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# The Living Church

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

VOL. LXXVIII MILWAUKEE, WISCONSIN, NOVEMBER 12, 1927

No. 2

Bishop Barnes, Liberal

EDITORIAL

Some Congress Papers

REV. CHARLES JARVIS HARRIMAN

REV. ROBERT F. LAU, D.D.

REV. SPENCE BURTON, SUPERIOR S.S.J.E.

The Language of Prayer

LOUIS FOLEY

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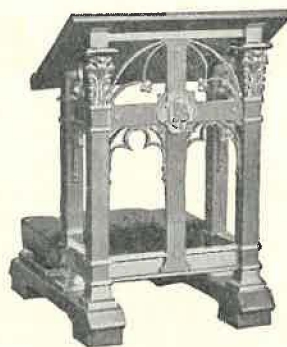
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VOL. LXXVIII

MILWAUKEE, WISCONSIN, NOVEMBER 12, 1927

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## EDITORIALS & COMMENTS

### Bishop Barnes, Liberal

WE doubt whether, in a generation, any other Anglican bishop has received such severe censure as that which has been pronounced upon Bishop Barnes by the Archbishops both of Canterbury and of York, as was shown in last week's issue.

As we indicated to be probable three weeks ago, the unhappy protest against the Bishop's appearance in the pulpit at St. Paul's Cathedral, like the many other and more timely protests against him that proceed from other sources, had nothing to do with the Bishop's attitude toward matters of science. To seek to shelter himself from condemnation on the ground that he is trying to make the Christian religion intellectually possible to thinking men of today is to play with facts. It is not because of that that he is censured by the highest authorities of the Church and by the common consent of vast numbers of devout and thoughtful Churchmen, but because of an intolerance in episcopal administration, and what seems to be a studied attempt to wound the spiritual sensibilities of men with whom he disagrees concerning the sacraments, to a degree that is almost unparalleled in Anglican history. When Bishop Barnes observes that he refuses to be driven to "Rome or Tennessee," he is playing to the galleries in a manner that is unworthy of a bishop or a scholar.

The English papers reveal little sympathy with Bishop Barnes. Aside from the comments of the Church press, the (London) *Times* observes that "ever since he was raised to the episcopal bench [Bishop Barnes] has needlessly wounded the deepest feelings of some of the most devoted and most truly Christian members of the Church of England," and, puncturing the Bishop's absurd idea that he is a martyr to the cause of reconciling religion with science, says:

"There is nothing very original, after all, in his broad thesis that evolution is God's method of creation. The reconciliation of the ancient beliefs with the discoveries of modern science has been preached from countless pulpits, and will be preached from countless more, without bitterness and without offense. There is no essential reason for combining this doctrine with sarcastic attacks on certain views of the sacraments which may not be held by the preacher but are sincerely held by others."

To the same purport are quotations from other secular papers printed in the *Church Times*; and in the *Times* Bishop Gore pungently observes that, even

on erastian grounds, since the Bennett judgment, the doctrine of the objective Real Presence has been allowed, even by the Privy Council, to be good Church of England doctrine, and he adds:

"To my mind the scandal of the Bishop of Birmingham's attacks upon a certain type of Eucharistic doctrine, plainly covered by the Anglican tradition, is that he has set himself to cover with abuse and ridicule, without any signs of consideration of justice, a doctrine which he is officially bound to tolerate."

It is interesting to read (in the Philadelphia letter of last week's *LIVING CHURCH*) that Dr. Grammer has cabled Bishop Barnes "that the recent incidents in England [have] increased the desire that he accept the invitation" to attend the "Liberal Conference" at Philadelphia next February. If an attitude toward other Churchmen so illiberal as to have called out the censure of the two archbishops, the press, and much of the public in England is that which Philadelphia "Liberals" applaud, they are wise to invite the Bishop to be their guest. The tolerance which they do not desire to be extended to others will by others be extended to them. The insults which the Bishop hurls upon those who disagree with him will be met by unbroken courtesy on the part of those whom he may be pleased to insult. Bishop Barnes need have no hesitation in accepting Dr. Grammer's invitation. And we presume that Dr. Grammer will agree that he will find here men very much like himself. After all, we are only a dozen generations removed from the days when Churchmen enjoyed burning other Churchmen at the stake because of differing views concerning the sacraments, and it is not strange that there yet remain men who have not outgrown sixteenth century intolerance. It is curious, however, that these men should so often—not always—claim for themselves the description of Liberal.

Yet, as we have sometimes observed before, Churchmen who call themselves Liberals must meet the issue whether Bishop Barnes' attitude is consistent with their understanding of Liberalism. Those who are themselves not intolerant will perceive that they are compromised when the world is permitted to suppose that a man of the characteristics of Bishop Barnes is to be esteemed a representative "Liberal"; because, for our part, we do not believe that he is.

Yet Liberalism is being taken more and more as an



equivalent for sheer intolerance, and THE LIVING CHURCH is the only Liberal spokesman that rises to protest. After all is said, Liberals will be interpreted by their attitudes and not by their platitudes. If in fact they recognize apostles of intolerance as Liberals with themselves, and as their spokesmen and leaders, they can no longer maintain that they hold up the tradition of Kingsley or Maurice or Phillips Brooks. This, in any event, they have largely surrendered to Catholic Churchmen, though we could wish that they would retain some part of it for themselves. And it is not pleasant to feel that in the second quarter of the twentieth century, men who think of themselves as Liberals, and particularly men who can be recognized as scholars and can be elevated to the episcopate, can be dominated by a narrowness and an intolerance of which the world of the twentieth century is ashamed.

**A**RMISTICE Day ought, indeed, to be made the occasion for the annual renewing of the wartime resolution of the American people that there never again shall be another such war. As time passes on, we grow callous to horrors and hardships that were very vivid then, and more and more we tolerate the discussion of the "next war." Yet on the other hand, as we move away from the period when organization for world peace was engulfed in the factional and personal bitterness of American politics, we approach nearer to the day when the American people can again discuss temperately and calmly the way in which a league to enforce peace may be made effective.

We are interested in the memorial presented by the Federal Council of Churches to the President asking that our government should "heartily welcome" the proposal of M. Briand that France and the United States should mutually engage to renounce war "as an instrument of national policy." So far so good; but is not that simply reaffirming the Bryan treaties between the United States and France and the United States and various other powers that were negotiated just as the greatest war in history was breaking out, and are, presumably, in effect already? How a new treaty to outlaw war could amount to more than the already existing and apparently forgotten treaty we do not see.

The American people must be made to see that wars proceed from specific causes, and can only be prevented by the substitution of something better than war to deal with those causes. Inflammatory international issues must be determined somehow. Let us all study that "somehow." It will continue to be war until something better than war is substituted for it.

How to do that must become the gravest issue before the American people when they are able to discuss it temperately and soberly.

#### ACKNOWLEDGMENTS

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#### NEAR EAST RELIEF

Rev. A. H. Backus, Hollywood, Calif. ....\$ 5.00

THE PEOPLE of San Pedro Martir, one of our missions in Mexico, have received a check from a friend in the States enabling them to buy land for a parish house which they are now proceeding to build by their own labor, an adobe building to serve also as a community center. The population here numbers 300, all Indians, of whom 234 are communicants of the mission. Twice the village has been almost destroyed in revolutions, and both times the people repaired the church before attending to their own homes.

## THE LATEST

### FIVE BALLOTS IN FOND DU LAC

(By Telegraph)

Fond du Lac, Wis., November 8th.

**A**T the close of the fifth ballot in the election of a Bishop Coadjutor for the diocese of Fond du Lac, held at a special session of the diocesan council here today, no candidate had received enough votes to be elected. The Rev. Frank Don Fenn, rector of Gethsemane Church, Minneapolis, was leading in both clerical and lay orders.

Nominations were made in the following order: The Rev. Harold L. Bowen, rector of St. Peter's Church, Chicago; the Rev. Spence Burton, S.S.J.E., Superior of the Society of St. John the Evangelist, Boston; the Rev. Don Frank Fenn, rector of Gethsemane Church, Minneapolis, Minn.; the Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, Wis.; and the Rev. Carl William Bothe, rector of the Church of the Intercession, Stevens Point, Wis. In addition to these, the Rev. Frank Gavin, Th.D., professor at the General Seminary, received one vote in each order on the first ballot.

The first three ballots resulted as follows:

	1st Ballot		2nd Ballot		3rd Ballot	
	Cl.	Lay	Cl.	Lay	Cl.	Lay
Burton	9	20	11	25	12	22
Fenn	9	65	12	68	13	73
Sturtevant	6	9	5	7	3	2
Bowen	5	8	3	3	3	6
Bothe	4	8	3	8	3	8
Gavin	1	1				
	34	111	34	111	34	111

Necessary to election, 18 clerical, 56 lay.

The fourth and fifth ballots resulted as follows:

	4th Ballot		5th Ballot	
	Cl.	Lay	Cl.	Lay
Fenn	13	76	12	73
Burton	13	20	14	17
Sturtevant	2	?	2	9
Bowen	3	6	3	11
Bothe	3	8	3	8
	34		34	118

At the end of the fifth ballot, with no election in sight, a recess was taken.

[No further word had been received when THE LIVING CHURCH went to press.]

#### WHEN THE MESSIAH COMES . . .

##### A PHARISEE DISCUSSES THE SITUATION

**T**HE mountains of Jerusalem  
Will become one;  
Through its limits in a day  
A horse could not run.

A wondrous wall with numerous gates  
Made of gems entire  
Will center a surrounding blaze  
Of ruby and sapphire.

A sumptuous palace will arise  
Three miles in height;  
Inconceivable will be  
Each resident's delight.

The earth itself will manifest  
Fruited magnificence;  
A forest on the mountain top,  
The corn will be dense.

A wagon will not hold a grape;  
As a ship's load  
A single cluster will suffice—  
That Man upon the road?

Who is He but a Nazarene  
With a gift to teach?  
What good can come from principles  
Beyond human reach?

ELISABETH MAYER.



# BLUE MONDAY MUSINGS

By Presbyter Ignotus

IT IS impossible to go wrong in Switzerland. Whichever way one turns, he is sure to find something well worth seeing; and this is even truer of comparatively neglected regions than of the main-traveled roads, since they are sometimes a little too much affected by the currents of sightseers passing along them. It is therefore a real service to point out such, whether they are frequented or not. I was delighted when I found this year that something written for this page, two years ago, about Muerren, had led three charming ladies to that exquisite spot high up in the air opposite the Jungfrau range; and they confessed, after two months spent there, that I had not said too much in its praise.

Well, Waldhaus-Flims is rather less visited; but it is as well worth seeing as Muerren. Wearied by the excessive heat of Lugano, I fled across Switzerland to Zurich, and then went to Chur, whence a light railway took me to Reichenau. From there I motored by Tamins, and the old castle of Hohen-Trins, where Pepin the Little was born, through mountain meadows ever rising till at last we had attained a height of nearly five thousand feet. A quaint little village greeted us, Flims, with a vast forest covering the nearer heights; and among the pines and beeches there another village perches, the mountain heights of the Flimser-stein and the Signina overtopping it by nearly as much as we climbed to get there.

In a great forest park, with wonderful vistas, the buildings of the Hotel Waldhaus are grouped; and it is worth mentioning that I was the sole American in the establishment! Fancy having discovered such a place, where very few English resort, not many French, and the commonest language heard is Dutch! (That means, of course, that English is understood, since every Dutch person understands it and speaks it, too.) The Prince-Consort of the Netherlands was a guest; and the Graaf van Lynden also, High Chamberlain of the Dutch court and sometime Governor of Utrecht. He had strange and interesting stories to tell of the Kaiser's flight into Holland and his reception by the Dutch authorities, a little embarrassed by the presence of such a visitor under such circumstances, but determined to keep up the traditions of Dutch hospitality to refugees, whether welcome or not.

There was no danger of finding it too hot there! A few days after reaching Waldhaus, the ground was covered with six inches of snow—though it melted presently; and I found three blankets a welcome change from the almost nothing that was in vogue at Lugano. Down in Flims there was an old church, stripped of all its beauty and turned into a Reformed place of assemblage; while near by was an old castle, still occupied, and somewhat fallen from its feudal state, but picturesque enough to be inviting. Two small lakes afforded bathing; walks led through the forests, through the valleys, and over the mountain peaks; and there were sports and recreations for every taste—though, alas! the only people to enjoy them were the distinctly middle-aged. (I saw a definition of that rather indefinite term the other day: when a man is going to feel just as well as he ever did in about a fortnight, then you may know that he is middle-aged. Which goes well with another definition of a thorough optimist as a man who is confident that the thinning of his hair is only temporary!)

Up the valley of the Rhine, a very narrow stream indeed so near its head, there is a quiet village called Disentis, gathered around a venerable Benedictine abbey established thirteen centuries ago. The present buildings were erected in the seventeenth century and have lately been done over; so the results, architecturally speaking, are rather deplorable. But the village street, running along the hill-side, with high mountains overshadowing it, the pleasant little inns, far cozier and more attractive to the simple taste than any of the "Grand Palace" variety; the shops with their signs in Romontsch, which one amuses himself trying to decipher by his knowledge of Latin;

all those, with the merry school boys from the college under the guardianship of the monks, make an altogether delightful melange.

Up, up, up we go, until we reach the mountain-valley of desolation, with never a tree, with banks of snow even in mid-summer, and gloomy solitude; then down in sweeping curves till Andermatt is reached. The maneuvers are in progress, and the village is in possession of fresh-faced lads playing at soldiers—and with such good results that no military power in Europe has been willing to put them to the test. A fine argument, that, for universal military training, and a surer way of securing peace than any number of voluntary and treasonable oaths taken on behalf of pacifism. Then on over the Furka pass, along the Rhone glacier, through driving snowstorms, down into the green serenity of Brigue.

How little casual travelers see of the places through which they whirl! Brigue is known as the end of the Simplon Tunnel; and its railway station is as uninteresting as such places generally are. Yet ten minutes' walk, and one finds himself in the Middle Ages. The great Stockalper Schloss rises up overwhelmingly, with its three vast towers; and there a family had its stronghold who used to play robber baron to the traffic of the Simplon in the Middle Ages. Now the castle is turned into a great tenement, and the last of the Barons Stockalper hangs out a modest sign on one doorway, announcing himself as a lawyer! Pressing upon the castle are other medieval structures, a convent, a great Jesuit church, schools; and down below the Rhone foams its swift way toward the Lake of Geneva. Narrow streets, tall houses, and, one note of modernity, a little monument in the Place in honor of Chavez, the Peruvian aviator who was first to fly over the Alps: it is all worth seeing and tasting, as one sits in the garden of the Hotel de Londres, facing all and dining *al fresco*.

Les Marecottes is perched high above the Rhone valley, on the way to Chamonix. It is a wonderfully picturesque village, on the steep mountain-side, with never a motor car or a wheeled vehicle of any sort passing along its narrow streets—wheelbarrows perhaps excepted! Little shops are set into the corners of houses at odd angles; and there is a great open-air oven for baking the collective bread of the villagers. A delightful English canon who is something of a mountain climber used to reproach me for paying as much as six francs a day pension, when he stayed where pension rates were four francs! That was before the war, of course; but I fancy Les Marecottes must have been such a haven of cheapness. Champéry, too, at the foot of the Dent du Midi, is a joyous region, where I had the finest strawberries of the season; that was no small distinction. I notice that the guide-books say the people of that valley are descended from the soldiers of the Theban Legion.

But Vevey is the *terminus ad quem*, and becomes the *terminus a quo*. So let us leave it till another week for further consideration.

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OUR LORD has been depicted in a good many ways. In His own time He was depicted as "a gluttonous man and a wine bibber." Recently in a book very widely circulated He has been depicted (to quote a recent author), as "the ideal go-getter of the jazz-town rotary club." Again He is depicted as the patron saint of the bootlegger. We need to get back to the Man who said: "If any man will come after Me, let him deny himself and take up his cross daily and follow me"; to the Man who said: "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me." Among the "greater works" that we are promised power to accomplish surely there are to be reckoned the works of self-conquest and self-discipline, the training of our powers, the transforming of our character, that we may be the fit representative of Him whose servants we profess to be.—Rev. J. G. H. Barry, D.D.



# DAILY BIBLE STUDIES

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

## "THY HOUSEHOLD, THE CHURCH"

*Sunday, November 13: Twenty-second Sunday after Trinity*

READ St. Matthew 16:13-18.

**T**HE collect for the twenty-second Sunday after Trinity gives us a happy expression of a great truth—"Thy Household, the Church." The family conception of God's people is very old; indeed, it may well be dated from the Genesis account wherein our first parents are represented as the special charge of God. The patriarchal household, like that of Abraham and Jacob, gradually developed into the Hebrew Kingdom, almost synonymous with the Hebrew Church. And when Christ came He made the Christian Church His family and assured her of His personal and lasting care. How rich this makes the Church! She is His household, and He is the Householder, the Head, the Friend, the Redeemer, and we are closely drawn together through Him.

*Hymn 473*

*Monday, November 14*

READ St. Matthew 10:24-26.

**T**HE wonderful relationship between the Head of the Church and the members of the Church is appealing. He is One with each of His children; not a Householder afar off whom the family cannot know, but the Friend, the Leader, making their sorrows and joys His own. "It is enough for the disciple that he be as His Master." Even the holy rulership is not that of a dictator, but of a loving Helper. Christ's three years of fellowship with His disciples brings out the truth clearly. He taught them, He spoke freely of their dangers and faults, but He was with them day and night, eating with them, sleeping beside them often under the Syrian stars, supplying all their wants. Still He is the same with His Church today. The Church's sorrows and struggles and triumphs are His because theirs. His glory and strength and assurance are theirs because His. So near is the Church, and so dear, that He names her as His Body.

*Hymn 536*

*Tuesday, November 15*

READ Gal. 6:6-10.

**T**HE Church is the "Household of Faith." And that means, not only that she has the faith which Christ has delivered and for which she is to contend, but that faith is the golden chain binding her to the Master and binding all the members together. Where there is no strong and divinely given expression of belief there can be no loyalty to the Householder, and no mutual confidence in the family. We are held together as individual Christians by our faith in Jesus Christ and by our faith in each other. And since faith implies service, we are united to Christ as we follow Him in service, and to each other as we serve one another in His name. "The Household of Faith!" How warm and home-like that makes the Church in our experience! Sometimes she is called our Mother, because a mother holds the family together by her love. We are held near to our divine Head by the guidance and blessings which He has given to the Church to make us a happy household.

*Hymn 539*

*Wednesday, November 16*

READ I Peter 3:8-13.

**S**T. PETER brings the family privileges and opportunities into the Church life, so that we may be strong, working together in harmony for the world's salvation under Christ our Head. Sometimes, alas! there is strife in the family and peace is destroyed. Sometimes we are not pitiful and courteous. As members of this blessed Household we are to follow Christ's

teachings, loving as brethren and being "all of one mind," living not for ourselves but for each other as "members of one family in Christ." How vividly the dear old home-life is recalled by many of us as we look back to the years of childhood! May we not also lift our eyes to that larger fellowship which shall bring peace, in accord with our Lord's prayer, to the Church of God, and make us one in service as we are already one in the faith? Surely the dear Master calls for us to be one with Him and with one another, even as He is one with the Father.

*Hymn 469*

*Thursday, November 17*

READ St. Matthew 12:46-50.

**O**UR LORD loved His home on earth. With His mother, and probably for a time with Joseph, His foster-father, for thirty years He made earthly homes forever sacred by living a perfect life in His home. So also in His three years of ministry He made many homes blessed by His presence and healing. But all the while there was a deeper truth underlying His home-life which He expressed in those wonderful words: "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." A holy household indeed when in our Blessed Lord we find all the dear relationships established!

*Hymn 164—Part 3*

*Friday, November 18*

READ St. Matthew 25:34-40.

**I**F the Church is the household of faith and love here on earth, how gloriously rich she will be when the Master recounts, in the Great Day, the triumphs of her children: "Ye did it unto Me!" Perchance the dearest and closest of the Church's blessings on earth is the privilege of ministering to worn bodies, troubled souls, discouraged spirits. For the worship of the sanctuary blossoms and bears fruit in the loving ministrations of the worshippers when they bring the strength of the divinely-given Grace to the weary and the sad who are waiting outside. Here, indeed, we find the Christ-fellowship when the household spirit gives of her riches to the forlorn and outcast, to the ignorant and the unbeliever. We are loyal to Christ only when we pass on to others the cherished blessing, for then we find Him in all His unending and unlimited ministry.

*Hymn 319*

*Saturday, November 19*

READ Ephesians 5:25-32.

**L**ET us not forget that Jesus Christ is the Householder, the leader, the Home-maker. Without His presence the Church would die and the household vanish from the earth. And His loving service, continued through the centuries, is to make His Church glorious, "without spot or wrinkle or any such thing." It is no ordinary household, this Holy Catholic Church of Creed and history. It is no human creation, since Christ Himself laid the foundation: and with ever increasing and loving trust she binds herself to Him, and with sacred jealousy He claims her as His own. Imperfect still, the household draws from her Christ the virtue of goodness and mercy.

*Hymn 58*

Dear Redeemer, look not upon the faults of Thy Church, but regard her desires. Make her Thy Household indeed, that under Thy guidance and blessing she may attain at length the glorious purity of a Church triumphant, bound to Thee by the holiness of eternal love. Amen.



# Some Congress Papers

Extracts from Papers Read at the Anglo-Catholic Congress in Albany, October 25-27, 1927

## 1. LOYALTY TO THE CHURCH

BY THE REV. CHARLES JARVIS HARRIMAN

OUR accusers say we are disloyal. On what grounds? The first is change. We introduce novelties, they say. Our teaching sounds strange to many ears. Our ways are different. We use, and worse yet, teach the children prayers they never heard. But, of course, it is not merely that these things are new. Change in itself may be well enough. But on examination it appears that these things are not new—they are revived. That again might be all right in itself. Old ways are often brought back, with profit, and amid applause. But these, it is said, were given up, or put down, in pursuance of reform. These doctrines, being false, were banished and driven out; these empty forms abandoned; these superstitious practices suppressed. To revive them is to retrogress; to go back to old errors; reëstablish abuses painfully put down; and give up gains our fathers won. It is change, change for the worse, subversive change. For it is making us more like the Roman Catholics. That is the real objection. And the fact cannot be denied. Doctrines, ritual, devotions—they are strange to many Episcopalians, and all the time more like those of Roman Catholics. We are supposed to be members of the Protestant Episcopal Church, but we do not act like honest Protestants. On the contrary, we act like Catholics. Is not that disloyal?

There is a possible alternative. We might conceivably be misled. Attracted in one way or another, we might have drifted, rather than steered our course; be overtaken in folly, to be sure, but innocent of wrong intent. But that defense we decline. The accused is fully conscious of the nature of his acts. He seems even to glory in his shame. He openly calls himself by the hated name: "Christian is my name; and Catholic is my surname." The defendant being obdurate, there is no choice. He must stand trial for disloyalty.

Such is the case against us. What is our reply? Must we admit in our hearts that the charge is just? Certainly not. We know it is not true. The charge is not new. The answer has been repeatedly made. It shall be made again.

We believe and do these things, not because they are Roman, but because they are right. They are more than Roman, they are Catholic, and the Episcopal Church is Catholic. This runs counter to the general acceptation; which is a difficulty. But it is true, and important, and therefore worth the trouble to understand, and to maintain. The Episcopal Church is Catholic—not Roman, but Catholic.

It is too commonly assumed that all Christians are either Roman Catholics or Protestants. The fallacy of this is sufficiently shown by the existence of one hundred and twenty millions of Eastern Orthodox. Like the Roman Catholics and ourselves, they understand the Church to be the organic continuous Christian community from the earliest times; historic, visible, divine. Orthodox and Romans alike, each claim sole right to the name. The Orthodox call Rome's title invalidated by false doctrine and schism. Rome says Christ made Peter head of His Church; that the Bishop of Rome is his successor; and the Church consists solely of his subjects. Both Roman and Orthodox positions have the controversial advantages that go with a clear-cut, exclusive claim. The Anglican position is that all three are separated parts of one whole. We recognize, that is, the positive claim of each of the other two that it is within the Church; but cannot admit the exclusive claim of either to be the whole. This Anglican position is embarrassing to the controversial temper, because it is not exclusive; but it is not without its advantages. It agrees with the New Testament, and with later history; it explains contemporary facts; nor is it uncharitable. It makes demands on faith, without doing violence to reason. It is consonant with what has been meant historically by Catholic, apart from the attempt to identify the word with the papal system.

The issue between Roman Catholics and ourselves is that we seem to them to be infringing their copyright; and they seem to us to be attempting to monopolize a joint heritage. Is

Catholic short for Roman Catholic? Or, are Romans one kind of Catholic? A present Roman fashion is to speak of Catholics and non-Catholics. They reckon us among the latter; we claim our place among the former. And the great Eastern bodies stand as a witness that one may be no Roman, and yet be Catholic. No one can fairly deny them a share in a word which has stood since the beginning in their creed for which their martyrs died. But if the Greek Church is Catholic, so is the Church of England. And this argument has gained new force now that several Eastern Patriarchates and heads of autonomous Churches have formally recognized the validity of our orders, a long step in the inevitable return to unity between the East and our part of the West. . . .

For ourselves, our duty is clear. It would be disloyal for us to desert, by leaving the Church, or by renouncing the communion of that portion thereof in which we are. Has it not been on account of such departures that much of the distrust has arisen? There is only one effective answer to men's doubt of us in this regard—that which Pusey pointed out, to live and die where we are. All lesser loyalties are meant to be training, and illustrations of that we owe to Jerusalem which is above, which is the Mother of us all. We set before ourselves no lower standard than the love of a David for a Jonathan; a bridegroom for his bride; a mother for her child; even Christ's love for us.

Indeed, so many godly men have gone before us in that steadfast perseverance, that the unhappy doubt of us seems to be far less widespread, deep-seated, and embittered than once it was.

## 2. THE MISSIONARY CHARTER OF THE CHURCH

BY THE REV. ROBERT F. LAU, D.D.

THE missionary charter of the Church is not to be found written in faded characters on fragments of papyrus or beautifully inscribed on sheepskin covered with clearest glass, suitably framed and hanging on the walls of the Church Missions House, the Phanar, or the Vatican. It does not lend itself to such treatment. Not that the walls of the places mentioned would be unworthy backgrounds, for I would not speak with less than reverence of any one of these differing but characteristic centers of Catholicism. Perchance you do not share with me in a veneration so distributed. It is possible that you are spellbound by the Vatican; that you have decided to look up the Phanar in an encyclopedia; and that you designate the Church Missions House, as the State does criminals, by a number.

It is almost three years since I became a member of the family housed in the building which indeed bears the number 281, which is topped by another symbol of crime, the Cross, and in which the Holy Sacrifice is daily offered. It is a building in which, as a Catholic, I find myself at home, on the walls of which the original missionary charter of the Church might indeed find proper sanctuary—if there were such a document.

But there isn't. The Church had no written commission to justify the initiation and continuance of missionary activities. The New Testament is not the foundation of the Catholic Church, and no one sentence or group of sentences in it can constitute the missionary charter of the Church. In other words, it is not historically correct to say that the Church added missions in foreign lands to its varied activities because it found that, according to the New Testament, our Lord had said, "Go ye therefore and make all nations My disciples." A study of the life of the Church from the very beginning shows beyond all possibility of doubt that it considered world-wide evangelization far more than a duly chartered duty and privilege. To fail in this direction did not mean the omission of a task imposed but the very negation of its existence. The Church could not cease to be missionary without ceasing to be. Brought up to the present, our conclusion must be that the non-missionary Church is non-Catholic; the non-missionary "Catholic" has achieved Nirvana, or to be more charitable, is suffering from temporary amnesia. . . .

I have in mind the general satisfaction expressed over the



Pay-as-you-go policy. That policy is the most non-Catholic principle that our Church has ever adopted. It is doubtless good business; but the calm acceptance of it in many quarters is symptomatic either of ignorance of the Church's work or else of a most deplorable, pathological condition of Christianity. Considered in the abstract, as a policy it is safe and sane and it gives evidence of a moderate missionary zeal. "Safe, sane, moderate!" Need I say more? We can but condemn the policy, or at least our own smug complacency with it.

It may be said and it has been said that cuts in the budget are all to the good if they imply the elimination of unnecessary activities. I am not quite certain what is meant by "unnecessary." Those of us who are in some measure burdened with the onerous, unenviable task of applying those cuts, in the face of heart-rending letters from bishops and priests, undergo an experience the memory of which is ineradicable. The priest who has worked in the Department of Missions will surely go back to a parish with intensified enthusiasm for the program of the Church; but he will forever bear the scars of wounds which seared his soul.

It may be said, and it has been said that, after all, priests and sacraments, Bible and Prayer Book, alone are necessary for evangelization. As a complete Episcopalian I should include a bishop, as a thrifty individual I should eliminate both Bible and Prayer Book. Surely a bishop, with priests of retentive memory with water and bread and wine, and oil, where it may be had, are sufficient?

One can sympathize with such a point of view when it emanates from an overburdened priest in charge of an under-equipped country mission. Ordinarily, we do not rest content with priest, sacraments, Bible, and Prayer Book in our endeavors to convert 100 per cent Americans. We have been known to use all the art, not to say artifice, of modern civilization. Is it not possible that we are overestimating the value of the Nordic soul? If paid choirs are (as it would seem) essential in the United States, are hospitals permitted in China? Nothing stirs some of us more than the sacrifice of adequate music at High Mass. Perhaps the remembered devotion of a faithful nurse adds to some Chinese woman's understanding and effective use of the Holy Sacrifice.

Do I hear it said that only priests are needed?

Bring on your priests!

Father Rose is alone at Sagada, except for the help of a priest temporarily released from China. Even though Father Hartzell, who is home on sick leave, returns, one or two additional men in Holy Orders are needed. At Bontoc, Sibley needs an associate. At Zamboanga, the only exclusively Mohammedan work under the American flag, a Chinese missionary is in charge, but a permanent appointee is desired. Bishop Campbell appeals for three men to act as archdeacons and to assist in a plan of organization which will mean much for the future of the Church in Liberia. He also needs a priest capable of assuming charge of the business office, to act as his chaplain and executive secretary, with headquarters in Monrovia. Bishop Nichols asks for a priest who can be entrusted with the development of extensive plans throughout the district of Kyoto. Some of you here tonight ought to volunteer for Haiti and Porto Rico, ready to go to these fields whenever vacancies occur; others for Hankow and Anking, ready to go whenever conditions make possible the restoration and strengthening of our work in China.

Here are immediate opportunities for at least ten men in fields where, I have no doubt, priests will be welcome whose zeal for souls does not lag behind their ardor for Catholic accessories of worship. . . .

I plead for a true estimate of the soul-saving activities of this Catholic Church. I plead for renewed zeal and enthusiasm on your part, such as will lead the Church out of the mire of complacency into which at present it seems to have sunk. Will you not do it? God knows we can!

### 3. OUR LADY AND THE SAINTS

BY THE REV. SPENCE BURTON, SUPERIOR S.S.J.E.

OUR Lady and the saints, having been thrown out of our churches about four hundred years ago and the doors slammed behind them, came back through the windows. Many Christians ever since seem to have considered the Mother of our Lord and His glorious friends useful only as subject matter for expensive memorial windows. The saints and preëminently Blessed Mary, the Mother of us all, are such true Christians

that they forgive us, love us still, in spite of our attacks upon them, in fact, love us the more because of our great spiritual need and humble themselves to be brought back to our attention by even the most blatant of these stained-glass pictures. . . .

The absolute worship we owe to the uncreated majesty of God, Father, Son, and Holy Spirit, and which is technically known as *latria*, adoration, or divine worship, differs essentially from that due to any creature. When directed to any creature, such adoration, *latria*, is rightly called idolatry.

The relative worship we owe to our Lady and the saints, and which is technically known as *dulia*, or service, includes the conception of both honor and veneration. They are by no means synonymous, and should not be used interchangeably. God honors His saints but He does not venerate them. Veneration logically connotes an acknowledgment of the superior excellence of and humble submission to the person to whom it is offered. . . .

Surely God the Father rejoices to have His younger children respect, praise, venerate, and love His older children who are mature and strong in the spiritual life. . . .

As the social aspect of Christianity is the basis for our appeals to the saints for their prayers, so much more is this corporate character of our life in Christ the ground of our reliance on the glorious merits of these triumphant members of our Saviour.

Long dead controversies concerning works of supererogation, merits *de condigno* or *de congruo*, the Treasury of the Church, satisfaction, and indulgences still poison our feelings and still prejudice our thinking in any consideration of the merits of the saints. A right reliance by us on the merits of the saints is lacking, I believe, not so much because of inherited distrust of scandalous abuses of the penitential system of the Church, but primarily because of our own unsocial Christianity. If the poor, the weak, the oppressed, the sick, and the suffering members of the Church Militant could rely more on us, their less unsuccessful brothers and sisters, we should in our turn rely more on our eminently successful brothers and sisters in Christ of the Church Triumphant. We are deplorably individualistic in our relations to God, and therefore we are damnable individualistic in our relations to His other children. Most of our piety can be vulgarly but accurately described as "me and God stuff." Consequently most of our applied religion can be described as "me and mine stuff."

Catholicism is the antithesis of all this. We have been taught to pray, "Our Father." By God's plan we come into this world as members of a family. We find ourselves in a community, citizens of a country, as individuals inextricably attached to all the other individuals of the human race, component parts of the whole of creation. Pride bids us separate ourselves from our fellow members, whether by racial, national, social, intellectual, or spiritual snobbery. God, the Father of us all, saves us by a re-birth into a new, a heavenly, and eternal family, the Holy Catholic Church. This re-birth is effected by the Holy Spirit. We are born not only into a new family, but also we are thereby made integral parts of a new fellowship, the Communion of Saints. . . .

In this divine fellowship some members are stronger than others. The strong help the weak and both are saved. Did the strong remain isolated in their strength, they would be lost in self-reliance; did the weak remain isolated in their weakness, they would be lost in despair.

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another" (Romans 12:4-5).

This is the fellowship of the family of our Father, this is the Communion of Saints. "And all that believed were together and had all things common; and sold their possessions and goods and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved" (Acts 2:44-47).

That is God's description of the Communion of Saints on earth. That is normal Christianity. What we live is subnormal Christianity. Our Churchmanship, compared with that of our Lady and the Saints, is so subnormal as to make us eligible for a home for the ecclesiastically feeble-minded.



# The Language of Prayer

By Louis Foley

Professor of English, Western State Teachers' College

SINCE prayer is a very large part of the divine worship which is essential to our religion, the language which it employs ought to be worthy of some attention. What kind of words do we use when we pray? The answer must necessarily be based upon the practices of public worship, inasmuch as private prayer is too subjective to afford material for examination, though probably for the most part the latter does not differ very materially from the former.

Among Protestant denominations generally, the language of the Church service carries frequent echoes of the King James version of the Bible. In the Episcopal Church, all expressions of devotion have naturally been more largely influenced by the Book of Common Prayer. The distinction is of course not a hard and fast one, because the language of our Prayer Book is itself biblical to a considerable extent; in some respects, therefore, it is merely the difference between direct and indirect scriptural influence. The special or occasional petitions which are from time to time added to our services inevitably have much the same tone as their context, for otherwise they would appear incongruous. Moreover, the habits formed in church carry over naturally into public acts of devotion performed elsewhere. Finally, the Book of Common Prayer has had an extensive, though not often acknowledged, influence upon the devotional forms employed by various Protestant sects. The Prayer Book, then, is an obvious starting-point from which to proceed in examining the language of English-speaking people in their public worship.

The most noticeable peculiarity of the language of prayer in English is the usage with respect to the second-person pronoun. In Old English, the forms *thou*, *thy*, *thine*, and *thee* were naturally employed in addressing the Deity, just as they were used in addressing any single individual; *ye*, *your*, and *you* were used only in speaking to two or more persons at once. By Chaucer's time, however, as a result of French influence, the plural had become thoroughly established as the polite form, the singular being either simply familiar (as in conversation with members of one's family or other intimate friends, children, or servants), or else contemptuous, or at least very impolite, as familiarity always is when it is assumed toward a person with whom one is not intimately acquainted. Later, the objective *you* came to be used, quite ungrammatically, for the subject as well as for the object; from a historical point of view, "It is *you*" is no more correct than "It is *him*" or "It is *her*." Now that the "polite" *you*, as the singular pronoun, has become the ordinary form, it of course no longer carries any suggestion of politeness. On the other hand, the original singular pronouns, which the conservative tendency of ecclesiastical tradition has preserved in prayer as in the Bible, together with the corresponding verb-forms, such as *art*, *hast*, *dost*, and the like, have acquired a peculiar sacredness of connotation which they never had in the language of our ancestors. Also the third-person singular verb in *-th*, such as *hath* and *doth*, which was common in popular speech as late as George Washington's time, now has an air of dignity, and usually suggests a religious context.

It is indeed a curious phenomenon that expressions which, at the time when they were incorporated in the Prayer Book, were simply the ordinary usage of all English-speaking people, including the most illiterate, should in time become relatively learned, and should remain in use only in the service of the Church. In interesting contrast to this peculiar English usage is the French translation of the Mass, as it appears in the missal beside the Latin original; here the words *vous* and *votre* (corresponding to our *you* and *your*), accompanied by the plural verb-forms, occur regularly in all the prayers, as they do in all responses which are recited in French. This comparison makes one wonder whether the conservatism of our ritualistic diction is not rather racial than ecclesiastical.

One finds in the Prayer Book a number of words which, if

not archaic, have at least become rare or learned. *Governance*, for example, is certainly no longer in common use, such past participles as *holpen* and *shapen* are quite obsolete, *godhead* is a curious fossil form representing a class of words which now regularly end in *-hood*, and *vouchsafe* would hardly be used by anyone now except as a sort of quotation. The word *succour* seems to be rather infrequently used at present, probably because of its unpleasant sound; it has been made ugly by the shifting of the accent in anglicizing the original French form. It may well be doubted whether anyone who has not acquired a considerable literary background can have a very vivid conception of the act of playing "upon the *lute*," and the *shawms* (probably an inaccurate expression for *horns*) which are mentioned along with trumpets, in the *Cantate Domino*, must suggest to very few people the wood-wind instruments which the word once signified. The meaning of *ensample* should not be hard to guess, but the name must seem odd to those who are unacquainted with the English of Chaucer.

OF MORE importance, however, are various other words which have remained common, but which have changed in meaning or use since the translation of the liturgy. We readily understand that *health* as used in the confession, "There is no health in us," means *moral* soundness, but its old meaning of "the power of healing, restoring, strengthening, or purifying" is not altogether obvious in the phrase, "thy saving health." *Very* is certainly a familiar word, but, insofar as it now occurs adjectively, we use it merely in an emphatic or intensive sense (e.g., the very thing, the very same), and not as the absolute adjective which it is in "very God of very God." *Ghost* is now definitely specialized to mean "the returning spirit of a deceased person," a *revenant*, or else is used figuratively, as in "not a ghost of a chance"; ordinarily it does not even faintly suggest the Divine Spirit whom it signifies in the *Gloria Patri*. The original meaning of *quick*, "living" or "animated," as in "the quick and the dead," has been completely replaced by the later meaning of "swift," "prompt," or "hasty". The verb *magnify* usually makes us think of microscopes; in a more general way we now use it to mean "to exaggerate, to represent as greater than the reality." Enough of its usual flavor clings to it to make it seem strange in such phrases as "magnify him for ever," "praising and magnifying thy mercies," or "worthily magnify thy holy name," in which it means simply "to exalt, to praise, to glorify"; as well as in "He that is mighty hath magnified me," where *magnified* means "increased" or "made greater." No longer do we apply the term *motions* to "impulses," or "instigation," as in "obey thy godly motions." The original meaning of *prevent*, "to go before," which can scarcely be found in English literature written less than two hundred years ago, and which is now well-nigh forgotten, occurs in the petition, "that thy grace may always prevent and follow us"; in the phrase, "thy special grace preventing us," we can again see clearly the idea of "going before" in order to aid, not to stop or hinder as the verb implies in present-day usage. Sometimes, when the meanings of the individual words are obvious, the persistence of an archaic idiom gives a peculiar effect. Thus *incarnate*, originally a past participle, but now used only as an absolute adjective, preserves in the phrase, "incarnate by the Holy Ghost," a manner of expression which is no longer current. In "an hearty desire" (in the collect for the Third Sunday after Trinity), the form of the indefinite article appears absurd from the modern point of view, since the *h* is not silent, as in "an honest man," nor is there even the slight excuse of an unaccented first syllable, which still permits the obsolescent phrase, "an historical fact," though we always say "a history." Other examples are not hard to find, if one cares to look for them.

Moreover, the peculiarities of this antiquated language are by no means confined to etymological curios; the sentence-



structure is often likewise out of accord with modern usage. For instance, the parallel constructions are nearly always faulty. One of the most outstanding examples of this weakness is the phrase, "our creation, preservation, and all the blessings of this life," which is evidently intended to be a series, but is confused in statement, since "our" is logically implied not only with "preservation," where it properly fits, but also with "all the blessings," where it does not. The same illogicality of expression—faulty parallelism—appears in "both by their preaching and living," "than either we desire or deserve," and "both to preach and receive." From the modern point of view, all these phrases are bad English. Of course they were not so considered when the Prayer Book was written, any more than Shakespeare's "most unkindest cut of all," or "All that glitters is not gold," seemed improper in the loose syntax of the Elizabethan age. During the last few centuries, however, our language has achieved some desirable improvement in precision of utterance.

Aside from matters of grammar in the ordinary sense of the term, the diction of Common Prayer is remarkable for a literary style which differs considerably from the present fashion. A few characteristic examples will suffice to bring out some striking differences in taste between our own time and that in which the English liturgy was written. For instance, the use of *the same* which we see in "defend us in the same," or "to preach and receive the same," would not be found (except perhaps as a humorous device) in the work of any intelligent writer of this century. Again, in contrast to the principle of compact expression which is now considered essential to good composition, the language of the Church service fairly teems with redundant phrases, especially synonyms in pairs: rejoice and be glad, that which is lawful and right, sins and wickedness, dissemble nor cloak them, assemble and meet together, requisite and necessary, pray and beseech, erred and strayed, devices and desires, declare and pronounce, absolution and remission, pardoneth and absolveth, confirm and strengthen, our enemies . . . and all that hate us, holiness and righteousness, everlasting joy and felicity, every good and perfect gift, our Advocate and Mediator, all sorts and conditions of men, guided and governed, profess and call themselves Christians, afflicted and distressed, comfort and relieve, desires and petitions, mercy and loving-kindness, craft and subtilty, trust and confidence, all hearts are open, all desires known, and no secrets . . . hid, prayers and supplications, direct and dispose, wickedness and vice, religion and virtue, rightly and duly, comfort and succour, mortify and kill, increase and multiply, direct and rule, ordered and guided. Such writing is scarcely to be found nowadays except in certain legal documents which still employ the petrified phraseology of a former age. It carries a certain air of dignity, to be sure, but soon becomes wearisome to modern taste.

ARE we to conclude that the language of prayer ought to be revised so that it will represent the natural speech of today? Undoubtedly there are those who would answer in the affirmative, but such an opinion is not nearly so reasonable as it may at first appear. However "artificial" the language of the Prayer Book seems when we regard it from a detached, impersonal point of view, yet it is "natural," after all, because custom has made it so. Anyone who is brought up in the Church simply forms the habit of using, in his devotions, the English of several centuries ago, by a process just as natural as that by which children of foreign-born parents learn to speak one language in the home and another outside; each language is perfectly natural in its own sphere of use, and it would be absurd to suppose that either is more or less sincere than the other. We are not aware of any Christian dogma which requires us to speak to God in the same terms which we employ in addressing our neighbors.

In times past, considerable stress has been laid upon the statement that the service of the English Church is in "the language of the people." Yet it is clear that the mere difference between having the Mass in Latin and having it in the quaint old English of the Book of Common Prayer is no very fundamental difference after all. Indeed, the fragments of Latin which yet remain embedded in the Prayer Book, as, for example, *Venite*, *Gloria Patri*, *Benedicite*, *Benedictus*, *Jubilate*, *Te Deum*, do not seem at all strange to the worshipper; some of them, at least, are used far more spontaneously in conversation

about matters pertaining to the service than are most of the old English expressions which have been mentioned. There is nothing peculiar in the fact that our familiarity with these words is due to customary use in certain functions of the Church; the rest of our vocabulary is acquired in analogous ways, and the usage of all language is based upon custom alone. To people who have never been inside a church, no doubt many ecclesiastical expressions mean little or nothing, but it is equally true that many common English words, such as *sin*, *baptism*, *confession*, or *grace*, which these same people would take for granted that they thoroughly understood, do not have for them anything like the significance or connotation which they have for Churchmen. If we view the matter realistically, we see that the translation of prayers into the common phraseology of everyday life would be, for all those who are accustomed to the established forms, a much more artificial thing than the existing religious usage. This is not to say, of course, that such a change may not occur, or that it would be a calamity, or that it would not be in fact an improvement; it is simply to say that the gain in "naturalness" of language would be more apparent than real.

Only too frequently, however, we may observe the use of artificial language in public prayer. Everyone knows the unctuous preciousness of phrase which is so characteristic of the type of invocation which really sets out to be an oration rather than a humble petition to the Deity. On the other hand, we know the kind of language employed by certain spectacular evangelists who, as a conscious gesture, renounce biblical and ecclesiastical phraseology in general, and even pray in words which a person of better manners would not be likely to use under any circumstances. Both extremes are alike artificial, and both exist because someone, under the pretext of prayer, chooses the words which he thinks will impress an audience, instead of earnestly striving to satisfy a spiritual need which is genuinely felt. No doubt the preacher is not entirely to blame; he simply does what is expected of him. There are, it seems, a good many people who consider that a clergyman who is unable to deliver an "eloquent" prayer is hardly worthy of his office, and others who feel that a preacher who does not pray in the slangy, colloquial speech of the street and the market-place is not really sincere. But the thoughtful listener must sometimes wonder whether these are prayers at all, especially when he recalls the hypocrites who are described in the Sermon on the Mount, who "love to pray standing in the synagogues and in the corners of the streets . . . They have their reward."

## HOW TO HELP

THERE IS NOT a great deal that any of us can do for our Church. Sometimes what we can do seems so little that it is not worth doing. That is a mistake, but a very common mistake. The Church loses thousands of dollars in gifts each year because so many people will not give at all unless they can give in large amounts. God asks us to give in proportion to our means and not in proportion to our desires, our vanity, or our neighbors. He asks us to give lovingly and willingly what we can, whether large or small in amount.

There are many little things we can do for the Church. A friendly invitation to someone who never goes to church may make more difference in the history of the world than the munificent gift of a millionaire. God uses the little things and the weak things to confound the great. He is always demonstrating that His grace is sufficient for the tasks He asks us to undertake. So why be afraid of the job that seems big or why be ashamed to do the thing that seems so insignificant as to be useless? There is something worth while to do for the Church. Find your work and do it with all your might, as old Thomas Carlisle said.

But besides this business of helping through work there is another and even more important way to help. No human activity or effort, no human skill or wisdom, no organization or enthusiasm can take the place of prayer. If we do not pray, if we do not pray alone and together, before the altar and behind closed doors, we shall always lag and faint and at least partially fail. We must pray and pray earnestly, regularly, offering ourselves to God if we are to find our fullest usefulness and do our most effective work for Christ and His Church.

—Rt. Rev. Thomas Casady, Bishop of Oklahoma.



# Social Problems and Social Progress\*

By Clinton Rogers Woodruff

MANY years ago that distinguished economist, John Stuart Mill, said that "the future of mankind will be gravely imperilled if great questions are left to be fought out between ignorant change and ignorant opposition to change." In the early days of the modern social movement the demand was largely for a change without much thought as to what the change would produce. As a recent writer in *The World's Health* has pointed out, social work in the past twenty-five years has undergone tremendous changes. From dealing with results it has changed its policy into one of prevention, and is attempting in a constructive way to deal with the social ills of society. "Not only has social work changed in its aims and objectives," said Mr. Bookman, "but it has undergone a fundamental readjustment of the machinery with which it works. The keynote of the past twenty-five years has been coöperation and constructive service."

For a suggestive discussion of social progress in its wider signification, one is referred to an excellent book just published in the Lippincott series in Sociology bearing the above title. It is by Professor Ulysses G. Weatherly of the University of Indiana. It is thus appropriately described by the publishers:

"Only when human history is ended will the subject of social progress be exhausted; even then there will remain questions about what might have been and why it all happened just so. Dr. Weatherly, therefore, advocates no single philosophy of progress; rather he is insistent that there can be no such principle. His is no guidebook for promoters of pinchbeck reforms any more than it is a 'glad' book for the use of booster organizations and other professional optimists. The attitude of the book is summed up in this: that social movement is an endlessly changing fact and that adaptation is a process that is never finished. For this reason the author has sought to show that social patterns are worth preserving only as they are capable of continuous re-shaping to meet changing needs and enlarging experiences."

Nevertheless, as Dr. Weatherly himself points out, "intelligent social effort, then, must involve a synthesis of basic knowledge and technical skill," and he sums up "some goals of effort" under these headings: variety and unity; functional organization; flexible economic equilibrium; balancing egoism and sociality; personality and self-respect; humanism; discipline and liberation.

Weatherly is not always easy reading; but it is worth while reading and will unquestionably be highly helpful in offsetting some of the highly emotional efforts of amateurs and fanatics. He does not discuss specific suggestions, but underlying principles so that there will not be the conflict between ignorant change and ignorant opposition to change.

Another book in the same series, which by the way is edited by Professor Edward Cary Hayes of the University of Illinois, bears the title *Recent Developments in the Social Sciences*. It is a composite volume by seven contributors. Again availing ourselves of the publishers' description, we are told, what is generally known among students and observers although not always fully appreciated, that within the past generation there has been a revolution in the social sciences. "This is due," they say, "largely to the rapidly increasing evidence that everything that exists in the world is caused and influenced by preceding and accompanying facts. This has in turn led to the conception that no one human life is sufficient unto itself, but that each is part of the great universe, and that each event that takes place is only a step in the onward movement of humanity. In this way has come the realization that 'social science' is not many but one." Prominent experts have here coöperated in presenting the most recent phases of these important divisions in which each has specialized, be-

lieving that a clear understanding of them will give a more definite idea of what has been, is, and always will be going on throughout the world—as well as a firm working basis for the solution of the pressing problems and social unrest of today."

In discussing the developments in sociology, Professor Charles A. Ellwood says: "The most pronounced tendencies of present day sociology are: (1) To stress the importance of the mental side of social life and so the close interdependence of psychology and sociology; (2) to overcome 'particularism' by an organic or synthetic view of the social life; (3) to develop a composite method which shall synthesize all minor methods of social research and investigation. Perhaps we should also add that there is a pronounced tendency to develop sociology at the present day in the interest of ethical ideals and of social reconstruction. This tendency, however, is not shared by all the sociologists of the day. A minority protests vigorously, not only against ethical sociology but against any connection of sociology with practical social movements. Other tendencies of contemporary sociology will be manifest as we proceed with recent developments, but these four tendencies are pronounced in the work of present day sociologists."

As to anthropology, Professor Clark Wissler has this to say:

"Anthropology has at hand several important techniques by which the student of man can undertake the analysis of international situations involving questions of culture; it is also ready to aid in the maintenance of mental health by the same approach; further, it is equipped to join with the sociologists and the psychologists in determining what is innate in man and what constitutes racial individuality; again with its anthropometric methods it is prepared to take up with geneticists the problem of human inheritance. In each such attack anthropology will bring knowledge of an experience with time perspective in human affairs, with the process of culture, and the geographical distribution of cultures and races. Without these it is difficult to see how satisfactory progress can be achieved. But the point of attack will be the great group of human problems now arising from the swirl of our national population with its many diverse racial elements. Old cultures are here to be made over according to new patterns, and what is innate in man is also to be recast for better or for worse. As one looks back over the career of anthropology, as sketched at the beginning of this section, he sees ample justification for anticipating new triumphs of the empirical method when the departments of anthropology-to-be in our universities concentrate upon this problem. Then side by side with genetics, sociology, psychology, etc., anthropology will make effective use of her talents, and the science of man will come into its own."

Progress is described by Prof. John M. Parker in his chapter on economics:

"Progress is like a river in that, while there is always some water on both sides of the river-bed, the depth of channel swings from side to side. It is like an inchworm because it holds onto its present footing with its conservative hind feet while its progressive front feet are groping here and there for some new hold. The hind feet never let go until the front feet are firmly planted, and as soon as the hind feet have a firm hold in the new spot the front feet let go and begin their groping, and both are necessary to the animal's system of locomotion. Even so do the conservative and radical lobes of the social mind. And progress is like a tree in that after all it does not change its locus, but sends its roots deeper into the past and into the knowledge of the physical universe, as it sends its trunk higher and puts out its thousands of branches and leaves. And, finally, it is like the frog climbing out of the well in that it does not hold all it gains (malgre the inchworm), but is continually slipping back or finding the ground give way beneath it."

This composite volume, based on the theory that every social difficulty we now face finds its solution not in one science, but in many, and that we can arrive at these solutions only after a thorough study of their various phases is highly useful, although silent on the influence of the Church and Christianity. Whether this means that neither has been a factor during the past and present generation, or whether it represents the indifference of the modern scientific mind it is difficult to say. The fact remains that there are only scanty references to them.

\**Social Progress*. By Ulysses G. Weatherly. Philadelphia: J. B. Lippincott Co. \$3.00.

*Recent Developments in the Social Sciences*. Philadelphia: J. B. Lippincott Co. \$3.50.

*The Idea of Social Justice*. By C. W. Pitkin. New York: Macmillan Co. \$3.00.

*Teaching the Social Studies*. By Edgar Dawson. New York: Macmillan Co. \$2.00.



IN AN address before the American Association for Labor Legislation, John B. Andrews emphasized how modern industry has created many perplexing problems and that the just and satisfactory solution of these problems is coming more and more to depend upon coöperation by social scientists, progressive business managers, labor officials, and legislators particularly "to the end that legislation is the public interest to make desirable remedies permanent and universal in application."

To an ever increasing degree is the effort toward embodying certain fundamental ideas in remedial legislation, and Charles W. Pitkin, a Rhodes scholar, now on the faculty of the Louisiana State University, has written a book which he entitles *The Idea of Social Justice* which is a study of legislation and administration and the labor movement in England and France between 1900 and 1926. Professor Adams of Oxford points out in his introduction that the volume based on patient investigation of the main sources of evidence is the first attempt by a comprehensive survey to examine how the idea of social justice is finding new forms of expression in two of the great nations of the world, and that it deserves a generous welcome. "The significance of each generation," he says, "lies in the effort it makes toward the realization of a higher measure of justice among its members. There are dead periods—winter and night—in history as well as times of light and quickening. We live in a period of great change. It is far more complex than everything that has been before, and far more difficult of interpretation and of direction. But that which alone can give order and cohesion to the efforts of society is the controlling idea of social justice."

Mr. Pitkin's purpose in this book is to get at certain common factors in the social movement of England and France since 1900, especially as this is to be found expressed in law, opinion, and political events. His study provides an outline of the social legislation of these years in both countries, and also endeavors to link up this legislation with the development of administration.

Here again, as in the preceding two books, the Church and Christianity generally are ignored. There is no reference to the active and stimulating and impressive demands of sundry Church bodies in England in behalf of social justice. The whole problem is treated as if it were one of politics and administration solely.

Students and workers will find much that is highly helpful and useful in these volumes, but Christian students and workers will also find much that is useful and helpful in the statement presented by a group of Church social workers, headed by Bishop Brent of Western New York, on the occasion of a diocesan conference held in that city in connection with the annual meeting of the New York State Conference of Charities and Correction:

"Grateful for the Bishops' Crusade and believing that it can result in turning the hearts of many to the living Christ, we would venture to express the hope that crusaders and parish priests alike may try to lead men to find Him in the service of humanity, as well as in the inner experience of their souls. Indeed, we believe that the Christian experience is not complete until, with Christ, we have so identified ourselves with humanity that its joys, its sorrows, and its needs become as our own, and in trying to meet these needs we find ourselves face to face with Christ and God, even as the Master said: 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.' This sense of the oneness of the individual with all members of the great human family was nobly expressed by a present-day leader when he said: 'Years ago I recognized my kinship with all living beings, and I made up my mind that I was not one bit better than the meanest of the earth. I said then, and I say now, that while there is a lower class I am in it; while there is a criminal element I am of it; while there is a soul in prison I am not free.' Here we have a striking expression of the mind which was in Christ Jesus and which we are bidden to have in us.

"Since, in a successful Bishops' Crusade there must be a conviction of sin, let it, therefore, be a new conviction in that it shall involve not only the recognition of responsibility in our personal relations with God but also the recognition of our individual responsibility for the sins of social injustice, crime, oppression, and division. . . .

"Salvation must be sought; let us recognize no salvation as true which does not include the achievement of a deep, abiding sense of brotherhood. . . .

"Let it be the glory of the Bishops' Crusade that it achieves the synthesis between mysticism and service, between personal and social salvation; that, in the language of one of the great spirits of our Church, it 'fuses personal piety with the social passion.'"

## AROUND THE CLOCK

By Evelyn A. Cummins

RECENTLY there appeared a very interesting yet extremely pathetic account of the children of the Russian Revolution in the *Illustrated London News*. Lancelot Lawton, the writer of the article, is the author of the book called *The Russian Revolution*.

He tells a story of a Russian child who was taken to church in London. When asked what she thought of it, she solemnly answered, "It is opium for the people." In Russia, says Mr. Lawton, children are deliberately set against their parents. He says, "Not long ago some Communist children wrote in the *Isvestia* (a State newspaper): 'We, the godless ones, are waging active war against our religious parents'; whilst the pupils of an elementary school sent this note: 'We understand what it is to be Pioneers (Communist children). They are the chaps who believe in neither God nor devil, and who do not wear crosses.'"

"It is a common practice for children to speak at public meetings, and sometimes these child orators denounce their parents as exploiters and counter-revolutionaries. Instances have occurred where children summoned parents to meetings and delivered Communist speeches to them."

The description of their living conditions is quite horrible.

"The plight of the orphans of the Revolution is unimaginably bad. At least a million and a half of them are homeless. In the town these vagabond boys and girls roam about in groups; in the country they scamper wild over the steppe like packs of wolves. When night comes they huddle into deserted doorways, or squeeze themselves into sewer pipes, whilst large numbers take shelter amongst the tombstones in the cemeteries. Often in the winter—the Russian winter—their covering consists of no more than old newspapers."

"Hundreds of thousands of children," said M. Lunarchasky, the Bolshevik Commissar of Education, "have degenerated into a state of semi-savagery, some bordering on idiocy, whilst others had their wits so sharpened by collision with life that they have become dangerous enemies of society. This problem is the most terrible ulcer on the Soviet union's body."

"Most of these children have committed every vice that it is possible for a human being to commit. They drink vodka, take drugs, gamble, smoke, and steal. The official criminal records of one district describe the trial of some children who had killed, roasted, and eaten their sister. Few of the vagrants have escaped consumption, and large numbers are suffering from loathsome diseases. Many have become prematurely old and wrinkled. Could anything be more sad than to see little children with the experienced, puffed-out faces of middle-aged rascals? If to look at them is pitiful, to talk with them is more so. And the things that they say sound all the more terrible because they are said with an air of childish boastfulness. 'I am sick of women.' 'I know the world.' 'If you don't rob, you don't live.' The delirium of revolution is still in their baby heads. 'He's a *dourjoui*; he ought to be shot!' Phrases of this kind are frequently on their lips. The shooting of men is regarded by them with no more horror than the killing of bugs. They do not know what evil is; for them there is no evil."

KEBLE'S *Christian Year* was first published in May, 1827, and the centenary was celebrated this summer at Hursley. John Henry Newman said *The Christian Year* was "the most soothing, tranquilizing, subduing work of the day. If poems can be found to enliven in dejection and to comfort in anxiety, to cool the over-sanguine, to refresh the weary, and to awe the worldly, to instil resignation into the impatient and calmness into the fearful and agitated—they are these."

And Sir William Robertson Nicoll said of the book in the *British Weekly* at the beginning of the World War in August, 1914:

"'In quietness and in confidence shall be your strength,' John Keble chose the text as a motto for the title-page of *The Christian Year*. In his preface to that beautiful book he explains that 'next to a sound rule of faith there is nothing of so much consequence as a sober standard of feeling in matters of practical religion.' We can hardly overrate the importance of such a standard. . . . The real test of religion pierces deeper than conduct; it is more personal and intimate than theology. Between a saint and a Laodicean the radical difference is discovered in the tone and temper of the soul. . . ."



## EDWIN STEVENS LINES, BISHOP

BY THE REV. J. W. VAN INGEN

EXAMINING CHAPLAIN, DIOCESE OF NEWARK

THE death of Bishop Lines will be felt as a great loss and sorrow, alike in the diocese of Newark, in the Church at large, and to the community in which he lived and worked. At the convention last May he had given over the work of the diocese to Bishop Stearly, while he said he did not wish yet to resign, hoping to finish out twenty-five years in the office, which would have been in November, 1928.

At that time he was quite like himself, but the heat of the early summer prostrated him and, while he came back refreshed in September, he never regained his strength. He kept at home a good deal and after a brief illness, on October 25th he passed to his rest and, please God, his abundant reward. His mind and his remarkable memory held clear and strong to the last.

He was born November 23, 1845, in Naugatuck, Conn. After a rudimentary schooling he went to work there in a rubber factory, saved and planned and got a fuller preparation at the Episcopal Academy in Cheshire, and worked his way through Yale, graduating in the class of 1872. After a year at the Yale Seminary and another at Berkeley, he was ordained in 1874 and became rector of Christ Church, West Haven. Five years later he was called to St. Paul's Church, New Haven, where he remained for twenty-four years, leaving to be consecrated on November 18, 1903, as Bishop of Newark.

In each of these twenty-four year periods he accomplished great results, by great, persistent industry. At New Haven he gave four hours of the morning to study, asking not to be disturbed except for weighty cause. The afternoon was for parish calls and funerals, the evenings for guilds and clubs. He was most devoted in his attendance at functions of every good sort, not merely for the social pleasure but for the support of all concerted action for worthy purposes.

In the same line was his earnest interest in all public matters. The Library, the Historical Society, the Charity Association, found him ever ready to advise or to direct. When he left New Haven, he was prominent in practically every philanthropic organization of the city.

As Bishop of Newark he followed the same habit of life. Few bishops have ever had the wide and intimate acquaintance, which he gained almost at once, with the people of his diocese, an acquaintance based on honest interest in the welfare of the individual and especially of those he often spoke of as "the people in the hard places in life." He saw the diocese of Newark grow to double strength. He drew the people together and brought about a spirit of good will and coöperation. He was glad to have people confer together. He fought against dispute. It seemed easy for him to let his kindly and wise influence go out to all sorts and conditions of men.

In the Church at large his usefulness was recognized and he was prominent in the old Board of Missions, and later in the National Council, in the Church Building Fund, and as president of the trustees of the General Seminary for many years, though he was a Berkeley graduate.

FEW who heard or read it will forget his stirring forward-looking sermon at the General Convention in Portland in 1922. "Ye have compassed this mountain long enough. Turn ye and take your journey to the hill country." With all his reverence and love for the old, he was always wide-visioned and clear-seeing for the new and faithfully optimistic of the future.

In 1925, the Rev. Wilson R. Stearly was elected suffragan bishop, and two years later coadjutor. The relations between the two were like that of father and son, considerate, trustful, affectionate, the younger always ready and ever eager to take up the burdens of the elder; and the future of the diocese is bright in the memories of Bishop Lines and the expectations of the strong, fine leadership of his successor.

Many will speak of the wisdom and prudence of him who has gone from us, for he was greatly and widely appreciated as well as loved. The following extract from his address to his clergy on the first anniversary of his consecration tells of an ideal of personal religion, which was wonderfully built into his own life:

"The Church expects that in every community there shall be one man who leads a blameless life as an example to all about

him; one man who has consecrated himself like his Master for the sake of others; one man who stands with boundless courage for all good causes and first of all for good religion; one man whose patience never fails; who never loses his temper, who never resents injuries, who is a non-conductor of prejudices, ill will, and detraction; one man who knows no distinction in his ministry among men, while he lets his heart go out, as did the Master, toward those who are in the hard places in life; one man who is always kind, considerate, restrained in speech, gentle in judgment, strictly just, interested especially in the uninteresting people because they are the children of God for whom Christ died—and that man is the parish priest."

May he rest in peace and may light perpetual shine upon him.

His body lay in state at Trinity Cathedral from half past eight to ten on Thursday and the burial service was said at eleven, by Bishop Stearly, Dr. D. S. Hamilton, and Bishops Lloyd, Matthews, and Murray—a very simple, strong, hopeful service. The hymns were *There is a Blessed Home*, *Fight the Good Fight*, and *Jesus Calls Us*. Four other bishops were present, Bishops Knight, Atwood, Ferrando, and Cross; also Dean Fosbroke of the General Seminary, Dean Robbins of the Cathedral of New York, Dr. Pardee, secretary of the House of Bishops, and Dr. Davis, secretary of the House of Deputies, a score of leading pastors in other churches in Newark, and among them Dr. William J. Dawson of the historic First Church of Newark, a warm friend and ardent admirer. Mayor Thomas L. Raymond was one of the honorary pallbearers.

## JOKES

WE WONDER sometimes whether Churchmen at home, when reading missionary papers, consider that they are reading news or jokes. For example:

Our Chinese work in Manila has been inspiringly successful. But as it all hangs on one man we have for seven years now been asking that two young clergymen would come out to us and qualify for this work. There has been no response—not one in seven years. That's no joke.

It has been urgently desirable that we should have a high-grade school for Filipinos. The Department of Missions agreed immediately, appropriated money, and appealed for school masters—ordained or unordained. That has been going on for seven years too. That's no joke.

Mrs. Massey began a very useful kindergarten at St. Luke's and thereby influenced children and parents in a way and a place that made such influence a valuable asset to the Church. She was compelled to leave in January, 1926. No one came to take her place, although appeals were made several months in advance of leaving. The daughter of an army chaplain carried the kindergarten on until her marriage; the wife of an army officer continued it until now. Both of these were Church girls. They happened to be here. Now there is no other Church girl in the army or out of it. So St. Luke's kindergarten must be closed. That's no joke.

New York *Life* is all jokes. Life in the Church's missions is no joke at all. When we say we need help we are talking most seriously. Will those who read this note please do one of two things: 1.—If they are young, write to the Church Missions House and offer their services; 2.—If they are not young, look up a youngster and send him or her to the Church Missions House that new workers may come out here to keep the Church a-going? These are three only of many places where help is needed. Help is needed badly and it is needed quickly. This is no joke.

—BISHOP MOSHER in the *Diocesan Chronicle* (Manila).

## KEEPING SUNDAY

THERE are enough holidays for most of us. Sunday differs from other holidays in the fact that there are fifty-two of them every year. Therefore, on Sundays go to church.

Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold facts the average man does not thus worship or thus dedicate himself! If he stays away from the church he does not spend his time in good works or in lofty meditation.

—Theodore Roosevelt.



# 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 KULING SCHOOL

To the Editor of *The Living Church*:

THE FRIENDS of the Kuling School have been so singularly constant in their care of the school that I feel it is due to them that they should know how things stand. I am wondering if you will do me the favor of giving space to this letter? They already know of the unexpected and heavy expense that has resulted from the upheaval in China and the necessary return of the staff to this country. All this they have generously taken care of.

At present the situation is practically chaotic. One thing is certain: The school must be ready to reopen whenever the missionaries and their children are back in their homes. It is possible, even though it may not be probable, that the school must be ready next autumn. Things are moving so rapidly in China that nobody can guess what will be.

Meantime there are certain continuing expenses: for the care and upkeep of the property, for financial obligations to certain members of the staff who reached this country too late to establish themselves for the current academic year. These things must be provided for. The trustees feel sure that those who have made it possible for Kuling to be so firmly established will be unwilling to allow the school to be put in jeopardy.

Personally I have no doubt that the faith of the trustees in the friends of the school will be justified.

(Rt. Rev.) A. S. LLOYD,

Chairman, Board of Trustees of the Kuling School.  
New York, November 4th.

## THE LAUSANNE REPORTS

To the Editor of *The Living Church*:

IN YOUR ISSUE of October 29th, you indicate that you have not seen Lausanne Report No. 7, on The Relation of United Christendom to Existing Churches, printed in any of the Church papers. Please let me call your attention to the September 17th issue of the *Southern Churchman*, page 8, where this report appears in full.

While I am writing, let me take this opportunity to say that I have not seen such comprehensive and accurate reports of the World Conference on Faith and Order as those appearing from time to time in *THE LIVING CHURCH*. This reader wishes to commend you for your reportorial and editorial treatment of this great conference. You have done a splendid service in giving it so much space and in treating it with the care and evident earnestness which it has received at your hands.

(Rev.) THOS. F. OPTIE.

Burlington, N. C.

## IS MODERN YOUTH FRIVOLOUS?

To the Editor of *The Living Church*:

THOSE who charge the youth of today with being frivolous, with paying no heed to the worthwhile things of life, will find food for thought in the results of a questionnaire distributed in the senior and junior high schools of Ambridge, Pa., recently.

It covered the activities of the boys and girls during the hours they were not in school, including Saturdays and Sundays. They were asked to give serious consideration to it and to answer its questions accurately. They were not required to sign their names. The nature of the answers indicate that the boys and girls were very careful to give correct answers. A casual story of the answers would lead one to believe that the youth of today is just as serious minded as young folks of any age have ever been, that the young men and women are just as ambitious and often are making better use of time than their elders.

The answers indicated that 75 percent of the young folks attend church, and the Ambridge *Citizen*, in commenting, points out that the adult population of the town does not do as well. Forty per cent are earning money, 77 per cent expect to finish high school, and 47 per cent hope to go to college. On a certain date 50 out of 555 went to a show, 112 were just "down street," 96 at home, 5 were at prayer meetings, and 9 had "dates." The pupils average reading 10 books a year, but 33½ per cent have not read a book in the past year. The favorite

books of the pupils, however, may not be quite so promising.

What probably needs serious consideration by adults is what the 112 "down street" were doing, the question of their reading, and the fact that a number reported that the thing they disliked most was work. Of these it is probable that the matter of reading can be most easily influenced. And this raises the question of the control of the character of books available for reading in the public library, and the question of whether or not a book unfit for youth to read should be on the shelves of a library, and who shall determine what is fit and what is unfit.

Can we build up a taste for good literature which will cause a rejection of the unsavory? (Rev.) G. PHILIP JUNG.

Swissvale, Pa., October 19, 1927.

## "THE INDIGESTIBLE ANGLICAN"

To the Editor of *The Living Church*:

COULD anything be more to the point and correct than what appeared on page 827 of *THE LIVING CHURCH* of October 22d, over the name of the Rev. S. D. McConnell? I hope it will be read by more than subscribers to your Milwaukee weekly. I fear that were I to attempt to enumerate all the good points of the author of *The Indigestible Anglican* my letter would be too long to make publication in full practicable, so I won't attempt it.

WM. STANTON MACOMB.

W. Philadelphia, Pa., October 24th.

## ST. PAUL'S NORMAL SCHOOL

To the Editor of *The Living Church*:

I AM SURE you will be willing to let your readers know how the St. Paul Normal and Industrial School is progressing with its building program. Early in the year we set out to raise \$100,000, toward which the General Education Board pledged \$33,333.34, or one-third of the amount asked for. We, the American Church Institute, and the school, soon found that this sum would not be sufficient to erect and equip the much needed buildings and cancel the school's outstanding obligations, hence our objective was placed at \$200,000.

I am sure your readers will be pleased to learn that we are moving toward the goal. The first of October found us short of the goal by \$68,000, and an appeal from the school to its old friend, Mr. Julius Rosenwald, brought his pledge of \$10,000 on condition that the school raise the remaining \$58,000 by December 31st. The institute and the school will renew their efforts to meet Mr. Rosenwald's offer.

Surely Churchmen will not allow the offer of Mr. Rosenwald, our Jewish friend, to be lost. Will not our rich and well-to-do Churchmen respond at once, and thus make the principal's seventieth birthday, December 20th, the happiest of all the days of his forty years as principal of the school? I beg your readers to come to our rescue. Checks may be made out to Mr. Charles E. May, treasurer, or to the treasurer of the institute, marked "Special for St. Paul's Building Campaign."

(Ven.) JAMES S. RUSSELL,

Principal and Archdeacon for Colored Work.  
Lawrenceville, Va., October 26th.

## DR. BARTON'S VIEWS

To the Editor of *The Living Church*:

I THINK YOU HAVE performed a real service to the Church in securing and publishing Dr. Barton's article. Those of us who know Protestantism thoroughly, know that in effect he speaks for the practically united sentiment of Protestantism.

V. D. CRONK.

La Grange, Ill., October 22d.

## "THE ELIZABETHAN CHURCH"

To the Editor of *The Living Church*:

IN YOUR ISSUE of October 29th, Cardinal Bourne is asserted to have called the Church of England "the Elizabethan Church." To those of us who have been fed up on Henry VIII for years and years, this statement coming from such a source is at least refreshing.

(Rev.) ROBERT B. GOODEN.

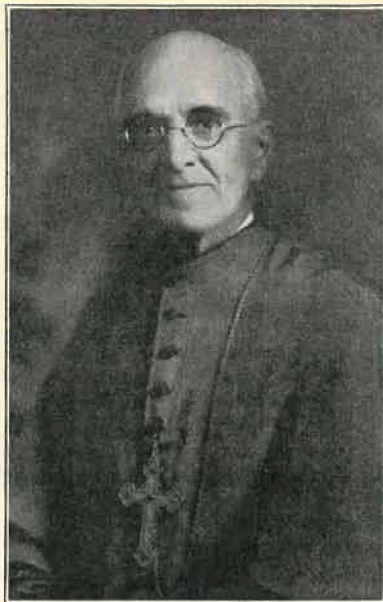
Los Angeles, November 3d.





**CONVALESCENT**

The Rt. Rev. George H. Kinsolving, D.D., Bishop of Texas, who is recovering from a recent injury (*Story on page 57*).



**CELEBRATES DOUBLE ANNIVERSARY**

Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, who celebrated on November 8th his seventieth birthday and the twenty-seventh anniversary of his consecration by presiding over a special council called to elect a coadjutor.

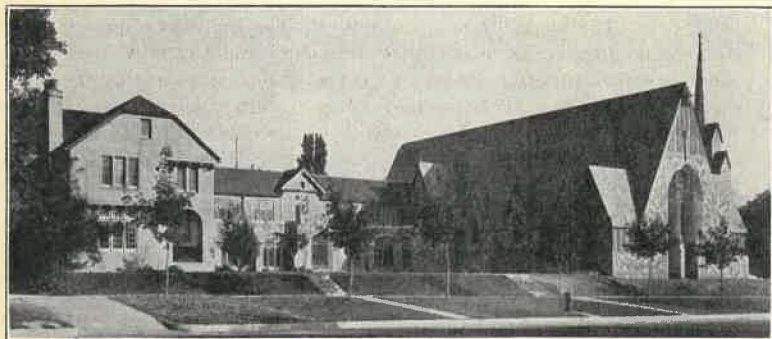


**THE PRESIDING BISHOP**

Photographed as he was entering Albany Cathedral for the Congress Mass.

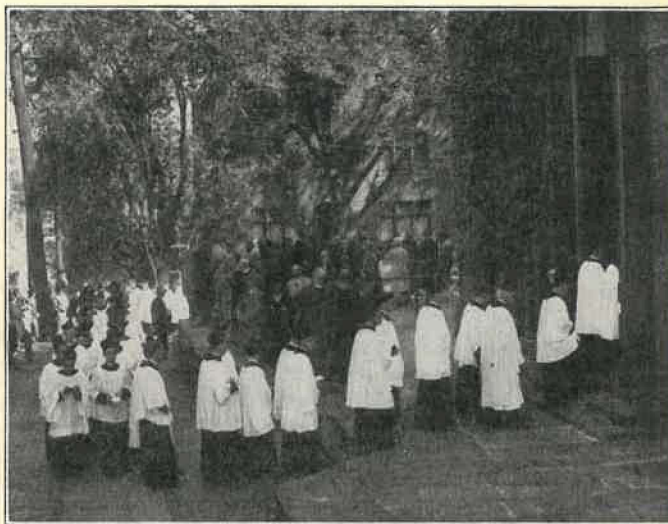
# Church News in Pictures

## The Catholic Congress



**NEW ST. PAUL'S, SALT LAKE CITY, UTAH**

Showing church, parish house, and rectory (*Story on page 45*).



**THE CONGRESS PROCESSION**

Entering the Cathedral of All Saints, Albany, at the beginning of the solemn Mass.



*Wide World Photo.*

**BISHOP MANNING AND THE DARLINGTONS**

At the dedication and laying of the cornerstone of the Church of the Heavenly Rest, New York. Left to right: Bishop Manning, Rev. Elliott Darlington, Rev. Gilbert Darlington, Rt. Rev. James Henry Darlington, and Rev. Henry Darlington.



**BISHOP OLDHAM AND ATTENDANTS**

Left to right: Rev. Louis Van Ess, diocesan secretary of religious education; Ven. C. E. S. Rasay, Archdeacon of the Mohawk; Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany; and Rev. Harold P. Kaulfuss.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

HISTORICAL SKETCHES OF THE HOLSTON VALLEYS. By Thomas W. Preston. (Kingsport Press.) \$1.00.

A PIECE of history of a very important part of the history of our country, which is remarkably well written and by one who knows about what he writes.

In this book we are told the story of the Scotch-Irish in the pioneer days of our country. To trace whence came their ideals and patriotism is not necessary, for we are told in this book of some two hundred pages of their ideals and patriotism which had no little to do with the very foundation of our present civilization. They came to this country first to Pennsylvania, because they thought the peace-loving Quakers would receive them with open arms. The Quakers, however, did not receive them with open arms, but rather turned the cold shoulder on these new arrivals. They determined to seek homes in Virginia, west of the Blue Ridge Mountains, and so they traveled down the valley of Virginia, where many of them settled, whose descendants are in that part of Virginia today, and have for generations been prominent citizens of the Old Dominion. But their pioneer spirit urged many of them to travel farther on, and thus they came to the Holston Valleys.

They were generally a profoundly religious people, bringing the Bible with them—whatever else they had left behind—and as soon as possible they erected log meeting houses in which to assemble for the worship of God, with school houses hard by.

Search the human race over and you cannot find purer Anglo-Saxon stock than these Scotch-Irish who settled in the Appalachian Highlands. They were the true pioneer stock, brave, inured to hardship and dangers, of magnificent physique; nothing could withstand them.

These people made Kingsport, Tenn., a kind of center, as the Indians had done before them, and moved from this center in many directions, especially westward. They encountered not only hardness of life, but the Cherokee Indians, and the Indians were troublesome, making many raids on these strange newcomers, and yet why not? The less said about the treatment of the Indians, even in these early days, the better for us. These people not only contended with the Indians, but whenever occasion came, in connection with our Independence, they were ready to lend a helping hand and a strong hand. The news came across the mountains that Tarleton was devastating Carolina, and they hurried across the mountains. Dressed in homespun, wearing coonskin caps and armed with rifles, they presented a picturesque appearance. They reached King's Mountain in the nick of time and Tarleton was defeated and forced to join Cornwallis at Yorktown where the surrender to Washington took place, and we were delivered from British rule and became an independent people.

Is it any wonder that such people with such a history and with such ideals, confronted with such a situation as in the early days of our country, should stand first, last, and all the time for religious liberty; should enact laws, especially in reference to religion, drastic and carried out with a strong hand; should contend to the bitter end for freedom in government—independent of any foreign power; should be the first to form a Declaration of Independence as given in the famous Fincastle Resolutions, January 20, 1775; and should give themselves, mind, heart, and soul to education, simple and free from adornment? Although their method of education was harsh, unthinkable in the light of modern psychology, the results in the lives of their generation and in succeeding generations clearly prove that their method was suited to the pioneer days.

Our belief in heredity is so strong that we cannot agree with the publishers Foreword, *i. e.*, the closing words of the last sentence: "now a vanishing people." The funda-

mental principles for which they stood, developed by education and contact with many minds of many people, still live in their descendants who are scattered here and there throughout the length and breadth of our land.

Thomas W. Preston of Bristol, Tenn., the author of this historical sketch, is a member of the Virginia and Tennessee Historical Societies and other societies; and it is altogether fitting that it should be published by the Kingsport Press, Kingsport, Tenn.—an attractive volume, well worth reading. We notice on the cover the words Holston Historical Library, and we hope the author will add other volumes to this series.

M. P. L.

## TRACTS

UNDOUBTEDLY there is a certain type of person that will always be scornful of a tract, but whatever he may think of them, tracts have come to stay, and today we have tracts that are at once more attractive, more readable, and more to the point than any tracts we have ever seen before, *Eucharistic Tracts* (Catholic Literature Assn., London, and 2013 Appletree street, Philadelphia. 10 cts. each) are an exceedingly attractive series of booklets which have been published in connection with the Anglo-Catholic Eucharistic Congress in London. The subjects are: A Right Spirit, Sacrifice and Food, Divine Worship, A Simple Guide for Worshippers, Grace and Prayer, Love Divine, Sacraments and Divine Power, and Prayers for the Presence. These tracts are essentially for Church folk who have had some training in the things of God and have a proper desire to become more devout communicants. They are well written, devotional, and very much to the point. For still more popular distribution the same publishers offer us *American Tracts* (5 cts.) which form an American edition of the popular English series of John Bull Tracts adapted for American distribution. This series is written in a simple and popular form which puts the great truths of the Christian religion in language which the simplest communicant can understand. Obscure theological terminology is studiously avoided and each tract is headed with a simple and often amusing cartoon which gathers up the subject of the tract in an amazing fashion. These tracts have had a remarkable popularity in England and they deserve the same interest in this country.

The *Saints and Servants Series* (Holy Cross Press) is, as the name implies, a series of pamphlet lives of great saints and servants of the Church for popular distribution. Bishop Campbell writes on St. Thomas Aquinas, the Curé d'Ars, Bishop Smythies, and Bishop Patteson; Father Hughson writes on St. Clara of Assisi, St. Francis Xavier, William Law, and William White; while Father Gorham and Father Orum write on Father Lowder, and St. Germanus of Auxerre. These tracts sell for 10 cents each. A tract case, well furnished with the above-mentioned tracts and booklets, will no doubt prove an attractive and valuable addition to the equipment of many a parish church.

J. D. H.

TO THE MANY collections of anecdotes for use as illustrative material by preachers and Sunday school teachers a new addition is *Wings*, compiled and edited by Gordon Hurlbutt, Th.D. (Louisville, Ky.: Standard Press. \$3.00). The distinctive feature of this collection is provided by the method by which it was got together. The "ministers of ten leading denominations" were invited to send in true stories arising out of their experience; nine judges awarded four prizes for those considered the best, and the volume consists of the four hundred or so stories sent in for the competition. The prize winners received sums varying from one hundred to twenty-five dollars for their stories.



# Church Calendar



## NOVEMBER

13. Twenty-second Sunday after Trinity.
20. Sunday next before Advent.
24. Thursday, Thanksgiving Day.
27. First Sunday in Advent.
30. Wednesday, St. Andrew, Apostle.

## CALENDAR OF COMING EVENTS

### NOVEMBER

15. Synod of Province of New York and New Jersey, Rochester, N. Y.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### SUNDAY NEXT BEFORE ADVENT

St. Edward the Martyr, New York.  
St. Stephen's, St. Louis, Mo.  
St. Mark's Chapel, Howe, Ind.  
Howe School, Howe, Ind.

## APPOINTMENTS ACCEPTED

BURROUGHS, Rev. NELSON M., formerly curate at St. Paul's Church, Syracuse, N. Y. (C.N.Y.); to be rector of St. Mark's Church, Syracuse, N. Y.

COBB, Rev. RODNEY F., formerly curate at Trinity Church, New York City; to be rector of Christ Church, Austin, Minn. Address, 406 St. Paul St. December 1st.

DEACON, Rev. PERCY R., formerly rector of St. Peter's Church, Brushton, N. Y. (A.); to be rector of St. Philip's Church, Norwood, N. Y. (A.) Address, 31 Prospect St.

HOUGHTON, Rev. F. PERCY, formerly rector of Epiphany Church, Glenburn, Pa. (Be.); to be rector of St. John's Church, Lancaster, Pa. (Har.) New address, St. John's Rectory, Lancaster, Pa. December 1st.

MARTIN, Rev. KENNETH D., formerly rector of Trinity, Cranford, N. J.; to be rector of St. Matthew's Church, Kenosha, Wis. (Mil.) Address, 704 59th Place.

MELCHER, Very Rev. LOUIS C., formerly Dean of St. Luke's Cathedral, Ancon, Panama Canal Zone; to be rector of Trinity Church, Clarks-ville, Tenn. November 15th.

OTIS, Rev. CHARLES P., S.S.J.E., formerly assistant priest at Church of the Advent, San Francisco; to be rector of that church. Address, 162 Hickory St., San Francisco.

STORY, Rev. GEORGE CARLETON, formerly rector of St. Luke's Church, Dixon, Ill. (C.); to be rector of the Church of the Mediator, Chicago. Address 11051 South Hoyne Ave.

## NEW ADDRESS

BLACKSHEAR, Rev. WILLIAM S., student at Oxford University, Oxford, England; 10 Bell-broughton Rd.

## ORDINATIONS

### DEACON

UPPER SOUTH CAROLINA—On Tuesday, November 1st, the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina, ordained C. B. LUCAS deacon in St. John's Church, Winnsboro.

The candidate was presented by the Rev. A. R. Mitchell of Greenville. The Rev. A. E. Evison of Columbia read the epistle, the Rev. A. Rufus Morgan of Columbia read the litany, and the Rev. Lewis N. Taylor of Columbia preached the sermon.

The Rev. Mr. Lucas is to be deacon-in-charge of St. John's Church, Winnsboro, and St. Mark's Church, Chester, with address at Winns-boro.

### PRIESTS

CHICAGO—On All Saints' Day the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, advanced the Rev. WILLIAM TULLBERG to the priesthood in All Saints' Church, Chicago.

The rector of the parish, the Rev. F. E. Bernard, presented the candidate; the rector of Holy Cross Immanuel, Chicago, the Rev. T. N. Harrowell, read the litany; and Bishop Anderson preached the sermon.

Mr. Tullberg will continue his work at St. Ansgarius Swedish Mission, Chicago, where he served his diaconate.

MINNESOTA—On Sunday, October 30th, the Rev. CRAWFORD WILLIAM BROWN was advanced to the priesthood by the Rt. Rev. F. A. McEl-wain, D.D., Bishop of Minnesota, in the Church of St. John the Evangelist, St. Paul.

The candidate was presented by the rector, the Rev. Frederick D. Butler, and the sermon was prepared by the Rt. Rev. Edward M. Cross, S.T.D., Bishop of Spokane. In addition to Bishop Cross and the Rev. Mr. Butler, the following joined with the bishop in the laying on of hands: The Rev. Messrs. F. L. Palmer, D.D., E. Croft Gear, H. G. Wrinch, and P. R. Palmer.

The Rev. Mr. Brown will continue as curate at the Church of St. John the Evangelist.

SOUTH DAKOTA—On All Saints' Day, in Calvary Cathedral, Sioux Falls, the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, advanced to the priesthood the Rev. CONRAD H. GESNER, canon missionary of the cathedral.

Bishop Burleson preached the sermon. Bishop Roberts read the litany and united in the imposition of hands together with Dean Wood-ruff, the Rev. Messrs. Valentine Junker, Arthur Melbourne, George B. Scriven, and Homer E. Grace.

## DIED

COOK—Entered into life eternal, October 20th, at the home of her sister, Mrs. N. A. Platt, in Oneonta, N. Y., Miss LOUISE COOK. The funeral was held at the home of a nephew in Afton, N. Y., with burial in the village cemetery. Miss Cook was a teacher for many years in the public schools of Wisconsin. Throughout her life she was a faithful and active communicant of the Church.

"Blessed are the pure in heart, for they shall see God."

HAYES—CAROLINE R., widow of Charles HAYES, mother of the late Charles Harris Hayes, D.D. Entered into life eternal on the eve of All Saints', at Madison, N. J.

"Make her to be numbered with Thy Saints in glory everlasting."

STONE—Entered into rest at Swanton, Vt., on October 26th, the Rev. Dr. EDWARD SAWYER STONE, in his sixty-fourth year.

"Lord all pitying Jesu Blest, grant him Thine eternal rest."

## MEMORIALS

### Arthur Lacey-Baker

In loving memory of ARTHUR LACEY-BAKER, Mus.B., who entered life eternal, November 8, 1921. R. I. P.

### William Stanley Emery

In the death of Rev. WILLIAM STANLEY EMERY, rector of St. Paul's Church, Concord, N. H., city and state, as well as parish and diocese, have suffered an enduring loss.

Stanley Emery added to the lustre of the Emery name, so widely known for half a century in Christian work. He was a militant citizen, a devoted father and friend, an untiring pastor, beneath which manifestations of Christian character there throbbed a humble heart, hourly communing with his Saviour. Serving at General Convention, and on many diocesan committees, he brought to bear not only piety and sacrifice, but unswerving, courageous integrity, and a seer-like concept of the Church's mission.

The Standing Committee of New Hampshire, acting for the diocese, hereby records with peculiar affection a sense of bereavement, which every Churchman and every citizen will share. To his widow and children the diocese extends a sympathetic appreciation which time will not lessen. A true saint has blessed our lives and theirs. He rests from his labors. His work and influence abide.

### Rebecca Lewis Evans

Entered into life eternal on Saturday, October 15th, 1927, from her home in Haverford, REBECCA LEWIS, widow of Allen EVANS. Her noble and unselfish life was an inspiration not only for her family but for all who came in contact with her. Especially in St. Mary's Church, Ardmore, where she worshipped for many years, will her loss be sadly felt, for there were centered her deepest interests—to minister to those in need in the community was her greatest joy, and she ever made their individual problems her own. We, who loved her, rejoice in the fullness of such a life, and thank God for her good example. May she rest in peace. H. S. H.

## MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion \$1.00. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

ADDRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

## POSITIONS WANTED

### CLERICAL

AMERICAN, 40, ATTACHED TO WIDELY known London church, reputed forceful preacher and capable organizer, would return to the home-land, being incurably homesick. Wanted: rectorship, curacy (clergy house preferred), L. T., or any live connection. Stipend is of no present importance. Available any time within three months. Address, PRIEST, 22 Marjorie Grove, London, S.W. 11, England.

PRIEST (CATHOLIC), IS AVAILABLE FOR temporary supply work in the East. G-958, LIVING CHURCH, Milwaukee, Wis.

PRIEST OF THE CHURCH DESIRES TO serve as assistant in large parish where he can have charge of the choir and opportunity for giving private vocal lessons. Extensive training in choral and vocal rendition, also in dramatic presentation. City where golf course is located imperative. Address W. J. H-959, LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED CLERGYMAN DESIRES parish. Graduate, good preacher, teacher, active worker, experienced. Correspondence invited. S-957, LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

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

## PAROCHIAL MISSIONS

WOULD YOU LIKE A MISSION BY EXPERIENCED missionary at practically no extra expense to your parish? Address, REV. WALTER E. BENTLEY, Port Washington, L. I.

## UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). ST. EDMUND'S GUILD, 179 Meinecke Ave., Milwaukee, Wis.

ST. 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

**C**ATHEDRAL 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.

**C**HURCH EMBROIDERIES, ALTAR HANGINGS, 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.

**E**MBROIDERED ALTAR LINENS AND SILK Altar Hangings, Burses, Veils, Stoles, Markers, Silk Chasubles. Damasks, Fringes, Linings, Embroideries remounted. Materials stamped for embroidering. Miss M. C. ANDOLIN (formerly with Cox, Sons and Vining), 45 West 39th St., New York. Conferences by appointment. Telephone, Penn. 6288.

## CHURCH FURNISHINGS

**P**AINTINGS, 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.

## PARISH AND CHURCH

**O**RGAN—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.

## CHURCH LINEN

**L**INENS FOR ALTAR AND VESTMENTS—Special width surplice linens. Materials stamped for embroidering. M. C. ANDOLIN, 45 West 39th St., New York. Conferences by appointment.

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

## APPEALS

**H**OLY CROSS PARISH, CORNER BROOK, Newfoundland. A new town—grown up overnight. Greatly in need of a church, rectory, and all the accessories for worship. Our desperate and pressing needs are: an organ, font, altar linen, and a rectory. We are praying that God will touch some heart or hearts so that \$5,000 may be forthcoming immediately to build a rectory, as no house can be hired for that purpose in the town. Other than the rectory we should be glad of second-hand church furniture which may be dispensed with by some established church or churches. N. G. VIVIAN, Rector.

N. B.—Gifts or donations may be sent to me or to Rev. D. R. Bailey, St. Stephen's Church, Fall River, Mass.

**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.

## MISCELLANEOUS

**E**ARN MONEY FOR YOURSELF OR YOUR society selling our high-grade towels, rugs, spreads. Write for plan. QUALITY TOWEL MILLS, Baraboo, Wis.

**G**IFT BOOK, PHILO W. SPRAGUE'S LAST book, the Bohlen Lectures for 1924, will soon be out of print. Remaining copies, \$1.10; a few autographed copies at \$5.10 each. Rev. WOLCOTT CUTLER, 41 Monument Square, Charlestown, Mass.

**H**OMES: BUNGALOWS AND HOUSES. WE make working plans and pleasing designs to your own requirements at moderate cost. Enquire EXCELSIOR PLAN SERVICE, P. O. Box 1944, Asheville, N. C.

**S**OUTH—PRIEST, SINGLE, COMFORTABLE home, would share with brother priest for winter. Address, S-956, care LIVING CHURCH, Milwaukee, Wis.

## CHRISTMAS SUGGESTIONS

**C**HISTMAS CRIBS, DESIGNED AND executed by ROBERT ROBBINS, 5 Grove Court, New York, N. Y. 6½ in. set, at \$5.00 per group. 14 in. set, at \$10.00 per group. Also larger figures, 2 to 3 ft. in height, at \$50 and \$75 per group.

**O**LD 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.

## FOR SALE

**P**ICTURESQUE FLORIDA HOME AMONG wonderful old trees. Paradise for birds, where they appear to sing a *Te Deum* all day long. Small grove of large bearing orange, tangerine, and grape fruit trees. Healthful location. Short drive to Longwood Missionary Park. House has nine rooms, three porches, and several acres of land. Mrs. ESSIE COLLINS MATTHEWS, "The Old Camphor Trees," Longwood, Fla.

## 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.

## BOARDING

## Los Angeles

**V**INE 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

**H**OLY 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.

## Washington, D. C.

**M**RS. 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.

## SISTERS OF THE HOLY NATIVITY

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

## INFORMATION BUREAU



**T**HIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

**A**DVERTISERS IN THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

## RETREAT

**P**HILADELPHIA, PA.: THERE WILL BE a retreat for associates and friends at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., November 16th. Conductor, Father Orum, O.H.C. Retreat begins with Mass at 8:00 A.M., ending at 5:00 P.M. Those desiring to attend will please communicate with the SISTER-IN-CHARGE.

## 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.

## Minnesota

## Gethsemane Church, Minneapolis

4th Avenue South at 9th Street  
REV. DON FRANK FENN, B.D., Rector  
Sundays: 7, 8, 9:30, 11, and 7:45.  
Wed., Thurs., Fri., and Holy Days.

## New York

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

Amsterdam Avenue and 111th Street  
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church school), 9:30 A.M.; Holy Baptism (except 1st Sun.), 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., Week Days (in Chapel); the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Mon. and Sat.), 5:00 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**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**TAQ, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

# BOOKS RECEIVED

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

Calcutta University. Calcutta, India.

*Current International Cooperation.* Calcutta University Readership Lectures, 1927. By Manley O. Hudson.

Harcourt, Brace & Co. 383 Madison Ave., New York City.

*The A B C of Prohibition: An Exposition of Vital Principles and Outstanding Facts.* By Fabian Franklin. Price \$1.00.

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

*The Christian Sacraments.* By Oliver Chase Quick, M.A., Canon of Carlisle Cathedral. Price \$3.00.

Lothrop, Lee & Shepard Co. 275 Congress Ave., Boston, Mass.

*The Children's Year in a Happy Home.* By Mary Howitt. Edited and Abridged by Emille Poulsen. Illustrated by Florence Lilley Young. Price \$1.75.

*The Boy With the U. S. Navy.* By Francis Rolt-Wheeler. With Thirty Illustrations from Photographs, Many of which were furnished by the U. S. Navy. Price \$1.75.

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

*Christianity and Judaism Compare Notes.* By Harris Franklin Hall, professor of Systematic Theology, Garrett Biblical Institute, and Samuel S. Cohon, professor of Jewish Theology, Hebrew Union College. Price \$2.00.

*The Church and the Country Community.* By Edwin V. O'Hara, LL.D., director of Rural Life Bureau, National Catholic Welfare Conference. Introduction by John A. Ryan, D.D., LL.D. Price \$1.25.

*Man, God, and Immortality.* Thoughts on Human Progress. Passages chosen from the Writings of Sir James George Frazer, O.M., F.R.S., F.B.A., Fellow of Trinity College, Cambridge, corresponding member of the Institute of France. Revised and edited by the author. Price \$3.00.

*The Paradox of Religion.* By Willard L. Sperry, dean of the Theological School in Harvard University. Hibbert Lectures, 1927. Price \$1.00.

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

*Party Government In the House of Representatives.* By Paul DeWitt Hasbrouck. Price \$2.25.

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

*The Divine Revolution.* Studies and Reflections upon the Passion of our Lord. By W. G. Peck, author of *The Values of the Sacrament, The Divine Society, Catholicism and Humanity*, etc. Price \$2.40.

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

*Missionary Methods for Church and Home.* Principles and Programs Tested in Practical Experience. By Katharine Scherer Cronk. Edited by E. C. Cronk, D.D. Introduction by Delavan L. Pierson, editor, *Missionary Review of the World*. Price \$1.50.

*America's Future Religion.* By Joseph A. Vance, D.D., LL.D., president Board of National Missions, Presbyterian Church, U. S. A., author of *American Problems, The True and False In Christian Science*, etc. Price \$1.25.

*Are Missions a Failure? A Correspondent's Survey of Foreign Missions.* By Charles A. Selden. Price \$2.50.

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

*Proudhon's Solution of the Social Problem.* By P. J. Proudhon. Including Commentary and Exposition by Charles A. Dana and William B. Greene. Edited with Introduction by Henry Cohen. Price 50 cts.

*An American Pilgrimage.* Portions of the Letters of Grace Scribner. Selected and arranged by Winifred L. Chappell. Foreword by Harry F. Ward. Woodcuts by Lynd Ward. Price 50 cts.

*Daughter of the Revolution: and Other Stories.* By John Reed. Edited, with an Introduction by Floyd Dell. Price 50 cts.

*Kropotkin's Revolutionary Pamphlets.* A Collection of Writings by Peter Kropotkin. Edited with Introduction, Biographical Sketch and Notes by Roger N. Baldwin. Price 50 cts.

*Company Unions. Employers' "Industrial Democracy."* By Robert W. Dunn, author of *American Foreign Investments*, co-author of *The Labor Spy*. With an Introduction by Louis F. Budenz. Price 50 cts.

W. A. Wilde Co. 131 Clarendon St., Boston, Mass.

*Peloubet's Select Notes on the International Sunday School Lessons, 1928.* By Amos R. Wells, Litt.D., LL.D., for twenty years Dr. Peloubet's Associate in writing this book. Fifty-fourth annual volume. Price, \$1.90; postpaid, \$2.00.

*A Daily Digest of the Sunday School Lessons for 1928.* By Amos R. Wells, editor of *Peloubet's Select Notes*. Price, vest pocket size, bound in silk, 35 cts; leather, 50 cts.

# PAPER COVERED BOOKS

The Healing Evangel, Mountain Lakes, N. J.

*The Way of Jesus.* Reports of a Conference on the Therapeutics of the Kingdom of God. Price 30 cts.

International Missionary Council. 419 Fourth Ave., New York City.

*The Christian Approach to the Jew.* Being a Report of Conferences on the Subject held at Budapest and Warsaw in April, 1927.

# PAMPHLET

Manley O. Hudson. Cambridge, Mass.

*The United States and the League of Nations, 1920-1927.*

# DEDICATE CHURCH AT SALT LAKE CITY

(Picture on page 41)

**SALT LAKE CITY, UTAH**—The final unit in the comprehensive building plan of St. Paul's parish was occupied on Sunday, October 31st. The entire project consists of a rectory, parish house, and church, forming three sides of a square. The rectory and parish house were erected in 1918, and the church this past summer. The church has a capacity of 300, and the parish house is equipped for Church school and social activities.

The cost of the completed plant is \$135,000, realized from the sale of the former site in the center of the city.

The dedication services were conducted by the bishop of the district, the Rt. Rev. Arthur W. Moulton, D.D., assisted by the rector, the Rev. A. E. Butcher, and the Archdeacon, the Ven. W. F. Bulkley. The church is to be consecrated on November 27th by the bishop, with the Bishop of Sacramento as the preacher.

# WORK OF THE RUSSIAN INSTITUTE IN PARIS

**NEW YORK**—The Russian Orthodox Theological Institute in Paris was founded to prepare the Russian priests of tomorrow. In Western Europe there are today more than half a million Russian emigrés, but there are only eighty priests to serve them. The Russian emigration is scattered in all the corners of Europe, but there are not more than fifty-five parishes. Many churches are manned by priests over seventy years of age who cannot any more satisfy all the demands made upon them, so the Institute is busy trying to supply men for many of the parishes.

Since the opening of the institute in 1925, more than 174 applications were received. Among the students are former officers, engineers, students, workers, former theological students from Russia, and monks.

In the Church of St. Sergius, attached to the theological school, the students take an active share in the services. Each student attends two services every day, one and a half hours in the morning and forty-five minutes in the evening. In the summer of 1927 eight students of the older group were assigned to various Russian parishes in France, where they worked as assistants to the priest, helping him out during the services in his Sunday school and social work.

# DOUBLEDAY, DORAN & CO. TO PUBLISH RELIGIOUS BOOKS

**NEW YORK**—The publishing of religious books of the type identified with the name of George H. Doran Co. will continue under the program of the consolidated house of Doubleday, Doran & Co., according to an announcement from the publishers themselves. The merger of Doubleday, Page & Co., and George H. Doran Co. has been the subject of much discussion during the past month, and leaders of religious thought predict that it will have a great effect on the distribution of religious literature all over the United States.

Besides the houses of Doubleday and Doran, the consolidation brings together under one head Nelson Doubleday, Inc., Country Life Press, George H. Doran Company, Ltd., of Canada, William E. Heinemann Co., Ltd., of England, and World's Work, Ltd., of England.

George H. Doran Co. has long been known for a large and varied list of religious books. Under the new directorate an opportunity will be offered for expanding the department of religious literature, assuring mechanical equipment for handling the various elements of publishing more rapidly and with possibilities for exceedingly wide distribution.

# ORGANIZE GUILD OF WELFARE WORKERS

**JOLIET, ILL.**—At the recent state meeting of the welfare workers at Joliet, in conjunction with the department of Christian social service of the diocese of Springfield, a guild of Episcopal welfare workers was organized. The Rev. Alfred F. Newbery of Chicago is to be its first president and Miss Kathleen Moore of Chicago is to be its secretary and treasurer.

The object of the guild for the year is to get every Churchman who is engaged in welfare work in the state to attend the state meetings at Quincy next fall, when it is hoped that its first corporate Communion can be celebrated, and discussions conducted at a round table.



# Protest Draws Rebukes of Dr. Barnes' Utterances From Officials in Church

## Society of Sacred Mission Holds Reunion—Church Schools Emergency League Meets

The Living Church News Bureau  
London, October 28, 1927

WHATEVER OPINION ONE MAY HOLD AS to the seemliness of the "protest" made by Canon Bullock-Webster in St. Paul's Cathedral, it has certainly had the effect of drawing forth stern rebuke of Dr. Barnes' heretical utterances from those in high position in the Church. Dr. Barnes, as I stated last week, had addressed an "open letter" to the Archbishop of Canterbury, called forth ostensibly by the St. Paul's incident, the substance of which I quoted. To this letter the Archbishop lost no time in replying, and a communication from His Grace was published in most of the newspapers on Monday morning. The Primate's reply is, as the *Church Times* remarks, "perfect in its restraint, admirable in its humor, delicate in its irony, and devastating in its reproof." Never in the modern history of the Church has a Primate of a province dealt more faithfully and—for all the moderation of its phrasing—more severely with one of his suffragans.

The Archbishop points out the two main mistakes that the Bishop of Birmingham has made, and this he does with a luminous clearness that reduces the whole affair to its right proportions. Dr. Barnes is apparently under the impression that he is a lonely champion among Churchmen of the evolutionary view of creation. Nothing could be farther from the truth. The Archbishop is speaking for the vast majority of both clergy and laity when he says that "this teaching, however admirable, is not novel." It may indeed safely be said that it is the assumption of most preachers and most listeners today. But it is not the theory of evolution propounded by Dr. Barnes that has provoked such widespread indignation among men at least as qualified as he is himself to deal with theological and philosophical problems. The offense has lain in the tone and temper which have shown themselves in his utterances concerning the Blessed Sacrament. [The Archbishop's reply was printed in *THE LIVING CHURCH* of November 5th.]

The Archbishop's letter was so conclusive that there is no need to take up space with other criticisms of Dr. Barnes' notorious sermon. Sufficient to say that the Bishop of London, the Archbishop of York, and several other bishops, are unanimous in their condemnation. From any other man who had been thus censured immediate resignation might be expected, but in Dr. Barnes' case it is to be feared that obstinacy and self-sufficiency will merely be strengthened by remonstrance.

### SECOND LETTER OF BISHOP BARNES

What I have said in the last paragraph is fully borne out by a second letter to the Archbishop from Dr. Barnes, which was issued yesterday. Far from being affected by a stern rebuke, which would have at least hurt a more sensitive man, the Bishop of Birmingham expresses not the slightest regret for the offenses against good taste and good manners of which his Metropolitan has found him guilty.

He completely ignores the real issue, but re-asserts what he conceives to be the "true and traditional" sacramental doctrine, and still seems to desire an "experimental test" of the dogma of Transubstantiation.

Dr. Barnes apparently intends to continue his assaults on the doctrine of the Real Presence, undeterred by censure. If there is no power in the Church of England to impose decent silence on a recalcitrant bishop, it may be found equally impossible to impose "discipline" on priests whose sole offense is zealous devotion to the Blessed Sacrament.

### REUNION OF SOCIETY OF SACRED MISSION

The Bishop of Kensington preached at the Solemn Eucharist at the Church of the Annunciation, Marble Arch, on Wednesday morning. The service was arranged by the Society of the Sacred Mission, Kelham, which was holding that day its annual "reunion" in London.

The Bishop of St. Albans presided at the evening meeting at the Church House, Westminster. Dr. Furse expressed his gratitude for what Kelham had done and was doing in sound and efficient training; it was, he said, absolutely loyal to the Church of England. He was getting a little bit tired of people apologizing for the Church of England. She was his mother, anyway, and he would not have her insulted by anyone. They wanted her men and women, her clergy and laity, who would give up apologizing for the Church of England, and who would thank God that they were not only members of that glorious branch of the Church Catholic, but that their lot had fallen upon difficult times—but not half so difficult as some people thought.

The Rev. Dr. E. G. Selwyn said that the training given at Kelham did not mean a scrappy knowledge of the Thirty-nine Articles, but a real understanding of the problems with which men were grappling. Today, when they were likely to come across a theological discussion, not only in the newspapers but in the train, a theological training of that kind was more than ever necessary. People were wanting to know what was meant by such things as the Real Presence, and their ears were open to clear and simple teaching. If a man had been taught as men were taught at Kelham, he was going to have an enormous influence upon the people he met. From Kelham there was going out into the Church of England and into the mission field a clergy who were possessed with a spirit far more adventurous and far more mobile than they had been accustomed to hitherto.

The Society of the Sacred Mission is appealing for support for a fund of £75,000 to increase the accommodation of their training college, so that it may house 300 ordination students instead of eighty-five. It was announced at the meeting that £24,900 had already been given, and that the work of enlargement now in hand will enable the premises to accommodate 140 students.

### SUGGESTIONS OF CHURCH SCHOOLS EMERGENCY LEAGUE

A meeting of the consultative committee of the National Society was held today (Friday), under the presidency of the Archbishop of Canterbury to consider how the Church can forward education by es-

tablishing central or modern schools, more especially in single area districts.

The following suggestions were submitted to the meeting by the Church Schools Emergency League:

1. As the importance of continuity in secular education is recognized generally, the league suggests that continuity in religious education is no less important.

2. With a view to ensuring this continuity it is desirable, wherever possible, to establish Church central schools. In many places it will be found that there is no room for a Church central school and a council central school. Wherever these conditions arise, efforts should be made to see that the school set up is a Church school.

3. In regard to rural areas it ought to be at least as feasible to start a Church central school as a council school.

4. Otherwise in those places where a Church central school is impossible, and classes cannot be established, opportunities should be sought to impart higher education on Church lines.

5. Where a council central school is already established, and in localities where a council school is the only one possible, pressure should be brought to bear on the local education authority to adopt a by-law making the attendance at their old school for religious instruction compulsory. (This arrangement is not ideal, but is possibly the only one available.)

### CHURCH IN WALES DOES NOT OBJECT TO PRAYER BOOK

I stated some weeks ago that the attitude of the governing body of the Church in Wales toward the revised Prayer Book was a non-committal one, the archbishop remarking, at their meeting, that it was not a matter of immediate concern for them. There is, however, a growing feeling that a policy of *laissez faire* is to be deprecated, and that the Church in Wales ought to be ready with a definite policy when the time for action arrived. At the latest meeting of the governing body, therefore, it was proposed—and the proposal met with strong support—that the archbishop and bishops should be asked to appoint a committee to consider the matter and to make recommendations. In the course of the discussion, the president announced that the bishops had met privately to consider the proposal, and had decided not to offer any objections to the appointment of such committee, but they wished it to be understood that they would not take any action until, in their opinion, the proper moment had come.

### TO PRESERVE RUINS OF KIRKHAM ABBEY

Good progress is being made, under the direction of the office of works, with the task of putting into a state of preservation the fine ruins of Kirkham Abbey, in the valley of the Derwent, Yorkshire, which was recently handed over to them by Sir Edward Allen Brotherton, the donor of £100,000 to the Leeds University fund.

The abbey is situated near the main road between York and Scarborough, in a spot regarded as one of the pleasantest in the East Riding. It was founded for the Augustinian canons in 1121 by Walter L'Espée, who also founded the monastic houses of Rievaulx in North Yorkshire, and Warden, in Bedfordshire; and the principal feature remaining is a fine gatehouse, which was erected about 1150. It has a notable display of thirteenth century heraldry, and the shields of arms on its outer face before the cornice include those of the houses of Clare, Plantagenet, de Ros, and Vaux. There are also some curious defaced sculptures on each side of the gateway—one supposed to repre-



sent St. George and the Dragon, and another either David killing Goliath, or the fight of a de Ros with a Scottish foeman.

Before the gatehouse is the fragment of a cross which is believed to enshrine a stone against which the son and heir of the founder was fatally thrown by his horse—an event that is traditionally regarded as having led to the founding of the abbey. The church was 300 feet long, but the only part remaining is the base of the south wall of the nave and a single but beautiful lancet of the choir window, one of three at its east end. The refectory stood east and west on the south side of

the cloister quadrangle, and the eastern gable remains, and the north wall with a Norman doorway. Some beautiful parts of the cloister remain, and there is a portion of the outer wall.

The work which the office of works have in hand is of the usual character where it is sought to preserve old ruins. Large excavations have to be made, debris and ivy removed, and loose masonry established. Keen interest is being shown in the project by the people of Yorkshire and by archeologists all over the country, and probably two years will pass before the work is completed. GEORGE PARSONS.

## Important Bequests to Trinity College in Will of Granddaughter of Founder

### Help Diocese of Edmonton Finance Enlarged Territory — Conference of Archdeaconry

The Living Church News Bureau  
Toronto, November 4, 1927

THE ROYAL TRUST COMPANY HAS filed for probate the will of the late Miss Mary Elizabeth Harriet Strachan, granddaughter of the first Bishop of Toronto, Dr. Strachan, founder of Trinity and King's Colleges, the latter now known as University College, Toronto. Inventory of the estate shows total assets of \$80,179.

A number of important bequests to Trinity college feature the will. These are: \$5,000 to be applied to building some part of the new chapel to be erected as part of the new college buildings, the same to be dedicated to the late Rev. William Jones, former mathematical professor at the college; \$2,000 as a fund, the income to be applied and awarded annually by the lady principal of St. Hilda's College and the provost of Trinity College to any under-graduates in residence at St. Hilda's who shall be in need of financial assistance. This to be known as the Agnes Strachan Folkes exhibition; \$2,000 to be applied in the same way and for the same purpose, and to be known as the Mary Strachan exhibition.

The sum of \$300 is bequeathed to Trinity College school, Port Hope.

In all, \$23,300 is bequeathed to cousins, nephews, and nieces of the testatrix.

The residue of the estate, after all bequests have been paid, which amount to some \$46,079, is directed to be paid to Trinity College, Toronto.

#### HELP FOR THE DIOCESE OF EDMONTON

Recently the diocese of Edmonton took over the portion of the diocese of Saskatchewan lying within the civil province of Alberta. This made increased demands on the finances of the diocese. Dr. Gray, Bishop of Edmonton, now writes to his diocese:

"I am able to report that we have received considerable help in our present difficulties. As you know, the diocese has been increased by something like fifty parishes, but without receiving fifty cents toward the maintenance of the additional territory. The C. C. C. S. first came forward with a grant of \$1,000 per annum for a certain portion of the new territory. The S. P. G. was unable to help more than to continue to give us a grant of \$200 which has been given to Wainwright under the old regime, and it is still uncertain what the M. S. C. C. can do if anything. But whatever help we can get or do not get, we have to carry on the work.

"You will see the problem facing the diocese was somewhat acute. I have received from a private source after due inquiry such assistance as will enable us to carry on. First of all the 'anonymous donor,' as we must regard our benefactor, has freed St. Stephen's Church of its mortgage debt and has given us \$5,000 to meet current needs in the field, besides some smaller amounts, and we are tempted to hope some further help may be given us later in the year.

"I am sure the whole diocese will be grateful for this good news, and I ask your sincere thanksgivings to Almighty God, who has moved our anonymous donor to turn in our direction. I must further set forth the conviction that the prayers of the prayer union which have been offered have not been in vain."

#### CONFERENCE AT THE ARCHDEACONRY OF SIMCOE

Under the leadership of Archdeacon Ingles, the archdeaconry of Simcoe held a successful conference at Streetsville, Ont. The Bishop of Toronto conducted the quiet hour and Bishop White of Honan preached at Evensong.

The need of the organization of the Church Army as an auxiliary to the work of the Church in Canada was urged by the Rev. W. C. Newman of Medonte and a resolution was passed favoring its establishment.

An address on the Gospel according to St. Luke was given by Provost Cosgrave.

R. W. Allin, secretary-treasurer of the diocesan synod, appealed for more widespread recognition on the part of the clergy of the desire of the laymen to serve the Church. A feeling of restlessness undoubtedly existed, he said, among the laymen regarding the static position of the Church, and they were impatient to see strenuous effort made toward remedying the condition.

The Church could not depart from the principle that marriage was a contract indissoluble except by death (so far as remarriage was concerned) was the declaration of the Rev. C. W. Holdsworth of Islington, who delivered an address on the teaching of Christ respecting marriage and divorce.

Successive speakers, including Archdeacon Ingles, the Rev. H. M. Little of Montreal, the Rev. Frank Vipond, the Rev. R. J. W. Perry, and W. Hoyle, emphasized the necessity for more definite teaching regarding the significance of marriage.

The Rev. Frank Vipond of Streetsville and the Rev. H. Earle of Port Credit were appointed a committee to report on the question of the establishment of a branch of the society for sacred study and of a circulating theological library

for the archdeaconry. The report will be distributed to all the clergy in the archdeaconry, and if a majority approve the plan the committee will be instructed to carry it out.

#### MISCELLANEOUS NEWS

Services commemorative of the eighty-second anniversary of Trinity Church, Streetsville, Ont., were held October 23d, commencing at 8 A.M., with a celebration of the Holy Eucharist, at which the rector, the Rev. R. J. Perry, officiated. Large congregations were present at the later morning and evening services, at both of which the Rev. Friel K. Wilkinson, rector emeritus of St. Peter's Church, Toronto, delivered forceful sermons, in the course of which he pointed out that the great value of a great inheritance lay in the use to which it was put for safeguarding the eternal things, not only for the present day but for those who will come after.

Sunday, October 23d, St. Crispin's Church, Scarboro, which enjoys the distinction of being the only place of worship in Canada named after the patron saint of shoemakers, celebrated its fifth anniversary, when the Rev. Alfred Clark, rural dean of East York, and the Rev. R. Mercer-Wilson of Wycliffe College conducted the special services.

The award of an essay prize of \$25 offered by Dr. R. V. Harris, K.C., chancellor of the diocese of Nova Scotia, for an essay on The Constitutional Development of the Church of England in Canada, 1710-1787, has been made to T. A. Jarvis, Lennoxville. The competition, which took place early in the year, was open to all students of the universities of Trinity College, Toronto; King's College, Halifax; and Bishop's College, Lennoxville. Mr. Jarvis, whose home is in Arnprior, is one of the divinity students from the diocese of Ottawa and is now in his final year.

The congregation of Holy Trinity Church, Winnipeg, has been very fortunate in obtaining the services of Douglas Clarke of Christ's College, Cambridge, as organist and choirmaster, in succession to Hugh Ross, who some time ago accepted a splendid position in New York City.

### COMBINE MISSIONS IN SPOKANE

SPOKANE, WASH.—St. John's mission, and St. Matthew's mission, both of Spokane, have recently been amalgamated and the combined mission is to be known as St. Andrew's. The new mission is under the charge of the Rev. T. A. Daughters, who was until recently rector of St. James' Church, Spokane. It is planned to construct a new church next year costing \$25,000 for the combined congregations of the two missions.

### BISHOP OF TEXAS RETURNS TO AUSTIN

(Picture on page 41)

AUSTIN, TEX.—The Rt. Rev. George H. Kinsolving, D.D., Bishop of Texas, has returned to Austin considerably improved in health. He is looking better than he has in two years, but his health does not yet permit him to take any active service for the time.

The bishop had a fall on the steps of a bank recently; his head struck on the stone steps, and while no serious injury resulted, he was unable to carry out his plan to visit the synod which met in San Antonio, October 18th to 20th.



## Cornerstones Laid at New Church of the Heavenly Rest by Bishop Manning

**Bishop of Long Island Visits Former Parishioners—Children's Celebration at Cathedral**

The Living Church News Bureau  
New York, November 5, 1927

AT FOUR O'CLOCK IN THE AFTERNOON OF All Saints' Day an impressive service was held amid the construction work at the new Church of the Heavenly Rest and the Chapel of the Beloved Disciple, Fifth avenue and Ninetieth street. This was the occasion of the laying of the cornerstones of both the church and chapel.

The procession of the officiants had formed at the present church of this parish at 67 East 89th street and had marched to the new site where a throng of parishioners and friends awaited the ceremonies. Ideal Indian Summer weather favored this occasion, which was, in a sense, the first anniversary of the new project. On All Saints' Day, 1926, ground was broken for the edifice, and now it is expected that it will be ready for occupancy a year hence.

Officiating in the service on Tuesday were the Rev. Herbert J. Glover, vicar of the Chapel of the Beloved Disciple; the Rev. Dr. Henry Darlington, rector of the parish; the Rt. Rev. Herbert Shipman, Jr., D.D., Suffragan Bishop of New York, and rector of the Church of the Heavenly Rest prior to his consecration; the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, and father of the present rector; and the Rt. Rev. William T. Manning, D.D., Bishop of New York, who laid the cornerstones and who gave the address.

The Church of the Heavenly Rest was founded in 1868 by the Rev. Dr. Robert S. Howland, and the Church of the Beloved Disciple two years later by the Rev. Dr. Isaac H. Tuttle. In 1925 the merging of the two congregations was effected, and the older sold its property at Fifth Avenue and 45th street in order to purchase a better site and to build this rising edifice. The new Church of the Heavenly Rest will be the only one of our communion facing Central Park, not only on the pretentious Fifth avenue side but on any of the streets which border its great expanse. And I think I am right in stating that it will be the only Christian Church facing the Park on the 59th street, 110th street, or Fifth avenue sides.

Bishop Manning congratulated the parishioners on the accomplishment of the day, and expressed his happiness that the united congregations had achieved this most satisfactory result amid the changes of New York's neighborhoods. Two parishes with notable records have merged to produce what will be one of the outstanding parochial works of the entire city.

### COMING EVENTS

Sunday, November 13th, Bishop Stires will dedicate the War Memorial at 4:00 P.M. in St. Thomas' Church. Monday the 14th and week-days following through Friday, the Rev. Cyril E. Hudson, special lecturer at Berkeley Divinity School, will be the noon-day preacher at Trinity Church. Saturday the 19th, retreat for the

Sisters of St. Margaret and others at St. Christopher's Chapel, 211 Fulton street. Sunday, November 20th: the Bishop of Aberdeen at the Cathedral at 11:00 and at St. James' Church at 4:00; Bishop Manning at Columbia University Chapel at 4:00. Thursday the 22d: Choir of the Plainsong Society will sing the Vespers of St. Cecilia's Day at 8 o'clock at the Church of the Resurrection, 115 East 74th street; preacher, Canon Douglas. Thanksgiving Day: Cathedral preacher at 11:00, Bishop Manning. Sunday, November 27th: President Hibben of Princeton at the cathedral at 4:00. Sunday, December 4th: Bishop Cross of Spokane at the cathedral at 4:00. Monday, December 12th: Dean Scarlett of St. Louis Cathedral at the General Seminary Chapel at Evensong at 6 o'clock.

### BISHOP STIRES AT ST. THOMAS'

The Bishop of Long Island, the Rt. Rev. Ernest M. Stires, D.D., preached before his former parishioners at St. Thomas' Church, New York, last Sunday morning. It was his first return for a Sunday service since his elevation to the episcopate in November, 1925.

Bishop Stires came to make an appeal in behalf of the campaign for \$1,000,000 to build the new St. John's Hospital in Brooklyn. The successful achievement of the goal was noted in last week's issue of THE LIVING CHURCH. In the course of his sermon the bishop told of several notable gifts, interesting not by reason of their size but because of the human interest side attaching to them. One was that from an ex-convict.

"A man called at one of our rectories the other day," said Bishop Stires.

"Is this an Episcopal church?" he asked of the rector. "Yes," replied the rector.

"Is a bishop named Stires the head of this church?" he inquired. "Yes, Bishop Stires is head of this diocese," answered the rector.

"Perhaps it would be just as well for me not to tell my name," said the visitor. "Up to three weeks ago I was in prison. The first Christmas after your bishop was made a bishop he spent part of it at the Mineola jail."

"I was a prisoner there. Well, your bishop told us that we were just as much his spiritual children as were the people he had preached to that morning in his Garden City Cathedral. He said to us that perhaps on sober judgment we had come to believe that our way of living had not been just the best way and that he wanted us to go different."

"I have been out only three weeks. I have not been able to forget what he said. He helped me—and now I want to help him. So will you please give this to the bishop and tell him for me it is honest money?"

"Whereupon the caller handed over to the rector three \$5 bills."

### NEWS ITEMS

Bishop Manning is to speak on the Lausanne Conference at the afternoon meeting tomorrow at the west side Y. M. C. A.

On Saturday afternoon about 3,000 children from Church schools of the diocese assembled in the Cathedral close in the interest of the children's arch. Bishop Manning and Dr. Frederick Lynch of the

Church Peace Union spoke to the assemblage from the outdoor pulpit. Following the distribution of medals, there was a procession of all there through the unfinished nave into the cathedral for the concluding prayers and blessing. About 200 children have thus far received bronze medals for their contributions of five dollars each to the arch. Interesting letters have been received from children living as far away from Cathedral Heights as Virginia and Wyoming, enclosing contributions and writing of their interest in the children's arch and in the great cathedral.

It may be worth while to mention here that the New York Times now issues what is called a "rag edition" of its paper, printed on a more durable backing than the usual newsprint paper. This is for uses where permanency is of importance, such as for inclusion in the cornerstones of public buildings.

The Rev. Dr. G. A. Carstensen, rector emeritus of Holy Rood Church, is expected to return from his trip to the Holy Land on Tuesday, November 8th.

At Holy Rood Church, the Rev. A. P. S. Hyde, rector, an additional celebration of the Holy Communion has been added to the week-day schedule. This will be at 10:00 on Wednesdays. There is now a Eucharist each Thursday at 7:00, and on Holy Days at 7:00 and 10:00.

At All Saints' Church, Henry street, a daily Eucharist (7:30) was instituted on All Saints' Day.

A feature of the bazaar and sale to be held in the parish house of St. Peter's Church, Chelsea, on Wednesday and Thursday evenings of this week will be the sale of autographed books contributed by Michael Pupin, Julia Ford, Carolyn Wells, Irving Bacheller, Zona Gale, and others.

At the request of Bishop Manning, the work of the Church Army of England will be continued in this diocese another year. Captain Turner and Mr. Green of the Army are scheduled to be at Wappingers Falls from November 16th to 23d.

The Church and Drama Association recommends in its bulletin of this week the play, *An Enemy of the People*; and the film, *Wings*. HARRISON ROCKWELL.

### PLAN FIRST CONFERENCE FOLLOWING ALBANY CONGRESS

LEBANON, PA.—The first conference following the Albany Catholic Congress will be held in St. Luke's Church, Lebanon, on November 16th. The preacher at the High Mass will be the Rev. George P. Christian of Orange, N. J., and the Rev. Charles J. Harriman of Philadelphia will be one of the speakers in the afternoon.

A feature of this conference will be the showing of the moving pictures of the procession at the Albany Congress. All members of the congress and others interested are invited.

### PORTO RICO TO HAVE CENTER FOR INFORMATION

MAYAGUEZ, P. R.—Following the ideas of advertisers in other ways, the Church in Porto Rico is to have a Center for Information concerning the Island missions, which will be of great assistance to Church people traveling in the West Indies and possibly stopping in Porto Rico. During the winter months an office will be open in the Palace Hotel for such information as they can give and at the same time there will be on exhibition and sale various articles of hand work made throughout the missions.



# Massachusetts W. A. and National G. F. S. Both Celebrate Fiftieth Anniversary

Consecrate New Grace Church at  
Salem—Dedicate Chapel in St.  
James', Roxbury

The Living Church News Bureau  
Boston, November 5, 1927

THE MASSACHUSETTS BRANCH OF THE Woman's Auxiliary celebrated its fiftieth birthday on Wednesday, November 2d, and shared the honors of the day with the Girls' Friendly Society who have utilized the greater part of the week to mark the fiftieth anniversary of the first starting of the society in this country in St. Anne's Church, Lowell, an account of whose festivities will be found elsewhere in these pages.

At 10:30 on Wednesday morning, Bishop Slattery was the celebrant at a corporate Communion for these two organizations in Trinity Church. He was assisted by the Suffragan Bishop, the Rt. Rev. Samuel G. Babcock, D.D., while the sermon was preached by Bishop Lawrence. The church was crowded for this service in which the bishops were supported by the rector of the parish, the Rev. Henry K. Sherrill. This service was marked by the addition of a service of remembrance for those members of both organizations who have helped the Church's work valiantly in the past and have now passed on to the higher life. Officers of the two societies assisted in handing down the Book of Remembrance from the older to the younger generation.

The service was followed by a joint luncheon of both societies at the Copley Plaza Hotel, presided over by Miss Eva D. Corey of Brookline, president of the Massachusetts branch of the Auxiliary. Besides Miss Corey, the speakers were Bishop Slattery, Miss Cornelia Whittier, president of the Massachusetts branch of the Girls' Friendly Society, Miss Grace Lindley, national executive secretary of the Woman's Auxiliary, Miss Frances W. Sibley, former national president of the Girls' Friendly Society, and Miss Elsie Dexter, one of the Massachusetts U.T.O. workers.

After the luncheon, the diocesan Girls' Friendly Society entertained the Massachusetts Woman's Auxiliary with the three bishops at a 4 o'clock tea in the Girls' Friendly Society lodge.

## CONSECRATION OF GRACE CHURCH, SALEM

The feast of SS. Simon and Jude proved a red-letter day in the annals of the parish of Grace Church, Salem. On that occasion, in the presence of about 300 parishioners, many visiting clergy, and other guests, including Mayor Bates and other members of the city government, Bishop Slattery consecrated the new church. He was assisted in the service by the rector of the parish, the Rev. Howard R. Weir, and also by the Rev. Charles W. G. Lyon, rector of St. Peter's, the mother church in Salem, and the Rev. Vincent L. Bennett, a classmate of the rector and rector of St. Michael's Church, Milton.

The bishop spoke of the loyalty of the parishioners and of the fact that no debts had been contracted in the building and that throughout this entire period the parish had met its apportionments in full. The chancel is enriched by a carved oak reredos which, with the east window, forms a memorial to the Rev. James Pot-

ter Franks, who was rector of the parish for forty-seven years.

## NEW CHAPEL DEDICATED IN ST. JAMES', ROXBURY

On the evening of All Saints' Day, Bishop Babcock visited St. James' Church, Roxbury, and dedicated a new chapel, to which has been given the name of All Saints'. It has been constructed entirely within the body of the church, along the west transept, closed off from the nave by a gothic screen of oak hand-carved and set with leaded panes of clear glass. It is purposed to hold daily services, as well as the early Eucharists on Sundays in the chapel which will seat about sixty people. The sermon was preached by the Rev. Frederic W. Fitts, rector of the daughter church of St. John's, Roxbury Crossing. The chapel has been given by a number of parishioners in memory of men and women who have been active in the parish affairs during its ninety-six years.

There was a large congregation present and many visiting clergy.

## NEW CHANCEL AND ORGAN IN NEEDHAM

On Sunday afternoon, October 30th, Bishop Slattery visited Christ Church, Needham, on the occasion of the thirty-third anniversary of the parish, and dedicated a new chancel and pipe organ, and confirmed a class of sixty candidates presented by the rector, the Rev. Richard Preston.

## NEWS NOTES

The Rev. Henry C. Cunningham celebrated his eighty-sixth birthday on Wednesday, October 31st, and received the congratulations of hosts of friends.

The Ven. John Cole McKim, son of Bishop McKim of North Tokyo, Japan (in which country he was born) preached on Sunday, October 30th, in St. Margaret's Church, Brighton, in the morning, and in the Church of the Ascension, Waltham, in the evening.

The Boston Square and Compass Club attended service in the Church of the Advent on Sunday, October 30th, accompanied by other Masonic lodges, the sermon being preached by the Rev. Dr. van Allen.

REGINALD H. H. BULTEEL.

# Church Merits Failure If It Does Not Advertise, Says Editor of Church Paper

Shall the World Pray For Chicago?  
—Asks Revival of Interest in  
Old Music

The Living Church News Bureau  
Chicago, November 7, 1927

IF THE CHURCH OF TODAY IS TO REACH classes and masses alike, she must advertise far more than she does, and pay for the advertising. This was the substance of an able address made by the Rev. G. Warfield Hobbs, executive secretary of the Department of Publicity of the National Council and editor of the *Spirit of Missions*, at a conference on Church publicity, on Monday, October 31st. The conference was held under the auspices of the Chicago Church Federation.

Mr. Hobbs is well qualified to speak on publicity, having been formerly managing editor of the *Philadelphia Ledger* and the *Baltimore Sun*.

"If the Church does not make adequate use of paid advertising, the mightiest pulpit of the twentieth century, it merits failure," said Mr. Hobbs. "Des Moines, Iowa, is the only city I have found where paid Church advertising is unknown. When I went with a \$20 bill to buy space for a Church advertisement, I was received with bewilderment. The result of that condition is a few lines about a strawberry festival, occasionally among Monday's want advertisements. One of our bishops said, 'God help the clergyman who gets on the front page.' I would rather say that divine help is needed for the clergyman who does not get on the front page, lest he find himself among the helpless ads. The Church has had the foresight to dignify Church publicity and to raise it to a parity with its other Church boards.

"Christ and John the Baptist reached thousands in a day, but as I walked through your city last night I found no throngs waiting at your churches. On the other hand, I found long files waiting to get into the moving picture theaters.

"A questionnaire asking men why they did not read the religious press brought the following answers: 'It is too mushy'; 'Too juvenile'; 'Delivers its message in an unknown tongue.' It is addressed to parsons and to the redeemed, whereas the target should be the sinner on the sidewalk level. Church advertising and Church news should be handled by experts who understand the medium they are using."

Mr. Hobbs is the author of *The Japanese-Russia War* and other books.

## SHALL THE WORLD PRAY FOR CHICAGO?

As the years go by Chicago always seems to gain in notoriety. This notoriety increases, of course, with distance, and just now the strange conduct of the mayor in stirring up anti-British feeling has made this great metropolis a laughing stock, and an unsavory place in the eyes of the outsider. The virtues, the wonders, the accomplishments of this great city are often lost sight of, when an incident like the present one, with its many strange amplifications, arises. Only a day or so ago a well-meaning and pious Canadian suggested to the Canadian Prime Minister that an appeal be made to the League of Nations to set aside a day of prayer for the redemption of Chicago. Most of the leading clergy of the city when asked for their opinion of the suggestion were not disposed to take it seriously.

Bishop Anderson said:

"I did not take the request seriously. Chicago is getting a good deal of deserved criticism. But when prayer comes under consideration, that is a matter not to be taken flippantly. What Chicago needs prayer for is for good government and that the city officials shall attend to the interests of the city."

And Dr. George Craig Stewart said:

"A prayer that we may keep good humor and take the joke blithely when the laugh is on us is what I would suggest. Also, that we may have the humility to see Chicago rapidly becoming the won-



der city of the world without becoming as the Scotch say, 'ower boastfu'."

#### CANON FELLOWES ASKS REVIVAL OF OLD MUSIC

Canon Edmund Horace Fellowes, the noted authority on old English music and the choirmaster at St. George's Chapel, spoke at the Goodman Theater, a department of the Art Institute, on October 29th, on the revival of popular interest in old music. Canon Fellowes is making an American tour, lecturing on English music at some of the leading universities and at musical and art centers in the large cities. He is one of the few masters of the ancient lute, with which he accompanies his talks. He has edited a work of thirty-six volumes on the English madrigal, and is co-editor of a ten-volume collection of Tudor Church music. He was educated at Winchester, and holds degrees from Oxford, and from Trinity College, Dublin.

#### LEADING CHICAGO BANKER AND HIS WIFE KILLED

The whole country has been profoundly affected by the tragic death in an automobile accident of Mr. and Mrs. John James Mitchell. They were killed on Saturday morning, October 29th, about two miles north of Libertyville. Mr. Mitchell was known as one of the leading bankers of the United States. He came to Chicago as a boy, and worked his way up from a messenger in one of the city banks to the presidency of one of the largest banks in the land. When he died he was chairman of the board of directors of the Illinois Merchants Trust Company. Mr. Mitchell, however, was not only a great banker, and a conservative leader in finance, but he was the kindest, the most genial, and most approachable of men. Few had more friends than he. His wife, too, had a rare charm and wonderful capacity for friendship. Few of Chicago's leading citizens have been more mourned than they.

For many years Mr. and Mrs. Mitchell and their family were members of St. Paul's Church, Kenwood. Bishop Page, then the rector, was very near to the family, and officiated at the burial services which were held at St. James' Church, on Tuesday afternoon, All Saints' Day. He was assisted by the rector, the Rev. Dr. Duncan H. Browne. The old church, holding well over 1,600 people, was crowded at the time. Burial was at Graceland Cemetery.

#### CHURCHWOMEN LEAD IN Y.W.C.A. DRIVE

Miss Harriott Houghteling, well-known Churchwoman and a member of Christ Church, Winnetka, was one of the leaders in the drive last week to obtain \$200,000 for the expenses of the Y.W.C.A., for the next fiscal year. Many of the suburban communities contributed to the drive, Evanston leading with contributions of more than \$3,000.

Speaking of the response of the suburbs to the appeal, Miss Houghteling said: "More than 300,000 girls come into the loop every day, and many of them are from the suburbs. That is why the suburbs are so keenly interested in the Y.W.C.A. Its loop centers offer rest and recreation for girls whose homes lie an hour's ride from their work."

The Rev. Dr. George Craig Stewart in commending the effort said: "The Y.W.C.A. is indispensable to Chicago. It is a servant of the whole community and an interpreter in practical helpful service of the chief motive in religion, which is to love God and one's neighbor. An investment in the Y.W.C.A. is an investment

in womanhood, home building, in a better city, in a securer state, in a nobler nation. All men owe most to a woman, their mother. To help the Y.W.C.A. is one way of expressing noblesse oblige."

#### DEDICATION OF CHAPEL AT ST. BARNABAS'

A beautiful memorial chapel at St. Barnabas' Church, Chicago, the gift of Mrs. Edwin J. Randall, the wife of the Rev. Dr. Randall, executive secretary of the diocese, was dedicated this week. Dr. Randall officiated and preached at the service of dedication. For more than twenty-five years Dr. Randall was in charge of St. Barnabas' parish, and Mrs. Randall was very active in the work of building up this large parish on the west side. The Rev. W. S. Pond is the present rector. The cost of the chapel and its furnishings was well over \$12,000.

#### OTHER GIFTS

The new pipe organ at St. Christopher's, Oak Park, the Rev. John S. Cole, rector, was formally dedicated on Sunday, November 6th. The Rev. Dr. W. C. DeWitt was the preacher at the service. The organ is a memorial to a former priest-in-charge, the Rev. Hedley Cooper, and other members of the parish who were killed in the World War. Other memorials which were blessed at the same service were a chalice and paten in memory of the late Walter Scott Willard.

A sanctuary lamp of exquisite design and beauty was blessed at the morning service at St. Lawrence's, Libertyville, on Sunday, November 6th. The lamp is a memorial for Campbell Gwyn, the son of the Rev. H. B. Gwyn and Mrs. Gwyn, who died on the eve of St. Michael and All Angels' Day.

#### MEMORIAL WINDOW AT LAKE FOREST

A memorial window to George Alexander McKinlock was dedicated with impressive services and ceremonies at the Church of the Holy Spirit, Lake Forest, on Sunday morning, October 30th. Mr. McKinlock was the son of Mr. and Mrs. G. A. McKinlock, and was killed while serving in the aviation department during the Great War. His mother unveiled the window, and the rector, the Rev. H. W. Prince, read the service of dedication. Fifty members of the George Alexander McKinlock post of the American Legion, Lake Forest, were present, and acted as a guard of honor at the service. H. B. GWYN.

#### PRIMATE ACCEPTS BROTHERHOOD PRESIDENCY

PHILADELPHIA—By action of the national executive committee of the Brotherhood of St. Andrew at its recent meeting, the Most Rev. John G. Murray, D.D., Presiding Bishop of the Church, was elected honorary president of the Brotherhood, and on October 31st his acceptance was received. In his letter of acceptance he said: "I am acting affirmatively because of my very positive conviction that there is a real work for the Brotherhood to accomplish in the Church at the present time. Especially is there a vocation for it in the carry-on work of the Bishops' Crusade and by return to consecrated service along the lines of first principles, with divine guidance and blessing, the members of the Brotherhood will find immediate and continuing opportunity for the successful accomplishment of their original purpose. With such mind and in such endeavor I shall esteem it a privilege to coöperate most heartily."



## Church Kalendar for 1928

(THIRTY FIFTH YEAR)

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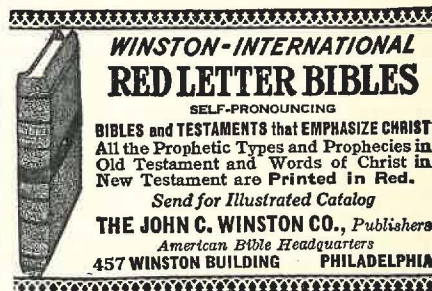
## Thanksgiving Day

"... the first Thursday in November (or, if any other day be appointed by the Civil Authority, then such day), shall be observed as a Day of Thanksgiving to Almighty God, for the Fruits of the Earth and all other Blessings of His merciful Providence."

—Book of Common Prayer.

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# Analysis of City Conditions Presented to Philadelphia Clerical Brotherhood

## Women's Church Organizations of Diocese Meet—Dean Robbins Visitor

The Living Church News Bureau  
Philadelphia, November 5, 1927]

THE REV. E. A. E. PALMQUIST, SECRETARY of the Philadelphia Federation of Churches, last week presented to the Clerical Brotherhood a statistical analysis of conditions in the city. He finds the population divided roughly into four groups: Jews 250,000; Protestants 400,000; Roman Catholics 500,000, and 800,000 not members of any Church. He said he used the term "Protestant" in default of a better word to describe some fifty bodies, including Eastern Orthodox and Episcopalians. There are 146 Roman parishes. Their figures are conservative as membership is the basis of diocesan taxes. There are about 800 "Protestant" churches, although it is difficult to be accurate, many appearing and disappearing. Some 200 of these are colored churches and there are 125 colored pastors listed, many of them bishops. Christian Scientists publish no figures. In one large Roman Catholic parish, later divided, he found nineteen other churches, including five Presbyterian and four of our own. An analysis of the foreign population shows 400,000, and including those having one or more parents foreign-born, the total is 1,000,000. The principal divisions of these are Russian 97,000; Irish 64,000; Italian 63,000; German 39,000; Polish 31,000; Austrian 13,000; Hungarian 11,000. He also found from eighteen to twenty-seven different languages spoken in a single ward. Dr. Palmquist described the work of a comity committee, with which our executive secretary, Reynolds D. Brown, coöperates, although it is understood that we are not bound as to delimitation of territory.

### SPEAKERS OF CLERICAL BROTHERHOOD

The Clerical Brotherhood has announced the list of speakers for the weekly Monday morning meetings at the Church House, November 7th, Stephen A. Haboush, a native of Galilee and raised as a shepherd there, will speak on A Shepherd of Galilee, appearing in the costume of Palestine. November 14th, Prof. Arthur Holmes of the University of Pennsylvania will give the first of a series on The Psychology of St. Paul. November 21st, A. Abbott Hastings, superintendent of St. Michael's Indian Mission, Wyoming, will present a moving picture on The Church's Work Among the Indians. November 28th, George L. Warner, clerk of meeting, and William B. Harvey, secretary of the Society of Friends, will present the subject on The Abolition of Capital Punishment.

### CONFERENCE OF WOMEN'S ORGANIZATIONS

A devotional service and conference of the Women's Church organizations in the diocese of Pennsylvania will be held in Holy Trinity Church, 19th and Walnut streets, on Tuesday, November 15th. At 3:30 in the afternoon will be an address by the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, followed by a conference at 4:45 with the Rev. Malcolm E. Peabody as leader. A supper follows at 6 and a conference at 7:30. From 8 to 9 o'clock will be given a closing devotional service in charge of Bishop Slattery.

### ANNUAL MEETING OF DIOCESAN GUILD

The annual meeting of the diocesan altar guild will be held at the Church House on the third Monday in November at 2:30 P.M. This will be followed by a supper and service to be held at the Church of St. James, 22d and Walnut streets, at 6:30 on the evening of November 30th.

### DEAN ROBBINS PREACHES TO STUDENTS

The Very Rev. Howard Chandler Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York, preached to university students especially at the Church of the Saviour, 38th and Ludlow streets. The Rev. "Jack" Hart, student chaplain, officiated, and with others spoke at the supper preceding the service. The rector, Bishop Du Moulin, plans to have such a service each month with religious leaders and thinkers. His notice refers to Dean Robbins as having developed at the cathedral a "program for all classes, races, and types of men" to make the cathedral truly representative of the metropolis.

### NEWS NOTES

A new annual event was initiated at the Seamen's Church of the Seamen's Institute, 211 Walnut street, on November 2d, when services were held in the chapel as a remembrance of all those in whose names gifts have been made to the institution. Up to this date the institute has received 113 memorial gifts toward the building and equipment.

The chapel, which was erected at the Sesqui-Centennial grounds as a place for all to worship, has been sold to the Lutheran missionary superintendent and will be moved to Haddonfield, N. J., and converted into a house of worship. The Red Cross headquarters has also been purchased by the same organization and as a church.

CHARLES JARVIS HARRIMAN.

## INTERESTING GIFT TO MILWAUKEE CATHEDRAL

MILWAUKEE—An old table of special interest has just been presented to All Saints' Cathedral, Milwaukee, by the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. It is one which formerly belonged to his grandfather, the Rev. Dr. Benjamin Dorr, rector of Christ Church, Philadelphia.

Many times the House of Bishops dined about the table. At that time there were only thirteen bishops, and as a comfort to those who might have been superstitious, the little daughter of the rector was invited to the table in order that the ominous portent might be thwarted.

## GOOD REPORT FROM HOBART COLLEGE

GENEVA, N. Y.—The Rev. Irving McGrew, student pastor and assistant chaplain of Hobart College, Geneva, reports that there are now twenty-six in college who have declared their purpose of studying for orders in the Church and that 120 of the men registered in college this year are Churchmen. Twenty-seven of our clergy influenced men to go to Hobart and thirteen others came because of the relation which the college has to the Church.

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## Special Services in Washington Churches as Rectors Celebrate Anniversaries

### Cathedral Receives Gifts From Many Parts of Globe—Armistice Day Celebration

The Living Church News Bureau  
Washington, November 5, 1927

THE REV. DR. C. ERNEST SMITH HAS completed twenty-five years as rector of St. Thomas' Church. This occasion will be marked by a special service at St. Thomas' Church on Sunday, November 6th, at which the bishop will be the preacher. On the evening of November 5th, the vestry of St. Thomas' is giving a reception to Dr. Smith for which a large number of invitations have been issued. During Dr. Smith's rectorship a notable advance has been made in the work of St. Thomas' parish. The church, which is architecturally the most beautiful in the city of Washington, together with the recently built parish house, makes a splendid group of buildings. Dr. Smith has been the recipient of numerous messages of felicitation on the occasion of his anniversary; and announcement has just been made of his appointment as an honorary canon of the Washington Cathedral.

Another celebration of interest is the fifth anniversary of the Rev. Thomas W. Cooke as rector of the Church of the Ascension. Mr. Cooke's rectorship in this parish is a remarkable record of achievement, particularly in the practical elimination of the large debt under which the parish had been laboring for many years. Steady advance in the communicant strength of the parish has also taken place under Mr. Cooke's direction. The vestry of Ascension Church is marking the anniversary with a dinner to the rector and Mrs. Cooke on Thursday, November 10th.

The Rev. Meade Bolton MacBryde is also celebrating his tenth anniversary as rector of Grace Church, southwest Washington, on Sunday, November 6th.

#### BISHOP PREACHES TO YALE STUDENTS

The Bishop of Washington will preach on November 7th to the divinity students at Yale University. In the afternoon of the same day, the Bishop will address a large gathering under the auspices of the Women's Church Union in Woolsey Hall, and in the evening he has been invited to be the speaker at a mass meeting under the auspices of the New Haven archdeaconry.

#### MEMORIAL SERVICE FOR THE HON. HENRY WHITE

A memorial service for the late Hon. Henry White will be held in Bethlehem Chapel, Washington Cathedral, on the morning of November 10th. Mr. White's long and remarkable career in the diplomatic service of his country and his invaluable service as a member of the Cathedral chapter made him one of the outstanding figures of his generation. Many notable men and women, prominent in public and Church life, have been invited to the service. Addresses will be made by the Bishop of Washington and the Secretary of State, the Hon. Frank B. Kellogg.

#### ARMISTICE DAY CELEBRATION

At 4 o'clock on Armistice Day, November 11th, the annual service beside the

tomb of President Wilson will be held in the cathedral. The friends of the late president, who were in the habit of making a pilgrimage to his home on Armistice Day, will attend this service, which annually serves to make the day a time of recollection and reflection on the principles of justice and brotherhood for which the great president laid down his life. The full cathedral choir will be present, and the bishop will make an address.

#### NATIONAL CATHEDRAL ASSOCIATION MEETING

A large meeting of the Washington committee of the National Cathedral Association was held on Wednesday, November 2d, at the home of Mrs. Hennen Jennings, Sheridan Circle. An illustrated lecture was given by H. G. Granage of Cambridge, England. The Very Rev. G. C. F. Bratenahl, Dean of Washington Cathedral, presided at the meeting and introduced the speaker.

#### CONSTRUCTION WORK AT CATHEDRAL

Construction of the choir and crossing of the cathedral is rapidly going forward, and it is confidently hoped that this portion of the great building will be ready for use at the opening service of the General Convention in 1928. Announcement has just been made of the donors of the four great piers, which will support the central tower over the crossing. These donors are James Parmelee, C. C. Glover, Dr. H. C. Rives, and Mrs. Frank Shaw Stevens in memory of Henry Vaughan, the first architect of the cathedral.

#### FALL MEETING OF CHURCHMAN'S LEAGUE

The fall meeting of the Churchman's League will be held at the Cosmos Club, Monday evening, November 7th. After the transaction of business, including the election of a president of the league, a lecture, illustrated with colored lantern slides, will be delivered, the subject being Zion Park, Utah, and Bryce Park, Arizona. The slides have been kindly loaned for the purpose by the U. S. Reclamation Service. A buffet supper will be served at the close of the meeting.

#### GIFTS TO CATHEDRAL FROM MANY PARTS OF GLOBE

Unsolicited gifts from contributors living in the South Seas and near the Arctic Circle have been received by the cathedral, indicating the widespread interest in the cathedral undertaking. A nationwide campaign under the leadership of General John J. Pershing and other eminent men is now in progress to raise \$6,800,000 immediately and \$30,000,000 ultimately for the completion and adequate endowment of the cathedral and its associated institutions. One gift was from the Philippine Islands, a draft of \$50 being sent as the contribution from the cathedral parish of St. Mary and St. John, P. I., toward the Washington Cathedral fund. From the far north came \$12.15, the gift of Christ Church mission, Anvik, Alaska. "I feel that it is good for us to be in touch with so significant a work as the building of the cathedral in the national capital," the Rev. John W. Chapman, in charge of the Alaska mission, wrote.

RAYMOND L. WOLVEN.

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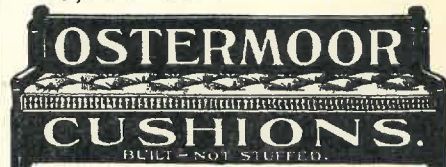
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# Long Island Successful in Raising \$1,000,000 for New St. John's Hospital

## Establish New Mission at Gerritsen Beach—Third Annual Young People's Conference

The Living Church News Bureau  
Brooklyn, November 5, 1927

FROM OCTOBER 21ST TO 31ST HAS BEEN a time never to be forgotten in the diocese of Long Island, and it ended Monday, the 31st, with the victory dinner which was a victory indeed, as the \$1,000,000 worked for during this time by hundreds of enthusiastic men and women was announced as having been reached, and the new St. John's Hospital is assured; \$965,185 was raised in cash and pledges, and the rest promised by men and women of the campaign organization.

Bishop Stires, who has been the inspiration back of all of it, termed himself as "the happiest bishop in the Episcopal Church of America," and said that the stirring support of his people "will give Brooklyn a hospital that will immortalize its generosity for generations to come."

This hospital is "built by the hands of all, Roman Catholics, Jews, and Protestants of all denominations, race, creed, and party having been forgotten." Bishop Stires spoke with high appreciation of the leaders in the campaign and the press.

### NEW MISSION ESTABLISHED

The event of outstanding importance in the archdeaconry of Brooklyn is the establishing of the mission of Our Saviour at Gerritsen Beach; it is the youngest mission of all, its first service being held on October 23d. There were twenty-six children enrolled, and fifty-two adults attended the morning service. This place is on the outskirts of Brooklyn, but bids fair to be one of our strongest missions.

### ISSUE NEW HANDBOOK

An interesting handbook on the Church school service program has been issued by the board of religious education, and two copies mailed to every parish in the diocese.

In it is found a clear statement of the aims and work to be undertaken in the five fields of service, together with practical suggestions for carrying out these plans.

### YOUNG PEOPLE'S CONFERENCE

The third annual conference of the young people of the diocese was held at Garden City, October 22d and 23d. The organization is gaining strength and young people's work is attracting more help and coöperation from the clergy day by day. It is the young people's aim to increase their circle of service so that their many friends will know that the young people represent a real, live, hard working section of the Church.

### NEWS EVENTS

The social service board has been giving its attention to problems of rural work, industry, publicity, and coöperation with parishes, missions, social agencies, and institutions.

The secretary, the Rev. H. T. Morrell, made a survey of conditions during the summer and fall, and found remarkable changes taking place.

The archdeaconry of Queens and Nassau held its regular autumn meeting at All Saints' Church, Great Neck, on October 26th. The report on the activities of the missions, since the meeting in April, indicated an unusually busy and successful summer, as nineteen missions reported either buying new property, putting up new parish houses, rectories, and chapels, as well as reducing mortgages and other indebtedness, and all contributed to the campaign for the new St. John's Hospital.

The Woman's Auxiliary of the archdeaconry made plans for supporting the Christmas work of their field worker, Miss Sidney Smith, in the various hospitals, homes, and other institutions in Queens and Nassau, and this year was able to report \$1,300 as a result of their archdeaconry week for the Canon Swett Memorial Cottage for orphan boys, making a total of \$4,000, raised by them for this purpose.

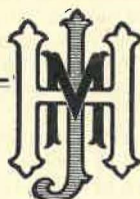
MARY E. SMYTH.

## FIFTIETH ANNIVERSARY OF G. F. S. CELEBRATED

[By Telegraph]

BOSTON—Registrations at the Girls' Friendly fiftieth anniversary meetings in Boston, November 2d to 6th, numbered over 1,200, with every national officer present and every part of the country represented.

The speakers included the Most Rev. John Gardner Murray, D.D., Presiding Bishop; the Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts; the Rt. Rev. George Ashton Oldham, D.D.



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IN THIS PUBLICATION



Bishop Coadjutor of Albany; the Rev. Francis Cotter from China; the Rev. Alfred Johnson, who was chaplain of the first branch fifty years ago; Deaconess Newell; Dr. McCram van Waters; and four young girls from Massachusetts, Pennsylvania, Virginia, and California.

The new national president is Miss Margaret Lukens of Conshohocken, Pa., who was formerly vice-president for the third province. After the sessions, all the delegates visited St. Anne's Church, Lowell, where the first society in America started.

### SOUTH CAROLINA PARISH PRODUCES 148 CLERGY

CLEVELAND—The Church in this city has been entertaining distinguished guests.

It may not be generally known that the parish of St. Helena, Beaufort, S. C., with a present communicant list of 203, has, during a little more than a century and a half, produced 148 clergymen, six of them becoming bishops.

Within the past month, Cleveland has had three of the bishops in its pulpits. At Trinity Cathedral, Sunday, October 30th, the Rt. Rev. John C. White, D.D., Bishop of Springfield, preached in the morning, and in the evening preached in Emmanuel Church. On October 23d, the Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, spoke at the cathedral, and the Bishop of South Carolina, the Rt. Rev. William A. Guerry, D.D., preached in the cathedral on Sunday, November 6th.

### TO MOVE CHURCH OF NORTH TONAWANDA, N. Y.

NORTH TONAWANDA, N. Y.—St. Mark's Church, North Tonawanda, is planning to remove the parish church and buildings about two blocks east of the present site and thus make real the dream of years in a more seemly house of worship and better facilities for social and recreational work in the parish.

One of the families of the parish donated a plot of ground and in the latter part of October the rector and an informal group of Church people met to hold a service and to break the ground for the buildings. Actual work has already begun, and it is expected that by next summer the buildings will be ready for use. They call for the expenditure of some \$60,000. The tower, some forty feet in height, will unite the church and parish house, and the whole will make a splendid addition to the work which the rector, the Rev. Benjamin Sanderson, has been doing in the years he has been in charge.

### MISSIONARY MEETINGS IN RHODE ISLAND

PROVIDENCE, R. I.—For two weeks, beginning November 6th, the diocese of Rhode Island is conducting missionary meetings at twelve different points, where all of the parishes meet for two evenings at each place.

The Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, and the Rev. Francis J. M. Cotter, lately returned from Wuchang, China, spoke the first evening on the work of the Church. On the second evening Bishop Perry of Rhode Island and Samuel Thorne of New York conducted a conference on Christian Responsibility. At least thirty people from each parish are selected to attend these meetings, and it is hoped many more will be present.

## AUSTRALIAN SYNOD MEETS

### Objections Seen as Synod Decides to Move Sydney Cathedral

SYDNEY, AUSTRALIA—The momentous decision in connection with St. Andrew's Cathedral, Sydney, has been made. By a majority of two to one on Tuesday night, September 1st, the biggest synod known for years voted to accept the Premier's offer of a new site with monetary compensation in exchange for the ground now occupied by the cathedral next to Sydney town hall in George street. The Parliament has to further agree to these arrangements and if that is done St. Andrew's will soon be no more.

A vigorous opposition was made in synod to remain on the present site and enlarge the building, which in the opinion of leading architects could be done satisfactorily. Professor Wilkinson of the chair of architecture at Sydney University is of this opinion. George street is Sydney's main street and the present site is of historic fame and pioneer associations. The new site is almost next door to the Roman Catholic Cathedral and will create invidious comparisons for all time. Another serious objection is that the new cathedral will be across the street from St. James' Church, which at present has a bigger congregation than the cathedral, and which, as all Sydney Church people know, has a more Catholic type of service. St. James' people fear that when the cathedral is built opposite, their own church will be resumed for some government building such as Law Courts.

It is questionable whether the decision of the synod is the decision of the parishes it represents, and a referendum would probably have thrown the majority the other way. Oppositionists were charged with lack of vision and inability to grasp a great opportunity. But the vision is longer with them as they desire to witness perpetually in the main thoroughfare, next to the city's great civic center to the religious needs of the community. Too much has been sacrificed to so-called civic progress. The present town hall stands on cathedral ground foolishly sacrificed for a mess of pottage a few years ago. Scots' Church, the pioneer sanctuary of the Presbyterians, has been pulled for the new railway. St. Stephen's Church, the leading city church of the same people, is to be resumed for street extension. Now St. Andrew's Cathedral goes to the same onward march of material progress. If any religious building is in the way of civic

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schemes it is the easiest to move of all obstacles. The stones of St. Andrew's are requested for the new cathedral at Canberra while the new structure in Macquarie street will be of entirely new design, thereby blotting out all traces of Australia's mother cathedral shrine.

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### ST. JAMES', MILWAUKEE, CELEBRATES ANNIVERSARY

MILWAUKEE—St. James' Church, Milwaukee, the Rev. Arthur H. Lord, rector, celebrated its seventy-eighth anniversary on Sunday, October 23d. The Bishop Coadjutor of Milwaukee, the Rt. Rev. Benjamin F. P. Ivins, D.D., preached the sermon, taking as his subject the Religious Background of St. James' and Its Vision for the Future.

The Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, spoke at the dinner on Thursday night, at which about 200 were present. More than \$86,000 has been subscribed for the endowment fund of St. James'.

### PRESIDING BISHOP VISITS TEXAS

HOUSTON, TEX.—The Most Rev. John Gardner Murray, D.D., Presiding Bishop, visited three dioceses in Texas; from Dallas he went into the diocese of West Texas, where he was the guest of the synod of the Southwest, meeting in St. Mark's parish, San Antonio, October 18th to 20th.

On Thursday night, October 20th, Bishop Murray was the preacher at a service in St. David's Church, Austin, diocese of Texas, where the seventy-fifth anniversary of the parish was being celebrated. On the following night, Bishop Murray preached in Trinity Church, Houston, to a congregation composed of members of the Houston parishes.

### TO ERECT MEMORIAL TO BISHOP'S WIFE

PORTSMOUTH, VA.—As a tribute to the memory of the late Maria Washington Tucker, wife of the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia, hearty approval and endorsement and a pledge of support to the movement for erecting a Maria W. Tucker Memorial Cottage at Jackson Field Home was given at the thirty-ninth annual meeting of the Southern Virginia diocesan branch of the Woman's Auxiliary, in St. John's Church, Portsmouth, Thursday, October 28th.

Prior to the opening of the business session Thursday morning, memorial services in memory of Mrs. Tucker were conducted by the Rt. Rev. A. C. Thomson, D.D., bishop coadjutor of the diocese.

### CHURCH BUILDING IN EL PASO NEARS COMPLETION

EL PASO, TEX.—The beautiful new building which will house the activities of St. Anne's mission, El Paso, is nearing completion, and the Church will have something of which it may be justly proud. For an expenditure of about \$12,500, St. Anne's has one of the most beautiful and useful buildings in El Paso for its work among Spanish-Americans.

The various parishes and missions of the district are undertaking to furnish the living quarters of the workers; and the great need now is to obtain the medical and surgical equipment necessary to care for the increased work.

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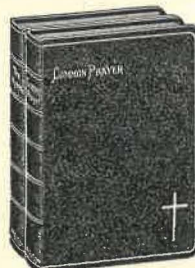
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## NINE MONTHS' NORMAL SCHOOL IN GEORGIA

SAVANNAH, GA.—Following a successful Church school institute held in October, the department of religious education of the diocese of Georgia, with headquarters in Christ Church parish house, Savannah, has arranged a program of study in credit-giving courses to be given in a Normal school to be conducted by the department from November through June, for the Church school teachers in the Savannah parishes and others both in the city and diocese.

Grade conferences in preparation for the Sunday lessons in the Christian Nurture Series will also be held each month at the department's headquarters, during the teaching months, four lessons being taught for the month in nine grades.

## VIRGINIA TEACHER TRAINING SCHOOL ENDS

RICHMOND, VA.—The Virginia Episcopal Training School for teachers and Church workers closed a very successful two weeks' course of intensive training Friday, October 21st, in Grace and Holy Trinity parish house, Richmond.

The faculty comprised Miss Clarice Lambright, secretary of the young people's work in the National Council, the Rev. Dr. E. R. Carter, of Petersburg, Va., the Rev. J. C. Wagner, Professor of Church History in the Bishop Payne Divinity School, Petersburg, and the Rev. W. E. Cox, of Bisbee, Ariz.

This Church training for teachers and workers is to be an annual event since properly trained teachers are so essential in the modern Church school program.

WORD FROM the Zinta district and the Holy Cross Liberian mission at Masambolahun is in the August number of the *Liberian Churchman*:

"We have been putting into effect two long cherished schemes: the opening up of the work in the Gizi country, and a sub-station and school at Borawulahun, a Gbande town two and a half hours from here.

"The Rev. Fr. Sturges Allen, O.H.C., has been at Porluma, Gizi. Progress is slow there, but by his last letter we hear that work is really beginning on the house. He also has the nucleus of a school. Before long we hope to send another priest to help him.

"At Borawulahun we have a teacher and a catechist. He was trained here at the main station and already has a school organized. A priest goes over at least every fortnight. The people are friendly and cordial. This work is very promising.

"Early this month sixteen of our school-boys went out on a 'God-palaver-trek.' They were away nearly a week, visiting their homes and carrying the message of the Cross. They do this joyfully of their own initiative. It is much better itinerant preaching than any outsider could do.

"The work at the main station in church, school, and hospital goes steadily ahead."

It will be remembered that the Rev. Fr. Allen is past 77 years old, and has been in Liberia for nearly five years without a break.

THROUGH remarkable coincidence or a fine eye to the fitness of things, the New York Seamen's Church Institute, at the entrance to its new annex now under construction, has a watchman just the same age as itself, both dating from 1843.

## † Necrology †

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

### HERBERT I. BEALE, PRIEST

LONDON—The Rev. Herbert Ignatius Beale died suddenly, following an operation for gallstones, at Southend Hospital, London, on October 26th.

Fr. Beale was ordained in 1887 by the Roman Catholic Bishop of Nottingham, and was for many years rector of St. Edward's, Nottingham. His intimate association with the late Archbishop Bagshawe led to his appointment by Pope Leo XIII as protonotary apostolic *ad instar*, the highest dignity next to the episcopate and carrying with it the right of wearing the *ponteficalia*.

Mgr. Beale was consecrated bishop in 1910 by the late (Old Catholic) Archbishop Mathew, and this step led to his retirement from the ministry of the Roman Church.

He subsequently was received as a priest into the Church of England, and became chaplain to the late Lady Henry Somerset at Duxhurst in the diocese of Southwark. He went to America in 1919 and after a brief period as temporary curate at All Saints' Cathedral, Milwaukee, and as chaplain of St. Thomas' Home, Mamaroneck, in the diocese of New York, he became vicar of Chilton, Wis., diocese of Fond du Lac. In 1925 Fr. Beale returned to England to become rector of Great Sutton, Rochford, Essex, which appointment he held at his death.

Fr. Beale was well known in Eastern Orthodox circles in America, and his genial and hospitable nature endeared him to a wide circle of friends, who will greatly regret his passing.

The funeral took place on October 29th at Sutton Church, the Rev. W. Noel Lambert, vicar of St. Gabriel's, Poplar, London, officiating.

### ANDREW H. HAUGHEY, PRIEST

ARDMORE, PA.—The Rev. Andrew H. Haughey, rector of St. Mary's Church, Ardmore, died on Wednesday, November 2d. He was forty-seven years old.

### EDWARD SAWYER STONE, PRIEST

SWANTON, VT.—The Rev. Edward Sawyer Stone, D.D., non-parochial priest of the diocese of Vermont, died at his home in Swanton on Wednesday, October 26th. He was 64 years old.

Dr. Stone had been in ill health for many years, but he remained in active service until January, 1923, when, after more than seventeen years of faithful service as rector of Holy Trinity Church, Swanton, he felt compelled to resign.

The Rev. Dr. Stone was born in Swanton in 1864, and attended the University of Vermont and the General Theological Seminary. He was ordained deacon in 1889 by Bishop Bissell, and priest the following year by Bishop Neely. His first cure was at St. Matthew's Church, Enosburg Falls, Vt., leaving there in 1886 to become curate at St. Timothy's Church, Roxborough, Pa. In 1897 he became rector of Christ Church, Island Pond, Vt. In 1899 he was priest-in-charge of the Church of the Good Shepherd, Rocky Mount, N. C., then priest-in-charge at the Waynesville Associate Mis-

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sion in North Carolina, and in 1905 rector of Holy Trinity Church, Swanton, and St. John's, Highgate, resigning in 1923 because of illness. He was a member of the standing committee of the diocese of Vermont from 1913 to 1923.

The funeral services were held at Holy Trinity Church on October 29th. A Requiem Mass was said at 8:30, with the bishop of the diocese, the Rt. Rev. Arthur C. A. Hall, D.D., as celebrant, assisted by the Rev. Fr. French of Montreal, and the Rev. Merton W. Ross of St. Albans. The funeral service was conducted by the rector of the parish, the Rev. Harry Bruce, the bishop coadjutor of the diocese, the Rt. Rev. S. B. Booth, D.D., and Bishop Hall.

#### ISAAC C. STURGES, PRIEST

MONTROSE, N. Y.—The Rev. Isaac C. Sturges died on October 31st at Montrose, where he had been in charge of the Church of the Divine Love. He will be remembered especially for his long ministry as rector of St. Cornelius' Church, 423 West 46th street, New York.

Mr. Sturges was born in Brooklyn, Conn., in 1850. Graduating from Berkeley Divinity School in 1876, he was ordained to the diaconate that year, and in 1877 to the priesthood. For the following nine years he was rector at Kent, Conn. Then he came to New York City to be associated with the City Mission Society, and later with St. Cornelius' Church. From that work he retired in 1920. For the past several years he has been priest-in-charge at Montrose. He was married twice, and is survived by his widow.

The funeral was held on Friday, November 4th, at St. Clement's Church (formerly St. Cornelius' Church, the congregations of the two with that of St. Chrysostom's Chapel having merged under the name of the first). Bishop Lloyd and the Rev. Thomas A. Sparks, rector of St. Clement's, officiated.

#### NEWS IN BRIEF

CENTRAL NEW YORK—The Rev. Granville Mercer Williams, S.S.J.E., of Brooklyn, and the Rev. Francis B. Roseboro, of Cambridge, will conduct a preaching mission at St. George's Church, Utica, beginning Sunday, November 13th, and continuing for eight days.

MILWAUKEE—The young people of Milwaukee are preparing another musical comedy, *My Stars*, the proceeds from which will be added to Bishop Ivins' Church Extension Fund. The production is to be presented at the Pabst Theater on the evenings of Friday and Saturday, December 2d and 3d.—The Ven. William Dawson, Archdeacon of Milwaukee, will be the new editor of the *Church Times*, the diocesan paper, as the former editor, the Rev. William H. Stone, is leaving the diocese.

LOS ANGELES—The Bishop's School at La Jolla is full to its capacity this year—there are 124 enrolled. Two grades in the lower school have been eliminated and only those ready for the upper school are admitted as boarders. A little more than half the girls are from California, and the rest come from eighteen different states and from Canada.

NEW MEXICO AND SOUTHWEST TEXAS—The fall meeting of the Roswell deanery was held in St. Michael's Church, Tucumcari, on Tuesday, October 25th. Bishop Howden was the celebrant and preacher at the service.—After having been a mission for nearly thirty years, St. Andrew's, Roswell, will become an independent parish on January 1, 1928. The Rev. D. J. Williams, who has been in charge of St. Andrew's since April, 1924, will continue in the capacity of rector.

NEWARK—By "A Fete in the Autumn Woods"—The Woman's Auxiliary of Christ Church, Bloomfield and Glen Ridge, raised \$2,000 for refurbishing a recently acquired house adjoining the church property. The sexton occupies the upper floor and the ground floor is used for study parish offices and reception room for the rector.

TEXAS—The Rev. Peter Gray Sears and Mrs. Sears were the victims of reckless driving in the streets of Houston recently, when another car ran into their car from the rear. Mrs. Sears received a head injury and several broken ribs, and Mr. Sears was badly shaken and bruised.—October 31st was the ninth anniversary of Bishop Quinn's consecration as bishop coadjutor.—Trinity Church, Houston, has purchased a new rectory in a quiet and more strictly residential section. The old rectory is being used as additional space for the Church school and as quarters for the Boys' Club.—The Rev. C. A. Ross has begun his work as secretary for religious education in the diocese of Texas by conducting a ten-day teacher training institute in St. Mark's parish, Beaumont.

UTAH AND NEVADA—The Ven. W. F. Bulkley accompanied Bishop Moulton into Nevada to help in the observance of the annual Bishop's Day at Pyramid Lake Indian Reservation.—The Rev. H. E. Henriques has been appointed chaplain of the 414th Infantry, United States Army Reserve Corps.

WESTERN NEBRASKA—A healing mission was conducted in St. Alban's Church, McCook, by the Rev. Robert B. H. Bell of St. Thomas' Church, Denver, Colo. Mr. Bell also addressed the high school students of the city, which was indeed appreciated.

WESTERN NEW YORK—Bishop Ferris held a series of services at St. John's, Wellsville, October 30th to November 2d. The whole of the Alleghany county mission field has been touched in this way, and one of the results has been that St. John's will assume full financial obligation for work in that community this coming year.

WESTERN NEW YORK—On November 1st, Christ Church, Cuba, observed the seventy-fifth anniversary of its founding. A preaching mission was held by the Rev. Walter E. Bentley from October 25th to November 3d. On Sunday morning, November 6th, there was a celebration of the corporate Communion with Bishop Ferris as celebrant.

#### AMONG THE MAGAZINES

A fascinating description of the famous General Burgoyne's "variegated and romantic career" is one of the most interesting features of the September *Nineteenth Century and After*. "A very British type, with his gallantry, his philanderings, his gambling, his tinge of pomposity, his keen enjoyment of life" he is a figure of a good deal of charm, adored by his soldiers, fathering his officers to such an extent that "he urged them to read books, to learn foreign languages, and not to swear." In Parliament he was a free-lance and voted according to his conscience: this King George thought "so extraordinary that I almost imagine it was a mistake!" An inner history of the Saratoga disaster is news to some of us. "The object of the whole plan of campaign was that Burgoyne and Howe would meet at Albany." But Howe was never sent his instructions to that effect. Why? Because Germain, the Minister for War "calling at his office on his way to spend a week-end in the country and finding that they were not ready, would not wait. A minor official said that he would see to it. He forgot to do so. The American colonies were lost but Germain got his week-end in Sussex."

In the same magazine Mr. Davidson Cook points out the extraordinary way in which Lockhart garbled the letters of Sir Walter Scott. Mr. James B. Clarke discusses gloomily the "French and English in the Province of Quebec"—a bad situation "nurturing violent cleavages, misunderstandings, even animosities." Further amazing details as to the political activities of Rasputin and the Tsaritsa are supplied by Mr. C. Hagberg Wright, the authority on Russia, and the Rev. Canon A. T. Bannister gives a glimpse of Parish Life in the Fourteenth Century, basing his facts on "an insightfully and tattered manuscript lately found in the archives of the Dean

and Chapter of Hereford, containing the record of an episcopal visitation in 1397. The disgraceful conditions here portrayed go far to explaining why Lollardry—the moral protest against all such things—was so strong in the diocese of Hereford."

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## NATIONAL COUNCIL POLICY IN CHINA

NEW YORK—Before leaving for China, Dr. John W. Wood, executive secretary of the Department of Missions, made the following statement regarding the Church's policy in China:

The National Council has no thought of closing permanently any effective work in China or withdrawing from the country. It accepts wholeheartedly the statement adopted by the House of Bishops on June 1st, 1927, as follows:

"The House of Bishops records its conviction that there should be no thought of lessening our work in China when the way shall be opened for its full resumption, and expresses its gratitude to God for the splendid fidelity and bravery manifested by our clergy and lay workers and by the native Christians. The House of Bishops has full faith that the Church's work in China will be continued with unabated zeal and increased efficiency if and when a stable government shall be established."

In accordance with this policy, the Council, at its meeting on October 12th and 13th, 1927, out of its total budget of \$4,212,370, set aside for the work in China during the coming year the sum of \$574,921. This is \$41,141 less than the amount so appropriated for China for the year 1927. With about 90 per cent of the American missionaries away from their stations and 70 per cent of them out of China, the National Council realizes that an explanation is due the Church as to why the appropriation for China for the year 1928 has not been more largely reduced.

Having determined upon an energetic resumption of all work at the earliest possible moment, it would be folly to disband our splendid corps of American workers with their knowledge of the Chinese language and of the thoughts and habits of the Chinese people. These faithful workers have not left their posts because of a fear of persecution or death but because their presence added to the danger of international complications and the danger of great suffering on the part of innocent Chinese.

A few of the missionaries who have returned to America have definitely resigned and others may take this step in the near future. Some have accepted temporary work in parishes and elsewhere, thus relieving the Council of their salaries for the time being. A number are temporarily filling vacancies in the Japanese and Philippine missions. In other cases it is the judgment of the Bishops and of the Department of Missions that they should use this time of waiting to equip themselves the better for the tasks that lie ahead and to seek to adjust themselves to such conditions as may obtain when the Church's work in China is fully resumed. This involves the continuance of salaries, provision for house rent, and in a number of cases provision for academic fees where post-graduate study has been deemed advisable. All such expenditures are on a larger scale than would have been the case had these missionaries remained in China.

The evacuation of most of our posts by the American missionaries has involved and will involve the Council in largely increased expenditures for travel. In many cases the workers were forced to leave their stations with little else than the clothes they were wearing at the time of their escape. It has been necessary to provide at least some of the essentials in the way of clothing for such workers. In many instances missionaries have lost

everything they possessed in the way of household goods. While statements of losses of this character have been filed with the proper United States authorities in China, it cannot now be determined whether or not any Chinese government that may develop in the future will be willing to assume responsibility for such losses and in any case repayment will inevitably be deferred for a considerable period. In the meantime, the National Council may find it necessary to make some provision for partial compensation for such losses.

As contrasted with the large abandonment of work on the part of the American missionaries, the work of the Chinese clergy, teachers, Bible women, and catechists is, wherever possible, being continued. Services are held in the churches, teaching is carried on in the homes, and many of our numerous primary schools are being conducted as usual by the native staff. It must be remembered in this connection that from the beginning of the work of this Church in China we have held steadily before us the purpose of creating a national Church in China, to which responsibility should be trans-

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ferred just as rapidly as the members and leaders of the Church were prepared to discharge the trust with faithfulness and effectiveness.

This national Church, comprising all work of the Anglican communion and organized as the Chung Hua Sheng Kung Hui, has made definite progress. For many years it has had its own General Synod in which the representation, both clerical and lay, has been predominantly Chinese. Each of the several dioceses, both of our mission and that of the Church of England, has its diocesan synod. In the three American dioceses, and presumably in the others, the Chinese outnumber the foreigners both in clerical and lay representation. Thus control in ecclesiastical matters has largely passed into the hands of the Chinese.

Evidence of real life in this national Church is given by the organization of diocesan boards of missions and the ef-

forts made to establish new stations in the various dioceses to be supported from funds contributed solely by the Chinese Christians. Further evidence of real life is afforded by the organization of a national board of missions and the undertaking of missionary work in the Province of Shensi, manned and supported solely by the Chinese. Unfortunately this latter work is today at a standstill owing to military operations and the disturbed economic situation.

Heretofore the Chinese have provided the major part of the running expenses of our schools and hospitals, and some of the Chinese clergy have been entirely supported by the local parishes. In many cases, with business at a standstill, the country over-run by rival military forces, and the cost of living rising with rapidity, the Chinese are not able to do today what they have heretofore done in the support of these enterprises. The National Coun-

cil feels that it would be most unwise to allow any of this work which can be kept alive, to suffer just at the time when it is most needed. The Council therefore stands ready to support work of this character even more generously than was necessary in prior years. In the case of some of the schools and hospitals which have been closed, provision must be made for a time at least for the support of faithful Chinese teachers and workers until they can find some other way of earning a living.

Our Chinese associates are suffering more than the American missionaries. Chinese clergy have in some cases been driven from their stations.

Certainly neither the National Council nor the Church in America will for a moment consider any policy which would mean the withdrawal of support from these men and women in the hour of their trial.



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CHILDREN OF "THE SCHOOL OF TRIUMPH," MEXICO CITY  
Dorothy Davidson and her class, the girls and women in the street are shown in the foreground.  
They have just finished the address in school in the Church of the Holy Spirit.  
**Children in Mexico Taught by Example**  
"Short Street of Triumph" Leads to School  
Having Teacher With High Ideals  
By the Ven. William Watson  
Archbishop of Mexico

IN THE days before the teaching of religion was prohibited in educational institutions the children of a mission school in Mexico City were gathered about a "village" when the classroom in charge interrupted the conversation by saying "do it in time for service we will send the children home."  
"Send them home? Do they not attend the service of the Church?"  
"No, you see they are all Roman Catholics."  
"But you have Church teaching in the day school, do you not?" "No, because the children would not come if we did."  
"What do the children pay for their schooling?" "Nothing!" It being decided that the Church's money was not being used properly, the school was closed temporarily as seemed best.  
Another school was visited and the teacher, new to the country and its ways, was full of enthusiasm but admitted the lack of definite religious teaching and said, "We will teach by example. If I can only teach American working and American ideals that will be a great work." The teacher could remember the confidence melting out "twenty minutes for dinner," remembered that he belonged to a race of dyspeptics and fairly asked, "What are Americans? Good?" The answer was long and painful.  
Then another journey was taken and the writer's steps were led along the street of Cuernavaca into the street of Nezahualcoyotl and then into the Calle del Triunfo (the Short Street of Triumph). Do I later you pro-

Never a Dull Page  
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THIS LIVING ROOM IN THE NEW HOUSE AT NENANA  
Designed for Christmas it is so attractive, and the big fireplace with a "real chimney" is a big and beautiful addition to the home.  
**Tale of the New House at Nenana**  
Reichler Memorial Dormitory, Objective of Corporate Gift of Churchwomen, Opened  
By Alice Wright  
Superintendent of the House, Nenana, Alaska

THE Editor of THE SPIRIT OF MISSIONS has written me that he wants a tale of the new house at Nenana, so here it is. We moved in just before Christmas on Saint Thomas' Day, to be exact. It had been forty before some days in that week but a little thing like a low temperature did not daunt us when we were moving into the new house with its two real chimneys, and what we could have a good roaring fire and not have serious protestation at the sound of the hearth. In the old house that would mean a hot stovepipe and a very possible fire, and a fire in Alaska at forty below with thirty children on one's hands is not pleasant to think of. And we managed to be in order for Christmas with the house all decorated with wreaths and Christmas trees and stockings hanging round the fireplace even as we had planned for many months.  
The big room in the new house is a delightful place with its fireplace and windows looking out on the north side on the hill and river and into the woods on the south. We have windows wherever it is possible, to catch all the strong winter sunshine and it is a bright airy place.  
We had all the usual Christmas parties: the dance on Christmas night for our children and the village people, the Christmas trees for the village children and their parents on Holy Innocence's Day. It was interesting to see how delighted the village people were with everything. We took them to see all the wonders of the new house, the engine room where our own electric light plant stands and the pump which serves as a well house. It is a very nice place and we are all very happy to be here. The children have some shaver belts

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## *The Axe Fell*

**And what follows is but one of many  
examples of the keenness of its blade**

When word reached Kyoto, Bishop Nichols and his Council did their best to reduce expenditures. Still the total was less than the reduction required. Then Bishop Nichols put the situation up to the American missionaries. They all agreed that *their salaries* should be cut in order to make up the difference between needs and reduced appropriations. One missionary wrote what must have been in the minds of all:

"It does seem a little tough to have to cut into one's salary after one has tried to be generous with the appeal for the year's quota. It will mean a little less of this or that that we meant to do for the purpose of recreation, and perhaps mean the giving up of long-cherished dreams.

"All this means pinching and self-sacrifice.

"I surely hope that we will not have to cut another year, for I do not like to do it even though this year I was prepared to take a cut of double the  $1\frac{3}{4}$  per cent if necessary."

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