

ART COLLEGE  
LIBRARY  
GENERAL  
NEW YORK

Price 10 Cents

# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, DECEMBER 4, 1926

No. 5

## The Position of "Liberals"

EDITORIAL

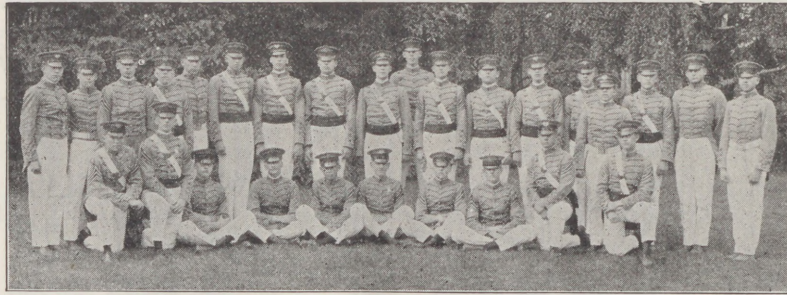
## The Marlborough Annulment Decree

THE BISHOP OF NEW YORK

## The Advent Call to Service

THE BISHOP OF FOND DU LAC





A RECENT GRADUATING CLASS

# HOWE

## A CLEAN MIND IN A SOUND BODY

Every Boy Recites Every Lesson Every Day

### A THOROUGH AND LONG-ESTABLISHED CHURCH SCHOOL FOR BOYS

**H**IGHEST ideals of Christianity, Honor, and Scholarship. Thorough preparation for College. Modified Military System with a Junior R. O. T. C. Unit. Wholesome outdoor life on 40 acre campus. All athletics. Two beautiful lakes nearby afford water sports. Interesting Summer Session. Separate School for Younger Boys.

FOR ILLUSTRATED CATALOG ADDRESS

**REV. CHARLES HERBERT YOUNG, S.T.D., Rector**  
 Box L. HOWE, INDIANA

## 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 Cyclopaedia 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	143
The Position of "Liberals"—"Golden Rule Sunday."	
ACKNOWLEDGMENTS	145
THE TOCSIN [Poetry]. By M. L. Russell	145
DAILY BIBLE STUDIES	146
NEWS OF THE CHURCH IN PICTURES	147
INTERNATIONAL GOLDEN RULE SUNDAY. By Henry Strong Huntington	148
THE MARLBOROUGH ANNULMENT. By the Bishop of New York	149
THE ADVENT CALL TO SERVICE. By the Bishop of Fond du Lac	150
VERITAS: SAPIENTIA DEI AMORIS [Poetry]. By F. Leslie-Jones	151
AROUND THE CLOCK	151
CORRESPONDENCE	152
"Liberal" Points of View (the Bishop of California, Rt. Rev. Frank Hale Touret, D.D., Rev. James Thayer Addison, D.D., Rev. Henry Knox Sherrill, D.D.)—Russian Bishop Corrects Misstatements (the Russian Orthodox Bishop of Chicago)—The Bishops' Crusade (Rev. O. Stewart Michael)—Two Helpful Books (Rev. H. P. Scratchley)—Wishes the Church Would Stop Quarrelling (Rev. George L. Barnes)—A Preaching Mission (L. P. Taylor)—Catholic Congress Cycle of Prayer (Rev. S. C. Hughson, O.H.C.).	
BOOKS OF THE DAY	154
LONDON LETTER	159
TORONTO LETTER	161
NEW YORK LETTER	162
BOSTON LETTER	164
CHICAGO LETTER	166
WASHINGTON LETTER	167

It is a valley cold enough and dark enough, God knows—colder indeed, and darker to some, and now and then cheered up with bright sunbeams; it is subject to all the pains and distresses, and fatigues and fears, that lead down to death itself. And the name of that valley is—the World. And yet it is given to us for a door of hope. And why? Because those blessed Feet walked in it, which, wherever they went, were beautiful with the tidings of peace; because, if we are called to tread the gloomiest and darkest part of it, we are but following them; because He that is our Head was well acquainted with the sorrows and the grief that beset this valley, bore them all, and conquered them all, and so made a glorious ending when He ascended up from darkness to Light, from passing sorrow to eternal Joy.—*J. Mason Neale.*



# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, DECEMBER 4, 1926

No. 5

## EDITORIALS & COMMENTS

### The Position of "Liberals"

WE feel indebted to the Bishop of California and to Bishop Touret and Drs. Addison and Sherrill, for their kind replies, printed in the Correspondence columns of this issue, to questions as to the attitude of Liberals in certain matters that we raised in an editorial printed in THE LIVING CHURCH of November 13th. These gentlemen, with others, had generously sent out a circular letter asking for support for the *Churchman* as being recognized as "as definitely an organ of the Liberal wing of the Church as THE LIVING CHURCH is of the Catholic party." Since the *Churchman* has repeatedly held that Catholic Churchmen are outside the pale of legitimate tolerance and of the rightful comprehensiveness of the Church, we asked those who had signed the letter to say definitely: "Does the Liberal position maintain that Anglo-Catholics are loyal or disloyal members of this Church?" Bishop Parsons has answered definitely that he holds them to be loyal, though very properly stating certain details in which he believes them to be wrong, while we understand Bishop Touret and his associates to imply the same thing when they say, "We believe a truly liberal point of view implies the readiness to grant a place to all groups and opinions within the Church."

We recognize that the use of group terms in the Church, even though they be not intended as party terms, is an evil, though it is probably a necessary evil. Bishop Parsons speaks of himself as both a Catholic and a Liberal. We recognize that his use of the term Liberal is intended to imply, not that a certain group in the Church applies that term to themselves to the exclusion of others, but that they believe that the background of "liberality" should characterize the attitude of the Church. It is in precisely the same sense that others apply the term Catholic, not as though Catholicity were or could be the exclusive possession of a group or party, but as indicating the perspective through which, in their judgment, the position of the Church on any subject should be stated. It is perfectly proper, therefore, that one should claim to be, at the same time, a Catholic and a Liberal, and this editor both claims that position for himself and gladly welcomes its applicability to Bishop Parsons. Both of us, we are confident, are trying not to be partisans.

It is an exceedingly delicate matter for us to apply

this test to another periodical, for no one can claim to be free from inevitable prejudices. But delicate though it be, and though we have constantly avoided doing it in the past, it seems to be a duty now.

The *Churchman* has repeatedly and increasingly questioned the right of Catholic Churchmen in general and of those who participated in the Catholic Congress in particular, to be esteemed loyal members of this Church. And in that journal's questioning of the propriety of attendance at the Catholic Congress by the Presiding Bishop, we cannot think of any other interpretation than that the Catholic Congress was outside the pale of normal and loyal gatherings within the Church. That would be the only possible interpretation if THE LIVING CHURCH should assume a like attitude toward any gathering that might be arranged by Bishop Parsons, Bishop Touret, and others; and we hope that the impossibility of such an attitude on the part of THE LIVING CHURCH is so patent to each of its readers that the very suggestion of it will create a smile of incredulity.

Now it is exactly on top of that attitude on the part of the *Churchman*, and immediately after the extremest expressions of its most illiberal attitude, that we receive this circular letter from Bishop Parsons and his associates in which they not only ask for financial support for the *Churchman*—in which we can heartily join them—but in which also they recognize the *Churchman* as "definitely an organ of the Liberal wing of the Church." Since its illiberal policy toward Catholic Churchmanship, reiterated over and over again, has been the most conspicuous feature of the *Churchman* for a long time past, how could we avoid understanding that Bishop Parsons and his associates endorsed that policy, or at least understood it to be so consistent with the policy of Liberals in the Church as to be purely incidental? Certainly that was the natural inference, and certainly nobody but themselves could clear them from that understanding.

FOR let us see what is involved in these polemic attacks. Applying them only to those who directly participated in the Catholic Congress, if Catholic Churchmanship is outside the pale of rightful tolerance and comprehensiveness in the Church, as the *Churchman* maintains, then—



The Presiding Bishop and the Bishops of Milwaukee, Central New York, and Colorado ought to resign their many positions in the Church.

Dr. George Craig Stewart and Dean Chalmers ought to resign from the National Council.

Mr. Morehouse ought to resign his position as a representative of this Church to the Lausanne Conference—where, of all places, strict loyalty to the Church is an absolute essential.

The Bishops of London and New York (with others), who sent telegrams of sympathy and regret to the Congress, are participants in an act of disloyalty.

Professor Bowyer Stewart ought not to serve on the faculty of a theological seminary of the Church.

Bishop Fiske, Bishop Johnson, and Mr. Haley Fiske ought to resign their trusteeships in the General Theological Seminary.

Father Newbery was disloyal when he served as an officer in the Department of Christian Social Service under the National Council.

Canon Douglas is to be censured for serving on the Hymnal commission.

Dr. Fleming, with Drs. Stewart and Chalmers and Mr. Morehouse, ought no longer to sit in General Convention.

Professor Tinker and Mr. Grant ought to realize that they are outcasts in the Church.

But the curious thing is, that though no one of these gentlemen has ever been charged with hiding his convictions from his fellow Churchmen, nearly all of them have been and are now the choice of the national Church for its most intimate, most trusted positions. Within the two years of these special polemic outbursts, Bishop Murray, Dr. Stewart, Dr. Chalmers, Mr. Fiske, and Mr. Morehouse have been elected by *national* constituencies in the Church to important national offices, while each of the bishops, and certain others of those named, have been appointed by *national* Church authority to delicate committee service of various kinds.

We can say also that this is not an academic question. THE LIVING CHURCH can speak with some confidence as to the attitude of just one of these gentlemen. Like Bishop Parsons, Mr. Morehouse has been chosen by national authority in the Church as a representative of this Church at the forthcoming Lausanne Conference. If Mr. Morehouse believed that the *Churchman's* attitude adequately represents the position of men like Bishop Parsons, Bishop Touret, and these other gentlemen, Mr. Morehouse would immediately withdraw his acceptance of that appointment. He would not go unless he believed that he possessed the confidence, not only of the Church in general, which may be assumed from the fact of his election, but also of men of the standing and of the views of this particular group of Churchmen. Mr. Morehouse would not think of attending as a representative of less than the whole Church. There are, no doubt, ultra-partisans in the Church whose view in the matter may properly be treated as negligible, but Bishop Parsons and his associates are not such men.

The question, then, seems to arise: Who really are entitled to speak for the Church in determining who and what shall be tolerated in the Church? Who are the tolerated and who are the tolerators? Are certain editors of Church periodicals, being spokesmen for the "Liberal" position, to determine, on behalf of the Church, whether men who have received signal expressions of the confidence of the Church are within the "comprehensiveness" of the Church, or are the editors themselves beneficiaries of the tolerance and comprehensiveness of these more representative Churchmen, in

whom the Church proves its confidence by electing them to its most important positions? Happily, nobody has ever questioned the "liberality" or the "tolerance" of the sort of men who constituted the Catholic Congress. The narrowest Liberal need not fear that he will or can be made the victim of such a campaign of intolerance as has been waged against these in the name of Liberalism during these past few years. But it is the editor of the *Churchman*, and not men holding important elective positions, that the Church "tolerates"—and very gladly.

**B**UT we must not be misunderstood. Having acknowledged these kind letters from Churchmen of the highest standing, 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 not led us to observe that tolerance is a common virtue 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. Even Bishop Parsons seems not to have thought it 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?

Second. We must not seem to agree with Bishop Touret that "a truly liberal point of view implies the readiness to grant a place to all groups and opinions within the Church." We have before expressed the opinion that the comprehensiveness of the Church extends rightly to individuals, insofar as these are chiefly building up the Kingdom of God and helping to extend righteousness on earth. As to opinions, it applies also to all those on which the Church has not formally expressed a contrary opinion. But, the Church having indorsed the proposition, "I believe in God the Father Almighty, Maker of heaven and earth," it cannot be said, in our judgment, that the opposite proposition, "I do *not* believe in God the Father Almighty," etc., has a legitimate standing place in the Church. In other words, the Church may tolerate *people* who do not wholly express her faith; but she could not be said to tolerate *opinions* contrary to her standards unless she had affirmatively so declared by formal vote, which, obviously, she has not done.

As to opinions upon subjects upon which the Church has not formally ruled, we grant that a "truly liberal point of view" demands the utmost hospitality within the Church. Thus, two rival current interpretations of "Maker of heaven and earth" are alike lawful in the Church. So are various interpretations of the doctrines of the Atonement, of the resurrection of the body, of the forgiveness of sins, and of various other doctrines, so long as the interpretation does not deny



the fact itself which the Church asserts. So is it also lawful to hold or to reject teachings upon which the Church itself (or the Anglican branch of it) is wholly silent; such as the nature of hell, the question of verbal inspiration of the Scriptures, the precise delimitation of revelation in the Bible, the philosophical explanation of the Real Presence in the Blessed Sacrament, the Immaculate Conception, the divine right of kings, the number of the angels, the use of flowers, candles, surplices, chasubles, copes, mitres, incense, etc., in worship, the extent of the bishop's rightful *jus liturgicum*, all questions as to spirit communication from the departed, the value or the lack of value in various unofficial devotions, and a countless number of other questions not officially determined by the Church. Can we really count on those who profess a "truly liberal point of view" to coöperate with Catholic Churchmen in demanding liberty, *pro* and *con*, on such undetermined questions? If so, a great deal of the polemics of the Church may be avoided, and Churchmen may discuss the questions calmly, on their merits, each acknowledging the loyalty of the other. And we might point out that it is generally not Catholic Churchmen who take the "narrow" side in discussing such questions. Are Liberals willing to approach the liberality of the average run of Catholic Churchmen?

We are not asking this question on the hypothesis that they are not. Rather are we appealing to the writers of these letters to join us in trying to stop the campaign of fault-finding, and epithet-hurling, and reading men out of the Church, and discourtesies, and sometimes insults, that has been rampant in the Church for so long that we can no longer remain deaf to it. Let us differ with each other, as in many things we do, as Christian gentlemen. Let us work out the problems of the Church in a spirit of fellowship. Let us encourage, rather than discourage, honest and reasonable experiments in seeking to stay the onslaughts of irreligion and worldliness and immorality which challenge Christianity as they seldom have done before. If, perchance, such a determination should be felt *both* by Catholics and by Liberals in the Church, what could we not do together?

And will not these our friends do what in them lies to bring back to our Church press that leadership in urbanity and courtesy among religious papers that once was its charm and its glory? In connection with which, whenever THE LIVING CHURCH offends, will not these good friends do us the service to point it out?

So shall Catholic Churchmen and Liberal Churchmen, working together, heal that pathetic breach in the Church that began when Pusey and Maurice, and their respective associates and followers, failed to understand each other, and sent down to posterity two separate currents that should have flowed together as one.

THE first Sunday in December is that which is annually observed by many Americans by tendering to themselves the "Golden Rule Dinner" whose menu is modeled after that of the American-supported children in the Near East orphanages. For

"Golden Rule  
Sunday"

them it is a daily menu, to be received with thanks. For most of us it is a pittance such as we can scarcely endure for a single day. It may be made, however, a truer Thanksgiving Day than that which the President asks us to observe. And it must stimulate any of us to redoubled effort to bring our Near East orphan wards to maturity, though the excitement of "saving" them is over, and the task of rearing them has become one of a humdrum character.

We are interested in presenting to THE LIVING CHURCH FAMILY the opportunity, now given, to take out a "sponsorship" of a single but definitely assigned child for a year, somewhat after the plan of the Fatherless Children of France during the war. The child is assigned to the American sponsor, whose individual story and photograph are furnished. The sponsor contributes \$100, which provides entirely for the child's maintenance for a year. Through THE LIVING CHURCH RELIEF FUND our own good offices are extended, and we should be pleased to enroll many of our FAMILY as such sponsors.

The observance of December 5th as "Golden Rule Sunday" cannot conflict with its observance as an Advent Sunday. We ask, however, that its observance take the practical form that we have suggested. Of course smaller or larger contributions to the general fund will also be welcomed. But we covet for many of our readers the honor of being "sponsors" to definite, assigned children.

ACKNOWLEDGMENTS

FLORIDA CHURCH RELIEF

St. Luke's Branch of G. F. S. A., Communion Alms, Altoona, Pa. ....	\$ 7.05
Junior Auxiliary, Emmanuel Church, Brook Hill, Va. ....	10.00
F. G. F. ....	5.00
A. C. Lanfare, Christ Church, New Haven, Conn. ....	5.00
	\$27.05

BAHAMA HURRICANE FUND

"Londoner" .....	\$ 2.00
------------------	---------

NEAR EAST RELIEF

K. L. P. (for Armenians) Highland Park, Ill. ....	\$ 2.00
---	---------

THE TOCSIN

*Thy will be done:*

No summoning to mere submission this,  
With head bowed low the chastening rod to kiss;  
A challenge rather, sounding far,  
From sea to sea, from star to star,—  
*Lift up your hearts, frail children of the sod;  
To do His will means partnership with God!*

—M. L. RUSSELL.

THE NEED FOR CHURCH SCHOOLS

I HAVE a daughter in her nineteenth year, baptized in infancy, confirmed at twelve, and taught to be loyal to her faith, writes a Churchwoman. When she finished the eighth grade at the little local school, I found it would not be prudent to send her to a larger town near by. A denominational school seemed the only solution for my problem, and she has been there for three years with a good record.

Last Sunday she announced that she is going to "join another Church." I was astounded. Can't the Church see that we must have a cheaper school that will fill the requirements of Christian training at a popular price for the farming or country class of people?

Three mothers who have had daughters baptized and confirmed in our little church, trained them to love their Church and its teachings, have had to send them to any school they could, only to have them come home and look at their own church with indifference and as something beyond their understanding. One of these girls went out with the ambition to become a missionary nurse, and she graduated with honors, only to drift along.

We must wake up to this very important need. If one denomination can take care of girls nine months, educating them under Christian training for \$300, we can also. And the sooner it is done the better it will be for the rural church.

I feel that I am losing all I worked for. . . . Members of our branch are more interested in doing something to have a school to meet our needs than anything you can suggest. There are only six that are faithful, but how many more we might have had, had there been a place of training!



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## THE HOLY BIBLE

December 5: Second Sunday in Advent

### SCRIPTURE AND EDUCATION

READ ROMANS 15:4-13.

IT IS an extraordinary thing that in an age when interest in education is uppermost the Bible should be to many an unopened book. In it is the record of the moral and spiritual culture of a people who had a peculiar genius for the moral and spiritual life. It contains much of the world's clearest thinking upon the problems of both individual and social life. It enshrines passages that equal or surpass anything in other literature. There is, further, scarcely a present human interest, unless we except certain fields of recent scientific achievement, which has not been so largely affected by the Bible that we cannot understand it apart from the Bible. The man with even a pretense of education and culture cannot afford not to know his Bible. He will be at a loss to understand much that enters into life around him, and which has fashioned the ideals and motives of the world's best men. More particularly is this true of the life of religion.

December 6

### THE SCRIPTURE'S WITNESS TO CHRIST

READ ISAIAH 9:1-7.

IT MAY be that Old Testament conceptions of Messiahship have come to mean less to us of today than they did, for instance, to the early Christian community of Palestine; it may be that we are less sure in many cases of the immediate application of many so-called Messianic passages to Jesus Christ; there can be no doubt, however, of the value of the conception which these passages embodied. They express the belief that God cannot fully reveal Himself except through personality at its highest, nor commend His ways till those ways are demonstrated in a living character. It was a sure instinct that God when He came to dwell closer with men would take a Person through which to make His self-disclosure. These Messianic passages are not dependent, therefore, for their value upon literalness of anticipation of the details of Christ's career. In their larger sense they proclaim the need and certainty of Christ without whom God will not be fully known at all.

December 7

### CHRIST'S USE OF THE SCRIPTURES

READ ST. JOHN 5:36-40.

CHRIST had no doubt of the ultimate reference of prophecy. The Old Testament was to Him a book which spoke of Himself and of the mission which He came to fulfill. He appealed to it in justification of His claims. He saw it as something incomplete until it found the answer in Himself. The great value of the Old Testament for ourselves is not in the least that it gathers up and phrases an incompleteness and inadequacy which we personally feel till we come to terms with Christ. We experience longings, the haunting sense of failure, vague intimations of something beyond the best which our experience offers and which the world affords. The Old Testament is a stern book. It sets high standards, yet even so it does not carry us far enough. It leaves us with a need and a hope. It points to a satisfaction which it does not itself offer. That was one of the great values that Jesus perceived in it. It makes clear men's necessity while it arouses hope that necessity will find an answer, and thus it leads men to Him who fulfills the world's need and corresponds to its hopes. If Christ Himself was tempted to doubt His value to men, He must have found in His constant reading of the Scripture courage and conviction. He did not come to a world which had no need for Him, but to a world which in its necessity longed for Him.

December 8

### CHRIST'S USE OF PROPHECY

READ ST. LUKE 24:44-49.

THE appeal to the Old Testament is an appeal to experience. It may be and is the record of God's self-revealing, but it is also the record of the self-revealing of the human heart, for the Old Testament is a profoundly human book. Read the great prophets and see below the incidental references to their own times, behind what they felt themselves compelled to speak under the urgency of the Spirit, the voicing of fundamental human desires. "My heart is disquieted until it rest in Thee." Christ was saturated with the prophets. Nowhere else did He find a like assurance of His own necessity. All that He was and did corresponded with human desire and demand, just as it corresponded with the will of God. His life and death were foreseen, required. He was but a fulfilment. Nothing about Him—even His dying—was unrelated, forced, and artificial. We feel that Christ is always approaching Himself through the prophets. Possibly that is the best way for us to approach Him also.

December 9

### THE BIBLE A SEARCHING BOOK

READ HEBREWS 4:12-16.

THE great practical value of the Bible is that it is constantly bringing us to an issue. The tendency with us is to grow acquiescent with the standards we accept from our class, surroundings, or day. We make our constant little easy compromises. We come to measure ourselves by what society expects. The Bible sets before us the stern demands of God. It is never easy-going. It deals roughly with our satisfaction and our self-confidence. It runs athwart of easy deductions as to what life means. It is well for us to have a standard of thought and action which is high and does not bend to our desires. Where the Bible is read its influence upon private and social life is marked.

December 10

### THE BIBLE IN THE HOME

READ II ST. TIMOTHY 3:14-17.

THE child learns largely by experience, but there are experiences into which he himself need not enter. He can learn from the mistakes of other people. He can take over the assured result of other lives. The great practical value of the Bible is that it affords a great body of experience upon which he can draw. No part of the Bible "is without its usefulness. People today are living in all stages of development which its records represent. Its earliest, crudest sins and shames, views of God, and ideals of man are all among us. As one travels through the Book there is no place on the road where one does not meet some problems which modern folks are facing, some points of view which they ought to get or ought to outgrow, some faiths which they ought to achieve or ought to improve upon. So long as a man knows the whole road and judges every step of it by the Spirit of Christ, who is its climax, he can use it all."—*Harry Emerson Fosdick*.

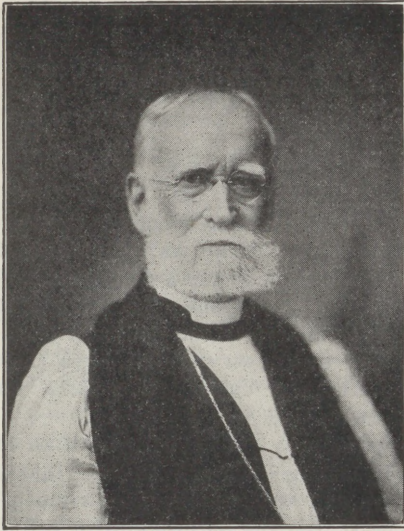
December 11

### THE BIBLE ILLUMINES LIFE

READ II ST. PETER 1:16-21.

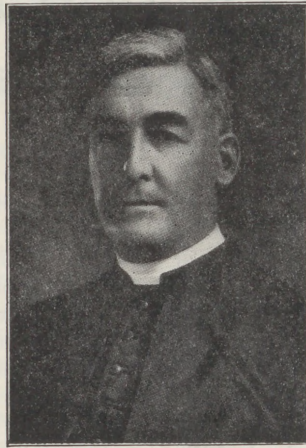
NO ONE who seeks to achieve in any department of life will neglect what has been said by those who have come to be recognized as authorities. He will avail himself of their contributions, and profit sometimes by their mistakes. There is not an interest in life which has not been illumined by other men before we take it up. It is sometimes amazing to discover what a flood of clear light Scripture writers have thrown upon problems and tasks which we feel to be quite modern.





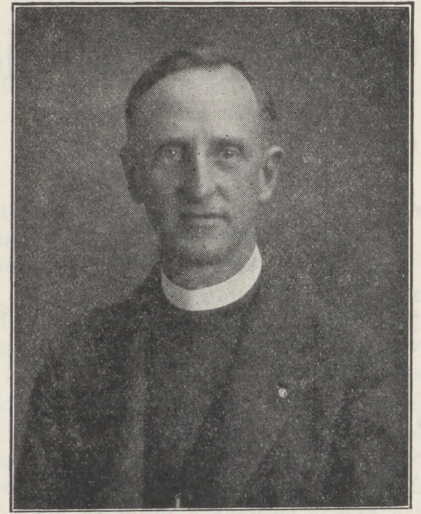
**HEADS PROVINCE**

The Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington, was elected president of the Province of Sewanee at the synod recently held. (Story on page 168.)



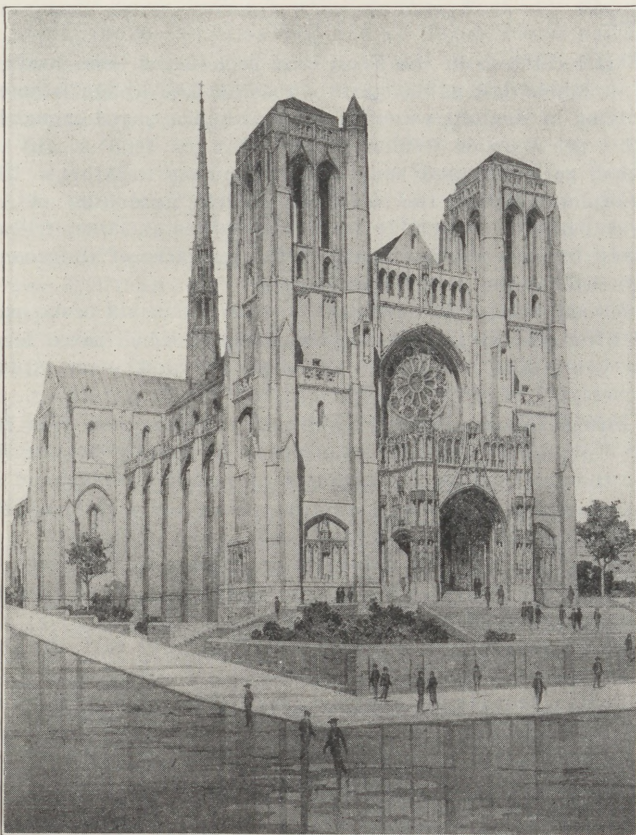
**DIES SUDDENLY**

The Rev. Frederick S. Penfold, D.D., rector of St. Stephen's Church, Providence, R. I., passed away in that city last Sunday after a brief illness. (Story on page 170.)



**JURISDICTION EXTENDED**

The Rt. Rev. E. Cecil Seaman, D.D., Bishop of North Texas, will be in charge of the Missionary District of Oklahoma until a successor to Bishop Thurston is elected by the House of Bishops.



**Grace Cathedral San Francisco**  
 Lewis Parsons Hobart, Architect.  
 Cram & Ferguson, Consulting Architects.

**EXTERIOR**

Length: 340 feet. Material: concrete—Frame, reinforced concrete. Tracery and ornaments of cast stone. Entrance porch: Stone. Towers: 135 feet from floor and 159 from level of Taylor St. Width of main front: 119 feet buttress to buttress. Spire at Crossing: 230 feet from street level. Gilded—to be lighted at night.

**INTERIOR**

Length of nave from rose window to chancel window, 300 feet. Width of nave 42'-6"; height of nave 87'-10". Width of transepts 33 feet; from transept rose to transept rose 140 feet.



Width of aisles 16 feet. Height of aisles 56 feet. Seating capacity: 3,200.

**CHAPEL**

Length 70 feet. Width 24 feet. Height 45 feet. Seating capacity 150. Chancel floor level. Large priests' sacristy—Vaults—Toilets—Working sacristy with flower room. Mezzanine level—Bishop and Dean's sacristy with direct entrance from Jones St. Upper floor—Choir sacristy.

Lewis P. Hobart, Architect.  
 Cram & Ferguson, Consulting Architects.



# International Golden Rule Sunday

By Henry Strong Huntington

THE other day there came from the press a book entitled *International Golden Rule Sunday*, written by one Charles V. Vickrey, whose name has become something of a household word here in America. The book begins with a dedication to the memory of Cleveland H. Dodge, treasurer of Near East Relief until his death, a man who, just after the war, could give a million dollars for the American Red Cross and then only a few weeks later give a hundred thousand dollars or whatever else was necessary to pay the expenses of Near East Relief's campaign for fifteen million dollars to save the Armenians—could give it because the government's price for copper brought a profit to his company, and he had resolved, "Not one red cent of this blood money shall stick to these fingers." So he had money to help mop up after the horror of war.

After the dedication of the book comes an introduction by Albert Shaw, the kind hearted, clear headed editor of the *Review of Reviews*. Then Calvin Coolidge has a page, a letter which he wrote last May, in which he said:

"The aid we may give out of our abundance to those less fortunately situated than we should be of great value in bringing about the application of the Golden Rule to the settlement of misunderstandings among nations as well as among individuals."

Then follow a hundred and fifty pages of text and picture about the new custom that only cropped up in the world three years ago, but that is already observed by the people of fifty nations—the custom of eating the orphan's meal on the first Sunday in December, and then making a gift for those orphans, with the difference between the cost of this meal and an ordinary Sunday dinner, as the center of the financial snowball.

It doesn't say so anywhere in the book, but Charles V. Vickrey himself suggested the idea. He had been visiting the orphans at Kavalla in 1923. The year before millions of dollars had poured in to Near East Relief in answer to the extremity of Smyrna. But interest had flagged in 1923. Nevertheless, curiously enough, the orphans needed three meals a day just as much that year, when no Smyrna had been burnt, as they did the year before when it had. It began to look as though we didn't realize that it takes just as long for a boy named Muggerdich to grow up as for one named John. (When an Armenian wants to say John the Baptist, he says Muggerdich.)

How could people come to understand the need? An inspiration came to the secretary of Near East Relief as he journeyed from Kavalla toward Geneva—this idea of the orphan's meal for everyone. He dubbed it the Golden Rule dinner. That and the idea of sacrifice that it would start would go far, he believed, to keep the children's larder full of the needed flour and rice and prunes and cocoa shells. He proposed the idea early that September to the international conference of the societies helping in the Near East. They adopted it with enthusiasm.

Less than a year after Mr. Vickrey dreamed of his Golden Rule meal men from eighteen religious communities, representing also, so it happened, eighteen different nations, took the first Golden Rule tea together in a garden in Jerusalem. Moussa Kazim Pasha, head of the Moslem community of Palestine, drank the Golden Rule beverage, while not far away the Patriarch of the Armenian Church quaffed it. And so did the Patriarch of the Greek Orthodox Church, the Abyssinian Patriarch, the Coptic Patriarch, the Archbishop of the Syrian Church, the representative of the Roman Catholic archbishop, as well as Jews and Anglicans and Christian Scientists and members of the free Churches.

A few months after that tea in Jerusalem, a good number of American governors issued official proclamations, appointing the first Lord's Day in December Golden Rule Sunday. Everybody approves it. Bishops, labor leaders, business men, presidents of women's clubs, best of all, the children—everyone says it's good.

And many of them are practising it: the women in the Tennessee State Penitentiary and Prince Tokugawa, descendant of the Shogun in Japan; the girls in the women's college in Santiago, Chile, who gave up dessert for a month in order that they might help, and the little children in the Southern Christian Home of Atlanta, who of their own will cut down their rather meager meal on the great day and so saved \$4.22 "for little children worse off than us."

We like to recall little eight year old Leona, who lived in Sacramento. She had been looking forward to the family Golden Rule dinner for days and weeks—this "poor's lunch," as they call it in the Near East. But the Saturday night before the great day, father forgot about it and brought home a beefsteak. Leona was horrified. Her mother explained to her, "We will give the poor children just as much money as if we didn't have any meat for dinner, and maybe Daddy will pay more for not remembering about Golden Rule Sunday."

But on Sunday noon, when dinner was served, Leona was nowhere to be found. They called her and hunted her, high and low. At last they came on her huddled in the corner of a closet, crying.

"What is the matter?" they asked anxiously.

"Daddy should not have bought that meat," she sobbed. "The Armenian children are not having that kind of dinner today."

THE children in the Near East orphanages have received a double dose of the spirit of the day. The orphan "alumni" studying in Anatolia college, now in Salonica, saved enough by eating pea soup on Golden Rule Sunday to send a gift of money, garments, and sugar to the orphans in Athens. The "ex-orphan" boys of the Near East Relief, "graduates" of Antilyas, gathered about \$120 among themselves and their friends to add to the collection made by the sacrifices of the youngsters still at the Antilyas orphanage.

A small refugee in the Greek town of Lipazmata broke open her little bank to get out the money that she had saved for a new dress. She put it into the orphans' fund, commenting: "Never mind, I can wear what I have."

Fifteen thousand children still remain in the Near East Relief orphanages, and the organization is directly helping fifteen thousand others. It distributes an unbelievable amount of warm clothing and shoes—more than three and a third million pounds last year. Its forty-five hospitals and clinics gave well toward one quarter of a million treatments every month in 1925. We are getting our money's worth when we make our little Golden Rule sacrifice.

It is very simple, this observance of the new fast, the fast of the Golden Rule. On the first Sunday in December put on the table a meal that consists of, say: Thick soup, or lamb or beef stew, or macaroni and cheese; stewed apricots with corn syrup, or baked prunes; brown bread and cocoa; and send the money so saved with as much as you can afford besides added on, to Near East Relief, 151 Fifth Avenue, New York City.

Above all, tell the children what it means. At the beginning of the meal perhaps you will enjoy reading to them a few words from the glorious prophet Isaiah. In the fifty-eighth chapter of his book he wrote:

"Is not this the fast that I have chosen . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

The old prophet said something more that we might like to read too, as to the way the Lord will pay America and every other land that will keep this kind of fast:

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

CHRISTIAN teaching is so severe and comprehensive that not even the neglect of a single principle can be excused by a strict adherence to all other principles.—*Rev. William Porkess, D.D.*



# The Marlborough Annulment\*

By the Rt. Rev. William T. Manning, D.D., D.C.L., LL.D.

Bishop of New York

**P**UBLIC interest has been much stirred by the action of a foreign ecclesiastical court which has undertaken to declare null and void a marriage which was solemnized in this city, in accordance with the rites of the Protestant Episcopal Church, and under the laws of the United States.

Great numbers of people are asking why the Roman Catholic Church in England, and the Vatican tribunal in Rome, should have felt moved to take such action in behalf of the Duke and Duchess of Marlborough, action which seems wholly at variance with the teaching of the Roman Church as to the sacredness of marriage, for both the Duke and Duchess have been divorced and remarried and, on this account, in 1922 the Bishop of Oxford acting for the Church of England, to which the Duke belongs, felt obliged to debar him from attendance at a diocesan conference.

This action of the Vatican tribunal cannot be passed over, and since the marriage thus declared null and void was solemnized at one of our altars in this diocese it seems to be incumbent upon me to express to our clergy and people, and to any others who are interested, my judgment in the matter.

The facts as to the Marlborough marriage, and the subsequent events relating to it, are well known. The marriage was solemnized in St. Thomas' Church, New York, in 1895 by Bishop Littlejohn, of Long Island, with Bishop Potter and the rector of the church, the Rev. Dr. John Wesley Brown, also participating in the ceremony. After having lived together in wedlock many years, and two children having been born of the union, the Duke and Duchess in 1920 were divorced and both were thereupon remarried, the Duke to Miss Gladys Deacon, of Boston, the Duchess to M. Jacques Balsan of Paris.

In the full light of these events, thirty-one years after the marriage of the Duke and Duchess took place, and after their divorce and remarriage to other persons, the papal court now announces that it has taken action upon their marriage solemnized in New York in 1895 and has declared this null and void.

The explanation of this action, given through the press, is that the decree of nullity was granted because at the time of the marriage undue pressure was exercised by the parents of the bride and the bride did not act of her own free consent.

## JURISDICTION OF ROMAN COURT

Before dealing with this explanation, however, there is a primary question which must be asked, as to which the dispatches from Rome say nothing, and this question is—What right has a Vatican court sitting in Rome to pass upon the validity of a marriage between members of another communion, solemnized in a Protestant Episcopal Church in New York, under the laws of the United States of America?

Marriage is a civil contract, as well as a religious one, and the claim of any foreign court, ecclesiastical or civil, to pass upon the validity of marriages solemnized in this land, between persons not of its own communion, is an unwarrantable intrusion, and an impertinence. No Church in our own country

\* Bishop Manning's message to his diocese denouncing the annulment by the Sacred Rota of the marriage of the Duke of Marlborough, which he read at the Thanksgiving Day service in the Cathedral of St. John the Divine, was, according to the *World*, immediately submitted to the Chancery of the Roman Catholic Archdiocese of New York, where it was announced that Cardinal Hayes "was not available," but that a reply would be prepared by Bishop Dunn. In three hours an official reply of the Roman Catholic Church in this diocese was issued, reading in part as follows:

"The Catholic Church is not legislating for civil effects, but claims the right which she received from her divine founder to counsel the followers of Christ in matters of conscience. Why should any one appeal to the Catholic Church today unless a matter of conscience is involved? We feel quite sure that Bishop Manning recognizes the distinction between the domain of the civil and the spiritual. His own protest against the divorce evil in this country, as sanctioned by civil law, shows that he himself is not prepared to accept, in conscience, the effects of civil legislation in this regard."

The official Roman Catholic statement pointed to the historic combats the Roman Catholic Church has fought to maintain indissolubility of marriages which were considered validly made, contrasted with the Marlborough-Vanderbilt marriage, which, by evidence "which satisfied a venerable and honored court," was forced upon the bride against her will.

could annul a marriage without due process of law in the civil courts.

The diocesan court of the Roman Catholic Bishop of Southwark, England, a tribunal unrecognized by English or American civil law, and the tribunal of the Rota at the Vatican, described as the supreme court in such matters, presume to declare that an American marriage, valid, duly solemnized and recorded under our law, is void and that it never existed. This assumption of jurisdiction by a Vatican court has most serious implications and will be rightly resented by great numbers of our people.

Our religious liberty in this country must be uncompromisingly defended against any such interference. This incident is a sharp reminder to those who love freedom of the importance of maintaining complete separation of Church and State.

## DECISION CONTRADICTED BY FACTS

But apart from this primary question as to jurisdiction, the decision itself as announced is one which is contradicted by the known facts, and which cannot stand under any principle of law or reason.

The marriage is declared null and void from the beginning on the ground that pressure was used by the bride's parents and that she did not act of her own free will. The evidence upon which this decision was based has now been revealed by the Sacred Rota Tribunal, but there is much evidence which runs counter to the decision. Many who were present at the marriage, and were associated closely with the Marlboroughs at the time, have informed me that they saw no sign whatever that the bride was acting under any compulsion, but quite the contrary.

I have from the direct testimony of one who heard his statements that in view of the special circumstances attending the marriage, the rector of the church, the Rev. Dr. John Wesley Brown, took great care to assure himself that his young parishioner was acting of her own free consent, and that he was entirely satisfied as to this. But the facts of this case are sufficient as they stand open in the record, and in the light of them the decision announced by the Vatican court is a preposterous one.

If there had been forced consent in any sense which constituted duress, relief from this should have been sought, and the forced consent repudiated, at the first practicable moment. Instead of such action, the plea of forced consent seems never to have occurred to anyone until thirty-one years after the marriage.

## DIVORCE SUIT AN ACKNOWLEDGMENT OF VALIDITY

There was no mention of forced consent when the Duchess in 1920 applied to the English civil courts for a divorce from her husband and by that suit for divorce acknowledged the validity of her marriage twenty-five years before. It was not until long after she had been divorced and remarried that she presented this plea to the courts of the Church of Rome.

The plea of duress made under such circumstances as these after a quarter of a century of married life, and the birth of two children, would not be entertained by any civil court and the decree of the Vatican court based on this plea is one which earnest and devout Roman Catholics themselves should, and I am sure many do, greatly regret. That any woman of middle age, after years of married life, should be willing to swear that her parents sold her for worldly gain, and against her will, is in itself a scandal, and the more so when one of the parents is no longer here to deny such an accusation.

## A DISCREDIT TO THE CHRISTIAN CHURCH

This whole proceeding is a discredit to the Christian Church and an injury to religion. It has done more than any event in years to weaken the sanctity of marriage. If marriages are to be declared null and void on pleas so unreal as this, no mar-

(Continued on page 151)



# The Advent Call to Service

A Pastoral Letter

By the Bishop of Fond du Lac

*To our Reverend Clergy and Faithful Laity, Loving Greeting in Christ:*

**U**NDER the authority of our national Church we begin today the Bishops' Crusade throughout our entire country, from ocean to ocean and from the Canadian line to the Gulf and border of Mexico. It is to last intensively from today [Advent Sunday] until Easter Even inclusive, and it is hoped that the Church once aroused will continue the Crusade permanently. It is a united effort to arouse our people to a clearer apprehension of the awful glory of the Incarnation of God, the tremendous significance of it, and a deeper devotion to His majestic presence.

There have always been men and women in the Church to whom the love of God as manifested in the Incarnation has been so real that it has been and is the mainspring and joy of life. There is no event in the history of creation that is in any way comparable in dignity or importance to the birth in our human nature of God the Son, in Bethlehem of Judea, more than nineteen centuries ago. The eternal, the infinite, intelligent Energy and Will, the Almighty God, who made and sustains the universe, vouchsafed thus to enter creation and unite our nature to His own, that we human beings, whom He has richly and sufficiently endowed with intelligence, might know Him, that He might give us His gifts of Grace, and redeem us by His great sacrifice on the Cross, and that we might ourselves respond to His infinite love.

But your bishops greatly fear that upon most of us this stupendous fact sits too lightly. The comforts, attractions, and luxuries of our modern life appear to have deadened the religious sense in vast multitudes of Church people, and loosened our hold on God. Many of us have ceased to examine our consciences and are neglecting our private prayers; the open Bible is no longer our glory; the devout home with its family prayers is getting very rare; the command of God which makes attendance on His public worship obligatory upon us at least on the Lord's own day is very widely ignored; our lay people leave to the clergy all responsibility for the conversion of our fellow countrymen; and the wheels of the Church's chariots are grinding slowly. Now, in the Bishops' Crusade, the Church is putting on the whole armor of God and girding herself anew for battle.

We are asking that our priests in each congregation appoint a local committee consisting of from three to six per cent of the communicants, who shall sign for one year a Crusaders' Pledge of prayer, Bible reading, worship, and service and secure from as many other communicants as possible signature to the same pledge. All who sign become thereby Crusaders and members of the local committee to assist the Bishop and the local pastor in this new Crusade for the all-glorious Saviour of mankind.

1. There are many arguments abroad against the existence of God, but they have no effect on those who begin and end each day on their knees. We who pray do not *think* God is, we come into daily conscious contact with Him and *know* He is. Prayer is all but almighty. It is our poor finite weakness resting on the Almighty Arm.

2. The Christian home is the bulwark alike of the Church and the nation. Of old, Christian parents gathered the young about them in the evening for a brief reading from Holy Scripture and for family prayers. Such homes were citadels of faith and were not broken by divorce. There is no wealth we can leave our children like a parent's faith and habit of prayer. From such homes the young carry into the world Christian traditions of reverence, morals, and fortitude. Surely your bishops will not plead in vain with Christian parents for the strengthening and sweetening of home life by family prayers.

3. A brilliant young painter grew up in a home where the atmosphere was saturated with materialistic skepticism and infidelity, but like most great artists he dreamed of painting a picture of the world's greatest character. He decided to

study the life of Christ by going to a lonely hunting lodge in the country with the four Gospels as his only companions. After a few weeks' absence he returned, and his father, noting something remarkable in his face and bearing, asked what had happened during his absence. He replied, "I have seen the glory of God in the face of Jesus Christ!" Christ Himself is the evidence of Christianity and we modern Crusaders are pledging ourselves to read carefully each day a brief portion of the Gospel story. It will bring us into daily contact with our divine Saviour, strengthen our faith, and tremendously enrich our lives.

4. A great modern lecturer said that, among our American people, worship is becoming a lost art. It is a terrible arraignment, for worship is bound up inseparably with the sense of reverence and the majesty of God, which is the crown of human character. A commandment of God sets apart one day in seven for worship and it is appalling to see how many professedly Christian people lift up their puny defiance of God in this matter. Christ says: "When two or three are gathered together in My name, there am I in the midst of them," and He instituted and ordained the great act of worship of the New Covenant, by which we in Him and He is us present before the Eternal Father the great Sacrifice of Calvary, by which alone we obtain remission of our sins and are made partakers of the Kingdom of Heaven!

We modern Crusaders are pledging ourselves to attend, if possible, two services of public worship in the church each Sunday and if reasonably may be, one week-day service.

5. Evangelism is the principal work our Lord has set for His Church and it is the supreme work the Church is attempting in this Crusade. Of late both our clergy and laity have felt this so especially a work for the clergy that our laymen and women have practically left it entirely to the clergy. I am beginning my twenty-seventh year as a bishop and whenever I have met wardens and vestrymen to confer about a new pastor, there has always been a feeling prevalent that the Church has not the power in the community it should have, and so far as I can recall this has always been the fault of the clergy. I do not remember hearing of any responsibility of the laity, further than the selection of a priest and his financial support.

The clergy have the responsibility for the conduct of the public services, the preparation and delivery of sermons, marriages, the visiting of the sick, the burial of the dead, the training of the young, the charge of the Church schools and other parish organizations, in most cases even the Church music, sometimes even the responsibility for the finances and care of the Church property, and are generally so completely occupied with routine details that they have little time for the great work of the Church, which is evangelism.

When the Church in her early days went forth from Jerusalem to conquer the world, that work was not considered the task of the clergy alone. Christianity was introduced into Britain by Roman soldiers and merchants who went there to purchase tin and this was the case throughout the Roman Empire and beyond. Christians, on fire with the consciousness of the divine presence and love, told the great story to all they came into contact with. The clergy were the officers of an army which went forth conquering and to conquer. Christianity was an intensely personal thing, but every baptized man and woman received not merely the privileges and advantages of the saving power of Christ, but the privilege of and responsibility for establishing for Christ a relationship with others. Christianity was proclaimed by the public preaching of the Gospel, but it also spread like fire from individual to individual. This is the task of the Church today and the Bishops' Crusade is a serious effort to secure volunteers for the work.

I recently read a remark attributed to a great modern evangelist antagonistic to the Church, "If the Episcopal Church



ever wakes up, look out!" It reminded me strongly of a remark of our own great Bishop Grafton that if we could convert the Episcopal Church, there would be no difficulty in converting the rest of the world! We have an unharnessed power for Christ which is incalculable. We have the men and women, the intelligence, the Faith once delivered to the saints, the sacramental grace and energy of our Lord's presence; and the Church this Advent is calling to each and every one, "Prepare ye the way of the Lord, make His paths straight!" "Who is on the Lord's side?" Who loves Him enough to sign the Crusaders' Pledge and by daily prayer, regular worship, and an effort each week to win one of our fellow Churchmen, lift His banner afresh and bear it on to victory? May the dear God grant that each one who hears this message will answer my appeal.

Faithfully yours in Christ Jesus,

Fond du Lac Cathedral  
Advent Sunday.

✠REGINALD H. WELLER,  
Bishop of Fond du Lac.

## THE MARLBOROUGH ANNULMENT

(Continued from page 149)

riage, and no home, can be regarded as safe. At this time when so many influences are at work which threaten to destroy Christian marriage, the outlook is serious indeed if the Roman Catholic Church is to take such a position as this decree represents.

For Rome's opposition to divorce we have been accustomed to give thanks. But of what effect is opposition to divorce if those who wish to escape from their marital obligations can obtain decrees of nullity on such pretexts as this? If couples who have lived years in wedlock can procure annulments merely by discovering that undue pressure in some form was used at the time of their marriage, divorce will become unnecessary. In the light of this annulment and others that are now rumored on trivial and puerile grounds, what becomes of the claim of the Roman Church that it stands for indissoluble marriage?

If this is to be its policy the Sacred Rota Tribunal will be likely to receive many applications for dissolution of the marriage bond.

By all who wish to see the sacredness of marriage upheld, and by all who recognize the great moral and spiritual opportunity of the Roman Catholic Church, this action by the tribunal of the Vatican should be openly condemned, and most deeply deplored.

## VERITAS: SAPIENTIA DEI AMORIS

What is one measured beat—one span—of Tempe's tiring tread  
In the changeless, endless march of Truth's eternity!  
What matters if one minute, finite drop be tinted red  
When it straightway fades to azure in the vast blue sea?

Ah! Thou who in my heart hast sown  
The seed of Truth, and nurtured my dear soul  
With moistures generous from Thy heavens blown,  
And blest my poorly sight that I might see  
The truthless lustre of all Time's deceits and tyranny,  
Thy Love has taught me Wisdom: That all life is sweet  
In Truth—for Truth is all that changeth not with time—  
And love that changeth never is life's all; nor clime,  
Nor matter, nor time-long woe, nor cunning world's decoy  
Can touch my deathless love for Thee,

My Everlasting Joy!

F. LESLIE-JONES.

WHO CAN love and work for an institution which he knows only locally? The Church can never win faith and support for her work unless we follow her in all of her undertakings. Because the Church is working in the mind and Spirit of Christ, she is performing her task in such a way as to command the interest and consecutive thought of intellectual people.

Therefore it argues very poorly for the mental attitude of any one who says that he can not be interested in Church papers. It would reflect more creditably upon such a person if he frankly admitted that he had no interest in the Church beyond his own local association with it, and therefore he did not care to read about what the Church was doing. This Council should use its influence in promoting the interest of our Church papers.—*Bishop Capers*, to his diocesan council.

## AROUND THE CLOCK

By Evelyn A. Cummins

AN ENGLISH writer has lately published an article in which he contends that far from stultifying the minds of listeners by "spoon-feeding," radio broadcasting rather broadens the mind. Of course in this country some people are of the opinion that the constant advertising of various products over the radio is a nuisance. But the advertising is a necessary adjunct to programs which are broadcast, since, as every one knows, we could not have many of our best programs unless there was some reason for the companies back of the broadcasting to give them to the world. A recent prize fight gave, I suppose, pleasure to hundreds of thousands of people all over the country and this was made possible by a certain typewriter company which had microphones installed and announcers provided. Every Saturday the greatest football games of the country are broadcast during the fall. And, by the way, the instantaneous reaction and the alertness of the announcers at these sporting events is a constant source of wonder to listeners-in.

Now these particular events may not be enlightening exactly, but who can say that they make us any more narrow-minded. And they certainly give a lot of harmless pleasure. The majority of the concerts which are broadcast for the benefit of the public are made up of very good music, and considerable classical music. People who never heard good music before can tell all about the most famous selections and operas nowadays. Any one can describe, fairly intelligently, what politicians are saying, what great lecturers are telling us, and what some of the world's most entertaining and intellectual people are doing and thinking in these days.

As for jazz, while it may be, as I heard some one say last summer, "inducing a chronic state of barbarism," it is certainly beloved by many quite innocent radio fans. I have many times when calling in the afternoon or evening come across elderly ladies sewing or knitting and listening to jazz programs, with a most enraptured expression on their faces. They may have been about to enter upon or already in a chronic state of barbarism, but they didn't look it.

Every one knows what the radio does for the sick and for the isolated. How any one can believe that it has a stultifying effect is certainly a mystery. Probably Bernard Shaw, Chesterton, Wells, Masfield, and sundry others, don't need the radio but the majority of us do and are thankful for it, even if we do get considerable bunk along with the good stuff.

LAST summer another sign of what Dr. Collins calls our "adult-infantilism" struck the country—the indiscriminate wearing of the Helen Wills eye-shade—with what some one has called "straps holding the brains in place." All the adult infants and all the other infants were wearing them. A game rivaling "beaver" was even inaugurated, by which one made certain points for certain specified cases; for instance, any one seen in a Ford, wearing an eye-shade, counted for three points, and any one in a Rolls Royce counted for twenty-five, an eye-shade worn in a sedan or in a street car counted for ten, by a person in swimming, for fifteen points, and a boy on roller skates wearing one at night won the game, etc. The latest fad, if we can believe the jibes which are being made about it, is to be the beret for men and women, boys and girls. This form of headgear is being advertised and all kinds of jokes and comments are being made about it in the papers. If you remember Andy Gump's Scotch tam-o'-shanter which he wore playing golf you know something of the general style of the beret.

THE *Spectator* has been publishing *My Early Life*, by the ex-Emperor of Germany, William II. Somehow this writer couldn't arouse much enthusiasm over it, though parts are very interesting. Doubtless the ex-Kaiser's later life would be more interesting reading than his early years. But he is so very egotistical, even over the smallest details of his life. *My Early Life* has recently been published in book form and will, I suppose, eventually appear in this country.



# 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.

## "LIBERAL" POINTS OF VIEW

To the Editor of *The Living Church*:

YOUR EDITORIAL on a "Liberal" organ in the current issue (November 13th) which I have just read, would seem to invite some kind of reply. Let me say then first, in reference to the letter sent out in the interests of the *Churchman*, that I had never thought until I read your editorial that to approve in the main of the positive position which a paper takes could be construed as approving of all that it may say on any and every subject. I do not so construe it.

Furthermore I am thoroughly convinced that our Church life would be the poorer if any of our great papers ceased to appear. I would be ready at any time to say the same thing *mutatis mutandis* of THE LIVING CHURCH as the letter in question said of the *Churchman*.

As to the Catholic Congress and the Presiding Bishop's attendance, it is, under the circumstances, perhaps not too presuming to say that I believe Bishop Murray did exactly the right thing.

Apart from these personal matters which are of small importance, your editorial raises the question as to the attitude of "Liberal" Churchmen towards the "Catholic" group. I dislike these classifications. I count myself a Catholic. I hope I am a Liberal. I venture to write about the Liberal position, however, chiefly because the editorial in question seems to expect it.

The Liberals of whom I am thinking do not question for a moment the loyalty of the great body of Churchmen who assembled at Milwaukee. They have no reason to think of them as less loyal to the Church or less devoted Christians than the great body of Evangelicals or Liberals. They do think that some of the extremists, those, let us say, who refuse to use the official name of the Church, who violently condemn the Protestant elements in the Church's life, and are introducing Mariolatry, the Invocation of Saints, and other practices which have been unknown among us for centuries—they do think that such extremists strain the meaning of loyalty just a little. They do understand how conservative Churchmen are sometimes so disturbed in soul as to speak impatiently of these "advanced" brethren. But they do not question their honesty of purpose, nor indeed do they believe that THE LIVING CHURCH has any sympathy with that kind of individualism.

That being understood, let me say a few words more about the Liberal's position. He not only believes in the loyalty of Catholic Churchmen, he believes also that they have a contribution of great value to the Church of the future. But he is sure that it would end disastrously for the Church if that contribution, converted into a closed system of authoritative religion, came to usurp the place which is now held by those principles which were released at the period of the Reformation. He believes that it is the supreme achievement of the Anglican communion that it has been both Catholic and Protestant. It has maintained a Catholic order, a Catholic culture and reverence for the past, with a Protestant freedom, a Protestant faith that Christianity is not a religion of authority but a religion of the spirit. He would not change this basic relation.

Nor has the Liberal any quarrel with the Catholic's unwillingness to be permanently bound by the Reformation settlement or any other settlement of the past. He believes in the continued presence of the Holy Spirit in the Church, and therefore in the continually growing revelation of God through Christ in human life. He believes in preserving all the best which the past has to give, whether it be Reformation or pre-Reformation in character. He believes that the Catholic movement has brought back into our Church life many lost values.

But his understanding of history and the contemporary world leads him to feel that a system which was of the highest value in the Middle Ages has not shown itself productive of unquestionably excellent results in modern times in those countries where it has reigned supreme. He thinks this is due to the fact that it is an inadequate expression of a sound Christian philosophy and a still more inadequate expression of that Gospel which came to the world, the trust of a society, the infant Church, it is true, but which came primarily as a tremendous prophetic revelation in the Person of our Lord. He

agrees with the Catholic in the principle that no past settlement can be permanently binding; but not in the application.

Finally, it seems to me that the Liberal agrees with the best of the Catholic group in believing that these questions cannot be settled by legislation or by political dominance or by anything except brotherly conference, brotherly cooperation, and the slow revelation of the larger ranges of truth. Let us be frank with one another even if frankness sometimes hurts; but let us above all things trust one another and remember that we are children of one Mother Church.

EDWARD L. PARSONS

San Francisco, November 19th. (Bishop of California.)

To the Editor of *The Living Church*:

YOUR recent editorial concerning the *Churchman* appeal offers us an opportunity to make clear our position. We are genuinely interested in the *Churchman*, and believe sincerely that to have the *Churchman* fail would be a serious loss to the Church. This, however, does not and could not mean that we give entire agreement to every editorial or article in the *Churchman*. So far as we are concerned, we believe a truly liberal point of view implies the readiness to grant a place to all groups and opinions within the Church.

Our primary aim is to further the work of the whole Church in the unity of the Spirit and in the bond of peace.

(Rt. Rev.) FRANK HALE TOURET,

(Rev.) JAMES THAYER ADDISON,

(Rev.) HENRY KNOX SHERRILL.

Boston, November 16th.

## RUSSIAN BISHOP CORRECTS MISSTATEMENTS

To the Editor of *The Living Church*:

IT WAS A GREAT HONOR for me to be present at the very inspiring pontifical Mass held during the second annual Catholic Congress of the Episcopal Church, held at Milwaukee, Wis., last October, and I received the great spiritual joy from seeing how deeply true Catholic movement is associated with the Episcopal Church.

By some one's inaccuracy I was marked as Polish Bishop Grochowsky and my name was among those that sent their regrets.

I wish to call your attention to the title of "Oriental bishops" given to us Orthodox bishops in your issue of October 23d. The official name of our church for all nationalities is Eastern Orthodox Catholic and Apostolic Church, for short called Eastern Orthodox Church, so it would be more correct to call us Orthodox or Eastern Orthodox bishops instead of Orientals.

I am writing to you of mentioned incorrectness as I know how you are interested in promoting the mutual efforts for the unity of Christendom and I wish you every success in this.

Very sincerely yours,

THEOPHILUS N. PASHKOVSKY,

Bishop of the Russian Orthodox Church.

Chicago, November 27th.

## THE BISHOPS' CRUSADE

To the Editor of *The Living Church*:

ANENT the coming Crusade for revitalizing American Christianity and particularly in our own Church spheres of influence, would it not be well to consider similar movements of the past? The past certainly has its lessons of vital and practical moment. Great national convulsions like great wars and great national economic development have always shown tremendous stress on religious life, largely in the direction of "free thinking" and free living. We can surely learn much from the past in the pursuit of sane methods for meeting such stresses. If we intend to make an effort at religious revival through simply (or mainly) nation-wide preaching missions, we shall have the repetition of former mistakes and fail to get the means of real religious enlivenment.

Take the periods about the war of the Revolution. Prior to



1776 we had a number of preaching revivals. Jonathan Edwards with his "hell and damnation" fulminations, Whitefield and others with less violent pleas, had their results for the time being. Yet at the end of the eighteenth century there were only two men at Princeton and only five at Yale who subscribed to the creed. Such, lamentably, was the meager and dubious effect of those so-called revivals. How did our own Church meet this condition, which, with other influences, depressed the Church to the state of very near deadness? The same policy was pursued that our Roman brethren used to meet the vast Reformation slump in their body. The wonderful zeal in teaching and guiding young and old by personal contacts and personal pleading soon saved that body from actual decay.

So Bishop White and his lay workers, as well as the few clergy, moved for the strenuous development of that then new means of religious contact and education, the Sunday school. The enthusiastic promotion of this means soon begot an effective and permanent revival of religion unsurpassed in the annals of the world.

Since then we have had various preaching movements like those of Moody, Sunday, but what have been their results? Meager in the extreme. The faithful enthusiastic devotion to educational means under, for example, Richard Newton, George Thomas, the Biddle sisters in Philadelphia, the elder (late lamented) Morehouse in Wisconsin, Brunot in Pittsburgh, and hosts of others; this did more to promote and stabilize Episcopalianism than thousands of preaching missions could have done.

Let our fathers in God read the newspapers and periodicals of the early nineteenth century, copious excerpts of which have been printed in my little volume on the subject. They will there find the secret of true evangelism. Those principles are by no means out of date. Human nature is a pretty constant quantity, and the background of our faith has not changed. They were the same in the early days of Christianity as in the Middle Ages, and as in the present. Paul the preacher was confessedly of little effect compared to men of the hour like Apollos; yet who was Apollos and what his heritage? Paul the teacher has a different story to tell in the results of early religious promotion.

The immediate aim of an up-to-date crusade should be educational. If some of our devoted laymen and women can be prevailed upon to regard and enter into the work of teaching as though its effects were "high as heaven," "boundless as space," "thrilling to the heart of God" (quoting the early periodicals), we would soon have a revival matching the one which really saved our Church. (Rev.) O. STEWART MICHAEL.

Brooklyn, N. Y.

## TWO HELPFUL BOOKS

To the Editor of *The Living Church*:

MAY I through you call the attention of my brethren to two very helpful and interesting books I have just read? Confronting the Church today are two problems. The first is the theological presentation of the Catholic Faith in the terms of Modern Knowledge; the reconciliation of "religion" with "science," as it is usually expressed. As an aid to this, *Essays Catholic and Critical*, edited by Dr. Selwyn, will be found very helpful. The writers of the essays are Anglo-Catholics, men holding the Faith completely, and at the same time thoroughly conversant with and accepting the conclusions of modern learning. The wheat of God's truth is ever being winnowed by the winds of advancing knowledge and much of the chaff is being blown away, but the perfect grains remain. So it may be today.

The second problem is the relation of Christian ethics to modern social, industrial, and commercial life. The modern youth is apparently rejecting the dualistic conception of life, which dominated the Western world from the eighteenth century to today. All of us know men who separate their business life from their religious life. Things are divided into things of God and things of Cæsar, if not mammon. There are the ethics of business and the ethics of religion and private life. Signs are not wanting, that this dualism will not hold in the next generation. The Middle Ages tested all life by the will of God; all things were God's. Modern Western Europe tried to separate things into two categories, with the apparent result that all things are Cæsar's. The young are denying this dualism, and are seeking a dominant truth. The problem before the Church is just this: Shall God be supreme in all life or shall Cæsar—mammon—rule in secular affairs? In the Middle Ages men believed in an omni-competent Church; today men seemingly believe in an omni-competent State. Which shall it be in the future, or what shall be? The clergy are called upon to help in this. As an aid to this, *Religion and the Rise of Capitalism*, by Tawney, will be very helpful. It is as fascinating

reading as any romance. It will give the requisite background for the study of modern social conditions, which Mr. Tawney has sketched in his *The Acquisitive Society*.

(Rev.) H. P. SCRATCHLEY.

The Penlea Farm, Murray Hill, N. J.

## WISHES THE CHURCH WOULD STOP QUARRELLING

To the Editor of *The Living Church*:

ONE, HAVING BEEN in the publishing "game," realizes that the perennial "Catholicizing" and "Romanizing" charges and counter-charges furnish good copy, yet many of us confess to great weariness of the flesh over it all when there are so many more vital things about which to write!

When the Church is facing a great spiritual adventure, in the Bishops' Crusade, with boundless possibilities of good, one looks in vain for a protracted series of articles and editorials aimed to "stir up the wills" of our people. Instead, we have Catholic Congresses and National Church Leagues! Instead, we have Neronian fiddling!

What "man of the street" (60,000,000 of him in the U. S. A.), whom the Saviour bade us bring into His Church, cares whether it is proper for a bishop to wear a thurifer around his episcopal neck, or whether pyxes should kneel for the Epistle! As the colloquialism is, "It don't mean anything."

One is moved to wonder if the fact that year before last the Episcopal Church gained but 12,000 communicants, is not due to so much energy being spent in trying to decide whether we are Catholic or Protestant that there was no pep left to drive us out into the highways and byways after the un-churched. Haven't we been, and aren't we, too busy with the "millinery" of religion, neglecting the Body?

Interesting reading would be that which noted that Wisconsin and Illinois, Virginia and the Carolinas, had all paid their Church Program quotas in full. That means something, and gets us somewhere.

Substantial lists of confirmees (rather than harping and carping as above) mean that we are carrying out our Lord's great commandment.

"He that harpeth on a matter separateth chief friends," said the wise old writer of Proverbs. There is need in the Church of things which consolidate, of things which have no divisive tendency. There are differences among Churchmen, but there are more things on which we agree than on which we differ. For God's sake (I say it reverently) and the sake of His Church, let us be done with all this caviling!

Helena, Ark., November 19th. (Rev.) GEORGE L. BARNES.

## A PREACHING MISSION

To the Editor of *The Living Church*:

RECENTLY I attended a preaching mission held in St. George's Church, Kansas City, Mo., and the missionary, the Rev. George St. George Tyner of Bartlesville, Okla., had a unique way of presenting his message which might be used to great advantage during the Bishops' Crusade. He introduced large paintings of Biblical events and preached on them with telling effect. The pictures had a great influence and were absolutely inspiring and this was attested to by the large number who attended the mission for two weeks. L. P. TAYLOR.

Kansas City, Mo., November 22d.

## CATHOLIC CONGRESS CYCLE OF PRAYER

To the Editor of *The Living Church*:

PLEASE ALLOW me to call the attention of the reverend clergy to the decision of the Catholic Congress committee to continue the Cycle of Prayer through another year. I should be glad to have the names of parishes desiring to take a week in the Cycle. In 1926 nearly five hundred parishes and religious houses participated in this work, and we should like to double the number in 1927. The intention of the Cycle is for the conversion of America to the Catholic religion, and for a deeper consecration of souls to the personal love and service of our Lord. (Rev.) S. C. HUGHSON, O.H.C.,

West Park, N. Y., November 27th.

Chairman.

AND YOU must not doubt that when this journey of your mortal life shall be ended, everything you have here borne for the sake of your dear Lord will be found set down to your eternal honor; things which you had forgotten, things which perhaps you had never noticed—but which He had written down in His book of remembrance, and which, once there, can never be put away.—*J. Mason Neale.*



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE MEANING AND VALUE OF MYSTICISM. By E. Herman. New York: G. H. Doran Co. \$3.00.

THE MIND'S ASCENT TO GOD BY A LADDER OF CREATED THINGS. By Blessed Robert Bellarmin. Done into English from the Latin by Monialis, with a Preface by P. N. Waggett, D.D. London: Mowbray (Milwaukee: Morehouse). \$3.00.

THE SONG OF MYSTERY: A DEVOTIONAL STUDY OF THE BOOK OF CANTICLES. By S. L. Christian, with a Preface by B. W. Randolph, M.A. London: Longmans. \$2.25.

BENEDICTION FROM SOLITUDE. By Vincent F. Kienberger, O.P. New York: The Macmillan Co. \$1.50.

SCRIPTURE READINGS FOR TIMES OF RETREAT. By George O'Niell, S.J., M.A. New York: Frederick Pustet Co., Inc. \$1.50.

Reviewed by the Rev. Granville Mercer Williams, S.S.J.E.

ALL will welcome the reprint of the valuable book on mysticism by Mrs. Herman. The book, as readers will remember, is especially valuable in its insistence that the mystical element in religion is not enough by itself unless place be found also for the rational and intellectual basis of the Faith. We are grateful for the work which Miss Evelyn Underhill has done in making the principles of religious mysticism better known among English speaking readers, but surely most of us will agree that Mrs. Herman's rather severe criticisms of some of the expressions in Miss Underhill's works are not altogether unjustified. Mrs. Herman does not always understand the Catholic religion, which leads to some natural defects in her book. But as a whole this is a most valuable work to put into the hands of any people who wish to know the place which mysticism must occupy in any well-rounded religion.

Fr. Waggett contributes a characteristic preface to the translation of the little work by Cardinal Bellarmin, who is perhaps better known as a controversialist than as a devotional writer. 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 commentary on the Song of Songs is by a member of a religious community, who rightly says at the beginning of the work that a certain spiritual insight is necessary for applying these oriental love poems to the relations between the soul and her divine spouse. The work is reverently done, and there is much in it which will give the ordinary reader a glimpse into the difficulties and the trials as well as the joys and triumphs of the religious life. One cannot help but feel at times, however, the difficulty under which the allegorical method labors in attempting to turn into a devotional treatise the language of these throbbing poems of human love.

In *Benediction from Solitude*, written by a member of the Dominican order, we have a series of very brief essays upon a great variety of topics connected with the spiritual life. While there is much in the book that is valuable, its style is distinctly irritating to the reviewer. There is a great deal of mawkish sentimentality which undoubtedly many people like, but which it is extremely doubtful whether they ought to like.

In the last of these books, *Scripture Readings for Times of Retreat*, Fr. O'Niell has given us a very valuable companion for anyone who is making a retreat according to the method of the spiritual exercises of St. Ignatius. In his preface to this work, Fr. O'Niell very frankly criticises the unsatisfactory character of the authoritative Roman Catholic translations of Holy Scriptures and blames them, among other things, for their "ungainly literalness." He gives several examples which fully bear out his contention and will be of interest to those who are unfamiliar with the infelicities of the Douai version. Fr. O'Niell then proceeds to give us a most admirable series

of selections from the Holy Scriptures—the translations in most cases being very satisfactory. It is a book which is to be highly recommended to be put into the hands of those who are making retreats, as well as for use by those who are accustomed to the helpful practice of daily meditation. It would be an interesting book also to give to those, and they are very numerous nowadays, who are unfamiliar with the contents of the Bible. These selections ought to stimulate their desire to know more of the treasures which Holy Scripture contains. It is to be hoped that this book will have a very large circulation.

FAITH HEALING AND COMMON SENSE. By Edwin A. McAlpin. New York: George H. Doran Co. \$1.50.

In spite of some doctors' reading and revision, one chapter of this book needs more qualification. Thus Dr. McAlpin, in an otherwise excellent treatment of the havoc wrought by sin, says: "The vast majority of all the physical suffering which afflicts mankind is either directly or indirectly due to sin" (p. 42). This sweeping assertion requires a very broad conception of sin, and is hardly true then. The author, is, however, ready to stand by his convictions. He asserts that "no one denies venereal diseases are the direct result of sin," but on the next page refers to the infection of the innocent wife, where sin may figure, it is true, but in a very different way. Then he declares that the social diseases, by which he means "typhoid, diphtheria, and the like," are directly caused by sin. The reviewer was recently the victim of typhoid, due, it is supposed, to eating oysters. Is it wicked to partake of the luscious bivalves?

It is nearly impossible to say anything particularly new about faith healing, and Dr. McAlpin makes no claim in that direction. But he does say many things well, and on the whole the book is commended to all who are interested in this important subject.

L. W. B.

A USEFUL little book has recently been published under the title of *Religion and Morbid Mental States*, by H. I. Schou, M.D. (The Century Co. \$1.25). It is an English translation of a course of lectures delivered at the University of Copenhagen to men in training for the ministry. Dr. Schou is a doctor "of the old school," that is to say he holds that mental trouble is always due to some physical disorder of the brain. But he has a very wide experience of dealing with mental cases, and even those who are unable to agree with him on this point cannot fail to learn much of value from his lectures. He is, moreover, a sincere Christian and exhibits a charming modesty of mind. His aim is to help the clergy in their pastoral ministrations by opening their eyes to the manner in which apparent religious eccentricities may be the expression of pathological mental states, and to suggest the appropriate methods of approach in different cases of this order. Any priest who wishes to be an efficient pastor will do well to study this little book carefully, and he will be inspired by realizing how high an ideal of the pastoral ministry is assumed by this truly Christian doctor of medicine to be the norm of the priestly vocation.

*The History and Prospects of the Social Sciences* (Knopf. \$5.00), is an elaborate composite volume edited by Harry Elmer Barnes, designed to appraise the striking transformations in human society which have been brought about by the rise of modern critical thought, science, technology, and industry. The contributors are numbered among the thoughtful men who are devoting their efforts in this field of discussion, and the result is a substantial volume for the guidance of those who would keep abreast of modern developments.



# Appropriate Christmas Gifts

ST. FRANCIS AND THE GREYFRIARS. By the Rev. E. Hermitage Day, D.D. With an Introduction by the Rev. P. N. Waggett, D.D., S.S.J.E. Morehouse Publishing Co. \$2.25.

A BRIEF note of the appearance of Dr. Day's little volume was made in these columns on October 2d. A further account of it may well find a place among suggestions of books for Christmas gifts. Originally prepared as lectures delivered in Hereford Cathedral in Lent of this year, the author has had in mind to prepare just that simple, clear, and sympathetic introduction to the life of St. Francis for which we are all asking at this time. And an excellent piece of work Dr. Day has done. Despite repeated assertions that the true religion must be the Gospel religion, we are prone to expect the religious genius to prove itself in the pursuit of some strange vagary which is in reality the negation of the Gospel. Dr. Day presents to us "God's little poor man" as possessing sense and sanctity, life and love, grace and gaiety, and though gifted with quite universal sensibilities yet utterly humble, and, what must astonish us Twentieth-century Americans, absolutely orthodox. Yet orthodoxy is a hard thing to predicate of Francis. Let us say rather that Francis was—is—the Gospel in flesh, the grace of the Incarnation and the Passion made completely operative.

Dr. Day is very happy in his portrayal of the Poverello who called himself, nevertheless, *Magni Regis Praeco*, the herald of the Great King. There is a particular excellence about the third of Dr. Day's five short chapters, "The Spirit and Message of St. Francis," for here we see the saint's sanctity and sanity equally under discretion, "the charioteer of the virtues," as St. Bonaventura has it. Thus it may be said that "St. Francis was the greatest of the nature mystics, simply because he was not primarily a nature mystic at all. He saw a Cross in the Heavens; he felt the nails in his soul; he surrendered beauty as well as wealth in the great soul-stripping. And so the fair green earth, which he had counted a world well lost that he might win Christ, fell into his hand like a magic apple; and he possessed it as the Greek soul, intoxicated with the rhythm of passing things, has never possessed it" (Hermann: *The Nature and Value of Mysticism*). Or as St. Paul has it: "Having nothing and yet possessing all things."

Dr. Day's book is most heartily to be commended for general reading. It should prove of particular value when treated as the author himself treated it, as the basis of Cathedral or Church lectures.

J. A. R.

## BOOKS FOR BOYS AND GIRLS

GIRLS, BIG AND LITTLE, will get much enjoyment out of books, published for them by Messrs. Lothrop, Lee and Shepard. Among them we note *What Rosalie Dare Won*, by Amy Brooks (\$1.25), which, with a Pollyanna-like heroine who influences everyone around her for good, will delight little girls of nine or ten years old; the same may be said of *The Brown Castle*, by Rebecca Rice (\$1.50), a mystery story with a happy ending.

Older girls will read with enjoyment *Patricia and the Other Girls*, by Marguerite Murphy (\$1.50), a breezy, healthy story of high-school girls in camp; and those who are fond of mysteries will revel in *The House That Ran Away*, by Lola Pierce (\$1.50), the said house being found by two school girls to contain an ancient snuff-box and code letter as clues to a mystery which they follow up in a highly efficient manner as amateur detectives. Girls of all ages will get a good idea

of life and customs in Sweden given by Anna Mia Hertzman in the pleasant narrative entitled *When I was a Girl in Sweden*, one of the Children of Other Lands series (\$1.25).

One of the best of the winter's books for children is Dikken Zwilgmeyer's *Inger Johanne's Lively Doings* (\$1.75), a book which it is a pleasure to come across and which seems to have been a favorite in Norway for over thirty years. Each chapter is the record of a natural, yet interesting, happening in the life of a twelve-year-old girl. Nothing, we feel sure, has been lost in the translation by Emilie Poulsson, and something gained by F. L. Young's lively illustrations. This artist also adds much to *The Toy Shop*, by Maud Lindsay (\$1.50), a delightful book of short stories for the very young.

Two good books for boys received from the same publishers are *A Boy of Old Quebec*, by Orison Robbins (\$1.75), and *On Land and Sea with Caesar*, by R. F. Wells. The former is a good story of a seventeen-old French boy, and of his initiation into Indian woodcraft in early settlement days. In the latter Mr. Wells exhibits no small skill in his re-writing of Caesar's *Gallie Wars* in the form of a story for boys. An earlier volume dealt with Book I of Caesar; this is based on

Books II-VIII, with special reference to Books II, III, and IV. It needs a good deal of imagination to realize from Caesar's business-like records what was the "flavour" of life in his army. As boys, many of us lacked that imagination, or failed to exercise it along with the labor of translating. Mr. Wells supplies this defect, and as his vivid imagination is controlled by a sense of historical probability, the result is good. It is not, however, a book likely to be approved by pacifist parents.

From Messrs. L. C. Page and Co. come a number of books. *Our Little Lithuanian Cousin*, by Anna C. Winslow (\$1.00.), combines a good story with a good description of Lithuania. As may be gathered from its title, it is one of The Little Cousin series. *The Slave Prince*, by A. L. MacKaye (\$1.75), is a story of the siege of Troy, in which we think the description of ancient ships and battles is a good deal better than the account of the two or three sentimental love scenes, which it is a pity the author did not omit.

*Chatterbox Annual* (\$1.75)—an old friend—this year caters especially to boys, both in its two interesting serials and its articles on steam and internal combustion engines. Besides these there are interesting accounts of street and traveling entertainments in all ages, a series entitled Lands of Desire, and the usual variety of short stories, verses, etc. *Children's Stories*, by Evaleen Stein (\$1.65), is a collection of stories in which various inanimate and animate objects, from postcards and flowers to firecrackers and rabbits, talk amongst themselves or to children, giving information as to their names, where they come from, etc. Boys and girls up to twelve years of age will be pleased with it.

Last but not least comes *Heroes of the Air*, by Chelsea Fraser (Crowell, \$2). The publishers say that "the average boy or man will eat it alive." For once the publishers' claims err on the side of modesty! It will surely be devoured by everyone of either sex who is old enough to follow it. So vividly is it written that the reader finds himself sharing the air-men's very emotions, be they crossing the Atlantic in flying-boats, crossing the American continent in an airship, circling the world, or traversing the North Pole. The only emotion he does not share is Amundsen's readiness to retire from exploration; on the contrary, he closes the book anxious to be up and begin.

My situation is perplexing; but I feel myself calmly fixed on the Will of God.—*Journal of Mrs. Mary Fletcher.*



## FICTION

It is a dismaying discovery, in looking back over the list of one's lighter summer reading, to find how few novels have left an impression behind—even a bad impression! So far as most of them are concerned, one is forgetful and indifferent. Many persons imagine they can write novels, but, as with other things in life, the really good one is so rare that it is all the more a joy, and looking back on the few that stand out in one's mind from the mass of those published during the year, one feels an exultation and appreciation all the deeper because there is so much second—and third—and fourth—rate stuff lying not so far away.

ROUGH JUSTICE, by C. E. Montague (Doubleday, Page & Co. \$2.50), is one of the good books, just because it is obviously the product of a richly-stored mind and of a ripe experience and contemplation of life. The style is good and the story of the youthful hero, Auberon Garth, is told with much sympathy and insight. These qualities on the part of a novelist are almost a necessity. They are shared by Mary Webb in *Precious Bane* (Dutton, \$2.00), who has taken immense pains to set her tale in the right atmosphere. It is the story of country people in England a hundred years ago. Mysticism of a sort runs through its pages, like the thread woven by the weaver hero, though hardly a Christian mysticism; rather the mysticism that grows up out of folk-lore and old country traditions, and which may often be cruel and ignorant to a degree.

This form of mysticism, of which second-sight, uncanny intuitions, and telepathy form a large part, bulks largely in most of Walter de la Mare's tales, and certainly in his latest collection, *The Connoisseur* (Knopf, \$2.50). Mr. de la Mare is past master of his craft, and in his particular domain it is surely not too much to say that he is well-nigh perfect. That vague horror, that subtle aroma of things hardly suggested, hardly sensed, but there all the same—who has grasped it more surely than he? Mrs. Wharton comes pretty close to it in *Here and Beyond* (Appleton, \$2.50). It is invidious to compare the two books. Some readers will prefer the one and some the other; but it would be hard to beat Miss Mary Pask.

Don't, gentle reader, read *Lolly Willowes*, by Sylvia Townsend Warner (New York: The Viking Press, \$2.00) if you want a tale "with a point," otherwise a moral. It hasn't got one. But if you love a delicate demureness of style, a subtle Jane Austen-ish humor, and whimsical notions generally, it is quite worth reading twice or oftener, and would make a perfect bedside book.

Just a word on two recent books by two of America's leading women writers. One is *Her Son's Wife*, by Dorothy Canfield, which sets forth a standard of ethics that many readers no doubt will be inclined to dispute. To put it briefly: Is it right to do evil that good may come? It is an old question.

BARREN GROUND, by Ellen Glasgow (Doubleday, Page & Co. \$2.50), is a fine book, ringing with life and force. It is impossible lightly to lay it down. A sentence on the last page but one sums up its philosophy or *raison d'être*, and is worth quoting and remembering: "She (the heroine) knew that where beauty exists the understanding soul can never remain desolate."

A first novel published this year in England deserves notice in THE LIVING CHURCH, if only on account of its understanding of Christian character. Lives in which religious motives apparently play no part are familiar to all novel-readers; studies of fanatical religion, pathological religion, and similar subjects are not rare. But of religion as the hidden spring of quite natural, everyday lives, hidden except for occasional glimpses which only an author with genuine understanding of it could reveal, we read too seldom. Yet such lives are lived, and the portrayal of them by Hannah Yates in *Irene in the Centre* (London, Collins, 7/6) is a welcome reminder that things evil, unpleasant, or bizarre are not the only subjects to which a serious artist can look for inspiration.

Dr. Henry Van Dyke's new book, *The Golden Key* (Scribner's, \$2.00), is a collection of short stories, or, more correctly, sketches. Their charm depends not so much upon the plot and incident as upon the distinguished style of their writing, and they are permeated with a wise and reflective outlook upon life.

Here is a small volume entitled *Yerney's Justice*, by Ivan Cankar (New York: The Vanguard Press, 50 cts.), said to be Jugo-Slavia's greatest writer. It is the pathetic tale of an aged peasant who has toiled for years on a certain farm and in the end is turned out by the farm's new master. Seeking for justice and finding none, the old man goes from judge to judge and even to the emperor himself. We read in the Foreword that the book "has been translated into practically all European languages and is said to have been a factor in bringing about certain agrarian reforms in Central and Eastern Europe."

## CHURCH KALENDARS FOR 1927

They have already arrived. The *Desk Kalendar* (25 cts.) came first. It contains the Lectionary pages from the *Living Church Annual* in convenient form for desk and lectern. The *Annual* itself is announced for December 10th. The *Girls' Kalendar* (35 cts.) is especially attractive, with the *Magnificat* as its chief subject. We are always indebted for this kalendar to the G.F.S. The *Red and Gold Calendar* (Irving P. Fox, Boston, \$1.00) is a hanging kalendar containing the tables of lessons with many devotional and practical sayings. The *Alaskan Churchman's Kalendar*, sold for the benefit of our Alaska work (50 cts.), is replete with Alaskan scenes. The National Council has again published the invaluable *Churchman's Kalendar of Daily Bible Readings* (5 cts.; \$3.50 a hundred), of which 75,000 were sold last year. Any of these may be supplied by the Morehouse Publishing Co., Milwaukee.

## MISCELLANEOUS

THE ROAD ROUND IRELAND, by Padraic Colum (Macmillan), is much more than a travel book (so-called), and to anyone who knows Ireland or comes of Irish stock, would make a welcome gift book. Padraic Colum not only knows his own country and its people, but he has been connected with some of its most vital political and literary movements during these recent important years, and has known most Irishmen of distinction, including Synge, Lord Dunsany, James Joyce, and Arthur Griffith. His rambling and discursive style matches his ramblings from Galway up into Donegal, across to Louth and Dublin and southward to Cork. The illustrations are well selected and well reproduced.

WE ARE FAMILIAR with the "Baby Books" published by the manufacturers of toilet articles or infants' foods and presented to proud parents when the notice of baby's arrival appears in the local newspaper. A pleasing variant is provided in *Our Baby's Book*, by Emily F. Bryant (Minneapolis, Church Book Shop, 50 cts.). The usual blanks for recording names, dates, weights, and such things are here, but instead of the illustrations selected by the makers of aids to baby's creature comforts there are reproductions of famous pictures of such subjects as the Nativity, Christ blessing children, and the Visit of the Magi. Moreover, spaces are given for full details of Baptism, and the book is only complete when baby's enrolment in Church school is recorded.

READERS OF THE LIVING CHURCH who wish to give a Christmas present to any of the clergy may find useful the following list of books at various prices:

*An Outline of Christianity* (Dodd, Mead, Five vols. \$5.00 each).

*Outline of Abnormal Psychology*, by W. McDougall (Scribner's \$5.00).

*The Gospel According to St. Luke*, by B. S. Easton (Scribner's \$3.50).

*Essays Catholic and Critical*, by Members of the Anglican Communion (Macmillan \$3.25).

*Religious Experience and Scientific Method*, by W. N. Wierman (Macmillan \$2.25).

*God and Reality*, by M. B. Stewart (Longmans \$2.00).

*A Guide to the Epistles of St. Paul*, by H. N. Bate (Longmans \$1.75).

*The Universal Faith*, by H. H. Gowen (Morehouse \$1.50).

*Be Merry*, by A. H. Hopkinson (Morehouse \$1.00).

*Faith and Truth*, by F. H. Brabant and P. Hartill (Macmillan \$1.00).



## 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.*

5. Second Sunday in Advent.
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.

### CALENDAR OF COMING EVENTS

DECEMBER

8. National Council meeting, New York.

### APPOINTMENTS ACCEPTED

BUCKINGHAM, Rev. H. J., formerly rector of Christ Church, Woodlawn, Ill.; to be in charge of Christ Church, Harvard, Ill., and mission at Crystal Lake. December 1st.

CAMPBELL, Rev. EDGAR, formerly rector of Trinity Church, Swedesboro, N. J.; to be rector of Church of Atonement, Morton, Pa. New address, The Rectory. December 1st.

CROSSON, Rev. JAMES C., formerly assistant at St. Paul's Cathedral, Buffalo; to be rector of St. Mary's Church, Buffalo, N. Y. New address, 86 Vermont St.

GIBSON, Rev. Franklin L., formerly priest-in-charge of St. James' Mission, Deer Lodge, Mont.; to be assistant at St. Paul's Cathedral, Los Angeles, 615 So. Figueroa Street.

HEADY, Rev. JOHN HENRY, formerly rector of Holy Trinity, Greenport, and St. Mary's, Shelter Island, L. I., N. Y.; to be priest-in-charge of St. Thomas', Farmingdale, L. I., N. Y.

HOGG, Rev. HENRY, formerly priest-in-charge of St. Margaret's Church, Menands, N. Y.; to be rector of St. Paul's Church, Sidney, N. Y. New address, St. Paul's Rectory, 25 River Rd.

HUCKEL, Rev. EARLE W., formerly assistant at Calvary Church, Germantown, Pa.; to be chaplain of St. Paul's School, Garden City, L. I., N. Y.

KIRKBY, Rev. H. M., formerly rector of American Church, Dresden, Germany; to the living of St. Mary's and Corpus Christi, Down Hatherley, Gloucester, England.

KUHNS, Rev. JOHN, formerly vicar of St. Chad's, Bensham, Gateshead, England; to be president of Cuttington College, Cuttington, Liberia, W. Africa.

LANGLOIS, Rev. ARTHUR J., formerly rector of Christ Church, Norway, Me.; to be chaplain of St. Michael and All Angels', Philadelphia, Pa. New address, 609 N. 43d St.

LEETE, Rev. W. S., formerly rector of Mission of Transfiguration, Evergreen, Colo.; to be rector of Calvary Church, Golden, Colo.

LEHMAN, Rev. G. A. C., formerly rector of Calvary Church, Golden, Colo.; to be rector of Mission of Transfiguration, Evergreen, Colo.

LEVER, Rev. JOHN H., formerly rector of Church of the Advocate, Philadelphia, Pa.; to be rector of Holy Trinity Church, Lincoln, Neb. New address, 1222 J St.

LOSEE, Rev. FRANKLIN V., formerly curate of St. Luke's, Rochester, N. Y.; to be curate of Christ Church, Springfield, Mass. New address, 315 Union St.

MACEWAN, Rev. SAMUEL R., formerly rector of St. John's Church, Oneida, N. Y.; to be rector of Christ Church, Easton, Md. New address, The Rectory. November 15th.

MACLAUGHLIN, Rev. B. A. E., formerly assistant priest of Holy Innocents' Church, Hoboken, N. J.; to be priest-in-charge of Chapel of Redeemer, Lincoln Park, Yonkers, N. Y. New address, 28 Jervis Rd.

MARYON, Rev. F. L., formerly rector of Trinity Church, Bristol, R. I.; to be rector of St. David's, Cranston, R. I.

REINHARDT, Rev. PAUL R. R., formerly rector of Holy Cross-Immanuel Church, Chicago, Ill.; to be rector of St. Paul's Church, Kankakee, Ill. New address, 292 S. Harrison Ave.

TALBOT, Rev. STERLING J., formerly rector of Church of St. Mary the Virgin, Winnemucca, Nev.; to be priest-in-charge of St. Elizabeth's, Whiterocks, Utah.

TASMAN, Rev. ERIC M., formerly rector of Christ Church, Springfield, Ohio; to be rector of St. Paul's Church, Lansing, Michigan. New address, 713 South Washington Ave. December 1st.

TAYLOR, Rev. FREDERIC C., formerly rector of Grace Church, Astoria, Ore.; to be rector of St. Andrew's Church, Nogales, Ariz. December 5th.

TITUS, Rev. JOSEPH H., formerly assistant at St. John's Church, Waterbury, Conn.; to be assistant at St. Thomas' Church, New York. New address, 1 West 53d St., New York.

TREDER, Rev. OSCAR F. R., S.T.D., formerly dean of Cathedral of the Incarnation, Garden City, Long Island, N. Y.; to be rector of St. Stephen's, Harrisburg, Pa. New address, 920 N. 2d St.

WARREN, Rev. F. ERNEST, formerly in charge of Christ Church, Buena Vista, St. John's, Glasgow, and Trinity at Natural Bridge Station, Va.; to be rector of Emmanuel Church, Bristol, Va. January 15th.

WEBB, Rev. CHAS. T., formerly rector of St. James' Church, Grosse Ile, Mich.; to be on staff of St. Paul's School, Concord, N. H., and chaplain of Coit House. January 1st.

WHITE, Rev. D. CHARLES, formerly rector of St. John's Church, Ogdensburg, N. Y.; to be rector of Calvary Church, Utica, N. Y. January 1st.

### NEW ADDRESSES

AYER, Rev. WILLIAM F., from Episcopal Hospital, Front St. and Lehigh Ave., to Christ Church Hospital, 49th St., near Belmont Ave., Philadelphia, Pa.

BENTLEY, Rev. W. GORDON (retired), from Glendora, Calif., to 3670 44th East, San Diego, Calif.

HAMES, Rev. H. P., from 3210 W. 21st St., Los Angeles, Calif., to 509 Esplanade, Redondo Beach, Calif.

MITCHELL, Rev. LEONARD, from Navasota, Tex., to Lufkin, Tex.

PETERS, Rev. ROGERS H., from Anchorage, Ky., to 21 York Drive, Piedmont, Calif.

PRATT, Rev. GEO. B., from 1046 Lawrence Ave., Chicago, Ill., to 837 Lawrence Ave.

STUART, Rev. DONALD C., rector of St. George's Church, Utica, N. Y., from 1532 Sunset Ave. to St. George's rectory, 1520 Kemble St.

WELBOURN, Rev. J. A., Bishamon Cho, Tondan, Kyoto, Japan.

### RESIGNATION

CALVIN, Rev. ROSS R., as rector of St. Peter's Church, Geneva, N. Y.; ill health. New address, Los Angeles, Calif.

### ORDINATIONS

DEACON

CONNECTICUT—On November 12th in Christ Church Cathedral, Hartford, LEONARD OCTAVIUS MELVILLE was ordained deacon by the Bishop of Connecticut. The Very Rev. Samuel R. Colladay, Dean of the Cathedral, presented the candidate and read the Epistle. The candidate read the Gospel, and the Litany was said by the Rev. Peter Deckenbach, rector of Christ Church, Belville, N. J. The Rev. Prof. Charles B. Hedrick of Berkeley Divinity School preached the sermon.

PRIESTS

CHICAGO—The Rev. JOHN HARRY SCAMBLER, deacon, was advanced to the priesthood at the Church of the Atonement, on the First Sunday in Advent, by the Bishop of the diocese. The ordinand was presented by the rector, the Rev. Dr. Fleming, who also preached the sermon. The service was a very happy occasion, as Fr. Scambler was ordained in his own parish church, where his family have long been identified. Moreover, he is the first candidate for the sacred ministry to come from this parish. Fr. Scambler was to celebrate his first Eucharist at the Atonement on St. Andrew's Day.

NORTH CAROLINA—The Rev. EDWARD FRANCIS BARROW, D.D., was ordained to the priesthood in the Church of the Redeemer, Greensboro, N. C., Sunday, November 21st, by the Rt. Rev. Henry Beard Delany, D.D., Suffra-

gan Bishop of North Carolina. The candidate was presented by the Rev. William B. Crittenden, D.D., rector of St. Michael and All Angels, Charlotte, N. C. The Rev. Eugene L. Henderson preached the sermon and read the Epistle. The Bishop read the Litany, and the candidate read the Gospel. The Rev. M. M. Weston of Tarboro, N. C., and the Rev. F. H. U. Edwards of Oxford, N. C., and the priests mentioned above united with the Bishop in the laying on of hands.

### DIED

FAY—Entered into Eternity on October 18th at Spring Lake, N. J., SUZANNE HUTCHINSON FAY, widow of Col. Alford Forbes Fay. Funeral services from All Saints' Church, Wynnewood, on October 21st. Bishop Garland officiated, assisted by the rector, the Rev. Gibson Bell, and the Rev. Roy T. Murray of St. Mark's School, Southborough, Mass.

"May light perpetual shine upon her."

LEONARD—Entered into life at his home at Williamsport, Pa., on Saturday afternoon, November 20, 1926, at five o'clock, GEORGE DALLAS LEONARD, beloved father of Rev. Edward Leonard, of Racine, Wis.

"All His saints by men rejected

Now shall meet Him in the air

Alleluia! See the day of God appear!"

LEOVY—At New Orleans, Monday, November 22, 1926, ALICE SESSUMS, wife of Victor Leovy, and daughter of the Rt. Rev. and Mrs. Davis Sessums.

Funeral services were held from Christ Church Cathedral Wednesday morning, November 24th.

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.

PENFOLD—Died at Mary Jane Brown Hospital, Providence, R. I., on the 28th of November, suddenly, the Rev. FREDERICK SPIES PENFOLD, rector of St. Stephen's Church. Burial requiem Wednesday, December 1st, at 10 A.M.

### MEMORIALS

#### Alfred George White, Priest

In loving memory of ALFRED GEORGE WHITE, who passed into life eternal, December 6, 1925. Grant him, O Lord, eternal rest, and may light perpetual shine upon him.

#### Ethelbert Henry James Andrews

In loving memory of the Rev. ETHELBERT HENRY JAMES ANDREWS, true and loyal priest of the Church. Entered into his rest, December 7, 1924, at Plainview, Texas, active to the last in his Master's service.

"Christ rest his soul in Paradise."

#### Karl Schwartz

In loving and grateful memory of KARL SCHWARTZ, priest and doctor, who departed this life, December 8, 1924.

"Of your charity pray for the repose of his soul."

#### In Memoriam of Alice Sessums Leovy

On Monday, November 22, 1926, ALICE SESSUMS LEOVY entered upon rest, departing this life at the residence of her parents in New Orleans, in the thirty-fourth year of her age. She was the wife of Victor Leovy, an honored lawyer of New Orleans. She is survived by her husband and a daughter, Barbara Leovy. She was the daughter of the Rt. Rev. and Mrs. Davis Sessums; her father being the Bishop of Louisiana.

Her illness was of long duration, and she spent several years in the west in search of health; returning home recently. She endured the trial to which she was called with courage and hope and patient strength. Her intellectual gifts showed themselves, despite the long physical disability, in certain published essays of literary criticism of marked power.

Her personality, by its dignity and beauty and grace, won for her very many friends—who, with those nearest to her deeply mourn the all too early ending of a life so full both of accomplishment and of promise. With exceeding bravery she walked the path of pain here. But beyond this trial and in newness of life—the God who is Love will give her to walk in light and with the prevailing ones, and to come unto the joy that cannot be taken away. Grant her, O Lord, eternal rest and let light perpetual shine upon her.



**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**

**PRIEST: PREFERABLY UNMARRIED,** wanted for chaplaincy at U. S. V. B. Hospital, Fort Bayard, New Mexico. Furnished house, water, light, fuel, etc., with stipend of \$1,200. Address communications to BISHOP HOWDEN, Albuquerque, New Mexico.

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

**MISCELLANEOUS**

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

**POSITION 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 EXPERIENCE,** married, desires change. Rectory or responsible curacy. Box D-805, LIVING CHURCH, Milwaukee, Wis.

**PAROCHIAL MISSIONS**

**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**

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

**ALTAR FURNISHINGS**

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

**VESTMENTS**

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

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

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

**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.

**CHRISTMAS SUGGESTIONS**

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

**INDIAN DOLLS**

**MISS MARY SUSIE DELORIA, DAUGHTER** of "Tippi Sapa" (Rev. P. J. Deloria), a well-known Indian priest, is making Indian dolls, dressed in exact reproduction of a regular Sioux or Dakota ceremonial costume. The costumes are of buckskin and the beadwork and seams are all sewn with real sinew. The dolls are handsome and artistic and very saleable where they can be seen.

The price is \$10.00. Miss Deloria makes and sells them as a means of defraying the cost of her schooling. Orders are invited. Address, MISS MARY SUSIE DELORIA, Haskell Institute, Lawrence, Kansas.

**APPEALS**

**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 twenty-three days.

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

**TRAVEL**

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

**HEALTH RESORT**

**ST. ANDREW'S CONVALESCENT HOSPI-** tal, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10-20. Age limit 60.

**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 Intercession at 8:00.

**New York**

**Cathedral of St. John the Divine, New York**

Amsterdam Avenue and 111th Street  
Sunday Services: 8:00, 10:00, and 11:00 A.M., 4:00 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.  
(Choral except Mondays and Saturdays)

**Church of the Incarnation, New York**

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

**Holy Cross Church, New York**

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

**St. Paul's Church, Brooklyn**

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The Church is at the corner of Clinton and Carroll Streets, one block to the right.)  
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector

Sundays: 8:00 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.



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

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

**W**TAQ, 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.]

Columbia University Press. New York City.

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

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

*Twelve Modern Apostles and Their Creeds.* By Gilbert K. Chesterton, Bishop Charles L. Slattery, Dr. Henry Sloane Coffin, and others. With an Introduction by the Very Rev. William Ralph Inge. Price \$2.50.

*Bumpybobs.* The Pink Hippo. Story and Pictures by Jack Roberts.

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

*Imperialism and World Politics.* By Parker Thomas Moon.

*Reality.* A New Correlation of Science and Religion. By Burnett Hillman Streeter, Fellow of Queen's College, Oxford; Canon of Hereford, Fellow of the British Academy, Hon. D.D. Edin. Price \$2.50.

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

*The United States and France: Some Opinions on International Gratitude.* Selected with Foreword by James Brown Scott.

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

*The Message of Thomas à Kempis.* By Eben J. Ives. Price 75 cts.

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

*Doctrine and Duty.* Sermons for Sundays, Holy Days, and Special Occasions. Edited by John Henry Burn, B.D., rector of Whatfield, near Ipswich.

S. P. C. K.

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

*The Tree of Love.* Translated from the Catalan of Ramon Lull with an Introductory Essay by E. Allison Peers, Gilmour professor of Spanish in the University of Liverpool.

*Modern Psychology and the Validity of Christian Experience.* By Cyril H. Valentine, M.A., Ph.D. (Lond.) With a Preface by the Rev. Alfred E. Garvie, M.A., D.D., principal of Hackney and New College, London.

*Confirmation or the Laying on of Hands.* Volume I. Historical and Doctrinal. By various writers.

*Theodore of Mopsuestia and Modern Thought.* By L. Patterson, B.D.

The Stratford Company. Boston, Mass.

*Church Quarrels: How Ended.* By Ezra P. Giboney, D.D. Price \$1.50.

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

*News From Nowhere.* An Epic of Rest. Being some Chapters from a Utopian Romance. By William Morris. Price 50 cts.

*New Tactics in Social Conflict.* Symposium by Harry Elmer Barnes, Stuart Chase, Scott Nearing, etc. Edited by Harry W. Laidler and Norman Thomas. Price 50 cts.

*Out of the Past.* Some Revolutionary Sketches. By R. W. Postgate, author of *Revolution*, etc. Price 50 cts.

### KALENDARS

Irving P. Fox. Boston, Mass.

*A Church Calendar.* According to the Usages of the Protestant Episcopal Church in the United States of America. 1927. A Weekly Calendar giving the Order of Service for every day, with instructions and Quotations; also Suggestions for Altar Guilds and Special Tables of Lessons, Psalms, and Hymns.

## Archbishop of York Presides as Church Assembly Sessions Open

### Back Legislation Made Up—Education Discussions—Two New Dioceses

The Living Church News Bureau  
London, November 19, 1926

THE AUTUMN SESSION OF THE CHURCH Assembly opened on Monday last at Church House, Westminster. The Archbishop of York, who presided in the absence of the chairman of the Assembly, said that the Archbishop of Canterbury was suffering from a passing indisposition, but hoped to be with them before the week was over.

Reporting on the progress made with measures already passed by the Assembly, the chairman said that the First Fruits and Tenths Measure, the Ecclesiastical Commissioners Measure, and the Clergy Pensions Measure had all obtained the royal assent. The Union of Benefices and Disposal of Churches (Metropolis) Measure had passed the House of Lords by seventy-one votes to fifty-four, but had not yet been moved in the House of Commons. The Episcopal Pensions Measure and the Benefices (Ecclesiastical Duties) Measure had been laid before Parliament.

#### ARREARS MADE UP

There were signs in the ensuing debates that the Assembly is entering on a new phase of life and activity. The arrears of legislation, due to the inability of Parliament to find time for Church affairs, are now largely made up. In the future, therefore, it may be expected that there will not be quite the same pressure of legislative proposals. It was evident also that the temper of the House is undergoing change. The critics of measures were for the first time treated with respect equal to that accorded to the official members. This state of things is doubtless due to what may be termed the "Halifax movement," since it originated with a small meeting of proctors in Halifax vicarage under the presidency of Bishop Frodsham. (I refer in another paragraph to a meeting of this group, who agreed to work together for the protection of the constitutional liberties of the clergy.)

Legislation having been speedily disposed of, the Assembly was able to give ample time to Lord Hugh Cecil's proposals for amending the standing orders. The institution of a question time is an interesting experiment. For the present the right of members to put questions is carefully restricted. Seven days' notice must be given of any questions, and they will be answered only on the first day of the session. The Archbishop of Canterbury and chairmen of commissions are to be immune from questions.

Recent criticism of the hasty methods of legislation in the Assembly has also been fruitful in the amendment of the standing orders. It will no longer be possible for a measure to be taken in an important stage without members having at least a fortnight in which to consider the measure in the form in which it is to be debated.

The education discussions were important and a little bewildering. The local education authorities are anxious that Parliament shall pass an enabling bill to empower them to negotiate with the managers of denominational schools. The commission, of which the Bishop of Wakefield

is chairman, reported in favor of supporting such a bill if it contained safeguards for the provision of adequate religious instruction, subject to a conscience clause, as an integral part of the curriculum in all schools and training colleges receiving rate or state aid. The Bishop of Manchester supported the Bishop of Wakefield, though he admitted that the act would almost certainly be used in the North to strengthen Church schools, while in the South it would be used, in an entirely different way, as a means of transferring the schools to the local authorities.

#### THE "HALIFAX MOVEMENT"

Taking advantage of the presence in London of many proctors and other clerical members of the Church Assembly, who have given general approval to the "Halifax" resolutions for safeguarding the rights of the clergy, a meeting was held in the Mary Sumner House, Westminster, on Monday night.

Bishop Frodsham, vicar of Halifax, who presided, said the object of the meeting was to discover some method by which the views of the parochial clergy could be more effectively expressed in the Church Assembly. Parliament obviously intended that there should be careful and independent examination of all legislation initiated in the Assembly. It did not intend to put its legislative responsibility into commission to the Church Assembly so far as to pass measures without adequate consideration.

After discussion, it was agreed that Bishop Frodsham should appoint a small executive committee of seven to act until January to formulate the policy of the group, but that organized opposition should not be attempted at the present stage.

#### NEW DIOCESE OF LEICESTER

The Order in Council constituting the Diocese of Leicester was published in the *London Gazette* last Friday. This division of the unwieldy Diocese of Peterborough implies the restoration of an early diocese extinct for many centuries.

A special service was held in the Church of St. Martin's, Leicester, last Sunday morning, when thanksgiving was offered "that the bishopric of Leicester has now been founded by law of the realm, and after more than ten centuries the ancient diocese has been restored." The sermon was preached by the Archdeacon of Leicester.

Following closely upon the publication of the Order in Council, it was officially announced on Tuesday that the King had been pleased to approve the translation of the Rt. Rev. Cyril Charles Bowman Bardsley, Bishop of Peterborough, to the new Diocese of Leicester.

#### CATHEDRAL BEING PREPARED

Meanwhile, good progress is being made with the work of fitting the Collegiate Church of St. Martin, Leicester, to become the Cathedral of the new diocese. The interior of this historic church will not be greatly changed. It is to be refloored and resealed, and a new heating system will be installed, but the most conspicuous rearrangement will be the removal of the choir and organ to the west end and the setting up in the chancel of the episcopal throne and the stalls for the Cathedral chapter.

St. Martin's Church claims to be the



oldest home of Christian worship in Leicester. The present church, which has been much restored, is, in the main, early English, with perpendicular additions. In the thirteenth century, aisles were added to the church, which the Normans had built in the form of a cross. In the fifteenth century the church was lengthened westward and the chancel was rebuilt. Late in the nineteenth century the central tower and spire, the nave-roof, and the clerestory were rebuilt, and about the same time much restoration work was carried out.

The church was chosen in 1921 as the Cathedral of the new diocese by a diocesan conference which acted on the recommendation of a commission. A year later it was constituted a collegiate church with a chapter of twenty-eight priest-canon and twenty-four lay-canon. For many years St. Martin's Church has been closely identified with the civic life of Leicester. The "Archdeacons' Court" has stood in the church for over 400 years. In the fourteenth century the four priests of the Guild of Corpus Christi served at the altar of the Lady Chapel. The guild, though founded chiefly for religious and social purposes, was intimately connected with the town government, and its headquarters in a building at the west end of the church became the center of the town's activities. It was also a natural consequence that after the changes brought about by the Reformation, the Lady Chapel should become the chosen place for the Consistory Court, as it had long been the custom for ecclesiastical law to be administered there.

The services of the hallowing of the diocese and the Cathedral, and the enthronement of the Bishop, will be held from February 20th to February 28th. Fifteen bishops will take part in these services, which will be the actual beginning of the life and work of the new diocese.

#### NEW BISHOPRIC OF BLACKBURN

An Order in Council founding the new bishopric of Blackburn has also been published. The value of the endowment fund of the new see has been certified to be not less than £3,500, including the annual value of the Bishop's residence. Subject to certain provisions for the rearrangement of boundaries, the Diocese of Blackburn will consist of the present archdeaconries of Lancaster and Blackburn (except the rural deanery of Rossendale), now in the Diocese of Manchester. The parish church of Blackburn, subject to the rights of its patron and incumbent, will be the Cathedral church.

#### DEMONSTRATION AGAINST DEMOLITION OF CHURCHES

A demonstration organized by the League of Help, in association with the City Catholic Laymen's Guild, was held last week, to protest against the demolition of any of the City churches or the curtailment of their work by the union of benefices. A procession of about one hundred people was formed in Guildhall yard and walked through the streets to the church of St. Andrew-by-the-Wardrobe, Queen Victoria Street, where a short service was held and the Rev. J. Sankey (rector), who is president of the League of Help, gave an address. The procession was accompanied by the Lambeth Silver Prize Band and sang hymns as it passed along the streets. A white banner was carried bearing the inscription "Hands off the city churches! The Church of England is not bankrupt!"

Fr. Sankey, in his address, emphasized

the spiritual value of the City churches. He said he was convinced that every single one of them could be made of the greatest possible use for the people of London. Many people who did not want to go out again after they had reached their houses in the suburbs at night could be got into touch with the Church in the middle of the day. They could go into one of the City churches for private prayer or a short service. St. Andrew's Church was open all day, and, going into it at all times, he hardly ever found it empty.

It was announced that a petition to Parliament in support of the City churches had received just upon 9,700 signatures.

#### BISHOP OF LONDON DESCRIBES TOUR

The Bishop of London, in a letter to the *Times*, dated October 31st, pays tribute

to the enthusiasm of students of the American universities where he has been giving addresses. He says:

"What has been remarkable has been the wonderful welcome these young students, both men and women, have given to a voice from the old Church and the old country proclaiming the Christian message as the only secret of the success of their future as it has been of our past. Not only have they rolled up in their thousands to hear it; even in the Middle West, where, in those great state universities in which no religion can by law be taught, the audiences numbered from three thousand to five thousand; but they have poured in to see me afterwards in such numbers that it has been hard to find time to see them all; this will be an encouragement to those who are apt to take a pessimistic view of the youth of today."

GEORGE PARSONS.

## Bishop of Durham Pleads for Loyalty to Revised Prayer Book

### Probable Limitations on Reserved Sacrament—Program for Future Revision

The Living Church News Bureau  
London, November 12, 1926

THE BISHOP OF DURHAM HAS SHED A little more light on the recent proceedings of the bishops with regard to Prayer Book revision than is afforded in the brief official statement which I quoted in my last letter. His address to the Durham diocesan conference last Saturday is virtually a plea for acquiescence, and should be studied carefully. Dr. Henson said that unless unforeseen obstacles emerged, they might hope to carry the work of Prayer Book revision to its final stages next year. Everything would then turn on the spirit in which Churchmen considered the proposed changes, and on their capacity to take a large and reasonable view of the situation.

The purpose of the revision, said the Bishop, as stated in the report of the Royal Commission on Ecclesiastical Discipline (1906), was to terminate lawlessness in the Church of England by removing all legitimate justifications for lawlessness. When the Church Assembly and the Convocations had finished their work, the bishops were confronted by a mass of proposals which amounted practically to the recasting of the book. Two pledges were publicly given. First, the familiar services should remain unaltered (save for a few matters respecting which there was almost complete agreement) for all who desired to go on using them. Next, in the alternative and additional services which should be provided nothing should be introduced which altered the doctrine of the Church of England, or violated its avowed principles. So far as he (the Bishop) knew, those pledges would be adhered to with scrupulous loyalty.

As one who honestly wished the revision to fulfil its purpose, he considered the proposed changes, not primarily from the personal point of view, but broadly from that of the general need. If the reign of law was to be restored in the Church of England, he must be ready to accept the legalization of many things which he disliked, always provided that they did not conflict with the established principles of the Church. It would, of course, be wrong to accept anything which really

hurt his conscience, but he ought to make very sure that it was his conscience, and not something less respectable passing under its name, which determined his opposition.

As one who honestly wished and, so far as he could secure, intended that the revised Prayer Book should be obeyed, he must not resent such a liberty in the revised Prayer Book as would cover the legitimate demands of all loyal Anglicans, and would exclude only those who were clearly hostile to the principles of the Church of England. Inclusion, not exclusion, must be the spirit of rubrics which were to be enforced in the courts. That being his attitude, he regarded with considerable anxiety the disposition to regard the process with extreme suspicion, and even to organize opposition to the revised book before its precise contents were known. That disposition could be indulged only with grave injury to religion. He begged his hearers to have nothing to do with divisive courses, and to avoid all attempts, by whomsoever made, to pledge them to premature particular procedures. They owed it to the Church of England to bring to the revised book a mind unclouded by prejudice and a treatment undirected by partisanship. He claimed for the bishops something more than suspicion and hostility. If in the Church generally they could count upon good will, a sense of proportion, and a clear perception of the issues involved, he believed that the latest revision of the Prayer Book would strengthen its hold on the love and veneration of English Churchmen, and make it even more adequate than heretofore to express the faith and worship of a Christian Church.

It may be assumed, I think, from Dr. Henson's remarks that the "legalizing" of many things which he dislikes will include the use of Mass vestments and the reservation of the Blessed Sacrament in the open Church. Catholics, however, must be prepared for the concessions to be accompanied by definite regulations. It is almost certain that the bishops will insist that the Blessed Sacrament shall be reserved in both kinds in an aumbry and not in a tabernacle, and that congregational "devotions" will be forbidden.

#### PROGRAM FOR REVISION

An official announcement has been issued, since Bishop Henson's address, stating that the Archbishops of Canter-



bury and York have made the following provisional arrangements for the final stages of Prayer Book revision of next year. These, however, must be subject to alteration as circumstances require:

"The House of Bishops will sit at Lambeth from Wednesday, January 12th, to Saturday, January 22, 1927, to complete their consideration of the Prayer Book measure. On Monday, February 7th, the Archbishops will present to the Convocations of Canterbury and York, sitting together in London, the draft of the proposed measure. This occasion will not be one for debate, but simply for the presentation of the draft measure with any explanations as to its character and contents which the Archbishops may desire to give. The Convocations will thereafter meet to consider the draft measure.

"In order that there may be a longer interval between the presentation of the draft measure and the consideration of it by the Convocations, the meeting of the Convocations, originally announced for Wednesday, February 16th, and following days, will be postponed till Tuesday, February 22d, and following days. The House of Bishops will meet again in March, after receiving any communications which the Convocations may desire to make, to reconsider the measure for final revision; and they hope to be able to present formally the measure so revised to the Convocations on Tuesday, March 29th, and Wednesday, March 30th, in order (in accordance with the standing orders of the Assembly) to obtain the consent of the Convocations to the measure being laid before the whole Assembly for final approval. If both Convocations give this consent, it is hoped that the measure may be submitted to the Assembly in July."

#### REPAIRS TO LINCOLN CATHEDRAL

The Dean of Lincoln (Dr. Fry) has just issued a statement on the progress of the repairs to Lincoln Cathedral. He draws attention to the fact that a level of 46 feet has been reached in the southwest tower. Disintegration of the walls extending right round the consistory court and along two bays of the nave has been discovered. In addition, the main buttress on the west front to the south of the main doorway is split in almost every direction, and in some places is entirely away from the front wall, and is nothing more than a shell of stonework. This is the worst section yet dealt with. It appears also that the northwest transept was disintegrated even more than the southwest, but strong reinforced concrete beams have been constructed on three sides of the transept. The central tower has been completed up to the clock chamber; new timbers have been substituted for those dangerously affected by wood beetle; and the work of cramping and grouting the disintegrated stonework is still proceeding. The subscriptions toward the repairs fund now amount to over £45,000, which is exclusive of the generous American contributions, but the Dean makes an appeal for much further help toward the cost of preservation.

#### A MEMORIAL TABLET

On Sunday last, the anniversary of his death on November 7, 1925, the memorial tablet to Fr. Edward Russell, who was for fifty-nine years an assistant priest at St. Alban's, Holborn, was dedicated by the vicar, Fr. H. Ross, before High Mass. The tablet, which, with certain mural painting, is the work of Mr. Comper, forms part of the Edward Russell Memorial Fund. This fund has now reached £2,259.6s. 6d. (of which £2,000 has been sent, on account, to the Universities Mission to Central Africa for medical work in Central Africa.) **GEORGE PARSONS.**

## St. John's Cathedral, Winnipeg, to be Opened by Canadian Primate

### Toronto Entertains Three Distinguished Churchmen—Valerian Memorial Service

The Living Church News Bureau }  
Toronto, November 26, 1926 }

TWO OF THE OUTSTANDING ORATORS OF the Canadian Church, Dr. Cody and the Bishop of Fredericton, are to be the special preachers at the opening of the new St. John's Cathedral, Winnipeg, by the Primate on December 5th. A widespread interest is being evinced by the Church people of Winnipeg and many friends in this important event in the history of the Church in the West. The Cathedral is located on the birthspot of the Anglican Church in northwest Canada, and, while not a very large or imposing structure, presents a fine appearance, being well proportioned and excellently constructed. Nine stained glass memorial windows are being installed by a number of friends, but probably only three of these will be in position for the opening.

#### THREE DISTINGUISHED CHURCHMEN SPEND WEEK-END IN TORONTO

The Rev. Robert Norwood, D.D., rector of St. Bartholomew's Church, New York, a Canadian by birth, was entertained at the Florence Hotel Saturday night at a dinner tendered by the Canadian Authors Association. He was the selected preacher at Convocation Hall Sunday morning and at St. James' Cathedral in the evening, large audiences greeting him upon both occasions.

The Rt. Rev. R. Rocksborough Smith, Bishop of Algoma, was the special preacher at St. Matthias' Church Sunday morning, and at St. Mary Magdalene's in the evening. At the conclusion of the service a reception was tendered the Bishop in the parish hall.

Father Bull, C.R., was the special preacher at St. Thomas' Church, Sunday morning and evening. He also addressed the Toronto deanery at a specially called meeting Monday morning, presided over by the rural Dean, the Rev. Canon Baynes-Reed. The attendance was unusually large. Fr. Bull gave the deanery a very inspiring and uplifting address on the doctrine of the Atonement. An appreciative vote of thanks was tendered him at the conclusion of the meeting.

On Tuesday Bishop Rocksborough Smith was the special preacher at the regular monthly meeting of the Confraternity of the Blessed Sacrament in St. Thomas' Church. A large congregation was present. At the conclusion of the service a reception was tendered his Lordship in the parish hall. He was presented with a beautiful brass altar cross and a pair of brass candlesticks for his private chapel by St. Matthias' and St. Thomas' wards. St. Mary Magdalene's Church gave the altar.

#### MEMORIAL SERVICE FOR CREW OF THE VALERIAN

St. Mark's Church, Halifax, held a very impressive memorial service in honor of the crew of H. M. S. *Valerian*.

True to the traditions, which for years St. Mark's has held as the navy church of Halifax, the service was a notable one, being attended by the highest naval and military officers of the navy yard and fortress.

The white ensign was thrown over pulpit and altar, while white flowers were banked around both. Purple hangings were placed about the church, draping the reading desk and other parts of the chancel. The hangings used had been received by the church only the past week, and were the gift of Frank Goudge.

#### ONE HUNDRED AND TWO YEARS OLD AND STILL GOES TO CHURCH

On Sunday evening, November 14th, an impressive service of dedication was held in the newly erected parish hall of St. Paul's Church, Fort Garry, Winnipeg, Evensong was conducted by the rector, the Rev. A. R. Hall, after which the dedicatory service was taken by the Rev. Dr. R. C. Johnstone, of the staff of All Saints', Winnipeg. The Very Rev. J. W. Matheson, Dean of Rupert's Land, preached from the text, "These ought ye to have done, and not to leave the other undone."

Among those present was Mr. F. W. Stevenson, who passed his 102d birthday last March, but who is still hale and hearty, and a regular attendant at public worship. This was his second attendance at church that day; not at all an unusual effort for him.

#### MISCELLANEOUS NEWS ITEMS

Escott M. Reid, a fourth year Trinity College student and son of the Rev. A. J. Reid, rector of St. Chad's Church, Toronto, has been awarded a Rhodes scholarship from Ontario for the year 1927. He will graduate next spring and then proceed to Oxford.

The Anglican students of Dalhousie and King's Universities, Halifax, at a meeting held in St. Luke's Hall, formed themselves into a club, the objects of which are religious, educational, and social. Dean Llwyd was chosen honorary president and chaplain of the society and Dr. W. D. MacFarlane honorary vice-president. J. Elliott Hudson of Glace Bay, a member of the third year law class, was elected secretary.

Christ Church Cathedral, Fredericton, was filled when the Ancient and Honorable Fraternity of Free and Accepted Masons attended divine worship. The grand master, Mr. James Vroom, of St. Stephen, N.B., was accompanied by about 250 members of the craft. The service, which was entirely choral, was conducted by the Dean and the sermon was by the grand chaplain, the Rev. C. Gordon Lawrence of Trinity church, St. John.

The Rev. W. G. Sunter, assistant at the Church of the Epiphany, has been appointed rector of the Church of the Resurrection, Toronto.

Over 1,000 young people were present at the Thanksgiving rally of the Sunday schools held in Christ Church Cathedral, Hamilton, when the Bishop of Niagara preached. St. Luke's Church won first prize for its attendance percentage, and Christ Church Cathedral was second.

Bishop Farthing of Montreal, chaplain of the Victoria Rifles, was the recipient of a long service medal at a mess dinner given in the regiment's armory on the occasion of the anniversary of the Armistice. The presentation was made by Brig-General W. B. M. King, C.M.G., D.S.O., general officer commanding Military District No. 4. Bishop Farthing proposed the toast to our dead comrades.



## Bishop Manning's Pronouncement on Marlborough Case Stirs Comment

Times Censures Action of Rota—  
Ninetieth Anniversary of Holy  
Apostles' Church

The Living Church News Bureau  
New York, November 27, 1926

THE STATEMENT READ BY BISHOP MANNING in his Cathedral on Thanksgiving Day having to do with the recent annulment of the Marlborough-Vanderbilt marriage has had such wide publicity that quotation from it seems unnecessary. Friday's papers made it the outstanding news event of the day and today we are reading the various reactions to the Bishop's statement, coming from all parts of the world. While such are carried by the Associated Press to all parts of the country, newspaper editorials are not. Hence, I am using this space to pass on the comments of the editor of the New York Times, who, in his leading editorial today, presents the layman's point of view with marked clarity. If I were editing instead of reporting this, I would add that I consider it a most excellent editorial. At any rate, here it is in part:

"Every one is entitled to his own opinion about the distressing nature of this Marlborough procedure. It seems to exalt a technical Church law above the soundest instincts of human nature and even the promptings of a mother's heart. But into all that we do not go. The one thing to be insisted upon is that the voiding of the Marlborough marriage is binding only upon the conscience of Catholic communicants. It can have no legal effect. No judge would pay any attention to it, except possibly as a piece of relevant evidence, in any case brought in a civil court. It can throw no stain upon the children born of the marriage. The laws of England, like those of the United States, will see to it that all the rights and consequences which flow from a perfectly legal and duly consummated marriage are maintained in their integrity. Here is no case of a divided jurisdiction between Church and State. That of the State is supreme and must remain so.

"The agitation roused by this case shows how far the decision goes beyond the mere interest in individuals. It involves a general principle which has inevitably caused disquiet and apprehension. That Catholic priest in London had a just sense of what has happened when he wrote that, though the ecclesiastical authorities had acted strictly in accordance with canon law and precedent, the effect could not fail to be, at least temporarily, unfortunate for the Church."

### NINETIETH ANNIVERSARY AT HOLY APOSTLES'

The parish of the Holy Apostles, down in Chelsea, observed its ninetieth anniversary last Sunday, and had as its guest of honor the Bishop of the diocese. This work began in 1836 in the form of a Sunday school at Eighth Avenue and Thirty-seventh Street. Nine years later the cornerstone of the present Church of the Holy Apostles was laid, a quaint brick structure at Ninth Avenue and Twenty-eighth Street, where under the direction of the Rev. Lucius A. Edelblute, the parish is ministering effectively to a difficult neighborhood. Other priests who have served this parish as rectors include the Rev. Dr. R. S. Howland, who completed the present church, and who was later the first rector of the Church of the Heavenly Rest; for twenty-five years, the

### CHURCH LEADERS AND THE MARLBOROUGH DECREE

NEW YORK—The following are opinions expressed by some of the leading clergymen of the Church on the Marlborough annulment decree, as reported in the *Times*:

*Bishop Rogers*: "For the Vatican to interfere in a marriage performed in this country, or to confirm or deny its sanctity, is to strike at the freedom of its Churches. What would have been the Vatican's action had the marriage been solemnized in a Catholic church by a bishop of the Roman faith? Would it have separated this couple for the same reason as that upon which it based this annulment?"

*Bishop Webb*: "Outrageous."

*Bishop Irvins*: "Absurd."

*Dr. Arthur B. Kinsolving*: "Nothing can be added and nothing is likely to be taken away from the able, complete, and patriotic statement of Bishop Manning."

Rev. Dr. B. E. Backus; and, from 1901 to 1908, the Rev. Robert L. Paddock, who became the first Bishop of Eastern Oregon.

### NEWS NOTES

Tomorrow occurs the consecration of St. Andrew's Church, 127th Street, by Bishop Manning. St. Anne's Church, Borough of Richmond, Staten Island, will be dedicated by Bishop Shipman. The rector is the Rev. L. M. A. Haughwout.

Bishop Manning has made the following appointments to direct the Bishops' Crusade in this diocese: Chairman, the Rev. Dr. Stetson of Trinity Church; the Rev. Dr. Crowder, the Rev. Dr. Chorley, Messrs. Samuel Thorne and R. W. B. Elliott, and Mrs. Samuel Thorne to represent the Woman's Auxiliary.

Bishop Murray preached at Trinity Church last Sunday morning and, in the course of his remarks, commended the recent act of Trinity Corporation of giving to Metropolitan Platon and his congregation the use of St. Augustine's Chapel. The Presiding Bishop also stated that the National Council "does not owe a dollar to any bank on the face of the earth."

Bishop Murray is to preach at the annual service of the Church Periodical Club to be held at the Cathedral on Sunday afternoon, December 12th.

On December 10th Bishop Murray is to address representatives of neighboring parishes at a service held in Christ Church, Suffern.

The Advent meeting of the Woman's Auxiliary of this diocese will be held at the Cathedral and Synod Hall on Tuesday, December 7th. At 10:30, Bishop Manning will be celebrant at the Eucharist and the preacher will be Bishop Darst. Those remaining for the afternoon meeting are asked to bring box luncheons; tea and coffee will be provided in the undercroft. At 1:30 the missionary meeting will be addressed by Bishops Manning, Gilman of Hankow, and Tyler of North Dakota, and Miss Hallie Williams of Kyoto.

The Church of the Incarnation, Madison Avenue and 35th Street, announces the following who will speak on the missionary work of the Church at services

## THE ATLANTIC'S WIDTH DOES NOT DIVIDE US

*A particular call from afar to our  
American friends who love old  
ENGLAND.*

CHRISTMAS brings its clarion call to the Fireside of Home. Will you give to the youngsters some of the joys and privileges of Home-Life which you prize so much?

## THE HOLY FAMILY HOMES

is extending its work and opening new Homes, where children rescued for Christ may live the true Home-life—on the lines of the model home at Nazareth. Just two "methods"—LOVE and the SACRAMENTS. All the children are brought up to be practising English Catholics.

### The CHRIST CHILD of Bethlehem—YOUR KING

"In little faces pinched with cold and hunger  
Look, lest ye miss Him! In the wistful  
eyes,  
And on the mouths unfed by mother kisses,  
Marred, bruised, and stained His precious  
image lies!  
And when ye find Him in the midnight  
wild,  
Even in the likeness of an outcast child.

O wise men, own your King!  
Before this cradle bring  
Your gold to raise and bless,  
Your myrrh of tenderness,  
For, 'As ye do it unto these,' saith He,  
'Ye do it unto Me.'"

We are having a special Christmas Day Dinner Appeal. Write AT ONCE for an envelope and pass it round the table on Christmas Day, or pass the hat round on our behalf. The smallest donations gratefully received. Particulars gladly sent.

THE HOLY FAMILY HOMES  
CHURCH HOUSE, DEAN'S YARD  
LONDON, S. W. 1 ENGLAND

### READ

## THE SPIRIT OF MISSIONS

ONE SUBSCRIBER WRITES: "*The Spirit of Missions* improves all the time and yet all through the more than 25 years I've had it each number seems quite perfect to me."

ANOTHER SAYS: "I am sure it is not easy to send out the magazine twelve times a year and keep it on the uniformly high plane you have set as your standard, but *The Spirit of Missions* never disappoints."

Sample Copy on Request  
\$1.00 a Year. Profusely Illustrated.

The Spirit of Missions  
281 Fourth Avenue, NEW YORK



to be held on the Tuesdays in Advent at five o'clock: November 30th, Dr. John W. Wood; December 7th, Bishop Tyler; December 14th, Bishop Gilman; and on the 21st, Bishop Davenport of Easton.

Brahm's *Requiem* will be sung at the Cathedral on Sunday evening, December 12th, at 8:15.

Eight crystal chandeliers, 160 years old, which hung in St. Paul's Chapel for some seventy years and then were replaced, have recently been recovered and restored to their original places in the venerable house of worship at Broadway and Fulton Streets.

Tomorrow there will be dedicated at St. George's Church, Stuyvesant Square, a bas relief in memory of Henry Bacon, designer of the Lincoln Memorial at Washington.

At St. Peter's Church, Peekskill, there will be dedicated tomorrow a chalice and paten, credence table, sedilia and acolytes' chairs, processional cross, clergy stall, and a painting for the reredos. All of these are memorials. The day marks the end of Fr. Hyde's rectorship. On account of ill health he will retire from the active ministry for a time and reside at White Plains; at Peekskill he will be succeeded by the Rev. L. B. Holsapple.

HARRISON ROCKWELL.

**INDIAN CHURCH BURNS**

SIoux FALLS, S. D.—The District of South Dakota has suffered the loss of another Indian chapel—this time by fire. Messiah Chapel on the Lower Brule Reservation was totally destroyed a few days ago, only a portion of the furniture being saved. This is one of the two churches that escaped destruction by the cyclone some two years ago. Insurance was carried, but it will not, of course, replace the old building with a new one. The congregation will worship in the missionary's residence until it is possible to rebuild next spring.

**HONOLULU GREET'S BISHOP OF LONDON**

HONOLULU, T. H.—The Lord Bishop of London, en route from San Francisco to the Orient, spent Friday, November 19th, in Honolulu, where he spoke at the closing service of the week of prayer at St. Andrew's Cathedral. The Bishop of Honolulu met the distinguished visitor at the dock, and Mrs. F. J. Lowery entertained him at luncheon, to which all of the clergy were invited. The rest of the day was left open for recreation.

**NEW MACMILLAN BOOKS**

**How would you go about it to prove that religion will always occupy a place of chief importance in the affairs of men?**

Let "This Believing World" do it for you

with { the family backslider  
son or sis  
that non-church-going friend

**This Believing World**

LEWIS BROWNE

"It shows that religions may come and religions may go, but religion goes on forever."—*Will Durant, Herald Tribune.*

"The carefully prepared work of a brilliantly endowed and most intelligently cultivated man who has put into his book irony, satire, scholarship, sympathy and sound common sense."—*Hartford Courant.*

"I am certain that if I were in your library, though you be preacher, scholar, woman of fashion, day laborer or movie fan, I would so discourse to you of 'THIS BELIEVING WORLD' that you would vow to read it."—*Birmingham Age-Herald.*

"It is not often that one comes upon a book about religion that so grips the attention that one regrets interruption or is reluctant to lay it down, but this is just such a book."—*Boston Globe.* Price \$3.50

**Reality**

by Burnett H. Streeter

Author of "The Four Gospels," etc.

"The questions I discuss are living questions to every human being. I shall have failed in my object if this book is intelligible only to philosophers, scientists and theologians.

"My book is addressed in the first instance to the man who has no special training in any of these subjects.

"That the book as a whole will prove easy reading, I am confident." 360 pages.

Price \$2.50

**Luther Burbank:**

**His Religion of Humanity**

by Frederick W. Clappett

This book will prove to the far-minded that Luther Burbank had gone his own solitary way to triumph in the realm of spirit as all the world agrees he did in the realm of science.

Price \$1.50

Put this book on your Christmas list

**Palestine and Trans-Jordania**

by L. Preiss and P. Rohrbach

With 214 photogravures and 21 colored plates. Page size 9 x 12.

No Bible-loving home with children should be without a copy of this volume.

Every Sunday School could put it to good use at each session. These pictures are handsome enough to hang continuously around the four walls of the Sunday School room.

Price \$10.00

Put this book on your Christmas list

**The World's Great Religious Poetry**

Edited by Caroline Miles Hill

The most comprehensive, best arranged and lowest priced anthology of religious poetry. 875 pages.

Price \$2.00

**The New Man and the Divine Society**

by Richard Roberts

Advocates a return to New Testament Christianity which does in fact gather around the twin doctrines of a "new man" and a "divine society."

Price \$1.75

**Adventures in Habit-Craft Character in the Making**

by Henry Park Schaffler

"As the father of two children, nine and thirteen, it was my privilege to participate in the real adventures in the home as much as in the Sunday School where the children fashioned the habit-craft models that made Sunday School a palace of delight. The children were never satisfied until each parent had watched the new model 'work' and shared with them the thrill of seeing a good habit come to life."—*H. V. Kallenborn, Associate Editor, Brooklyn Eagle.* Price \$2.00

**Eight Ways of Looking at Christianity**

by Granville Hicks

(1) A Catholic, (2) a fundamentalist, (3) a modernist, (4) a Unitarian, (5) a religious scientist, (6) an agnostic scientist, (7) an English instructor, and, at the close, (8) an artist, are the characters supposed to take part in this discussion of the more important religious issues of the day.

Price \$1.50

**Religion in the Making**

by Alfred North Whitehead

Author of "Science and the Modern World"

"But here is the pointed question: Is 'Religion in the Making' of any use to the ordinary bewildered citizen, asking with desperation both of the scientist and the theologian, 'What is it all about?' To the intelligent layman seriously anxious to put his brains to work on the question, yes."—*Charles R. Walker (full page), The Independent.*

Price \$1.50

**Religious Experience and Scientific Method**

by Henry Nelson Wieman

"No book which we have read in recent months has interested us so greatly. Dr. Wieman is not obscure and is never dull. He gives us a most thoughtful and stimulating book. The chapter on 'Christianity and Love' in the first part is exceptionally well worth reading. It is a chapter to which we expect often to return, as we will to many another page in this fine book."—*Chicago Evening Post (Editorial Leader).* Price \$2.25

At your bookstore or from

60 Fifth Avenue **THE MACMILLAN COMPANY** New York City  
Boston Chicago Atlanta Dallas San Francisco

**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."



## Laymen of Greater Boston Hear Virginia Churchman at Cathedral

Rev. W. A. Lawrence Bids Farewell to St. Stephen's, Lynn—G. F. S. Holds Conference

The Living Church News Bureau  
Boston, November 27, 1926

A GOODLY GATHERING OF LAYMEN REPRESENTING the counties of Norfolk, Suffolk, Essex, and Middlesex assembled in the crypt of the Cathedral Church of St. Paul at 5:00 P.M. on Wednesday, November 17th. The meeting was addressed by Mr. R. S. Barrett of Christ Church, Alexandria, Va., who spoke for about an hour on the work of the whole Church. A simple supper was served, after which the gathering reassembled for instruction from Mr. Barrett on ways of approaching vestries to inform them of the needs of the Church. Throughout this meeting the chair was occupied by Bishop Slattery, who, later, went over the list of the parishes of the four counties, asking for reports from such parishes as had not yet paid their full quota. With very few exceptions each parish gave assurance that everything would be paid in full by January 1st. The meeting closed with an enthusiastic vote of thanks to Mr. Barrett for the inspiration he had given. This was but one of a large series of meetings which Mr. Barrett has addressed in this diocese in the last few weeks.

### ACTIVITIES AT ST. STEPHEN'S, LYNN

On Sunday, November 14th, the Rt. Rev. William Lawrence, D.D., Bishop of the diocese, visited St. Stephen's, Lynn, for the purpose of dedicating a \$25,000 organ. A large section of the organ is entirely new, while other parts have been remodeled and set in place by Mr. W. W. Laws of Beverly. The organ, as it now stands, contains 2,500 pipes and forty-five speaking stops. It also has a new electric console, costing about fifteen hundred dollars and given in memory of Charles K. McLeod, sexton for twenty-five years.

In the evening, the Rev. William Appleton Lawrence, preached his last sermon as rector of the parish, prior to leaving to take up his new work as rector of Grace Church, Providence. On the following Sunday, November 21st, the Bishop Coadjutor of the diocese visited the parish in the morning and confirmed a class of somewhat less than 100 candidates presented by Mr. Lawrence. The church was well filled and the sermon was delivered by the Bishop, assisted in the service by the rector, who had, a short time previously, held his farewell service in the East Lynn Mission, and, who, immediately after the Confirmation, baptized about thirty infants, the Bishop, meanwhile, holding a conference with the vestry relative to the choice of a new rector. In the evening the parish choir sang a sacred cantata.

### GIRLS' FRIENDLY SOCIETY CONFERENCE

A very helpful conference followed the autumn meeting of the Massachusetts council of the Girls' Friendly Society on Saturday, November 20th, at the lodge, 29 Fairfield St. After the diocesan president's report of the G. F. S. provincial conference at Manchester, N. H., and the making of plans for the meeting of the

society's national council in Boston in 1927, the Rev. Raymond Calkins, D.D., spoke on Leadership and Responsibility. He said that with love and trust the leader must have vision and a faith in youth which enables him to put faith into others, and his responsibility for youth should mean nothing less than a redemptive friendship which is never satisfied until the goal is reached. Miss Eva D. Corey spoke on Opportunity, emphasizing the fact that the greatest opportunity in

### PUBLISHED BY THE CATHOLIC LITERATURE ASSOCIATION

Every Priest and Seminarian should read the *F. C. P. Papers*, this Advent.

1. THE CHARACTER OF THE PRIESTLY LIFE
2. THE PRIEST'S RULE OF LIFE
3. THE PRIEST'S RETREAT

Five cents. Postage additional.  
In stock.

THE CATHOLIC ASSOCIATION  
2013 Appletree St., Philadelphia, Pa.

### A rather unusually compiled book, entitled— A CHURCHWOMAN'S OUTLINE

HISTORY OF THE ANGLICAN-AMERICAN CHURCH: ITS SACRAMENTS AND SYMBOLS

has just been published by Unit "A" of St. Mark's Church, Louisville, Kentucky. This book contains the "notes" of a six weeks' class held at St. Mark's last spring.

It can be secured from the

### MAYES COMPANY

413 S. 3rd Street, Louisville, Ky.

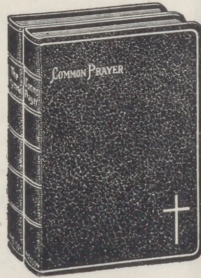
The book is attractively gotten out with violet cover and silver lettering. Price \$1.00.

### AMERICAN BIBLE SOCIETY

Bibles - Testaments - Portions

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

Visit or Write Nearest Agency  
New York - New York Colored - Philadelphia  
Washington - Richmond - Cincinnati - Chicago  
Dallas - Denver - San Francisco



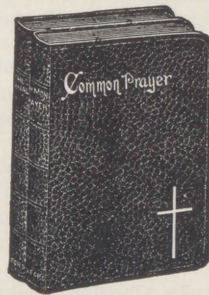
### NELSON PRAYER BOOK AND THE NEW HYMNAL

Possess this beautiful new edition of the Prayer Book: use it in your devotion; enjoy its clear, readable type, its fine paper. This Prayer Book is published under certificate of approval from the custodian of the Standard Prayer Book.

Increase the joy of the service by the use of this beautiful new hymnal—the last word in satisfying book construction. The hymnal is authorized and approved for use by the General Convention of the Protestant Episcopal Church in the United States of America.

Printed on fine white paper and thin India paper, they may be purchased singly or in combination. Prices 50 cents to \$22.50. For sale by all dealers.  
THOMAS NELSON & SONS, 383-385 R Fourth Ave., New York

### OXFORD PRAYER BOOKS AND HYMNALS



Exquisite sets printed on Oxford India Paper for ladies, durably bound sets in bright colors for children, and large type editions for older folks.

The present edition of the Prayer Book will be used until 1928 and possibly longer.

At All Booksellers.  
Catalogue Upon Request.

OXFORD UNIVERSITY PRESS  
AMERICAN BRANCH  
35 WEST 32ND STREET  
NEW YORK

*De Luxe* PERSONAL STATIONERY at an INEXPENSIVE PRICE

Fine quality and writing surface White Bond Paper. A personal stationery you will be delighted to use. The type of writing paper for those desiring 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.**

### 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.

### THE OLD CORNER BOOK STORE

50 Bromfield Street Boston, Massachusetts

Established 1828

Episcopal Church Publications, Bibles, Prayer Books, Hymnals



life is to be a great Christian, a perfect follower of Christ through perfect love.

NEWS NOTES

Reports show that there has been a general sense of the necessity of the religious observance of Thanksgiving Day this year. The Governor of the commonwealth struck a high note of great spiritual value in his proclamation and the number of parishes in which the day is beginning by a gathering of the families at the altar seems to be appreciably growing, many of them also marking the day by special services in the evening, as, for example, the Cathedral, where there were two early celebrations of the Holy Communion followed by Morning Prayer at ten-thirty with sermon by the Dean, and a further service in the evening at which the Bishop of New Hampshire was the special preacher.

Preparations are also being made for the coming Bishops' Crusade, and there appears to be a very general intention to make use of St. Andrew's Day as a special day of intercession for the spiritual growth of the Church.

The First Sunday in Advent marks a threefold anniversary at the Church of the Advent in Boston, it being the eighty-second anniversary of the first service held in the parish, the thirty-second anniversary of the consecration of the present church building, and the twenty-fourth anniversary of the present rector.

At All Saints' Chapel, Georgetown, on the afternoon of Sunday, November 7th, Bishop Babcock dedicated an altar cross given "in loving memory of William Brown Welch, 1864-1925, first clerk of All Saints' Church, Georgetown," and a processional cross "in loving memory of Corp. Bryant A. Browne, Headquarters Company, 4th Pioneer Infantry, American Expeditionary Forces, died at St. Nazaire, France, October 13, 1918."

REGINALD H. H. BULTEEL.

KANSAS CITY  
CORNERSTONE LAID

KANSAS CITY, KANS.—Snow-covered ground and piercing cold failed to deter five hundred members of St. Paul's Church from attendance at the service on November 21st, at which the Bishop of Kansas laid the cornerstone for their new \$250,000 church, Eighteenth Street and Washington Boulevard.

Mayor J. C. Emerson spoke at the service, after which the Rt. Rev. James Wise, D.D., Bishop of Kansas, delivered the sermon and laid the cornerstone. The Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, then blessed the stone and delivered the benediction.

The Rev. Carl W. Nau is pastor of St. Paul's Church.

DRESDEN RECTOR ACCEPTS  
ENGLISH CURE

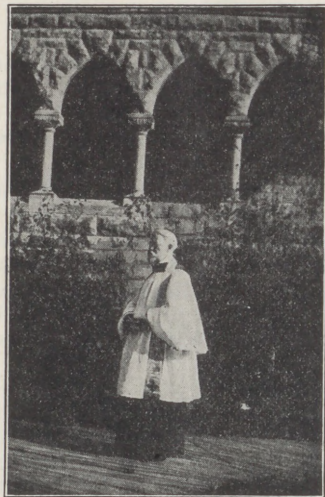
DRESDEN, GERMANY—The Rev. H. M. Kirkby, who has been rector of the American church in Dresden for over four years, has been presented to the living of St. Mary and Corpus Christi, Down Hatherley, near Gloucester, England, and he has accepted the same. He was to leave Dresden the last week of November for his parish in England.

Mr. Kirkby has built up the parish in Dresden and restored the church building and rectory, which had suffered during and after the war. All is now in good condition, and the congregation is increasing.

# Late Publications

of

## Morehouse Publishing Co.



EARLY DAYS AT ST. MARY'S,  
KNOXVILLE

By the Rev. C. W. LEFFINGWELL, D.D., Founder and first Rector. 8vo., with many illustrations, showing scenes and workers and classes of the early years, with Frontispiece portrait of the founder. Price \$3.00. Postage about 20 cts.

WAS CHRIST REALLY BORN  
OF A VIRGIN?

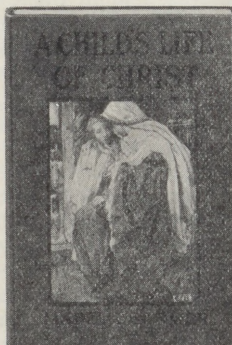
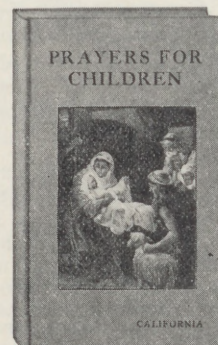
An Answer for Laymen. By the Rev. T. H. YARDLEY, M.A. Foreword by the Rt. Rev. CHARLES FISKE, D.D., Bishop of Central New York. Price \$1.50. Postage about 12 cts.

Says Bishop Fiske: 'It has been a marvel to me to find that the whole argument could be condensed into such small space, and yet be so readable, and the treatment of the subject so 'popular' and interesting.'

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. Postage about 5 cts. Also in tractate form in the Church Booklets series, red lines, 4 cts.

This very admirable compilation has now been attractively made, with large type, in a cloth-bound edition such as will be appreciated by little children. It contains very simple Prayers for Morning and Evening, on entering and leaving Church, before and after meals, etc. It is just the thing to be given out in quantities to our Children in Church schools, etc., whether in the cheaper edition or in the new edition in cloth.



A CHILD'S LIFE OF CHRIST

By MABEL DEARMER. With eight handsome colored illustrations. Price \$2.00. Postage about 15 cts.

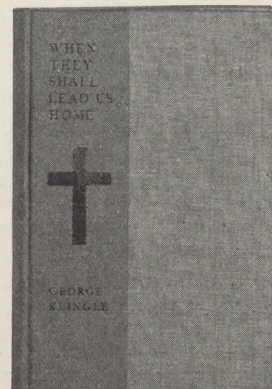
After being out of print in this country for several years, this new, improved, and cheaper edition, just issued, will find a ready welcome. Writing as a Churchwoman, Miss Dearmer embraces many opportunities to introduce children to Church teaching through the incidents in the Life. It is such a book as our children will read with appreciation. Adapted to ages 8 to 12 or even older.

WHEN THEY SHALL LEAD  
US HOME

And Other Poems

By GEORGE KLINGLE. Price \$2.00. Postage about 15 cts.

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.



## Morehouse Publishing Co.

1801-1811 Fond du Lac Ave.,

Milwaukee, Wis.



## Bishop of Chicago Sounds Call to Bishops' Crusade in His Diocese

Courtenay Barber on Evangelism—  
Bishop Book Shop to be Re-  
organized—Union Services

The Living Church News Bureau  
Chicago, November 29, 1926

THE BISHOPS' CRUSADE, SAYS OUR Bishop, is one of the greatest undertakings in the history of the American Church. The Bishop is to meet the clergy of the diocese on Tuesday at noon at St. James' Church, for a final conference. As a result of the organization and publicity given the Crusade by the local commission, a keen interest has been shown throughout the diocese. It is pretty well understood that the campaign is to be "from the inside out," that the prime effort is to be the conversion and arousing of our own people, an intensive movement. Bishop Griswold has put it very well, "If we can make the people of the Church understand the meaning and the value of worship and sacraments, the Crusade will have accomplished a great thing."

Mr. Courtenay Barber, chairman of the committee on lay evangelism, has written a valuable statement about the Crusade for the daily press, which was published in the *Chicago Tribune* under the title of Personal Evangelism. After giving the objectives of the Crusade, and an outline of its plans, Mr. Barber goes on to say:

"The progress of mankind will be regulated in the future, as in the past, by man's obedience or disobedience to God. Only a small group of men and women among the thousands who were privileged to know Christ and to hear His message during the three years of His active ministry, qualified to be intrusted with the highest and most far-reaching commission ever given to a group of men. The ultimate objective of their commission was to make Christ and His gospel known to all the world until every one should acknowledge Him as Lord and Saviour. They must have realized that their Lord and Saviour was counting on them absolutely, for there was no alternate plan. The success or failure of Christ's mission on earth depended upon them. They must do their part. They were not bewildered by the realization that they could do but little toward this largest, most worthwhile and far-reaching program that man would ever be permitted to be identified with, for they knew if they did not do their part, others would do theirs, and ultimately every one would know and love and serve the Lord and Saviour. Because those who have gone before did not fail, we are the inheritors of nineteen centuries of Christian civilization. It is seldom that inheritors appreciate values to the same extent as creators of values. It is essential to pay the price of interest and effort to appreciate any worthwhile value."

### BISHOP BOOK SHOP REORGANIZES

Announcement is made of plans for the enlargement and reorganization of the Bishop Book Shop, Inc., at diocesan headquarters. Following several conferences between the present officers and directors of the book shop, and a committee of clergy and laymen, it was decided to issue additional stock.

Leading laymen and clergy of the diocese were invited to purchase stock, with

the result that approximately \$10,000 has been subscribed toward increasing the capital of the institution. The Rev. Gerald G. Moore, rector of the Church of the Advent, was elected president of the board of directors of the book shop under the new plan. Mr. George C. Kubitz was elected business manager and will have active charge of the shop. Other officers are: Secretary, Mr. William S. Bishop, former manager of the book shop; treasurer, the Rev. F. H. Millett, rector of Trinity Church, Wheaton.

It is the intention of the board of directors to give the institution sufficient capital to enlarge its stocks and become established on a sound financial basis. Unless the needed capital is forthcoming, however, it will be difficult for the board to carry out its plans and to continue the book shop.

Mr. Kubitz, the new manager of the book shop, is a member of All Saints' Church, Ravenswood. He is president of the junior assembly of the Brotherhood of St. Andrew in the diocese and has been interested in boys' work for many years. He is senior warden of All Saints' Church and active in choir and other parish activities. Mr. Kubitz brings to the book shop a business experience of more than fifteen years.

### TWO UNION THANKSGIVING DAY SERVICES

A Thanksgiving Day service, in which the clergy and members of the First Presbyterian Church, the Rev. George Roberts, minister, the First Methodist Church, the Rev. Charles A. Draper, minister, and the Church of the Holy Spirit, the Rev. Herbert W. Prince, rector, of Lake Forest, Ill., participated, was held in the Church of the Holy Spirit. The full choir of the Church of the Holy Spirit sang. The lessons and the President's proclamation were read by the Rev. Charles A. Draper, and the other parts of the service were read by the Rev. Herbert W. Prince. The Rev. George Roberts preached a forceful sermon. The service was attended by a congregation which filled the church. The offering of \$150 was sent to the American Christian Fund for Jewish Relief.

Another notable union Thanksgiving Day service was held in the western suburb of La Grange, in Emmanuel Church, the Rev. Irvine Goddard, rector, under the auspices of the local ministerial association. For many years this service has been held in a large public hall, but this year an invitation was given to the beautiful new Emmanuel Church for the community's thanksgiving. The ministers of the different Protestant churches took part, the sermon being preached by the Rev. Martin J. Magor, of the Methodist Episcopal Church. The offering was given for the work of the United Charities.

### ST. ANDREW'S DAY AT ST. JAMES'

The junior chapter of the Brotherhood of St. Andrew of St. James' Church is keeping the anniversary of the organization of the Brotherhood at the mother church of the diocese, by asking all senior and junior chapters of the diocese to be their guests at the parish house on St. Andrew's Day. Chief of Police Collins is expected to be the speaker of the evening.



•BUY•  
**CHRISTMAS**  
•SEALS•

THE NATIONAL STATE  
AND LOCAL TUBERCULOSIS ASSOCIATIONS  
OF THE UNITED STATES

### WE RAISE MONEY

For sixteen years the Ward Systems Company has successfully directed dignified fund-raising campaigns of the higher order. During these years it has raised millions of dollars for Colleges, Churches, Hospitals and Charitable Institutions.

### LET US SOLVE YOUR FINANCIAL PROBLEMS

Our latest Church fund-raising campaign plans have been very successful and economical. Write us stating your requirements. All correspondence treated confidentially. Our latest booklet and confidential analysis blank sent free.

### THE WARD SYSTEMS CO.

28 E. Jackson Blvd. Dept. M.  
CHICAGO, ILL.

## 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

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



CATHEDRAL FUND SERVICE

The Young People's Society of the diocese has made the Cathedral Fund one of its special objects. The fund was created by the May ball held by the society, and the amount, approximately \$1,800, will be offered at a special service to be held at St. Paul's, Kenwood, on the evening of the First Sunday in Advent, and handed over to the Bishop of the diocese. A committee is engaged in making a hand book for the association, which will contain suggested programs, discussions, forms of service, fund raising methods, prayers, hymns, rules, and a model constitution, which will be of use for young people's societies generally.

NEWS NOTES

On Sunday evening, November 14th, more than twenty-five young people of Trinity Church, Aurora, met the rector, the Rev. B. E. Chapman, and reorganized the Young People's Fellowship, which will meet every Sunday evening. Trinity parish is one of the three original parishes in the diocese which organized a Young People's Fellowship four years ago.

The fall service of The Catholic Club was held on the evening of the First Sunday in Advent, at the Church of the Ascension, with solemn pontifical Vespers and Benediction. Bishop Ivins was the preacher.

H. B. GWYN.

## National Church Organizations Coöperate as Bishops' Crusade Opens

### Church at Work to Promote Movement—Bishop Darst Makes Statement—Poster Ready

The Living Church News Bureau  
Washington, November 26, 1926

THE VARIOUS ORGANIZATIONS OF THE Church are uniting in an endeavor to forward the Bishops' Crusade, as the Advent preparation season begins. Pledges of support have been received from the presidents of the Woman's Auxiliary, the Brotherhood of St. Andrew, the Daughters of the King, and many other national organizations of the Church.

"THE CHURCH AT WORK"  
TO PROMOTE CRUSADE

Word comes from New York that the next issue of *The Church at Work* will be devoted largely to the Bishops' Crusade. It will be ready for distribution early in December. It therefore becomes available for use as Crusade literature which may be distributed to the people of the Church everywhere. Dioceses will in many instances wish to increase their regular order, and the Department of Publicity at 281 Fourth Avenue, New York, asks that such orders be sent to them promptly, that they may be able to anticipate requirements and print enough copies to supply the demand.

STANDING ON THE SIDE LINES

Bishop Darst, in his message at the opening of the Crusade, writes:

"Too many of us are standing on the side lines today 'viewing with alarm' the mighty forces of evil and hate and prejudice as they sweep by. We are sorry, but we do not sense the remedy.

"Our Lord Jesus Christ did not stand on the side lines. He saw the agony and the sin and the ignorance as those mighty forces swept by, but He did not stay on the side lines. He stepped down into the current and opposed it with all the power of His wonderful life. The current swept Him against the Cross of Calvary, but thank God, the current broke when it struck the Cross, and the current will break today when it strikes the Cross of Sacrificial devotion in your life and mine.

"The Bishops' Crusade is a call to men and women to leave the safe side lines of observation and come down into the current with Christ; to stand with Him and strive together with Him until the forces of evil break against the power of a Church to which the promise has been made, 'The gates of hell shall not prevail against it.'"

CRUSADE POSTER READY

A sample of the large poster "Renewed Allegiance" has been mailed to every parochial clergyman. Additional copies may be had without cost upon application to the National Commission, Mount St. Alban, Washington, D. C.

The poster is suitable for display on bulletin boards or elsewhere outside of churches, or in parish houses, guild rooms, and church porches. Display in shop windows would aid in giving the Crusade local publicity. Blank space at bottom of the poster should be lettered with announcement of Crusade massmeetings.

CRUSADE LITERATURE

The Commission on Evangelism is prepared to supply the following literature to dioceses, parishes, and missions:

- Bulletin No. 1. Suggestions for Diocesan Commissions.
- Bulletin No. 2. Suggestions for Parish Preparation.
- Evangelism and The Bishops' Crusade.
- Suggestions for Prayer.
- Suggestions for Private and Family Prayer.
- Self-Examination and Rededication.
- Litany and Prayers.
- Group Evangelism.
- Right and Wrong Thinking About God.
- Sermon Outlines for Advent.
- Poster, "Renewed Allegiance."
- Prayer Card.

Leaflets are 2c. for single copy, \$1.50 per hundred, \$10 per thousand. The prayer card and poster are supplied free. Orders should be sent to the National Commission, Mount St. Alban, Washington, D. C.

The Commission urges the general use in parishes of the book, *Evangelism in the Church*, by the Rev. J. A. Schaad, D.D. It is obtainable from the Commission, or from the Book Store, 281 Fourth Avenue, New York. Price 35c.

### BISHOP MURRAY VISITS INDIANAPOLIS

INDIANAPOLIS, IND. — The Presiding Bishop was the guest of the Diocese of Indianapolis for three days, November 12th to 14th. He was the guest of the Indianapolis Churchmen's Club and the speaker at their dinner on the evening of November 12th. On November 13th, he visited the Indiana State University at Bloomington, inspecting the equipment of the diocese for work among the students. A luncheon in his honor was given on the university campus at which the president of the university and Mrs. Bryan were guests. On Sunday morning, November 14th, an interparochial service was held in the Circle Theater in Indianapolis.

## 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.

**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.

Anyone who believes in the efficacy of prayer will recognize the great part that the

### CONFRATERNITY OF THE BLESSED SACRAMENT

has played and is playing in the growth of Catholic faith and practice throughout the Anglican Communion. Its objects are: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special Intercession at the time of and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting. A leaflet is sent to each associate monthly containing intercessions for these objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership address the Secretary General, 33 St. James Pl., Brooklyn, N. Y.

### THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; i. for the dying; ii. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2d. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3d. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer,

MR. T. E. SMITH, West Park, N. Y.



The massed choirs of the city led the singing, the congregation numbered about 2,500, and the sermon by Bishop Murray, coming as it did just before the Every Member Canvass, impressed the congregation with the importance of the work of the National Council and roused the hearers to ever increasing coöperation.

#### TREASURER DESCRIBES STATE OF CHURCH TREASURY

NEW YORK—Mr. Lewis B. Franklin, national treasurer of the Church, has given the following statement to the Church press:

"The success or failure of the 'Pay-as-you-go Plan' inaugurated by the General Convention of 1925, depends on the work done in parishes and dioceses between now and the end of the year. The National Council has done its part.

"This plan provides that each diocese shall notify the National Council, on or before January 15th of each year, how much it expects to pay on its quota for the budget of the general Church. The National Council is then instructed to adjust the expenditures to an amount not in excess of the total income to be expected.

"Every diocese has reported what it expects to pay in 1926, and as the total estimated income was below the amount of the budget, the National Council was forced to reduce its appropriations by \$200,410.

"The Council is now able to report that its income for 1926 will be slightly more than its expenditures, leaving a balance on the right side, if the dioceses pay what they have told the Council it could count on.

"The dioceses have before them a heavy task, as the total remitted to December 1st was \$2,080,489.07 as against \$3,074,502 reported as what they expected to pay for the year. This leaves \$994,012.93 to be collected during December. This accomplishment depends upon every individual who has made a pledge paying it in full for the year by the end of December, and immediately after the close of the year, each parochial treasurer remitting to his diocesan treasurer every dollar that has been paid in for the quota of the diocese and the general Church.

"In some cases even a full payment of what has been pledged will not be sufficient to meet the parochial or diocesan quotas and here an opportunity is offered to individuals to supplement their regular giving by a special gift to the diocese. Those who have acquired the joyful habit of giving away a definite proportion of their income are often able to make a gift at the end of the year in addition to their regular payments in order to balance their account. The Church can make the best possible use of such gifts.

"With the old deficit largely a matter of history, it is of the utmost importance that a balanced budget be achieved this year and the new plan thus made effective. It can be done if each of us will do his part."

#### SEMINARIANS TO TRY OUTDOOR PREACHING

NEW YORK—The realization that around every church dwell countless men and women who are groping in a blind, often only half-conscious way for some satisfaction in life deeper than they have ever found and who know scarcely anything about the Church of Christ must force the earnest parochial clergy to ask, "Can anything be done to proclaim the Christian evangel to those who live untouched by the influence of the Church of Christ?"

With a deep realization of the urgency of this tremendous problem in their minds, a small band of students at the General Theological Seminary have de-

cidated to attempt a small experiment in the parish of St. Peter's, New York, in the hope that the witness of youth in the open air may do something to arrest attention and challenge those who are alienated from the Church. They propose to hold open air meetings at the corner of Eighth Avenue and Twentieth Street on four successive Sunday evenings, the first of which was November 28th, at 7 P.M. Each meeting is to be conducted by a team of five speakers, who will endeavor to present certain aspects of one of the doctrines of the Christian faith. Time will be given also for members of the crowd to put questions to the speakers, who will do their best to answer them.

The open air meetings will be followed each evening at 7:45 P.M. by a special mission service in St. Peter's Church, where the same message given previously in the open air will be worked out in greater detail and completeness.

#### SYNOD OF PROVINCE OF SEWANEE

(Picture on Page 147)

JACKSONVILLE, FLA.—The Rt. Rev. Lewis William Burton, D.D., Bishop of Lexington, was elected president of the Province of Sewanee on the fifth ballot at the eighth annual synod of the province held in the Church of the Good Shepherd here beginning Tuesday evening, November 16th. Bishop Burton was duly installed on the last evening of the synod sessions.

Some two hundred delegates as well as many out of town and city visitors attended the opening service on Tuesday evening. All of the bishops of the province were in attendance except the diocesan of Alabama, Louisiana, and South Carolina, and the colored Suffragan Bishop of North Carolina. Addresses of welcome were made by the Bishop of Florida on behalf of the diocese, the mayor of Jacksonville, the Hon. John T. Alsop, Jr., on behalf of the city, and the senior warden of the parish, Mr. Raymond D. Knight. Miss Margaret G. Weed, daughter of the beloved late Bishop of Florida, and provincial president of the Woman's Auxiliary, was the speaker of the evening. At this meeting a delegate from the provincial executive board of the Young People's Service League, headed by its president, Miss Hope Baskett of Nashville, Tenn., presented an offering of \$1,406.22 as the league's contribution toward the continuance of the work of the Department of Religious Education.

The principal speakers at the synod sessions were the Most Rev. John Gardner Murray, D.D., Presiding Bishop, and the Rt. Rev. Thomas Campbell Darst, D.D., Bishop of East Carolina and chairman of the National Commission on Evangelism. Reports from the various departments showed the work of the province to be advancing in a most encouraging way. Of great interest was the announcement of progress in the plan for a \$2,000,000 campaign for the University of the South, as described by Mr. Benjamin F. Finney, vice-chancellor of the university. The Bishop of Florida was elected chairman of this campaign.

The women of the province, meeting at the same time as the synod, opened their sessions with a quiet hour conducted by the Bishop of East Carolina, after which meetings of the Woman's Auxiliary, the Daughters of the King, the Girls' Friendly Society, and the Church Periodical Club were held. Conferences were led by Miss Grace Lindley on The Message, by Mrs. D. E. Wilson of Alabama on The Cor-

#### 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  
Morwenstow 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.O.") 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



**GORHAM**

ALTARS, STAINED GLASS  
CHURCH APPOINTMENTS  
AND INTERIOR DECORATIONS

MEMORIALS IN METALS  
MOSAIC, MARBLE,  
GRANITE OR WOOD.

THE GORHAM CO.  
5th AVENUE & 47th ST. NEW YORK  
SPAULDING & CO Chicago  
Mid-western representatives

**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.

**Church Furnishings**  
In Gold, Silver, and Brass

CHURCH and  
CHANCEL  
FURNITURE

Write for Catalogue  
For Episcopal Churches

W. & E. SCHMIDT CO.  
308 Third Street MILWAUKEE, WIS.

**R. GEISSLER, INC.**  
NEW YORK  
56 W.B. STREET  
CHURCH  
FURNISHINGS  
WINDOWS — TABLETS  
FABRICS — EMBROIDERIES  
MEMORIALS



porate Gift, by Miss Janet Howse of the diocese of South Florida on Religious Education, and others. According to the constitution of the provincial Auxiliary, Mrs. Henry Davis, president of the Atlanta branch of the Auxiliary, succeeds Miss Margaret Weed as president of the province.

The ninth synod of the province will meet in Trinity Church, Columbus, Ga., October 25, 26, and 27, 1927.

**CHURCH BUILT BY HORSE LOVERS OPENED**

LEXINGTON, KY.—The formal opening of the new church building of the Church of the Good Shepherd, the Rev. T. L. Settle, rector, took place during the week of November 14th; the entire week was given over to various services and meetings. The edifice was the gift of horse lovers throughout the United States.

At the morning service on Sunday, the Bishop of the diocese was the preacher. Special music was rendered, Mr. William Pilcher, of Louisville, being the organist. On the afternoon of the 14th, Mr. Pilcher gave an organ recital. The preacher for the evening service on the 14th was the Ven. F. B. Wentworth, Archdeacon of the diocese.

On Monday night, the 15th, there was a congregational dinner, at which time the following were special speakers: the Rev. T. Punch, of St. Peter's R. C. Church; Rabbi Theodore Lifset, of Adath Israel Temple; the Rev. Benjamin Bush, D.D., of the Presbyterian Church; and the Very Rev. R. K. Massie, D.D., Dean of the Cathedral, Lexington. On the evening of Wednesday, the 17th, the congregation gave a dinner to the donors and friends of the church, after which a special program of music and an entertainment were given. Friday night was given over to an entertainment for the children of the parish, their parents, and friends; the entertainment consisting of motion pictures, songs, and stunts of various kinds.

The church property has a total valuation of \$300,000, including church, parish house, and rectory. A recent gift of an oil painting of Christ, over 400 years old, was from a Mexican cathedral. Some of the wood carving in the church is the work of Anton Lang.

A bronze tablet in the vestibule bears the following inscription: "This church built by lovers of the horse from all over the country as a token of their appreciation of God's goodness to his children, man."

**BISHOP OF HAITI ADDRESSES CATHOLIC CLUB**

NEW YORK—The November meeting of the New York Catholic Club was held at Holy Innocents', Hoboken, N. J., on November 23d. The rector, Fr. Hooper, was the celebrant at the annual requiem Mass, the music of which, the *Missa Pro Defunctis*, arranged by Canon Douglas, was beautifully rendered by a special choir.

The Rev. Edward H. Schlueter, vicar of St. Luke's Chapel, Trinity Parish, gave the meditation. The Bishop of Haiti, always a welcome guest, made an address after luncheon. Two priests were elected to membership.

Arrangements are being made for the celebration of the fortieth anniversary of the establishment of the Clerical Union for the Maintenance and Defense of Catholic Principles.

**INDIANA SOCIAL WORKERS MEET**

LAFAYETTE, IND.—At the Indiana Conference of Social Work held in Lafayette, November 20th to 23d, the department of social service of the Diocese of Indianapolis provided a corporate Communion for Church social workers of the state, at St. John's Church, Sunday morning, followed by an informal conference breakfast. Twenty-one social workers from both dioceses in Indiana attended, and several others sent regrets. The Rev. Floyd VanKeuren, rector of Christ Church, Indianapolis, and chairman of the department of social service of the Diocese of Indianapolis, presided at the group discussion, How the Episcopal Church Can Helpfully Coöperate With Indiana Social Workers.

Mr. R. E. Luhn, Jr., director of the Welfare League of Terre Haute, and a member of the diocesan department of social service, led the discussion with a practical and stimulating paper, which will be published in the Indiana Conference proceedings. He based his argument upon the premise that our Lord's assistance to people in distress never weakened their moral standards, but, if possible, raised

**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.

**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.

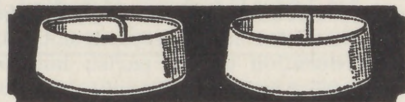
**CHARLES J. CONNICK** Nine Harcourt St. BOSTON, MASS.  
Awarded gold medal by Panama Pacific Exposition

**The Willet Studios**

226 So. 11th Street Philadelphia, Pa.

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

**CLERICAL COLLARS**



**ANGLICAN (single band)**

Linen (height 1 3/4-2) \$2.25 per doz.  
Linen (height 2 3/8-2 3/4) \$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.

**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

**SURPLICES**

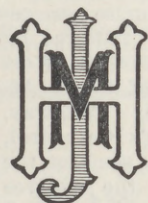
Pure Irish LINEN, Gathered at Neck.

36 ins. long \$5 10 \$10.75 \$13.85  
Sheer Linen Lawn, 36 ins. - \$17.00

The above are FREE OF DUTY if the property of the Church

**J. WIPPELL & Co., Ltd.**

Duncannon St., LONDON, ENGLAND.  
Charing Cross.



**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



**CHURCH WINDOWS**

AND MEMORIALS IN STAINED GLASS BRONZE AND MARBLE

SEND FOR ILLUSTRATED CATALOGUE

**Jacoby Art Glass Company**

Dept. 35 2700 St. Vincent Ave., St. Louis, Mo.



them. He pointed out that this was the ideal of modern social work. He urged the organization in each parish of a social service committee or department, not only for the education of the parish but for practical coöperation with social agencies, and the caring for parish cases in conference with trained social workers. It was generally agreed by the speakers who followed that, as Bishop Brent has pointed out, social service is the flower of the sacramental life, and that the Church must be active in intelligent coöperation with modern social activities. Various social workers also stressed the need for a spiritual social service, which the Church should supply.

#### FIRE DESTROYS MISSIONARY'S RESIDENCE

NEW YORK—A cable from Bishop Colmore says that the mission residence on the Island of Vieques, just off the east coast of Porto Rico, has been totally destroyed by fire and that our one worker there, Miss Sarah R. Davidson, lost all her personal belongings, although she herself is safe. Miss Davidson went to Porto Rico under Bishop Van Buren in 1904.

#### MAGAZINES

THE EAST AND WEST is one of the few missionary magazines which is written from a truly intellectual standpoint, and which does not cater merely to the "pious" and sentimental. In it can be found a free discussion of the vital principles on which the modern missionary should base his work. In the October number there is a presentation of The Christian Approach to Non-Christian Religions in which the Rev. Messrs. J. C. Winslow, L. E. Browne, C. E. Garrard, and A. S. Cripps deal with the approach to the Hindu, Moslem, Buddhist, and primitive peoples respectively, considering which are the points of similarity and dissimilarity between these religions and Christianity, the desirability of any compromise or re-statement, etc. This is aptly followed by a fascinating account of Liturgical Worship Amongst the Natives of South Africa by the Rev. Godfrey Callaway, S.S.J.E., canon of St. John's Cathedral, Umtata, who points out how some of the leading characteristics of the natives with whom he has to deal are given full expression in the Eucharist. It confirms one's own opinion that Protestantism has little to offer such people. The Rev. Philip Usher writes illuminatingly of Missions in the Eastern Orthodox Church, especially amongst the teeming populations of Asiatic Russia and in China, Japan, Korea, and Alaska; and explains with some convincingness that Church's failure to proselytize amongst Moslems. And especially beautiful and noteworthy is the Rev. A. S. Cripps' study of St. Francis' mission to Africa in which he tells the story of how when the Sultan offered him gifts—gifts that might surely have sufficed for a considerable amount of either poor relief or church-building—St. Francis "did not fail in that ordeal of a Christian's faith, but showed that Christian fastidiousness which the worldly-wise may find it difficult to appreciate." He concludes with the warning that the Church today is faced, both in the mission field and at home, with the temptation to yield to "the same canny, calculating, faithless materialism variously disguised."

## † Necrology †

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

### FREDERICK S. PENFOLD, PRIEST

[By Telegraph]

(Picture on Page 147)

PROVIDENCE, R. I.—The Rev. Frederick Spies Penfold, for seven years rector of St. Stephen's Church, Providence, died suddenly on Sunday, November 28th, at the Mary Jane Brown Hospital in this city. The burial requiem was held on Wednesday, December 1st, at 10 o'clock.

The news of Fr. Penfold's sudden death reached THE LIVING CHURCH too late for any details to be secured, but a fuller account will be published in next week's issue. The late rector of St. Stephen's, Providence, will be remembered as one of the organizers of the first Catholic Congress and as prominent for years in the Catholic movement. He was graduated from the General Seminary in 1901 with the degree of S.T.B., and received his doctorate in 1917 from Nashotah House. Since his ordination in 1900, Fr. Penfold served successively at Mount Calvary, Baltimore, and Holy Cross, New York City; as rector of the Church of the Good Shepherd, Quincy, Ill., and examining chaplain of the Diocese of Quincy; as rector of St. Paul's Church, Marinette, Wis., and archdeacon and examining chaplain in the Diocese of Fond du Lac; and as rector of St. Luke's Church, Racine, Wis. He was a deputy to General Convention from the Diocese of Milwaukee in 1916. During the war, Fr. Penfold served in France as chaplain of the 121st Field Artillery, 32d ("Red Arrow") Division.

### OTWAY COLVIN, PRIEST

LOUISVILLE, KY.—The Rev. Otway Colvin, priest-in-charge of St. James' Mission, Pewee Valley, died after a brief illness November 17th. Despite his illness he had continued in charge of the services at this suburban station until about five weeks ago when he was brought to Louisville for treatment. Burial was from the Church of the Advent, Louisville, November 18th, conducted by the Rev. L. E. Johnston, president of the standing committee of the diocese, in the absence of the Bishop. Temporary interment was at Cave Hill Cemetery.

The Rev. Mr. Colvin was ordained in 1889 by Bishop Knickerbocker. He was formerly rector of St. John's Church, Mt. Vernon, Indiana, of Christ Church, Cape Girardeau, Missouri, of Grace Church, Ottawa, Kansas, and of the Church of the Good Shepherd, Allegan, Michigan, before coming to this diocese.

#### NEWS IN BRIEF

NEW YORK—The Rev. Roelif H. Brooks, D.D., will preach the sermon for the New York Bible Society on The Bible, at the 117th anniversary service of organized Bible Society work in New York, in St. Thomas' Church, on December 5th.

TEXAS—The Rev. William Garner has resigned as secretary of the Diocese of Texas, and has been succeeded by the Rev. DuBose Murphy, 209 West 27th St., Austin, Texas, to whom all official communications should be directed.

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

#### ANGLO-CATHOLICISM AND THE YOUNGER GENERATION

Robert S. Chalmers

#### PATHWAYS OF THE LITTLE POOR MAN (With Portrait)

George P. Christian

#### THE IDEA OF GOD

Francis J. Hall

#### THE CHIEF TROUBLE WITH MEXICO

Thomas Robinson Dawley, Jr.

#### 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

*In Selecting a Memorial to a Loved One*

what could be a happier, a more fitting thought than a living memorial of Golden-Voiced **Deagan Tower Chimes** serving through the years to keep alive the faith of those who have it, and helping, as no other means can, to re-awaken childhood reverence in those who have strayed. Write for literature. Standard Sets \$6,000 and up.

**J. C. DEAGAN, Inc., 172 Deagan Building, Chicago, Ill.**



## 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**

FORMERLY  
WEST TROY  
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



**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

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.

**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.

**EDUCATIONAL**

**COLLEGES AND SCHOOLS FOR BOYS**

Minnesota

**SHATTUCK**

A CHURCH SCHOOL FOR BOYS

For 60 years Shattuck has been a leader among college preparatory schools of the highest order. It is particularly noted for

HIGH SCHOLARSHIP  
MANLY CHARACTER  
CHRISTIAN CITIZENSHIP

A Military boarding school founded to train boys for service, not for profit. Boys may be entered at Mid-year or fall. Address the Rector,

SHATTUCK SCHOOL, Faribault, Minn.

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

Wisconsin

**RACINE COLLEGE SCHOOL**

Founded 1852

Six year College Preparatory Course, beginning with the Seventh Grade. Separate Lower School for Younger Boys. Enrolment strictly limited to twenty boys per class. Personal instruction, personal attention. Atmosphere that of a Christian home. Strict requirements for admission. Address: Headmaster.

RACINE COLLEGE SCHOOL, Racine, Wisconsin

**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.

District of Columbia

**National Cathedral School**

A Home and Day School for Girls

The Bishop of Washington, President Board of Trustees

Jessie C. McDonald, M.S., Principal

Helen L. Webster, Ph.D., Academic Head

Mount St. Alban, Washington, D. C.

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

**EDUCATIONAL**

**COLLEGES AND SCHOOLS FOR GIRLS**

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.

**Cathedral School of Saint Mary**

Box W, Garden City, Long Island, N. Y.

School for girls, 22 miles from New York.

College preparatory and general courses. Catalog on request.

MIRIAM A. BYTEL, Principal

Ohio

**GLENDALE**

JUNIOR COLLEGE AND PREPARATORY

Founded 1853. Distinctive school for young women. Home atmosphere. Suburban to Cincinnati. Fully accredited. Flat rate \$1,000 with music. Address Dr. Thomas F. Marshall, Box L, Glendale, Ohio

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**

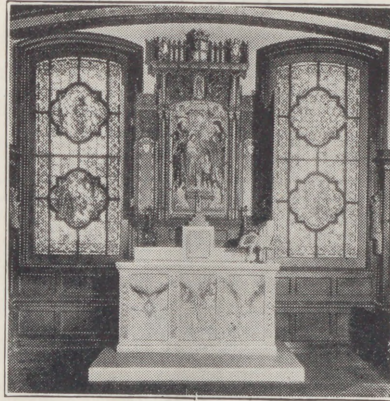
New Jersey

**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.



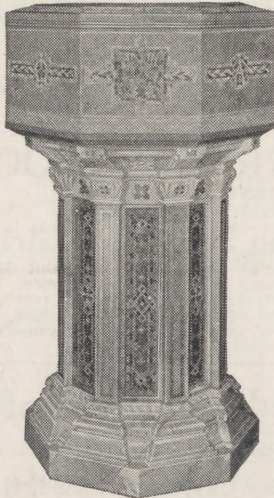
The Altar

Botticino Marble with panels of Escolette inlaid with Venetian Mosaic.



The Reredos

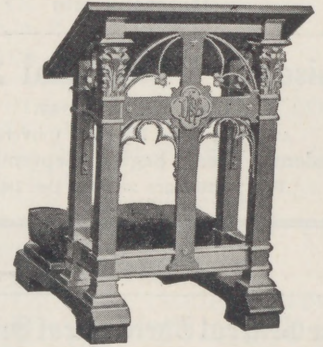
Carved wood illuminated in gold and polychrome.



A Font of Sienna Marble Mosaic Panels

*True Artistry in the Furnishings of the Church*

With a sincere desire to be of service in the beautification of the Churches in America, we solicit correspondence or conferences with the Clergy and Laity relative to new Furnishings, Memorials, or Thankofferings.



Litany and Prayer Desk in Brass and Wood \$525

Sketches and Estimates are gladly given on Stained Glass Windows

**SPAULDING & COMPANY**

Representing The Gorham Co.'s Ecclesiastical Department

Michigan Avenue at Van Buren Street - - - CHICAGO

**IMPORTANT**



1837

Many of our correspondents have supposed that because the intended location of the Cross was some distance from our Chicago office our prices would necessarily be high.

Therefore, we beg to state that we have arrangements in all parts of the country, whereby it costs no more to erect in one place than in another.

We make a specialty of Celtic Crosses and other Christian monuments of any size desired, and give as conscientious attention to the smallest grave marker as to the largest memorial.

Send for our free booklet, "MONUMENTS," which we send free to those considering the purchase of a memorial stone of any kind.

**CHAS. G. BLAKE & CO.**

1502-30 N. Michigan Ave. CHICAGO, ILL.

NOW READY

**THE DESK KALENDAR**

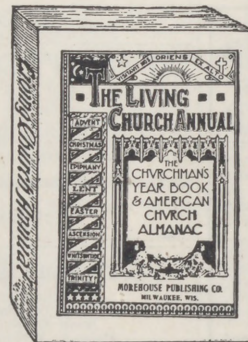
(Formerly the Folded Kalendar)

Comprising the Kalendar and Lectionary pages with other material needed in performing the services of the Church. This is the kalendar for the Lectern.

Price 25 cents, Postage 2 cents

Ready December 10—Order Early

**The Living Church Annual and Churchman's Year Book For 1927**



The contents include the usual varied material which goes to make up a complete Church Almanac. The Annual Cyclopaedia is an invaluable feature, relating, as it does, the story of what have been the activities of the Church during the past year, with biographies and portraits of newly consecrated Bishops. The GENERAL, DIOCESAN, and PAROCHIAL INFORMATION is always carefully corrected. The LECTONARY is that authorized by the late General Convention for the year 1926-1927. The publication is a volume of more than six hundred pages, and is absolutely invaluable.

Prices: Paper, \$1.00; Cloth, \$1.50  
Postage east of Colorado, 17 to 20 cts.

**Other Kalendars for 1927**

- The Ashby Church Kalendar, 40 cents
- The Christian Year and Church Kalendar, \$1.50
- The Girls' Kalendar, 35 cents

Postage Additional

Published By

**MOREHOUSE PUBLISHING CO.**

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



*Recently Published*

**The Word Abideth**

By THOMAS TRACY WALSH

*"I am so perplexed about the Bible, Science, and the fundamentals of religion that I don't know what to believe or where to look for guidance."*

This is the troubled state of mind of millions of men and women reading the Bible to-day. Dr. Walsh considers frankly and fully the questions that have come to them. He explains briefly how and why the Bible was made. He explains the meaning of inspiration. He shows that scientific fact and Biblical criticism have left the Word stronger and more significant than it has ever been in the past. **\$1.00.**

**A Book of Modern Prayers**

By SAMUEL McCOMB, D.D.

*Professor of Pastoral Theology, Episcopal Theological School, Cambridge, Mass.*

A group of prayers peculiarly adapted to the needs of modern men and women. These are accompanied by readings, each prayer having a reading related to it in mood and sentiment.

Among the authors represented in the book are Benjamin Jowett, W. R. Inge, William James, F. D. Maurice, Stopford Brooke, Robert Louis Stevenson, Walter Rauschenbusch, John Henry Newman, and Bishop J. H. Vincent. Dr. McComb has written an Introduction on the nature of prayer, with suggestions for its use in present-day life. **\$1.50.**

**Think Out Your Faith**

By PHILIP MERCER RHINELANDER, D.D.

*Sometime Bishop of Pennsylvania*

That thought has "creative energy": that right thinking is the root and spring of right doing: that creed is the basis of character: these are the reiterated keynotes of this book. Bishop Rhinelanders points out that psychology, no less than history, hammers home the truth, so blindly ignored by modern religion and religionists, that "as a man thinketh in his heart, so is he." **\$1.25.**

**LONGMANS, GREEN & CO.**

55 Fifth Avenue

New York

**The Churchman's  
Kalendar**

**of Daily Bible Readings**

ADVENT 1926-1927

**P**ROVIDES a convenient, helpful and systematic method of Bible reading. From Advent to Trinity the readings are selected from all parts of the Bible to illustrate the theme of the Epistle for the Day in the progressive revelation of the Church's teaching throughout the Christian year. For the month of June, "Gems from the Old Testament illustrating the spiritual preparation for the coming of Christ"; for July and August, Studies in the Gospel of St. John; and for the remainder of the year, Selections from the Book of Acts and the Epistles.

5c. each. \$3.50 per hundred

Order from

**THE BOOK STORE**

281 FOURTH AVENUE, NEW YORK

AN IDEAL CHRISTMAS PRESENT FOR A CHURCHMAN

**THE LIVING CHURCH**

announces a series of illustrated articles on

**The Anglican Communion Throughout the World**

beginning in the Christmas issue, December 25, 1926

Each article is written by the Bishop of the diocese described, or some one designated by him for the purpose, and is profusely illustrated with new pictures of the Church's work in the most remote corners of the world.

**SOME OF THE DIOCESES DESCRIBED**

**WEST INDIES and SOUTH AMERICA:**

GUIANA, NASSAU  
ARGENTINA

**AFRICA:**

BLOEMFONTEIN, LEBOMBO  
ST. HELENA, MAURITIUS  
NYASALAND

**ASIA:**

DORNAKAL, CHOTA NAGPUR  
LABUAN and SARAWAK, SINGAPORE

**AUSTRALIA and NEW ZEALAND:**

NEW GUINEA, WILLOCHRA  
AUCKLAND, MELANESIA

WITH MANY OTHERS

**AN ATTRACTIVE CHRISTMAS CARD**

conveying your greetings and stating that a year's subscription to THE LIVING CHURCH is your Christmas gift, will be sent on request. Price \$4.00 per year. If sent to a clergyman, \$3.50

**MOREHOUSE PUBLISHING CO.**

1801-1811 Fond du Lac Avenue

MILWAUKEE, WISCONSIN



# HOW TO PREPARE FOR THE BISHOPS' CRUSADE

## THE NATIONAL COMMISSION

Selects and assigns Crusaders  
Supplies Order of Services, Confer-  
ences, and meetings  
Suggests Prayers for Public and Pri-  
vate use  
Furnishes Publicity Material

## THE DIOCESAN COMMISSION

Promotes observance of St. Andrew's  
Day as a day of penitence, prayer,  
and spiritual preparation for the  
Crusade  
Secures local publicity through dioc-  
esan papers, secular press, posters,  
distribution of literature  
Appoints Local Committee in Crusade  
centers

## THE LOCAL COMMITTEE

Arranges time and place of services,  
conferences, and mass meetings  
Provides for lighting and heating of  
buildings

Supplies music and hymnals  
Supplies Prayer Books or leaflets

## THE CLERGY

Arrange observance of St. Andrew's  
Day  
Preach about the Crusade during Ad-  
vent  
Appoint Parish Committees  
Write about Crusade in Parish papers  
Announce Crusade at services and  
meetings of all parish organizations  
Arrange for First Sunday in Epiphany  
to be observed as a day of continuous  
prayer for the Crusade  
Organize parish groups for prayer,  
study, and personal work with indi-  
viduals

## THE PARISH COMMITTEE

Co-operates with Clergy in entire pro-  
gram  
Does Follow-up work

## THE RESULT

Renewed Allegiance to the Church  
Rousing the whole Church to dynamic Christianity  
Reaching the unreached  
Saving the lost

## AN OPPORTUNITY—NOT A TASK

*Leaflets suggesting details of the above Plan for Preparation may be obtained  
from Diocesan Commissions on Evangelism.*



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

## Ignatius Loyola

By Paul van Dyke

"Professor Paul van Dyke enters into the mind of his Ignatius Loyola with a clear, white-burning light, which he is careful to focus accurately before he commences his investigations. Professor van Dyke gets facts right; he gets motives exact, he notes exactly where this Saint of the Catholic Church was human; where mistaken."—*Catholic Herald of London*. \$3.50

## From the Edge of the Crowd

By the Rev. A. J. Gossip, M. A.

"This is unquestionably one of the most remarkable collections of sermons of our time . . . Bishop W. F. McDowell says that the first sermon in the book is enough to make a man immortal. To read such a sermon is an event in a man's spiritual life."—*The Christian Advocate*. \$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

## The World's Living Religions

By Robert Ernest Hume

"A concise and, in the best sense, popular study of the great religions of the world." *Federal Council of Churches Bulletin*. \$1.75

## Foundations of the Republic

By Calvin Coolidge

The President's views on fundamental American principles. \$2.50

## The American People: A History

By Thomas Jefferson Wertenbaker

A one-volume, readable history written for the adult mind. An answer to the plea for interesting histories. \$5.00

### Excellent Fiction

#### HEAVEN TREES

By Stark Young  
Charm and serenity in a novel of the old South. \$2.00

#### SEA WHISPERS

By W. W. Jacobs  
A famous story-teller's first book in seven years. \$2.00

#### SUSAN SHANE

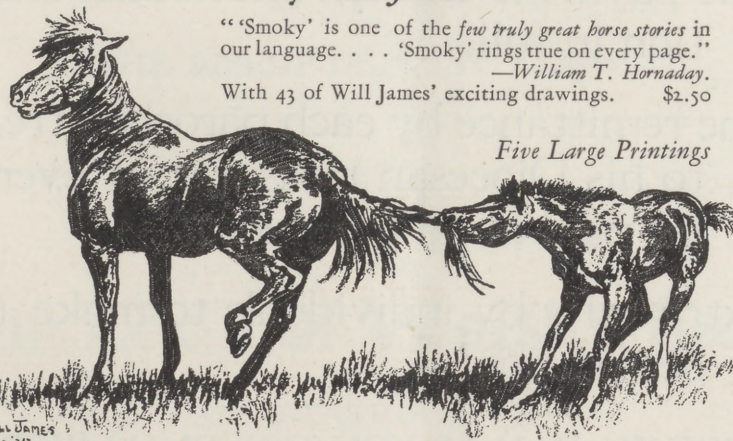
By Roger Burlingame  
"An undiluted American novel," says Wm. Lyon Phelps. \$2.00

#### PAGE MR. TUTT!

By Arthur Train  
The delightful and canny old lawyer in a new book. \$2.00

## Smoky: THE STORY OF A ONE-MAN HORSE

By Will James



"'Smoky' is one of the few truly great horse stories in our language. . . . 'Smoky' rings true on every page." —*William T. Hornaday*.

With 43 of Will James' exciting drawings. \$2.50

Five Large Printings

### THE GROVE EDITION of the Works of John Galsworthy

will present in 18 attractive, inexpensive volumes, the entire body of his fiction and essays. "The Country House," "Fraternity," "The Island Pharisees" and "The Patrician" are now ready. Each, \$1.25

### ADVENTURES AND CONFESSIONS

Professor William Lyon Phelps calls this his most confessional book. \$2.00

### FIX BAYONETS!

Five large printings of this great war book. \$3.50

#### THE HOLLY TREE

And Other Dickens Christmas Stories

E. H. Shepard has done beautiful illustrations in color and line. \$2.50

#### THE BENSON MURDER CASE

By S. S. Van Dine

The first of the Philo Vance stories concerns a detective of unusual character, whose methods are startlingly new. \$2.00

#### EAST OF THE SUN AND WEST OF THE MOON

By Theodore and Kermit Roosevelt

Their long and adventurous journey into the heart of the Himalayas. Illustrated. \$3.50

#### THE LAST DAYS OF POMPEII

Bulwer-Lytton's classic is added to the Scribner \$2.50 Illustrated Classics, with illustrations in color, by F. C. Yohn. \$2.50

CHARLES SCRIBNER'S SONS, FIFTH AVENUE, NEW YORK



# Churchmen! Your Attention

THE GENERAL CHURCH will pay out of current income all of its expenses for 1926

*if*

the Dioceses pay on their Budget quotas the amounts they told the National Council it could expect during 1926

To do this the Dioceses must remit by the end of the year the large sum of

**\$994,012.93**

## BECAUSE

The Dioceses told us to expect . . .	\$3,074,502.00
The Dioceses have paid to November 26	<u>2,080,489.07</u>
Balance which must be collected . . .	\$ 994,012.93

This means

1. The payment of each individual subscription in full.
2. The remittance by each parochial treasurer to his Diocesan treasurer of every dollar paid in on the quota.
3. Extra gifts by individuals to make up diocesan quotas.

KEEP THE "PAY-AS-YOU-GO" PLAN WORKING

Our Part of the Plan is Assured

**THE NATIONAL COUNCIL**

281 Fourth Avenue

New York City