

HOBART COLLEGE
LIBRARY
GENEVA, NEW YORK

Price 10 Cents

The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, DECEMBER 11, 1926

No. 6

Life in the Old Religion

EDITORIAL

The Urgent Need for Recruiting the Ministry

THE BISHOP OF WEST TEXAS

Our Lady of Walsingham

AN ANGLO-CATHOLIC SHRINE

FIRST MORTGAGE REAL ESTATE BONDS

PROTECTED BY LARGE
EARNING POWER

This investment is secured by seventeen Chicago warehouse properties which have been leased to responsible and experienced companies at an annual net rental of \$360,000, or nearly 2½ times the maximum annual interest on these bonds. The margin of security is ample.

An exceptionally desirable investment which we recommend after careful investigation based on sixty-one years' experience with real estate financing.

YIELD 6% TO 6¼%

Peabody, Houghteling & Co.

Established 1865

10 South La Salle Street
CHICAGO

FOUR BOOKS

By the DEAN OF CHESTER, England

On the subjects of his addresses during his tour in the United States in October and November, 1926.

(1) **EXPECTO**, An essay towards a Biology of the World to come. \$1.40

'Extraordinarily suggestive and thought provoking'
(*Manchester Guardian*).

'For its fresh and stimulating point of view it deserves to be widely known'
(*Daily Telegraph*, London).

(2) **THE NATURE OF A CATHEDRAL** \$0.80

'We can wish nothing better for real Cathedral reform than that every Churchman should read this book: it deeply concerns the working clergy and laity of every diocese'
(*Church Times*).

(3) **M. COUÉ AND HIS GOSPEL OF HEALTH.** \$0.80

'Far and away the best exposition of M. Coué's methods we have yet read'
(*Church Times*).

(4) **A SOUL IN THE MAKING, OR PSYCHOSYNTHESIS.** \$1.00

'An inspiring statement of a life philosophy..... unique in its treatment of some of the deeper problems of the soul'
(*The Nazarene*, U. S. A.).

Obtainable through all booksellers or direct from

E. S. GORHAM, Inc., 11 West Forty-fifth St.,
New York

and from

THE PILGRIM PRESS, 14 Beacon St.,
Boston, Mass.

where the books are kept in stock

PUBLISHED IN ENGLAND BY

MESSRS. PHILIPSON & GOLDER, LTD.,
CHESTER

THE LIVING CHURCH

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

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**
Managing and News Editor, **CLIFFORD P. MOREHOUSE.**
Literary Editor, **REV. LEONARD HODGSON, M.A.**
Social Service Editor, **CLINTON ROGERS WOODRUFF, LL.B.**
Circulation Manager, **LINDEN H. MOREHOUSE.**
Advertising Manager, **CHARLES A. GOODWIN.**

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADVERTISING

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the publication office, so as to reach there not later than Monday for the issue of any week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN, Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 35 cents per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both in quantities to Sunday schools or others.

THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

Agents also for (London) *Church Times*, weekly, \$3.50, and *The Church in Japan*, quarterly, \$1.00 per year.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	179
Life in the Old Religion—The Bishops' Crusade—The Position of Liberals—Autonomy for Australian Church—Corrections.	
DAILY BIBLE STUDIES	182
BLUE MONDAY MUSINGS	183
LAY EVANGELISM. THE REPORT OF A SUB-COMMITTEE OF THE NATIONAL COMMISSION ON EVANGELISM	184
THE URGENT NEED FOR RECRUITING THE MINISTRY. By the Bishop of West Texas	185
EVANGELISM. By the Bishop of Iowa	187
OUR LADY OF WALSHINGHAM: AN ANGLO-CATHOLIC SHRINE. By E. M. F.	188
HE THAT SHOULD COME [Verse]. By Ethel Miller	189
AROUND THE CLOCK	189
CORRESPONDENCE	190
The Marlborough Annulment (Charles C. Marshall, Rev. Hiram R. Bennett)—Prayer for the Jews (Walter S. Fleming)—Wants Better Looking Prayer Books (Rev. Arthur Howard Noll).	
THE BISHOPS' CRUSADE [Verse]. By Sagittarius	191
BOOKS OF THE DAY	192
LONDON LETTER	195
TORONTO LETTER	196
NEW YORK LETTER	197
BOSTON LETTER	198
CHICAGO LETTER	199
PHILADELPHIA LETTER	199
AUSTRALIAN LETTER	200

THE CHURCH PEOPLE at Changteh (Hankow diocese) spontaneously started the following scheme looking toward a building fund. The vestry formed an association each of whose members receives a certificate and pays fifty cents a month into the endowment. In any serious emergency each member may draw out money, not more than he has given. The funds invested accumulate both principal and interest until some ten years have passed.

Let us keep to the side of our Infant Lord, and sink with Him, out of the sight of men and self, into those depths of dear humility which will gently leave us at the last, not in the poverty of Bethlehem, but in the boundless riches of our Heavenly Father's Home above.—*F. W. Faber.*

The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, DECEMBER 11, 1926

No. 6

EDITORIALS & COMMENTS

Life in the Old Religion

FLAMING faith in one generation regularly becomes a "faith once delivered to the saints," in the religion of a later generation; a form of sound words, the deposit, the canon or rule of faith. The Pentecostal Gift of Tongues becomes a liturgy. The spiritual throes of St. Ignatius Loyola become the Ignatian method of meditation. The soul-struggles and soul-satisfactions of John Wesley become the regular, expected, conventional procedure of conversion. Can these dead bones live again? Is it not better to burn them or bury them, and start afresh?

Well, it is a constantly repeated experience of the Christian religion that there is such a thing as the resurrection of the body, that the dead bones can live again. And the old forms are very useful in preserving at least a memory of the kind of life they once have lived, in suggesting how such a life may be lived again, and in furnishing a sort of regulative and stabilizing back-bone for the renewed life when it comes.

Dogma, and form generally, whether of belief or prayer or morality, is a good deal like the dry seeds that one carries over from one growing season to the next. (This comparison has, of course, become classical for the resurrection of the dead.) The seed is not "that body that shall be," any more than it is the body which has once been, but is a condensed formula for the reproduction of the earlier stage in a later. So the religious form is a condensed, packed, fixed thing, dry (all readers will agree to this) and lifeless to all appearance; but when quickened it reproduces the luxuriant life out of which it came, and keeps it true to type. The essence of dogma is not simple, straight-forward continuity, but continuity by reproduction.

Conventional Christianity exhibits in full measure the unlovely features of any tradition. There is the conventionality of saying our prayers, of going to church, of receiving Holy Communion at intervals, of hearing and saying old formulas of belief and practice, and of the Christian form of conventional custom-morality. We may, for most of our life, feel a dear intimacy about all these things. But there is likely to come a time, a mood at least, when the whole rigmarole of, say, Episcopalian parochial religion is simply detestable.

No lasting relief is likely to be found in making a clean sweep of the old order and starting afresh. The Quakers, the Methodists, and many others, did something like that, but inevitably evolved a conventionality

of their own. There is no need to sweep away the old form. It can be redeemed.

WE do not wish to leave the matter so large and vague as that, either. There are certain concrete ways in which the Christian conventionalities, saying prayers, going to church, etc., can be kept and used and flooded with meaning for each one of us: not new meaning, but new for us.

For saying your prayers, redemption lies along the direction of mysticism. You don't need to stop saying your prayers, but you can explore the way of prayer almost infinitely beyond the words put into your mouth by your mother or your Church. You need not cease to pray for rain or for preservation from enemies, in order to find a way of praying which is not petition at all, but faith, hope, and love offered to God. You need not cease from vocal prayer in order to discover a way of mental prayer, meditation, the lifting up of the mind in thought, feeling, and resolution, with or without devising words to express yourself. Most of this is in private prayer, naturally, for public prayer is bound to be more conventional than private prayer. It is just a matter of realizing what the Prayer Book can and what it cannot do. No book of prayer, however expressively rendered, can contain all that an individual needs to say to God. That would seem obvious, and yet it needs to be proved for every man in his own prayer-life. And the fact that ancient liturgical prayer-forms, in antique language, stiff and formal, can be used satisfactorily, in their place, along with the most spontaneous, informal, wordless seeking and finding of adoring friendship with God—this needs to be tried in order to be proved.

A woman told the present writer, long ago, how she came upon a beautiful lake, "and nothing on earth could have stopped me from saying the Nicene Creed then and there." One marvelous starlit night a man came indoors to tell his friend that the heavens declare the glory of God, and the firmament showeth his handiwork. A girl out riding in the crisp, clear beauty of early morning went to Holy Communion after her ride, "and I can't tell you how it all *fitted in*." Nature-mysticism, it says in the books. Yes, and it all "fits in," and redeems the old Creed, the old Psalm, the old Sacrament.

For the conventionality of church-going and Chris-

tian custom-morality generally, we would suggest that the way of redemption lies open in the social extension of our religion. We have already conventional words to express this—missions, social service, religious education. These words, and much of the language used in enlarging upon these themes, have already become stale, like the trade-talk of a hard-working but tired salesman. But our point here is precisely not in the talking about these things, but in some participation in the doing of them. Beyond a doubt, conventional parochial life is flooded with vital force when it finds how interesting is the social extension of our religion. And because the interest is in the doing of it and not in the reading about it, we shall say no more about it now.

For the conventional repetition of formulas of belief and practice (for we must recognize that mottoes, proverbs, moral slogans, may be just as viciously conventional as any creeds), the redemption is along the way of theology and philosophy. "Worse and worse," groans the reader, thinking of tomes, and abstractions, and footnotes in Greek or German, and hair-splitting, and the weird dialect of the professorial world. But no: here again the mere reading about theology and philosophy never redeemed anybody from anything save insomnia. It is the thinking that counts. And for the purpose before us now it would, we suggest, be a pretty good rule never to go to a book except to help you to grapple with a problem that has already occurred to you and baffled you.

Theology will be such as any layman can pursue, if he is capable of reading, say, the *Forum* or the *Atlantic Monthly*. One who wishes to redeem his formulas of belief will think of the *implications* of those brief summaries of his faith, and of the *relations* between one revealed religious truth and the rest. What relation is there, for instance, between marriage and the sacramental principle, between Jesus of Nazareth and God omnipresent, between the forgiveness of sins and the judgment of the quick and the dead? The main thing is not the raising of knotty problems, but the attempt to see how the various items of Christian truth hang together, to see something of the *wholeness* of Christian doctrine.

Philosophy will likewise be quite lay for the most part. We mean by philosophy just a steady attempt to see the relations between all the sorts of truth that we know. Psychology and sin, creation and evolution, the one and the many—there is no end to these subjects, but there is a very satisfactory beginning, and thinking about them is a satisfying thing from the beginning. For although we are frequently, and on the whole rightly, told that Christianity is not a philosophy but a life, yet in part it is a theory of the universe, and in part at least it may be called a philosophy of life. And it is a great redemption of our conventional credalism, or of our conventional anti-credalism for that matter, to keep up a flourishing course of thought on the universe from a Christian point of view. We do not say that the truths of religion are determined by the facts of science, but we do say that the truths of religion, since they are concerned with the universe, of necessity *include* the facts of science.

There is no sense whatever in expecting any old forms of religion to *satisfy*, to give the whole of what they represent. Religion lived all inside their circumference is wretchedly shrunken. But the forms do not give the circumference of religious experience—rather the center and some lines radiating indefinitely far out from that center; and along these lines there is growth in the power of a renewed life. The feeling that

the old Christian forms have "gone stale on you" may be a divinely given stimulus not to rub out, but to fill out the figure, extend its lines, color it, give it the vivid liveliness that it may have if you work it out—in short, to redeem it for yourself.

Every one of us is a little bit of an old, old stream of nature. And every one of us is a new creature.

ENCOURAGING reports from many quarters show that the day of intercession for the Bishops' Crusade, St. Andrew's Day, was quite generally observed.

The Crusade itself will be what the Church in any parish, in any diocese, makes it. Men are not made holy by mechanics, neither do formulae take the place of prayer or sacrament. It is not necessary that every parish should do the same thing in order that the Bishops' Crusade may be a success. Rather is it necessary that each should seek out its weakest points and strive to strengthen them. Are people lax in making their communions? Is there a lack of appreciation of communions when they are made? Are the children being properly trained in Churchmanship? Are the infants being brought promptly to Baptism and the children to Confirmation? Are such as are drifting slowly from the Church being sought after and led to return? Are new people being looked for and welcomed to the parish? Are our people a prayerful people, both in public services and at home and on the street? Are our services reverent? Are they intelligently conducted, so that strangers as well as trained Churchmen may follow them? Do our people read Churchly literature?

There is no card-catalogue system to be supplied from a vague "headquarters" such as can make the crusade a success. Priest and people in any parish should confer together, decide what are the most immediate spiritual needs and limitations of a particular parish, and take steps to remedy these. Parish-examination is a collective form of self-examination, and nothing from outside can take its place. Diocesan authorities and visiting crusaders may carry assistance, but they can do nothing more.

The success or the failure of the Bishops' Crusade lies with the rector and the people in any and every parish. It does not depend upon effective "literature" from outside.

IN our editorial leader of last week we made the attempt to show our appreciation of the *Churchman* and of the efforts being made to raise funds with which to place it on a permanent basis. Unhappily a mixup of lines in printing made this laudable purpose anything but clear. We are therefore reprinting here that section of the editorial that was unintelligible as printed before:

"The Position
of Liberals"

"But we must not be misunderstood. Having acknowledged these kind letters from Churchmen of the highest standing [the letters of Bishop Parsons and Bishop Touret] there are two things that we must add:

"First. With them, we earnestly hope that the *Churchman* may be saved. Whether it is a liberal organ or not is for Liberals to say, but its present fiscal distress is due to no fault of its own but exists in common with all other religious papers. The Church needs a printed spokesman for Churchmen who do not feel adequately represented by THE LIVING CHURCH or the *Southern Churchman*. The recent polemic character of the *Churchman* has embarrassed us in expressing our real sympathy for it and our earnest hope that funds may be secured sufficient to place it on a permanent basis. And we believe that its editor will not permanently be content to stand as the representative of the intolerant wing of Liberalism.

He has too much innate good sense. His pen is narrower than his heart. On the other hand we question whether Liberals in general care for a policy of tolerance except toward themselves. A rather wide acquaintance with men and books has not led us to observe that tolerance is a common virtue among Liberals although there are individuals among them who are splendidly tolerant. Even Bishop Parsons seems not to have thought this an important factor in recognizing the *Churchman* as a "Liberal" organ. Bishop Parsons and these other gentlemen are obviously Liberals and tolerant. If Liberals *per se* desire to stand for tolerance in the Church they have a large task before them. What would Phillips Brooks say to them and of them, could he return?"

FROM our Australian news bureau comes a report of the recent General Convention of the Church in that commonwealth, and of the momentous step taken by that body in freeing the Australian Church from its legal connection with the Church of England. THE LIVING CHURCH is happy to welcome the "Church of England in Australia" to the commonwealth of autonomous Churches of the Anglican communion—co-equal, independent, national, yet preserving the essentials of the One, Holy Catholic, Apostolic Church founded by Christ.

Autonomy for
Australian Church

Our fellow-Churchmen of the American obedience will join us in wishing the Australian Church spiritual health and growth in the faith of our Lord Jesus and His body, the Church Universal.

TWO corrections should be made in the material appearing under the heading of Books of the Day last week. On page 154, the book reviewed as *Faith Healing and Common Sense*, by Edwin A. McAlpin (Doran), should be *Faith, Health, and Common Sense*. On page 156, the publishers of *Her Son's Wife*, by Dorothy Canfield, should have been noted as Harcourt, Brace & Co., and the price, \$2.00.

Corrections

ACKNOWLEDGMENTS

FLORIDA CHURCH RELIEF

Ohio Churchman	\$ 2.00
Linda H. Pancoast, Philadelphia, Pa.	25.00
Thanksgiving Offering from St. James' Mission, Sonora, Calif.	11.25
M. U. M. (for colored work in the storm area)	2.00
St. John's Church, Petaluma, Calif.	10.20
	\$ 50.45

NEAR EAST RELIEF

Ohio Churchman	\$ 2.00
The Bishop of Western Michigan (Golden Rule Sunday)	3.50
St. Andrew's Church, Akron, Ohio	4.34
Diocese of Sacramento	13.91
	\$ 23.75

CUBA HURRICANE FUND

St. Paul's Church School, Sidney, N. Y.	\$ 5.00
--	---------

DR. BURKE'S ALASKAN CHILDREN—FORT YUKON

St. Paul's Church School, Sidney, N. Y.	\$ 5.00
--	---------

HOLY CROSS LIBERIAN MISSION

St. Paul's Church School, Sidney, N. Y.	\$ 5.00
--	---------

PHILIPPINE CHILDREN, HOUSE OF THE HOLY CHILD

St. Paul's Church School, Sidney, N. Y.	\$ 5.00
--	---------

A banner, in the gay colors of the Chinese flag, was recently installed, to be given each week to the class having a perfect attendance record, at St. Stephen's School, Manila. There has been a spirited rivalry for its possession ever since, and the result was that five classes reported the requisite "perfect attendance," so that the arts and crafts class of the school put aside their basketry for the time being and hurriedly set to work to make four more banners of yellow, red, blue, black, and white—each one of which is jealously guarded by its proud possessors. A girl with a headache finds herself a bit unpopular these days, and if there should happen to be a case of measles or mumps—!

ECHOES FROM THE PEARL OF THE ANTILLES

BY THE VEN. JUAN MCCARTHY
Archdeacon of Camaguey

WE are glad again to be back at our post of duty, where missionaries are so much in demand. Even when one is away on vacation, all the time we see appearing upon our mental horizon the divers missions and churches over which we have supervision. Especially is this so when we take into consideration how our dear bishop is hard pressed for laborers in this part of God's vineyard, where the needs are so very great.

Just now Cuba is passing through a terrific financial crisis. Owing to the low price of sugar, the planters cannot afford to clean the cane from all the weeds, which grow so exuberantly in this beautiful country. The result is that thousands of poor men are actually suffering hunger. Some of our best communicants are on the verge of starvation owing to this. In visiting my stations, my soul was greatly grieved to see the sad plight in which so many of our poor brethren are in. Of course we did what little we could to succor them, but that help was trivial compared with the needs. As the government has decided not to allow the sugar cane to be ground until the first of January, the conditions will get worse all the time, until the poor people can find work. Yet they suffer, and make no complaint, hoping against hope, and trusting in God to help them over their difficulties.

Cuba was just visited by a most devastating hurricane, the worst we have had for forty years. Very many lives were lost during the passage of this destructive gale, while millions of dollars worth of property was brought to the dust. Thousands of poor people are homeless and lacking food. It is lamentable that this cyclone visited the land at this time, as things were already bad without needing anything else to add to their misery.

Bishop Hulse is obliged to postpone his episcopal visitations to the churches and missions in the island, owing to the fact that he now has to fill the place of the dean, as that post is vacant. These visits will be made in the early part of next year, if it be the will of God.

We were greatly grieved to lose Dean Beal from our midst. He has done splendid work in Havana, and has gained a tremendous influence among the head men of the city. He is a born leader, and one of the most lovable of men, and it will be very hard to find a man who can fill his place. But our loss will be Los Angeles' gain, as he goes there to occupy the deanery of the Cathedral. The very best wishes of all our clergy accompany him, and we pray that the Heavenly Father may bless him abundantly in His service, in his new sphere of labor.

Our work in Cuba is frequently passing through difficulties, owing to our lack of churches and chapels. We hire a place for services, or we induce a person to lend us a room for our services; everything goes well for a time, until the owner of the house refuses to continue to hire us the house, or until the man who lends us the room moves away to some other place. In this way we are handicapped on every side, and so long as we continue in this manner it is evident that our work can never meet the success it would have if we had our own buildings.

From a spiritual standpoint, we find encouragement. There is a fine spirit among our missions. During my visit to the missions of my province it was gratifying to see the spirit of devotion among the people. Especially was this the case in Baragua, Manati, and Moron. The lay readers of these places have worked loyally and conscientiously during my absence in South America, and when I returned I found the work at a high level. Mr. Sayers, the lay reader of Baragua, is a most industrious man, and is always occupied in the interests of the Church. With his own hands he made a nice altar, with the steps leading up to it. His whole heart is in the work, and God is blessing him in it.

We desire the prayers of all that God may turn the hearts of the Cubans to the Saviour.

THE BIBLE is the book for the young man because it tells the life story of the young man Jesus, whose ideals, purposes, duties, and teachings have made Him the great attraction of the ages.—*Christian Observer*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE SACRED MINISTRY

December 12: *Third Sunday in Advent*

FAITHFUL STEWARDS

READ I Corinthians 4:1-5.

THE Church is sounding the note of evangelism. It is calling for presentation of the truths of our religion in a way so living and earnest that it will touch the hearts and consciences of men, and stir to flame the fires of our spiritual life. In this movement the clergy must take the lead. There is a duty which falls upon the laity in making this effective leadership possible. They must require of the clergy that they exercise their spiritual office. They must account them as before all else ministers of God and stewards of His mysteries. Is not that, it may be asked, just what people expect them to be? In theory, yes; in frequent practice, no. They are expected to be financiers, organizers, experts in all the detail of the management of parochial and civic machinery; in much, in short, that leaves all too little time for the ministry's prime purposes. An effective spiritual ministry demands leisure for thought, reflection, and reading to a degree which is not commonly understood. The greatest help the laity can give to the cause of evangelism is to see to it that the clergy are given more opportunity to be good evangelists, faithful to their true calling.

December 13

VOCATION

READ Isaiah 6:1-8.

ISAIAH is here speaking of the high calling of God. There is another calling which the clergy must hear, that which comes from the people. There should be no difference between these demands, and yet in reality there is. God calls upon His ministers to personal and worshipful communion with Himself, and to the moral and spiritual consecration of themselves and the people. What strikes us first in this passage from Isaiah is its emphasis upon the spiritual relation of man and God. The order is, religion—man in the right relation with God; goodness—man living God's life; service—man doing God's tasks. Is it not true that many people in many parishes are practically calling upon the clergy to reverse the order? They believe that the signs of a living church are its many activities, while they are blind to the significance of a half-filled church. Again the laity can do their part in the coming Crusade by encouraging their clergy to the faithful exercise of a spiritual ministry by themselves seeking it.

December 14

PRAYER FOR THE MINISTRY

OUR Lord's reliance upon prayer is impressive. He saw it as the great and effectual help. Many people pray earnestly for themselves, and for those who are dear to them, yet pray with a restricted range. These coming Ember Days suggest a new object of prayer—the Church, its ministry, and in particular the clergy of your own parish. It is certain that the rector of a church with its united prayer behind him would be a more able minister. The prayers of the people may be just the thing which enables God to release some blessing upon him. That is part of the mysterious truth that God works with us to ends which He does not pursue alone.

December 15: *Ember Day*

PRAYER FOR THE HARVESTERS

READ St. Matt. 9:25—10:1.

THERE have been many movements entered into by the Church, even in our own experience, which have been temporary in their effects. Of this movement in evangelism God grant that the same may not be said. Bear in mind that it is an undertaking for which careful spiritual preparation

is being urged. We must seek the will and the power to the adventure upon our knees. Prayer is essential. We must pray, and, by praying, learn the way to pray aright. Notice that Jesus sent out His evangelists with prayer. Pray, then, for the clergy that they may have vision to see the things of God, and power to commend them. Pray that they may enforce their words by example. Pray for those who are entering the ministry at the many ordinations of the Advent season that they may give themselves wholly and faithfully to the ministry of service, word, and sacrament. These young men are the future leaders of the Church. They enter upon an office at once the most happy and the most arduous. Be with them at the moment of their life's greatest undertaking. Let them feel themselves compassed about by people rejoicing in their adventure for God, and helping them on their way by sympathy.

December 16

THE SPIRIT IN EARTHEN VESSELS

READ II Corinthians 4:1-7.

MEN tend to correspond with expectation. Nothing, surely, is a greater stimulus to effort upon the part of the clergy than the consciousness that the people demand the very best of them. There is always a type of person who expects the parson to be a paragon. He never is, being quite as human as his people. It is well to consider that there may be five hundred conceptions for what kind of a paragon he ought to be when there are five hundred people to decide in the congregation. Pleasing everybody is somewhat difficult. Much criticism turns upon the inconsiderable and possibly the unavoidable in personal manner or habit, and it often reflects simply individual prejudice. Still it remains true that the greatest service the people can render the clergy is to be exacting in their demands.

December 17: *Ember Day*

THE GREATNESS OF SERVICE

READ St. Matthew 20:20-28

ONE thing will make a ministry effective, and that is the will to serve. If one can keep in the forefront of one's mind the conviction the ministry is an office exercised for others, God and man, he will not go far wrong. Service faithfully rendered tells, earnestness compels, and unselfishness wins. What we need in the coming days of effort is that we of the clergy should lose ourselves more wholly in our task; that we should think more of Him whose commission we hold, and of the people to whom He has sent us to minister. The greatest danger of the life of the ministry is that we should emphasize self. The danger is subtle, and almost inevitable, since a public ministry demands the forthputting of every talent and resource we have, and therefore involves a sort of display of them. It is only by rigorously setting the standard of Christ before us, and by setting against our abilities the exacting requirements of our high office, and by making whole-hearted service the purpose of our activities, that we can avoid disastrous self-emphasis.

December 18: *Ember Day*

FULL PROOF

READ II St. Timothy 4:1-8

THESE opening words of the chapter might well be taken as the keynote of our crusade of evangelism. Preach, in season, out of season, urgently, with exhortation, rebuke, and teaching, and in humility. To bring home to the minds and consciences of men and women the simple truths of religion, the few great facts of human need and God's salvation, that is our task. Create a new movement in personal religion and we have solved many problems, financial and missionary.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

WE HAVE been learning something about the operations of the Roman Curia, lately: something which brings to mind the ancient saying, *Omnia Romae venalia*, and which approves what a theologian of the past generation said about the doctrine of Holy Matrimony—that if we went to Rome for guidance we should return sadder but not wiser men. There are certain doctors of the Orthodox East who justify divorce upon the principle, “Whatsoever thou shalt loose on earth shall be loosed in heaven.” And that is clearer, at least, than a practice which, while affirming the indissolubility of marriage as between Christians, leaves it open to either party, after a generation, to say that interior consent was lacking all through those years!

Here is an illustration of how that teaching works: I forbear to characterize it. In the memoirs of a well-known British lawyer, the story is told of a wedding to take place between the daughter of a famous Roman Catholic family and another Roman Catholic. He was a great friend of the bride’s parents and was an uncle by courtesy to the bride herself. The night before the wedding, she came into his sitting-room in her own house, perched on his knee, and said: “Uncle James, I don’t like this man a bit, and I wish I weren’t going to marry him.” Astonished, he replied, “Why, then, you must not marry him, late as it is.” “No, I’ve got to go through with it now, it has gone too far; and perhaps it will turn out all right. I may learn to like him better than I do now. Only, if it doesn’t, I want you to remember that I told you tonight I withheld my interior consent, so that if I should apply to have the marriage annulled you can give evidence to that effect!”

The case of the late Prince of Monaco is in point. Having married a Scottish lady of title, she lived with him for many years, and bore him a son. Then she discovered that she had withheld her interior consent; whereupon her marriage was annulled, and she “married” the “other” man. Her son, however, succeeded his father as legitimate heir. What a convenient thing is the Rota; but how inconsistent!

Roman Catholic controversialists skate over the question of Napoleon’s divorce from Josephine. This, I understand, is the way it was justified: a valid marriage requires to be blessed by the parish priest, or by his regularly appointed deputy. Napoleon was married by someone not the parish priest; and when they came to look for the record of his appointment, as duly deputed, it could not be found! There was no question as to the publicity of the wedding, to their both being Roman Catholics, and to their having complied with the law in all essential points—why should they not? But the absence of this document was seized upon as voiding it all. Whereupon, Napoleon was declared by the high Roman court never to have been married to Josephine, and therefore to be free to take a wife anew; and he was consequently joined in wedlock (holy or not) to Marie Louise of Austria.

It does make a difference, at Rome, whether one is an Emperor, a Prince, or a Duke—even an American millionaire!

WHAT A PITY it is that the Bishop of Birmingham should have taken the occasion of St. Francis’ seventh centenary to level a brutally worded reproach at him for not having twentieth century ideas! He says, “St. Francis seldom washed. His attitude toward body vermin was not ours. . . . A modern nurse would have bathed him in warm water with which a little antiseptic was mixed. . . . In his last illness he was in a state of semi-ecstasy and semi-delirium.”

If the salient fact that the Bishop discerns about the great man of Assisi is nothing better than this, with all that there may be seen in him by a sympathetic eye, he had better have kept silent. In the first place, where does he get his evidence? He makes a precise accusation, which he must be able to substantiate, or stand self-condemned. But grant that in the

thirteenth century the importance of cleanliness was not emphasized as it is now, why pick out a saint to illustrate that lack? Why not choose a king, a great minister of state, a learned man, even a bishop? I do not wonder that an English newspaper man, commenting upon this outrageous bit of bad taste, says:

“A modern St. Francis might conceivably be arrested as a public nuisance and would almost certainly come into conflict with the public health authorities, but the application of modern standards of judgment to the career of a man who has been dead 700 years is not the soundest form of criticism. Nowadays we hold that cleanliness is next to godliness, but, apart from this, it is doubtful if we can claim to have improved upon the tenets of St. Francis’ creed. Above all, let us remember that here was a man whose life furnishes an historical refutation of Nietzsche’s bitter declaration: ‘There never was but one Christian, and He is dead.’”

AN OLD COPY of the *Commonweal* drops out of my desk, with blue pencil marks around this delicious bit of not too much exaggerated burlesque. I have just been reading the Sunday issue of the *Kansas City Star*, and could match every one of these outrages on true religion by quotations from that paper:

“I think I shall take up religion, yawned Hereticus,’ who prides himself on being an experimental explorer of all that life has to offer.

“‘And why,’ we inquired, dropping the Saturday editions of the *Argus* and the *Booster* and gazing curiously on our fellow club member.

“‘For a new thrill,’ he replied. ‘I have tried everything else—art, intellectualism, adventure, politics, and pleasure. Tomorrow, for a change, I think I shall go to church.’

“‘What church?’

“‘I don’t know as yet. If you will be so good as to hand me over the *Argus*, I shall be able to determine that in a moment.’

“He took the *Argus* from my hand, starting to turn the pages.

“‘Ah, here we are—Religious Notices. And what have we below? Eh—what’—Hereticus registered profoundest astonishment—‘Here’s the Church of the Profitable Hour—New Thought—Dr. Henry Hiccup preaching—In Tune With Deity; or Harmonic Relations That Spell Success—H-m-m-m.’

“‘I beg your pardon,’ Criticus interrupted, ‘aren’t you on the financial page?’

“‘No, not at all. I’m under the Religious Notices—R—E—L—I—G—I—O—U—S—can’t mistake that, can you? But maybe the make-up man made an error. . . . Well, we’ll try again. Here’s the Church of the Simple Science—Longevity and Obedience—Can One Live to Be One Hundred Merely by Obeying One’s Parents? Does God Really Want Us to Die? Rejuvenation Through Faith and Good Works! How to Live Past the Century Mark by Keeping in Tune with the Infinite and Drinking Buttermilk.’

“‘Who is the preacher?’ somebody inquired—‘the Reverend Kernarr MacFaddey?’

“‘It doesn’t say. But I’ll be hanged if I’ll go there tomorrow. When I go to church, I want to go to church! . . . Well, well, here’s something that sounds like it—Vespers! . . . But goodness me, it says Literary Vespers—at the Ritz-Biltmore—Readings from Browning—Oscar Wilde’s *De Profundis*—Interpretative Dancing!’

“Again taking up his paper, Hereticus answered himself by reading in a loud monotone each of the ecclesiastical advertisements as they met his eye. ‘Church of the Reincarnation—Morning Services at the Folies-Bergeres—Coloratura Soprano Solo—Dr. Freud Browbeater will lecture on The Menagerie in Me; or Wild Animals I Have Been . . . Reverend Simeon Dollahbil—at the Blue Room of the Bullmore—The High Finance; or Why Should God Be on the Outs With Mammon? . . . Chapel of the Leaping Table Sunday Seance at the Pink Room of the Plutocracy. Lord Northcliffe on The Journalism of the Spheres, or Some Scrubwomen I Have not Haunted . . . Everybody’s Chapel—Special Sermon Program—America and the Balkans—Dr. Mustapha Feda of the Turkish Embassy; Safety Week and Civic Virtue—Alderman Horatio Windcoop; The Race of Life, Mr. Panurmi Ray . . . Acrobats—Sacred Dancing—Holy Pictures from Hollywood—Refreshments! . . . Water, water everywhere,’ (Friend Hereticus threw up his hands in disgust) ‘and not a drop to drink,’ Ads of religion everywhere, but never a place to worship!’

LAY EVANGELISM

The Report of a Sub-Committee of the National Commission On Evangelism*

PURPOSE OF EVANGELISM

TO REACH every active member of the Church and urge them to study carefully and prayerfully the principles of Evangelism as set forth in the New Testament, and which resulted in the spread of Christ's Kingdom from the small group who were entrusted with the responsibility of carrying on, to the millions who have learned to know and love and serve the King of Kings and do their part in the establishment of His Kingdom.

To endeavor to bring to every member of the Church a realization of the imperative need spiritually to vitalize the nominal Churchman so that he may become an active force in bringing others to know and love the Captain of our salvation.

To impress further upon each member that the study of the principles of Evangelism, which is the heart of the Gospel, for the establishment of Christ's Kingdom, will mean nothing, unless it results in the member being inspired to consecrate himself, his soul and body, to this vital service for Christ.

To adopt the following needs for service which apply universally to any group throughout the Church:

First—The non-active, non-responsive, nominal membership of every parish represents the nearest need for those who desire to share with others their vision of what it means to be a real member of Christ's Body, the Church.

Second—To reach with an evangelistic message all those who may be called the Church's constituency, being related to some member, or who have children in the Church school, or friends in some Church organization, or some tie or preference for the Church, but who are not perhaps either Christians or baptized or confirmed members.

Third—The large number of business and professional and social acquaintances, some of whom may be regarded as close friends, who, if Christians, are not attached to any Christian body, and who perhaps never will be unless those active members inspired by the call of Evangelism tell the good news to them.

Fourth—There are in every community great numbers of unbelievers, including many who are physically handicapped, who are largely forgotten by those who claim to be followers of our Lord and Saviour who loves the unbeliever and the unfortunate with a love which passeth understanding, and is waiting for His followers to exemplify His love by bringing the good news to those whose need is so great.

HOW CAN THIS PURPOSE BE FULFILLED?

First—The National Church, through its Presiding Bishop and the National Committee on Evangelism, must speak as forcefully and clearly to the whole membership of the Church as the Apostles spoke to those who would be followers of Christ.

Second—This message of the Presiding Bishop and the National Commission on Evangelism must be relayed with added power by every bishop in the American Church to all the members within their respective dioceses. A further relay must be made by every priest in every diocese and missionary district throughout the nation, so that every member of the Church may know that Christ's Body, the Church, has spoken.

Third—As this program means the spiritual revitalizing of the original program which Christ entrusted to His followers nearly nineteen hundred years ago, it must be organized not for just a day, but for all time. The Commission on Evangelism, or its equivalent, must be a permanent part of the National Church as it is now organized. Evangelism must be developed as a continuous and not a periodical movement.

Fourth—Every diocese and missionary district must have the counterpart of the National Commission as a permanent part of its organization.

Fifth—Membership on all commissions, national, diocesan, parochial, must be men and women of spiritual vision to provide the insulation for the spiritual power which must be transmitted to every member of the Church.

Sixth—The parish committee on Evangelism should be representative of every active organized group, thereby making it capable of reaching all the active members of the parish and inspiring them to study the Christian principles of Evangelism for the purpose of applying them to the needs of the parish.

Seventh—By emphasizing the following working principles:

PRAYER

To pray daily and definitely that we may be instrumental in the spread of Christ's Kingdom, asking for enlightenment and to be shown the way to bring others to Christ. (Using prayers on Evangelism such as appear in the book, *Evangelism in the Church*, or others of like import to be composed and authorized.)

SERVICE

To be keenly alert to see and enthusiastically willing to seize personally every opportunity for evangelical service to our fellow men as revealed by the Holy Spirit.

INFLUENCE

To establish a higher and holier standard of influence in bringing others to Christ than obtains in extending business, professional, social, and political interests.

PREPARATION—TEACHING AND TRAINING

To teach and train the children of our Church schools to become personal evangelists as well as the adult membership, making Evangelism a normal part of our Church program.

PREACHING

To provide regular evangelistic sermons to help the unbeliever to believe and accept Christ as his Saviour, and to bring the indifferent and careless to Baptism and Confirmation. Through such sermons, members, inspired with evangelistic zeal, could by personal effort assist in this our Lord's work of saving souls.

PUBLICITY

The coöperation of every Church publication of news bureau, national, diocesan, and parochial, should be urged, in order to supplement the individual and organized efforts set forth above.

TEXT BOOK

Although there are many wonderfully helpful books written on Evangelism, in order that the largest number of our members may respond to the appeal of the Presiding Bishop and National Commission without delay, it would be advantageous to recommend a book prepared by a member of our Church which is capable of inspiring the genuine interest and developing an intelligent understanding upon which to build the active force desired.

Evangelism in the Church, by the Rev. J. A. Schaad, measures up to the need, and unless a more satisfactory treatise on this subject is discovered, the Committee might well recommend the use of this book.

COÖPERATING AGENCIES

The Brotherhood of St. Andrew, Daughters of the King, and any diocesan or parochial group serving a like purpose, are perfectly organized to coöperate and will be ready to do so when called upon by their clergy.

THERE IS a difference between true and false humility. If a knowledge of sin leads to fretfulness, it is subtle pride. True humility brings pardon, peace, and calm. God leads the soul sometimes by leaving it to discover its own emptiness. It looks into itself and finds nothing. "Our graces are not our own, they are only lent us."

Prayer moves the wings of those ministries of Grace which wait around the Throne of God. All the machinery of Grace is in our power to be set moving by Prayer. No fortress so solid and compact but Prayer may make a breach in it.

Banish your distractions. Take some simple, homely thought to help you. Say, This may be my last prayer. Never go back to trace how your distractions came. Go on till they vanish.

No prayer is lost. If it come not back, it remains with us forever.—C. C. G., "Notes of Meditations."

* Members: Messrs. Courtenay Barber, Samuel Thorne, Willard Warner.

The Urgent Need for Recruiting the Ministry*

A Challenge to the Missionary Spirit of the Church

By the Rt. Rev. William Theodotus Capers, D.D.

Bishop of West Texas

THE statistics for 1926 that are used in this paper are drawn from the personal statements of seventy-one bishops of the Church, in answer to the questionnaire that I sent out. I have had to supply answers to this questionnaire for the remaining bishops who did not return it. In supplying these answers, I have relied upon the *Living Church Annual* and *Stowe's Clerical Directory*, both for the year 1926. I am also presenting statistics upon this subject for the year 1900 in order to have a standard of comparison and in this way to see just what increase has been made in the ranks of the Church's ministry in the past twenty-five years. The total number of clergy is 6140—of these 369 are in the foreign field and 921 are non-parochial. This leaves to the Church, as an actual working force in the United States, 4,850, and in this number are included the bishops, archdeacons, general missionaries, executive secretaries, chaplains, professors, and other teachers.

THE DISTRIBUTION OF THE ACTIVE CLERGY

Twenty-two hundred and sixty-four (2264) of the clergy are serving in the following group of six states including the District of Columbia, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, and Maryland. These states comprise an area of 128,180 square miles. This is a little less than one-half the area of the state of Texas. The population of these six states, including the District of Columbia, is 29,379,799. Our communicant strength in these states is 629,991. It will be noted that more than one-half of the communicant strength of the Church is within these states and that very nearly one-half of the active clergy is at work in this field. Nine hundred and fifty-eight (958) clergy are serving in the following states: Maine, New Hampshire, Rhode Island, Vermont, Virginia, West Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana. These states, fifteen in number, with the six other states just reported upon, roughly speaking, include the territory of the first states of the Union and therefore they have had the Church ministering to their people from the very beginning of our nation's history. The area included in the last named group of states is 533,542 square miles, with a population of 24,953,965. This population, added to the population of the first six states named, including the District of Columbia, gives a total population of 54,333,764 and, adding the square miles of these twenty-one states together, including the District of Columbia, it gives a total area of 681,875 square miles.

In these figures we have some very interesting and pertinent facts to consider. First, we find that over half of the population of the United States is within one-fourth of her area. Second, we find that the Church has very nearly three-fourths of her communicant strength within the territory of the states first settled through the original colonies, and that nearly three-fourths of her active clergy are at work in this territory. Third, this leaves just 1628 clergy to minister to the vast territory that lies between the Mississippi River and the Pacific Coast, and those great and populous states that are embraced between the Ohio and Mississippi Rivers on the east and west and the Great Lakes on the north. Little can be added to make these figures more graphic.

Now, it would appear at first sight that the Church is well entrenched within the old and well established states of our nation and yet, as we study the condition of the Church in the group of the sixteen states south of Maryland, we find that, while she is well established in the larger cities of these

states, yet she is still a stranger to many hundreds of the counties of these states and that so far as her appeal to the ear of the masses is concerned, she is still unheard. Upon this ground the dioceses within these states cannot afford to lose a single man to the great out-stretching and ever increasing middle-west and western country. In fact, there is hardly a diocese within these two groups of states that we are now studying that is not undermanned. For instance, the Bishop of Bethlehem reports that he could use twenty-four recruits, the Bishop of Central New York could use six, and the Bishop of Albany, ten. I cite these cases only because of the fact that the Church is so well rooted and grounded in these particular dioceses. The Diocese of Alabama has six vacant parishes, sixteen vacant missions, and is calling for eight recruits. And so it is throughout these states where the Church seems to be so firmly planted and best known.

With this view of the numerical strength of the Church and of her clergy within the territory of the oldest states in the Union, we might well encourage a feeling of deep gratitude to God for the noble and splendid work that our Church has done and is doing within this area and we should take courage from the fact that, under difficult and adverse circumstances, the Church has gained ground by adding to her communicant list and by increasing the spirit of devotion and generosity in her behalf among her communicants. But, we must not forget that, because of the serious and critical need of man-power in her ministry, even here where the Church's greatest strength lies, she is not in any position to contribute from her present working force of clergy one man of them for the pioneer work of the Church in the middle-west or beyond the Mississippi. When once this condition is fully comprehended by the leaders of the Church, it will be seen that urgent need for men in the ministry must be based upon the following facts: First, even where the Church has her strongest position, she is under-manned, and is doing little more than holding her own. Therefore, there is practically no chance for her to enter new fields, even though they lie at her very door. Second, that she has not clergy enough, even now, to keep up with the progress and ever increasing population of the territory where she is most strongly planted. Third, that if the states beyond the Mississippi are to be ministered to in any appreciable way by the Church, a veritable army of recruits must be sent into the field within the next ten years in order to save the Church from losing entirely her opportunity for service and leadership. It seems tragic beyond words to think that the Church has only 1628 active clergy to cover an area of 2,344,914 square miles and to give her message to a population of 51,176,866. Surely, my brethren, we cannot look upon this task that the Church is now undertaking with such an inadequate force, without feeling a sense of personal responsibility for her lack of man power in her ministry. And, when we realize that the country lying west of the Mississippi is just in her infancy and that in another hundred years the center of population will have shifted from east to west, we should have an overwhelming sense of mortification and of obligation that should stir us to action. Let me ask, Where shall the Church be a hundred years from now in her position of leadership. And what contribution will she have made to the upbuilding of the nation's character and the administration of her wealth? It does appear to me that the Church, as represented by her leaders, is simply living from day to day; for there is little evidence of a far seeing policy and an outreaching faith that provides not only for the moment but for the centuries to come. This is a serious statement, and I am not drawing it up as an indictment against the

* A paper read before the Synod of the Southwest at Tulsa, Okla., October 20, 1926.

Church but as a trumpet call to her conscience and to her very soul.

THE SOURCE FOR FUTURE RECRUITS

LET US now see just how the Church has contributed thus far to her ministry. She has a roll of 6140 clergy. Of these, 647 have come to us from Canada or other countries and 277 from other Christian bodies. This makes a total of 924, leaving 5216 as having been produced by the Church. These figures, however, do not account for a large number of clergy who have come into the ministry of the Church from other Christian bodies as candidates for Holy Orders and in this way have been credited to the Church, whereas they were really contributed to the Church from their respective denominations. But even this number, 5216, as has been seen is quite inadequate for the Church's work today, and each succeeding decade of the Church's life will find her more and more distressed and hindered unless the whole Church will begin at once to realize that the most imperative need of the Church is men for her ministry, not money. But, apparently, this is just what the Church does not realize, as further facts will indicate.

Compare the statistics of 1900 with the statistics of 1926, as they bear upon this subject, and it will be seen that the impelling need of man-power in the ministry has not been the dominant thought of the Church. In 1900 the enrolled clergy numbered 5011, today this enrolment has increased to 6140. In twenty-five years, the Church has gained 1129 clergy, an increase of 22½ percent. Now, how has the Church gained in the number of her communicants? In 1900 she had 719,540 and today she has 1,164,911; a gain of 445,371, an increase of almost 62 percent. It appears that the Church is increasing in her communicants almost three times as fast as she is increasing in her ministry. Now, from some points of view, there is just cause for alarm through these disproportionate percentages of increases. No organization can properly function unless it is fully officered. No business concern can hope for healthy and continued progress with an inadequate corps of officers and executives. As an illustration of this thought, let me call your attention to the fact that when our government entered the Great War, the first necessary step taken in equipping her army to win the war was to train a great army of officers from the lowest rank to the higher ranks, and this was done upon the well recognized fact that an army cannot hope for final victory if it is under-officered. Just so it is quite possible for the Church to become so under-officered as to threaten her future well-being. And, until the Church realizes that the remedy of this condition is her most imperative task, the future can never look hopeful.

THE PRODUCTIVITY OF THE CHURCH

This question becomes all the more serious when we study the productive power of the Church in reference to her ministry. And, let me say, parenthetically, that we must never forget that in the beginning of creation the law of life was announced in these familiar words, "Whose life is in itself?" This is the law of growth and progress and there is no escape from it. Therefore, I contend that the Church must, by the law of self-sacrifice, which is the law of reproduction, produce her own ministry if she expects to contribute definitely to the life and strength and joy that awaits our nation's life a hundred years hence. Now, what are the facts in the case? I here present a statement made by a commission of the General Convention on Recruiting, Training, and Admitting Men to the Ministry, of which the late Bishop Nichols of California was chairman; this paper is dated January, 1921.

"We desire to report to you that the Commission on the Ministry has been giving special attention to the obtaining of a supply of suitable men for the ministry. Long tables of statistics, the fruit of much survey and study for this Commission by one of its members, have uncovered, among other things, the following significant facts:

"1. The ratio of deacons ordained to communicants shows our productivity.

In 1826	this ratio was	1:	234
In 1856	" "	"	1: 470
In 1886	" "	"	1: 1066
In 1916	" "	"	1: 2035

"Put in simple language, this means that a hundred years ago every 234 communicants, on an average, produced one man for the ministry in every three years of the Church's life. In 1916 (before the effects of the war were felt), it took nine times as many communicants to furnish the one man."

No one can read this statement without feeling that I am fully supported in all that I have thus far said in reference to the productive power of the Church. In addition to this statement just quoted from the Commission, I add the following facts: In 1900, 170 deacons were advanced to the priesthood and 179 candidates for Holy Orders were ordained to the diaconate. In 1925, 157 deacons were advanced to the priesthood and 177 candidates were ordained deacons. In these figures we see that the larger number of ordinations, both to the diaconate and priesthood, took place in 1900. In 1900, there were 506 candidates for Holy Orders and in 1925 there were 412. In 1900 there were 245 postulants, and in 1925 there were 471. This last comparison is most encouraging, for it indicates a quickened sense on the part of the Church to the need of recruiting her ministry. But the figures, taken all together, clearly show that there must be something more than a quickened sense; there must be a deepened consecration upon the part of every communicant and every family of the whole Church.

I say this in preparation for a brief study of the birth rate within the Church and the number of children that the Church has to draw upon for her ministry. Comparing the number of infants baptized in the Church in the United States in 1900, with the number of infants baptized in 1925, we find that in 1900, 47,688 children were baptized and in 1925, 51,659. This gives a 7 percent increase in baptisms. Compare this percentage of increase with the 62 percent increase in communicants, and it will be seen that the growth of the Church is not a normal or natural one, but that it comes through adult confirmations for those from other Christian bodies. In other words, this small percentage in the increase of infant baptisms indicates a condition that is most serious; namely, that child-bearing in the Church is far below the normal average of child-bearing in the nation. In this fact we find the reason for the comparatively small number of young men reared in the Church to whom the Church can make her appeal in behalf of the ministry, and also we find, in reference to the low percentage of birth rate in the Church, the reason for the small increase in the number of Sunday school scholars. In the last twenty-five years the membership of the Sunday school has increased only ten percent.

In analyzing the age of the ministry that is now serving the Church, I find that of the 6140 clergy only 1186 are under forty years of age. This suggests that thought that there is a lack of young blood in the ministry. And when we take into consideration that the most striking fact, the most inspiring and thrilling fact in relation to the life of the United States is that as a nation she is still in her youth; we must treat with solemn judgment the necessity of keeping the ministry well supplied with young blood from the best of our youth.

THE APPEAL

Let me now repeat the subject of this paper, *The Urgent Need for Recruiting the Ministry, a Challenge to the Missionary Spirit of the Church*. No student of the history of the Protestant Episcopal Church in the United States of America will fail to find that this Church has never been without the spirit, the zeal, and courage of the true missionary of Christ. It is true that there have been times when the Church in her corporate life lacked in enthusiasm and in vision in reference to the whole task to which her commission has committed her. But all through her history she has had bishops, priests, and laymen and laywomen who have been as great and successful missionaries for Christ as the Church has ever had through the ages past. Think for a moment how the missionary spirit of our Church is enshrined and eternally exemplified in such bishops as Samuel Seabury, William White, John Henry Hobart, Philander Chase, William Jackson Kemper, William Ingraham Kip, Leonidas Polk, the Boones, Henry Benjamin Whipple, William Hobart Hare, Daniel Sylvester Tuttle, Phillips Brooks, and, among the living, Ethelbert Talbot and Peter Trimble Rowe, and a host of others that deserve now to be crowned as great missionaries of the Church of their Lord.

Among the priests I will mention only three as being types of many hundreds who have served the Church with conspicuous fidelity: James Lloyd Breck, Solomon Stevens Burleson, and Archdeacon Stuck. Of the laymen and laywomen, I will mention just five, who in their service for Christ and His

Church are representative of thousands of the laity, whose saintly lives have been built into the fabric of the Church. I am thinking of George C. Thomas, George Gordon King, Joseph Packard, Julia C. Emery, and Elizabeth R. Delafield.

The United States is still young and the field of adventure for the Church offers a challenge to faith and courage, brain and brawn, as did the shores of the Mediterranean and the British Isles offer to the first missionaries of the Church.

Let this thought be placed before the young manhood of our Church, and as certainly as they offered their lives in sacrifice upon the altar of their nation at the beginning of the Great War, so surely will they respond to the call of the Church today. I repeat, this thought needs to be brought home to the mind of the Church. The ministry is not being recruited because of the lack of noble young manhood in the Church, but rather because the Church seems, temporarily at least, to have lost her sense of the heroic in her ministry. There is an inclination to place the ministry upon the basis of a profession, and in so doing the Church is brought into rivalry with the spirit of the world. I do not mean to suggest that the Church should fail to offer generous support and worthy rewards to her ministry: this should be taken for granted, but the real appeal to the young manhood of our Church should be based upon his own desire to live most adequately his life for God. In other words, when the Church can convince her youth that the ministry offers an effective means of doing a real man's job, the problem of recruiting the ministry will be solved.

THE HIGHEST TYPE OF YOUNG MANHOOD NEEDED

The challenge of the ministry to the young man of the Church should be based upon the idea that only the "fittest" should enter the lists. This does not necessarily mean that only the men who have achieved the highest grades at colleges and universities should offer themselves; for some of the most distressing failures that I have ever known in the ministry have been such men. Neither does it mean that too great an emphasis should be placed upon purely intellectual gifts; for I have seen such men and their ministry in utter disappointment, but I do mean that young men of proven high moral character, of good education, with winning personalities, and themselves deeply converted to Christ, should be given a chance to know that their powers are urgently needed in the bravest and noblest service that man can possibly render to Christ and to his fellow man. These young men should be made to realize that their inherent spirit of love, devotion to duty, and their intense desire to serve is being invoked, not only in behalf of the Church but also in behalf of the Nation itself.

THE INFLUENCE OF THE HOME

The first agency that the Church has for recruiting her young manhood for the ministry is the home, for it is seldom that the children get beyond the ideas and the ideals of their parents. A home, even though it be listed among the families of the parish, can give little support to the Church's appeal for recruits whose conversation, habits, and aspirations are devoted almost entirely to the pursuit of material gain and of worldly pleasures. For this reason the Church must address her appeal to the home in such a way as to fill the members of the home with the same burning enthusiasm and devotion that nearly every home of our Nation exhibited during our Great War. I have the same faith in the average home of our Church as I have in the average youth of our Church, and, therefore, I believe that when the home is made to feel that it has a definite share in contributing to the life and progress of the Church, that it will respond with generous devotion and personal service.

Here then, Fathers and Brethren of the Clergy and of the Laity, is our task, so to present the call of the ministry to the youth of the Church *through* the home, as to lead them to a conviction that the Church affords them an unparalleled opportunity to render service to Christ by generously offering their lives to His ministry. This I believe to be the greatest and the most imperative task of the Church today.

Now, in conclusion let me insist that recruiting the ministry is not a task alone for the bishops of the Church; for, it is a task which can only be accomplished through the coöperation of the parish priests and the missionaries at their

outposts. In the last analysis, what was said so many centuries ago concerning the influence of the priesthood is just as true today, namely, "Like as the priest, so are the people." I referred to the piety of the home as being the real source of supply for the ministry of the Church and, I ask, who has the care of the home but the pastor of his flock? Oh, my brethren, words are inadequate to express this need in the Church's life today and, therefore, I can only call upon God's Holy Spirit to give us a deeper sense of our personal obligation to do everything in our power as we exercise our ministry in our respective fields of work, to make the whole Church realize that unless the ministry is substantially recruited year by year, she will lose her high place of leadership in the life of our nation.

EVANGELISM

BY THE RT. REV. THEODORE N. MORRISON, D.D.

Bishop of Iowa

Reprinted from the *Iowa Churchman*

RELIGION, in its essence and reality, is a personal relation between God and His child, the individual man. The Christian religion is the relation of man to God through Jesus Christ our Lord. Jesus Christ our Lord in His earthly human life reveals God as a moral being, in personal relation with men.

We know God through the personality, the teaching, the character of the man Christ Jesus. He is the way, He is the truth, He is the life. As a man takes into his consciousness God as revealed in Jesus he can live his life as a child of God, know God, and by human experience of fatherhood, in the light of the incarnation, live in the consciousness of God as his Father.

This relationship embodies itself in association and fellowship. In such association Christian men will necessarily express their experience in definite teaching, that is, formulated dogma; they will express the fact of association and their desire to realize an inner or mystical experience in an organization of some sort, and this organization will demand through the years continuity and order and discipline. They will inevitably develop some form of worship.

The consequence of this is that to realize their sonship in the family of God and make this effective in the world as teachers and guides, Christian men will organize and develop a Church.

We believe that such a Church has been provided and instituted by our Lord, and that the Catholic Church of the ages is the historical embodiment of the idea, a divinely ordained means for making it a reality, and effective in the world.

There will be, man being what he is, a varying Church life, an ebb and flow of conviction, and there will often be in the administration of the Church, on the human side, mistakes, errors, sometimes even blindness and injustice.

We must go back again and again to the fundamental and primary idea of all religion and particularly of the Christian religion. We must desire to make the life of the spirit, as we are given grace and by patient obedience and prayer, a reality in our consciousness. We must find the reality and yet know the value of all the helps and means of grace, all that symbolizes and embodies and makes fruitful, Reality. We must realize that all external things and even the sacraments themselves are not ends but divinely ordained means to an end.

It remains for the clergy and laity to ignore all that men may fault or talk about as to method and effort and to concentrate on the great thing the Church is going to try to accomplish, namely, to lead us to a deeper and more constant consciousness of our personal relation to God.

I urge every priest and every layman of this diocese to rise into a spiritual atmosphere where he will at cost of personal sacrifice help in this effort and, when the time comes for the parochial mission, resolve that he will for his own sake, as well as for the sake of God's reign on earth among men, attend the services, emphasize all that is good and helpful, and ignore anything that, in a critical attitude, He might question, and above all in every service and in his own private devotions beseech God our Father that the movement may be blessed with a deepening of the life of the Church.

Our Lady of Walsingham

An Anglo-Catholic Shrine

By E. M. F.

MANY readers of THE LIVING CHURCH who have made any study of medieval history will know the shrine of Our Lady of Walsingham, in an out-of-the-way corner of the out-of-the-way county of Norfolk, once one of the most famous of the various holy places in Europe where the devout sought particularly the favor of God. In the reign of Edward the Confessor, Richeldis de Faverches, then lady of the manor of Walsingham, was bidden in a vision to build a house like the Holy House at Nazareth, and to this little shrine, afterwards built over, and which became the famous Abbey of Walsingham, kings, lords, and commoners of every degree repaired.

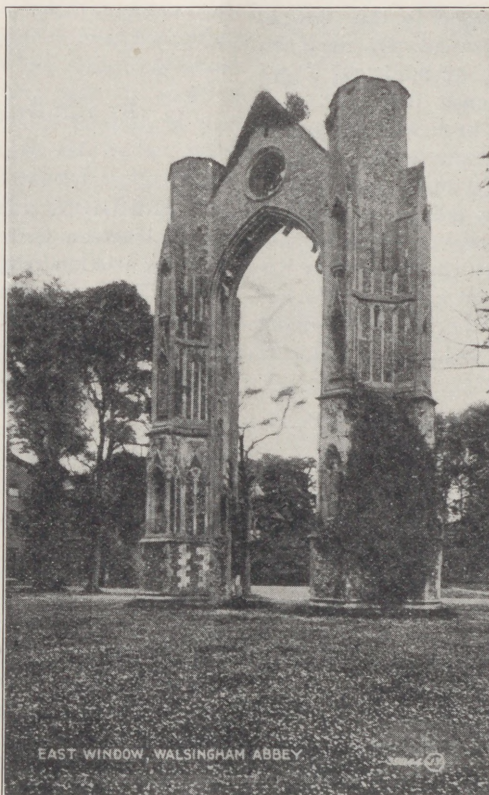
King Henry VIII came here as a boy with his father (the Tudor arms are still to be seen in the glass of a window in the parish church), and probably the sparkling beauty of the shrine made a great impression on the boy. It did not prevent the king in later years signing the decree to despoil it, and the original figure of the Virgin and Child was burnt, it is supposed, at Chelsea, but the king is said in his last hour to have commended his soul to the prayers of Our Lady of Walsingham.

When the shrine went, and the pilgrims went and never came back, they pulled the abbey down all except the arch of the east window, and sold the building materials, and no one ever thought about Walsingham at all, though some used to go on holidays and dip their fingers in the "Wishing Well," have tea at the Black Lion, say what a funny place it was, and go home again. And for four hundred years the place stayed as it was—the trees were just as green, the grass as bright, and the holy wells in the abbey garden sparkled in the sun, and the parish church with the spire (not usual in East Anglia) kept the holy wells company, on the green slope just across the road. And the Black Lion stayed just about the same size, and just as comfortable, and the broad Norfolk accent was heard, homely and unimpaired in the four narrow streets and rambling stone and timber houses of Walsingham. Let no one wander after dark, for the medieval cresset over the town pump is lit only for coronations or jubilees. At other times you supply your own light, and the place is full of ghosts, mostly monks, particularly in the sunk road by the church, where is the old abbey burial place, and where the present lord of the manor has had to make some alterations.

There are probably more ghosts in the ruins of the Franciscan Priory, now a farm, of which a great deal is still standing, even the wooden window frames, which is a great tribute to the work of the medieval craftsmen, but they understand work in Norfolk.

And Sunday after Sunday succeeded and rector after rec-

tor of Great with Little Walsingham was gathered to his fathers, and they all trimmed up the church a little after the fashion of the time and the taste of the lord of the manor (the living is in the gift of the lord of the manor), and the time of reaction against the Reformation set in, and the glamor of the vanished shrine dominated the place yet, whether one was for it or against it. Every gardener took pride in the big border by the holy wells and rolled the grass over the site of the shrine till it seemed to shine of itself, like the grass in Ireland.



EAST WINDOW, WALSINGHAM ABBEY

THE nineteenth century went by, and they did a good deal to the church, and, when the present century set in, pilgrimages started to the shrine of Edward the Confessor in the Abbey of Westminster, and other saints who did die and really were buried where they are buried; and people said, why not to Walsingham? And others, to what? The wells? But surely there must be some representation of so famous a place? And at last, in the British Museum, the old great seal of the Abbey of Walsingham was handed to them intact! And from that the present copy was made, very curious and different from the modern conception of the Madonna and Child, with a face of great suffering and yet brilliantly alive, and the Child with His head back, laughing. There is a power

in it, an attraction noticed by many different people.

It was in July when Walsingham is most beautiful that Our Lady was taken away, up to London through the fens of Ely and Cambridge, and it was, unwittingly, in July 385 years later, that the candles were lit and she came home to Walsingham again. And as before, her shrine was in the north transept of the old abbey, so now, against the pillar between the choir stalls and the north chapel of Walsingham church, she faces out toward the green lawns of the abbey and the square stone

steps that lead down to the clear water of the holy wells.

And as of old, there was blessing for those who came faithfully on pilgrimage, so it is now. The pilgrimages have been begun but a few years, but the answers to prayer and the cures from the water of the holy wells are many.

Intercessions are offered regularly and a book kept of requests and thanksgivings, and candles lighted for those who desire to be remembered before God. During the octave of Holy Cross Day (September 14th), the boys of St. Hugh's Home, Walsingham, have lighted so many candles every day on behalf of another orphanage in the Australian Bush, kept by the servants of the Holy Cross, one of the religious communities of the Australian Church.

Replicas of the statue of Our Lady of Walsingham, the same size as the original, have been set up in Winnipeg, and



Interior of Church, St. Mary of Walsingham

in the West Indies, Diocese of Nassau. Such can be obtained only from the Pilgrimage Secretary, Richeldis Cottage, Walsingham, Norfolk. Smaller statues are often asked for by those who have been there, and these are twenty-five shillings or even less. This is written because there must be many in the American Church who have a great devotion to Our Lady, and will be glad to hear that the candles in the old shrine are lit again, and who may perhaps like to add another to their number, as a token of gratitude to God for His great blessing on their Church and country. Moreover the shrine at Walsingham is not localized, like the shrine around the burial place of a saint, which cannot be in any case other than where it is.

ADVENT AND THE HOLY COMMUNION

NO SEASON is more illustrative than Advent of the fact of our religion that it is in giving that we get. The hearts of men have been freely given into the keeping of God because He first gave to them in very truth that which was of the sinew and love of His own life.

Our entrance into the life-giving possession of all that the faith of the good news has for mankind is dependent first upon our gifts to God. There is no spiritual return in approaching the Master of the Church in the mere spirit of seeking selfishly to obtain from His infinite possessions. The Church and the world are full of unhappy, bewildered, and often agnostic people who have been brought into that condition by having conceived of the treasures of the Body of Christ as things to be laid hold of as dutilless rights.

The lives in which the strong Christ lives in beauty and in courage are those who have received Him as a result of what they have given Him. Compelled by the spectacle of the divine gratuity they have drawn near to God bringing with them the presents of humble and contrite hearts, of ungrudging sacrifice, of service that seeks not its own, of love that thinketh no evil, and of a faith that is not of the interims of daily life but is a constant working element. And in return He has called them not servants, but friends.

When we go to partake of the Sacrament of the Body and Blood of the Lord, the richness of the divine life that is waiting for us in the Eucharist becomes our own in proportion to what we bring to lay there at the Saviour's feet. Penitence, interior knowledge of the famine that is killing the soul and pouring bitterness into our days, love that is willing to live in the light of a cross and a fellowship which is catholic in the largeness of its embrace, all these given to God in the Holy Supper evoke from Him in return the gift of the Life of His Son in us. The Holy Communion is not merely a getting from our Lord of the sacramental grace He has for us. It is an exchange. The altar is truly a place of offering because there our gifts to Him meet His gifts to us, and so in their mingling life is transfigured by Life. If this is true of the Sacrament, it is also just as valid of prayer and service. Those who received the largest portions of His love and His counsel in the earthly ministry were those who brought most to place in His hands. As we traverse this Advent season the consciousness of this truth of receiving through giving unfolds day by day so that at Christmas we understand how it is that we love and give ourselves to Him because He first loved and gave Himself to us.—*Rev. Edmund Randolph Laine, Jr.*

HE THAT SHOULD COME

He that should come—for whom the world was waiting,
Whom sage and prophet sought in holy lore:
The world's great King, its Saviour and Redeemer,
Whom men should serve and worship evermore.

He that should come—to Bethlehem's lowly manger,
Whom shepherds sought beneath the starlit sky:
Whom kings adored with gold and myrrh and incense,
The glorious Babe, the Son of God most high.

He that should come—to us on Christmas morning,
With hearts aflame with wondering awe and love:
Oh, may His grace, within our souls abiding,
Lead us to seek Him in His courts above.

—ETHEL MILLER.

EVERY MAN deems that he has precisely the trials and temptations which are the hardest of all for him to bear; but they are so, because they are the very ones he needs.—*Richter.*

AROUND THE CLOCK

By Evelyn A. Cummins

ENGLAND, the book by Dean Inge that has made such a furor in this country as well as in England, is one of a series of books by various authors on the countries of the world. The set is called the Modern World Series and is edited by the Rt. Hon. H. A. L. Fisher. Others are *Turkey, Russia, Ireland, India, Germany, Norway, and France.* Books in preparation are *America* by John Huston Finley, *Argentina, and Switzerland.*

IN LONDON in the jurisdiction of the Archdeacon of Hampstead is the parish at South Mimms. Last year at the annual church meeting an item of parish expenditure noticed was "18 shillings for visitation fees." The vicar explained that this charge originated years before in the cost of putting up the Archdeacon's horse. The parish then passed a resolution asking the Archdeacon to make his visits to the parish on horseback as long as they were charged that fee. Now it has been decided to give him a horse as a wedding present, so that he may fulfill the request.

DR. KNIGHT DUNLAP, professor of experimental psychology in Johns Hopkins, has recently said, "The man who smokes is likely to be a more dependable and steadier worker than the non-smoker. So far as woman is concerned, no scientific investigations have been made to furnish material bearing on the question, and persons who say that woman cannot smoke as man does without injury, speak without evidence in support of what they say."

Page Presbyterian Ignorant! Considering his wisdom and maturer years this writer dares make no comment but passes hurriedly on to the next item.

THE Association of Military Surgeons is supporting the American Legion in its fight against the outlawing of poisonous gas in war. This association recently passed a resolution contending that "use of poisonous gases in war is more humane and less destructive of human life than other methods of warfare." The association also maintains that gases cause comparatively less suffering to mankind.

ALONDON paper recently printed a story from India which was authenticated by two clergymen of that country. In Bengal was found a den of wolves in which there were a number of wolf cubs and two little girls aged about two and eight years. Both the girls are said to have been quite fierce, going about on all fours, and barking like wolves. The two children were taken from the den, and the younger one died soon after. The eight year old tore off clothes even when they were sewed on her, and ate from a dish without using her hands. She is said to prefer dogs to human beings.

THE managing editor of the *Witness*, one William B. Spofford, amused this writer last summer by making some "wise cracks" in the *Witness* about this column, and by referring to said writer as "Ev." I do not happen to know Mr. Spofford, but I was impressed with his ultra-Rotarian manner and his erudition. But now I am much more so about the latter, for he has apparently coined the cutest word. In a paper to which I subscribe, in a column called Significant Sayings of the Day, I find this quotation from a remark of his: "Today young people do what the world considers to be wrong without having any sense apparently of shame or remorse. I attribute this largely to the newer psychology this largely toteaoishrdluuuuu psychology of behaviorism which teaches that man is a mere animal." Now isn't that the most intriguing word? I don't see why some savant hasn't thought of it before. Of course, there is a possibility that Mr. Spofford's opinions created a strong reaction on the printer. But how else are we to get our esoteric knowledge before the public?

CORRESPONDENCE

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

THE MARLBOROUGH ANNULMENT

To the Editor of *The Living Church*:

IN THE WIDE public discussion of the annulment of the Marlborough-Vanderbilt marriage, by the papal court, no explanation seems to be made of the apparent disregard by that court of the principle, familiar to the secular jurisprudence of the civilized world, that a contract of marriage, like any other contract, voidable or void in its inception because of force or undue influence practised on one of the parties, may be validated by their subsequent full communication to each other of mutual consent.

Monsignor Dunn, the Roman Catholic Auxiliary Bishop of New York, in his public statement in the press on the 26th November, asserted that this principle of the secular law is the law of the Church. He said:

"If at the moment of the making of the contract, either party is neither free to give or is prevented from freely giving this essential consent, then there is no power in this world that can possibly supply or later heal the fundamental and essential defect in the contract. The only course is for the renewal of the ceremony, or a full communication to each other of mutual consent."

It would seem to be perfectly clear from the facts of record touching the cohabitation of the contracting parties in the thirty-odd years following their marriage, that they very emphatically and clearly, by act and written word, made a "full communication to each other of mutual consent."

The record of the facts referred to will be found in the divorce proceedings instituted by the Duchess against the Duke, in the statements then made in her behalf by her counsel, Sir Edward Carson, and in the documents presented by him. A brief abstract from the report of the proceedings in the columns of the *London Times* of November 10, 1920, follows:

November 6, 1895, The marriage was solemnized.

September 18, 1897, The first child was born.

October 14, 1898, The second child was born.

1907, A difference arose between the contracting parties but no legal proceedings were taken. A voluntary deed of separation was, however, executed, providing among other things for the maintenance of the two children. After this the parties did not cohabit for twelve years—not until 1919.

October 14, 1919, The younger son became of age.

November 17, 1919, The Duke wrote the Duchess:

"Dear Consuelo:

"May I come in and see you for half an hour any day convenient for you? I wish to discuss something about the boys with you, which it is preferable to do verbally than by letter. Believe me yours ever,
"Sunny."

November 18, 1919, The Duchess replied:

"Dear Sunny:

"In answer to your letter, I can see you on Friday next at four o'clock, if this suits you, or three-thirty, if more convenient to you.
"Yours faithfully,
"Consuelo."

November 27, 1919, As the result of the interview, a second deed, revoking the deed of separation of July 7, 1919, was executed, and new arrangements for allowances to the children were made.

The resumption of cohabitation was proposed by the Duke. The Duchess "was willing" (so Sir Edward Carson, her counsel, assured the court). Cohabitation was resumed and continued for something over two weeks.

December 15, 1919, The Duke went away leaving the following letter:

"Dear Consuelo:

"We have tried our best to mend the past and start life afresh, but I fear that in the long period of our separation, now upwards of twelve years, we have grown too far apart to live happily together again. I appreciate all you have tried to do during our union, but I am now convinced it is impossible. Believe me, yours,
"Sunny."

On the same day the Duchess replied:

"Dear Sunny:

"I have received your letter. I wish you had spoken to me instead of writing. It seems a pity now that we came together only for everything to end like this. It is useless for me to say more. I must go away and rest for a while. Yours,
"Consuelo."

January 21, 1920, The Duchess again wrote the Duke:

"Dear Sunny:

"While I have been away I have thought over everything, and you, too, have had time to reflect. So I am asking you to reconsider your decision and to return to me.

"If you will do so I can assure you nothing on my part will be wanting to try and make you happy. Yours,
"Consuelo."

February 1, 1920, The Duke replied:

"Blenheim Palace, Woodstock.

"My dear Consuelo:

"I have received your letter of the 21st written on your return from the Continent. As I wrote to you in December, when we parted, I am convinced it is impossible for us to live together. Yours,
"Sunny."

February 28, 1920, The Duke was guilty of misconduct, affording grounds for absolute divorce.

November 10, 1920, The decree therefor was entered.

We cannot answer for the ecclesiastical mind but to the lay mind these facts would seem to establish that there was that full communication to each other of mutual consent which Monsignor Dunn assures us would heal the alleged fundamental and essential defect in the contract.

Secular jurisprudence has safeguarded the contract of marriage with the rule that subsequent consent will validate a contract, void in its inception because of force or undue influence. Monsignor Dunn states that this moral and salutary rule to protect the sanctity of marriage is a part of the law of his Church. Other papal writers confirm him.

Surely, Churchmen everywhere as well as unbelievers will demand some adequate explanation of the silence of the papal court touching the facts adduced and the apparent disregard of the universal rule of law and morality so clearly stated by Monsignor Dunn.

The facts stated above establish not only a conclusive presumption in law but an irresistible inference in common sense that there was a full and sufficient consent at the inception of the marriage.

Cohabitation by the Duchess (a woman of large independent fortune) with the Duke, in the obvious relation of husband and wife, over a period of twelve years—the birth in that time of two children—a voluntary separation at the end of twelve years under a voluntary deed—twelve years of voluntary non-cohabitation, followed by the voluntary revocation of the voluntary deed of separation—overtures by the Duke for the resumption of cohabitation—the solemn and duly authorized statement in open court by the Duchess' chosen counsel that in respect to these overtures the Duchess "was willing"—the exchange of letters—the use by the Duchess of an affectionate and familiar sobriquet for the Duke—the earnest request of the Duchess upon the Duke's desertion twenty-four years after the wedding, when she was forty-three years old, that he should return to her and that she would do all she could for his happiness—and lastly the silence of the astute Sir Edward Carson, the Duchess' counsel in the divorce proceeding, as to any element of force, duress, or coercion in the original contract—all proclaim, not an unhappy woman held in an odious union against her will, but a lawful wife and mother, recognizing a lawful and sacred union, and endeavoring in a way that seems both noble and pathetic to maintain it.

The facts set forth are such that no court would ignore unless in the supremacy of its power and the secrecy of its operation it was determined from ulterior motives to invalidate the marriage. We impute no such fell purpose to the papal court, but in view of the record, it is for the papal authorities to demonstrate the impossibility of inferences now irresistible.

There is one more point of great and sinister import. If there was one person on the face of the earth of which the papal authorities, by every principle of judicial procedure throughout the civilized world, should have inquired touching the question of free consent in the marriage, that person was the Bishop of the Episcopal Church in New York City, the head in that jurisdiction of that society of which the contracting parties were both members and by whose officiating clergy the marriage was solemnized. I note in the press the time-worn reference by the authorities of the Roman Church to the Episcopal Church as a "sect." The inquiry referred to did not

necessarily involve any concession that the alleged sect was a Church or its honored representative a bishop. It meant, if made, nothing more than a request for information by a court to one who held presumptively a position of knowledge on the issue before the court. The omission of that inquiry will tend to sustain the opinion in every fair-minded section of life that whether the decision be right or wrong, in reaching it the common principles of judicial procedure have been disregarded.

New York, November 30th. CHARLES C. MARSHALL.

To the Editor of *The Living Church*:

NOW THAT THE Rota has decided that the Marlborough-Vanderbilt marriage is annulled because of undue coercion, someone ought to ask it to reopen the famous case of some years back, when Henry Tudor appealed to the Bishop of Rome to have his marriage to Catherine of Aragon annulled. For if any one suffered from coercion those two lambs did. And the Rota would find much less with which to contend. Charles V is dead now. (Rev.) HIRAM R. BENNETT.

Williamsport, Pa., December 3d.

PRAYER FOR THE JEWS

To the Editor of *The Living Church*:

I AM GLAD that this subject has been opened again in your correspondence columns. I have never been able to understand the objection to the third Good Friday collect. I may be ignorant of the rules of English grammar, but I cannot see how it can be held that the phrase "Have mercy upon all Jews, Turks, infidels, and heretics" in any way classifies Jews with infidels. And yet that seems to be the general ground of objection. If the wording of the prayer had been "Have mercy upon all Jews, Turks, and other infidels," a valid objection on this ground *might* have been made. But the collect in question clearly differentiates and mentions four distinct classes, viz.: "Jews, Turks, infidels, and heretics." And it is a mystery to me why anyone ever raised any objection to praying for these four classes of persons. We are not necessarily classifying Jews as "Turks and infidels"—"calling them names," as it were!

Is it possible that when we pray in the Litany for "all sick persons, and young children," we are supposed to understand that all sick persons are classified as young children? Or is the phrase supposed to mean that "young children" are in the same class with "sick persons"? This method of construction seems rather crude.

I agree with your correspondent, Juliet C. Smith, that the alteration of this collect was a keen disappointment. I have always thought that the collect, as it stood before the present revision, was one of the most beautiful in the Prayer Book.

Scarsdale, N. Y., December 1st. WALTER S. FLEMING.

WANTS BETTER LOOKING PRAYER BOOKS

To the Editor of *The Living Church*:

THE PRESENT WRITER is known to a small but select circle of intimate friends, as a clerk in Holy Orders whose pet obsession is that the condition of the Church recently bewailed by the Presiding Bishop is largely the result of the enormous quantity of cheap looking Prayer Books with which our church buildings have been flooded during the past third of a century. Perhaps his diagnosis of the situation is worthy of some attention.

The General Convention of 1892 completed the work upon which it had been engaged for a number of years, of revising the Book of Common Prayer; and in summing up its work it proclaimed the revised book as the great effective missionary enterprise for the Church of the future. But before adjourning it proceeded to "mar a most excellent work" by providing for an enormous edition of the revised book, to be not only cheap, but cheap looking, which was intended and expected to extend a knowledge of the Church and her ways and her worship to all Christian people and to win them to her fold.

So far from "popularizing" the worship of the Church among other Christian people, the cheap Prayer Books, which are the only Prayer Books our own people and the others see, have not only failed to command the respect of "them that are without," but our own people have lost their love and respect for the Prayer Book and their knowledge of its use. Witness the fact that few of our own people are supplied with Prayer Books as their own individual personal property. The Prayer Book is no longer found among the intimate books of the home.

Among our Church people there is an abysmal ignorance of the Christian year and its value in teaching the things "which a Christian ought to know and believe to his soul's health." Prayer Book phraseology is lost to our communicants, and its place is taken by a far less significant "sectarian"

vocabulary. In short it may be thus explained why the young people of the present day, as seen by a recent correspondent of THE LIVING CHURCH, do not attend the morning service, because "they are bored with the solemn Old Testament lessons and by the *Te Deum* as sung by our choirs." And, with the Bishop of Gloucester, we wonder if the Episcopal Church will not fail of its mission, by being absorbed by the inarticulate ultra-Protestants on one side and the Roman Church on the other.

We ought to be able to see the relation of the present conditions to the Book of Common Prayer, the only edition of which known to our people is that found in our Churches—cheap looking books, bound in black cloth, bearing no distinctive marks whatever upon the covers to signify their religious character; usually bearing a legend on the inside of the front cover couched in the most subtle sarcasm: "Not to be taken from the church." Who in the world would ever think of taking one of them from the church?

How are the mighty fallen! It was characteristic of the devout Church people of the '80s that they had an appreciation of the "book beautiful"; an instinctive love of the "beauty of holiness"; a refined feeling that all the books related to the worship of the Church should be in distinctive and appropriate dress. They were not attracted to a "cheap" or a "cheapened" religion. The Book of Common Prayer as known to them could be made a true missionary by being bestowed as a Christmas, birthday, Confirmation, graduation, or wedding gift; as a prize in Sunday school, or as a casual gift to a merely book-loving friend, without shame to either the donor or the donee. If when the Book of Common Prayer is finally revised in 1928, some arrangement can be made by which attractive looking copies thereof, not cheap but inexpensive, will be more readily available to the individual members of the Church, the book may be able to regain the respect of Church people and its character as a missionary. (Rev.) ARTHUR HOWARD NOLL.

Memphis, Tenn., November 19th.

THE BISHOPS' CRUSADE

The hermit Peter called to arms
The Christian soldiery to win
Good Jesus' and King David's Tomb
From sword of Saracen.

Mailed knights, men of the bow
Before God's altar made
Their solemn vows . . . and liege and lord
Went to the great Crusade.

A glory lights that holy past . . .
Who knows today, perchance,
God's soldiery may launch at last
Crusades of new advance?

Cannot we seek new fires of faith
As now our shepherds bring
God's grace of zeal, new strength to know
Their holy shepherding?

—SAGITTARIUS.

DISPOSITION OF THE CLERGY

THE Church in England is considering with growing attention the question of the better disposition of the available forces of the clergy. The difficulties are very great, yet we are being forced to face them. Certainly, all who consider the needs of our crowded town populations and of the mission field cannot but wonder, and may rightly do more than wonder, at the complacency with which some Churchmen seem to view the distribution of our forces by which one priest gives his whole time to serving three hundred souls, while another is left to grapple single handed with five thousand or more.

This, however, is but one of many problems which the Church is tackling with increasing vigor—problems international, industrial, financial, liturgical, educational, intellectual, and moral. How they throng! And on the top of them comes the problem of making known the Call of the World, and of securing the answer which God would have given to it.

We English Churchmen, I sometimes think, tend often to dwell on our shortcomings so persistently that we are in danger of overlooking God's gifts and mercies. Certainly, when so many and so difficult tasks are being faced, there is evidence of renewed life and quickened effort, for which thanksgiving is due to God, and which, in due course, will doubtless bear fruit in the oversea fields.—*Bishop A. M. Knight*, St. Augustine's College, Canterbury.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

ESSAYS CATHOLIC AND CRITICAL. By members of the Anglican Communion, edited by Edward Gordon Selwyn; New York: the Macmillan Company, 1926. \$3.25.

Reviewed by CHARLES SEARS BALDWIN, author of *God Unknown*, etc.

THIS book is full of youth. It is written by the generation that fought the war; it will appeal especially to the generation that is now coming on to make peace real. This coming generation, it implies, seeks a valid and vital religion. A book young, then, in spite of being religious? No, young in being religious. The people that most readily find youth lacking in religion are those who offer cheap substitutes. Those on the contrary who deal habitually with youth find it as religious as ever. The religion to which a college man devotes himself today may not go by that name. Let religion look to itself, then, before blaming young ardor. What are the ardors that claim youth today? Which of them are delusions? Which of them are called delusions simply because they disturb religious comfort? Where comfort in religion has been thick enough to resist all disturbance by youth, religion itself has before now been in danger of smothering. Has it not always more to fear from smothering than from disturbance? The writers of this book know the actual hopes and fears of today. In the view and in the terms of changed and changing habits of thought they restate what they have found to be spiritually valid and vital. They make the Catholic faith intelligible to those who know something of fetishes, electrons, poison gas, chromosomes, and psychoanalysis, and who still want God.

The Catholic and Critical of the title suggests a contrast, and is found to mean much more. It implies what Professor Lowes admirably called in poetry "convention and revolt," and again more. The essays are all catholic and all critical. They are both together; for the book is not a compromise; it is unified, consistent, progressive. It starts from folklore and ends with the Eucharist because it proposes to guide the new generation to the radiant center of the faith of the ages. It is critical in the ways and along the lines in which criticism now actually speaks. It faces squarely those situations that are most anxious. It is catholic most of all in consistently advancing from criticism to construction.

University essays these are doubly in that their authors are both fellows and teachers, and in that they ignore the sort of appeal that is sometimes transferred to religion from football. Emotional sometimes because they go deep, they are always intellectual. Written by dons to make undergraduates think, they show teaching at its best by demanding that the reader shall do his own work. The demand for response, for working out one's own salvation, sets this book quite apart from the fashionable "survey." Therefore its appeal, though perhaps slower, will be surer. College men and women have sometimes been called intellectually lazy when in fact they were refusing to waste their time on ready-made devices. They often show a happy immunity to dogmatism and other substitutes for education; but they will work their heads off for what strikes them as a real quest. They will be attracted here also by a detail of method, the careful statement of a differing theory or an opposing position. Fairness, of course, is the essential courtesy of debate; but this is more. The other man's position is stated justly, so far as possible exactly as he would put it himself, or better, but also understandingly. Perhaps the most educative discipline of college debating is in learning to find not only the full force of opposition, but also the animating motive. This book answers that just and generous expectation.

A book that is really good for college students is good for everybody that can be induced to use his mind. "The Moral Obligation to be Intelligent," one of my colleagues chose for

the title of a lecture and then of a book. That obligation is none the less weighty in religion because it is often disregarded. It has borne upon these authors with full force. It has cost them more work of research, of consultation, of plan, of plain hard thinking, than they have permitted to appear in their lucid exposition. For if they demand thinking of their readers, they also supply what very few readers would know how to find, or be competent to estimate, without their united guidance. The Emergence of Religion relies on anthropology; The Vindication of Religion, on philosophy; Authority, on history; and so on through the series. Exegesis and theology, of course, are involved everywhere. Though I have no competence as a theologian, I trust my judgment of exposition enough to yield confidence. Others must measure by specific expertness Grace and Freedom, and Atonement; but I can say no less than that I understand these and other difficulties better than ever before, and that I feel the moral obligation to put my understanding to use in my religion.

For the book is a challenge to conduct. It is all the more moral because it is intellectual. Its authors have brought the most significant thought of our day as a gift to the Church. We shall not forget their names: James, Taylor, Rawlinson, Knox, Thornton, Hoskyns, Mozley, Bicknell, Kirk, Selwyn, Milner-White, Thompson, Williams, Spens. Surely the Church, which knows them already, will know them again and again. But more memorable than the weight or brilliance or appeal of individual essays is the single-minded merging of so much special knowledge and so many talents in a common devotion. We shall show less devotion than theirs if we fail either to read their book or to go forward.

RELIGION AND NATURAL LAW. By C. F. Russell. Morehouse Publishing Co. \$1.25.

THE publishers of THE LIVING CHURCH have done well in bringing out an American edition of Mr. Russell's Hulsean Lectures. The headmaster of a school at Southampton in England, Mr. Russell is a prominent member of the English Churchmen's Union, and therefore, presumably, would claim to be regarded as a "Modern Churchman." Let it be said at once that the book before us does represent a modernist position, but that it differs from the Catholic standpoint not in its fundamental thesis, but on a secondary, though important, point. The fundamental thesis, that belief in the unity of God compels us to recognize the same God as revealed in all human apprehensions of truth, is the foundation of all sound theology; where Mr. Russell appears to go astray is in his conception of God as tied and bound by the chains of natural law. His conclusion, indeed, suggests that the ground of the system of natural law is the principle of love, from which it might reasonably be inferred that we cannot erect our discoveries of laws into limitations of the possible modes of that love's self-expression. But this is just what Mr. Russell does; for him God must either act arbitrarily and irrationally, or within the system of natural law as already disclosed to us, and the effect of this point of view is illustrated in his treatment of Providence and divine punishment.

But this word of criticism must not be allowed to detract from the real value of Mr. Russell's work. His very fresh description of what the doctrine of the Trinity means in practice is illuminating and fascinating. He expressly disclaims any intention of giving more than an economic account, and with that disclaimer he meets the obvious criticism of his treatment. Throughout he exhibits an acute and devout mind, with a passion for sincerity and a real appreciation of the problems which beset the minds of thinking Christians in these days.

L. H.

Church Kalendar



DECEMBER

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

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

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF FOURTH ADVENT

Convent of Holy Nativity, Fond du Lac, Wis.
St. Mary's Sisters, Valhalla, N. Y.
St. Elizabeth's House, Cleveland, Ohio.
Holy Cross Monastery, West Park, N. Y.

APPOINTMENTS ACCEPTED

BURTON, Rev. CHARLES J., formerly rector of St. Stephen's Church, La Salle, N. Y.; to be rector of St. Alban's, Silver Creek, and priest-in-charge of St. Peter's, Forestville, N. Y. New address, 46 Burgess St., Silver Creek, N. Y.

BURTON, Rev. JOSEPH, formerly rector of St. Paul's, Greenwich, N. Y.; to be rector of Church of the Holy Communion, Allendale, S. C., and archdeacon of Beaufort district. January 1st.

CROSS, the Rev. Canon EASON, formerly rector of St. John's Church, Bisbee, Ariz.; to be canon residentiary of Trinity Cathedral, Phoenix, Ariz. New address, 100 W. Roosevelt St. December 6th.

DAVIS, Rev. GEORGE F., formerly at Cathedral of St. John, Quincy, Ill.; to be assistant priest of St. Mark's Church, Johnstown, Pa.

GOLDIE, Rev. S. McLEAN, formerly rector of All Saints' Church, Dunlap, Seattle, and priest-in-charge of St. Luke's, Rinton, Wash.; to be assistant at Christ Church, Tacoma, Wash. December 4th.

HARROWELL, Rev. T. N., formerly priest-in-charge of St. Joseph's, W. Pullman, Wash.; to be priest-in-charge of Holy Cross-Immanuel, Chicago, Ill. New address, 5843 S. Morgan St., Chicago. December 1st.

HASLAM, Rev. JAMES B., formerly professor at Nashotah House, Nashotah, Wis.; to be priest-in-charge of St. John's Mission, Lockport, Ill. December 2d.

HOSTER, Rev. GEORGE P., D.D., formerly rector of Emmanuel Memorial, Champaign, Ill.; to be priest-in-charge of St. Mark's Church, Chester, Ill. December 1st.

JENNINGS, Rev. JEFFREY, to be vicar of Christ Chapel, Brooklyn, N. Y. New address, 101 Sullivan St.

MARSHALL, Rev. MYRON B., formerly rector of St. Andrew's Church, Norfolk, Va.; to be rector of St. John's, Halifax, Va. December 6th.

PARDUE, Rev. HENRY A., JR., formerly assistant at City Mission, Chicago; to be rector of St. James' Church, Hibbing, Minn. December 18th.

SAUNDERSON, Rev. JOHN DEB., formerly rector of Grace Church, Columbus, Neb.; to be rector of Christ Church, Brownsville, Pa. New address, Christ Church Rectory. December 1st.

SHAW, Rev. ALFRED, formerly rector of All Saints' Church, Brooklyn, Mich.; to be assistant at St. James' Church, Chicago, Ill. New address, 666 Rush St., Chicago. Dec. 1st.

NEW ADDRESSES

RHINELANDER, Rt. Rev. PHILIP M., D.D., canon of Washington Cathedral, 1509 16th St., Washington, D. C.

COMPSON, Rev. F. J., State Hospital, Middletown, Conn.

DE PRIEST, Rev. ROY E., from 2600 Church Ave., Cleveland, to 3280 Warrington Rd., Shaker Heights, December 7th.

GRIER, Rev. W. A., from 142 109th St., New York City, to 979 Ogden Ave., December 6th.

GRUETTER, Rev. ALEXANDER J. J., from 325 Plymouth St., to St. Andrew's Rectory, 2291 Auburn Ave., December 4th.

HYDE, Rev. ARTHUR P. S., from 137 N. Division St., Peekskill, N. Y., to 80 Greenridge Ave., White Plains, N. Y., December 4th.

JOHNSTON, Rev. T. H., from 75 St. Charles Pl., to 1165 St. Charles Pl., N. E., Atlanta, Ga.

LAIDLAW, Rev. GILBERT W., from 502 Maiden Lane, Pullman, Wash., to Algonac, Mich., December 4th.

LONG, Chaplain C. STANLEY, U.S.N., U.S.S. *Arkansas*, care of Postmaster, New York City (not Philadelphia, as previously noted), December 1st.

MCLAUGHLIN, Rev. GEDVILLE, from 28 Pleasant St., Gardiner, Me., to 139 Newbury St., Boston, Mass., December 1st.

UPJOHN, Rev. RICHARD R. (resigned), Burnham Park Estates, Morristown, N. J.

WALTER, Rev. A. L., from 316 W. King St., to 1970 10th St., Reedley, Calif. December 4th.

WATLEY, Rev. DONALD H., rector of Grace Church, New Orleans; 7926 Elm St., December 2d.

RESIGNATIONS

PETERS, Rev. ROGER H., as rector of St. Luke's Church, Anchorage, Ky.; retired. New address, 21 York Drive, Piedmont, Calif. November 25th.

PHELPS, Rev. BENJAMIN RICE, as assistant at Galilee Mission, Philadelphia. New address, 9 N. Burnet St., E. Orange, N. J.

PURDY, Rev. C. E., as rector of St. John's, Clifton Springs, N. Y. New address, 87 Genesee St., Geneva, N. Y.

CORRECTION

In THE LIVING CHURCH some time ago the Rev. G. A. MAJOR was incorrectly noted as assistant priest at St. Mark's, Johnstown, Pa. The Rev. G. F. Davis, formerly of Quincy, Ill., has accepted that office. This correction should also be noted in the ANNUAL of 1927.

ORDINATIONS

DEACONS

COLORADO—Lieut.-Col. WILLIAM S. HOGG was ordained to the diaconate on St. Andrew's Day, 1926, in St. Andrew's Church, Denver, by the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, who also preached the sermon. The candidate was presented by the Rev. Charles H. Marshall, the Litany read by the Rev. Willis Nutting, Matins read by the Rev. G. A. C. Lehman, and the Rev. Neil Stanley, rector of the parish, was master of ceremonies. Other clergy taking part were the Rev. Walter H. Stowe, the Rev. Robert C. Topping, the Rev. Allen Moore, the Rev. Wilbur S. Leete, and the Rev. Henry S. Foster. Col. Hogg is a member of the parish, and leader of work among the boys. He is employed in a local government office, and will remain in that work during his diaconate.

SOUTHWESTERN VIRGINIA—On Tuesday, November 23d, ALFRED CLARENCE BUSSINGHAM was ordained to the diaconate by the Rt. Rev. Robert Carter Jett, D.D.; the service being held in St. Peter's Church, Roanoke. The Rev. Pembroke W. Reed, rector of Christ Church, Richmond, preached the ordination sermon. The Rev. J. Manly Cobb, of Christ Church, Blacksburg, presented the candidate. The Rev. Alfred Rives Berkeley, of St. John's, Roanoke, read the Litany, and prayers were said by the Rev. James A. Figg, of Christiansburg. The Rev. G. Otis Mead, of Christ Church, Roanoke, read the Epistle and Mr. Bussingham read the Gospel. Bishop Jett administered the Holy Communion, being assisted by the Rev. Mr. Cobb.

As deacon, the Rev. Mr. Bussingham continues in charge of St. Peter's, with residence at 1331 Hanover Ave., N. W., Roanoke.

PRIEST

MILWAUKEE—Sunday, November 28th, the Rev. HENRY SCOTT RUBEL, curate at St. Paul's Church, Milwaukee, was ordained priest by the Rt. Rev. Benjamin F. P. Ivins, Bishop Coadjutor of Milwaukee. The Rev. Holmes Whitmore was presenter and read the Gospel, the Rev. Francis Bloodgood read the Epistle, and Bishop Ivins preached the sermon. Mr. Rubel will continue as curate at St. Paul's.

PRIEST AND DEACONS

WASHINGTON—The Rev. WILLIAM LEE MAYO, assistant minister in Rock Creek parish, was ordained to the priesthood by the Bishop of Washington, in the Church of the Ascension, on Sunday morning, October 31st.

At the same time the Bishop ordained to the diaconate HUGH VALENTINE CLARY and EARLE G. LIER.

DIED

KENNEDY—In Portland, Ore., November 29, 1926, KATHARINE E., wife of James B. KENNEDY, and daughter of the late Prof. W. J. Gold, S.T.D., of Chicago, and Kate Eaton, of Cambridge, Mass. Requiem at All Saints', burial in Riverview.

LAWRENCE—At Swedesboro, N. J., November 26, 1926, ISABELLA S., wife of the late Henry R. LAWRENCE, and daughter of the late James S. and Henrietta C. Howey.

LOVENBERG—On Monday, November 29, 1926, at Cornell University after a brief illness, HAROLD ADELARD LOVENBERG, youngest son of Oscar F. and Clara Everdell Lovenberg, of Summit, N. J.

MORSS—Entered into life eternal, on the Second Day of Advent, at her home in Baltimore Co., Maryland, MARTHA BOARDMAN MORSS, steadfast in the faith.

TOWNSEND—Passed from death unto life, at his home in Buffalo, N. Y., on October 30, 1926, WILLIAM E. TOWNSEND. Burial on All Saints' Day, from St. Mary's on the Hill, of which church he was vestryman and loyal supporter.

"Angels of Jesus, Angels of light,
Singing to welcome the pilgrims of night."

WEBB—On Monday, November 15th, at her country home south of Linworth, Ohio, MARTHA HARTFORD WEBB, wife of Edward Nathan Webb and only sister of Sister Mary Michael, of the Community of the Sisters of the Tabernacle. Funeral services at Trinity Church, Columbus, Ohio, November 17th. Interment at Green Lawn Cemetery.

IN MEMORIAM

Florence Gibson McGuffey

On November 10th, FLORENCE GIBSON MCGUFFEY, beloved wife of the Rev. Edward M. McGuffey, rector of St. James' Church, Elmhurst, N. Y., daughter of the late Robert S. Bussing, and mother of Alice McGuffey and Kingsland D. McGuffey.

Martha Boardman Morss

On the Second Day of Advent, 1926, in Baltimore Co., Md., MARTHA BOARDMAN MORSS entered into the Joys of Paradise prepared for the faithful by the blood of their blessed Saviour, after a period of long suffering which she bore with Christian meekness and patience, having a living faith in the sacrifice made for her on the cross at Calvary. She was of a sweet and sympathetic nature; beloved by all who knew her; always ready to assist and encourage the poor and afflicted; was active in all Church work and member of the different societies to assist her fellow-man.

Help Lord, for a godly woman ceaseth! In her home circle the passing away of their beloved sister has left a blank and the earthly light of their lives has gone out. She came of godly ancestry: her father, Jacob Boardman Morss, was rector of many churches in the different states; her grandfather, the Rev. Dr. James Morss, was the life long rector of St. Paul's Church, Newburyport, Mass. She was a consistent and devoted member of the Holy Catholic Church. She was buried in the grave yard and under the shadow of old St. Thomas' Church, Garrison Forest, of which her father was a former rector.

"Come all ye who are weary and heavy laden and I will give you rest."

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.

WANTED—PRIEST OR LAYMAN FOR parish work. Box 538, Chicago, Ill.

MISCELLANEOUS

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

ORGANIST-CHOIRMASTER FOR ST. Paul's, Steubenville, Ohio (Pittsburg District). Good teaching field. Give information and salary expected in first letter. Address Box 401, Steubenville.

POSITIONS WANTED

CLERICAL

PRIEST, MARRIED, UNIVERSITY AND seminary graduate, desires parish with larger opportunities. Especially equipped for work with young people. Testimonials from bishop and parishioners. Address W-806, LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNIVERSITY, GOOD EXPERI-ence, married, desires change. Rectory or responsible curacy. Box D-805, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, SUP-ply or teaching. Address P-807, LIVING Church, Milwaukee, Wis.

MISCELLANEOUS

EXPERIENCED WOMAN DESIRES POSI-tion as director Religious Education, parish or diocese. Graduate Normal School. N. A. T. A. Diploma. S-809, LIVING CHURCH, Milwaukee, Wis.

RESPONSIBLE EXECUTIVE POSITION wanted in college, school, or other Church establishment by a fully qualified layman. References: the Bishop of the diocese and the rector of the parish. S-808, LIVING CHURCH, Milwaukee, Wis.

PAROCHIAL MISSION

WOULD YOU LIKE A MISSION BY AN experienced missionary at practically no extra expense to your parish? Address Rev. WALTER E. BENTLEY, Port Washington, L. I., New York.

UNLEAVENED BREAD

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

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

ALTAR FURNISHINGS

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

VESTMENTS

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

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

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

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

STAINED GLASS

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

PARISH AND CHURCH

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

CHRISTMAS CARDS

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

CHRISTMAS CRECHES

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

APPEAL

AN ANGLO-CATHOLIC WORK IN CEN-tury-old All Saints' Church, on the lower East Side of New York, requires financial aid for meeting its necessary expenses. Such are \$5.00 a day. Who will give \$5.00 a year? Rev. HARRISON ROCKWELL, Vicar, 292 Henry Street. Responses thus far cover 44 days.

TRAVEL

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

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

HEALTH RESORT

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

BOARDING

Atlantic City

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

Los Angeles

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

New York City

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

Washington, D. C.

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

SISTERS OF THE HOLY NATIVITY

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

CHURCH SERVICES

District of Columbia

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

Minnesota

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

New York

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

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

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

St. Paul's Church, Brooklyn
(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The Church is at the corner of Clinton and Carroll Streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
Sundays: 8:00 A.M. Low Mass
" 9:00 A.M. Low Mass and Catechism
" 11:00 A.M. High Mass and Sermon
" 4:00 P.M. Sung Vespers, Brief Address and Benediction
Masses Daily at 7:00 and 9:30

RADIO BROADCASTS

KFBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 372 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, Archdeacon of Wyoming.

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

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

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

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

BOOKS RECEIVED

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

American Book Company. New York City.

New Civic Biology—Presented in Problems. By George William Hunter. Price \$1.68.

Brentano's. New York City.

Murder in Fact and Fiction. By Canon J. A. R. Brookes. Price \$3.50.

Columbia University Press. New York City.

Food Costs and City Consumers. By Charles E. Artman.

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

Concerning the Inner Life. By Evelyn Underhill, author of *The Life of the Spirit and the Life of Today*. With an Introduction by the Rt. Rev. Charles Lewis Slattery, D.D. Price \$1.00.

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

A Book of Modern Prayers. A Collection of Prayers and Readings by Modern Writers, with an Introductory Essay on the Meaning and Value of Prayer. Compiled and Edited by Samuel McComb, D.D. Price \$1.50.

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

When They Shall Lead Us Home: And Other Poems. By George Klinge, author of *Make Thy Way Mine, In the Name of the King*, etc. Price \$2.00.

Early Days at St. Mary's, Knoxville, Illinois. By the Rev. Charles Wesley Leffingwell, D.D., LL.D., founder and rector emeritus of St. Mary's School. Price \$3.00.

The University of North Carolina Press. Chapel Hill, N. C.

A Working Faith. By Charles Reynolds Brown, Dean of the Yale Divinity School. The John Calvin McNair Lectures. Price \$1.50.

World Book Co. Yonkers-on-the-Hudson, N. Y. *Readings in Civic Sociology.* Selected and Edited by Dr. Edward A. Ross and Mary Edna McCaull. Price \$1.80.

PAPER COVERED BOOKS

The Mayes Printing Co. 413 South Third St., Louisville, Ky.

A Churchwoman's Outline History of the Anglican-American Church: Its Sacraments and Symbols. Price \$1.00, including postage.

BULLETINS

Hobart College, Geneva, N. Y.

Hobart College Catalogue, 1926-1927. Hobart College Bulletins. Vol. XXV. November, 1926. No. 2.

The New York Bible and Common Prayer Book Society. 214 E. 23d St., New York City.

One Hundred and Eighteenth Annual Report, MCMXXVI.

PAMPHLETS

Catholic Literature Association. 2013 Appletree St., Philadelphia, Pa.

The Character of the Priestly Life. By the Rev. Fr. H. P. Bull, S.S.J.E., F.C.P. Papers. No. 1.

The Priest's Rule of Life. By the Rev. Fr. H. P. Bull, S.S.J.E., F.C.P. Papers. No. 2.

The Priest's Retreat. By the Rev. Fr. H. P. Bull, S.S.J.E., F.C.P. Papers. No. 3.

Greek and Arab Orthodox at Odds Over Patriarchate, Report Shows

Jerusalem See is Source of Friction—Canon Douglas' Reply—The World Conference

The Living Church News Bureau
London, November 23, 1926

A MOST IMPORTANT REPORT HAS RECENTLY been published by the Oxford University Press concerning the relations existing between the patriarchate at Jerusalem (which is Greek), and the native Arab Christians. There has unfortunately been friction between these two bodies of Christians, and Sir Herbert Samuel appointed Sir Anthony Bertram, chief justice of Ceylon, and Mr. J. W. A. Young, who was at one time financial adviser to the Patriarch, to form a commission to inquire into the matter. This was in February, 1925. The Patriarch Damianos protested against this on the grounds that the laws of the patriarchate could not be changed and that the proposed inquiry could not be properly held. He also told Sir Bertram Windle that the Holy Places were the property of the "Rum Millet," which nowadays means the Greek race. In the days of the Turkish empire this expression meant all the Orthodox subjects of the Turk to whatever race they belonged. Today therefore the claim is not that the Holy Places are the property of the entire Orthodox but only of the Greek section of the Orthodox Church. So the Arabs who are Orthodox Christians are excluded from any right in the Holy Places.

In 1922 a certain Cleopas was appointed Metropolitan of Nazareth. According to regulations made by the Turks in 1875 the holder of the see of Nazareth must be able to speak Arabic, which was not the case of Cleopas. The report says that in making this appointment Patriarch Damianos defied the regulations, and further, that the majority of the Nazarenes disliked the appointment. In July, 1923, a congress of the Orthodox was held at Haifa. The Patriarch took steps to rally the Greek race in defense of its rights. Protests were made by the Metropolitan of Athens and the Archbishop of Cyprus in defense of Hellenic rights.

The Patriarch of Jerusalem is president of the Confraternity of the Holy Sepulchre which guards the Holy Places. There are 107 monks at Jerusalem as well as others elsewhere in Palestine. Also there are eighteen local representatives of the patriarchate who exercise pastoral oversight among the Orthodox communities outside the dioceses of Nazareth and Ptolemais. These representatives are doing admirable work in keeping the people in touch with the Hellenic community in Jerusalem. Of the 125 members of the fraternity, with the exception of one Bulgar all are Greek. These monks live under a rule somewhat less strict than the rules of Latin Christians. A very serious charge is brought against the fraternity, for the report says:

"There is one circumstance in the life of the fraternity to which at this stage of our report we are bound to draw attention, and that is the moral scandals which prevail in its midst. The monastic profession of itself involves vows of celibacy. It cannot be claimed that in the present life of the fraternity these vows are duly observed. On the contrary, ir-

regular, or, as they are sometimes termed, 'unofficial' relationships are notoriously common. If we failed to mention this question, we should be ignoring one of the most prominent aspects of the present situation. It is forced upon the notice of every investigator in the forefront of his inquiries.

"It is recognized and deplored by the best friends of the brotherhood, both local and Greek, as well as by the best elements of the brotherhood itself. All alike look forward to the day when, by the exercise of stern and unflinching discipline, this evil may be eradicated. That there is exaggeration—even gross exaggeration—in local reports may well be believed. Certainly there never was an atmosphere more fertile in gossip or more credulous in its acceptance. But such unanimity and persistence of testimony cannot fail to be without substantial foundation. Not even the members of the synod itself are exempt from those insistent charges. It is not too much to say that the whole future of the Church depends upon the effective suppression of this scandal."

But the commissioners point out another side to this unfortunate state of things. The monks in the Jordan valley are hard working and live devout celibate lives, and in Jerusalem there are monks of high character and learning.

The congress of Haifa demanded native lay representation in the governing bodies of the Church, and also schools, the appointment of Arabic speaking priests, Cleopas' dismissal, the limitation of the powers of the Patriarch, and other things. A congress of the "moderate" party met a few months afterwards and though it was not so direct as the Haifa congress nevertheless wanted Arabs to be admitted into the fraternity.

The patriarchate contends that the natives are Greek without realizing it, but whatever the contention of Greek scholars may be, the natives themselves claim that they are Arabs of the same race as the Moslem Arabs of Palestine. They are affected by nationalism and demand an educated native priesthood and a voice in the government of the native Church. The commissioners hold that they are justified historically in their demand for there were at one time Arab patriarchs and Arabs in the fraternity. Largely owing to the indifference of the fraternity many of the secular priests in Palestine are ill-trained and there are villages without priests. And this, though it must be admitted that Greek Christians rebuilt the Church of the Holy Sepulchre after it had been burned in 1808, and that it has been the devotion of the Greeks that has guarded the Holy Places for centuries.

CANON DOUGLAS' REPLY

Canon Douglas has criticized the report rather severely in the columns of the *Church Times*. He points out that the Jerusalem patriarchate cannot in any sense be described as Palestinian. It possesses inter-ecclesiastical and international importance. It is the custodian of the Holy Sepulchre, which again is of international importance. The field which the commission surveyed was eminently controversial. The recommendations which it advanced were far-reaching and were based upon conclusions open to challenge, not only because they interfered with the jurisdiction of the Patriarch, but on the ground of the inadequate composition of the commission, on its having investi-

gated the problem only as it concerned Palestine, on its failure to invite expert evidence on historical and canonical matters, and to ascertain the mind of the other autocephalous Churches upon a matter that concerned the Orthodox world.

Dealing with the question of the morals of the fraternity, Canon Douglas accuses the commission of being vague. Interpreted at their minimum, it may be reduced to mean no more than that there have been rumors to the effect that certain monks have broken their vows of celibacy by contracting quasi-morganatic marriages. But it might be interpreted that profligacy is prevalent in the fraternity. But though the charges are not precise they are in no way disputable. The fraternity is indicted for moral deficiency, though its precise nature is not stated, nor is the extent to which it affects the fraternity defined. But even if the commission is not construed to declare the bishops of the patriarchal synod guilty of a breach of their vows, it must be construed as declaring *urbi et orbi* that they are guilty of shielding and tolerating moral deficiency in the body of which they are rulers. In that case they are *participes criminis*, and it follows that the personnel of the patriarchate must be purged completely.

Sir Anthony Bertram as a judge would agree that the fraternity should not be condemned without a hearing and being confronted with definite evidence and without having an opportunity of defending itself. Canon Douglas says that the evidence on which the report is based is insufficient. Either the fraternity is guilty and the necessary steps must be taken to cleanse it, or the fraternity is not guilty, and the incriminating paragraphs must be withdrawn. We ought not to consider the patriarchate guilty until it has been proved to be so.

WORLD CONFERENCE ON FAITH AND ORDER

The *Church Times* does not seem to be so hopeful of the World Conference on Faith and Order as does THE LIVING CHURCH. It takes the attitude that it is largely due to the activity of the Archbishop of Upsala, "who cannot be indifferent to the fact that Lutheranism is a dying cult, and who is suspected not unfairly of the desire to stem Catholic advance by an international pan-Protestant movement, into which the Orthodox may be lured by the desire for friends in present political conditions, and in which the Church of England may be involved through its policy of being all things to all men."

Nevertheless, I should be surprised if this statement is allowed to pass unchallenged.

C. H. PALMER.

AN UNUSUAL WEDDING

LOGAN, UTAH—A marriage of unusual interest, the bride and groom both being deaf mutes, took place on the eve of Thanksgiving Day at St. John's Church, Logan, the Rev. Allen Jacobs officiating. The young couple, Evan Ellis and Corline Wood, are students at the State College in this city. They made the responses by sign, the whole service being interpreted for them in the sign language by Lois (Walker) Jacobs, wife of the rector, whose father, S. T. Walker, was for many years a distinguished leader among educators of the deaf. Among the witnesses were the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, Dr. Frank L. West, Dean of the State College at Logan, and the Rev. John W. Hyslop.

Archbishop of Nova Scotia to Head Canadian Delegation at Lausanne

Branch of World Alliance for Friendship Established — Indian Church Dedicated

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

THE ARCHBISHOP OF NOVA SCOTIA is chairman of the committee of the General Synod on Faith and Order and will head the deputation of the Church of England in Canada when the World Conference on Faith and Order meets at Lausanne next August. The following delegation was appointed by the executive council of General Synod at the recent meeting in Winnipeg: The Archbishop of Nova Scotia, the Archbishop of



MOST REV.
CLARENDON LAMB WORRELL, D.D.

Archbishop of Nova Scotia and Bermuda, chairman of the Canadian Church delegation to the World Conference on Faith and Order.

Huron, the Bishop of Montreal, the Bishop of Ottawa, Archdeacon Armitage, Professor Abbott-Smith, and L. A. Hamilton.

CANADIAN BRANCH OF WORLD ALLIANCE

An important movement was launched at the Church House, Toronto, when the Canadian council of the World Alliance for Promoting International Friendship through the Churches was organized. Some twenty-four representatives of coöperating Churches were present. The Rev. Dr. S. D. Chown (of the United Church) was in the chair, and the following communions were represented: Anglicans, Baptists, Friends, Presbyterians, Salvation Army, and United Church of Canada.

The World Alliance consists of councils organized in all the leading countries of the world, consisting of all foremost Churches except the Roman Catholic. The world president is the Archbishop of Canterbury. The newly organized Canadian council will be in affiliation with the British council, of which the Bishop of Ripon is president.

The Canadian officers were elected as follows: President, Archbishop Matheson, of Rupert's Land; vice-presidents, the Hon. N. W. Rowell, K.C., Major-General J. T. Fotheringham, C.M.G., M.D., Dr. John MacNeill, and Prof. Arthur Dorland; secretary, the Rev. Dr. C. V. Pilcher; treasurer, A. S. Rogers; executive committee, the officers, and the following representatives from the coöperating Churches—Anglicans: Canon Vernon, the Rev. Dr. R. A. Hiltz, Bert Merson, and Mrs. H. D. Warren; Baptists: Dean Farmer, the Rev. Dr. C. W. Ross, Gideon Grant, K.C., and Mrs. Albert Matthews; Presbyterians: the Rev.

Stuart Parker, the Rev. J. W. Macnamara, George Sedgwick, and Mrs. Daniel Strachan; United Church of Canada: the Rev. Dr. S. D. Chown, the Rev. Dr. Alfred Gandier, the Rev. Dr. W. B. Creighton, and Mrs. J. McGillivray.

INDIAN CHURCH DEDICATED TO MEMORY OF ARCHDEACON MACKAY

The little church which has been erected to the memory of the late Archdeacon J. A. Mackay, on the Little Pines Reserve in the Diocese of Saskatchewan, has been formally opened. The beautiful autumn tints on the trees and shrubs around reminded one of that great pioneer missionary of the West who had "come to his grave in a full age."

The church stands in a conspicuous situation near the center of the reserve. On either hand, the homes of the Indians can be seen. The site of the present church is an historic one, for in a log house which stood on the same spot the late Archdeacon and Canon Matheson organized the mission among the Indians of the reserve in the year 1890 and placed a catechist in charge. The first resident teacher and catechist was Mr. Louis Ahenakew, uncle of the present missionary.

The Little Pines Reserve was the scene of the last labors of Archdeacon Mackay, and after considerable intensive work at the mission school, he promised the Indians that a church should be erected on the reserve. He was called to higher service before this promise could be fulfilled, so, after his death, it was considered that the most fitting memorial would be the erection of a suitable church. A small log building was originally suggested by the Indians themselves, but it was felt by many friends of the Archdeacon in various parts of Canada that a more suitable memorial should be erected, and so the present church was built.

A large number of Indians and other friends of the late Archdeacon attended the opening service. The procession was headed by the children's choir of the mission, who had been well trained by Miss Cunningham, the teacher, and who rendered the choral portion of the service in a most effective manner. Then followed the officiating clergy, the Rev. E. Ahenakew, missionary-in-charge; the Rev. W. H. English; Rural Dean Paynton; the Rev. I. J. Jones, North Battleford; the Rev. H. Ellis, Onion Lake; the Rev. J. Rance, Battleford.

MISSION AT ALL SAINTS' CATHEDRAL, HALIFAX

The Bishop of Niagara is conducting a largely attended mission at All Saints' Cathedral, Halifax.

At the morning service on the opening Sunday, speaking of the work of the mission, Bishop Owen used as his text St. Paul's words, "Let us put on the armor of light." The mission, he said, was an attempt to face the facts of life by our duty toward God and toward oneself. It was an opportunity to make resolutions that would lead to decisions. The mission is to be a series of special services and addresses directed to one object, the revival and the development of the spiritual life. In addition to the public sermons the missionary may be seen for personal consultation daily during the mission.

On the Sunday afternoon a mass meet-

ing for men under the auspices of the Y.M.C.A., at which Archbishop Worrell presided, was held at the Majestic Theater. Bishop Owen in a masterly speech dealt with the relationship of the sexes.

The sex power was the greatest power in life, according to Bishop Owen, and one of the solutions of the evils arising from its wrong direction was for men to fill their lives with some great purpose toward which that great river of life might be diverted. "Use it for other purposes to help strengthen and beautify life." It was a problem that could not be solved by negation, so therefore the importance of having a great motive or passion in one's life.

PROGRESS AT TRINITY COLLEGE, TORONTO

The fortieth annual report of the executive committee of Convocation of the University of Trinity College was presented at the annual business meeting. C. M. Baldwin was re-elected chairman of Convocation for the coming year, and the Rev. Sidney Childs, clerk of Convocation; F. B. Featherstonhaugh and J. G. Alt-house, were elected members of the executive committee to succeed H. G. Keen, and Philip Dykes, the other members of the committee being Miss Mabel Cartwright, LL.D., the Rev. P. J. Dykes, A. H. Young, D.C.L., and Sidney H. Jones.

Appreciation was expressed with reference to the retirement of the Rev. C. A. Seager from the positions of provost and vice-chancellor to accept the bishopric of Ontario, "for his unstinted devotion to Trinity during the official period of transition from the old Trinity to the new." Hearty approval was also expressed of the appointment of the Rev. F. H. Cosgrave as provost of the college.

VAN WORK IN THE DIOCESE OF KOOTENAY

Miss Hasell gave a most interesting address in the parish hall of the Church of the Messiah, Toronto, on the work of the Sunday school van in the Diocese of Kootenay. The address was illustrated with lantern views made from pictures taken by Miss Hasell.

A study of some statistics will give some idea of the value of this work. During the summer 1,238 new members were enrolled in the Sunday school by post, twenty-one new Sunday schools were started, over 800 homes were visited, the names of 100 children who had not been baptized were given to the clergy, and nearly 3,000 miles were covered.

DIOCESAN SERVICE IN DENVER

DENVER, COLO.—For the third time the annual Advent united diocesan service was held in the Denver auditorium. It could be called diocesan, for a large number of parishes outside of Denver participated in the service by "listening in," and those within reach of Denver were represented in person. The large municipal auditorium was crowded long before the service began, a special section being reserved for the deaf mute congregation of All Souls' mission, Denver, to whom the various parts were interpreted by the Rev. Homer Grace, vicar of All Souls', and Professor Brown of the Colorado School for the deaf and dumb. The singing was led by a united choir of 300 voices. The principal speakers were the Rt. Rev. Middleton S. Barnwell, Bishop of Idaho; and the two bishops of the diocese, the Rt. Rev. Irving P. Johnson, and the Rt. Rev. Fred Ingley.

Day of Prayer in Cathedral Marks Opening of Crusade in New York

Bishop Stearly to Head Long Island Missioners—Drive for World Conference Funds Launched

The Living Church News Bureau
New York, December 4, 1926

IT HAS BEEN SAID THAT "A SAINT CAN SEE farther on his knees than a philosopher on his tip-toes." As if in acknowledgment of this truth and in emulation of the former, the Bishops' Crusade was formally begun on St. Andrew's Day in the Diocese of New York. A goodly proportion of the diocesan clergy met with the Bishop in St. James' Chapel at the Cathedral and spent the morning in their knees, praying for guidance, pledging dedication, seeking first the Kingdom, that this movement may be a decided success from the spiritual point of view. The meeting marked the real beginning of the Crusade. The spiritual side was most evident. Quite different from the usual policy of introducing great matters before the Church, the morning of prayer seemed prophetic of a new day. Bishop Manning led the meeting in the offering of prayers and recital of litanies in behalf of the Crusade in action in the diocese.

On the same day Bishop Stearly met with his clergy of the Long Island diocese for the same purpose. Seven churches have been selected as centers for the evangelistic meetings: in Brooklyn, St. Ann's, St. Paul's (Flatbush), St. Thomas', Grace Church at Jamaica, St. John's, Southampton, St. Peter's at Bay Shore, and the Cathedral at Garden City. Missioners secured for Long Island are Bishop Stearly, the Rev. Drs. Bowie and Dudley, and the Rev. Messrs. Groton and Hopper.

IN THE INTEREST OF UNITY

At the Hotel Roosevelt there was given a dinner last Monday evening formally to launch a drive for necessary funds to finance the conference to be held at Lausanne, Switzerland, next summer, where the first great effort to effect visible unity among Christians will be made. It was announced that \$50,000 would need to be raised by other cities than New York, and that toward the total amount \$20,000 has already been given or pledged. The Hon. Charles E. Hughes, who was to have been the chairman of the meeting, was absent and sent a letter which was read. In his place, Mr. George W. Wickersham presided. Of chief interest to the several hundred guests was the address of Bishop Brent who has been for many years such a stalwart and persistent champion of this cause. He said in part: "I feel that I could give all that is left to me of life, first to bring Christians together into mutual understanding, and second, for that great boon that is dependent upon the unity of Christians—the unity of nations. This has become the dominating passion of my life and I give myself to it freely."

CATHEDRAL SERVICE TO AID JEWISH DRIVE

At the Cathedral tomorrow evening will be held a service indicative of the part which the Bishop and Dean wish the great edifice to play in aiding movements of vital interest to a large number of New York's citizens. Under the auspices of the American Christian Committee for Jew-

ish Relief among destitute Jews in Western Europe, a meeting will be held at which the Bishop of New York will preside. The speakers will be Major General O'Ryan of the Roman Church; Dr. Cadman for the Protestant Churches, and Mr. Louis Marshall for the Jewish people.

MODERN BUILDING METHODS AT THE CATHEDRAL

The rapid rising of the walls of the great nave of the Cathedral of St. John the Divine is in pronounced contrast with the length of time required in the construction of some of the cathedrals in England and on the Continent, although some of them were built in short periods. It has been pointed out, at any rate, that our New York Cathedral is being builded with the aid of modern construction methods. Instead of man power to raise the huge blocks of stone, six massive steel towers fill the nave to provide support for the electric derricks which tremendously expedite the work. Another factor is the progress that has been made in the study of strains on a structure. So that it is believed that in spite of the rapid progress that is so evident, the great advantage of modern building experience is at the disposal of the Cathedral's firm of contractors and that such insures a better builded and more enduring fabric than those which are noted abroad.

A FRIENDLY HAND TO THE RUSSIAN CHURCH

In addition to participating enthusiastically in the coming World Conference to promote unity, we have ample proof that the Church is interested in most practical fashion. Two such have been given recent publicity which are local in character. The leasing of a portion of St. Augustine's Chapel at 105 East Houston Street to Metropolitan Platon and his congregation to be their Cathedral is one instance. Another has received wide attention by reason of the consecration of St. Andrew's Church, Harlem, last Sunday. In the vicinity of that church, which is at Fifth Avenue and 127th Street, some 4,000 Russians are resident. The rector, the Rev. Dr. Ribourg, has taken an active part in providing them with a Church building. Further, he has had it incorporated so that it cannot be affected by the prevailing breach between the Russian Church people of the city. This work is, of course, under the jurisdiction of Metropolitan Platon. At the consecration of the church last Sunday, Bishop Manning commended the parish, especially, for its notable work of ministering to their Russian neighbors.

MISSION AT CALVARY CHURCH

The rector of Calvary Church, Fourth Avenue and 21st Street, announces a mission of personal witness for Christ to be held in his church at eight o'clock each evening beginning tomorrow, December 5th, and concluding on the following Sunday. While the rector will preside, the feature of each mission service will be the personal testimonies of converts to Christian living.

PREACHERS SCHEDULED

The Presiding Bishop, the Most Rev. John Gardner Murray, D.D., will preach

at the Cathedral at four o'clock Sunday afternoon, December 12th, at the annual service for the Church Periodical Club.

Trinity Church announces as its noon-day preachers during December the following: week of the 6th, Fr. Paul B. Bull; of the 13th, the Very Rev. Dr. Arthur Dumper, Dean of Newark; and for the week of the 20th, the Rev. Dr. George F. Dudley, rector of St. Stephen's Church, Washington.

The Rev. Dr. Frank Gavin of the General Seminary will be the preacher at High Mass next Wednesday at the Church of St. Mary the Virgin. This observance of the feast of the Conception of the Blessed Virgin marks the fifty-eighth anniversary of the dedication of the church. On the Sunday in the octave, December 12th, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, will pontificate at both High Mass and Vespers.

OTHER ITEMS

At the Cathedral last Saturday afternoon occurred the marriage of Miss Edith A. Ferrando, daughter of the Suffragan Bishop of Porto Rico, to Mr. W. C. Lillien-dahl of Franklin, N. J. The ceremony was performed by Bishop Ferrando, assisted by Bishop Manning.

The chairman of the Sports Division for the construction of the Cathedral announces the opening of the Metropolitan Amateur Hockey League on December 15th at Madison Square Garden. Six teams will participate in what promises to be an outstanding event for lovers of that sport and for friends of those interested in the Sports Bay.

HARRISON ROCKWELL.

UNUSUAL GIFT FOR BISHOP BURLESON

SIoux FALLS, S. D.—On December 14th, the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, will celebrate the tenth anniversary of his consecration to the episcopate. At the last annual convocation of the district a committee was appointed to arrange for a suitable commemoration of the event.

The plan of the committee, recently announced, has some unusual features. The Bishop will celebrate the Holy Communion on that day in his Cathedral, and it is hoped that before every altar in South Dakota, at the same hour, Church folk will be offering praise and thanksgiving. They will also have the opportunity of joining in an appropriate gift for an anniversary fund.

"We propose," says the committee, "a real fund; we ask for substantial gifts; and we have faith to believe that our admiration and affection for our Bishop is carried in the hearts of all our Church people, and that the amount given during this month will be large enough to be invested and to bring in an annual income. This anniversary fund will be entrusted to the treasurer of the district for investment, the interest to be given annually to Bishop Burleson, not as an addition to his salary, nor as a discretionary fund to help his work. It is to be used for his own personal pleasure and profit. As long as he lives Bishop Burleson will have an annual remembrance of our affection.

"At the death of Bishop Burleson, the fund will be merged into the permanent endowment of the episcopate, and, bearing his name, it will forever be a part of the assets of the Church of South Dakota in supporting his successors. So we help on toward the day of an independent diocese and self-support."

Wet Weather Ushers in Crusade Season in Diocese of Massachusetts

Congregationalist Addresses Back Bay Student Group—Sanctuary Flooring Dedicated

The Living Church News Bureau
Boston, December 4, 1926

THIS DIOCESE FIRED ITS FIRST GUNS IN preparation for the Bishops' Crusade, as the season of Advent began. On Advent Sunday, parochial corporate Communion were generally held. Tuesday, St. Andrew's Day, was further set apart as a special day of intercession and was marked in almost all parishes by special services. Unfortunately, the day was one of the few really wet ones we have had this season.

THIRD STUDENT CONFERENCE-RETREAT

The third monthly students' conference-retreat will be held at the Church of the Messiah, Gainsborough Street, on Saturday, December 11th. Following the regular luncheon, the conference will open at two o'clock with an address by Dr. Robert R. Wicks on After Modernism and Fundamentalism, What?, after which group sessions will take place and questions formulated preparatory for an open forum, when Dr. Wicks will answer questions. Dr. Wicks is pastor of the Congregational Church in Holyoke. Two years ago he began once a week to address the students at Mount Holyoke College, and the interest in religion shown by the students gave rise to a system of group conferences under the management of the students themselves. At the November conference there were 600 students present, representing thirty-four institutions.

NEW TILED SANCTUARY FLOORING DEDICATED

A tiled flooring in the sanctuary of St. John's Church, Jamaica Plain, a memorial to the late Mrs. Amy W. Wills, was appropriately dedicated by the rector, the Rev. Thomas C. Campbell, at the early celebration of the Holy Communion on Sunday, November 28th. The body of the floor is in brown and grey quarry tiles with a border of blue, and has a special decoration in the center of Moravian hand-made unglazed tiles, four of which are in light blue and cream and are symbolic of the four evangelists. The work was designed and installed by the E. Stanley Wires Co., Inc., of Boston, and is the gift of Mrs. Will's brother, Mr. John H. Wilson, of Boston.

NEWS NOTES

Bishop Slattery has announced that the following will assist the Bishop of New Hampshire in conducting the Bishops' Crusade in this diocese: The Rev. Henry Wise Hobson, of All Saints' Church, Worcester, and Mrs. Samuel Thorne, of New York.

The Rev. William Harman van Allen, S.T.D., rector of the Church of the Advent, Boston, has been appointed to assist in the Crusade in the Diocese of New Jersey.

A memorial service for the Rev. Percy Barnes, Ph.D., late rector, was held in the Church of Our Saviour, Middleboro, on the evening of Sunday, November 28th. The Rev. James A. Thompson, delivered the memorial address and the service was conducted by the present rector, the Rev. William C. Kilpatrick.

The Rev. Stanley Light, minister-in-

charge of St. Andrew's Silent Mission for New England, announces a confirmation service to be held in Grace Church, Providence, R. I., on Sunday, December 26th, after which the Silent Mission Guild will hold a Christmas festival.

Trinity Church, Boston, held its annual parish supper on the evening of Wednesday, December 1st. The guests of honor were the former rector, the Rt. Rev. Alexander Mann, Bishop of Pittsburgh, and Mrs. Mann. While here, Bishop Mann also attended the funeral of the Rev. Paul Revere Frothingham, D.D., other Churchmen present being the Rev. H. K. Sherrill, of Trinity Church, and the Rev. Dr. William H. van Allen of the Church of the Advent.

A large number of Massachusetts clergy went to Providence on Wednesday morning to attend the funeral of one of the Catholic Club's most valued members, the Rev. Frederick S. Penfold, D.D.

REGINALD H. H. BULTEEL.

LOS ANGELES CHURCH DEDICATED

LOS ANGELES—On Sunday, December 5th, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, dedicated the new St. James' Church, Los Angeles. Even without its furnishings it represents an expenditure of over \$200,000.

The new edifice, a striking example of perpendicular gothic, was designed by Benjamin D. MacDougall, of San Francisco. It is 135 feet long, 75 feet high, and 50 feet wide.

The altar is quite simple, with chaste and beautiful lines, set in an ample sanctuary. The chancel will accommodate a choir of fifty. A morning chapel is also included, but has not yet been furnished. The nave is about 90 feet long, and seats something over 500 people. All pews have an unobstructed view of the altar. An additional 100 worshippers can be seated in a balcony over the narthex.

The facade of the church is extremely beautiful, framing an entrance arch which is eight feet thick. There are four bronze doors within this arch, surmounted by delicate stone tracery and an attractive stained glass window. The dominant architectural feature, however, is a tall, delicate tower adjoining the chancel. It rises to a height of 112 feet and is somewhat reminiscent of the Cram Tower at Yale University. It houses the organ in its lower stories and chimes will eventually be hung above.

The new church is strategically located on a prominent corner on Wilshire Boulevard, the leading residential street of Los Angeles. Adjoining the church is a massive, three-story parish house, erected in 1922.

The Rev. Ray O. Miller has been rector of the parish since 1918, and the completion of the new church plant is largely due to his energy and leadership. He is now being assisted in the parish work by Mr. John E. H. Wood, a candidate for Holy Orders.

St. James' parish has some 700 communicants, and a highly organized Church school with an attendance running over 500. It is interesting to note that, despite the financial burden of building the church, the parish is this year meeting its large quota to the general Church Program for the first time.

Bishop Anderson Addresses Chicago Clergy on Crusade Plans

Warns of Dangers—Field Memorial Attracts Many—Advent Cornerstone Laid

The Living Church News Bureau
Chicago, December 4, 1926

THE CHAPEL OF ST. JAMES, CHICAGO, was packed full of clergy at noon on St. Andrew's Day, to meet the Bishop of the diocese in conference on the Bishops' Crusade. The Bishop made an informal and very frank address, urging the need of the Crusade and its wholehearted support by the clergy and people. The need of such an intensive movement in this diocese was emphatically stated by him. Few dioceses have accomplished so much in material gain and progress during the past twenty-five years. In the acquisition of property, in building, in the sum total of contributions to its own work and to outside, the diocese, in proportion to its numbers, is in the forefront. The bishops and clergy are extremely busy men. The Bishop cited a typical week's work done by him, which included many personal letters written for money and for great national causes, such as peace; luncheons and meetings attended for the raising of money; loans made; notes signed, personal interviews with the clergy and others; besides sermons, addresses, confirmations, and his own Eucharist, and keeping the rule of reading at least two books a week. He deplored in this outline of work, the disproportionate amount of time given to business and secular matters. The work, too, of the average priest, would, he thought, show the same disproportion. The danger today is of becoming secularized priests.

As a remedy, he suggested going back to the New Testament and the Ordination service, and marking the emphasis there. Being saturated with the contents of both of these would best keep the ministry from being secularized.

And yet, said the Bishop, most of the important business and progress of the Church could not be accomplished without the clergy. Theirs is the leadership, theirs the responsibility, the anxiety. Most of our parishes, for better or worse, are one-man organizations. And the clergy cannot rid themselves of much business unless they train lay people to do their part.

"Is not," asked the speaker, "our system one of edification of the faithful, rather than for conversion of sinners? The Crusade must seek to deepen the religious life of our own people, but it must, too, be evangelistic, and seek to convert the outsider.

"The Bishops' Crusade has tremendous possibilities for good or for harm. If it is not taken seriously, it will harden the hearts of Churchmen and make the matter of arousing them to greater responsibility even more difficult than before. I beg you, the clergy, to approach the Crusade with holy fear, lest the wrath of God descend upon you unless you do your share in making this great movement a success."

EUGENE FIELD MEMORIAL AN ATTRACTION

The rector of the Church of the Holy Comforter, Kenilworth, the Rev. L. F. Danforth, states that the grave and the stone altar and cloister erected recently in memory of Eugene Field are visited

daily by many of the lovers and friends of the poet. Next spring it is planned to have a Eugene Field day for all the children of Kenilworth, and to continue it annually. It is also planned to erect bronze tablets around the cloister close, inscribed with some of the poet's favorite verses. Many of Mr. Field's friends have offered to give these tablets in his memory.

CORNERSTONE OF THE ADVENT LAID

The Church of the Advent, corner of North Francisco Ave. and Logan Blvd., the Rev. Gerald G. Moore, rector, celebrated its twenty-fifth anniversary by the laying of the cornerstone of the new church on the afternoon of Sunday, November 28th. In the morning special anniversary services were conducted by the rector. Bishop Anderson laid the stone in the afternoon, and in the evening confirmed a class of thirty-five. The church, which will cost \$120,000, is often called "the church that pennies built," in that more than 100,000 copper pennies were collected by the members, children, and associates for the building fund. It will be of gothic design, of Indiana limestone. The nave will seat about 500. Mr. Elmer C. Jensen, a member of the congregation and of the firm of Mundie and Jensen, is the architect. The present building will be incorporated into the rear of the new church, and will afterward be used as a parish house.

Diocese of Pennsylvania Raising \$3,500,000 for Church Extension

Plans for Crusade Indefinite—The Cathedral Project—Site Secured in Roxborough

The Living Church News Bureau
Philadelphia, December 3, 1926

[By Telegraph]

Philadelphia, December 7—At the close of the campaign period, diocesan headquarters announced that \$1,827,000 has been subscribed. The campaign has been extended one week with \$3,500,000 as its objective.

THE DIOCESE OF PENNSYLVANIA IS IN the throes of a great money raising campaign under the direction of a well-known company for the professional direction of such enterprises. The purpose is to put the property of some ten diocesan institutions and forty missions in good condition. Sometimes it means completing a building, as in the case of several missions which have the lower story of a parish house already built, sometimes it is for new buildings, as in the case of the Episcopal Hospital where a children's ward and a maternity department are greatly needed. In other cases it means clearing off mortgages on mission property, the interest of which is an annual charge on the diocesan budget. One of the larger items, \$300,000, is to clear off the indebtedness incurred by the Episcopal Academy when it moved from the center of the city to Overbrook. There is another item of half a million

NEWS NOTES

The Bishop of the diocese preached at the annual homecoming of the congregation of the Church of the Epiphany, on Sunday morning, December 5th. The pastor of the Church of the Epiphany, the Rev. J. F. Plummer, recently called together the ministers of the community, one of the most interesting from a social aspect in Chicago, to make a religious census. A permanent organization has been formed as a result, with Fr. Plummer as president. It is felt that much can be done in the west central part of Chicago by making a regular census and survey.

The West Side and West Suburban Church School Institute held its annual meeting on Monday, November 29th, at the Church of the Epiphany. Fr. Plummer made the opening address on Types of Children in the City Mission Institutions. Later there were conferences on The Primary Department, led by Mrs. J. D. McDaid, supervisor of the primary department of St. Barnabas' Church school.

Coach Thistlethwaite, Coach Steger, Captain (for 1927) Gustafson of the Northwestern team, "Yatz" Levison, Coach Reddell of the Evanston High School, and other members of their championship team were guests of St. Luke's Men's Club on Monday evening, November 21st, at their annual "Football Nite." The second night in the famous putting tournament which followed the regular meeting recorded a large number of participants. St. Luke's Men's Club recently put over the Boy Scout campaign in the Third ward, raising \$11,000 on a \$5,500 quota.

H. B. GWYN.

dollars for the purchase of a cathedral site and endowment for cathedral work. There is yet another item of a quarter of a million dollars to increase the endowment of the episcopate.

These and all the other items on the list amount to three and a half million dollars, which, in the jargon of campaigns is the objective. For the past two months a special committee has been soliciting special gifts from people of large means to give the campaign the impetus of a good start. The actual general canvassing was inaugurated Friday evening, November 26th, at a dinner in one of the large hotels, at which it is reported fifteen hundred clergymen and canvassers gathered. This week the usual daily report luncheons are being held in the same hotel, and progress from day to day announced, featuring large gifts from individuals. At the first luncheon the report of the special gifts committee was made and that with the first day reports gave a total of nearly seven hundred thousand dollars. The second day the total jumped to approximately eight hundred and fifty thousand, the third day to a trifle over a million, and on Thursday the total reached \$1,192,908.75. On Friday it was \$1,318,000. With three days to go it is necessary to raise nearly two and a quarter millions of dollars in order to reach the goal. It seems hardly possible to hope that it will be done.

PLANS FOR CRUSADE NOT SETTLED

In response to the authorities of the Bishops' Crusade, Bishop Garland called the clergy together on St. Andrew's Day.

At the Church of the Holy Trinity the Bishop celebrated the Holy Communion at ten o'clock. From eleven to twelve he conducted a service of intercession and made an address explaining his feeling about the movement and urging the clergy to make the effort to get the most possible out of the Crusade and to give it loyal support. In the afternoon the Rev. Dr. Caley conducted a devotional hour from three to four, and the Rev. Dr. Tomkins did the same for the hour from four to five. Evidently the diocesan committee has not perfected its plans for the Crusade in this diocese. It is generally understood that there are to be mass meetings in various central localities in the diocese; beyond that no definite program has been announced. The time tentatively set is the week of the twentieth of January.

THE CATHEDRAL PROJECT

On Wednesday afternoon, December 1st, the Bishop of the diocese called the Cathedral League to a special meeting held in Holy Trinity Church to receive a special announcement in regard to the Cathedral project. The cathedral idea in this diocese never took any sort of definite shape until the episcopate of Bishop Rhinelander. Under his leadership a Cathedral Foundation was incorporated, a chapter formed, and a canon was passed through the diocesan convention. The old Church of the Ascension was taken over as the Pro-Cathedral under the new name of St. Mary's, and an endowment fund of something over a hundred thousand dollars was secured to support the work. Services under the auspices of the Cathedral foundation have been held each summer out of doors on the Parkway, which at one time seemed a possible site for the future Cathedral. The Cathedral League was formed with the idea of expressing knowledge of, and interest in, the Cathedral project. This league by the annual gifts of its members raised a considerable portion of the present endowment. In his address to the league the other day Bishop Garland outlined his ideals for the Cathedral project and announced a very important step. The purchase of a tract of land consisting of some seventy-five or a hundred acres of ground in the north Roxborough section of the city has been approved and authorized by the Cathedral chapter and the trustees of the Cathedral foundation. This tract of land is far from the center of the city, and at present not easy of access, except by automobile. The selection of the site is based on two principles. First, Bishop Garland thinks that, if not now, the site will in a short time be the actual center of the population of the diocese. Second, the plan includes not only a Cathedral and the usual buildings, synod hall, chapter house, Bishop's residence, deanery, and other clergy houses, but also other diocesan institutions, which the Bishop feels are more and more being crowded out of the center of the city. He hopes that such institutions as homes for the aged, boys' and girls' schools, will be gathered around the Cathedral proper. He also hopes that in addition to the Cathedral itself there will be a large parish church to minister to the surrounding population. It is his hope that as a result of the announcement of these definite plans sufficient money will be designated in the present campaign for the purchase of the site. Among the items on the list for which funds are now being solicited is one of \$500,000 for the Cathedral project.

GILBERT PEMBER.

Australian General Convention Adopts New Constitution for Church

Autonomy Secured—State Parliaments Must Ratify Change— Summary of Document

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

THE WHOLE ANGLICAN COMMUNION should be interested in the recent happenings in Church life in Australia. Historic decisions are being made which are amongst the most important and far reaching in the life of the Australian Church. Consequently it was a moment of impressiveness and inspiration when the bishops and delegates from twenty-five Australian dioceses stood up to sing the *Te Deum* at the close of the recent General Convention, held in the chapter house of St. Andrew's Cathedral, Sydney. A great achievement has been attained. The Convention accepted a new Constitution for The Church of England in Australia.

This will mean autonomy for the Australian Church, one of the explanations of which is freedom from the law courts of England as necessary tribunals in Church affairs. Yet with the severing of the legal nexus there will be a strengthening of the spiritual nexus by reaffirming the Catholicity of the Church and continuance of the use of the Book of Common Prayer, together with the canons ecclesiastical of the Church in England. The Australian Church will thus enter upon a course of expansion and development which will be definitely suitable for Australian conditions. The acceptance of the new constitution by the General Convention has not decided the issue absolutely. Before the new bill of the Constitution can take effect, the five state parliaments will pass acts to allow this to be done. Also the separate diocesan synods are to be asked to assent to the bill and a deed must be signed by the bishops of not less than eighteen dioceses of the Church of England in Australia. Considering the unanimous result of the Convention, there is hardly any doubt but that the dioceses will readily agree. Even an alternative bill which was brought forward by the Sydney delegates and which was supposed to be necessary to safeguard the Reformation principles, was dropped because there was revealed a unity and a loyalty in the Convention as a whole to the Prayer Book principles and faith in the Holy Spirit's guidance for the future.

FEATURES OF THE CONSTITUTION

The main features of the new Constitution are a series of declarations upon the position of the Australian Church to the Church Catholic and Apostolic, the Nicene and Apostles' Creeds, the Scriptures, the Book of Common Prayer, Sacraments, Orders, and Authority. Then follows a chapter on the government of the Church. General provincial and diocesan synods are dealt with and the important matter of tribunals is decided upon. The management of Church property and methods of alteration of the Constitution finalize the draft. The new bill has been commended to Australian Church people in the following words:

"In the Name of the Father and of the Son and of the Holy Ghost. Amen. We, the archbishops and bishops, and duly elected representatives of the clergy and laity of the dioceses of the Church of England in

Australia and Tasmania, assembled in solemn convention in the city of Sydney in the year of our Lord one thousand nine hundred and twenty-six, recognizing the good hand of our God in the planting and building of the old Church in this new land and in the maintenance of our unbroken unity, desiring now to maintain and strengthen this unity and desiring to remain always in faithful fellowship with the ancient Mother Church of the homeland and with the whole Anglican communion, and at the same time to claim and secure for their daughter Church all rightful freedom and needed fellowship in life and work, that it may the more effectually fulfil its mission and ministry within this commonwealth and the world of the nations; do solemnly record our thankfulness to God for the guidance of the Holy Spirit in our deliberations and commend the result of our labors in the earnest hope and belief that the same Spirit who guided us to this new experience and expression of unity of our Church will guide every part of the Church to a right judgment of the order and good government for the Church of England in Australia."

The Convention has had a remarkable effect upon the community. The impressive exhibition of statesmanship and revelation of talents and knowledge among the Australian bishops and clergy lifted the whole proceedings onto a high plane. There has not been such an important gathering among Australian Churchmen since the historic meeting of the six bishops in 1850 to discuss and start a campaign for constitutional Church government. There have been many years of preparation for this great result. The Bishop of Bathurst (Dr. Long) was the most outstanding figure of the proceedings. He and Professor Peden, a great legal authority, were responsible for the draft.

R. HARLEY-JONES.

CHINESE APPRECIATION OF BISHOP GILMAN

NEW YORK—Bishop Roots, writing to the Department of Missions on October 25th, says:

"I have hinted in former letters something of the heroic service which was rendered by our staff during the siege of Wuchang. The incidents are far too many to record in detail, although you have seen some of them already perhaps in the *Hankow News Letter*. As an illustration of the whole, however, and of the appreciation which was given to these services by the people of Wuchang, I think our Church people in America ought to know about the presentation which was made to Bishop Gilman on the night of October 14th when he departed from Hankow on his way to America on furlough just four days after the siege had been raised. A silver shield beautifully engraved was presented by a group of representative citizens of Wuchang a little before the steamer left the dock. It was inscribed as follows:

"This silver shield is inscribed to Mr. A. A. Gilman, president of the Wuchang Society for the Relief of Women and Children. He saved a great multitude: to him we owe much gratitude and esteem; and on the completion of his work he now sails for his home land. We therefore have this inscribed:

"THE SHIP OF MERCY FERRIES
ALL TO SAFETY

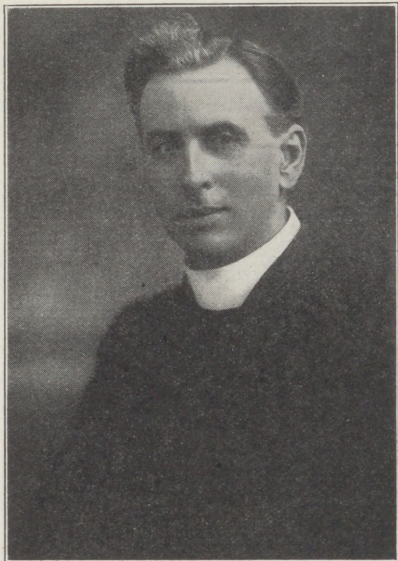
Presented by

The Wuchang General Chamber of Commerce and representatives of thirty myriads of suffering people, October 14, 1926."

ST. ANDREW'S, NEW YORK, CONSECRATED

NEW YORK—The big day of St. Andrew's Church, 127th Street and Fifth Avenue, New York City, was the First Sunday in Advent, when the edifice, whose parish is nearly a century old, was consecrated.

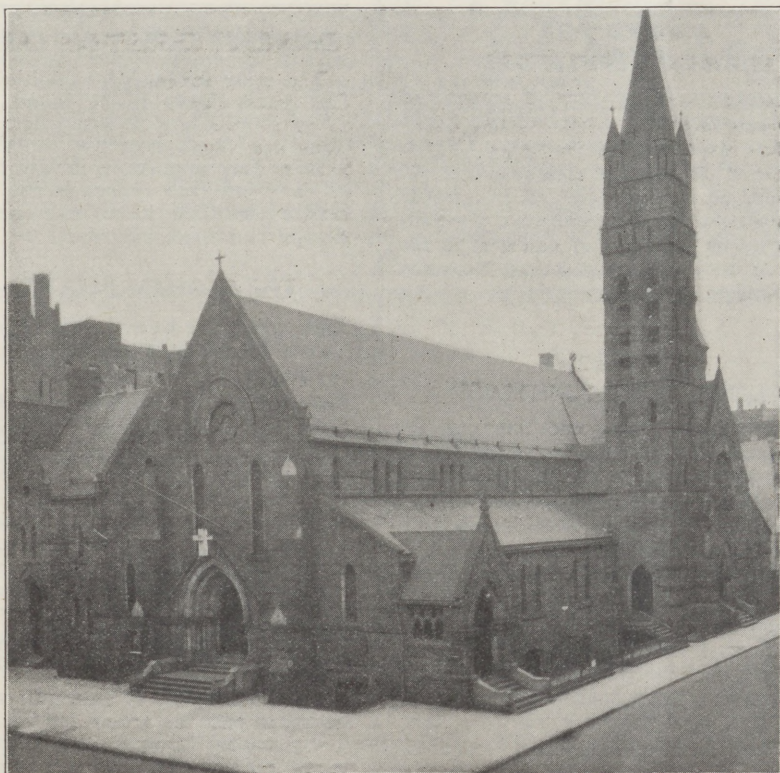
The day was an ideal one, clear, bright, and cool. The ceremonies began with the Holy Communion at 8 A.M., followed by Morning Prayer at 9:30 A.M. At eleven o'clock the Church was crowded with a congregation of about 1,100. The church



REV. ALBERT E. RIBOURG, S.T.D.
Rector of St. Andrew's Church,
New York City

was decorated with flowers and palms. The choir was augmented by a portion of the Metropolitan Opera House orchestra.

The consecrator and preacher was the Bishop of the diocese. The celebrant was the rector of the parish, the Rev. Albert E. Ribourg, S.T.D., the Bishop's chaplains were the Rev. Canon George F. Nelson, D.D., and the Rev. Nathan A. Seagle, D.D. The epistoler was the Rev. William H. Owen, Jr., the gospeller, the Rev. Joseph H. Ivie, and the server was the Rev. William Walter Smith, M.D.



ST. ANDREW'S CHURCH, NEW YORK CITY

In the chancel were the Rev. Messrs. George F. Taylor, Walter O. Kinsolving, Olin S. Roche, D.D., Frederic W. White, Charles B. Ackley, D.D., and William Thomas Walsh.

The Bishop preached from the text (Ephesians 1:2) "Grace be unto you and peace from God our Father and from the Lord Jesus Christ." Bishop Manning spoke highly of the work already done by St. Andrew's and urged the congregation to re-dedicate itself to personal service for the community. The offering was for missions and the endowment fund.

After the service a luncheon was served in the undercroft to about 100 persons, at which brief addresses were made.

DEAN OF CHESTER RETURNS

BOSTON—The Dean of Chester, who has been in this country for some weeks and has given addresses in many parts of New England and New York and in Washington, is now concluding his American trip and is about to return to England. Dean Bennett has everywhere received a cordial welcome and Chester Cathedral will in future be even more truly a shrine for the American tourist than it has been in the past.

NEW YORK SOCIAL WORKERS MEET

BUFFALO—At the meeting of the state conference of charities and corrections held in Buffalo, November 16th to 19th, the Church was represented by delegates from the dioceses of New York, Central New York, Long Island, Albany, and Western New York. The opening meeting was a luncheon for all the representatives of the different dioceses and Social Service Departments at the Buffalo Consistory. The meeting following this luncheon was held at Trinity parish house and was taken up with a symposium on The State Conference on Charities and Corrections, and why should the Church be interested in it? At this time there was also a very splendid and helpful address by the Rev. Niles Carpenter, Ph.D., of the Department of Sociology of the University of Buffalo.

Miss Marion Barney of the Church Division of Social Service of Rochester also had a very helpful talk.

In the evening there was a dinner at Hotel Touraine at which Bishop Brent presided, the special speaker being the Rev. Charles N. Lathrop, executive secretary of the Department of Social Service of the National Council. The subject of his address was In Praise of Social Work. Dean Lathrop showed the opportunity which social work offers to the Church at this time and what a large factor it is in solving the problems which face us.

At eight A.M., Thursday, a corporate Communion was held of all the delegates, the "special intention" being for the work of Social Service in the Church.

BISHOP ACHESON INSTALLED

HARTFORD, CONN.—Formal recognition of Bishop Acheson's election to be Coadjutor of the Diocese of Connecticut was made recently in Christ Church Cathedral, Hartford. Most of the clergy of the diocese were present. The consent of the standing committees and bishops was read by the Rev. George T. Linsley, secretary of the standing committee of the diocese; the official notification of the change in Bishop Acheson's status was read by the Rev. John F. Plumb, D.D., secretary of the diocese; and the assignment of duties to the new Coadjutor was read by the Rev. M. George Thompson, D.D., president of the standing committee. Following this ceremony the Holy Communion was celebrated by Bishop Acheson. The rest of the day was devoted to consideration of the Bishops' Crusade in its various aspects, with addresses by the members of the diocesan committee.

BISHOPS' CRUSADE NOTES

WITH THE OPENING of the Advent preparation period of the Bishops' Crusade, reports are beginning to pour in from all parts of the country telling of preparatory meetings and activities. Lack of space prevents publication of these in detail, but the more important news items are appended below in condensed form.

MR. BUNTING VISITS ALABAMA

MONTGOMERY, ALA.—The Diocese of Alabama was fortunate in having a three-day visit from the Rev. John S. Bunting of the National Commission on Evangelism. On November 9th in St. John's Church, Montgomery, he addressed the members of Montgomery convocation, and a large gathering of Church people on the Bishops' Crusade. On November 10th he conducted a quiet day of devotion and instruction for the clergy and diocesan leaders. The next day at Christ Church, Mobile, he conducted similar devotions for the Mobile convocation, and at night addressed a mass meeting upon the Crusade.

IN THE DIOCESE OF TEXAS

AUSTIN, TEX.—The Texas diocesan commission on evangelism has outlined plans for the furtherance of the Bishops' Crusade, Christ Church, Houston, and St. David's and All Saints' Chapel, Austin, have been designated as centers. The Crusade opens in Christ Church, Houston, January 23d, with the convening of the council of the diocese. The council and Crusade will be interwoven. The Crusade in Austin follows the next week.

The commission plans to foster a preaching mission in every parish and mission where there is a resident priest, and to provide missionaries for all unoccu-

pied places. The intensive preparation begins January 1st, with a letter from the Bishop Coadjutor to every parish and mission.

The Rev. Raimundo DeOvies, rector of Trinity Church, Galveston, is chairman of the commission, and the Rev. Frank A. Rhea, rector of St. Mark's Church, Beaumont, secretary.

IN THE DIOCESE OF LEXINGTON

LEXINGTON, KY.—The following have been added to the diocesan commission on the Bishops' Crusade, by appointment of their respective organizations: From the Woman's Auxiliary, Mrs. W. P. Wheeler, Ashland, Ky.; from the Girls' Friendly Society, Miss Bessie Dangerfield, Lexington, Ky., and Miss Henrietta Ross, Covington, Ky. The dates and places for the three special Crusade meetings are: Ashland, January 9th to 14th; Lexington, January 16th to 21st; Covington, January 23d to 28th.

The Crusaders for the diocese of Lexington will be: The Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi; the Rev. W. A. Brown, D.D., of Portsmouth, Va.; the Rev. J. L. Oldham, of Martinsburg, W. Va.; Mr. Samuel H. Seymour, of Chattanooga, Tenn.

IN THE DIOCESE OF HARRISBURG

HARRISBURG, PA.—The Rev. Hiram R. Bennett, rector of Christ Church, Williamsport, Pa., has been appointed by Bishop Darst as a missionary in the Bishops' Crusade. Bishop Talbot has kindly loaned the Rev. David Johnson, who was ordained deacon last June in Pottsville, to be an assistant to the Rev. Mr. Bennett.

IN SOUTHERN VIRGINIA

NORFOLK, VA.—At the call of the Bishops, conferences of the clergy have been held in Norfolk, Petersburg, and Danville for the purpose of laying plans for the Bishops' Crusade in Southern Virginia. The conferences began with a celebration of the Holy Communion. Addresses were made by Bishops Tucker and Thomson and by the Rev. Dr. Carter, rector of Grace Church, Petersburg, chairman of the diocesan committee on evangelism. Informal discussions followed these addresses. The Rt. Rev. John C. Ward, D.D., Bishop of Erie, and the Rev. John Gass, of Parkersburg, W. Va., are the Crusaders assigned to Southern Virginia. They are expected in the diocese about February 6th.

CHURCH CHILDREN IN DISASTER

LA PLATA, MD.—Five Church children from seven to ten were among the victims of the tornado which destroyed a schoolhouse in La Plata on November 9th. Upon telegraphing his sorrow and sympathy to the rector of Christ Church, the Rev. W. H. Heigham, D.D., Bishop Freeman received the following reply:

"Thank you so much for your telegram. We have been through a most terrifying experience since the tornado visited us. The schoolhouse which was destroyed is, or was, only fire hundred yards from the rectory. We surely thought our last moment on earth had come. I am to have four burials tomorrow, each a dear child in my Sunday School. Several more parish children are expected to die within a day or two. Fortunately we are able, locally, to take care of things financially, but we do need, as I am sure, we already have, your prayers."

The tornado took the lives of fifteen children in the school and many others are seriously injured.

BISHOP NELSON URGES INTERNATIONAL DEBT REDUCTIONS

ALBANY, N. Y.—In his Thanksgiving Day sermon at the Cathedral of All Saints, Albany, the Rt. Rev. R. H. Nelson, D.D., Bishop of Albany, spoke of the supreme opportunity of the American people to win world friendship and to pave the way for lasting peace by generosity in the matter of war debts. Thanksgiving Day is the occasion of a united service of the various parishes in the city of Albany, and Bishop Nelson addressed a large congregation representing the local churches.

Bishop Nelson first emphasized the fact that true national rejoicing in prosperity is impossible unless we possess a conscience void of offense before God and in the hearts of all nations. The Bishop then called attention to two facts which, in reflection on the period since the beginning of the World War, are prominent, namely, that the greatest and—please God—last such war has been fought, and the danger of America's forfeiting, in her position as a creditor nation, the good will of other nations.

Bishop Nelson stated, since it is admitted by such authority as that of the secretary of the treasury, that none of the debtors could pay its signed obligation and since funding agreements have been based upon this concession, it opens the door for further departure from the original terms of indebtedness. "It lies within the power of the people of these United States," he said, "to make known to the Congress their desire to extend mercy to those whose burdens are too heavy for them to bear."

Concerning the influence of debt reduction on establishment of world peace, Bishop Nelson said, "I am convinced that it is idle to talk about peace unless we are willing to do the things that make for peace. If for sixty years we condemn the great nations of the world to stagger under a debt which was incurred through reasons for which at least two generations cannot be held responsible, we shall fasten upon the world a spirit of irritation which may develop into a spirit of desperate animosity."

AWARD FOR SEAMEN'S INSTITUTE

PHILADELPHIA—The jury of awards of the Sesqui-centennial International Exposition has awarded the Seamen's Church Institute of America a diploma and silver medal in appreciation of its uplift work portrayed in the exhibit of the Seamen's Church Institute of America in the Palace of Education and Social Economy at the Sesqui-centennial.

UNIQUE CALIFORNIA PILGRIMAGE

LOS ANGELES—Clergy and laity of the Convocation of Los Angeles united in an unusual pilgrimage on Monday, November 22d, at the invitation of the Rev. Percy W. Clarkson, priest-in-charge of several churches in Orange County.

The pilgrimage opened with a solemn High Mass at the new chapel of St. Francis-by-the-Sea, Laguna Beach. The Rev. David E. D. Robertson was celebrant, assisted by the Rev. Neal Dodd as deacon, and the Rev. Anthony H. Dexter as subdeacon. The preacher was the Very Rev. Harry Beal, Dean of St. Paul's Cathedral, Los Angeles. Following the services, the clergy and visiting laymen dined in the

village inn, while the visiting women were entertained at luncheon by St. Francis' Guild. After dinner there was a period of silence in the church followed by devotions led by Fr. Clarkson.

The caravan then moved southward along the sea coast to the old Spanish mission of San Juan Capistrano. Here the pilgrims were guests of the pastor, Fr. O'Sul-

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

Subscriptions, \$3.00. Single Copies, 25 cts.
December, 1926 Vol. XX, No. 4

EDITORIAL COMMENT:

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

ANGLO-CATHOLICISM AND THE YOUNGER GENERATION

Robert S. Chalmers

PATHWAYS OF THE LITTLE POOR MAN (With Portrait)

George P. Christian

THE IDEA OF GOD

Francis J. Hall

THE CHIEF TROUBLE WITH MEXICO

Thomas Robinson Dawley, Jr.

GEORGE HODGES

Frederick Sherman Arnold

THE EUCHARIST: A POINT OF UNITY

Dom Lambert Beauduin

THE OUTLINE OF CHRISTIANITY

F. J. Foakes-Jackson

BOOK REVIEWS

BOOKS RECEIVED

EDWIN S. GORHAM, Publisher
11 West 45th Street, New York

Edwin S. Gorham

PUBLISHER AND IMPORTER

CHURCHLY CHRISTMAS CARDS

The most extensive exhibition of Christmas Cards to be found. Secured from every source where designs are appropriate for the Holy Season. Our imports from Mowbray of London are very large and marked by their usual reverence in design and motto.

THE GORHAM PACKETS

The cards in these packages are chosen from our most extensive assortment. All Mowbray.

Packet A—10 Cards, Gold and Colors, \$1.00
Packet B—10 Cards, Gold and Colors, .50

We have for separate sale post cards in color which may be had in quantities for distribution. Per 100.....\$2.00

Catalogue Free on Application

11 West 45th St., New York

Our Baby's Book

An illustrated record of baby's first years. A beautiful gift for every mother. Links her baby to the Church. 50 cts. Postpaid.

THE CHURCH BOOK SHOP

207 Security Bldg., MINNEAPOLIS, MINN.

livan. Thence the pilgrims motored north to little St. George's, El Toro, the only church in that tiny community. It possesses a glebe filled with olive trees. From there the pilgrimage led to Trinity Church, Orange, where Evening Prayer was read by the Rev. J. Arthur Evans, dean of the convocation. After service, tea was served by Trinity Guild.

Thence the caravan moved on to the new St. Andrew's Church, Fullerton, where benediction was pronounced by the Rev. E. J. H. Van Deerlin, D.D., the senior priest present. Twenty-five priests of the diocese, together with a large group of laymen, made the pilgrimage. For most of the pilgrims it involved a drive of about 125 miles.

CHURCH BURNED IN DIOCESE OF ALBANY

ALBANY, N. Y.—The Church of the Good Shepherd, Elizabethtown, N. Y., was ruined by a fire on the eve of the First Sunday in Advent. The Rev. H. H. Pittman, rector, forced his way into the vestry door and was able to save the sacred vessels, the brasses, lectern, and cabinet containing hangings. The interior of the church, including organ, pews, books, and altar, is ruined beyond repair. All other churches in the village have offered their buildings to Mr. Pittman's congregation, and he will be able to continue services regularly while rebuilding his church.

PROVINCIAL G. F. S. MEETING

WILMINGTON, DEL.—The third Biennial Conference of the Girls' Friendly Society in the province of Washington was held in this city November 19th, 20th, and 21st. Eleven dioceses were represented with a total delegation of 219. Talks were made by Miss Hallie Williams of St. Agnes' School, Kyoto, Japan, on the work of the G.F.S. in the school; Program Planning by Miss Florence Newbold, executive secretary of the Field division; the National Washington Center, by Miss Grimes; and an inspirational talk, Looking Upward, by Mrs. Morton Lewis of New Jersey. The meeting was presided over by Miss Margaret M. Lukens, provincial vice-president. The corporate Communion was celebrated at 7:30 Sunday morning at Old Swedes' Church, and on Sunday afternoon the Festival service, followed by the Service of Lights, was given in St. Andrew's Church. Bishop Cook was present at both services, besides having the preparation service on Saturday night. The clergy of the diocese and the officers and members of the G.F.S. did everything possible to make the conference worth while.

CONFERENCE OF SOUTHERN COLLEGE STUDENTS

SEWANEE, TENN.—On November 3d and 4th at the University of the South, this city, was held a conference of seventy-three clergy, faculty members, and students, representing nineteen southern colleges and seminaries. The Lord Bishop of London addressed them on the contribution our communion has for American life.

Bishop Mikell of Atlanta, assisted by Bishop McDowell and the Rev. Gardiner L. Tucker, provincial secretary of religious education, made the preliminary plans and started the conference on its way. Mr. Rogers Richardson of Louisiana State University was chairman of the first conference on the responsibility of the Christian student toward moral and spiritual problems of today. Miss Dorothy Fookes of Peabody Teachers' College presided over the discussion of organized effort among Church students. The liveliest discussion of all took place on the relationship of college students to world problems, at which Mr. Porcher of Clemson College presided. Findings were presented by a committee headed by Mr. Gladstone Rogers of the University of the South. The next conference will be held at Atlanta, with the Georgia School of Technology as host.

NOVICE PROFESSED

BRIDGEPORT, CONN.—At a very impressive ceremony in the convent chapel of the Sisters of the Tabernacle, Bridgeport, a novice was professed on St. Andrew's Day. The Rev. W. C. Robertson, chaplain-general of the order, was officiant, the Rev. H. C. Dyer, resident chaplain, was celebrant, and Fr. Whiteall, O.H.C., assisted. Stainer's Mass was beautifully sung by a choir of selected voices. The

The Church Calendar
of Lessons for
Sundays and Holidays
in 1927 is Now Ready 20 Cents
A Delightful Christmas Gift
E. H. Dutton & Co.
581 Fifth Avenue New York

EDWIN S. GORHAM & INC.
Church Publisher & Bookseller
Eleven West Forty-fifth Street, New York

"Books make Christmas last longer"

Our stock is larger and we have never been better prepared to meet your needs for books of all kinds.

Prayer Books, Hymnals, Bibles and a large assortment of Church and miscellaneous books may be found in our new store.

We are headquarters for Church and Church School supplies and we invite you to test our service by sending us a trial order.

CHRISTMAS CARDS

We exercise great care in making a selection from the various manufacturers and only the choicest are included in our stock.

To insure a wide choice and prompt delivery Personal Greeting Cards should be ordered now.

GEORGE W. JACOBS & COMPANY

Booksellers—Stationers—Engravers
1726 Chestnut St. Philadelphia, Pa.

CLARK'S FAMOUS CRUISES

By CUNARD-ANCHOR LINES new oil burners at rates including hotels, guides, drives and fees.

62 days, \$600 to \$1700

MEDITERRANEAN

ss "Transylvania" sailing January 29th

23rd cruise, including Madeira, Lisbon, Spain (Madrid—Cordova—Granada), Algiers, Tunis, Carthage, Athens, Constantinople, 15 days Palestine and Egypt, Italy, the Riviera. Europe stop-overs.

7th Round the World Cruise

Jan. 19; 121 days, \$1,250 to \$2,900.

3d Norway—Mediterranean Cruise

July 2; 52 days, \$600 to \$1,300.

FRANK C. CLARK, Times Bldg., N. Y.



First Aid for Whooping Cough

Mother, just rub Roche's Embrocation on your child's chest and see the quick relief it brings.

Very soon it loosens the phlegm and overcomes congestion. Once you have learned its value, you will never be without it for emergencies.

Sold by All Druggists or

E. FOUGERA & CO., Inc., New York
W. Edwards & Sons, London, Eng., Proprietors



THE OLD CORNER BOOK STORE

50 Bromfield Street Boston, Massachusetts

Established 1828

Episcopal Church Publications, Bibles, Prayer Books, Hymnals

THE NEW WAY—

A SAFE, SOUND and SENSIBLE plan of financing enables you to Build, Remove Debts and Carry Out your Endowment Program.

Over \$125,000,000 has been raised for religious enterprises by members of our Associated Organizations.

Now is the time to arrange for your 1927 Financial Program.

HEDRICK, MARTS and LUNDY, Inc.,

Harriman National Bank Building,
527 Fifth Avenue, New York, N. Y.

Members of the Joint Board of Campaign Counsel and Planning.

Write for copy of "Financing Philanthropy."

beautiful little English chapel is one of the historic church buildings of Connecticut, having been built in 1858 and heretofore known as the Church of the Nativity, while the convent adjoining was built in 1864 and originally used as a choir school.

The Sisters of the Tabernacle is a small community founded in 1918 as a semi-enclosed order for the development of the contemplative life. There are two houses: St. Gabriel's Convent in Chattanooga, Tenn., and St. Saviour's in Bridgeport, now the mother house, the novitiate being moved there from Chattanooga in 1924.

Following the ceremony on St. Andrew's Day, a reception was held by the Sisters in the convent parlor, several of the clergy of the city churches being present with their wives, besides associates and friends of the community.

DELAWARE REORGANIZES RELIGIOUS EDUCATION DEPARTMENT

WILMINGTON, DEL.—In the interest of better coördination in the methods of religious education throughout the diocese, the Rev. Richard W. Trapnell, chairman of the Department of Religious Education in the Diocese of Delaware, has instituted a new movement.

On November 30th, he called together at a luncheon conference in St. Andrew's parish house, the rector, the superintendent, and one teacher from each parish. Bishop Cook was present and expressed his desire for a reorganization of the department from the ground up, stating that he believed the schools as a whole ought to be twice as effective as they are in reaching those who are not now receiving religious training; but he said he was unwilling to promote a campaign for a large increase of pupils, until the schools were prepared to do more effective work with the new pupils when they came. For three years a monthly institute for teachers and officers has been held in Wilmington, but the Bishop said it had not measured up to its possibilities.

The conference decided to have a series of similar luncheon meetings in connection with each of the greater Church seasons. These meetings are to be clearing houses for exchange of effective methods of work, and also to serve as a means for carrying out a stronger diocesan program of religious education.

The officers are: the Rev. R. W. Trapnell, chairman; Mrs. Philip Cook, vice-chairman; Mrs. Wm. J. Robertson, secretary; Robert J. Forman, treasurer; Frederick Bringham, Lenten offering treasurer; Miss Isabel Wagner, box secretary; Rev. Henry N. Herndon, chairman of young people's work.

ACTIVITIES IN LANCASTER, PA.

LANCASTER, PA.—On Friday, December 3d, a day of devotion was held in St. John's Church, Lancaster, the Rev. William T. Sherwood, rector. The conductor was the Rev. Father McVeigh Harrison, O.H.C. In connection with the quiet day, Father Harrison gave a lecture entitled *Missionary Impressions Around the World*; also a lantern lecture on *The Work of the Church in Liberia*. The quiet day was planned by the Woman's Auxiliary of the parish as part of its contribution to the spiritual life of the Church during the current year. Invitations were sent to the members of neighboring parishes, and refreshments were provided for them.

At the time of their regular mid-month

meeting, November 15th, both sections of the Woman's Auxiliary of St. John's Church were entertained and edified by a unique presentation in dramatic form of certain high-lights from the recent meeting of the synod of the Province of Washington. This church has just completed the best every member canvass in the history of the parish. One hundred and twenty-two new subscribers have been added to the roll, and more than a hundred have made a substantial increase in their offering over last year. This year, incomplete returns show that more than \$9,200 has been subscribed, as compared with \$7,000 of the previous year.

TEACHER TRAINING IN COLORED PARISH

ATLANTA, GA.—St. Paul's Church, Atlanta, is one of the first of our colored parishes to inaugurate a regular teacher training class as part of their educational program. This class was started on April 29th, and has met regularly on Thursday evenings in the parish house.

The full course has been given on *The Pupil and The Teacher* in the N.A.T.A. Teacher Training Series. The class is now taking *The Prayer Book*. The rector of the parish, Archdeacon Braithwaite, and the superintendent of the school, B. F. Logan, have cooperated in every way. Mr. W. W. Davison, superintendent of All Saints' Church school, Atlanta, and a leader in educational circles in the diocese, has been the teacher, and reports that he feels greatly encouraged by the interest and faithfulness of the pupils.

ALTAR CONSECRATED IN DUBUQUE

DUBUQUE, IA.—A new marble altar was consecrated in St. John's Church, Dubuque, the Rev. John E. Flockhart, rector, on October 24th. The altar, which is of Botticino marble, is the gift of the late Mrs. Mary Blocklinger in memory of her parents, General and Mrs. John Hogdon, pioneer Iowans. It was designed by the Gorham artists of New York and quarried and carved in Italy. The erection was in charge of Spaulding and Company of Chicago.

At the same time, other memorials were given. These include a hand carved English oak credence table given in memory of Mrs. Blocklinger, a litany desk of the same design given in memory of Miss Caroline Dysart, and eucharistic candlesticks given in memory of Mrs. M. R. Hervey.

In connection with the consecration of the altar the parish also celebrated the fiftieth anniversary of the laying of the cornerstone of the present church building. The celebration included a parish banquet.

MEMORIAL TO DULUTH RECTOR

DULUTH, MINN.—St. Paul's Church, Duluth, was crowded for the morning service on the Sunday next before Advent, when a bronze tablet in memory of the Rev. Albert W. Ryan, D.D., rector of this church for twenty-nine years, was dedicated by the Rt. Rev. G. G. Bennett, D.D., Bishop of the diocese. Before the prayer of dedication the Bishop paid a glowing tribute to the character and work of Dr. Ryan, and followed the dedication with a sermon on *The Communion of Saints*.

The tablet was procured by the altar guild, and is placed in the sanctuary.



Church Kalendar

The handsomest and most useful Kalendar published
(THIRTY FOURTH YEAR)
THOUSANDS SOLD BY CHURCH SOCIETIES
Kalendar Months in Colors. Tables of Lessons
for Holy Days and Sundays. Proper Psalms for
Seasons, Days, and Special Occasions. Tables of
Psalms. "Black Letter" Saints Days.

SAMPLE POSTPAID 40c CIRCULAR FREE

ASHBY PRINTING CO.

Publishers - ERIE, PENNA.

Have You Read THE SPIRIT OF MISSIONS

?

If not, why not subscribe
now and insure getting
your copy regularly

\$1.00 a year Profusely Illustrated

The Spirit of Missions
281 Fourth Avenue New York

De Luxe
PERSONAL
STATIONERY

at an
INEXPENSIVE PRICE

Fine quality and writing
surface White Bond Paper. A per-
sonal stationery you will be delighted to
use. The type of writing paper for those desir-
ing Distinctiveness. Send for Special Free Gift
Offer and printed form for ordering Stationery.

200 Single Sheets 6 x 7 ins., Printed \$1.00
100 Envelopes, Printed - - - - - POSTPAID

WEST OF THE ROCKY MOUNTAINS ADD 10% TO ABOVE PRICE
Printed in Dark blue Ink only—one to four lines
Cash with Order, Stamps Not Accepted

ASHBY-PRINTING CO. PUBLISHERS
ERIE-PA

WEST AFRICA

St. Augustine's College, Kumasi

£10,000 required to start new buildings
most urgently needed for training a native
clergy.

£2,938 received.

Donations may be sent to:

The Rev. Dom Francis Wheeler, O.S.B.
Nashdom Abbey, Burnham, Bucks, England.

AMERICAN BIBLE SOCIETY

Bibles - Testaments - Portions

Visit or Write
Nearest Agency

Of Every Kind
In Every Language
For Gift and Home Use
For Missionary Purposes

New York - New York Colored - Philadelphia
Washington - Richmond - Cincinnati - Chicago
Dallas - Denver - San Francisco

MANILA CHILDREN SEND GIFT TO BOSTON

MANILA—The children in the Church school of the Cathedral of St. Mary and St. John, Manila, are reversing the usual order of things this year and, instead of receiving Christmas gifts from America, are sending one. The Rev. Benson Heale Harvey, who recently came to Manila, was formerly interested in the Church school of the Cathedral Church of St. Paul, Boston. To that school the children of the Cathedral parish in Manila are sending a Filipino girl's complete costume to be used in the mission pageants of that church and in those of other organizations in the diocese.

WILMER TRAINING SCHOOL DEDICATED

MOBILE, ALA.—On Sunday, November 14th, the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Alabama, dedicated the new building of the Wilmer Training School for Churchwomen. Situated at Spring Hill, Mobile, long the home of Bishop Richard Hooker Wilmer, this training school fulfills one of the dreams fostered by the early bishops of Alabama.

Bishop Wilmer was one of the first Americans to train women for life service in the Church. He founded the order of deaconesses of Alabama, three of whom are yet living and will have quarters in the school. The aim of the school will be to train women for service as deaconesses, social workers, parish secretaries, Church school supervisors, and young people's workers. It has an able faculty, and will also have extension work in Mobile.

Mobile Churchmen gathered in large numbers on the grounds of the Church home. After an impressive service and an address on the historical significance of the school, a procession was formed, consisting of the city choirs and vested clergy, the trustees, and the board of control.

PARISH HALL DEDICATED ON STATEN ISLAND

NEW YORK—On the First Sunday in Advent the parish hall of St. Anne's, Great Kills, Staten Island, was, together with the new altar, cross, four candlesticks, missal desk, altar rail, and pipe organ, blessed by the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York. After the dedicatory part of the service was concluded, Bishop Shipman administered the sacrament of Confirmation to a class of twenty-seven, children and adults. The Holy Eucharist followed, sung to the familiar Merbecke setting. The Bishop was celebrant.

Under the leadership of their rector, the Rev. Lefferd M. A. Haughwout, formerly from the Missionary District of Porto Rico, St. Anne's parish has prospered. The people first worshipped in Hardy's Hall, Great Kills, for over a year, and before long were able to secure some fine lots on Nelson Avenue. Although the building is of the portable type and consequently modest, the appointments are beautiful. The altar itself is from the design of Fr. Haughwout and the ornaments for it are from Mowbray's, London.

On the afternoon of the same day, Bishop Shipman confirmed a class of eighteen at St. Luke's Church, Rossville, Staten Island. This congregation is also under the leadership of Fr. Haughwout.

MEMORIAL TO BISHOP BARKER

TACOMA, WASH.—To the beloved memory of the Rt. Rev. William Morris Barker, second Bishop of Olympia, a very fine baptismal font in richly carved walnut has been placed in the chapel of the Annie Wright Seminary at Tacoma by friends in the diocese. It was dedicated on All Saints' Day by the Rt. Rev. Lemuel Henry Wells, D.D., retired Bishop of Spokane, who has his home in Tacoma. At the same time he also dedicated a silver Communion service for the chapel. This service has been given by the Raynor chapter of the alumnae of the seminary in memory of Mrs. Abbie H. Whittlesey Raynor, who was for over twenty years a much loved member of the faculty. The chapel itself is called by her name.

Another memorial to a well-beloved woman has been placed in St. Mark's Church, Tacoma, in memory of Mrs. Jane Terry Sheldon Wells, wife of Bishop Wells. This was dedicated recently by the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, and takes the beautiful form of an angel lectern.

DEDICATION OF PARISH HOUSE

BALTIMORE—Grace and St. Peter's parish of Baltimore is to dedicate the new \$100,000 parish house December 16th. The rector, the Rev. H. P. Almon Abbott, D.D., points out that the achievement is remarkable for three things: the venture was launched and consummated at a Sunday morning service, \$84,000 being given in response to the appeal from the pulpit; over a period of seven years the parish already

PATERSON-SMYTH'S POPULAR "LIFE" A PEOPLE'S LIFE OF CHRIST

"Ought to be as popular in our day as Farrar's was in his."—*Churchman*. New Popular Edition, \$2.50
F. H. REVELL CO., 158 Fifth Ave., N. Y.; 17 N. Wabash Ave., Chicago

Christmas Suggestions

DAILY MEDITATIONS

By Father Harrison, O.H.C.
Cloth. Gold. \$1.85 Net

THE HEART OF THE PASSION

By Father Hughson, O.H.C.
75 Cents

HOLY CROSS PRAYER KALENDAR

1927. Ready December 15
25 Cents

HOLY CROSS PRESS

WEST PARK, N. Y.

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work. Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

Shoshone Folk Lore

As Discovered from the Rev. JOHN ROBERTS, a Hidden Hero, on the Wind River Reservation in Wyoming. By SARAH EMILIA OLDEN, Author of *The People of Tipi Sapa*. Cloth, \$1.50; by mail \$1.60.

The following is an excerpt from a letter recently written to the author by the Rev. John Roberts, of the Shoshone Indian Mission, Wind River, Wyo.:

"Your book, *Shoshone Folk Lore*, has done more than I can tell you for the Mission. It has reached a wide circulation. The other day I received a letter concerning it from a Mr. Jack Harris, Mannheim, Germany, in which he says that he read it 'with high admiration.'" (He is studying the Shoshone Ute-Aztec languages; books about which he says, "are fully absent.")

"Your book has made us friends who are interested in the welfare of the Mission and are helping it substantially, which is a great relief to us all here."

BY THE SAME AUTHOR

The People of Tipi Sapa

The Folk-Lore of the Dakota or Sioux Indians. Gleaned from "Tipi Sapa," the Rev. P. J. DELORIA, by SARAH EMILIA OLDEN. With Foreword by HUGH LATIMER BURLESON, Bishop of South Dakota.

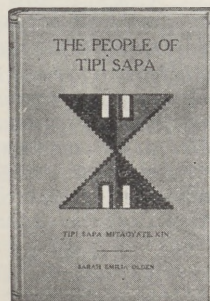
Handsome as a gift book, valuable as a study of Sioux Indians, their history, their traditions, their customs, this book is of permanent value. The cover shows a striking Indian design in Sioux colors. The fly leaves are adorned with a Pipe of Peace in colors. Cloth, \$1.25. Postage about 15 cts.

PUBLISHED BY

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue,

MILWAUKEE, WIS.



had given \$700,000, one-half of that amount was "for others," and also this is a climax of a building program which has extended over a period of five years, including a new chapel, new organ, new sacristies, new baptistry, and new screens and grilles.

The street façade is of brown stone to harmonize with that of the church proper. One of the chief decorative attractions is the frieze of reproductions of Holbein woodcuts made for the Froschauer Bible. An elevator is installed. The basement contains the gymnasium, while the boiler room is in the sub-basement. The building is entirely of fireproof construction. Rector's study, parish offices, club rooms, auditorium, guild rooms, kitchens, all are included in the new building.

The rector, with Dr. Jacobs, Mr. Falconer, and John J. Hurst, chairman, comprised the building committee. The architect was Woldemar H. Ritter of Brookline. Mr. Bennett of the B. F. Bennett Building Company took personal charge of the affairs and brought the work to its completion.

CALIFORNIA RELIGIOUS EDUCATION CONGRESS

LOS ANGELES—The second annual California State Congress of Religious Education will meet at the First Congregational Church, Ninth and Hope Streets, Los Angeles, December 19th, 20th, and 21st. Bishop Stevens is to preside. Men of all religious and educational groups will contribute papers on the question of religious education, including two Roman priests, and a rabbi. The program sums up the congress:

"This congress proposes no advocacy of particular measures or legislation, but an advocacy of religious education as one answer to our claimant needs. The sponsors are of all denominations and of none. This is a spontaneous, popular summons responsible to no organization and involving no individual. This is a congress, an expression of varying opinions upon some of the phases of religious education. It is a forum specializing upon no opinion and denying a hearing to none."

WHY THE BISHOP DECLINED

IN CHICAGO, the Bishop of London found a clergyman whom he had ordained in London twenty years ago, and another who was on a Rugby team organized by the Bishop, then a curate, forty years ago. According to a Chicago newspaper item quoted in the *Olympia Churchman*, the Bishop of London, when he came to this country in 1907 to celebrate the founding of the Jamestown settlement in 1607, declined an invitation to come to New England in 1912, because, he said, the Pilgrim Fathers had come in 1612 to escape from the Bishop of London, and he thought it wouldn't be very jolly of him to turn up there 300 years later.

REACHING PAGAN CHILDREN

THE DAY SCHOOL of St. Luke's Korean Mission in Honolulu is the only contact which many little pagan children have with Christian life. Many more want to come, but the teaching force is too small. There are also hundreds of Japanese children in the same neighborhood who go nowhere for any religious teaching. They are not Buddhists or Shintoists; they are nothing, and are willing to go where they are invited, and willing to be taught. We could reach them if means could be found to provide one or more additional teachers.

† Necrology †

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

SAMUEL W. DERBY, PRIEST

BLOOMFIELD, CONN.—The Rev. Samuel W. Derby, since 1913 rector of Trinity Church, Tariffville, and St. Andrew's Church, Bloomfield, died November 28th at the rectory after a long illness. He was a graduate of St. Stephen's College and the Berkeley Divinity School. Ordained deacon in 1891 and priest the following year, both by Bishop Williams of Connecticut, Mr. Derby held various charges in Pennsylvania and Connecticut. The funeral was conducted by the Bishop of the diocese assisted by the Rev. J. Chauncey Linsley, D.D., the Rev. William C. Downes, and others. Burial was in West Hartford, Conn.

FREDERICK S. PENFOLD, PRIEST

PROVIDENCE, R. I.—Wherever he was known, news of the death of the Rev. Frederick S. Penfold, D.D., rector of St. Stephen's, Providence, came as a great shock to his friends. He was stricken in the pulpit with a cerebral hemorrhage, dying Sunday, November 28th. Bishop Perry, in speaking of his loss, said:

"Dr. Penfold came into the Church in student days as a result of profound study and deep conviction. Throughout his ministry he took a positive position which he consistently maintained. He had a brilliant and versatile mind which showed itself in his preaching, teaching, and writing. His magazine articles and editorials were valuable contributions to ecclesiastical literature. He was an expert in the history and practice of the liturgy, and through his ability as a musician and his knowledge of ceremonial he gave a noble expression to the ritual of the Church. Dr. Penfold attained a position of leadership in the Anglo-Catholic movement. During his ministry of more than seven years in Providence, he strengthened the organization, increased the material resources of his parish, and attached to himself many loyal followers throughout Rhode Island by whom his death will be mourned and his name held in grateful and lasting remembrance."

A widow and four children survive Dr. Penfold. Mrs. Penfold, who as Ethel Stanton Frisby, of New Haven, was married to him in 1903; John S. was at home at the time, Julia was in New York, Joseph, a freshman at Yale, and Mary a student at St. Mary's School, Mount St. Gabriel, Peekskill, N. Y.

CHARLES L. BOURQUIN

PHILADELPHIA—Charles L. Bourquin, who for the past thirty-five years has been a well known figure along the water front of Philadelphia as lay missionary for the Seamen's Mission of the Church and since 1920 on the staff of the Seamen's Church Institute, died on Saturday afternoon, November 27th, after a brief illness.

Mr. Bourquin was a unique figure known to sailors the world over by reason of his visits to ships in port and his ever ready welcome accorded seamen of all nationalities at the institutions where he served as missionary. He began his career as a telegraph messenger boy about fifty years ago in the station near Second and Walnut Streets and he fre-

BEAUTIFUL MEMORIALS IN THE CELEBRATED SILVERY GREY CORNISH GRANITE—

designed after those
to be found in the
old-world Churches
of Great Britain

The illustration depicts an

8th Century
Armenian Cross

3 ft. 6 in. high*

Packed in case ready
for shipment \$83.00

Approximate freight
to New York \$19.50

*Larger sizes if required
Illustrated Booklet
("L.C.") on request; also
list of places in the States
where our Memorials may
be seen.

MAILE & SON Ltd

Cornish Granite Sculptors
Founded 1785
367 Euston Road,
LONDON, ENGLAND



HEATON, BUTLER & BAYNE

GLASS STAINERS

By appointment to the late King Edward VII

Stained Glass Mosaics
Church Decorations
Memorial Brasses, Etc.

Designs and Estimates on application to

Heaton, Butler & Bayne (N. Y.), Ltd.
437 Fifth Avenue, Knabe Building, New York

THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel

Valley Forge, Pa.

Mural Decorations, Stained Glass,
Glass Mosaics, etc.

The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED
GLASS, MOSAICS, and MURALS

If interested write for cuts of some of
our recent work.

The Willet Studios

226 So. 11th Street Philadelphia, Pa.

STAINED GLASS, MOSAICS,
MURALS, MEMORIAL BRONZES, ETC.

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows Some of them are in the form of color photographic transparencies.

CHARLES J. CONNICK Nine Harcourt St.
BOSTON, MASS.

Awarded gold medal by Panama Pacific Exposition



quently told of the time when the Old St. Albans Hotel at that location was a theatrical center; and it was in this very hotel, renovated and added to, that the last years of his life were spent in work among seamen.

In his early youth he attended Holy Apostles' Church at Twenty-first and Christian Streets, and there became a personal friend of the late George C. Thomas, noted Churchman. Under his guiding hand and influence Mr. Bourquin aligned himself with Church activities and his cheery friendly nature soon found its greatest opportunity for service among the seamen on the water front. He became associated with the Churchmen's Missionary Association which operated a reading room and chapel for seamen and their families at Front and Queen Streets, where he joined the staff about 1891, when the Rev. Francis M. Burch was in charge. Later he was associated with the Rev. George S. Gassner. Mr. Bourquin continued in his chosen service after the Churchmen's Missionary Association merged with the present Seamen's Church Institute and helped to attract his many seamen friends to the new center for seamen's work.

The Seamen's Church Institute held special services over his body in the Chapel of the Redeemer in its new building at Dock and Walnut Streets, Tuesday afternoon, November 30th.

HENRY HIGGIN

LEXINGTON, KY.—The Diocese of Lexington lost a valuable communicant and friend when, on Tuesday, November 23d, in his 82d year, Henry Higgin, senior warden of St. Paul's Church, Newport, passed away.

Mr. Higgin was a member of the standing committee of the diocese for a number of years, a member of the Cathedral Chapter, and a member of several important diocesan committees. He represented the diocese in four General Conventions. In the civic life of his city he always took an active part. He was the head of the Higgin Manufacturing Company, of Newport, makers of window screens.

Burial took place from his parish church, the Bishop of Lexington conducting the service, assisted by the Rev. F. E. Cooley, rector. Interment was in Evergreen Cemetery, Newport.

HARRIET OGDEN MORISON

PHILADELPHIA—In the death on November 17th of Miss Harriet Ogden Morison, daughter of the late George Noble and Louisa Chapman Harvey Morison of Philadelphia, the Church has lost perhaps the foremost artist in this country in ecclesiastical embroidery. There is scarcely a large church from the Atlantic to the Pacific coast which does not possess at least one piece of her exquisite work. Indeed, in attending a three days' loan exhibition which Miss Morison gave at her home in Philadelphia some years ago, those fortunate enough to have seen the wonderful pieces of embroidery displayed at that time felt that here was "needle painting" of the very highest order, and many who attended the exhibition wished that it could have been more widely known, as it was the opportunity of a lifetime to see this branch of Church art in its perfection.

Miss Morison studied as a girl at the School of Art Needlework in Philadelphia, and very early chose ecclesiastical embroidery as her life work. That she has

wrought well can be attested by the Church she has served, to whom her loss is irreparable.

Miss Morison was a devoted member of St. James' Church, Philadelphia, and at the time of her death was engaged on a very beautiful frontal and superfrontal for her parish church. She is survived by one sister, Miss S. Agnes Morison.

MAGAZINES

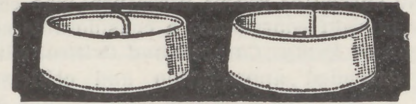
THE *American Church Monthly* has had the happy thought to publish an "English number." Sidney Dark writes on *The Crisis in the English Church*—"There are only two live movements in modern England," he says, "one the Labor party, the other the Anglo-Catholic revival. The recent publication of *Essays Critical and Catholic* proves that the great tradition of scholarship inherited from the Tractarians is being successfully carried on." And "Anglo-Catholicism is no longer a clerical movement. It is a lay movement affecting every class in the nation." Of the 14,000 priests in the Church of England, "at least 6,000 are definitely Catholic. . . . But Anglo-Catholicism in England has no great leader since Dr. Weston died and Lord Halifax grew too old for the daily responsibility of directing and inspiring."

An interesting article is that of Christopher Cheshire on *The Importance of Belief*. "In England it is fashionable to supply a new motive to conversion along the lines that Christianity is principally to be thought of as the religion of geniality. . . . Christ liked dining out . . . but the note of sternness cannot be ruled out of the Scriptural record."

Dr. A. E. Burn, Dean of Salisbury, writes of Ambrose Antpert, a Benedictine monk of the eighteenth century who wrote the *Prayers to be Said Before Celebrating*, which are widely known through the *Priest's Book of Private Devotion*. Other articles are *The Ideal of Public Worship* by Bishop Charles Gore, *The Sacramental Principle* by Paul B. Bull, C.R., *The Bible: Its Nature and Purpose* by E. Edmund Seyzinger, C.R., and *A Brave French Rector* by C. H. Palmer. Half-tone portraits are enclosed of the six English contributors.

THE THEOLOGY OF BISHOP NIKOLAJ is the subject of an interesting article by Dr. Clarence A. Manning in the October number of the *Anglican Theological Review*. The writer gives grounds for considering this Serbian bishop, known to many Americans for his visit to us during the World War, as one of the leading Christian theologians of the present day. Again and again Nikolaj comes back to the picture of "the All-Man, crucified for our sins. . . Christ is the complete perfection of humanity. The Church has its place and a large one, but in the last analysis our actions must be judged by our attitude toward the All-Man, the Christ who incarnates God and who sums up and knows in His own Person all the blessings and the sorrowings of humanity." The writer considers that this Eastern bishop who is familiar with the Western thought and speaks English so well that "he became known in England as one of the outstanding preachers of the day," has a great contribution to make to the thinking of the Western Church. Other articles are: *Problems and Tasks of the Modern Pulpit*, by the Rev. Gilbert Ritter; *Requirements for Reunion*, by Dr. Francis J. Hall; and *The Church School Opening Service*, by the

CLERICAL COLLARS



ANGLICAN (single band)

Linen (height 1 3/4-2) \$2.25 per doz.
Linen (height 2 3/8-2 5/8) \$2.75 doz. (Special)
Cleanable Fabric (1 3/4-2 in.) 3 for \$1.

ROMAN (double style)

Linen (height 1 3/4-2-2 1/4 in.) \$2.25 per doz.
Cleanable Fabric (1-1 1/4-1 1/2-1 3/4) 3 for \$1.
Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

CUFFS (round and link styles)

Linen, 40 cts. pair. Cleanable, 60 cts. pair.
Serge Rabats, \$1.50; Silk Rabats, \$2.00;
Rabat Vests, \$4.50 and up.

CENTRAL SUPPLY CO.
GARY & FRONT STS. WHEATON, ILL.

CASH'S NAMES
Woven on Fine Cambric Tape
for marking Vestments - Altar
Linens - Personal Clothing

Quickly Identifies
Property - Saves
Losses and Confusion

Used widely among
Churches - Convents
Schools and Private Homes
WRITE FOR STYLES AND PRICES

J. & J. Cash, Inc.
167th St., So. Norwalk, Conn.
Los Angeles, Calif. Belleville, Ont.

A. R. MOWBRAY & CO. LTD.

28 Margaret St., LONDON, W. 1,
and 9 High St., Oxford, England

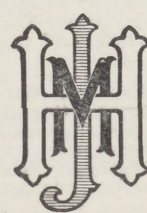
CRAFTSMEN IN
ECCLESIASTICAL ART

WOODWORK, METAL WORK,
VESTMENTS, EMBROIDERY

Information and all particulars can be
obtained through their distributor

MR. ADRIAN A. BUCK

665 Fifth Avenue, New York City



Cassocks

Surplices, Stoles, Altar Hangings, Bookmarkers and Embroideries, Altar Linens, Materials, Rabats, Rabat Vests, Birettas, Collars, Cuffs, and Shirts, Clerical and Custom Tailoring. Moderate prices.

J. M. HALL, Inc.

9 East 35th St., New York
Tel. Caledonia 8648

CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church Vestments and Embroideries for half a century

COX SONS & VINING

131-133 East 23d St. NEW YORK

ST. HILDA GUILD INC.

CHURCH VESTMENTS, ALTAR LINEN
Ecclesiastical Embroidery

Old Embroidery Transferred

Conferences with reference to the adornment of churches

131 E. 47th Street NEW YORK

Rev. Maurice Clarke. A large part of the *Review* is taken up as usual with a valuable survey of recent literature. The editor himself contributes a considerable account of *Essays Catholic and Critical* with an extended appreciation and criticism of A. E. J. Rawlinson's contribution on Authority as a Ground of Belief, and W. L. Knox's on The Authority of the Church. Dr. Grant's recently published book, *The Economic Background of the Gospel*, gives a particular interest to his review of Rostovtzeff's *The Social and Economic History of the Roman Empire*. Other book reviews are written by Drs. Gavin, Barton, Maynard, George Craig Stewart, Charles L. Street, and C. C. Edmunds.

NEWS IN BRIEF

ANKING—The Church Periodical Club has been interested in helping to start a library in Anking for the use of the foreign community, and has sent several parcels of books to that end. With local contributions there are now two hundred books in the library, which finds shelter in Miss Capron's office.—The Rev. Vincent H. Gowen of Wuhu has had his novel *Sun and Moon* accepted by Duckworth & Co., London, and expects it to be published in the spring. The *Atlantic Monthly* has asked for the American rights.

COLORADO—The Woman's Auxilliary of the deanery of Western Colorado recently held an all-day conference at St. Matthew's, Grand Junction, which was well attended, a majority of the delegates coming 150 miles or more to attend. It was the first of such meetings held in Western Colorado, and was marked by splendid enthusiasm, and the establishment of two more branches of the Auxilliary, while many existing guilds are being converted into branches of the Auxilliary. Similar meetings are to be held at Delta in January, and at Montrose in March.—St. Andrew's, Denver, began the observance of its patronal festival with a twenty-four hour vigil of prayer, during which the attendance never fell below three at night and six in the daytime, and at times was above forty. On the morning of the feast a parishioner, Lieut-Col. William S. Hogg, was ordained deacon; and at night a parish supper was held, at which Bishop Johnson spoke, and pledges were signed for the coming year.

COLORADO—Two new branches of the Woman's Auxilliary were announced at the district auxiliary meeting of the deanery of Western Colorado in Grand Junction, November 18th. The majority of delegates made auto trips of 150 miles and over in order to be present. Similar meetings will be held in January at Delta, and in March at Montrose, completing the three district auxiliary meetings planned in Western deanery.

CONNECTICUT—On St. Andrew's Day the parish in Kent, dedicated to St. Andrew, celebrated its centennial with appropriate exercises. In the morning there was a celebration of the Holy Communion at which the preacher was Fr. Huntington, O.H.C. In the evening the new organ was blessed by Bishop Brewster, who also preached the sermon. The Rev. William C. Wood, Ph.D., is rector of the parish.

HARRISBURG—This year Christ Church, Williamsport, Pa., held a public vestry meeting at which time the parish budget for 1927 was presented to the entire congregation.—A branch of the Young People's Fellowship has been organized in St. Paul's parish, Philipsburg, the Ven. Franklin T. Eastment, rector.—The Rev. E. W. Foulkes and his wife were recently tendered a surprise party by the women of Christ Church, Lykens, Pa., to show their appreciation of the two years' work of the vicar. More than twenty-five guests sat down to a bountiful luncheon, and the Rev. Mr. Foulkes was presented with an appropriate gift.

KENTUCKY—Armistice Day was observed by a number of our churches in Louisville. At Grace Church a solemn requiem for our soldier dead was held, while at Calvary Church in addition to the early celebration of the Eucharist a service of intercession was held at noon and choral Evensong and sermon at 8 P.M. The sermon at this service was delivered by the Rev. F. Elliot Baker, locum tenens at Calvary Church and a former captain of the 19th Hussars, British army.—As has been their custom for many years, the downtown parishes of Louisville united in a joint Thanksgiving service, the service this year being held in St. Paul's Church. Celebrations of the Holy Communion had been held at an earlier hour in

each of the parishes represented. Taking part in the service were the Bishop, the Rev. Royal K. Tucker, rector of St. Paul's, the Rev. John S. Douglas, rector of St. Andrew's, the Rev. Francis W. Hardy, senior canon of Christ Church Cathedral, the Rev. James M. Nelson, canon missioner of the Cathedral, the Rev. Arthur H. Austin, rector of Grace Church, and the Rev. F. Elliot Baker, acting rector of Calvary Church, who was the preacher.

LOS ANGELES—The winter meeting of the convocation of San Diego, held on November 17th, was addressed by Bishop Stevens on The Bishops' Crusade. The Rev. Charles L. Barnes, rector of St. Paul's Church, San Diego, was again elected as Dean of the convocation for two years.—The First Sunday in Advent was rather generally observed throughout the diocese with men's corporate Communion at the early Eucharist. The Los Angeles assembly of the Brotherhood of St. Andrew assisted with a preparatory service held at St. James' Church, Los Angeles, on the evening of November 26th.—Practically every priest in the diocese was present at St. Paul's Cathedral, Los Angeles, on St. Andrew's Day for the quiet day preparatory to the Bishops' Crusade, conducted by Bishop Stevens.—The walls of the new memorial chapel at the Church Home for the Aged, Alhambra, are rising rapidly. The completion of this will not only afford an attractive place of worship for the household, but will also release two rooms for additional residents.—The taking of an Advent Offering in the Church schools for some diocesan project has been resumed this year. Bishop Stevens has designated it for the Church Home for Children, Pasadena.

NEW YORK—In memory of Henry Goetheal Swords, a vestryman of Trinity Church for many years, his widow has presented to St. Paul's Chapel, Fulton Street and Broadway, a beautiful crucifix and six candlesticks for the altar of the chapel. The dedication ceremonies took place October 31st with the rector, the Rev. Caleb R. Stetson, D.D., officiating, assisted by the vicar of St. Paul's, the Rev. Joseph P. McComas, D.D.

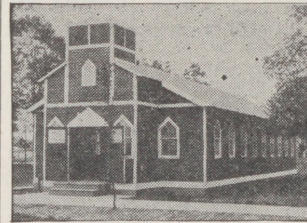
SPRINGFIELD—From every center of the diocese reports come in telling of the plans being made for the Bishops' Crusade.—Financial receipts up to December 1st this year are larger than those covering a corresponding time last year.—The contract has been let for the erection of the new building for St. Mark's Church, West Frankfort, one of the strong missions in the Archdeaconry of Cairo, in the mining country.—Reports have come to the Bishop from practically every center in the diocese telling of plans being made to participate in the Bishops' Crusade, and for getting many of the people of the diocese to the two central meetings at Decatur and East St. Louis, during Epiphany.—Financial receipts as of December 1st are larger than at the corresponding time a year ago.

TEXAS—The Rev. DuBose Murphy, rector of All Saints' Chapel, Austin, has been named secretary of the Diocese of Texas to succeed the Rev. William Garner, who is removing from the diocese. All matters pertaining to the office of the secretary should be sent to him at 806 West 24½ St., Austin.

WESTERN NEW YORK—An offering in memory of Mrs. W. T. Atwater, a former diocesan president of the G.F.S., is to be an annual occurrence around All Saints', which will be used toward maintaining a social worker in the Wuchang cotton mills, as well as schools for Indian and colored children.—The original altar from St. Mary the Virgin, New York, has been placed in Christ Church, Cuba, N. Y. Dr. Barry presented the gift.—The Rev. Floyd Tomkins, Sr., was the preacher at the choir festival of the parishes at St. Stephen's, Olean.—Bishop Brent, Bishop Ferris, and the Rev. W. H. G. Lewis of St. John's, Clyde, joined with the Rev. John Harding, D.D., rector of St. John's, Sodus, in celebrating the centennial of the parish Sunday and Monday, November 14th and 15th. At the Monday evening service Bishop Brent was the preacher. The service also was in testimony of the achievements of Dr. Harding in the mission field of Wayne county.—On the invitation of Bishop Brent the Rev. Paul Bull was preacher at St. Paul's Cathedral, Buffalo, the First Sunday in Advent. He is to speak in other places within the diocese as well.—In preparation for the Bishops' Crusade, Bishop Brent conducted a quiet day for the clergy in and around Buffalo, December 2d, while Bishop Ferris was the conductor at the one held at Christ Church, Rochester.

WESTERN NORTH CAROLINA—At St. Gabriel's Church, Rutherfordton, on the eve of All Saints, the priest in charge, the Rev. Kenneth Ives Rice, blessed and used for the first time a wafer box and baptismal shell given in memory of the late Rev. Hippert H. P. Roche by

A Successful Mission Assured with an M & M PORTABLE CHAPEL



Substantial Attractive Economical

Ideal for outlying congregations not ready for large church. When this edifice becomes a reality the M & M Chapel can be erected in a new field or sold to another congregation. Ready-built in sections with windows and doors in place, complete with glass and hardware. Bolted together in a short time by unskilled labor. Superintendent furnished at a nominal fee if desired. Have given satisfaction for 25 years. Send for free catalog.

MERSHON & MORLEY CO. 91 Main St., Saginaw, Mich'

Church Furniture

Pews · Pulpits · Chancel Furniture
· Sunday School Seating

American Seating Company

1074 Lytton Bldg., CHICAGO
NEW YORK PHILADELPHIA
117-A W. 40th St. 1211-R Chestnut St.

25,000 CHURCHES USE

OSTERMOOR

CUSHIONS

BUILT - NOT STUFFED.

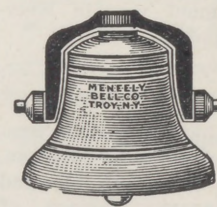
Illustrated Booklet and Samples Free.
OSTERMOOR & CO., Inc., 114 Elizabeth St., N. Y.

MÖLLER PIPE ORGAN

THE HIGHEST GRADE INSTRUMENTS

Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown, Maryland



**MENEELY
BELL CO.**
TROY, N.Y.,
AND
220 BROADWAY, N.Y. CITY
BELLS

TOWER CHIMES PLAYED



From Electric Keyboard at Organ
CHURCH BELLS—PEALS

McShane Bell Foundry Co.
BALTIMORE, MD.

MENEELY & CO.
BELLS
WATERVLIET, N.Y.



Church Bells, Chimes and Peals
Unequaled musical qualities

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

Mrs. Francis Hincks of Philadelphia. Fr. Roche worked among the colored people of Rutherfordton for many years as a member of the Rutherford Associate Mission, under the leadership of the Rev. Frederick Lobdell, rector of St. Francis Church, that city. He died early in the present year in Philadelphia. The work he started in a small way has grown, until at the present time there is a commodious church where the Holy Eucharist is sung every Sunday by the priest-in-charge, who is also rector of St. Francis Church.

WORK IN THE PHILIPPINES

IN THE NEXT generation when the present Church school children are grown up and when all the mountain regions of the Philippine Islands are checker-boarded with wide paved motor roads, it is to be hoped that Church people will then remember and be proud of the fact that our missionaries in this generation are penetrating the mountains and establishing stations reached only on horseback, up and down deep ravines, along steep, narrow, slippery trails, or down rivers on rafts, shooting rapids none too safely, or on foot, arriving sometimes hungry and tired after dark, for a "supperless sleep on the bedless floor" of a schoolhouse—and no complaints registered.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School
Middletown, Connecticut

ADDRESS
REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School

Cambridge, Mass.
Affiliated with Harvard University
Academic Year begins September 28th
For particulars address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.
Fourth-year course for graduates, offering larger opportunities for specialization.
Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.
ADDRESS THE DEAN
Chelsea Square New York City

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. GEORGE G. BARTLETT, S.T.D., Dean, The Divinity School, 42d & Locust Sts., Philadelphia.

Virginia

The Protestant Episcopal Theological Seminary of Virginia

The one hundred and third session opened Wednesday, September 16, 1925. For catalogue and other information address THE DEAN.
REV. BERRYMAN GREEN, D.D.
Theological Seminary, Alexandria, Va.

EDUCATIONAL

COLLEGES FOR MEN

New York

St. Stephen's College

A CHURCH COLLEGE OF ARTS AND LETTERS

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition \$250 a year; for a room furnished and heated \$125 a year; for board in hall \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation are going into business, or into postgraduate schools of medicine, law, theology, journalism, or into classical, social, or literary research.

Address BERNARD IDDINGS BELL, President
Annandale-on-Hudson, N. Y.
(Railway Station: Barrytown)

HOBART COLLEGE, Geneva, N.Y.

A CHURCH COLLEGE FOR MEN, FOUNDED IN 1822. Four year liberal arts course, leading to the degrees A.B., and B.S. High standards; faculty of thirty. For catalogue and information address

REV. MURRAY BARTLETT, D.D., Pres.

COLLEGES AND SCHOOLS FOR BOYS

Indiana

"For a Clean Mind **HOWE SCHOOLS** In a Sound Body"
HOWE INDIANA

A Thorough and Select CHURCH SCHOOL for Boys
Special attention given to College Preparation. The Lower School for Little Boys occupies an entirely separate fire-proof building, just completed at a cost of \$100,000.

Rev. Charles Herbert Young, S.T.D., Rector
Address P. O. Box L, Howe, Indiana

New Jersey

FREEHOLD MILITARY SCHOOL

for boys 7 to 15. Modified military training—inculcates obedience, orderliness, self-reliance. The school with the personal touch.

Write for Catalog. Address
Major Chas. M. Duncan, Box 121, Freehold, N. J.

Virginia

Virginia Episcopal School

LYNCHBURG, VIRGINIA

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D.D., Rector

St. Christopher's
A Church Boarding and Day School

Richmond, Virginia

Healthful, beautiful and historic surroundings
Boarding Department Limited to 60 Boys
Rate \$700

Reduction to sons of clergymen and missionaries
Illustrated catalogue on request

REV. C. G. CHAMBERLAYNE, Ph.D., Headmaster

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL

Upon the Scripps Foundation
Box 117, La Jolla, California
Boarding and day school for girls. Forty minutes from San Diego. Intermediate School. Preparation for Eastern Colleges. Caroline Seely Cummins, Headmistress. The Rt. Rev. Joseph H. Johnson, President Board of Trustees.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary
A thorough preparatory school for a limited number of girls
School recommended by Eastern Colleges
Beautiful Grounds. Outdoor Sports, and Riding
Address: THE SISTER SUPERIOR

New Hampshire

ST. MARY'S SCHOOL CONCORD
New Hampshire

A homelike school for girls. College preparatory and general courses. Moderate charges.
MISS M. E. LADD, Principal

New York

SAINT AGNES SCHOOL FOR GIRLS

College preparatory and general courses; out of door sports and physical training.
RT. REV. RICHARD H. NELSON
Pres. Board of Trustees, ALBANY, N. Y.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

North Carolina

SAINT MARY'S SCHOOL

A Junior College.

Rev. Warren W. Way, A.M., Rector.
An Episcopal School for Girls. Four years High School and two years College Courses. Accredited. Special courses: Music, Art, Expression, Home Economics, Business.
20 Acre Campus—Gymnasium—Field Sports
New, Indoor, Tiled Swimming Pool
Advent session opened September 14, 1926. For catalogue address
A. W. Tucker, Bus. Mgr., Box 18, Raleigh, N. C.

Utah

ROWLAND HALL

A Boarding and Day School for Girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.

BISHOP MOULTON

Domestic Science. Outdoor and indoor sports.

Wisconsin

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music, Art, Domestic Science. Outdoor and indoor sports.

SCHOOLS FOR NURSES

New Jersey

THE SCHOOL OF NURSING
HOSPITAL OF ST. BARNABAS, Newark, N. J.
Offers 2½ years' course leading to R. N. degree. Monthly allowance, 3 weeks' vacation. Registered School. Hospital class "A." Minimum requirement one year High School—Graduates preferred. Address
Director, School of Nursing.

"I COUNSEL THEE, SHUT NOT THY HEART NOR THY LIBRARY."—CHARLES LAMB

SOME CHRISTMAS SUGGESTIONS



Messages of Today

From the Writings of the
Bishop of London
Parchment paper cover, red and black. 40 cts.

The Mind's Ascent to God

By a Ladder of Created Things. From the Latin of CARDINAL BELLARMIN, with Preface by P. N. WAGGETT, D.D., S.S.J.E.

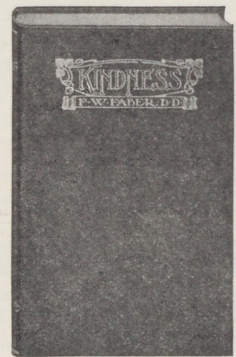
"The translation is exceedingly well done and there are passages in the work of great beauty. The contention of the author is, briefly, that the works of God are the only ladder by which man, in his pilgrimage, may ascend to the contemplation of his Maker."—*The Living Church.* \$3.00

Postage about 20 cts.

Kindness

By Frederic Wm. Faber

An old fashioned virtue that of kindness, yet how much the happiness of our daily lives depends upon its cultivation! In brief, epigrammatic sentences Fr. Faber discusses it under the four heads of Kindness in General, Kind Thoughts, Kind Words, and Kind Actions. \$1.00



The Story of an Unfamed Hero

By N. Eleanor Dement

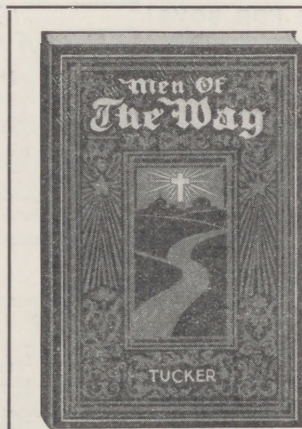
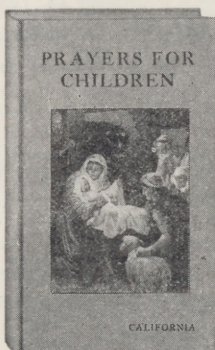
"The theme of this story may not be precisely new, but the book bears the imprint of truth and is told with sympathy, a tenderness and even an enthusiasm that make it interesting throughout. It is, moreover, something more than interesting, for it is a record of spiritual struggle rather than of physical events, and the reader cannot but wonder how many suffering souls such as Miss Dement's 'unfamed' hero may be pining and withering unnoticed in grated cells."—*New York Sun.* \$2.00

Postage about 15 cts.

Prayers For Children

Compiled by the Sunday School Committee of the House of Churchwomen of the Diocese of California. *Attractively bound in cloth as per cut.* 30 cts.

Also in tractate form in the Church Booklets series, red lines. 4 cts.



Men of the Way

By Louis Tucker, D.D.

Not in many years, one might almost add, since the days of Ben Hur, have typical, if sometimes imaginary, stories of the days of our Lord been portrayed in such a vivid way as in these stories of Dr. Tucker's. They walked the narrow way with Jesus, did the old schoolmaster who taught Him Hebrew, John Firebrand, and others, the narrow, thorn-pierced way that led to the Via Gloria. They shine like jewels in a coronet, these tales, and they preach more eloquently than sermons, since they follow the Master's method of teaching by parable. \$1.25

God With Us

By the late Rt. Rev. Frank Weston, D.D., Bishop of Zanzibar.

This book can best be described in Bishop Weston's own words. His object in writing it, he says, was to state "as clearly and simply as possible the meaning of devotion at the Tabernacle as I see it, and to show the place it may take in theology and in the spiritual life." \$1.40

A New Gift Book for Children

Knights of St. Francis

By Elizabeth Grierson
With Colored Frontispiece and Six Other Illustrations.
Charmingly told stories of the early Franciscans. *Cloth, \$1.80*

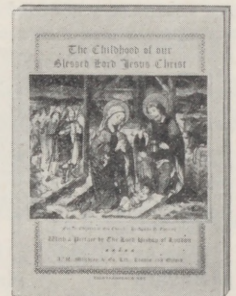
The Children's Book of Saints

Edited by W. Guy Pearse
Two Volumes Each, \$1.40
Postage about 15 cts.

The Childhood of Our Blessed Lord Jesus Christ

By Agatha G. Twining
With Preface by the Bishop of London. Colored frontispiece and many illustrations.

The old, old story retold to children as only this author knows how to do. Frequent reference to Bible and Prayer Book tend to promote a deeper knowledge of things religious. Profusely illustrated, the book makes a most attractive gift or award. *Decorated board cover, \$1.40*



GIFT BOOKS OF POETRY

When They Shall Lead Us Home And Other Poems. By George Klinge

A new collection of poetry by one whose previous work is well known. "Recompense," which had a very wide circulation in booklet form, is, by special request, included in this volume. With one or two other exceptions, however, all the contents of this volume are new, except that many of them have appeared in current periodicals of the highest type. Most, but not all, of the poems are of a devotional nature. The volume will make a delightful Christmas gift. \$2.00

Postage about 15 cts.

We have an extensive line of Religious Cards for Christmas, Plays, Pageants, Devotional Books, Christmas Books for Children, etc. Let us send you our Christmas Catalogue.

Sands on the Shore

Poems by Susanne Alice Ranlett

Uncut paper, light attractive binding.

"Poems of an exceedingly high order, some of which originally appeared in THE LIVING CHURCH, others in other periodicals of high standing. They cover a myriad of subjects, some devotional, some secular. The book is handsomely printed on fine paper with rough edges and is very delicately bound. It would make a most attractive Christmas gift book."—*The Living Church.* 75c

Postage about 10 cts.

MOREHOUSE PUBLISHING CO., 1801-1811 FOND DU LAC AVE., MILWAUKEE, WIS.

Now Ready

THE LIVING CHURCH ANNUAL

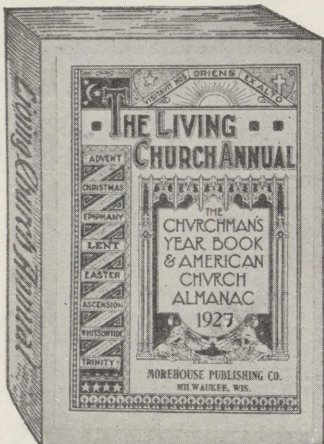
for 1927

The Churchman's Year Book and American Church Almanac

Needed Everywhere in Church, Rectory, and Home

Price, paper \$1.00. Cloth, \$1.50. Postage east of Colorado, 17 cts. to 20 cts.

Contents include: Astronomical; Kalendar and Lectionary in two colors with blank pages for Memoranda; Annual Cyclopedic of the Church; The Anglican Episcopate throughout the World; the American Episcopate; National Organizations and Institutions of the Church, official and unofficial; The Provinces; The Dioceses and Parishes; General Clergy List; Clergy List in large cities; Statistics.



Now Ready

FOR USE AT THE LECTERN

THE DESK KALENDAR for 1927

Issued for each year, Advent to Advent. Contains the table of lessons adapted to the Kalendar of the Year, according to the Lectionary set forth for the year by the Joint Commission on the Lectionary. 25 cts.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave., MILWAUKEE, WIS.

—of Permanent Interest!

An 8-fold Angle On The Catholic Congress

from

Catholic, Orthodox, Protestant, and Roman Catholic Viewpoints

In the November Number

The Religious Press Digest

12 Other Articles On Live Topics besides 32 Shorter Abstracts, representing 21 leading Religious Journals: Catholic, Orthodox, Protestant, Jewish.

You Should "Know" This Monthly Religious Press Digest.

If you haven't seen it, send 25c for the November issue—or 50c for special 3 Months Trial. \$3.00 a Year.

THE RELIGIOUS PRESS DIGEST, 310 ENTERPRISE BLDG. MILWAUKEE, WIS.

HERE ARE IMPORTANT SCRIBNER BOOKS FOR HOLIDAY GIFTS

The Silver Spoon

By John Galsworthy

"I had just finished three improbable but exciting detective stories, and I found 'The Silver Spoon' more difficult to lay down than any of them."—William Lyon Phelps. \$2.00



Cynthia Asquith's The Treasure Ship

This work of famous authors and illustrators is a superb book for boys and girls. Among the contributors of verse and prose are John Galsworthy, J. M. Barrie and A. A. Milne. \$2.50

The Golden Key

By Henry van Dyke

"These are all stories of deliverance from some kind of peril or perplexity or bondage," says Dr. van Dyke. A superb gift book. Cloth, \$2.00; leather, \$3.00

Our Times: THE TURN OF THE CENTURY

By Mark Sullivan

This unusual history is a book for every home. It will be an indispensable book for your Christmas gift list. Readers of middle years find especial delight in it.

610 pages. 213 illustrations. \$5.00

These Sayings of Mine

By Lloyd C. Douglas

This strikingly original interpretation of the teachings of Jesus is making its appeal to all kinds of readers. \$1.50

The Children's Bible

Arranged by Henry A. Sherman and Charles Foster Kent

A perfect Bible for children—the result of years of study. Thirty full-page illustrations in full color and duotone. Sixth printing. \$3.50

The Reconstruction of Belief

By the Right Reverend Charles Gore, D.D.

This single volume contains the three related works, "Belief in God," "Belief in Christ," and "The Holy Spirit and the Church." \$2.75

Dr. Gore's New Book

Can We Then Believe?

Dr. Gore here supplements his series by a book in which he helps clear the mind confused by recent controversies. \$2.00

CHARLES SCRIBNER'S SONS, FIFTH AVENUE, NEW YORK

\$928,656

This is the amount expected from the Dioceses in December in order to carry out their part of the "Pay-As-You-Go" Plan.

This Is What the Books Show

The Dioceses told us to expect	\$3,074,502
The Dioceses have paid to November 30	<u>2,145,846</u>
Balance Needed	\$ 928,656

It Can Be Done

If

1. Each individual subscription is paid in full.
2. Each parochial treasurer remits to his Diocesan treasurer every dollar paid in on the quota.
3. Individuals make up diocesan quotas by extra gifts.

Keep the "Pay-As-You-Go" Plan Working

The part of the National Council is assured—Not a dollar has been spent beyond the total the Dioceses told us to expect. We shall pay as we go if the Dioceses carry out their part.

THE NATIONAL COUNCIL

281 FOURTH AVENUE ✦ NEW YORK, N. Y.