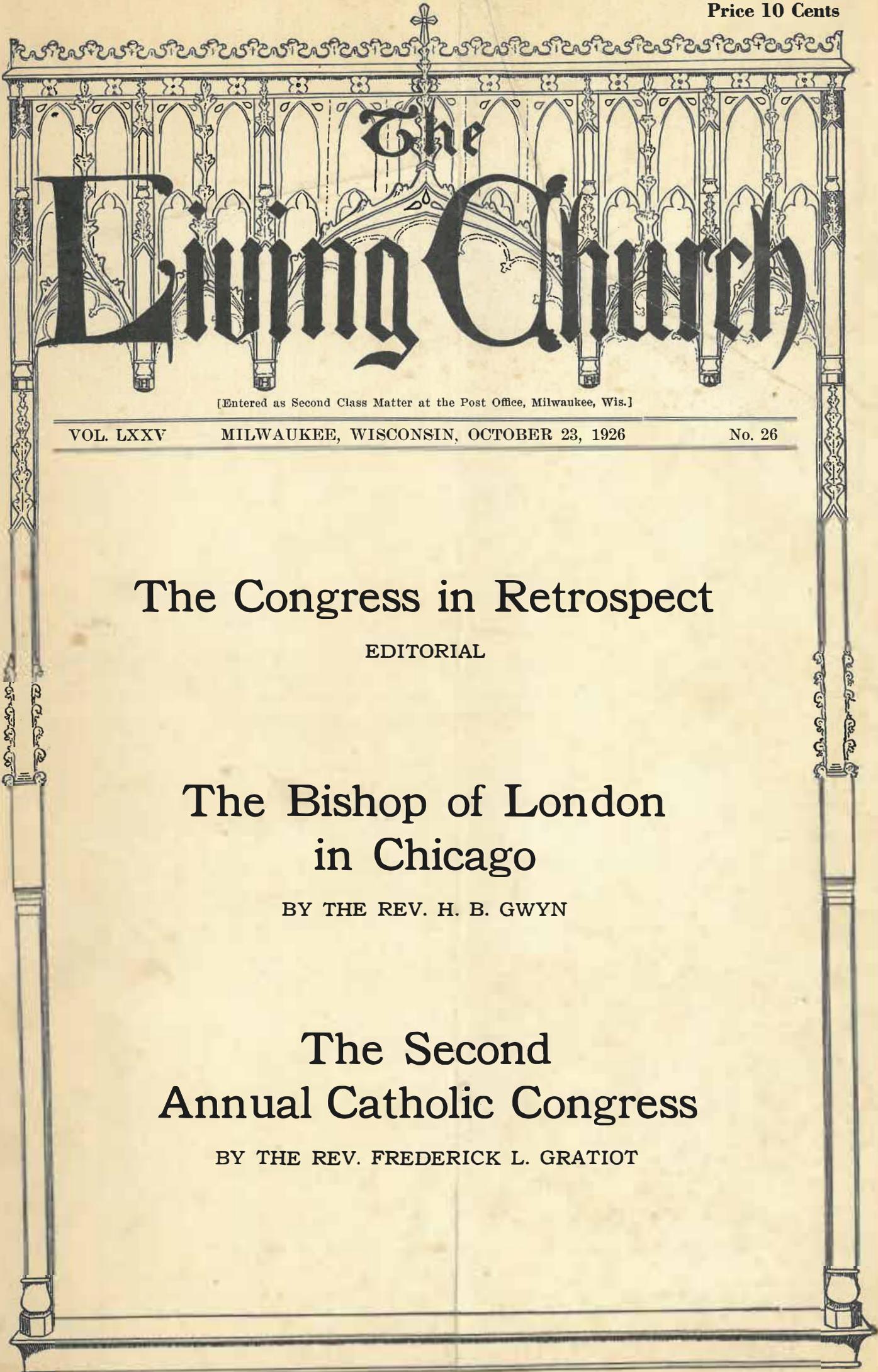


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# The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, OCTOBER 23, 1926

No. 26

## The Congress in Retrospect

EDITORIAL

## The Bishop of London in Chicago

BY THE REV. H. B. GWYN

## The Second Annual Catholic Congress

BY THE REV. FREDERICK L. GRATIOT

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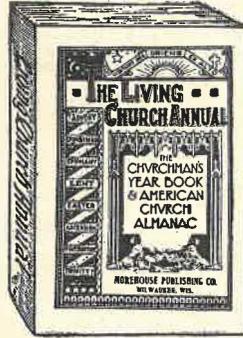
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Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.  
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MY BELIEF is, that God will punish (and has punished already somewhat) every wrong thing I ever did, unless I repent—that is, change my behavior therein; and that His lightest blow is hard enough to break bone and marrow. But as for saying of any human being whom I ever saw on earth that there is no hope for them; that even if, under the bitter smart of just punishment, they opened their eyes to their folly, and altered their minds, even then God would not forgive them; as for saying that, I will not for all the world, and the rulers thereof. I never saw a man in whom there was not some good, and I believe that God sees that good far more clearly, and loves it far more deeply, than I can, because He Himself put it there, and therefore it is reasonable to believe that He will educate and strengthen that good, and chastise and scourge the holder of it till he obeys it, and loves it, and gives up himself to it; and that the said holder will find such chastisement terrible enough, if he is unruly and stubborn, I doubt not, and so much the better for him.—*C. Kingsley.*

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MILWAUKEE, WISCONSIN, OCTOBER 23, 1926

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## EDITORIALS & COMMENTS

### The Congress in Retrospect

THE Catholic Congress was a success far beyond what had been hoped. We say this, quite realizing how ambiguous is that word "success." In using it we do not refer to numbers present, to crowded services and well filled auditoriums, to money raised, to "good time had by all." All these were factors, and all of them counted; but over and above them was something intangible that was the greatest success of all. Such a spirit pervaded the great gatherings as one has seldom witnessed before. Somebody said it was like a modernized old-time camp meeting. It was a religious experience such as few can have felt before. When Bishop Murray said, "I know that I myself have received a great blessing; I thank God for what mine eyes have seen and mine ears have heard," he expressed the experience of every one present. Men may have come in doubt; none left without thanking God for what He had wrought through the instrumentality of the Congress.

There were some things that one does not always associate with a Catholic Congress. Next to the ovation given to the Presiding Bishop, who had suddenly become the best loved and best appreciated Catholic in the country through events that had transpired, probably the greatest ovation of the Congress was given to a Presbyterian minister, Dr. Howard Agnew Johnston, whose cordiality in placing Immanuel Church at the disposition of the Congress had been followed by a series of cordialities in lesser matters that had been greatly appreciated. The Congress was devotional, constructive, and analytic. There was an abundance of criticism, but it was criticism of mistakes and littleness within the Catholic circle and not among Churchmen outside. Indeed, if there had been a concerted movement, it would have been impossible to assure a greater absence of attack upon the positions of other Churchmen. Men might agree or they might disagree with what one or another might say, but no one could have felt that the Congress was used to promote differences or partisanship in the Church. Moreover, the whole trend of the addresses was toward curbing individual eccentricities and, as Bishop Webb said, putting first things first.

And when the final, missionary session was held, one might easily have imagined himself translated bodily into good old Virginia where they know how to stage such meetings. The Congress had asked for a

missionary offering of \$5,000. At the opening High Mass there had been gathered about \$3,600. A second offering, taken at the missionary session, added nearly \$1,000 more. But there was disappointment; it was not enough. Then voice after voice was lifted to make parochial pledges from Catholic parishes in all parts of the country, until the total reached was \$5,600. Then when Father Hughson announced that the sum was placed at the disposal of the Presiding Bishop—"He trusted us and we trust him," Father Hughson said—there was another magnificent roar of applause. Catholic Churchmen have learned to trust the national administration of the Church as they never trusted it before. And it was significant that from no speaker was there criticism of that administration. The long continued fairness of the missionary executives toward Catholic Churchmen in and out of the field has borne fruit. The suspicion and hostility of other years have been broken down. Men who once had a lonely sense of isolation now recognize their share in the national fellowship and the national burdens of the Church. Other men before him have, for many years, been paving the way; but Bishop Murray broke down the last element of the old-time, unhappy suspicion, once justified perhaps, but unjustified now for many years.

INDEED, it is not too much to say that Bishop Murray was the most dominant figure in the Catholic Congress. When he spoke, he said exactly the right words; never too much, never too little. When man after man passed before him and spontaneously and reverently kissed his ring, it was no affectation, no ceremonial, no striving for effect. One had not realized the intensity of the indignation that had been aroused by attacks that had been made upon him, for scarcely any one mentioned those attacks even in conversation. Catholic Churchmen would not mind being personally assaulted for holding and attending their congress. They have been accustomed to such attacks for three quarters of a century, and they have learned long since not to reply in kind but to leave their vindication in the hands of God. A secret prayer of intercession is, to them, a sufficient answer to the fewer and fewer charges of disloyalty that one hears today. But that a venomous assault should be made upon *the Presiding Bishop* for the sake of hitting *them*—this was unexpected. It was a kind of low-down meanness that one

has not associated with religious movements of any sort in our generation. Nobody was prepared for it.

The Presiding Bishop was invited to attend the Catholic Congress as every other bishop in the American Church was invited, and preëminently as being the premier bishop. It is assumed that every bishop is in sympathy with the published aims and ideals of the Congress, and if any is not, he is at liberty to exclude himself from the Catholic fellowship; but no one but himself can write him down as "no Catholic."

Bishop Murray was invited to address the Congress, not only in deference to his position, which would be reason enough, but also because his counsel was honestly desired. Nobody had stopped to balance to a hair's weight the question of whether he would agree in every detail with what other speakers would say; speakers frequently differed among themselves. Nobody draws a hard and fast line as to precisely what is a Catholic Churchman, and nobody is ruled out except by ruling himself out of the number. Certainly not the wildest "spike" had dreamed of criticizing the invitation, as though, from a Catholic's standpoint, there were any possible incongruity in it. Nobody dreamed that the Presiding Bishop could be considered out of place in a gathering of his brother Churchmen, many of whom are or have been associated with him in the official administration of the Church.

Of the other spokesmen selected to address the Catholic Congress, as contributing to its symposium of thought, two are nationally elected members of the National Council and deputies to General Convention, one a former member of the Council and deputy to General Convention, one a former officer in one of the national departments, two are bishops, both of them in constant demand for sermons and addresses and magazine articles, one has twice declined elections to the episcopate and is a deputy to General Convention, one the head of one of the largest and most valuable and remarkable insurance corporations in this country, welcome in any conceivable gathering of good citizens, two are professors and writers of national distinction, one a trusted member of the bar. That the wildest partisan could deem it unwise or unsafe for the Presiding Bishop to be trusted in the company of such a group of Churchmen, who had themselves received so many marks of general confidence in the Church, had occurred to nobody.

But since criticism directed at these men would not produce the slightest ripple over the ecclesiastical surface, the attack was made, not upon them, but upon the Presiding Bishop for consenting to speak from the same platform with them. Those who attacked so unwisely had little knowledge of their Presiding Bishop. And of course the latter did precisely what every sane person knew he would do.

But the attack made the Presiding Bishop preëminently the central figure in the Catholic Congress. Very likely he would have become so anyhow, but at any rate the deed was done for him. And the result is, first, that every Catholic Churchman is, today, a wild "rooter" for the Presiding Bishop; and second, that no subsequent Catholic Congress will ever be complete without him. We venture to say that nothing could quite so effectually have performed the needed service of tying the body of Catholic Churchmen to the administration of the Church as this preposterous incident has done.

WE learn that the registrations at the Congress were something more than seven hundred, while many others attended unregistered, especially Milwaukee people. The large number who came long distances,

especially from the Atlantic coast, much exceeded what was anticipated. Probably one half the registered visitors came from distances of five hundred miles or greater.

What brought them?

Not the addresses. The Church Congress, choosing its speakers from every part of the Church, draws no such crowd from a distance, nor anything approaching it.

Not a bribe of any sort. So far as we know, everybody paid all his own traveling expenses. Almost nobody was "entertained," unless it were by personal friends. There was not a general dinner, not a luncheon, not a reception. The Congress has little money, and its expenses were scarcely more than the cost of printing, while the local committee did not even raise a fund. Catholic Congresses are not to be made a burden on entertaining cities. But a great many people gave liberally of their time. The one relaxation provided was the pilgrimage to Nashotah, for which nearly all the motor cars were provided by individuals, and at which a modest, informal lunch was provided by Nashotah House. For most of the visitors the Congress involved an expensive trip. And besides paying their own expenses they gave \$4,500 as their personal offering for missions, in addition to pledges made by them on behalf of their parishes at home.

Not some sudden outburst of excitement. The Congress had been planned in a time of good feeling in the Church, and in such wise as to promote still better feeling. The absurd attack to which we have alluded probably stimulated the attendance to some extent, but it was too late to be a principal factor in doing so.

People came because they felt the depth of the Catholic religion welling through their hearts and minds. It produced in them the urgent desire to join others in giving vent to what they believe and what they feel. They came to participate in common worship. No one could have questioned that it was "the Mass that mattered." And they came to take counsel with one another concerning their religious difficulties.

What it shows is that the power of the Christian religion is not spent. It can do what it did in earlier centuries. It can be the chief impelling force in lives. It can produce saints. But with this tangible evidence of its impelling power, a grave question is raised as to why it does so in comparatively so few cases, in the whole body of our American Church.

Be that as it may, few can question that the future of the American Church lies with its Catholic Churchmen—if only these *keep* first things first, as, under the admirable management of the Congress committee,\* they did at Milwaukee.

IT REMAINS only for this editor to express for himself and for his associates in the Morehouse Publishing Company their appreciation of the large number of Congress visitors who were good enough to call on them at the offices and plant of this company. That the editor could not personally greet them all, owing to the multitude of conflicting engagements in connection with the Congress, was a disappointment to him. The office force of the company, augmented by two capable "hostesses," showed the honors to the guests, and had pride in showing the various departments of the "plant"—its linotypes, its composing room, its press room, its bindery, its mailing room, its offices, its bookshelves, its Church school exhibit, its order and back-order department, its accounting department, its shipping room, its

\*Rev. Frs. S. C. Hughson, O.H.C., F. S. Fleming, D.D., Chas. L. Gompf, Wm. Pitt McCune, Ph.D., Frank L. Vernon, D.D., Chas. H. Young, D.D., and S. Atmore Caine (Sec.).

editorial departments—to all who cared to make the rounds. It is a matter of pride to us to show to interested Churchmen the only “plant” in this country in which some eighty workers, with a great body of machinery, are constantly engaged in the sole manufacture and sale of Churchly literature of the highest type. So also the evident appreciation shown by visitors of the Exhibit of Church supplies and literature, on the second floor of All Saints’ Cathedral Hall, was most gratifying to those who had collaborated in arranging it.

THERE are not many of the advance criticisms of the Catholic Congress and of the presence of the Presiding Bishop at it that we care to notice, but there is one. When the *Southern Churchman* makes a criticism, we are accustomed to take it seriously, be-

cause we have long felt that the *Southern Churchman*, like THE LIVING CHURCH, tries not to be partisan in its criticisms, and is careful always to be courteous. Those two qualifications demand attention to a criticism in their pages that we should not notice were it printed in some other mediums.

The *Southern Churchman* is “earnestly opposed to seeing the Presiding Bishop give the sanction of his participation in . . . services . . . for which no provision whatever is made by the Prayer Book.” The Congress “opened with ‘Pontifical High Mass.’ . . . There is no . . . mention of a ‘Pontifical High Mass’ in the Prayer Book.”

Well, let us see. The name of an office is not usually read in the office itself. We think that in Virginia, as in Wisconsin, when Holy Communion is celebrated, the service actually begins with Our Father and not with the title of the service. If an unofficial title has been used in a printed program, but not read at the service, it would seem very difficult to hold that any violation of the Prayer Book order had occurred. We presume the law of the Church governs what occurs at the service rather than what titles may be printed in a service program.

The *Southern Churchman* seems unable to identify what was termed Pontifical High Mass with any service in the Prayer Book. We have an impression that most Churchmen would be able to do this without much difficulty, but let us take the friendly criticism on its own ground. If the Pontifical High Mass was not a Prayer Book service, then it must come within the provision of the order of the Church for special services.

In the fourth paragraph of Concerning the Service of the Church, page vii of the Prayer Book, it is ordered:

“For . . . special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used.”

The opening service of the Catholic Congress was such an occasion. One carefully scrutinizes the Table of Contents of the Book of Common Prayer, and he finds no service provided for the occasion. Such being the case, it was lawful for the Bishop of Milwaukee to set forth “such Form” as he (nobody else need be consulted) should “think fit” for the purpose. This the Bishop of Milwaukee did. Having done so, that office was a mandatory use under the authority of the Book of Common Prayer, and any priest—yes, even the Presiding Bishop—who should knowingly and intentionally have varied from the form thus set forth, would be liable for presentment under the canons of

the Church. The order of the Prayer Book is explicit; “in which case none other shall be used.”

Neither is there any limitation placed upon the discretion of the Bishop. He might have set forth the exact text of the Roman Mass and it would thereupon have become the official, mandatory use of the Protestant Episcopal Church for the occasion, enforceable by the canons of the Church. The rubrics might have required the use of specific vestments, which would have become equally mandatory. “As he shall see fit,” is the one and only standard to which the Bishop of the diocese was bound to conform; but every one else participating in the service was bound to conform strictly and literally to the service that was the sole mandatory use of the Protestant Episcopal Church for the occasion.

While the Bishop might lawfully, we have said, have set forth the Roman Mass for the purpose, or the Russian, or the Greek, or the Presbyterian rite, in fact the service that he did authorize was identical with the service of the Holy Communion as printed in the Prayer Book, with hymns selected from the New Hymnal, except for these variations:

There was an offertory anthem in the following words:

“We who figure forth the Cherubim in a mystery; we who laud and praise the quickening Trinity, singing the hymn thrice holy: now let us lay aside every earthly care. Let us raise on high to the King of all our oblation, by the angelic host invisibly upborne. Alleluia.”

The *Benedictus Qui Venit* and the *Agnus Dei* were included.

There was a Communion hymn in the following words:

“We worship thee, O Christ, and we bless thee: because by the holy cross thou hast redeemed the world: thou who didst suffer for us, O Lord, have mercy upon us.”

After the Blessing there was a simple Antiphon and Psalm.

We have an impression that at one stage the celebrant boldly said “The Lord be with you,” where it is not printed in the Prayer Book text. Whether this was contained in the mandatory use for the occasion, or whether the celebrant contumaciously defied the order of the Book of Common Prayer and the canons of the Church by this unauthorized variation, we are not certain. Perhaps the priest ought to be presented for trial in order that this should be ascertained. As he is canonically resident in the Diocese of New York the trial would be held in that diocese, and not in the diocese in which the offense was committed, and we trust he might therefore have the benefit of an unbiased court and jury. With that one possible exception (of which we are not certain) we can guarantee from personal observation that the mandatory use set forth for the occasion was strictly carried out without variation; so that the Presiding Bishop was not surreptitiously beguiled into a den of lawlessness a thousand miles away from the protecting influences of the Missions House, and there forced to witness unlawful orgies of any sort, to which his compelled silence might seem to have given consent.

In all seriousness we ask the *Southern Churchman* to copy this explanation. Its readers ought to know whether or not the Presiding Bishop, in his youthful ardor, participated in some unlawful act when he ventured to cross beyond the dangerous borders of the Diocese of Milwaukee. The *Southern Churchman* has itself raised the question. THE LIVING CHURCH is able, from personal observation, to give the answer.

Is it not fair that the answer be extended to the readers of the *Southern Churchman*?

Know that the good man envies none, for who is more endowed with goodness than he who in all things conforms himself to the rule of all goodness, that is, to the Divine Will?—*Seneca*.

**H**ERE seems to us to be the height of despondent pessimism.

Speaking of the pending Lausanne treaty, the *Southern Churchman* is good enough to say:

"THE LIVING CHURCH has an editorial which concludes with a splendid appeal to our international honor, and might be very effective if there was left in the United States any sense of international responsibility. As we watch events in this country, and electorates repudiating even our timid entrance into the World Court, we cannot but feel that it is well-nigh hopeless to expect any vigorous action on the part of our country in defense of the Armenians or any one else, outside of the boundaries of the United States.

"That being the case, and it certainly is true, is it not better to ratify the treaty, and give to Americans in Turkey such protection as they desire?"

"It would be entirely different, if there was any hope of our country taking such action as a Christian nation should for the protection of the oppressed."

But does God demand that Christian men and women should jump on the band wagon and make sure they are on the popular side when an issue seems hopeless, and wrong is about to prevail?

On this issue, perhaps it is. The post-war record of the American people has been so thoroughly bad that it may be that there is no longer left in the United States a popular sense of international responsibility. It is certainly true that the appeal to a national idealism is no longer effective. One points out in the plainest quoted language that the honor of the United States has been pledged by two successive presidents to a given line of action, default in which is obviously an act of perfidy toward allies who have trusted us; and our own Churchmen and Church papers, not denying the facts, reply that it is hopeless, and then proceed to recommend that the act of perfidy be consummated. It is a curious psychology; a strange insistence that Churchmen should hasten to range themselves on the popular side instead of on the right side, when their own words indicate their entire recognition of the fact that the popular side is the wrong side.

Dr. Harry E. Fosdick is the latest one to join the popular side. In a recent interview published in the *New York World*, he points out that though "nothing can undo the massacres," "the fezzes are all gone, the women's veils almost disappeared." What a consolation this must be to the widows and orphans of those massacred! Also, "While the new regulations are bearing heavily on the American schools in Constantinople and Smyrna," involving as these do, according to Dr. Fosdick, "the impossibility of deliberate propaganda for Christianity," he found "the great mass of the missionaries increasingly happy in the opportunities the new situation affords." "The shutting out of all deliberate proselytism has opened the colleges to a far larger proportion of the Moslems than ever attended before." He has addressed "student bodies, made up, not as of old of Eastern Christians, but of Moslems."

And for this complete Moslemization of once Christian colleges, still supported by American missionary money, Dr. Fosdick is happy. And the one-time Christian missionaries are happy. And the Fezless Turks are happy. And those who think it more important to protect American investments, whether in colleges or in commerce, than American honor, are happy. And some of our good devout American Churchmen are happy. Why, then, should any of us think of the unhappy condition in which the Armenians are left, or recall again the massacres that are less than two years old?

The band wagon calls. The path of national dishonor seems about to triumph. The American hat has triumphantly knocked the old time American ideals

of honor into a cocked fez. Let all those who cannot abide being on the unpopular side join the majority quickly and tell the daily papers about it.

How lonely must be that Golgotha where yet One is still willing to walk with the Armenians!

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**DR. BURKE'S ALASKAN CHILDREN, FORT YUKON**

Miss Katherine Boyles, Orange City, Florida .....	\$ 5.00
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**"A DANIEL COME TO JUDGMENT!"**

"Lord Bishop of London Falls to See One Pig Here. Episcopal Prelate Finds Chicago's Not What It's Painted. Equals London." —*Headline.*

"Where's the scent and squeal and squalor,"  
 Cries the Bishop, "in your city?  
 Where's the hue and cry and holler?  
 Why, it's positively pretty!  
 I have looked in vain for porkers,  
 Listened vainly for their woofing;  
 British travelers and New Yorkers  
 Must, I fancy, have been spoofing.

"Where my nose and ears, they told me,  
 Would by smells and squeals be undone,  
 Homes and hostelries enfold me  
 Just as fine as dear old London.  
 Not a pig have I perceived here  
 Upon park or boulevard  
 And my nose has not been grieved here  
 By a hint of ham or lard."

—*Chicago Tribune.*

# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## VOCATION

October 24: *Twenty-first Sunday after Trinity*

### THE CHRISTIAN VOCATION

READ Ephesians 4:1-16.

RELIGION has been lately described as "man's adventure toward God." The phrase commends itself. It gathers up the yearnings, the effort, and enterprise with which man seeks his spiritual home. Like many a happy phrase, however, it contains a half truth. It leaves out too much. Christianity, at least, is not man's essay to God alone, or even primarily. Christianity is the religion of God's adventure manward. It thinks of God as taking the initiative, as moving out toward man, and constraining him to faith, love, and service. It is our modern habit to think of man's religious life as a phase of his higher activities. Frequently it comes to be no more than the way he acts morally or spiritually. It is even suggested that it is a matter of no real consequence whether or not there are objective spiritual facts corresponding to his beliefs and desires. The same results are obtained for him so long as he acts morally and spiritually. "Religion is man's behaving at his best." True as this may be, it is not all the truth. The New Testament looks upon religion as a movement in which God anticipates man. He calls man to faith, service, and companionship.

October 25

### DIVINE CHOICE

READ St. John 15:12-27.

THE matter of vocation touches the whole nature and meaning of religion. If there is a God who calls us in distinction to a God whom we chose to believe in, the difference may be as great as between a spiritual reality and a spiritual make-believe. In the one case the important factor will be God; in the other our feelings about Him. At the present our feelings about God are receiving undue importance. We speak of God as a "projection" of our own desires, hopes, and needs. He exists because we need Him. That is reasonable enough. But why do we need Him? Surely because God has laid certain demands upon our nature. We seek God because He wills that we should.

October 26

### GOD'S CLAIM UPON MAN

READ Acts 17:22-34.

ST. PAUL illustrates the point that has just been made. He recognizes in the concrete example of the Athenians' blundering service to God, the working of a wide-spread religious instinct. The anthropologist or biologist notes that that service is characteristic of primitive people. He pigeon-holes it historically. The psychologist digs down into the human mind of those who worship and discovers some of the causes and much of the manner of its operation. St. Paul sees that men everywhere and at all time are reaching out toward God, and offers the only explanation of the fact which is convincing. Men seek after the Lord, if haply they might feel after Him and find Him just because God is the prior fact. He both is and wills that men should come into correspondence with Him. He made men "that they should seek the Lord." In instinct, through nature, God is calling man.

October 27

### GOD'S CALL TO THE INDIVIDUAL

READ Exodus 3:1-12.

GOD'S call to man is not always indirect, mediated through nature or in instinct. It often comes as a clear call which seems so independent of ordinary suggestions or promptings that it is heard as the veritable voice of God. Men like Moses

have suddenly been summoned to service, or like St. Francis have heard a divine challenge. They have, like St. Paul, received a commission upon some Damascus road. All they could say was the voice was not their own, and that when it came to them they were forced to obey. It is a commonplace of our time that men are conditioned by their inheritance and environment. They are what they are as the result of the action of the forces of their age. But what strikes us is that men are found to be noticeably in advance of their age upon occasions. They bring to living something that is new, fresh, and revolutionary. That is particularly so in the history of religion.

October 28

### THE CALL WITH POWER

READ St. Luke 5:1-11.

FOUR fishermen upon the Sea of Galilee! The remarkable thing is that there is little remarkable about them. They appear average. One does not suspect that they are potentially the apostles of the heroic age of the Church's founding. In themselves they are not potential apostles. What makes them so is God's action upon them. There is a transforming moment in which they are endowed with new possibilities. That is when Jesus summons them from their nets. Looking backward they would later have said that it was God and not themselves who made them what they came to be. That would be the confession of every one who has entered into the fullness of Christian life and service. It is life which supplies the material out of which Christian lives are built, but it is God who gives the desire and the power to be Christian.

October 29

### ST. PAUL'S CONSCIOUSNESS OF VOCATION

READ Ephesians 3.

ST. PAUL was never tired of reviewing his life. He was aware how paradoxical it all was. He could never get over the amazement of finding himself an apostle of Jesus. Of one thing he was sure—that there was nothing for self-congratulation in the matter. He had done little. God had done all. It was God who spoke to him, who summoned him to the fellowship of Jesus whom he opposed; it was God who saved him by His grace; it was God who put him into the ministry. It was the conviction of being called by God that gave the apostle his peculiar strength and effectiveness. We are often confused by the uncertainty of the value and permanence of our work. St. Paul had the assurance of a man commissioned. It was not his to value the worth of his task, but to perform it.

October 30

### THE JOY OF OUR CALLING

READ I Corinthians 2.

WHEN we can say that we are determined to accept what God gives us to do, and to look upon our life as guided and controlled by God's will, and existing for God's purposes, we have found the secret of happiness. A great deal of the very real unhappiness of our modern life springs from our real aimlessness. We have set out to do what we want, we have listened to the call of our own desires, and have not been satisfied. We have reached no end, and are conscious of no aim to reach. It may be that we have not felt any clear call determining the direction of our lives and energies, but it may be that we have not troubled ourselves to hear it. "Speak, Lord, for Thy servant heareth." God's call comes to those to whom He wills to speak, but He must find a measure of readiness. We must be in the way when God approaches. Isaiah was called while worshipping, Moses as he turned to examine the burning bush, Saul in his keen desire to find God. "Take heed what ye hear."

# The Bishop of London in Chicago

CHICAGO, OCTOBER 16, 1926.

IT IS not irreverent to say that the Rt. Rev. and the Rt. Hon. A. F. Winnington-Ingram, Lord Bishop of London, blew in from Iowa to Chicago early on Monday morning, October 4th, for a strenuous visit to Chicago and the vicinity. He was cordially welcomed at the station by a delegation of the diocesan clergy and laity, headed by the Rev. George Craig Stewart, D.D., who, as a member of the National Council, had planned the Bishop's itinerary with characteristic thoroughness.

The Bishop was entertained by the Bishop and Mrs. Anderson at the episcopal residence. The clergy of the diocese were the guests of Bishop Anderson and of the Rev. George H. Thomas at a luncheon at the new parish house of St. Paul's Church in honor of our distinguished visitor. Bishop Anderson, in introducing the Lord Bishop, said, "We in Chicago know the Bishop of London better than any other English bishop, chiefly because of his remarkable ministry and as a staunch supporter of union." The Bishop of London in his reply said that in his travels in the Mid-West he had been greatly impressed by the struggle that our Church seemed still to have to hold its own with the denominations. He attributed this partly to the handicap the Church had had at the outset, because of the long distance ordination of its clergy in colonial days. He sympathized with the American Church in its difficulties, but pointed to the encouragements of the present and of the glorious future of the Anglican communions. Speaking of the present, he repeated what Bishop Westcott had said to him as he set out on his ministry: "I preach the gospel of the Kingdom of God and leave it at that."

"And ever since," said the speaker, "I have had enormous happiness in preaching the gospel. As to the future, our position as Anglican Churchmen is going to justify itself some day, in spite of many discouragements, because it is truly scriptural, it is true to history, and it has a beautiful and rightful ceremonial. We shall win in the long run. Go bravely on in your work, with faith and determination, and you have the future in your hands."

Probably the largest gathering ever held under the auspices of the Church Club of Chicago was the dinner given at the La Salle Hotel in the evening. More than fifteen hundred of the clergy and of the laity were there, including Bishop Anderson, Bishop Gray, Bishop Ivins, the Bishop of the Serbian Church in America, and the Bishop of the Greek Orthodox Church. Mayor Dever and other distinguished laymen were also present. The honored guest was given a rousing welcome in the lusty singing of God Save the King, and America. The president of the club, Mr. Walter B. Patterson, after a few gracious words of greeting, asked Bishop Anderson to preside. Mayor Dever, in a short and graceful speech of welcome, referred to the personal worth and humanity of the Lord Bishop. He asked him to do all he could on his return to England to disabuse the mistaken ideas of many of his countrymen as to Chicago. "In this great city of three millions of people," he said, "we have tremendous problems, many of them due to the diversities of nationalities that make up our city. For example, we have 200,000 Negroes alone in Chicago. Many things that happen here are not excusable, but they are understandable when outsiders know something of the facts and the peculiar conditions of our city."

Bishop Anderson, in introducing the guest, spoke of the simplicity of his character, of his being a pioneer in social service, as a man with a passion for righteousness because behind all he had a passion for souls, and as a great moral and spiritual force not only in his own country but throughout the world.

"So this is Chicago," said His Lordship in response. "How unfairly is Chicago represented! I had expected to see 10,000

pigs running down the streets into an opening at the stock yards and coming out in a few minutes as sausages on the other side. Instead of pigs I see some fifteen hundred cheerful Church people. Your mayor gave me a royal reception. I was escorted through the streets of the city by two mounted policemen! Don't worry as Churchmen about your small numbers. You have a glorious past in this country as in the Old Country. Study the glorious history of the Church. Think of your present." Speaking of the Church's services, he said, "You can't beat our eucharistic service, particularly a choral Eucharist."

The Bishop referred to Gounod's enthusiastic appreciation of the Eucharist as sung in Westminster Abbey, and of his own happy experience at Perth of a people's sung Eucharist at nine in the morning, when crowds could better come to worship and to make their Communion's, and of the real agape afterwards.

"Don't believe the Gloomy Dean's sad prophecy of England," said the speaker. "England is not going to fall to pieces any more than St. Paul's Cathedral is going to collapse. The Church at home is advancing. Two hundred and sixty churches have been built during the last fifty years and endowments also provided for them. Only one thing will make a brotherhood among men, and that is the Church. Think of the future of the Church. Its journey is just begun—not 'well nigh done,' as the old hymn has it. Only the Church that can rest on three things will survive: on history, on reason, and on Holy Scripture. The Church of the future, as Bishop Lightfoot says, is the Church of historic orders and of the open Bible, and ours is that Church."

The Bishop went to Springfield the next day. On Wednesday he returned to Chicago and spoke at the University and at the Church student center, St. Mark's House.

On Thursday the Bishop went to Madison to speak to the students at the state university there. On Friday he visited Northwestern University, Evanston, being entertained at luncheon by the president, Walter Dill Scott. In the afternoon the honorary degree of Doctor of Divinity was awarded the Bishop in Harris Hall, Dr. Scott presiding, and the deans of eleven schools being present in academic costume. Dr. George Craig Stewart spoke briefly of the university, which is his alma mater. Later the Craig Club, the Northwestern unit of the National Student Council, entertained the Bishop at tea in Harris Hall. In the evening he was the guest of the Men's Club of St. Luke's Church at the parish house, and blessed the new American flag given to the church recently by the club. Later in the evening the Bishop spoke to a massmeeting of students and citizens in Patten Gymnasium.

Saturday was given over to well earned rest and recreation. In the morning the Bishop and his party played golf at one of the nearby clubs, and in the afternoon he attended the football game between Northwestern and Carleton College. In the evening he dined with the Bishop of Chicago. During his stay in Evanston he was the guest of Dr. and Mrs. Stewart at the rectory.

The Bishop preached to large congregations at St. Luke's on Sunday morning, and at the Sunday Evening Club, in Orchestra Hall, in the evening. That night he left for Ann Arbor, Michigan.

H. B. GWYN.

THE SAINTS—what calamities they endured! but they turned them into glorious gain;—not only the dramatic and historic calamities, but the everyday weariness of commonplace life. How they turned this dust of the earthly routine into the gold of the Heavenly City! Those forlorn circumstances were ennobled by love. As we give our will to God, all the vagueness passes out of our life. Life, when it touches God, is no longer a ship becalmed, or vexed with baffling winds, but Homeward bound, and making its way to port with all sails set.—G. Congreve.



P. & A. Photo.

#### AT THE FOOTBALL GAME

The Bishop of London (right), and the Rev. George Craig Stewart, D.D. (left), at a tense moment in the Northwestern-Carleton game.

# The Second Annual Catholic Congress

By the Rev. Frederick L. Gratiot

MILWAUKEE, WIS., OCTOBER 15, 1926.

- "To glorify God;
- "To intensify personal devotion to our Blessed Lord;
- "To magnify the Church as the mystical Body of Christ;
- "To clarify the position of the Anglican communion in respect to Protestant Christianity on the one hand and Roman Catholicism on the other;
- "To unify the clergy and laity of the Church who hold the Catholic Faith and practise the Catholic religion;
- "To multiply the disciples of Christ by backing up the program of the Church;
- "To sanctify our lives and make them fit for God's service."

WITH this keynote sounded by the chairman, the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill., the second annual Catholic Congress was started on its three-day program of work and worship Tuesday evening, October 12th.

If this was the keynote, the loving and gracious greeting of the beloved Presiding Bishop of the American Church may be said to have been the overtone which pervaded and accompanied every meeting. When the Most Rev. John Gardner Murray, D.D., arose to deliver his greeting at the opening session, held in Immanuel Presbyterian Church (published in full in the last issue of *THE LIVING CHURCH*), he was greeted with enthusiastic and prolonged applause.

Another interesting incident of the first session of the Congress was the presence of Mr. Ormund A. Blyth, the treasurer of the first Anglo-Catholic Congress held in England and one of the original members of its organizing committee, who said a word of greeting.

The subject for the evening was The Catholic Revival in America. Mr. Frederic C. Morehouse's paper on Its Beginnings and Its Progress was reproduced in full in the last issue of *THE LIVING CHURCH*. Professor Chauncey B. Tinker, Ph.D., of the department of English Literature, Yale University, spoke on Its Promise for the Future.

## CATHOLIC CAUSE WILL TRIUMPH

"I think there can be no doubt that the Catholic cause is destined to triumph in the Episcopal Church," declared Professor Tinker, "and that for the very simple but sufficient reason that the Catholics, though at present a minority, know exactly what they want, and are determined to have it. Other groups seem to have no such clear or permanent plan. The Evangelical group, for example, for whom we cherish an instinctive and abiding sympathy, certainly has no superiority over us in serving the peculiar needs and harsh demands of our day. The Protestant-minded among us inherit from the past a negativism which becomes more and more of a burden as their original 'protest' is forgotten. The Modernists are always plagued by the fear that the intelligentsia will not respect them. They are constantly making gestures toward the intellectuals outside the Church, and often seem willing to jettison the faith in order to preserve their reputation for being broad-minded. But the young intelligentsia are too progressive to be much interested in preserving the rags of religion, and remain indifferent to the existence of modernist theologians, whom they regard as horses regard mules, that is, as beings who have not been wholly successful in their attempts to progress. Meanwhile the modernists grieve and bewilder the orthodox, as, no doubt, it is their intention to do.

"Experience leads me to believe that the future of religion will be with the united, not with the individualists. Religion is a fellowship, and cannot flourish among individualists, each believing what seems good to himself. The Church offers to the world a faith which is essentially corporate and eternally enduring—an affair of the next world as well as of this. The vagueness and divisiveness of other schools of thought seem

to point to their ultimate disaster. Catholics cannot be vague, and cannot be cut off from the vast momentum of Christianity which has been gathering force through the ages, and, since you have conferred upon me the office of prophet, I exercise my function by announcing fearlessly that we shall triumph, and 'ere long.

## MODERN WORLD INTOLERANT

"The powers which I find arrayed against the historic faith are of a peculiarly noxious kind," he continued. "The modern world is supposed to be specially tolerant, whereas, in fact, it is as intolerant as Calvin or Torquemada. It will tolerate only what is consistent with its own philosophy, which is that of scientific determinism, the unseen tyrant that governs modern thought. Mind, I do not say *Science*. In all that I utter this evening I wish it to be clearly understood that I am a friend to science. Religion has nothing to fear from pure science, for science is daily becoming more mystical. Physics has destroyed matter beneath our feet, and mathematics has made way with space and time. The true pioneers of science bring us face to face with the essential mystery of existence, without a realization of which no religion can long survive. Chemistry, physics, and mathematics are merging into philosophy, and philosophy may at any moment meet and embrace religion. But when we assert all this, we are dealing only with the advance guard, whose beliefs have not filtered down to the general public. There is nothing of all this in the popular conceptions of science in our midst, in the magazines and handbooks of science which inoculate the public with the notion that science has established the one and only, and, indeed, the final approach to eternal truth. Never in the long history of the Christian Church did it exercise such an authority as is claimed for science by its popularizers today."

## A "GIDEON'S ARMY"

"Among the 110,000,000 of the United States, we Anglo-Catholics are a corporal's guard, or shall we say a Gideon's army?"

continued Professor Tinker. "Gideon, I seem to remember, regarded the purgation of his force as the first step necessary to the success of his plan; and as our numbers decline we may hope that our character and aims will become more conspicuous. We have everything to gain by the desertion of the time-servers, the unconvinced, and the lukewarm. When we have been purged as by fire, we may be again a 'little flock' (such as was blessed by our Saviour), but we shall have a better chance of being taken seriously as a group of persons who do actually believe in a Trinity, an incarnate God born of a Virgin, who died and was buried and rose again for us, and who lives and gives Himself to us in the sacraments of a visible Church. That is to be our witness in future as it has been in the past. But our witness today is too often vitiated in the eyes of the world by compromise with the 'intellectuals,' desire for numbers, and worship of respectability. The cure for this is simple—to express ourselves so clearly and dogmatically that we shall no longer be commended for our inclusiveness.

"I do not know that our task is very different from that of Christians throughout the ages," he concluded. "Christianity is always engaged in a fight for life. We have the advantage of seeing the issue clear before us, we have the sword of the ancient faith firm in hand. Why should we despair? If we manifest sufficient Christian love of our fellows we shall win our converts easily enough, and if we learn to show forth the joy that we feel in our religion we shall find that it is infectious, for there is nothing of which the modern world is so eagerly in search as joy. Let us become, like St. Francis, the troubadours of God, rather notorious for our reckless gaiety and good nature, and we shall not be without the blessing that is reserved for those who rejoice in the Lord."

## MEETING OF F. C. P.

Mention must also be made of the meeting of the Federation of Catholic Priests which took place at 4 p.m. in the Sacristy of All Saints Cathedral. The Rev. William B. Stoskopf, president of the organization, called the meeting to order. The Rev. Harry S. Ruth, secretary-treasurer, made a detailed report of the activities of the federation. It was reported that

182 priests were enrolled as members, representing fifty-two dioceses and missionary districts. Several local organizations were reported. It was noted that this was the first meeting of the federation since its organization.

Notice was called to the paucity of fitting literature for popular consumption—tracts and books which would interpret the Church to the ordinary folk in the average parish. It was hoped that such pamphlets might be written for such use, or that the "John Bull" tracts might be re-written and adapted to our American life. The need of an American Church Calendar which included not only the Friday and other fasts, but which also listed the Black Letter Saints, was also stressed.

#### The Second Day.

THE climax of the Congress was the solemn pontifical Mass at All Saints' Cathedral on Wednesday morning.

Preceded by a procession of three or four hundred seminarians, priests, and prelates, in their festal vestments, accompanied by the well trained choir of Nashotah House and the A Cappella Choir of Evanston, the Mass was celebrated with the beautiful ceremonial of the ages.

It is difficult to imagine more lovely music than the *Missa Marialis*, simple as it is, or a more striking offertorium than Gretchaninoff's Cherubic Hymn, rendered by the A Cappella choir under the direction of Dean P. C. Lutkin of Northwestern University.

With stately dignity and solemn reverence our magnificent liturgy was sung by the celebrant, the Rev. Selden P. Delany, D.D., of the Church of St. Mary the Virgin, New York. The Very Rev. Charles S. Hutchinson, D.D., Dean of All Saints' Cathedral, Milwaukee, was deacon, and the Rev. William Pitt McCune, Ph. D., rector of St. Ignatius' Church, New York, was sub-deacon. The sermon by the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, was printed in full in last week's issue of THE LIVING CHURCH. The Rev. S. Atmore Caine was master of ceremonies, assisted by Mr. Isaac Lea Nicholson. To them much credit is due for the beauty and order of the service.

#### BISHOPS WEBB AND MURRAY IN SANCTUARY

Seated in the sanctuary were Bishop Webb of Milwaukee, who pontificated, and Bishop Murray, Presiding Bishop. In the clergy stalls of the chancel sat the visiting bishops, vested in copes and mitres, and accompanied by chaplains in dalmatics. The Greek, Polish, and Serbian Orthodox bishops in their colorful vestments also sat in places of honor in the chancel. Some three hundred priests in cassocks and cottas filled the seats reserved for them in the front part of the nave and the Lady Chapel.

The offering, which amounted to \$4,700.00, was designated for foreign missions.

The bishops in the procession were:

The Rt. Rev. Grochowski, Polish Orthodox.  
 The Rt. Rev. Joanides Philaretos, Greek Orthodox.  
 The Rt. Rev. Mardary Uskokovitch, Serbian Orthodox.  
 The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee.  
 The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana.  
 The Rt. Rev. John Chanler White, D.D., Bishop of Springfield.  
 The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon.  
 The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado.  
 The Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas.  
 The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York.  
 The Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago.  
 The Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago.  
 The Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac.  
 The Rt. Rev. William W. Webb, D.D., Bishop of Milwaukee.  
 The Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop of the American Church.

Following the Mass, more than a hundred alumni of Nashotah House gathered at the Elks' club for a luncheon.

At the afternoon session of the Congress the subject was The Catholic Religion and Family Life. Mr. William W. Grant, Jr., of the Denver bar, read a very interesting paper on Catholic Sanctions in the Home.

He argued against the prevalent lax morality and the lax theology which is behind it. The prevalence of divorce, he declared, is one of the chief menaces to the American home. He presented a rather novel proposition—namely that marriage not considered by the participants to be sacramental, and not formally performed by a priest of the Church, should not be considered by the Church as *de facto* sacramental, and that therefore such marriages, when the question of divorce and

remarriage comes up, should be counted as non-existent if the parties to be remarried, or who had in the meantime been remarried, were informed of the position of the Church and desired to become active communicants.

"It is admitted that the jurisdiction of the Church is based on marriage as a sacrament," he said. "If two heathen, knowing nothing of the Church or its doctrine, are married by a justice of the peace, I can see no reason why they should not be divorced. From the sacramental point of view, many people are heathen, regard marriage as a civil contract, and as such, dissoluble like any other civil contract.

"Let us suppose, the justice of the peace being otherwise occupied, they go to a priest and are married. Here we encounter a major difficulty. . . . If the priest be made use of as a state agent by heathen, ignorant of the sacramental aspect of marriage, I can see no more reason against their divorce in this case than in the former.

"One solution would be to require by law a civil marriage in all cases by a civil authority. Thereafter, those who desire it and whose dispositions are right, may avail themselves of a second marriage by a priest. Over the latter the jurisdiction of the Church is clear. Over the remainder it is doubtful or does not exist. For them, observance, in good faith, of the current social morality is all that can be required.

"When people are divorced and remarry," he continued, "and are then converted and come into the Church, are they to be bidden to separate, or are their dispositions at the time of divorce and remarriage, if justified by current social morality, to be the criterion? As a layman I would say that it is the only workable plan. Sin is not *ex post facto*.

"It is only through the sacramental view of marriage that family integrity can be surely preserved," he concluded.

#### BISHOPS SEND REGRETS

During the interim between the speeches the chairman in charge of arrangements for the Congress, the Rev. Shirley C. Hughson, O.H.C., read letters of regret and telegrams and cablegrams of greetings. Among them were letters of regret from the Rt. Rev. R. Rocksborough Smith, Bishop Coadjutor of Algoma, Canada, who could not come because of illness; the Rt. Rev. Theophilus N. Pashkovsky, Russian Orthodox Bishop of Chicago, who could not come because of previous engagements, but who was represented by the local Russian pastor; the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, who was detained at Johns Hopkins Hospital for treatment of his throat; and the Bishop of Bermuda. A telegram of greeting from the Rt. Rev. William T. Manning, D.D., Bishop of New York, and a cablegram from the chairman of the English Anglo-Catholic Congress committee were also read.

ONE of the most widely discussed and significant papers of the whole congress was that of the Very Rev. Robert S. Chalmers, Dean of the Cathedral of Dallas.

He said in part:

#### RELIGIOUS EDUCATION

"Let us try to consider our responsibility as Catholics in the light of the vast amount of new knowledge which has been bought to bear upon the life of the child in the last fifty years, and the conditions in which we find ourselves working today. Three factors stand out in bold relief, as exercising a tremendous influence on the lives of our boys and girls during the entire formative period:

"1. The fresh realization today by all who are interested in education of the overwhelming character of the influence of the parents upon the developing personality of the child. This is a direct result of the immense amount of study given to the whole subject of child psychology during the last half century. Until recently it has been tacitly assumed, and largely neglected by educators.

"2. The second factor to be considered is the increased and increasing contacts made by the child with the life of the community. The school we have always known. We have not always considered it in this aspect. Now, we have the movies, the radio, the victrola, and a whole array of active agencies, from the Y.M. and the Y.W. to Scouts and Camp Fire Girls. This has brought about certain definite results, notably this—that the outstanding American institution capable of exerting social pressure and moral pressure upon the child, is the school. . . .

"3. The third factor is the prevailing conception about Christianity. This affects us all, Catholics as well as others. In ninety-nine out of one hundred Catholic parishes, the young people whom we influence come from the homes of Anglo-Catholics, Protestant Episcopalians, or denominational Protestants—children occasionally reach us who have received Baptism in the Roman Church, but usually because their parents have definitely broken away from that Church. As it is only among the lay people of the Roman and Orthodox Churches that any other conception of Christianity exists, we may take it for granted that almost all our children are constantly subjected to the influence of the prevailing American idea of what Christianity is everywhere—that is, except

in their parish churches. That idea is simply that our Lord was a good man who lived and died 1900 years ago."

#### DEPARTMENT OF RELIGIOUS EDUCATION HELPLESS

Continuing, Dean Chalmers said:

"I am a member of the Department of Religious Education. It is an earnest and devoted body of Christian men and women, but it is helpless, fettered. Instead of unshackling the mind of youth, it goes in chains. It is quite typical of the P. E. Church. It renders much useful service. *But we cannot turn to it for help.* If, however, we are as daring in education as, say, in ceremonial, if such a commission could come into existence, and be free to do its work, history would repeat itself, and with greater and more far reaching results. The daring of the Catholic today would, twenty years later, be recommended as the normal practice of the prosperous parish—not given to extremes.

"Our first task is to re-capture the home for the Catholic religion. If we recognize the influence of the parent, we must see how it is exercised. The average home now is not organized so as to permit the child to exercise his religion, far less to encourage him in it. This means pastoral work, classes for parents. It means a clearly understood ideal of the home that is Catholic—that certain things will take precedence there. A Catholic home should be capable of identification as such. Pictures, books, Sunday customs, social usages, should all help in telling the tale.

#### PUBLIC SCHOOL INFLUENCE

"Our next task is a harder one," continued the Dean. "It is to deal with the school and community influence upon the child. He himself is our strongest hope if we only recognize him as an ally. He will do his own fighting. He himself wants to be a good soldier of Jesus Christ, if we would only equip him a little better. Our asset is his marvelous loyalty to the things he belongs to: his home, his school, his class, his church. Consider his amazed indignation when he is informed in school that Henry VIII founded the Episcopal Church. He takes the matter up in class, argues with the teacher, goes and sees the rector. He knows better, and in any case, he is too proud of his Church to want anyone like Henry VIII connected with the founding of it. Besides in this case, he has been taught, even in the most Protestant of parishes, Whitsunday, the birthday of the Church, is emphasized by a special offering and a thousand other touches. He will have none of Henry VIII.

"Contrast the attitude of the same child when someone says, 'You Episcopalians are just like Roman Catholics.' He may deny it, but he is troubled and uneasy. He has not been taught. He wants to be loyal but is not sure of his ground. Similarly someone talking about early Communion and fasting and Lenten observance, says, 'You are just plain crazy. Why can't you act like other fellows? I reckon my Church is as good as yours anyway.' Again, the boy wants to be loyal, but he is not sure. He knows his father, whom he adores, never goes at all, he heard his own mother say that Father Brown's teaching about fasting Communion was a mere fad, and anyway, more than half the congregation make their communions at the eleven o'clock service on the first Sunday in the month. He knows; he was in the choir. He wants to be loyal. He is not sure of his ground.

#### REMEDY RESTS WITH FAMILY

"The remedy is clear teaching, patience, and, above all, a determination to teach the same religion to the whole parish. The attempt to teach the Catholic religion to children, and to teach as much of it as they will stand to adults, is bound to result in failure. If it is an obligation for Bobby to hear Mass every Sunday, the same obligation rests upon his father, and the chances are quite great that his father hears of it first from Bobby, if he hears of it at all, which is unfair to Bobby.

"Lastly," concluded Dean Chalmers, "and keeping in mind what has already been said regarding the prevailing ideas as to what the Christian religion is, I attribute the comparatively slow growth of the Anglican communion in this country to the very slight influence of a definitely religious character, which we exercise upon children during their most impressionable years. Take our Sunday schools, for after all it is there we touch the lives of the great majority of our children. Our numbers are quite respectable in proportion to our communicant strength, more especially when we remember how the statistics of Protestant denominations are swelled by huge organized classes, not only are our numbers by no means disproportionate, but in organization curriculum, teacher training,

we make quite a good showing. There has been a great and notable advance in recent years.

#### CHILD NOT TAUGHT TO PRAY

"And yet, with all this, we fail. We fail unnecessarily. We place the emphasis upon knowledge, just as in former days education was thought to be the study of certain subjects, instead of a discipline of the mind. So today, we think of religious education as a curriculum rather than a discipline, a training of the whole personality. I believe in Christian Nurture and use it, but it is quite possible for a child to grow up and take all the studies—and at the end be entirely ignorant of the difference between temptation and sin, grace and the means of grace, and in general the practise of the Christian religion. He is not taught how to pray, how to meditate, how to resist temptation, nor how to obtain forgiveness; and the hero stories of the Old Testament, the missionary heroes of the New, and studies in comparative religion are no substitute."

At the supper hour, more than a dozen of the alumni of Western Theological Seminary met at the Hotel Martin for supper. As the affair was rather impromptu, and owing to the fact that Bishop Webb was entertaining the bishops at dinner, there was a smaller attendance than there otherwise would have been.

#### EVENING SESSION

AT THE evening session, the general subject being The Christian Witness in a Work-a-day World, the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, spoke on How to Make the Witness Real. Bishop Johnson showed in his "Chester-tonian" way, as the chairman called it, the practical rules to follow in presenting to the world the Catholic Faith without giving offense. He said:

"What are the essential limitations of our personal liberty?"

"First, We may not transgress with impunity the laws of nature, for the body that so sinneth, it will die.

"Second. We may not transgress the principles of the moral law, for the soul that sinneth, it shall die.

"Third. We may not transgress the laws which we have made in the state to govern our relationships with one another. The man that defies the laws of his country will be deprived of his freedom.

"Fourth. We may not, as Christians, defy the law of Christ. 'If ye love Me show it by keeping My commandments.' If you refuse to obey these laws, you lose the fellowship of Christ.

"And that is just what the religious world has lost today—the unity of the spirit in the bond of peace; the sense of fellowship in religion."

The Bishop reminded his hearers that, "whether you like it or not, humility is the basic virtue of a Christian; the humility of St. Peter who was far from infallible, and of St. Paul who was sometimes irascible."

"This humility," he explained, "is never arrogant in tone or manner, for arrogance in a witness is deadly. It is, I fancy, as tender toward heretics who are without as Christ was toward the Samaritans; as impersonal toward wealth or poverty, culture or barbarism, wisdom or foolishness, as the Master was; as patient in enduring the stupid, the dull, and the passionate as He always was; as forbearing in enduring personal persecution and insults as was He; as considerate of all those who form the Body of Christ as you would want Him to be considerate of you; as tolerant toward pious opinions which do not infringe upon your liberty as you expect others to tolerate your peculiarities and eccentricities."

The address of Mr. Haley Fiske on The Catholic Religion and Industrial Relations will be printed in next week's issue. Few laymen in the Church are so well equipped to speak on this subject as the distinguished president of the Metropolitan Life Insurance Co., which, under his guidance and inspiration, has carried on such a great work for human welfare.

#### PRESBYTERIANS ATTEND SESSION

As Wednesday was the regular day for the week-day prayer-meeting of the Immanuel Presbyterian Church, the pastor and people had very kindly given up their service, and they had been invited to attend the meeting of the Catholic Congress



Milwaukee Journal Photo.

THE PROCESSION FORMING

at that time. Dr. Howard A. Johnston, the pastor, was present, and Dr. Stewart called on him for a word of greeting. He expressed his welcome to the Congress, and spoke of certain points all Christian communions hold in common. In turn the chairman expressed the gratitude of the Congress for the gracious act of the Presbyterian Church in offering their building, which has one of the largest auditoriums in the city, to the Congress.

Parenthetically we would mention here certain general features of all the sessions. All were opened, of course, with devotions. These included the Lord's Prayer, the Hail Mary, the prayer for the Catholic Congress, and other prayers. There were hymns from the special booklet before and during the sessions, and the singing was anything but "Catholic" in popular sense—in fact it was very "congregational," or shall we say that it was catholic in its literal sense, because all sang heartily. This feature was largely due to the good offices of Canon Douglas, who played for the sessions. Another feature of the sessions was the grace and charm with which Dr. Stewart presided. He seemed always to say the right thing, and he kept the meetings from getting too serious and ponderous by interjecting in his clever way the Franciscan sense of humor and naturalness at frequent intervals. It might here be noted, too, that there stood over the platform a beautiful life-sized figure of our Lord on the Cross.

### The Third Day.

#### THE NASHOTAH PILGRIMAGE

The third day, bright and beautiful, was signaled by the pilgrimage to Nashotah Mission. A long line of private motor cars carried the visitors over the perfect Wisconsin highways to the historic ground, thirty miles west of the city. There the seminary buildings and grounds were shown and reverent pilgrimages were made to the graves of Kemper and Nicholson, Breck, Adams, and others, in the historic cemetery. A lunch was served at Shelton Hall, and the Bishops of Milwaukee and Fond du Lac told fragments of the wonderful story of Nashotah. Then, shortly after one, the line of returning cars started back to Milwaukee, many of them going by way of Delafield to see St. John's Military Academy and its magnificent new stone chapel, rapidly approaching completion. All had easily reached Immanuel Church in time for the afternoon session at four o'clock.

#### THE LIMITS OF TOLERATION

Rather ponderous, abstract, and uninteresting seemed the title of the afternoon papers—The Limits of Religious Toleration. And yet, in spite of the number who had to return (the Presiding Bishop, whose presence had graced every previous session, was missing from the platform, for instance), and in spite of the opportunity the outing had given for "cutting," there was an attendance practically the same as at the previous afternoon session.

And, although the titles may have seemed abstract, there was nothing uninteresting about the two able papers on the subject. They held the attention of the hearers from start to finish.

The Rev. Frederic S. Fleming, D.D., rector of the Church of the Atonement, Chicago, read a paper on the difficult and unpopular subject, The Limits of Religious Toleration in Dogma.

#### "LOVE MEN, SLAY ERROR"

"The idea of toleration," said Dr. Fleming, "arises from the existence of evil and the attitude assumed toward its existence. There is no problem of toleration in relation to goodness. Truth and virtue do not call for toleration but for approbation and the promotion of such good. We are enjoined to 'abhor that which is evil; to cleave to that which is good.' Toleration, essentially, must distinguish between the thing and the person, the error and the erring. Vice possesses no real right to existence, whatever toleration may be shown to the vicious person. So religious toleration is not extended to error, while the erring person has full claim to our love. We have the maxim of St. Augustine: 'Love men, slay error: without pride to be bold in the truth, without cruelty fight for the truth.'

"For the Church to dispense with the Creeds would reduce it to the level of a debating society. The Church exists to love God and worship Him. It fails to convict those who are 'ever learning and never able to come to the knowledge of the truth.' To love God and worship Him in sincerity and in

truth requires not some creed, but *the* Creed, 'the faith once delivered to the Saints.' Any attempt to formulate a new creed can not be tolerated in principle. Faith is built upon fact, upon revealed truth."

He was followed by the Rev. M. Bowyer Stewart, D.D., of Nashotah House, on the subject, The Limits of Toleration in Pious Opinion. Dr. Stewart said in part:

"Pious opinions' are theological doctrines which are tolerated, allowed, even favored and commended, by at least *some* authority in the Church, but are not known to be revealed and therefore are not Catholic dogmas, not authoritatively promulgated for all to believe. There is room within orthodoxy for differing schools of thought on matters not defined as of faith; and there is room for speculation as far beyond the limits of dogma as anyone could care to go. In fact, a dogma, a great central cardinal truth, naturally *spreads*; it suggests corollaries, consequences, and more remote kindred ideas. Are there any limits to the kind of thing that may fairly be called a pious opinion? Are there any limits to the toleration of opinions not covered, pro or con, by dogmatic definition?

"Now whatever may be said of intolerance in matters of *dogma*, in matters of pious opinion there can be no out-and-out official condemnation, with penalty attached. Official condemnation, with penalty, certainly brings the whole matter within the sphere of dogma, and we are talking about things *outside* the sphere of dogma. Any intolerance toward a matter of mere opinion can only be a sort of intellectual intolerance, something like our attitude toward any opinions generally accounted as absurd, but not calling for official censorship and suppression.

"When the Church is divided as now, one branch of it (on the 'branch theory') may teach as a dogma what another branch condemns as a heresy. Or, one branch may teach as a dogma what another branch says nothing about. In the latter case, it seems reasonable that what the one branch teaches dogmatically should be tolerated as a pious opinion within the branch which defines nothing about it. The fact that a considerable portion of the Church regards a doctrine as true and important enough to be set forth officially gives a certain presumption in its favor, *even within the other branch*, provided that that other branch has not explicitly condemned it."

#### THE MISSIONARY EVENING

One of the most vital subjects which came up for discussion was that of The Catholic Religion and Foreign Missions, which was scheduled for the

final session on Tuesday evening. And it was most fitting that on that evening the Catholic Churchmen present demonstrated the fact that they were interested by enthusiastically putting the offering "over the top" and exceeding the amount asked for. The offering at the service on Wednesday stood at about \$3,600. An offering at this evening session added nearly \$1,000 more. Father Hughson earnestly asked that the amount be increased at least to \$5,000. Pledges from parishes were thereupon made and in a very few minutes the total reached \$5,600. The offering is to be held open for two weeks that others may have part in it and it is hoped that the final total will reach \$7,000. The offering at the last Congress amounted to \$2,500.

The Rev. Winfred Douglas, Mus.D., Canon of Fond du Lac, spoke on Why Catholics Should Support Foreign Missions, and gave examples of the fine work they did when they were missionary-minded, such as that at Sagada and in Liberia.

#### CONCLUSION

The official report on the registration is that 750 were enrolled as present, but there were many who stopped in for a day or who considered themselves "visitors" and did not enroll.

The business end of the Congress was handled most ably by the local committee, which deserves the thanks and congratulations of the Congress. The city was most cordial to the visitors. A large electric sign over the city hall carried the legend, "Welcome Anglo-Catholic Congress." For this cordiality, as for much other assistance, the Association of Commerce is responsible. The notable Exhibit Hall, with its many exhibits, will be noted in a separate article.

The second annual Catholic Congress is history. It is more than history: it is inspiration, knowledge, ideals, renewed courage, and hope carried out into countless centers of our dear Church to be radiated to the hearts of the thousands of disciples of our Blessed Lord in bringing to them a clearer conception of His religion "as this Church hath received the same."

The Congress offering will be held open for two weeks. Contributions may be sent to the Rev. S. Atmore Caine, secretary, 5720 Ridge Avenue, Philadelphia. The offering will be turned over to the National Council for foreign missions.

# The Catholic and Missions

A Paper Read at the Catholic Congress

By the Rev. Alfred Newbery

of the Church of the Redeemer, Chicago

THE CATHOLIC is not only committed to the idea of missions. He is in theory, at least, the exponent of it. That God's sway over every realm of human living and every place of human living be recognized, is his program. And in practice he has an honorable history. In England today one of the chief complaints against the Catholic priest is that he is doing such good work among the poorest of the people and is so much loved of them. By some that is attributed to that diabolical ingenuity with which we always endow our enemies so that we may the more complacently measure the strength of our opposition. To others it is simply the natural expression of the religion which rejoices in the Catholic name. But whatever be the motive, the Catholic is commonly conceded a missionary spirit, even where no great value is attached to the intelligence with which that spirit has at times been manifested. And if I may be understood as talking in terms of spiritual concern and not necessarily in terms of money, recruits, or eloquence, it seems an obvious thing to say that the Catholic who does not "believe in missions" is a defective Catholic. "He is," as Mr. Chesterton once said of Mr. Shaw, "like the Venus of Milo; all that there is of him is admirable."

So our subject naturally opens out into two lines of thought: first, the necessity of the missionary spirit to any religious movement that calls itself Catholic, and secondly, the manner in which that spirit should express itself. The first of these is surely to be found among the fruits of a deepened spirituality. The conquest of a heart by the love of God must mean an ardent desire that all others who can be so conquered should be so conquered. It must mean the belief that there can be no human being incapable of being won by the love of God. It must mean that prayers will rise and strength be spent and money be offered in the achievement of that desire. The money may be a trifle in amount, the strength slight, but the offering of prayer and sacrifice will always be rich and genuine. Wherever we find a Catholic who is "non-missionary" in the sense that he has no desire to pray for, or work for, or give to the extension of the knowledge of our Blessed Lord among those who know Him not, then we may be sure that it is not the Catholic religion which is lacking in fulness, but the individual who is lacking in capacity to hold it.

And here let us face for a moment that most insidious of all temptations, the urge to let the expression of our religion be determined by some theoretical state of local health. The argument there runs, "Of course we are committed to the extension of the Catholic faith throughout the world, but we must first strengthen our position where we are." Inasmuch as our strength must ultimately consist in souls consecrated to the service of God, it is difficult to understand how teaching those souls to postpone their responsibilities is going to add to our strength. I hold no brief for sentimentality. I am glad to agree that in view of local circumstances there may be a fair question as to whether I should send to China more money than I keep for the work of the parish. That is a question to be decided on the basis of the facts. But I cannot with equanimity contemplate the failure to teach our people that the responsibility for extending our religion begins with entrance into the Christian life and not with entrance into affluence, be it personal or parochial. The size of the effort put forth to discharge that responsibility is one thing; the presence of the effort in some proportion is something entirely different. And nothing can de-Catholicize a Christian life more thoroughly than the teaching that its responsibility for souls as such can be divided into priorities and ranged in an order of importance that is based on geographical remoteness. To say that I cannot afford to pay any-

thing for the extension of the Faith outside my own town is to imply that for the same reason I can offer no intercessions for it and make no intentions for it. . . .

THERE are other stimuli on which there is no time to expatiate here: our pride in being bearers of the truth in a form that is divinely adapted to the assimilation of the peoples of the world; our strategic position in being citizens of a nation that is like a city set upon a hill, our pity for whole peoples that sit in darkness of poverty, of ignorance, of superstition, of disease, of unconsciousness of redemption; our sensitiveness to a justice that demands our taking to the non-Christian peoples our spiritual assets with an eagerness that approximates the haste with which we rush to them with Western civilization. These incentives and many more could be adduced in detail to quicken us, but our desire to be about our business must rest fundamentally upon the way in which we conceive of our own relationship to God, and there I propose to let it rest.

But there is one question of expediency that crosses the trail and I believe we must frankly face and answer it. It can be stated in various ways. "I cannot allow my people to give their money in the support of Protestant teaching," is one form of it. "When the missionary authorities recognize that the Church is Catholic, they can count on me" is another and milder form. It simply means, What is our relationship to the National Council, or, perhaps more concretely, to the body legally known as the Protestant Episcopal Church in the United States of America? If I am a "Catholic" priest in the Church known by that elaborate name, either I am an anomaly, a sort of biological "sport," and do not really belong there, or else, as I would wish to maintain, every other priest in that body has the same status, however unwilling some of the others may be to recognize it. I am not engaged in an effort to make the Protestant Episcopal Church into a Catholic Church; I am part of an endeavor to vindicate the Catholicity of the Protestant Episcopal Church. I assume that that is primarily the objective of the movement which has crystallized in this annual Congress.

And inasmuch as the truth in so many places is buried under a heavy incrustation of ignorance, prejudice, and spiritual apathy, not to mention the bewilderment and resentment aroused by Catholic ardor distinguished more for valor than for discretion, it would seem that I can hope for success along the line of conciliation and attraction rather than in the assumption of a tolerant superiority that waits for stupidity to come to its senses. . . . In other words, the Church as a whole, so far astray in some particulars from the norm, must look upon the activities of the Catholic and respect them, and because it respects them, learn the why and the how of them. Moreover, if the Catholic is going to put his emphasis where it will count, in the Church of which he is a member, he must earn the right to that position of strategic importance to his cause. If this be the path of wisdom I am not treading it when I allow those who misunderstand or will not understand my position to say of me, "He is an individualist. He does not play the game. He will not take his share of the burden, but wants leadership as the condition of his participation." If the Church is Catholic, then I maintain that this is the program of good sense and good Catholicity. If it is not, then, of course, I am talking nonsense.

Meanwhile, as we sit here, the list of the departed grows and many of them are dying without so much as knowing that there is a faith, and *that* is a responsibility that rests squarely on us who hold the Faith, and we must begin now on a method of discharging it, even if we are not certain that it is the method.

# 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.

## WANTED: A PRIEST FOR HAITI

To the Editor of *The Living Church*:

WILL YOU permit me the hospitality of your columns to make earnest appeal for a priest for Haiti?

In a general way, these should be first among his qualifications: A willingness to "endure hardness as a good soldier." An abiding conviction, rather than an emotional enthusiasm, that missions are a paramount work of the Church. The confidence and patience that come from a certain faith; that is the Catholic faith.

Preferably, the priest should be single for, while the stipend is ample for one person, it is hardly sufficient for a household. A knowledge of French would be an asset for which we would all rejoice, but it is not absolutely necessary at first, in view of the special work that would be assigned. Undoubtedly, if the priest is not already proficient in French he will want to acquire it as speedily as possible. In his own interest, quite as much as in the interest of the work, he should be able to pass the necessary physical examination required of workers in the mission field.

The work would be as follows, although I am sure that the right man will not consider his work done simply with the doing of a particular assignment, but he will be ready with all faithful diligence to do the work of a priest in the mission field. I need very much personally a man to assist me in the building program that is now under way. But this would be his chief work:

1. To act as chaplain of the Sisters of St. Margaret. This community is ready to begin work in Haiti just as soon as a priest may be secured.

2. To give assistance in our modest theological seminary for the better preparation of men for Holy Orders. While this year there are only two students, next year there will be three and, the year after, possibly five.

3. Particular care of, and ministrations among, the American population—service people and civilians.

I plan to be in the States about October 25th, to remain for a month, mainly for the purpose of finding this priest who is so greatly needed. While there, my address will be the Church Missions House, 281 Fourth Avenue, New York. I have made the following engagements and I shall be glad to meet any who may offer for this service at the place most convenient. At Bethlehem, in attendance upon the synod of the Third Province, October 27th. In Boston, from November 1st to 5th. At the synod of the Second Province, Newark, November 9th to 11th. My plan is to leave New York November 30th and it is my desire that the priest may return with me at that time. At the latest, he should be here the first of the year.

Archdeacon Elliot White, moved by the need and his interest in the field, had looked forward to coming to us this very month. I am told that almost his last words were of Haiti. Surely the Church is rich enough in men of his type so that another will be moved as he was to have a share in this work.

✠ HARRY ROBERTS CARSON,

Port au Prince, Haiti, Bishop of Haiti.  
Festival of St. Michael and All Angels, 1926.

## BISHOP FISKE MISREPRESENTED

To the Editor of *The Living Church*:

MY ATTENTION has been called to an advertisement in the *American Mercury*, the *Nation*, and other magazines, of some book by the Free Thought Publishing Company quoting me as saying that Bible history is unreliable. I need not say that the quotation is very much garbled. It seems to be an excerpt from a sermon preached during the discussion about the Scopes trial in Dayton, Tenn. I said that, "the Bible was not intended to be a divinely dictated manual of history, nor an inspired book of science"; but of course I went on to explain these statements and you may be quite sure that I said nothing which justified the publishers in quoting me as they have; nor did I say anything which justified the original newspaper report.

Utica, N. Y., October 9th. CHARLES FISKE,  
Bishop of Central New York.

## A PLEDGE OF SERVICE

To the Editor of *The Living Church*:

YOUR EDITORIAL, True Evangelism, in the issue of September 11th, appealed to me very strongly, and suggested the idea of fixing up our 1927 pledge cards as shown by the enclosure.

Thanks for the suggestion.

E. CECIL SEAMAN,  
Bishop of North Texas.

[ENCLOSURE]

### MY PROGRAM OF SERVICE

I offer myself for my Saviour's service in my Church, with a desire to bring others to Him in Public Worship, in Baptism, Confirmation, and Holy Communion; and I specify my particular service for one year from date (or until I give to my Minister notice of change) in the organized work here indicated:

(Please check your preferred activities)

- ( ) Church Sunday School, Student or Teacher.  
( ) Young People's Service League. ( ) Choir  
( ) Organized Men's Work. ( ) Woman's Auxiliary.  
( ) Whole-time Mission Work. ( ) The Ministry.  
( ) .....

Name ..... Date.....  
Address ..... Phone.....

## REBUILDING FLORIDA CHURCHES

To the Editor of *The Living Church*:

WE ARE ALL proud of the attitude and conduct of the great mass of our people who went through the experience of the storm and who had to gaze upon its devastations. They have displayed a splendid courage and are facing the future with determination to make the best of it. When some of the Red Cross officials mistakenly charged them with underrating the damage done, their reply was, "We will tell the truth and nothing but the truth. We will not exaggerate in the hope of arousing larger sympathy." Indeed, there was no need of exaggeration. The facts are enough. And that these facts are so bravely accepted by our people is to their lasting honor. But there must be a reaction. There are weeks and months, years perhaps, of patience, privation, and toil coming to some of our congregations. And the strain will tell. It can be greatly lessened by a generous response from the whole Church to the appeal for the rebuilding and repairing of our churches and other buildings. We trust it will be so.

CAMERON MANN,  
Winter Park, Fla., Oct. 7th. Bishop of South Florida.

## MARRIAGES IN MASSACHUSETTS

To the Editor of *The Living Church*:

FROM TIME TO TIME I learn that clergy of the Church not resident in Massachusetts solemnize marriages in this diocese. It seems necessary to give some notice that such marriages are not legal, since the law of the Commonwealth requires that no marriage shall be solemnized by any clergyman not a resident of Massachusetts, unless he previously obtain authorization from the Governor of the state. The Governor grants such permission only to a relative or close friend of the bride or bridegroom.

Boston, October 6th. CHARLES L. SLATTERY,  
Bishop Coadjutor of Massachusetts.

## PRAYER BOOK REVISION

To the Editor of *The Living Church*:

FATHER WHITNEY, in your issue of October 3d, is in a measure correct both in his words and in his feelings about the "introductory sentence" between the Canon and the Lord's Prayer; for not the "sentence" *per se* is incongruous, but the verbiage. It is found both in the old Sarum and in the Roman liturgies but in a different form. It certainly is incongruous and unliturgical to change the object of address *at this point*, from Almighty God to the people, and most priests will doubtless turn to the people to say the words—which is certainly contrary to the "liturgical instinct." All this would be avoided by adhering to the old form of the sentence, which continues without interruption the address

to God: "And now taught by our Lord Jesus Christ we are bold (Sar. and Rom., "we presume") to say," etc. Then, too, there should be some direction such as "Priest and people," to indicate that the people are to unite in the saying of the *Pater Noster*.

Another point by all means to be avoided in the final revision is the direction that the Lord's Prayer wherever it occurs is to be printed in its extended form. It has been before pointed out that according to ancient use which the Anglican Prayer Book has always maintained, there is a valid liturgical reason for the varying use (*i.e.*, with or without the "Doxology") and we should in our revision by no means obliterate that difference of usage and of intention.

And finally, let us eliminate the new rubric at the beginning of the Mass allowing the priest to omit the *Pater Noster* "at his discretion." Of course the prayer at that point is a part of the *secreta*, or private prayer, and is not to be "united in" by the people: but as long as the rubric in question is there some priests will abuse the privilege. I know one priest who already *never* says the prayer at this point. And there always will be such priests who are without the "liturgical instinct." (Rev.) S. J. FRENCH.

Brunswick, Ga., October 11th.

To the Editor of *The Living Church*:

IN REGARD to Prayer Book revision it seems to me there is room for improvement in the order of the phrases in the Exhortation on page 230, present edition, B. C. P. If taken literally, it seems to tell the people first to make their communion, and then after that, to make a confession of sins. It runs thus:

1. "Draw near with faith and take this Holy Sacrament to your comfort."
2. "Make your humble confession to Almighty God devoutly kneeling."

Now in practice the customary order of procedure is just the reverse: "Make your humble confession to Almighty God devoutly kneeling," and then "draw near with faith and take this Holy Sacrament to your comfort."

Might I suggest that the Exhortation end thus: "and intend to lead a new life, following the commandments of God and walking from henceforth in His holy ways, now make your humble confession to Almighty God devoutly kneeling." Later on in the service, immediately after the priest has communicated himself, let him turn to the people and say: "Draw ye near with [or in] faith and take this Holy Sacrament to your comfort."

Such an arrangement would serve two purposes: it would agree with our universal order of procedure, and it would also give the people their cue for starting to approach the altar. There is often a holding-back as if the people didn't know just when to go up. There could not be room for any doubt as to the right time if the priest gave them this definite invitation to "draw near" at the actual time for doing so.

White Plains, N. Y., October 4th. SIDNEY B. HOLDEN.

#### NEEDS OF SEAMEN'S INSTITUTE

To the Editor of *The Living Church*:

IT WILL be of interest to your readers to know that one of the great needs of the Seamen's Church Institute of Newport, a plot in the local cemetery to be used exclusively for the burial of homeless and friendless sailors, has been supplied through the generosity of a kind friend interested in the work we are carrying on for seamen.

Although this need has been supplied, nevertheless another need has been created, a granite cross to adorn and mark our plot. Such cross will cost between \$300 and \$400. It may be that someone knowing this need may desire to provide this Christian sign of victory.

WILLIAM T. WESTON,  
General Secretary.

25 South Street, New York City, September 9th.

#### OBJECTS TO EUROPEAN LETTER

To the Editor of *The Living Church*:

I HAVE OFTEN noted inaccuracies in the page contributed by C. H. Palmer to THE LIVING CHURCH on European news.

One of them was in THE LIVING CHURCH of October 2d, where Mr. Palmer tells us that a French fanatic tried to murder Mussolini. We all know that the would-be murderer was an Italian anarchist. Not that it matters very much, except as showing that Mr. Palmer is not always well informed on things which concern France, and I may add here, has no understanding whatever of French Protestantism.

(Rev.) JOHN A. MAYNARD.

New York, October 11th.

## AROUND THE CLOCK

By Evelyn A. Cummins

ROUND the World cruises have become exceedingly popular the last few years. Thousands of people go, and many go again. Lately, some of these cruises have been taking in most fascinating and alluring places—the South Sea Islands, New Zealand, Australia, South Africa, and South America—which have formerly been made the objects of special trips and have not been included in world tours. Trips are made through the interior of these countries as well—the Victoria Falls, Kimberley mines, etc., in Africa, and to various enticing cities and sights in South America. One wonders how much the average tourist really learns, but surely one must be benefited somehow by so much beauty. It seems extraordinary to be able to visit Victoria Falls on a conducted tour, with no great personal effort. They are said to be the most marvelous falls known to man. Some one lately has vulgarly, but expressively, said that "compared to Victoria Falls, Niagara is nothing but a profuse perspiration." Victoria is 420 feet in height and a mile wide, while the height of Niagara is 158 feet, and the width half a mile. And now, this year, the *Ryndam* has been chartered for what is called the University Afloat, and has sailed with 500 students aboard, for a cruise around the world. The faculty, which numbers forty, is headed by Dr. Charles F. Thwing, president emeritus of Western Reserve. Former Governor Allen of Kansas heads the school of journalism of this university, and he expects to publish a daily paper, with the help of the students. There are about fifty women on the student list.

I WAS speaking recently to some one of the marvelous beauties of some of these far-off places, and of the ease with which one can live in them. The talk turned to things which make life such a devastating experience at times, in our own country as well as in others—hurricanes, earthquakes, etc.—and the person to whom I was talking made this remark, "I have often thought that in those places where life is easiest, life is easiest lost." There would seem to be a good deal of truth in that reflection.

THE *Independent* recently carried illustrations of the remarkable paintings of the Stations of the Cross which are in the Roman Catholic church at Westkoppies, near Pretoria, Transvaal. This place is a leper settlement and the church was built by public subscription just before the Great War. Father Ryan, the priest who had charge of the building, planned to write a number of famous artists and to ask each one to contribute a painting for the fourteen Stations. The first man to whom he wrote was Frank Brangwyn, R.A., and he offered to paint all the Stations for the church. One remarkable thing about the paintings is that the characters are dressed in modern clothes. The effect is extraordinary and seems, withal, to bring out more clearly the expression of the faces which are almost distorted. I do not like to try to describe the Christ of these paintings except to say that Mr. Brangwyn has not made in any way a glorified figure of our Lord. Somehow they are not very attractive paintings, particularly for a colony of people who can at best have little beauty in their lives.

THE other day a Sunday school in Kansas held a "Come in a Car" contest and fifty children managed to get in and on a Star coupe. A Ford coupe transported twenty-seven (who would have believed there could be that much difference between a Star and a Ford), and a Ford sedan carried seventeen. The present writer does not know whether these cars have been able to run since, if any.

SOME one has said that the family of the lower middle class has now been reduced to one child and a motor car. I suppose, then, that the family of the upper middle class consists of two motor cars. Doubtless, also, the family of the wholly upper class consists of two or more cars and a Pekingese or a Chow. The lower class are, however, doing as well as can be expected. Page Albert Edward Wiggam!

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

LETTERS OF LOUISE IMOGEN GUINEY. Edited by Grace Guiney, with a Preface by Agnes Repplier. Harper Bros. 2 vols. \$5.00.

Reviewed by E. Margaret Hodgson

ONE knows—or knows of—bookmen: Louise Imogen Guiney was a bookwoman, and these two volumes will naturally appeal most to those who love books as books, and especially to poets and readers of poetry. Who but a bookwoman could put as the date above a letter to a friend: "Shelley's Birthday"? Or inform another correspondent that his letters always gave her a special joy because his handwriting was like Shelley's?

Although she loved solitude and "anonymity," as she called it, Miss Guiney had a sociable, human-loving personality, and was merry and humorous, always ready with quips and cranks of the most delightful sort; and because her letters express her personality to a large degree they will reach a wider public than that provided by the *litterati*. They were not written with a view to publication, which has its drawbacks as well as its advantages. Who among us would not shrink abashed from the notion of seeing in cold print the silly-sounding endearments, puns, jokes, and general letting-ourselves-go expressions which we constantly use in intimate letters to our friends? The morality of publishing such letters seems questionable to some people; it has been done, however, hundreds of times and of course it preserves their naturalness and spontaneity.

Natural and spontaneous and altogether delightful was Louise Imogen Guiney, who will never die in the memory of her many friends. In spite of a constant struggle against adverse circumstances, financial and otherwise, her optimism and buoyancy kept her cheerful, and her richly-stored intelligence never let her dwell for long, one imagines, on the hardships of life, and her *joie de vivre* seemed irrepressible and ready to bubble up at any moment.

All this is brought out to a certain extent in these letters, and to the general public those addressed to men and women of letters, such as are to be found especially in the first volume, are of prime interest; for we all like to know what the great ones of the earth write to each other about; also they contain her most matured opinions on other writers and their books, and on subjects of universal, or almost universal, interest such as religion.

Immensely difficult as it must be for an editor to select, withhold, and include, one cannot help feeling that a few of the letters dealing with obviously private concerns would have been better omitted. Surely, too, the inclusion of deprecatory references to persons still living is in questionable taste; at the least such persons might be referred to by the traditional ———.

The readers of THE LIVING CHURCH will be interested to find very many letters written to "Presbyter Ignotus," who gives them his "Blue Monday Musings" week by week; and charming letters, too. Thank heaven for the brotherhood of book lovers; it has bridged many a gap, and one is struck by the number of "Protestants" in the list of friends of this sturdy papist.

It remains to add that Miss Repplier's preface is a model of what a preface should be, length and all, and that the two volumes are well bound, printed, and illustrated. There are, however, a good many printers' errors (or oversights in proof-reading, as the case may be); and perhaps in the second edition we may be allowed an index.

GOD MADE the world a garden, and of the trees that He planted therein men fashioned for His Son a Cross.—*Selected.*

THIS BELIEVING WORLD. By Lewis Browne. The Macmillan Company. \$3.50.

Reviewed by the Rev. Paul B. Bull, C.R.

THIS book by a Jewish rabbi attempts to give an outline of the chief religions of the world from the naturalistic point of view. It is admirably printed and bound, and written in an interesting style. The chapter on Judaism is excellent. The facts selected are with one exception given accurately; but their interpretation is often misleading. The method adopted is the only one possible in a short outline of world movements, and it is so mischievous that it makes these outlines undesirable. It encourages shallowness and discourages real hard work and thoroughness in learning. It obliges the author to state the tentative hypotheses of scholars as though they were assured conclusions. Rabbi Browne is aware of this peril, and inserts a frank warning against it on p. 59. But the reader will soon forget this warning and accept enthusiastic assertions as though they were ascertained truth. Therefore, the method is popular in a superficial age and most perilous. Stephen Leacock in *Winnipeg Wisdom* gives an Outline of Evolution in six pages!

We note these defects in this book of Rabbi Browne. The author lays excessive emphasis on fear as the only origin of religion. Many other instincts and emotions were involved. In describing India he makes no mention of pantheism or, more correctly, theo-pantism, which is the essence of Hinduism, that eager desire for God who is All. In China he entirely misrepresents the Chinese ancestor-worship, as seeking help from the departed; it is really a projection of filial piety, love, reverence, and devotion, into the unseen world. He misrepresents "the purpose of life" in Taoism, which is "to render service to Heaven." Confucius was not "made co-equal with heaven." He is regarded as a mediator. He is blind to the great contribution Confucian conservatism has made to the strength and stability of the Chinese character. The rabbi too often clothes his prejudices in the borrowed garments of science. His hatred for priests who inevitably appear in almost all religions blinds him to their psychological basis. As long as human life is an alternation of growth and crisis there will always be priests and prophets. He misunderstands the significance of Zoroastrianism which marked the emergence of ethical conceptions. It is unscientific to assume that parallelisms between Christian and ethnic sacramentalism proves imitation or interpretation. The universality of these rites seems to show that man everywhere tries to satisfy the same instincts in the same way.

The chapter on Christianity is marred by three grossly false statements. On p. 270 he describes our Lord's going to Gethsemane thus: "And now he knew himself lost. Belatedly he tried to escape with them." This base suggestion has no kind of justification in history and should be at once withdrawn if the author wishes to be regarded as a man of honor. On p. 273 in his desire to discredit belief in the Resurrection he says of the apostles: "They even declared they had actually seen him in the act of rising from the sepulchre." This again is a gross falsehood without a word of justification in the records. Once more on p. 292 he says: "Paul had spoken of a divine Christ, and a human Jesus." Where does he thus speak? Again—a grossly false statement without any justification. How can he say (p. 293) "In all fairness" when he has just outraged the truth in order to sustain his untenable theories and to discredit his opponents? It is a grievous pity that Rabbi Browne has thus allowed his passions and prejudices to ruin a book which contains much good writing.

Love is power.—*H. P. Liddon, D.D.*



**BISHOP MURRAY GIVES HIS BLESSING**

Immediately after leaving the Cathedral the Presiding Bishop's deacons of honor and the master of ceremonies knelt to kiss the Primate's ring and receive his episcopal blessing. They were followed by the superiors of the Order of the Holy Cross and the Society of St. John the Evangelist, and many of the clergy.



**BISHOP MURRAY AND FATHER HUNTINGTON**

As the Presiding Bishop passed in procession, the venerable Father Superior of the Order of the Holy Cross knelt and received his blessing. Bishop Murray then drew him to his feet and whispered something in his ear.



## Views at the Catholic Congress

Left: Large electric letters on the city hall welcomed the Congress to Milwaukee.

Right: Bishop Ivins, with his genial smile, supervised local arrangements and welcomed the Congress guests.



*The Milwaukee Sentinel Photo.*



**BISHOP KEMPER'S CHAIR AND STAFF**

Part of the historical exhibit in the guild hall. The chair was brought to Wisconsin from St. Peter's Church, Philadelphia. The simple crozier was probably the first ever used in the American Church.



**PART OF THE EXHIBIT**

Many Church firms cooperated in exhibiting books, crucifixes, vestments, and Church supplies. The English Anglo-Catholic Congress, the National Council, the G. F. S., and some of the monastic orders also had exhibits.



**THE HEAD OF THE PROCESSION**  
Harold C. Barlow, thurifer; Marshall Graves, boat boy.



**ORIENTAL BISHOPS IN PROCESSION**  
Bishop Grochowski (Polish) in foreground, followed by Bishop Mardary (Serbian) and Bishop Philaretos (Greek), with their attendants.



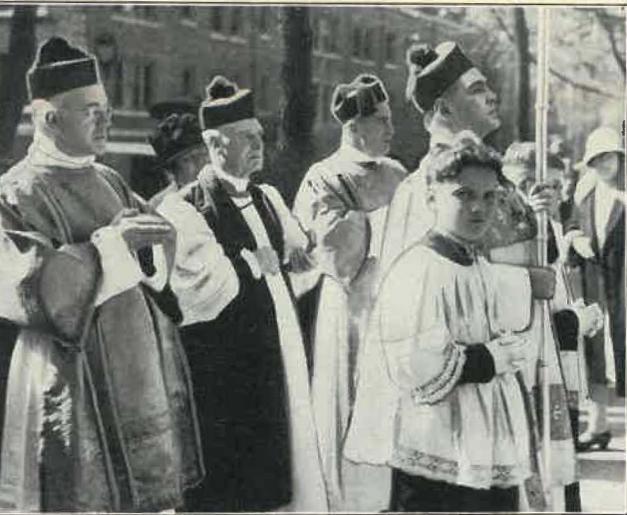
**THE BISHOPS AT THE CATHOLIC**  
At the left is the Congress chairman, the Rev. George Craig Stewart, D.D. (1). The bishops in the foreground are: (2) Johnson of (5) the Presiding Bishop; (6) Webb, of Milwaukee, host to the Congress; (7) Weller, of Fond du Lac; (8) Ivins, Coadjutor of Milwaukee; (9) Dallas. Just behind Bishop Mardary is Bishop White, of Springfield, while between Bishop Ivins and Bishop Fiske is Bishop Sumner, of Ore



**WAITING TO GET IN**  
A large crowd gathered before the Cathedral long before the doors were opened.



*Milwaukee Sentinel Photo.*  
**THE RT. REV. MARDARY USKOKOVITCH**  
Serbian Orthodox Bishop, with his attendants.



*Milwaukee Sentinel Photo.*

**THE PRESIDING BISHOP**

Attended by his deacons of honor and preceded by crucifer and acolytes.



*Milwaukee Sentinel Photo.*

**THE BISHOP OF CENTRAL NEW YORK**

Bishop Fiske, Congress preacher, attended by deacons of honor and preceded by the Rev. Shirley C. Hughson, O.H.C., chairman of the central committee (left), and the Rev. George Craig Stewart, D.D., chairman of the Congress.



*Milwaukee Sentinel Photo.*

**THE BISHOPS**

(6) Mardary Uskokovitch, Bishop of the Serbian Diocese of Chicago; (4) Joanides Philaretos, Bishop of the Greek Diocese of Chicago; (3) Bishop of Central New York; (10) Anderson, of Chicago; (11) Griswold, Suffragan of Chicago; (12) Gray, of Northern Indiana; (13) Moore, of



*Milwaukee Sentinel Photo.*

**THE RT. REV. JOANIDES PHILARETOS**

Greek Orthodox Bishop, attended by the Rev. Frs. Papastephanos, of Fond du Lac; Edsouronakes, of Gary, Ind.; and Koliass, of Milwaukee.



**THE PROCESSION LEAVING THE GUILD HALL**

Bishops, clergy, acolytes, and choirs proceeded outdoors from the guild hall along Juneau Avenue to the Cathedral, thence down the center aisle to their several places.



**DR. DELANY GREETES ORIENTAL BISHOPS**

The Rev. Selden P. Delany, D.D., of the Church of St. Mary the Virgin, New York, is shown welcoming two of the visiting bishops to the Congress.

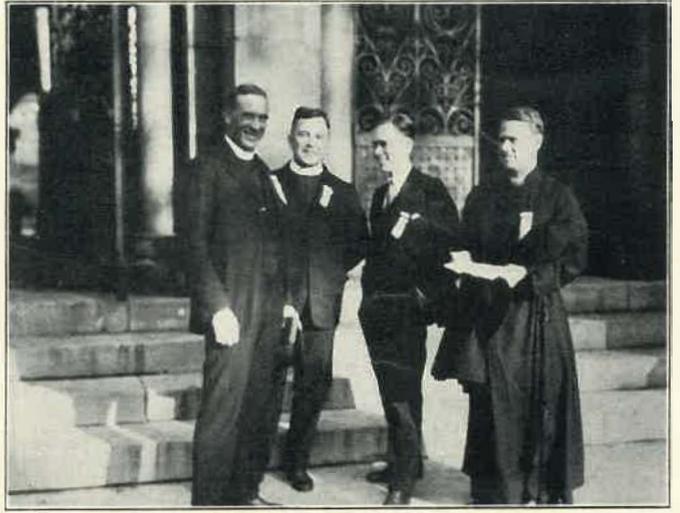


**A DISTINGUISHED GROUP**

Left to right: Bishop Anderson of Chicago; Fr. Roger B. T. Anderson, O.H.C.; Bishop Griswold, Suffragan of Chicago; the Presiding Bishop, the Most Rev. John Gardner Murray, D.D.; and Bishop Weller of Fond du Lac.

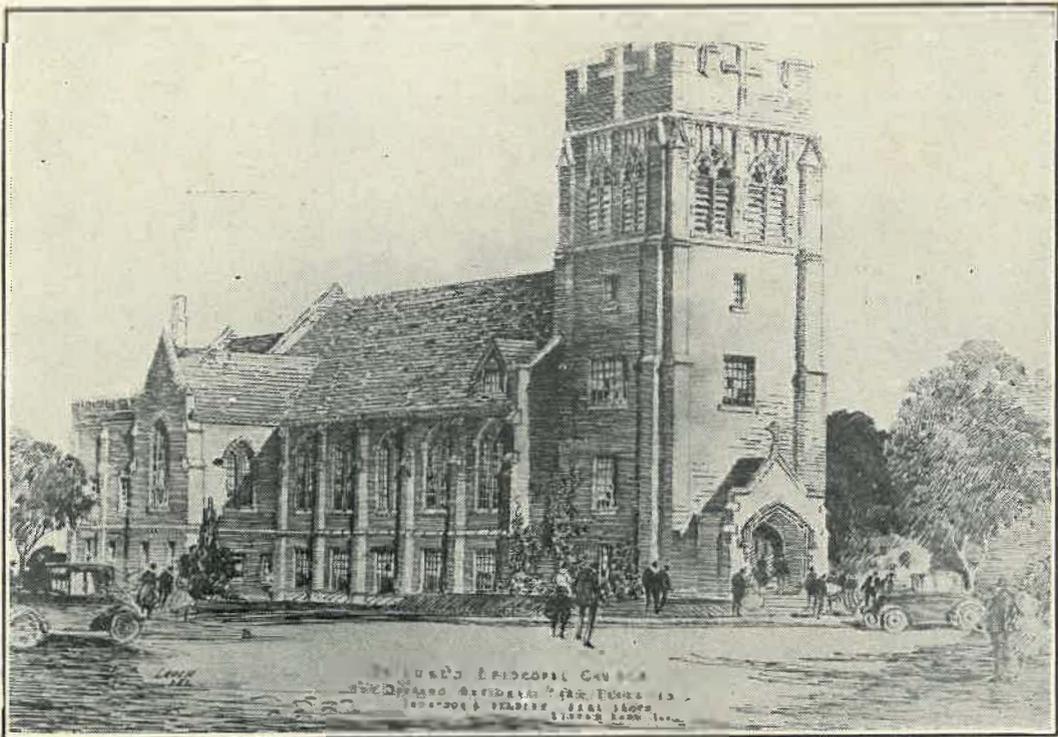


Fr. Joseph, O.S.F., with some of the clergy, at the entrance to Immanuel Church.



Fr. Burton, Superior S.S.J.E., with Fr. Robertson, delegate of the Los Angeles Club, and Fr. Webber-Thompson.

**TWO GROUPS OF MEMBERS**



**ST. LUKE'S CHURCH, HOT SPRINGS NATIONAL PARK**

This church was recently consecrated by the Bishop of Arkansas. See story elsewhere in this issue.

# Church Kalendar



OCTOBER

"THE CHURCH is a rock that is higher than we are, and my quarry is, can we climb up to a realization of its ideals?"  
—*Rt. Rev. J. P. Johnson.*

24. Twenty-first Sunday after Trinity.  
28. SS. Simon and Jude.  
31. Twenty-second Sunday after Trinity.

## KALENDAR OF COMING EVENTS

26. Synod of First Province, Concord, N. H.  
Synod of Third Province, Bethlehem, Pa.

## APPOINTMENTS ACCEPTED

BIRD, Rev. S. MOYLAN, formerly rector of St. Andrew's Parish, Bryan, Tex.; to be rector of Trinity Parish, Marshall, Tex. November 1st.

BLESSING, Rev. FRANK F., assistant of Trinity Church, Albany, N. Y.; to be priest-in-charge of Messiah Church, Rensselaer, N. Y. September 15, 1926.

FISHER, Rev. GEORGE W., formerly of Diocese of Montreal; to be priest-in-charge of Holy Communion, Grand Rapids, and Good Shepherd, Coleraine, Minn. New address, Grand Rapids, Minn. November 1st.

GILBERTSON, Rev. ALBERT N., formerly priest-in-charge of Wyman Chapel, Marblehead, Mass.; to be rector of St. Paul's Church, Vermillion, S. D. September 15th.

HANUNIAN, Rev. A. THEODORE Y., formerly instructor in history, University of Minnesota; to be rector of Church of the Good Shepherd, Shawano, Wis.

HARRIS, Rev. VERNON, formerly priest-in-charge of Lubbock, Texas; to be rector of Church of the Epiphany, Calvert, Texas. New address, Calvert, Texas.

HEWES, Rev. GEORGE VIRGIL, formerly deacon-in-charge of All Saints' Church, Sterling, Colo.; to be curate of St. Ann's Church, New York City. New address, 140 St. and St. Ann's Ave., Bronx, N. Y. October 1st.

HEYES, Rev. J. W., formerly rector of Emmanuel Church, Farmville, N. C.; to be rector of St. James' Church, Eufaula, Ala. September 1, 1926.

HOWE, Rev. EMERY L., formerly vicar of Trinity Mission, Madera, Calif.; to be rector of Trinity, Saugerties, N. Y. New address, Saugerties, N. Y. October 15th.

JOHNSON, Rev. H. J., formerly at Helper, Utah; to be in charge at Trinity Mission, Roosevelt, Utah.

LADLAW, Rev. GILBERT W., formerly priest-in-charge St. James' Church, Pullman, Wash.; St. Andrew's, Algonac, Mich. October 15, 1926.

LEWIS, Rev. GERALD HORTON, formerly rector of St. Andrew's Church, Beacon, N. Y.; to chaplaincy of Community of the Transfiguration, Glendale, Ohio. December 1st.

LOFLIN, Rev. W. L., formerly rector of Church of the Ascension, Pueblo, Colo.; to be assistant at St. Paul's Church, Waco, Tex.

MELBOURNE, Rev. ARTHUR J., formerly student at Berkeley Divinity School; to be in charge of Church of the Redeemer, Flandreau, S. D. September 15th.

PAULSEN, Rev. JOHN J.; to be deacon-in-charge of St. Thomas' Church, Tupper Lake, N. Y. September 15, 1926.

RAYNER, Rev. J. H., formerly rector of St. Peter's Church, Warroad, Minn.; to be rector of St. Luke's Chapel, Hot Springs, S. D.

SAYWELL, Rev. E. J., formerly of Washington, Ga.; to be rector of St. Mary's Church, Middlesboro, Ky. New address, rectory, Cumberland Ave., Middlesboro, Ky. November 1st.

SCRIVEN, Rev. GEORGE B., formerly rector of St. John's Church, Dickinson, N. D.; to be rector of St. Paul's Church, Brookings, S. D. September 15th.

SEVERANCE, Rev. F. R., sometime missionary at Sagada, P. I.; to be professor of apologetics at Nashotah House, Nashotah, Wis.

STUART, Rev. DOUGLAS, formerly assistant at St. Peter's, Westchester, New York City; to be priest-in-charge of Grace Memorial Church, Los Angeles, Calif. November 1, 1926.

TAYLOR, Rev. CECIL, formerly of Trinity Church, Camden, N. Y.; to be priest-in-charge of Adams, Pierrepont Manor, Ellensburg, and Mannsville, N. Y. New address, Adams, N. Y. October 1, 1926.

TIFFANY, Rev. EDGAR LOUIS, formerly rector of St. Luke's Church, Mariette, Ohio; to be associate rector at Church of the Ascension, Pittsburgh, Pa. November 14th.

TULLOCH, Rev. REGINALD O., formerly of St. John's Church, Whitesboro, N. Y.; to be priest-in-charge of Brownville, Dexter, and Glen Park, N. Y. New address, Brownville, N. Y. September 15, 1926.

WOOLLEY, Rev. EDWARD A., formerly of St. Philip's Church, Norwood, N. Y.; to be priest-in-charge of the missions at Theresa, Redwood, and Alexandria Bay, N. Y. New address, Theresa, N. Y. October 1st.

## RESIGNATIONS

BRASIER, Rev. F. M., formerly rector of Calvary Parish, Bastrop, Tex.; to accept work in Diocese of West Texas. November 1st.

HORSFIELD, Rev. F. H. T., formerly rector at Oxford, N. C.; retired. New address, 630 Maxwellton Ct., Lexington, Ky.

RANDALL, Rev. ARTHUR T.; as rector of St. Andrew's Church, Meriden, Conn., January 1st.

## NEW ADDRESSES

BEAVIN, Rev. A. H., formerly at 211 Trinity Place, West Palm Beach, Fla.; care of Reilly, Brode & Co., 6 East Fayette St., Baltimore, Md.

GRAHAM, Rev. GEORGE C., D.D., rector of Calvary Parish, Wilmington, Del.; from 507 N. Broome St., to 1405 West Fourth St.

SMITH, Rev. FRANKLIN C., formerly at Evanston, Wyo.; Laramie, Wyo.

## ORDINATIONS

### DEACONS

FOND DU LAC—October 17th, in the chapel at Nashotah Theological Seminary, Nashotah, Wis., the Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac, ordained to the diaconate RALPH DAVIS and FRANCIS BLAKE, both students at Nashotah House. The Bishop of Fond du Lac was the celebrant at the Holy Communion. The sermon was preached by the Rev. Spence Burton, Superior, S.S.J.E.

MINNESOTA—On the Nineteenth Sunday after Trinity, October 10th, in the Church of St. John the Evangelist, St. Paul, Mr. CRAWFORD WILLIAM BROWN was ordained deacon by the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota. The candidate was presented by the Rev. Frederick D. Butler, rector of the parish, and the sermon was preached by the Rev. C. C. Rollit, D.D., professor at Seabury Divinity School, Faribault, Minn. Mr. Brown will become assistant at the Church of St. John the Evangelist, and will continue his studies at Seabury Divinity School three days each week.

WESTERN NEW YORK—On October 1st, in Zion Church, Avon, the Rt. Rev. Charles Henry Brent, D.D., Bishop of the diocese, ordained JOHN WILLIAM MULDER, a former Congregational minister, a deacon. The sermon was preached by the Rev. Henry de Wolf de Muriac, of East Aurora, and the candidate was presented by the Very Rev. George Sherman Burrows, D.D., warden of Delancey Divinity School. The Rev. Paul Musselman, a deacon, read the Litany and the Rev. William C. Compton acted as the Bishop's chaplain. Other clergy in attendance were the Rev. F. A. Ransom, the Rev. Squire Schofield, the Rev. Jerome Kates, the Rev. William Randolph McKim, and the Rev. L. R. Lytle.

In the sermon by Father De Muriac, he said, "You do not repudiate anything of your former experience, but rather you receive an added authority and with it an added responsibility at this time."

Mr. Mulder was the minister in the Congregational church at Corning, N. Y., and has the degrees of A.B. and B.D., the latter from Yale University. He will be in charge of the church at Avon.

## DIED

HARRIS—At St. James' Rectory, Winsted, Conn., Wednesday, October 13, 1926, ANNA VAN DOREN, beloved wife of the Rev. Robert V. K. Harris. The funeral services were conducted in St. James' Church, Winsted, Salisbury, October 16th, by Bishop Brewster, Bishop Acheson, Archdeacon Humphrey, and the Rev. Frances B. Whitcome, a life long friend, and the interment was in the quiet, beautiful Center Cemetery in Winsted.

"May she rest in peace and may light perpetual shine upon her."

MERRITT—Suddenly, at Harrisburg, Pa., on October 9th, KATHRYN, youngest daughter of Robert N. and Jennie MERRITT, of Westfield, N. J., and field secretary of the Girls' Friendly Society in America, for the Province of Washington.

## OBITUARY

### Kathryn Merritt

Miss KATHRYN MERRITT, field secretary of the Girls' Friendly Society in America, for the Province of Washington, died suddenly on the morning of October 9th. The funeral took place from St. Paul's Church, Westfield, N. J., on Tuesday, October 12th.

Miss Merritt was speaking to the G. F. S. branch at Trinity Church, Steelton, Pa., on Friday evening when she became ill. She was taken immediately to the Harrisburg Hospital where she died a few hours later.

She was the daughter of Mr. and Mrs. Robert N. Merritt, of 500 Mountain Ave., Westfield, N. J., and came of a family which had been closely associated with the Church for generations.

Miss Merritt was widely known throughout the Province of Washington where she had represented the Girls' Friendly Society for about two years and the news of her early and sudden death will be heard with the deepest regret and a strong sense of personal loss.

A charming personality, a forgetfulness of self, and a complete consecration of all her powers to the service of others and of God made her beloved wherever she was known.

May God grant to her His eternal rest, and may light perpetual shine upon her.

### Kathryn Merritt

MERRITT—Very suddenly, at Harrisburg, Pa., on Saturday, October 9th, KATHRYN, youngest daughter of Robert N. and Jennie Merritt, and Provincial Secretary of the Girls' Friendly Society in America for the Province of Washington. Interment at Westfield, New Jersey, Tuesday, October 12th.

"I cannot say and I will not say

That she is dead—she's just away:  
With a cheery smile and a wave of the hand  
She has wandered into an unknown land  
And left us dreaming how very fair  
It needs must be since she lingers there  
And you, oh you, who the wildest yearn  
For the welcome step and the glad return  
Think of her faring on as dear  
In the love of them as the love of here  
Think of her still as the same I say  
She is not dead—She's just away."  
—*Riley.*

## IN MEMORIAM

### Clara J. Oliver

In loving and tender memory of CLARA J. OLIVER, who entered into the rest of Paradise, October 23, 1925, at Long Beach, Calif., after two years of pain, borne with Christian fortitude.

"Give rest, O Christ, to Thy servant with Thy Saints, where sorrow and pain are no more, neither sighing, but life everlasting."

### Adeibert Hayes Harrington, Priest

October 23, 1921.

*Requiescat in pace.*

### Bertha Elizabeth Harrington

October 13, 1920.

Alleluia!

### Morton Stewart Lewis

In grateful loving memory of MORTON STEWART LEWIS, October 22, 1920.

"O grant us life that shall not end,  
In our true native land with Thee."

WANTED very much in Mississippi: a church bell. Robbers stole the bell from one of the churches in the Bolton field. The Rev. Val H. Sessions, Bolton, Miss., will pay freight charges if some parish now putting in chimes or a new bell has an old bell to send him.

UNDER the general title of Neighbors New and Old, St. Paul's Chapel, New York, has had a series of about twenty addresses at noonday services telling about what the Church is doing "among the foreign-born and other misunderstood neighbors."

## POSITIONS OFFERED

## CLERICAL

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

## MISCELLANEOUS

**WANTED—CHOIRMASTER AND ORGANIST for parish of 900 communicants with mixed choir of forty voices, in city of 25,000. Splendid teaching field. Apply Rev. C. C. BENTLEY, St. Stephen's Church, Olean, N. Y.**

## POSITIONS WANTED

## CLERICAL

**A MARRIED PRIEST (NO CHILDREN), Catholic, desires a change. Good references. Address Box T-690, LIVING CHURCH, Milwaukee, Wis.**

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

**PRIEST, CATHOLIC, BUT NOT RITUALIST. Graduate of Virginia Seminary and University. Married, three high-school girls to aid with young people, desires change on account of growing family. Excellent testimonials from present parish. Address S-703, LIVING CHURCH, Milwaukee, Wis.**

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

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

## MISCELLANEOUS

**A CHURCHWOMAN OF EDUCATION AND refinement, wishes to secure a position, as house mother in a school for boys or girls, or in an institution for children. C-709, LIVING CHURCH, Milwaukee, Wis.**

**A LADY OF EDUCATION AND REFINEMENT wishes to secure a position as manager or housekeeper in a private home, or home of motherless children. D-708, LIVING CHURCH, Milwaukee, Wis.**

**CHURCHWOMAN—GRADUATE DEACONESS, wishes parishes or institutional work. Thoroughly experienced. Excellent references. Address H-702, LIVING CHURCH, Milwaukee, Wis.**

**CHURCHWOMAN, UNIVERSITY TRAINING, wishes part-time position as teacher of German, or parish or mission worker. Address R-707, LIVING CHURCH, Milwaukee, Wis.**

**DEACONESS, EXPERIENCED IN PAROCHIAL and educational work, desires position in active parish. References. Address S-696, LIVING CHURCH, Milwaukee, Wis.**

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## PARISH AND CHURCH

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

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## ANNOUNCEMENT

**ANGLO-CATHOLIC CONGRESS IN ENGLAND—Notice is given by the Duke of Newcastle as chairman of the Committee of International Arrangements that during the week of July 3-10, 1927, the Third Anglo-Catholic Congress will be held in London, the subject for discussion being The Holy Eucharist. Mr. Haley Fiske, of New York, has accepted an appointment as secretary of an American Committee of Cooperation, and inquiries may be addressed to him at 1 Madison Ave., New York. Arrangements are being made for a reduced rate of transportation costs to the Congress, and also for those who wish to join the Anglo-Catholic Pilgrimage to the Holy Land, which starts immediately after the Congress.**

## HEALTH RESORT

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

## ANNUAL NATIONAL CORPORATE COMMUNION of the

**Men and Boys of the Church  
First Sunday in Advent  
November 28, 1926**

This is the ninth year in which the Brotherhood has sent out this call. In several hundred parishes rectors have availed themselves of the suggestion, and groups of a dozen, fifty, sometimes an hundred or more, have come to the altar rail.

The little cards of announcement (to be signed by the rector—if he desires—and sent to his confirmed men and boys, with the hour of the service inserted) will be available at the Brotherhood office, fifty cents per hundred, postage paid. Cash with order.

Please send your order promptly, that there may be no delay or disappointment.

THE BROTHERHOOD OF ST. ANDREW  
202 South 19th Street Philadelphia, Pa.

## SISTERS OF THE HOLY NATIVITY

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

## RETREATS

**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.**

**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.**

## CHURCH SERVICES

## District of Columbia

**St. Agnes' Church, Washington, D. C.**

46 Q Street, N. W.

Sundays: 7:00 A.M., Mass for Communions.  
" 11:00 A.M., Sung Mass and Sermon.  
8:00 P.M., Choral Evensong.

Daily Mass at 7:00 A.M., and Thursday at 9:30.

Friday: Evensong and Intercession at 8:00.

## New York City

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

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

(Choral except Mondays and Saturdays)

**Church of the Incarnation, New York**

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

**Holy Cross Church, New York**

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

## RADIO BROADCASTS

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

**KGBU, KETCHIKAN, A L A S K A—229 meters—St. John's Church, 11 A.M., 7:30 P.M., Pacific Standard Time. Wednesday, 9 P.M.**

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

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

### BOOKS RECEIVED

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

Bobbs-Merrill Co. Indianapolis, Ind.

*The Dreadful Decade.* By Don C. Seitz.

The Christopher Publishing House. Boston, Mass.

*From Beast to Man Quick.* By John L. Morgan. Price \$1.50 net.

*A Garland of Poems.* By Clara Ann Thompson, author of *Songs from the Wayside*, etc., etc. Price \$1.50 net.

Thomas Y. Crowell Co. New York City.

*Heroes of the Air.* By Chelsea Fraser, author of *Heroes of the Wilds*, *Heroes of the Sea*, etc. With Twelve Maps drawn by the Author and Thirty-eight Photographs. Price \$2.00 net. Postage extra.

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

*High Roads and Cross Roads.* By Archibald Chisholm, D.Litt., author of *Labor's Magna Charta*, *The Healing of the Nations*. Price \$1.00.

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

*Sectarian Shackles.* By Libbie Miller Travers. Price \$1.50.

*Citadels.* By Marguerite Wilkinson. Price \$1.50.

*Jesus and His Bible.* By George Holley Gilbert, Ph.D., Leipzig University; D.D., Dartmouth College. Price \$1.75.

*Prohibition At Its Worst.* By Irving Fisher.

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

*Darwin.* By Gamaliel Bradford. With Illustrations. Price \$3.50.

*Memories of a Happy Life.* By William Lawrence, D.D., LL.D., Bishop of Massachusetts. Price \$5.00.

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

*The Decline and Fall of the Hebrew Kingdoms.* Israel in the Eighth and Seventh Centuries, B.C. By T. H. Robinson, D.D. The Clarendon Bible. Under the general editorship of the Bishops of Newcastle and Oxford, and Canon G. H. Box. Price \$1.50.

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

*Recollections and Reflections.* By Newman Smyth. With Commemorative Addresses by Benjamin W. Bacon, D.D., LL.D., Rev. Peter Ainslie, Rt. Rev. James de Wolf Perry, Jr. Price \$2.00.

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

*Guidance and Rule.* (Twelve Lectures on the Sermon on the Mount.) By the Rev. J. B. Lancelot, M.A., vicar of St. James', Birkdale, and Hon. Canon of Liverpool Cathedral.

*Reasonable Christianity.* By an aged Priest (i.e., Presbyter writ short) of the Church of England.

The Stratford Co. Boston, Mass.

*Great Sermons of the World.* Compiled and Edited by the Rev. Clarence Edward Macartney, D.D., Price \$3.50.

### PAMPHLETS

The American Institute of Sacred Literature. Chicago, Ill.

*The Sermon on the Mount.* Historical Introduction by Ernest F. Scott. Translation by Edgar J. Goodspeed. Popular Religion Leaflets. Bible Series.

American Library Association. Chicago, Ill.

*The Greek Immigrant and His Reading.* By Alison B. Alessios.

From the Author. Villisca, Iowa.

*Faith and Works.* A Modern Treatise. By Jessie W. Gibbs. Pamphlet No. 1, Christ's Divine Conception. By Jessie W. Gibbs. Pamphlet No. 2.

## Consideration of Holy Spirit is the Subject of English Church Congress

### Catholics Not Represented—Revision of Catechism—Clergy Pensions Discussed

The Living Church News Bureau  
London, October 8, 1926

FOR THE SEVENTH OCCASION SINCE ITS establishment sixty-five years ago, the Church Congress was this year held in Lancashire, and as Southport lies within the Diocese of Liverpool, the Bishop (Dr. David) naturally took the position of president. I have already intimated that the present Congress was planned on entirely fresh lines, and some extracts from Dr. David's preliminary article on The Message of the Church Congress will give your readers an idea of what it set out to accomplish.

Dr. David admits that within its wider purpose the Church people of the Diocese of Liverpool are using this Congress for a diocesan end. "We did not deliberately intend to change the Congress tradition," he says, "but the fact remains that, for the first time discussion, though not eliminated, takes a subsidiary place in its purpose." This purpose is "to consider the subject of the Eternal Spirit," and this subject has been chosen "because we feel that the ordinary Christian of today in his religious thinking does not take sufficient account of the Third Person of the Blessed Trinity." A practical end, general, indeed, to the whole Church, but contemplated deliberately with a view to the needs of the Diocese of Liverpool, is to be subserved.

"This course of Christian thought, to which the Southport Congress is to be devoted, is not to be a mere piece of speculation, but has been designed as a stage in our preparation for a work of witness and evangelism, as part of our response here at home to the Call of the World to the Church. We should think out afresh the modes of God's activity, both in the past and in this modern world, so as to discern a little more clearly the measure of God's contact with individuals and groups and masses of men under the conditions of life in this century."

#### THE CONGRESS PROCESSIONS

On Tuesday morning, the Congress processions were a remarkable feature; and it may be stated, upon the testimony of the Archbishop of York himself, that never hitherto had a Church Congress procession been more admirably arranged, marshalled, and carried out. "The ceremonial of a Church Congress procession," the Archbishop stated at the luncheon given by the mayor of Southport, "is not one of the spheres in which the Church of England has hitherto manifested its incomparable genius." The procession of that morning, he declared, had been a revelation of what might be done.

The two thousand people taking part in the procession were marshalled in four groups in the spacious plateau fronting the town hall in Lord Street. The Archbishop, bishops, and clergy assembled in their robes on the steps of the town hall for the formal welcome to the Congress by the mayor of Southport, after which the processions—there were four of them—moved off to the four churches at which the Congress sermons were to be preached.

The Congress preachers were the Bishops of Lichfield, Hereford, and Chester,

and the Archbishop of York, who preached at Christ Church on The Eternal Spirit in Humanity and the Church. His Grace spoke of the Church of England's attitude to learning and scientific inquiry. "Its priests," he said, "have never silenced its prophets. Indeed, some of its boldest prophets have been its priests." And he declared that "it is one and the self-same Spirit who moves in the ever-expanding life and thought and effort of men, and who dwells within the Church of Christ."

#### CATHOLIC SPEAKERS ABSENT

It would be manifestly impossible to attempt anything in the way of summarizing the many impressive papers which were read. One criticism only may be indulged in, that in the list of speakers there was a noticeable absence of the names of Catholic divines, some of whom might fairly have been looked for in a convention called to consider the doctrine of the Holy Spirit. With due respect to the selected speakers, it cannot be denied that the instruction given up to now at the Congress is inclined to be one-sided, and that aspects of the doctrines which are congenial to Liberal Evangelicals might have been at least balanced by some Catholic conceptions of the same doctrines.

But I must not dwell on that point, and will only add that, taken all round, the Congress has been both instructive and edifying. Insofar as membership is concerned, the Southport Congress will compare unfavorably with other Congresses, but this was anticipated by the committee when the present subject and program were decided upon. The membership this year is under two thousand, which, of course, is less than half of the total membership when last the Congress came to the Diocese of Liverpool.

#### REVISION OF THE CATECHISM

The Lower House of the Convocation of Canterbury will meet at the Church House, Westminster, next Thursday, October 14th, for the purpose of considering the draft of a suggested revision of the Catechism prepared by a committee of the House of Bishops. This committee was appointed in November, 1924, and their draft has not yet been presented to the House of Bishops; but the president submitted it to the Lower House last July, in order that they might give a considered opinion, which the bishops could have before they reach their conclusions.

The Lower House therefore sat as a committee of the whole house, as the document containing the revised Catechism was confidential, and appointed its own committee to consider the suggested revision, and to report as soon as possible. Such report will be before the Lower House next week, and it will then deliver its considered opinion. As the document is a long one it may be necessary for Convocation to sit on the following day also. The draft will then be sent to the House of Bishops for their consideration.

#### CLERGY PENSIONS

The passing of the Clergy Pensions Measure into law, and other recent legislation which vitally affects the interests of the clergy, has started a movement which has for its object the safeguarding of the rights and liberties of the clergy

and the reform of the Church Assembly itself. There have been so far only two meetings, one in London and the other at Halifax, in Yorkshire. At the latter gathering, which consisted of certain proctors of Convocation, the following resolutions were passed by a majority of 27 to 3:

"1. That our general aim is to maintain the immemorial constitutional practice of the Church of England, that the clergy are given the individual cure of souls under the oversight of the bishops (together with the duty and responsibility of preserving the rights and liberties of their particular parishes), and are not employed by any central authority.

2. That the above aim includes the maintenance of all the civil rights and liberties of the clergy, including free access to the Courts of justice, together with all the abilities and disabilities of common law enjoyed by other English citizens.

"3. That we put forward provisionally the following draft program and suggestions:

"(a). FOR WORK IN THE CHURCH ASSEMBLY:

"That no further powers be given to the ecclesiastical commissioners until they become directly responsible to the Church Assembly for the administration of such powers.

"That the parochial clergy be adequately represented in all committees of the Church Assembly.

"That opportunity be given under standing order to move for the production of any papers; returns, etc., on any subjects under the consideration of the Church Assembly.

"That until the rule be made that no paid official of the Assembly shall be a member thereof, it is inexpedient that any such paid official serve as a member of any of its committees, boards, or commissions; but it is expedient that such officials be present in their official capacity when required.

"That the power given to the bishop, under section 26 of the Clergy Pensions Measure, 1926, to confiscate the savings of clergymen deprived of their benefices, be repealed.

"(b). OUTSIDE THE CHURCH ASSEMBLY:

"That the clergy be encouraged to work for the objects outlined above through their proctors, the rural dean chapters, and conferences, and the diocesan synods and conferences.

"That it is expedient that the expenses incurred by proctors as members of Convocation and of the Church Assembly be paid by the Church.

"That the clergy be afforded the opportunity of being informed of any matter vitally affecting their interests before a measure is finally approved by the Church Assembly.

"That the clergy should elect proctors who are prepared to make full use of the constitutional powers belonging to the Convocations of the Provinces of Canterbury and York.

#### ROCHESTER ANNIVERSARY

In August, 1905, by Order in Council, the Diocese of Rochester, which had suffered many changes in area since 1845, was practically restored to its ancient boundaries, and the present Bishop (Dr. J. R. Harmer) was translated to the see from Adelaide. Throughout this year the diocese has been preparing to keep the twenty-first anniversary of its restored and renewed life. On Wednesday, October 20th, there will be special services of thanksgiving in the Cathedral, at which it is hoped that people of the whole diocese will be present. The Archbishop of Canterbury, who was Bishop of Rochester from 1891-1895, will preach at one of the services, and representatives of parishes will present their corporate gifts. Evensong will be sung in the nave at eight o'clock, and the Dean of Westminster, who was assistant curate of Chatham in early life, has promised to preach.

The diocesan conference, through its committee, asked the Bishop to decide the object of the thanksgiving. After consultation he has decided to devote it to a special fund for augmenting the poorer benefices in the diocese.

#### THE FREE CHURCHES AND UNITY

Dr. Carnegie Simpson, the new Moderator of the Evangelical Free Churches of England, addressed the Federal Council at their annual meeting last week, on the

subject of After the Lambeth Joint Conferences. His address is noteworthy as showing what may be termed the "official" attitude of the Free Churches to the Lambeth appeal for unity. I venture to append a brief summary.

Dr. Simpson said that they should heartily recognize the wide-reaching impulse to the cause of Christian unity which was given by the Lambeth appeal to All Christian People, not so much by its proposals as by the fact of its publication, and still more by its spirit. It was a great Christian invitation which did honor to their brethren of the Anglican episcopate who sent it forth, and they did the right thing in that council when they received it in the spirit in which it came to them. The conferences revealed a profound and a practically complete agreement on the fundamental things of the Christian Faith as these were set forth in any ecumenical standard of Christendom. They should make far more of this than they did. They should not let it be too much affected by subsequent differences on questions of polity or order. It was neither reason nor religion to make divergencies about rubrics outweigh or even equate agreements *de fide catholica*. English conformists and non-conformists alike acknowledged the one Lord, one faith, one baptism, one God and Father. If that were so, then a difference of honest historical view, about, say, episcopacy, might still matter, but surely should not matter so much. Proportion was as essential to truth as it was to architecture.

Even on subsequent and subordinate questions of order the conferences bore notable fruit. As to polity, it was agreed that in the constitution of a united Church there must be the element of a constitutional episcopacy, and there must be "similarly" the presbyterial and congregational elements. More striking, however, was what was said on the ministry. Undoubtedly by far the most remarkable result of the conferences was the declaration from the Anglican side that the Free Church ministries were to be recognized as "true ministries of Christ's Word and Sacraments in the universal Church." This was the most notable thing which Lambeth had said to any non-episcopal Church since the time of, say, Bancroft or Laud. Its significance lay in the inclusion of the sacraments, and also in the admission that these non-episcopal ministries were "within the Church." If only the bishops who had issued this had acted upon it, by recognizing these ministries which were "within the Church" as also within the Anglican branch of the Church—and, far from Anglican principles absolutely vetoing this, the very thing had occurred more than once in Anglican history—a great step toward unity would have been taken.

The stage at which it was felt on both sides that the conferences should be suspended was when the Anglican representatives (or the majority of them) intimated that there must be insistence on episcopal reordination, at least in the form known as *sub conditione*, and the Free Church representatives (or the majority of them) intimated that that seemed in view of the declaration, inappropriate and unreasonable, and that they could hold out no prospects of its being accepted. It was there they felt they had gone as far as they could. Different persons would put different interpretations upon the situation. To him it meant that, "while episcopacy may be essential to union, an episcopacy which insists on reordination is fatal to union." He did

not now argue the matter, but desired merely to make clear at what point they felt it was better to come to a pause, for they had gone as far as they could. Others would go farther some future day.

Dr. Simpson concluded by saying that in his opinion the nearest avenue to reunion was that the Churches nearest to each other should first unite. Churches should think less of what were often called their "distinctive" principles and more of what were often what were simply Christian principles.

GEORGE PARSONS.

#### BISHOP OF LONDON IN MICHIGAN

DETROIT—The Bishop of London was welcomed to the University of Michigan at Ann Arbor, October 11th, by a faculty luncheon at noon. His other engagements until Wednesday evening the 13th were similar to those in other university centers, and included conferences with many individual students, attending a faculty-student mixer, dinner with President and Mrs. Little, luncheon with the local Episcopal Students' Club, and attending a lecture by Lt. Com. Byrd, U. S. N. On Wednesday evening the Bishop motored to Detroit, where he addressed at dinner the National Conference on Religious Education, convened at Trinity Church. On Thursday he was the guest of Bishop Page and Mr. Henry Ford, leaving in the evening for Boston.

#### BISHOP ROOTS IN MANILA

MANILA, P. I.—The Rt. Rev. Logan H. Roots, Bishop of Hankow, China, in company with the Rev. Lee Kao Yan, and Mr. Orientee Yang, arrived in Manila, on September 2d, representing the *Chung Hua Sheng Kung*, to hold religious meetings for the Chinese Christians of Manila, in connection with St. Stephen's Mission, on Calle Reina Regente, of which the Rev. Hobart E. Studley has been minister-in-charge for many years. During his stay in Manila Bishop Roots was the guest of the Rt. Rev. and Mrs. Gouverneur Frank Mosher. The visit to Manila completes the work of the Chinese delegation to the three dioceses of Singapore, Borneo, and the Philippine Islands.

The deputation divided its time between St. Stephen's Church and the Chinese Y. M. C. A., for unlike the dioceses previously visited there is only one Chinese congregation in Manila, and naturally there are many officers and directors of the Y. M. C. A. who are members of our Church, so that several of the meetings of the visiting delegation were held under their auspices. The visitors stressed personal religion and parish solidarity and made much of the relation between Christianity and patriotism. Bishop Roots spoke fluently and ably in Mandarin with a command of the language that drew many favorable comments from the Chinese.

In the Cathedral of St. Mary and St. John, Bishop Roots spoke to a congregation that filled the edifice, in a sermon that was an illuminating account of the history of Christianity in China, with a lesson well and pointedly drawn. He spoke also before the Woman's Auxiliary of the Cathedral, several of the schools throughout the city, and the American Chamber of Commerce, in an address that paid high tribute to the Chinese scholar, pointed out the dangers of present radical tendencies, but closed with an optimistic view of the future when China takes her place among the leading nations of the world.

## Elaborate Ceremonies Close St. Francis Commemoration at Assisi

### Bishop of Strasbourg on Alsatian Home Rule—New Papal Secretary Appointed

The European News Bureau  
London, October 8, 1926

ALTHOUGH, AS MIGHT NATURALLY BE supposed, Assisi has been the center of the Franciscan celebrations in Italy, the rejoicings have not been necessarily confined to that city. Among other towns Spoleto has made a special effort to remind the people of the part it played in the life of the saint. For at Spoleto St. Francis was recalled by a vision from a life of adventure to a life of poverty and service. Spoleto possesses a treasure in the shape of a letter from the Saint to his friend Leo, which is kept in the Cathedral sacristy. Also in SS. John's and Paul's Church is an early portrait of the *poverello*.

On September 24th a solemn novena in preparation for the feast of St. Francis took place and each day during the novena there was a pontifical High Mass. September 26th was the day on which the dying saint was carried from the Bishop's palace in Assisi to the Portiuncula, that he might die in that place which he loved. This was commemorated by a procession from Assisi to the Portiuncula which gathered in the Church of Santa Maria Maggiore beside the Bishop's palace where the ceremony began with the gradual, *Franciscus pauper at humilis*. Then the procession set out. First came the friars from San Francesco, including the guardian Father Antonelli carrying the Benediction of Brother Leo, then the *gonfalone* or standard of Assisi, afterwards the mayor, and then the Bishop of Todi. There were at least two thousand citizens of Assisi behind. It is interesting to note that that veteran Protestant (one of the very few, if the only one, of the great names that modern French Protestantism has produced), Paul Sabatier, was given a place in the procession next to the mayor, and immediately behind the relic. The procession followed the course which the cortège of St. Francis is said to have followed, singing litanies and the *Te Deum*. Meeting the Friars of the Strict Observance at the Casa Gualdi, where the blind St. Francis turned round to bless the city, it halted while the mayor gave an address, and the Bishop blessed the kneeling multitude with the relic of St. Francis, using the words which the saint himself used: "Blessed be thou of the Lord, holy city faithful to God, for through thee shall many souls be saved, and in thee shall dwell many servants of the Most High, and from thee shall many be chosen for the Eternal Kingdom." At this stage the conventual procession returned to the town, while the friars went to St. Mary of the Angels, which was crowded. Here Benediction was given. It was remarkable how numbers were present at all the Benedictions during the novena. Night after night there were over a thousand worshippers, and these services could not fail to be extremely impressive.

On October 3d Cardinal Merry del Val, the Papal Legate, visited the town. After being welcomed at the station by the Bishop and others, he drove to St. Mary of the Angels where he was received by

Cardinal Bonzano, the protector of the Friars of the Strict Observance, and Cardinal Granito, protector of the Capuchins. A procession was formed up the nave and the Legate blessed the people who were assembled in crowds. First he went and prayed a few moments before the Blessed Sacrament, thence he proceeded to the Portiuncula, and knelt at the shrine with other cardinals and bishops. Then the choir sang the *Tu es Petrus*, of Perosi. Cardinal Bonzano, mounting the steps of the high altar, gave an address of welcome to the Legate, who replied and gave the papal blessing to the congregation. Then he drove in state to San Francesco. Here his reception was one of great dignity. He alighted some distance from the church which he entered on foot under a baldachino and, after kneeling on the steps of the high altar, took his seat on the papal throne. He spoke quite shortly of his mission from the Pope, saying that His Holiness was present with them in spirit and had bidden him say that in embracing him he had embraced all those who had come to do honor to St. Francis. The service then concluded with the papal blessing given by the Legate from the altar steps.

The same afternoon he drove back to St. Mary's for the great ceremony commemorating the passing of the saint, known as the *Transitus*. This may be considered as the culminating ceremony of the whole of the centenary celebrations, for it took place on the spot where the saint died and at the exact hour seven centuries later. The choir sang Hartman's *Sanctissima Animi*, as the Legate ascended the throne and after that the psalm, *Voce mea ad Dominum clamavi*. Meanwhile Cardinal Bonzano had descended to the death cell and knelt before the tiny altar. A silver trumpet sounded from the cupola as the psalm ended, which was the signal for a two minute silence. After this Cardinal Bonzano gave the blessing with another relic, a cord which the saint had worn.

A moving sight the next day was the throng of communicants at San Francesco for the midnight Mass, while at ten o'clock the same day took place the pontifical High Mass, at which the crowd was so great that two hours before the ceremony began it was difficult to find standing room. So amidst pomp and ceremony the chief celebration, in commemoration of the man who among all men loved pomp and ceremony least, ended. Let us hope that his message will be forever enshrined in the hearts of all those that took part.

#### ALSACE

Monseigneur Ruch, the ever able and devout Bishop of Strasbourg, has recently made an important announcement about those that advocate home rule for Alsace. There has been formed in Alsace an organization called the *Heimattbund*, which advocates an independent administration for the province, though this may be a camouflage for returning the province to Germany. At any rate it is clean contrary to the spirit of Locarno which guaranteed the Rhine as the Franco-German frontier. Not long ago there was a collision between members of the *Heimattbund* and French Nationalists at Colmar which might have had serious consequences, had it not been for the timely intervention of the police. The Bishop, speaking at the

general meeting of the Catholic delegates of Alsace, forbade the members to interfere in political questions. No Catholic, said he, must vote for a Communist or anti-clerical candidate, and he went on to say: "All Alsatian Catholics and your bishop as much as anyone, love passionately and enthusiastically Alsace, not only its soil, but its soul; not only its beauty but its rights; not only its past but still more its good fortune of today or tomorrow. Precisely because for us Alsace is a mother, we must not regard it as a God. We respect Alsace too much to make of her an idol. For us there can only be one God."

#### A NEW PAPAL SECRETARY

It is stated that Cardinal Ceretti will probably be Cardinal Gasparri's successor as papal secretary of state. He was lately nuncio at Paris and has lived some time in America. He is considered a very able ecclesiastic.

#### FRENCH CATHEDRALS

Several cathedrals in France, notably Notre Dame de Paris, Amiens, and Rouen, have put up memorial tablets to British dead in the Great War. I have no exact information at present, but doubtless the same Christian charity and courtesy will extend to France's American ally. The lettering of these memorials is remarkably good. It is said that Mr. Kipling, the well known author, helped to compose them. C. H. PALMER.

#### BISHOP TUCKER'S ANNIVERSARY

NORFOLK, VA.—Twenty years ago, the Rev. B. D. Tucker, of Old St. Paul's, Norfolk, was consecrated and made Bishop of the Diocese of Southern Virginia. It proved to be a wise choice, as the diocese has grown and prospered under Bishop Tucker's leadership and pastoral care.

In honor of this event, a celebration was held in the city of Norfolk on Saturday and Sunday, October 2d and 3d. On the first night, a reception was given to Bishop Tucker in the parish house of St. Luke's Church. An immense birthday cake was given to the Bishop in anticipation of his eightieth birthday on November 9th. The Rt. Rev. A. C. Thomson, D.D., presented Bishop Tucker with a book in which were bound more than two hundred and fifty personal greetings from his friends. On Sunday morning, there was a celebration of the Holy Communion in Old St. Paul's Church, the preacher being the Rt. Rev. Harry St. George Tucker, D.D., Bishop Coadjutor of Virginia. Sunday afternoon, a very beautiful and quiet service was held in Old St. Paul's, when addresses were made by the Bishop Coadjutor of Southern Virginia and the Bishop of North Carolina, both expressing beautiful tributes to the life and work of Bishop Tucker. The latter replied with words of love for the clergy and laity of his diocese and closed the service with his apostolic benediction. The offering at this service was given to Bishop Tucker, to be presented by him to the congregation of Galilee Church, Virginia Beach, which is being built as a memorial to the work of Bishop Tucker.

In all that was said during this anniversary, emphasis was placed on the pastoral oversight and the personal relationship between Bishop Tucker and his diocese. As one reads over the vows made at the consecration of a bishop, one realizes that Bishop Tucker has faithfully kept them all. Southern Virginia is profoundly thankful that she has been blessed with the spiritual leadership of Bishop Tucker.

## Heavenly Rest Parish, New York, Lets Contract for \$2,000,000 Church

### Mr. Rockefeller Gives Quarter of Million to Seamen's Institute— Late Eucharist at Cathedral

The Living Church News Bureau  
New York, October 16, 1926

HERE HAS COME THIS WEEK FROM THE office of the Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest and Chapel of the Beloved Disciple, the information that his parish has let the contract for the construction of their proposed church. That means, of course, that actual work thereon will be started in the near future. Dr. Darlington expresses his belief that the new church will be ready for use in the fall of 1928. The length of time required and the amount of the contract, \$2,000,000, prove that this is to be one of the largest and finest of our parochial churches.

The Bertram Grosvenor Goodhue Associates are the architects of this proposed edifice, and Thomas F. O'Reilly and Son, contractors. The former are successors of the architect of the new St. Bartholomew's and the latter the son of the contractor who built the new St. Thomas'. The new church is to be erected on the plot of ground at Fifth Avenue and Ninetieth Street, opposite the Carnegie residence. This is a splendid site, one of the best in the city; it will give the parish the distinction of being the only Christian church on the fifty-one blocks of Fifth Avenue which face Central Park. The church will be entirely of stone with masonry vaulting; the exterior is to be of buff Indiana limestone and the interior of a warm colored sandstone known as "Tammany buff." One feature of the plans is that every one of the 1,050 seats will have an unobstructed view of the altar and pulpit.

Of the amount required to construct the new church, half of it, a million dollars, is in hand, most of it being part of the sum realized from the sale of the former Church of the Heavenly Rest at Forty-fifth Street. The remainder will be raised in a campaign. Among prominent members of the congregation of this parish are General Oliver B. Bridgman, Lewis L. Clarke, president of the American Exchange National Bank, and former Assistant Secretary of State Frank L. Polk.

#### ROCKEFELLER GIFT TO SEAMEN'S HOME

The Bishop of New York presided at a luncheon conference at the Seamen's Institute, 25 South Street, when many of the city clergy were present to inspect its large new annex and to lay plans for coöperating in its entire completion. Announcement was made of the unconditional gift from Mr. John D. Rockefeller, Jr., amounting to \$250,000. About \$1,500,000 is needed to complete the required fund for making the thirteen-story annex ready for the seamen who are waiting to occupy it. The new building will provide 1,500 lodgings a day. Seventy of the clergy pledged themselves to raise \$50,000 to construct the new chapel in the annex.

This great work was started in 1844 in Greenwich Street by caring for about a dozen men at a time. Now some 300,000 seamen use the inadequate old building in the course of a year with at least 100,000 turned away. The Bishop praised

its fine record of achievement, for it has been this agency which has transformed the once-prevailing conditions on the water-front, driven out of business the former demoralizing influences, and made the port of New York a decent haven for sailors.

#### LATE EUCHARIST AT CATHEDRAL EVERY SUNDAY

The Dean of New York announces a change in the schedule of the Cathedral services which will do much in increasing the spiritual influence of its work. Beginning tomorrow the Prayer Book revision changes will be followed, and the Holy Communion then and thereafter will be the chief service each Lord's Day. On the first Sunday of each month this will be a choral Eucharist; on other Sundays, a shortened form of Morning Prayer will precede the Holy Communion. This refers to the eleven o'clock service. There is always the early Eucharist (at 8 on Sundays and at 7:30 every weekday), and also at 8:45 a celebration of the Holy Communion in French.

#### THE VISIT OF THE BISHOP OF LONDON

Marked interest is evidenced widely in the approaching visit to the city of the Bishop of London. He is to arrive here on Thursday next and during his stay will be the guest of Bishop Manning. He is to preach at the Cathedral next Sunday at eleven and at Columbia University at four; on Monday, the 25th, at noon he will preach at Trinity Church, and immediately thereafter will address a meeting in the Great Hall of the Chamber of Commerce.

#### ST. ANDREW'S, HARLEM, TO BE CONSECRATED

With but \$16,000 remaining of the original indebtedness of \$225,000 on St. Andrew's Church, Fifth Avenue and 127th Street, the rector, the Rev. Dr. A. E. Ribourg, announces that the long-sought goal is in sight and that plans have been made for the consecration of the church on Sunday morning, November 28th. The first St. Andrew's was built in 1829 and this building in 1889. It is an achievement to have wiped out this debt, for there has been a very great change in the neighborhood since the parish erected its present house of worship.

#### SOME OF THE BISHOP'S ACTIVITIES

Bishop Manning officiated last Sunday morning at the Church of St. James the Less at Scarsdale, where the Rev. Alan R. Chalmers is rector. The Bishop dedicated the structural and other improvements recently made there and which have been previously mentioned here.

Tomorrow the Bishop will dedicate the new Christ Church at Bronxville, one of the most attractive of suburban churches. A description and pictures of the new church were recently printed in these columns.

The Cathedral Fund Horse Show at Rye, held on three days of this week, was one of the notable social events of the fall season. Bishop Manning was the guest of honor on the opening day and the mayor of New York on the day following. A large number of people, socially prominent in the city, sponsored the affair and guaranteed its success.

The Bishop is to be one of the chief speakers at the annual congress of the



THE VERY REV. DEAN SHERMAN  
Dean of Quebec; Bishop-elect of  
Calgary, Canada

(See THE LIVING CHURCH of October 16th)

Playground and Recreation Association of America, to be held at Atlantic City this coming week.

#### THE ADVENT OFFERING OF THE CHILDREN

This year the Advent offering made by children of the diocese will be devoted to convalescent work conducted for children by the City Mission Society, according to an announcement made by the superintendent, the Rev. L. Ernest Sunderland, D.D.

This means that the savings of the children will be used at Sarah Schermerhorn House and at St. Barnabas' House for the care of little children weakened by illness, malnourishment, and lack of care.

#### NEWS NOTES

The Very Rev. F. S. M. Bennett, Dean of Chester, England, preaches tomorrow in Trinity Parish; at Trinity Church in the morning and at St. Paul's Chapel in the afternoon. He is scheduled to be at the Cathedral on Sunday morning, November 14th.

A reredos, the central panel of which depicts the Blessed Virgin and the Christ Child, will be dedicated tomorrow at the Church of the Holy Apostles, Ninth Avenue and Twenty-eighth Street. This is placed above the chapel altar and is given as a memorial.

During the week there has been placed above the pulpit of Trinity Church a new sounding board. It was designed by the late Thomas Nash, architect for the church, who believed that a sounding-board, gothic in design, should replace the one that has been there for many years. It has been given in memory of Elizabeth d'Hauteville Kean by her sisters, Mrs. Emlen Roosevelt and Miss Lucy H. Kean.

HARRISON ROCKWELL.

#### DETROIT SCHOOL OF RELIGION

DETROIT—At St. Paul's Cathedral, Detroit, there has been inaugurated a School of Religion, offering four courses, as follows: Confirmation Lectures, Dean Johnson; World Religions, the Rev. A. N. McEvoy; Methods of Teaching, Miss Helen Stevens; Adolescent Problems, Mr. E. E. Piper. Classes are held Sunday afternoons, including a brief informal service at which Dean Johnson gives a Watchword for the coming week. Supper is served at six, followed by a social hour.

## Anniversary of Chicago Rural Parish Recalls Unique History

### Early Days of the Little Church at Farm Ridge—New Parish House at Glencoe

The Living Church News Bureau  
Chicago, October 18, 1926

ST. ANDREW'S, FARM RIDGE, CELEBRATED its seventy-fifth anniversary this week. The origin of St. Andrew's, always a distinctively rural parish, goes back to the time of Bishop Chase. Many of the Church people from the east who had settled in the vicinity were ministered to by this great pioneer bishop. In 1850, ten acres of land were given by a loyal settler for the building of a church. In 1851 the parish was organized, and a year later was admitted in the union with the convention. The first church was a frame building seating 100 people, and was replaced by the present attractive brick church. The old two-story rectory adjoining the church has been made into a useful parish house and center. The church at Farm Ridge, situated far out in the country, twenty-five miles northwest of Streator in La Salle County, is of peculiar interest because it is really the only truly rural parish of the Church in the diocese. In the little churchyard are many graves of early settlers dating back for one hundred years. The church prospered largely because of the long and faithful rectorship of the Rev. H. T. Hiester, who came to St. Andrew's in 1858 and retired in 1908. He died three years later and is buried in the churchyard. Since Fr. Hiester's time St. Andrew's has been served from Streator. The present rector of Streator, the Rev. Norman B. Quigg, has been in charge since 1920.

The clergy of the Southern Deanery joined with the congregation in the anniversary services and meetings. They met Monday morning, October 11th, and were addressed by the Bishop of the diocese.

Farm Ridge is also of particular interest, for here it was that Bishop Chase first planted his Jubilee College which, however, had only a short life.

#### ST. ELIZABETH'S NEW PARISH HOUSE

Still the building goes on in this diocese. St. Elizabeth's, Glencoe, is the latest parish to open a new parish house, a unit in the enlarged church plant, which will cost eventually \$120,000. The parish house alone with later improvements and equipment will cost \$50,000. Both the Bishop and his Suffragan were present at the services of dedication on Thursday evening, October 14th. At the dinner afterwards the Bishops made addresses, also the rector, Rev. John K. Coolidge, and the president of the village, Mr. Merle Waltz. St. Elizabeth's is a beautiful little stone church, and was the gift of the Rev. Luther Pardee, its first rector, in memory of his mother.

#### ST. ALBAN'S CAMPAIGN

The great need of St. Alban's School for some years now has been room and equipment for the increasing number of boys going there. The enrollment this year is thirty percent over that of last year. There is a freshman class of twenty-four boys for the new Leffingwell Hall, which was opened on September 21st. St. Alban's boys this year have entered the leading

universities and colleges throughout the United States. A new gymnasium is a crying need. At present the school rents a Methodist gymnasium in town for a few hours each day. Plans have been drawn for a new structure, and \$15,000 has been contributed in cash and pledges. It is hoped that as a result of the present campaign in this diocese sufficient will be contributed to warrant the building of the gymnasium very soon.

#### THE WOMAN'S AUXILIARY

The diocesan Woman's Auxiliary began its fall work, as it does each year, with a day of prayer, at the Church of the Redeemer, Chicago. Meditations were given by the Rev. F. S. Fleming, rector of the Church of the Atonement. Bishop's Day was observed on October 7th at the State and Lake Building. As always on this day, there was a very large attendance; the Bishop spoke particularly of the quota for this year and of the Crusade about to be made under the Commission of Evangelism. The Bishop spoke of the Students' Welfare Crusade for St. Alban's and the chapel at the University of Illinois. He stated that far more students go from the diocese of Chicago to the university than from the diocese of Springfield, and yet the latter diocese is trying to raise \$75,000.00 in the campaign, to Chicago's \$20,000.00.

#### THE ROUND TABLE

The Round Table is meeting each fortnight at St. James' parish house. Just now the clergy are listening to a very profitable series of papers on The Use of the Prayer Book. The first of these was given by the Rev. Morton C. Stone on the Psychological Background of the Worship of the Prayer Book, on Monday, October 11th.

#### CATHOLIC CLUB

The Catholic Club had the pleasure of hearing Mr. H. M. Gillette, American Secretary of the Catholic Literature Association, on Friday evening, October 15th. Mr. Gillette spoke of the recent decision of the Society of SS. Peter and Paul to establish an American branch under the auspices of the Society of St. John the Evangelist.

#### GIFTS AT RIVER FOREST

Some of the gifts and memorials that have been given to the new mission of Christ Church, River Forest, the dedication of which was referred to last week, are a beautiful stone altar with carved medallions, a carved oak reredos, and a tabernacle door of mosaic. Within the church, which is the first unit of a larger building, are a sacristy, an altar guild room, a balcony, a priest's study, a large hall for social functions with a handsome Tudor fireplace, and an extensive kitchen with modern equipment. The total cost of the building and equipment is over \$30,000.

H. B. GWYN.

#### BISHOP McCORMICK IMPROVED

GRAND RAPIDS, MICH.—Bishop McCormick is recovering from an operation at Butterworth Hospital, Grand Rapids, and it is hoped that he may be able to resume work some time during the month of November or early December.

## PHILADELPHIA NOTES

### Sunday School Institute—Diocesan Day at the Sesqui-Centennial

The Living Church News Bureau  
Philadelphia, October 15, 1926

THE ANNUAL SUNDAY SCHOOL INSTITUTE of the diocese was held on St. Luke's Day in Old Christ Church under the direction of the department of religious education. The Rev. Frederick E. Seymour, who has just begun his work as diocesan director of religious education, presided at the conferences. Bishop Garland made the address of welcome. Among the leaders of conferences and discussion groups were Mrs. A. H. Brown, Miss Lily Cheston, Mr. William G. Easton, the Rev. Wolcott Cutler, the Rev. Charles J. Harriman, and the Rev. A. Vincent Bennett. The subjects for discussion ranged all the way from the right way to tell a story to the children of the primary grades to the problem of religious education for adults. In the evening, addresses were made by the Rev. Dr. Louis C. Washburn, the Rev. Dr. Lester Bradner, and the Rev. F. E. Seymour.

The fall semester of the normal school for Church school teachers has opened with an increased number of students. The school runs for ten weeks, meeting Thursday evenings in the Church House and using every inch of available space for the various classes and lectures.

#### "DIOCESE DAY" AT THE SESQUI

Our Diocesan Sesqui-Centennial Committee arranged for a Diocese of Pennsylvania Day on October 16th. Right along the diocese has had an attractive booth in the Palace of Education, where there was an historical exhibit of the Church's beginnings in the colonial days and various pieces of literature distributed. It seems rather odd that this exhibit should only now be presented formally to the public. But that is the way the Sesqui has been going. Just as it is about to close it is in a fair way to be completed in all its departments and buildings. At three o'clock in the auditorium of the educational building the moving picture of our diocesan activities was shown. It has been brought strictly up to date by the inclusion of the pictures of the visit of the President and Mrs. Coolidge to Old Christ Church July 5th and the dedication of a memorial tablet to the seven signers of the Declaration of Independence whose bones lie in the churchyard of Christ Church.

Bishop Garland conducted a devotional service in the Exposition's "Meditation Chapel." Then the company paid a visit to the diocesan booth and that of the Seamen's Church Institute. Later in the afternoon tea was served at the Indian Queen Inn and Sulgrave Manor where Bishop and Mrs. Garland received.

#### NEWS NOTES

The annual service for physicians and nurses was held at the Pro-Cathedral of St. Mary on Sunday evening, the preacher being the Bishop of the diocese.

The Rev. Fr. Huntington, Superior O.H.C., was the special preacher on Sunday morning at the Church of the Good Shepherd, Rosemont, and where on Saturday, October 23rd, Fr. Huntington will conduct a day's retreat for women, to which all women in the diocese are cordially invited.

On the same day Bishop Garland will bless the new home of the House of the Holy Child at Ambler.

GILBERT PEMBER.

## BROTHERHOOD CONVENTION IN PHILADELPHIA

PHILADELPHIA, PA.—The heart of a Brotherhood Convention is always the corporate Communion on Sunday morning. The stability of the Brotherhood, the earnestness of its men, the promise for its future, are invariably measured by attendance at this great service. And it was great at Philadelphia, this central service of the forty-first annual convention of the Brotherhood. At eight o'clock on the morning of the Convention Sunday, with Bishop Garland as celebrant, the nave of Holy Trinity Church in Philadelphia seemed filled with men, but about 250 were there. Measured by some conventions this was small, but one has only to visualize a group of Churchmen such as these to realize the inherent spiritual strength of the Brotherhood of which they are members.

This national convention of the Brotherhood was brief. It began its sessions in Holy Trinity parish house the afternoon before—on Saturday. The convention organized with President Bonsall as chairman, and Stephen A. K. Parker of Elmira, New York, secretary.

Brief addresses of welcome were made by President Bonsall, the Rev. Dr. Tomkins, rector of Holy Trinity, and by Bishop Garland for the Diocese of Pennsylvania.

### READY FOR BISHOPS' CRUSADE

The principal resolution was so promptly adopted that it was not felt necessary to refer it to the Committee on Resolutions. In it the Brotherhood throughout the United States placed itself officially at the command of the Commission on Evangelism in the great work of the Bishops' Crusade, so far as Brotherhood men and Juniors can promote that work. That was the principal outreaching of that session in Holy Trinity parish house auditorium.

Former officers and headquarters secretaries were re-elected. Final registration was 271, representing 22 dioceses.

The keynote of the convention was sounded by Dr. Tomkins as he led the half-hour of devotion, making an address on My Contact With God, and speaking in his inimitable way, heart to heart with men and Juniors, of their personal spiritual contacts with the source of all power.

Next to the corporate Communion itself the preparation service draws the greatest number of Brotherhood delegates and the Rev. Charles E. Eder, of Grace Church, Mount Airy, Philadelphia, sounded there a strong spiritual note. The preparation was not only to be in each individual heart for the great service the next morning, but that all the Brotherhood might realize its strength and its responsibility in giving itself in service in the Bishops' Crusade. The words, "The Son of man has come to seek and to save that which was lost," formed the basis of an important part of Mr. Eder's meditation. He spoke of the task that God had given us to do, and said that evangelism would be the dominant note of the convention. "We are too easy on our parishioners," he said. "We fail to exact of them work that will task their best efforts; we demand so little of ourselves as Christians, that the wonder is that we attain anything at all. There was never a cause worth while—even a forlorn hope—that men would not respond to when put on a high enough plane. The fault has been that we have not demanded enough of them or of ourselves. When we speak in

the name of the Lord we seem to think we have to be easy on others."

### DR. WASHBURN PREACHES

The Rev. Dr. Louis C. Washburn, rector of historic Old Christ Church, Philadelphia, preached the convention sermon from his own pulpit. The Brotherhood and his own congregation filled the historic edifice. He referred to the patriotic fane in which the Brotherhood was assembled and the influence that it had had through its parishioners on the shaping of the nation one hundred and fifty years ago. Among other things he said: "The world feels that the Church is too much tied up with things as they are and too much concerned with its own comfort. A warning of this has come to us this week from Detroit, where the labor speakers were forced out of the churches. Let us not forget what the world thinks of us. We must redefine all our terms, even those of prayer, for it is quite possible for a man of prayer to do more harm than good. He may be praying to false gods in Christian terms."

The Brotherhood assembled once more up-town in Holy Trinity parish house for the Sunday afternoon convention conference on "The Brotherhood and Evangelism." Lawrence Choate, member of the National Council of the Brotherhood, spoke to the topic Evangelism Through the Members, and Mr. Leon C. Palmer, member of the field staff of the Brotherhood and now executive secretary of the Commission on Evangelism, spoke to the topic, Evangelism Through the Chapter. These were brilliant presentations of this interesting and timely theme. Mr. Choate spoke of the objectives of the Bishops' Crusade as coinciding with the purposes of the Brotherhood. "The Brotherhood ideal," he said, "is to make our friend into the happiest man conceivable, into the one whom trouble never downs, whom pleasure never spoils, who has acquired personality from the central and original Person of the universe. Our work is to make it easier for the other fellow to achieve the finest possible success in life, and that means the best and highest development of his own character. Mr. Palmer discussed the Bishops' Crusade as helped through the Chapter. "The work of evangelism through the Chapter," he said, "depends on the value of the work of evangelism through its several individuals. According to *The Living Church Annual*, in 1890 eight-tenths of one per cent of the population of the United States were communicants of the Church. In 1920, thirty years after, eleven-tenths of one per cent were communicants, meaning an increase of only three-tenths of one per cent in the thirty years. In five years the Church gained 16,000 members per year. At least

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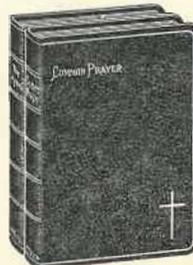
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10,000 of these might be ascribed to the natural growth of population, leaving 6,000 through the efforts of the members of the Church itself. We might say, therefore, that it took two parishes of one hundred and fifty communicants in each to bring in two persons. It would take 184 of our members 365 days to bring one person to Christ. The average Churchman is not working for Christ and the extension of His Kingdom. Ninety per cent of the work of the Church is done by ten per cent of her members."

MEMORIAL ROLL READ

At the large final public service of the Convention at Holy Trinity Church, the custom of reading the Memorial Roll of members of the Brotherhood in the United States who had died during the year was followed, and Bishop Darst, chairman of the Church's National Commission on Evangelism, preached the sermon, his topic being The Brotherhood and the Bishops' Crusade. Discussing the situation within the Church, Bishop Darst referred to the small number confirmed in proportion to the number of communicants, to the large number of Church members who are lost through drifting, and to the fact that it is necessary to confirm five persons in order to secure one continuing communicant. Bishop Darst dwelt upon the great power which the Church could exert in public affairs if it were harnessed to the purposes of God.

An after-meeting was held, with Mr. John Henry Frizzell in charge, and brief, helpful talks were made by Clarence Brickman, the Brotherhood's New York district secretary, and by John W. Irwin of the New York headquarters of the National Council.

The Juniors had their stirring part under the leadership of Francis A. Williams, Robert B. Reed, Lawson Willard, and others, with a live Junior conference held in the Diocesan Church House, neighboring to the Convention Hall, Mr. Brickman leading the conference on Putting It Over. A Junior fellowship gathering with reunion of the camp boys met in the same place early in the evening.

The social side of the Convention was represented by a delightful reception tendered by the Bishop of Pennsylvania and Mrs. Garland at the Bishop's House, and a supper served in the Guild House of St. James' Church on Saturday evening. Practically the entire Convention body attended both these informal and pleasant occasions.

The Brotherhood faced the future eagerly and confidently, looking out from its Convention upon the avenues of useful service opening to it in the Bishops' Crusade and the efforts to follow that great movement and summoning to aggressive service the thousands of men and boys in the eight hundred chapters of the Brotherhood scattered from sea to sea.

ARKANSAS CHURCH  
CONSECRATED

(Picture on page 884)

HOT SPRINGS, ARK.—On the Fifteenth Sunday after Trinity, September 12th, the beautiful new St. Luke's Church, Hot Springs National Park, was consecrated by the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas. The Rt. Rev. E. W. Saphoré, D.D., Suffragan Bishop of the diocese, and the Rev. Charles F. Collins, rector of the parish, assisted in the service.

This church replaces the old St. Luke's built in 1889, which was destroyed by a

tornado on September 19, 1924, on which only \$10,000 of tornado insurance was carried and paid. The service of consecration was the first service held in the edifice, erected and completely paid for within two years of the destruction of the former, at the cost of \$90,756.50, without furnishings. The altar, credence, lectern, and font—the only things saved from the tornado—are all placed in the present building. This wonderful service marked the consummation of the hopes, efforts, and sacrifice of the 304 communicants of the parish together with the assistance of many loyal and generous friends, especially Mr. Charles N. Rix of Hot Springs, himself not a communicant of the Church, who contributed the sum of \$40,000 as a memorial to his wife, son, and daughter, Lucy Emma, Fred Northrup, and Lila Thankful, who were communicants.

NEW ORLEANS PARISH  
SECURES NEW SITE

NEW ORLEANS, LA.—The vestry and congregation of Grace Church have recently decided to move the church away from the encroachments of commercial interests around their present site on Canal Street, and have bought handsome and desirable lots at the intersection of Canal and Telemachus streets, a mile and half farther out on Canal.

Grace Church was organized in 1886 by a group of communicants of Christ Church (established in 1805), who had shortly before opposed the removal of that historic edifice from Canal Street in the business district to its present location on St. Charles Avenue. Grace Church grew rapidly and has from that time on prospered in its downtown location.

For some time, however, the officials of the church have been appreciative of the fact that its present property has become too valuable to hold for the kind of work it is called upon to do—straightforward parochial work. It has neither the buildings, the land, nor the endowment for the carrying forward of strictly social service work, such as every downtown parish ought to do. Furthermore, that phase of the Church's work has been ably carried on by St. Paul's Church, which at present is making more extensive plans for downtown social service work. Considering all these things, the vestry, under the leadership of the rector, the Rev. Donald H. Wattlely, began to look for a site for future development, the dominant thought being to secure a location which would give spacious surroundings for a beautiful Church group.

This desire has been fully attained in the present site, costing \$75,000, which measures in frontage on Canal street 193 feet, and in depth 275 feet—the largest and one of the most desirable Church properties owned by the Episcopal Church in New Orleans. It comprises more than half the square, and is more than five times the size of the present site. Three other factors making it a splendid choice are the fact that approximately forty percent of the Church families of Grace live within a comfortable walking distance; that it is very accessible to street cars and to motor buses; and that it provides a means of uniting with the parent church a parochial mission, St. Matthias', which for twenty years has done a splendid work within three blocks of the new property. There are two residences in excellent condition on the lots, one of which is rented. St. Matthias' mission has already been moved into the

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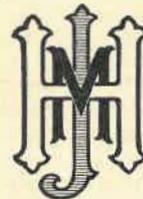
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other, where it will remain until such time as the new church can be built and it can be formally united with Grace Church.

So far there are no definite plans for the new plant, as the present property will have to be leased or sold before a building program will be adopted.

#### FIFTY YEARS AT ST. MARK'S, CLEVELAND

CLEVELAND, OHIO.—The Rt. Rev. Lewis W. Burton, D.D., LL.D., Bishop of Lexington, on Sunday, October 10th, preached the fifty-fifth anniversary sermon at St. Mark's Church, describing in a full and interesting way the whole life of the parish, which was founded by his father in the days when Cleveland was but a village.

On Wednesday evening a banquet was held in the parish house. Bishop Burton spoke to a toast, relating the fact that he was married in that church forty-two years ago. The people at that time had presented him with a clock, which still stood on his mantel and kept perfect time. Bishop Rogers, the speaker of the evening, coming to the church for the first time, gave a most eloquent talk.

The Bishop was an honored guest at the golden wedding anniversary of Mr. and Mrs. David Z. Norton, who were former parishioners of the Bishop's father in St. John's Church, Cleveland, in which church they were married.

#### DOCTORS AND CLERGY EXCHANGE VIEWS

WASHINGTON, D. C.—Three physicians of high standing took a leading part in the annual conference of the Society of the Nazarene which closed on October 1st in Trinity Diocesan Church, Washington, D. C., the Rev. William C. White, vicar. The general chairman was the Very Rev. John Rigg, Dean of Trinity Cathedral, Easton, Md., and the general topic Evangelism, Healing, and the Pastoral Function.

Dr. W. Sinclair Bowen, F.A.C.S., spoke on The Spiritual Side of Medical Practice and declared that the medical profession does not half function when it neglects the many divinely appointed opportunities for spiritual belief among the sick. "If we physicians will only prove worthy of the confidence reposed in us and be faithful stewards in God's vineyard," he said, "we can do much in forwarding His Kingdom on earth, and save souls as well as bodies, especially when we work in co-operation with the priests of the Church."

Dr. L. W. Glazebrook, a prominent layman of the Diocese of Washington, spoke of the physician as evangelist. He defined evangelism as "salesmanship for Christ," and made a strong plea for the ministry of laymen. Among other things he said, "To men of my profession St. Luke naturally stands as a patron saint. Not only was he distinctly a layman but to the medical man he stands out as an exemplar of an active physician with all the duties and responsibilities of his profession. It is apparent that he was not altogether satisfied to deal with the material aspects of his calling, but desired a fuller opportunity and privilege which was given him as an evangelist."

Dr. John R. Oliver of Johns Hopkins Hospital, Baltimore, Md., spoke on The Christian Religion as a Factor in the Treatment of Mental Disorders. Dr. Oliver spoke as a psychiatrist whose experience showed him the need for larger co-operation with the clergy. He made a

strong plea for the intelligent use of sacramental confession, illustrating its value from his own experience and basing his belief entirely upon a therapeutic necessity. He also made a strong plea for a more Christian attitude toward the insane. He stated that even incipient mental trouble was frequently hidden away as as sort of disgrace when if the help of wise doctors and clergy had been invoked such cases might be cured. Another remarkable statement was as follows: "Don't be afraid of psychotics. You have great gifts to bring them. The measure of your ability to stand in their presence is the measure of your own hold on the presence of God."

The papers given by the clergy were of an unusually high type and all indicated an earnest desire to arrive at the fundamental principles in the teaching and practice of spiritual healing. This was especially noticeable in the papers by the Rev. Elbert B. Holmes of Natick, Mass., on Spiritual Preparation for Healing Work, and The Affirmation of the Spiritual, by the Rev. William H. Nes of Washington, D. C. Miss Ethel Tulloch of San Diego, Calif., spoke very convincingly on The Power of Praise in Spiritual Healing, and a valuable paper was read by the Rev. William C. White of Washington on The Relation Between Sin and Sickness. The paper which most closely reflected the true relation of healing to the pastoral function was by the Rev. J. M. Haight of Pelham Manor, N. Y. He spoke on The Priest's Attitude Toward So-called Incurables. In outlining his attitude the speaker brought in a number of valuable illustrations from his own recent pastoral experience in healing.

#### NEW DEAN AT LOS ANGELES CATHEDRAL

LOS ANGELES, CALIF.—The Very Rev. Harry Beal, formerly Dean of Holy Trinity Cathedral, Havana, Cuba, has assumed his duties as Dean of St. Paul's Cathedral, Los Angeles. Accompanied by his wife and daughter, Dean Beal arrived at Los Angeles on October 2d, on the S.S. *Finland*, making the trip from Havana through the Panama Canal.

Dean Beal officiated at the Cathedral for the first time, Sunday, October 3d, preaching at both the morning and evening services.

The Cathedral congregation gave a reception in honor of Dean and Mrs. Beal in the Cathedral House, October 6th. This was largely attended by Church people from all over the see city.

#### NEW SITE FOR HARVARD SCHOOL

LOS ANGELES, CALIF.—Harvard School, the boys' school of the Diocese of Los Angeles, opened September 21st for its twenty-seventh year with 300 boys enrolled. There was not a vacant bed in the dormitories, nor an empty seat in mess hall.

The Rev. Robert B. Gooden, D.D., who has just begun his sixteenth year as headmaster, is looking forward to an exceptionally fine school year. Three new masters, graduates respectively of Cambridge University, Rutgers College, and the University of Oregon, have been added to the faculty.

Trustees of the school have just purchased a new site for the school, an action necessitated by the growth of Los Angeles. The present site is situated on two crowded boulevards. The eleven acres comprising the present campus are worth

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The new site, costing \$200,000, consists of twenty acres of ground, mostly flat but backed by rolling hills, about an hour's ride from the center of the city. The property lies at the foot of the Santa Monica Mountains, and directly between the new sites of the southern branch of the University of California, which is being built to accommodate 10,000 students, and Occidental College, which will be the outstanding men's college of the Pacific Coast.

**KENYON DEDICATES  
NEW SCIENCE HALL**

GAMBIER, OHIO—October 9th was a great day at Kenyon College, the day of the dedication of the beautiful Science Hall, the gift of Mr. H. G. Dalton, an associate in business with Mr. Samuel Mather, and who has named the building the Samuel Mather Science Hall. The cost of the building was \$350,000, and is a splendid ornament to the group already existing. The invited guests were Ambassador Myron T. Herrick, Messrs. Samuel and William G. Mather, who are trustees of the college, their families, and the Rt. Rev. Warren Lincoln Rogers, D.D., Coadjutor of Ohio.

The exercises opened at 10:30 A.M. Several scientists took part, including Dr. Michael Idvorsky Pupin, professor of electro-chemistry; Dr. O. K. Leith, head of the department of geology, University of Wisconsin; Irving Langmuir, director of research laboratories of the General Electric Company; J. C. W. Frazier, head of the chemistry department at Johns Hopkins; Edward Murray Earl, Harvard, and William F. Forsythe, director of Nela Park laboratories.

Dr. Leith delivered the dedication address. Throughout the day, besides that for which it was appointed, there was the conferring of honorary degrees, a reception at the home of Bishop Leonard, given in honor of Mr. and Mrs. Dalton, and a football game between Kenyon and Baldwin Wallace. The evening address was given by Prof. Pupin.

**ANGLICAN THIRD ORDER KEEPS  
ST. FRANCIS SUNDAY**

NEW YORK—The Third Order of St. Francis of the American obedience observed Sunday, October 10th, within the octave of the feast of St. Francis as St. Francis Sunday. The New York Province kept its part of the worldwide solemn anniversary through the kindness of the rector and parishioners of the Church of the Transfiguration, Brooklyn.

Immediately at the conclusion of the regular nine o'clock Mass, which was well attended by the members of Transfiguration parish, there was a low Mass and corporate Communion for the Third Order, the celebrant being Father Raphael, T.S.F. At 10:30 there was a solemn High Mass in honor of St. Francis. The celebrant was Fr. Nichols, T.S.F., the deacon was Fr. Liebler, T.S.F., and the sub-deacon was Brother J. Joseph, T.S.F. Fr. Rose, rector of the parish, acted as master of ceremonies.

Lunch followed the High Mass and both during and after this there was a general talkfest. The remainder of the time until Vespers was taken up by numerous devotional and business group meetings. Tea was served at 3:30. The sermon at the High Mass was preached by the celebrant, Fr. Nichols.

The next meeting of the tertiaries of the province will be held the last of November, probably as near as possible to the day commemorating another Franciscan tertiary, St. Elizabeth of Hungary, November 19th. There will be a Clothing at this time, it is expected.

**LOS ANGELES SOCIAL WORKERS**

LOS ANGELES, CALIF.—The Social Service Commission held its third annual supper for Church social workers at the Neighborhood Settlement House on September 30th. To this were invited all the board members of the social institutions of the diocese, as well as all Churchmen engaged in social work in other agencies or institutions.

The Rev. C. Rankin Barnes, chairman of the commission, presided. Mr. I. Irving Lipsitch, executive director of the Los Angeles Federation of Jewish Welfare Organizations, and the Rev. Robert E. Lucey, formerly director of the Los Angeles Bureau of Roman Catholic Charities, described the social work of their respective groups.

A welcome to the Neighborhood House was extended by Miss G. Louise Hull, its head worker. Miss Louise Drury, executive secretary of the Juvenile Protective Association, gave an interesting account on the National Conference of Church Social Workers, held at Cleveland in the early summer.

**BISHOP SUMNER IN CHICAGO**

CHICAGO, ILL.—On his way to the Catholic Congress, the Bishop of Oregon visited his old congregation, the Cathedral in Chicago, now the Cathedral Shelter, and was the preacher October 10th.

In his sermon he referred to those years as Dean of the Cathedral as the ten happy years of his life and paid a tribute to Fr. Gibson, then a layman, for never having failed to be present at the daily Mass during that time. Through the generosity of a friend, the windows of the church had been newly-restained for Bishop Sumner's visit.

Bishop Sumner introduced Fr. Gibson to the Bishop of London, as one doing the same work which Bishop Ingram did and loved, in the slums of London. During the past year Fr. Gibson has held nearly 400 services at the shelter, attended by 9,500 people; saying Mass 295 times, at which 2,535 communions were made. He also holds services and ministers to the inmates of the county jail, the house of correction, and the county hospital.

**CENTENNIAL OF  
PENNSYLVANIA CHURCH**

THOMPSONTOWN, PA.—The one hundredth anniversary of St. Stephen's Church, Thompsonstown, was celebrated on Tuesday, October 5th. The autumn meeting of the Archdeaconry of Harrisburg was held conjointly with the anniversary.

The day began with a celebration of the Holy Communion, at which the Ven. Franklin T. Eastment, of Philipsburg, Pa., was the celebrant, assisted by the Ven. William Dorwart, rector of the parish, and the Rev. Azael Coates. The sermon was preached by Bishop Darlington. The singing was led by the boy choir of St. Stephen's Church, Harrisburg. At the afternoon meeting addresses were given by the Rev. Thomas Worrall, of St. Mark's, Lewistown, Mr. George Ross, grandson of James Ross, one of the founders, and Mr. Fred M. Barton, representing the mother parish of St. Stephen's,

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Harrisburg. The history of the parish was given by Archdeacon Dorwart.

The women of the parish served a bountiful luncheon in the social room of the Methodist Episcopal Church, kindly loaned to them for the occasion.

Edward Shippen Thompson, warden, presented the church with eucharistic vessels, in memory of his wife, Charlotte Patterson Crowther Thompson. These were used for the first time at the morning service. Altar vases were given by Mrs. Thomas H. Walbridge, of Trinity Church, Toledo, Ohio, and her sister, Mrs. Frank J. Patterson, of Mifflintown.

#### JUBILEE AT WISCONSIN CHURCH

SUSSEX, WIS.—On Sunday, October 3d, St. Alban's parish, Sussex, observed the eighty-fourth anniversary of its organization by Bishop Kemper. Many former members of the parish were present.

The church, which was erected in 1864, has been completely renovated and re-decorated through the untiring devotion of the Woman's Guild, and others, at a cost of over \$1,800.

The day's services began with a celebration of the Holy Eucharist at 7:30, followed at 10:30 with Matins and a second celebration, at which the Bishop of the diocese preached. The rector read letters from Bishop Burleson of South Dakota, a son of a former rector, from the Rev. M. R. Terry of Richmond, California, a former rector, and from others. At this service a number of memorials were blessed by the Bishop. Following the service, luncheon was served in the guild hall, parishioners and guests exchanging greetings and reminiscences. At three o'clock Evensong was said, at which the Rev. A. H. Lord, rector of St. James' Church, Milwaukee, made an address.

#### FUNERAL OF FR. MACDONALD

MANILA, P. I.—A requiem Mass was said at St. Luke's Church, Manila, for the Rev. Wilson Macdonald, priest of the Sagada Mission, who died at St. Luke's Hospital here on Monday, September 13th, in his thirty-fourth year. The Mass was followed later in the day by a service in the same church at which the Rt. Rev. Gouverneur Frank Mosher, D.D., the Rev. Hobart E. Studley, the Rev. William L. Ziadie, and Major William Reese Scott, chaplain U. S. Army, officiated, and Fr. Macdonald was laid to rest in the American Cemeterio del Norte, in the environs of the city of Manila.

A man of unusual intellectual and administrative ability, coupled with a de-

lightful manner, Fr. Macdonald was liked and respected by all with whom he came in contact. His loss to the Sagada mission seems irreparable.

He was taken ill with a slight abrasion of the right nostril, which became infected. There being no physician at Sagada, he was taken at once to the Bontoc Hospital, and as his condition did not improve it was determined to bring him to Manila for further treatment, in the care of a trained nurse and a physician. The poison spread rapidly through his eye and head and he died a few hours after admittance to the hospital at Manila.

#### AN IGOROT WEDDING

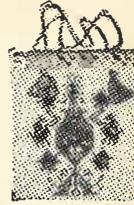
MANILA, P. I.—Three of the missionaries attached to the mission in the Philippine Islands had an interesting experience while at Baguio on vacation a few weeks ago. The Rev. George C. Bartter had been requested to marry an Igorot couple, members of his church at Baguio, the wedding to take place at the home of the girl, at Dis-dis, a small *barrio* midway down the Naguilian Trail, a beautiful mountain drive between Baguio, in the mountains, and Buang, on the coast. The wedding was scheduled for seven o'clock in the morning, necessitating an early start, and the motor car was filled—four members of the American Mission, a young Igorot boy who was to act as server, a portable altar, vestment case, etc. Arriving at Dis-dis, the party found several members of the bride's family awaiting them with two horses. As two of the missionaries were hardly prepared for the cross-country, mountain trail mud, for which hiking, hob-nailed boots were almost a necessity, they two started on horseback, the third following, with Fr. Bartter making the steep ascent on foot.

Almost all Igorot villages—*itis*—are situated high up on sloping hillsides. The rains had been continuous and the trail was slippery. Two streams had to be forded, the crossing being effected by stepping from boulder to boulder, and several times the guide, another member of the bride's family, took out his bolo that hung from his gee-string, and cut and slashed the grass, cutting a new and less "skiddy" path on the hillside. Arriving at the destination, a covered space was found, made from upright bamboo poles stuck firmly in the ground, over which had been placed a thick covering of banana leaves. Under this shelter it had been planned to hold the marriage service, but the rain was too heavy to permit it, so a table was brought out and carried into a native hut. Igorot huts are built, in Dis-dis, a few feet

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THE CEREMONY

The interior of the hut was entirely bare, and the table was placed in one corner of the undivided room, nearest the only opening, a sort of window leading out upon a small bamboo landing—and on the table the portable altar was set up. Small brass vases were taken from the altar case by some of the women. They brought enormous bamboo poles—from which the interior divisions, or joints, had been removed by boring, thus forming a hollow pipe—from the neighboring brook, where they had been filled with water. From these ten-foot pipes they poured water into the tiny five-inch vases, and added flowers. The flowers, the red of the server's cassock, and beyond in a small closet-like opening, a line of blue and red gee-strings, lent color to the scene.

The wedding service was read partly in English and partly in native dialect. The bride had been a pupil in Easter School, in Baguio, and the groom a student in Trinidad Agricultural School, also in Baguio, and neither was dressed in Igorot fashion. A few boys from Trinidad were in American clothing, but for the most part gee-strings and an unwashed smile were the order of the day among the relatives and friends who crowded the small room. After the ceremony a nuptial Mass was celebrated, and while a few of the guests knelt quietly, the others stood, deeply interested and closely observant of all that was taking place.

THE NATIVE FEAST

After the service the guests descended to partake of a native feast. A huge fire had been built in the open and in this was boiling carabao meat, vegetables, and seasoning. To the amazement of the Americans, a crowd of the men chased down the hillside in pursuit of one inoffensive fowl, which, once caught, was soon turned into imitation sole leather by too quick cooking. Native, home-made cocoanut wine, served in a hollowed out cocoanut shell, was passed about, each man drinking in turn from the same "cup." The men were served first, and apparently several of them made speeches during the progress of the feasting.

One large mango tree on the grounds was used partly as a hat-rack and partly as a drying place for the remainder of the carabao. Large hunks of the raw meat were hung up in the branches of the tree by means of cord. This, it was said, was for absent guests, but it was impossible to discover whether these "guests" were alive or *anitos*—spirits of those who had passed out of life.

Under the eaves of one of the huts, high up in the air, was hung a wide topped basket in which a motherly hen was guarding her nest full of soon-to-be-hatched eggs. Occasionally the hen would come to the ground and in a few moments a wild cackling would be started up under the basket, continuing until some one of the children would lift her back to resume her "setting."

AMERICANS INVITED TO DINNER

The American ladies were by this time quite ready to depart for home, but were informed that this would never do, they were expected to remain and have some refreshments. The thought of having to partake of the native feast they had been watching struck terror to their hearts, but soon a special table was set up and they were served stewed tomatoes, white bread

and butter, pieces of chicken—so recently departed this life—oranges, and apples. Apparently the two families felt it an honor to have the strangers attend the wedding and they had prepared such food as they believed would be acceptable, at the suggestion of those who had lived in Baguio at the various schools. In some trepidation the food was "picked at," and while the meal was in progress the entire wedding group watched with much interest and curiosity, not in the least concealed, to see how the foreigners ate, the strange dishes from which they ate, and the stranger implements with which they conveyed the food to their mouths—just as they themselves had been gazed upon only a short time before.

Innumerable farewells and good wishes to the "newly-weds," made mostly in the sign language, followed, and again the guide escorted the little party back to the waiting motor, and as the return trip was made along the trail, at various points there could be seen, through the trees, the top of the banana covered shelter, the group of native huts, and the smoke of the fire on which other food was being prepared for a continuation of the Igorot feast.

IOWA CHURCH ACTIVITIES

DAVENPORT, IOWA—The Davenport district of the Woman's Auxiliary held its fall meeting at Grace Church, Lyons, October 8th. The Rev. Wallace Essingham was the speaker, and gave a very splendid address. Davenport, Clinton, and Lyons were well represented at the meeting.

The Davenport zone of the Junior Brotherhood of St. Andrew held its fall meeting at Trinity Cathedral, Davenport, October 9th. There were six present from Clinton, seven from Lyons, and fifteen from Davenport.

Nine clergymen of the diocese of Iowa attended the Catholic Congress held in Milwaukee, October 12th to 14th.

EDUCATIONAL CONFERENCE IN DETROIT

DETROIT, MICH.—The National Conference on religious Education attended by delegates from seventy-five dioceses convened in Detroit at Trinity parish house on Tuesday, October 12, and was in session until Thursday. Tuesday evening the delegates visited the Detroit Church Normal School at St. Paul's Cathedral, where some three hundred teachers were gathered for the various courses. Dean Chalmers, of Dallas, Tex., declared, in a short address of welcome to the delegates, that this school was the greatest of its kind in the country, and a standard for other dioceses. After the sessions of the Normal School, at an evening service in the Cathedral, the Rev. John W. Suter Jr., made a masterly annual report of the Department of Education. He said in part: "The Department will not organize Religious Education. Its function is rather to conduct research, to guide, to supply information, to make available to one part of the country the good work accomplished in another part, and to instigate the publication of better books, curricula, and other accessories. The religious life of the American child will be studied by four groups of specialists, each group studying one particular age. The Department proposes to spend less than two percent of the budget of the National Council. It would like to see each parish spend about \$5 per person on Religious Education; each diocese \$1, and the National Church only 5 cents per person.

It will no longer subsidize any work, however educational; this is the function of the Department of Missions; neither will it send through the country itinerant expositors promoting programs, for this is the privilege of the Field Department."

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## † Necrology †

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

### JOHN EDMONDSON DIGGLES, PRIEST

PITTSBURGH, PA.—The Rev. John Edmondson Diggles, after an illness of several months, died at the St. Margaret Memorial Hospital on Friday, October 1st. He had been at St. Barnabas' Church, Tarentum, and Trinity Church, Freeport, since his coming to the Diocese of Pittsburgh fourteen years ago.

Mr. Diggles was born in Vermont in 1862, the son of James and Grace (Edmondson) Diggles, who were married in the old Bradford Church, Bradford, England. His mother's family trace their ancestry to the French Huguenots, who settled in England at the time of the revocation of the Edict of Nantes. Mr. Diggles' family came to Philadelphia in his boyhood.

Mr. Diggles became lay reader in St. Luke's, Bustleton, and St. Andrew's-in-the-field, Somerton, Pa. This work led to his entering the ministry. He was ordained deacon in St. Paul's Church, Bloomsburg, in 1909; and to the priesthood in St. Matthew's Church, Sunbury, in 1910, by the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg. Before coming to Pittsburgh he served in Catawissa, Riverside, and Northumberland, and as curate at Christ Church, Williamsport. He was assistant secretary of the Pittsburgh diocesan convention for the past ten years.

He leaves a widow, Clara M. Lange, and three daughters, Ethel, Grace, and Rosa, at home; also a sister, Miss Annie Diggles of Philadelphia, and a brother, the Rev. James W. Diggles, rector of St. Paul's Church, Bantam, Conn.

The funeral services were held in St. Barnabas' Church, Tarentum, the Rt. Rev. Alexander Mann, D.D., and twenty of the diocesan clergy being present.

### HENRY A. DOWS, PRIEST

BUFFALO, N. Y.—The Rev. Henry A. Dows, founder and first rector of the Church of St. Barnabas in Brooklyn and for thirty years chaplain of the House of the Annunciation, died here October 14th, at the age of eighty-four. He left a widow, formerly Annie Ostrom, two daughters, and three grandchildren.

### ALBERT LUDVIG HALL, PRIEST

PASADENA, CALIF.—The Rev. Albert L. Hall, rector of St. Mark's Church, Pasadena, died suddenly at his home on the evening of October 11th. For a number of years he had been ill, but took his usual services the day before his death. He was 54 years of age.

The Rev. Mr. Hall was born in Moline, Ill., April 11, 1872, the son of John Hall and Sissa Larsson. He spent his boyhood at Rock Falls, Ill., removing to Pasadena in 1887. He was graduated from Leland Stanford Junior University in 1894, and later from the Church Divinity School of the Pacific. He was ordained deacon in 1901 by the Rt. Rev. Joseph H. Johnson, who placed him in charge of Trinity Mission, Escondido. He was advanced to the priesthood by the same Bishop in 1902. In that

year he acted as locum tenens at St. Paul's Church, San Diego, following the election of its rector as Bishop of Honolulu.

In 1903 the Rev. Mr. Hall visited Japan and Hawaii, accepting a call for service at the latter place under Bishop Restarick. For two years he acted as private chaplain for two sugar plantations at Paaulo, Hawaii. In 1905 he joined the faculty of Iolani School, Honolulu, and four years later was appointed headmaster. As such he served from 1909 to 1911, when he was obliged to relinquish his work in the islands owing to ill health. He returned to Pasadena as assistant at All Saints' Church. He was given particular charge of St. Mark's Mission, which in 1914 was erected into a parish, with Mr. Hall as its first rector. Under his direction the parish has developed, a new church and parish house have been erected, and a rectory purchased.

The Rev. Mr. Hall is survived by his widow, Mrs. Frances Soule Hall, a daughter, Miss Frances Hall, and two brothers, John and Peter Hall, all of Pasadena.

Funeral services were held at St. Mark's Church on October 14th. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, officiated, assisted by the Rev. Leslie E. Learned, D.D., and the Rev. Rufus S. Chase, of All Saints', Pasadena, and the Rev. C. Rankin Barnes, of St. James' Church, South Pasadena. A choir of fifty priests assisted at the service. Interment took place at Mountain View cemetery, Pasadena.

### J. CLEVELAND HALL, PRIEST

DANVILLE, VA.—The Rev. J. Cleveland Hall, D.D., rector of the Church of the Epiphany, died October 14th of angina pectoris at the age of 73 years. Bishop

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