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# The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, SEPTEMBER 25, 1926

No. 22

## The Catholic Congress

EDITORIAL

### Liturgic Joy. I.

FLORENCE MARY BENNETT

### The March of the Nations

BY CLINTON ROGERS WOODRUFF



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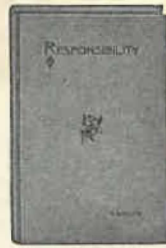
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Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.  
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MANY PERSONS brought up in the Christian faith later come dissatisfied with religion. These persons live lives for perhaps a number of years, seeming fairly happy. But such eventually feel the barrenness of material things and find themselves turning automatically back to Christianity. The trouble is that if we put our religion in a drawer the danger is that when we open the drawer we find nothing.

—Dr. Henry Sloan Coffin

PROSPERITY is the blessing of the Old Testament, advancement is the blessing of the New, which carrieth the greater benediction, and the clearer revelation of God's favor.—Bacon.



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No. 22

## EDITORIALS & COMMENTS

### The Catholic Congress

ON another page is printed the program of the Catholic Congress, to be held in Milwaukee, October 12th, 13th, and 14th. We very gladly join the Congress committee and the Bishop and Bishop Coadjutor of Milwaukee in inviting Churchmen of every sort to attend this Congress, while for ourselves we add also a cordial invitation to all of them to visit the plant of the Morehouse Publishing Company, including its book department and the editorial offices of THE LIVING CHURCH, at 1801 Fond du Lac Avenue. We suggest that a day for that purpose be added to the itinerary. Our location is from three to four miles distant from the Congress headquarters.

That there are differences among Churchmen is inevitable. There are some who violently contest the whole Catholic position or vital parts of it. These, naturally, will see in the Catholic Congress one more thing to be viewed with alarm. To them, the sixteenth century was the high-water mark of religious development, and any deviation from the Protestant thought and practice of that day is disloyal, unreasonable, and "Romanizing"—though just why a finality of binding authority should be attributed to the thinkers of that century beyond that pertaining to the thinkers of other centuries never has been satisfactorily explained.

But there are very few of these. The great bulk of thoughtful American Churchmen stand frankly and firmly on the platform of the Catholicity of the American Church; the principle that its faith is final and unchangeable though the intellectual appreciation of that faith is subject to continual development; that in worship and devotional practices we have the right to draw, subject to the explicit order of the American Church, from the experience of the whole of the Catholic Church in all ages and lands; that in discipline a

moral obligation based on the consensus of the Church through the Christian ages, though subject to reëxamination and correction by authority from time to time, rests upon the individual in addition to (but not in contravention of) the legal obligations of our own Book of Common Prayer and our canon law. These principles constitute Catholic Churchmanship.

But in details there are wide differences among Catholic Churchmen. *A*, obsessed with the praiseworthy yearning for Catholic unity, goes too far in surrender

to the modern Papacy, or underrates the desirability of unity with orthodox Protestants. *B* confuses legitimate private opinion with the faith of the Church and expects to determine the former for all his people on pain of heresy. *C* tries the patience of the laity and sadly hampers their devotions by "mumbling the Mass." *D* upsets the peace of a country parish by upsetting its "ritual," with no sort of explanations or preparation,

putting ceremonial in advance of teaching. *E* prejudices his brother Churchmen by an offensive intolerance toward others. *F* acts with contempt toward the law of the American Church while showing an exaggerated deference toward law and practices of a sister communion. *G* is not interested in the missionary work of the Church. And all these men call themselves, and mean to be, Catholic Churchmen.

These are among the sins and the follies of Catholic Churchmen, nor are these all of them. And these are a large factor in delaying the acceptance of the Catholic principle by Churchmen everywhere.

THERE are other Churchmen who believe that these peculiarities constitute Catholic Churchmanship, or are general among Catholic Churchmen. They do not. They are not. They are excrescences upon it.

We venture to point to the list of speakers at the

#### A PRAYER FOR THE CATHOLIC CONGRESS

OMNIPOTENT and most merciful Father, who by Thy holy apostle hast commanded us to contend earnestly for the Faith once delivered to the Saints: Send Thy blessing, we beseech Thee, upon the work of the Catholic Congress; direct with Thy most gracious favor those who labor for its promotion; let Thy Holy Spirit preside in all its deliberations: that whatsoever is done may be for the honor of Thy great Name, and for the extension of the kingdom of Thy dear Son; who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. Amen.



forthcoming Congress and ask whether these men are untrustworthy extremists, or cranks, or Romanizers, or men whose influence in the Church is bad. And we ask such Churchmen as wish not to be partisans, and who, perhaps, have not overcome an unpleasant sense of suspicion of the Catholic Movement, whether they may not be willing to see in that movement the principles that are its essence rather than the human limitations of its members. To be a Catholic Churchman does not imply agreement with what every Catholic Churchman says or does. And at the Catholic Congress no speaker commits the movement to anything that he says. Indeed the chief value of the Congress is rather in bringing men and women together and rubbing off the peculiarities that come from isolation, than in the papers that will be read.

Neither do we view the Catholic Congress as a substitute for or rival to the Church Congress. What the latter does in bringing together the thought of all Churchmen and seeking to correlate it, the Catholic Congress does among Catholic Churchmen. These supplement each other. Let no one suppose that unfriendliness could grow up between them.

And Churchmen coming to Milwaukee will be welcomed by Churchmen of every stripe. In Milwaukee, we all work together heartily in whatever is undertaken. There are no partisan lines drawn in forming the local committees. Their membership is representative of every phase of Churchmanship, and every phase is represented in Milwaukee.

We desire also to express our sense of appreciation at the cordiality shown this coming Catholic Congress by devout Christian people not of our communion. The services will be held at All Saints' Cathedral. The sessions are held in Immanuel Presbyterian Church, a block away. We should like our fellow Churchmen to know that this church, its large auditorium, its fine organ, and its very convenient parlors and adjacent rooms, has been placed at the disposal of the Congress absolutely without cost and in the most cordial manner. A huge crucifix to be erected over the platform is there with the entire consent of its pastor and trustees. For the customary mid-week prayer meeting and other week-day activities the congregation will use one of the smaller rooms, at much inconvenience and self-denial to themselves, so that the use of the main auditorium by the Catholic Congress may not be disturbed. The pastor, whose spirituality and cordiality have made this possible, is the Rev. Howard Agnew Johnston, D.D., Ph.D., one of the most distinguished and well-known national figures in his communion and known much beyond its limits by his thoughtful books. It is this sort of friendliness that paves the way for the Christian unity of another generation. There are other exhibitions of a like spirit in Milwaukee, such as the opening of the dining room facilities of the Elks' Club to members of the Congress—a very great convenience, since their spacious new club building is only a few blocks from the Congress center at the Cathedral and Immanuel Church. For this spirit and these kindnesses Milwaukee Churchmen feel very grateful.

We do not commend the Catholic Congress to Churchmen as an incentive to partisanship but as exactly the opposite. And we ask for a large attendance by those who wish to assist in the promotion of Catholic ideals in the Church. Beyond that, if Churchmen, unable to attend, would show sympathy by sending the membership fee of one dollar, they would materially help in the financing of the Congress.

**B**EFORE such general catastrophes as that Florida, man, in his helplessness, can only out to his Maker for mercy.

We cannot fathom the divine purpose that underlies these vast destructive forces that, from time to time, are hurled against the earth. But this we know. In the midst of sudden death from these forces, the soul is gathered separately, tenderly, carefully, into the bosom of a loving Father. There is no forgetfulness, no blind chance, no human waste, no damage to the eternal soul which alone seems to count in the divine counsels. The very helplessness of man testifies to the supremacy of God. And in the wreckage of what man has built up, God interposes again the fact that man has no title of sovereignty over the earth is subject to the overruling of the Sovereign Himself. Man is but a trustee for the Owner.

"He spake a parable unto them, saying, The Kingdom of Heaven is like unto a certain rich man brought forth plentifully. He thought within himself, saying, What shall I do because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater . . . And I will say to my soul, Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. BUT GOD SAID UNTO HIM, THOU FOOL, THIS NIGHT THY SOUL SHALL BE REQUIRED OF THEE."

It is the divine verdict on such lavish, quick imperity as turns one's head. Not Florida alone, America, is pictured vividly in the parable.

May God deal lovingly with those through whom He has retold this parable to us in the drama of our mortal forces. For not a sparrow fell to the ground in the midst of the awfulness of the visitation without knowledge; and not one soul was separated from loving care.

**W**E hope we are not violating the sacredness of private correspondence when we say that the private letter from Bishop Mosher dated August 6th expresses almost despair at his inability to obtain priests for Sagada. As a result of very urgent appeals for men made when Father Staunton gave up the work there years ago, says Bishop Mosher, "two priests came, and of these one, who came eighteen months, went back in six months; the second only has come for two years."

The "second" was the Rev. Wilson MacDonald. Now comes a cablegram saying that Father MacDonald died in St. Luke's Hospital, Manila, on September 1. Evidently there had been no anticipation of that when Bishop Mosher's letter was written. The Bishop would not object to our quoting from his letter—what he never would have done if Father MacDonald were still living, for our personal correspondents will understand that we do not violate confidences—"MacDonald, who came to me last year, is perfectly sane." In view of the tribulations in our Igorot work in the past, this splendid tribute to the adaptability of the priest who undertook the difficult work. And now God has called him away from that work. If the failure to secure priests had brought the Bishop almost to the verge of despair before, what must be the condition now when his one remaining recruit of these two years has passed away?

Sagada is a challenge to priests who think of themselves as Catholic Churchmen. "I still believe that Catholic Churchmanship has more to offer than is peculiarly fitting to these people," writes Bis-

The Florida  
Hurricane

The Sagada  
Situation



Mosher; ". . . But we cannot do anything without men. . . In the meantime, what am I going to do with my thousand of Igorots?"

We pass the question on to the Catholic Congress. But we also challenge priests who are sympathetic with Bishop Mosher's wishes for that work to volunteer before the Congress opens. If nobody will volunteer, then the appeal must be made to Churchmen of another school of thought or the work must be abandoned.

So far as we know, Father Hartzell alone remains at his post in Sagada. "There have been 209 confirmations at Sagada during the past year, and the mission has already paid its year's allotment six times over," says the report in our news columns. How many home parishes can produce results equal to that? How many relatively young men among our clergy can afford not to volunteer for the greater work?

SEVERAL weeks ago, commenting upon Dr. Harry E. Fosdick's article in the July *Harper's* entitled How Shall We Think of God, we criticized his citation of our Lord's words as "When ye pray, say, Father," observing that the quotation should read, "When ye pray, say Our Father." The former we treated as individualism or Protestantism, the latter as collectivism or Catholicity.

A  
Correction

A friend and scholar, to whose learning and critical ability we attach great weight, advises us that there is good authority for the phrase as used by Dr. Fosdick. In the King James version, our familiar liturgical language is used both by St. Matthew and St. Luke. In the text used for the Revised version, however, though the same term, "Our Father," is used in St. Matthew, the translated text in St. Luke reads, "Father, hallowed be Thy Name," and a footnote states, "Many ancient authorities read, 'Our Father who art in heaven.'" While, therefore, the familiar liturgical text is that which most people would prefer to use, we were not justified in treating the form used by Dr. Fosdick as a misquotation, nor, therefore, in basing any argument upon the difference in text.

We are very gladly noting the correction and ask Dr. Fosdick's pardon for attributing to him a misquotation that was, in fact, no misquotation at all.

IN honor of the seventh centenary of the death of St. Francis, THE LIVING CHURCH will devote its issue next week primarily to Franciscan material. The beloved *Poverello* of Assisi is being recognized more and more as one of the first of the medieval saints, and his veneration, in one form or another, seems to be greatly on the increase of late years, as well among Protestants as among Catholics. THE LIVING CHURCH is happy to join with Christians of every name in paying honor to the great Saint on his seven hundredth anniversary.

The Centenary  
of St. Francis

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NEVER STAND on your dignity. Really dignified persons would never dream of treating their dignity as a door-mat.—*Sidney Dark.*

NEW PUBLICATIONS TO HELP THE  
AUTUMN WORK

THE FOLLOWING material has been prepared by the National Council for use in parishes this fall. (Note what is said in each case about distribution or orders.)

No. 2122. A prayer card, containing prayers for personal, parochial, and general Church needs. (Free.)

No. 2124. *The World Call to the Church.* This is a series of ten outlines based on the *General Church Program* and containing much new material, prepared by Miss Laura Boyer. This will serve as a key to unlock and make available to the whole Church membership the story of the Church's responsibility and objective during this present triennium. The outlines are simple, yet complete; adapted for both experienced and inexperienced discussion group leaders; for the use of Information Men and public speakers on the missionary work of the Church, also as a background for sermons. *The World Call to the Church* will be used particularly in the weeks immediately preceding the annual Every Member Canvass. A free copy has been sent direct to each rector with the request that he order additional copies through diocesan headquarters. The price is 15 cents per copy except for actual leaders of discussion groups and diocesan leaders, who receive free copies.

No. 2123. *A Parish Institute on the Church's Mission.* This is a leaflet describing a plan for using a publication like *The World Call to the Church.* It suggests a way of putting the adult membership of the parish to night school. A copy has been sent to each rector; additional copies will be sent free on order through diocesan headquarters to all who are interested.

No. 2125. A new leaflet on the discussion group method and how to use it, entitled *Group Discussion.* This leaflet was prepared by Miss Boyer, describing the use of the discussion method in a parish. It is necessary for a clear understanding of No. 2123. A copy has been sent to each of the clergy and copies will be sent free through diocesan headquarters to all prospective group leaders.

No. 2127. An interesting folder describing the missionary work in *The Presiding Bishop's Parish*, i. e., the General Church. It is illustrated by photographs and will be of valuable use in preparation for the Every Member Canvass. Supplied free through diocesan headquarters.

A similar leaflet will be prepared by many dioceses to illustrate the work in *The Bishop's Parish*, i. e., the diocese.

No. 2129. *The Rector's Parish.* Of the same character as No. 2127, except that it deals with the work of the local parish. Samples of Nos. 2127 and 2129 have been sent to diocesan headquarters. No. 2129 may be ordered through diocesan headquarters at \$1.00 a hundred. They should then be filled in with the facts and figures for the particular parish for distribution to the church members.

No. 2130. A new leaflet on the Every Member Canvass. This deals with the presentation for, conduct, and follow-up of the canvass. It contains a time schedule of events, and other suggestions. Two copies are being sent to each rector, and additional copies will be provided free for each canvasser if ordered through diocesan headquarters.

The Field Department, 281 Fourth Avenue, New York, welcomes any correspondence in regard to the above literature. It is hoped that the clergy and laity will find in this carefully prepared material suggestions which will be helpful in the prosecution of the Church's work in 1926-27.

INFLUENCE OF MUSIC

THE BISHOP OF GLOUCESTER, in his diocesan magazine, writes in defense of the Three Choirs Festival that is held, from time to time, in his Cathedral city. He says that he does not sympathize with those who consider it improper to hold such festivals in the Cathedral, and adds:

"There are three points I would like to emphasize. Music is for many one of the most potent of influences. Men's lives and conduct and spiritual attitude are influenced far more by their senses and emotions than by their reason, and music probably in its many forms of development is often a great power. Secondly, the influence of music may be bad or good, according to its character and associations. It is important, therefore, that the Church should do all in its power to bring music, like the other great activities of life, under its influence, and to direct this powerful agent to a good purpose. Thirdly, nothing can ever be really well done unless there are some to concentrate all their efforts on it, and make it the absorbing object of their life. A high standard of music in our churches will be encouraged by an exhibition of music of great beauty, beautifully rendered.

"There are some who object to such a festival taking place in a cathedral. Tradition is, I am afraid, against them, and, I think, also common sense. In old days our cathedrals and churches were used for mystery plays, and in many other ways which are not now customary."



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## JUSTICE

September 26: *Seventeenth Sunday after Trinity*

### THE JUSTICE OF GOD

READ Job 34:1-23.

POSSIBLY the most significant step ever taken in the history of religion was when, in the Hebrew religion, power came to be appraised in terms of moral quality, and justice became the outstanding attribute of God. The God of primitive religion is often a God of caprice; He can do what He wills because He has the power, and there is no check upon His action. His desire is law. It was the penetrating discovery of the Hebrew that God is not unregulated power. He can will and act only in accordance with the righteousness which is His nature. He can never be untrue to the demands of His own moral being; He can will only what is consistent with His holiness. Therefore God is consistently just. He can be counted upon. Caprice plays no part in His dealings.

September 27

### THE INTEGRITY OF GOD

READ Psalm 89:1-18.

IT has often been said in praise of the modern scientific view of the world, with its exaltation of the place of law, that it has given stability to experience. We know where we are at because chance does not operate. There is always the majestic control of law in life, and the due succession of cause and consequence. This is only the late appreciation in the natural realm of what has long been perceived in the spiritual. The modern view of the world really began when men posited the immutable justice of God's character. The old world in which all was fortuitous and unaccountable passed away when it was understood that beneath all life was the unchangeable justice of the faithful God.

September 28

### THE STERN ELEMENT IN JUSTICE

READ Deuteronomy 10:12-22.

IT may be well to remind ourselves today of the stern element in justice. God deals with things as they are. He overlooks nothing good or bad. We are today in danger of making God good-naturedly supine, and apt to regard lightly our offenses. We speak much of God's tenderness and consideration, and consider very little the element of severity which the Scriptures contain. Justice is, as it bears upon God's attitude to us, His treatment of us in accordance with our deserts when measured by the standard of absolute right. We know that God's justice will be exercised with infinite pity and consideration, but we have no right to expect that He will depart from His justice. We should not desire Him to do so, for He would then be again the unaccountable God, whose action is controlled by occasion and caprice, rather than by the standard of an unalterable righteousness.

September 29: *St. Michael and All Angels*

### GOD'S JUSTICE TO THE INDIVIDUAL

READ Ezekiel 18:1-20.

IF real justice is to be done, it must weigh the merits of the individual instance. Man must be dealt with in his own person. That is the contribution of Ezekiel, who here follows Jeremiah, to the study not only of God's justice, but of man's personal accountability. Most primitive practice deals with men in groups, and it was so in Israel. Responsibility for a single man's act was diffused over the group, so that he could be rewarded in the person of his relatives, or punished in the suffering of his descendants. Such an extension of responsibility was artificial, and was bound to work in-

justice. Whatever may be the entail of heredity, it is obviously unfair that one should be called upon to bear not the consequences but the actual responsibility for another's action. Ezekiel insisted that God deals with the individual and does not associate the innocent with his guilt, or require one for the right doing which is not his. It is a truth hard to learn. No injustice is more common than that involved in the condemnation of a whole family because of the wrongdoing of a single member, or in attaching to a whole race the pleasant characteristics of its few known representatives.

September 30

### SOCIAL JUSTICE

READ Amos 8:1-7.

THE distinguished thing about the Hebrew prophet is that he was at the same time greatly concerned with God's righteousness and social justice. When he had covered the one he found that it involved the other. You cannot not believe in a just God, and be indifferent to the wrongs which lie about your door. Hence it is that a vital religion like the Hebrew, and after it Christianity, necessitates social reconstruction. It sets against man's greed, which is the real basis of social ills, the constant demand of God's justice. It is noteworthy that the social conscience accompanies the growth of the religious consciousness. Man's attitude to his fellows reflects the nature of his attitude to God. Where he thinks of God as arbitrary or unjust, he acquiesces in the various forms of social oppression; where he comes to understand, like the prophet, the moral nature of God, he seeks to secure fair-play, toleration, and justice in the society in which he lives. The prophet thought greatly about social justice because he believed greatly about God.

October 1

### JUSTICE REQUIRED BY JESUS CHRIST

READ St. Matthew 7:1-12.

JUSTICE is said to be blind, but one must be far-seeing to be just. It requires the vision of imagination. That is what Jesus is telling us here. We need the power to see into the lives and feelings of other men. We are unjust often, not so much through ill-nature as from obtuseness. We cannot get through to other men's lives. We are preoccupied with our own, with their clamant needs which we must satisfy at all costs. We can get no other but our own point of view. Injustice is frequently simply the indifference as to what and how other men feel. We say ill-natured things because we do not realize the pain we give is equal to that we ourselves would feel; we crowd others to the wall, deprive them of their peace, their very life, because we will not understand that their lives are of equal value with our own. We lack the imaginative capacity to put ourselves in the other fellow's place.

October 2

### A JUST MAN

READ Acts 10:19-23.

SINGLE out of the narrative of Cornelius of Caesarea is a word, and you have an eloquent description of the just man. It is the highest tribute that can be paid. It sets a man before you in his various relationships to other men. He is just in the interpretation of his office, just in his treatment of subordinates, just in his relationships to people about him. His is a life which offers inducements to injustice but he is considerate. More than that he is just to himself. He has not let his rough and ready life crush his finer instincts. He has not submerged the man in the soldier. He has kept his moral nature strong, and his spirit sensitive to the touch of God.



# Liturgic Joy

By Florence Mary Bennett

(Mrs. Louis Francis Anderson)

## I.

REMEMBER being awakened very early on an April morning in the island town of Mykonos by the sound of bells—a fountain jet of soft bells surprisingly close at hand and a mazed melody of distant chiming. Then the sweet bitterness of incense began to drift into the room, as if in some mysterious way its fragrance were wafted from those gay, soft, nearest bells. I discovered a tiny church just below my window, a structure of stucco, blue-washed, I think—but it may have been pink. At any rate, it was small, of the basilica type favored by Greek Orthodoxy, and brave in color. A pink church—or a sky-blue one—distilling incense and the merry chiming bells—that is the picture which I would suggest of the ecclesiasticism of that little Aegean town in the early morning of Lady Day. March 25th of the Old Style would match a date in April by our western calendar.

In a turret of the Russian church in Athens there are bells which every Sunday paean out the pure Evangel. The blithe triumph of their strain after the accomplishment of the Eucharistic Feast is incomparably moving. *God with us*, this is what they sing, I am sure, *Good News*. How jocundly they fling out their tidings that God has visited His people sacramentally and that He abides with them forever in the Mystery of the Altar! I have many times attended the First Vespers of Sunday on Saturday afternoon in that church, and Mass on Sunday morning, thrilled to the core by the heavenly music of those Russian voices. Those bells were powerful with a similar emotional appeal.

In a gift for untrammelled expression of Christian joy, the Eastern Church surpasses, I think, those of the West. This which radiates from the phrasings of her august Liturgy is voiced by her bells at their sweetest and her music at its noblest. In word it takes the form of ascriptive praise and grand affirmation. The instinct behind these manifestations is that of the bird's trill.

A close examination of the Greek Orthodox Liturgy, made with this thought in mind, should be rewarding. For this purpose I have chosen the English version of *The Divine Liturgy of Saint John Chrysostom* which is set forth in parallel columns with the Greek in the form of a devotional manual by the Church of the Holy Wisdom in London. This English rendering is characterized by a fine idiom which keeps as closely as possible to that of our Book of Common Prayer.

"Deacon. Master, give the blessing.

"Priest. Blessed be the kingdom of the Father, and of the Son, and of the Holy Ghost, now, and for ever, and from all Ages to all Ages.

"Choir. Amen."

Could the ritual of The Holy Eucharist be more worthily opened? The litany which immediately ensues is interspersed with swellings of praise, now in terms of doxology and now in ringing verses from David's Psalms. The combination of praise and supplication is particularly fine, as here:

"Reader. The Lord is King and hath put on glorious apparel, the Lord hath put on His apparel and girded Himself with strength.  
"Choir. O Son of God, Who rose from the dead, save us who sing to Thee. Alleluia.

"Reader. He hath made the Universe so sure that it cannot be moved. Holiness becometh Thine House, O Lord, for ever.

"Choir. O Son of God, who rose from the dead, save us who sing to Thee. Alleluia.

"Reader. Glory be to the Father," etc.

It is as if the choir, the hidden voice of the suppliant Church, were heartened by the asseverations of faith to make their cry heard.

In preparation for the act of Consecration the choir in beautiful words describe their part in the service:

"We, who mystically represent the Cherubim, sing the Thrice-Holy Hymn to the life-giving Trinity. Let us put away all worldly care, so that we may receive the King of All, invisibly escorted by the Angelic Hosts. Alleluia."

The priest's Prayer of Humble Access, which follows, is

searchingly expository of the grandeur, of the mystery, the human unworthiness of the celebrant, and the divine nature of his calling. It begins with the sigh:

"None is worthy, among them that are enslaved by carnal desires and pleasures, to approach, or come near, or minister before Thee, the King of Glory; for Thy Service is great and fearful even to the Heavenly Powers."

It ends with a paean of liturgic faith:

"For Thou art the Offerer and the Offered, the Acceptor and the Distributed, Christ our God, and to Thee we ascribe glory, with Thine Eternal Father, and Thy most holy, righteous, and life-giving Spirit, now, and for ever, and from all Ages to all Ages. Amen."

After this the priest and the deacon recite the cherubic hymn which was previously intoned by the choir: "We, who mystically represent the Cherubim," etc. And presently the choir resume these strains, amidst which comes the Introit with the Elements. In fact, these words echo through this part of the rite, stimulating the worshippers in imagination to identify this, "their bounden duty and service," with the heavenly adoration described in the Apocalypse.

Then, at the very heart of the service, comes a solemn statement of Christian dogma. The priest, before the Consecration, having prayed for the deacon, says:

"The noble Joseph took down from the Tree Thy Spotless Body, and when he had wrapped It in fair linen with spices, he laid It for burial in a new sepulchre.

"In the Tomb with Humanity, in Hades with Thy Soul as God, in Paradise with the thief, also Thou, O Christ, art upon Thy Throne with the Father and the Spirit, the Incomprehensible filling all things. How life-giving, O Christ, and more beautiful than Paradise, and more splendid than any royal chamber, does Thy Tomb, the source of our Resurrection, appear!"

Surely such a passage as this comes of the Greek love of clarity. It is a rejoicing in clear philosophic distinctions of the Christian faith. Beside it emotionalism is a shabby thing. This is the ecstasy of the mind.

Priest and deacon in this mystic part of the celebration exchange whispers of blessed assurance. "The Holy Spirit," says the priest, "shall come upon thee, and the power of the Most High shall overshadow thee." To this the deacon replies: "The Spirit Himself shall minister with us, all the days of our life." The common supplications for mercy follow this, as if faith had been refreshed so that it might cry aloud for help.

The Creed is introduced thus:

"Deacon. Let us love one another, that we may with one mind confess—

"Choir. The Father, The Son, and The Holy Spirit, The Consubstantial and Undivided Trinity."

Hereupon the priest says thrice secretly:

"I will love Thee, O Lord my strength; Thou art my strong rock, my refuge, and my defense."

Then the deacon sings aloud:

"The doors, the doors. Let us attend with wisdom."

After the Creed and the *Sursum Corda*, the priest says secretly an exquisite Preface to the Trisagion:

"It is meet and right to praise Thee, to glorify Thee, to bless Thee, to give thanks to Thee, to worship Thee, in all places of Thy dominion, for Thou art God ineffable, incomprehensible, invisible, inconceivable, existing always as Thou dost exist, Thou and Thine only-begotten Son, and Thy Holy Spirit. Thou hast brought us from nothingness into being, and when we fell away didst raise us up again, and Thou ceasest not until Thou hast done everything to bring us to Heaven, and confer on us Thy Kingdom to come. For all these things we give thanks to Thee, and to Thine only-begotten Son, and to Thy Holy Spirit, for all the things we know and do not know, for the seen and the unseen benefits which we enjoy. We render thanks to Thee also for this Service which Thou dost deign to receive at our hands, though Thou art surrounded by thousands of Archangels and tens of thousands of Angels, by the Cherubim and six-winged Seraphim that are full of eyes and soar aloft on their wings"—here he becomes vocal—"singing, crying, shouting, and saying the triumphal hymn."

The choir take from his lips the strain in the Holy, Holy, Holy.

Next comes the Prayer of Consecration, in part said



secretly, in part aloud. Herein, amid the memorial of the saints, flares up an ascription to the Virgin Mother:

"It is very meet to bless Thee, the Ever-blessed and most pure Virgin and Mother of our God, Thou that art more honourable than the Cherubim and incomparably more glorious than the Seraphim; Thou that, without spot of sin, didst bear God, the Word; and Thee, verily the Mother of God, we magnify."

On major festivals this, as also the Trisagion, varies. For example, on Easter Day for the Trisagion are substituted the words:

"As many as have been baptized into Christ, have put on Christ. Alleluia."

And the Virgin's hymn then is:

"The Angel cried to her who was full of grace: Hail! holy Virgin, and again I say, hail! Thy Son has risen from the grave on the third day. Shine, shine O new Jerusalem! For the glory of the Lord has risen upon thee. Rejoice and be glad, O Sion; and thou, O pure Mother of God, exult in the resurrection of Him whom thou didst bear."

On the Ascension Day they sing to her:

"With one voice, we, the faithful, magnify thee, past understanding and past speech the Mother of God, who in time didst ineffably engender Him who knows not Time,—*τὴν ἐν χρόνῳ τὸν ἄχρονον ἀφράστως κηύσασαν.*"

—a flash of phraseology suggestive of Plato and the tragic poets of Attica!

On Whitsunday they cry to her:

"Hail, Queen, and glorious Virgin Mother, for the most ready and eloquent lips when they speak are not able to celebrate thee worthily, and the minds of all waver when they would seek to comprehend thy Virgin Birth. Wherefore with one voice we glorify thee."

**B**EFORE communicating, the priest declares inaudibly the nature of the Blessed Sacrament:

"The Lamb of God is broken and distributed, being broken but not sundered, being always fed upon and never consumed, but sanctifying those who partake."

After the Communion the choir sing the exquisite dismissal hymn, which, I am sure, is the text for the music of the bells:

"We have seen the True Light, we have received the Heavenly Spirit, we have found the True Faith worshipping the Undivided Trinity; this is our salvation."

What last memory of prayer and praise and worship could better strengthen, for the effort of "the trivial round, the common task," the soul that has been fed at the altar than these words? This hymn is beautifully varied on the great festivals. Among these, the dismissals of the Resurrection are peculiarly fine, as, for example:

"When Thou, the Deathless Life, didst come down to Death, then didst Thou slay Hades through the dazzling brightness of Thy Godhead; and when Thou didst raise up the dead from the Abyss, all the powers of Heaven cried aloud: Christ, Our God, Giver of Life, Glory to Thee."

The Greek love of litotes furnishes the indescribable charm of this. Hear another:

"The Angelic Powers were before Thy tomb, the Watch became as dead, and Mary stood in the sepulchre seeking Thy Sacred Body. Thou hast despoiled Hades, *for Thou wast not tempted by it*; Thou hast come to the Virgin giving Life. O Lord, who didst rise from the dead, glory to Thee."

Imagine the comfort of these strong words of faith to the persecuted first worshippers of Christ, performing their Liturgy in fleshly fear in solitudes of the woods and the desert and in caves and tombs! A sermon of power might be written on the astonishing words: "Thou wast not tempted by Hades." The Incorruptible yielded His will never a jot to the powers of corruption, wherefore, as He witnesses of Himself, He had *power to lay down His life and power to take it again*. "For as the Father hath life in himself; so hath He given to the Son to have life in Himself." Here is another of these Resurrection strains:

"Thou hast destroyed Death by Thy Cross; Thou hast opened Paradise to the thief; Thou hast changed the lamentation of the Myrrh-bearers into joy; and Thou hast commanded Thine Apostles to proclaim that Thou, O Christ our God, hast arisen and hast granted to the world the Great Mercy."

*τὸ μέγα ἔλεος*—the essence of Christianity, the cornerstone of the doctrine which Saint Paul preached: "If Christ be not raised, your faith is vain."

The reference to the myrrh-bearers suggests in this context a comment on the homely, evangelical savor which the Eastern Church preserves in her names for certain festivals: Sunday of the Myrrh-Bearers, of the Paralytic, of the Samaritan Woman, of the Blind Man, of the Publican and Pharisee, of the Prodigal Son. One of these, belonging to a fixed day of the month

rather than to one of the Sundays of the Christian year Church fortunately has also, the Transfiguration. The word, by the way, for that Gospel incident of theophany remarkably significant, *Metamorphosis*, its definite association with Hellenic myth and ritual making its import vivid in newer connection.

(To be concluded.)

### SHYLOCK OR SAVIOR?

**T**HERE is a grim irony in the fact that America's determination to lead its life free from foreign entanglement has finally involved the destiny of this country inextricably with the life of every nation in Europe. When America back from France, aglow with the consciousness of duty followed by the plaudits of a grateful world, she made the fatal mistake of not realizing that duty done is a barren unless it fit the doer for a larger task under a wider horizon.

Now for a story of what is to us a part of the history of the Confederacy. We never enter St. Paul's Church in Richmond, Virginia, that our first glance is not to a tablet upon its walls. There is one name there that still thrills us when we used to do when we were a school boy under a teacher who was eye-witness of the thing of which he told.

William Johnson Pegram was in command of a battalion of artillery at the Battle of Mechanicsville. He was ordered to advance a single battalion to a position where it would be the focussed fire of all the Federal guns. This order given to blanket a movement of the infantry. Pegram at once that his men would be sacrificed. He called the men to attention. They leaped to the guns, and, with faces flushed and lifted foot poised, they awaited the order to advance. He explained to them what they were to do. The powder foot froze in air, and flushed faces blanched. They looked as much of war as their commander, and they awaited that the fulfilment of that command meant annihilation. Pegram, with a smile upon his beautiful, boyish face, stepped forward to where he could face his battalion, and there he gave a voice as clear as a bell upon a night when the wind he declaimed the lines familiar to every boy of that day

"To every man upon this earth  
Death cometh soon or late;  
And how can man die better  
Than facing fearful odds  
For the ashes of his fathers  
And the temples of his gods?"

"Forward!" With a cheer the men rushed their guns into position; and all that day Pegram's battalion faced the overwhelming odds of the Federal batteries. When night fell and the noise of battle died elsewhere, Pegram's guns back their answering flash to the foe. Far into the night the unequal struggle went on, till men said: "Listen to the game cock crowing in the dark." At last, toward midnight firing ceased. From that hour until dawn, the men who were still fit for action were busy dragging their dead and wounded from under the guns. Sixty per cent of their number were left to fight no more.

Just at the dawn, when in the tent at headquarters the news of battle for the day was being mapped out, and one of the present had just said: "I think we can take it for granted that Pegram's battalion was so nearly annihilated as to be counted in forces available," the flap of the tent was thrown back and a boyish form stood there with face so blackened by the smoke of the guns that none of those present in the tent could recognize it. He saw their look of wonder and said: "I am Pegram of Pegram's Battalion. I bring you a message from my men. It is this: 'In recognition of service done on yesterday what is left of Pegram's Battalion claims as its right the exposed position on the firing line this morning.'"

It seems to our mind that this story of a Virginia conception of duty is so near to the Master's measure of the rights of man, that, like the Master's parables, comment is unnecessary. "Blessed are the eyes that see and the ears that hear."—*Southern Churchman*.

WE NEVER KNOW for what God is preparing us in our schools—for what work on earth, for what work in the life after. Our business is to do our work well in the present period whatever that may be.—*Lyman Abbott*.



# Ordination and the Mass in Sweden

By the Rev. Dr. E. E. Yelverton

Reprinted from the *Church Times*

A RECENT article in the *Church Times* by an Anglo-Catholic layman on Religion in Sweden is of great interest, and gives a very clear and concise picture of religious conditions in that country. But its chief value lies in the fact that it may stimulate interest in a Church which, according to the evidence, seems to have retained the Apostolic Succession of bishops and priests, though the office of deacon, which for a long period lapsed, is only now in the process of being restored on the primitive New Testament model.

The attitude of the English Church toward the Church of Sweden has changed considerably from the days when Dr. Pusey could pray: "May God, who brought to naught the building of the Tower of Babel, bring utterly to naught all attempts to connect us with the Scandinavian bodies, so long as they retain the faith-destroying Confession of Augsburg"; and the Report of the English Church Union on the Resolutions of the Lambeth Conference (1920) by the Theological and Liturgical Committee (part 3), though very guarded in its language, admits in regard to the Mass office of the Swedish Church that "there is not anything in the rite inconsistent with a belief that the consecration is completed by the Eucharistic prayer"; and in regard to the Apostolic Succession that "there does not appear to be any doubt that a tactual succession has been preserved," from the Reformation to the present day. The Report, however, points out that "both in regard to the Eucharist and in regard to Ordination there appears to be sufficient doubt to make caution necessary." The doubt in regard to the validity of the Mass is concerned with the fact that "the priest is not in any way directed to communicate of the Sacrament himself." As the Report rightly says, "this departure from the Catholic practice, even if it does not involve the invalidity of the consecration, brings the sufficiency of the rite into the gravest doubt"; it may be noted that the same may be said of a second consecration in the English rite, if one were to press the objection to an extreme limit.

The doubt in regard to the validity of Swedish Orders has not so much to do with the forms of Ordination as with the opinions and practice of the Swedish clergy. The Report, for instance, quotes Dr. Y. Brilioth in the *Church Quarterly Review* for April, 1920, as maintaining "the true episcopal position of the Finlandian, Danish, and Norwegian diocesan," who, of course, are not bishops in the Catholic sense; and it refers to the "general practice of full inter-communion with other Lutherans who have no episcopal ordination," and states that this "may perhaps be taken as indicating that in the Swedish ordination there is no Catholic intention."

Most Anglo-Catholics will admit that it is unscientific to judge a Church by the opinions of particular ministers within that Church; nor would the Catholicity of the English Church fare well if determined upon those lines. Even a declaration of Swedish theologians at the Upsala Conference in 1909 to the effect that "No particular organization of the Church and of its ministry is instituted *jure divino*" can be said to invalidate an Apostolic ministry which has undoubtedly persisted in Sweden in spite of several attempts to break it or discredit it since the Reformation. On the other hand, the fact that the Swedish Church is in full communion with Lutherans who have not preserved episcopacy in the Catholic sense, makes the question of inter-communion very difficult; and it is to be noted that the partial inter-communion established by the last Lambeth Conference does not apply to bodies with which the Swedes themselves are in full communion, the Report of the Lambeth Conference Committee on Reunion expressing the opinion that "the time has not yet come for such negotiations to be entered into with bodies in Denmark, Norway, or Finland."

In spite of these and cognate problems, the E.C.U. Report concludes with these words: "The Committee understands that great sympathy may rightly be extended to any ministers and lay people in Sweden who are striving for Catholic truth and

practice, and firmly believe in their own Catholicity, and who look to the Church of England for encouragement and help. But, in the judgment of the Committee, it is essential to secure satisfactory conditions before the establishment of inter-communion with the Swedes is attempted, and to make necessary provision for valid Confirmation and Ordination as well as for orthodox teaching." This sentence appears at first sight to indicate that, in the opinion of the E.C.U. Committee, Swedish ordinations are not valid; but it must be read in conjunction with what goes before to make it appear that the only doubt in the matter is concerned with the "intention," which, in the opinion of the present writer, is valid and Catholic in the mind of the Swedish episcopate, so far as ordination within the Church of Sweden is concerned. In any case, this Report of the English Church Union marks a great change of Catholic opinion in England regarding the Church of Sweden since the days of Dr. Pusey.

Anglo-Catholic scholars would do well to devote some study to the history of the Church of Sweden, for only so can an enlightened public opinion be formed.\*

The Church of Sweden may have much to learn from Catholicism, and in due course it may so learn; but at least English Churchmen, of whatever school of thought, can learn something from the Church of Sweden, where there is no party feeling, though some are Catholic in outlook and others are not. We may also learn that neither names nor robes can alter a doctrinal position. The doctrine of the Church of Sweden in regard to the Eucharist is not affected by the fact that the service is called "High Mass" (*Högmassogudstjänst*), a term which is also used to describe what is popularly known in England as the "Ante-Communion Service." This resembles the primitive use of the Latin *missa*, which was used without special reference to the Eucharist even as late as the end of the fourth century. Again, it is not affected by the vestments used at the service (chasuble, alb, etc.). In the same way, the Catholic belief of the Church of England in regard to the Eucharist is not affected, whether we call it Holy Communion, Holy Eucharist, or the Mass; nor is it affected by the fact that some churches use all the Mass vestments, others only one, and others none at all.

The fact that there is at present no movement towards Catholicism in the Swedish Church is no gauge of what may not be in the future. I suppose the same might have been said in the first quarter of the nineteenth century of the English Church. A hundred years may make a vast difference, but that difference will only come about in the right and Catholic way if the Swedes receive sympathetic attention from English Catholics. The writer of the article already referred to says: "Missionaries armed with the full Catholic faith can alone awaken Sweden from her sleep. One could not help wondering why we should not send missionaries there. . . . Is there any reason why we should not?" To put this in a more definite form, would it not be possible for a society to be formed to consist of certain members of the Church of Sweden, who, in the words of the E.C.U. Report, "are striving for Catholic truth and practice, and firmly believe in their Catholicity," and of certain members of the Church of England who answer to the same description, and who would be willing to "converse" freely and sympathetically with the Swedish members on a basis of Catholic faith and practice?

\* There is very little in English on the subject. Dr. Wordsworth's Hale Lectures for 1910 (*National Church of Sweden*, Mowbray, Morehouse) are the standard work. Bishop Mott Williams, of Marquette, has some papers published by Morehouse Publishing Co. on *The Church of Sweden and the Anglican Communion*. The Henry Bradshaw Society, if I may be permitted the reference, published *The Mass in Sweden*, in which I tried to trace the development of the Mass office from mediaeval times; and the S. P. C. K. publish *The Swedish Rite*, in which I endeavored to give an accurate translation of the Swedish forms of Ordination, as well as the other offices of the Swedish Prayer Book.



## THE HURRICANE IN THE BAHAMAS

\$22,500 WANTED BY THE BISHOP OF NASSAU

**A**N ENGLISH CHURCH NEWSPAPER recently called me a "buoyant optimist"; I don't quite know why, but, if that is the character I bear, no one will be surprised at my asking for \$22,500 to repair the damage done by the hurricane in my diocese, and expecting to get it!

I am asking every reader of THE LIVING CHURCH to send me at least *One Dollar* at once to help me to rebuild my ruined churches. Please don't expect an acknowledgment for any sum under Twenty Dollars as I have no secretary. But don't put off sending it, or it won't be sent at all: *send it this week.*

The hurricane which struck us on St. James' Day was the worst which these islands have experienced since 1866: indeed the old people say that even the famous '66 was less severe. The islands which have suffered worst are Acklins, Crooked Island, Exuma, New Providence, Andros, and Bimini. I have waited to write to the newspapers until I was in a position to estimate the total amount of damage done. The hurricane has also entailed a vast amount of extra work upon me through my having been nominated by the Governor to serve on the relief committee.

At the present time the colony is in a flourishing financial position and the Governor felt that outside help should not be asked for by the government. But the Church is still very poor; it is hard work to raise the money necessary to pay the clergy a living wage. Now that the hurricane has impoverished the people to such an extent, destroying houses, vessels, crops, and means of livelihood, and the government has such an enormous burden to shoulder in regard to relief, I can look for very little help from local sources for the churches and Church property. It appears as though I shall have to spend the greater part of next year abroad begging, and I do need a little time for a holiday!

In Nassau we were kept posted by wireless reports as to the course of the storm and were able to make some preparations, but of the other islands which suffered Bimini is the only one which has a wireless station. There was nothing to warn them as the barometer, which usually falls steadily before a hurricane, did not fall until it was right on us. When it did fall it fell lower than it has done for sixty years; I could hardly believe my eyes as I looked at it on the Monday morning!

The first group of islands hit by the storm was the group consisting of Long Cay, Acklins, and Crooked Island. The Church of St. Clement, Spring Point, was completely destroyed. This is especially pathetic as the old catechist, "Uncle Ned" Hanna, who only resigned this year at the age of 85, had built it with his own hands. I know it will have almost broken the old man's heart and I long for him to see it rebuilt before he passes away. At All Saints', Church Grove, about half the church is down and it must be completely rebuilt; there it will be necessary to build a larger church as the congregation has grown so considerably. But perhaps the greatest tragedy in that parish is the fate of St. Michael and All Angels', Richmond Hill. Only in this last year has the church in that district been restored; it had been in ruins for years. We put a new roof on. I administered Confirmation there a few months ago and dedicated the building; now this young congregation of Church people are homeless once again, and they had worked so hard and they were so keen! I estimate the damages in this parish at \$5,000.

At Exuma the first and most pressing need is the rebuilding of the rectory at Georgetown. It seems almost a miracle that the church there, in its exposed position on the hill-top, should have stood, but the rectory is a heap of ruins. Father Devall is homeless, and the two young students who were living the monastic life there with him have been obliged to go back to their own homes, and so the Exuma monastery no longer exists. Besides the rectory, the church hall at Georgetown has been destroyed, also the Church of St. Mary Magdalene, Williamstown, with the new Priests' Lodge attached to it, and the little church at the Forest. The churches of St. Margaret's, Harts, and St. Michael's, Rolleville, have also sustained considerable damage. The repairs there will cost another \$5,000.

The damage done on New Providence is even more exten-

sive as, although the principal Nassau churches were served, St. Anne's, Fox Hills, has lost its roof and part of eastern gable end, St. Margaret's Chapel is badly damaged and the church at Adelaide completely destroyed. But, besides all this, other Church property has suffered considerably, the Sisters' residence at the Farm, the Bishop's residence, all the churchyard walls. The lowest figure at which I assess the damage is \$7,500.

Fortunately at Andros it was only the northern end of island which really felt the hurricane. The Church of St. I Calabash Bay, was entirely destroyed, the shingles blown down and the bell broken, and the roof of the church at Fresh Point badly damaged. The rectory at Fresh Creek also suffered and will have to be repaired at once if it is to be habitable. This parish will need \$2,500.

And lastly poor little Bimini! One of the staunchest keenest congregations in the diocese! A fine new church, built five years ago, and built by themselves almost unaided. And now just the sanctuary standing and the walls of nave! There we shall need at least \$2,500.

That makes my total of \$22,500 for which I am asking help of the readers of THE LIVING CHURCH.

I make no apology for asking for help from American Church people. We, in the West Indies, are a self-governing province. We stand for a definite Catholicism. In the Bahamas we are in very close touch with American life and the number of Americans who visit our shores is a very large one. And so I am confident that the great Episcopal Church of the United States will not allow our appeal to go unheeded.

✠ ROSCOW NASSAU

[The catastrophe reported in this article occurred in July and the Bishop's letter was written, of course, before the hurricane of that week. As this issue goes to press, no tidings of the fate of the Bahamas in that storm are at hand, but the need must probably have been greatly multiplied. Some may therefore feel able to contribute two dollars instead of one. THE LIVING CHURCH will be glad to receive and transmit any contributions to the relief fund for the stricken diocese. Checks should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis.]

## "THE MAN NOBODY KNOWS"

**T**HE great circulation that has been attained for this book, one of the "best sellers" of the day, leads a correspondent to suggest that we reprint the review of the book that was printed in THE LIVING CHURCH a year ago, bearing the well known signature of F. J. H. It is as follows:

"THE MAN NOBODY KNOWS: A Discovery of Jesus. By Barton Barton. Indianapolis: The Bobbs-Merrill Co. \$2.50.

"An attempt to discover the real Jesus of Nazareth. The author describes his early idea of our Lord, gathered from Sunday school: a 'pale young man with flabby forearms and a sad expression,' who 'went around for three years telling people not to do things': 'Sunday was Jesus' day; it was well to feel comfortable or laugh on Sunday'; 'A physical weakness': 'Something for girls—sissified.' The author appears to think that such an idea of Jesus is general among old-fashioned believers. Of course it is not, and never was. It is a picture—a bit caricatured—of the Puritan's Christ. The laic Catholic world, unbeknown to the author, never looked at our Lord in that way—as a 'kill-joy.'

"The picture of Christ's manhood, which a believer in Jesus makes, is apt to be colored by his own ideal of human perfection, and, if this picture is not filled out and corrected by the great truth that Christ was more than human, the God-made God-incarnate, it is likely to be a caricature. Recoiling from the Puritan caricature, and studying the Gospels from the standpoint of the utilitarian idealism of our day, with its business in mind, our author presents the opposite caricature of a super-man. He writes well, and presents an attractive picture—congenial to the spirit of our time and to the business man, incarnate efficiency. Incidentally, much that he says of Christ is true, although converted into caricature by being isolated from the real Jesus.

"The real Jesus cannot be described in exclusively human terms, because He is not exclusively human. All that is good in humanity is indeed reflected in Him, but in a personal background that reveals more. He is God-man; and because He is this He succeeds in doing what no man has done before or since, in exhibiting the full-grown manhood which faithful followers of Him can hope by His grace to attain in the world to come. In brief, Christ is so wonderfully human, because He is also very God.

"Our author describes his picture as of a 'man that nobody knows,' and rightly, for the man he pictures never existed.

"F. J. H."



# The March of the Nations

By Clinton Rogers Woodruff

I AM indebted to John Galsworthy for this title, which describes so vividly the progress of the nations toward a better understanding, toward a more effective coöperation. With the adhesion of the United States to the World Court of International Justice, freighted with burdensome reservations though it may be, unquestionably a new era is opening for us. We are beginning to realize that we are members of a family, and that we must move and work together.

Speaking of the World Court brings to mind that Macmillan has published for the American Foundation a striking book on the Court, by one of its own justices, Antonio S. de Bustamante, which, in the opinion of leading students of international law, is destined to hold first rank in the abundant literature that has grown up around the Permanent Court of International Justice. The author brings to his study of this institution the fruit of his personal experience. He first traces simply and logically the origin of the idea of a court with world-wide jurisdiction and the efforts made before the Great War to establish such a tribunal, and then describes the organization, jurisdiction, procedure, decisions, and sanctions of the present Court. Judge de Bustamante was also a member of the old Court of International Arbitration at the Hague.

Another volume in which the American Foundation is interested is entitled *International Law and International Relations*, which it published directly. While it is not intended to be an exhaustive study of these subjects, it is authoritative and comprehensive. A good deal of effort has gone into its making, both on the part of the foundation and on the part of a number of eminent jurists and students of international law, who were good enough to go over the first proof of the book. The American Peace Award carried on a campaign urging the adherence of the United States to the World Court. In its activities it came up frequently against a mass of prejudice and misinformation on international affairs and it became increasingly apparent that there was grave need of an intelligent presentation of the facts. The publication of *International Law and International Relations* is an effort to fill this need.

A year ago the foundation which maintains the award wrote to a number of teachers of history, political science, and international law in colleges all over the country, briefly describing the book. As a result 1,061 definite requests for copies came in. The volume is not, however, designed for use in schools only; it is intended to serve as a simple but accurate and dependable guide for those who wish to reach their convictions as to the foreign policy of the United States on the basis of the facts of history and the development of law.

A discussion of the World Court, from the point of view of one who does not believe that the United States should assume any obligations under the covenant establishing the League of Nations, is Frances Kellor's *The United States Senate and the International Court* (Thomas Seltzer).

A scholarly discussion of international relations is to be found in a volume under that title by Professor Raymond Leslie Buell, of Harvard, in the American Political Science Series (Henry Holt & Co.). It analyzes the different factors and policies which control international life. Nationalism in its various aspects, stressing especially the protection of minorities, autonomy, federation, racial movements, economic internationalism, and international humanitarianism, come in for thoughtful consideration. After that Professor Buell takes up imperialism, emphasizing such problems as modern colonial policies, "The Open Door," and capital in backward regions. Then comes a discussion of the settlement of international disputes, giving particular attention to war and alliances, limitation of armaments, the outlawry of war, world courts, the League of Nations, and the control of international policy.

Those who are particularly interested in that phase of the international problem, which we speak of as "internally debts," will find a volume published by the Industrial Conference Board (New York) most helpful. Its title is *The Inter-Ally Debts and the United States*. It is packed

with information but makes no attempt to advocate any particular policy or theory, but seeks merely to state the facts and to indicate what fiscal and economic effects in Europe and America are to be expected from the payment to the United States of those huge European debts. The report, for that is really what it is, recognizes that the problem has not merely economic and financial but also moral aspects. It shows how stupendous and complicated the problem of payment is, and how the fiscal and economic effects, the rising and falling prices, are bound to follow their respective causes, whatever the moral aspects of the problem may be.

It is refreshing to find a recognition of the moral issues involved. All too frequently writers on international questions emphasize other phases to the exclusion of morals or religion. John Galsworthy in the very passage from which I have taken this title says, "Underneath the showy political surface of things three great powers—Science, Finance, and the Press—are secretly determining the march of the nations." No mention of religion or morals! And yet what more universal than the religious urge or the moral force?

Those interested in the actual government of the European nations, and especially those created under the Treaty of Versailles, will find Malbone W. Graham's elaborate work on *New Governments of Central Europe* (Henry Holt & Co.) a substantial work of reference. The governments are new, the countries old, and they are members of the family of nations, and as such their concerns are our concern and it is important and valuable to know about their military, racial, psychological, and governmental forces and characteristics; and this is what Professor Graham's book, in the American Political Science Series, gives us.

In the same general field William Bennett Munro has written *The Governments of Europe* (Macmillan), where we have a careful and scholarly account of how Great Britain, France, Italy, and Germany are governed.

Horace G. Alexander's *The Revival of Europe* (Henry Holt & Co.) is a careful, concise, and comprehensive discussion and estimate of what the League of Nations is doing to achieve this end. He describes and studies its machinery; he enumerates its beneficial activities, and it is a surprising list that he gives. He severely indicts it for its maladministration of the Saar; its timidity in the matter of Corfu; its yielding to Poland in her dispute with Lithuania; but he points out that the League has made a free city of Danzig; has saved Austria from complete financial ruin; and has established a World Court. Mr. Alexander points out, however, that the League has ignored the chief European crises of the past five years, and that "it will remain an ineffective instrument until one of the great powers voluntarily accepts a decision of the League that conflicts with its own interests."

## TO A YOUNG PRIEST

Such old, illustrious tidings you proclaim,  
With quiet incandescence on your face;  
Until the altar candles do not flame  
With any surer radiance and grace.  
It is the fire that lighted Augustine;  
That whitest passion, that consumed a host  
Of saints; and made of Francis that serene  
And gracious temple of the Holy Ghost.

O gentle prophet, 'tis a narrow stair  
You recommend. Yet I would dare to toss  
The trifling cargo of myself, to share  
Your lovelier burden and more excellent cross;  
And quit my dusty dreams to be imbued  
With your grave joy and flaming certitude.

ANNE BLACKWELL PAYNE.



# 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.

## "TO GIVE OR TO SELL"

To the Editor of *The Living Church*:

WITH THE exception of your reference to the field department of the Church your editorial of August 28th does little to help the isolated efforts of priests and laymen who are trying to bring in the voluntary system.

If St. Paul wants help from the Corinthians for the poor saints at Jerusalem he does not timidly ask them to get up an entertainment. After our Saviour's cleansing of the Temple He does not venture to desecrate it or its environs. Knowing his Old Testament, he insists upon some sacrifice; because from the statutes and ordinances of Moses to Malachi III: 8-10 tithe giving and offerings are demanded.

Let us make a frank presentation of the claims of the Church upon ourselves, our souls and bodies. Let us abandon this timid, undignified method of supporting the work so dear to our crucified Saviour. We can raise the activities of our dear people to a higher plane. Let us think more of soul saving. Let us fan the smoking flax into flaming enthusiasm for the salvation of souls, aided by the Holy Ghost, through Jesus Christ our Lord. The voluntary system properly brought in will treble the funds raised by amusements.

Out of forty years' experience, the writer worked over ten years without these entertainments; one place for three years on the highlands of Ontario in a country mission station. After sending out literature, a cattle buyer took up the challenge. Acting with him alone, and often stiffened up by him, the priest and people trebled their previous contributions. Alas, we both moved away and the congregation lapsed. The next place was a town of 1,200. Similar preparation was made; meetings were held; the people were asked to try it for one year. Carrying on for three years, we trebled the missionary funds, increased the rector's salary, and balanced our budget easily, although in one year eighty communicants moved away. The next place was a large city; the plan succeeded for two years, but hard times came to Canada and the test, carried on in abnormal circumstances, could not be a criterion.

Here in Florida, this church had been abandoned for twenty years. We began with a social evening in one of the homes. A collection plate was placed on a table. The people enjoyed one another. We sang hymns and practised Church music. From that on at any social time a plate is on view—now marked "offerings." The priest says nothing about selling amusements. As it is at the Church offertory, so people on a social evening may give or not give, give much or give little. We are nearing the completion of three years. The congregations necessarily vary. For the first two months the salary was \$50 per month. It was then raised to \$100, six months thereafter to \$150. In the meantime the church was repaired and enlarged, amounting to \$1,000. A lot was bought, a \$10,000 rectory built, leaving now \$600 liquid debt. We have an all-year-round enthusiastic woman's guild. St. Bartholomew's Day was celebrated by a sunrise Eucharist with free breakfast at the rectory, provided by the women, with a social evening at seven-thirty. This will be repeated on other festivals as often as possible and, after some deduction for alms, the moneys will pass through the hands of their treasurer. At the strategic seasons of the Church's year direct appeals are made for funds through the vestry and in their name. If any woman wants to sell cream puffs to the neighbors or sell her art needlework through the woman's exchange, or if anyone wants to give material or labor for church repairs or buildings or work otherwise which means money for the Church, all may be counted parts of the voluntary system; but don't have a bazaar.

Let our young rector cudgel his brain and use some tact. The principle of holding small meetings for financial discussion holds good for social evenings in different corners of the parish. Get whole families together in some hospitable home. Take out the banjo and violin and the hymn book; a few lemons, a few biscuits, and the collection plate. Always end up with the benediction by the priest. In this and similar ways we can get away from the frantic effort to give the people that thrill which is destroying them. If the priest be a tithe giver he has a big leverage. The writer has found that a sane program, well prepared for, with full information given, always succeeds. Let

our worried clergymen beseech their people to try it for a year. In many instances they will never go back to an unfied, unbusinesslike, unsuccessful, and unscriptural method whole argument from Scripture and from the experience of tithe givers proves that sacrifice is the root principle of soul's salvation.

(Rev.) H. J. LEAF

St. Bartholomew's Church,  
St. Petersburg, Fla.

To the Editor of *The Living Church*:

YOUR editorial of the 28th, *To Give or to Sell*, commands my enthusiastic admiration and approval. The whole matter is of sufficient importance to warrant earnest consideration by clergy and laity on a wide scale. It is not, as some allege, of trivial moment, to be lightly dismissed.

Indeed, I have long felt that Churchmen oftentimes at many matters which they are disinclined to think through honestly. Methods and means of money raising are a case in point. How can we hope to enlist the respect of those outside the Church who are at present "outside," or who are not enthusiastic "Church workers," when we descend to the low plane of catch-penny finance, meeting all objections with the paragon counter of "Oh, it's for the Church; it's for a good cause." There are many fairs and "sales" which, though operated on a legal basis (which never, of course, openly flout the law), are in essence servance with "raffles" and such like illegalities, are in themselves of such cheap texture—so pathetically puerile—that they earn for the perpetrators only the contempt of "outside."

Mrs. A. is an "active worker." She excels in enthusiastic service. She is wholly wrapt up in her church. Mr. A., however, is a semi-occasional attendant, contributes but slightly through the pledge system, and cannot be aroused to active interest. He is an average decent citizen, self-respecting, and highly respected. Appeals to join the Confirmation class, the Sunday school, the men's club, fall upon apathetic ears. When pressed for reasons for his indifference he makes no adequate reply. Says he is too busy, hasn't got round to it. Privately, however, he confesses, in an aside, that he hasn't much respect for the church as it is operated. "I purposely write a check for the pledge," he adds, "for I know that frequently through the year I shall be besieged with tickets for this, that, and the other party, sale, fair, and what-not, and that I'll have to contribute for decency's sake. My wife says that I ought to give to 'help the Church along.' So I attend a rather tame musicale for which they charge a smart price, and vote through the long evening. I look in occasionally upon the sales, when I can't get out of it, and see common-places sold for fancy prices, often to the donors themselves, and I know that if any business house in town attempted such a thing the Church people themselves would lead the hue and cry of fraud, graft, steal. . . . Oh yes, I know it's for a good cause, but . . ."

I often wonder, my dear Editor, how long Churchmen will continue to blink at the issue of inconsistency. For example, the matter of cards for prizes. Many churches of which I know allow, aid, and abet cards for prizes in parsonages and homes, the income from which parties being used for parsonage uses in one form or another; and at the same time strenuously forbid the same practice in the parish house—a secular building. Here is inconsistency, not to say hypocrisy. The inconsistency in either case, will find its way into the support of the Church work, whether coal, decorating, repair, missions, or what you will. If the Ladies' Guild be thereby enabled to contribute to the (necessary) repair of the belfry, they are, at the same time, enabled to devote other of their monies to the Church treasury who pays the rector's salary and purchases the sacramental wine. In the last analysis, specious arguments to the contrary notwithstanding, the card party, with prizes, wherever it has helped pay the rector and helped purchase the wine for Holy Communion.

You have said, Sir, that "to play for a prize is *not* gambling." I shall not essay to take issue with you, though lawyers would tell you whom I have discussed the matter are of the contrary opinion. It occurs to me, however, that, since the question app



to be of a highly debatable nature, the Church is standing upon thin ice in "tolerating," not to say encouraging, such a questionable practice, a sort of straddling gesture which commands no respect but rather veiled contempt.

The Roman Church frankly declares itself (by widespread practice) in favor of this and other money-raising devices. The sectarians, many of them at least, openly declare themselves in opposition, for example, to card parties. Meanwhile we Churchmen neither endorse nor condemn, having no definite convictions (or, what is worse, too often fearful of expressing them) while multitudes look on, amusedly, and ask themselves (would they might demand of us!), "How good is the cause which resorts to such questionable practices for support?"

(Rev.) JOHN N. BORTON.

Grace Church, Buffalo, September 11th.

### THE VOICE OF YOUTH

To the Editor of *The Living Church*:

MY INTEREST was challenged by a letter in THE LIVING CHURCH of September 4th from the Rev. H. P. Scratchley, entitled *The Young People of Today*.

In the first paragraph he says: "As I see them, their two characteristics are frankness and their demand for sincerity, and with this goes their belief that organized Christianity has no message for them." What an astounding statement! Does the gentleman mean that frankness and sincerity are not to be found in the Episcopal Church—the group of organized Christianity to which he belongs? Has the Episcopal Church no message for Youth? Are the youth of the Church left without compass and chart to guide in "vital religious questions which they are working out for themselves"?

In the second paragraph he says: "They are frankly bored with the solemn reading in church of lessons from the Old Testament; they are not interested in Abraham or Moses."

The choice of the adjective "solemn" is rather curious. In reading God's "most holy word" as we are exhorted to hear it read, what other manner could be used but "solemn"? And if youth could be "bored" by Abraham or Moses, it could only be because the splendor and glory of those lives, with practical application to the present day, has never been taught them.

Volumes have been written by some of our greatest students upon the "Friend of God" and "Man of God." It is because of their vital contact with God that has made them thrilling examples of faith through all the ages, and it is Moses who stood on the Mount of Transfiguration. How can our youth be "bored" with two of the greatest names of Biblical history, names that stand as synonyms for faith?

In the next paragraph of Mr. Scratchley's letter he gives two reasons why, in his judgment, young people do not attend morning service:

1. Morning Prayer with the Old Testament lesson and the *Te Deum* as sung by our choirs.
2. The Sermon.

That anything could be more beautiful than our Morning Prayer, with its exhortation, confession, and absolution, would be hard to conceive; in fact, the English language never has produced a greater masterpiece. Nor is it possible to imagine a more fitting manner of approach to the throne of God. It is not merely Abraham and Moses who are "boring" to our youth, it would seem the whole of the Old Testament should be thrown into the discard. What is the matter with the Old Testament? Christ Himself resisted His temptation with the words He learned from the book of Deuteronomy. He certainly could say with David, "Thy word is a lamp unto My feet." Is the youth of today to be deprived of the Old Testament and so lose a great portion of the illumination of that lamp?

The way the *Te Deum* is sung is a matter of taste: some prefer it elaborated, some prefer a simple rendition, but as for the glorious hymn itself it is unsurpassed. Worship is not a mechanical performance, but demands the highest activity of mind and soul. Praise and thanksgiving were regarded by David as a sacrifice. It cost something.

When it comes to the sermon, no one will question there is room for improvement, but if each parish priest would faithfully teach the great truths of both the Old and New Testament, and instruct his young people in the liturgy of the Church, perhaps he would find his young people were not bored in the knowledge of their priceless heritage, and "the relation of religion to science with its concomitant question of a belief in God" would no longer concern them. What is science but man's meager knowledge of the mysterious ways of the Lord, and what is religion but God's revelation of Himself to Man?

The last paragraph asks the question, "Will the Bishop's Crusade reach them?" Not unless the parish priests and teachers have a very different outlook from what is here represented by one of them.

Take the Ten Commandments, the laws of Almighty God

given to His servant Moses; they belong to the eternal verities and are the foundation stones upon which He decrees civilization shall rest: Thou shalt not covet, lie, steal, murder, commit adultery, etc.

These are examples of "straight thinking" that our modern youth would do well to follow; it would keep a multitude out of the criminal courts, where youth, from every walk of life, is found today in appalling numbers.

Judge McIntyre, of the Court of General Sessions of New York City, says: "My experience in this court leads me to believe that most of the serious crime in our country today is being carried on by young people. Certainly it is true of New York County. Our vicious criminals here—our forgers, burglars, hold-up men, murderers, are young people between the ages of sixteen and twenty-three. Among these all classes of society are represented. Some of our shoplifters and crook assistants are pretty, stunning young women, well educated girls, with cultivated speech, from good residential districts. Some of our young men criminals are college graduates." When asked the cause, he named eight reasons, but the first and most important was "Lack of religious training in childhood." "As a cause," he said, "it so far outdistances all others I have named that it stands alone."

In the face of these distressing facts, to "acquire new methods of thought and expression" and to speculate on "the relation of religion to science with its concomitant question of a belief in God," is so futile. Youth today is asking for bread; will you give them a stone?

HELEN NORRIS CUMMINGS.

Alexandria, Va., Sept. 11, 1926.

### CHRISTIANITY AND DEBTS

To the Editor of *The Living Church*:

PRESBYTER IGNOTUS, in his musings of September 4th, refers to an English member of parliament as a "lunatic." As a journalist and Christian, I regret exceedingly that THE LIVING CHURCH published the paragraph containing that discourteous and doubtless untrue reference to an English parliamentarian. Much more do I regret that the generally delightful Presbyterian Ignotus used, in a contribution to a Church weekly, language that scarcely would find its way to the press of the average newspaper.

Evidently Presbyterian Ignotus was in an unfavorable mood, for in another paragraph, in which he discusses national debts, he quotes Voltaire as saying "That is extraordinary; I never did him a favor!" That was Voltaire's reaction to the news that an enemy had been lavishing abuse of him. Presbyterian Ignotus used the quotation from Voltaire in an effort to prove that it is not wise to forgive debtors because it causes them to become bitter against their former creditors. This is a remarkable argument from a presbyter of the Christian religion, which is builded on the person and works of Jesus Christ, who established our forgiveness and made all men His debtors.

If forgiveness generates hatred, how does it happen to have a place in the religion which we have developed, as we trust, by the guidance of the Spirit, on the foundation of Jesus Christ and His teachings? Does Presbyterian Ignotus really think impractical the teaching about debts and forgiveness, which Jesus set forth in the prayer commonly called the Lord's Prayer?

The doctrine that forgiveness is folly, and the unkind, unjust, and unnecessary use of the word "lunatic," do make September 4th Blue Monday Musings blue. It is better that we keep no Sunday than that we keep it and find ourselves arguing against Christ and denying His spirit of gentleness and fairness on Monday.

(Rev.) ALBERT LEONARD MURRAY,

also a presbyter.

### MINISTER OR PRIEST

To the Editor of *The Living Church*:

IN A NOTE to a communication from one of your correspondents you attempt a nice distinction as to the title and office of a priest. Is it not rather far-fetched? The term "priest" itself would have something to say on that score. It is, as you know, an abbreviation of the term "presbyter." Perhaps you are right as it pertains to recent tendencies in ritual government, but from its beginning up to very recent times our Prayer Book in its rubrics allowed necessary or impromptu celebrations of the Eucharist like the communion of the sick to be performed by the *minister*. Of course, there is something in the regular assignment of duties or offices to accredited ranks and orders, but intrinsically there is a different story. The Prayer Book could hardly teach anything different to the New Testament. There in every mention of the term the office of the Christian priest is totally different to that of the Levitical. There every accredited member of Christ is a priest (and of royal order) and has the native right to the priestly office.

The New Testament and the Prayer Book plainly set aside



the Levitical or the material conception of the priestly office; yet it would seem that that conception still prevails in some sections of Christianity.

OTIS STEWART.

Brooklyn, Aug. 27.

### THE LOST SHEEP

To the Editor of *The Living Church*:

REFERRING to the noble expression of indignation in your editorial (August 14, 1926), As Seen by Two Bishops, may a plain layman venture to comment on Bishop Brent's contention, in announcing his withdrawal from the Bishop's Memorial, that there are less than "one hundred thousand Armenian women in Turkish harems"?

Would it be indelicate to remind an exalted ecclesiastic that our Master, even the Good Shepherd Himself, once used most of these numerals in a parable, saying (St. Matthew, 18th chapter): "The Son of Man is come to save that which is lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? . . . It is not the will of your Father which is in heaven, that one of these little ones should perish."

Recalling this parable, St. Luke speaks of an announcement (15th chapter): "And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost."

But just what was found, to rejoice over, along the trail of that latest Damascus Highway, and on that perilous quest "to secure all facts on both sides"—and just what speedways were encountered and detours conquered (all necessary "for information and guidance"; for consultations and investigations; for evidence and cross-examinations—and yet more evidence—up to conviction, assurance!) before that jubilant pilgrimage was accomplished, between the House of Bishops and the War Department—all this is perplexing.

And now to the purpose inspired by your editorial. Can you not give us the subscription address of the *Slave Market News*?

Many Americans, I feel sure, of alien birth as well as native, would be glad to help the great-hearted Bishop of London (a sponsor of this newspaper) who, referring to the rescue of Armenian women and girls from Moslem harems, has recently declared: "Many thousands are still in captivity."

And what is to hinder the making of his appeal one of the items on the program of our forthcoming evangelistic campaign?

"President Wilson and President Harding made solemn pledges to Armenia"—one hundred and twelve noble bishops still maintain.

Is our country less able financially than the debt-paying motherland now solely engaged in this Christlike service?

And if our national conscience is to blame, for neglecting these captives; if Americans are becoming, in truth, a hard-hearted people, then greater is the necessity to *change all that* in the mission summons at hand! CLEMENT R. JONES.

Pittsburgh, September 17th.

[THE LIVING CHURCH will gladly receive and transmit contributions for the rescue of these unhappy women and, indeed, has been doing so when the opportunity has arisen for some two years past. The *Slave Market News* is published quarterly at Arcot Orchards, Sidmouth, England, at about 20 cents a year.—EDITOR L. C.]

### PRAYER BOOK REVISION

To the Editor of *The Living Church*:

IN VIEW OF THE continuance of Prayer Book revision over two meetings of General Convention, may I suggest the consideration of a slight change in order of various parts of the Communion service, which will bring into prominence the necessity of personal preparation of each communicant, as well as remedy the interruption of the one great act of prayer from the Offertory until the end of the Prayer of Consecration.

If the part of the service relative to the communicants could come together, after the Lord's Prayer in its new position, then we should have a more logical order, to my way of thinking. By placing the Invitation, Confession, Absolution, Comfortable Words, immediately after the Lord's Prayer, and before the Prayer of Humble Access in its new position, we would have brought into greater prominence the need of careful preparation.

This change would be a return to the original order in the first English Communion service, and is in harmony with the position of this part of the service in the current use of the Scottish Episcopal Church. In addition to this, the language of the Invitation would be much more to the point after Consecration than before.

(Ven.) CHARLES RAYMOND BARNES.

South Williamsport, Pa., Sept. 6.

## AROUND THE CLOCK

By Evelyn A. Cummins

CONTRIB. Hoyt Henriques, who is a number of important things in Utah and the Providence of the Pa is responsible for the following rather intriguing story. Thank you again, very much, Contrib. And as for size of that pipe bowl, my news item didn't mention it, and you know, I never thought of it. But then, I don't smoke pipe. Sorry I can't tell you. And now I hope no one is going to write and ask me whether the cigars were Corona Blackstones or Peter Schuylers, because I don't know either. You ask the Rev. Hoyt E. Henriques; he lives in Lake City, and they know a lot of things out there.

"In *Around the Clock*, issue of June 26th, you speak of an Englishman keeping his pipe going for ninety-two minutes without a refill, but you don't say how large the bowl was. Perhaps clipping didn't mention it.

"Speaking of tobacco (perhaps 'reading of it' would be better) reminded me of a couple of Bishop Moulton's tales on his return to Philadelphia, soon after Easter.

"In Pennsylvania it is customary to call on some missionary to help the diocesan in his Lenten confirmations. This time the task fell to Bishop Moulton. In one parish which has its altar located in a balcony in the rear, the clergy solemnly process to the sacristy to the chancel, but this being an extra special event, the clergy marched up the center aisle. The procession consisted of the rector followed at a six foot interval by the Bishop. Suddenly Bishop noted a fine, big cigar lying on the floor. Carefully stepping over it, he noticed that another was a pace ahead of it. And another, and on until he had stepped over six fine smokes. The Bishop was not a smoker. There were no cigars after dinner that day. Bishop thinks that the rector had laid in a supply for his own use, carried them to church with him, and then allowed them to slip out of his pocket during the procession. And, with a sigh, the Bishop states that 'they were not in the aisle when we recessed.'

"In another parish, while waiting at the door of the church after the service to greet the members of the class, one girl of fourteen years pulled a box of cigars from somewhere and handed them to the Bishop. He wonders if she carried them all through the service."

ANOTHER one of these Contribs. This time it's the story of Joseph H. Harvey of Talledaga, Ala. Credit with this; I don't want to be responsible for it, but he says he doesn't mind. I don't know where he got it but the story is signed.

"Anent the naming of children, our seven children were named so that their initials from oldest to youngest in order spelled A. L. D. R. I. C. H., which spells the family name, Aldrich. All living, and there is two years difference between the ages of the oldest and the next. But when H. was nine years old the eighth appeared on the scene. Now what should we have named him? Well, we named him with a name beginning with S. Now these children are the Aldrichs. Each has the second name beginning with the same letter as the first name, so there are: A. A. Aldrich, L. L. Aldrich, D. D. Aldrich, I. I. Aldrich, I. I. Aldrich, C. C. Aldrich, H. H. Aldrich, and S. S. Aldrich. Mrs. J. W. Aldrich, Church, Iowa.

WHAT is said to be the first cafeteria in London has recently been opened near St. Paul's. Cafeterias are popular in Germany and Scandinavia, as well as in this country but it has always been said that Londoners do not like to wait upon themselves. If the system proves popular in London, cafeterias will be opened in various parts of the city. I have recently seen some discussions in the English papers as to the advisability of roadside markets, such as are so common in the U. S. They certainly must be profitable, to judge from the enormous quantities of them along the highways. Some of these small markets buy their vegetables and fruit from peddlers, but when you ask them where they are grown you are always told, with a comprehensive wave of the hand to the back of the house, "Out there."

WELL, the summer is over, and we have again discovered that summer joys and summer nothings—as, for instance, trying to motor anywhere the Saturday before Labor Day, and mosquitoes. The mosquitoes have been bad in New York this year, so much so that, if we can credit the *New Yorker*, a certain sculptor made a statue of himself and put it in his bed at night, while he himself slept under the bed. When asked why, he replied, "For the adroit detection of mosquitoes."



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

GENESIS AND EVOLUTION, By E. L. Matthews. The Caxton Press. \$1.25.

DO FUNDAMENTALISTS PLAY FAIR? By W. M. Forrest. The Macmillan Co. \$1.00.

WHILE there may be many mysteries, many hidden things not revealed in God's Holy Word, there would be no errors in what was revealed. It is thus we can and ought to believe in the infallibility and inerrancy of Holy Writ" (p. 216). This, the point of view of Mr. Matthews, is challenged with telling effect by Professor Forrest, who has written a trenchant book that every Fundamentalist should possess. A southerner, and the professor of Biblical History and Literature at the University of Virginia, he deals fearlessly with problems before the whole country, but especially the South. Biblical inspiration, the relation of science and religion, prohibition, and legalism, among other topics, are considered.

While in the last chapter one or two of the illustrations show a failure to distinguish between the verities of historic Christianity and man-made doctrine, yet this is of small moment, for as a whole eternal truth is expressed in present-day phraseology, which the intelligent lay person and the cleric alike will find readable. The plan of the book is original; the conclusions are interesting—those generally accepted among us—for they are arrived at from quite unusual beginnings, early training and Christian experience.

Mr. Matthews draws upon a pious imagination to fill in the gaps in the Book of Genesis, and makes large use of such phrases as "may have," "probably," "it is possible," "seems to have had." Thus, although *Genesis and Evolution* in its many topical paragraphs contains much of devotional value, and indicates a knowledge of the literature of science, it can hardly be said to be a contribution either to Biblical interpretation or to apologetics.

P. C. P.

THE SEARCH for an ideal that shall be able to reduce the dislocation of the present time and permit strong, wholesome life in the future, is not confined to the present-day political world, but is to be found in religious circles as well, as may be marked from three recent books.

An attempt to find a suitable formula was the Universal Christian Conference on Life and Work, held in Stockholm in 1925, of which *Life and Work* (New York. Longmans, Green & Co. \$1.40) by the Rev. Edward Shillito, is a report. It is informing, sympathetic, and yet impartial, giving, it would seem, an adequate view of the Conference. Of the Conference, however, the author says: "It is easier to say what the Stockholm Conference was not, than to say what it was" (p. 100); but it would appear that the ideal suggested by the Conference was "not to interfere in the least degree with the individuality of our Churches, but to promote *understanding*, and to further *coöperation* in the solution of problems, where coöperation is found possible."

At rather an opposite pole is *National Resurrection*, by Eustace Dudley (New York. Longmans, Green & Co. \$1.40). He contrasts Catholic England and its greatness in the thirteenth century with Lutheran-Calvinistic England and its greatness in the nineteenth. He forms a theory to the effect that Lutheran justification by faith alone, taken with the Calvinistic idea that works were proofs of predestination, produced the ideal of individualism that was capable of building the British Empire and the present-day material civilization. This ideal, however, has fallen, he says, and he recommends a return to the Catholic ideal of the brotherhood of man in God. The Catholic religion is desirable, it is true, and, according to accounts, is increasing in England: but the book does not make a case for Roman Catholicism, for which it is intended especially to plead. Like all polemics, it has its weak places.

The third book is *The Practice of the Christian Religion* (London. Society of SS. Peter and Paul. \$1.40), and consists of papers read at the Southampton Anglo-Catholic Congress in 1925. We do not have here a desperate searching for an ideal or a program by which to set the world right, but the straightforward preaching of that alone which can remedy untoward conditions, the Catholic religion. The implications of the book can probably best be found in a sentence from Bishop Woods' congress sermon: "And now we gather for this great act of consecration (a solemn Eucharist) in which in union with His Offering we shall offer ourselves yet again for His service" (p. 148).

As a corollary to this comes the pamphlet *Some First Things* (London. Society of SS. Peter and Paul. 40c), Lenten addresses by the Rt. Rev. Mark Carpenter-Garnier, D.D., Bishop of Colombo, Ceylon. Here is earnest preaching of the faith to intelligent persons who need to hear first principles.

H. W. T.

THE DEAN of St. Paul's, William Ralph Inge, C.V.O., D.D. is the chief Anglican "free lance." But mysticism is a subject to which he has paid serious attention, and his new book, *The Platonic Tradition in English Religious Thought* (Hulsean Lectures, 1925-26. Longmans. \$1.40) has solid learning behind it. None the less, his tendency to unbalanced writing emerges. Distinguishing Catholic, Protestant, and Mystical types of Christian thought and belief, and acknowledging that "the three types are happily not mutually exclusive," he devotes his lectures to what is practically an argument for the superiority of the mystical. He treats it as independent, and does not do justice to the fact that the great Catholic mystics were also convinced sacramentalists, grounding their mystical development in the Incarnation and in a constant dependence upon the sacraments. This is well brought out by Dr. Barry in the July *American Church Monthly*.

ST. PAUL bade Christian mourners not to grieve as men without hope. But still, after many centuries, there is need of such a little book as Dr. McAlpine's *There Is No Death* (Revell. \$1.25). He has aimed at comforting mourners and taking away the fear of death, and he has done his work well; but we should not wait to ponder his message until sorrow or panic fall upon us, for, as he well says, "It is not a question of *must I die*, so much as '*How shall I die?*'"

FOR THE CHILDREN come four books from Crowell: *The Mouse Book*, by Nellie M. Leonard (\$2.00); *Our Friends at the Farm*, by E. Chivers Davies, and *Our Friends at the Zoo*, by Julia T. E. Stoddart, both at \$1.50; and *A Treasury of Verse for School and Home*, selected by M. G. Edgar and Eric Chilman, price \$2.50. To take the last-mentioned volume first, we need only say that the selection is excellent, even if it does include some rather hackneyed pieces, especially in the last section. The line illustrations and head pieces are most attractive, the colored plates less so, but it is a book which might well have a place in every school and home. *The Mouse Book* is really charming, the cleverness and drollery of the illustrations captivating, and the letterpress sure to entrance young readers. The other two books are well printed and illustrated, and brightly written, and are sure to interest children, besides teaching them the names and characteristics of many animals, wild and tame.

PRaise is the best auxiliary to prayer; and he who most bears in mind what has been done for him by God will be most emboldened to supplicate fresh gifts from above.—*Henry Melville*.



## Church Kalendar



SEPTEMBER

"WITH GOD, go over the sea; without Him, not over the threshold."—*Russian Proverb.*

26. Seventeenth Sunday after Trinity.  
29. Wednesday. St. Michael and All Angels.  
30. Thursday.

### CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF EIGHTEENTH TRINITY

Trinity Church, Trenton, N. J.  
Holy Nativity, Chicago, Ill.  
St. George's Church, Philadelphia, Pa.  
St. Paul's Cathedral, Cincinnati, Ohio.  
Community of the Transfiguration, Wuhu, China.

### APPOINTMENTS ACCEPTED

BARNES, Ven. CHARLES RAYMOND, archdeacon of Williamsport, and rector of South Williamsport and Muncy, Pa.; to be rector of St. Mark's Church, Newark, N. Y. October 1st.

BIRCHENOUGH, Rev. ALLEN O., formerly priest-in-charge of St. James' Church, Oskaloosa, Iowa; to be rector of St. Paul's Church, Harlan, Iowa. October 1st.

BROWN, Rev. GEORGE L., formerly curate of St. Thomas' Church, Sioux City, Iowa; to be priest-in-charge of St. Andrew's Church, Chariton, Ia.; Grace Church, Albia, Ia.; St. John's Church, Garden Grove, Ia., and the missions at Centerville and Mystic, Ia. New address, St. Andrew's Rectory, Chariton, Ia. September 1, 1926.

BRUCE, Rev. HARRY, formerly rector of St. Paul's Church, St. Joseph, Mich.; to be rector of Holy Trinity Church, Swanton, Vt. September 30th.

CREED, Rev. JAMES G., formerly curate of Grace Church, Cedar Rapids, Iowa; to be priest-in-charge of Grace Church, Charles City, Iowa. September 1st.

DIXON, Rev. JOSEPH J., formerly rector of St. Bartholomew's Church, Bemidji, Minn.; to be rector of Christ Church, Chippewa Falls, Wis. September 15, 1926.

DOW, Rev. DWIGHT H., formerly rector of Holy Trinity, Lincoln, Neb.; to be priest-in-charge of St. John's Church, Globe, Ariz. September 15, 1926.

JONES, Rev. I. FREDERIC, rector of St. Paul's Church, Marion, Ohio; to be rector of St. Philip's Church, Cleveland, Ohio. October.

KILLPATRICK, Rev. W. C., rector of Church of the Atonement, Morton, Pa.; to be rector of Church of Our Saviour, Middleborough, Mass. October 17th.

LEWIS, Rev. DAVID H., formerly rector of St. Paul's Church, Salem, Va.; to be rector of Neve Parish, Va. New address, Stanardsville, Va. September 1, 1926.

MENEFEE, Rev. GUY C., formerly professor of New Testament, Seabury Divinity School, Faribault, Minn.; to be rector of Calvary Church, Rochester, Minn. September 15, 1926.

MORGAN, Rev. A. RUFUS, formerly rector of St. Mark's Church, Chester, S. C.; to be rector of St. James' Church, Marietta, Ga. November 1st.

RAFTER, Rev. GEORGE C., formerly assistant of St. James' Church, Los Angeles, Calif.; to be priest-in-charge of St. Mark's Church, Van Nuys, Calif.

RUBEL, Rev. HENRY SCOTT, to be curate of St. Paul's Church, Milwaukee, Wis. Address, University Club.

### NEW ADDRESS

BERKELEY, Rev. ALFRED RIVES, rector of St. John's Church, Roanoke, Va.; 910 Orchard Hill.

### ORDINATIONS

DEACONS

IOWA—Mr. WALLACE ESSINGHAM was ordained deacon by the Rt. Rev. T. N. Morrison, D.D., Bishop of Iowa, on the Fourteenth Sunday after Trinity, September 5, 1926, in Trinity Cathedral, Davenport. The Bishop preached the sermon; the Dean of the Cathedral, the Very Rev. Marmaduke Hare, D.D., was the celebrant for the Bishop at the ordination Eucharist;

the Rev. G. H. Sharpley, examining chaplain, presented the candidate; and the Rev. Rodney Cobb, curate at the Cathedral, said the ordination Litany, read the epistle, and acted as the Bishop's chaplain.

Mr. Essingham is an Englishman by birth, and was formerly a Congregational minister, being confirmed last February at the Davenport Cathedral. During March, April, and May he was attached to the Cathedral, and on Whit-sunday took charge of Grace Church, Esther-ville, Iowa, where he continues to serve.

LOS ANGELES—On September 12th, the Fifteenth Sunday after Trinity, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, ordained to the diaconate Mr. WILLIAM J. CURRER, in St. Mark's Church, Downey, Calif. The candidate was presented by the Rev. Robert Renison, general missionary of the Convocation of Los Angeles, under whom Mr. Currer has worked as lay reader. Bishop Stevens preached the sermon. The Rev. Mr. Currer is a graduate of the University of Michigan, and is an executive of Bishop and Company, of Los Angeles. Bishop Stevens has assigned him to St. Mark's Mission, Downey.

DEACON AND PRIESTS

WYOMING—On the Fourteenth Sunday after Trinity, September 5th, ALEXANDER E. PAWLA was ordered deacon in St. Peter's Church, Sheridan, by Bishop Thomas. The sermon was preached by the Ven. R. H. Balcom, Archdeacon of Wyoming. The Litany and suffrages were said by Dr. F. H. Hallock of Seabury Divinity School, Faribault, Minn., and the candidate was presented by the Rev. F. C. Wissenbach, rector of St. Peter's Church, Sheridan, and dean of the Powder River Deanery.

On the Thirteenth Sunday after Trinity, August 29th, at the Chapel of the Transfiguration, Menor's Ferry, Jackson Hole, the Rev. Messrs. EDWIN P. BAKER, vicar of St. James' Church, Kemmerer, and PERRY H. SMITH, missionary-in-charge of the missions in Jackson Hole, were advanced to the priesthood by Bishop Thomas. The Bishop preached the sermon, the Litany and suffrages were said by the Rev. Louis L. Perkins, missionary-in-charge of the missions in the Big Piney field, and the candidates were presented by the Rev. F. C. Smith, rural dean, who joined in the laying on of hands.

PRIEST

NEBRASKA—The ordination to the priesthood of the Rev. WILLIAM ALFRED CAVE, Ph.D., took place in Holy Trinity Church, Lincoln, Neb., the Fifteenth Sunday after Trinity, September 12th, the Rt. Rev. Ernest Vincent Shayler, D.D., Bishop of Nebraska, officiating. The Rev. Stanley P. Jones preached the sermon and with the Rev. Carl M. Worden presented the candidate. These two priests, with the Rev. L. W. McMillin, joined with the Bishop in the laying on of hands.

Until two years ago Dr. Cave served important Congregational churches, his last work having been in Crete, Neb., in connection with Doane College. During the period of transition and his diaconate he has served missions in the diocese but has now been elected rector of St. Mary's Church, Nebraska City.

DIED

BOWNE—Died, at his home in Utica, N. Y., on the night of Tuesday, September 14th, FREDERIC JACKSON BOWNE, beloved husband of Amelia Martin Bowne, in his fifty-seventh year. He was buried from St. George's Church, Utica, on Friday the 17th, with a solemn Mass of requiem. The committal was in Forest Hill Cemetery.

"May he rest in peace."

EDGERTON—On Monday, September 6th, at the home of her daughter, Mrs. EDWIN B. CLIFT, Fair Haven, Vt., LUCY SEYMOUR EDGERTON, widow of the late William G. Edgerton, aged eighty-seven years and seven months. Interment in Middlebury, Vt.

HILL—After an illness of two weeks, Mrs. THOMAS NORFLEET HILL died at her home in Asheville, N. C., on August 13th. Services were held at the residence, on August 14th, at three-thirty o'clock, after which she was buried in Scotland Neck, N. C., in Trinity Church Cemetery, at five o'clock, Archdeacon Bethea conducting the services.

Before her marriage to Mr. Thomas Norfleet Hill, of Halifax County, she was Miss Mary Emily Brown, only daughter of Putnam Brown, Esq., of Terre Haute, Ind., and a descendant of Colonel Israel Putnam, of Connecticut.

The burial services were beautiful and impressive as she was laid to rest in this lovely old churchyard where sleep so many of Halifax County's illustrious dead.

LENHART—Entered into life eternal, WILLIAM LEONARD LENHART, in his fifty-eighth year, at

Nyack, N. Y., on September 5th. Burial at Grace Church, Nyack. Interment at Brosville, Pa.

WRIGHT—Entered into rest on Monday, September 6, 1926, at her home in Geneva, C. HARRIETTE EMILY TILLOTSON, widow of late Rev. William E. WRIGHT and eldest and last surviving child of the late The John Tylston Pares, of Narborough, Leicestershire, England, and Harriette Bermingham, wife, in the eighty-sixth year of her age. Funeral service was held at Christ Church, Geneva, the Rev. Jenkin Watkins officiating, assisted by the rector, the Rev. James Colby. Interment at Nashotah, Wis., Thursday, September 8th.

Mrs. Wright was born in London, England, and came to this country with her father in 1855, settling at Nashotah. She is survived by her children, Miss Elinor V. Wright, Edward and Victor T. Wright, Mrs. John Lee Crain, Geneva, Ohio, William E. Wright, of Ohio, Archibald R. Wright, of Portland, Ore and nine grandchildren.

"Rest comes at length!"

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Death notices inserted free. Brief review notices may, upon request, be given to consecutive insertions free; additional insertions, charge 3 cents per word. Marriages or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to avertiser) 3 cents per word; replies in THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and a dress, 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 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 advertisement appears.

### POSITIONS OFFERED

MISCELLANEOUS

WANTED—AT ONCE, ORGANIST-CHOIRMASTER, expert in boy choir work, fond of boys, and competent to take charge of summer camp, not over forty. Large three man Pilcher organ just installed. Scope for teaching. Send full particulars of training, experience, and salary expected, with photograph at least three testimonials of recent date. R. E. AINGER POWELL, St. Paul's Rectory, Evansville, Indiana.

WANTED—ORGANIST-CHOIRMASTER for church in Northwest. Excellent organ and choir. Men, women and boys. Good opportunity for pupils. Must be a Churchman. Writing experience and salary required. XYZ-677, THE LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

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A PRIEST DESIRES A CHANGE OF PARISH. Requirements: rectory, a living wage and possibilities of growth. Location in New York, New Jersey, or New England. Two family. Address R-672, LIVING CHURCH, Milwaukee, Wis.

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

PRIEST, SINGLE, GRADUATE, thoroughly experienced and highly recommended, available for parish or curacy. Address G-674, care LIVING CHURCH, Milwaukee, Wis.



MISCELLANEOUS

**CHURCHWOMAN DESIRES POSITION AS** parish worker. Wide experience in Church and parish work. Position in east or south preferred. Address Box 678, LIVING CHURCH, Milwaukee, Wis.

**COMPETENT CHURCHWOMAN DESIRES** work as chaperon for girls' college, or in connection with institutions, or in a home as companion or in care of invalid or other children. Has had experience in business and is refined and trustworthy. Address R-684, LIVING CHURCH, Milwaukee, Wis.

**DEACONESS SEEKS POSITION IN PAR-** ish, preferably East. Well trained in work with young people. Experienced in religious education. Address Box 676, LIVING CHURCH, Milwaukee, Wis.

**EDUCATED CHURCH GIRL DESIRES POSI-** tion as tutor for boys or girls, or as companion for children. References furnished. Box 679, LIVING CHURCH, Milwaukee, Wis.

**LADY OF REFINEMENT, ENERGETIC,** capable, dependable, would like position as companion-secretary to elderly woman; willing to travel. Box 428, MORAVIA, N. Y.

**ORGANIST DESIRES CHANGE.** Present locality seventeen years. Position with opportunity for teaching desired. Have Public School Certificate. Recitals given. Box N-686, LIVING CHURCH, Milwaukee, Wis.

**REFINED BUSINESS WOMAN DESIRES** position in institutional work in America or Canada, or as companion or for care of invalid child, etc. Address P-685, LIVING CHURCH, Milwaukee, Wis.

**YOUNG AND SUCCESSFUL ORGANIST** and choirmaster, Churchman, desires engagement within commuting distance of New York City. Address Y. and S-687, LIVING CHURCH, Milwaukee, Wis.

PAROCHIAL MISSIONS

**THE REV. WALTER E. BENTLEY, RECTOR** Emeritus of St. Stephen's Church, Port Washington, L. I., has returned home from his world preaching tour throughout the East and the Antipodes for the Actors' Church Union of Great Britain, closing with a Mission at St. Andrew's Church, Fullerton, Calif. He is now ready to serve his brethren as parochial missionary on terms suitable to their requirements. Address, PORT WASHINGTON, N. Y.

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**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.

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

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**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.

MAGAZINE

**THE HENRY STREET CHURCHMAN, A** monthly magazine with twelve pages of devotional and instructive features in the interest of the Catholic religion. Subscriptions, \$1.00. 292 HENRY STREET, New York.

FOR SALE

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

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**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 City

**Cathedral of St. John the Divine,**  
Amsterdam Avenue and 111th Street  
Sunday Service: 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.

RETREATS

**RACINE, WISCONSIN: RETREAT FOR** priests at Taylor Hall, beginning on Monday evening, November 8th, and closing on Thursday morning, November 11th. Conducted by the Rev. William Pitt McCune, St. Ignatius Church, New York City, N. Y. Address, Mrs. GEORGE BILLER, Taylor Hall, Racine, Wis.

**RACINE, WISCONSIN: RETREAT FOR** laywomen at Taylor Hall, beginning on Tuesday evening, November 2d, and closing on Friday morning, November 5th. Conducted by the Rev. Charles H. Young, Howe School, Howe, Indiana. Address, Mrs. GEORGE BILLER, Taylor Hall, Racine, Wis.

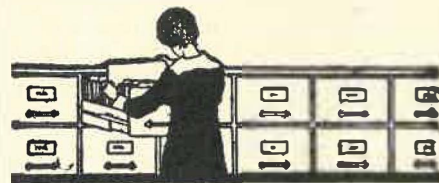
RADIO BROADCASTS

**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.

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

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

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

Readers who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, or homes, may take advantage of our special information service, and send us their wants and we will transmit your request to such manufacturers or dealers writing the letters for you, thus saving you time and money.

If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

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

D. Appleton & Co. New York City.  
*An Outline History of China.* With a Thorough Account of the Republican Era interpreted in its Historical Perspective. By Herbert H. Gowen, D.D., F.R.G.S., professor of Oriental Languages and Literature in the University of Washington; author of *An Outline History of China, Asia—A Short History*, etc., and Josef Washington Hall, correspondent; lecturer on Pacific Asia in the University of Washington; author (as "Upton Close") of *In the Land of the Laughing Buddha*. Price \$4.00.

The Christopher Publishing House. Boston, Mass.  
*The Notings of a Nonagenarian.* A Study in Longevity. By Frank Moody Mills. Born April fourth, Eighteen Hundred and Thirty-one. Price \$2.00 net.

*Through the Mists.* By T. Harvey Seaman. Second Edition. Price \$1.25 net.

*No Older at Night.* By Dr. F. P. Millard, author of *Practical Visions, What a Man Goes Through*, etc. Price \$1.50 net.

*Odes of Worship and Service.* By Henry Coffin Fellow, N.A., Ph.D., author of *Odes of Brotherhood*, etc. Price \$1.50 net.

Cokesbury Press. 810 Broadway, Nashville, Tenn.  
*Spiritual Adventuring.* Studies in Jesus' Way of Life. By Bertha Condé. Price \$1.00.



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

*The Heroes of Smokeover.* By L. P. Jacks, principal of Manchester College, Oxford; editor of *The Hibbert Journal*. Price \$3.00 net.

*The Legends of Smokeover.* By L. P. Jacks, principal of Manchester College, Oxford; editor of *The Hibbert Journal*. Price \$3.00 net.

*Faith, Health and Common Sense.* By Edwin A. McAlpin, author of *On to Christ*. Price \$1.50 net.

Federal Council of the Churches of Christ in America. 105 East 22d St., New York City.

*Handbook of French and Belgian Protestantism.* Prepared by Louise Seymour Houghton.

The John Day Co. 25 West 45th St., New York City.

*My Heresy.* The Autobiography of an Idea. By William Montgomery Brown, D.D., sometime Bishop of Arkansas in the Protestant Episcopal Church; now Bishop of the Old Catholic Church. Price \$2.00 net.

Harper & Brothers. 49 East 33d St., New York City.

*Letters of Louise Imogen Guiney.* Edited by Grace Guiney. With Preface by Agnes Repplier, and nine illustrations. Two volumes. Price \$5.00.

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

*The Grey Coast.* By Neil M. Gunn.

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

*The Imitation of Christ.* By Thomas a Kempis. Edited with Introduction and Notes by Brother Leo, F.S.C., professor of English Literature in St. Mary's College, Oakland, California.

*A Faith for the New Generation.* By James Gordon Gilkey, M.A., D.D., minister of the South Congregational Church of Springfield, Mass., and professor of Biblical Literature at Amherst College. Price \$1.75.

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

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Charles Scribner's Sons. 597 Fifth Ave., New York City.

*Evolution and Religious Education.* Polemics of the Fundamentalist Controversy of 1922 to 1926. By Henry Fairfield Osborn, LL.D., Trinity, Princeton, Columbia; Sc.D., Princeton; Hon. Sc.D., Cambridge; Hon. D.Sc., Yale; Hon. D.Sc., Oxford; Hon. Ph.D., Christiania (Oslo); For. Memb. R.S.; Research professor of Zoology, Columbia University; senior geologist, U. S. Geol. Survey; president, American Museum of Natural History. Price \$2.00.

The Williams & Wilkins Co. Baltimore, Md.

*Conservation of the Family.* By Paul Popenoe. Price \$3.00.

### PAPER-COVERED BOOKS

From the Author.

*Was Transubstantiation Authorized by the Fourth Lateran Council?* By John G. Hall.

### BULLETINS

The University of Chicago Press. Chicago, Ill.

*The Medical Schools, 1926-27.* Announcements. Vol. XXVI. June 5, 1926. No. 24.

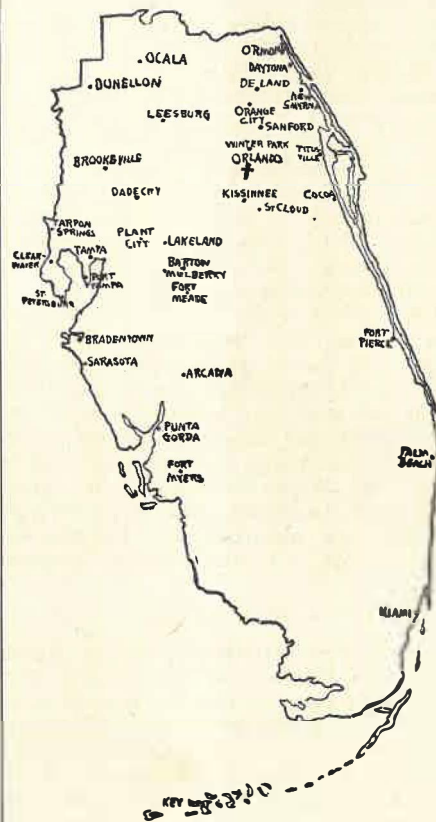
PLANTATION wages in a rural district; \$1.25 per day for a man; \$1.00 per day for a woman; \$2.50 per day for a man and a mule.

## IN THE HURRICANE'S WAKE

[By Telegraph]

Winter Park, Fla., Sept. 20—A report to Bishop Wing from Punta Gorda, on the west coast of Florida and at the edge of the area devastated by Saturday's hurricane, indicates that the church there has been entirely demolished and the rectory badly damaged. Bishop Wing has been unable to establish communication with the east coast or with any other part of the west coast.

Punta Gorda is on a bay on the west coast of Florida, west and a little north of Palm Beach, and not in the area reported to be the hardest hit by the hurricane of September 18th. Our Church of the Good Shepherd there is a small one, having only sixteen communicants according to latest report, and is in charge of the Rev. Henry Edwin Payne, who suc-



### WHERE HURRICANE STRUCK

The little church at Punta Gorda, on the west coast of Florida, was demolished. The Miami area, on the east coast, was the center of the greatest devastation.

ceeded the Rev. C. T. Blanchet, D.D., on his retirement a year ago.

Attempts to get into communication with points on the east coast, where the greatest damage was done by the hurricane, had been unsuccessful as THE LIVING CHURCH went to press. With the general destruction in Miami, the storm's center, it seems probable that our churches there must have suffered heavily. Trinity Church, of which the Rev. R. T. Phillips is rector, and the Chapel of the Holy Comforter, which together have nearly 600 communicants, were apparently directly in line with the storm's center, as were Holy Cross Church, Buena Vista, the Rev. C. R. Palmer, rector, with 197 communicants, and the large St. Agnes' (colored) Church, of which the Rev. G. M. Blackett is rector, and which has a communicant list of nearly a thousand.

## ST. STEPHEN'S NOT TO ABANDON INTERCOLLEGIATE SPORTS

ANNANDALE, N. Y.—St. Stephen's College wishes to announce that the report tained in the daily newspapers that college had abandoned all intercollegiate sports is not in accordance with facts.

The college has abandoned intercollegiate football, on the ground that sport has become so technical and so grossing of student attention as serious to interfere with the intellectual pursuit of the college. This is not felt to be about the other sports and the college will participate in intercollegiate basketball, lacrosse, tennis, ice hockey, and beginning next autumn, soccer. Basketball will be the chief sport and a schedule has been arranged this year including games with Williams, Yale, Dartmouth, Amherst, Colgate, Syracuse, Army, and similar teams. Public announcement to effect to the supporters of the college the Church through the Church seems to be necessary.

The sixty-sixth year of St. Stephen's College opened on September 19th with its normal enrolment and the largest freshman class in its history. New additions to the faculty include J. R. Harlan, Ph.D., formerly dean of the grad school of the University of Cincinnati, becomes associate professor of Classics; Harold R. Phalen, Ph.D., formerly associate professor of Mathematics at Army Institute of Technology in Chicago, becomes professor of Mathematics; Alvin R. deJonge, Ph.D., formerly on the faculty of Columbia University, to be professor of Germanic Languages and Literature; William Dorr Banks, B.P.E., formerly of Springfield Y. M. C. A. College, who comes as director of physical training. Twelve are doctors of philosophy.

## EXECUTIVE CHANGES IN SOUTHWESTERN VIRGINIA

ROANOKE, VA.—At the meeting of executive board of the diocese on September 9th, the resignation of the Rev. David H. Lewis as a member of the board and as chairman of its department of Christian Social Service was accepted with deep regret; Mr. Lewis, formerly rector of St. Paul's Church, Salem, having on September 1st taken up his new duties as rector of the Parish in the Diocese of Virginia with residence at Stanardsville.

The Rev. Frank Mezick, rector of churches at Arrington, Massies Mill, Norwood, all in Nelson County, was unanimously elected a member of the executive board to fill the vacancy. Mezick is one of the best loved clergy in the diocese and will be a valuable addition to the board as a "country parson" of long and active experience.

At the same meeting of the board, the Rev. C. Edwin Michael was elected an associate member of the Department of Finance and Administration, which Mr. R. T. Watts, Jr., Lynchburg, chairman. "Associates" are those members of the various departments who are members of the executive board, and elected by the board on recommendation by the chairman of the department. From the organization of the diocese in 1919 until last council, when his term automatically expired under the rotation system, Michael was a member of the executive board and chairman of the Finance and Administration department, and until July, 1923, he was also treasurer of the diocese.



## Bishop of Southwell Urges the Formation of New Derby Diocese

### Commemoration of American Pilgrims—New Light on Demolition of City Churches

The Living Church News Bureau,  
London, September 10, 1926

THE NEW BISHOP OF SOUTHWELL, THE Rt. Rev. B. O. F. Heywood, has sent a letter to all his priests on the question of the new Derby diocese. "After two or three months' work in the diocese," he writes, "I am more than ever convinced of the urgent need of division. In a diocese of this size it is impossible for the bishop to get to know the clergy and laity and to visit the parishes as he would wish. An excessive amount of time is occupied in purely administrative work. This is inevitable when dealing with more than five hundred parishes, but the result is that it becomes almost impossible to fulfil the promises which are made at a bishop's consecration." The Bishop refers to the holding up of other urgent diocesan matters pending the completion of the division funds, and invites earnest prayers for a successful end of the scheme. "It is hoped to arrange," he continues, "special services in one or two of the principal churches in the autumn, in order to emphasize the spiritual character of the enterprise; for the whole purpose of division is that the Church may be able more effectually to carry on the Master's work."

#### COMMEMORATION OF PILGRIMS

To commemorate the association of the Pilgrim Fathers with Southwark, a special festival will be held some time in October in the Memorial Church of the Pilgrims, New Kent Road, London. Local records state that the *Mayflower*, in which the pilgrims sailed for the New World, was commissioned in the river Thames at Southwark and was manned for the most part by Southwark men. In 1592 the "Separatists" formed their first church in the house of Robert Rippon in Southwark. The majority of the community subsequently fled to Holland, but the little band that remained founded in 1616 a church in New Kent Road, known as the Pilgrim Church, the successor of which is there today almost hidden from public view by a cluster of trees.

#### CITY CHURCHES

I referred in a recent letter to the City church of St. Andrew-by-the-Wardrobe, and the good work which is being done there. At a little distance beyond St. Andrew's, in the same thoroughfare (Queen Victoria Street), is another church, St. Nicholas Cole Abbey, which is also doing its best to fulfil its function as a House of God by providing for City workers week-day services, with lectures and occasional organ recitals. This beautiful Church is one of those scheduled by the Phillimore Commission for demolition. The rector, the Rev. W. C. Piercy, in the current number of his parish paper, deals with the argument that forty-six churches and sixty clergymen are not needed to minister to a Sunday population of 2,500. He answers that they are not, nor is that machinery used (except a portion of it, incidentally) for that purpose. "But we do need the churches, and much of that staff (fewer clergy, but nearly as many

caretakers, voluntary singers, and part-time organists), to provide for the many thousands of weekday workers, even if, as we all agree, a good proportion of the churches could be closed on Sundays, with gain to other work in the Church, and a considerable saving of expenditure, both of money and man-power. So the question of the Bishop of London was merely a rhetorical appeal which begs the real question. I venture to say that in any properly-worked City church there are more worshippers (quite apart from sight-seers) in the five and a half working days than are found on a Sunday in the average suburban church. The suburban church cannot minister to them in the working hours, for they are in the City; the City church cannot minister to them on the Sunday, for they are in the suburbs, and a village population remains in the City then. But is our religion only a Sunday one?" The rector then goes on to point out that the real scandal of the City churches is that the Bishop of London during his twenty-five years' episcopate has so readily given permission for non-residence, even when rectories were actually available for men holding livings in the City. "This needs plainly stating. Only quite recently (since the Phillimore Commission, as well as before) this has been done. In one case, at least, in so doing, the Bishop knowingly overrode (as, indeed, he had the legal right to do) the stipulations of the patrons that the man they appointed should reside. Men who have no rectories to reside in are doing, in some cases, their very best to cope with the work; while naturally, those who seek to be excused from living amongst their parishioners are not apt to be the foremost in doing that."

#### C. M. S. CONGRESS

It has been arranged to hold the eighth Northern Congress of the Church Missionary Society at Chester, from November 2d to 4th. The president is the Bishop of Chester. The subject of the Congress is The Challenge of the Harvest Hour. The following will be among the speakers: Bishop Willis (Uganda), Canon Gairdner (Cairo), the Rev. E. W. Smith (Bible Society), the Rev. W. P. Hare (India), and Canon E. S. Woods (Cambridge).

#### NORMAN CHURCH DISCOVERED

The shell of the nave of an ancient Cotswold church has recently been identified by Mr. W. H. Knowles, F.S.A. Led by the report that an old "Roman" or "Saxon" arch was to be seen in a cottage at Grafton, near Beckford, Gloucestershire, Mr. Knowles found a perfectly moulded Norman arch, supported on engaged shafts with cushioned capitals, in the east gable of the cottage. It was clear on investigation that the arch was not reused material, but that the feature was in the position in which it had been erected at the beginning of the twelfth century. A few measurements suggested that three sides—the north, east, and west—of the cottage possibly formed the shell of the nave (30 ft. by 16 ft.) of a small chapel, the arch being the entrance to the chancel. Subsequent excavations have disclosed the foundations of the chancel (16 ft. by 13 ft.), and identified the remains as those of the Grafton

Church that was associated with the priory of Beckford. The fabric was similar in date and dimensions to the Church of Great Washborne, not far distant.

#### THE CHARM OF WINCHELSEA

At this holiday season, when there is necessarily a scarcity of ecclesiastical news items, I venture to give your readers, from time to time, some details of interesting places within easy reach of London. One such is the old cinque port of Winchelsea, in Sussex, near which I am spending a few days of my autumn "vacation." The name—*Gwent cheset ey*—is said to mean the Island of Shingle on the Level. In the days of its pride, Winchelsea was one of England's chief ports. At one time it contributed ten ships to the cinque ports fleet; and like its neighbor, Rye, it was constantly harried and sacked by the French. But in 1236 the sea began to rise above the Level, and fourteen years later came the great catastrophe, when countless vessels were wrecked, and three hundred houses with six churches were drowned in the flood. Thirty-seven years later came the second blow, when again the sea came in and submerged the whole town, with all the flat land from Hythe to Pett.

That first Winchelsea was nearly three miles from the Winchelsea of today. The people left their inundated homes, and laid out the new town on the point of the spur that runs down from the weald to the plain. Here, for a century and a half, the new Winchelsea prospered, until, toward the end of the fifteenth century, the sea changed its tactics. Having driven the town to the high ground, it began to recede, and left it there, marooned, with no longer any excuse for being. It is a sad story; but the result of it all today is so charming that regret seems difficult. Three of the old town-gates still remain in varying stages of disrepair. Two of them are measurably near to the present inhabited area, but the third is three-quarters of a mile away, on a deep, tree-shaded country road. It is not possible to decide whether the great church, which dates from the end of the thirteenth century, was ever finished. Only the chancel and the corresponding bits of the side aisles are left; but they are spacious enough to make a noble house of worship, the interior of which is singularly beautiful. Here are the famous Alard tombs, which some authorities consider the finest specimens of monumental sculpture in England.

But the fascination of Winchelsea is not in any one thing in it, but in the beauty of the place as a whole, its gracious atmosphere of space and peacefulness. Its charm is the charm of spaciousness; there is so much room to spare that the gardens are not stinted. And Winchelsea has noble trees, among them the ash beside the church, under which John Wesley preached a few months before his death.

GEORGE PARSONS.

SEVERAL CHANGES have occurred in the House of Bishops of the Chinese Church. Bishop Graves has resigned his position as chairman of the House, and Bishop Roots has been elected in his place. Bishop Cassels, for thirty years Bishop of the English Diocese of Western China, died last year. The House at its meeting in the summer cabled to Canterbury its nomination of Bishop Mowl, assistant in Western China, to succeed Bishop Cassels, and within three days' time the Archbishop of Canterbury sent word of the appointment.



## Archdeacon of Norwich Describes Meeting of English Church Assembly

Death of Canon Stocks—New  
Bishop of Lewes—A Pilgrim to  
St. Chad's Well

The Living Church News Bureau  
London, September 3, 1926

SO MUCH HAS BEEN WRITTEN AND SAID from outside in criticism of the methods of the Church Assembly, that it is well for a change to have an "inside" impression from one of its members. The Archdeacon of Norwich, the Ven. G. M. MacDermott, gives a somewhat glowing picture of the recent summer session in the current number of the *Church Assembly News*, the official organ of the Assembly. The opening sentences give the key to what follows:

"A bell rings, and we all stand up. The Archbishop of Canterbury quietly enters, and we are pleased to order ourselves lowly and reverently. We feel safe in his hands, and we are glad to observe that he looks very fit." There are compliments also for the rest of the episcopal members—"there they sit, full of wisdom and learning, men of great and varied experience, speakers all of them, yet so very silent."

The Archdeacon wonders what they think of it all, though he is quite sure that we should never get better bishops under any other system of appointment, and that, as a rule, we should not get such capable men. The Archdeacon also wonders how the Assembly would get on without Lord Hugh Cecil as "Mentor." "Even as it is," he confesses, "there is a suspicion that some members may vote in the opposite way they intended owing to the confusion as to amendments and the original proposition for which permission is asked, 'that it may be put.'" The hastiness of legislation, lack of full consideration of which complaint has been made, seem almost meritorious when seen through the rosy spectacles of the Archdeacon. "The agenda is, as usual, very full. The amendments are bewildering, and there are motions on various subjects. How shall we get through it all? It is curious how uneven is the pace at which we travel. Pages of amendments may take a few minutes only, and then an apparently simple and harmless-looking motion produces a long and even important debate. However, there will be no waste of time with the Archbishop in the chair."

As for the notorious Benefices (Ecclesiastical Duties) Measure, which seems to deprive a clergyman, "deemed negligent" by his bishop, of the right to know the charge and answer it in court, the Archdeacon discovers in its passage through the Assembly the text for eloquent words in the spirit of love. He writes: "It was refreshing to hear the Bishop of St. Albans declare that underlying the Ecclesiastical Duties Measure was a Christian principle. He put in a plea for the penitent parson that he should have a chance of making good. Frankly, I was much moved at the touching words of the Bishop. As a rule, members of the Church Assembly seem afraid of being suspected of being simple, loving souls. They are stern legislators, above all such weaknesses as humility and loving kindness! We are so busy with laws, rules, and organization that there is a real danger of

the spirit of love being counted a vain thing, and administration, discipline, and ecclesiastical law being exalted each out of its proper place."

### DEATH OF CANON STOCKS

On Monday last there passed to his eternal rest, in his 84th year, Dr. John Edward Stocks, Canon of Peterborough, and sometime Archdeacon of Leicester.

He will be chiefly remembered for his honorable and distinguished connection with the southern Lower House of Convocation, where he had a host of friends. When he was elected Prolocutor and Referendary on February 18, 1913, he had already been for ten years on the dais of the House as editor of the *Chronicle of Convocation*, an important office previously held by Archdeacon Ainslie. In addition to his care in producing the records, he had been the right-hand man of the out-going Prolocutor, the late Dr. Eliot, Dean of Windsor. He had also been for four years in the chair of the Committee on Prayer Book Revision, taking a considerable part in the earlier stages of that long process now apparently approaching its completion.

Canon Stocks belonged to the rather small band of clergymen who, like Sir Frederick Ouseley, the Rev. Thomas Helmore, and the Rev. Percy Dearmer, have not considered an intimate knowledge of music incompatible with other duties. He was an excellent organist, frequently deputizing at cathedral services and giving recitals, and played the piano brilliantly, even when past eighty.

### NEW BISHOP OF LEWES

The Ven. T. W. Cook will be consecrated Suffragan Bishop of Lewes in Westminster Abbey on the feast of St. Michael and All Angels. He is resigning the vicarage of Holy Trinity, Hastings, but will continue to be Archdeacon of Hastings. As Dr. Southwell, his predecessor in the bishopric, will be living in Chichester, and his occasional help will be available, it is proposed that the new Suffragan shall live in East Sussex.

### A PILGRIMAGE

A number of Churchpeople in the Midlands are hoping to join the pilgrimage to the shrine of St. Chad, Lichfield Cathedral, next week, when a procession is to be formed from the hospital of St. John to the Cathedral, and after a short service in the Cathedral, a visit is to be made to St. Chad's Well. It is a matter for thankfulness that Anglicans are to revive the pilgrimage to this once famous shrine, for, during the last few years, Roman Catholics in very large numbers have made an annual pilgrimage, when they have held a service in their own church and then attended the Cathedral, but from the *outside*!

### LONDON CHURCHES

A large party of Americans and many British visitors from overseas were present last Thursday at a lecture on The Churches of the City of London, delivered by Mr. J. F. Green in the Church of St. Magnus the Martyr, by London Bridge. The lecturer contended that there was a use for all the threatened London churches, not so much on Sundays as on weekdays. These churches helped, he said, to preserve a devotional atmosphere in

the City, whether through public service, silent prayer, meditation, or music.

The rector, the Rev. H. J. Fynes Clinton, said that during the Roman occupation there were certainly some Christian churches in London, and among them possibly a church on or near that site. The present St. Magnus was probably founded by St. Augustine about the year 600. Since the first known mention of the Church in 1067, Divine worship had been celebrated there without a break except for a period immediately following the Great Fire. The average weekly attendance was between two thousand and three thousand, which was far more than that of most suburban churches. Yet the church had been scheduled for destruction, despite its interest, its beauty, and its history. From the year 1176 until 1840 the church stood actually on the edge of London Bridge, with its doors opening to the bridge. In those days it was regarded as the great guardian of the bridge. He pointed out that the church possessed one of the finest Wren spires in the City, had recently been restored to something like its original beauty, and was doing a good work in the City of today.

### THE INDIAN CHURCH

Bishop Foss Westcott, Metropolitan of India, and the Bishop of Bombay have now returned to India after consultation extending over many weeks, with the India Office, touching the Indian Church Measure. A solution to the many points of difficulty was found, and the bishops remained in England until they had learnt that the main points of their agreement with the home authorities had been approved by the government of India. The bishops were acting for the Provincial Council of the Indian Church, which had approved the measure, and their purpose was to meet objections, which are strongly felt among the more conservative Anglican Indians, to bestowing independence on the Church in India. GEORGE PARSONS.

### BROTHERHOOD EXECUTIVE VISITS CALIFORNIA

LOS ANGELES, CALIF.—Mr. G. Frazer Shelby, general secretary of the Brotherhood of St. Andrew, has just visited the principal centers of Brotherhood work in California. September 9th and 10th he spent in San Francisco and vicinity conferring with chapter directors and other leaders. On the evening of the 10th he addressed a meeting of the San Francisco Assembly of the Brotherhood at St. Luke's Church, San Francisco.

The next day he was in Southern California, where he spoke before a joint meeting of the Senior and Junior Assemblies of the Diocese of Los Angeles. This was held at Christ Church, Redondo Beach, and was largely attended. Mr. Shelby emphasized personal evangelism and work among boys as the two major objectives of the Brotherhood at the present time.

On Sunday, September 12th, he spoke at St. James' Church, South Pasadena, in the morning and at St. Thomas' Church, Hollywood, in the evening. The next day he met the Brotherhood leaders of Southern California at a luncheon conference in Los Angeles. Later in the day he left for Denver.

Mr. Shelby's visit for inspection and conference was made necessary by the recent rapid development of Advanced Junior Chapters in both ends of the state under the energetic leadership of Walter Macpherson, field secretary of the Brotherhood for the Pacific Coast.



## Assisi is Shrine for Thousands as Church Commemorates St. Francis

### Germany and the League—Catholic Movements in the Swedish Church

The European News Bureau  
London, September 10, 1926

MENTIONED IN A PREVIOUS LETTER THAT the celebrations at Assisi in commemoration of the centenary of St. Francis have already begun. Now the *Church Times* has been able to print from the pen of Dr. Walter Seton, the celebrated member of the Society of Franciscan Studies, an interesting and informative account of what has been happening in the little Italian town. On Sunday the habit of St. Francis was exposed for veneration on an open air altar, erected in a meadow at Satriano. The Bishop of Nocera celebrated and there was read, from Thomas of Celano, the story of St. Francis' return to Assisi. In commemoration of that event, a large body of horsemen went from Assisi to Satriano to meet the procession, and the relic was carried through the city to San Rufino, where Francis was baptized and where he had often preached. Opposite the bishop's palace is the church of Santa Maria Maggiore, at one time the cathedral. Hither was the relic taken and placed beside the high altar. The faithful crowded round and kissed it. The day concluded with Benediction in Santa Maria. A picturesque touch was given to the ceremony by firemen wearing helmets and swords who presented arms at the Elevation. On Sunday next the King of Italy himself is coming to the celebrations, while the Anglo-Catholic pilgrimage arrived yesterday.

#### THE LEAGUE OF NATIONS

Much interest has been aroused among Christians and among men of good will generally by the entry of Germany into the League of Nations. But an article of the Paris *Croix* should be read with attention. It refers to the offer that Germany has made to Belgium to purchase back the ceded territories of Eupen-Malmedy. These territories belonged to the Austrian Netherlands in the eighteenth century, but when with the French Revolution the Austrian Netherlands ceased to exist and was united to Holland by the Congress of Vienna in 1815, they were taken from them and given to Prussia. During the last hundred years the inhabitants became Prussianized, and there was some outcry when they were given back to Belgium at Versailles. But whatever the inhabitants might be, the territories were of great strategic use to Germany, and on them lies the famous camp of Elsenborn with vast strategic railways from it ready for an invasion into Belgium. The Germans, who were unable to pay reparations, now suggest buying this territory back. The *Croix* very properly comments upon the hypocrisy of the whole proceeding and says that it is a complete violation of the Dawes scheme, and the spirit of Locarno. This is perfectly true. The eastern frontiers of Belgium and France are to be respected by Germany. The article goes on to argue that perhaps there will be an offer to buy back Alsace and former German Lorraine. However much Churchmen welcome the entry of our former enemy into the League on humanitarian grounds, a word of caution is not out of place.

#### THE SWEDISH CHURCH

The problem of this Lutheran body has once more recurred and it is becoming increasingly difficult for loyal churchmen to know what attitude to take with regard to it. The columns of the *Church Times* are once again open to controversy concerning it. In the issue of July 30th a correspondent describing himself as an Anglo-Catholic layman wrote an interesting article about it. He first describes his visit to Vreta Abbey on the Gota canal. "One was at once struck by the difference from the average Lutheran church in Germany. On the altar was a crucifix from which hung candles and flowers. One might have been in an Anglo-Catholic church at home."

But with the first service there was disappointment. Though there were lights on the altar and the priest wore a green chasuble and the service was even called "High Mass," no one knelt, and after what would correspond to Anglican "Ante-Communion," there followed a sermon, prayers for the Church and King, the "Our Father" and Blessing, while the principal part of "Mass" was carefully excluded. Next day the correspondent had an interview with Dr. Wils Widney, the *primarius* (pastor), who ranks next after the Archbishop of Upsala. He explained that the word "High Mass" was a misnomer for the service, and that Communion was usually given once a month in the evening. Chasubles had a "High Church significance," but there was no movement towards Catholicism. "A few are interested in it, while a few are attracted in an opposite direction, but there are no clear-cut divisions and no party feeling. The modernists are more numerous than the Catholic minded, but they only number two professors and three or four pastors." The good bishop further said:

"We maintain our apostolic succession, but Ordination is regarded rather as an act of the Church choosing out her ministers than in any Catholic sense."

"A layman cannot carry out the duties of a priest, but this is not due to High Church doctrine."

"The Sacraments are a vehicle of grace depending for their efficacy on the worthiness of the receiver."

"Private confession to a priest is not unknown, but it is the exception and not the rule."

"The churchgoers are mostly either High Church or very Low Church. Work-people only go to church on the great feast days. They have so much to do that they find it difficult to go at other times. But they are mindful of their position as members of the Church, and have their children baptized and confirmed. Most of them also get married in a church, only about seven per cent taking advantage of the civil marriage. The Swedish people have a deep devotional sense, but there is some rationalism also in their character. A great part of the nation is really religious, but a very great part is indifferent. It is impossible to compare the Swedish with the German attitude towards the Church, for even the Socialists here are not hostile to it, and often sit as representatives on the parochial councils. Christianity is taught in all schools, while in the commoner schools instruction is given in the Bible and in Church and missionary history. For some years the Catechism was not taught in the schools, but it is now being restored through the action of the teachers."

"Generally speaking, there is a growing interest in religious questions among the working-classes. One cannot say that religion has broken through into their lives, but they are friendly to it."

The general impression of the correspondent was that Sweden was a country that was complacently indifferent about religion, rather materialistic, and allowed the State to dominate the Church. He concluded his article by saying, "Missionaries armed with the full Catholic Faith can alone awake Sweden from her sleep. One could not help wondering why we should not send missionaries there, as we did in the old days when Scandinavia was pagan. Is there any reason why we should not?" A letter appeared in the next week's issue criticizing this rather fantastic proposal. Would it be likely that the Swedes would welcome foreign missionaries? In this connection I remember reading a year or two ago an article in an English Roman Catholic journal, saying that Romanism had hitherto made little progress in Sweden, because it had largely been in the hands of Roman Catholic monks from Germany, whose nationality has aroused the antipathy of the Swedes.

But an even more interesting article has appeared from the pen of Dr. Yelverton. He says: "The Church of Sweden may have much to learn from Catholicism and in due course it may so learn. But at least Churchmen of whatever school may learn something from the Church of Sweden where there is no party feeling, though some are Catholic in outlook and some are not. The fact that there is at present no movement towards Catholicism in Sweden is no gauge that there may not be in the future. I suppose that the same might have been said in the first quarter of the nineteenth century of the English Church. A hundred years may make a vast difference, but that difference will only come about in the right and Catholic way, if the Swedes receive sympathetic consideration from English Catholics." The writer goes on to suggest that a committee might be formed to include certain members of the Swedish body, who in the words of an E.C.U. report "are striving for Catholic truth and practice and firmly believe in their Catholicity," and members of the Anglican Church. This seems a practical and statesmanlike suggestion. I feel sure that there would be no hesitation in responding to this from the Anglican side. Will the Swedes join us in it?

C. H. PALMER.

#### SYNOD OF CHURCH IN CHINA

THE GENERAL SYNOD of the *Chung Hua Sheng Kung Hui* (Church in China), which is to meet in Foochow, May 1st to 8th, 1927, promises to be the largest and most interesting meeting of the *Sheng Kung Hui* that has yet been held. The Fukien diocesan synod is to meet just previous to the General Synod. Sunday, May 1st, will be the closing day of the diocesan synod and the opening day of the General Synod, and at the main service on that day the beautiful new Foochow Cathedral will be dedicated. The special preacher on that occasion is to be Bishop White of Honan, and the committee of arrangements have expressed the hope that he would be able to give the sermon both in Mandarin and Foochow languages, without interpretation, for it is felt that these two languages would reach the largest number of those who will be present.—*Scottish Chronicle*.



## Ontario Parish Celebrates Centenary; Rupert's Land Provincial Synod Meets

### Miscellaneous Canadian News

The Living Church News Bureau }  
Toronto, September 16, 1926 }

COMMEMORATING THE CENTENARY OF the parish of Augusta, Diocese of Ontario, a celebration was held. It marked the hundredth anniversary of the building of the Maitland church by the founder of the parish of Prescott, the Rev. Robert Blakey, who was sent out to Canada by the Society for the Propagation of the Gospel. Holy Communion was celebrated in the morning, the celebrant being the Rt. Rev. Charles Seager, Bishop of Ontario, assisted by the Rev. Rural Dean Dumbrille (epistoler), the Rev. Canon Patton (gospeller), the incumbent, and the Rev. J. Brownlee (deacon).

At this service a beautiful brass mural tablet in memory of the late Rev. Robert Blakey, first rector of Augusta, was dedicated by the Bishop. The tablet is erected by his only surviving daughter and his grandchildren.

During an appropriate service conducted by Dean Dumbrille, personal reminiscences were indulged in by those who assisted the second rector, the Rev. Richard Lewin, who worked here from 1858 to 1898. At an afternoon meeting interesting addresses were delivered by Canon Patton, Canon French, and others. The Bishop closed the meeting with an optimistic speech on the past, present, and future of Canada. The celebration was terminated with a choral Evensong rendered by St. John's Church choir of Prescott.

#### SYNOD OF RUPERT'S LAND

The twentieth meeting of the provincial synod of Rupert's Land will begin in Regina, September 19th. The opening service will be held at St. Paul's Church at 7 P.M., when the sermon will be preached by the Bishop of Keewatin. The synod will assemble for Holy Communion in St. Paul's Church the following day at 10 A.M., after which His Grace, the Metropolitan, will deliver his address.

#### PEAL OF BELLS INSTALLED AT ST. JOHN'S, NORWAY

The new peal of bells in St. John's Church, Norway, Toronto, was inaugurated with a special sermon and dedication by the Bishop of Toronto, who also dedicated the bronze tablet at the east doorway to the late Catharine Morrison, donor of the bells.

Special carillon numbers were played as part of each service of music; but the full strength of the bells was heard in the two programs of hymns and chimes played by Mr. Leland Richardson for an hour after each service.

The red brick church, with its new parish house, and great, grim, ivied Norman tower, looked peculiarly like a bit of old London in the morning as the large congregation filed out down the slope to Woodbine Avenue, past the cemetery.

#### THE ALUMNI OF HURON COLLEGE

The alumni association of Huron College, London, held its annual meeting on September 15th and 16th. The speakers were the Rt. Rev. H. J. Hamilton, Bishop of Mid-Japan; the Ven. Archdeacon Sage, of London; the Very Rev. Dean Broughall, Christ Church Cathedral, Hamilton; and the Rev. T. G. Wallace, London.

### MISCELLANEOUS NEWS

The appointment of the Rev. Canon Jeffery, as first Archdeacon of the new Archdeaconry of Selkirk, Man., has been made by Archbishop Matheson. The archdeaconry comprises the whole of the Diocese of Rupert's Land outside of the deaneries of Winnipeg and St. John's Cathedral. Canon Jeffery received the office as a tribute to faithful work done during the long years of his connection in the diocese.

The Rev. Edward Morris, one time rector of Christ Church, Stellarton, and a graduate of Wycliffe College, Toronto, was unanimously chosen as the new rector of St. Matthias' Church, Halifax.

In celebration of 130 years of worshipping service was held in James' Church, Westfield, Diocese of Fredericton, when the special preacher was the Rev. C. Gordon Lawrence of Trinity Church, St. John. The Rev. A. Patstone, rector of Westfield, and Roland Dibblee, lay reader, assisted in the service.

A wedding of much interest took place on Saturday, September 4th, at St. Andrew's Church, Grimsby, when Miss L. Metcalf, daughter of the late Dr. Metcalf of Grimsby, was married by the Rev. A. Ballard to the Rev. F. H. Cosgrove, provost-elect of Trinity College, Toronto.

The first service to be conducted by Rt. Rev. Dr. C. A. Seager, in his official capacity as Bishop of Ontario, was held Sunday morning, September 5th, when officiated in St. George's Cathedral, Kitchener, at the ordination of William Wrierson of the Rev. J. de Pencier Wrierson, rector of St. Luke's Church, to the diocese.

## Diocese of Massachusetts Plans School for Church Workers in October

### Two Famous Paintings For Church of the Advent—Opening of New St. John's, Haverhill

The Living Church News Bureau }  
Boston, September 19, 1926 }

THE DIOCESAN CHURCH SERVICE League has completed arrangements for holding a ten week school for churchworkers at the Cathedral Church of St. Paul. All the courses, twenty in all, are to be conducted on Thursdays from October 7th to December 16th, omitting only Thursday, November 25th, Thanksgiving Day. On each one of these dates lectures will be given at 11 A.M., on The Life of St. Paul, by the Rev. Warner F. Gookin, vicar of the Church of the Ascension, Boston, and on Parish Programs and Methods, by Miss Eva D. Corey.

At the 12:10 services on these days the Rev. Norman B. Nash, of the Episcopal Theological School, will deliver addresses on The Ethical Teachings of Jesus. From 3 to 6 P.M., lectures will be given on Does the Church Need Social Service? by Mrs. Ralph Lewis; Discussion Group on the Rural Problem, by Miss Margaret I. Marston; Points for Leaders of Boys, by Mr. Frank W. Lincoln, Jr.; and on Girls' Work, by a leader yet to be announced. At seven o'clock there will be courses on The Pupil, by the Rev. Charles F. Lancaster of the Church of the Good Shepherd, Reading; Kindergarten and Primary Methods, by Miss Clara Ransom; Grammar and Junior High Methods, by Miss Elizabeth L. Hopkins; Senior High Methods, by Miss Constance Hapgood; Adult Education in the Parish, by Miss Margaret I. Marston; Church School Administration (for clergy and superintendents), by Mrs. Maude Copley; The Service Program in the Church School, by Miss Lucy C. Sturgis; and The Ideals and Work of a Parish Altar Guild.

At 8 P.M. there will be courses on The Life of Our Lord, by the Rev. Dwight W. Hadley, rector of Grace Church, Medford; Old Testament, by the Rev. Charles L. Taylor; The Prayer Book, by the Rev. Frederic W. Fitts, rector of St. John's Church, Roxbury Crossing; Missions, by the Rev. Allan W. Cooke, Ph.D., West

Newton; and Laymen at Work in Church by Mr. John Q. Adams, chairman. The last named course is to take the form of a series of five conferences for clerics and laymen. Several of these courses will be taken for credit in the National Teachers' Association, and diocesan certificate will be given to those passing examinations in any of them. The diocesan supervisor of the N.A.T.A. is Rev. Allan W. Cooke, Ph.D., 32 Sylvan Avenue, West Newton, who will be glad to give further information.

#### GIFTS TO CHURCH OF THE ADVENT

The Church of the Advent, Boston, just received two notable gifts, which were shown today for the first time. They are paintings, hung on each side of the sanctuary, flanking the high altar. One is an unusually fine copy of the Madonna del San Sisto, by Raffaele, executed perhaps a century ago; it is complete, showing all the figures, instead of the Madonna and Child only. The other is a Holy Family, an original by Cavalier Marcantonio Franceschini of Bologna, who painted toward the end of the seventeenth century. The picture was bought from the Palazzo Magnanini at Bologna, by a well known Boston collector, and is attested to be an authentic work of that master by a certificate of the Royal Academy of Fine Arts of Bologna. Franceschini was eminent for fine taste, fertile invention, rapidity of execution, and wonderful coloring. He painted frescoes in Bologna, Genoa, and Rome; but his chief works are an Annunciation and a St. John the Baptist. In this Holy Family, the Blessed Virgin sits a little to the left of the center, clothed in garments of old rose and blue, with a white head-dress, and holding our Lord astride one knee. His face is smiling, turned toward St. Joseph, who, half-kneeling, kisses His hand. The picture is exquisitely composed and colored, and has a thoroughly devotional feeling.

Both paintings were presented to the church by Mrs. William Amory, of Beacon Street.

#### ST. JOHN'S, HAVERHILL

The first services in the new Church of St. John the Evangelist, Haverhill, will



conducted on Sunday, September 12th, by the Rev. John H. Yates, rector. All of the Sunday services were largely attended, and a special musical program was furnished by the choir, directed by the rector.

The edifice—the third that the parish has had since it was formed in 1875—was formerly the First Unitarian Church and was erected in 1858. The building was enlarged about ten years ago, when the original church that faced Grand Army Park was raised to face Main Street, and a lower story, Unity Hall, added.

The purchase of the property by St. John's Parish also involved the sale of its church at Main and Sheridan Streets, erected and used since 1908, the latter, with its altar, organ, pews, and furnishings, having been purchased as a mission for parishioners of St. James' Roman Catholic Church.

Parishioners plan to erect a new pulpit as a memorial to the Rev. C. W. Tyler who served for nineteen years as rector, and who was instrumental in the erection of the church in Ward six after the parishioners had been without a church home

for four years, the original church on Broadway having been closed in 1904.

NEWS NOTES

The newly built Christ Church at Harwichport was formally opened on Sunday, August 29th, by the Rev. Charles E. Williams, rector of St. George's Church, Chicago, assisted by the Very Rev. F. S. White, D.D., Dean of Cleveland, Ohio, both of whom made addresses, another being delivered by the Congregational minister of the town. This has been a summer mission for a number of years, and, finally, this very attractive church has been built with seating accommodation for about 200, and it is intended to carry on from henceforth regular services throughout the entire year. On the first Sunday in September the services were conducted by the diocesan missionary, the Rev. W. W. Love, who has charge of the mission.

By the will of the late E. Pierson Beebe, a prominent layman of the Church, besides other bequests, an endowment of \$100,000 has been left to the Church of St. Barnabas, Falmouth, Mass.

Mr. Cross is of English parentage. His father is a Methodist minister at Potomac, Ill. He is an able student of sociology, and besides his university experience at Illinois, he spent a year with the Society of St. John the Evangelist, Boston.

SOCIAL CASE WORK IS CHALLENGE TO CHURCH

The Round Table met for its opening fall session at St. James' parish house, on Monday, September 13th. The speaker was the Rev. Alfred Newbery, assistant at the Church of the Redeemer, Chicago. Speaking of the contribution that the social worker of today has made in the study of the problem of human relations, Fr. Newbery deplored the laxity of the Church in dealing with the "case work" of society. He said:

"Case-work 'consists of those processes which develop personality through adjustments, consciously effected, individual by individual, between men and their social environment.' This means that case-work is built upon an effort of the will, and religion has always been the one universal power to arouse and direct the will. The case-worker's diagnosis may reveal the need of a changed will to express itself, but if it neglects religion it leaves out of account an essential factor in achieving a changed will.

"The challenge to the Church is to show forth the technique by which the will is changed. Here the Church has been weak. The confessional is being effectively used as far as its subjective values are concerned by the psychiatrist, while the Church uses it in any of its values only fitfully. The Church has been hysterically talking about its 'spiritual' work while the 'secular' agency has stolen its thunder. If the Church is to retain its strategic place in the cure of souls, it must understand social case work sufficiently to use its results, and understand its own contribution clearly enough to impress upon a materialistic society (1) the vital need of a spiritual relationship with God, and (2) the knowledge of where and how that relationship is to be entered upon."

THE VISIT OF THE BISHOP OF LONDON

The Rev. Dr. George Craig Stewart has charge of the itinerary of the Bishop of London in the Middle West. The Bishop will arrive in Chicago on Monday, October 4th, in his private car. The committee associated with Dr. Stewart plan to have the clergy meet the Bishop at the station on Monday. They will conduct him to one of the down-town churches where the Bishop will celebrate the Holy Eucharist. This service is especially for the clergy. The laymen of the diocese will probably entertain the Bishop at dinner in the evening. It is also proposed to have a public mass meeting. The Bishop will leave on Tuesday morning for the University of Illinois. On Wednesday he will speak at the University of Chicago, on Thursday he will speak at the University of Wisconsin, and on Friday at Northwestern University, Evanston. On Sunday morning the Bishop will preach at St. Luke's, Evanston, and on Sunday evening he will speak at the Sunday Evening Club at Orchestra Hall, Chicago.

REV. N. B. CLINCH ELECTED CHAPLAIN OF THE LEGION

The Rev. N. B. Clinch, priest-in-charge of the Church of the Messiah, Chicago, was elected state chaplain of the American Legion at the state convention held at Springfield on September 15th. He succeeds the Rev. Fr. Darche. Mr. Clinch has been identified with the Church in this diocese for all of his ministry, serving for many years as rector of Emmanuel Church, Rockford, Ill. At the call for American forces in the Great War, Mr. Clinch went

## Berkeley Student Stirs Up Tempest by Criticism of College Youth

### Fr. Newbery On Social Case Work—Visit of the Bishop of London

The Living Church News Bureau  
Chicago, September 16, 1926

**M**R. WILFRED O. CROSS, A GRADUATE IN arts of the University of Illinois, and a student at the Berkeley Divinity School, has stirred up a tempest in university circles and in the general public by certain articles written by him in the last two issues of the *Witness*. The general title of the articles is *The Morality of the Undergraduate*. The first instalment contains the pith of the offense that the writer has given to the undergraduates and to the teaching body alike of the University of Illinois and of the University of Chicago. Mr. Cross, speaking of his experience as an undergraduate, makes scathing statements about the conduct of his fellow students, particularly of the co-ed. She is pictured as a petter, a drinker, and as a destroyer of campus morality. Mr. Cross sets out to prove his case, by making certain stirring statements against the drinking habits of the students and loose private dancing parties, and by telling the story of the alleged misconduct of a body of men and co-eds in a sleeper on the way to an intercollegiate football game last fall. He says:

"The morality of the colleges was not in question before the coming of the co-ed."

"Drinking is now a minor vice for dating, a comprehensive diversion which includes dancing, drinking, and petting. Women now participate in drinking bouts to an extent which is, to the uninitiated, astounding," he continued.

"I know of a trainload of sleeping coaches bound to an inter-university football game last fall in which collegians of both sexes, most of whom were quite drunk, staged a pajama dance in the aisles.

"Certain sororities," he wrote, in a comment on the "fashionable custom" of co-educational drinking, "had huge quantities of gin delivered by the back-door route."

Of private dancing parties Cross wrote as follows:

"These affairs, made interesting by petting, abbreviated costumes, and drinking are, to say the least, only mildly respectable, though only character is damaged at these orgies. The traditional drinking of the old days, since the participation of the college woman, has become a bacchanalia."

The weakness of the article, it seems, is its generalizations, its citing of exceptional cases as a norm, and its lack of specific accusations. The criticism which the article has provoked among clergy, teachers, students, and general public, has mostly been of indignant denial of Mr. Cross's allegations, and a demand that he prove his case by specific evidence.

It is significant that the opinions of the older generation are all in support of the young people. The youth of today, wherever their lot is cast, are largely what their parents have made them. Clergy and educators are agreed on this. Much of the criticism of the young people, granting a certain wide disregard by them of proprieties and sound moral standards, is misdirected. It should be directed where it belongs: to the source. The parents are ultimately responsible. Professor Alonzo Stagg, the well known coach at Chicago University, is best qualified from his years of contact with students to speak of the moral status of the undergraduate. He agrees that there is a tendency of young people to break away from the past, but he does not think that this tendency is necessarily evil. But of modern parents Dr. Stagg says:

"Parents seems to be relaxing their grip. They are too often selfish and soft. Where there is so much wealth, as we have in this country today, relaxation is to be expected perhaps. And when the immaturity of the college student is considered, along with the softness of parents, it is not surprising that the youngster seeks thrills in ways that shock the older generation. There are undoubtedly small groups that are subject to the criticisms that Mr. Cross makes, but they are exceptional, not typical."



overseas and served with distinction at the front. Besides the notable work that he has done in building up the new congregation of the Church of the Messiah on the South side, Mr. Clinch has been active in the Legion. He is chaplain of the Hyde Park post, and was formerly senior spiritual advisor of the 33d Division.

## NEWS NOTES

Extensive preparations have been made for the series of diocesan conferences on the Church's Program at Taylor Hall, Racine. That for clergy will begin on Wednesday evening, October 6th, and will end at noon on Friday, October 8th. In the evening of Wednesday Dr. Wm. C. Sturgis will lead the discussion on The Mission and Message of the Church.

The Rev. E. A. Gerhardt and his congregation are making plans for the fiftieth anniversary of the parish of Christ Church, Winnetka. The parish was organized under the late Bishop McLaren on October 3rd, fifty years ago. During these years the parish has been served by good and able priests and devoted and efficient laymen, and ranks now as one of the leading parishes in numbers, wealth, activity, and influence in the diocese.

ST. MICHAEL AND ALL ANGELS  
FINISHES CAMPAIGN

Last week we referred to the campaign which the Church of St. Michael and All Angels, Berwyn, was making for its building fund. The campaign has just been finished and \$25,000.00 has been raised for the building of the church. The program calls for a total expenditure of \$100,000.00. Mr. Robert M. Hyde is the architect of the new church, a modern brick building with a full basement. The basement has already been completed. The section of the church now to be built will cost approximately \$50,000.00. The Rev. Harold B. Hoag, son of Frank D. Hoag of La Grange, is rector of the parish. H. B. GWYN.

## TO BLESS BRIDES' ALTAR

Some Records at "Little Church"—  
New York News Notes

The Living Church News Bureau  
New York, September 18, 1926

THE NEW BRIDES' ALTAR AT THE Church of the Transfiguration, probably the only one anywhere so titled, and which has been described and pictured recently in these columns, is nearing completion and soon will be in use. The blessing of this altar will be held at Evensong, at four o'clock on the afternoon of Sunday, October 3d, and will be conducted by the rector of the church, the Rev. Dr. Randolph Ray. The chantry, where the altar stands, is to be known as the Chapel of the Holy Family, a name chosen chiefly because of the many weddings which are solemnized in that part of the church.

The resumption of the broadcasting of the service of Evensong at the Church of the Transfiguration begins tomorrow, Sunday, September 19th. This will be, as previously, through the Gimbel station, WGBS, at four o'clock, Eastern daylight-saving time.

## LONG TERMS OF SERVICE

We reported recently the death of Mr. Elijah P. Smith of this city and made mention of his long term of service at the Church of the Transfiguration. For fifty-one years he had been a member of its vestry. The statement led to further information concerning unusual records

made by other communicants of the same church. In October, Transfiguration parish enters upon its seventy-ninth year. Only three rectors have served it in that time. The first rector, its founder, the Rev. Dr. George H. Houghton, held that office forty-nine years; he was succeeded by his nephew, the Rev. Dr. George C. Houghton, who was rector for twenty-six years, so that the parish was under the administration of members of the same family for a total of seventy-five years.

a pilgrimage today to the Mohegan rries at Peekskill. This is to visit source of supply of all the granite used in the construction of the outer of the Cathedral nave.

Bishop Manning is expected to be from his European trip shortly after tober first. The Rev. J. M. Ericsson, centor at the Cathedral, has reco from his recent serious illness and wi some his duties also about the first o coming month.



SARAH SCHERMERHORN CONVALESCENT HOME, MILFORD, CONN.  
An evening scene around the fire at the New York City Mission's vacation and rest home

James Potter Dod was the organist of this church for thirty-six years; Miss Jennie T. Draper, a teacher in the Church school, fifty-one years; William Franklin Adams, its sacristan, forty years; William Judson Minor, its sexton, over thirty years. In the mortuary chapel a tablet commemorates the faithful service of Walter W. Griffin (a Roman Catholic), who was for thirty-five years postman in Twenty-ninth Street. The present sexton, Mr. Michael Bellizzi, should be given mention among

Evensong at the Cathedral on Su afternoon, September 26th, will comm rate the patron of the Scandinavians Ansgarius, for whom one of the Chapels of the Tongues is named.

## NEW YORK NEWS NOTES

Bishop Stires officiated on Wedne at the marriage of his son, Arthu Miss Catharine Howard Wilcox, of York and Darien, Conn. Howard S was best man, and two other sons o



GROUPS AT THE SCHERMERHORN HOME  
Here the New York City Mission sends 250 women and children as its guests every two weeks during the summer

these records, for he is now completing his twentieth year at the Little Church Around the Corner.

## AT THE CATHEDRAL

The nave of the Cathedral is growing rapidly in impressiveness. The walls loom above the tree-tops and are now nearly equal to the height of the walls of the crossing where the dome begins.

The full choir of the Cathedral will be in its place tomorrow for the first time after the summer vacation.

About a hundred members of the Laymen's Club of the Cathedral are making

Bishop, Milmore and Ernest Stires, among the ushers.

The vacation season at Schermer House, Milford, Conn., maintained by New York City Mission Society, has extended to October 1st. At present mothers and children are vacatio there. After October 1st, the House remain open for the use of convalesc

This year, for the first time, Colu University, through its extension de ment, is to conduct all of the commu training schools of religious education Church workers in the city. The dioc Board of Religious Education is coöper



ing with them. The Rev. Mr. Suter, our national executive, states that he considers this one of the finest opportunities offered to any diocese in the Church. A description of the courses is obtainable by writing to Columbia University.

HARRISON ROCKWELL.

**BISHOP OF LONDON'S ITINERARY**

NEW YORK—The Bishop of London's itinerary, as we now have it, is as follows. The engagements are in nearly every instance with students—addresses, services, mass meetings, conferences with individual students or groups, teas or suppers with college units of the National Student Council. There are one or two clergy luncheons, and Chicago and New York are planning Church Club dinners. A few days or half-days apparently not accounted for are reserved for rest or recreation. The list of engagements for the last two weeks is incomplete. As a matter of possible interest, the approximate number of students in some of the larger institutions is given in parentheses.

- October 1. Ames, Iowa. Iowa State (8,000).
- " 2. Iowa City, Iowa. University of Iowa (7,500).
- " 4. Chicago.
- " 5. Springfield and Urbana, Ill. University of Illinois (11,000).
- " 6. Chicago. University of Chicago (14,000).
- " 7. Madison. University of Wisconsin (8,000).
- " 8, 9, 10. Chicago and Evanston. Northwestern (6,000).
- " 11. Ann Arbor, Mich. University of Michigan (10,000).
- " 13. Detroit.
- " 15, 16, 17. Boston. Harvard (7,000). Church of the Messiah, Harvard University Chapel, St. Paul's Cathedral.
- " 18. Providence, R. I.
- " 19. Hartford, Conn. Trinity College.
- " 20, 21. Hartford and New Haven. Yale (4,000).
- " 22, 23, 24. New York. Columbia (30,000). Cathedral service for students. St. Paul's Chapel, Columbia. Other engagements.
- " 25, 26. Princeton, N. J. (2,500).
- " 27. Philadelphia. Divinity School. University of Pennsylvania (7,500).
- " 28, 29, 30. Baltimore and Washington.
- November 1. Lexington, Va. Washington and Lee University.
- " 2. Lynchburg, Va.
- " 3. Sewanee, Tenn.
- " 12. San Francisco.
- " 13. Sails for the Orient.

**MARYLAND CONVENTION TO MEET OCTOBER 20TH**

BALTIMORE, MD.—The Most Rev. John Gardner Murray, D.D., Presiding Bishop and Bishop of Maryland, has set October 20th as the day on which the convention of the diocese shall reconvene and resume balloting for a bishop coadjutor.

As stated in THE LIVING CHURCH for September 11th, after supplementary nominations, the nineteenth ballot will be taken, eighteen having been cast in the spring without election.

Although Bishop Murray has entered his seventieth year, his action in asking for a coadjutor was based only on the increase of duties that was put upon him by the General Convention in New Orleans last fall when it called him to the presiding bishopric of the Church.

On the eighteenth ballot the Ven. E. T. Helfenstein, D.D., Archdeacon of Maryland, was the leading candidate, having forty-two clerical and forty-six lay votes, which lacked thirteen clerical and five lay votes of an election.

**IMPROVEMENTS AT GRACE CHURCH, MADISON, WIS.**

MADISON, Wis.—Adding to the already beautiful interior of Grace Church, Madison, the Rev. Hope H. Lumpkin, rector, there has been installed recently a dossal and pulpit which blend with the other fittings of the church, and greatly enrich the whole chancel and sanctuary.

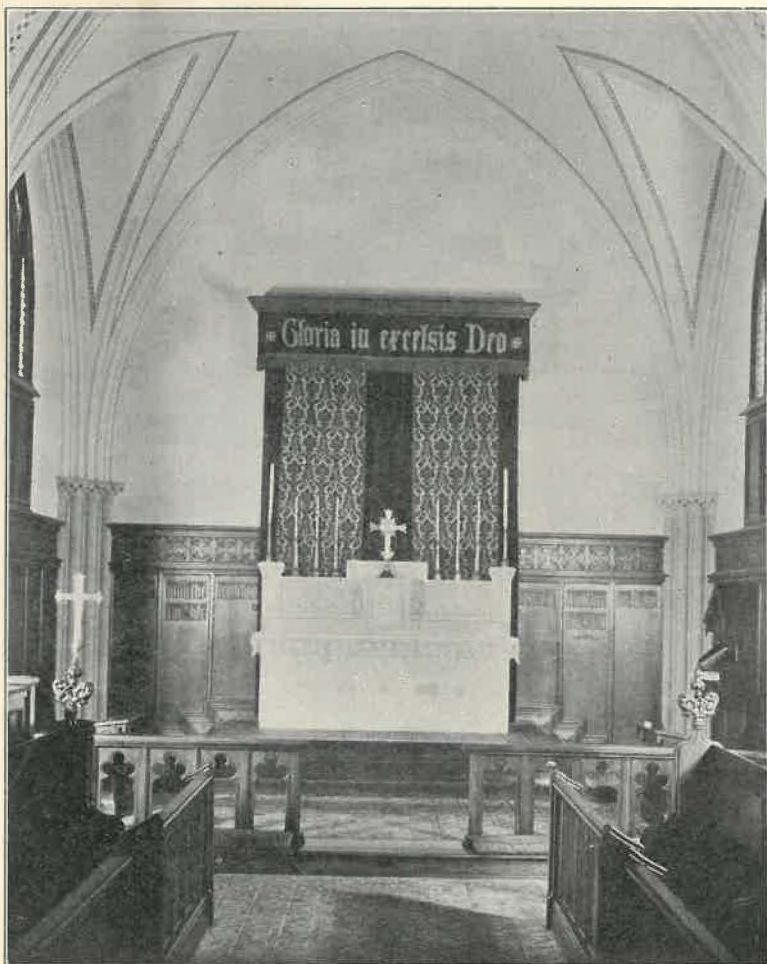
The remodeling was completed in time for the services to be held in the church last Palm Sunday, but several additional memorials and gifts remained to be installed. Some of these were two windows of Munich glass above the altar on either side, and three windows, also from Munich, in the beautiful chapel.

Then there arrived recently the dossal and pulpit. The dossal is a mediae-

mid-day and on Sundays immediately preceding service, and this also finds much favorable comment in the city.

**IOWA CLERGY CONFERENCE**

AMES, IA.—A conference of the clergy of the Diocese of Iowa was held here, Monday, Tuesday, and Wednesday, September 13th, 14th, and 15th, under the auspices of the field department of the Bishop and Council. The meetings were held in the college Y.M.C.A., where lodging and meals were also obtained. The celebrations of the Holy Communion were held in the Collegiate Methodist Church, which is well adapted to services of the Church, having a chancel with an altar, and other furnishings common to an Episcopal church. This Methodist church was



GRACE CHURCH, MADISON, WIS.  
The sanctuary as newly decorated and finished

val Italian pattern, woven in France, and is a rich cloth of gold with deep roseate figure. It is banded with ecclesiastical velvet, and has above the altar a baldichino with the words in gold lettering, *Gloria in Excelsis Deo*. The pulpit, a memorial, is of oak, and in the center panel, in heavy bas-relief, is the figure of the Christ, while on either side, in adoration, and in listening attitudes are the four evangelists, arranged two on either side, each with his appropriate symbol carved by him. The whole effect is greatly to enrich the chancel and sanctuary.

Additional plans for the use of the church for the benefit of the city include weekly organ recitals on the great organ, and also a mid-week noon-day service for business people. Situated as the church is on the capital square, hundreds of men and women pass its doors daily, and as the doors are always open many use the church for prayer and meditation. The chimes in the tower are rung daily at

designed by a Churchman, the junior warden of St. John's Church, Ames, who is the head of the architectural department of Iowa State College.

The Rev. LeRoy Burroughs of Ames acted as host. The people of St. John's Church, Ames, led the clergy on a tour of inspection of the college, a visit to the student center, and the down town church of St. John's. The conference was held at Ames in order that the clergy might see the Iowa State College (Agriculture) and the site of the new church which the diocese hopes to erect in the near future just across from the campus. The stone is already on the lot awaiting its erection into a beautiful gothic church which will serve both townspeople and students under the able leadership of the Rev. LeRoy Burroughs.

The conference adopted resolutions to the National Council giving the needs of extension work in the growing cities of the diocese. The clergy present also voted



in favor of the abolishment of bishops' committees, and the placing of entire responsibility of a mission on the priest-in-charge. Some method of training lay readers was also advocated. It was decided to try to hold a laymen's conference next year to be planned and executed by laymen. The conference really had no legislative power, but the motions passed were recommendations to the Bishop and Council and diocesan convention.

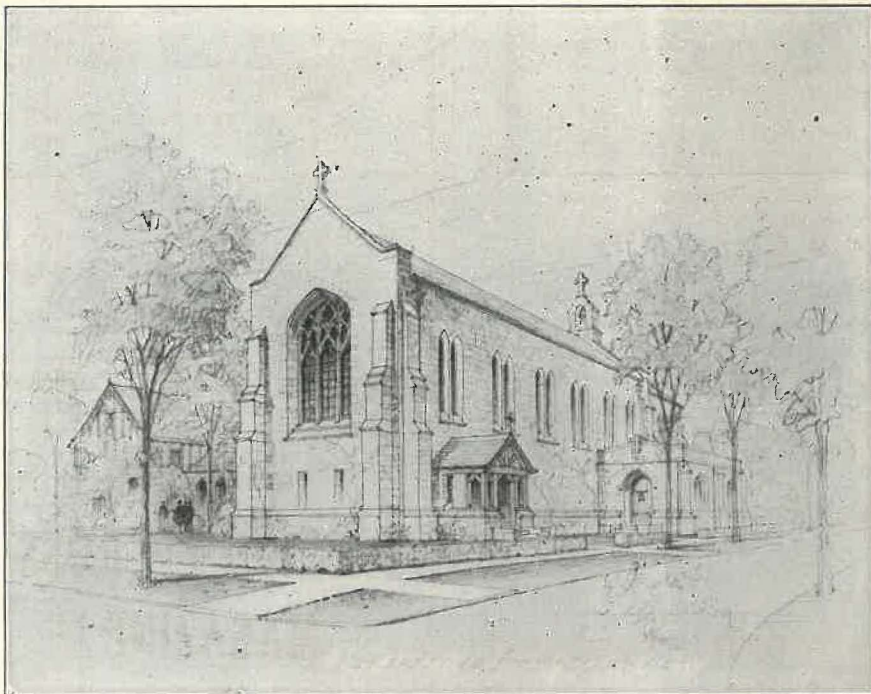
#### SECRETARY OF "COPEC" COMING TO AMERICA

NEW YORK—"Copec," the famous London society which has had a profound influence upon British social ethics since the war, is sending its secretary, Miss Lucy Gardner, to make a speaking tour of

#### NEW CHURCH FOR WISCONSIN RAPIDS

WISCONSIN RAPIDS, WIS.—A tentative design for the new St. John's Church at Wisconsin Rapids in the Diocese of Fond du Lac has been accepted by the building committee, and an active campaign will soon be waged to raise money for it.

Enthusiasm for the church, of which the Rev. James Madison Johnson is the vicar, is at a high point, and it is hoped that building will not be long deferred. A very fine lot has been presented by Mr. and Mrs. Isaac P. Witter and the completed plans call for a church, parish house, and a vicarage. For the present, however, only the church will be erected and the residence now on the lot will be used as a temporary parish house. The present plan is to have the church constructed of



PROPOSED ST. JOHN'S CHURCH, WISCONSIN RAPIDS, WIS.  
From an Architect's Sketch

the United States and Canada. The name "Copec," by which this organization is now best known, is a popular contraction of "Christian Order in Politics, Economics, and Citizenship." The basis of the movement, as officially stated, is "the conviction that the Christian task, rightly interpreted and consistently followed, gives the vision of the power essential for solving the arrangements of today." The Lord Bishop of Manchester is chairman, and the Rev. Dr. Garvie of the Congregational Church is vice-chairman of its Central Committee.

Miss Gardner is making this visit at the invitation of the World Alliance for International Friendship Through the Churches. She will be one of the speakers at the annual meeting of the Alliance to be held in Pittsburgh, November 10th, 11th, and 12th. She will also speak at the annual meeting of the Federal Council of Churches of Christ in America at Minneapolis in December. According to an announcement by Linley V. Gordon, extension secretary of the World Alliance for International Friendship Through the Churches, Miss Gardner will arrive in New York, October 20th, coming by way of Montreal. She will address audiences here and also at Boston, New Haven, Washington, Baltimore, Philadelphia, Chicago, Cleveland, Vassar College, Mt. Holyoke College, and other places.

native sandstone and to seat about two hundred. The parish house and vicarage are to be a combination of stone and cement.

While this seems a big undertaking, yet those consecrated to this work do not feel that it is greater than that faced by our early pioneers. They were a mere handful of people, but provided a church in which to worship, serving the entire southern half of this county.

#### RECTOR OF ST. JOHN'S, ROANOKE, INSTALLED

ROANOKE, VA.—On Sunday, September 5th, the Rev. Alfred Rives Berkeley was formally installed as rector of St. John's by Bishop Jett, who used the Office of Institution as provided in the Prayer Book. The service was especially interesting as this office was used for the first time in this diocese and was new to most of the members of the congregation. In the absence of Mr. John B. Newton, senior warden, Mr. A. D. W. Walton, junior warden, and Mr. Julian H. Rutherford represented the vestry in that part of the service usually taken by the two wardens.

Mr. Berkeley has really been in charge of St. John's since July 1st, but he was on his vacation during the month of August. He and Mrs. Berkeley and their



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children are now permanently located at the rectory, 910 Orchard Hill, Roanoke.

The fall session of the Sunday school was opened on Sunday, September 12th, and the rector's sermon at the morning service was devoted to the young people, the Sunday school, and their relation to the general work of the Church.

**NEW AUSTRALIAN DIOCESE**

SYDNEY, AUSTRALIA—The Bishop of Ballarat, Dr. Maxwell Gumbleton, has announced that the division of the Diocese of Ballarat would take place on September 30th, on which date the new Diocese of St. Arnaud will be created.

In accordance with the provisions of the St. Arnaud Diocese Act, Dr. Maxwell Gumbleton, acting with his advisers, nominated the Ven. Melville Charles James, Archdeacon of Ballarat, to be the first Bishop of St. Arnaud. This nomination has been approved by the Archbishop of Melbourne and the bishops of the province as required by the determination of General Synod, and Archdeacon James has signified his acceptance. He will be consecrated in St. Paul's Cathedral, Melbourne, on the feast of St. Michael and All Angels, September 29th, and will be enthroned on the following day at St. Arnaud.

**ARCHDEACON BARNES ACCEPTS CALL TO NEWARK, N. Y.**

NEWARK, N. Y.—The Ven. Charles Raymond Barnes, rector of St. John's Church, South Williamsport, and St. James' Church, Muncy, Pa., in the Diocese of Harrisburg, has accepted a call to become rector of St. Mark's Church, Newark. Archdeacon Barnes received his bachelor's degree from the University of the South, and his master's degree from Columbia. He is also a B.D., of the General Theological Seminary. He was ordained deacon in 1920 by Bishop Darlington, and priest the following year. He has been in charge of St. John's Church, South Williamsport, since his ordination. In 1923 he also became rector of St. James' Church, Muncy, and a year ago he was elected Archdeacon of Williamsport.

The Rev. Mr. Barnes will begin his new duties on October 1st.

**PROSPECT OF PEACE IN CHINA**

NEW YORK—A cable received September 14th from Hankow says: All are safe. Mothers and children at Kuling Church General Hospital were not much injured. Situation improving at Hankow. Hanyang has fallen. Wuchang negotiations have been resumed. There is prospect of peace.

An Associated Press dispatch of September 20th reports that Wuchang is in a state of siege, and that there are only twenty-one Americans in the city, mostly missionaries. These are of course not permitted to leave the city, but were apparently uninjured and not molested at latest reports.

The American Church Mission has a number of churches in Wuchang, as well as the Church General Hospital, which was reported last week to be in the line of fire between the opposing armies, and St. Hilda's School. The Rt. Rev. Alfred A. Gilman, D.D., Suffragan Bishop of Hankow, has his residence there, and among the American priests stationed in the city are the Rev. Messrs. E. L. Souder, R. E. Wood, and A. S. Kean.

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**AMERICAN CHURCH MONTHLY**

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October, 1926 Vol. XX, No. 2  
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EDITORIAL COMMENT:  
A Miraculous Institution—An Argument against the Catholic Religion—A Cause of Marital Unhappiness—Shall We Have Evening Mass?—Priests in Search of Jobs—Can the State Do Wrong?—Social Factors in Reunion.

THE PAST, PRESENT, AND FUTURE OF THE CHURCH (With Photograph)  
The Presiding Bishop

HAS THE EPISCOPAL CHURCH A FUTURE?  
J. G. H. Barry

PROSPECTS OF THE CATHOLIC MOVEMENT  
Marshall Bowyer Stewart

DO WE NEED RELIGIOUS ORDERS IN THE EPISCOPAL CHURCH?  
Paul B. Bull

WHAT WILL BECOME OF RELIGIOUS JOURNALISM?  
A. Phillip McMahon

ARE WE EXTENDING THE CHURCH TO THE COUNTRY DISTRICTS?  
Edwin S. Ford

CROSS CURRENTS IN THE TIDE OF CHRISTIAN UNITY  
Floyd W. Tomkins, Jr.

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**PROGRAM FOR CATHOLIC CONGRESS**

MILWAUKEE, WIS.—The program for the second annual Catholic Congress, which is to meet here October 12th, 13th, and 14th, has been definitely settled by the Congress committee, and is announced as follows:

TUESDAY EVENING, 8:15

Address of Welcome, by the Bishop of Milwaukee.  
The Catholic Religion and Foreign Missions. Method, the Rev. Winfred Douglas, Mus.D., Canon of Fond du Lac Cathedral.  
Motive, the Rev. Alfred Newbery, of the Church of the Redeemer, Chicago.

WEDNESDAY MORNING, 10:30

Solemn Pontifical Mass, with sermon by the Bishop of Central New York.



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WEDNESDAY AFTERNOON, 3:30

The Catholic Religion and Family Life. In the Home, Mr. W. W. Grant, Jr., Denver, Colo.  
In the School, the Very Rev. Robert Scott Chalmers, Dean of St. Matthew's Cathedral, Dallas, Texas.

WEDNESDAY EVENING, 8:15

The American Catholic Revival. Its History, Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH, Milwaukee.  
Its Future, Prof. Chauncey Brewster Tinker, Yale University.

THURSDAY MORNING, 9:00

Pilgrimage to Nashotah. Guests of Nashotah House at Luncheon.

THURSDAY AFTERNOON, 3:30

The Limits of Religious Toleration. Dogma, the Rev. Frederic S. Fleming, D.D., rector of Church of the Atonement, Chicago.  
Pious Opinion, the Rev. Prof. M. Bowyer Stewart, D.D., Nashotah House, Nashotah, Wis.

THURSDAY EVENING, 8:15

The Christian Witness in a Work-a-Day World. Mr. Haley Fiske, president of the Metropolitan Life Insurance Co., New York City.  
The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado.

Congress headquarters, where members will register upon arrival in Milwaukee,

will be at the Cathedral guild hall, 228 Juneau Avenue. All services, including the solemn pontifical Mass, will be at All Saints' Cathedral, and all sessions at Immanuel Presbyterian Church, 580 Astor Street. The Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill., will preside at all Congress sessions.

**AFRICAN NATIVE CHURCH PAPER**

CAPETOWN, SOUTH AFRICA—*Ivilongo* is the name of a new Church paper which has recently appeared in Capetown. The name, says the *Church Chronicle*, means "a trumpet," and describes the purpose of the paper—to proclaim, in English and Xosa, the doings of the native members of the Church and to print articles of real interest to our native brethren and those concerned for their spiritual welfare.

*Ivilongo* will be sent free to any who ask for it, but as there are certain expenses to defray, any contributions will be gladly received. All communications should be addressed to the Rev. Father Savage, S.S.J.E., 126 Chapel St., Capetown.

**GIVING TO OURSELVES**

BISHOPS in continental missionary districts may like to insert the name of their own district and the figures for it in the following paragraph, which was addressed by one of them to his own district:

"The Churchman in this district who does not 'believe in missions' does not believe in himself, nor in the training of his own children, nor in the housing of his own worship, for everything we have in this district is the result of missionary enterprise.

"Too often our people think of 'missions' as something on the other side of the world. Since we receive about \$62,000 a year from the national Church for work in this district, and we are asked to send them \$5,000 you can see by the simplest arithmetic that we shall have to increase our missionary giving at least \$57,000 a year before we ever send a dime to China or Japan. Not only does every penny that we give for missions go to work in this district, but it multiplies itself twelve times before it goes to work.

"The man or woman in this district who 'does not believe in missions' is either very ignorant or very selfish. If our people are ignorant, that is our fault and we should enlighten them. If they are selfish, it is their own fault and we can but pray for them.

"If the Episcopalians in this district would average a dollar a week for Church work, we should become self-supporting at once. If they averaged ten cents a week for missions, we should give more than twice what we are giving now."

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**WILSON MAC DONALD, PRIEST**

NEW YORK—A cable from Bishop Mosher says that the Rev. Wilson MacDonald of Sagada died September 13th, in St. Luke's Hospital, Manila, from an acute abscess of the nose. The burial was to be in Manila.

Fr. MacDonald went to Sagada in November, 1925, for two years, intending to remain longer if home obligations permitted. In one of the recent issues of the *Diocesan Chronicle* of the Philippine Islands Bishop Mosher said that, even with Fr. MacDonald and Fr. Hartzell both at Sagada and with Mr. Roblin coming to take over the school, the work was too large and needed more priests. There have been 209 confirmations at Sagada during the past year, and the mission has already paid its year's allotment six times over.

Wilson MacDonald was born in Westfield, N. Y., August 1, 1893, the son of John Augustus and Mary Augusta (Taylor) MacDonald. He was educated at the Westfield High School and Amherst College, where he graduated in 1915, and took his M.A. degree at Columbia in 1919. His theological training was received at Union Theological Seminary, from which he was graduated with the degree of B.D. in 1918. Ordained deacon in 1919 by Bishop Burch and priest the following year by Bishop Talbot, Fr. MacDonald served successively as master and headmaster of the Choir School of St. John the Evangelist, New York City; as vicar to the Dean of the Cathedral of St. John the Divine, New York; and as curate of St. James' Church, Fordham, N. Y.

**ARCHIBALD ALISON MACKENZIE, PRIEST**

THIBODAUX, LA.—The Rev. Archibald Alison Mackenzie, M.A., D.Sc., diocesan missionary, rector of St. John's Church, Thibodaux, died suddenly and was buried Thursday, September 9th, from St. James' Church, Alexandria. The funeral service was conducted by the Rt. Rev. Davis Sessums, D.D., Bishop of the diocese, assisted by the Rev. Messrs. G. L. Tucker, D.D., E. N. Bullock, Quincy Ewing, and W. S. Slack. Interment was at St. John's Cemetery, Thibodaux.

Dr. Mackenzie was born May 2, 1850, on Prince Edward Island, Canada, and in youth attended the Prince of Wales College, Charlottetown, P. E. I. Later he entered Queen's University, Kingston, where he received the Degrees of B.A., M.A., and D.Sc., with first class honors. In 1879 he entered Glasgow University, Scotland, where, in addition to the regular course in Divinity, he took post-graduate work in Philosophy, under Professor Edward Caird, then professor of Moral Philosophy, and soon distinguished himself as honor student in that subject. Professor Caird, in after years, writing of Dr. Mackenzie, paid tribute to his remarkable ability and his unusual grasp of philosophical principles and methods.

In 1883, Dr. Mackenzie was ordained to the ministry of the (Presbyterian) Church of Scotland, serving with great zeal at Lanark and later in London, England. In 1886, on account of ill health, due to

overwork, he returned to Canada. At one time he was instructor in the Church Divinity School of the Pacific, and took post-graduate work at the University of California. He was ordained deacon in 1901, and priest in 1902, by the Rt. Rev. William Ford Nichols, D.D., Bishop of California, and held rectorships in California and Michigan before coming to Louisiana in 1911. In this diocese he was in charge of the church in Thibodaux and Morgan City; and, for a while also, of the church in Donaldsonville.

That the late priest's life had profoundly touched the community, where for sixteen years he exercised his quiet and unobtrusive ministry, was evidenced by the respect by which he was held by all in Thibodaux. The Roman Catholic priest, the Rev. Fr. Barbier, called at the house after his death to tender his sympathy, and, at the request of Mrs. Mackenzie, offered a prayer at the side of the deceased, saying that he was glad to give testimony to Dr. Mackenzie's service to the community and blamelessness of life. The Rev. Mr. Ford, a Presbyterian missionary resident here, had nursed him like a brother, and, at the request of the widow and the Bishop, spoke a few words of appreciation of their fraternal relationship. But, what was most remarkable, in a town in which 98 per cent of the population is Roman Catholic, all the principal stores closed at the funeral hour and many of the people attended the services.

**WILLIAM ALONZO SWAN, PRIEST**

BROOKLYN, L. I.—The Rev. William Alonzo Swan, a retired priest of the Diocese of Long Island, died on September 10th in his 72d year.

Mr. Swan was born in Augusta, Me., the son of William Alonzo and Vesta Howard (Farrington) Swan. He was graduated from St. Stephen's College, class of 1884, and from the General Theological Seminary, class of 1887. He was made deacon and priest in 1887 by Bishop Neely of Maine and served in Ashland and Fort Fairfield, in that diocese, also at Brookhaven, L. I., Redding, Conn., and Epiphany and St. John's Churches, Brooklyn. In 1907 he became rector of St. John's, Ft. Hamilton, Brooklyn, and continued until his retirement a few months since.

In 1887 Mr. Swan was married to Miss Clara Louise Millett, of Brooklyn, who survives with a grown daughter.

The Burial Office was said at St. John's, Fort Hamilton.

**FREDERIC JACKSON BOWNE**

UTICA, N. Y.—Mr. Frederic J. Bowne, a prominent Churchman of the Diocese of Central New York, died at his home in Utica on Tuesday, September 14th, after eight months of suffering borne with beautiful resignation.

Mr. Bowne was born in Westchester, N. Y., February 3, 1876. His early years were spent in old St. Peter's parish. In 1886 he moved to Utica, where he was a member of St. George's Church, being junior warden at the time of his death. He was married in 1891, to Miss Amelia Martin, who survives him, with one son and two daughters. One daughter, Miss Emeline Bowne, is missionary nurse in St. James' Hospital, Anking, China.

He was actively identified with many civic and social organizations, and could always be counted on to help forward any good cause. He was positive, friendly, self-sacrificing. He showed in every way

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that he felt it a privilege to serve God and his fellowmen. At his burial every civic honor was paid to his memory.

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#### NEWS IN BRIEF

**CENTRAL NEW YORK**—A series of dinners for the vestry and leading laymen of the parishes and missions of the diocese are to be held in various centers. At these meetings the Bishop and laymen will present the matter of evangelism and the possibility for cooperation by the laity.

**FOND DU LAC**—The Letters to the Seven Churches of Asia were the basis of the meditations given by the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, at a most successful retreat for the clergy of the diocese, held September 7th to 11th at Green Lake, Wis. The sixteen priests who attended are unanimous in pronouncing the Bishop's meditations wonderful and the retreat the most helpful they ever attended. The Girls' Friendly Holiday House was used for the retreat. The silence was broken from two to four o'clock each day. The retreat closed Friday night with Compline and Benediction of the Blessed Sacrament at the nearby chapel of the Sisters of the Holy Nativity.—The new St. Peter's Church, Sheboygan Falls, Wis., was blessed and dedicated by Bishop Weller Sunday morning, September 12th. The Bishop preached and Canon Stanley, a former vicar of the parish, was the celebrant. Several clergy and many Church people from nearby parishes attended. The offering was over \$1,000. The Rev. H. S. Stanton is the present vicar of St. Peter's.—At Christ Church, Sturgeon Bay, the Rev. J. E. Hodson, vicar, a lot has been obtained for the erection of a church. The congregation at this important center have been worshipping in a rented place for years.—Father Watson, missionary to the Oneidas, follows his Indians around with the services of the Church when they are working too far away from the home church to attend. He visits the lumber camps in winter and this summer held four outdoor services for them at various cherry picking camps in Door county.—Miss Mabel Lee Cooper, director of teacher training, National Council, has just completed a tour of the diocese, instructing Church school teachers and interesting people generally in religious education.

**HARRISBURG**—The new lot purchased for St. Elizabeth's, Elizabethtown, Pa., the Rev. Charles E. Berghaus, vicar, has been fully paid for, and the people are determined to get a church building. In spite of many discouragements the members of the mission have bravely risen above them all. Recently, the sidewalk in front of the new building lot caved in through the action of the rains, but the women of the congregation went bravely to work to have a new walk built. In order to accomplish this they worked three nights a week at the Stern Apron Factory, of Elizabethtown, making aprons after doing their usual day's work in their several places of employment, and by careful economy and with the assistance of Mr. W. T. Lancaster and others, they have built a fine new cement pavement.—During the summer, Mr. Albert Reinhold, a vestryman and the treasurer of St. John's Parish, Marietta, has been having the ornaments of the altar and sanctuary plated with gold, as his personal gift to the parish.—A parish house for St. John's, Marietta, the Rev. Charles E. Berghaus, rector, is now an assured thing. Approximately \$2,500 has already been raised, and work on the building will probably start in the spring.—The ladies' guild of St. Bartholomew's, Millersburg, the Rev. E. W. Foulkes, vicar, has presented the church with a set of altar cruets.

**IOWA**—The Bishop of London expects to visit the Iowa State College at Ames, Thursday and Friday, September 30th and October 1st. A dinner is being planned for Thursday evening, and an all-college convocation in the gymnasium Friday morning. He will visit the State University at Iowa City, Saturday and Sunday, October 2d and 3rd, preaching in Trinity Church,

Sunday morning and at university vespers at the university, Sunday afternoon.—Dean De Witt, of the Western Seminary, addressed the young people leaving for college at their Corporate Communion at Trinity Cathedral, Davenport, on Sunday, September 12th. The dean was visiting Bishop Morrison.—The church building of St. Luke's parish, Des Moines, is being moved from the old location to the new. It is planned to use the old church building in the new location in the northwest part of the city until another church can be built. The first building to be built at the new location will be a parish house. The Rev. Gowan C. Williams is rector.—St. John's Church, Dubuque, is installing a new marble altar and reredos, the gift of a deceased parishioner.—Father Papparides, of Waterloo, a Greek priest, held services in St. Mark's Church, Des Moines, the Rev. W. N. Wyckoff, priest-in-charge, for the Orthodox Greeks of Des Moines on a recent Sunday, and plans to hold services in St. Mark's for them hereafter when he comes to Des Moines. St. Mark's Church had six young people at the conference at Tabor College, five boys at Camp Morrison, and twenty-one at scout camp.—The new parish house of Trinity Memorial Church, Mapleton, the Rev. William Whittle, priest-in-charge, was dedicated on Thursday, September 9th, by Bishop Longley, assisted by the priest-in-charge. Luncheon was served in the parish house after the service and Bishop Longley made an address. The parish house is a brick building and harmonizes with the church. It contains a large assembly room and a kitchen. The kitchen supplies were obtained through a kitchen shower before the parish house was completed. The cost of the building was \$3,630.

**LONG ISLAND**—The second of the clergy conferences for Long Island priests was held on September 20th-22d, at East Hampton, L. I. Bishop Stires was present, as were Bishop Overs, formerly of Liberia, and Dr. John W. Wood. The purpose was primarily to arouse interest in the Church's Program.—Bishop Stires has agreed to lay the cornerstone of the new St. John's Chapel (Walter Gibb Memorial) of the Church Charity Foundation, on Monday, October 11th, and will be assisted by the two granddaughters of Mr. Gibb.

**LOS ANGELES**—Autumn finds the candidates for Holy Orders of the diocese again at work at their theological studies. The Rev. Henry Edwards, of Los Angeles, who was graduated from the Bishop Payne Divinity School in June, is doing graduate work at the General Theological Seminary. Harold B. Thelin, of Glendale, is a middler at the General. Robert C. Batchelder, of San Diego, has just entered the Episcopal Theological School, Cambridge. William E. Craig and Harry B. Lee have begun their course at the Church Divinity School of the Pacific, San Francisco.—Bishop Johnson

has temporarily filled the chaplaincy of Bishop's School for Girls, La Jolla, by appointment of the Rev. Levi Edwards Long Beach.—A handsome bronze table been erected beneath the beautiful rose window of St. Paul's Cathedral, Los Angeles, in memory of those whose names appeared upon

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memorial windows in the old Pro-Cathedral.—The Rev. J. Alvin Shirley, a newcomer to the diocese from Yukon Territory, addressed the diocesan Men's Club, on September 9th, on the work of the Church of England pioneer missionaries in that region.—The Hon. Frank G. Findlayson, for a number of years a vestryman of St. Paul's Cathedral, Los Angeles, has been appointed an associate justice of the California Supreme Court by Gov. Richardson. Judge Findlayson was elected to the Superior Court of Los Angeles County in 1910, and was appointed to the State Appellate Court in 1922.—The 1926 offering of the diocese for the work of the Jerusalem and the East Mission has totalled over \$1,000, according to the final report of the Rev. A. F. Randall, diocesan representative.—Bishop Johnson has appointed Mrs. H. C. Gardett, 1427 Berkshire Ave., Los Angeles, as diocesan director of the Church Periodical Club.—The third annual tennis tournament of the diocesan Young People's Fellowship will be held at Santa Monica on September 26th.

LOUISIANA—The Rev. R. S. Coupland, D.D., rector of Trinity Church, New Orleans, has been appointed by the Bishop as chairman of the diocesan committee on evangelism.—When Deaconess Ridgeley passed through New Orleans recently, the New Orleans organization of the Daughters of the King asked all Churchwomen of the city to join with them in welcoming her, their missionary in China, and also in welcoming Miss Mona Connell, the U. T. O. missionary in Japan, who was reared in the Church Home in New Orleans, and who, like Deaconess Ridgeley, was at home on a short furlough. After the service of Holy Communion in Trinity Church, a deeply inspirational meeting was held in Trinity parish house, with Deaconess Ridgeley speaking at length of conditions in China, and Miss Connell of her work in Japan. At the conclusion of the meeting, Deaconess Ridgeley and Miss Connell were honor guests at a luncheon given by the Daughters of the King.

MICHIGAN—The Catholic Club of Michigan will meet for the first of a series of instructions on Catholic principles and practice, at St. Barnabas' Church, Detroit, the Rev. Harold Snartt, rector. The following officers were elected to serve 1926-1927: Mr. Edward Gushie, president; the Rev. Harold Snartt, vice-president; Mr. Carl Cooley, secretary; Mr. Winslow Howarth, treasurer. The club expects a large proportion of its membership to attend the Catholic Congress.

MILWAUKEE—During the summer the chapel of St. Paul's Church, Milwaukee, has been handsomely re-decorated and is most attractive in its freshness.

NORTHERN INDIANA—A retreat for the clergy of the diocese was conducted at Howe School, Ind., from September 14th to 16th, by the Rev. William L. Essex, rector of St. Paul's Church, Peoria, Ill., at which were present the Bishop and a majority of the clergy of the diocese. Fr. Essex has a very rare and unusual combination of the intellectual and the spiritual.

SPRINGFIELD—Miss Nellie Smith, of St. John's, Centralia, Ill., with diploma in the National Accredited Teachers' Association, has been appointed by the Bishop and Council as educational secretary of the diocese.

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