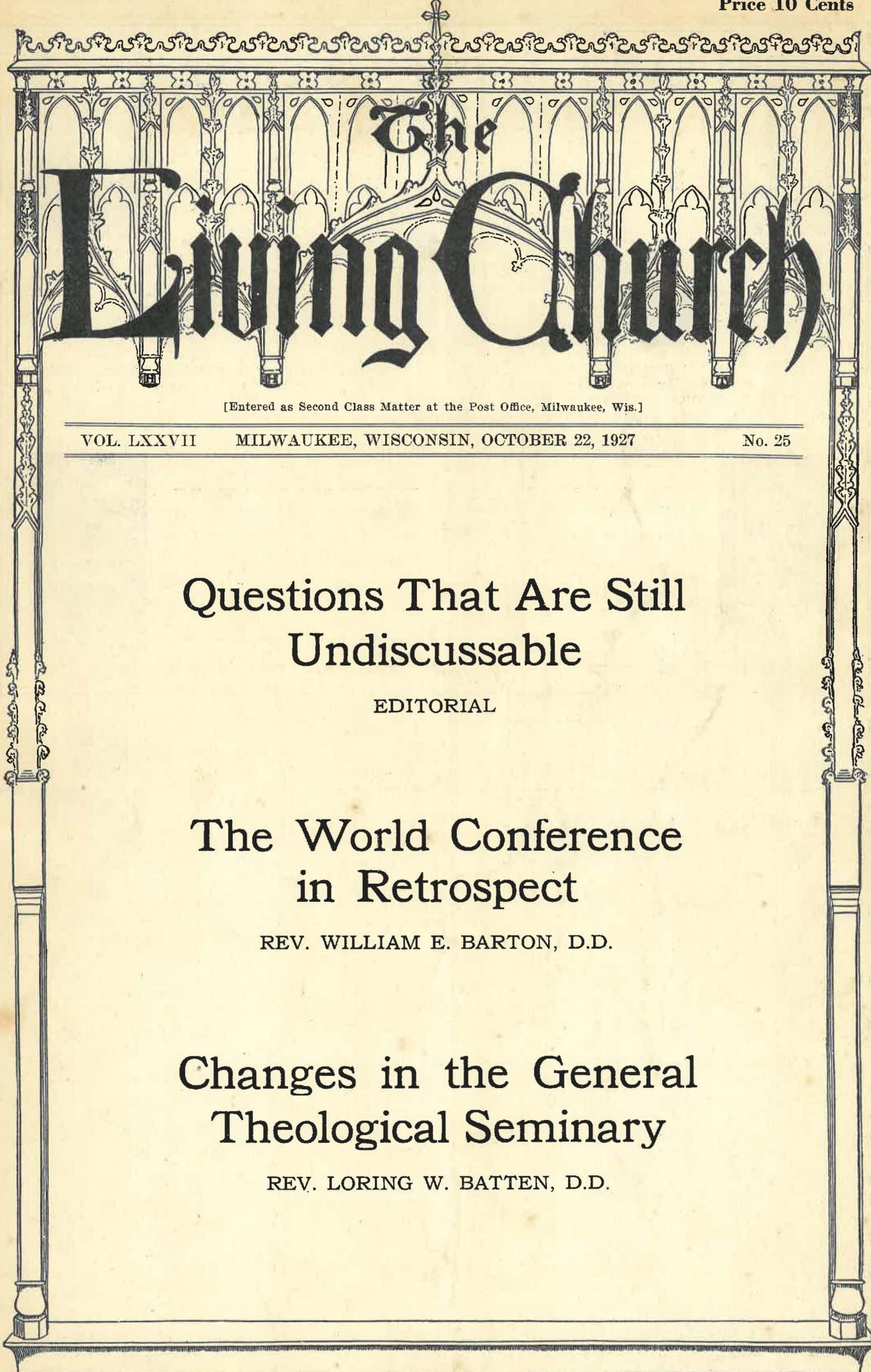


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# The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, OCTOBER 22, 1927

No. 25

## Questions That Are Still Undiscussable

EDITORIAL

## The World Conference in Retrospect

REV. WILLIAM E. BARTON, D.D.

## Changes in the General Theological Seminary

REV. LORING W. BATTEN, D.D.



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## EDITORIALS & COMMENTS

### Questions That Are Still Undiscussable

**T**HIS editor loves Dr. Barton. [See the article on The World Conference in Retrospect in this issue.] In that love the editor is not unique, since all Christians love one another—theoretically. But also this editor likes Dr. Barton, which is much more.

Among other elements which combine to make that liking are two. When Dr. Barton is asked what he thinks about a given subject—and sometimes perhaps when he is not—he will tell the truth. The chief trouble with most of us at the various Lausannes that adorn our lives is that we so dislike to differ with genial people that we are tempted to slur over disagreements and minimize them. It is not conscience nowadays that makes cowards of us all; it's good fellowship. Dr. Barton is free from this defect; he never slurs. The other element in our liking, which is still more rare in Christendom, is that he does not resent the other man's frankness in differing with him—at least if the other man is not *too* frank in maintaining positions differing from those of Dr. Barton.

Before Dr. Barton left for Lausanne he wrote (for the *Churchman*) the most pessimistic article on the subject of the conference that had been printed. As we recall it, it began, "The devil and I are going to Lausanne." Instead, the Doctor was accompanied by his accomplished and charming daughter, which was a considerable modification of his earlier plan. We all preferred Dr. Barton's second choice of a companion to his first, but beyond that we were all relieved to find that Dr. Barton could reverse himself in so statesman-like a manner. That ability to change when he had blundered also helps us to like as well as to love him; and it encourages us to believe that when finally he discovers the greater breadth and completeness of the Catholic religion to that which he now espouses, he will be perfectly frank and will say so.

No, it was not "courageous"—we hope certainly that it was "gracious"—for this editor to invite Dr. Barton to give to THE LIVING CHURCH his impressions of Lausanne. The editor was intending to give his own; and it was important to know how such a conference as that of Lausanne, with the perfectly inevitable limitations that were bound to hedge it about, would strike such a thinker as Dr. Barton. Many of those splendid men who are more in agreement with Dr. Barton than with THE LIVING CHURCH would, in their

beautiful irenic friendliness, almost certainly disguise what might seem to them to be the mistaken views of others. Dr. Barton would not. And we wanted just that frankness that Dr. Barton was sure to contribute to the discussion.

**O**NE value of the Lausanne discussions was that they revealed how far all and sundry could listen to things of which they disapproved, without getting mad. Most of them reached and passed their limit on the last day, but on the whole the delegates levelled up pretty well. The historic episcopate scarcely raises the common Protestant temperature nowadays, though apostolic succession adds somewhat to the blood pressure; and the bare possibility that in eternal values men who deliberately leave a Church and establish a new one are not still members in good standing of the old one still leaves one in danger of apoplexy. Yes, there are still some questions that cannot calmly and without heat be discussed by Christian gentlemen sitting about round tables and trying frankly, in the fear of God, to understand one another.

To which, indeed, Dr. Barton's present article bears witness. He hopes there may "never be another world conference at which Christians cannot sit down at one table and *be* as well as *partake* one Body of Christ. That mockery of the Son of God which we had at Lausanne," he continues, "must never be repeated."

But our own judgment rather is that when we discover the *fact* that Christians cannot or do not do this, the right way, the sensible way, is for them to sit down quietly together and inquire of each other why this is so, and then, after each really understands the other's position, to try to see what can be done about it. That is to say, Dr. Barton thinks the question ought to be settled before there is a conference, and we think there ought to be a conference, or a whole series of conferences, to try to settle such a question. And we hope that Anglican leaders, at least, could discuss the question in the best of temper, with perfect frankness and entire charity. Could Dr. Barton? Well, we have more confidence in him than he has in himself, particularly since he abandoned the devil as a traveling companion, but his present letter seems not to indicate it. And a good way *not* to begin such an irenic discussion is to say in advance, with Dr. Barton,

of the position taken by the other party, that it is "a sin against the Holy Ghost" and "blasphemy beyond pardon"; and to regret that he has not "words to blister the consciences of all men and all sects who cut themselves off from their Christian brethren by this most anti-Christian of sectarian practices." Blistering those with whom one disagrees has been tried rather sufficiently in Christendom before this and we do not recall that it ever led to perfect unity. It was intended that a different method should prevail at Lausanne. At least we think that Dr. Barton ought to agree with us that when his spiritual forebears abandoned the older Church and its bishops and repudiated Confirmation they realized that they were cutting themselves off from any right to receive Holy Communion at the altars of the Church they had abandoned. How, then, is it certain that they did not earn some of that blistering with which Dr. Barton seeks to wither the rest of us? But Dr. Barton is not even willing to go into conference to discuss it. No, Dr. Barton's article shows that there are still questions that Christian gentlemen, representatives of great religious organizations, cannot sit down and discuss temperately and quietly together.

FOR the Christian world must face this fact simply as a fact: The Anglican Churches, for reasons which each of them separately and all of them collectively deem sufficient, adhere to the rule that only the confirmed shall be invited to receive Holy Communion at their altars. As long as this rule simply impels one of the genuine spirituality of Dr. Barton to hold that it must prevent further conferences, and, pronouncing it a "sin," to pray the Lord to forgive him for the mildness of his words, there is no opportunity to discuss the matter. The Christian world must simply wait until a generation of broader Congregationalists arises, such as can produce leaders who will sit down quietly with these sinners above all others in Christendom, ask why the rule prevails, and study the whole matter with the party of the second part, dispassionately and impartially.

No, that was impossible at Lausanne. And it will continue to be impossible so long as one of the parties to the question holds that the question must be settled according to *his* convictions before there can even be a mutual conference in which to discuss it.

The glory of Lausanne was in the discovery of the wide range of questions that Christians could discuss without losing their tempers. It is not many years since creeds, sacraments, the nature of the Church, and the historic episcopate would all have been treated as Dr. Barton treats of what he terms "closed communion": nothing to be done with those who adhere to such foolish positions but to "tell them of their sins." Some day we shall all grow to the stage where *none* of the positions held by great organizations of thoughtful Christians shall remain in the latter category.

As for telling other groups of their sins, that is always easy. As we recall it, the Anglican group at Lausanne was the only one that frankly avowed a sense of penitence for the sins of their fathers that had helped to produce disunity; and the Service of Penitence and Intercession must indeed have been "hypocritical" to those who participated in it with no recognition of corporate sin on the part of their own forebears. We understand that Dr. Barton felt the same and did not attend that service; but we can assure him that the Anglicans at least were very sincere. Still, with Bishop Brent we question whether there can be any real approach to unity until there is first a

recognition of sin in breaking the unity of the Body of Christ, and a deep penitence for it on the part of the entire Christian world. In spite of the paucity of corporate penitents, we question whether any part of western Christendom is free from complicity in that sin. Let him that is guiltless cast the first stone.

WE FEEL also that Dr. Barton fails to do justice to the fact that delegates from any organization chosen to represent the latter have only delegated authority for the particular purpose for which they were chosen. No doubt such representatives are apt often to chafe under the limitations of their authority; but if Dr. Barton will think of representative bodies in general, in which others than himself have been selected for delegated purposes, it will perhaps occur to him that unlimited plenary authority to do anything at all in the name, not of the representative himself but of those who sent him, might sometimes be rather embarrassing to the latter. We expect senators and representatives in Congress to respect the limitation of authority which the constitution imposes upon them. Those bodies that chose delegates to represent large organizations at Lausanne had a perfect right to limit the extent to which their delegates might act in the name of the parent organization. They sent these by virtue of an invitation extended to them by the American Episcopal Church to a general conference "for the consideration of questions pertaining to the Faith and Order of the Church of Christ." Dr. Barton holds that those gathered at Lausanne could have written a better creed than that of Nicea. Perhaps they could; but who commissioned them to do it? So again he feels that "we might have highly resolved that when China is re-occupied by our Christian missionary forces there shall be no sectarian names, test, or literature." But were the delegates chosen for that purpose? We have a vague idea that Dr. Barton is quoting Mr. Morehouse when he gives the reply made, not to these but to some other proposals to do things quite beyond the authority that had been reposed in the delegates to Lausanne: "But we were not elected with any such powers." We seem to recall that Mr. Morehouse made some such reply to a proposal that a very elaborate system of worldwide organizations should be set up in every community to perpetuate Lausanne. But does Dr. Barton seriously wish to commit himself to the proposition that delegates chosen for any specific purposes are at liberty to go far beyond those purposes according to their own sole discretion? And does he really feel that those at Lausanne who differed with him on some of these matters showed thereby their lack of faith in a living Holy Ghost capable of guiding mankind today? May it not be possible that the Holy Ghost differs somewhat from the views presented by Dr. Barton?

If we all had the desire and the ability to blister each other as has Dr. Barton, we question whether the "passion and bigotry" of Nicea would not have been exceeded at Lausanne.

BUT of course Dr. Barton does not mean us to take him too literally. Like Safer the Sage, he speaks largely in parables, and getting episcopal scalps is really not his chiefest outdoor sport. When he is ready to crave the gift of the historic priesthood from an unquestioned successor of the apostles, this editor hopes for the privilege of being present.

Dr. Barton clearly assumed at the outset that Lausanne was to be something different from what the rest of us assumed. Setting up a standard for it that differed from the standards of the rest of us, he began by expecting it to blunder, continued by expect-

ing it to do what it was not intended to do, and ends by pointing out how it did not do those things which he wanted it to do, and how we could all attain to triumphant unity if only we would leave off those pestiferous beliefs and practices which differ so largely from his own. If we think his point of view wrong from the beginning, if we think his conviction of the sin of the rest of us a little exaggerated, none the less we appreciate his frank willingness to tell what he really believes, and what he feels about Lausanne after it is all over. The one thing upon which all parties at Lausanne seemed to be in agreement was that Anglicans have sinned. Even Dr. Barton agrees with the rest of us there.

For all this, the editor extends his warm thanks. Yes, he likes Dr. Barton.

LET it be agreed that for a group to interrupt the service at St. Paul's Cathedral in order to make protest against permitting Bishop Barnes to preach, he having been properly invited and being already in the pulpit, is the wrong way to go about a serious matter. When that happened last Sunday, as is related in press cablegrams, and when some five hundred people thereupon followed the protestors out of the church before the sermon began, it was a spectacular demonstration; but it was an ineffective and unhappy gesture notwithstanding. It partook too greatly of Kensit tactics.

The Wrong Way

But one could wish that the American papers, in reporting it, could distinguish between American Protestant issues over fundamentalism and the serious English issue over the brutal intolerance of Bishop Barnes in administering his diocese. The issue is largely one of an unhappy personality. When Arthur Brisbane brings into his column in the Hearst papers the explanation that "Bishop Barnes accepts the plain truths of geology written in the rocks," and "even accepts the theory of evolution," he ought to know that in all probability neither of these facts had the remotest bearing on the case; we say "in all probability," because we do not pretend to be in possession of all the facts. We do not know the precise nature of the protest. We know that the common grounds of objection to Bishop Barnes in the English Church have nothing to do with either geology or evolution. Perhaps Mr. Fall and Mr. Sinclair also believe in geology and in evolution, but those excellent beliefs will scarcely be pleaded as their justification in the predicament in which they now find themselves in Washington. The common objection to Bishop Barnes is Bishop Barnes.

No, we do not believe in spectacular demonstrations such as that reported, and we recognize that the grounds of the protest may have been unintelligent and frivolous; but we suggest that the American public wait a little before they assume that Bishop Barnes is being brought to martyrdom because of his beliefs in geology or as to evolution.

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OUR CHURCH'S WORK ON LABRADOR

BY B. W. COLLEY

THE idea that most people have regarding the Labrador is, that until Dr. Grenfell commenced his splendid work there, the coast had been entirely neglected by the different Churches, except, of course, the Moravians, though to my surprise not many people ever seem to have heard of their efforts.

This idea is very far from the truth. In 1830 the south part of Labrador was visited by Archdeacon Wix, who at that time was in charge of the Newfoundland portion of the diocese of Nova Scotia. The diocese of Nova Scotia included all the extreme northeastern part of this continent.

In 1848 a few years after his consecration as Bishop of Newfoundland, Bishop Feild (an apostolic missionary if ever there was one) made a visit to Labrador, going as far as Sandwich Bay, the most northerly part of his diocese.

On his return (to St. John's) from the Labrador, Bishop Feild appealed to the Society for the Propagation of the Gospel for help to station three missionaries there, each of whom would have about 100 miles of coast to visit. The society at once guaranteed a grant for five years, and as a result the Rev. H. Tifford was placed at Forteau in 1849, where he labored for ten years. In 1850 the Rev. P. Disney was placed at Battle Harbor.

During the summer months Mr. Disney sailed or rowed in an open boat many hundred miles, and was incessantly occupied with teaching and preaching, visiting the sick, dispensing medicine, etc. At Frances Harbor, one of the larger settlements, he had a large school.

Since 1850 our Church has maintained at least two permanent missionaries on the coast, the bishops have paid periodical visits, and during the summer months clergy from Newfoundland have gone to the Labrador to work among the Newfoundland fishermen who go there to fish for cod.

I have the names of seventeen clergymen who remained there for shorter or longer periods, and I do not think that there are any of the inhabitants who have not been visited, their children baptized, marriages properly solemnized, and given other benefits of the Christian religion.

THE missionaries shared the life of their flock. The people in most cases never having been used to any other life, did not know that their lot was a hard one. It was their life. It took an outsider really to grasp the situation, and had the minister made many complaints it would have very much lessened his influence.

I may perhaps illustrate this by my own experience. When a boy living at home, on the south coast of Newfoundland, no one considered it at all out of the ordinary that my father should, in response to a sick call, start with a crew of fishermen to cross the bay at 4 or 5 o'clock on a winter's morning, that upon his return he was so covered with frozen spray that his coat, when removed, would almost stand up by itself. Neither he nor the crew thought much about it. Someone probably remarked that there was a fresh breeze.

But when after several years absence I visited "the Bay," and crossed it, in an open boat, on a breezy January day, when every drop of water that came aboard froze immediately, I did not relish the trip any too well. The fishermen with whom I made the trip, and whom I had known as fellow playmates when a boy, were as calm and collected as though no such things as northwest winds existed, and had I shown the slightest sign of anxiety I would have fallen very low in their esteem. So would a clergyman under similar circumstances.

The question naturally arises, why did not the Bishop of Newfoundland see that his laborers were better equipped?

Well, Labrador is only a part of the diocese of Newfoundland. Newfoundland itself, though thinly populated, is a larger island than Ireland (not Iceland, as another paper made my report read). The people are scattered and the Bishop's means limited.

But what I have tried to inform my fellow Church members is, that our Church has had for nearly one hundred years, and still has, faithful laborers along the barren northwest coast, men who are carrying on the Church's work amid conditions that are at times very uncomfortable if not actually accompanied by hardships.

# DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

## PRAYER

*Sunday, October 23: Nineteenth Sunday after Trinity*

READ St. Matthew 6: 5-13.

SOME truths are hurt rather than helped by treatment. When a mother tries to analyze her love for her child, the love itself is apt to suffer. So the discussion of prayer, which is the holy communication between God and man, is very apt to breed contempt because of its familiarity rather than to draw us nearer to the King of kings. Yet, surely, when people are moving from one extreme to another, some denying absolutely the power of prayer, and others counting action as more important than fellowship with God, it may be well to think reverently concerning the wonderful blessing of which the Bible speaks so often and concerning which our Lord spoke most beautifully and set us an example.

*Hymn 303*

*Monday, October 24*

READ St. Luke 22: 31-34.

BE it remembered that prayer is not simply asking God for something which we think we need. Rather is it communion or fellowship with God. It is not dependent upon words which men utter, but upon the heart which seeks. A man may pray as in silence he seeks to realize God's presence. He may pray when, like the Master, he looks up to heaven and sighs, oppressed by his burdens, or by the sorrow of others. He may pray through nature, which at times seems to express thoughts lying too deep for utterance. He may pray in the contemplation of the sanctuary which declares that God is in His House of Prayer; or, yet again, he may pray when he pours forth the sorrows and griefs of his soul or sings in the exaltation of his spirit. The still, small Voice speaks while we listen and the gracious message comes: "Be still, and *know* that I am God."

*Hymn 313*

*Tuesday, October 25*

READ I Thes. 5: 15-24.

ST. PAUL bids us pray without ceasing. The whole of life is a prayer as consciously or unconsciously we feel that our Father is near and that "He knoweth." Laughter and song are prayers for the Christian who loves the Master. Tears and pain may bring the soul to know that underneath are the everlasting arms, and the night and morning devotions are but an intense application of the bond which binds him to his Master. The blessed hour of prayer, the worship in God's House, the joyous, yet subdued, emotion when he fulfills Christ's request and receives the Holy Communion, these are all true approaches of the soul which is ever and everywhere and always clinging to Him Who loves.

*Hymn 316*

*Wednesday, October 26*

READ Genesis 28: 10-22.

SOMETIMES there are moments of great exaltation, and sometimes there are experiences which seem mysterious. Jacob's dream taught him how closely heaven is associated with earth. The ladder and the ascending and descending angels taught in a wonderful way the ascent and descent of petition and blessing. No wonder Jacob said, "This is none other but the House of God. This is the gate of Heaven." So David sang; "Whither shall I go from Thy Spirit?" And when in the great congregation we join in "The strain the lips of thousands lift as from the heart of one," and when we unite in the glorious declaration of our faith, then we know that prayer is the rich expression of adoration and trust which shall drive far from us all doubt and fear.

*Hymn 237*

*Thursday, October 27*

READ St. Matthew 7: 7-11.

WE need not analyze too closely this wonderful blessing of prayer. "The freezing reason's colder part" cannot satisfy the hungry soul which cries, "I have felt." When doubts come concerning prayer, or when faith is weak and courage fails, then we may throw aside all the metaphysics of the schoolmen and simply *pray*—no matter how vague and faltering the cry or how hesitating the heart. Nay, even though the life is sinful, God is waiting for us to come, just as we are, and He has an answer for every need, whether conscious or unconscious.

*Hymn 223*

*Friday, October 28*

READ St. Matthew 10: 29-31.

AT times we are perplexed when our requests, even for good things, are not answered in accord with our desire. "When I ask for a good thing, why does not God grant it? When I pray for a sinner, why is he not converted at once?" The answer is simple. God, in His infinite wisdom, knows best how and when to answer prayer, and the joy of communion with Him is the certainty with which we can rely upon His promise. The richness of my trust in my best friend makes my little wants seem insignificant. So in the thought of God there is such an infinite mingling of His mercy and goodness and love that I do not think so much of the answer as of the joy of bowing before Him. Sometimes words seem almost painful in our private devotions. Tennyson well wrote:

"I sometimes count it half a sin  
To put in words the grief I feel;  
For words, like nature, half reveal  
And half conceal the soul within."

*Hymn 225*

*Saturday, October 29*

READ St. Luke 12: 29-34.

OUR Lord prayed to His Father for Peter. Why should He, who was God Himself, pray to His Father? Here we have the true suggestion of prayer. Our Lord and His Father in Heaven communed together concerning Peter. So may we not believe that They commune together concerning us in the midst of our earthly life and struggle? There is hardly any truth more exalting than this, that the three Persons of the Blessed Trinity commune together concerning the welfare of Their children on earth. And so we, in our prayers, may well at times pass away from the particular appeal and commune with the infinite God concerning our life, our work, and our friends. "Come now and let us reason together." The privilege of pouring out before God our desires and our troubles and doubts, and listening while He also speaks His words of guidance, this is to find the real blessedness and joy of prayer:

*Hymn 220*

Dear Lord, teach me to pray, and help me to have such confidence in Thee and such an assurance of Thy presence that I may pray constantly, even as I breathe the air, and know that Thou art waiting in Thy great love for me thus to recognize Thy presence. Let my ears be open to Thy voice, and the door of my heart be open to Thy presence. Then, indeed, shall I know what it is to walk with Thee, even as Thou dost walk with me. Amen.

THE WORLD cannot get along without either democracy or aristocracy. It must have both. In the Almost Perfect State no one will consciously try to be either a democrat or an aristocrat, but each person will be both instinctively. They can all afford to be democrats, because they will all be aristocrats.

—DON MARQUIS, *The Almost Perfect State*.

# The World Conference in Retrospect

By the Rev. William E. Barton, D.D.

Convener and Chairman of the Congregational Delegation from the United States

IT was a gracious and courageous act on the part of the editor of *THE LIVING CHURCH* to invite me, as we were sitting over our coffee in Lausanne, to write an article giving my impressions of the World Conference. I am glad to do it.

Every one speaks of the fine fellowship manifest there, and I must do so. I do not dwell upon it because it is universally mentioned. But neither must I omit to mention it. It was all that anyone has said it was—a joy both in experience and in memory.

Let me dwell a little longer on the next point, which is the high average ability of the men at Lausanne, and their remarkable record in scholarship and achievement. An ungracious early historian said of the 316 bishops at the Council of Nicea that most of them were "simpletons." I think he told the truth, and I shall make further comparison between that body and our own conference. No one could say that the average delegate to the conference at Lausanne was a simpleton. I am wondering where, in the last thousand years, a body of men has assembled with more of erudition than gathered daily in the aula of the University of Lausanne. I have not counted, but I presume that their joint authorship would represent a library of 1,500 books, and of one or more men I heard it said that they could write an encyclopedia.

Judged from any standpoint but one it was a notable gathering, and that was the test of its accomplishment. This mountain of learning, of piety, of earnestness, labored; has it even a mouse to show for it? I do not immediately answer that question. On the evening before the conference opened, the delegation of which I was a member was asked to assemble, and did so before we had even met for organization. We met at the invitation of a semi-official deputation, who at great length said to us: "Do not be impatient if the conference does not find itself able to agree on all the subjects that are arranged for discussion. This is the first of a series of conferences. Bodies so large must move slowly." And so on.

I was a bit impatient with this method of approach, and said: "Unless this conference makes some visible progress toward unity, there will be no other, and there ought to be no other in this generation. I will not pledge myself in advance to call this conference a success unless it does something notable. I reserve the right to say exactly how far we moved forward, and whose fault it was that we went no farther."

If any of those who heard this abrupt reply thought it rude, I shall feel highly complimented. We had no right to go to Lausanne just to have a pleasant time and come back reporting that there was a fine spirit, and that the men who were there were able men. I am glad we did as well as we did, but we have definitely registered our conviction that there is to be no actual approach toward Church unity through world-wide conference in this generation.

We were tied hand and foot before we went. The only way in which a conference became possible was by agreement that we would do nothing. And the closer we came to any program that might have become operative in this present generation, the more completely did we pass it by on the other side.

Ah, but we might have done it if we had the courage! And the vision! We thought we had both. Bishop Brent, in his earnest sermon, said that division in the Church was fatal and

suicidal, and that union was a necessity. But it is not a necessity, nor even a possibility in this generation. Whatever we might have done to promote Church unity in the only age in which we are ever to live on earth, and the only age for which we might have had wisdom to legislate, we left undone. The 400 delegates to Lausanne possessed far more scholarship, practical wisdom, piety, and sound judgment than the 316 at Nicea. But we lacked their courage.

We could have written a far better creed than those men wrote. Doubtless I am starting indignant protests by saying so. Therefore let me say it again. The conference at Lausanne, if it could have believed in a living Holy Ghost capable of guiding mankind today, could have written a far better creed than the bishops of Nicea. That was a sectional gathering. Only six of its 300 bishops were from the West, if I remember my Church history aright. They were furious with passion and bigotry such as we happily knew nothing about at Lausanne. They suppressed quite as much truth as they expressed. We could have written a better and a more truly inspired creed.

If only we had had courage to face any present situation and settle it! But we did not have it. We might have highly resolved that when China is reoccupied by our Christian missionary forces, there shall be no sectarian names, tests, or literature. We dared not say it. We might have taken a solemn oath to vote against the planting of a Christian church anywhere in

a situation where it must compete with other Christian churches.

"But we were not elected with any such powers."

No, and we had not courage to acknowledge any higher calling.

"The word we had not sense to speak,  
Who knows how grandly it had rung?"

SUPPOSE the thirty-four Anglican bishops present (I did not count them, but I heard some one say there were that many) had gotten together, and had said:

"Closed communion is a sin against the Holy Ghost. It is the sin for which we are forbidden to pray. Atheism is not an unpardonable sin, nor is denial of the divinity of Christ; but the refusal to recognize the Spirit of God where Christ most certainly promised that Spirit is blasphemy beyond pardon. He that despiseth, despiseth not man, but God, who hath given His Spirit to men. Come, let us call off that hypocritical 'Service of Penitence and Intercession' which but aggravates our sin, and let us defy every forbidding law; let us fulfil the law of Christ and meet at His table all who are Christ's."

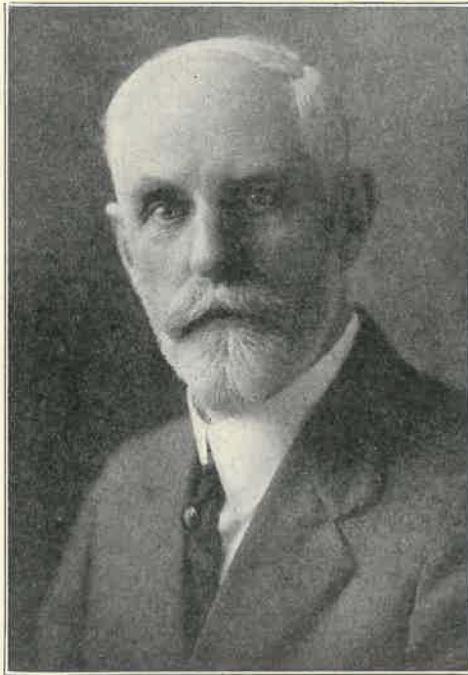
Do I not know I am bringing down wrath upon my head by these mild words? Would that I had words to blister the consciences of all men and all sects who cut themselves off from their Christian brethren by this most anti-Christian of sectarian practices. But I would do it lovingly, mildly, even as I write. I am speaking very gently.

I am saying, suppose this group of eminent men had had courage and vision to do a daring thing like this; there were too many of them to have been deposed. They wouldn't have risked very much.

"But, my dear Dr. Barton, we want intercommunion to come as the crowning act of reunion," and so on.

Those who tell me this underrate my intelligence.

Two days a week, while we were in session, another con-



REV. WILLIAM E. BARTON, D.D.

ference was held in the open plaza before the Palais de Rumine. One morning the Bishop of Ottawa and I walked together through this market, and I lost him. He overtook me just inside the palace, and showed me what had stopped him. He had bought a puzzle. There was a little tin box as large as the cover of a small baking-powder can, covered with a glass face. Inside were two little metal mice, that slid from side to side with amazing agility. The game was to get them, both at once, into a little double cage that was provided. I said, "That little cage is the Episcopal Church, and there are a Congregationalist and a Presbyterian." The bishop added, as completing my sentence, "Trying to get in." Said I, "We will let it go at that. Can they get in without crowding the Episcopalians out?" He said, "If they get in, they will crowd out some of the Episcopalians." I told him I thought he was correct. And I told him so again as we were crossing the English Channel. But as he was on the very verge of sea-sickness, and as I was that least popular of all fellow-sailors, entirely free from trouble of that kind, I made little impression upon him.

But I like him. And I like other men with whom I did not agree. The man I was most sure to disagree with was the Rt. Rev. Edwin James Palmer, Bishop of Bombay. His was the leading mind in the formation of the first report of the subjects committee. I count it among my good deeds that before the conference I attacked that report with just about as much mercy as I think it deserved. If I could believe that my protest had any weight in the practical shelving of that report, and in the very modest place which the improved and shortened substitute had in the conference, I should be glad. And Bishop Palmer's address on the nature of the Church was just as bad as his report. But I found him a very gracious gentleman, who knew just what he believed and said it in a form that no one could fail to understand. Indeed, when another bishop undertook to slur over certain differences, the Bishop of Bombay and I joined forces. Bishop Brent, seeing us about to ride over from the hotel to the university in the same taxi, asked me about it, and I said, "The Bishop of Bombay and I have put on our war paint and feathers, and are out after the scalp of Bishop Blank." Bishop Brent, with quiet emphasis, said, "Get it!" We got it.

The Bishop of Bombay knows what he believes, and says it in words that I can understand, and I am quite sure that when I meet him again I shall find him exactly where I left him, or he will tell me where he has moved and why. I did not quarrel with him, nor with any man like him. Indeed, we Congregationalists did not quarrel with any one.

But it is for the spiritual well-being of such men that I tell them of their sins in the matter of closed communion. I mentioned that matter, among others, to the Bishop of Ottawa on the occasion which I have already mentioned. It almost cured him of his sea-sickness. It made me wish I had all thirty-four of the Anglican bishops of the conference there, and that I was orator of the occasion, and they in the same state of health as the Bishop of Ottawa. I could have been a means of grace to them.

May there never be another world conference at which Christians cannot sit down at one table, and *be* as well as *partake* one Body of Christ. That mockery of the Son of God which we had at Lausanne must never be repeated. May the Lord forgive me for the mildness of these words.

THE Greeks were about the only picturesque group among us. They tried so hard to understand what it was all about, and they knew that some people had been very anxious to have them there, and that we all felt kindly toward them and wanted them to feel as well at home as they could. Having been catapulted into another century than that in which they do their thinking, they stood it as long as they could. We are sorry they did not like it any better. But they had free board, and their pictures looked much more showy than the rest of us. We were not much to look at—no processions, the cathedral rather bare, most of us in travel clothes. We needed the Greeks in the photographs. They helped matters, too, in one way. They prevented any insistence on the so-called Apostles' Creed, which the apostles got on very well without, and they reminded us that if we took the Nicene Creed we must let them throw out the *filioque* interpolation. That was a gain. For we can never unite Christendom on a creed that marks the Church's first sad division. We had more of the Spirit of

Christ, and more authority to write a credal statement of the Incarnation than they had at Nicea. But the Greeks do not know that. They do know, however, that the Nicene Creed has more authority, such as it is, than the so-called Apostles' Creed. I am glad they know it, and were there to say it.

I should like you to notice a paragraph in THE LIVING CHURCH of September 17th, in which my honored friend the editor says:

"Frankly, my reluctant conclusion is that we Anglicans are standing in the way of the attainment of a Protestant unity by Protestants. If it could be understood everywhere that this would be a unity that definitely excludes us, I think we could exercise a 'friendly neutrality' while standing one side, and not seeking to press our conceptions of unity upon those whose conceptions and desires are radically different. Our exclusion from such a 'united Church' ought to be entirely compatible with the most friendly feeling toward it. And if our own Protestant section should make strong efforts to commit the Anglican Churches to this basis of Protestant unity—I am not sure that it would if the issue were properly drawn—then we can only say that our Anglican Armageddon would have arrived, and leave the outcome in the hands of the Holy Spirit."

I make no comment on that part of this paragraph which may call for a reply from that portion of the editor's own communion whom he challenges to a hypothetical Armageddon. And I claim no right to speak for an imaginary pan-Protestant Church. In my judgment, such a Church, when formed if ever, and the communions that would need to unite to form such a union, will not exclude the Anglican Church, nor wilfully do anything to encourage its members to exclude themselves. If the Anglo-Catholic party in the Episcopal Church disrupts that Church, I as a Puritan shall be sorry. And I shall not let any Anglican exclude me from the privilege of loving him and his Church. But I am wondering if it is not a source of weakness to themselves that some Episcopalians suppose themselves to stand in better case with Rome than the rest of us do. Rome has never said that Congregational or presbyterial orders are void; and as Dr. Briggs used so pointedly to remind his fellow Episcopalians, it is by no means certain that she would do so. The Congregationalists do not care what Rome thinks of their orders, but they know that their orders have never been repudiated by the Vatican. Why should our good friends, the Episcopalians, hug this empty delusion in their hope of Church union? Why seek the living among the dead? However, that is the funeral of the Episcopalians, not ours. If they like this Roman delusion, it is their own affair. But it limits their hope of Church union within very narrow probabilities.

If the Anglo-Catholics ask us to exclude them, and receiving no affirmative reply exclude themselves from us, and then cut themselves off from the rest of the Episcopalians, having themselves been snubbed by Rome, they can hold a little ecumenical conference and exclude each other—why not? But there is a better way, I think.

I WAS not one of those who expected great things from Lausanne. When we were half through, I reproached myself that I had not expected more. At the end, I discovered that I had expected just about enough. No major obstacle to Church union has been removed. No machinery has been set up for doing anything but to call another conference, which at present would seem about the most useless thing imaginable. But we found ourselves and each other more sensible men, and more honest men, and more truly Christian men than we had expected, and the pity is that we did not do more about it, and that we are not to do more about it.

I do not think our Churches will pay much attention to our findings. No one is committed to them. Even those who voted for them only voted for their submission to the Churches, and can, with entire honesty and consistency, vote against them now. Not that any one should care to do so. They are emasculated.

Meantime, the movement for Church union is going forward. I do not think we have done much to impede it; we may possibly have helped it a little by the general expectation that we would do something, and the general vague idea that we could not have worked together three weeks without doing something. The newspapers have ignored us. The Churches will little note nor long remember our vapid resolutions.

But there is a little stream trickling under the threshold of the sanctuary that is called Church Union. Not *re-union*, for we shall return no more that way, but Union. When it swells

to a river that one may not pass over, a river wherein a man may swim, it is not likely that it will flow in our shallow channels. The fountains of the great deep will break up, and the Church of Christ, already more nearly united than some men realize, will flow with mighty power, and everything shall grow whithersoever the river cometh. Perhaps on that new high-water mark some one may recall Lausanne. We had a good time there, did we not? And I think we did not do very much harm.

Nay, more than this. I think we did good in two important particulars. We had a new discovery of the extent to which we are already at one; even as the Father and the Lord Christ are One. For who can imagine that when Jesus prayed for this kind of unity He was thinking or caring about creeds or government? And in the second place, we created an atmosphere and expectancy of further progress toward union. Let us go forward and achieve it.

### EDGAR MORRIS THOMPSON, PRIEST

BY THE REV. A. PARKER CURTISS

TO his many friends, the brief notice in the Church press of the death of Fr. Thompson came as a distinct shock. We had all known of his long and painful illness, but his cheerful courage and unquenchable optimism as expressed in his letters and conversation made us feel that he had still many years in which to add to the pleasure he always gave us by his friendship.

The writer was with him for two years of his theological school life, and the friendship then formed was never broken. His going leaves not only a gap in the circle of friends, but narrows that circle almost to the vanishing point. One unconsciously classifies one's friends into two categories: the friends of youth, and those one makes in later life. In the case of priests, one does not add many to the circle one formed in "seminary days." The constant companionship of those who are aiming at the same goal, who are congenial in tastes and convictions, creates a bond that other contacts with the clergy is powerless to make.

The characteristics that drew me to Edgar Thompson were constant in his life as a priest. In spite of a sensitiveness that made contact with those who were unsympathetic with his aims amount at times to a crucifixion, there was a cheerful optimism that lifted him above the meannesses that sometimes sensitiveness engenders. He was singularly without malice. He could forgive and forget better than most priests. Added to this was a gaiety that arose from an innate sense of humor and a heart and soul at peace with itself. He was a great lover of souls, and had an immense capacity for friendship. Few men loved their friends better. Whatever sadness came into his life, came from his love of souls who were wayward or careless.

He had a very forthright outlook on life. He was able to take people as he found them, and make the best of them. He was generous enough to concede to others the right to differ from him, and still hold them within the circle of his intimates.

His faith in his religion was a never dying spring of action and consolation. He loved his altar, and was never happier than when he offered the Holy Sacrifice, which he loved to surround with beauty and dignity. In his preaching he was never eloquent in the sense of oratory or striking language or gesture, but he was preëminently a teacher. He set forth the Faith in no uncertain fashion. It was to him such a verity that to spread it was as natural as breathing.

His love of people made him interested in all that people did. Art, music, and literature were always a delight to him. He loved the theater and the opera. He was a discriminating critic in these matters, and kept abreast of what was going on in these departments of human endeavor. His conversation was always stimulating, for he always had something to talk about.

Along with those gifts that made him such a valuable priest and such a great friend, there went a real humility and a simplicity of heart that made us all ashamed to criticize or blame those small defects that exist in all of us.

A beautiful, devout, and helpful life has been removed to that other world where it will begin to live. We are the poorer for his gain, but we have a sweet memory that will go with us along the rest of the road to enlighten and smooth it.

### THE LAW AND THE GOSPEL

A MEDITATION ON ST. JOHN 1:17.

BY THE REV. H. P. SCRATCHLEY

THE writers of the New Testament use with great effect antithesis: this method of enforcing the thought is a favorite device of St. John, though it is used by St. Paul and by our Lord. No one can read either the Fourth Gospel or the First Epistle of St. John without being struck with the antithetical arrangement of light and darkness, flesh and spirit, the world and God, and life and death. So here St. John has placed in contrast the Law, the Torah, and the elements of the Gospel, grace and truth, and also the agent through whom the Law was given is contrasted with Him through whom came grace and truth; Moses is placed in antithesis with Jesus Christ.

To the proper understanding of this verse, which is but the endeavor to understand what is in the mind of the evangelist, one has to go back to the preceding verse: "for of His fullness we all received grace, and grace for grace." The coming of the Word in flesh was the endowment of those who received Him with the pleroma of God: "to them gave He power to become the Sons of God." So the law, which was, as St. Paul tells us, the tutor which was to bring us to Christ, was to be superseded by the Gospel, working not through ordinances and commandments, but through grace and truth. The obedience henceforth was to be not that of slaves but of heirs, not that of fear but that of love. The discipline not that which comes from fear of punishment from an angry God, but that which comes from the self-directive control by a being loving a God who is love.

The law that St. John has in mind is the Torah, the law which was given by God on Mount Sinai to Moses. This law, as written in the books of the Law, as interpreted by the teachers of Israel, is a series of prohibitions rather than a call for inhibition acting from within. A law is a command of a requirement given on and by authority to a people subject to that authority. It may embody a principle which is accepted by the people, or it may be simply the expression of what the authority deems good for the people. When it is the first, the letter and the spirit of the law are one, but when it is the latter the "letter warreth against the spirit." This latter is what St. Paul had in mind when he speaks of the killing effect of the Law.

Obedience, therefore, is of two kinds: one external, which is the obedience of the letter, and the other inner, which is the obedience of the spirit. The first produces disharmony in that it produces repression rather than the coordinated harmony of the whole man. Repression, which springs out of mere prohibition, creates what modern psychologists are calling adverse complexes, which affect the whole life of the man adversely, so that he cannot do what he will. The whole being is disarranged, and so because life in its perfection is the harmony of the parts of the living being in their several functions, the law obeyed purely in the letter, to use the words of St. Paul, cannot give life.

What is truth? Our Lord said: "I am the Truth." Truth is the agreement or harmony of a thing, a word, or a deed, with all the realities of the universe. So ultimately truth is harmony with God. The Blessed Lord in His humanity was, because He is God, perfect truth. An act is true, when it is in harmony with the other acts among which it is done, when it conforms to the plan and purpose of the life of the world. Any act, word, or law which produces disharmony in man or society is to this extent untrue.

St. John tells us that the "truth shall make us free." Freedom in its essence is the ability to live so that all one's being shall have scope to act harmoniously. Whatever causes disharmony in life or in society is to that extent destructive of freedom. Repression destroys freedom; self-control, because it is the harmony of the whole man, is perfect freedom. So God's service, when springing from self-directive obedience, is perfect freedom. Sin enslaves, because it arises from some part of man acting in variance with God's will for that part.

Grace and truth give life and freedom. Law has no power to give either. Nowhere is the Christian told that God is law, while he is told that God is love. Love is the free expression of the whole man, eager to conform his life to the will of the one loved.

## ST. PATRICK'S BREASTPLATE

BY ELIZA THEODOSIA HARRISON

RECENTLY I heard sung at an eventide service the beautiful hymn, St. Patrick's Breastplate, that splendid Irish paeon of praise that has at last been placed in our latest hymnal.

Why this majestic expression of our faith in Christ as our God and our Redeemer is so seldom heard, it is hard to understand. It is true the music, the tune, if it may be termed that, is less melodious, is more difficult than that of the average hymn, but there is an exaltation about its thrilling tones, its marching rhythmic cadences that uplifts the soul as few hymns have the power to achieve. It is to be hoped the time will come when this hymn will be heard frequently in all of our churches.

Few hymns have a more interesting history. Its antiquity is so great that it is impossible to assign the exact date of its composition. But it is certainly a link which connects the dark age of heathenism with the enlightened religious knowledge of today.

As we all know, St. Patrick, the dearly-loved saint of Ireland, is said to have written the hymn, and there is much to sustain this claim of authorship, for it breathes the very spirit of that courageous saint of God.

We love the assurance of an old historian that it was written just before the eve of Easter day, the day appointed for St. Patrick to meet a Druid king at Tara, the traditional home of the Prophet Jeremiah after he fled across the sea from Egypt with his granddaughters, children of Zedekiah the Jewish king, who had been taken to Babylon by Nebuchadrezzar after the awful siege and downfall of Jerusalem in or about the year 588 B. C.

Death lay in ambush that night, and St. Patrick and his little band realized their peril. The Druids had determined to destroy them, to overthrow the new belief that was setting aside their power and control over the people of Ireland. But St. Patrick was brave. He knew God was with him, and would give him strength to meet his foes. Therefore, the old Chronicle goes on to say, at sunrise on that memorable Easter morning, St. Patrick and his followers marched to the Druid stronghold with a copy of the Gospel held aloof at the head of the company, chanting, as they walked, the Breastplate hymn of praise to the Holy Trinity.

That Easter day the cause of religion triumphed at Tara. It was a momentous event for the Irish people, for the Druid King finally granted St. Patrick permission to preach in the name of our Lord Jesus Christ throughout the length and breadth of the Emerald Isle.

Two authentic documents exist which can be relied upon as stating concise and trustworthy facts concerning St. Patrick. One is his Confession or *Apologia*, an autobiographical account of his mission to the Irish; the other an epistle to a British prince who had seized and carried into slavery a number of St. Patrick's people. There is still another good authority on the life of this great saint. Trinity College, Dublin, is the fortunate possessor of many valuable and beautifully illuminated manuscripts, and one of the most treasured, engrossed in exquisite penmanship, is entitled *The Book of Armagh*, known formerly as *The Canon of St. Patrick*.

*The Book of Armagh* contains a copy of the New Testament, and a number of statements concerning St. Patrick. In it is found the earliest extant copy of the Confession of St. Patrick and the two earliest recitals of his life and mission, for one of which it is the sole authority.

The Confession is a profession of faith, a memoir of service, and a testimony of love for our Blessed Lord. Written in Latin in simple style, it records the sufferings St. Patrick endured, his toil, and the unconscious courage and devotion with which he endeavored for sixty years to bring the people of an almost barbarous country to a knowledge of our Saviour Jesus Christ.

An ancient writing asserts that in 690 A.D., the "Hymn of Breastplate was then sung in all monasteries and churches throughout the whole of Ireland." This appears to be another strong proof that the hymn was acknowledged to have been written by St. Patrick.

There have been several translations of this grand old triumphal song of praise. But the one best known is the one now found in our own hymnal. It was made by Mrs. Cecile F. Alexander for a St. Patrick's Day celebration in 1889.

So dear to the Irish was this hymn, that for many centuries it was recited as death approached, those repeating the beautiful words believing they would be strengthened and tenderly helped to meet the last dread enemy.

Well, indeed, will it be with us, if we, too, can recite The Breastplate calmly and trustfully when our Blessed Lord calls us home to that wonderful existence where there will "be no more death, neither sorrow, nor crying, neither shall there be any more pain."

"I bind unto myself today  
The strong Name of the Trinity,  
By invocation of the same,  
The Three in One and One in Three."

"I bind this day to me for ever,  
By power of faith, Christ's Incarnation;  
His baptism in Jordan river;  
His death on cross for my salvation;  
His bursting from the spiced tomb;  
His riding up the heavenly way;  
His coming at the day of doom;  
I bind unto myself today."

## LOVE'S ARGUMENT FOR IMMORTALITY

BY ARNOLD N. HOATH

LOVE tells us that there is no destruction in death—that the comradeship of the spirit is beyond the reach of interference. This experience of immortality, which it is possible for us all to have while we are still on earth, softens the loneliness of the physical separation that death brings. Death with a gentle touch comes to some who are weary with the pains and the sorrows of life and whispers softly, "There, you are tired now. Rest awhile upon the Everlasting Arms." And the sick one answers, "Yes, I am tired now and will gladly rest, but I refuse to sleep forever. When I am refreshed I want to wake and to have another chance to work and laugh and love." By our continued experience of uninterrupted fellowship we, whose spirits are in close comradeship with the spirit of him whose pilgrimage on earth has ended, know that he has awakened and is living, is rested and active.

True, our physical ear no longer hears the accents of his voice. True, our lips no longer speak our message to him. But we do not have to be forever talking to realize the presence of the loved ones of our heart. There is a comradeship of the spirit with no words spoken. As we sit together within the same room we often discover that words interrupt the depths of comradeship that silence gives. We are at our work, reading, writing, thinking, and our wife is at her work, reading, sewing, planning. No word passes between us, and yet we are conscious of one another's presence and the work that we are doing is the better done because of that silent comradeship of spirit. It may even be that we are not in the same room with our loved ones and yet that mysterious comradeship of eternal spirits is the most definite experience in our consciousness. So, when the spirit of him whom we have loved has been released from the limitation of the flesh, we know that the comradeship of the spirit is in no way interrupted. Love has never and never will acknowledge that its fellowship will be destroyed. Here on earth we live in one of the smaller rooms, in God's great house; at death we pass into a larger and brighter room in the one house of the one Father. A wall within a house can never separate eternal spirits who are believers in God and in His creative love. The ceiling in God's house is high indeed and we on earth and they in heaven live together under it.

When the evidence is all in—the universal belief in immortality, the God-given yearning within every soul that comes to maturity, the intuitions of our own hearts, our experience of comradeship with loved ones passed from earth, the powers that we possess, powers too great for a short life to be lived only upon the earth, the desire of the soul at its best for perfect holiness, the promise of Him who would not tell a lie, we sing with Alfred, Lord Tennyson:

"Thou wilt not leave us in the dust;  
Thou madest man, he knows not why;  
He thinks he was not made to die,  
And Thou hast made him; Thou art just."

WAITING for an opportunity is all right if you keep busy while waiting.—*Christian Science Monitor*.

# Changes in the General Theological Seminary

By the Rev. Loring W. Batten, D.D.

**D**URING the twenty-three years of my service in the General Theological Seminary, I have observed some notable changes, and yet these changes were in the nature of a normal development rather than a revolution. Indeed there was no call for a revolution, but on the other hand an educational institution, most of all one devoted to theological studies, cannot stand still. The conditions which confront the Church have changed greatly in the last quarter of a century, and the training of the clergy must be adapted to meet the present situation.

Three modifications in the method of study seem to be of especial importance. The first is the adoption of the elective system. It is true now, and always will be, that there are certain fundamental subjects about which every priest must have some knowledge, but to require all the students to pursue the same subjects throughout their whole course is a fatal error, for it fails to reckon with the varying interests and abilities of the men, and it needlessly restricts the field of study. There are more subjects which theological students may profitably study than can be taken effectively by any one man in three years. At the General Seminary we are ever seeking to enlarge the opportunity by adding to the subjects studied, and as means permit we must go further than has yet been possible, and to this end the elective system is essential.

An incidental advantage of this system is that for the elective courses it breaks up the classes into smaller sections. A professor may lecture as well, or even better, to forty students than to four. But for effective teaching, for the bringing out of the best in the student, and for intimate personal contact between the teacher and the taught, the small classes offer many advantages over the large ones.

It is true that this system has laid a greatly increased burden upon the professors, for the number of hours of class room work and the number of subjects given have considerably increased. In some cases there seems to be danger of overloading willing workers, but until relief comes by the enlargement of the faculty, we shall do our part cheerfully because we believe in the system.

The courses prescribed for all classes are naturally more or less elementary, for it is supposedly the student's introduction to these subjects. The aim here is to drill the students thoroughly in the essentials, and to this end the recently adopted system of tutors is a great help. The tutor meets each student an hour each week, and goes over the work he has done in all the required subjects, testing his interest, his fidelity, and his efficiency, as well as helping him over any difficulties he may have encountered.

When elective courses are reached the tendency now is to follow a radically different system. The student naturally elects courses in which he has an especial interest or for which he has an especial need. It is the aim of the faculty today to make these courses count, not only increasing the student's knowledge of theology, but to prepare him for the important part of his life work in which he will always figure as a student. Therefore, the detailed drill of his elementary courses gives way to a method in which he is guided to think for himself and to make independent investigation.

The procedure will be made clear by describing an actual course. The subject was The Religion of Israel, but it must be added that this method is not confined to any one department. First the class read two books, Robertson Smith's *Religion of the Semites*, and one of the standard books on the religion of Israel. The object was to get a broad foundation in the religion of the race of which the Hebrews were a part, and then a general outline of the particular subject. In the meantime a number of subjects were offered, such as the Ark, the Temple, the Priesthood, the Prophets, the High Places, the Law, so far as possible each student choosing his own subject.

The subject chosen became his major study while all the others were minors. Each student was left to investigate the subject in his own way, and of course was expected to make a pretty thorough study of his major. Finally each one read a paper on his topic before the class, and his presentation was discussed so far as possible by all the other members of the class, and finally by myself, my aim being particularly to point out merits or defects in the method of investigation. The results were highly gratifying, for each student had a general knowledge of the religion of Israel, and a very thorough knowledge of one particular subject, and above all he had had practice in the art of investigation.

In days gone by Pastoral Care was taught wholly by lectures. Naturally the result was highly unsatisfactory. It would be quite as reasonable to try to teach one to play the violin by discourses. At last we have definitely, and it is hoped forever, abandoned that impossible system. Now the practice is to train men in the work of the pastor by doing pastoral work under the direction of an expert. A large proportion of the students are really on the staff of St. Peter's Church. During their course they serve in a variety of duties, and by conference and discussion each gets the benefit of the work of his fellows. A still further advance is now provided by having an experienced and competent instructor supervise the pastoral work of such students as must serve outside of the immediate jurisdiction of the seminary.

**A**CHIEF difficulty today is the lack of time. It takes something like three-fourths of the student's course to cover the essentials, even when these are reduced so far as we dare. That leaves insufficient time for the courses involving investigation and thinking. In other professional schools, to meet the larger requirements of the broader education demanded by present conditions, the course has been lengthened to four years. It is difficult to see how theological schools can avoid the adoption of the same policy. Fortunately quite a number of students remain now for a fourth year of advanced work, and were there a suitable number of graduate scholarships doubtless this number would be greatly increased.

It is desirable to note the fact, very important in our life today, that the General Seminary represents a pretty complete cross section of the Church. That is true of the student body, but it is also true of the faculty and of the board of trustees. It seems to me to be one of the most truly catholic institutions in the whole American Church. It is characteristic of the actual spirit of the seminary that at the last Commencement degrees were conferred upon the missionary bishops of Kyoto on the one hand, and of Liberia on the other. Instances could be multiplied indefinitely, but the important element in this situation is the influence it has on the students themselves. It is not desired to secure uniformity of Churchmanship. But it is desired to preserve unity of spirit with diversity of view about non-essentials. The students learn to respect differences of ritual and of opinion. They learn from experience and association that the Church is bigger and finer than any one of its parties. These parties have always existed in the Church, and always will, for men will not think alike nor act alike. The student may belong to a party, and be sincerely devoted to it, but he learns to respect the position of others, and to live in friendly and happy relations with them. For they come to see that there is a vast common ground, for the vital thing appears to be that they are all Churchmen.

Of the faculty there are but two left whose period of service is longer than mine, and quite a number of additions have been made in very recent years. It is a pleasure to note that the election of a professor is taken as a very serious business, and in every case the essential consideration was the candidate's qualifications for the job, and the qualifications were

never of a political sort but were intellectual and spiritual. The supreme considerations were knowledge of the subject to be taught, aptness to teach, and character. The men who filled the chairs at the seminary in times past served their day faithfully and effectively. The problem now is a faculty equally abreast of the times and able to meet the changed conditions of the day.

The seminary now faces an unusual condition in regard to its faculty, for there are four of us on the verge of the wisely compulsory retiring age. It is necessary to replace us by men our superiors at least in the one respect of being better adapted to train men for the Church's work as it is developing, for the Church must ever be able to cope with a changing world. It is indeed always the same Gospel, and essentially it is the same Church, but the world is not the same, and the methods by which it can be effectively reached are not the same.

There need be no misgivings as to the ability of the seminary to fill the gaps soon to be made in the faculty. The record of the meticulous care in recent elections is reassuring for the future. We who are ending our terms of service have eked out a living by the aid of our savings in earlier years when financial conditions were better. The younger men meet their deficits, which are unavoidable as matters stand, by all sorts of hack work. As new men are called to take up the tasks we lay down, it is confidently hoped that it will be possible to call them on such terms that they may be rid of financial cares and so free to give all their time and thought to their great work as teachers.

### MAKING A SIN OUT OF PRAYER

BY ARNOLD N. HOATH

**A**N UNFAILING symptom of unreality and feebleness in religious faith is the abuse of the great privilege of fellowship with God in prayer. This perversion of prayer may occur in four ways:

In the first place many of us face the problems which life presents with but a meager experience of private prayer, as though the presence of God does not extend to domestic or business matters of the everyday. Many of us are so busy getting along without God that leisure for the spirit of worship seems impossible, and it is only when we bump into a situation we feel we ourselves are totally unable to surmount, that we fall upon our knees, trembling and afraid. Or if with great effort we secure a brief and hurried time for prayer we find that the thoughts that crowd our busy hours are still with us and will not permit us to concentrate exclusively upon God. For the mood of prayer requires continuous and reverent cultivation, and we cannot spasmodically fling ourselves into the attitude of prayer. If we habitually bury the talent of prayer beneath the cares and occupations of ambition and self interest we need not be surprised that on the rare occasions when we try to use it our words hang heavily about us and do not rise to God. We seem to speak into a void.

But even though we may faithfully observe a stated time for regular private prayer, we may abuse our opportunity by making prayer a dull, mechanical repetition of a number of phrases without color, or warmth, and as unlike sincerity and reality as a child's toy airship is unlike the plane with which Lindbergh crossed the ocean. When our prayers become a mere repetition of words with no rushing out of the heart in free and buoyant joyousness of discourse, such as we look for in unaffected, unrestrained, spontaneous conversation between sympathetic friends, we might as well be reciting the towns along one of the routes of the Canadian National Railway. For there is no meaning or value in prayer that has become a formality. Perhaps one of the reasons so many children slip easily and quickly out of the habit of prayer as they grow up is that with them prayer has never been more than a hastily uttered formula. Since prayer has not brought them an experience of God it is soon abandoned as an utterly useless drudgery. The fault is not with prayer but with the lack of reality in the training which they have received.

Or we may abuse prayer by looking upon it as a magical means of securing what we think it would be pleasant for us to have. Little six-year-old Mary ran in to her mother the other day with a card, which a little playmate had given her. "It's a wishing-card, mother," she exclaimed. "It's even bet-

ter than a prayer. You put it under your pillow at night and wish and in the morning you'll have your wish." In this little tot's mind there was no incongruity in associating a "wishing-card" with prayer. To her, prayer was an Aladdin's lamp. You rub it and you get what you desire. If one carries such a conception of prayer into the experiences of adult life one is soon convinced that it doesn't work—the Aladdin's lamp is out of order. The reason for this is that the very motive of such prayer is wrong—"Seek ye first the Kingdom of God," said Jesus. Therefore, the primary purpose of prayer is spiritual—the spiritual seeking for God, and the expression of our religious longings and aspirations. Then "these things," the things we have need of for our material welfare, "will be added" to us. They will follow. But our search is to be for the spiritual realities and we degrade prayer when we think of it merely as a magical means of obtaining favors. All our problems and anxieties are to be spread out before God, not that we may tell Him what we want Him to do for us, but that He may show us what He wants us to do under the circumstances. So prayer is always a quest for the understanding of God's will which we can only reach through our fellowship with Him. When we approach God in this attitude we shall be amazed at the inspiration, blessing, and "practical" help we shall receive. When, however, we make definite material requests of God we are apt to ask for a stone instead of bread, and a serpent instead of a fish. To throw ourselves in complete dependence upon Jesus, knowing that all our needs are the object of His care is to use prayer as a lamp for our feet and a guide for our path rather than as an Aladdin's lamp with the riches of Arabia at its bidding.

But the worst way in which we may pervert the blessing of prayer is by using it as a means of attaining personal advantages which can only come to us through loss to others. When a boy prays that he may win a race or that he may lead his class in school, he is engaging in a competitive prayer; for he is really asking God to prevent his classmates from winning the race, and to hold them back from equalling his record at school. Such prayers are a contradiction of the Christian principle of brotherly love. For a boy to desire to run as fast as he is capable of running, or to do as well at an examination as it is possible for him to do is thoroughly admirable and a worthy subject of prayer. But to desire and to pray that others may not do so well is anti-social and unchristian. There is one God—the Father of all—and we all are brothers, and we should not pray for a benefit for ourselves or for another that can only be granted at a brother man's expense.

This principle applies to prayer during times of war. When two nations, both nominally Christian, are at war with each other, how is God to answer the prayers for victory that arise from honest people in both these nations? The reply is that such prayers are wrong. A nation which pleads with God to give it the victory at the expense of the disaster of another nation or to join with it in hating and destroying another nation, no matter what has been the provocation, has not understood what it is to be a Christian. We are all children in God's family and it is not for any child to suggest to the Father what punishment He should mete to another child. For us to forget that God loves other nations as dearly as He loves us, and for us to spread before Him all the faults of another nation is for us to repeat the conceit of the ancient Pharisee, "Lord, I thank Thee that I am not as other men." But for us to lay before God the whole matter as we see it, to pray that He will keep us from bitterness and hatred, to show Him all that is in our hearts and to plead that we may be led by His Spirit—this is to pray, "Thy will be done." Then we are able to say, as Luther said, "This is my way—the way I see my duty lies. God help me. I can do no other."

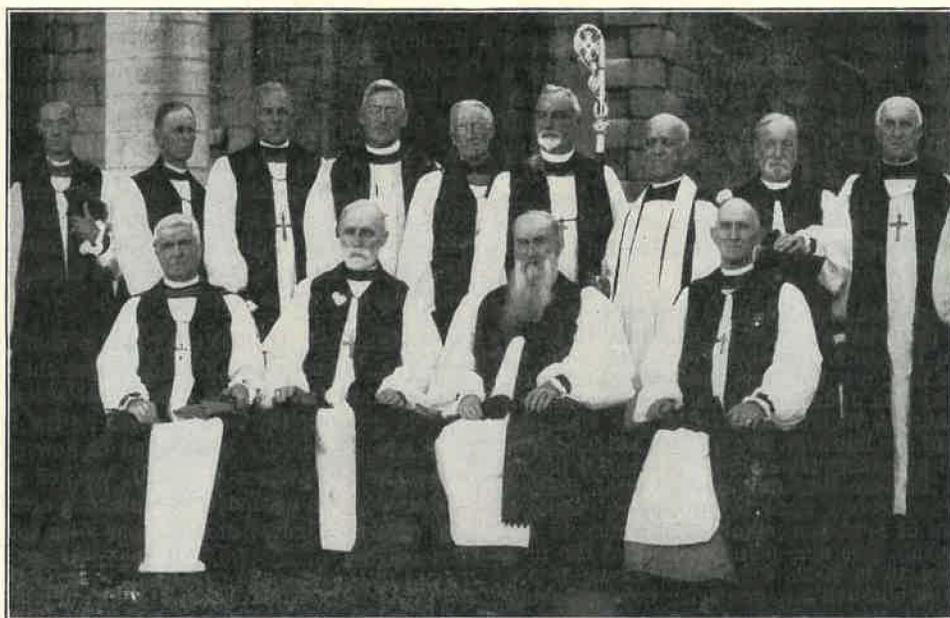
THE SAME LANGUAGE is applied to the Church which Christ applies to Himself. As with the head, so with the mystical body; each is indwelt by the Holy Spirit, and thus is God in some sense incarnated in both; and for the same reason. As the Father revealed Himself through the Son, so the Son by the Holy Spirit now reveals Himself through the Church; as Christ was the image of the invisible God, so the Church is appointed to be the image of the invisible Christ; and His members, when they are glorified with Him, shall be the express image of His person.

—A. J. Gordon.



### At the Canadian General Synod

In the picture at the left are shown, left to right: The Rt. Rev. Bishops Lloyd (Saskatchewan), Anderson (Moosonee), Sherman (Calgary), Smith (Algoma), Adams (Cariboo), Owen (Niagara), and Hackenley (Coadjutor of Nova Scotia).



Front row, left to right: The Most Rev. Archbishops Williams (Huron), Worrell (Nova Scotia), Matheson (Rupert's Land, Primate of All Canada), and De Pencier (New Westminster).  
 Back row, left to right: The Rt. Rev. Bishops Thomas (Brandon), Scofield (Victoria), Doull (Kootenay), Robins (Athabasca), Roper (Ottawa), Williams (Quebec); Rev. Canon J. W. Jones, chaplain to the Primate; Bishops Sweeny (Toronto), and Farthing (Montreal).

In the picture at the right, left to right: The Rt. Rev. Bishops Richardson (Fredericton), White (Honan, China), Harding (Qu'Appelle), Gray (Edmonton), Dewdney (Keewatin), and Seager (Ontario).



# AROUND THE CLOCK

By Evelyn A. Cummins

**T**HE OTHER DAY I came across this attractive bit of verse by Princess Bibesco, calling attention to the limitations of our human faculties—so much philosophy in so few words!

"Oh, my dear God, Thou who art unconfined  
By all the frontiers Thou hast forced on me,  
One boon I ask: since Thou hast made me blind,  
Let me remember that I cannot see."

Elizabeth Bibesco is the daughter of the famed Margot Asquith. One wonders whether she inherited so much tolerance from her mother, when one remembers the famous autobiography and other writings of this brilliant Englishwoman.

**A** FUND is being collected in London by supporters of the Moslem faith for the building of a large mosque in that city. The chairman of the fund says that the appeal for money to erect a church in New Delhi appears a fitting occasion to remind Mahomedan subjects of the King, who number one-fourth of the population of the British Empire, of the necessity for a suitable mosque to serve as a symbol of the dignity and position of Islam as a world religion, and as a place where Moslems resident in London may go for the daily prayers enjoined by their religion.

**A**N amusing account of some activities of Field-Marshal von Ludendorff's wife recently appeared in *London Truth*, which says:

"Field-Marshal von Ludendorff has been sitting at the feet of his wife while she delivered a lecture on The Inheritance of the Race, to a Berlin Institute. Her theme was that sane religion comes not from the East, but from the North, and, after denouncing Christianity and Judaism, she declared for the cult of the old Germanic heroes, Wotan, Siegfried & Co. Then she explained the origins of the late war. It appears that the whole Jewish race had been preparing from time immemorial for an Armageddon in 1914, because that date is the total derived from the letters of the Hebrew word for world-war, while if you add up the digits of 1914 you obtain 15, which is the secret symbol of Jehovah. She also pointed out that the next year whose digits give 15 is 1932, for which Jews, Popes, Jesuits, and 'other powers of evil' are preparing the final catastrophe."

Another omen of trouble, according to the Field-Marshal's lady, was provided by the Americans when they changed the name of the liner *Vaterland* to *Leviathan*, for that is the fish which Jehovah intends to employ for the establishment of His world dominion. The *Berliner Tageblatt* points out that Frau Ludendorff used to be a lady doctor, specializing in nervous diseases, and wonders what she would have done if a patient had come to her consulting room and talked in a similar strain. The question is certainly not impertinent.

**I** ALSO recently collected these from one of the London papers:

"Reggie had been very rude to his father and had been sent to his bedroom as a punishment. A little later his mother went to see what the boy was doing, and found him writing.

"Is that a letter to daddy asking forgiveness?" she said.

"If you must know," replied Reggie, 'I'm writing to the Archbishop of Canterbury to get a divorce from both of you' "

"The preacher was talking about people who attend church for no better reason than to show off their best clothes. He concluded his homily with this tribute: 'I am thankful to see it is obvious none of you have come here for that reason.' "

"A man remarked to a Roman Catholic priest, 'Well, Father, I've lived fifty years in this world, and I must say I cannot find much difference between a good Catholic and a good Protestant.' "

"My friend,' replied the other, 'ye won't be five minutes in the next world before ye find out.' "

**T**HE average driver of a private passenger automobile in New York will probably injure, or possibly kill, some one with his automobile about once in six years," says William J. Cox of Sheffield Scientific School, Yale University.

Now enjoy your new car, if you will! However, there is a ray of hope in the fact that Mr. Cox also says, "It seems not to be generally realized that the sore spot in the traffic accident situation is the crowded residential or tenement district, that for every person killed or injured at a grade crossing, in the more urban states at least, ten are killed or injured in the slums or near the slums."

So stay in the country, don't go slumming, and watch the grade crossings, and maybe you won't kill or be killed, but don't ever put any confidence in the other fellow who drives!

I saw an amusing thing in front of one of the department stores in Baltimore one day. A woman who was driving a Packard bumped into another car which was parked by the curb. The mudguard got tangled up with the bumper on her car. It didn't do any damage, but it was a little awkward to extricate her car. Whereupon she burst into tears. A sympathetic policeman came up and told her not to worry. He then stopped another Packard, full of people, which was passing, and claimed their chauffeur "to come and help the lady and get the car out for her." That's Southern courtesy for you!

**I**N four weeks of May this year there were 529 deaths from automobile accidents in seventy-seven of the largest cities of this country. Last year, for the four corresponding weeks, there were 493 deaths for the same reason. This year in the same cities there were 6,938 deaths from automobile accidents, and last year there were 6,348.

**M**ISS MAUDE ROYDEN said a short time ago in an address, "I shall never forget the moment in which I learned that the atom is a model of the solar system—the infinitely great of the same pattern as the infinitesimally small—or when I heard a description of how all these remote and unimagined universes are built out of ninety-two elements, arranged on an arithmetical scale, one atom with one electron, one with two, one with three, one with four, and so on, up to the number ninety-two. All the universe built out of these ninety-two elements! . . .

"Beauty is everywhere! There is perhaps nothing in the whole of nature that is not beautiful. . . . Shall not the theologian at last acknowledge his debt to science and say, 'What I have been teaching for nineteen hundred years—that God is love—is now proved almost to demonstration, since everything He made, whether we see it or not, is beautiful'?"

"How curious that people belonging to a nation which produces a Roger Bacon, a Francis Bacon, and a Newton and a Darwin should still imagine that the scientist is arrogant and insolent in his attitude toward God. There is no humility greater than that of the really great in science. . . .

"In every really great scientist is a sense of awe at the wonder of the universe. What does it matter whether he calls this 'God' or not? Is it not God to him who bears this attitude of reverence and humility? Science has its martyrs as religion has, physical and intellectual martyrs, with minds stunted and perverted by the stupidity of the world in which they were born.

"Who knows what such men suffer when they see wrecked on 'one inconvenient fact' the cherished hypothesis to which they have devoted the work of a lifetime? Surely we may claim for the scientist that he has said of Truth, 'if it slay me, yet will I trust it,' and surely the Christian will admit that Truth is another name for God."

**S**IR PATRICK MANSON, who died in 1922, worked as a doctor in China for many years, and made a number of contributions to the study of tropical diseases. After his return from China he was associated with the London School of Tropical Medicine. In regard to research work he always used to say, "Never refuse to see what you do not want to see, or what might go against your own cherished hypotheses, or against the views of authorities. These are just the clues to follow up, as is also, and emphatically so, the thing you have never seen or heard before. The thing you cannot get a pigeon-hole for is the finger point showing the way to discovery."

# 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 reserves the right to exercise discretion as to what shall be published.

## THE INDIGESTIBLE ANGLICAN

To the Editor of *The Living Church*:

THE ecclesiastical chemists at the Lausanne conference failed to find a formula. The various materials looked promising. The experts were skilful and experienced. But the ingredients would not fuse in the alembic. Nor was it for lack of spiritual temperature—that was high enough.

Your late editorial pointed out the difficulty and the remedy. The stumbling block in the way to the reunion of Protestantism is Anglicanism. It makes little difference whether the Anglo-Catholic or the Evangelical presents it. To recur to the chemical figure, it is an irreducible substance in the mixture. It not only refuses to amalgamate, but it prevents the whole mixture from fusing. A conference of Protestant Churches seeking reunion from which the Anglican was absent and forgotten would have a good chance of success. Let him enter and the conference gets no farther. And it never can.

It is not at first plain why this should be, since the difference between him and his fellow confederates appears to be so negligible. The Protestant members are unwilling either to antagonize him or to proceed without him. They have a vague feeling that he has something valuable concealed about his person, though they don't quite know what it is. He tries to make it clear to them but they don't understand. The fact is, they don't comprehend his language.

To them unity is a thing desirable for efficiency, to give expression of good will, to prevent waste, and vaguely they feel that the Master would have it so. They acknowledge that schism is an evil, but they are not convinced that it is always a sin. The Anglican's religious consciousness is quite different. To him there is nothing voluntary about the Church. It is of obligation, and the elements which compose it are of obligation; its orders, ordinances, and organization are not matters of preference. This is true whether the Churchman is "Anglo-Catholic" or "Anglo-Protestant." The "Evangelical" who pleases himself in thinking "we are all brothers" goes into sweet conference with his denominational brethren and has a delightful sense of oneness. But as soon as the conference adjourns his confederates flock by themselves. Subconsciously they recognize that he is not one of them.

The spirit of reunion has begun to ferment in the Protestant world. But so far it is in the emotions and the prudences. It has not begun to find expression in principles and convictions. And the ferment is feeble. Any refractory element introduced to the mass is likely to retard or arrest it. Anglicanism, with its "Faith and Order," is just such an element. Whenever it is presented it acts in just that way.

It may be hard to persuade our enthusiastic leaders in the movement that they are hindering rather than helping. They firmly believe that the *Via Media* can become a *tertium quid* around which the fermenting mass may precipitate. Time will show, if it has not already shown, their mistake. In every movement toward unity in the Protestant mass the Church's proposals have brought it to a standstill.

The time for the Church to make her proposals to the Protestant Churches is after they have united, not before. At present the Church idea is generally lacking in them. But it is to that idea alone that our proposals can be addressed. If let alone we may believe that the spirit of unity already working among them may issue in concrete result. In proportion as it does so the Church idea will of necessity develop. Only in proportion as it develops can the Anglican proposals be understood. Their present habit of separateness makes our contention incomprehensible. Anglican reunion with a united Protestantism would be infinitely more hopeful than with a divided Protestantism.

What then? Should the Commission on Faith and Order be dissolved, and we wait until we can approach a reunited Protestantism which, by the very act of union, would have developed within it a Churchliness which could understand us?

The proponents of the Faith and Order movement continually aver that at present they are proposing no terms but only trying by conferences to develop a spirit. They are quite honest with the Church and with themselves in this contention. However unofficial and noncommittal such conferences may be, the

thought of ultimate results can never be absent. The question of a *terminus ad quem* is always in the background. If Anglicanism is represented there, all the others know very well what its ultimate terms will be. Indeed they have been officially stated in the most formal manner. Our representatives cannot ignore or modify them. All the others know this. And they are not yet prepared to concede or even consider them.

The only effect of our presence is to obstruct and weaken the motion toward unity, which in our absence would work naturally toward result in the Protestant mass.

Church unity will take long patience, and may take as long a time as the divisions have taken. But the process must begin at the outskirts and work toward the center—which we may honestly believe is Anglicanism. (Rev.) S. D. McCONNELL.

Easton, Md.

## CATHOLIC REUNION

To the Editor of *The Living Church*:

IT IS EVIDENT from your last editorial in regard to Lausanne that you are discouraged as to any eventual union between Anglicans and the Protestant denominations, and you seem to think that a pan-Protestant union, leaving Anglicans out, would be a good thing. But would such a union be possible? Would not the fundamental principle of Protestantism, individualism, make it impossible? Federation is probably the nearest approach to a union that could ever be made.

But if the Eastern Churches, Old Catholics, and Anglicans could be brought together, and the world could be shown that it would be possible to have a Catholic Church apart from Rome, would not the more orthodox of the Protestants gradually drift into it? And if Rome found itself confronted with such an organization, it could no longer claim to be the Catholic Church, and so rescind the declaration against Anglican orders on the ground that it was not an "infallible" determination, and so enter into communion with the other historic Churches, so they would all be grouped together in various patriarchates, the Eastern, Roman, Canterbury, and perhaps an American, each having their own rites and regulations, but all working in harmony with each other.

And this would obviate the objection felt by many to there being but one Church as it might be unwieldy and too powerful.

After many years of thought and labor for Church unity, I am now ready to prophesy that that will be the form in which it will eventually be brought about.

(Rev.) G. WOOLSEY HODGE.

Philadelphia, September 18th.

## INTERNAL REUNION

(CONDENSED)

To the Editor of *The Living Church*:

IN THE LIVING CHURCH and in the *Southern Churchman* of 17th September, I have read the articles on the Lausanne Conference. They do but confirm my first convictions of several years ago, when Mr. J. P. Morgan's \$100,000 gift financed the Commission on Faith and Order. Would it not be well for all so-called Christians to try to get together amongst themselves first? Could we not, as Churchmen, get together the followers of the Rev. Mr. Opie, and the followers of Mr. Morehouse, and see if we cannot get a medium level that will be acceptable to all? . . .

In the last official United States religious census, 1916, there are reported 202 denominations. Of the three numerically the strongest Protestants, one reports seventeen varieties, another twenty varieties, and the other ten varieties. So long as these minor divisions exist, why should we hope for a reunited Protestantism? Would not such a combination encourage us to hope that there would yet be a reunion of Churchmen, Romanists, and Protestants into the Faith, as St. Jude says, "once for all ("Απαξ) delivered to the saints"? . . .

(Rev.) LOUIS LLEWELLYN WILLIAMS.

September 22, 1927.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

ST. FRANCIS OF ASSISI: ESSAYS IN COMMEMORATION, 1226-1926.  
New York: The Macmillan Co. \$4.50.

THE BRITISH SOCIETY FOR FRANCISCAN STUDIES has here brought together eleven fascinating essays, conveniently providing within the covers of one volume that for which the lover of Francis and the student of the Franciscan legend otherwise might have had to search the pages of half a dozen periodicals and reviews. Its character as a collection of essays commemorative of last year's centenary has of necessity prescribed its late appearance upon the bookshelves.

There is nothing in it that savors of the recapitulatory, still less of *l'envoi* or farewell. The character of the volume is rather that of scholarly introduction and commentary, and suggests less that the seven hundredth anniversary of the Poverello is over than that the eighth is approaching and much remains still to be done. Francis is the least dead of all the medieval saints because he was the least unlike the Christ. This bundle of essays unmistakably suggests that, wondrous as has been the outpouring of print in honor of one who read but little and wrote still less, the end is not yet, for to this day none has wholly grasped what is the breadth and length and depth and height of Francis' influence upon the men of his own and each succeeding day.

The essays cover so wide a range of interest that perhaps the most helpful guide and comment will be simply to catalogue the authors and their several contributions. Professor Borenus opens the volume with *Some Franciscan Studies in Italian Art*; Dr. Burkitt provides for *The Study of the Sources for the Life of St. Francis*; Professor Gardiner follows with two essays, *St. Francis and Dante*, and *The Little Flowers of St. Francis*. The Dilemma of St. Francis and the Two Traditions is Mr. Harold Goad's essay (and, by the way, he finds much good to say of the much berated Brother Elias); A. G. Little tells the story of the first hundred years of the Franciscan School at Oxford; Professor Camillo Pelizzi writes of *Franciscan Thought and Modern Philosophy*; Dr. Walter Seton, the honorary secretary of the British Society of Franciscan Studies, contributes two essays: *The Last Two Years of the Life of St. Francis*, and *the Rediscovery of St. Francis*; Mrs. Eugenie Strong writes of *St. Francis in Rome*; and Evelyn Underhill brings the collection to an end with an account of two Franciscan mystics, Jacopone Da Todì, and Angela of Foligno. Paul Sabatier has contributed a brief preface. It will be seen that the arrangement of the essays is of rather a casual sort, and the reader's desire to know something of the source, and sometimes of the sources of the essays has not been gratified. One of the essays, that of Dr. Seton on the *Rediscovery of St. Francis*, previously appeared in briefer form in the October *Nineteenth Century and After*.

JOHN A. RICHARDSON.

DR. WILLIAM TEMPLE, the Bishop of Manchester in England, has published under the title of *Essays In Christian Politics and Kindred Subjects* (Longmans. \$2.75), a collection of his editorial articles in *The Pilgrim*, and other papers, and addresses delivered on various occasions. The first seven of these are on the relation of Christianity to politics, the remaining thirteen on a wider variety of ethical, theological, ecclesiastical and literary topics. If for no other reason than that it preserves in permanent form the bishop's most valuable paper on Coué and St. Paul, this book would have been well worth publishing. It deserves the widest possible circulation among both clergy and laity, for wherever it goes it can hardly fail to make better Christians and better citizens of its readers. A few samples of its contents may be quoted:

"It must be clearly recognized that to choose one's life work on purely selfish grounds is as great a sin as a man can commit, for it

is the withdrawal of the greater part of his time and his energy from obedience to God. Of course, it is quite respectable; but it is also quite wicked."

"It is through omission of all reference in politics to the immortality of citizens that the perspective and proportions of democracy tend to be destroyed."

"Our need is an ever greater number of capitalists, such as do already exist in greater numbers than is often supposed, who in their very business are citizens first, and profit-seekers afterwards."

"The true authority of the Church is to be found in the immense, the overwhelming weight, which in the judgment of any reflecting mind attaches to the unanimity of many thousands in successive generations, who, having made trial of the Christian way of life, declare that they have found the blessings promised to it to be real and beyond price. It is an unformulated authority; and its testimony does not constitute cogent proof; it is always possible that in one point or another new light may lead to a modification of what has been traditionally received. But in its broad impact it is irresistible. We are confronted with a great multitude of people whose lives show the presence of some uplifting power beyond the experience of other men; and they assure us with one voice that they find this power through their faith in God as He is made known in Christ."

IT IS FORTUNATE that a book has not to be judged by its title, for a more misleading phrase than *Excluded Books of the New Testament* (Harper. \$3.00), would be hard to find. Apparently the editor himself, Dr. J. Armitage Robinson, likes it no better than we do. As he points out, it suggests the quite erroneous view that there existed a fixed collection forming the New Testament from which at some time or times certain books were officially ejected. That is as remote from the gradual way in which the canon was actually formed as could possibly be imagined. It is also fair to ask how one can speak of "excluding" that which was never accepted—at a time, moreover, when there was no "New Testament" (in the later sense) for it to be excluded from. There is just this much justification for the phrase, that certain of the documents here dealt with are found in some early manuscripts along with our other New Testament books. For example, the Epistle of Barnabas and the Shepherd of Hermas are found at the end of the famous Sinaitic manuscript, and the *Codex Alexandrinus* has I and II Clement.

However, if the reader goes beyond the title, his difficulties will be cleared up, for Dr. Robinson has a most excellent little introduction in which the nature of this type of literature is clearly set forth. The translations of the four books just mentioned are taken from Lightfoot's large work on the Apostolic Fathers. They are, of course, interesting and valuable and it is a good idea to introduce them to a larger public. The other selections are examples of the Christian apocryphal writings. James' Apocryphal New Testament has been laid under contribution for the Gospel of Peter and part of the Gospel of Nicodemus, and there are some other specimens from different sources. This latter class has not the intrinsic value of Barnabas, Hermas, or the Clementine writings, but they have their own place as products of the pious imagination of the early Christians and also offer much that is of interest to the student of medieval Christian literature and art. There is nothing new in this collection, but it has the merit of bringing together in handy form several things which have not been as widely known as they deserved because they have hitherto been scattered in large and, for the reader, rather inaccessible works.

MR. CHARLES A. L. REED has tried to combine the writing of a novel with the writing of a sociological and metaphysical treatise. The result is hardly a success. Being too much of a novel to be a good treatise, and too much of a treatise to be a good novel, *The First Estate* (Stratford Company. \$2.50), cannot be criticized seriously from either point of view.

# Church Kalendar



## OCTOBER

23. Nineteenth Sunday after Trinity.  
28. Friday. SS. Simon and Jude.  
30. Twentieth Sunday after Trinity.  
31. Monday.

## CALENDAR OF COMING EVENTS

### OCTOBER

25. Third Annual Catholic Congress, Albany, N. Y. Provincial meeting of fourth province, Columbus, Ga. Meeting of New England province, Boston. Conference of Virginia Evangelical Churchmen, Richmond, Va.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### TWENTIETH SUNDAY AFTER TRINITY

All Saints', Sterling, Colo.  
St. Michael's and All Angels, Baltimore, Calvary, Chicago.  
St. Andrew's, Minneapolis.

## APPOINTMENTS ACCEPTED

**BENNETT**, Rev. A. G. B., formerly rector of All Souls' Church, Biltmore, N. C. (W.N.C.); to be rector of St. Timothy's Church, Columbia, S. C. (U.S.C.) Address, 1516 Laurel St. November 1st.

**BENNETT**, Rev. A. VINCENT, formerly assistant of Church of the Holy Trinity, Philadelphia; to be rector of Christ Church, Fitchburg, Mass. (W. Ma.).

**BROWN**, Rev. ROBERT A., Jr., formerly curate at the Church of the Epiphany, New York City; to be rector of Calvary Church, Brooklyn. (L.I.) Address, 990 Bushwick Ave., November 6th.

**BROWNLEE**, Rev. JOSEPH T., formerly assistant at Calvary Church, Germantown, Pa.; to be rector of St. George's Church, Olyphant, Pa. (Be.).

**CADY**, Rev. HOWARD, formerly rector of Holy Apostles' Church, Barnwell, S. C.; to be curate of St. Luke's Church, 141st St. and Convent Ave., New York City. Address, 11 Hamilton Terrace.

**DOAN**, Rev. EDWARD S., formerly missionary at St. Andrew's Church, Las Cruces, N. M.; to be rector of Emmanuel Church, Petoskey, Mich. (W.M.) Address, P. O. Box 35.

**GURRY**, Rev. SUMNER, formerly assistant at Emmanuel Church, Yanchow, China (Sh.); to be assistant at St. John's Church, Roanoke, Va. (Sw. V.) Address, Box 1057.

**KELLY**, Rev. LAWRENCE R., formerly rector of All Saints' Church, Leonia, N. J. (N'k); to be assistant at the Church of the Ascension, New York City. Address, 27 West 11th St.

**KNIES**, Rev. HERMAN E., formerly priest-in-charge of Faith mission, Mahanoy City, Pa. (Be.); to be locum tenens until December 1st, of St. Paul's mission, Minersville, Pa. (Be.).

**LEWIS**, Rev. HARRELL J., formerly assistant at St. Mark's Church, Washington, D. C.; to be rector of St. Mark's Church, Kinston, N. C. Address, 213 East King St., Kinston, N. C. (E.C.).

**MAGRUDER**, Rev. JAMES M., D.D., non-parochial priest of Maryland; to be assistant at Christ Church Cathedral, Lexington, Ky. (Lex.), for six months. Effective November 1st.

**MOORE**, Rev. HENRY B., formerly rector of St. Andrew's Church, Fullerton, Calif. (L.A.); to be rector of Church of the Ascension, Sierra Madre, Calif. (L.A.).

**NICHOLS**, Rev. W. A., formerly religious editor of the New York Sun, and the Brooklyn Standard Union; to be rector of the Church of the Ascension, Brooklyn. (L.I.) Address, 129 Kent St.

**POTLE**, Rev. VINCENT F., formerly assistant at St. Mark's Church, Philadelphia; to be rector of St. George's Church, Philadelphia. Address, 6101 Cedar Ave.

**SHARS**, Rev. GEORGE C., formerly non-parochial priest of Virginia; to be rector of St. Peter's parish, Poolesville, Md. (W.).

**TRAFFORD**, Rev. FREDERICK T., formerly Y. M. C. A. secretary, Lehigh University, Bethlehem, Pa.; to be priest-in-charge of Christ mission, Bangor, Pa. (Be.) Address, Bethlehem, Pa.

**VAN FASSEN**, Rev. GEORGE W., formerly of Washington, D. C.; to be priest-in-charge of Faith mission, Mahanoy City, Pa. (Be.).

**WHITEHEAD**, Rev. HENRY S., Ph.D., non-parochial priest of Connecticut; to be headmaster of St. Christopher's Winter Tutoring School, St. Croix, Frederickstad, Virgin Islands.

**WILSON**, Rev. J. MARSHALL, formerly priest-in-charge of Christ Church, Cuba, N. Y. (W.N.Y.); to be priest-in-charge of St. James' Church, Hackettstown, N. J., and associated missions (N'k). December 1st.

## RESIGNATIONS

**MAY**, Rev. JAMES B., as priest-in-charge of Trinity Church, Lansford, and St. Phillip's mission, Summit Hill, Pa. (Be.), because of ill health. Effective November 1st.

**MITCHAM**, Rev. W. M., as priest-in-charge of St. James' Church, Hackettstown, and Christ Church, Stanhope, N. J. (N'k.) New address, 408 Gregory Ave., West Orange, N. J.

**HARE**, Very Rev. MARMADUKE, D.D., as Dean of Trinity Cathedral, Davenport, Ia.; to be rector-emeritus of the cathedral.

## NEW ADDRESSES

**THOMAS**, Rt. Rev. NATHANIEL S., formerly Bishop of Wyoming; Concord Hall, 45th and Spruce Sts., Philadelphia.

**NICHOLS**, Rev. HARRY P., D.D., retired priest of New York, formerly of Intervale, N. H.; North Conway, N. H.

**SWAN**, Rev. GEORGE E., non-parochial priest of the diocese of Los Angeles, formerly of Monrovia, Calif.; 2324 Eunice St., Berkeley, Calif., until January 1st.

## TEMPORARY ADDRESS

**DOSHON**, Rev. J. H., Hotel Plaza, Fifth Ave., New York City.

## ORDINATIONS

### DEACONS

**LOS ANGELES**—On Thursday, September 22d, the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, ordained WILLIAM ELLWOOD CRAIG to the diaconate for the Bishop of Los Angeles, in Grace Cathedral, San Francisco. The candidate was presented by the Rev. Dr. H. H. Powell, of the cathedral, and the sermon was preached by Bishop Parsons. Mr. Craig will continue his studies at the Church Divinity School of the Pacific, with address at 1051 Taylor St., San Francisco.

**MARYLAND**—On October 7th, in the bishop's chapel in the diocesan house, Baltimore, the Most Rev. John G. Murray, D.D., bishop of the diocese, ordained to the diaconate GRINLEY R. MADGE.

The candidate was presented by his rector, the Rev. Joseph M. Waterman, of the Church of the Resurrection, Baltimore, and the Rev. Dr. John I. Yellott of Belair preached the sermon.

The Rev. Mr. Madge will continue his studies at the Virginia Theological Seminary, and at the same time will have charge of Deer Creek parish, Harford Co., Md.

**MASSACHUSETTS**—On Wednesday, October 12th, in the Cathedral Church of St. Paul, Boston, the Rt. Rev. Charles Lewis Slatery, D.D., Bishop of Massachusetts, ordained RICHARD PETERS and HOWARD R. LEWIS deacons.

The epistle was read by the dean of the cathedral, the Very Rev. P. F. Sturges, D.D., Mr. Lewis read the gospel, and the litany was read by the Rev. C. R. Peck of the cathedral staff. The Rev. Appleton Grannis, rector of St. Anne's Church, Lowell, preached the sermon.

Mr. Peters, who was presented by the Rev. Mr. Grannis, is to be minister-in-charge of St. James' Church, Amesbury. He was formerly a Congregational minister. Mr. Lewis, who was presented by Dean Sturges, is to be minister-in-charge of St. Anne's mission, North Billerica, and St. Alban's mission in North Chelmsford. Mr. Lewis comes from the Methodist ministry.

**SAN JOAQUIN**—On Sunday, October 9th, in St. James' Cathedral, WILLIAM PAYNE was ordained deacon by the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin. The candidate was presented by the dean of the cathedral, the Very Rev. G. R. E. MacDonald, and the sermon was preached by the Ven. A. W. Noel Porter of the diocese of California.

For the past four years Mr. Payne has been treasurer of the missionary district, and active

as a lay reader on the missionary staff of the district. For the past year he has been lay pastor at Trinity mission, Madera, Calif. He will continue as vicar of Trinity mission, with address at 113 Eye street, Madera.

**UPPER SOUTH CAROLINA**—On Tuesday, October 11th, the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, ordained WILLIAM HAYNE FOLK to the diaconate in Trinity Church, Edgefield.

The candidate was presented by the Rev. E. McC. Claytor of Quincy, Fla, formerly rector of Trinity Church. The Rev. J. M. Wright of Augusta, Ga., read the epistle and the Rev. A. Rufus Morgan of Columbia read the litany. The bishop preached the sermon.

Mr. Folk is to be minister-in-charge of St. Paul's mission, Graniteville, S. C., with address at Graniteville.

## DIED

**EVANS**—Entered into life eternal, REBECCA LEWIS, wife of the late ALLEN EVANS, from her home in Haverford, Pa., October 15, 1927, in the 74th year of her age.

"Her children rise up and call her blessed."

**POTTER**—Entered into rest, Wednesday, October 11, 1927, at Waterbury, Conn., CHARLOTTE ANNE POTTER, graduate nurse. Funeral Monday, October 17th, at Trinity Church, Waterbury. Burial in Springfield, Mass.

"Eternal rest grant unto her, O Lord, and let perpetual light shine upon her. May she rest in peace."

## MEMORIALS

### Morton Stewart Lewis

In grateful memory of MORTON STEWART LEWIS, who entered into life eternal, October 22, 1920.

"He that His saints in this world rules and shields,  
To all believers life eternal yields."

### Clara J. Oliver

In loving and tender memory of CLARA J. OLIVER, beloved wife of W. T. Oliver, formerly of London, England, and Chicago, Ill., who entered into the rest of Paradise at Long Beach, Calif., October 23, 1925.

"And the tireless hands were folded, and the loving heart was stilled. She lost the pain and agony that the years brought her, and is now at peace for evermore. Alleluia."

## MAKE YOUR WANTS KNOWN

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**CAUTION**

CLAYTON—Caution is suggested in connection with ROBERT CLAYTON, who claims to have been confirmed in St. Michael and All Angels' Church, Baltimore, and has written recommendations from several sea captains. Information may be obtained from the Rev. FREDERIC C. F. RANDOLPH, 30 W. Woodruff Ave., Columbus, Ohio.

**POSITIONS OFFERED**

**MISCELLANEOUS**

**ORGANIST AND CHOIRMASTER FOR NEW** three manual organ. Teaching opportunities. New Masonic organ also available if applicant is Mason. Good Churchman required. Must have first class references. First letter must state age, whether married or single, present position and reasons for leaving. Salary of \$1,500 to right person. Address Box 93, SAULT STE. MARIE, MICH.

**ORGANIST AND CHOIRMASTER WANTED**—November 1st, or soon after. Good salary, large vested male choir, fine modern pipe organ, in a city of 300,000 in the Midwest; fine opening. Must be absolutely first class organist and choirmaster, and experienced, with best of references. Good Churchman and devout communicant. Apply to H-945, THE LIVING CHURCH, Milwaukee, Wis.

**POSITIONS WANTED**

**CLERICAL**

**CLERGYMAN SEEKS PARISH, MISSION,** on long locum tenency. Good preacher, graduate. Ex-Army chaplain. Apply B-949, LIVING CHURCH, Milwaukee, Wis.

**PRIEST, GOOD CHURCHMAN, DESIRES** correspondence with rector contemplating retirement as rector-emeritus, or vestry, seeking rector. Address "ECCLESIASTIC"-950, care of LIVING CHURCH, Milwaukee, Wis.

**WANTED—PARISH BY PRIEST, AGE** 40. Married; two children. Best of credentials. Teacher, preacher, wide experience. Town preferred where much work is to be done. F-951, LIVING CHURCH, Milwaukee, Wis.

**MISCELLANEOUS**

**A CHURCH WORKER WITH PRIVATE IN-** come, would like a position in a Catholic parish, where room and board are provided; or a position as head of a Church institution. Address, MISS VAN KIRK, St. Luke's Parish House, 487 Hudson St., New York, N. Y.

**ORGANIST-CHOIRMASTER, SPECIALIST,** desires change. Excellent credentials. Address, O. K.-952, THE LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER, NOW HOLD-** ing responsible position, desires change for climatic reasons. Churchman, excellent credentials, recitalist. Modern three or four manual organ necessary. A-948, LIVING CHURCH, Milwaukee, Wis.

**UNLEAVENED BREAD**

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

**ALTAR FURNISHINGS**

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

**VESTMENTS**

**CATHEDRAL STUDIO, WASHINGTON AND** London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. MISS L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel: Cleveland 52.

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

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**CHURCH HYMNS AND SERVICES. BEST** Church school hymnal published. Sample by post, 60 cts. PARISH PRESS, Ft. Wayne, Ind.

**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.

**PATENT INSIDES FOR PARISH PAPERS,** and weekly bulletins. 60 cts. per hundred. CATHEDRAL NEWS, Fond du Lac, Wis.

**WANTED—DISCARDED ALTAR LECTURN** and choir vestments, etc., for use in the army. CHAPLAIN LLOYD, Camp Mead, Md.

**CHURCH FURNISHINGS**

**PAINTINGS, ALTARS, PEWS, CHANCEL** Furniture, Altar furnishings. State what is wanted and catalogs with prices will be sent you. KLAGSTAD ART STUDIO, 307 W. Broadway, Minneapolis, Minn.

**CHURCH LINEN**

**PURE IRISH LINEN AT WHOLESALE** prices for Altar Guilds, rectors, and others. Also handkerchiefs. Samples on request. MARY FAWCETT, 350 Broadway, New York City.

**APPEALS**

**S. T. MARY'S CHURCH, KANSAS CITY, MO.,** having, without outside assistance, paid off a mortgage of forty years' standing, is now faced with the necessity of raising \$10,000 to replace the large organ. Those desiring to help with the fund should mail checks to Mr. F. W. ANDERSON, Treasurer, 1307 Holmes St., Kansas City, Mo. This appeal has the endorsement of the Rt. Rev. S. C. Partridge, D.D., Bishop of West Missouri.

**THE CHURCH OF THE BLESSED SAC-** rament, Green Bay, Wis. A mission to the Belgians and the foreign-born is in need of \$1,000 to pay for street paving, new furnace, repairs to the vicarage. Those contributing to the fund please mail checks to Mr. G. J. FONDER, 1107 Doty St., Green Bay, Wis. This appeal has the endorsement of the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac.

**CHRISTMAS CARDS**

**CHRISTMAS CARDS: TWENTY IMPORTED** religious cards for \$1.06, postpaid. Write for circular of other cards. GIRLS' FRIENDLY SOCIETY, 15 East 40th St., New York City.

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**FINE CHRISTMAS SOUVENIR. "STORY OF** Santa Claus." Three-color cover. Ten pages of text, including "Is There a Santa Claus?" and "Twas the Night Before Christmas." Ten cents; three for twenty-five. ERNEST C. JOHNSON, Box 680, New Haven, Conn.

**OLD VIRGINIA PLUM PUDDINGS FOR** sale by Epiphany Guild. 2 lbs. each, \$1.00, 15 cts. postage. Money with order. Reference: Bank of Middlesex. Address, MRS. ALFRED C. PALMER, Urbanna, Va.

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

**New York**

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

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**MRS. KERN'S DELIGHTFUL HOME FOR** visitors. Remarkable location, near White House and convention auditorium. Unusual equipment in rooms and baths. Many private arrangements for groups or families. Very fine baths. All rooms with running water. Excellent dining rooms near. Telephone, Franklin 1142. Address: 1912 "G" St., Northwest.

**RETREAT**

**M. T. KISO, N. Y.: A QUIET DAY FOR THE** clergy will be held at St. Mark's Church, on Friday, November 18, 1927. It will be conducted by the Rev. Walter Russell Bowie, D.D., rector of Grace Church, New York City. The Holy Communion will be celebrated at 9:30 A.M., on the arrival of the train leaving Grand Central Terminal at 7:57.

**CHURCH SERVICES**

**District of Columbia**

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

**Illinois**

**Church of the Ascension, Chicago**  
1133 North La Salle Street  
REV. WM. BREWSTER STOSKOPF, Rector  
REV. J. R. VAUGHAN, Curate  
Sunday Services: Low Mass, 8:00 A.M.  
Children's Mass: 9:15 A.M.  
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction: 7:30 P.M.  
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-9.

**New York**

**Cathedral of St. John the Divine, New York**  
Amsterdam Avenue and 111th Street  
SUNDAY AND WEEKDAY SERVICES  
SUNDAYS  
The Holy Communion . . . . . 8:00 A.M.  
The Holy Communion (in French) 8:45 A.M.  
Morning Prayer and Litany (1st Sunday in Month) . . . . . 10:15 A.M.  
Holy Baptism (except 1st Sunday) 10:15 A.M.  
The Holy Communion (with Morning Prayer except 1st Sunday) 11:00 A.M.  
Holy Baptism (1st Sunday) . . . 3:00 P.M.  
Evening Prayer . . . . . 4:00 P.M.  
WEEKDAYS (In Chapel)  
The Holy Communion . . . . . 7:30 A.M.  
Morning Prayer . . . . . 10:00 A.M.  
Evening Prayer (Choral, except Monday and Saturday) . . . . . 5:00 P.M.

**All Saints' Church, New York**

Henry and Scammel Streets  
REV. HARRISON ROCKWELL, Vicar  
Chambers St. bus east to Scammel St.  
Sundays: 8 and 10:30 A.M., and 8 P.M.

**Holy Cross Church, New York**

Avenue C between 3d and 4th Streets  
Sunday Masses, 8:00 and 10:00 A.M.  
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

**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.  
Noontday Services daily 12:20.

**Church of St. Mary the Virgin, New York**

139 West Forty-sixth Street.  
REV. J. G. H. BARRY, D.D., Litt.D., Rector  
Sundays: Low Masses, 7:30 and 8:15.  
Children's Mass and Address, 9:00.  
High Mass and Sermon, 10:45.  
Vespers and Benediction, 4:00.  
Weekday Masses, 7:00, 8:00, and 9:30.

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

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

**RADIO BROADCASTS**

**K**FBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noonday service daily at 12:00 noon, and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

**K**GBU, KETCHIKAN, ALASKA—228 meters—St. John's Church, Sunday 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

**W**EBR, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M. E. S. Time. Sermon and question box by the Rev. James C. Crosson.

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

**W**IBO, EVANSTON, ILL., ST. LUKE'S Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11:00 A.M., C. S. Time.

**W**MC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 500 meters. Service from St. Mary's Cathedral (Gailor Memorial), Sunday, October 30th, at 11:00 A.M., C. S. Time. Sermon by the Dean of the Cathedral.

**W**NBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:00 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gailor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

**W**TQA, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

**SISTERS OF THE HOLY NATIVITY**

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

**HEALTH RESORT**

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

**FOR RENT**

**D**AUGHTER OF CLERGYMAN WOULD rent to priest and family six rooms and bath, furnished, in brick house, near Dupont Circle, Washington, D. C. All modern improvements. Sixty dollars per month, for year, from December 1st. Address, Miss E. S. PERTUS, 1724 Corcoran St., N. W.

**INFORMATION BUREAU**



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**BOOKS RECEIVED**

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

Henry Altemus Co. 1326-1336 Vine St., Philadelphia, Pa.

*The Wages of Peril.* By Jack Bechdolt. Price 50 cts.

American Tract Society, 7 West 45th St., New York City.

*Libro di Preghiere (Prayer Book).* Price 60 cts.

Christopher Publishing House, Boston, Mass.

*Jakic's Christmas.* By Lida B. Robertson, author of the prize winning stories: *How the Bad Boy Was Won*, *Women in the Farm Home*, and *How to Rule a Husband*. Price \$1.00.

*Jack Stanton's Christmas.* By Elmer LeRoy Baker, author of *Poems of a High School Student*. Price \$1.25.

*Sermons by a Layman.* By Everis A. Hayes. Price \$1.50.

*Deus Homo: Or the Perfect Life of Man in God and of God in Man.* By George Chainey, author of *The Unsealed Bible*, *Ten Commandments*, etc. Price \$2.50.

General Board of Religious Education of the Church of England in Canada, 604 Jarvis St., Toronto 5, Ont.

*The Christian and His Saviour.* Manual for Teachers. Christian Truth and Life. G. B. R. E. Series No. 7 (for pupils 10 years of age).

*Pupils' Work Book.* For above course.

Kessler Plan Association of Dallas, Dallas, Tex. *Our City Dallas.* By Justin F. Kimball.

Little, Brown & Co. 34 Beacon St., Boston, Mass. *Old Testament Stories.* Retold by Eulalie Osgood Grover. With illustrations by Beatrice W. Stevens. Price \$2.50.

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

*The Call of the Blessed Sacrament.* Being Recollections and Reflections concerning the Holy Eucharist. By the Rev. A. C. Buchanan, D.D. Price \$1.50.

*Christ in the Christian Life.* According to St. Paul. From the French of J. Duperay. By John J. Burke, C.S.P. Price \$2.00.

The Macmillan Co., 2459 Prairie Ave., Chicago, Ill.

*Morals in Review.* By A. K. Rogers. Price \$3.50.

*A History of Messianic Speculation in Israel.* From the First through the Seventeenth Centuries. By Abba Hillel Silver, D.D. Price \$3.50.

*Understanding the Apostles' Creed.* By Donald McFayden, Ph.D., William Elliot Smith, professor of History, Washington University, St. Louis, Mo. Price \$2.60.

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

*The Little Town: Especially in Its Rural Relationships.* By Harlan Paul Douglas.

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

*The Missionary and His Work.* An Evaluation. By the Rev. Leferd M. A. Haughwout, M.A., sometime missionary in Mexico and Porto Rico. Editor of *Cantos Sagrados*; author of *Aspectos Fundamentales de la Religion Cristiana*, *Devocionario*, *The Ways and Teachings of the Church*, etc. Price \$2.50.

William Morrow & Co., Inc. 303 Fifth Ave., New York City.

*Religious Liberty: The Great American Illusion.* By Albert C. Dieffenbach. Price \$1.50 net.

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

*Rural Religion and the Country Church.* By Warren H. Wilson, director of the Town and Country Department, Board of National Missions, Presbyterian Church, U. S. A. Price \$1.25.

Robins Press, 112 Fourth Ave., New York City.

*The Mexican Question.* Mexico and American-Mexican Relations under Calles and Obregon. By William English Walling, author of *American Labor and American Democracy*, etc. Price \$2.00.

The Ronald Press, New York City.

*American Citizenship as Distinguished From Alien Status.* By Frederick A. Cleveland, Ph.D., LL.D.

The Writers Publishing Co., Inc. New York City. *Occupied Haiti.* Edited by Emily Greene Balch.

**PAPER COVERED BOOK**

From the Author. *Flowers and Incense.* Fancies and Philosophizing in Verse. By Edward Henry Eckel, D.D., rector of St. Andrew's Church, Fort Worth, Texas. Price \$1.00.

**PAMPHLET**

Massachusetts Department of Public Welfare, 37 State House, Boston, Mass. *The Poor He Has With Him Always.* By Mary B. Mullett. Reprint from the *American Magazine* for August, 1927.

**CONDUCT CAMPAIGN FOR LOUISVILLE HOSPITAL**

LOUISVILLE, Ky.—The diocese of Kentucky recently conducted a campaign to raise \$600,000 for the erection of a new building for the Norton Memorial Infirmary, a Church hospital owned and operated by the diocese. Its building, though added to and enlarged several times, is entirely inadequate for present needs. The board of trustees was faced with the fact that the hospital had been running at a deficit for the past five years because it is no longer modern and cannot furnish the conveniences which physicians and surgeons find in more modern hospitals. While not run for profit, it must pay its way, so that the trustees reached the conclusion that either a greater hospital must be built with every modern convenience, or the Norton Infirmary must close its doors. No one wished the latter alternative, so the campaign was inaugurated under a most efficient committee headed by the bishop of the diocese, Joseph D. Burge, president of the board of trustees, and other members.

Sunday, September 25th, was observed as Norton Infirmary Sunday in the various Louisville churches and of those of several other cities in the diocese, when ten minute addresses were delivered by various laymen before the regular sermon, on the needs of the infirmary and on the campaign for \$600,000 for a new building, October 1st to 7th. A booklet telling the history of the infirmary since its inception in 1875, outlining its needs and giving the plans of the proposed new building, was mailed to members of the Church and other friends of the institution. On the following Friday evening, a complimentary dinner was given by the management of the Brown Hotel in the interest of the cause, which was attended by several hundred, and inspirational addresses were delivered by the bishop and others. Some of the parishes have already raised their full quota in cash and pledges, and sufficient has already been secured to assure the new building, whether the full amount aimed for is realized or not.

**OPENING OF**

**ST. MARY'S SCHOOL, RALEIGH**

RALEIGH, N. C.—A simple service with a talk of welcome by the Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina, marked the beginning of the eighty-sixth session of St. Mary's School, Raleigh. In addition to the bishop, the rector, the Rev. Warren W. Way, and several local clergy were present in the chancel.

Extensive repairs and improvements in equipment have been made in the buildings and grounds during the summer.

## Bishop of St. Edmundsbury Opens English Church Congress at Ipswich

### Advocates Greater Unity in Villages—Work of Student Christian Movement

The Living Church News Bureau  
London, October 7, 1927

THE CHURCH CONGRESS, WHICH HAS been meeting at Ipswich all this week, has had for its topic The Kingdom of God in a Country Diocese, an especially appropriate theme to the part of England in which this year's gathering is taking place. In pre-war times this annual assembly of Churchmen was only too likely to degenerate into a wordy warfare of theological partisans. Ecclesiastical and administrative problems that aroused strong feeling appeared on the program year after year; and the strong feeling aroused was inevitably heightened by a sense of impotence. Many of the questions that most vexed the life of the Church, whether in the realm of worship or in that of the organization of its material resources, were incapable of solution, either at the congress or elsewhere.

The Enabling Act has changed all that. The most controversial subjects are now dealt with in the place where something can be done about them. Great progress has been made in overhauling the Church's antiquated machinery by the new legislative powers; and, as a consequence, the Church Congress is set free to face the deeper issues of modern life, free from the staleness of ancient controversy.

In his capacity as president of this year's congress, the Bishop of St. Edmundsbury and Ipswich issued an address to his diocese in which he says that the special subject of the congress is not only one of great general interest, but should be of peculiar value to themselves. He goes on to say:

"The Kingdom of God is something partly reached and partly to be worked for and prayed for; something that we may find in the Church existing among its members, if only we are possessed of the Spirit of God that enables us to realize it within. We look around upon our parishes, our countryside, our church buildings, our congregations, and the lives that we are living, and we ask ourselves, 'Is this like the Kingdom of God?' We are bound to say that it is very far from being what we think the Kingdom of God should be. But here are the elements of it, the opportunity of forwarding it, the way of building it up. So our congress is to consider it in its past story, in its people, and especially in its young people. It is to consider the difficulties that beset us as we try to live worthily of it and to promote it, to consider how our work and our relations to one another, and our social intercourse, as well as the services and ministry of the Church, all may help to bring it in—to consider the hopes we have, the ideal that beckons us on, the efforts we should make in our prayers that the Kingdom may come."

#### CONGRESS DEFINES PROBLEMS

The congress at its opening session on Tuesday afternoon did little more than define some of the problems confronting the Church in the countryside. But the preliminary meetings and sermons indicated anxieties, and led up through a foundation of historical facts to the suggestion of remedies. The Bishop of Durham, for instance, in one of the official

sermons on Sunday last, not only indicted civilization for its departure from the strict morals and high tone set by the Christian religion, but he assailed also the brutality of the Bolshevik treatment of religion, marriage, and childhood. He asked, in effect, if England as a whole were much better when regard was had to the sex relations of current literature and the conversation of society. He held that a great revolt against the morality of Christ's religion was proceeding, but he insisted that civilization could not ultimately do without Christianity.

The Bishop of St. Edmundsbury and Ipswich, too, confessed the difficulties of the Church. He admitted that the Church and the clergy were to some extent out of touch with the people, and that they were puzzled by this; but he also began to make suggestions for putting things right. He advocated more complete unity in the villages, a unity embracing those who could serve the communities in material ways as well as those concerned for the spiritual welfare of the people.

#### LAYMAN STRESSES VITALITY OF CHURCH

There was considerable optimism at the evening session on Tuesday, when the first papers on the congress subject were read. Against the gloomy outlook on modern civilization of the Bishop of Durham, E. C. Cholmondeley set up the contention that the Church had much greater vitality now than it had sixty years ago, owing to the fact that it was proving itself indispensable, and no longer held its place under a prescriptive right.

The general attitude of the speakers at Wednesday's session was to acknowledge the changes that are taking place in the relations between the Church and the countryside, and to offer suggestions which were often acceptable only to a part of the congress. The Rev. H. W. Blackburne, vicar of Ashford, for example, was given but little support when he asserted his willingness to give up the teaching of the Church Catechism in his Church school if he could so secure good religious instruction in the council schools of the town. His word for the clergy was, "Be out and about, and don't sit waiting in your churches for the people to come."

The changes in the balance of power in the countryside and the effect of them on the parish church were dealt with by Major J. D. Birchall, M.P. He explained how the old mainstays of the country church—the squire and the farmer—were no longer able to give it their old support, and the modern measure of democracy in the Church was producing a new type of Churchman. Mrs. Hubert Barclay also spoke of changes in the country. She said that many country people had told her that they did not go to church because it did not seem to matter, and nobody seemed to mind whether they went or stayed away. Speaking of the needs of the young, Frank S. Preston, headmaster of Malvern, said the Church had chilled her younger Christians in the past, and in a more elastic liturgy should provide for them forms of worship which they could understand.

The congress comes to an end tonight (Friday) with an interdenominational meeting, presided over by the bishop, at which the Rev. W. T. Elliott, vicar of Leeds, and the Rev. Thomas Yates (a

Congregationalist) are the principal speakers. I shall have more to say next week about the concluding stages of the congress.

#### THE STUDENT CHRISTIAN MOVEMENT

It may be of interest to American Church people to know something of the development of what is known as the Student Christian Movement of Great Britain and Ireland. It is now in its thirty-eighth year, and was established as a fellowship of students who desire to understand the Christian faith and to live the Christian life.

The framework of the organization is admirably simple. There is a unit group in nearly every college and university in the country. There are national councils, a London council, and a Modern Universities' conference. By way of *liaison* there is a staff of secretaries, traveling between the unions, organizing conferences, publishing books, finding the money, and generally bringing to the help of each individual union the experience and inspiration of the movement as a whole.

During the past year 186 Christian unions have been at work, 72 in the men's colleges and 114 in the women's, with a total membership of over 9,000. There are also sixty-six theological colleges associated with the movement, containing 1,900 students. An important part of the movement's activities is the regular study circle, though recently study groups have inclined to depart from the earlier methods of taking a simple text-book with weekly assignments, and have tended to become discussion groups.

The claim of the mission field has a foremost place in the movement, as it should, seeing that it owes its foundation to a missionary conviction—namely, "to challenge students to recognize the urgent need of the whole world for Christ, without limit of race or nation, and to respond by dedicating their lives to His service as He may guide them."

The publishing department of the movement has already put Churchmen in its debt on account of some of its excellent manuals, and recently it has opened the way to Anglo-Catholic writers by giving them the opportunity to present the claims of the Church under the egis of the movement. There is no doubt at all that the Student Christian Movement is a great and living force among young people at their most impressionable age, and it is obviously the duty of Catholics to embrace every opportunity which the movement offers.

#### ST. PAUL'S LECTURE SOCIETY

The St. Paul's Lecture Society is one of those organizations which is doing really good work in an unobtrusive way, and many London Churchmen are indebted to it for the opportunity provided by its valuable course of lectures during the winter months.

The society begins its thirty-fourth session today (Friday), when Canon J. G. Simpson will deliver the opening address in the crypt of St. Paul's Cathedral. On the following Friday, Fr. Vernon, S.D.C., will give an address on Holiness. With the exception of a single address by Fr. Waggett, S.S.J.E., and a closing address by the Bishop of Woolwich, the remainder of the program consists of four series of lectures. The Rev. Eric Graham will lecture on *The World Into Which Christianity Came*; Canon H. V. S. Eck on *The Continuity of the English Church*; the Rev. F. R. Barry on *How to Study the New Testament*; and the Rev. G. A. Michell on *Some Aspects of the Doctrine of the*

Atonement. There will also be a retreat for laymen on Passion Sunday. An additional privilege is the use of an excellent collection of books, kept in the crypt chapel, bearing on the various subjects dealt with during the session.

## NEWS NOTES

Verulan House, St. Albans, which was formerly the bishop's official residence, has just completed its first year as a diocesan house. It has accommodated over a thousand people during this period, and in addition several hundreds have used it for meals and for various meetings, conferences, and retreats. The whole of the capital expenditure necessary to put in repair Abbey Gate House as the bishop's residence, and to make the necessary alterations to Verulan House for its new purpose, has been met through the contributions of Church people in the diocese.

After being ten years without a bishop, the diocese of Hokkaido (Japan) is once more to have a chief pastor of its own in the person of the Rev. G. J. Walsh. Hokkaido is a scattered diocese, and the flock consists of Japanese and Ainu Christians. The twelve clergy of the diocese are all Japanese. Since the resignation of Bishop Andrews, the neighboring Bishop in South Tokyo has exercised general supervision.

At a meeting at York last Friday, in support of the revised Prayer Book, Colonel Oldham, referring to the criticisms of the Non-conformist churches, agreed that every single person had a right as a citizen and an individual to take an interest and have an opinion, whatever his religious views, on any matter which came within the purview of Parliament; but that was quite a different matter from bodies of other Churches meeting together and laying down what they thought ought to be carried out by Churchmen. It was surely equivalent to the Church of England trying to interfere with a measure promoted by the Church of Scotland, which would be strongly resented by the Presbyterians of Scotland.

GEORGE PARSONS.

### COWLEY FATHERS BEGIN WORK IN CANADA

BOSTON—The October number of the *Messenger*, official publication of the American congregation of the Society of St. John the Evangelist, contains news of considerable expansion in the work of the Cowley Fathers. The work of the order has been divided into three provinces: the Home province, including the work in Boston and vicinity and in Brooklyn; the Pacific province, of which the Church of the Advent, San Francisco, is the center; and the Canadian province, which at present consists only of a new work undertaken at Emsdale, Ont.

At the invitation of the Bishop of Algoma, Frs. Palmer and Turney, S. S. J. E., have taken over the care of the parish of Emsdale, in the diocese of Algoma, including several outlying missions. They expect to be joined shortly by Brother Edward, S. S. J. E. The Cowley Fathers are the first Anglican religious community for men to establish work in Canada. They hope to establish a novitiate at Emsdale.

At the same time, the society announces that a new quarterly magazine, to be entitled *Cowley*, will make its first appearance in December. It will supersede the *Messenger*, which thereafter will be continued only as the parish paper of the Church of St. John the Evangelist, Boston. The Rev. Oliver B. Dale, S. S. J. E., will be editor and business manager of *Cowley*.

## Important New Phase in Relations Between Church and State in Russia

### Trouble Over School Question in Alsace—Rota Publishes Statement

European News Bureau  
London, October 7, 1927

THE LETTER OF THE METROPOLITAN Sergios which I have mentioned in recent communications marks a new phase in the history of relations between Church and State in Russia. This letter, couched in the form of an appeal, admonishes the faithful to separate religion from politics and show their loyalty to the Soviet authorities.

During the first phase of Soviet relations with the Church the Bolsheviks paid little heed to its internal affairs, merely carrying out a complete separation of Church and State. The clergy were deprived of all their rights and privileges, and religion was banished from the schools. Priests were persecuted and the Bolshevik excuse for this persecution was their political activity. This period gave way to a new movement in which the struggle against the Church and against the Patriarch Tikhon took on a more direct and active character and aimed at destroying Church organization. There was a great campaign for seizing Church property. Church councils were deprived of their rights. There was more execution of clergy, while those who escaped death were driven into exile. This was the time of the trial of the Patriarch Tikhon whose demeanor won the admiration of the civilized world. At the same time the authorities tried to turn the less steadfast of the Russian ecclesiastics from their allegiance to the patriarch. And they made their attempt to create a new Church which should be a pliant tool in the hands of the government, the so-called "Living Church," of which it can only be said that it was still-born from the time that it came into being.

The organizers of this Church summoned convocations which passed certain reforms. The Patriarch Tikhon was solemnly deposed and unrobed by one of its convocations. Through government intervention it obtained certain buildings which had belonged to the Orthodox. The Soviet also made more direct onslaught on the Church by organizing great anti-religious demonstrations and by its burlesque of religious ceremonies, especially upon great feasts such as Easter and Christmas Days.

#### ORTHODOX CHURCH STANDS FIRM

But despite the direct attacks of anti-religion and the more insidious and covert attacks of the bogus Church, the Orthodox Church stood firm, and by 1924 the Soviet authorities were wise enough to see this. Doubtless the wonderful and inspired resistance of the much-loved and venerated Tikhon was largely responsible for this as well as the deep piety which is innate in the Russian peasant. The proceedings against him were abandoned by the government. Even some of the Churchmen who had seceded returned to the Orthodox fold. In 1925 Tikhon died.

Then the Bolsheviks renewed their attacks. They decided to abolish the Patriarchate as an institution and arrested Peter, the Metropolitan, who had been appointed as Tikhon's successor, and sent

him to Siberia. They then tried to resurrect the apostate Church, but, as before, this was a failure.

In 1926 a group in the Communist party who styled themselves moderates thought that there was a danger lest the anti-religious persecutions might estrange the peasantry. The majority of soldiers in the red army were of peasant origin and it was found bad that the idea should be prevalent among them that the government was the enemy of religion. Consequently the authorities rather astutely attempted to negotiate with the Orthodox clergy, especially with those whom they thought might be at all pliable. They no longer attempted to form them into a separate Church; they had learned by experience that this was of little use. In particular with Sergios, the Metropolitan, were negotiations opened. Last May he handed the Soviet government a memorandum in which were the following points: the Church was to express its loyalty to the government and should exhort all the Orthodox to do so; in return the government was to grant the Church certain status that would allow it to form a Holy Patriarchal Synod and Church councils, and to hold a Convocation which would decide the question of the Patriarchate. (It should be noted, however, that this legal status has not yet been proclaimed.)

#### PRELATES RELEASED FROM PRISON

As a result of this agreement certain prelates have been released from prison. Sergios and the provisional synod have published their appeal. Nevertheless a large number of Russian prelates have not signed it.

The important question is, How far has the Metropolitan Sergios compromised his position? What has he given to the government? It must be remembered that the saintly Tikhon signed a so-called "repentance," after which he was released from prison. The Russian Church, cut off from the rest of Europe, has to continue to exist. In the present state of things it is quite impossible for friends of Russia either to approve or condemn Sergios' policy until further knowledge comes through. Sergios is undoubtedly a diplomat and somewhat of an intriguer; he adhered in 1924 to the "Living Church" synod and was only received back into the Church after public penance. But perhaps diplomacy is the right course just now, for it looks as if Sergios' action is obtaining for the Russian Church what she needs, namely a Patriarch who will be recognized by the whole Orthodox Church as the canonical successor to the Patriarchate, and who will have indisputable authority to restore unity to the Church and to rally the faithful both to stem the tide and to repair the injuries which it has done to the national life. It is just those concessions, the establishment of a canonical higher Church administration and the election of a Patriarch, which Sergios asserts has been promised in return for his appeal.

But we can quite see that opinion of the Russian Orthodox living in exile outside Russia must be much divided. The Metropolitan Evlogie has replied that while he will continue to abstain from politics and will require the other bishops in exile to do the same, he cannot take an act of

loyalty to the present Russian government, which he considers would be tantamount to taking political action.

In view of the continual persecution of Churchmen in Russia and the prohibition of the teaching of religion to all those under eighteen, the position of Bishop Evlogie is on very strong ground and is endorsed by the Russian communities in London and Paris and also by the Karlovici synod, which, as I stated in a previous letter, is not usually in agreement with Evlogie. Exceptionally, the Metropolitan Benjamin, who recently left Paris to adhere to the Karlovici synod, is reported to have signed Sergios' declaration. And that is the present position of a rather complicated situation.

#### CATHOLICISM IN ALSACE

Once again there has arisen trouble over the school question in Alsace. In a certain elementary school in Strasburg, which has been conducted for a number of years by a sisterhood of Ribeauville, one of the nuns died and the mayor of Strasburg informed the Mother Superior that a lay teacher would take her place. This action was taken in accordance with a decree of March, 1925, made by Monsieur Heriot that authorized the suppression of confessional schools in towns where the municipal authority might vote for the change. The Mother Superior is also threatened with the loss of her school which is to be transferred to a lay teaching staff. The result has been a letter of protest from Bishop Ruch to M. Poincare, and a mass meeting a few days ago organized by the powerful *Ligue des Catholiques d'Alsace*. The letter takes the form of an appeal for respect of the religious sentiments of the Alsations, but it also points out that such action gives impetus to the separatist movement in the province. Some have rather hastily concluded that the bishop is in favor of this movement. Such is by no means the case. He is the best friend that France could have. But his patience is sorely tried by stupid pin-pricks of this nature, and it looks as if the French anti-clericals have not even yet learned wisdom.

#### THE ROTA

Those like Bishop Manning who felt so keenly a recent rather scandalous "annulment of marriage" by the Sacred Rota will read with somewhat amused surprise the official statement about its doings which has just been published. The judicial year was inaugurated on October 1st and the members of the Rota with their dean were received in private audience by the Pope. The dean defended the Rota from the recent charges made against it and said that the number of annulments sanctioned by the court was small in comparison with the sentences confirming the validity of marriages or refusing to annul them. He denied that the Rota favored influential people and said that the poor did not have to pay costs. The Pope in his reply stated that in recent cases involving those who were not Roman Catholics it had only acted in conformance with the law of the Church.

I doubt however that these statements will carry very much weight outside Rome.

C. H. PALMER.

AN INDIAN and his wife in the Lower Brule mission, South Dakota, served a dinner and gave the proceeds, \$10.45, to pay the insurance on the Chapel of the Holy Comforter, the gift being in memory of a daughter.

## Deaconess Training House of Toronto Appoints New Field Representative

### Empire Settlement Secretaries Visit Boy Hostels—J. Walter Altmann Dies

The Living Church News Bureau  
Toronto, October 12, 1927

MISS MABEL JONES, A GRADUATE OF the Deaconess and Missionary Training House, Toronto, has been appointed its field representative.

Having completed her course with honors, she graduated from the deaconess house in 1921, and the following year was set apart by the Bishop of Saskatchewan, in Prince Albert Cathedral, for prairie deaconess work in that diocese. Here she continued till a few weeks ago, having charge of the mission parish of Naicam, including Pleasantdale, Lewis Lake, and Lac Vert.

In taking up her present appointment, Deaconess Jones succeeds the Rev. F. V. Abbott, who is now in charge of St. Andrew's Church, Centre Island, Toronto.

In appointing a graduate of the Church of England Deaconess and Missionary Training House as its representative in the field, this committee is making a radical change in its policy: One which it trusts will approach and interest a wider circle of young women than heretofore, leading to a larger consecration of lives to the service of God in His Church.

#### PAY FLYING VISIT TO CANADIAN WEST

J. G. McDougall, secretary of the Church of England Council of Empire Settlement, London, Eng., who brought out a party of British boys to be placed on western farms through the Church hostels for boys at Edmonton, Alberta, and Melfort, Saskatchewan, opened by the council for social service of the Church of England in Canada, and Canon Vernon, general secretary of that council, have been paying a flying visit to the Canadian west, meeting the council's committees at Regina, Edmonton, Saskatoon, and Winnipeg, and spending several days at each hostel, whence they have visited a number of the boys and their employers.

#### DEATH OF J. WALTER ALTMANN

In the death of J. Walter Altmann, the diocese of Nova Scotia has lost one of its leading laymen. He was not only one of the largest contributors to the building fund of All Saints' Cathedral, to the various campaigns of King's College, and to the Church of England Institute, but also did most valuable service as honorary treasurer of the Cathedral building fund.

#### NEWS NOTES

Prior to his departure for Winnipeg to take up the rectorship of St. Martin's-in-the-Fields, the Rev. T. A. Coulson, who has been in charge of the work at St. Jude's Church, Upper Norwood, Middlesex, Eng., for the past three years, was given a farewell reception and presented with a wallet of treasury notes, a check, and an album containing the names of the individual donors.

Owing to the erosion of the water of Lake Erie and the crumbling of the cliff, the ruins of the old Christ Church at Colchester and the old cemetery, where many United Empire Loyalists are buried, are threatened with destruction. An appeal is issued by the Rev. C. F. L. Gilbert, rector

of Colchester, to all border cities people to subscribe to a fund to prevent further inroads by the lake upon the historic old church and cemetery.

#### BISHOP OF BIRMINGHAM PUBLICLY DENOUNCED

LONDON—The Bishop of Birmingham was publicly denounced for his alleged heretical teachings as he attempted to speak from the pulpit of St. Paul's Cathedral Sunday, October 16th, according to Universal Service.

As the Rt. Rev. Dr. E. W. Barnes mounted the pulpit to deliver his sermon, Canon G. R. Bullock-Webster, robed in cassock and surplice, marched up the aisle followed by a number of young men and denounced Dr. Barnes for "false and heretical teaching."

They called on the Bishop of London to prohibit Dr. Barnes from preaching in the diocese of London and demanded that the Archbishop of Canterbury and other bishops should try Dr. Barnes for heresy.

Canon Bullock-Webster concluded by demanding that if Dr. Barnes were found guilty, the bishops should "forthwith depose and cast him out of the Church of God."

More than 500 members of the Church of England, assembled for the service at St. Paul's, then followed the canon and marched out of the cathedral.

Dean Inge afterwards said the canon's "brawler" protest was evidently an organized one and was the culmination of considerable agitation pro and con on Dr. Barnes' advanced theories of religion.

The cathedral was crowded with a huge congregation, many of whom came to St. Paul's from the suburbs. As the canon marched up the aisle, Dr. Marchant, St. Paul's organist, sensed that something was irregular, and began to play the organ softly.

Dr. Barnes stood in the pulpit with bowed head. Canon Bullock-Webster started reading from a written statement as the organist played louder and louder until he finally drowned out the sound of the canon's voice.

The demonstrators then left. Dr. Barnes continued with his sermon. Dean Inge said:

"I have nothing to say to a 'brawler' like that. We could, if we liked, take proceedings against him, but I do not suppose that we shall."

[According to Crockford, the Rev. George R. Bullock-Webster is rector of St. Michael, Paternoster-Royal, and St. Martin, Vintry, in the city and diocese of London, a parish of which the Archbishop of Canterbury is patron. As the term "brawler" is used in England, it denotes one who interrupts divine service without authority.]

#### HOLD CLERGY CONFERENCE OF EAST CAROLINA

WILMINGTON, N. C.—A clergy conference was held at Wrightsville Beach, near Wilmington, from September 21st to 23d. On the first day, the Rev. Dr. W. H. Milton, rector of St. James' Church, Wilmington, was the lecturer; on the second day, the Rev. Walter R. Noe, executive secretary of the diocese of East Carolina, was the speaker; and the last day was used by the Rt. Rev. Thomas C. Darst, D.D., bishop of the diocese, for the follow-up of the Bishops' Crusade.

## Considerable Interest in Lausanne Conference is Shown in New York

Newspapers Report Excerpts From Sunday Sermons—Present Address to York Minster

The Living Church News Bureau  
New York, October 15, 1927

CONSIDERABLE INTEREST IS BEING MANIFESTED in the conference which held its sessions during last August at Lausanne, Switzerland, and that fact can be added to the list of achievements of the meetings. The desire for visible unity among the Churches of Christendom must spread from the comparatively small number of leaders who met at Lausanne to the members of those Churches all over the world. It seems that such a desire is awakening. At any rate, the subject is a popular one among Churchmen this fall. Bishop Manning, who was present throughout the conference, spoke on its accomplishments at the Church Peace Union dinner held last Monday evening at the Yale Club. In his comments he said that the conference had given, at least to the American delegates, a clearer world view of the Church and had helped to shake them out of the provincial idea that all the religious and social problems are going to be settled in America. The bishop has also accepted invitations to speak on this same subject before the Congregational Club of New York and before an interdenominational club which includes the younger clergy of seven different denominations. Further, it is interesting to note that the attitude of the Roman Church toward the Lausanne conference will be discussed in a series of addresses by the Rev. T. F. Burke, C.S.P., at the Paulist church. Bishop Manning has announced his intention to be present at the October meeting of the New York branch of the Clerical Union to be held this coming Tuesday at Holy Rood Church, that he may speak on this subject to the clergy present. The scheduled address of this meeting will be given by the Rev. Dr. Francis J. Hall of the General Seminary who also will discuss Lausanne from the viewpoint of a delegate.

Nor without interest are the comments of the Rev. Dr. Parkes Cadman, the clergyman who, more than any other, it would seem, can claim a larger number of the American people for his audience. Dr. Cadman, also a delegate to Lausanne, stated in an address last Sunday at the Brooklyn Y. M. C. A. that the conference "signified that at last the disintegrating forces of Protestantism have spent themselves; that the day of sect-making is drawing to a close; that responsibility for further division and separation is too serious to be assumed. Henceforth, men will not be hailed as prophets and deliverers because they sever themselves from a parent Church. . . . Neither can any one branch of the Church Universal monopolize catholicity."

### POPULAR INTEREST IN SERMONS

Against the claim that the pulpit has lost most of its influence and that people, in general, are not interested in what is said in them, must be placed the attention and space accorded them by our great metropolitan newspapers. The *Times* has long given an entire page in each Monday's issue to reporting a large number of excerpts from the sermons of the previ-

ous day. And now the *Herald-Tribune* is doing similarly. Evidently people are interested in sermons. Here are a few statements taken from the newspaper excerpts of last Sunday's sermons.

Bishop Manning at the Girl Scouts' service at the cathedral: "A man without faith in God is a sad and unnatural spectacle; a woman without faith in God seems even more so. . . . There is nothing upon which our life so much depends morally and spiritually as upon the girls and wives and mothers of our land."

Dr. Bowie at Grace Church: "To follow every reckless impulse, as many people claim a right to do in the name of modern freedom, is not freedom and it is not modern. It is too late to try to turn evolution backward, too late for men and women who have been born with human souls to imagine that they can get rid of them or act as though they do not matter."

Rev. Samuel Shoemaker at Calvary Church: "I am sick of hearing ministers say things they know everybody will agree with instead of hurling down a spiritual dare to disquiet the hearts and disturb the consciences of people. . . . I am tired of Churches which make every appeal but the appeal of religion. . . . We have not captured the imagination of this generation by attempting to tone down religion to the level of the people. What they want us to do is to raise them to the level of religion."

Dr. Stetson at Trinity Church: "It is somewhat of a custom now to make fun of the Victorian ideas and ideals of life and to point out how far people fell short of the standards they professed, to disparage great men because of little defects and petty vices. We forget that these principles did help to a certain fineness in living and thinking and did help many to live better."

Dr. Delany at St. Mary the Virgin's: "The Church, speaking with a wisdom derived from nineteen centuries of experience, insists that her moral standards, if wisely adopted, would lead to the ultimate happiness of the greater number, while uncurbed individualism must end only in anarchy and the destruction of civilization. The religion of the Cross teaches that the way of sacrifice is the only path to ultimate victory."

Dr. Norwood at St. Bartholomew's: "God is not a creator but a grower, and the epic song of creation in the first chapter of Genesis is a song of accomplishment by the divine artist-gardener. . . . The reason why Darwin was attacked in the last century was because of a literal insistence upon God as a mechanic rather than as a grower, a gardener."

### PRESENTATION OF ADDRESS TO YORK MINSTER

The address adopted at the meeting of the diocesan convention which the bishop was asked to take to the archbishop and clergy, the dean and chapter, the Lord Mayor and council, and the citizens of Old York was beautifully illuminated and engrossed on parchment. At a special meeting arranged by the archbishop after the services in the minster, the bishop presented the address in the name of the diocese. The address was accepted with great appreciation and most gracious speeches were made by the archbishop and the Lord Mayor of York. The address is to be framed and hung in the minster where

it will be a permanent reminder of our relation to Old York and to the Mother Church of England, and of our participation as a diocese in the celebration of the 1300th anniversary of the minster.

### NEWS ITEMS

Coming events: Bishop Nicholai of Serbia preaches at the cathedral, Sunday afternoon, October 23d, at 4 o'clock. The Rev. John Cole McKim of Japan preaches on Friday, October 28th, 6 p.m., in the General Seminary chapel. Monday, October 31st: Matriculation sermon at the seminary by the Rt. Rev. Dr. W. R. Stearly, Bishop Coadjutor of Newark.

A pilgrimage was made today, under the direction of the Laymen's Club of the cathedral, to the Mohegan quarries at Peekskill, where the stone is obtained for the nave and west front of the cathedral.

The will of the late Mrs. Ellen Schermerhorn Auchmuty, who died on October 4th, includes bequests of \$50,000 to Grace Church, New York, for the care of Grace House at New Canaan; \$50,000 to the Domestic and Foreign Missionary Society of the Church; and \$12,000 to Trinity Church at Lenox, for the care of the building.

This week's bulletin of the Church and Drama Association recommends the play *My Maryland*, and the film *Sunrise*.

Utterly destitute and feeling himself unable to cope with life, especially because of having been badly gassed in the World War, Thomas Llwyd, aged thirty-three, son of the Very Rev. J. P. D. Llwyd, Dean of All Saints' Cathedral at Halifax, committed suicide last Monday morning in a rooming house on lower Third avenue. Dean Llwyd has frequently occupied the pulpit at St. Bartholomew's Church.

In demolishing the ruins of the Greek Orthodox Church of the Holy Trinity on East 72d street near Lexington avenue, a building damaged by fire last winter, workmen came upon the contents of the cornerstone, which have been turned over to the Rev. Dr. Frank W. Crowder, rector of St. James' Church. From 1869 to 1884 this building was St. James' Church. The contents of the stone include newspapers of the day and the usual articles placed in such. Especially interesting was a copper plate stating that U. S. Grant was then president, Dr. Horatio Potter, Bishop of New York, and the Rev. Cornelius B. Smith, rector of St. James'. The first church of this parish stood on the present site of Hunter College, Park avenue and 68th street; its present house of worship, one of the most attractive in the city, is at Madison avenue and 71st street.

HARRISON ROCKWELL.

### YOUNG PEOPLE MEET AT CHAMPAIGN, ILL.

CHAMPAIGN, ILL.—Fifty-four young people, including a few counsellors and other older people from Holy Trinity Church, Danville, went by automobile to the meeting of the young people of Emmanuel Memorial Church, Champaign, on Sunday evening, October 9th, and together a most interesting and thoroughly worthwhile and inspiring gathering was held.

The annual meeting of the diocesan Young People's Association is to meet as the guests of Holy Trinity Church, Danville, on Saturday and Sunday, November 5th and 6th. Mrs. Mart Gary Smith, the wife of the rector, is the principal leader in the arrangement for this meeting. Mrs. Smith was a little while ago the diocesan Young People's leader for Atlanta and her coming to Springfield has already meant a great deal to the whole diocese.

## Bishop Lawrence Institutes Son as Rector of St. Peter's, Cambridge

### Meeting of Catholic Club—Bishop Tells How to Make Bequests to Diocese

The Living Church News Bureau }  
Boston, October 13, 1927 }

WHILE THE RAIN FELL HEAVILY OUT of doors on Sunday, October 9th, St. Peter's Church, Cambridge, was crowded to the limit of its capacity at the morning service when the Rt. Rev. William Lawrence, D.D., retired bishop of the diocese, visited the parish for the purpose of instituting his second son, the Rev. Frederick C. Lawrence, as rector. The service opened with a procession of the vestry, choir, and clergy down the main aisle of the church. After the morning office had been read by the Rev. W. Cleveland Hicks, assistant to Mr. Lawrence, the latter received the keys of the church from the senior warden, Henry A. Ruth, following which Bishop Lawrence instituted his son. The newly instituted rector then celebrated the Holy Communion, the sermon being preached by the bishop.

Bishop Lawrence referred to the fact that he had known St. Peter's Church for sixty years, saying, "St. Peter's is in an ideal spot, almost directly opposite the city hall, and the church here is a reminder to those who conduct the business of Cambridge that true character is a necessity for life." He recalled the days when this church was located on Main street and surrounded by palatial residences. Now it is in the heart of the business district and near both apartment house and tenement district. Referring to the new rector, he said he could not fail to be a Cambridge boy, for he was born between the Longfellow home and the Washington Elm, and he had always lived in Cambridge.

After the service an informal reception was held when the new rector received the personal congratulations of the parishioners. After his ordination, Mr. Lawrence served for a year as assistant at All Saints' Church, Worcester, and then came to join the staff of the Cathedral Church of St. Paul, and, during the past year, he has also had charge of St. Paul's Church, Beachmont, and been student pastor at Harvard University.

#### MASSACHUSETTS CATHOLIC CLUB MEETS IN ROXBURY

The members of the Catholic Club of Massachusetts gathered at St. John's Church in Roxbury Crossing on the morning of Monday, October 10th, for the opening meeting of the current year. Mass was said at 11 o'clock by the rector of the parish, the Rev. Frederic W. Fitts, served by the Rev. Julian D. Hamlin, rector of St. John's Church, Newport, R. I. The usual business meeting followed, at which reports were given by the delegates who had represented the club at the recent meeting of the council of the Clerical Union for the Maintenance and Defence of Catholic Principles in Philadelphia. The special speaker for the day was the Rev. S. Atmore Caine, rector of St. Timothy's Church, Roxborough, Pa., and secretary of the Catholic Congress, who gave an interesting talk on matters pertaining to the congress with special reference to the preparations for the coming meeting in Albany. Luncheon was served at 1 o'clock, the brethren being the guests of the rector and Mrs.

Fitts and also of the Rev. Edward Everett, assistant at St. John's Church, and Mrs. Everett.

#### EDITOR OF THE FORUM AT THE CHURCH OF THE MESSIAH

Sunday, October 9th, was principally marked in Boston by its very heavy rain-storm. In spite of this fact the opening monthly conference for Back Bay students and supper club at the Church of the Messiah, Gainsborough street, had an attendance which promised worthy results by the end of the season. Bishop Slattery was present on this occasion and introduced the speaker for the day—one of his old parishioners—Dr. Henry Goddard Leach, editor of the *Forum*, who is a communicant of Grace Church, New York, and also president of the New York Church Club.

Speaking on the subject, Are Americans Intolerant?, Dr. Leach said there is widespread intolerance in this country and mentioned particularly the cases of Prof. Robert T. Kerman and John A. Kinneman, dismissed from the State Normal School of Westchester, Pa., for disagreement with the government over the Nicaraguan policy; of Judge Ben B. Lindsay, ousted from the Denver Juvenile court; and of Luther Burbank, "literally hounded to death by fanatics who disapproved his views of the immortality of souls." "There are," he said, "four common or garden varieties of intolerance about which we should be on our guard; intellectual snobbishness, political intolerance, racial fear, and religious bigotry."

#### MAKING OF BEQUESTS TO THE DIOCESE

In the current number of the *Church Militant*, the bishop of the diocese has an article on the making of bequests to diocesan objects. Stating the fact that of late he had received requests from lawyers for suggestions as to objects in the diocese which might be considered worthy of bequests from their clients, he suggests three specific objects, which, in his opinion, should have a claim on the interest of all loyal Church people of the diocese, *viz.*, the Diocesan House, assistance of missions in building new churches, and the Cathedral Church of St. Paul. For the further interest of those interested, the bishop sets forth the exact way in which bequests should be made for any of these objects. For the Diocesan House, the testator should bequeath as follows: I give and bequeath to the Episcopal Church Association (incorporated 1870) the sum of . . . . . dollars, the income to be used for the maintenance of a Diocesan House of the Diocese of Massachusetts, or the principal to be used for the rebuilding or improvement of the said Diocesan House, as may be determined by the Diocesan Council.

To promote the building of new churches, a bequest should read: I give and bequeath to the Bishop and Trustees of the Protestant Episcopal Church in the Diocese of Massachusetts (incorporated 1916) the sum of . . . . . dollars, the income to be used at the direction of the Bishop of the Diocese of Massachusetts to aid parishes in the Diocese in building churches, rectories, or parish houses, or in necessary repairs upon the same.

Pointing out that the initial endowment of the Cathedral Church of St. Paul was made by the Misses Walker, and that St. Paul's Church gave up its parochial status

on becoming part of the cathedral foundation, the bishop shows that there will be great need for additional funds for the future work of the cathedral center, and, therefore, urges all so inclined to make such bequests as they can to this work as follows: I give and bequeath to the Cathedral Church of St. Paul (incorporated 1908) the sum of . . . . . dollars, to be used by the Chapter for the building or maintenance of a cathedral in the diocese of Massachusetts.

REGINALD H. H. BULTEEL.

### LONG ISLAND NOTES

The Living Church News Bureau }  
Brooklyn, October 18, 1927 }

THE WOMAN'S AUXILIARY HELD ITS first meeting for the fall on Thursday, October 13th. The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, and Mrs. Creighton were the guests of honor, and the bishop was the speaker.

He gave an account of their experiences in Mexico, described their home in Mexico City, the people, their needs, and their problems. He laid special emphasis on the Hooker School with its splendid work, and his need for help, so that they may accomplish the great things he has planned for them.

Speaking of the fine people he has found there, he said, "We don't want to impose on Mexico, American ideas or culture, they have their own, but we do want them to learn our methods."

The offering for the day will go to any part of his work that Bishop Creighton will designate.

#### MEMORIAL WINDOWS AT HOLY APOSTLES' CHURCH

At the Church of the Holy Apostles', Brooklyn, thirteen memorial windows were dedicated on Sunday, October 9th, and on Christmas Day it is planned to dedicate several more. The service was conducted by the rector, the Rev. George S. Mullen.

#### CLASSES ON CHRISTIAN NURTURE SERIES

District coaching classes on the Christian Nurture series are being held by Miss Eveleen Harrison, head of the board of religious education. The first at St. John's Church, Far Rockaway, was most successful. Another is being planned for Christ Church, Bay Ridge.

#### TEACHERS' FELLOWSHIP DINNER

The teachers' fellowship dinner held on October 17th at Garden City, in the interests of Suffolk and Nassau counties, is another success. The way this organization has grown in two years is astonishing and most encouraging, showing as it does such great interest in Church teaching. The speakers, Bishop Stires and the Rev. G. Warfield Hobbs, made the evening one of inspiration.

MARY E. SMYTH.

### TENNESSEE CATHEDRAL HONORS BISHOPS

MEMPHIS, TENN.—St. Mary's Cathedral, Memphis, will have two new stained glass windows—one in memory of bishops who died while serving in the diocese of Tennessee, and one for the mother of the present Bishop of Tennessee, the Rt. Rev. Thomas F. Gailor, D.D. Bishop Gailor will present the window in memory of his mother, the other being given by Churchmen of Memphis and the diocese.

## Bishop Garland Officiates at Consecration of Church of Good Shepherd, Philadelphia

Parish House Dedicated On Same Day—Women Form "Flying Squadron"

The Living Church News Bureau  
Philadelphia, October 16, 1927

ON SUNDAY, OCTOBER 16TH, BISHOP Garland consecrated the new Memorial Church of the Good Shepherd, Oak road, between Midvale avenue and School House lane, Germantown, and dedicated the parish house the same afternoon.

The combined church and parish house represent one of the finest types of colonial brick architecture to be found anywhere in the United States. Grouped in spacious grounds on one of Germantown's most beautiful avenues they present a most attractive picture. The buildings and their equipment and the grounds are said to represent a value of more than \$350,000.

The consecration ceremonies began at eleven o'clock and the dedication ceremonies at the parish house at four o'clock in the afternoon. In addition to Bishop Garland, four other bishops took part in the ceremonies: Bishops Rhinelander, Cook, Perry, and Booth. The rector, the Rev. William Y. Edwards, members of the vestry, and parish organizations participated; and clergy and communicants of many other parishes were present.

Bishop Perry preached at the consecration service in the morning, and Bishop Booth delivered the address in the afternoon. Both are natives of Philadelphia, and received their early religious training at Calvary Church, Germantown.

The new church building and the grounds in Oak Road are the gift of the three sons of the late Henry W. Brown and Alice P. Brown as a memorial to their father and mother. Theodore E. Brown, the eldest of the sons, made the formal request for consecration, and Reynolds D. Brown, the youngest son, read the formal sentence of consecration. The other son, Henry I. Brown, is a vestryman. The parish house was built by the congregation to conform to the architecture of the church.

### A WOMAN'S "FLYING SQUADRON"

Under the leadership of Mrs. George Woodward, of Chestnut Hill, a "flying squadron" composed of Churchwomen has been organized in connection with the work of the Pennsylvania branch of the Woman's Auxiliary, of which she is president. It plans increasing the interest and participation of all women of the diocese in the work of women for missions. The "flying squadron" is a group of leaders in women's work in readiness to answer calls to go anywhere in the diocese to talk with groups of women. The membership is made up of officers of the Woman's Auxiliary, all of whom are widely known in Church work. They are Mrs. Charles Pancoast, Mrs. Henry Dillard, Mrs. John D. Hollingsworth, Mrs. Harry F. Baker, Mrs. John E. Hill, and Miss Anna D. Dickson.

### CONVOCATIONS CONSIDER RACIAL WORK

The October meetings of the convocations are hearing reports of racial work from the individual missionaries in person, in accordance with a change made

at the last diocesan convention. The responsibility for racial work, including that among colored people, is now borne by the convocations in conjunction with the various archdeacons. West Philadelphia convocation met October 5th at Epiphany, Sherwood; Germantown at the new Memorial Church of the Good Shepherd, Oak Road, October 11th; and North Philadelphia at St. Simeon's, Ninth and Lehigh.

### CLERICAL CHANGES

The Rev. A. Vincent Bennett, assistant to the Rev. Floyd W. Tomkins, rector of Holy Trinity Church, Rittenhouse square, has accepted a call to the rectorship of Christ Church, Fitchburg, Mass. Mr. Bennett assumes his rectorship on October 18th.

Mr. Bennett has been assistant at Holy Trinity since May 1, 1926. While in this



MEMORIAL CHURCH OF  
THE GOOD SHEPHERD  
Germantown, Philadelphia, Pa.

city he has been one of the leaders in work among young people in Holy Trinity parish, and chairman of the diocesan Young People's Commission. During the World War, he served overseas in three major offensives and went into Germany with the First Division. Before coming to Philadelphia, Mr. Bennett was assistant at the Church of the Messiah, Boston.

The Rev. Francis Campbell Steinmetz, for many years rector of Christ Church, Norfolk, Va., on October 1st took charge of St. Mary's, Hamilton Village. The Rev. John A. Richardson, rector of St. Mary's from 1919, has resigned, to become professor of Ecclesiastical Polity and Church History at the General Theological Seminary.

Dr. Steinmetz was ordained in this city, which is his birthplace, by the late Bishop Whitaker. From 1896 to 1898 he was an assistant at Old Christ Church, and also served as rector of Christ Church, Ridley, for ten years, when he went to Norfolk. Recently he has been assisting in the work of the American Church Institute.

CHARLES JARVIS HARRIMAN.

St. Paul's School, Lawrenceville, Va., is hoping to build a guest cottage as a memorial to Bishop Brown. A former resident of Richmond has sent \$1,000 for this cottage, and \$1,500 more is pledged.

## BALTIMORE EVENTS

The Living Church News Bureau  
Baltimore, October 15, 1927

A NEW RECTORY HAS JUST BEEN COMPLETED for St. Anne's Church, Smithsburg, and is now occupied by the Rev. Clarence E. Wolfe.

About eighteen months ago the Rev. Mr. Wolfe assumed charge of this parish, and put before it the question of a rectory. It was but a short time before the funds were in hand, many non-Churchmen of Smithsburg testifying to the ready popularity of Mr. Wolfe by giving liberally toward the project.

In four months' time the lot adjacent to the church was transformed from an automobile dump to a residence that contributes greatly to the civic pride of this western Maryland town.

### RADIO BROADCASTS

On the first Sunday of each month radio station WBAL of Baltimore will broadcast the evening service of old St. Paul's Church, the parish church of the entire city. St. Paul's has had for many years an excellent male choir and pays much attention to its music. WBAL is a 5,000-watt station, broadcasting on a frequency of 1050 kilocycles, and is well known for the excellency of its programs.

The evening service of Emmanuel Church, Baltimore, will be broadcast every Sunday from station WCAO, Baltimore. This station has a frequency of 780 kilocycles and uses 250 watts. The music at Emmanuel is of a distinctly high order, and this broadcast should be popular with the listener-in.

### CONFERENCE OF WORKERS AMONG COLORED PEOPLE

The Rt. Rev. E. T. Helfenstein, D.D., Bishop Coadjutor of Maryland, and the Rev. H. N. Arrowsmith, Canon of Maryland, welcomed to Baltimore, October 5th, those attending the annual conference of Church workers among colored people in the province of Washington. Nearly thirty delegates, from all over the province, were in attendance.

The conference sermon was preached by the Rev. Robert D. Brown, rector of Holy Cross Church, Pittsburgh.

### LAY CORNERSTONE OF ST. MARK'S-ON-THE-HILL

The cornerstone of the new church of St. Mark's-on-the-Hill, that is being erected in a suburb of Baltimore, was laid with fitting ceremonies by the Most Rev. John G. Murray, D.D., bishop of the diocese, Sunday, September 25th.

St. Mark's-on-the-Hill has made a remarkable growth. Eight years ago the property consisted of one acre of land on which stood a small frame church and a frame rectory. Today there are three acres of land, a handsome stone rectory, a very complete parish house, and a church in process of erection. When this is completed next year the property will have increased in value from \$20,000 to about \$150,000. During this period of building the parish has given approximately \$40,000 for objects entirely outside the parish.

### BISHOP ROGERS CONDUCTS QUIET DAY

The Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, conducted a quiet day for the women of the diocese and the members of the Church Service League at the pro-cathedral Thursday, October 6th. This quiet day is an annual event with the women, and particularly with the workers of the diocese, and they

value it especially as a beginning of their fall work.

#### DEATH OF RICHARD NORRIS

Richard Norris had been superintendent of Grace Church school, Elkridge, Md., for twenty-five years at the time of his recent death, and had also manifested an interest in religious education that was not confined to the parish. His death was a great loss to the parish, for he was also at the time of his death senior warden of the parish and its treasurer, and treasurer of the Church school as well. In his diocesan activities he included membership in the old committee on missions, and was for one or more years a member of the standing committee. He was also first vice-president of the Churchmen's Club of Maryland.

#### CHURCH SCHOOL INSPIRATIONAL SERVICE

The annual inspirational service for Church school teachers will be held at the Pro-Cathedral of the Incarnation, Baltimore, Sunday afternoon at 5 o'clock. Canon Arrowsmith will be the preacher.

This service is planned to give the keynote for the season's work, and every teacher in Baltimore has been invited to attend.

#### MEMORIAL HYMN BOARD

A hymn board, a memorial to Corporal Benjamin Skinner Carr, 115th Infantry, A.E.F., who died in France, has been presented to St. Paul's Chapel, Severn parish, Anne Arundel Co., by his parents, Judge and Mrs. Maynard Carr, and has been put in use. It was solemnly dedicated by the rector of the parish, the Rev. L. P. Vauthier.

H. W. TICKNOR.

#### MEETING OF THE NATIONAL COUNCIL

NEW YORK—One of the best meetings of the National Council since its inauguration in 1920 was held in New York, October 12th and 13th. Every member was present except two, one of whom was on a commission to the far East on the appointment of the Presiding Bishop, and the other was abroad, making twenty-three members present, representing every province in the Church.

The Presiding Bishop, in opening the meeting, spoke of the great loss resulting to the Church at large, as well as to the National Council, especially in relation to its missionary work, by the death of Bishop Brown, of Virginia. The Department of Missions, so long and ably served by Bishop Brown, presented a memorial, which was received by the members of the council.

A great number of communications had been received and were presented by the secretary, among them being one from the province of the Pacific asking permission to present a combined missionary budget for the continental area of the province of the Pacific. As the evaluation committee had dealt with affairs in the continental missionary field, and as the council had appointed a sub-committee to give particular attention to this subject, this communication was referred to that committee.

#### ASK THAT ARMISTICE DAY BE OBSERVED

The council approved a resolution, presented by the department of Christian social service, asking that the National Council suggest to the bishops and clergy of the Church that the Sunday immediately preceding Armistice Day be remembered in all the churches as a day on

which World Peace be made a subject for special intercession and consideration; and that on this day, being the Sunday next after All Saints', in remembering those who have gone on into the Church Expectant, we remember all who in the late war have given their lives for their country; and especially those who went forth from the parish church; and that the Presiding Bishop be asked to put forth prayers fitted for these purposes.

The Rev. Theodore R. Ludlow, the newly appointed secretary of the adult division of the department of religious education, and the Rev. C. Leslie Glenn, the newly appointed secretary for student work of the department, were presented to the council, and reported on plans for the development of the work under their charge.

The secretary reported for the personnel bureau, which is under his direction. He reported that the bureau had registered 109 clergymen and 172 lay workers. Since the organization of the bureau, 111 clergy and 183 workers had been placed in permanent positions. A very important part of the work of the bureau is providing supplies for the parishes needing such service. This is particularly heavy in the summer time. These calls for assistance come from all the dioceses in the east and as far west as Indiana, and even as far as Bermuda. The bureau has had requests for supply work from clergy from nineteen states, and also from Liberia, China, Cuba, and Porto Rico.

#### PLAN SALARY BASIS FOR FIELD DEPARTMENT MEMBERS

The field department asked the council to consider the fact that the men needed for the field department staff are matured, seasoned men—men who have reached the prime of life and parish experience. As a rule they are rectors of parishes where they are receiving larger salaries than the National Council has felt it could offer.

When a man is asked to join the field department staff, he is asked to join it for a term of service—three or four years and not for life. It involves a sacrifice, financial and otherwise, for him to do it. But the council asks him to make it for a limited time—and the council should at least make it possible for him to meet actual living expenses during that term of service.

Heretofore the council has offered a man \$5,000 a year—a flat salary without regard to the size of a man's family and whether he could live on the salary offered.

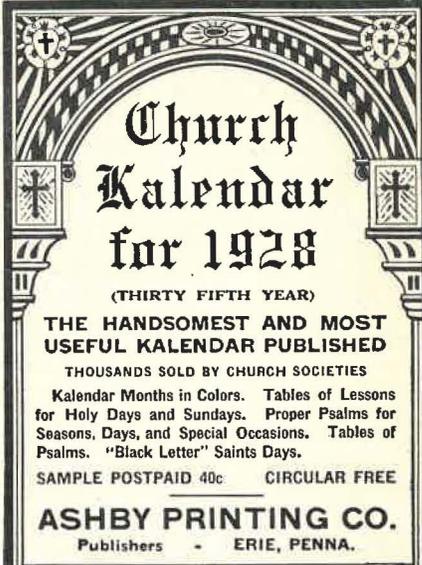
The field department's proposal was that, since the council manifestly was not trying to pay a man "what he is worth," it should be sure it is paying him a living wage. Also that the council should follow the prevailing custom in the Church and furnish the man the equivalent of a rectory in which to live. A sliding scale for these salaries was therefore recommended and adopted. The scale is as follows:

For a single man—basic salary \$3,600.

For a married man, or "head of family" as defined in the United States income tax regulations—basic salary \$3,600; and actual house rent not to exceed \$1,400; and for each dependent child under twenty-one years old—an allowance of \$400.

And, of course, pension premium as in the past.

The plan is an experiment, but the council feels that it is sound in principle. It is to be tried in the field department for a year; and if the experiment works out, the council will take under consider-



## Church Kalendar for 1928

(THIRTY FIFTH YEAR)

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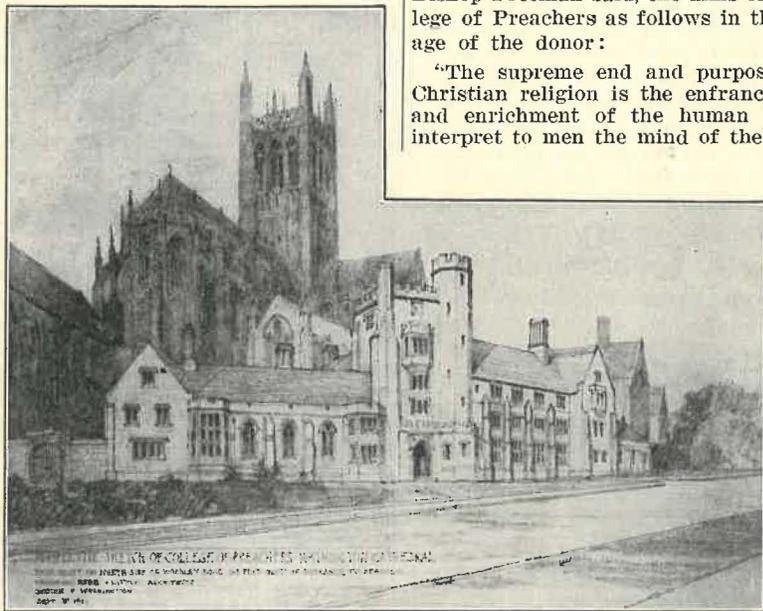
ation extending the application of it to all departments.

TREASURER HAS GOOD REPORT

The treasurer of the National Council, Lewis B. Franklin, made a gratifying report on the work of meeting the deficit, which in December, 1925, was \$1,534,303.99. The dioceses assumed \$1,406,650, and \$1,284,978.84 has been paid. Due to this and to more regular remittances of missionary funds, no borrowing from the bank has been necessary during the summer. As of October 1st, the only money owed by the missionary society was \$404,454.58 borrowed from its own reserve deposit accounts, which were created for this very purpose. The finance department had carefully analyzed all Church Missions House salaries, and the National Council approved its recommendations for several moderate advances to take effect January 1st.

DISTINGUISHED VISITORS AT COUNCIL

The council had present a group of distinguished visitors: the Most Rev. Seve-



THE WASHINGTON COLLEGE OF PREACHERS

As it will appear when completed. The finished Cathedral, with portions of the library, the Administration Building, and the Chapter House, are sketched in the rear.

rins A. Barsaum, representing Mar Ignatius, the Patriarch of the Syrian-Orthodox Church, sometimes inaply called the Jacobite Church. Also the Lord Bishop of Aberdeen and Provost Erskine Hill, who were presented to the Presiding Bishop by the Bishop of Rhode Island, and cordially greeted by Bishop Murray and introduced to the council, which they addressed.

Dr. John W. Wood, executive secretary of the department of missions, was absent from the meeting, as he was sailing from Victoria to comply with the request of the council to visit China to confer with the bishops there on the situation confronting the Church at this time. Accompanying Dr. Wood is the Bishop of San Joaquin, who was appointed by the Presiding Bishop in place of Bishop Tucker of Virginia. The Rev. Carroll M. Davis, secretary of the domestic division, and the Rev. Artley B. Parson, assistant foreign secretary, will take charge of missionary affairs in the absence of Dr. Wood.

The Rev. Dr. S. Harrington Littell from Hankow, China, addressed the council. During the absence of Dr. Wood, Dr. Littell will give such assistance to the department of missions as he finds possible.

WASHINGTON COLLEGE OF PREACHERS RECEIVES GIFTS

WASHINGTON—The gift of a \$250,000 building and the provision of an annual income of \$50,000 a year for the College of Preachers of Washington Cathedral was announced by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, at the close of a three-day conference of clergy called to consider future plans for the college.

The new building will be located just north of the cathedral itself and connected with the cathedral library, a unit of which has already been erected.

Explaining the purposes of the College of Preachers, Bishop Freeman stated that it was not designed to compete in any way with theological schools or seminaries, but as a post-graduate school for men already ordained in the ministry. The late Bishop Satterlee, one of the founders of Washington Cathedral, had such a college in mind. The institution will be the first of its kind on this continent.

The terms of the generous gift set forth, Bishop Freeman said, the aims of the College of Preachers as follows in the language of the donor:

"The supreme end and purpose of the Christian religion is the enfranchisement and enrichment of the human soul. To interpret to men the mind of the Master;

to give them an understanding of the deep and satisfying values of life; to teach them rightly to employ the means necessary to salvation, is the high and holy privilege of the Christian ministry. To this end the college is founded in the sure confidence that the bulwark and sustaining strength of the nation is in an abiding and unchanging practice of the Christian religion. The college is designed to give to its students a comprehensive and broadly Catholic vision of the history and unity of the Christian Church since its inception. It will lay unflinching emphasis on those eternal teachings of the Master which secure to the Christian ministry its power and usefulness—through its sacramental office in the priesthood; through its edifying and inspirational office in the prophethood, and through its comforting and consoling office in the pastorhood."

GRACE CHURCH, New York, has discontinued the day nursery it has run for fifty years and is turning the same resources into housing for girls, for which enlightened adaptation to its changed environment it is highly commended by the Welfare Council of New York.

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The Christ We Know

By the Right Rev. Charles Fiske, D.D., Bishop of Central New York

"This is an extraordinarily good book and one immensely needed. It is the best volume I know in its treatment of the significance of the Gospels"—Bernard I. Bell, D.D., President of St. Stephen's College.

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The Christian Sacraments

By Rev. Oliver C. Quick, D.D., Canon of Carlisle Cathedral

This book is an attempt to consider sacraments from the point of view of philosophy and general experience rather than from that of historical scholarship. The general nature of a Christian Sacrament is discussed and illustrated, and there is a survey of the relation between worship and morality. \$3.00

The Christian Experience of Forgiveness

By H. R. Mackintosh, D.Phil., D.D.

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**CHINESE BISHOP TO BE CONSECRATED**

NEW YORK—A second Chinese bishop is to be consecrated on All Saints' Day, as Assistant Bishop of Fukien. He is the Ven. Ding Ing Ong, Archdeacon of Foochow. The preliminary step toward this action was taken last spring when he was elected by the synod of the diocese of Fukien. Twenty-four hours later he had to flee for his life. The election had to be confirmed by the synod of the Chinese Church or, if the synod did not meet within six months, by the standing committees of the dioceses, and also by the Archbishop of Canterbury, as Fukien is an English diocese. The English bishop is the Rt. Rev. John Hind, D.D. Bishop Roots, who is president of the synod of the Chinese Church (*Chung Hua Sheng Kung Hui*) now cables that the consecration is to take place on November 1st, in Shanghai, and adds, "Remember us in your prayers."

The bishop-elect said recently to one of the English missionaries, "I continually pray that God will keep you foreign missionaries from being discouraged. This phase will pass, and then I am quite sure you will again have plenty to do."

The bishop-elect was ordained deacon in 1903 and priest the following year by the Bishop of Victoria (Hong Kong). In addition to being Archdeacon of Foochow, Mr. Ding is examining chaplain to Bishop Hind and C.M.S. pastor at Nantai.

**SYNOD OF THIRD PROVINCE MEETS IN ROANOKE**

ROANOKE, VA.—The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, conducted the opening service of the tenth synod of the Church in the province of Washington, which met in Roanoke, on Tuesday, October 18th, in St. John's Church.

On Tuesday evening there was a mass meeting in St. John's Church with Evangelism as its general theme. The Bishop of West Virginia, the Rt. Rev. W. L. Gravatt, D.D., presided. The address was delivered by the Rev. Dr. Anson Phelps Stokes, Canon of the Washington Cathedral.

The subject of religious education occupied the synod all day on Wednesday, but that evening the mass meeting in St. John's Church was devoted to missions. China and Mexico, the two great problems of the mission field at the present time, were the subjects of addresses. China was discussed by the Rev. Arthur M. Sherman, president of Boone College in Wuchang. Mexico was discussed by the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico.

Thursday morning the synod turned its attention to Christian social service, at which time the provincial commission on social service gave its report.

Thursday the synod took up rural problems, under the leadership of the Rev. Frederick D. Goodwin of Warsaw, Va., a recognized expert.

The women's organizations of the Church, which met in Roanoke at the same time as the synod, did not have as extended a program as usual because of the interesting character of the synod meetings which were open to the women delegates to the various organizations.

A quiet hour under the auspices of the Daughters of the King was held in Christ Church on Thursday morning, conducted by the Rt. Rev. George W. Davenport, D.D., Bishop of Easton. The Daughters of the King heard an address on Thursday

by Deaconess Edith Hart, principal of St. Lois School for Girls in Hankow, China.

Miss Grace Lindley, national executive secretary of the Woman's Auxiliary, addressed the women's organizations on Thursday in Christ Church parish house.

The Girls' Friendly Society held business meetings and conferences on Wednesday and the Church Periodical Club had its sessions on Thursday.

**DEAN OF IOWA CATHEDRAL RESIGNS**

DAVENPORT, IA.—The Very Rev. Marmaduke Hare, D.D., for twenty years rector and Dean of Trinity Cathedral, Davenport, tendered his resignation at a meeting of the wardens and vestrymen of the parish Thursday evening, October 13th.

The Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa, in announcing the resignation, said that Dean Hare was beginning to feel the burden of the work and believed that it would be for the interest of the parish to have a younger man elected rector. He will be named rector-emeritus and will continue to reside in Davenport.

The vestry passed a resolution expressing appreciation of the faithful work done by the dean through twenty years of devoted and effective ministry, and regret that he felt it best to retire.

**BISHOP WINCHESTER CONVALESCENT**

ROCHESTER, MINN.—The Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, who recently underwent two serious operations at the Mayo Clinic, Rochester, is now convalescing. The last operation was successful and Bishop Winchester has rallied very well with no complications.

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**ANNUAL MEETING OF  
NEW YORK BROTHERHOOD**

BRONXVILLE, N. Y.—The annual meeting of the New York diocesan assembly of the Brotherhood of St. Andrew was held on Saturday, October 1st, at Christ Church, President Harry E. Hanhausen conducting the business session.

After the business session, the general secretary, Leon C. Palmer, spoke on Practical Methods of Personal Evangelism for Laymen. At Evening Prayer the sermon was preached by the Rev. H. C. Robbins, D.D., Dean of the Cathedral of St. John the Divine.

The service was followed by a fellowship supper with brief talks by the rector and Captain B. F. Mountford of the Church Army, who announced that he was joining a chapter of the Brotherhood of St. Andrew and wanted to be received as a Brotherhood man.

**BISHOP GRAY URGES  
AMALGAMATION OF  
WOMEN'S GROUPS**

RACINE, WIS.—In his annual address to the House of Churchwomen of the province of the Mid-West, which assembled here in connection with the provincial synod, Wednesday, October 19th, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana and president of the synod, urged the union of this house with the provincial Woman's Auxiliary, to avoid the present anomaly of having two provincial groups of women's organizations. Consideration of Bishop Gray's suggestions was thereupon made the main business of the day.

**STUDENTS AT CAMBRIDGE**

CAMBRIDGE, MASS.—The Episcopal Theological School, Cambridge, has opened this year with three graduate students, fourteen seniors, sixteen of the middle class, twelve juniors, and eight special students, fifty-three in all. Of these, all but four have bachelor degrees, and of the latter, all of whom are entered as specials, each has the equivalent of at least three years of college work, and in one case two years of Ph.D. work. Professor Addison, whose chair is that of Missions, is spending the first half of his academic year in Cairo and vicinity studying Mohammedanism near its native heath. Professor Dun has returned from a year of study in Germany and France, most of which was under Professor Otto at Marburg.

**PAGEANT GIVEN  
AT CONVOCATION**

AUBURN, N. Y.—A dialogue-pageant, written by the Rev. Henry P. Horton of Ithaca, N. Y., was a feature of the recent convocation of the fifth district of the diocese of Central New York in St. Peter's Church, Auburn, N. Y. The pageant portrayed the experiences and reactions of a hermit who had heard something of the Gospel message in his mountain home. He has come to the city in search of more knowledge, and has entered the great and beautiful church. There he finds priests and others whom he questions. Their answers give an opportunity for instruction in Christian fundamentals. The part of the hermit was taken by Prof. H. N. Ogden, chief of the department of Sanitary Engineering at Cornell University, and a delegate to the General Convention from Central New York.

**LESSON BOARD TO CELEBRATE**

PHILADELPHIA—More than fifty dioceses will be represented at the semi-centennial of the Joint Diocesan Lesson Board, which is to be commemorated in this city on Friday, October 28th.

The Church of the Holy Apostles, of which the Rev. George H. Toop is rector, will be the host parish, and the anniversary celebration will begin with a dinner to be given in the parish house, followed by a public meeting at 8 o'clock in the commodious Church school assembly hall. The Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, is to be a speaker at the public meeting. The Rev. Canon Charles S. Lewis, of the diocese of New Jersey, and a member of

the executive committee of the Lesson Board, will deliver an historical address and the Rev. John W. Suter, head of the national Department of Religious Education, also will make an address at the public meeting.

Dr. Toop will deliver a welcome on behalf of Holy Apostles' parish and Bishop Garland will extend a welcome on behalf of the diocese of Pennsylvania. At the dinner the speakers will include the Rev. Charles H. Ricker, chairman of religious education in the diocese of Long Island; the Rev. Charles Ackley, D.D., chairman of religious education in the diocese of New York, and the Rev. L. N. Caley, D.D., representing the department of religious education in the diocese of Pennsylvania.

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HONOLULU—The chancel at St. Mary's mission and children's home, Honolulu, has been improved and decorated by the addition of a reredos of gilt, in which has been placed a three-panel picture of the Epiphany, which was sent to the mission many years ago by the Rev. Frederic C. Powell, S.S.J.E., of Boston.

A koa re-table, with an illuminated Sanctus, was the gift of the district altar society; blue and gold altar hangings were made and given by Mrs. J. F. Kieb;



CHILDREN'S ALTAR

The altar in the chapel of St. Mary's Children's Home, Honolulu.

and a redwood rood screen has been erected across the chancel.

The entire decoration was designed and worked out by the Rev. J. F. Kieb. The Rt. Rev. John D. LaMothe, D.D., Bishop of Honolulu, assisted by the Rt. Rev. Henry Bond Restarick, D.D., retired Bishop of Honolulu, assisted by most of the city clergy, blessed and dedicated the new furnishings on the tenth anniversary of the home, which took place on Thursday, September 8th.

### POTTSVILLE, PA., CHURCH CELEBRATES CENTENNIAL

POTTSVILLE, PA.—Trinity Church, Pottsville, from October 8th to the 16th, celebrated the founding of the parish in the year 1827.

On October 8th there was a reception given by the vestrymen to the members of the congregation and visitors who came from all parts of the states, packing the large parish house. On Sunday, October 9th, the Most Rev. John Gardner Murray, D.D., Presiding Bishop, was the celebrant and preacher at the eleven o'clock service. In the evening the Rev. Dr. Louis C. Washburn, rector of Christ Church, Philadelphia, was the preacher. Dr. Washburn's father was one of the early rectors of Trinity and the founder of a number of missions which have grown into strong parishes. The Rev. Dr. Percy Silver, of New York was the speaker at the dinner for all members and former members in the new Masonic Hall.

The women celebrated the centennial on Wednesday, October 12th. Miss Laura F. Boyer, educational secretary of the Woman's Auxiliary, was the principal speaker.

The Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of Bethlehem, closed the week's celebration by preaching on Sunday morning, October 16th.

### BISHOP'S DAY FOR NEVADA INDIANS

NIXON, NEV.—Bishop's Day was held at the Pyramid Lake Indian Reservation on Columbus Day, October 12th. The day began with a celebration of the Holy Communion at an altar erected out in the pasture. The celebrant was the Ven. W. F. Bulkeley, Archdeacon of Utah, assisted by the Rev. Allan W. Geddes, vicar of St. Bartholomew's, Ely, as epistoler, and the Very Rev. Allen Jacobs, Dean of Trinity Cathedral, Reno, as gospeller. The Rev. Seth C. Hawley, vicar of St. Paul's, Elko, was the server, the Rev. Charles O. Brown, vicar of Trinity, Fallon, played the organ, and the Rev. Milton J. Hersey, vicar of St. Peter's, Carson City, was master of ceremonies.

An interesting feature was the well-trained choir of twenty Indian boys and girls. It is estimated that nearly 200 Indians were present. Bishop Moulton linked the thought of Columbus Day and the bringing of the Church to the new world with the effort of the Church to bring the message of the Cross to our red brethren.

Following the service a barbecue was held. In the Church of St. Mary the Virgin, in the afternoon, Archdeacon Bulkeley baptized three Indian babies.

The Rev. Edward A. McGowan of Sparks is priest-in-charge of the work in Nixon, and Miss Ruth D. Harmon is the resident U.T.O. worker.

### CHURCH PARADE OF CLEVELAND TROOP

CLEVELAND—On Sunday afternoon, October 9th, Trinity Cathedral, Cleveland, was the scene of an unusual form of worship, when troop A and troop G of the Cleveland cavalry assembled in a Church parade in celebration of the half-century of their existence. The cavalry left their mounts in a field east of the American Legion headquarters and marched to the cathedral door.

The Very Rev. Francis S. White, D.D., dean of the cathedral, sang the service. The Rev. Canon J. R. Mallett read the lesson. The preacher was the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, who in his early life at Washington was chaplain of one of the regiments.

### BISHOP MOORE CELEBRATES ANNIVERSARY

DALLAS, TEX.—Tuesday, October 4th, was the tenth anniversary of the consecration to the episcopate of the Rt. Rev. Harry Tunis Moore, D.D., Bishop of Dallas, and was very happily observed by the bishop and clergy of the diocese. At eight o'clock there was a celebration of the Holy Eucharist, attended by the clergy and a large body of lay people. Following breakfast, the bishop devoted the morning to an intimate personal conference with his clergy, dealing with the events of the past ten years, the progress of the diocese, and then discussing the problems which face the priest and pastor in his present difficult work.

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**FLORIDA  
EXECUTIVE COUNCIL MEETS**

JACKSONVILLE, FLA.—Practically a 100 per cent attendance, an optimistic viewpoint on the work accomplished during the past year, and a most hopeful and expectant outlook for the fall and winter work, marked the meeting of the executive council of the diocese of Florida which met in the headquarters, in Jacksonville, on Tuesday night, October 14th.

The council approved the tentative budget which was adopted at the diocesan council last May, which provides for a total apportionment upon the parishes and missions in the coming Every Member Canvass of \$54,948.66. Of this amount, \$13,592.66 is in the assessment budget which covers the running expenses of the diocese, \$27,856 is in the diocesan program budget, and \$13,500 is for the program of the national Church. This latter amount is the full amount expected from the diocese of Florida by the National Council.

The chairman of the department of religious education, the Rev. A. M. Blackford, of South Jacksonville, spoke of the student work.

Special consideration was given to the continued program of the Bishops' Crusade, early in the new year, under its chairman, the Rev. Charles W. Frazer, of Jacksonville, and to the report of a commission on Negro work in the diocese, given by the Rev. Dr. G. H. Harrison of Pensacola.

**MANY ATTEND SPRINGFIELD  
CLERGY CONFERENCE**

CHAMPAIGN, ILL.—The annual clergy conference of the diocese of Springfield was held at Emmanuel Memorial Church, Champaign, on October 12th and 13th. All clergy of the diocese, with the exception of six, headed by the bishop were in attendance, as were also Franklin H. Spencer, executive secretary of the diocese, A. D. Mulliken, chancellor, and Dan G. Swannell, former treasurer.

The sessions began on the evening of the 12th with a dinner, at which the speakers were Bishop Cross, of the missionary district of Spokane, and the Rev. Dr. Edwin J. Randall, executive secretary of the diocese of Chicago. Bishop White cordially welcomed the speakers and leaders to the conference and bespoke for them the deep interest and cooperation of the clergy and the lay people in attendance. The Rev. Stanley Allen MacDonell, chairman of the diocesan field department, was chairman of the meeting.

Thursday morning there was a celebration of the Holy Communion with Bishop White as celebrant, and the conferences during the rest of the morning and during the afternoon were largely led by the Rev. Dr. Randall, and were on the parish program conferences in which he went into detail as to how to make these most effective, how to organize them, and how to get results from them.

**MISSIONARIES FROM CHICAGO**

LIBERTYVILLE, ILL.—Russell Flagg, a member of the Order of the Holy Cross, and known as Brother John, sailed for Liberia on October 21st, to take up work there under the Order. Brother John is one of three young men who have gone from St. Lawrence's, Libertyville, into the ministry. He will be the thirteenth of the former Chicago Church members who are serving in a foreign field.

**START \$90,000 DRIVE FOR  
NEW JERSEY CHURCH**

HASBROUCK HEIGHTS, N. J.—The drive for a new church and parish house for the Church of St. John the Divine, Hasbrouck Heights, was announced at a meeting of the women of the parish in the church on Wednesday evening, October 5th. The proposed new structure will cost approximately \$90,000 when completed.

It is planned first, however, to erect only the parish house, the right wing of the structure, at a cost of about \$35,000.

On Saturday night, October 8th, the men of the parish held a dinner in the Reformed church to hear of the plans for the erection of the new edifice. The Rev. Charles E. McAllister, William Bal, and the Rev. Alvin P. Knell, rector of the church, spoke.

**SEXTONS FOR  
TWO GENERATIONS**

MILWAUKEE—A. E. Williams, sexton of St. Paul's Church, Milwaukee, who died recently, was seventy years of age and had been sexton, first at St. James' and then at St. Paul's Church, for more than fifty years, while also, changing from the former to the latter parish fifteen years ago, he succeeded his father, who had been sexton of St. Paul's Church for nearly fifty years, and until his death. Father and son, therefore, had been sextons at St. Paul's Church for nearly sixty-five years, while for thirty-five years more the younger Mr. Williams had held the same position at St. James' Church. He is survived by his widow and by three brothers and two sisters. Interment was at Forest Home cemetery.

**BISHOP M'KIM VISITS ALASKA**

TOKYO—During a brief summer holiday visit to the Pacific coast, the Rt. Rev. John McKim, D.D., Bishop of North Tokyo, spent twenty-six days in Alaska, going in through Skagway and the White Pass, then down the Yukon to Tanana, up the Tanana to Fairbanks, and so out by rail through Seward and by steamer to Seattle.

"My heart bled with sympathy for Bishop Rowe," says Bishop McKim. "He has such a tremendous task assigned him with but little human help and almost no equipment. I visited the missions at Eagle, Fort Yukon, Stephen's Village, Nenana, Fairbanks, Anchorage, Seward, Wrangell, Skagway, Cordova, Juneau, and Ketchikan.

"I held a memorial service for Archdeacon Stuck at Fort Yukon in the chapel and at his grave, preached to the Indian congregation there, and visited the hospital which has the confidence and cooperation of the various people covering hundreds of miles of contiguous territory."

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### NEW CHURCH AT GRAYS LAKE, ILL.

GRAYS LAKE, ILL.—St. Andrew's Church, Grays Lake, is to keep its twentieth anniversary with special services on Sunday, October 23d. St. Andrew's, which lies at the entrance of the lake region of the northern part of the state, and about ten miles west of Waukegan, was organized under the late Bishop Toll, who was rector for so many years at Christ Church, Waukegan, and as archdeacon fostered the work in the north and western part of Lake county, particularly at Libertyville and Grays Lake.

For many years the little band of Church folk at the latter place have worshipped in the Congregational church and in a local hall, and have been served by priests at Libertyville and Antioch. R. B. Godfrey, one of the village merchants and a licensed lay reader of the diocese, has been a leader in the work from the beginning. The Rev. Humphrey C. Dixon, deacon in charge at St. Ignatius', Antioch, has also had charge of St. Andrew's for more than a year. Under him the work has progressed so well that the new church is being built and ground was broken on Sunday, October 2d. The church is of English country design, and is a most attractive building. The whole community has shown a keen interest in the church, and many beautiful memorials have been given by the members and others.

### VIRGINIA WOMAN'S AUXILIARY ANNUAL SESSION

COVINGTON, VA.—The Woman's Auxiliary in the diocese of Southwestern Virginia had an interesting meeting in Emmanuel Church, Covington, on Tuesday, Wednesday, and Thursday, October 4th to 6th.

The program opened with quiet hour on Tuesday, conducted by the Rev. Dennis Whittle, the new rector of Emmanuel.

Tuesday evening there was a mass meeting at which the missionaries made addresses on the work and conditions at their respective stations. Wednesday morning Bishop Jett celebrated the Holy Communion, being assisted by the Rev. Mr. Whittle. This was followed by the business session, with Mrs. W. H. B. Loving of Roanoke, president of the organization, in the chair.

The feature of the mass meeting on Wednesday evening was an interesting address by the Rev. Amos Goddard, headmaster of St. John's School at Kluklang, in the missionary district of Anking, China.

On Thursday morning the Rev. Mr. Whittle celebrated Holy Communion, assisted by the Rev. H. H. Young, dean of associate missions, after which the final business matters were transacted and the annual session was brought to a close.

### STUDENT CONFERENCE AT ATLANTA, GA.

ATLANTA, GA.—Throughout the province of Sewanee considerable interest is being taken in the work of the Church in the colleges. On October 22d and 23d a student conference is being held at All Saints' parish, Atlanta. About seventy-five delegates from some twenty-five colleges are present. The conference is being managed by the Rt. Rev. Henry J. Mikell, D.D., and the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Alabama, and by the Rev. Dr. Gardiner Tucker of Houma, La. The Rev. Leslie Glenn, the new secretary of the national Church, is also there.

### LOUISVILLE CLERICUS BEGINS MEETINGS

LOUISVILLE, KY.—The Louisville clericus began its series of monthly meetings the middle of September. The tentative program for the year includes addresses from several ministers of other communions.

A specially called meeting of the clericus was held in the Cathedral house on the morning of September 26th to discuss the Church attendance campaign, a movement inaugurated by the Protestant churches of the city in an endeavor to enlist all members of the Christian Church in Louisville in renewed loyalty to the Church of which they are members. Some of the Louisville congregations are participating in this Church loyalty program as a follow-up of the Bishops' Crusade, notably, St. Andrew's Church and the cathedral, which is attempting it on a large scale.

Beginning with the first Sunday in October, the members of the congregation were visited and literature explaining the campaign was distributed, also cards to be signed and brought back to any of the services on the following Sunday, known as Roll Call Sunday. This and the Sundays following, up to and including the first Sunday in Advent, are to be observed under a special name by the preaching of special sermons emphasizing the various phases of the campaign.

### MINNESOTA BEGINS TEACHER TRAINING SCHOOL

ST. PAUL, MINN.—The third annual teacher training school, conducted under the auspices of the department of religious education of the diocese of Minnesota, began on October 4th, in St. Mary's Church, Merriam Park, St. Paul. This school, which is under the leadership of the Rev. E. Croft Gear, of Minneapolis, offers courses each year required by the National Accredited Teachers' Association, and credits are given when satisfactory work has been done.

The diocesan department of religious education, of which the Rev. E. H. Eckel, Jr., is chairman, hopes to establish teacher training schools in other sections of the diocese in the near future.

### NEBRASKA CLERGY CONFERENCE HELD IN OMAHA

OMAHA, NEBR.—A convocation of the clergy of the diocese of Nebraska was held in St. Andrew's Church, Omaha, the Rev. D. J. Gallagher, rector, Wednesday, October 5th. The Bishop of Nebraska, the Rt. Rev. E. V. Shayler, D.D., was celebrant at the 7:30 Eucharist. He was assisted by the Rev. Basil S. Daugherty, vicar of St. Paul's, Omaha.

Conferences on parish institutes, led by the Rev. John G. Larsen, rector of St. James', Fremont; the Every Member Catechist, led by the Rev. John Lever, rector of Holy Trinity, Lincoln; and the Bishops' Crusade, led by Bishop Shayler, occupied the major portion of the day's session.

AN APPROPRIATION of \$5,400 from the National Council to the diocese of East Carolina enables that diocese to continue Negro work in thirteen places. Two of these are near to self-support. One Negro parish, St. Joseph's, Fayetteville, has paid its diocesan and general quota in full every year since it assumed self-support. About one-third the population of the whole state is Negro.

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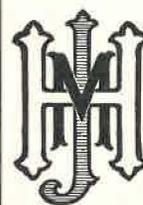
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**PLANS FOR WINTER'S WORK  
IN CHINA**

WRITING on August 22d for the *Hankow Newsletter*, Bishop Roots says:

"We are not yet able to announce definite plans for the winter's work as we had hoped a month ago we could do by now. The political situation instead of clearing up has become more confused and mysterious than ever, and the retirement of Chiang Kai-shih, followed by the decision of the Government to move to Nanking, is comparable in importance to the sudden departure of radicals from Hankow a month ago. Nevertheless, we have felt justified in making tentative plans of a fairly constructive sort, and intend to adhere to and develop them unless we are compelled by adverse events to abandon them.

"We hope that during September and the first part of October, Dr. James, Miss Tetley, Miss Steward, Miss Byerly, Miss Lowe, Miss Jarvis, Miss Hughes, Mr. and Mrs. Crawford Brown, and the Rev. Claude L. Pickens and family will return to Hankow."

Boone College and the Central China University will not open this term, and the Boone divinity students have been accepted for the time as members of the St. John's Divinity School in Shanghai.

The Church General Hospital is the one institution, besides St. Phoebe's training school, which has been able to continue through the troubles, and is still going strong. Permanent plans for this, as well as for all other work, await the coming of the commission from the Department of Missions. Plans are on foot to increase the training school from forty-four to sixty girls while not altering the standard for admission.

**BURMESE CANDIDATES**

THE RED KARENS are a people of Burma. The English Church, aided by the S.P.C.K., has more than twenty of them in training for the ministry. In one Karen village where there are a few Christians among many heathen, one of the Christians is a carpenter who, as he owns some land and has two sons to work it, found himself unoccupied. The little church building was only of bamboo, and the school was falling down. The carpenter bought some timber, sawed it, drew plans, and erected a building with a church upstairs and a school below, a good church, well built of teak wood, the east end beautified with simple carving.

The Karens are tall and slim, with narrow faces and thin lips. They are industrious and determined. Their language has never been written, and communication with them has to be through Burmese.

**PHILIPPINE NOTES**

THE FIRST young man from the Tirurai tribe in the Cotabato province of the Philippines has left his home and his people in the southern part of the islands and gone far north to Manila to study in a Manila normal school. He plans to enter the ministry and return to work among his people.

A house is being erected at Upi in the mountains of Cotabato province for the Rev. and Mrs. Leo McAfee. Every bit of timber for it has to be sawed on the premises. The wood, *tindalo*, is among the most valuable in the islands, but cannot be exported because there are no roads or even trails. All the household effects of the missionaries have to be taken from trucks and repacked in bundles that the natives can carry up into the hill country.

**† Necrology †**

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

**WALLACE R. EVERTON, PRIEST**

RUXTON, Md.—The Rev. Wallace R. Everton, a retired priest of the diocese of Maryland, died at his home at Ruxton, Anne Arundel Co., Sunday, October 9th, after a long illness.

A Baltimorean by birth, the Rev. Mr. Everton was graduated from Johns Hopkins University in 1914, and from the General Seminary in 1917. His first work was as curate at St. Clement's Church, Philadelphia. He was vicar of St. Mary's chapel of Mt. Calvary Church, Baltimore, for five years, after which he went first to St. Mark's Church, Portland, and then to All Hallows' parish, southern Maryland. Two years ago he was compelled to retire because of bad health.

A funeral mass of requiem was said at Mt. Calvary by the rector, the Rev. Dr. William A. McClethen, at the occasion of the funeral October 12th.

**ROBERT DOUGLAS ROLLER,  
PRIEST**

CHARLESTON, W. VA.—The Rev. Robert Douglas Roller, D.D., rector emeritus of St. John's Church, Charleston, died recently at his home in Charleston.

The late Rev. Dr. Roller was born in Virginia in 1850, and attended the Virginia Theological Seminary. He was ordained deacon in 1876, and priest in 1877, by Bishop Whittle.

Dr. Roller was rector of Trinity Church, Martinsburg, W. Va., from 1879 to 1888, going from there to assume the rectorship of St. John's Church, Charleston, on January 3, 1888. He resigned as rector in 1918, and became rector emeritus.

Dr. Roller was secretary of the diocese of West Virginia from 1887 to 1918, was several times a deputy to General Conventions, and served as chairman of many diocesan committees. He was a Mason, and an active member of the Knights Templar Commandery No. 4, of which he had served as prelate and as commander.

**LUCIUS WILSON SHEY, PRIEST**

BRIDGEPORT, CONN.—The Rev. Lucius Wilson Shey, rector of St. Mark's Church, Mystic, died at the home of one of his brothers in Bridgeport on Monday evening, September 12th.

The late Mr. Shey was born in Bridgeport and was a graduate of Berkeley Divinity School, Middletown. He was ordained deacon in 1890 and priest in 1891 by Bishop John Williams. For two years he served as assistant to the Rev. Dr. Beverley Warner, then rector of Christ Church, Bridgeport, and for the three years following as rector of St. Stephen's, East Haddam, Conn.

His next charge was the Ascension, Wellsville, Ohio, whence he was soon called to become curate of Trinity Church, Pittsburgh. Here he spent nearly nine years. For six years thereafter he was rector of St. Mary's, Charleroi, Pa. Thence he went to St. Mark's, Cleveland, of which he was in charge for twelve years.

Failing health led him to return to Connecticut where he hoped that work in a smaller parish might restore him to

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health. But after serving for two years as rector of St. Mark's, Mystic, he again fell ill, finally passing away peacefully in his sixty-seventh year.

Well known for his fine character and pastoral work, Fr. Shey was further prominent as a thirty-second degree Mason. The burial service was held in St. John's, Bridgeport, September 14th, and conducted by the Rt. Rev. Edward C. Acheson, D.D., Bishop Coadjutor of Connecticut. The Rev. S. F. Sherman, Jr., rector of St. John's, and the Rev. Dr. William A. Beardsley of St. Thomas', New Haven, assisted.

**CHARLES O. SCULL**

BALTIMORE—The diocese of Maryland lost a prominent Churchman, and Bishop Murray a close friend and advisor, in the death of Charles Ogle Scull, who died October 3d at his home in Baltimore, at the age of seventy-five years.

Mr. Scull, while a vestryman of St. David's Church, was more especially prominent in Church affairs as a financial advisor to the diocese. His knowledge of securities was said to be particularly exact, and he gave the diocese full advantage of his information in such matters.

Bishop Murray accompanied the remains to Pittsburgh for the burial service.

**NEWS IN BRIEF**

ARIZONA—The efforts of the Archdeacon of Arizona has resulted in opening Church work at Gila Bend, the center of a new immigration project, and a rapidly growing town. E. C. Clark has assumed charge of this work, which is the thirteenth new project undertaken since the consecration of Bishop Mitchell.—The division of the mission of Jerome and Clarkdale has finally been decided, and a rectory will be built at Clarkdale, and a priest secured, so that, with the new church at Jerome which is about completed, the two missions will have a splendid equipment for their work.

ARKANSAS—M. Philip Schlich is the new organist and choirmaster of Christ Church parish, Little Rock. He has had in training a class of twenty-four boys since he came to the parish the first week in September.

BETHLEHEM—St. Martin's-in-the-Fields, Nuan-gola, recently has had electricity installed. A beautiful lecture was placed in the church as a memorial to two of the first Church school girls.—The laymen's association of the Wyoming Valley held their annual meeting in St. Stephen's parish house, Wilkes-Barre, on October 7th. Leon C. Palmer and the Ven. H. P. Walter were the speakers.

CHICAGO—Emmanuel parish, Rockford, is to have a new church to cost approximately \$200,000. In a recent financial campaign more than \$100,000 was pledged for the new church.—The diocesan normal school for Church workers opened on Wednesday evening, October 5th.—The Chicago school of leadership training is announcing a splendid course on six Monday evenings, beginning November 7th, and ending December 12th. The classes are for Church school teachers, officers, and leaders. The Chicago council of religious education is sponsoring the course.

CHICAGO—On Sunday, October 9th, the Rev. Edwin V. Griswold, priest-in-charge of St. Elizabeth's Church, Chicago, dedicated a litany desk in memory of Francis Augustine Cooke, given by Henrietta and Francis Oldacre Cooke. Mr. Cooke was the son of the Rev. Arthur William Cooke, who built Christ Church, Cata-raqui, Kingston, Ont., Canada.

CHICAGO—The Very Rev. Frederick C. Grant, D.D., dean of the Western Theological Seminary, conducted the annual day of prayer held under the auspices of the diocesan branch of the Woman's Auxiliary, at St. Martin's Church, Austin, on Thursday, October 13th.—The clergy discussed dancing at the meeting of the round table at St. James' Church on October 10th. This is the first of a series of papers on The Church and the Modern World. The speaker was the Rev. Walter S. Pond, rector of St. Barna-

bas' Church.—The Rev. McVeigh Harrison, O.H.C., is to conduct a mission for two weeks at St. Lawrence's, Libertyville, beginning on Sunday, October 23d, and ending Sunday, November 6th.

EAST CAROLINA—"Alaskan Day" was recently observed by the Woman's Auxiliary of St. Peter's parish, Washington, according to their yearly custom. Two personal letters from workers in Alaska were read; the Church in Alaska was emphasized generally in the program; and a toy shower, filling two large tables, was given for the Alaskan children's Christmas. The toys were packed and shipped immediately to three of the mission stations in the far northwest.—The Rev. James E. W. Cook, rector of St. Paul's Church, Greenville, whose health has given him much concern during the past few years, has sufficiently recovered to be discharged by his doctors.—The annual pilgrimage to St. Thomas' Church, Bath, will be made November 11th; and at the same time there will be a meeting of the St. Thomas' association, which is restoring the old church, the oldest church building in North Carolina, having been built in 1734.

EAST CAROLINA—About 1,500 people attended the annual homecoming at old St. John's Church, Grifton, on September 11th. The address of welcome was given by Dr. W. W. Dawson of Grifton; the response by the Hon. F. C. Harding of Greenville; and the celebration of the Holy Communion by the rector, the Rev. G. F. Cameron. The sermon was preached by the Rev. Harvey A. Cox of Newport News, Va.

LOS ANGELES—The annual meeting of the Los Angeles clergies was held at St. Luke's parish house, Long Beach, on October 3d. The speaker was Captain Cluverius, commander of the U. S. S. *West Virginia*. The Rev. C. Rankin Barnes, of South Pasadena, was elected as the new president of the clergies.—An institute of Christian education for the convocation of Los Angeles opened at All Saints' Church, Pasadena, on October 3d, with sessions scheduled for the Monday evenings of October. The Rev. Dr. Leslie E. Learned, and the Rev. Messrs. Stephen C. Clark, M. L. Kain, and David R. Covell comprise the faculty.—Honoring the Very Rev. and Mrs. Harry Beal on the occasion of his first anniversary as Dean of St. Paul's Cathedral, Los Angeles, close to 300

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guests assembled at the cathedral house for a testimonial dinner on the evening of October 5th.—The Los Angeles assembly of the Brotherhood of St. Andrew held its first fall meeting at St. Athanasius' Church, Los Angeles, on October 6th. Walter Macpherson, western field secretary of the Brotherhood, spoke on Personal Evangelism.

MICHIGAN—A new parish house has been opened by St. Matthew's Church (colored), Detroit, the Rev. E. W. Daniel, rector. The building contains living apartments for the rector, as well as a large dining room and kitchen, offices, auditorium-gymnasium, and ample accommodations for the Church school.

MILWAUKEE—Two very beautiful paintings have recently been given to Grace Church, Madison, by Mrs. Frank Brown of Madison. They are originals, depicting Biblical scenes, and were painted by the noted English artist, Lydston.

MINNESOTA—Shattuck School, Faribault, opened the fall semester with the largest enrollment in the history of the school. The memorial chapel of the Good Shepherd on the campus at Shattuck is now too small to accommodate the entire student body, and the trustees of the school are planning to have the chapel enlarged sometime within the next year.

NEW JERSEY—The annual donation day at the Evergreens Home for the Aged at Bound Brook has grown into a diocesan gathering of large proportions. About 250 persons were present on October 6th from all parts of the diocese.—The beautiful memorial cross over the grave of the late children's missionary in the pines, the Rev. Cornelius W. Twing, was dedicated on October 4th in St. Andrew's cemetery, Mount Holly. The further memorial fund, for the new rectory at Medford in his memory, is increasing.

NEBRASKA—The Very Rev. Stephen E. McGinley, Dean of Trinity Cathedral, Omaha, has been elected a member of the standing committee of the diocese to fill the vacancy made by the resignation of the Rev. Thomas Casady.

NEBRASKA—At a convocation of the clergy of the diocese, a testimonial of appreciation, signed by all the clergy, was given to Bishop

Shayler, who has just completed his eighth year in the episcopate.

NORTH CAROLINA—The executive council of the diocese of North Carolina met on Wednesday, September 28th, in Greensboro, Bishop Penick presiding. Besides the regular routine business, an important step was taken in the decision to restore thoroughly St. Mary's chapel in Greensboro, so that it may be both a chapel and social center for the students at the North Carolina College for Women.

OHIO—The Rev. Harold Zeis, the new rector of St. Luke's, Cleveland, is about to make an endeavor to raise \$30,000 with which to build a two-story brick parish house.

PHILIPPINE ISLANDS—Miss Amy M. Rumsey of St. Andrew's parish, Buffalo, sails from San Francisco the end of October, returning after furlough to her work as treasurer of the missionary district of the Philippine Islands. During Miss Rumsey's absence, Captain Alger of the United States army, a Churchman, has been acting as treasurer.

TENNESSEE—In addition to the gift already made to St. Mary's Cathedral, Memphis, of a large Kilgen organ, Mrs. P. Stenning Coate, a devoted member of the Cathedral, has added an additional gift of a complete Echo organ.—A new temporary parish house has just been completed by the members of Grace Church parish, Memphis, as a tribute of loyalty to their rector, the Rev. Dr. Charles T. Wright, D.D., who has assumed complete charge of his parish after a long illness.

TENNESSEE—A new temporary Church school building has been erected by the congregation of Grace Church, Memphis, as a demonstration of loyalty to the rector, the Rev. Dr. Charles T. Wright, who has returned to the parish after a long illness. The building is to be used until the congregation decides whether the church shall remain in its present location or be moved.

TEXAS—Plans for a new parish house have been adopted by Trinity parish, Marshall, and bids have been asked, with the expectation of beginning construction very shortly.—Work is progressing rapidly on the memorial chapel at Rice Institute, Houston, the gift of Mrs. E. L. Neville. A Pilcher organ has been ordered, and

the chapel will be completely furnished by the donor.—The Rev. F. M. Johnson, Jr., rector of St. Andrew's Church, Houston, has been appointed chaplain of the Houston fire department. In addition to his spiritual ministrations, Mr. Johnson instructs the entire force, more than 300 men, in first aid, and on all second and third alarms he goes to the fire.—As a memorial to Isaac Bingham, first senior warden of the parish, and Mrs. Bingham, an oak credence table was dedicated in St. Mark's Church, Beaumont, on Sunday, October 2d. The donors are the children, grandchildren, and great-grandchildren of Mr. and Mrs. Bingham.

TEXAS—The seventy-ninth annual council of the diocese of Texas will meet in Austin on Sunday, January 15th, 1928, instead of on January 22d, as previously announced.

VIRGINIA—A new chancel and pipe organ were dedicated in Emmanuel Church, Middleburg, on Sunday, October 2d, by the rector, the Rev. D. Campbell Mayers. During the past six months the building has been enlarged under the supervision of the rector.

WEST MISSOURI—The land and building of St. Augustine's Church (colored), Kansas City, was sold by the diocese on Tuesday, October 4th, to the people of the Salem Baptist Church. The building has been an Episcopal church since 1882. St. Augustine's congregation is to proceed immediately with the erection of a new brick edifice on land owned at Twenty-third street and the Pasco. The Rev. M. E. Spatches is pastor of St. Augustine's.

WESTERN NEW YORK—The Rt. Rev. John Chamberlain Ward, D.D., Bishop of Erie, conducted a mission in St. Philip's Church, Belmont, beginning Sunday, September 25th, and continuing through Friday.—Bishop Brent was present at St. Paul's Angelica, for the centennial, and following upon that celebration the rector arranged for the picnic at the home of Mr. and Mrs. A. H. Remson.—A beautiful wood cross of delicate texture hand carved was presented to the parish by Miss Sara F. Hart to be hung in the choir room.—St. Philip's Church, Belmont, has been presented with two imported cruets with silver stoppers to be used in the communion service by Mrs. Harry Coombs.

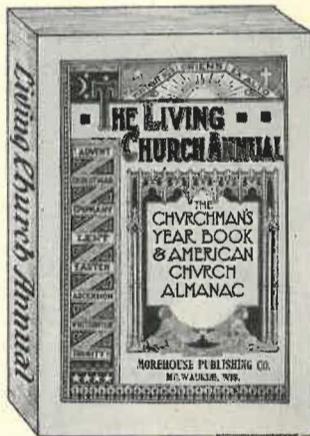
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