dr. Lynch's almost perfect grasp of the Catholic position.

He sees in their different emphases on sacraments "the unbridgeable chasm when we come to talk about union between Catholics and Protestants." "One is a religion of the spirit, . . . the other is a sacramental religion." The paragraph in which these lines occur is one of the most perfect examples of analytic thought that we have recently seen. But must the distinction between a religion of the spirit and a sacramental religion always present an "unbridgeable chasm"? We do not think so. Catholic Churchmen do not only value

their great occasions of corporate worship. They are, it is true, laying emphasis upon the fact that "in worship the central place shall be given to the Communion service," "introducing daily Mass and urging upon all believers as frequent communion as possible." But they really are very earnest also in the quiet, unliturgical, informal daily morning and evening prayer after rising and before retiring. They do inculcate and practise the frequent, almost constant, habit of lifting the heart to God in prayer, sometimes ejaculatory, sometimes in few words, sometimes even unspoken, during the activities of every day. There ought not to be a chasm of any sort between a religion of the spirit and a sacramental religion, and a Catholic would be a very one-sided Catholic indeed whose devotion to the latter left him deficient in the practice of the former. And it is just because Catholic Churchmen do find it possible to practise both phases of religion that they do not believe there needs to be an unbridgeable chasm between what is positive in the religion of Protestantism and what in Catholicism. If Anglo-Catholicism is not, in fact, the synthesis between the two, it has not yet realized its own ideals.

And this synthesis extends into life as well as into prayer and worship. Dr. Lynch rightly treats of the late Professor Josiah Royce as affording "great help" to the Catholic movement through his truly "great work," *The Problem of Christianity*; yet that help is not so "unexpected" as Dr. Lynch believes, because Professor Royce's earlier works had been feeling, for some years, toward the same position. It means simply that in philosophy also the Catholic religion affords the true synthesis of thought between two systems. Here also the distinction between corporate salvation and individual salvation presents, not an unbridgeable chasm, but the need for a careful synthesis. Professor Royce rightly appraised "the essence of Christianity," and Dr. Lynch sees it as well.

WE are grateful to Dr. Lynch for not laying his greatest stress upon "elaborate ritual, beautiful music, incense and candles, processions, ecclesiastical vestments, carved altars, and intoned services." These, he rightly observes, "are not an integral part of the Mass," though "they have always gone with it." The pontifical High Mass at Milwaukee was not one whit



different in kind or in essential values from the plainest celebration of Holy Communion in the smallest chapel in the land or amidst the lowest Church—if there is such a thing as a lowest—surroundings. Indeed Dr. Lynch is a little likely to be misunderstood when he says "The Anglo-Catholic is busy restoring the Mass." The Anglo-Catholic is not substituting one thing for another, since he identifies the Holy Communion, both as a rite and as a sacrament, absolutely with the Mass. They are not two things but one. He knows of no distinction between the "reformation" and the "pre-reformation" Mass as an institution. Undoubtedly he is seeking to restore the pre-reformation emphasis upon the Mass as contrasted, we will say, with monastic offices. He is also "urging upon all believers as frequent communion as possible." This, unhappily, was not commonly an urge of immediate pre-reformation years. The Anglo-Catholic, therefore, is not seeking to "restore" an emphasis of other days, but rather to establish one that will be free from abuses of past years, be they of the fifteenth or of the nineteenth century. We freely grant, as Dr. Lynch says, that "It would have been difficult for the average Protestant visiting the solemn High Mass in All Saints' Cathedral on the day of the Milwaukee Congress to have convinced himself he was not in the Roman Catholic Cathedral, except for the language," since the "average Protestant" would scarcely be able to recognize the distinction between the two rites; but it is perfectly true that the Anglo-Catholic recognizes that in the Anglican and the Roman Cathedrals in Milwaukee, but also quite as truly in the lowliest chapel of Virginia—pardon us, good Virginians, if for historical reasons we use your distinguished state for purposes of comparison in outward, but not in inward, aspects of our religion—the Sacrament is one and identical. There may, no doubt, be differences in expressing the philosophy that underlies the Sacrament, but not in the Sacrament itself. Here again, therefore, it is Anglo-Catholicism, and that alone, that bridges the otherwise unbridgeable chasm between Protestant and Catholic conceptions of the Holy Communion.

Moreover, as Bishop Wing cogently points out in this issue, what Dr. Lynch terms the Anglo-Catholic position is, in almost every particular, only that which the great bulk of Churchmen have always considered the Church position. Catholic Churchmen are proposing nothing new to the Church.

CHURCHMEN are under great indebtedness to Dr. Lynch for giving this almost perfect analysis of the spirit of the Catholic Congress to the Protestant world, through his illuminating paper. And Bishop Johnson, in his editorial on the same subject in the *Witness*, recognizes similarly that Anglo-Catholics are seeking to do something that has heretofore not been successfully accomplished in the Catholic Church during at least the last thousand years, when he says:

"Liturgical poverty has had its trial and I am not impressed with its sanctity. Roman Catholicism has had its opportunity and I am not impressed with the results in those countries where its sway has been uncontested. I do not care for the irreverence engendered by the one or for the arrested development fostered by the other. In the Catholic Congress I found those who were most scrupulously reverent and yet lovers of liberty. I examine history and find that this combination has had very little test at any time or in any place. I would like to see it given a fair trial, just because under most adverse circumstances and unjust censoriousness it has developed Christian families whose morale appeals to me."

We are confident that, in spite of things from partisans in our own fold, contrasting so unhappily with the spirit shown by Dr. Lynch, it will be the genius

of Anglo-Catholicism within generations ahead of us to work out this unity which, apparently, is its God-given task.

Does it not seem strange that there are Churchmen, some of them devout, godly people, who are doing what they can to prevent this "combination" from having a "fair trial"? One would suppose that those especially who lay the greatest stress upon pre-reformation abuses and the partial failure of modern Roman Catholicism would be most sympathetic with this attempt.

We ought to add that the spirit of hyper-criticism has been much less pronounced since the Congress than before. We congratulate the *Churchman* on its most excellent account of the Congress, while we note also with pleasure the cessation of unpleasant comments in its news and correspondence columns. Perhaps the honest attempts of those who planned the Congress to make it wholly constructive and not an attack upon other Churchmen have borne fruit. Perhaps some even of those who hastened to say disagreeable things in advance may now recognize that their fears were not quite justified. What a wonderful thing it would be in the Church if we could all be at least polite to one another; if good people would also be "nice."

But no Catholic Churchman will forget that when pressure was brought to bear upon the Presiding Bishop in the most partisan manner, he trusted them, and showed his confidence in the most practical way.

ST. ANDREW'S CROSS is celebrating its fortieth anniversary. It seems incredible. Houghteling, Stirling, Donaldson, Wood—they were all young men forty years ago. They had large ideas of what young men could do in the Church for young men, and they had not nearly the encouragement that the leaders in the young people's movement have today. Neither were they any older than these. They were confronted with an amount of priestly apathy, if not suspicion, that would seem incredible now.

*St. Andrew's Cross* has, through all these years, been a credit to Church journalism—and never more than now. It deserves far more circulation than it has ever had, for it is vastly more than an "organ" of an organization. And Mr. Randall, its present editor, is quite the equal of any of his predecessors, eminent though these have been.

Church work is not easy. Perhaps Church editorial work is the hardest of it all. The successive editors of *St. Andrew's Cross* have made their marks upon the Churchly life of their several days.

We wish long life and continued influence to our able associate.

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**COLLECT FOR ARMISTICE DAY**

**T**HURSDAY, November 11th, will be Armistice Day. It seems fitting that on the Sunday preceding, the Twenty-third Sunday after Trinity, attention should be given to the great subject of Peace on Earth.

Our own General Convention of 1925 registered its conviction that "unless civilization can destroy war, war will destroy civilization. We believe that a warless world is a possibility; that life based on the spirit and principles of the Prince of Peace, so far from being visionary, contains the only practical method of security for the future. We regard this work not only as a corporate responsibility of the whole Church, but as the individual duty of every Christian citizen." It went on further to say, "We assert our solemn judgment that aggressive warfare is a crime on the part of a nation and so to be held by followers of Christ, who has commanded that we make disciples, not enemies, of the peoples of the world." And it resolved that "the membership of this Church be urged to study this question, that the Social Service Department prepare literature to supply our people with information, and that all be requested to pray constantly and earnestly that Christ's Kingdom may be realized when war shall be no more."

In the fulfilment of this mandate, the Department of Christian Social Service has published its book, *Search for Peace*, by Laura F. Boyer, which is being used widely by study groups in the Church.

The Department of Christian Social Service therefore suggests in accord with the action of General Convention, that the clergy on this Sunday, the seventh of November, both in Church and in Church school, remind our people of the duty presented to them by the General Convention to study this question, and suggests the following collect, with the authority of the Presiding Bishop, for use on that day:

"O Blessed Jesus, Saviour of mankind, at whose birth the night was filled with heavenly radiance: Lighten the thick darkness of the world, and the gloom of our miseries and fears; have compassion upon the peoples of the earth stumbling in confusion, and guide our feet into the way of peace; who art with the Father and the Holy Ghost one God, world without end. Amen."

CHARLES N. LATHROP,  
Department of Christian Social Service.

**FACES**

Hurrying along the crowded street,  
Sauntering, tottering on aged feet,  
Passing before you in glimpses fleet,  
A panorama of faces.

Faces, young and laughing and fair,  
Meeting your gaze with impudent stare,  
Faces where Life is a thing laid bare,  
Constantly changing faces.

Faces, worried, careworn and sad:  
Others, eager, shining and glad,  
Some that are evil, crafty and bad,  
A pattern, woven of faces.

The satisfied, smug and disdainful are there,  
Others so fearful and full of despair,  
Faces as quiet and peaceful as prayer,  
God's living garden of faces.

—EVALYN HOLMAN.

**RUSSIAN BISHOP WRITES TO THE CONFERENCE ON FAITH AND ORDER**

[Translation.]

*To the Presiding Board of the Conference on Faith and Order:*

**H**AVING received, with gratitude, an invitation to attend the religious conference in Lausanne as well as an inquiry concerning my attitude towards the program of the Conference on Faith and Order, I deem it a pleasant duty to state my satisfaction with the fact that my contemporaries, availing themselves of the sad experience of general indifference and atheism in the past, are now endeavoring not merely to promote the religious feeling among their respective fellow-believers, but also trying to bring about an exchange of ideas among the various Churches which, until lately, whenever the question of other confessions arose, were wasting their efforts in mutual criticisms, while their representatives were waging theological discussions with each other.

We are offered now to indulge in no polemics, but to establish a common policy against atheism, and to seek, for our mutual relations, those principles and interpretations that would tend to unify us instead of separating. True enough, it is not easy to eliminate from such discussions conscious or unconscious polemics and propaganda; nevertheless, an effort should be made along these lines.

I have had several occasions already to make printed statements that in all European Churches, the "Orthodox" not excepted, this theology which calls itself Christian has somewhat deviated from the teachings of the Bible and of the Holy Fathers of the Church, drifting into the principles of feudal law which find their origin in ancient Roman and Hebrew concepts; and that the road to unification lies in the purifying of theological doctrines and text-books (but not of the very teaching of the Church) from these stratifications. I therefore submit to the attention of the conference, should some of the members be acquainted with the Russian language, my latest work, *The Dogma of Redemption*. Unfortunately, my manifold duties have prevented me from translating it into German or French.

At all events, I believe that not those doctrines which are directed, like points of spiritual spears, by one Church against the other (infallibility of the Pope, the doctrine of seven sacraments or of only two, etc.), but the more general principles of Christian faith should be made the object of eventual understanding or, at least, of revision by the representatives of the various Churches; such are the dogmas of redemption, of grace, of delivered faith, etc. Then, either an agreement will prove to be attainable, or at least light will be thrown on the point where the separation of the Churches begins. It should be here noted that in the Orthodox Church, theology and piety, school and Church (in her purely religious thought), do not follow the same route, but that the latter lives on a tradition which has not much in common with the former, and *vice versa*.

The conference should, without even attempting a critique, establish first on purely historical lines what in our teaching belongs to Church and tradition, and what to school, which has followed its own road of rationalism, and a rather naïve one too.

My poverty does not permit me to be present in person at the conference, and I have to limit my contribution to the minimum sum of one dollar, since I live as a guest of the hospitable Serbian people. Withal, I pray God to enlighten the minds and the hearts of those attending the Congress with the spirit of humility and righteousness, delivering them from lack of faith and doubts at least in those underlying truths of our Faith which must be alike the common property of all Christian Churches.

(Signed) METROPOLITAN ANTONY  
of Kief, Russia, Refugee in Serbia.

**TO A SOLDIER'S MOTHER**  
(On Armistice Day)

A grateful nation turns to you today  
With reverent love and loyalty and pride,  
Devotion's tribute at two shrines to pay,—  
The soldier's and his mother's, side by side.

—M. L. RUSSELL.



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## DISCIPLINE

November 7: *Twenty-third Sunday after Trinity*

### THE DISCIPLINE OF JESUS

READ St. John 6:22-40.

IS there any one great principle, any universal law, which reaches over the whole course of a man's life; which holds good alike in all its parts, and under all conditions? Is there any one ruling motive which we can so welcome and settle and enthrone in our hearts by daily practice, that in the time of fiercest strain it may, God helping us, hold us firm and keep us straight? We, indeed, my brothers; and in this, as in all else, our Blessed Lord and Saviour teaches us quite plainly and quite perfectly the way of peace and strength. He who died to set us free to live as men should live; He who ever lives to plead for us; He who deigns to come to us in the holy mysteries which He has ordained—He shows us by His own example how a life may be sure and steadfast through all the changes of the world; how the plainest tasks may be our training for the very noblest deeds. 'Not to do Mine own will, but the will of Him that sent Me.' In those words He tells us 'the central principle of His own life on earth; and in those words He gives us the one sure rule of handling our own lives rightly.'—*Bishop Paget.*

November 8

### THE DISCIPLINE OF THE BODY

READ 1 Corinthians 9:24-27.

EASTERN religions are generally ascetic in character; they make the humiliation of the body a virtue. This exaggerated attitude is not proper to Christianity, though asceticism has been practised in the Church. St. Paul taught that the body is the temple of God. It is the tabernacle of the Spirit and it is dignified and ennobled by that which it enshrines. It is the function of the body to be the vehicle of the spirit within, and to act as its agent. It is for this reason that the body must be disciplined and kept fit. In the close interaction of body and spirit the misuse or neglect of the body will tell upon the quality of the inner life.

November 9

### THE DISCIPLINE OF THE PASSIONS

READ 1 St. Peter 4:1-7.

THE ideal Christian life is that in which every function and every capacity is put to its true and proper exercise. Such a life will be, apart from circumstances over which there can be no control, a balanced and harmonious life. It will manifest what St. Paul calls the effectual working of every part. There will be no such harmony and effectiveness unless there is the spirit of discipline, that is, the subordination of the body to reason, and reason to the spirit. Passion and will must be brought into subjection to the intelligent, divinely guided spirit. The mastery of life is often established elsewhere. Men become slaves to their desires. Passion is ruler. The tragedy of this mastery is that the more clamant, insistent bodily desires crush out the finer promptings of the spirit. Sometimes, carried on by the urge of physical desire, we find ourselves unable to respond to the call of our higher nature to which we would give heed. "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

November 10

### THE DISCIPLINE OF THOUGHT

READ Philippians 4:1-9.

ABOVE all it is important what we think. St. Paul is here speaking not specifically of our religious thinking, but of the thoughts of our leisure moments. It is these which enter into our character and determine our make-up. The habitual

tenor of our thoughts, when we are off guard and unoccupied with work or plans, gives color to the whole of our living. It is just in the realm of this casual thinking that we are most unregulated and undisciplined. So much of this thinking is trivial; so much of it reflects the prejudices and the idle preoccupations of the day. A great deal of it centers upon ourselves, our health, our pleasures, our dislikes, our fancied injuries at the hands of neighbors or friends. We are surrounded by much that makes an appeal to reason and imagination, the beauty of the world, the dignity of man's work and endeavors, all that is expressed in art, literature, and enterprise, but amid them all we are intellectually idle. We do not train ourselves to think, and to think of the best things.

November 11

### THE DISCIPLINE OF THE WILL

READ Ephesians 5:1-13.

MAN sits in judgment upon the world. He possesses the divine power of choice. He can make his own what the world offers, or reject what it brings to him. By the character of his choosing he determines the kind of world he fashions for himself, the nature of the microcosm of his inner life he builds out of the macrocosm, the universe about him. It is essential that we choose aright. Nowhere is discipline more needed. What the world offers is varied; it is good and bad alike. We must train the will to select what is good and true in preference to that which is merely pleasurable or convenient. Often we hear a man say of some temptation that he could not resist it; he was powerless before its allurements. The truth often is that he had not disciplined himself by his previous choices for a stern dealing with the crucial issue. He had not trained his will.

November 12

### THE DISCIPLINE OF OBEDIENCE

READ Ephesians 6:1-9.

THE value of obedience lies very largely in its strengthening of the will. It is sometimes supposed that by obedience we yield the mastery of ourselves to others; the truth is that it secures the mastery for ourselves. We cannot rule till we have learned to rule ourselves. The man without capacity for obedience wastes his energies in combatting the conditions under which his work must be done; his strength is frittered away in opposing the essential restrictions of life. Strength is always disciplined endeavor. It is a lesson that we cannot learn too young.

November 13

### THE DISCIPLINE OF THE TONGUE

READ St. James 3:1-3.

THE tongue is an unruly member." It is the last department of life to bring into control. People who are disciplined elsewhere will still be injudicious talkers. Essentially kindly people will say unkind things. Scripture is insistent upon the need of self-control of the tongue. We can achieve it by two means. The first is by improving the worthwhileness of our thoughts. We often try to cover up the poverty of our ideas by brilliance in criticism, cynicism, or frivolity. The gossip lacks something worth while to talk about. The second means is love. Make Christian kindness the rule of life, and much will never be said.

THE MAN who will not execute his resolutions when they are fresh upon him can have no hope from them afterwards: they will be dissipated, lost, and perish in the hurry and scurry of the world, or sunk in the slough of indolence.

—*Maria Edgeworth.*



# Catholic—but not Roman

By Dr. Frederick Lynch

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THE SECOND annual Catholic Congress, held at Milwaukee on October 12th, 13th, and 14th, would not have been of outstanding significance if it had been only an isolated event. But it was not an isolated event. It was a phase of an exceedingly virile movement in the Episcopal Church, and one that is rapidly gaining great strength both in the Church and in the country at large. For several years the Catholic party in the Anglican communion has been holding these annual congresses in various cities of England, and the one held in London three or four years ago attracted great attention. There was a procession through the streets of the city and thousands of people flocked to see it. It opened the eyes of the staid British people. They suddenly discovered that what they thought was a quiet movement confined to a few extremists had permeated the whole communion and had won converts from all England, and that among the leaders were some of the finest minds and most devoted Christians in the Church. So thoroughly did it shake our English brethren out of their lethargy that great meetings of protest were immediately held, one of which, in the immense Albert Hall, became famous for some utterances to the effect that these Catholics were taking Protestant pay to do Rome's work. The movement has been steadily progressing in England until today it has reached a stage where it has a compelling voice in all actions of the Church, has great scholars like Bishop Gore and Professor Darwell Stone as its spokesmen, and has outstanding Church papers as its organs.

#### AMERICA A RECENT CONVERT

The movement has not attracted so much attention in America until quite recently. It has had some outstanding churches in a few cities where the Catholic gospel has been consistently preached and Catholic practices emphasized in the services; it has gathered several bishops to its cause, notably in Wisconsin, and it has had one of the best edited journals, *THE LIVING CHURCH*, of Milwaukee, as its exponent. More recently a very able monthly journal, the *American Church Monthly*, of New York, has been launched as a medium of its faith. Quietly, under very persistent leadership, the movement has been growing, until it has become a movement to be reckoned with. Perhaps no movement in the Church has had more enthusiastic and tireless propagandists than this. Its advocates now feel that they have reached a commanding position where they can assert themselves with real strength and authority. They have seized upon the method practised by their English brethren so successfully—that of great congresses which can be carried from city to city and through which multitudes may be reached with their message.

Their group gatherings began with a priests' conference in Philadelphia three years ago. This did not attract wide public attention, but it did cause the Episcopal Church to open its eyes and take notice. There was much comment upon it in the Church papers and it was very evident that the Church at large had no real perception of either the strength of the movement or the extent to which it had permeated the communion. Now the time has come to begin propaganda on a much more spectacular basis. Consequently the first annual Catholic Congress was held in New Haven, Connecticut, last October, and it was staged in such a way as not only to attract the attention of that large university city, but of the whole nation. The delegates, numbering several hundred, marched through the streets to High Mass in Christ Church, clothed in their most gorgeous vestments, and the Mass itself filled the large church to suffocation. Of course the daily papers did not know what it was all about, the average reporter never having heard of anything that could be called Catholic except Roman. But he was impressed by the spectacle and tried to find out what it was all about from the many able papers that were read, and gave the congress much space, which was just what the originators of the congress were after.

#### DISTINCTIVE MESSAGE EMPHASIZED

THE NEW HAVEN congress missed its opportunity, somewhat as I pointed out in these columns at the time, to present to the country just what the Catholic party in the Episcopal Church stood for, and just what it was after. The second congress this year at Milwaukee, in session as I write, is not falling into this error. From the opening sessions where Mr. Frederic C. Morehouse and Professor Chauncey Brewster Tinker, of Yale University, dwelt respectively upon the history of the Catholic revival in America and its future prospects, to the closing papers on the Catholic religion and foreign missions by Dr. Winfred Douglas of Evergreen, Colorado, and the Rev. Alfred Newbery of Chicago, the distinctive message of the Catholic party was kept to the front. Here, as at New Haven, the solemn pontifical Mass was the outstanding event of the congress. Again the hundreds of delegates walked through the streets in solemn procession, wearing their vestments, and the crowds looked on wonderingly. The Milwaukee people understood it better than did the New Haven people, and the reporters of the Milwaukee papers did not think it was merely the finishing event of the Eucharistic Congress recently held in Chicago! And just as the Mass was the climax of the congress, the sermon by Bishop Fiske of Central New York was the outstanding utterance of the week.

It should not be thought, though, that all the sessions of the conference were devoted to the elucidation of the Catholic faith, for this group of earnest believers holds very emphatically that the faith has decided moral and ethical implications. Such subjects as the home, marriage and divorce, the school, religious education, youth, industry, business, and international relationships received very vigorous discussions—the papers on these subjects being of an unusually high order and refreshing in their directness. Two of these papers were by laymen. It was very interesting indeed to hear Mr. William W. Grant, Jr., of the Denver bar, discussing divorce and reaching the conclusion that the only possibility of the Church ever having any real say about it one way or another was to restore the sacramental view of marriage. He would even take away the civil power of the clergyman to marry. He would have everybody married by the state, and then those who believed marriage was a sacrament could have it blessed by the Church—and no divorce afterwards. There is a very decided sentiment growing among certain Church leaders that the multitude of couples who are getting married for only a year or two and expect to re-marry immediately at the close of the first affair, should never seek the blessing of the Church. Why not be content with a civil service? Ought the clergyman to have the right to perform this civil service, as he does now, where there is no religious element in the contract? This and more grew out of the discussion of Mr. Grant's suggestive paper. Mr. Haley Fiske, the president of the Metropolitan Life Insurance Company, and one of the most ardent upholders of the Catholic movement—he is also the uncle of Bishop Fiske—was very effective in his presentation of the relation of the Catholic religion to industrial relations because he spoke out of such a rich ground of personal experience. He is the personal friend and counsellor of the thousands in his employ, maintains a staff of nurses in the offices of the company to care for them, and has a wonderful sanatorium and rest-house up in the mountains, to which all who need rest may go. The paper was a very emphatic demand that a good Catholic should let his religion permeate every relationship of his life.

#### RELATION TO ROME

But I can imagine my readers saying at this point: This is all very well; we have read about it in the papers; but what does it all mean? What are these High Church Episcopalians after? Do they differ from the rest of us? Especially, how do they differ from Rome? What is it they find lacking



in Protestantism—for they are criticizing it more and more? What is the secret of this amazing revival of Catholicism in England and of the rapidly growing movement here? Well, fortunately most of these questions were either directly answered in Milwaukee or the answers were implicit in what was said.

Perhaps the most evident thing, in the first place, is the absolute repudiation of the whole Protestant idea of the Church as simply a voluntary association of believers who have united themselves together for mutual comfort, instruction, worship, and service to the world, but who possess no divinely given and inherent authority to speak for Christ, more than any other society, or individual for that matter, may possess. This whole Protestant conception of the Church with its priesthood of all believers, and with its ministers possessing no priesthood other than that conferred by the congregations themselves and differing in no wise from laymen except that they have been set apart is utterly repugnant to the Catholic minded Episcopalian. In fact—and we should always remember this when we are talking about Christian unity—your Catholic can see nothing more particularly authoritative for Christ in an average Protestant congregation than in the Masonic Lodge or the Y. M. C. A. He will admit that there is a witness for Christ there, but he insists that the Church is in the world for a vastly more comprehensive task than witnessing for Christ. In short, the Church is the divinely appointed institution to speak and act for Christ. He instituted it and gave it authority to speak in His name and act in His place. He chose its first heads and priests and they were to choose and ordain their successors. Thus the Church is an utterly and absolutely different thing from “the voluntary association of those who have been saved,” to use Dr. Glover’s definition. It is the representative of Christ in the world, speaking with His authority, acting in His place, the institution in which He dwells in a peculiar and unique sense. It bears absolutely no resemblance to any other institution. It is not human in its origin, it is not a human institution today, and its clergy are not officers elected but priests appointed by those appointed once by Christ. From the Tract No. I by Newman to Bishop Gore’s latest book this conception of the Church as the divinely appointed representative of Christ in the world runs through all Anglo-Catholic utterances.

#### CHURCH THE AUTHORITY

JUST as the Church is, to the Catholic, the divinely appointed representative of Christ in the world, so it is also the seat of authority in religion. Here again the Anglo-Catholic is utterly at variance with the Protestant. Protestants, or most of them, make the scriptures the ultimate authority of belief and conduct. The Catholic Episcopalian, on the other hand, holds that the Church is the ultimate authority in matters of faith and practice. The Bible is the product of the Church, and is of course divinely inspired, but it is an utterance of the Church, or of the Holy Spirit speaking through the Church. The Anglo-Catholic perhaps, on the whole, puts a higher estimate upon the Bible as a seat of authority than does the Roman Catholic. It will be remembered that Bishop Gore in his books on Roman Catholic claims, criticizes the Roman Church on just this point—their neglect of the Bible as an authority, claiming as a distinctive feature of the Anglican communion its use of the Bible. But Bishop Gore always comes back to the point that its value is as a test of the Church’s decrees and expressions. The Church is the authority, the Bible, as the product of the first members of the Church is the norm by which the Church’s future utterances must be judged. I have been interested both at Milwaukee and at the English congresses I have attended to notice that when religious education is discussed, the speakers invariably put little value on the biblical instruction given by the Sunday schools, and would substitute for it instruction in the faith as held by the Church and would emphasize instruction in Christian living and all the helps the Church offers for its successful attainment.

#### SACRAMENTAL EMPHASIS

PERHAPS the point where the Protestant and Catholic are farthest apart is in the emphasis placed upon the sacraments. The Protestant would not deny that the sacraments are a means of grace and the Catholic would not deny that the individual has direct and free access to God; but after all

has been said the great emphasis of Protestantism is on the direct relationship between the individual and Christ, and the great emphasis of the Catholic is upon the impartation of strength and grace through the sacraments. Bishop Fiske, in his Milwaukee sermon, put this faith in unmistakable words: “We are gathered here this week, men of many shades of opinion and practice, yet united in our full acceptance of the faith which is in Christ Jesus and in loyalty to the Church and the sacraments which He instituted—the Church which is His body, the means through which He expresses Himself; the sacraments which He uses as agencies through which we realize His presence and receive His grace.”

It has always seemed to me that right here is the unbridgeable chasm when we come to talk about union between Catholics and Protestants. It is difficult to see how the evangelical and the sacramental views of the faith can be reconciled. One is a religion of the spirit, distrusting too much emphasis upon sacraments, even the Communion, just as it distrusts the priest as an agency of grace; the other is a sacramental religion relying primarily upon certain vehicles instituted by Christ Himself as the necessary if not sole means of grace. This of course implies a priesthood. It also means that in worship the central place shall be given to the Communion service. And this is just what the Anglo-Catholic is insisting upon while the Protestant is putting the emphasis upon hymn, free prayer, and the sermon. The Anglo-Catholic is busy restoring the Mass and not only is he substituting High Mass at 11:00 for Morning Prayer, but he is introducing daily Mass and urging upon all believers as frequent communion as possible. In other words, he is trying to go back of the reformation to the pre-reformation Mass. He may call it “sung Communion”, but in reality it is the ancient Mass. It would have been difficult for the average Protestant visiting the solemn High Mass in All Saints’ Cathedral on the second day of the Milwaukee congress to have convinced himself he was not in the Roman Catholic cathedral, except for the language.

#### VIEW OF SALVATION

FINALLY the Catholic conceives of salvation as a corporate rather than as an individualistic process. This emphasis upon corporate salvation runs through all the literature of this new movement, through all the addresses at its congresses, and is prominent in most of the sermons I have heard. Bishop Gore is continually emphasizing this fact and is so insistent upon it that one sometimes wonders if he can conceive of salvation apart from redemption as a member of the Church. “Mankind is redeemed by Christ as a race; and actually the covenant is with the Church of the believers, and in the doctrine of the Church and the sacraments is found the sanction and the security of corporate redemption. Corporately man is fallen and corporately he is to be redeemed.” It is practically impossible for the Catholic to conceive of a Christianity existing apart from the Church and of salvation apart from incorporation in the Church. Curiously enough the Catholic movement has received great help in this contention from the most unexpected source—that of the philosopher, the late Josiah Royce, of Harvard University. His great work, *The Problem of Christianity*, is based on this idea. I do not know of any one particular paragraph that more cogently puts the Catholic ideal than this: “All experience must be at least individual experience; but unless it is also social experience, and unless the whole religious community which is in question unites to share it, this experience is but as sounding brass, and as a tinkling cymbal. This truth is what Paul saw. This is the rock upon which the true and ideal Church is built. This is the essence of Christianity.”

#### CORPORATE SALVATION

This insistence of Professor Royce upon the fact that the Church was the central idea of Christianity and that salvation was in loyal membership in that “blessed community” was put so vigorously that upon the appearance of his book, fourteen years ago, one of the leaders of the Catholic movement, now a bishop, interested a wealthy layman in distributing it widely as an expression of the Catholic faith. It is interesting that the two most outstanding advocates of this corporate idea of salvation, Professor Seeley, author of *Ecce Homo*, and Professor Royce were neither of them identified with orthodox Chris-

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# The Christian Religion and Industrial Relations

A Paper Read at the Catholic Congress

By Haley Fiske

President of the Metropolitan Life Insurance Co.

THE social problem, that concerns the relations of different classes to each other, is one which exercises the thought and activity of the Church and the world; and that part of it which concerns industrial relations is perhaps now the most prominent. There has been for a hundred and fifty years a pretty constant clash between employer and employee, and this is generally described as a contest between Capital and Labor.

We have passed through a period of great unrest and many conflicts involving strikes, riots, and serious disagreements between employer and employee; indeed one of the most serious conflicts is now going on in England in the mining industry. They have a historical basis. The story of the last 150 years is one of exploitation of the laboring classes and their revolt. I think it is the general impression that these troubles date from the introduction of machinery and have been incidental mainly to manufacturing business, where enormous profits have been accumulated by the companies and where Labor has been underpaid and ill-used. But the matter goes farther back than that.

I do not know a sadder picture than the condition of agricultural labor in England in the latter part of the eighteenth century. Employers and government joined to keep labor in subjection and they made no secret of it. Low wages were considered necessary as a means of compulsion to work. The farm laborers were paid 1s. 6d. per day. A family with five children were paid 8s. 6d. a week, when the cost of maintenance was 11s. 7½d. The deficit was covered by Poor Law Relief and the imposed necessity of the work of wife and children in other employments. An Elizabethan statute fixed a scale of proper wages. If the employer paid more he was fined £5 and sentenced to ten days in jail. Any laborer who received more was sent to jail for twenty-one days. The daily fare was fit only for animals; the housing was in one or two rooms and often cattle were stored at the end of the house. There were holes in the ceiling and walls for chimney and windows.

When manufacturing expanded in the last half of the century there was first the putting-out system, where work was given out by merchants and petty manufacturers. Women of all ages were seen everywhere walking from place to place busily knitting. Agricultural workers were expected to eke out an existence by spinning and were denied a subsistence wage because they were expected to exist primarily by agriculture. The Society for Bettering the Condition of the Poor looked with satisfaction upon bringing up children half naked and indifferently fed because they made hardier and better laborers. The introduction of machinery and factory labor did not better matters. A patent was granted for a new spinning machine, the chief claim for it being that a child of three or four years of age might do as much as one of seven or eight. The factory houses were hovels. A writer in 1788 wrote that "the arts and manufactures can exhibit as mournful a scene of blinded and lame, enfeebled, decrepit, asthmatic, consumptive wretches panting for breath and crawling half alive upon the surface of the earth."

The turn of the tide came when in factory towns the laborers were brought into contact with each other and there was naturally a movement among them to combine in order to bring about better conditions. Employers became alarmed and legislation was obtained to prevent combinations among workers. The common law and the statutes were enforced with increasing vigor and often with relentless cruelty. It is interesting that a way out for the laborers was made by the

progenitor of industrial insurance. The workmen were allowed and even encouraged to form friendly societies for the purpose of creating funds by specified contributions of members for providing some form of insurance against sickness and other misfortunes. They were originally called Box Clubs, because at the meetings of the men, usually in public houses, the contributions were put into and kept in boxes. These clubs multiplied and there was naturally a tendency among the members to engage in mutinous disputes with their employers. Out of them grew trade unions, and in 1824 a committee of investigation reported on the widespread utilization of friendly societies for trade union purposes. And they were strong enough in that year to bring about the repeal of the Combination Acts of 1799-1800.

THIS historical review is necessary to enable one to understand the history of the last century resulting from the growth and increasing power of trade unionism. The extension of suffrage in England and the free suffrage in the United States largely account for this great increase. In England the unions have formed a Labor party which once actually obtained the government. In this country, although I have never known of more than one or two cases where the wage-earners voted as a party, yet the political parties are always angling for the labor vote and perhaps this is just as effective as the formation of a separate party. The exercise of this power has of course resulted in much remedial legislation, such as the Workmen's Compensation Acts. But it has done more. The succession of conflicts brought about by the unions has put the case of the worker before the public. The tremendous increase in newspaper circulation has enabled the working men to get their case presented.

There are abundant evidences of a change of spirit on the part of employers. There is a swift movement toward coöperation and mutual understanding, especially among manufacturers. There is recognition of mutual dependence. . . .

Signs multiply that better relations are coming in other ways than from financial benefits. Employers are studying the subjects of good management, the creation of good morale, coöperation in management, and even copartnership by stock ownership by employees. In railroads 250,000 shopmen belonging to their unions have endorsed trade-union coöperation with officials. The president of the American Federation of Labor has announced that Labor is willing to make its contribution to assist management to bring about the right solution of problems such as "regularization of employment, fluctuation in prices, standardization of output, healthful and sanitary conditions of employment, and the problems of unemployment and safety."

Ramifications of these coöperative plans have included the application of the Golden Rule to management and men jointly; the formation of bi-partisan committees to govern the work, adjust wages, and revise rules and working conditions; on the men's part a promise to produce more and show a greater interest in the company's welfare in return for a voice in the Labor policies and a greater security of employment in hard times. There is much study among employers to run their manufacturing business and their railroad business so as to decrease, if not eliminate, seasonal unemployment. There is a widespread movement for shorter hours of labor and the granting of vacations. . . .

Some of the greatest corporations in the country are encouraging and helping employees to purchase shares of the capital stock. Over four and a quarter millions of shares



valued at four million five hundred and fifty-five thousand dollars are held by 315,497 employees in twenty-five companies, and the total holding of employees in corporate stock is estimated at over seven hundred millions of dollars. Profit-sharing is also coming into practice—either profit-sharing with all eligible employees, or with those who have bought stock (who get advantages over the ordinary stockholder by receiving extra profits before the declaration of dividends), or with employees who participate in a company's saving plan, which is a fund made up of joint contributions by employer and employee.

We have seen the condition of labor improving in matter of compensation and no doubt this has been the work of the trade unions. But we have seen signs of better relations between employer and employees. This generation is indeed witnessing a different outlook by owners of capital and to some extent by workers. The head of one of the leading banking houses of this country, known throughout the world, and himself a member of our communion, has written a brilliant essay on the life of one who embodied in his day in the eye of the public all the qualities of what the public calls a predatory capitalist, and who made an enormous fortune. The essayist insists that in the main his friend was misunderstood and misjudged; but in one case where public prejudice was particularly aroused our essayist says of the scheme that "it was planned and carried out in accordance with the then prevailing laws and usages, following a formula which was not at that time regarded as open to criticism." In other words each period of time has its own standard of morals. Our author discusses the new and modern view of corporate and personal power and possession: "The undisturbed possession of the material rewards now given to success, because success presupposes service, can be perpetuated only if its beneficiaries exercise moderation, self-restraint, and consideration for others in the use of their opportunities, and if their ability is exerted not merely for their own advantage but also for the public good and the weal of their fellow men." So far Capital. Now hear Labor, represented by an address of Mr. Green, president of the American Federation of Labor: "The employers and employees owe it to themselves, to all who are dependent upon industry, and to our nation, to avoid subterfuges, to accept and engage in collective bargaining, to recognize and respect the rights of each other"; and he pleads for "the maintenance of harmonious relations," "through personal association, honest and sincere dealing, through conference and education."

**N**OW this is a new situation. Both sides are calling for mutual understanding and both are expressing the duty of public service. What has caused it? The spectacle of one-sixth of the population banded into a mutual company nursing sick members by millions of visits and distributing to each other hundreds of millions of health literature must have had a humanizing and spiritualizing effect not only upon the members but upon business generally; and then the extension of the system by which employers are cooperating with their men to care for each other in sickness and in death and in treating workers as human beings and not as machines must have effect upon public opinion. But are these things causes or effects?

In our generation there has been an arousing of public conscience. People, and especially Christian people, and more particularly Catholics, have seen and studied the facts. Aroused by the conflicts and the cries of the working people, they have investigated and tried to get at fundamentals. Catholics have been studying how to apply Catholic principles. In England in the eighteenth and most of the nineteenth centuries Protestantism was the religion of England outside the Church of England and to a large extent inside, and it was frankly materialistic. The Church, so far as we know, stood passive. It was a benevolent Anglican clergyman who in 1785 urged the general adoption of the rule in Rutland that no person be allowed relief on account of any child above six years of age who should not be able to knit, nor on account of any child above nine years of age who should not be able to spin either linen or wool. Meanwhile great wealth accumulated, much of it by exploitation of labor, and it was not only unrebuked but the recipients were the religious people of the time. It is this generation that has witnessed in our own communion the leadership of Bishop Gore and Scott-Holland and a band of Catholics in declaiming against existing conditions and

pleading for social justice, for the rights of workers; the pronouncements of the Lambeth Conferences and the General Conventions of our own Church and our organizations for social service; and in the Roman Catholic Church the encyclicals of the popes and the addresses of the American hierarchy. What has caused the tremendous change in public opinion, the awakening of public conscience in respect to industrial relations, except the unceasing and increasing Christian agitation, in which there has been Catholic leadership? The last Anglo-Catholic Congress in England was devoted solely to the rights of Labor in industry and the housing of the workers; and the ringing words of Bishop Weston in closing the previous Congress have become a classic. In the present mining strike in England eight Anglican bishops led other religious leaders in intervention in a plea for peace.

It is for Catholics to keep up the work of fostering and leading in the work of industrial peace. It is to change and lift up what our author called "the prevailing laws and usages"; to elevate the standards of morals in business. It is well to avoid catch words and slogans. Capitalism has to be defined. There is no use using the word unless people understand what you mean. It is absurd to expect to carry on the work of the world without capital. Then "Socialism." What is it? There is no definition upon which all who profess it are agreed. It is Studdert Kennedy, whom most people, I suspect, thing to be a Socialist, who says: "Socialism is no more Christian than capitalism." "Excess profits." What are they in business and industry? Who shall limit the rewards of ability, initiative, and hard work? What is of importance is the use of them. In industry it seems right and in accordance with religious principles that Labor should share with Capital in the returns. It seems advisable and in the promotion of industrial peace that there should be some share in management by Labor. The law of charity should make employer and employees to be not antagonistic but in real sense partners in interest. Unselfishness, self-sacrifice, and service—these are the Catholic watchwords. There is nothing in the world that appeals to a man's conscience like service. Ambition fades. The glory of wealth fades. Extent of power fades. What does remain here and throughout eternity is that every man try his best in serving God to serve well his fellow men. That is the Catholic doctrine to preach and to practice.

I was asked in London to contribute to one of the principal literary weeklies an article on What Is the Matter With the World. I declined. The paper probably wouldn't have published the answer. It is that the world does not practise the Catholic religion in international relations, in business, in industry. That is the religion of love. And that means service. And the Catholic duty is to act it and to do all that is possible by precept to create an atmosphere, a public sentiment, for unselfish love of our fellow men.

## CATHOLIC—BUT NOT ROMAN

(Continued from page 8)

tianity, but both came to their "Catholic" conclusions from independent study of the New Testament. This is one of the most significant things in the "movement," that salvation of the individual man is determined by his identification with the Church, which is the spiritual community and body of Christ.

I have not dwelt upon the outward aspects of this movement; they are not an integral part of it—elaborate ritual, beautiful music, incense and candles, processions, ecclesiastical vestments, carved altars, and intoned services. But while these things are not an integral part of the Mass, they have always gone with it, and the Catholic claims to be restoring only what is a priceless heritage of the universal Church in the symbols which convey various and valued spiritual truths. He also feels very keenly that all the beauty of the world—art, music, color, poetry, architecture, even drama—should be consecrated to the glory of God. Consequently he uses it with utmost freedom in the enactment of the eucharistic sacrifice.

## THE HOUSE OF GOD

"THIS IS none other than the House of God: this is the Gate of Heaven." Genesis 28:17.

'Tis the House of Prayer—go in!  
'Tis the Christian's home by right;  
Find some nook—confess thy sin—  
And go forth in Jesus' might.—*Bishop Coxé.*



# Bombs and Starvation Menace Wuchang

## Two More Letters from the Besieged City

REPORTS coming through from the besieged city of Wuchang indicate that horrors there are growing steadily worse. Two letters have reached THE LIVING CHURCH describing the sad plight of Chinese and foreigners in the city. The first is from our regular correspondent, the Rev. Edmund L. Souder. Father Souder writes, under date of September 24th:

*"Dear Living Church:*

"I have written twice since the beginning of the siege, in order to keep the readers of THE LIVING CHURCH in touch with what is going on. When I wrote you last, on September 15th, none of us thought for a moment that we should still be here now. For the first few days of the siege telephone communication with Hankow was maintained. Then that was stopped, but we still had the mail to fall back on, one boat coming over and back every day from Hankow. That stopped a week ago, since which time we have had no contact with the outside world except through a visit Bishop Gilman and Dr. Wakefield made to Hankow on behalf of peace negotiations. I have no idea when I can get this letter out of the city, but I'll write it anyhow!

### DAILY AIRPLANE ATTACK

"Once since I wrote you the city has been subjected to a rather sharp attack from the Southerners outside, but our greatest danger has come in the almost daily *strafe* that we get from the air. Five p.m. is the usual hour for a visit from the Southern airplanes, and they generally succeed in killing a goodly number of perfectly innocent civilians with their bombs, only rarely landing one among soldiers. On Tuesday of this week we had what was for us foreigners the most exciting attack. The general in command of the Northern forces moved his headquarters some time ago right next door to the Men's Hospital, presumably for his own protection, believing that the airplanes would not dare drop bombs so near the hospital. Another general, who has charge of things on the other side of Serpent Hill, moved himself into the quarters of the Boone Chinese staff, which is just off the Boone Compound. Well, on Tuesday, the Southerners, in order to hasten the peace negotiations, decided to lay a few eggs in the homes of these two gentlemen, and as usual the bombs did not fall where they were supposed to. One of those intended for General Liao next door to the hospital came down right between the houses of the foreign nurses of the men's and women's departments respectively, and plunged into the ground not more than fifteen feet from either house. It exploded down in the earth, and proved on examination later to be an incendiary bomb, being so fearfully hot that when half an hour later a bucket of water was poured into the hole, the water soon began to bubble and boil! Dr. James and several others were in the house on the women's side of the hospital, and if the bomb had been about twenty feet more in their direction they would probably have been killed and their house reduced to ashes. Dr. James said she was standing at the front door and said laughingly to one of the nurses: 'You'd better run, the airplane's right over your head!' She had hardly said it when there was a terrific thump and vibration as the bomb plunged into the earth a few feet away.

"Over at Boone a bomb fell right in front of Mr. Kemp's house, and exploded. Fortunately Mr. Kemp himself was not in his house at the moment, so he was saved, but every window pane on the front of the house was blown in, windows and doors were ripped right off their hinges, a good deal of china and crockery was broken into fragments, plaster fell in many places exposing the lathes, and his base viol burst outwards, as a number of other things did. Dr. Wakefield was sitting in his house not one hundred feet away, and he says the roar and the concussion were so terrific that he hardly remembered anything for a moment or so. The next thing he was doing was to climb over the Boone wall in response to pitiful cries coming from a house where another bomb had struck, killing

several and wounding others. I am told that one bomb (five were dropped near Boone) fell on a house with seven people inside, and not one came out alive.

### WOUNDED POUR INTO HOSPITAL

SHORTLY after the raid the wounded began arriving at the hospital. There seemed to be an unusually large proportion of women, and Dr. James had about fifteen people, many badly hurt, all brought to her at the same time. One or two with skulls factured and brains running out, she realized could not be saved, so she left them to one side. Several were bleeding profusely from arteries, so she got hemostats and clamped them on. Looking quickly over the different people, she found several not dangerously hurt, so they had to wait while she did what she could to save the lives of those more seriously injured. One poor woman had her scalp cleaned right off the bone, and hanging down over her face. Another case was of a woman whose abdomen seemed literally to have been blown open from the force of the concussion, for there was no dirt or other evidence of any part of the bomb having touched her. As every bed all over the hospital was occupied, people had to lie on the bamboo couches or boards upon which they had been carried to the hospital. One man had brought his wife and mother-in-law in, and he said his house was completely demolished, and everything buried under the debris, so that he could save nothing of what he possessed. And yet he was quiet and patient, with little complaint, and so were many of those who were painfully hurt. The quiet endurance of so many of the Chinese I see these days is wonderful, and very humbling to oneself.

"Apart from the air raids, our greatest problem is that of food. We foreigners have not suffered at all, although, of course, we have been conserving of what we have in order to make it go further. But the Chinese in the city are many of them in dire need, and there is a trustworthy rumor that many of the very poor have already starved to death, and that others have in desperation hanged themselves. Rice, the great staple, is almost gone, even the soldiers, the last to suf-

fer, having almost none left. Everyone tries to eke out a bare subsistence on any sort of thing he can find, and much of it is so unclean that doubtless many are dying of disease. We still are getting cholera cases in both sides of the hospital, and are likely to get more rather than less unless the weather gets cooler. In the hospital, Dr. Bliss was able to get some bags of rice from the general, on the basis of there being a lot of wounded soldiers in the hospital, and he has very kindly shared a bag with the women's department, who by yesterday were just about at rock bottom. Eating only a very limited quantity of rice gruel, we may be able to last another two or three days. If the siege has not been lifted then, or this Northern general surrenders, all the Chinese patients in our hospital, as well as nurses and servants will be absolutely without food. It is an awful thing to be faced with when one feels a responsibility for all those under us. We foreigners have a few tinned things, but, of course, not nearly enough to feed the three hundred or so people in the hospital (both sides) even for one day. Father Wood and Miss Stedman at St. Michael's, who have about two hundred women and children refugeeed there, are also faced with this problem of having nothing to eat for those for whom they feel in a measure responsible.

### TORTURE

"That which has been the most painful experience of all to me occurred the other night. As I have said, the general in command of the forces in the city has his headquarters right next door to the hospital, and Dr. Bliss' house, where I sleep, together with Dr. Bliss and Mr. Miller, is only a few feet away from the general's place across a narrow alley. At about 9 o'clock one night we began to hear cries, as of some one in great suffering, and as we listened we realized what was going on. One or two men had been arrested, charged doubtlessly with being spies, or something of that sort, and they were

### PRAY FOR CHINESE CHRISTIANS!

Terrible stories continue to come from Wuchang, yet with it all there is a calm heroism that pervades the city. In the midst of murder and starvation, Father Wood can still write: "It is such a joy to us to have our daily Mass. Our Lord is very good to us these days." As The Living Church goes to press, two more letters arrive from Father Souder. They are too long to print in full, but we shall give part of them next week. In asking for the prayers of the Church in America, Father Souder writes:

"Our problems will begin rather than end with the ending of the siege, for there will be an unusual amount of poverty this winter, and for us foreigners and as Christians there are almost sure to be many problems to be faced, due to the somewhat anti-foreign and anti-Christian attitude of the Nationalist party, which now comes into control in central China. . . . May we, as missionaries of the Cross, be given grace to be patient when our motives are misunderstood, wise in facing the new day in China, and loving toward every child of God. It will not be easy, and we need the prayers of the Church at home."



being tortured to extort a confession. We would hear a man yell at them 'Speak it out!' About every twenty minutes over a period of two hours the torture was applied and we could hear clearly the agonizing cries of the poor devils in their excruciating pain. There was absolutely nothing one could do to save them, for the general has shown much unwillingness during the siege to have anything to do with the foreigners in the city. One could not sleep, but simply pray with earnestness for the poor men so cruelly treated, and for God's mercy on the souls of the brutes who could do such things. As Dr. Bliss said, 'That's heathenism!' yet one could not but recall that in America every year white men, 'Christians,' not heathen, torture with the agonies of death by burning a score or so of black men, who are victims of their wrath. And he said for the Chinese, their civilization has, I think, never been blackened with anything comparable to the gladiatorial fights and other diversions with which the inhabitants of the center of Western civilization amused themselves, nor have the Chinese gloried in war and lionized the slayers of mankind as we have done with our Alexanders, and Caesars, and Napoleons, and our statues of generals and admirals in every public park. To be sure, the militarists are China's greatest curse in China today, but they do not change the national tradition, according to which the leaders in public life have been men renowned for scholarship. May God give us all penitence for our many transgressions of the law of love, and may He grant to China the rich boon of the knowledge and faith in His Blessed Son, who would make peace in China, and wherever men hate and fight, through the blood of His Cross!

"With kindest regards, I am,

"Yours very faithfully,

"EDWARD L. SOUDER."

#### LETTER FROM FATHER WOOD

THE second letter received by THE LIVING CHURCH is one sent by the Rev. R. E. Wood to the Rev. Nelson E. P. Liu at Hankow. The Rev. S. H. Littell, who forwarded the letter to this office, writes that "the four persons who have come out of the besieged city—all for good reasons—are the Rev. A. S. Kean, the Rev. and Mrs. F. E. A. Shepherd, and Miss Sibson."

Father Wood's letter is dated September 17th. He says:

"Things are in a bad way with us. We have nearly three hundred women and children as refugees here at St. Michael's in the parish house and basement of the church. Of these about one hundred and fifty get only one scant meal a day provided by the *San Tang*. The rest of the people are a little more fortunate and get food sent in from their own homes, but this will not last more than a few days and then we fear hunger and want and starvation. The supplies of food in the city are fast being used up and nothing can be gotten in. We have been to meetings of the Chamber of Commerce, to citizens' meetings at the *Tung San Seh*, to the *Tuchun*, and to Commander Liu. Bishop Gilman was no more successful than the rest of us.

"I have written to Mr. Littell appealing in behalf of the people to the Famine Relief Committee and the Red Cross of Hankow. But we fear that, even if we do succeed in getting rice or flour safely over here for the people, the military will seize it for themselves. So many poor people appeal to us to do something for them to help them get food—but we are powerless! I am trying to get a sack of rice to distribute amongst our own people. . . .

"In addition to this distress in regard to food there is the constant danger from the bombs dropped from airplanes. Some terribly mangled and suffering people have been brought into both our hospitals and many people have been killed from these air raids. My heart bleeds for the poor people of Wuchang.

"So far, all of our group at St. Michael's are safe and well. St. Mark's schoolhouse was burned, and I suppose the Christians out there are scattered (but some are here at St. Michael's) and I hear Catechist Tsen and Teacher Tai got safely to Hankow. This morning as I was celebrating at the altar an air raid took place and the airplanes buzzed over the church. It is such a joy to us to have our daily Mass. Our Lord is very good to us these days. I go daily to the hospital and Fr. Souder is there helping in a thousand ways, especially on the women's side. Miss Teo and Miss Stedman are keeping up a daily clinic for many poor sick babies and women and children. I don't know what these poor people would do without them as they have too much to do at the hospital for the desperate cases to take time for these lesser ones."

Father Littell further writes from Hankow, September 29th:

"The siege of Wuchang has continued for twenty-nine days already. Bishop Roots is working incessantly on a proposal to remove the clinic women and children from the city before famine becomes acute. On September 28th, Bishop Gilman and Dr. Wakefield came out of the city and crossed the river to Hankow on this same business. They are to return soon, as four of our Church missionaries have left Wuchang for the period of the siege. There are now sixteen still shut up inside the walls. All are well, and extremely busy."

## BISHOP WINCHESTER DESCRIBES ICELAND TOUR

BY THE RT. REV. JAMES R. WINCHESTER, D.D.,  
BISHOP OF ARKANSAS

Reprinted from the *Arkansas Churchman*

AFTER a most invigorating ocean cruise, I am home, thankful to our Heavenly Father for His wonderful goodness to all of us during the summer. I left New York June 29th on the S.S. *Carinthia* for Iceland and the North Cape. I was asked to act as chaplain during the voyage. We had good Christian people of different names on board, but they seemed to feel that the religious services were for all and took part. We had the ship's orchestra for the music. My services were Holy Communion at seven-thirty in the morning and then Morning Prayer and sermon at eleven o'clock.

The Fourth of July came on Sunday. The passengers and crew gathered, after dinner, in and about the lounge room. The ship's orchestra accompanied the singing of *The Star Spangled Banner*, *Our Country*, and *God Save the King*. Judge Russell C. Stewart of Pennsylvania, a strong representative of the Republican party, and W. E. Kay of Florida, a strong Democrat, made the two great speeches, followed by the English captain of the *Carinthia*.

Brotherly love prevailed and partisanship seemed lost in the outburst of harmony. I had the prayer, which was that the hands of England and the United States, now so firmly clasped, might never be unclasped; and that peace as manifested at that time might be the lasting bond between the two greatest nations of the world. It was beautiful to see the two flags blended, and the English representatives rejoicing with us over the freedom of the Anglo-Saxon nations, upon whom the peace of the world must rest.

We had very little sickness on the entire cruise. The young people were well chaperoned and got much pleasure out of innocent pastimes. It was a very democratic party and every one was most courteous. The conductor of the cruise was a splendidly trained West Point graduate, a colonel, and one whom I had known in his boyhood days. Mr. Burton Holmes was a most popular traveling companion and gave several of his characteristic lectures, which all enjoyed. Our ship sailed directly to Reykjavik, Iceland, where we had a delightful time, with a reception from the good people, and they are indeed good, educated and deeply religious, being of the Danish-Sweden Lutheran Church, with their bishop and priest in the capital city.

They gave a cordial welcome and kindly showed me the social service work, in which they are engaged. I went with the priest to the leprosy colony. Every leper is a communicant of his Church. He has no apprehensions as he ministers to these afflicted children of God. There are about thirty-five in the colony. Leprosy, I was told, is now a curable disease. The same I learned also at Oslo in Norway, where I had the opportunity of visiting the colony in company with a noted physician, who is interested in this horrible plague that has meant so much suffering to humanity. I went with Mr. Burton Holmes to see the incarcerated prisoners at Reykjavik and I was gratified that there were only five criminals within those walls, and they were there for "bootlegging." Human nature is the same everywhere. It was a matter of great surprise to me when I learned that Iceland stands first in the catalogue of literacy. Education is compulsory. Time forbids more than the mention of the social service among these godly people.

The entire trip was most enjoyable and many friendships were made on the voyage, which time cannot erase. Hammerfest, Bergen, Oslo, Stockholm, Copenhagen, Amsterdam, were all full of interest and left delightful memories. The one week in Southern England was the climax to my experience. The Cathedrals of Salisbury, Winchester, Bath, Wells, Christ Church, and Chichester completed our study. The real pleasure, however, was the charming companionship that I met at every turn.

ALL OUR WORKS, even the greatest, are so little in relation to the world's need; all our works, even the least, are so great in relation to the doer's faithfulness. There is the secret of self-respect. Oh, go take up your work and do it. Do it with cheerfulness and love. So shall you shine with a glory which is all your own—a glory which the great heaven of universal life would be poorer for missing.—*Phillips Brooks*.



# The Bishops' Crusade

What it is and What it is Not

By a Member of the Commission on Evangelism

**A**S THE BISHOPS' CRUSADE brings to every man and woman of the Church the opportunity for personal participation and service, there is need for the widest possible distribution of knowledge. What the Crusade is, what it is *not*, its objectives, and the methods to be used, have been fairly well determined, and the sooner this information is received and assimilated by the people of the Church, the more rapid progress will be made in the organization and spiritual preparation that must precede the Crusade.

## WHAT IS THE CRUSADE?

Bishop Darst, chairman of the National Commission on Evangelism, released temporarily by his diocese, East Carolina, for service in organizing the Crusade, has explained that "the plan of the Crusade involves enlisting for service at least 100 bishops, priests, and laymen who will go into every part of the country bearing a message to the hearts and minds of men.

"Our general idea is to have them speak on the great, outstanding verities of the Christian faith, forgiveness of sin, amendment of life, consecration to service, the reality of our religion, the reasonableness of faith, the statesmanship of Christ's last commission, Christian education, and the service to the community and to the world in Christ's name. Our object is to bring to the Church a fresh realization of its power and mission; to kindle again in the hearts of its members a passion for the souls of men; to arouse the Church from its lethargy and send it out clad in the shining armor of a great faith to complete the task committed to its hands; to sound a note of sacrificial devotion to a cause immeasurably bigger than ourselves."

As developed, the plans for the Crusade are aimed first to reawaken the people of the Church to a sense of privilege; the privilege of sharing in Christ's work of saving the world, by making known to others His message. "Everyone to convince one," is the personal and individual task. This means multiplying by two our faith and Church membership. Thus the Crusade is within the Church. It reaches outside only after the Church itself has been roused to missionary zeal.

## WHAT THE CRUSADE IS NOT

The Crusade is not organized by or for any particular kind of Churchmen. It is not "high Church" or "low Church" or "broad Church." It is all-inclusive, in that every type of Churchman is able to follow the suggestions offered, to make a personal rededication of himself to Christ, and to share in the work of telling others. Already about three-fourths of the dioceses and missionary districts have enlisted, by appointing diocesan commissions to organize the Crusade locally, and notices of additional diocesan organizations are coming to the Commission office in Washington each day.

The Crusade is not an appeal to the emotions. There is no sensationalism; no theatricals are included in the Commission's plan. It begins in the hearts of communicants of the Church. Preparation is first a rededication of self, a wrestling in prayer for the success of the movement, a humble renewal of baptismal vows, a decision to share in God's work, as one of God's grateful children.

The Crusade is not merely a series of meetings. While meetings and conferences will be held, there is no thought that the objectives can be realized through preaching alone. The Crusade, if it is to succeed, must reach "every member," rousing him to action. That implies organization in diocese and in parish, study of work to be done and methods of doing

it, continual prayer for the guidance of the Holy Spirit, definite consecration to service.

## OBJECTIVES

The Commission has set forth the objectives of the Crusade under seven heads, things simple, direct, practical, eminently possible:

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

## METHODS

The National Commission has undertaken to organize the Crusade, to supply Crusaders and assign them, to supply a suggested order of services, conferences, and meetings to suggest prayers

for use preceding and during the Crusade, and to secure adequate publicity for the national phases of the Crusade.

Diocesan commissions are asked to undertake to promote the observance of St. Andrew's Day, November 30, 1926, as a day of penitence, prayer, and spiritual preparation, to secure local publicity, especially through diocesan papers, to arrange for the appointment of local committees in cities where the crusades are to be held, and, with these local committees, to secure the attendance of clergy and congregations from a distance.

The work to be done by parish committees, with the constant coöperation of their rectors, includes the education of the people in the plans and methods of the Crusade, organization of parish groups for prayer, study, and personal work with individuals, organization of the parish observance of St. Andrew's Day, and publicity in parish and community.

## NOW IS THE TIME

Diocesan organization is proceeding rapidly. Parish organization should begin as quickly as the information available can be secured and mastered. Advent is the time for intensive preparation, and the Crusade is in Epiphany, all local Crusades to take place between January 6th and March 1st, 1927. Then comes the period of follow-up, that the gains may be held. Crusades in the centers selected will be for six-day periods, and will, where possible, be conducted by a bishop, a priest, and a layman. All assignments are made by the National Commission, in conference with the Bishop of the diocese and the diocesan commission on evangelism.

Outlines of the plans and suggestions of the National Commission have been printed and may be obtained from diocesan commissions, or from the office of the National Commission, Mount St. Alban, Washington, D. C.

THE GATE of Heaven is wide enough to admit the greatest sinner, but too narrow to let in the smallest sin.—*The Nazarene.*

## COLLECT FOR BISHOPS' CRUSADE

The National Commission on Evangelism has set forth the following collect, urging that it be generally used in preparation for, and during the period of the Bishops' Crusade:

Almighty God, whose Son Jesus Christ came to cast fire upon the earth; grant that by the prayers of thy faithful people a fire of burning zeal may be kindled and pass from heart to heart that the light of thy Church may shine forth bright and clear; through the same thy Son Jesus Christ our Lord. Amen.



# 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.

## DR. LYNCH AND THE CHURCH

To the Editor of *The Living Church*:

ONCE AGAIN has Dr. Frederick Lynch, by his clear analysis of the recent Catholic Congress, placed us in his debt. He reviews the Congress in the current issue of the *Christian Century*, of which he is contributing editor, under the sympathetic and understanding title, Catholic—but not Roman. The article will richly repay careful reading.

To me, quite the most interesting thing in his able review, apart from his grasp of the meaning of the Catholic movement in the American Church—if, indeed, it can be considered apart—is that in pointing out what Catholics stand for and wherein they differ from Protestants, he does no more than point out what the Episcopal Church stands for and wherein it differs essentially from Protestant Churches.

Boiled down, Dr. Lynch's article, if I correctly interpret him, states four major differences as existing between Catholic and Protestant:

(1). The Catholic holds the Church to be a divine organism, representative of Christ in the world; the Protestant holds it to be a voluntary association of believers, possessing no more authority to speak for Christ than any other society.

(2). To the Catholic the seat of authority in religion is the Church; to the Protestant the Bible is the ultimate authority.

(3). The great emphasis of Protestantism is on the direct relationship between the individual and Christ; the great emphasis of the Catholic is upon the impartation of strength and grace through the sacraments.

(4). The Catholic conceives of salvation as a corporate process; the Protestant views it as individualistic.

Substitute for the word "Catholic" in the above summary (and I believe it will also hold true in the article in its entirety) the word "Churchman," as the term is commonly used among ourselves, and what do we find? That what Dr. Lynch, as a careful observer and student, characterizes as the position of Catholics is nothing more or less than the position of the Episcopal Church itself and not merely of a party within it.

JOHN DURHAM WING,

Bishop Coadjutor of South Florida.

Winter Park, Fla., October 29th.

## THE CAMPAIGN OF EVANGELISM

[CONDENSED]

To the Editor of *The Living Church*:

I BEG TO ADD my own rejoicing to the Rev. Henry Bedinger's endorsement of all that the Right Reverend the Bishop of Mississippi says in regard to the need of a campaign of education; that our people need to know the Church, the sacraments, the grounds of belief, etc.; and that, as the Rev. Mr. Bedinger says, "our people for the most part are very ignorant of the Church, her history, and her teaching."

But doesn't the trouble go even deeper? Can we expect either our Church people or outsiders to be interested in what we mean by "the Church," her history, doctrines, etc., unless, first, they have (as children before being confirmed, or as adults before being baptized) had some realization of their need of a Saviour? Until they realize what sin is (as trying to live independently of God, self-sufficiency, self-centeredness), and that no one has been a true child of God (but One), that no one can offer to God the perfect sacrifice of penitence, that the God-man has done that in His perfect life and on the cross, that we thereby are given the power (right) to "become the sons of God," are "accepted in the beloved," and are "adopted" into God's new family, the Church, at Baptism, and thus we "are not our own," but belong to Him who has "bought" us with His precious blood, can anyone take the proper interest in the Church—doctrines, history, worship, prayer, Sunday school or any other work, giving, missions, etc.?

Thus, as many of our bishops and other clergy, and earnest laymen, have been saying for some years, what we need first is a real conversion of many of our people, to God; a real turning to Him in faith and penitence and obedience. We can't

expect them to be interested enough to attend church services, work in the Church, put its work before other things such as lodges and amusements and luxuries, maintain the Church as the first charge on what God has lent them, and extend the Church's saving message to a perishing world. How can we expect them to be keen in making the Gospel known to others until they themselves have experienced its pardoning, healing, and strengthening power? How can we expect them to be interested enough to read N. W. C. literature, come to group conferences, subscribe to Church papers, etc., when they haven't the motive to begin with? We are expecting FRUITS without ROOTS. What is wrong is radically wrong—not with the Church herself, but with many persons in the Church (largely because they were not instructed before being confirmed).

Can any "campaign of evangelism" ever begin with any other message than that of the first apostolic preaching, "What must I do to be saved?" The Cross must be preached, first. "And I, if I be lifted up, will draw all men unto Me."

Our problem is, how to reach people with this message, reach those within the Church and the multitudes outside who will not attend our regular services because they have not yet got any reason for attending; because they have such prejudices or hold such ideas and attitudes (as to what religion is, what the Christian religion is, what sin is, what salvation includes, what the Cross means, what the Church is, what the sacraments are, what worship and prayer and preaching are, and everything else connected with the Church) that they cannot be expected to attend. And they can never learn until they do attend. So around we go.

Therefore, the evangelistic campaign is to be welcomed as a special effort and as a different method—a week or two of sermon-lectures or addresses, call them what you wish, just so they TEACH. The teaching mission, wherever it has had a chance, has worked; it has taught our people, so they say, more in a week than they had learned in all their life; it has brought many of our people to a realization of what being Christian means; it has resulted in Baptisms and Confirmations of persons who would probably never have attended the Church; it has awakened a sense of responsibility in a very practical way—the offering to God of the "first-fruits of our increase," for the maintenance of the Church's worship, benevolences, and mission in the world.

The writer has spent twenty years advocating a campaign for evangelism, not only as an occasional thing, but as a part of the regular program of every parish and diocese. If we could only have a special evangelist for every diocese (or province, to begin with, as the synod of the Seventh Province recommended), and would spend for that purpose the money now spent on other things, we should get somewhere.

As Wesley said, "We preach to our people as though they were converted." We should not have lost the Methodists if we had not done that. We shall not gain in membership as we should, but shall keep on losing people as fast as we gain others, unless we have a real campaign of evangelism.

Manhattan, Kan.

(Ven.) GUY D. CHRISTIAN.

## SYNOD OF SEWANEE PROVINCE

To the Editor of *The Living Church*:

MAY I SAY through your paper that all deputies, clerical and lay, who have not already advised me as to whether they will or will not attend the provincial synod, which meets in the Church of the Good Shepherd, Jacksonville, Fla., November 16th, will do me a great favor in advising me as to this just as soon as they determine the matter.

All clerical deputies are asked to vest (white stoles), that they may enter the church in procession on Tuesday, Wednesday, and Thursday evenings, and for the celebration Wednesday morning. The swimming pool operated by the church will be open during synod. Those wishing a swim will bring bathing suits.

Jacksonville, Fla.

(Rev.) C. A. ASHBY.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

IN *These Sayings of Mine* (Scribner. \$1.50), Mr. Lloyd C. Douglas, a Congregational minister in Ohio, has produced a really original piece of work. His aim is to explain the parables of Jesus in such a manner as to show their applicability to the conditions of modern life. He has done this wonderfully well, and writes so vigorously that the book stands out startlingly from the great mass of expository literature. Our Lord appears in it in His character as "friend, guide, and teacher, rather than wonder worker." If one must cavil at something in work so fine, it would be at such statements as this one concerning the Last Supper: "As Jesus passed the cup on that evening at that moment it occurred to him to idealize the traditional rite." The author's Protestantism should not, however, spoil his book for the Catholic reader. It is too enlightening and valuable to miss.

DR. S. PARKES CADMAN, known to many "over the radio" and through his daily answers to questioners in the New York *Herald Tribune*, and other papers, has dealt with a very considerable subject in his *Imagination and Religion* (Macmillan. \$1.50). The book is the product of wide reading and study and requires concentration to grasp, though it is not beyond the scope of the average mind. Considering the difficulties of presentation with such a subject, it is remarkably lucid and illustrative. One can picture the effect for good it must have had upon the students of Vanderbilt University, delivered, as the Cole Lectures for 1924, in the forceful Cadman style. Dr. Cadman relates his discussion very largely to the place of imagination in Christian preaching. He regards it as "the key to pulpit power" (The expression is regrettable, as also the use of such Americanisms as "heroical" and "obligated." But these are minor faults). It is interesting to find Dr. Cadman, in common with Dr. Fosdick, admitting that American Protestantism needs enrichment of worship. "Many of its devotional forms are archaic or threadbare; others are not conducive to that reverence which is the gateway to God. The whole situation can be readjusted by a vivid and informed use of imagination." And this sentence, in the chapter called *Imagination in Man's Spiritual Growth*, may also be quoted, as indicative of the general trend of the argument: "So Nature and Religion, the seen and the unseen, perpetually wait upon imagination for fuller interpretation of their significance."

THERE ARE MANY PEOPLE who are old fashioned enough to find great comfort in a volume of sermons. Dr. Joseph Fort Newton is a famous preacher, who during his career has occupied the pulpits of several denominations, and has recently come into the Church. His latest book is *The Truth and the Life, and Other Sermons* (Doran. \$2.00). It shows him to be liberal in theology and evangelical in faith, and contains larger amounts of beauty and strength than, alas, we usually expect in sermons. Especially to those who want the Gospel preached to them, and nothing else, these will be precious. There is scarcely a page which does not contain some illustration of our Lord's teaching, some turn of phrase, which will cause the heart to quicken.

ANOTHER fine volume of sermons, a small one, is Dr. Henry Sloane Coffin's *The Portraits of Jesus Christ in the New Testament* (Macmillan. \$1.00). Each chapter or sermon deals with the personality of Christ as seen by one of the evangelists, by Paul, and the author of the Epistle to the Hebrews. They are very reverent and interesting studies of the Gospel material. Dr. Coffin wishes to show that, in spite of the expression so often used, "the Christ of the New Testament," there is actually no single conception to be found there. Instead, there are a number of portraits dependent for

emphasis upon each writer's point of view: *e. g.*, to Paul, our Lord was the Crucified; to Mark, He was a human figure filled with divine power; to Matthew, an authoritative Teacher; and so on. We know that the scholarly Dr. Coffin is no Fundamentalist. But when he explains in his preface that certain items (one being the manner of our Lord's birth) are not essential to Christianity, *because* they are not mentioned by all the Gospel writers, we need not agree. We do not know whether each one thought that he was presenting a complete portrait, and therefore left out nothing he deemed important. This, however, is the argument.

DR. C. B. McAFEE, of McCormick Theological Seminary, who lectured in 1924-25 in India, China, Japan, and other eastern countries, on the Joseph Cook Foundation, has brought his lectures together in a book called *The Christian Conviction* (Macmillan. \$2.00). In lecturing before native audiences, he had of course to keep in mind that he must present the Faith "as though it were being considered for the first time or as a system still to be discussed." Hence he arranged the material as follows: the Christian conviction in its historical and personal origin, and regarding God, man, salvation, historical expression, and the world. The whole effect of the philosophical treatment employed is, unfortunately, rather slow reading. But it is good sound instruction by a sincere scholar. A paragraph on the last page shows how Protestantism at its best holds to its devotion to our Lord—and this is true of all the five books here reviewed. "It is not Christendom that is offered (to the non-Christian world): it is not a finished Faith that is offered. It is a great, formative Personality. We who have been Christians for generations do not ask that others copy us. We offer them the Original that we have poorly copied . . . the Fountain out of which our stream has flowed."

IS THE Church of England played out? Read *The Rallying Center of Christendom*, by the Rev. C. E. Douglas (London: The Faith Press. 60 cts.)—a well-argued little book—and be convinced that it is, on the contrary, only beginning its great destiny. Be warned, however, that a considerable part of what the author has to say is highly technical, and therefore scarcely interesting to anyone but the student of Church history and government. But having passed through the chapters devoted to the constitutional history of the Church in England, the reader will begin to enjoy the ideas of the learned author for its development. In these he is most fertile: in fact, to the uncritical mind he seems to have left no stone unturned. Among other schemes he sponsors minor orders for the laity, halfpenny annual levies, and colleges of diocesan service. At the last comes the discussion of the Church's part in the reunion of Christendom, written with sound sense and a rather biting humor which is very refreshing.

TWO RE-ARRANGEMENTS of the Biblical text for the use of children are provided by Dr. N. M. Hall and Dr. C. M. Sheldon in *Tales of Pioneers and Kings* (Boston: Ginn & Co. 84 cts.), and *The Life of Jesus* (Crowell. \$2.00). In both cases the actual text of the Bible is used. Dr. Sheldon has followed J. M. Fuller's *Harmony of the Four Gospels* in his attempt to provide a single continuous narrative of the life of Christ. The illustrations by Arthur Twidle are conventional and uninspired. Dr. Hall gives a series of detached stories from Judges and the Books of Samuel and Kings. Each is prefaced by a short introduction, and followed by "illustrative material" drawn from the Psalms and from English and American literature. The pictorial illustrations are from photographs of Palestinian views and are excellent. It is a well-conceived and attractive book.



# Church Kalendar



## NOVEMBER

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

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

## KALENDAR OF COMING EVENTS

### NOVEMBER

16. Synod of Fourth Province, Jacksonville, Fla.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### WEEK OF TWENTY-FOURTH TRINITY

St. Edward the Martyr, New York City.  
St. Matthias' Church, Los Angeles, Calif.  
Christ Church, Elizabeth, N. J.

## APPOINTMENTS ACCEPTED

OVERS, Rt. Rev. W. H., D.D., to be acting Bishop of Kansas; 1312 High St., Topeka, Kans.

CARR, Rev. R. E., formerly rector of St. Paul's, Kankakee, Ill.; to be rector of St. Mary's, Park Ridge, Ill.

GRAHAM, Rev. DWIGHT W., formerly in charge of St. Matthew's Church, Enid, Okla.; to be on the staff of City Mission of Buffalo, New York.

JOHNSON, Rev. MELVILLE E., formerly priest-in-charge All Saints', So. Jacksonville, Our Saviour, Mandarin, and St. Paul's, So. Arlington, Fla.; to be student pastor of University of Florida, Gainesville. New address, Weed Hall, Gainesville, Fla.

LEWIS, Rev. WILLIAM FISHER, formerly in charge of St. Matthias', Trenton, and St. Matthew's, Pennington, N. J.; to be missionary of Madison Valley, Mont., and priest-in-charge at Trinity Church, Jeffers, and St. John's, Pony. New address, Jeffers, Mont.

LITTLE, Rev. W. S., formerly priest-in-charge of St. Mark's, Chester, Ill.; to be priest-in-charge of St. Bartholomew's, Granite City, Ill. New address, 2141 G. St., Granite City, Ill. October 31st.

MASON, Rev. OTIS L., formerly priest-in-charge of Holy Trinity, Willows, Calif.; to be rector of Our Saviour's, Hanford, Calif. November 1st.

PARKER, Rev. B. C. L., formerly vicar of Church of Holy Saviour, Santa Clara, Calif.; to be vicar of Christ Church, Las Vegas, Nev.

TEBEAU, Rev. ALBERT CLAYTON, formerly rector of Emmanuel Church, Bristol, Va.; to be rector of Monumental Church, Richmond, Va. January 1, 1927.

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

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

## NEW ADDRESS

WILLIAMS, Rev. GRANVILLE MERCER, S.S.J.E., rector of St. Paul's Church, Brooklyn, N. Y.; 199 Carroll St.

## TEMPORARY ADDRESS

LITTLE, Rev. EDWARD PORTER, formerly of Elizabeth, N. J.; care of Morgan, Harjes & Co., 14 Place Vendome, Paris, France.

## DEGREES CONFERRED

COLUMBIA UNIVERSITY—Doctor of Sacred Theology, upon the Rt. Rev. ARTHUR FOLEY WINNINGTON-INGRAM, D.D., Lord Bishop of London.

Doctor of Philosophy, upon the REV. CHARLES L. STREET, student chaplain, University of Chicago.

## ORDINATIONS

### DEACONS

CENTRAL NEW YORK—Bishop Fiske ordained HASTINGS BRICKER to the diaconate in Trinity Church, Syracuse, N. Y., on September 19th. Mr. Bricker was presented by the Rev. Dr. Jaynes, and the sermon was preached by the Bishop.

Bishop Fiske also ordained HERMAN EBERT to the diaconate in Grace Church, Elmira, N. Y., on October 10th.

### PRIESTS

CENTRAL NEW YORK—Sunday, October 17th, the Rev. WALTER J. BENNETT was ordained to the priesthood by Bishop Fiske, in St. Mark's Church, Syracuse, N. Y. Mr. Bennett was presented by Archdeacon Foreman, and the sermon was preached by the rector of the parish, the Rev. Percy T. Fenn, D.D.

LOS ANGELES—On Sunday, October 17th, the Rt. Rev. W. Bertrand Stevens, Bishop Coadjutor of Los Angeles, advanced to the priesthood the Rev. ARTHUR CAMBER DODGE, deacon, at the Church of St. Luke's in the Mountains, La Crescenta, Calif. The candidate was presented by the Rev. J. D. H. Browne. The sermon was preached by the Rev. Wallace N. Pierson. The Litany was read by Mr. George M. Wiley, who for the past three years as lay reader conducted services at this mission. The Epistle was read by the Rev. A. Percy Stenbridge, and the Gospel by the Rev. Newton Williams.

The Rev. Mr. Dodge is a graduate of the University of Southern California and of the Virginia Theological Seminary. He has been appointed by Bishop Stevens as the first priest-in-charge of St. Luke's mission.

NEW JERSEY—On St. Luke's Day, at Christ Pro-Cathedral, Trenton, N. J., the Rt. Rev. Paul Matthews, D.D., Bishop of the diocese, advanced to the priesthood the Rev. WILLIAM FISHER LEWIS. Bishop Matthews preached the sermon. Mr. Lewis was presented by his father, Canon Lewis, and Bishop Knight and the clergy of the city and neighborhood united in the laying on of hands. Mr. Lewis, a graduate of Harvard in 1923, and of the General Theological Seminary, is on his mother's side the grandson of the Rev. Andrew Oliver, D.D., late professor of the seminary, and, on his father's side, of the Rev. William Fisher Lewis, late rector of St. Peter's, Peekskill, N. Y.

PENNSYLVANIA—On the Feast of SS. Simon and Jude, in Christ Church, Philadelphia, the Bishop of Pennsylvania advanced to the priesthood the Rev. JOSEPH FORT NEWTON, D.D., deacon and special preacher at St. Paul's Church, Overbrook. It is understood that Dr. Newton will immediately become rector of the parish.

## DIED

LLWYD—Died, at St. Luke's Hospital, New York, on the 16th of October, and after a long and painful illness, the Ven. A. R. LLWYD, first Archdeacon of Haiti, and Dean of the Theological College of that diocese. The deceased was the son of the late Ven. Archdeacon William Llwyd, of Algoma, Canada.

## MEMORIALS

### Elliot White

The rector, wardens, and vestrymen of Grace Church, Newark, N. J., wish to place on record their deep sorrow on the death, on July 1, 1926, of the Rev. ELLIOT WHITE, rector of Grace Church from 1906 until 1913. Father White was a man of God, a priest of devout and consecrated life; forgetful of self and glad to make any personal sacrifice; he lived for others, serving with tenderness and zeal all who were in need.

As rector of Grace Church his pastoral labors brought comfort and help to many. His simplicity of life and character, flowing out of child-like faith and utter devotion to our Lord, was itself an effective teaching power. His generosity was as free as it was modest. He gave without stint of himself and his substance in the service of Christ and His Church.

We thank God for his good example, and pray that God will grant to him refreshment, light, and peace in the paradise of the blessed.

CHARLES L. GOMPH,

Rector.

CHARLES A. GRUMMON,

Senior Warden.

JOHN S. DABCY,

Junior Warden.

JOHN W. HOWELL,

Vestryman.

## Arthur Lacey-Baker

In loving memory of ARTHUR LACEY-BAKER, Mus.B., who entered life eternal, November 8, 1921. Rest in Peace.

## 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.

## POSITIONS OFFERED

### CLERICAL

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.

## POSITIONS WANTED

### CLERICAL

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

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

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

PRIEST, SINGLE, ELDERLY, WANTS rural or institutional work, preferably south. Address Y-794, LIVING CHURCH, Milwaukee, Wis.

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

### MISCELLANEOUS

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

ORGANIST AND CHOIRMASTER IS desirous of obtaining position with parish where service is required. Churchman, communicant. Male or mixed choirs. Reasonable salary. R-793, LIVING CHURCH, Milwaukee, Wis.

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



**UNLEAVENED BREAD**

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

**ALTAR FURNISHINGS**

**T**HE 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**

**A**LTA R 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.

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

**C**HURCH EMBROIDERIES, ALTA R 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.

**PARISH AND CHURCH**

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

**STAINED GLASS**

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

**ART NOVELTIES**

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

**CHRISTMAS SUGGESTIONS**

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

**CHRISTMAS CARDS**

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

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

**FOR SALE**

**R**OOSEVELT THREE MANUAL ORGA N FOR sale. Now in Christ Church Cathedral, St. Louis, 47 speaking stops and 15 H. P. Orgblos. Make offer to ARTHUR DAVIS, organist of the Cathedral.

**APPEAL**

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

**TRAVEL**

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

**HEALTH RESORT**

**S**T. 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.

**BOARDING**

**Atlantic City**

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

**Los Angeles**

**V**INE 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**

**H**OLY 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.**

**E**DITH 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**

**H**OUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

**RETREAT**

**P**HILADELPHIA, PA.—THERE WILL BE a retreat for associates and other women, in St. Margaret's House, 1831 Pine Street, Philadelphia, on Thursday, November 18th. Conductor, the Rev. CHARLES M. HALL, Trinity Church, Bridgeport, Conn.

**CHURCH SERVICES**

**District of Columbia**

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

**New York**

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

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

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

**St. Paul's Church, Brooklyn**  
(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The church is at the corner of Clinton and Carroll Streets.)  
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**

**K**FB U, 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.

**K**GB U, KETCHIKAN, A L A S K A—228 meters—St. John's Church, 11 A.M., 7:30 P.M., Pacific Standard Time. Wednesday, 9 P.M.

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

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

**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 Morchouse Publishing Co., Milwaukee, Wis.]

Boni & Liveright. New York City.  
*George Washington: The Image of Man.* By William E. Woodward. Price \$4.00.

Christopher Publishing House. Boston 20, Mass.  
*Uncle Jim. A Pioneer Tale.* By L. Addison Bone, author of *Behold a Man*, etc. Price \$2.00 net.

*Little Bear.* A Kickapoo Boy of the Wabash. By Elmore Barce. Price \$1.50 net.

*An Optimistic Journey.* By Cecilia Forrester. Price \$1.50 net.

*An American Princess.* By W. Irwin MacIntyre, author of *History of Thomas County*, etc. Price \$2.00 net.

Church of England Sunday School Institute, Inc. 13 Serjeants' Inn, Fleet St., London, E. C. 4, England.

*A Goodly Heritage.* A Simple Church History. By Georgiana M. Forde, author of *They Testify of Me—A Simple Explanation of the Psalms; Heroes and Writers of the Book of Common Prayer; Missionary Adventures*, etc. New and Revised Edition completing the Seventeenth Thousand.

E. P. Dutton & Co. 681 Fifth Ave., New York City.

*Pegasus, or the Problems of Transportation.* By Col. J. F. C. Fuller.

*Birth Control and the State: A Plea and a Forecast.* By C. P. Blacker.

*Midas or the United States and the Future.* By C. H. Bretherton.

*The Future of Israel.* By Jane Waterman Wise.

Houghton Mifflin Co. 2 Park St., Boston, Mass.

*The Drifting Home.* By Ernest R. Groves, professor of Sociology, Boston University; author of *Personality and Social Adjustment*, and *Social Problems and Education*; co-author of *Wholesome Childhood*. Price \$1.75.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

*My Idea of God.* A Symposium of Faith. Edited by Joseph Fort Newton, Litt.D., D.H.L., editor of *Best Sermons*, author of *Preaching in London*. Price \$2.50 net. An Atlantic Monthly Press publication.

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

*The Church and Truth.* A Record of the Church Congress in the United States on its Fifty-second Anniversary A. D. MCMXXVI. With an Introduction by the general chairman, Charles Lewis Slattery. Price \$2.50.



*The Oldest Christian People.* A Brief Account of the History and Traditions of the Assyrian People and the Fateful History of the Nestorian Church. By William Chauncey Emhardt, K.S.S. (Greece), K.S.H.S. (Jerusalem), secretary for Europe and Near East of the National Council of the Episcopal Church; and George M. Lamsa, a native of Kurdistan (Assyria) and field representative of the American Branch of the Archbishop of Canterbury's Assyrian Mission. Introduction by the Rt. Rev. John Gardner Murray, Presiding Bishop of the Protestant Episcopal Church of America, 1926. Price \$1.25.

*With Him in Mind.* By the Very Rev. Monsignor J. L. J. Kirilin, diocesan director of The Priests' Eucharistic League in Philadelphia. Price \$1.50.

*Eight Ways of Looking at Christianity.* By Granville Hicks. Price \$1.50.

Fleming H. Revell Co, 244 Madison Ave., New York City.

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

The Stratford Co. 234-240 Boylston St., Boston, Mass.

*Vital Modifications of Religious Thought.* Contributions by Science to Religion. By Granville Ross Pike, author of *The Divine Drama*. Price \$1.50.

*Our Missions in India 1834-1924.* By Rev. E. M. Wherry, M.A., D.D., author of the *Comprehensive Commentary on the Quaran; Islam in India and the Far East; Islam the Religion of the Turk; The Sinless Prophet of Islam For Forty-six Years a Missionary of the Presbyterian Church, U. S. A., in India*. Price \$4.00.

Vanguard Press, Inc. 70 Fifth Ave., New York City.

*Yerney's Justice.* By Ivan Cankar. Translated from the Slovenian (Yugoslav) by Louis Adamic. Price 50 cts.

#### BULLETINS

The Laura Spelman Rockefeller Memorial. 61 Broadway, New York City.

*The Laura Spelman Rockefeller Memorial Report for 1925.*

#### BOOKLET

The Church Book Shop, 1044 Security Building, Minneapolis, Minn.

*Our Baby's Book.* Compiled by Emily F. Bryant. Price 50 cts.

#### DRIVE FOR FUNDS FOR WORLD CONFERENCE

NEW YORK—Representatives of nearly every Christian body in America—bodies with a membership of more than 19,000,000—will launch on November 12th a campaign in the United States and Canada to raise \$200,000 with which to defray the expenses of the World Conference on Faith and Order, to be held in Lausanne, Switzerland, August 3d to 21st, 1927.

The campaign was decided upon on October 12, 1926, at a meeting of the business committee of the World Conference, held in the Council Room of the Yale Club, New York City. The Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, chairman of the business committee, presided.

There are to be nearly 500 delegates to the World Conference at Lausanne next August, many of whom have already been named. They will represent the Eastern Orthodox Churches in Turkey, Egypt, Greece, Bulgaria, Rumania, Serbia, Georgia, the Island of Cyprus, Palestine, and Armenia; the Old Catholic Churches in Holland, Germany, Switzerland, and the United States; and the Anglican, Presbyterian, Baptist, Methodist, Congregational, Lutheran, Disciples of Christ, Friends, Waldensian, and Moravians, in many countries.

## Lower Houses of Canterbury and York Consider Catechism Revision

### The Scottish Church Congress—Anglo-Catholic Congress at Manchester

The Living Church News Bureau  
London, October 22, 1926

THE ARCHDEACON OF ST. ALBANS, THE Ven. K. F. Gibbs, presided over an attendance of about eighty members of the Lower House of the Convocation of Canterbury at the Church House last Thursday morning.

The Dean of Lichfield presented the report of the committee appointed by the Lower House to consider the draft Catechism prepared by a committee of bishops, and the prolocutor then read a letter from the Primate, asking for the members' opinion of the draft Catechism. He said that there had been a certain criticism of their action in sitting as a committee of the whole House, and they were accused of trying to revise the Prayer Book in secret. But the real fact was that this revision was in an embryonic condition, and they were only in the preliminary stages.

He considered that there was nothing of greater importance in the revision of the Prayer Book than this proposed revision of the Catechism. He anticipated that the proposed revision would be carefully considered not only by that House but by the Church at large. He especially desired the criticism and comments of the parish priests, up and down the country, who were not members of the House, but who were engaged in teaching the Catechism.

The House sat as a committee in private for the remainder of Thursday, and at the conclusion of the sitting it was stated that the following resolution had been agreed to:

"That this House desires to express its gratitude to his Grace the President for consulting it at such an early stage in the work of Catechism revision and humbly suggests to his Grace and their Lordships of the Upper House—(a) that in view of the inadvisability of having alternative Catechisms concurrently authorized, no revision of the Catechism should be issued with the Revised Prayer Book upon which their Lordships are now engaged; but (b) that when the revision of the Catechism is completed it should be dealt with in a separate measure."

When the public session was resumed on Friday afternoon, the Dean of Lichfield, chairman of the Lower House Committee which had gone through the draft containing the suggested revision, reported the resolution passed in committee the previous day, and this the House confirmed. He also stated that the House in committee had dealt with the various amendments proposed in the committee's report up to and including section 34, but that there had not been time to complete the remaining sections.

On the motion of the Dean of Lichfield, the following resolutions were agreed to:

"That this House, whilst believing that an Introduction to the Catechism would be of great value, is not prepared to recommend that form of introduction submitted to it.

"That, inasmuch as for the last section of the draft, on the Church, there is no traditional and established basis, such as the existing Catechism, which can serve as a standard, it is desirable that the Convocations of Canterbury and York should have full opportunity of conference concerning it before any form is finally adopted.

"That the Upper House be respectfully requested to prepare questions and answers—(a) on Confirmation, to follow the section on Holy Baptism; (b) on the work of the Holy

Spirit in the Church, to be included in the final (proposed) section; (c) on the function of bishops, priests, and deacons; (d) and to consider whether it is advisable to add a section upon sin after baptism, and upon repentance."

#### CONVOCATION OF YORK

The Lower House of Convocation of York also met last week to consider the question of the revision of the Catechism.

After considering the report of the committee of the Lower House of Convocation of York, which had considered the bishops' draft proposals, the House, whilst not averse from considering a revision of the Catechism, expressed the opinion that the existence of two alternative Catechisms would entail very grave practical difficulties in teaching religious knowledge in Church schools and Church training colleges, and in Confirmation classes. The members declared that they were deeply convinced of the value and accuracy of the doctrinal statements of the existing Catechism as well fitted for the purpose for which they were written, and whilst offering no detailed criticism upon the draft, the House considered it unsuitable for a permanent position in the Book of Common Prayer.

#### SCOTTISH CHURCH CONGRESS

The Scottish Church Congress, which was held from October 6th to 8th, at Glasgow, was very fairly attended, although coming in the same week as the larger Congress at Southport.

The subjects were of a practical description, three sessions being devoted to The Layman, and the same number to The Church and the Holy Eucharist. In his paper on the Church, Dr. Rawlinson emphasized the continuity of the new Israel with the old, and ended with a plea for an ecumenical outlook and for reunion on the lines of the Lambeth proposals. He was unduly pessimistic on the failure of the Church to express its own apostolic notes; but Father Rees, who followed him with a breezy speech, gave the necessary corrective. In the evening, Father Vernon had a great audience in the large St. Andrew's Hall, and for close on an hour held the interest of his hearers with his simple instructions on the Blessed Sacrament. Mr. Talbot, a layman, dealt with the Church's form of worship; and the Bishop of Moray spoke on the same subject with the learning and precision which distinguish his utterances.

On Friday morning, Miss Rouse and an Edinburgh professor of history, Mr. Balfour Melville, spoke of the layman as a member of the Church Universal; while in the afternoon the difficult subject of Church authority and discipline was ably handled by the Rev. Francis Underhill and the Rev. S. A. King. The arrangements for the Congress, under the direction of Canon Aitchison, were admirable, and six of the seven Scottish bishops took part.

#### MANCHESTER ANGLICAN-CATHOLIC CONGRESS

Both the Bishop of Manchester and the Dean of Manchester took a prominent part last week in the Anglo-Catholic Congress held in the Cathedral city. The Congress opened on Tuesday evening with a service in the Cathedral, at which the Bishop was the preacher. On Wednesday evening, Bishop Gore addressed a crowded massmeeting in the Free Trade Hall, and spoke on the right attitude of Christians to the industrial problems of the day. His



main theme was that the Church should manifest the Kingdom of God under changing conditions of life.

The Church took all human life for its province, said Dr. Gore, and he warned his hearers that they could not call themselves members of Christ and the Catholic brotherhood unless they were determined to make a living force again in this country of the Gospel of the Kingdom of God.

The Congress aroused enormous interest, and the services and meetings were attended by large crowds of men and women of every walk of life, the membership exceeding that of the Southport Church Congress.

#### ORGAN AT LIVERPOOL CATHEDRAL

The new organ of Liverpool Cathedral was dedicated last Monday, at a service attended by the Lord Mayor and other leading citizens. Following the singing of the national anthem, the choir and precentor chanted a litany, after which came an interval for silent reading from Milton's *Il Penseroso* and Browning's *Abt Vogler*, two peculiarly appropriate poems, which were printed in the order of service.

The Bishop then addressed the congregation. He asked them first of all to give praise to the Creator for His good gift of music. Here, in this work of many arts, said Dr. David, they had a channel the worthiest yet achieved of beauty ineffable, and a vehicle, if they would use it so, of adoration. Next let them in their hearts pay grateful honor to all those whose generous intent, or labor of brain, or skill of craftsmanship, were on that occasion woven into one glorious accomplishment.

The dedication of the organ by the Bishop followed. Then, while the people were seated, the organist (Mr. H. Goss-Custard) played very impressively Bach's Fugue in E flat major. The anthem, Praise of All Created Things (Gustav Holst), was sung by the choir, and later on the fine tones of the new organ were heard again in Basil Harwood's *Pæan*. Prayers were offered, and the congregation joined in the singing of the hymns Praise the Lord, Ye Heavens Adore Him and City of God, How Broad and Fair.

#### BENEFICED PRIESTS

The returns to one of the questions in the Bishop of Norwich's visitation articles discloses some interesting statistics concerning the ages of the beneficed priests of that diocese. Only one is under thirty. Nine are between thirty-six and forty, forty-four between forty-one and forty-five, forty between forty-six and fifty, 143 between fifty-one and sixty, 176 between sixty-one and seventy, and fifty-one are over seventy-one. There are thus only 137 incumbents under fifty. In his visitation charge the Bishop of Norwich touched on this question of age. He said: "When a man is over seventy years old no one can tell how he will bear his years; you may find a man of eighty who will be more alert. But so long as a man is fully competent to go on with his duty after the age of seventy years I see no reason why he should not do so." With regard to the growing notion that many a clergyman can do his best work by only staying (say) seven years in one incumbency, the Bishop said that from many points of view and in many cases this was true. But with some men it was untrue, and the very fact that they had served their people lovingly and graciously for thirty or forty years or more gave them a power in the parish and in the district which only such long affectionate familiarity could ensure.

GEORGE PARSONS.

## False Report from Jerusalem Causes Consternation Among Russian Exiles

### Patriarch of Jerusalem Has Not Recognized "Living Church"—Anglo-Orthodox Service

The European News Bureau  
London, October 18, 1926

THE *Times* CORRESPONDENT AT JERUSALEM has created some alarm by telegraphing to his newspaper that the Patriarch of Jerusalem had recognized the Russian "Living Church." This body has now become quite a nonentity in Russia. It never was a separate organization, but was rather a group inside the Russian Church which tried to get control of that Church in the interest of Bolshevism. The synod which in 1923 professed to degrade the Patriarch Tikhon was composed of Living Churchmen. But after the Patriarch's release a year later the movement declined and many of the bishops who supported it made their submission to the Orthodox authorities. After Tikhon's death and the arrest of his successor Peter, the Metropolitan Sergios assumed the acting locum tenency of the patriarchate, but his action was disputed not only by those who had been adherents of the "Living Church," but by some of the Orthodox bishops as well. These took part in the synod held last year. They are known as Innovators.

The Patriarch of Jerusalem has intimated that he is willing to join with the other patriarchs in sending a mission to Moscow to mediate between Sergios and the Innovators. But he has not recognized these bishops as the canonical authority of the Russian Church. At most he may be said to regard affairs in Russia as in such a state of chaos as to justify the Eastern patriarchs in sending a mission of arbitration and appeasement. Russian Church property in Palestine is held by Archbishop Anastasy and others representing the Russian Church under the authority of the late Patriarch Tikhon. It is not right to identify them with the monarchists, not only because the late Patriarch Tikhon repudiated political action but because the Metropolitan Antony of Kieff and the Karlovci Synod have prohibited such action, which is also forbidden by Orthodox canon law. There is no reasonable fear therefore that the action of the Patriarch of Jerusalem will affect the tenure of Russian Church property. It is not likely that the Eastern patriarchal mission to Russia would pronounce in favor of the Innovators against Sergios.

#### ANGLICAN AND EASTERN CHURCHES ASSOCIATION

A few days ago took place the annual meeting in London of this excellent society for furthering the reunion and better understanding between Christians of the Anglican and Eastern Orthodox Churches. In the morning there was celebrated at the Church of St. Philip in Buckingham Palace Road the Russian Liturgy. It was the Russian festival of Pokroff (the feast of Our Lady of Protection), and the Russian ecclesiastics allowed the association to combine its anniversary service with the feast of the day. The festival is Greek in origin. When Constantinople was threatened by a barbarian invasion a thousand years ago, a saint had a vision of our Lady spreading a protective garment over the popu-

lace. The Russian Church adopted it from the Greek Church some three hundred years afterward. The Archbishop of Finland, Seraphim, was the celebrant at the Mass, while the Metropolitans Evlogie and Vladimir also took part. The Greek Metropolitan, Germanos, was among the visitors and there were naturally large numbers of priests and laity among the Anglican communion present. The Bishop of Woolwich wore his cope and mitre while the preacher was the Dean of Salisbury, who is chiefly known in England as being an expert in matters concerning Catholic continental Churches (other than the Latin Church), his studies more recently being the Old Catholics and the High Church Lutherans.

The ceremonial was elaborate as usually is the case where our Eastern brethren are concerned. The vestments were of cloth of gold; the details of worship, the popular devotion, the many ikons, were all deeply impressive. There was a remarkable piece of singing by the Cossack choir.

At the annual meeting which was held in Sion College the same day, Sir Ronald Storrs, at one time governor in Jerusalem, took the chair. He positively declared that the only way to reunite Christendom was to study the Oriental Churches. He expressed the greatest admiration for the organizers of the recent Anglo-Catholic pilgrimages. Such pilgrimages abounded with pitfalls. It was easier to go off the track in Palestine than in any other country of the world. It was not easy for outsiders to comprehend the complexities of the *status quo*. The gain had been pure and unalloyed and a deep impression had been produced on the native Christians. The pilgrimages showed the Orthodox the sympathetic outlook toward them of Anglicans. Archbishop Germanos maintained that the real barrier between unity was the chaos in Russia. While the Soviet continued to throttle the Church, Orthodox Christians are unable to change the warm bonds of sympathy and sentiment with the fellow Christians of the Anglican communion for full and complete reunion. The conversations between the Patriarch of Jerusalem and the Archbishop of Canterbury had led to rapprochement, yet this was but a step towards reunion and not reunion itself. Dr. Kidd, warden of Keble College, Oxford, made a long and very learned speech. He said he did not feel really qualified to speak on relations between Anglicanism and the East, since he had never been in personal contact with the Eastern Churches. On the other hand he had been a student of the Church, especially of the Eastern Church, in recent years and he had also taken part in another movement for reunion.

He went on to consider the position of the Eastern Church, how far she cohered and presented a body of Christians with whom the Anglican Church had something in common. The Orthodox Churches seemed to be a number of autonomous Churches with no direct connection with each other though they enjoyed a common faith and worship. Their faith rested ultimately upon Holy Scripture, as defined by the ecumenical councils, and they used in common a number of authoritative expressions of the faith. They all observed the canon laws, had a hierarchy of



bishops, and synodical government. They had a center of unity in the ecumenical throne of Constantinople. Their liturgy, though not possessing one common language, yet was one and the same. The Orthodox had suffered similarly to the English Church from a plague of racialism and nationalism. In Russia spiritual freedom had been won at the price of martyrdom. But spiritual independence was necessary for reunion. It was a matter of considerable importance that the Orthodox recognized the same validity in English orders as they found in Roman and Armenian orders. But the problem of reunion must not stop with the Orthodox Church. The question of reunion with Rome was there. He had just returned from Malines where representatives of *Ecclesia Anglicana* had been received by Monseigneur van Roey with the same cordiality that they had been received by Cardinal Mercier. He was quite sure that certain difficulties during the discussions had been removed because they had met several times before

and had established among themselves relations of personal friendship.

## MALINES

Apropos of Dr. Kidd's remarks about fresh *pourparlers* at Malines, it is interesting to note that they took place between the new Archbishop, Monseigneur Batiffol, and the Abbé Hemmer on one side, and Lord Halifax, the Bishop of Truro, and Dr. Kidd on the other side.

## DR. SCHWEITZER'S WORK

A fund is being raised in aid of Dr. Albert Schweitzer's work in equatorial Africa as a memorial to the late Mr. Ambrose Pomeroy-Cragg. During a long and active life he rendered devoted service to many good causes. He became widely known during the Great War for his efforts on behalf of service and ex-service men.

Dr. Schweitzer writes: "Speak to those interested, and tell them how deeply I am moved that they associate my work with the memory of this noble old man."

C. H. PALMER.

## Canadian Young People Conclude Annual Meeting With Elections

### Archbishop Tirayre in Canada— Gifts to New Coadjutor of Algoma— New Governor-General

The Living Church News Bureau  
Toronto, October 29, 1926

NEARLY 400 MEMBERS OF THE ANGLICAN Young People's Association gathered in conference around the merriest of merry banquet tables spread in the Carls-Rite Hotel, Toronto, Saturday evening. Impromptu songs, orchestral selections, vocal and instrumental numbers, contributed to the delightful musical program. A toast to the Church was proposed by George Pipher and responded to by the Rev. F. Slack, while a toast to the A.Y.P.A., presented by Mrs. John Graham, was replied to by Frank Stiling. Mr. Justice Riddell, the speaker of the evening, gave an intensely interesting address on the subject, Canada Within the Empire. W. F. Wood, president of the Toronto local council, presided.

An impressive incident of Saturday's session, held in St. Alban's Cathedral Chapter House, was the installation of officers, when the Rev. (Major) W. E. Kidd, M.C., officiated. The Most Rev. S. P. Matheson, D.D., D.C.L., Primate of all Canada, was re-elected honorary president; F. Bowden, Montreal, past president; W. R. Sproule, Toronto, president; A. S. McConnell, Toronto, first vice-president; George Pipher, Brantford, second vice-president; Miss L. M. Moss, London, Ont., general secretary; H. Neale, Montreal, eastern secretary; L. Roberts, Calgary, western secretary. The following new officers were elected: Miss Edith Oxley, St. Thomas, assistant secretary; T. H. Hollingsworth, Toronto, publicity secretary and editor of the *A.Y.P.A. Monthly*; Reginald Turner, St. Catharines, treasurer, and L. Frank Turner, Brockville, auditor.

## ARMENIAN ARCHBISHOP VISITING IN CANADA

His Grace, Archbishop Tirayre, Primate of the Church of Armenia in America, arrived in Toronto Saturday. He will visit various places in the province where his people are congregated, and will also be entertained by Armenian organizations, and distinguished leaders of the Anglican

Church. During his stay, which will last about ten days, he will be the guest of L. Babayan of Babayan's, Limited, the well-known Oriental rug merchants of Toronto.

## PRESENTATIONS TO BISHOP COADJUTOR OF ALGOMA

The Rt. Rev. R. Rocksborough Smith, Bishop Coadjutor of Algoma, was presented with a set of episcopal robes and a pectoral cross by the faculty and corporation of the University of Lennoxville. A group of divinity students gave him his episcopal ring. Mrs. Rocksborough Smith was the recipient of a silver entree dish, the gift of the Woman's Auxiliary, and a pair of silver candlesticks from the whole body of divinity students.

## NEW GOVERNOR-GENERAL A DEVOTED CHURCHMAN

Churchfolk in Canada gladly welcome the new governor-general, Viscount Willingdon, not only because of his services to the empire but as a devoted Churchman. He was one of those who read a paper at last year's Church Congress at Eastbourne, his subject being Race Problems.

## MEMORIAL SERVICE FOR FOUNDER OF MENDELSSOHN CHOIR

Fitting tribute was paid to the memory of the late Dr. A. S. Vogt by the Toronto Mendelssohn Choir, conducted by Dr. H. A. Fricker, in St. Paul's Church last Sunday afternoon. From the Introit on Psalm 25 with a Rachmaninoff setting, throughout four anthems, the superb music bore testimony to his musical accomplishment.

People seated in every available place in the church listened breathlessly to the music, made possible through the genius of the man to whose memory it was being rendered, and joined heartily with the choir in the hymns.

*Adoremus Te*, Tschaiowsky's Hymn of Requiem, Crossing the Bar, to Dr. Vogt's own music, and Healey Willan's motet, How They So Softly Rest, were the four anthems, while during the prayers the Lord's Prayer, with Dr. Vogt's setting, was sung.

"He has gone to the only place where

his harmony can be excelled," said Dr. H. J. Cody, in his address, in which he declared that Canada had lost a loyal citizen, University of Toronto a wise counsellor, and the world of music an outstanding artist.

Telling briefly the story of Dr. Vogt's life, Dr. Cody stressed his devotion to Canada and the British empire, although his parents were foreign-born, and a great deal of his life had been spent in Europe. He spoke of his ideas on unaccompanied music, which were expressed in the founding of the Mendelssohn Choir, and of the great service he had rendered the Toronto Conservatory of Music, declaring that success was due to a great extent to the musician's dissatisfaction with anything less than the best.

The lesson was read by Sir Robert Falconer, president of the university, and after the benediction the Dead March in Saul was played by Dr. H. A. Fricker.

The organ preludes, Harwood's *Requiem Aeternam*, Mendelssohn's Funeral March, and Chopin's *Marche Funebre*, were played by T. J. Crawford, F.R.C.O.

## MISCELLANEOUS NEWS

As the result of a malady supposed to have been "sleeping sickness," the Rev. Joseph N. Howe, rector of the parish of Milton, Prince Edward Island, passed away at the Toronto General Hospital. The late Mr. Howe had been in Prince Edward Island only a few months. Mr. Howe, who was fifty years of age, was an Englishman by birth, coming to Canada with his wife some four years ago.

St. Simon's parish, St. Henry, Montreal, welcomed their new rector, the Rev. E. A. Findlay, and Mrs. Findlay at a reception in the parish hall lately at which a presentation was made by the wardens, Messrs. Pownall and Baker, of a tea wagon and a pair of silver candlesticks.

The Rev. David M. Rose, missionary in Kangra, India, who has been on furlough in Canada, is now en route back to the mission field, where he expects to arrive about the beginning of the cold weather season. Mrs. Rose will spend another year in Toronto with her daughter, Margaret, who is attending school. Mr. Rose will go directly to Palampur, India, where he will confer with other members of the mission and proceed to the Kulu Valley, the new post in India where mission work is being opened up by the Missionary Society of the Church of England in Canada.

"It is significant," said Mr. Merrix, the enthusiastic secretary of the new Victoria Cathedral Committee, "that the first procession to walk the length of the floor of the new Cathedral included Canadians, Englishmen, Americans, Indians, Japanese, and Chinese, all marching together as members of one family."

The board of management of the M.S.C.C. has granted permission to the Rt. Rev. Heber Hamilton, Bishop of Mid-Japan, to collect \$25,000 in Canada for a much-needed tubercular sanitarium in his diocese.

Two native clergymen were in attendance at the 1926 provincial synod of Rupert's Land, the Rev. E. Ahenakew, Onion Lake, and the Rev. M. Sanderson, Kenora, Ont. Mr. Ahenakew is editor of the Cree magazine, published in Saskatchewan by the Anglican Church. Mr. Sanderson has charge of Indian missions in the southern portion of the Keewatin diocese in Northern Ontario, among the Ojibways. He held the first Church service in Red Lake where he also officiated at the first baptism in the district. He has made two trips to Red Lake this year.



## West Front of New York Cathedral Next Unit Scheduled for Erection

### Bishop of London in City—French Congregation to Move—New Organ

The Living Church News Bureau  
New York, October 30, 1926

AT A MEETING OF THE TRUSTEES OF THE Cathedral of St. John the Divine, held last Tuesday, a most important and pleasing decision was made, namely, to proceed at once with the construction of the great West Front of the edifice, carrying the walls of that portion to a height of thirty-nine feet above the floor level. That extent was defined in order to complete the five great portals. While the West Front is not so important as other portions of the Cathedral, still it is the part that will most impress the average person and best convey to him the grandeur of the architect's plans. The foundation of the West Front is now in place. This part of the Cathedral is to be built with funds raised by the business men's division, of which Mr. Haley Fiske of the parish of St. Mary the Virgin is chairman.

The trustees authorized also that borings be made at once for the foundation of the North Transept. Mrs. Vincent Astor is chairman of the women's division, which is making itself responsible for the financing of that portion.

This action, looking not only to continuance of work begun but to undertaking new sections of construction, will be pleasing news to the many who are watching the rise of this great American cathedral. In his talk at the Chamber of Commerce, the Bishop of London showed his profound interest in the building of St. John's and urged his hearers to do their part in completing that which, he said, will be a joy to the whole world.

#### THE BISHOP OF LONDON IN NEW YORK

The Rt. Hon. and Rt. Rev. Arthur Foley Winnington-Ingram, Lord Bishop of London, who came to New York on October 21st, as noted in last week's letter, concluded on Monday last his altogether too brief stay among us, and left for Princeton, Philadelphia, and Washington. As Bishop Manning said to me this week: "The visit of the Bishop of London has done us great good. I wish we could have had him here four weeks instead of four days."

On Sunday morning Bishop Ingram preached at the Cathedral, and at four in the afternoon at St. Paul's Chapel, Columbia University. On Monday noon he preached in Trinity Church and immediately thereafter spoke to a great throng in the hall of the Chamber of Commerce. His talks stressed the certainty of the Christian religion, the happiness of the true disciple of Christ, and the futility of life apart from religion. Perhaps better than the truths which he uttered was the picture that he gave, whether speaking to students or to business men from the financial district, of one who after many years of notable service as a bishop in the slums, as Bishop of the great see of London, and as an outstanding preacher, manifests in his own personality the fruits of his teaching.

#### A CITY CHURCH TO MOVE

The congregation of the French Church du Saint Esprit have decided to abandon

their present place of worship, a beautiful stone building on Twenty-seventh Street facing the site of the former Madison Square Garden. They plan to use the present church until February 1st. Further decisions have not been made. A 21-story loft and office building will be erected on the site of the church by a corporation with whom a long lease has been arranged.

#### NEW ORGAN AT ST. THOMAS' CHAPEL

Tomorrow evening at St. Thomas' Chapel, East Sixtieth Street, their new organ will be formally dedicated. The rector of the parish, the Rev. Dr. R. H. Brooks, and the vicar of the chapel, the Rev. R. M. Doubs, will officiate. Dr. T. Tertius Noble, the well-known composer who is organist at the parish church, and his assistant, Mr. Maurice Garabrant, will demonstrate the qualities of the new instrument.

#### RECTOR'S WINDOW AT CHRIST CHURCH

The Rev. John R. Atkinson, rector of Christ Church, Broadway at Seventy-first Street, will, on Monday, All Saints' Day, receive the unique distinction of having a window unveiled in his honor. It is the gift of his parishioners and is placed to express their appreciation of their rector's work in rebuilding the church and reviving the work of the parish. In spite of a fire and the razing of part of the church structure to permit the erection of two business blocks for income purposes, Christ Church stands today fully and attractively equipped to serve its neighborhood.

#### NOON-DAY PREACHERS AT TRINITY

Beginning Monday, November 1st, visiting preachers will speak at the noon-day services at Trinity Church. Dean Robbins of the Cathedral is to preach this coming week; following him in the four successive weeks will be Dr. Mockridge, Bishop Remington, Dr. Budlong, and Dr. McClenthen.

#### NEWS ITEMS

Bishop Manning will preach at the Cathedral a week from tomorrow, on Sunday, November 7th, at eleven o'clock. The octave of All Saints' will be observed and Evensong on the Sunday within it will be accompanied with festival musical numbers.

Bishop Talbot of Bethlehem will be the special preacher tomorrow morning at the Church of the Holy Communion, Sixth Avenue and 20th Street, the Rev. Dr. Henry Mottet, rector, when the eightieth anniversary of this notable parish will be celebrated.

Miss Lucy Gardner, secretary of the English society known as Copec, spoke on its work last Sunday morning at St. George's Church. The letters of the unusual title stand for "Christian Order in Politics, Economics, and Citizenship." Her plea, that of the society, is that the Churches shall merge in the interest of international peace.

A crucifix and six office lights will be blessed tomorrow at St. Paul's Chapel of Trinity parish, the rector, the Rev. Dr. Stetson, officiating. These have been given as a memorial to the late Henry C. Swords, for many years a vestryman of the parish.

The Rev. Dr. R. H. Brooks, rector of St. Thomas' Church, has been elected to

the board of managers of the Seamen's Church Institute and also made a vice-president of the institution.

HARRISON ROCKWELL.

### A PROTEST OF JAPANESE PRIESTS

TOKYO—An interesting protest, signed by nine Japanese clergymen, appeared in the *Kirisuto Kyo Shuho* (a weekly paper of the Japanese Church) of July 2d. Bishop Motoda, during the month of May and part of June had been occupying the front page of this journal with a series of articles under the title: *The Sei Ko Kwai Throughout the World*. The articles had a strongly partisan, pan-Protestant tone.

In commenting on the Church of England, Dr. Motoda wrote of the "high-church" (unfavorably compared with the "low" and "broad") as centering their religion upon crosses, candles, vestments, etc., and *guzo*. *Guzo* is the word ordinarily used as the equivalent of *idol*, and is so used in the Prayer Book of the *Nippon Sei Ko Kwai*. Thus the Bishop was understood as accusing the "high Church" of idolatry and it was against this that the nine clergy protested. Many others would have signed had they been given the opportunity, but it seemed desirable that the protest should appear as soon as possible after the publication of the offensive passage.

Dr. Motoda's explanation was that he used the word in the sense of *statuary*. This did not carry much conviction, since several other words are more commonly used in the sense of *statuary*, while *guzo* is the one word used for *idol* in the Prayer Book; and also because Dr. Motoda had coupled his strictures with a reference to the decalogue.

It is also difficult to understand how Dr. Motoda (whose series of articles included descriptions of several English cathedrals as, e.g. Winchester) came to speak of *statuary* as a characteristic of high Churchmen only. Practically all Anglican cathedrals, modern (as at New York) as well as medieval, contain many statues. Many quite "low" churches contain them. Perhaps the most conspicuous instance of post-Reformation quasi-religious *statuary* is the so-called "Martyrs' Monument" at Oxford—which is so far from having been the work of "high Churchmen" as to have been erected by their opponents as a protest against the Catholic revival.

### PREPARATION FOR BISHOPS' CRUSADE IN CALIFORNIA

PASADENA, CALIF.—The Los Angeles Assembly of the Brotherhood of St. Andrew and the Lay Readers' League of the diocese held a joint meeting at St. James' Church, South Pasadena, on October 16th, in preparation for the Bishops' Crusade. Laymen from about twenty different parishes attended. The program included an afternoon meeting, a fellowship supper, and an evening service with two addresses.

Speakers included the Very Rev. Harry Beal, Dean of St. Paul's Cathedral, Los Angeles, on How Did Jesus Personally Approach Men; the Rev. William Cowans, rector of Trinity Church, Redlands, on Personal and Parochial Preparation; and the Rev. V. D. Ruggles, superintendent of the County and City Missionary Society, on Impressions of the English Church Army. The speakers were introduced by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor.



## Bishop of London in Philadelphia; Diocese Celebrates Bishop's Anniversary

### Chapel of Divinity School Opened —University of Pennsylvania Welcomes English Prelate

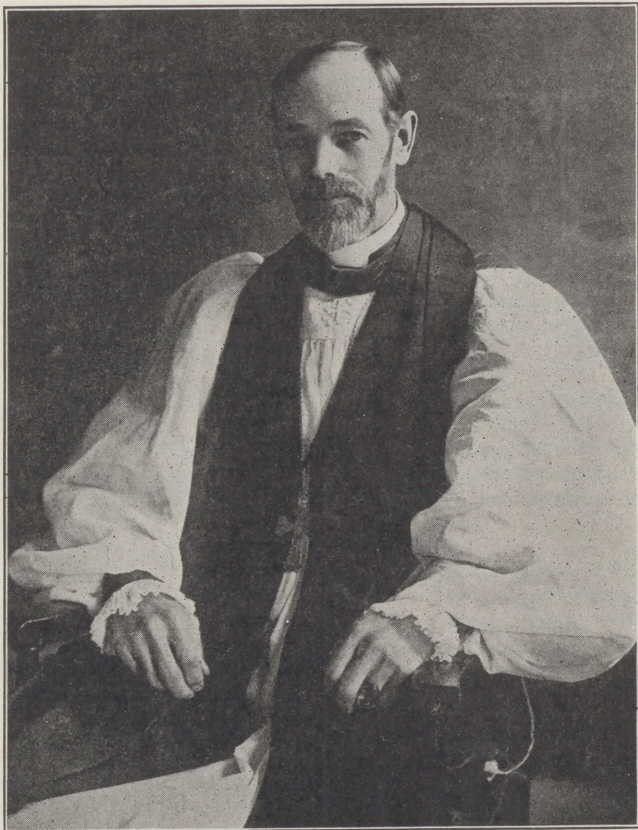
The Living Church News Bureau  
Philadelphia, October 30, 1926

THE EVENTS OF THE WEEK HAVE BEEN the visit of the Bishop of London and keeping of the fifteenth anniversary of the consecration of Bishop Garland.

The Bishop of London arrived on Tuesday evening in time to be the guest of honor at a dinner given by the Transatlantic Society and the English Speaking union. On Wednesday morning at 9:45 he

preached the sermon at the formal opening of St. Andrew's Collegiate Chapel of the Divinity School. Somewhere in the neighborhood of nine hundred people were crowded into the chapel. The service for the occasion was compiled by the Dean of the school, the Very Rev. Dr. George G. Bartlett, and the professor of Liturgics, the Rev. Dr. L. M. Robinson. In the procession of 150 were the architects, representatives of the builders, and the workmen. Through the architects the plans of the building, the completed work, and the keys of the building were turned over to the owners, represented by Mr. E. H. Bonsall, treasurer of the building fund. He in turn presented it to Bishop Garland as president of the joint boards of the school, and he through the Rev. J. J. J. Moore, D.D., rector of old St. Andrew's Church, which now becomes the school chapel, to the Dean, faculty, and students for their use. The music was beautifully rendered by the choir of Old St. Peter's Church and the students of

the school. The Bishop of London in his address, after speaking of the beauty of the new chapel and its place and possibility in the life of the school, pleaded for loyal acceptance of the Church and the Bible as the basis and bulwark of religion and the hope of the triumph of righteousness. At noon on Wednesday the Bishop of London addressed an enthusiastic gathering of three thousand students of the University of Pennsylvania in Weightman Hall. Much to the Bishop's delight they welcomed him with the college yell, and punctuated his address with much applause. His address consisted of answers to five questions, which the Bishop said



THE RT. REV. THOMAS J. GARLAND, D.D.  
Bishop of Pennsylvania

The Bishop of London was the preacher at the diocesan celebration of the fifteenth anniversary of Bishop Garland's consecration to the episcopate.

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were the questions most frequently put to him since he had been in America. Is there any conflict between science and religion? To this he replied that there is no conflict. Why does the Church oppose Labor? The answer was that it does not, and the Bishop offered in proof the attitude of the Church in England in the recent labor troubles. Why did the Church back the War? Because there is something worse than war, and that is national disgrace, which is what England would have brought on itself had it not gone into the World War. Is there any hope of the reunion of Christendom? The Bishop thought there was, and perhaps at no very far distant time. The last question was—Why Am I a Christian?

#### THE BISHOP'S ANNIVERSARY

At five o'clock in the afternoon at the Church of the Holy Trinity came the keeping of the fifteenth anniversary of the Bishop of Pennsylvania's consecration. On SS: Simon and Jude's Day, 1911, the

Rev. Philip M. Rhinelander was consecrated Bishop Coadjutor of the diocese, and the Rev. Thomas J. Garland, Suffragan Bishop. Bishop Rhinelander's resignation as Bishop of the diocese, he having succeeded to that office on the death of Bishop Mackay-Smith, was accepted by the House of Bishops in November of 1923, and in the following January the Suffragan Bishop was elected Bishop of the diocese.

The service at the anniversary was conducted by the Rev. Dr. Tomkins, rector of the parish, the Rev. Dr. Foley of the Divinity School, and the Rev. Dr. Jefferys, rector of St. Peter's and member of the standing committee. The Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church, made an address of congratulation to Bishop and Mrs. Garland, to which the Bishop made suitable reply and then introduced the Lord Bishop of London. After extending his congratulations to Bishop Garland, the Bishop of London spoke of three points. Here as elsewhere he laid great stress on what Christians of all religious organizations can do for the moral welfare of great communities by united action, and he pleaded earnestly for this sort of common purpose and united work, pointing out that it involved no sacrifice or confusion of Church principles, and instancing the fact that in England the stiffest Churchmen were the ones who got on best and worked most with the non-conformists. His second point was the importance of a wise and far-seeing statesmanship on the part of the Church in keeping pace with the growth of the great cities and seeing to it that new sections were provided with the Church and its privileges and power for sustaining righteousness. And finally the need of nearness to God as the one hope of really accomplishing anything of importance either for ourselves or our world.

After the address of the Bishop of London, the Bishop of Harrisburg briefly expressed the congratulations of his diocese to Bishop Garland. The Rev. Joseph Manuel, on behalf of the clerical brotherhood of the diocese, then presented Bishop Garland with a handsome loving cup as a token of the affection of the clergy. In the evening at the Ritz Carleton Hotel some three thousand people were present at a reception given to Bishop and Mrs. Garland and the Bishop of London.

GILBERT PEMBER.

### CONFERENCE ON FAITH AND ORDER IN HOUSTON

HOUSTON, TEX.—The Rev. Floyd Tomkins, Jr., presented the aims and plans of the World Commission on Faith and Order to a group of the leading clergymen of Houston in Trinity parish house, Monday, October 25th. A luncheon preceded the conference. Bishop Quin and all of the Houston clericus with two or three priests from neighboring points were also present.

No detailed discussion was had, but after Mr. Tomkins' presentation of the general subject, an open forum disclosed a real desire on the part of those present to go deeper into the matter. Upon motion an executive committee of three was appointed to plan for a follow-up meeting. The Rev. Mr. Ryan, pastor of the South End Christian Church, was appointed chairman; the Rev. Mr. Bratton, rector of the Church of the Redeemer, was appointed vice-chairman, and Mr. Burrows, a layman, was appointed secretary. The Rev. Mr. Bratton is chairman of the diocesan committee on Faith and Order.



## Two Prominent Laymen of the Diocese of Chicago Die Suddenly

Both Well-Known Educators—Dr.  
Mott, Y. M. C. A. Head, Speaks  
to Loyola Students

The Living Church News Bureau  
Chicago, October 30, 1926

THE CHURCH IN THIS DIOCESE AND THE great Chicago community have lost the services of two devoted and able men, Mr. Thomas I. Stacey and Colonel Edward B. Ellicott, both of whom died suddenly at the beginning of the week.

Mr. Stacey was for many years prominent in the diocese for the valuable work he did for religious education here and for the Church at large. Only a week before his death, Mr. Stacey had resigned as superintendent of the Church school of St. Mark's, Evanston, a position he had held for many years. Mr. Stacey, who was fifty-six years of age, came to Evanston from England when an infant. His father, William Stacey, was one of the founders of Evanston. The burial services were at St. Mark's, Evanston, on the afternoon of Tuesday, October 26th.

Colonel Ellicott, who died suddenly of pneumonia after an operation, was known for his services to the city of Chicago in the great field of public education. He had won a name for himself as an engineer, an inventor, a soldier, and a public servant before Mayor Dever made him a member of the board of education, of which he became president. Education in the public schools had fallen on bad days, just before Superintendent McAndrew and his able assistants took hold. Corrupt politics and a rebellious element among the teachers had threatened to disorganize the whole school system. It was then that Colonel Ellicott helped save the day. As president of the board, he insisted on the subordination of all private interests and notions to the welfare of the pupils in the schools and the integrity and soundness of the school system. The public schools of the city were closed on Friday afternoon, when the burial services were held at the Church of the Atonement, Edgewater, the Rev. F. S. Fleming officiating. Superintendent McAndrew's message to the principals of the schools is a fine tribute to a noble, unselfish citizen, who literally laid down his life for the cause of public school education. He said:

"Colonel Ellicott gave his time, his talents, to the service of the schools, working without any other reward than his own satisfaction in doing his best for the children of the city. It is a prime purpose of education to train men and women to serve the people. In his example, you have the opportunity to stress this duty in honoring his memory. He served his country in the War, he worked for it in peace. He was a type of genial, generous, good citizen."

DR. MOTT ADDRESSES LOYOLA STUDENTS

An unusual and happy incident, though not as unusual in Chicago as elsewhere in the country, was the visit of Dr. John R. Mott, international head of the Y. M. C. A., and a member of the Methodist Church, to Loyola University, on Wednesday of this week, when he addressed the students on the conditions and the outlook of students in the colleges and universities throughout the world. Dr. Mott,

who is best known as the leader of the Student Volunteer Movement for world missions, visited Loyola at the invitation of the Rev. Joseph Reiner, S.J., dean of the college of liberal arts. In his address, Dr. Mott said:

"In the last forty years I have visited 3000 colleges and universities in all countries of the world, and I find under the difference of architecture and customs, students make a homogeneous world. Students everywhere are dissatisfied with the past and with much of the present, and are looking forward to the bringing in of a better world. They are accused of being critics, but that is preferable to apathy or indifference.

"In every college I find four classes of men. There are the victorious men, who are masters and not slaves of their bodies. There are the fighting men, who are constantly struggling against the devil, the world, and the flesh. There are the drifters, who are indifferent as to the outcome, and there are the broken and discouraged men, who have given up in defeat. The battle going on is against the five great evils which has always afflicted mankind—ignorance, poverty, disease, strife, and sin. I am not so much concerned over the question of war as I am over the removal of the causes which lead to war."

NEWS NOTES

The Rev. Duncan H. Browne, rector of St. James's Church, read an excellent paper on Monday morning on Matins and Evensong, one of an interesting series of papers on The Use of the Prayer Book being given at the Round Table this year. Another speaker was the Rev. Leo. G. McAfee of Mindanao, who told of his work in the Philippines.

The Episcopal Athletic League, which is doing much to foster inter-church athletics in the diocese, has elected as officers for 1926-27, the following: the Rev. A. D. Kolkebeck, president; Mr. Alexander Frazier, vice president; Mr. Morris Jones, treasurer; Mr. D. D. Doolittle, secretary.

H. B. GWYN.

### GOLD, SILVER, AND JEWELS TO REBUILD TOKYO SCHOOL

CLEVELAND—Gold, silver, and jewels poured into the Church here, under the direction of the Woman's Auxiliary, at Trinity Cathedral and St. Paul's Church. At recent services many were sold, and the remainder, by the request of the donors, will be melted into bricks in the United States mint. The object to which all will be devoted is the rebuilding of St. Margaret's School, Tokyo, Japan, destroyed by earthquake.

Mrs. E. J. Backus, president of the Ohio auxiliary, reports many heirlooms, gold and silver spoons by hundreds, an amber comb inlaid with pearls worn by a society matron on her wedding day, a silver tea set used when Cleveland was a small town, ear-rings and pins set with malachite, brought from Russia, and a large number of gifts of like kind.

St. Margaret's School is an institution of our Church. Its work was so good that the Japanese government offered \$35,000, without interest, to rebuild.

According to Mrs. Backus, the Ohio auxiliary will raise all it can to reinforce the large amounts already collected by the dioceses of Pennsylvania and Maryland.

### FALL RIVER CHURCH CONSECRATED

Two Cornerstones Laid in Massachusetts  
—News Notes

The Living Church News Bureau  
Boston, October 30, 1926

ON SUNDAY, OCTOBER 30, ST. STEPHEN'S Church, Fall River, was consecrated by the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of the diocese. During the service, the rector, the Rev. D. R. Bailey, read a letter of congratulation from the Rt. Rev. Herman Page, D.D., Bishop of Michigan, who, as rector of St. John's Church, had been instrumental in starting the work of St. Stephen's in 1893. With the rector in the choir was the Rev. Albert Crabtree, warden of St. Andrew's School, West Barrington, R. I., who, as a layreader assisting the rector of St. John's Church in 1893, was the first man to undertake the immediate charge of this mission. It was three years ago that the congregation was actually able to burn the mortgage on its church building, but, there being great need at that time of certain important structural alterations in the interior of the building, the consecration was delayed until the present time.

NEWS NOTES

The cornerstone of the new Church of the Advent in Medfield was laid on the afternoon of Sunday, October 17th. Addresses were given by the layreader, Mr. Philip Baird, the Rev. Guy Miner, rector of St. Mary's Church, Newton Lower Falls, the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop, and a local representative of the Federation of Churches. The lesson was read by the Rev. C. F. Westman, rector of St. John's Church, Franklin, of which parish this church is a mission.

On the afternoon of Sunday, October 24th, Bishop Slattery laid the cornerstone of the new Grace Church, Salem. There was a good congregation, the service beginning in the parish house, and continuing under an awning placed over the stone. The Bishop was assisted by the rector of the parish, the Rev. Howard R. Weir, and the Rev. Charles W. G. Lyon, rector of St. Peter's Church, Salem.

On Sunday, October 31st, Bishop Lawrence dedicated the new organ and preached the sermon at Trinity Church in Boston, and Bishop Slattery consecrated the Church of All Saints, Brookline, also preaching the special sermon for the occasion.

The cornerstone of the Church of Our Saviour, Roslindale, will be laid on November 6th.

The annual meeting of St. Luke's Home, Roxbury, took place on the morning of October 18th, when Bishop Slattery was the celebrant of the Holy Eucharist and preached the sermon.

The annual meeting of the City Mission took place at the Church of the Redeemer, Chestnut Hill, on Wednesday, October 20th. The celebrant at the Holy Eucharist was the Rt. Rev. C. L. Slattery, D.D., Bishop Coadjutor, who also gave the address. In the afternoon movies were shown of the work of the City Mission, portraying the work done for seamen, the work in hospitals and prisons, at the Mothers' Rest, the boys' and girls' camps, the vacation schools, and in mission parishes. It is hoped that many of the parishes throughout the diocese will make use of the four reels in question in order to acquaint the faithful with the work undertaken by the City Mission.

REGINALD H. H. BULTEEL.



### THE NEW BISHOP-ELECT

BALTIMORE—Messages of congratulation from all parts of the country continue to pour in upon the Ven. Edward T. Helfenstein, D.D., recently elected as Bishop Coadjutor of Maryland. No date has yet been set for Dr. Helfenstein's consecration.

The Bishop-elect was born in St. Louis, Mo., in 1865, but was brought to Maryland in his infancy. He was baptized, confirmed, and ordained in All Saints' Church, Frederick, near which town his parents lived. He attended the old Frederick Academy there, was graduated from the Episcopal High School, near Alexandria, Va., and attended Johns Hopkins University, Baltimore. He was graduated from the Virginia Theological Seminary in 1889. He was ordained to the diaconate that year and to the priesthood the year following by Bishop Paret.

Dr. Helfenstein's ministry has been en-

all lay readers, the direction, care, and supervision of the diocesan schools, St. James' School for Boys, and Hannah More Academy for girls, and all confirmations, except those reserved by the diocesan, as well as such other duties as may be mutually agreed upon.

Dr. Helfenstein is married to Grace Fenton Nelson, the daughter of the Rev. Thomas Kinloch Nelson, for many years professor at the Virginia Seminary, and they have one daughter. He received his degree of Doctor of Divinity from the Virginia Seminary several years ago.

### RICHMOND CLERGY DO NOT DISAPPROVE

THE *Southern Churchman* has recently printed a news item to the effect that at a meeting of the Richmond Clericus on September 27th there was adopted a res-

### BISHOP OVERS AT WORK IN KANSAS

TOPEKA, KAN.—At a special convention of the Diocese of Kansas, held in Topeka October 12th, the Rt. Rev. James Wise, D.D., Bishop of the diocese, was granted a six months' leave of absence for the purpose of conducting a campaign for funds for two Church institutions, Bethany College and Christ's Hospital. During the Bishop's absence, the episcopal administration of the diocese will be in the charge of the Rt. Rev. Walter H. Overs, S.T.D., retired Bishop of Liberia, and who is enabled to come to this diocese through the coöperation of the National Council. Bishop Overs is already in residence in Topeka.

### COMMISSION ON ECCLESIASTICAL RELATIONS

NEW YORK—Under the authority of General Convention, there has recently been appointed by the National Council a Commission on Ecclesiastical Relations, which, by direction of General Convention, supersedes all those former commissions appointed to deal with foreign relations of the Church of any sort, except the Commission on the World Conference on Faith and Order.

The Commission consists of the Bishops of Georgia, Rhode Island, and Indianapolis, the Rev. Dr. W. C. Emhardt, and Dr. Burton Mansfield. Its first meeting was held in New York on October 4th, when the Bishop of Georgia was chosen permanent chairman and Dr. Emhardt secretary. Important matters of policy in dealing with different foreign Churches in this country were under discussion, and judgment was expressed "that congregations ministered by priests, the regularity and validity of whose orders shall have been recognized by this Church, may be taken under the supervision of any Bishop of this Church, provided that the title of all real estate be held subject to the canonical provision of the diocese in which the congregation is located." . . . "That it is desirable that in the case of congregations in charge of ministers whose orders are not recognized as regular and valid by this Church applying for such coöperation, the use of their church property be extended with utmost hospitality." . . . "That we recommend to bishops extending to the clergy of churches, not having a valid or regularly ordained priesthood, the courtesy of the use of their churches, that they make the proviso that the use of the church for services of Holy Communion be restricted to regularly and validly ordained priests."

Also, in order that there might be a definite policy in such matters, it was asked that bishops would consult the Presiding Bishop and the National Council before taking congregations not in communion with this Church under their supervision. It was resolved also that "in the case of such ministers as desire regularization of their orders through ordination by one of four bishops, we recommend that the bishops act in accordance with the decisions of the special committee appointed by the General Convention of 1921, under which the Hungarian ministers were ordained and the Bishop Suffragan of Porto Rico consecrated." It was reported that the official Old Catholic Conference in Berne had declared itself in communion with the Anglican Church and had so notified the Archbishop of Canterbury. This Commission has been asked to sanction an appeal for \$500 annually for the education of a priest in this country for the



THE VEN. EDWARD TRAIL HELFENSTEIN, D.D.  
Bishop Coadjutor-elect of Maryland

tirely within the Diocese of Maryland, he having declined, on several occasions, to leave it. This work has largely been in the smaller missions and parishes outside of the city of Baltimore, where he has done much constructive work. He was largely responsible for the erection of the churches at Berlin and at Burckettsville, and has never spared himself the energetic work of a country parson. During the War, he was head of the Red Cross work in Howard County, and took vital interest in the Liberty Loan and other campaigns at that time.

In 1920 Bishop Murray made Dr. Helfenstein rural archdeacon and, later, Archdeacon of Maryland, thus increasing his work and responsibilities. He has also served as secretary of the diocesan convention and as secretary of the standing committee. He has been deputy to four General Conventions, and is now a member of the Committee on Canons. To him, as Bishop Coadjutor, was assigned before election the licensing and supervision of

olution "That the Richmond Clericus express its disapproval of the published intention of the Presiding Bishop, as representing the Protestant Episcopal Church, to attend the so-called 'Catholic Congress' to be held in Milwaukee," the vote in its favor being nine to one. Information comes to this office that a week later, on October 4th, when the Clericus met with an attendance of eighteen in place of the ten of the preceding week, "a clear majority expressed their regret that such a resolution had been adopted by the Richmond Clericus. At least one-half of the membership of the Clericus have expressed their disapproval of this action, though not all at the meeting this morning. On account, however, of the absence from the meeting this morning of the mover of the resolution and the chief defender of it, it was felt best by the Clericus to take no formal action. But it is evident that a majority of the whole Richmond Clericus is quite out of sympathy with the resolution as adopted."



Old Catholic Church and gave its endorsement to such an appeal. The Commission declined, however, to endorse an appeal for a so-called "Jerusalem Fund" made by a party of Arabic speaking communicants of the Church of England acting independently of the Bishop of Jerusalem.

### G. F. S. PROVINCIAL CONFERENCE

RACINE, WIS.—The Girls' Friendly Society provincial conference of the mid-west met at Taylor hall, October 15th, 16th, and 17th. The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, was the preacher at the festival service held in St. Luke's Church the Sunday morning during the conference. The offering at the festival service (\$100), was for the girls' dormitory in Zamboanga, P. I.

### SYNOD OF THE PROVINCE OF THE SOUTHWEST

TULSA, OKLA.—The tenth synod of the Province of the Southwest met in Trinity Church, Tulsa, on Tuesday, October 19th, closing on Thursday, October 21st. The opening service on Tuesday morning was a celebration of the Holy Communion, the Bishop of West Texas being the celebrant, assisted by the Bishop of West Missouri and the Coadjutor of Texas. The synod was highly privileged in having for the preacher at this service the Rt. Rev. Thomas C. Darst, Bishop of East Carolina, chairman of the Bishops' Crusade. His sermon was a masterly presentation of the need of a spiritual awakening in the Church, the vision of the power of an awakened Church, and the method by which this result is to be obtained.

Much sorrow was felt by the members of the synod at the absence, by reason of ill health, of the Bishop of Texas, president of the synod, and the Bishop of Oklahoma, vice-president. In their absence, the Rt. Rev. W. T. Capers, D.D., Bishop of West Texas, was elected temporary chairman. Nine bishops were in attendance, clerical deputies from eleven dioceses and districts, and lay deputies from six dioceses and districts. The elections resulted as follows:

President, the Rt. Rev. W. T. Capers, D.D., Bishop of West Texas, to hold office for three years; vice-president, the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas; secretary, the Rev. L. B. Richards, San Antonio, Tex.; treasurer, Charles L. Johnson, Waco, Tex.; elected members of the provincial council, the Rev. W. P. Witsell, D.D., rector St. Paul's Church, Waco, the Rev. L. B. Richards, rector Christ Church, San Antonio, Tex., the Very Rev. T. R. Ludlow, Dean of Grace Cathedral, Topeka, Kan., Louis W. Pratt, Tulsa, Okla., and Thomas Q. Dix of St. Louis, Mo.

#### BISHOP DARST SPEAKS

The program of the synod was of unusual interest. Conferences were conducted by the Rt. Rev. Thomas C. Darst on The Bishops' Crusade; by the Rev. F. B. Bartlett, representing the National Council, on Evaluation of the Work Within the Province, Supported Entirely or in Part by the National Council; by the Bishop of West Texas, on, The Urgent Need of Men for the Ministry; by Mr. Louis W. Pratt of Tulsa, on The Relation of Vestrymen to the Whole Work of the Church; by the Rt. Rev. E. C. Seaman, D.D., Bishop of North Texas, on Rural Church Work; and by the Rev. Karl Block, D.D., of St. Louis, on Our Young People. Ample time was given for discussion at all these conferences and the discussion was general.

On Tuesday night the members of the

synod and women's organizations meeting at the same time, were guests of Trinity parish, Tulsa, at a delightful banquet in the Mayo Hotel. Mr. Louis W. Pratt, senior warden of Tulsa, acted as toastmaster and introduced the speakers; the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado, who spoke on The World's Need of the Church, and the Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri, whose subject was The Call to Arms.

#### MASS MEETING

On Wednesday night, a mass meeting was held in Trinity Church at which the speakers were the Rev. F. B. Bartlett and the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas, who spoke on The General Church Program.

A petition was presented to the synod by the Provincial Federation of Episcopal Young People, asking an appropriation by

### PULPIT DEDICATED IN ORLANDO CATHEDRAL

ORLANDO, FLA.—On St. Luke's Day, the beautiful carved oak pulpit which was recently placed in St. Luke's Cathedral, Orlando, was dedicated by Bishop Mann.

This pulpit was given by the Diocese of South Florida in grateful memory of the Rt. Rev. William Crane Gray, D.D., first bishop of this field after the Missionary Jurisdiction of Southern Florida was formed by General Convention in October, 1892.

Earnest addresses giving tribute to Bishop Gray's great work in South Florida and to his consecrated life of zealous service for God and for the scattered flock committed to his devoted care were given by Bishop Mann, the Rev. R. P. Cobb, the Rev. James H. Davet, and Judge T. P. Warlow, the latter having served as vice-chancellor under Bishop Gray's charge.



BISHOP GRAY MEMORIAL PULPIT

Dedicated in Orlando Cathedral on St. Luke's Day, patronal festival of the diocesan church.

the synod for the employment of an organizing secretary for the purpose of increasing the number of effective organizations of young people in the province, and also asking the coöperation and support of the synod in helping the federation to promote and establish, during the summer of 1927, a provincial young people's training school, both of which petitions were acted upon affirmatively by the synod.

This synod having been asked to consider the important question of law observance, the committee on findings recommended that the synod express its sympathy with and beg for loyal support of every effort to spread throughout the society, by precept and example, a cheerful and unqualified observance of the laws of our land, and encourage the officers of this city, state, and nation to give themselves honestly and bravely to the enforcement of all laws.

The synod urged upon each diocesan council and district convocation a studious and sympathetic consideration of the work of the young people's worker for the province, and a faithful use of the services of such worker when appointed.

Bishop Wing, Dean Long, and ten other of the clergy shared this impressive service, with a large number of parishioners and other friends of Bishop Gray, who rejoice over this memorial to one deeply beloved and revered, whose self-sacrificing labors can never be forgotten.

Four carved figures at the base of this pulpit represent noted preachers of four great periods—St. Paul, St. Augustine, Bishop Butler, and Bishop Brooks.

### NEW YORK CATHOLIC CLUB HEARS CONGRESS REPORTS

NEW YORK—The October meeting of the New York Catholic Club was held at All Saints', Orange, N. J., the Rev. Clarence M. Dunham, rector. Fr. Dunham was the celebrant, and the meditation was given by the Rev. Charles L. Gomph, rector of Grace Parish, Newark. Two priests were elected to membership. Enthusiastic reports of the Catholic Congress were given by Fr. Hughson, O.H.C., Canon Douglas, Fr. Mitcham, and Fr. Crowell. The annual Requiem will be celebrated at the Holy Innocents', Hoboken, November 23d.



### WISCONSIN'S PROPOSED DIOCESE

RICE LAKE, WIS.—The new diocese for northwestern Wisconsin was the special topic of discussion at a convocation held here October 18th and 19th. Clergy and lay delegates from the parishes in that part of the Diocese of Milwaukee which is to be set off were present under the chairmanship of the Rev. Robert D. Vinter, rector of Christ Church, La Crosse, who is rural dean of the convocation.

The Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, spoke for the southern part of the present diocese, expressing their keen interest in the proposed separation. Bishop Ivins participated in the discussions, offering a week of his time this fall to visit various parishes in the interest of the new diocese. The Bishops of Milwaukee and of Fond du Lac have both signified their intentions to ask for formal action on the matter at the annual meetings of their respective diocesan councils in the coming winter.

Plans were enthusiastically considered for a campaign to create a special endow-

ment fund for missionary work in the new diocese, to be undertaken as soon as the two councils have given their formal consent. This fund will be separate and in addition to the diocesan endowment fund of one hundred thousand dollars which is already provided by the gift of Mrs. Mary E. Dulany.

A statement of the whole project was laid before the synod of the Province of the Midwest which met at Racine, October 19th. The synod adopted a resolution expressing its deep interest and commending the new diocese to the action of the councils of the two dioceses involved.

### BISHOP GRAY ADDRESSES CHURCHWOMEN OF MID-WEST

RACINE, WIS.—A feature of the annual conference of the House of Churchwomen of the Province of the Mid-west, which was held here October 20th and 21st, was an explanation of the relation of the Woman's Auxiliary to the Bishops' Crusade by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana. The House of Churchwomen was in session at the same time as the provincial synod and Bishop Gray announced that the president and secretary of the House were, by virtue of their offices, members of the synodical council. He emphasized the fact that nothing was more essential to the welfare of the Church than amalgamation and felt that this step toward the union of the synod and the House of Churchwomen was a progressive one.

The Woman's Auxiliary reported steady growth, as did the Church Periodical Club. An address by the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, on Social

### CORNERSTONE LAID FOR CONVALESCENT HOSPITAL

GREENWICH, CONN.—The cornerstone of the St. Luke's Convalescent Hospital at Bryan Woods, Greenwich, the gift of Mrs. Hicks Arnold to St. Luke's Hospital, New York City, was laid on Saturday afternoon, October 30th. Mrs. Hicks Arnold had been asked to lay the stone, but at her request, Stephen Baker, president of the hospital, acted in her place. The stone was blessed by the superintendent of the hospital, the Rev. George Frederick



Claver, and mention of the articles placed in the stone was made by the vice president of the hospital and chairman of the building committee, George Blagden. Addresses were made by the president of the hospital and by the Rev. Dr. Frederick G. Budlong, rector of Christ Church, Greenwich.

### VIRGINIA SEMINARY OPENS

ALEXANDRIA, VA.—The largest class of junior students ever enrolled in the Virginia Theological Seminary entered this year, the 104th session of the seminary. This class numbers thirty-eight, including men from all parts of the United States, one from China, one from Japan, and one from Labrador. The total seminary enrollment is eighty, this also being the largest number ever in attendance.

A number of special lecturers have been engaged to assist in instruction during the year. At present Canon Henry Lubeck of the National Cathedral, Washington, D. C., is lecturing in pastoral theology to the seniors. He will be followed by Mr. Frederick Goodwin of the National Council, who will lecture on practical theology. Bishop Brown of Virginia is to lecture on liturgics later in the year.

Despite his election as Bishop Coadjutor of Virginia, the Rt. Rev. Henry St. George Tucker, who lives near the seminary, gives a few lectures each week on missions. He will have other courses also later in the year.

The one event to mar the seminary's opening has been the serious illness of the Rev. Berryman Green, Dean, who has been unable to meet any of his classes and is at present confined to the Emergency Hos-

pital, Washington, D.C. During his absence other members of the faculty have taken over his work.

A publication especially designed for the alumni will be issued by the seminary three times a year, beginning this fall. This paper, to be known as the *Seminary Bulletin*, is designed to keep the more than 500 ex-students of the seminary informed of events which occur on the "Holy Hill," personal news about alumni, and the new books of special interest in the theological world. Editing of this bulletin is in the hands of the Rev. Alexander Zabriskie, of the faculty.

### BISHOP OF LONDON VISITS TRINITY COLLEGE

HARTFORD, CONN.—After visits to several of the great state universities of the Middle West, with their thousands of more or less bewildered students and their baffling acres of buildings, and after having been subjected to the appraising eye of Harvard, the Bishop of London settled down for two days at Trinity College with a great deal of satisfaction.

Small wonder was it that he felt at home. While he appreciated to the full the welcome that had been given him everywhere, he was not at all sure that he was enthusiastic over the American custom of whirling a distinguished guest from city to city, from audience to audience, without giving him a chance to reflect. And at every halt he was sure of being asked for publication about what he thought of America. Shortly after his arrival at Hartford, some one told him of a typographical error in one of the New York papers which announced his itinerary. The article stated that His Lordship, after visiting such and such universities, would go to—City for a "weep." The Bishop was much amused and seemed inclined to think that any change of the offending letter "p" was unnecessary.

The only public utterance asked of the Bishop of London while in Hartford was the annual matriculation address at Trinity College. Trinity still maintains the custom of holding a matriculation service for the new students on All Saints' Day, and the date this year was transferred to October 20th to coincide with the Bishop's visit. Owing to the limited accommodations of the college chapel, attendance was restricted to the student body, the faculty, and the trustees, with the clergy of Hartford as the only outside guests. Early in the morning the Bishop of London celebrated the Holy Communion in the college chapel, many of the new students who were to be matriculated taking this opportunity to make their communions.

Much as the students profited by the Bishop's address at the matriculation service, some of them appreciated still more the opportunity that he graciously gave them later for personal talks with him. For two hours and a half he interviewed student after student, giving advice as to choice of a vocation, counsel to those intending to take Orders, and help to those in difficulties. His benediction was a priceless boon to more than one.

### PLAYS GOLF IN RAIN

As word of the Bishop's zeal for outdoor sport had preceded him, arrangements had been made for a foursome at golf, and three good players selected to give him a good match. When a hard rain set in, everyone regretted that the match would have to be called off. His Lordship, however, calmly announced that he never allowed weather to interfere with



his golf and led the way to the links. Although handicapped by a bandaged forearm, the result of a burn, he played brilliant golf all the afternoon in the pouring rain and when darkness made further play impossible, the Bishop and his partner were nine up.

In the evening President Ogilby of Trinity, whose guest the Bishop was, had a group of laymen to dinner to meet the Bishop, among them President Olds of Amherst and the Hon. P. J. McCook, Justice of the supreme court of New York. The next day the Bishop and the other members of his party were escorted to New Haven for a visit to Yale, driving down through the pageantry of the autumn foliage, which meant so much to the Bishop.

Just before leaving Hartford, the Bishop learned that one of the Trinity freshmen had not been able to matriculate the day before as he had been taken to the Hartford Hospital for an emergency operation. The Bishop insisted on driving to the hospital to see the lad, who was far off from his home in Michigan and was made very happy by a few words from the Bishop and by receiving his blessing. That touch was the keynote of the visit of this man of God to Trinity College. The benediction of his presence will long linger in the minds of those who met him here.

### STUDENT WORK IN THE DISTRICT OF TEXAS

AUSTIN, TEX.—Work among college and university students in the Diocese of Texas is not a new venture of the Church; one of the first pieces of constructive work undertaken by Bishop Kinsolving thirty years and more ago was the establishment of a student center at the University of Texas in Austin. This consisted of a chapel, a dormitory for young ladies, and eventually the erection of Gregg Hall, a center for student activities. Through these years the Church has maintained her contact with university students under the interested oversight of Bishop Kinsolving.

In recent years the work at the state university has been strengthened and new work undertaken at other institutions of learning. There are more than three hundred Church students at the university; these students find a Church home in All Saints' Chapel, which is situated in the midst of the university property. The Rev. DuBose Murphy is rector of All Saints', and also student pastor. The students find the Sunday Club a most hospitable and entertaining organization, and Gregg Hall continues to be their rendezvous.

### RICE INSTITUTE

At Rice Institute, in Houston, one of the most progressive institutions in the state, the Church centers her work in Autry House, erected four or five years ago by the widow of Judge Autry as a memorial to him. The work at Rice Institute was started and developed by the Rev. Harris Masterson, who began it in a cast-off Y. M. C. A. hut. There are 150 or so Church students at Rice. The standing of Autry House is best indicated by the name which has been given it by the students themselves, "The Fireside of Rice Institute." In addition to the chapel, there is a well equipped cafeteria, club rooms, attractive sitting rooms for the coeds, and an auditorium is used by all the student and faculty organizations. Mrs. Blake is always at hand to befriend students, and her influence among the girl students is most impressive.

Mr. Masterson has just resigned this work to take up the student work in connection with the Cathedral in Paris, France. He is succeeded by the Rev. Francis M. Osborne, recently chaplain of the University of the South, where he was eminently successful, not only as a pastor, but also as a teacher of Biblical subjects. Mr. Osborne comes to an important work, for which he is well equipped, and where he will find a splendid equipment awaiting him.

### TEXAS A. AND M.

At Texas Agricultural and Mechanical College, at College Station, the Church usually has 125 or more students. The work here was carried on for several years by the Rev. S. Moylan Bird in conjunction with his parish work in Bryan, six miles distant. Mr. Bird found it impossible to maintain both positions and had to drop the student work two years ago. The Church has no building here and has had to use borrowed quarters, using the Y. M. C. A. and lecture halls. The Rev. Mr. Masterson has given the Church some splendidly located building lots and a small sum of money has been collected for a building. Plans adopted call for a parish house and rectory, with a chapel to be added when funds are available.

The Rev. W. W. Daup has come into residence at A. & M. as student pastor. Mr. Daup returns to the diocese after an absence of two years; he is peculiarly fitted for student work, and the diocese may expect important developments at College Station.

The other colleges within the diocese have no resident student pastors; ministrations are given by visiting priests from time to time. The student population within the diocese reaches six or seven hundred communicants.

### OLD DISTILLERY WILL BE CHURCH

LOCKPORT, N. Y.—Beating swords into ploughshares will be exemplified by Trinity Church, Monessen, Pa., when it moves into the converted still-house of the John Gibson distillery, says a recent dispatch to the Lockport *Union-Sun and Journal*.

For twenty-five years the congregation has worshipped almost anywhere it could find a tenancy; it never has had a church of its own and when the opportunity arose to meet its growth by acquiring the massive golden-gray sandstone still-house that has stood on its present site for nearly seventy-five years, it embraced it.

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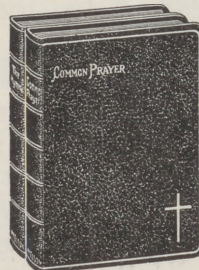
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### SYNOD OF PROVINCE OF WASHINGTON

BETHLEHEM, PA.—That two-thirds of the foreign missionaries of the Church are natives of the country in which they are working was the interesting statement of the Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop of the American Church, at the ninth meeting of the synod of the Province of Washington, which was held in the Pro-Cathedral of the Nativity, Bethlehem, on October 26th, 27th, and 28th. From this fact Bishop Murray concluded that we are not imposing our religion on natives of the various countries in which the Church is at work but are sharing it with them.

"What is the task of the Church?" asked Bishop Murray. "Some would say to collect \$4,212,000 during 1926. Jesus said it was the conversion of the world. Others would say to spend the money the dioceses send in, to cut and trim the program until pledge and budget balance. This is suicidal. This is only sustaining life, not providing for new births. I am an optimist but these facts are fatal. It is absolutely inverting the will of God. What are some of the conditions of the Church?"

"The Philippines are crying for six men and four women. Tremendous opportunities going to waste for lack of men. Asked the synod to pray for laborers. China is being purified, all letters are full of hope. Some say, 'Stay your hands,' wiser ones say 'Go with full hands.'

"Mexico reports that every congregation presided over by a native goes on uninterruptedly. Bishop Creighton is full of hope and has the confidence of the authorities from the President down. In a word, Jesus' proofs of his Messiahship to John Baptist are being fulfilled in all the world, even to the cleansing of the leper."

The opening service of the synod on Tuesday at four o'clock was conducted by the Rev. Floyd W. Tomkins, D.D., who gave an address on God's Seeking Love. Organization followed. The Rt. Rev. William L. Gravatt, D.D., of West Virginia, was elected president. The Rev. Thomas J. Bigham of Pittsburgh was reelected secretary, and Mr. W. W. Frazier, Jr., was reelected as treasurer. The Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, was elected as member of the National Council. The Court of Review was elected as follows: The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, the Ven. Benjamin F. Thompson, the Rev. Homer A. Flint, Ph.D., the Rev. F. L. Flinchbaugh, D.D., Mr. Ed. M. Rich.

The Tuesday evening massmeeting filled the Pro-Cathedral to the limit. The beautiful singing of the choir under the direction of Dr. Shields, the organist of the Bach Choir, was appreciated on all sides. The first speaker was the Rev. W. Russell Bowie, D.D., rector of Grace Church, New York, who spoke on The Message of the Church for an Age which Demands Freedom.

The banquet on Wednesday night was most impressive. The following were the speakers:

The Rt. Rev. Harry R. Carson, D.D., on his work in Haiti; the Rev. M. Osborne on Brazil; the Rev. R. Bland Mitchell on the Church's Forward Movement; the Rt. Rev. R. E. L. Strider, D.D., on Religious Education, the Inalienable Heritage of the American Child; the Ven. Harrison W. Foreman, the new secretary for Rural Work, spoke on his aims and needs.

The features of Thursday's session were two important addresses, one by Mr. H. W. Hopkirk, of New York, on The Church's Relation to Its Dependent Children, and one by Miss Dorothea P. Coe on Church Institutions for Children, and an en-

thusiastic address by Bishop Darst on the Bishops' Crusade. The regular program was varied by the introduction of missionaries on furlough and other Church workers. It was a great missionary synod which adjourned at 12:45 P.M. Thursday, to meet again the third Tuesday of November, 1927, no place being named.

The women of the Third Province met in Trinity Parish House, Bethlehem, at the same time as the provincial synod. In accordance with a custom established some years ago the women entertained as their guest one of the missionaries of the province. This year Deaconess Maria Williams, of Dante, Va., was the honored official guest. Officers were generally reelected, and reports received from the various women's organizations that work within the province. A banquet at the Hotel Bethlehem was attended by two hundred and thirty-five delegates. The women closed their meetings on Thursday noon by a devotional period and conference on The Message, conducted by Miss Louisa Davis.

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**QUEEN MARIE RECEIVED AT RUMANIAN CHURCH**

PHILADELPHIA—The reception of Queen Marie at the Rumanian church in this city is a matter of ecclesiastical, as well as of civil, interest. The Rumanian church here is owned by our own Diocese of Pennsylvania, which rents the structure to the Rumanian congregation for \$1.00 a year and exercises a friendly interest over the Rumanian congregation. On the occasion of receiving the Queen, Bishop Garland presided at the altar and was accompanied by Archdeacon James F. Bullitt, Mr. Clinton Rogers Woodruff, and Mr. Michael G. Marian, Rumanian consul in Philadelphia. Mr. Woodruff had recently been decorated by the Rumanian government in recognition of his relief work in Rumania during the war. As there are from five to six thousand Rumanians in Philadelphia, and naturally all of them desired to enter the church for the purpose of paying their respects to the Queen, the congestion in the vicinity was very great.

**LONG ISLAND YOUNG PEOPLE MEET**

BAY RIDGE, N. Y.—“The King’s Business” was the theme of the second annual conference of the Young People’s Fellowship in the Diocese of Long Island, at Christ Church, Bay Ridge, October 22d, 23d, and 24th, with an attendance of almost 200, representing thirty-six parishes.

The conference was opened by the Rev. Arthur R. Cummings with the keynote of the young people’s part in the King’s Business—information, inspiration, association, and coöperation. Following a greeting from the rector of the parish, and the chairman of the Board of Religious Education, the speaker of the evening, Dr. William C. Sturgis of the National Council, gave a most stirring address on The King’s Business in the Nation and World, touching on the problems of the oriental races, the foreign born in our midst, the great opportunity of Churchmen today, with a wonderful challenge to youth to train for service in the King’s Business.

A special feature of the conference was a musicale given by the young people, which proved a great contribution to the spirit of fellowship. A preparation service for the corporate Communion Sunday morning, the conference sermon with its splendid message, and the closing afternoon service at which Mr. Cummings summed up the conference and presented as a project for the coming year missionary activity in every chapter to fulfill the last command of Christ, closed a conference which will have long reaching effect throughout the diocese.

**JAPAN CLERGY CONFERENCE**

TOKYO—A conference of the clergy and catechists of the North Tokyo and Tohoku districts was held on October 6th, 7th, and 8th. The Eucharist was celebrated on the 6th by Bishop Reifsnider, Suffragan of North Tokyo, and on the 7th, by Archdeacon McKim of the Tohoku. A third Eucharist, closing the conference, was celebrated on the 8th, by the Rev. R. Okumura. Of outstanding importance were the paper on Moral Theology by the Rev. S. T. Nakamura, and the conference concerning the nation-wide missionary campaign to be held next year in commemoration of the fortieth anniversary of the first synod of the *Nippon Sei Ko Kwai*. Cordial resolutions of respect and sympathy were sent to Bishop McKim, who was unable to be present.

**BISHOP ROGERS DISCUSSES ADULT EDUCATION**

CLEVELAND—The Church Service Program of the Diocese of Ohio held a banquet at Emmanuel parish house on the evening of October 18th, every parish being represented. The Rev. K. B. O’Ferrall, rector, extended greetings to all present, and the Rev. C. C. Jatho called the roll. The rector turned over the charge of the speakers to Miss Florence Powell, who proved to be a good toastmaster. The Rt. Rev. W. L. Rogers, D.D., Bishop Coadjutor, gave the speech of the evening on Adult Education. He said that while children and youths were taken care of, the adults neglected Church education. He spoke very impressively and gave as his slogan the message “Keep on learning.” The Rev. Dr. Breed took the subject of Religious Literature, which he dealt with in his learned manner.

**SYNOD OF BRITISH HONDURAS**

BELIZE, BRITISH HONDURAS—The synod of the Diocese of British Honduras assembled in Belize on September 17th for its fifteenth session, this being the third synod held under the presidency of the present Bishop, the Rt. Rev. E. A. Dunn, D.D. The peculiar difficulties of this vast diocese, extending from Mexico to the Panama Canal Zone were as usual very evident. The Assistant Bishop could not be absent from Costa Rica, four priests could not come on account of transportation and other difficulties, and the lay representatives present were nearly all from Belize, having been elected to represent parishes as far away, for example, as Bocas del Toro, in the extreme south.

The synod was fortunate in having as an honorary member the Rev. Basil Graham Burchier, M.A., of St. Jude-on-the-Hill, Hampstead Garden Suburb—who at the suggestion of Bishop Bury (a previous Bishop of the diocese, and who had hoped to be present), had traveled from England via U. S. A., in order to preach the synod sermon. His sermon delivered in the presence of a crowded congregation in the Cathedral was listened to with rapt attention and well fitted the occasion.

**THE BISHOP’S CHARGE**

On Sunday evening, September 19th, the Bishop delivered his charge to the synod from the sanctuary steps of the Cathedral, being attended by the members of the Cathedral chapter and his chancellor. The matters dealt with in this exhaustive and luminous address included not only such general questions as the World Call and the Faith and Order conference, but also many other matters of local interest and counsel. Mention was made of the loss by death since last synod of Bishop Ormsby (a previous Bishop of the diocese) and especially of Archdeacon F. R. Murray, D.D., who died on June 29, 1925, and who, in his lifetime, had attended every session of the synod since its inauguration.

One of the features of the synod was an open air service in the heart of the city on Saturday evening. Addresses were given by Canon Thornton, canon missionary of the diocese, the Rev. E. L. Trotman, of Germania, Costa Rica, and the Rev. B. G. Bouchier. A crowd of some three thousand people was in attendance.

On Monday, September 20th, the Canadian steamer brought a block of stone from old Canterbury Cathedral, presented by the Dean and chapter for incorporation in St. John’s Cathedral, Belize, which is undergoing repairs and enlargement in

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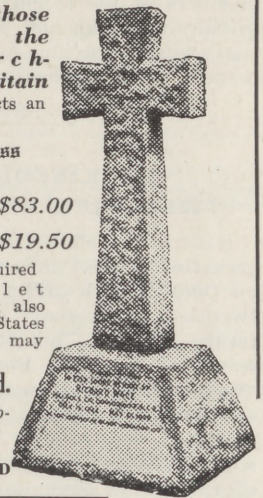
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connection with the centenary of its consecration. The stone was met at the wharf by Bishop and clergy, robed, and other members of the synod, solemnly escorted to the Cathedral, and placed in the sanctuary until such time as it can find a permanent resting place.

#### DR. KINSOLVING'S TWENTIETH ANNIVERSARY

BALTIMORE, Md.—The vestry and congregation of St. Paul's Church, Baltimore, on October 10th and 11th celebrated the twentieth anniversary of the present rectorate. A large number of persons received at the early Eucharist on Sunday at which there was an anniversary sermon, and on Monday evening a largely-attended reception was held. Mr. Leigh Bonsal presided in happy vein and spoke of some of the things accomplished, the maintenance of the noble services of St. Paul's, which were never finer than now, the bringing of a spirit of unity, the up-building of the chapel and guild house work under the Rev. F. H. Staples, vicar, the moving to the suburbs of the Boys' School, the enlargement of the organ, the handsome addition to St. Paul's House, the establishment of the Mid-day Lent services, which this year reached more than 30,000 people.

Dr. Birkhead, rector of Emmanuel Church, Baltimore, paid an eloquent tribute to the rector as pastor, preacher, and executive, and spoke of his splendid influence in the diocese and of his service in the General Convention. Dr. H. E. Kirk of the Franklin St. Presbyterian Church spoke forcefully of the importance of the downtown church, and alluded to his neighbor as "his ideal of a parish priest," speaking of how often, as he looked from his study window, he had seen the rector of St. Paul's toiling homeward in all weathers from faithful parochial rounds. Mrs. Robert Garrett spoke for the women of St. Paul's, a body noted for their devotion and efficiency.

#### TEXAS LENDS WORKER TO PROVINCE

AUSTIN, TEX.—The Synod of the Southwest, meeting in Tulsa, Okla., October 19th to 21st, provided for a part-time worker among the young people of the province. Miss Dorothy M. Fischer, secretary for young people's work in the Diocese of Texas, will be borrowed three months of the year for this work, which will be largely that of organization. More than one thousand young people in the Diocese of Texas are looking to Miss Fischer for leadership, and are glad to share her with their neighbors in the province.

#### DR. VAN ALLEN HONORED

BOSTON, MASS.—The Memorial of Merit of St. Charles the Martyr has just been conferred upon the Rev. Dr. Wm. H. van Allen, rector of the Church of the Advent, in appreciation of his historical work in connection with Charles I. This signal honor is now worn by thirty-five Churchmen, among whom are the Dukes of Northumberland, Newcastle, and Beaufort, the Earls of Strathmore and Shaftesbury, Viscount Halifax, the Dean of Winchester, Dr. Percy Dearmer, and Athelstan Riley. One other American, the Rev. Professor Coit, has received it.

## † Necrology †

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

#### JAMES HENRY CLOUD, PRIEST

ST. LOUIS—The sign language of the deaf supplemented the oral language of the hearing at the funeral services in Christ Church Cathedral October 24th for the Rev. Dr. James Henry Cloud, pastor, educator, and friend of the deaf.

From 1890 until his death, Dr. Cloud had conducted St. Thomas' Mission to the Deaf in Christ Church Cathedral parish. He also was missionary to the deaf in dioceses of Missouri, Kansas, and Colorado. From 1890 until 1922 he was principal of the Gallaudet public school for the deaf.

Hundreds of deaf filled the pews. Long before the appointed hour they began streaming in. Members of the congregation of St. Thomas' usually worship in the Boffingers Chapel, but on this occasion they sat in the Cathedral proper. Deaf ushers pointed out the seats.

The services were conducted by Dr. Cloud's friends and fellow workers of many years' standing. Bishop Frederick F. Johnson, in charge, read the prayers, the Rev. Edmund Duckworth the psalms, and Canon C. E. Remick the lesson. Congregational singing followed with Arthur Davis at the organ.

For the benefit of the deaf a woman interpreter translated the spoken words into signs. She stood at the top of the chancel steps, where she could be seen by all, her white hands flashing against the background of a black dress, registering sorrow, resignation, and hope. It was impressive, and many wept.

Interment followed in Memorial Park Cemetery. The Rev. Dr. Cloud is survived by his widow and four children.

#### EDWIN V. GRAY, PRIEST

PHILADELPHIA—The Rev. Edwin V. Gray, who died at his home in Mount Airy, on October 7th, was born in Germantown, the son of Andrew Milton and Matilda Gray. He was graduated from the Northeast High School, Brown Preparatory School, the University of Pennsylvania, and the Philadelphia Divinity School. He was ordained deacon in 1918, and priest in 1919 by Bishop Rhinelander in the Pro-Cathedral of St. Mary. From 1918 to 1919 he was curate in Old Christ Church, Philadelphia.

In 1919 the Rev. Mr. Gray became rector of Christ Church, Stroudsburg, which was then a mission of the Diocese of Bethlehem. Through his untiring efforts and self-sacrificing labors, the mission grew to be a self-supporting parish within two years after he became rector. He remained in this church until a few months before the time of his death.

The Rev. Mr. Gray is survived by his mother, Mrs. Matilda Gray, three sisters, the Misses Viola, Anne, and Sara, and a brother, Louis Henry Gray.

Funeral services were held in Grace Church, Mount Airy, on October 11th at noon. The Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem, officiated, assisted by the Rev. Charles E. Eder, rector of Grace Church, and the Rev. Thomas Vail Wingate, of Gibbsboro, N. J. Interment took place in the family plat in Ivy Hill Cemetery, Philadelphia.

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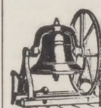
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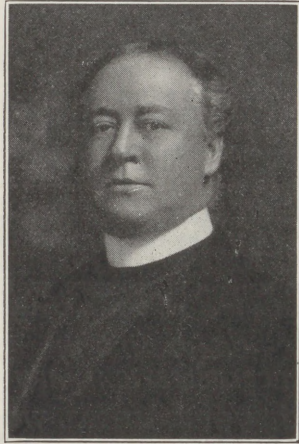
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**JOHN WILLIAMS, PRIEST**

BROOKLYN—The Rev. John Williams, for the past twenty-one years rector of Calvary parish, Brooklyn, died at the rectory on Sunday, October 24th, after an illness of some months. The cause of death was angina.

Born in Haresfordwest, Wales, in 1866, the son of Thomas Williamson and Phoebe Griffiths, Mr. Williams came to this country in boyhood and was graduated from Trinity College, Hartford, Conn., with the class of 1890, and from Berkeley Divinity School with the class of 1893. He was ordered deacon in 1893 and priest in 1894 by the Bishop of Connecticut (John



THE REV. JOHN WILLIAMS

Late rector of Calvary Church, Brooklyn

Williams). He served at the altar of the church in Calvary, Suffield, and St. Paul's, Windsor Locks, Conn., at Heavenly Rest, New York City, where he was senior curate before becoming rector of Calvary, Brooklyn.

Mr. Williams was greatly beloved as a parish priest and had a host of friends in all walks of life. He was a member of the ecclesiastical court of the Diocese of Long Island, chaplain of the Veterans' Association, 47th Regiment National Guard, New York, of the Waterways League of America, and the Long Island Grotto, (F. and A.M.). In 1903 he was married to Miss Edith A. Little, who survives with a son, John Williams, Jr.

The burial office was said at Calvary Church, Bishop Stires and Bishop Shipman officiating, and a large number of the clergy being present.

**FREDERIC CHARLES MEREDITH, PRIEST**

BALBOA, PANAMA—The Very Rev. Frederic Charles Meredith, Dean of St. Luke's Cathedral at Ancon, Canal Zone, died on Tuesday, October 26th, in the Ancon hospital after an operation for gallstones. He had been at St. Luke's for four years. He leaves a brother, A. B. Meredith, of Hartford, Conn.

Dean Meredith was born in Winchester, Mass., forty-six years ago, a son of the late Rev. Dr. William Henry Meredith. He attended Trinity College, Washington Lee University, the General Theological Seminary, and Columbia University. He was ordained a deacon in 1908 by Bishop Lines, and advanced to the priesthood by Bishop Brent in 1919.

Upon his graduation from theological seminary, he went out to the Philippines as missionary at Sagada, where he served from 1908 to 1911, in which year he was transferred to the Cathedral at Manila. From 1912 to 1920 he did general missionary work in the Missionary District of Tokyo, and was then vicar of St. Luke's

Church, Ancon, Canal Zone. When that church became the Cathedral of the Missionary District of the Panama Canal Zone, its vicar became the first Dean.

Dean Meredith was a delegate to the last two General Conventions. During the War he served with the Y. M. C. A. in Siberia, and during the year following was a member of that body's special mission to the Russian Orthodox Church. He was author of *The Y. M. C. A. and the Russian Orthodox Church*.

The late Dean was a Fellow of the Royal Geographical Society of London, Fellow of the Royal Anthropological Institute of Great Britain and Ireland, and Fellow of the Royal Asiatic Society (Corean Branch).

**DAVID WATSON WINN, PRIEST**

BRUNSWICK, GA.—The Rev. David Watson Winn, of St. Simon's Island, Ga., rector of Frederica and acting vicar of the Camden County missions, died suddenly at his home on Wednesday, October 21st. He was buried on the following Sunday, the funeral being conducted by the Bishop of the diocese, assisted by several of the neighboring clergy. Interment was in the churchyard of Christ Church, Frederica.

Mr. Winn was a remarkable rural priest. He was a graduate of the Virginia Seminary and, being ordained to the priesthood in 1881, came to Georgia the following year as vicar of St. Jude's Church, Brunswick. This was one of several mission churches built in the southern part of the state by the Rev. Anson Dodge, all of which were maintained in great measure from a large fund given to the diocese by Mr. Dodge, the rector of Christ Church, Frederica, on St. Simons Island. After a few years Mr. Winn left St. Jude's and removed to the island, where he became assistant to Mr. Dodge whom he later succeeded in the rectorship. St. Simon's was at that time the center of a large and thriving industry carried on by the Dodge Lumber Co. In later years when the timber was fairly exhausted, the population of the island was necessarily much depleted; and but for the endowment which its pioneer rector had left, the work must needs have fallen to destruction.

Mr. Winn took up the work with unflagging zeal and for more than a quarter of a century has been the true pastor and personal friend of every person on the island, to such an extent that no other religious body has attained any foothold or the people known any other religious leader.

**NEW YORK SOCIAL WORKERS TO MEET**

BUFFALO—A special program is being arranged for social workers of the Church who will attend the state conference of Charities and Correction which meets in Buffalo November 16th to 19th. The Social Service Commission of the Province of New York and New Jersey is making special efforts to encourage the attendance of Church social workers at the state conference.

At the meeting in Buffalo there will be a luncheon meeting on November 17th for official representatives of the provincial and diocesan commissions. On the afternoon of the same day in Trinity Church parish house there will be a special conference of the Church workers. This will be followed by a dinner meeting at the Hotel Touraine with addresses by several prominent speakers. On Thursday morning there will be a corporate Communion.

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## NEWS IN BRIEF

**ALBANY**—The Rev. Louis Van Ess, diocesan secretary of religious education, spent a month in late September, and early October, in the Archdeaconry of Ogdensburg, holding conferences and teacher training classes. Mr. Van Ess made his headquarters in Ogdensburg, working there in St. John's parish, as well as in Massena, Gouverneur, and Potsdam. His work was extremely successful and resulted in organized schools, that at Gouverneur being a school for week-day instruction. In each instance the Christian Nurture series was introduced for all grades. Mr. Van Ess also preached in Potsdam and in Presscott, Ontario, on two of the Sundays—In anticipation of the annual parish canvass for the Church's mission, the Rev. C. E. McAllister, formerly of the national Field Department and now executive secretary in the Diocese of Newark, held a series of vestry conferences in the cities of Albany and Troy. Mr. McAllister also visited a group of parishes throughout the diocese, arranging a series of conferences to be held the first eight days in November by the Rev. E. N. Schmuck, general secretary of the national Field Department. Mr. Schmuck's itinerary will include strategic points in the diocese.—On November 9th the annual Churchmen's Dinner of Albany will be held at the new hotel Hendrick Hudson, Troy. The Presiding Bishop will be the chief speaker, and it is expected that, as usual, the dinner will bring together more than 500 men from all sections of the diocese.—Mr. Edwin Clark, of Ogdensburg, a member of the National Council of the Brotherhood of St. Andrew, has very generously given his services to the Diocese of Albany by personally motoring the secretary of religious education and representatives from the National Council on their tours. His business affairs permitting of some leisure, Mr. Clark has set an unselfish example of practical service to those on the business of the Kingdom.

**ARKANSAS**—The Rev. George L. Barnes, Box 591, Helena, is now secretary of the diocese, and diocesan journals should be sent to the above address.

**ATLANTA**—This diocese was very fortunate in having the Rev. John M. B. Gill, of Petersburg, Va., and the Rev. Henry D. Phillips, D.D., rector of Trinity Church, Columbia, S.C., sent by the national Church to present the Church's Program. They visited a large number of parishes and brought to them an inspiring message.—At the meeting of the executive board of the diocese on October 14th, the Rev. F. H. Harding, rector of St. Stephen's Church, Milledgeville, was elected executive secretary of the diocese and editor of the *Diocesan Record* to succeed the Rev. Cyril E. Bentley, who had resigned to accept the rectorship of Christ Church, Macon. Mr. Harding will continue his parochial duties at Milledgeville, which is a strategic point in the diocese, because of the educational and state institutions located there. The office of the executive secretary will be moved from Atlanta to Milledgeville and all communications for either the executive secretary or the *Diocesan Record* should be thus addressed.—The Rev. N. R. High Moor, rector of St. Luke's, Atlanta, was elected a member of the executive board and made chairman of the field department.—The choir of St. Philip's Cathedral, Atlanta, the Very Rev. T. H. Johnston, D.D., sang the *Elijah* oratorio over the radio, from Station WSB, recently.—The new parish house of Trinity parish, Columbus, the Rev. S. Alston Wragg, rector, has just been declared ready for occupancy. The occasion was marked by a "house warming" and reception to the parishioners.

**BETHLEHEM**—A new mission has been organized at Winton, Pa., a small mining town about ten miles from Scranton. The congregation has bought a lot, with money made from public sales during the summer, and the young people's organizations of the diocese are co-operating in raising funds to build a church. The Rev. Dr. Pugh Griffiths is in charge.—The Rev. Albert E. Greenoff, of Trinity Church, West Pittston, has consented to serve St. Peter's, Tunkhannock, twenty miles away, gratuitously. The diocese and St. Peter's, in particular, appreciate this old time missionary spirit. At his first service, in October, the church was filled.—The Rev. Ralph A. Weatherly, of St. Paul's Church, Montrose, does the same thing on the same terms for St. Andrew's, Springville.—Mr. Robert S. Barrett, of Alexandria, Va., has been making an itinerary of the diocese in the interest of the Field Department. He made a very favorable impression everywhere.—St. Luke's, Scranton, the Rev. Robert P. Kreitter, rector, celebrated its diamond jubilee in the octave of October 11th to October 18th, their patron saint's day. During the month of October living former rectors and sons of the parish who have gone into

the ministry preached at the morning and evening service. On St. Luke's Day the Presiding Bishop was the guest and speaker at the anniversary dinner.

**CENTRAL NEW YORK**—Bishop Fiske has met at dinners in various centers of the diocese over a thousand wardens and vestrymen, to confer

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Bishop Charles Gore

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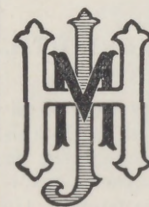
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CENTRAL NEW YORK—Trinity Church, Seneca Falls, will receive \$10,000 for its endowment funds from the estate of Mrs. Marion Partridge. The bequest is to be paid upon the death of a sister.—Trinity Church, Boonville, which has recently been most fortunate in securing a rectory with practically no debt, is a beneficiary under the terms of the will of Mrs. Cassie C. Dodge, who died late in September. Mrs. Dodge, although not connected with Trinity Church, left \$5,000 outright. Two other churches in the village were bequeathed like amounts and \$70,000 was left for the establishment of a hospital in Boonville.—By the will of Mrs. Fred Pierce, of Syracuse, the diocese will receive upon the death of Mr. Pierce, \$3,000 to be added to its missionary endowment.—Evangelism was the chief subject of discussion at the Convocation of the fifth district in St. John's Church, Ithaca, on October 4th and 5th.—Because of ill health the Rev. J. Winslow Clarke, of Waterville, has been ordered away for a rest of a month. He is now at Atlantic City. The Rev. E. S. Tabor is supplying services during his absence.—St. Peter's Church, Bainbridge, celebrated its one hundredth anniversary on September 13th. The Rev. Herbert M. Denslow, D.D., sub-dean and professor emeritus of Pastoral Theology in the General Theological Seminary, was the preacher at the anniversary service.—A three-day mission was held in Zion Church, Rome, from October 13th to 15th. The missionary was the Rev. H. Adye Prichard, of St. Mark's Church, Mt. Kisco, N. Y., and Canon of the Cathedral of St. John the Divine.—The vestry dinners which are being held in various centers of the diocese in the interest of the evangelistic work of the Church have proven most successful.

DELAWARE—The October meeting of the Delaware Clericus, entertained as guests of the Rev. and Mrs. Joseph H. Earp in Emmanuel Church rectory, New Castle, on Tuesday, the 12th, was given to a discussion of the Bishops' Crusade. The Rev. Floyd W. Tomkins, D.D., of Philadelphia, represented the National Commission on Evangelism in a comprehensive history of the movement. Bishop Cook took the occasion as his opportunity for announcing the following committee to assist the Bishop in the Crusade in Delaware: the Rev. Charles W. Clash, the Rev. R. W. Trapnell, the Rev. Joseph H. Earp, the Rev. Ernest A. Rich, the Rev. Joseph S. Hinks, Harry E. Speakman, David Lindsay, Victor D. Hanby, Dr. H. B. Holloway, and Victor G. Records.—The Rev. Edward H. Ford, while retaining his position with the DuPont Company, in which he represents nearly a dozen black powder mills on the board of directors, is also serving as assistant minister in St. Andrew's Church, Wilmington. On Thursday evening, October 7th, the chancel chapter presented Mr. Ford with an exquisitely designed private communion set, together with the necessary linens beautifully embroidered. The presentation was made at a supper served by the rector's guild.—Immanuel Church, New Castle, celebrated on October 24th, the 237th anniversary of the founding of the parish. An early celebration of the Holy Communion was taken by the rector, the Rev. Joseph H. Earp. At 10:30 the Bishop of the diocese, the Rt. Rev. Philip Cook, D.D., preached the anniversary sermon, and in the afternoon the historical address was made by Mr. Josiah Marvel. Announcement was made that the family of the late Henry W. Brown, of Philadelphia, have offered as a memorial to their father half of the cost of a new organ, the remainder of the cost to be furnished by the members and friends of the parish. The organ is now being built and will be installed in the spring. The men's club of the parish recently had as its speaker, Prof. Henry Hanby Hay, former registrar of the diocese, who is now making his home in the Isle of Man.—The 221st anniversary of the founding of St. Anne's parish, Middletown, was recently observed with a morning sermon by Bishop Cook and an afternoon address by the Hon. Richard S. Rodney, associate judge of the supreme court of the state. Through the generosity of the late Mr. Henry W. Brown, of Philadelphia, the parish has received a gift of eight and a half acres of ground adjoining the church cemetery, together with an endowment for the upkeep of the old church and grounds. A modern church, centrally located, is

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used for the regular services.—A diocesan convention of the Delaware Young People's Fellowship was held October 16th and 17th, in St. Andrew's parish, Wilmington. The Saturday session was taken up with conferences on worship, social service, social activities, and the fellowship program of the meetings. At the supper, addresses were made by Bishop Cook and the Rev. Rupert B. Matthews, D.D., rector of St. Thomas' Church, Newark, Del. On Sunday morning a corporate Communion was celebrated by the Rev. Edward H. Ford, and at eleven o'clock a conference sermon was preached by the Rev. John Robbins Hart, student pastor of the University of Pennsylvania.

FLORIDA—St. John's Church, Tallahassee, expects to build a \$40,000 parish house at once. The whole parish is united in the undertaking.—St. John's parish, Jacksonville, the Rev. Menard Doswell, rector, has recently secured Miss Rosalie Wilson, of Winston-Salem, N. C., as director of religious education. Miss Wilson has already entered upon her duties.

FOND DU LAC—Payments for the Church's Program made to Mr. Harry Price, diocesan treasurer, exceed by \$200 the amount received by him last year at this time.—A new rectory of brick and stucco has been completed for St. Paul's Church, Marinette, Fr. Sabin, rector. The old rectory will be used for a parish house.—Mr. Lewis Franklin, treasurer of the national Church, will hold a series of conferences with the various vestries the first part of November. He will be accompanied by Fr. Deis, executive secretary of the diocese.

KENTUCKY—A special service was held in the Cathedral on the morning of St. Luke's Day, for the presentation of the United Thank Offering. The Bishop was celebrant and made an appropriate address.—A three days' institute in the interests of religious education was held in the Cathedral House, October 18th to 20th, under the auspices of the diocesan board of religious education. Miss Frances Withers, of the general board, was the leader, and gave most helpful and illuminating addresses.—The October meeting of the Louisville Clericus was held on Monday, October 11th, at the Cathedral House. Instead of the usual paper or discussion led by one of the members, Mr. John D. Alexander, the new executive secretary of the Church's Program committee, gave

a brief address on the objects and aims of his work. Action was taken, expressing regret at the contemplated removal from the diocese of the Rev. Roger H. Peters, former rector of St. Luke's Church, Anchorage, who is taking up his residence in California.—Services are once more being held in St. Andrew's Church, Louisville, the Rev. John S. Douglas, rector, it having been necessary to hold them in the parish house during the summer owing to various repairs and improvements being made in the church building. On a recent Sunday morning, the Bishop conducted a special service for the dedication of gifts which included a new stone floor for the sanctuary and chancel, given by Mrs. G. P. Pogues, in memory of her parents, William and Mary Louise Patterson, and several oriental rugs, the gift of Miss N. H. Winston and Mrs. Spalding Coleman, also crimson velvet cushions for the altar rail and sanctuary steps.—Grace Church, Paducah, the Rev. Custis Fletcher, rector, has just received a private communion service, consisting of a chalice, flagon, and paten of sterling silver, packed in a convenient leather case of quaint and ancient workmanship. The inscription upon the inside of the cover reads: "This communion set was owned and used by Rev. William Montrose Pettis, D.D., rector of Grace Church, Paducah, Ky., from 1869—1876, during the time the present church was built. To the Glory of God and in loving memory of their father, this set is presented to Grace Church by his children."

LONG ISLAND—The parish of St. Augustine for colored people, Marcy Ave., Brooklyn, kept its 50th anniversary during the week of October 24th. Bishop Stires was the preacher on Wednesday night. At the same time the 30th anniversary of the rector, the Rev. George Frazier Mirer, S.T.D., was commemorated.—The trowel used by Bishop Stires in laying the cornerstones of the new St. John's Hospital and the new St. John's Chapel was that which Bishop Littlejohn received for the purpose of laying the cornerstone of the Cathedral of the Incarnation, St. Peter's Day, 1877.—St. James', Brooklyn, the Rev. Frank Damrosch, Jr., rector, is to have a parochial mission during January. The conductor will be the Rev. Shirley C. Hughson, O.H.C.

LOS ANGELES—The Rev. B. F. Huske, chaplain of the U. S. N., has been assigned to the

University of California, southern branch, for research work, and is now regularly assisting the Rev. George Davidson, D.D., at St. John's Church, Los Angeles.—The first diocesan meeting of the Woman's Auxiliary was held at St. Paul's Cathedral House, Los Angeles, on October 12th. Miss Anne Wilson Patton, of San Gabriel, was the speaker.—The Diocesan Men's Club gave a dinner and reception in honor of the Very Rev. Harry Beal, new dean of St. Paul's Cathedral, Los Angeles, and Mrs. Beal, on October 13th, at the Windsor Tea Room, Los Angeles. About 200 were in attendance.—On St. Luke's Day the Rev. E. J. H. Van Deerlin, D.D., marked the 55th anniversary of his ordination to the priesthood, celebrating the Holy Eucharist at St. John's Church, Los Angeles, in the presence of a large number of clerical brethren.

NEW MEXICO AND SOUTHWEST TEXAS.—The cornerstone for the new parish house of the Church of the Holy Faith, Santa Fe, N. M., was laid by Bishop Howden, assisted by the rector, the Rev. Walter S. Trowbridge, on Sunday, October 10th. The greater part of the construction is already completed, so that it is expected the parish house will be ready for use by the end of the year. The estimated cost of this addition to the Church's property in Santa Fe is \$20,000, the larger part of which has been provided by Mrs. Rufus T. Palen, a long time member of the parish, and whose husband was for many years treasurer of the Missionary District of New Mexico.—On Sunday, October 17th, Bishop Howden dedicated two memorials recently presented to the Cathedral in Albuquerque, N. M. A set of organ chimes was presented by Mrs. Thomas Hyde, of Washington, in memory of her grandson, Thomas Hyde IV, and a stained glass window was the gift of the treasurer of the district, Mr. A. A. Keen, in memory of his wife.

SPOKANE—In honor of the founding of St. Mark's mission at Ritzville, Wash., twenty-five years ago, an anniversary celebration was held October 10th, at which the Rt. Rev. L. H. Wells, D.D., formerly in charge of the jurisdiction of Spokane, and now residing in Tacoma, Wash., together with Bishop Cross, Archdeacon Coffin, and others, gave addresses. A banquet was served Saturday evening and services were held on Sunday at which the church was filled.



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