

The Living Church

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VOL. LXXIX

MILWAUKEE, WISCONSIN, OCTOBER 27, 1928

No. 26



Wide World Photo.

PRESIDENT COOLIDGE AND CONVENTION DELEGATES

FRONT ROW, left to right: Miss Kiku Arai, Tokyo; Mrs. John G. Murray, Baltimore; the Presiding Bishop; the President; the Bishop of Washington.



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A Weekly Record of the News, the Work, and the Thought of the Church

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EDITORIAL CORRESPONDENCE

From General Convention

The New Prayer Book—The Articles

The Second Week, as Seen by the Editor of The Living Church

PRAYER BOOK revision is completed. The last proposal has been voted upon in both houses and has been decided. The only incident worth recording is that the commemoration of the departed in the Prayer for Christ's Church (no longer described only as militant) has been ratified after all. As noted last week, it had been passed by the House of Deputies but had failed in the House of Bishops by a few votes. Subsequently the matter went into conference between the two houses and the Bishops receded from their position and ratified the proposal by a large majority.

As was indicated last week, a considerable number of the bishops, and probably some of the deputies, had voted against the added clause because there was a small minority, chiefly the Bishop and diocese of Southwestern Virginia, who maintained that they could not conscientiously offer prayer for the departed, and pointed out that to incorporate such a prayer in the very heart of the service for Holy Communion, where it was impossible to make it only permissive, was to compel them to violate their consciences at every celebration. The sincerity of their plea cannot be questioned, and all of us had a certain amount of sympathy with it. Undoubtedly it is worthy of some consideration.

I have never known a body more tender of its minorities than the General Conventions of recent years have been. Repeatedly has legislation been negatived where a considerable majority favored it because the majority would not press its view upon a minority that felt strongly on the subject.

This is a right attitude. But obviously there must be some limit to it, because otherwise the Church could never advance beyond the position of its most backward member. We who believe in the *present* guidance of the Holy Spirit in the Church must recognize that each generation will be taught to adopt some new attitude toward truth somewhere, never running counter to the unchangeable faith that is forever the same, but

in details speaking in new language from generation to generation.

There are individuals, of course, throughout the Church, to whom prayers for the departed seem impossible. But only in the one diocese mentioned does this seem to be the position of substantially the whole diocese. And it seems almost a tragedy that this is true in spite of the fact that it was the late Bishop Brown, Virginian of Virginians, who wrote the beautiful clause in question; a phrase worthy of the setting in the Prayer for Christ's Church, the English of which is almost unparalleled. ["And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; *beseeching thee to grant them continual growth in thy love and service*, and to give us grace so to follow their good examples," etc.]

Now when that one diocese finds itself at issue with practically the whole Church, it seems to me that its members ought seriously to consider that either seventy-one dioceses must train themselves to think as southwestern Virginians, or one diocese must learn to think as Americans. All the Virginian dioceses were sensitive on this subject, but when the writing of the clause was given into the skilful hands of the bishop of their parent see, it does seem as though the Church in those barbaric regions beyond Virginia had gone to the farthest limits possible in seeking to make it easy for Virginians to come into line with the rest of the Church. And for the most part we think this was successful. Though most of the Virginian delegations voted against ratification of the clause, only in the one diocese does the opposition seem to be acute. Virginians are only asked to offer a distinctly Virginian prayer, along with the rest of us who are more than willing to be taught by their distinguished bishop. For the diocese in their southwestern border to hold out as they have done is not to exercise that spirit of humility that befits a Christian community. It would have been a pathetic tragedy if it had been deemed necessary for

the whole Church to deny herself the comfort of the eucharistic prayer for the departed, toward which the Holy Spirit has seemed to have guided us in our generation.

If Southwestern Virginia continues in real distress over the matter, we suggest that its members reverently add to their private devotions at that point in the prayer: "But overrule for good whatever we ask amiss." God is not a tyrant who is just waiting to catch us in some mistake.

THE THIRTY-NINE ARTICLES are to continue to be bound up with the Prayer Book. I am glad of it. It easily became clear that, altogether apart from signatures obtained to petitions by charging that somebody or other was seeking to "destroy the Episcopal Church," there were enough splendid, devout Churchmen who would feel seriously distressed if the Articles should be dropped from their accustomed position, to render it almost necessary that their feelings should be respected. Of course all that had been proposed was that the Articles cease to be printed in one book and hereafter be printed in another. It were easy to show that no sort of menace could be found in such a transfer. No matter. Men frequently are not governed by strict logic but by their emotions. In politics such considerations may be treated as negligible. In religion they cannot.

What was agreed upon was that the Bishops should be left to take the initiative in the matter. The parliamentary form in which the question presented itself to them was that of ratifying the proposal of 1925 to drop the Articles from the book. By general consent the House of Bishops voted indefinite postponement of the question, thus avoiding any division on the subject matter itself. In the House of Deputies, also by pre-arrangement, the motion to concur was seconded by one or more selected representatives of each "party" or "school" in the Church, and the vote to concur (in indefinite postponement) was an unanimous one.

So ends what seems to me the strangest and perhaps the most unhappy and unnecessary controversy that the Church has had in our day. Two or three men, bishops and others, chose to read into the action proposed by large majorities in 1925 certain improper motives and disloyal intentions that were alleged against the men who had proposed and those who had voted for this step. The charges were circulated among the laity on a very large scale, notwithstanding their utter falsity. Great numbers were disturbed. The peace of the Church was seriously disrupted. A widespread sense of consternation, as though an enemy had been discovered in our midst, was created.

As for those whose motives have been assailed, they simply refer the matter to Almighty God, who alone knows the secrets of their hearts.

BUT I think one thing must follow as the result of this agitation. The Articles are to be retained within the covers of the Prayer Book. Very well. Then they must receive a greater measure of respect than has been customary in the past. If the Church is to continue in this twentieth century to speak in the language of the sixteenth, to that language we must go.

The Articles must be treated seriously as present-day findings of the Church. I look for a movement to name the Prayer Book and the Articles as the standards of the doctrine, discipline, and worship of this Church to which the clergy are constitutionally bound to give their assent at ordination. And this is the only logical proceeding under the circumstances.

Some seem to suppose that the Articles bear heavily

upon Catholic Churchmen. Except in some wholly unpartisan matters of scholarship this is wholly mistaken. To a man these reject the doctrines relating to various subjects that the Articles describe as "Romish." And why shouldn't they? For in each of these matters, rejecting with all other Churchmen the "Romish" doctrine, they hold tenaciously to the Catholic doctrine instead! Only, there are some Churchmen who hold that it is better to state positively what we do believe instead of negatively what we reject. Such Churchmen have all the authorities of modern psychology on their side. And they do not like to describe Confirmation as a "corrupt following of the apostles" (Art. XXV), nor can they personally share the certainty of Art. XIII that good works such as "spring not of faith in Jesus Christ"—such, we will say, as the philanthropies of generous Jews—"are not pleasant to God" nor that "they have the nature of sin." After all, God knows.

But there are obviously a good many Churchmen who disagree with these Catholic Churchmen on each of these points.

And if the American Church insists on thinking in sixteenth century language in the twentieth century, perhaps in the twenty-first or the twenty-second century the Holy Spirit may be permitted to speak to our children or our children's children anew.

In the meantime let the Thirty-nine Articles be henceforth treated with renewed respect, as defining explicitly the position of this Church in important matters.

TIME fails me to comment on important details of this Convention. The bishops-elect for missionary districts are each admirable. I wish it had not seemed necessary to accept the resignations of such honored veterans of the Church as the Bishops of Connecticut, Lexington, and Albany, but these insisted upon it; while the resignation of the bishopric of Southern Brazil by Bishop Kinsolving, whose health will not permit him to continue in that work, is a matter of regret to everybody. He has done a magnificent work.

We shall all have the new Prayer Book in our hands by Easter. It will then appear just what our standard of worship for the next generation is to be.

But within that generation those who succeed us will grow to be larger men than we are. They will listen to what God has to say to them in their tongue and their generation. They will not be content to tie the thought of the Church to a generation that is dead and gone, while they will thank God for guiding our fathers of every generation that has passed.

This Convention has not ended. Many matters await determination. But the spirit of brotherliness, of mutual forbearance and sympathy—this will last.

Not even the curious panic of last spring can overthrow it.

FREDERIC COOK MOREHOUSE.

IN our issue of October 13th we printed in our news columns a dispatch from Colorado reporting the reception into the Church of the Rev. Leon Mauthuy, Roman Catholic priest. This information was received from a trustworthy source, but appears now to have been erroneous. We are now in receipt of a letter from the Bishop of Colorado denying the report and asking that we make correction. This we are happy to do, with apologies to Bishop Johnson for any embarrassment that may have been caused by the incorrect report.

Whatever the status of the priest in question may be, he is evidently not in Anglican orders or canonically connected with this Church.

ACKNOWLEDGMENTS

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St. James' Church School, Painesville, Ohio	\$ 5.00

CONVENTION SIDELIGHTS

YES, as has frequently been observed, youth and age are purely relative. He is young who retains the feelings of, and sympathy with, the young.

But the House of Deputies enjoyed a good laugh at a piece of unconscious humor perpetrated by the House of Bishops in one of its messages. The House asked for a joint committee of three bishops, three presbyters, and three laymen, "to be chosen from the younger theologians of the two Houses" on a certain subject; "and appoints as members thereof on behalf of this house, the Bishop of Western New York, the Bishop of Fond du Lac, and the Bishop of Pennsylvania." [We ought to add that the quotations are made from memory only.]

What a splendid tribute is thereby given to these three admirable apostles of youth!

It WAS a graceful act on the part of Dr. Phillips, president of the House of Deputies, to call Dr. Powell and Dr. Stewart, his two opponents for that position, to occupy the chair each for a half day's session. It ought to be added that each of them conducted himself, in the rather difficult situation, admirably, and each showed himself thoroughly familiar with the workings of the House.

It fell to Dr. Stewart's lot to preside during the discussion of the Thirty-nine Articles. That he did so with absolute impartiality (as, indeed, would Dr. Phillips or Dr. Powell have done) is a matter of course. But a Low Church deputy afterward remarked to him: "We would have voted for you for president, but we feared to have you in the chair for the discussion on the Articles!"

SUMMARY OF SECOND
GENERAL CONVENTION WEEK

OCTOBER 15-20, 1928

House of Bishops

- ¶ Passed a canon on renunciation of the ministry. [*To Deputies.*]
- ¶ Approved petitions that bishops be elected for Wyoming and Nevada.
- ¶ Approved new diocese of Eau Claire. [*Final.*]
- ¶ Accepted resignations of Bishops of Connecticut, Lexington, Southern Brazil, and Albany (effective July 1, 1929). [*Final.*]
- ¶ Concurred with Deputies in ratifying changes in Collects, Epistles, and Gospels, also Thanksgiving and Burial services. [*Final.*]
- ¶ Defeated intinction rubric.
- ¶ Resolved that a Church unity commission be appointed to confer with Methodists and Presbyterians. [*To Deputies.*]
- ¶ Resolved that a joint commission be appointed to consider location of Church headquarters. [*To Deputies.*]
- ¶ Authorized separation of missionary district of Tohoku from that of North Tokyo. [*To Deputies.*]
- ¶ Confirmed the appointment of Bishop Burleson as assessor to the Presiding Bishop.
- ¶ Elected Bishop Anderson vice-chairman of the House.
- ¶ Received resignation of Bishop Reifsnider. [*To committee.*]
- ¶ Concurred with Deputies in Prayer Book revision and other matters.
- ¶ Elected four missionary bishops.
- ¶ Appointed Sunday, November 11, 1928, for offerings for hurricane relief in Porto Rico and Florida.
- ¶ Adopted report of the Commission on Lectionary.
- ¶ Postponed indefinitely action on dropping Thirty-nine Articles.
- ¶ Authorized publication of two abridged Prayer Books. [*To Deputies.*]
- ¶ Reconsidered veto of inclusion in Prayer for Christ's Church of petition for departed, and concurred with Deputies in adopting this. [*Final.*]
- ¶ Voted to meet in Denver in 1931. [*To Deputies.*]
- ¶ Applauded completion of Prayer Book revision and authorized publication of Standard of 1928.

House of Deputies

- ¶ Received two petitions that Articles be retained in Prayer Book. [*To committee.*]
- Approved new diocese of Eau Claire. [*To Bishops.*]
- ¶ Rejected proposed new form for blessing of ring in Matrimony. [*Final.*]
- ¶ Concurred in ratification of Confirmation and Visitation of the Sick, including provision for Anointing. [*Final.*]
- ¶ Adopted resolution commending work of Church Army. [*To Bishops.*]
- ¶ Voted to require candidates for orders to undergo physical examination. [*To Bishops.*]
- ¶ Approved election of the Rev. Albert S. Thomas as Bishop of South Carolina.
- ¶ Concurred with Bishops in amendment to Constitution giving Deputies voice in electing Presiding Bishop. [*To General Convention of 1931 for ratification.*]
- ¶ Approved resolution for special hurricane relief offerings on 24th Sunday after Trinity (November 18th).
- ¶ Defeated constitutional amendment requiring election of deputies under 35 years old.
- ¶ Approved new Lectionary.
- ¶ Rejected motion to discontinue National Council Departments of Foreign-born and Special Service.
- ¶ Concurred with Bishops in tabling discussion of Thirty-nine Articles. [*Final.*]
- ¶ Closed Prayer Book revision. [*Final.*]
- ¶ Voted to coöperate with Federal Council in evangelism but not in relations with Eastern Churches.
- ¶ Voted certain enlarged powers to provinces. [*To Bishops.*]
- ¶ Endorsed Kellogg Peace Pact.
- ¶ Rejected plan for two abridged Prayer Books.

DAILY BIBLE STUDIES

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

GROWING FAITH

*Sunday, October 28: Twenty-first Sunday after Trinity—
SS. Simon and Jude*

READ St. John 4:46-54.

FAITH either increases or weakens. It cannot stand still. If it increases, it grows gradually. So it was with this nobleman. At first it was an experimental faith. He had heard of Jesus and he determined to ask His help. Then, when the dear Lord, to test him, seemed to repulse him, he would not give up, and his faith was persistent. When Christ said, "Thy son liveth," he started for home; his faith was active. He believed the word that Jesus had spoken. And finally his faith was consecrated, for he and his whole house believed. So it was with the two apostles whom we remember today. Simon was a Jewish Zealot, and he became zealous for Jesus. Jude wrote an epistle and urged men to "contend earnestly for the faith once delivered unto the saints."

Hymn 357

Monday, October 29

READ St. Luke 17:5, 6.

WE ARE apt to think that faith is to be acquired and exercised through our own will and our own effort. But the prayer of the apostles, "Increase our faith," was spoken from their own sense of need; and the Master responded by holding before them the ideal, and we know how they reached that ideal in their apostolic fervor. Faith, like love and hope, is a divine gift. We can prepare for its bestowal and we can exercise its power, but God alone can grant us the joy of believing. Our Creed thus becomes not a dogmatic formula, but an exultant and grateful cry. Our personal prayer in times of especial need is the turning of an open and a needy heart to Christ. Our worship from a pure heart becomes a vision of God, and the presence of the Master grows real, not by our ascent into heaven but by Jesus Christ pressing upon our lives with His gracious power. "Lo, I am with you always!"

Hymn 246

Tuesday, October 30

READ St. Luke 22:31-32.

CHRISt communing with His Father concerning Simon Peter! What a mystery, and yet what a revelation of divine love! The Blessed Trinity conferring together in infinite compassion concerning us! So might our prayers to God be made more real by our humble communing with Him. But the greater mystery is that Christ prayed not for Simon's victory over temptation, but that his faith should not fail. Dark hours were before him. He would weakly fall and deny his Lord. He would see the Being whom he himself, under divine inspiration, had declared to be "the Christ, the Son of the Living God," dying on the Cross. He would see that dear Body closed in a tomb. Ah, to hold his faith then, the Master crying, "Simon, do not doubt Me and My love and My power"! To know that Christ cares, that our Father knows—surely such faith can hold when all of human support fails.

Hymn 394

Wednesday, October 31

READ St. Matt. 14:22-31.

THERE is a wonderful painting in a church in Hammerfest, the most northern town in the world, representing Peter walking on the water and sinking, and the Master stretches out His hand to save. It is a fitting message to the people whose sole support is fishing and who face many a storm. So at times our faith fails just when we seem nearest to our Lord. The waves and storms over us and we are sore afraid and cry out, and yet the Master's hand is there. Little faith! But

the thought of the Lord's nearness and care brings a peace which is the very essence of faith. When Christ clasped Peter's hand there must have come to the disciple a confidence which no words can describe. In the Boston Public Library there is a painting which to my thinking is the richest treasure there. The "Chosen People" in an agony of despair are crying to Jehovah as the enemy presses; and over them from the blue of heaven comes a great Hand—the protecting Hand of God.

Hymn 212

Thursday, November 1: All Saints' Day

READ Rev. 7:9-12.

DEAR Saints of God! And yet in our sorrow it is so difficult to believe that they are living. For ages, men and women and little children have passed the "great divide," and death seems to conquer life. The human heart cries out for "the touch of a vanished hand and the sound of a voice that is still." Faith struggles through tears and while the bow of promise glistens as we weep, we long to know and see and hear. But faith has for us the richest consolation. The Risen Christ proclaims victory, and we can wait. Paradise becomes more real than the earth. Love and faith joining hands bring from the mist we cannot penetrate a sublime hope—a vision of bliss, an anthem from the better world, a sight of painless living, of tears unknown, of loving memories which come as rays of sunshine. "I believe," we cry with trembling lips, but from an assured confidence. And our faith grows stronger and dearer because the Christ knows our hungry hearts. And our vision of Paradise is the power to bring courage and service.

Hymn 290

Friday, November 2

READ Gal. 2:20.

IT IS more than a cry of victory which St. Paul gives; it is a revelation of holy, God-given faith, the faith by which we live. To lose a believing heart is to suffer the saddest loss of all! We can only live because we believe. Experiment proves wisdom. Persistence gives courage. Activity calls to hopeful living, and consecration reveals God. The highest and best life is that which comes through the Faith which Christ gives. He loves us and gave Himself for us. We are hidden in Him, and so all life, all love, and all service are transfigured. We see Jesus. The Crucified draws us to the Cross. The Risen Lord proves the continuity of life. The Ascending King of kings assures us of justification and we work in hope; His Presence makes living a holy experience. A life of faith—what a precious inspiration! We worship, we pray, we sing, we receive in the Holy Communion the pledge of His love; and our living draws power from on High. Alleluia!

Hymn 404

Saturday, November 3

READ II Tim. 4:6-8.

IT IS not an easy thing to keep the faith. Even today there are many who deny, many who doubt and glory in their doubt. The world has been too strong for them. Christ gives, but we must hold fast that which He gives, and He helps us by the means of grace—prayer, Bible, church worship, the Holy Communion, and service for others in His Name. There is no courage in denial. Negation is the part of a coward. To boast of doubt is to shame both mind and soul.

Hymn 525, Part 2

Dear Lord, increase my faith. I long to believe more and more as I learn more of Thee and seek to live for Thee. Pray for me that my faith may not fail. Help me to persevere unto the end. And then let faith become a glorious light in Thy blessed Presence. Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THIS letter bears a complaint which many of us echo. It was probably sent to me because of some words on a kindred subject, which have borne fruit in decent gum for stamps, now for the first time promised by the Post Office Department!

"Doubtless Presbyterian Ignotus has considered the slavery of the postal department to a type of architecture popular over two thousand years ago and imitated by American banks and Protestant churches, with impressive pillars and imposing steps, but long discarded by business men who seek, unlike the postal department, to further primarily the convenience of the public.

"Ice, slippery steps, remoteness from the sidewalk, all have contributed to put such characteristics of construction of buildings into discard. Banks long ago discovered that dignity, even the use of the coveted columns are consistent with an entrance at the level of the sidewalk. I am told the Woolworth Company hires only such stores as are entered without steps. 'No competition' may be the reason why a fashion of bygone age prevails with the department. To see, as in one New England instance, the aged and infirm obliged to ascend over twenty steps of stone from the sidewalk to the floor of the post-office, in contrast with the thoughtful provision for the public in the construction of stores and banks in that city, well one may think! At present we are promoting air mail service, and advising the dear public to use such service. But such conservatism in architecture, such subserviency to what is 'correct' to the eye, regardless of convenience to users, must not be expected to yield to comment or criticism; for one can hardly imagine the monarchical mind of the department attune to any suggestion from the lay-folk.

"Years ago one might call for fifty envelopes and expect to be served promptly, getting two packages. Today he must wait till fifty are counted out for him. Contrast the work of a grocery store—but the latter has competition, nor is the manager chosen (or his aides) to reward him for political efforts.

"Years ago I could order vestments from England and, making oath to an assistant postmaster, receive the same for the church. Today altar linens from England await me in the post office, and unless I pay the dollars imposed by the government I am told to write my objections to some properly titled individual in some other state. One might suppose that the importation of choir and sanctuary necessities is a novel and unusual thing like the buying of twenty-five envelopes for which no provision for immediate service is provided."

If ONE wanted a sufficient answer to the common allegation that "religion doesn't interest people nowadays," the extraordinary concern manifested in secular papers over anything that has to do with the Church would serve. That interest does not always exist with a corresponding knowledge, nor even with a desire for it: sometimes abysmal ignorance and blind misconception are found together in an extraordinary dogmatism of the pseudo-undogmatic variety. But that doesn't change the question of interest; and it is a poor journalist who has not opinions ready framed upon every point of theology, ecclesiology, Church history, or any other subdivision of that extremely technical department of learning.

Here, *e.g.*, is such an oracular utterance. Speaking of the rejection for the second time of the "Deposited Book" by the House of Commons, one editor says:

"If the English people were logical, disestablishment of the English Church or a great exodus from the English Church to Rome would now be on its way. But the English people are not logical. When confronted with a choice between logical alternatives, they have a habit of taking neither."

I wonder whether, by any habit of "logical" thinking known to man, there is any connection between those two points the editor emphasizes. An exodus to Rome must mean a strong conviction that the Pope is infallible, but the House of Commons may blunder as much as it pleases without proving the infallibility. Because A is wrong, that doesn't show B to be right.

So again: "The reservation of the Sacrament (*i.e.*, the Holy Communion) to the Protestant mind partakes of the nature of idolatry."

I have no special acquaintance with the vagaries of "the Protestant mind," whatever that may mean; but I see no ground whatever for that orphic saying. It is true that certain eucharistic doctrine may be so aspersed, most unjustly; but the writer says nothing whatever about that doctrine.

When will people confine themselves to writing about matters concerning which they have some knowledge? Not in our time, or the secular papers would lose their reputation for omniscience.

THE AIR is full nowadays of "bigotry," as a most reproachful epithet; and on all sides all sorts of men are accused by their opponents of that special vice which is most hateful to their accusers—and most readily practised by them on the other hand. A plague of both their houses, one may say, whether the bigotry is that of the K.K.K. raging against Roman Catholics, or the R.C.s denouncing "the black Protestants." But at the risk of incurring some reproach myself, I am bound to mention with admiration and respect a calm and courteous and convincing contribution to all the questions now agitated. Mr. Charles C. Marshall, in his book, *The Roman Catholic Church in the Modern State* (Dodd, Mead. \$1.00), labors to prove what does not require proof, since all the world knows it: that the Roman Pontiff has claimed for himself the place of Almighty God on earth, and asserts his own jurisdiction over all matters, temporal as well as spiritual, if he chooses to exercise it. That is the saving clause; and we must own that ordinarily, in the twentieth century, he does not choose. But authoritative utterances from popes for centuries, none of which has ever been contradicted by other popes, make that abundantly plain.

"Rome never changes," men say. Perhaps not; but from that very obligation on Rome's part never to withdraw, or alter, whatever has gone forth, is a tremendous burden of attempting to justify unjustifiable pronouncements. And sometimes the task is patently impossible.

READING *The Life and Pontificate of Gregory VII*, by J. W. Bowden, the other day, I found this passage which may serve to answer a question raised by a correspondent of the *Commonweal* recently, and dealt with here:

"The pontiffs did not so much claim new privileges for themselves as deprive their episcopal brethren of privileges originally common to the hierarchy. Even the title by which these auto-critical prelates, in the plenitude of their power, delighted to style themselves, 'Summus Sacrosdos,' 'Pontifex Maximus,' 'Vicarius Christi,' 'Papa' itself, had, nearer to the primitive times, been the honorable appellation of every bishop; as 'Sedes Apostolica' had been the designation of every bishop's throne. The ascription of these titles therefore to the Pope only gave to the terms a new force, because that ascription became exclusive; because, *i.e.*, the bishops in general were stripped of honors to which their claims were as well founded as those of their Roman brother; who became, by the change, not so strictly universal, as sole bishop. The degradation of the collective hierarchy, as involved in such a relative exaltation of one of its members, was seen and resisted by one not likely to entertain unreasonable or exaggerated views of the dangers to be expected from Roman aggrandisement, the truly great and good Pope Gregory I. 'I beseech Your Holiness,' said this pontiff to the Patriarch of Alexandria, who had addressed him, contrary to his previously expressed desire, by the title of *Papa Universalis*, 'to do so no more; for that is taken from you which is bestowed, in an unreasonable degree, upon another. I do not reckon that to be an honor in which I see their due honor taken from my brethren; for my honor is the honor of the universal Church, the solid strength of my brethren: I then am truly honored when the proper share of honor is assigned to each and all. But if your holiness styles me "universal pope," you renounce that dignity for yourself which you ascribe universally to me. But let this no more be done.'"

NEW EPISTLES FOR NEXT WEEK

[General Convention has authorized the following Epistles for the feasts of SS. Simon and Jude, October 28th, and All Saints' Day, November 1st, in place of those in the present Prayer Book.]

SS. SIMON AND JUDE: *October 28*

The Epistle. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

ALL SAINTS' DAY, *November 1*

For the Epistle. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

MASS MEETING ON NEGRO INSTITUTE WORK

BY THE REV. LEWIS E. WARD

Washington, October 16, 1928.

REAL interest was displayed in the meeting which was held on Tuesday evening at the auditorium of the Daughters of the American Revolution when the Rev. Robert W. Patton, D.D., director of the American Church Institute for Negroes, presented his report and held a demonstration of what the schools are doing for the colored people who attend. Not a small contribution to the gathering was the fact that Dr. Patton had a quintet to sing the spirituals and plantation songs of the South.

The meeting was in charge of the Presiding Bishop. The Rev. W. W. Alexander, D.D., one of the most distinguished orators of the South, gave a thrilling address on the subject Good Will Between the Races.

Of the money authorized in the program for 1926 to 1929 inclusive, \$580,000 has been raised. The whole sum was \$655,000, and this money will be used in building and equipment at St. Paul's, Lawrenceville, Va.; St. Augustine's, Raleigh, N. C.; and in the Fort Valley School in Georgia. The program for the coming three years from 1929 to 1931 includes buildings and equipment for the other institute schools.

In addition to the \$580,000 received from the Program of the Church about \$60,000 has been received from special objects in the work of the schools.

TRIBUTE TO ARCHBISHOP OF CANTERBURY

Washington, D. C., October 18, 1928.

BISHOPS William Lawrence and Charles H. Brent of Western New York have addressed to the members of the House of Bishops and the House of Deputies a joint letter embodying the joint resolutions of the two bodies which it is proposed to present to the Archbishop of Canterbury upon his retirement from that office, in which it is suggested that those of the membership of this Convention who desire to do so contribute to the purse which is being made up for the Archbishop's personal use.

Gifts of \$1.00 and upwards to the fund, which has already reached the \$5,000 mark, may be addressed to Lewis B. Franklin, treasurer of the National Council, at 281 Fourth avenue, New York City.

The letter from General Convention which will accompany the proposed purse is as follows:

"To the Right Honorable and Most Reverend Randall Thomas Davidson, D.D., LL.D., Archbishop of Canterbury, Primate of All England, and Metropolitan.

"Your Grace:

"At the time of your retirement we of the Episcopal Church in America desire to express to you our affection and esteem as you lay down the burden of high responsibility. Your long tenure of office, exceeding that of any Archbishop since Archbishop Warham, four centuries ago, has covered troublous times, political and ecclesiastical. Throughout its stretch you have met your varied duties with patience, wisdom, and courage. Your administration of home affairs has been distinguished. Your missionary knowledge and sympathy has reached the ends of the earth and warmed the heart of many a lonely missionary. We recall with happiness your visit, the first visit of an Archbishop of Canterbury in America, in 1904. At that time, you and Mrs. Davidson won high regard and love by your gracious simplicity, your devoutness, and your quick understanding of our problems.

"Twice you have played the part of host to the American Episcopate. In 1908 and 1920 at two successive meetings of the Lambeth Conference our Bishops have sat under your leadership and enjoyed the abundant hospitality of yourself and Mrs. Davidson. Your wide-flung doors have strengthened the bond of peace between your nation and ours, and help us to realize that the waves of the sea closely unite the shores they separate.

"Of Mrs. Davidson's hospitality, we cannot speak without grateful emotion. Her thoughtful courtesies, her gracious friendliness, her quick sympathies win the hearts of all who are fortunate enough to come within her reach.

"By happy coincidence your retirement from public office falls on the day of your golden wedding. We rejoice in the fact that at four-score years you still retain the joy of living with youthful buoyancy and hope. With gratitude for the past, we pray God that your home may be blessed by the constant presence and inspiration of Him whom you have served so long, and so well.

"The accompanying gift from friends in America we trust you will accept for your personal use as a token of our friendship and love for yourself and Mrs. Davidson.

"Signed on behalf of the House of Bishops:

"JOHN GARDNER MURRAY,

"Presiding Bishop of the Church.

"Signed on behalf of the House of Clerical and Lay Deputies:

"ZEBARNEY PHILLIPS,

"President of the House of Clerical and Lay Deputies."

CONVENTION SIDELIGHTS

EVIDENTLY the linotype operators of THE LIVING CHURCH have their own ideas as to the proper way of disposing of the Thirty-nine Articles. Here is a paragraph from Bishop Burleson's report, just as it comes from our printer, before being corrected by our Argus-eyed proofreader:

"The committee on resolutions referred the petition in regard to the Thirty-nine Articles to the Commission on the Prayer Book. (Quiet smites)."

SOME SON OF BELIAL, present at the opening service, comments upon the bishops in procession in the following irreverent doggerel:

Some looked Anglican;
Some looked Roman;
But all looked Episcopal
About the abdomen.

DEDICATED to the chairman of the House of Deputies:

Little rules of order,
Dancing through his head,
Make our genial chairman
Fidget in his bed.

The House of Bishops and Joint Sessions

Second Week

By the Rt. Rev. Hugh L. Burleson, D.D.

Bishop of South Dakota

Washington, D. C., October 15, 1928.

BISHOP NICHOLS read the lesson. Secretary Pardee read the minutes. The Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, requested that the Rev. Mr. Shapiro, Hebrew Christian missionary, be given a hearing on the subject of his work and 2 o'clock Wednesday was appointed for his address.

The House of Bishops extended congratulations to the Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina, and to his diocese on the attainment today of the 36th anniversary of his consecration; to the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina, congratulations and to the diocese on the sixth anniversary of his consecration.

The Bishop of Michigan, the Rt. Rev. Herman Page, D.D., presented by title the report of the Joint Commission on Divorce and the same was placed on the calendar. The work of the American Bible Society was presented to the House of Bishops by the Rev. Gilbert S. B. Darlington, treasurer of the society.

Bishop Julius Walter Atwood, D.D., retired Bishop of Arizona, presented a resolution relating to the election of bishops for missionary jurisdictions. Bishop Reese of Georgia, chairman of the committee on the dispatch of business, moved that the nomination of bishops for missionary dioceses be made the special order of the day Wednesday at 2:30 o'clock—adopted.

The Bishop of New Jersey, the Rt. Rev. Paul Matthews, D.D., presented a resolution of the diocesan Convention of New Jersey inviting General Convention to meet in Atlantic City in 1934. The communication carrying this invitation was placed on the calendar.

The Bishop of Erie, the Rt. Rev. John C. Ward, D.D., presented a resolution relating to the tenure of office of the rector of a parish. This resolution was presented by title and referred to the proper committee.

JOINT SESSION, MONDAY AFTERNOON

AMERICAN students are in danger of "paralysis by analysis," asserted the Rev. C. Leslie Glenn, secretary of college work of the National Council, speaking before the joint session of the House of Bishops and House of Deputies, Monday afternoon. He challenged the Church to tackle the problem of religion in colleges and universities or else face a menace in the college output.

"The Christian Church today faces one of the greatest opportunities in history through work in colleges and universities," said the Rev. Mr. Glenn. "The altar and pulpit must be the base of our work with the students. We need small parishes and churches to reach them. Moreover, we need no more surveys and investigations. We have had enough of these to last us for years. It is not now a question of what the students want, but what they need. They are in danger of suffering paralysis by analysis."

"We frequently hear the charge that students of today are indifferent to religion. If they are, it is our fault, not theirs, because we have not accepted the challenge which they offer and meet their spiritual needs."

The Department of Religious Education reported through the Rev. John W. Suter, Jr., who said that the cause of the department was the need of continued growth, and its purpose information and training in worship. Dr. Theodore B. Ludlow spoke for the Adult Division, saying it was new only in name, as it had taken over work done heretofore by other agencies. Dr. R. W. Patton spoke briefly of the work among the Negroes, promising further information at the meeting tomorrow.

Miss Grace Linley spoke effectively for the Woman's Auxiliary, stating that the fear on the part of some that the organization might lose its identity by becoming auxiliary

to the National Council rather than to the Department of Missions had not been realized, but that the Auxiliary had grown stronger and abler by the change.

Dean C. N. Lathrop spoke for the Social Service Department and the Rev. G. Warfield Hobbs woke every one up with a hustling speech on the Publicity Department. In this he insisted on the "evangel of printers ink," and bore ringing testimony to the work of Mrs. Hore and other workers in this department.

Through Dean Davis reports came from the Brotherhood of St. Andrew, Daughters of the King, Seamen's Institute, Mission of Help, St. Barnabas' Guild, and the Girls' Friendly Society.

Finally, in a ringing speech, Bishop Darst reported for the Commission on Evangelism. This ended a joint session which will never be forgotten by those whose privilege it was to attend.

Sixth Day: Tuesday, October 16th

THE lesson was read by the Bishop Coadjutor of Maryland. The Presiding Bishop read a letter from the physician of Bishop LaMothe of Honolulu, asking for a six months' leave of absence for the Bishop, which Bishop Murray intimated would be granted at once.

Bishop Murray read a communication from the Federal Council of Churches, expressing their satisfaction at the co-operation already accorded by the Church with that body, and hoping for even closer affiliation. They recounted their growingly close relations with the Church of England and the Orthodox Church; and spoke of a proposed council on Christian unity, with the hope that the Church might coöperate therein.

The report of the historiographer was read and filed.

A petition was received from the Daughters of the King, praying for a call to the women of the Church for re-consecration and further efforts toward personal evangelism. Various petitions were referred, and a canon on renunciation of the ministry passed.

The third Sunday in June was designated as Magna Charta day, to be appropriately observed by the clergy.

The committee on resolutions referred the petition in regard to the Thirty-nine Articles to the Commission on the Prayer Book. (Quiet smiles.)

The report of the committee on domestic missions reported that Bishop Rowe had been elected president, and the Bishop of Oregon secretary. They moved that a bishop be elected for Wyoming; and that the petition of Nevada for a bishop be granted, as not only that convocation but the domestic bishops in council had asked for the same. The convocation of Nevada asked that Bishop Moulton be assigned to them. The report was received, and the recommendations adopted.

The committee on new dioceses recommended the formation in the state of Wisconsin of the diocese of Eau Claire. The vote in favor was unanimous.

The committee on Resignation of Bishops, through Bishop Alexander Mann, reported the resignation of the Bishops of Connecticut, Lexington, Southern Brazil, and Albany. These resignations were accepted separately, with recognitions of their great services, and prayers for their future welfare.

The messages of the deputies on Prayer Book revision were then taken up. All the actions on the Collects, Epistles, and Gospels were ratified. The matter of those for Fourth of July caused animated debate, pro and con; the section finally being passed by a bare majority, sixty-eight.

The Thanksgiving service and the Burial Office were passed and the new arrangement of the offices also.

There was some debate on the rubric regarding intinction

in administering the Holy Communion, but the proposed rubric thereon was lost.

The Presiding Bishop then announced that the resignation of the bishops as above mentioned was complete. The resignation of Bishop Nelson does not take effect until July 1, 1929.

Bishop Griswold offered a resolution, which prevailed, that there be a corporate celebration of the House of Bishops on St. Luke's Day. The session then adjourned to proceed to the White House for the taking of the picture.

The Rev. C. F. Collins this morning received the following telegram from Dr. John R. Dibrell, of Little Rock, Ark:

"Bishop Winchester is steadily improving. His appetite good, rests well, and sleeps well. Cough much improved, no more hemorrhages; is now sitting up. I am satisfied with his progress."

AFTERNOON SESSION

The House consented to the resolution to give ten minutes to Mr. Shapiro this afternoon to present the cause of Jewish missions, and passed a resolution of thanks to the treasurer of General Convention, Mr. Skiddy, in recognition of his services.

The chair appointed on the Joint Commission to receive all matters relating to Prayer Book revision the Bishops of Vermont, Chicago, and Tennessee.

The chair named on the committee on the report of the evaluation committee the Bishops of Mississippi, Duluth, Central New York, Los Angeles, and Delaware.

The reports of the Commission on Church Music and the Commission Church and the Allied Arts presented reports which were received.

Bishop Rhinelander reported for the Commission on Deaconesses, presenting also a proposed office for the Admission of Deaconesses. The report was received and the commission continued.

The Bishop of Georgia then conducted Mr. Shapiro to the platform, and he ably presented his subject in an eight minute speech, after which several questions were asked, which he answered. In this connection the House voted to recommend to the National Council that a part of the Good Friday offerings be henceforth devoted to the work represented by Mr. Shapiro.

Invitations for the Convention of 1931 were received from Minnesota and Colorado, or rather Denver and Minneapolis.

Elections made to the courts of trial and of review were most of them reëlections. The Bishop of New York reported for the Commission on Faith and Order, speaking most enthusiastically of the experiences and success of the Lausanne Conference. He also recommended the following resolutions, which were passed, or referred to committees: That the Presiding Bishop be requested to lead the General Convention in a great corporate act of thanksgiving for the conference at Lausanne. That a message of congratulation and thanks be sent to the continuation committee of the Conference. That said committee be informed that we feel that the Conference should be repeated, and that if it is this Church will gladly take part therein. That the Commission on Faith and Order be continued, to report to the next Convention, and meantime to hold conferences with similar commissions of other religious bodies. That \$7,500 be placed in the budget for the expenses of said commission.

Bishop Brent then offered the following resolutions, as he expressed as an addition to or continuation of the report of the Commission:

"Resolved, That the Methodist Churches, North and South, and the Presbyterian Churches North and South, in this country be invited by the Church to appoint commissions to sit with a similar commission of General Convention in the consideration of matters of Christian morality, looking toward organic unity:

"Resolved: That a commission of three bishops, three presbyters, and three laymen chosen from our younger theologians, be chosen to act with the above proposed commissions, and to report to the next General Convention."

In his presenting speech Bishop Brent said that these resolutions were presented after long and careful thought of all sides of the subject. That he had chosen these especial bodies because the differences between us were slight; and he was convinced that if we could sit side by side with them, looking for points of similarity and not for differences, that the same kind of experience would come to us as came to many at Lausanne, and we would be surprised at the results achieved.

The House rose to the occasion. There were one or two questions, in the way of criticism, and some expressions of doubt; but the motions passed almost unanimously. In this connection the Bishop of Washington moved that the committee on arrangements be asked to arrange for an afternoon or evening meeting on Christian unity, to be addressed by the delegates who were at Lausanne. This was enthusiastically carried.

The registrar, the Rev. Dr. Pardee, historiographer, the Rev. Dr. Chorley, and recorder of ordinations, the Rev. William S. Slack of Louisiana, were all reëlected.

The special committee on a canon on an assessor to the Presiding Bishop reported several amendments to the canon, which were adopted.

Bishop Johnson of Colorado moved that a commission consisting of five bishops, five presbyters, and five laymen be appointed to consider without prejudice the whole subject of the location of the headquarters of the Church, to hear suggestions and testimony, and, if possible, to report to this Convention. The resolution passed.

The chair appointed several committees, and the report on Rural Work was then presented by the Bishop Coadjutor of Mississippi, the Rt. Rev. William M. Green, D.D. This contained resolutions calling on the Church to form local and diocesan committees on rural work; to direct the clergy to preach on rural work on Rogation Sunday, and on the theological seminaries to include it in their courses of instruction.

The House extended its felicitations to Bishop McKim on having given fifty years of service to the work in China.

The Presiding Bishop, on resolution, appointed the Bishop of Harrisburg as the Church's representative in the American Bible Society.

The Bishop of Pennsylvania presented a rubric to be incorporated in the Prayer Book, which was referred to the Prayer Book Commission.

Bishop Roots presented a resolution recognizing and commending the value of the work of the American Bible Society.

The session adjourned.

Seventh Day: Wednesday, October 17th

THE House was called to order, and Bishop Cheshire read the lesson. Nominations of missionary bishops were made the order of the day for 2:30 p.m. Reports were received from the committees on rules and on canons.

The Bishop of Indianapolis reported for the committee on Foreign Missions, recommending the formation of the new missionary district of Tohoku, and the election of a bishop for the same. Carried.

The committee on the General Theological Seminary recommended that there be a commission on the same, formed from both Houses, to act between meetings of the General Convention. The recommendation was adopted, and the dean of the seminary was invited to address the House when opportunity offered.

The Presiding Bishop stated that he was ready to nominate the assessor to the Presiding Bishop. That he had decided to entrust to the assessor the general charge of the missionary work of the Church which now devolves upon the Presiding Bishop, and so had selected for that office a man fully informed in regard to the conditions in the missionary field, namely, the Bishop of South Dakota, the Rt. Rev. Hugh L. Burleson, D.D. The nomination was greeted with applause and unanimously confirmed.

The House proceeded to elect a vice-chairman, to act as chairman of the House in the absence of the Presiding Bishop. Eight nominations were made, and in the third ballot Bishop Charles P. Anderson of Chicago was elected, and took his seat on the platform amid enthusiastic applause.

The Bishop of Michigan then presented the report of the commission to study the whole subject of divorce. As the report made a pamphlet of about eighty pages only a summary of it was given. The point emphasized was that our information on this intimate and vital matter is still utterly incomplete; that therefore long and careful study of it must be made before intelligent action can be taken. The commission therefore asked that it might be continued, with power to add to its numbers. This request was readily granted, and the Bishop of California offered a resolution commending the commission for

the able beginning which it had made in the study of this subject. This carried unanimously.

The Rt. Rev. Charles S. Reifsnider, D.D., Suffragan Bishop of North Tokyo, offered his resignation to the House, on the ground that the formation of the district of Tohoku made his office unnecessary. Referred to the committee on resignations.

A resolution was passed in regard to the relation of retired bishops to the dioceses in which they might reside, and of their position toward the House of Bishops in case they took parishes, and so gained the right to be representatives in the House of Deputies. Referred to the committee on canons.

The Bishop of New Jersey offered a resolution of request to the Commission on the Ministry to devise a plan for a selective draft of newly ordained men, with the view to a three year service in the missionary field. This was numerous seconded, and referred.

The Bishop of Washington offered two resolutions: first, for the formation of a committee to place a memorial to Bishop Claggett, the first bishop consecrated on American soil, in the Cathedral at Washington; and second, for a committee to participate with the committee which is restoring Wakefield, the birthplace of Washington. He then presented the report of the committee on the army and navy.

The Bishop of New York presented the report of the committee on amendments to the Constitution. They reported that there was nothing in the Constitution to prevent the transfer of bishops from one diocese to another, as outlined by the resolution of the Bishop of Colorado. They further reported that in order that the resignation of a bishop might be acted on by the bishops of the province involved, a constitutional amendment would be necessary. This brought down on the devoted heads of the committee a flood of oratory and criticism, the Bishop of New York standing like a little Napoleon in the midst of the flood. The criticism was to the effect that it was the opinion of the committee and not any constitutional question which the proposal under discussion had contemplated. However, the tangle was finally unsnarled by the recommending of the question to a now more fully informed committee.

Bishop Longley offered a constitutional amendment which, if passed, will give a vote to suffragan bishops.

Several messages from the House of Deputies were then concurred in by the House of Bishops, including Prayer Book revision, changes in the canons, and the continuing of commissions.

The House then adjourned to meet in executive session at 2:30 for the nomination of bishops and the reading of the Pastoral Letter. These two matters occupied the whole afternoon session, which, according to custom, was behind closed doors.

Eighth Day: Thursday, October 18th

AT THE devotions, the Bishop of Arizona read the lesson. Bishop Murray announced that he had sent the Bishop of South Dakota to Baltimore to the bedside of Bishop LaMothe, and that a telegram had just arrived to say that Bishop LaMothe had suffered a severe relapse, and prayers were asked for his safety.

The committee on trial court for a bishop reported that they had organized, with the Bishop of Georgia as president. Messages were read from the House of Deputies, some of which indicated that Prayer Book revision is nearly completed. The report of the commission on Social Service was received. A resolution was offered and referred relative to an annual meeting of the House of Bishops. The felicitations of the House were extended to Bishop Maxon on his sixth anniversary, and to Bishop Davies on his seventeenth.

The Bishop of West Missouri presented a resolution to the effect that there be a commission of three bishops, three presbyters, and three laymen on the work of the General Seminary, in place of the present two committees of the two Houses. Later the House concurred in a resolution from the deputies, that the two committees now existing be constituted as such a commission.

The Bishop of Tennessee offered a resolution concerning the allowing of political and other propaganda and pressure in the Church, which was referred to the committee on social service.

Bishop Darst offered a resolution to appoint the Sunday,

November 11th, as a Sunday for the taking of an offering throughout the Church for the rehabilitation of Church property destroyed in Porto Rico and Florida in the recent storms. This was carried with enthusiasm.

On motion of the Bishop of Washington, the House emphatically confirmed the resolution that the Church Temperance Society has no official standing.

Bishop Jett presented a resolution in reference to unemployment and similar conditions among the clergy, which was referred.

Bishop Johnson of Colorado moved the formation of a guild of seventy mission preachers, to be used throughout the Church, each man giving two weeks to evangelistic work. Carried.

The Bishop of Massachusetts presented for the second time the report of the commission on Lectionary. It was accepted, with one alteration—namely the transposition of the morning and evening first lessons on Good Friday, by an affirmative vote of 85. This finishes twenty-one years of work by this commission.

The House concurred with the deputies in the matter of the revised marriage service by a majority of 82.

On motion of the commission, they voted unanimously to postpone indefinitely action on the dropping of the Articles of Religion.

Certain new matter presented by the Bishop of Pennsylvania in the form of a rubric was voted down.

On motion of the committee on a mission Prayer Book, the House authorized the publication of two such books, a longer and a shorter; the longer to contain Morning and Evening Prayer, the Litany, the Holy Communion service, Baptism, and Confirmation; the shorter to contain Morning and Evening Prayer, psalms, and hymns. The commission was authorized to make such omissions or alterations in the Morning and Evening Offices as such abbreviation might require. The request of the commission that when such work was finished the commission might be discharged was referred to the committee on the Prayer Book.

The Bishop of Vermont then presented the report of the committee on amendments to the canons, a thirty page pamphlet, which was partly considered.

The chair announced the appointment of the Bishops of California, Central New York, and Newark to confer with commissions from the Methodist and Presbyterian Churches, according to the resolution offered recently by Bishop Brent.

The House adjourned until 2:30.

AFTERNOON SESSION

The committee appointed to consider the question of the election of an assistant to the Presiding Bishop reported that the subject was of too complicated a nature to consider at this time, and moved the appointment of a committee of five to consider the same and report to the next General Convention. The chair appointed as members on such committee the Bishops of Louisiana, Long Island, Western Michigan, West Virginia, and Colorado.

Bishop N. S. Thomas for the committee on the vocation, education, and distribution of the ministry presented a most able report. The statistical matter it contained was too long to read, and after discussion which showed great appreciation of the work of the committee, such matter was referred to the commission on the ministry of the department of Religious Education. Several resolutions appended to the report were then passed or referred.

The Bishop of Vermont then reported for the committee on conference with the House of Deputies regarding of the clause proposed to be inserted in the closing part of the Prayer for the Whole Estate of Christ's Church. The representatives of the deputies had strongly urged the almost unanimous wish of the deputies that such a clause be included, and therefore the Bishop moved that the House of Bishops do concur with the message of the House of Deputies, with which they had formerly disagreed. Considerable and very intense debate followed, and finally, on vote, the bishops concurred by a vote in the affirmative of seventy-one, far more than the required two-thirds.

The House then went into executive session, for the purpose of considering the report on the nominations of bishops, and the Pastoral Letter.

Ninth Day: Friday, October 19th

THE morning was wholly occupied with the election of the four missionary bishops for the district of Brazil, Wyoming, Nevada, and Tokoku. These elections were held in the Church of the Epiphany.

The House was called to order at 2:30, with the vice-chairman, Bishop Anderson, in the chair. The minutes of yesterday were read and approved.

On the resolutions regarding the translation of bishops from one diocese to another, referred to the committee on amendments, the committee reported that there was no constitutional impediment, but that in view of the long practice to the contrary it was inadvisable. Resolutions were laid on the table.

Messages were received from the House of Deputies, chiefly one setting a joint session on the subjects of Evangelism, Church Unity, the Conference on Faith and Order, and Young People's Work, for Monday. The message proposed morning and afternoon, but the House amended to the afternoon only, with the understanding that an evening session could also be arranged. The Bishop of Washington was appointed as the representative of the bishops on the committee of arrangements for the joint session.

The bishops also concurred in several other messages, among them one providing for a service of thanksgiving to celebrate the conclusion of Prayer Book revision; consent to the consecration of the Bishop-elect of South Carolina; a joint commission to consider and improve conditions in the work of King Theological Hall for Negroes; a joint committee to place a wreath on the grave of the Unknown Soldier in Arlington; a joint commission to appoint trustees for the Church Pension Fund. The chair appointed as the House members the Bishops of Maryland, Massachusetts, and the Coadjutor of Southern Virginia.

A resolution of gratitude to the English Church Army was passed; and a committee was arranged to study the matter of non-parochial clergy whose whereabouts are unknown, and to propose a canon to govern in such cases to the next General Convention.

The committee on domestic missions, to which was referred the matter of arranging missionary districts for colored suffragans, moved the appointment of a committee on this matter, to report at this Convention.

It was moved that a commission of two bishops, two presbyters, and two laymen be appointed to consider an affiliation to include the Bishop Payne Divinity School, St. Augustine's School, and a part of the educational work of the Church Institute for Negroes.

The committee on amendments to the Constitution made its report, taking up the matter of changes in the election of the Presiding Bishop, which had been referred to it. It reported adversely, and this report brought on a long and warm debate. Arguments pro and con flew thick on every side, and finally, in view of the dwindling numbers, the matter was set for action at 11 A.M. on Monday.

Almost immediately afterward another forensic battle broke out over the proposition to give votes to suffragan bishops. Bishop Longley, the proposer of the amendment, supported his proposal most ably, but the vote on the resolution stood: Aye 25; Nay 38.

The chair made the following appointments: On the matter regarding Bishop Payne Divinity School, the Bishops of Mississippi and Missouri. On districts for Negro suffragans, the Coadjutors of North Carolina, South Florida, and Mississippi.

The committee on the next place of meeting of General Convention reported that they had found the claims of Minneapolis and Denver about equal; but since the Convention had never yet met in the Rocky Mountain region recommended the selection of Denver. The report was accepted and the recommendation adopted.

The session then adjourned.

Tenth Day: Saturday, October 20th

THE Bishop of Sacramento read the lesson at the opening devotions.

The minutes of the previous day revealed that Rev. Dr. Thomas had been elected on the third ballot as Bishop of

Wyoming, and that Bishop Thomas had been elected on the first ballot to the bishopric of Southern Brazil. One ballot only had been necessary for the election of Dr. Binsted to Tohoku, and Dr. Goodwin of Warsaw, Va., had been elected to Wyoming on the third ballot. At the service before the election Bishop Murray was celebrant. The vice-chairman of the House, Bishop Anderson, was gospeller, and the assessor, Bishop Burleson of South Dakota, was epistoler, Bishops Juhan and Davenport assisted.

After the minutes were adopted Bishop Murray appointed as the committee to transmit the addresses to the Archbishops of Canterbury and York, the Rt. Rev. Charles H. Brent, D.D., and the Rev. R. B. Ogilby, D.D., president of Trinity College.

Bishop Murray then read from a Baltimore newspaper, published last night, the names of the men who had been nominated in the House of Bishops in secret session yesterday. He gently but firmly rebuked the bishop who might have been responsible for this violation of the rule of the House which forbids such giving out of information.

After the committee on the dispatch of business had set the order of the day, the committee on rules of order reported through the chairman, Bishop Woodcock, noting that the rules calling for the appointment of an advisory committee of eight bishops, one from each province, to assist the Presiding Bishop between sessions of the General Convention, and the rule providing that a committee of three bishops be appointed to prepare the Pastoral Letter had not been observed as yet.

The committee also reported on the resolution referred to it, which provided for an annual meeting of the House of Bishops. After some debate this resolution was adopted becoming Rule 12.

The chairman appointed as the committee to review the minutes the Bishops of Rhode Island and Marquette, and the Coadjutor of Albany.

The committee on the Prayer Book reported the service for the admission of a deaconess. After considerable debate this was put on the calendar, as time did not allow its further debate today.

A canon was proposed which would make the annual meeting of the continental bishops and the bishops of aided dioceses a canonical requirement. It was defeated emphatically.

The committee on Christian education reported, proposing the resolution as part of their report, that the parents of the Church be advised wherever possible to send their children to Church boarding schools in place of secular ones.

The House concurred in thanks and expression of appreciation to Mr. William W. Skiddy for thirty years of efficient service as treasurer of General Convention.

In message number 66 the House of Deputies declared the completion of the work of the joint commission of the Revision and Enrichment of the Prayer Book. At this point Bishop Slattery presented to the House of Bishops the manuscript form of the completed book; which was received with a rising vote of appreciation, and applause for this event, which marks another great work completed in the advance of the Church.

Another message announced action looking to the printing of the Standard Book as contemplated by recent action of both Houses, and to the making of lists of persons who shall be entitled to receive the same. They also announced the abrogation of the copyright on the book, thus allowing any publishers, under proper direction, to publish the same. The House concurred in these messages.

A proposition of Bishop Lawrence to edit further the words before the saying of the Lord's Prayer in the Communion Office was placed on the calendar.

A touching letter from the Bishop of Arkansas, replying to the message recently sent to him by the House, was read. He reported that through the power of the prayers of his brethren he was better, able to sit up part of each day, and attend to some of his official duties.

The report of the committee on Church music, recommending the publishing of unison settings for canticles, services, prayers, etc., was referred to a special committee of five.

The committee to consider the matter of colored suffragan bishops and missionary districts for the same asked to be continued, in order to study the matter and report to the next Convention. Carried.

After the appointing of the committees needed for carrying out above legislation the House adjourned.

The House of Deputies

Second Week

By the Rev. Harrison Rockwell

Washington, October 15, 1928.

THE report from this House for today must be very brief for as such the deputies were in session but one hour, as on Friday, and for the same reason, that the Convention assembled in joint session at 11 o'clock.

A resolution was passed for the appointment of a committee of three members from each House to act in cases where differences may arise.

Also a resolution was passed providing for a joint committee of five bishops, five presbyters, and ten laymen to examine and report on the Programs of the Church and Budget for the ensuing three years.

From the diocese of Long Island came a memorial for the retention of the Articles in the Prayer Book; also George W. Wickersham of New York presented a memorial, signed by more than 34,000 lay members of the Church, petitioning General Convention to the same end. These were referred to the appropriate committee.

Sixth Day: Tuesday, October 16th

THE session opened with appointments of committees to act on the resolution in honor of William W. Skiddy, for thirty years treasurer of the Convention; to decide the place of meeting of the Convention of 1931; and to serve on the joint committee on Prayer Book Revision and the Program of the Church.

The committee on the admission of new dioceses reported favorably on the creation of the new diocese of Eau Claire from portions of the present dioceses of Milwaukee and Fond du Lac.

Various reports and memorials were presented, among them a petition from the diocese of South Carolina for the retention of the Thirty-nine Articles, the report of the board of Church Finances, the report of the joint commission on Church Music. The Rev. Dr. Hart of Tennessee offered an amendment to the canons which would provide that at least one clerical and one lay deputy of each deputation be under 35 years of age. Dean Robbins of New York presented a resolution endorsing the work of the American Bible Society; Dr. Kinsolving of Maryland a series of resolutions on rural work; and Judge Parker of Massachusetts, for the Daughters of the King, a resolution urging continued support of the program of Evangelism.

A message from the House of Bishops stated that they have ratified the following portions of Prayer Book revision:

- (a) the arrangement of the book;
- (b) Office of Baptism;
- (c) Office of Instruction;
- (d) Consecration of a Church;
- (e) Institution of ministers.

Following considerable discussion of a substituted prayer for the blessing of the ring in the marriage service, the vote was taken with 29 deputations in favor, 109 opposed, and 4 divided. As the House of Bishops had already rejected the same substitute, the original prayer now familiar to us in the revised Prayer Book will be the one used. Both Houses have approved a rubric giving direction for the exchanges of the ring in the ceremony.

At 12:45 the members of the House of Bishops and of the House of Deputies, together with the delegates to the Woman's Auxiliary, met on the south lawn of the White House where they were photographed with President Coolidge.

The afternoon was occupied with the tedious though exceedingly important work of the revision of the Prayer Book, preparing for what shall be for years to come the new book for use in the corporate worship of every parish and mission in the American Church. But it is tedious work for several reasons, among which may be mentioned the inability of so large a group to grasp quickly what item is being voted upon and the amazing amount of time spent in clarifying the situation, the

personal prejudices and objections, and the repeated roll-calls of all the dioceses.

Both Houses have now, at the close of Tuesday, voted in favor of the re-arrangement of the contents of the Prayer Book, and in the revision of the Penitential Office, a change which has eliminated such references as "vile earth" and "miserable sinners" and has changed the word "vileness" to "transgressions."

Also ratified by the entire Convention are the revised offices for the Consecration of Churches, for the Institution of Ministers, and of Confirmation.

There was some discussion, led by the Rev. Dr. Stetson of New York, as to the insertion in the Confirmation Office of a question: "Do ye promise to follow Jesus Christ as your Lord and Saviour?" In spite of some objection the resolution was carried by an overwhelming vote, so that we now have this question addressed to the candidate following the other question now in that office.

But it was when the proposed revisions in the office of the Visitation of the Sick came up that the most discussion was provoked. That had to do with the insertion of a rubric and prayer concerning the permissive use of anointing and laying on of hands. There were a few objections, seemingly absurd, of partisan nature, but so many of the deputies, clerical and lay, of every type of Churchmanship are familiar with what the Church may do in the ministry of healing that the resolution was easily carried, 105 deputations being in favor, 20 against, and 7 divided. The prayer and rubric, which have now been ratified by both Houses, are as follows:

When any sick person shall in humble faith desire the ministry of healing through anointing or laying on of hands, the Minister may use such portion of the foregoing office as he shall think fit, and the following form:

O BLESSED REDEEMER, relieve, we beseech thee, by thy indwelling power, the distress of this thy servant; release him from sin, and drive away all pain of soul and body, that being restored to soundness of health, he may offer thee praise and thanksgiving; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

I anoint thee with oil (lay my hand upon thee), in the Name of the Father, and of the Son, and of the Holy Ghost, beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body being put to flight, the blessing of health may be restored to thee. Amen.

Seventh Day: Wednesday, October 17th

TODAY'S session saw a marked lessening in the tension of the House when it practically finished the work of ratification of the new Prayer Book.

With the exception of two minor items upon which the House of Bishops has not yet taken action the tremendous task of revision of the Prayer Book and final ratification is complete. This fact was brought before the House in concrete form when the secretary of the Revision Committee, the Rev. Dr. Suter of Massachusetts, exhibited to the deputies a copy of the Standard Prayer Book of 1928! A resolution was passed thanking the unnamed Churchman who will defray the cost of this standard book.

A number of messages was received from the other House bringing before the deputies matters which were placed on the calendar or were concurred in at once. This House confirmed the elections by the Bishops of the Rev. Dr. Charles L. Pardee of New York as registrar of the Church; of the Rev. Dr. E. C. Chorley of New York as historiographer of the Church; and of the Rev. W. S. Slack of Louisiana as registrar of ordinations.

The weather here remains clear and warm, today being the closest approach to hot weather we have had. The easier program of the day was, therefore, especially timely and welcome. There was a recess of brief duration this morning, and then the House adjourned at noon instead of at 1 o'clock that the committee on despatch of business might arrange the order of business that remains. Nor was the afternoon strenuous, for it began at 2:30 and ended at 4, the early adjournment occurring because of the garden party given by Bishop and Mrs. Freeman to all the delegates.

The dean of the General Seminary, New York, the Very

Rev. Dr. Hughell Fosbroke, presented the annual report of the institution. He presented interesting and encouraging data on the size of the enrolment in the seminary, on the more rigid requirements for admittance, on the personnel of the faculty, and on the many changes that are being made to keep the seminary abreast of the times. As to the effort to raise a million and a quarter dollars for the institution's endowment and extension funds, about \$290,000 has been pledged with most of that in hand. Dean Fosbroke charged that the laity of the Church have given generously to general education but not for the maintenance of its theological schools.

Mr. Thorne of New York offered a resolution commending the work of the Church Army in this country, reading as follows:

"Whereas in April of this year, after successfully completing their course of training at the Church Army Center in Providence, R. I., five laymen were commissioned as captains in the Church Army of the United States, and

"Whereas this beginning of a Church Army in the United States was made possible through the generous coöperation of the Church Army in England under the leadership of its founder, Prebendary Carlile, be it (the House of Bishops concurring)

"Resolved, that this Convention records its gratitude to the Church Army in England and its founder, Prebendary Carlile, for its valued leadership in this practical field of service for laymen of our Church, and be it further

"Resolved that this Convention commends the Church Army in the United States and its helpful activities to the Church throughout the country."

The treasurer of the Convention, Mr. W. W. Skiddy of Connecticut, presented his report. A detail of this was the item giving the total cost of the ecclesiastical trial of William Montgomery Brown, formerly a bishop of this Church, who was deposed in New Orleans at the General Convention of 1925. This cost was \$18,288.

The Rev. John E. Sulger of Indianapolis introduced a resolution providing for the laying of a wreath on the grave of the Unknown Soldier, this to be done on Saturday in the name of the Convention.

A resolution endorsing the Paris Peace Pact was introduced by the Rev. Dr. Paul Little of Sacramento, and referred to the proper committee.

At the brief afternoon session, during the absence of the President of the House, the Rev. Dr. Phillips, the chair was occupied by the Very Rev. Dr. Herbert H. Powell of California, who presided over the House with marked skill and justice.

After lengthy discussion the House rejected a proposal to turn over to the New York Historical Society the archives of the Church, and adopted a resolution for the appointment of a joint committee of three bishops, three presbyters, and three laymen to consider the best method of caring for these important possessions.

A day of the Convention is to be given over to purely spiritual matters. General Convention is a business meeting, first of all; the assembling takes place every three years to care for the business affairs of the Church which cannot legally be taken care of in diocesan and parochial meetings. If the Convention be criticized for being too much concerned with business matters, that is merely a testimonial as to its strict adherence to duty. However, that a day be set apart for such matters as evangelism, young people's work, and Church unity, as this House has so voted, is another indication of the excellent spiritual tone of this Convention of 1928.

Eighth Day: Thursday, October 18th

TODAY'S session opened with a lengthy discussion of the proposed joint session of the two Houses of Convention when the subjects of Church Unity, Evangelism, and Youth will be considered. It was voted to make such arrangements for Monday next.

Another lively discussion was provoked in the presentation of the proposal requiring candidates for orders to undergo a physical examination just prior to ordination to the diaconate. This motion was carried.

The House gave its approval to the change of time for observance of Sailors' Day. It is to be the fourth Sunday in October instead of the second Sunday in November.

The motion of Mr. Roswell Page of Virginia commending the members of the Prayer Book Revision Committee was carried unanimously. On a motion by the Rev. Dr. Stetson of New

York it was further agreed that such a resolution should be suitably engraved, the presenter of the motion volunteering to defray the expense of such. Also, the president of the House was requested to arrange for a suitable service to mark the completion of the revision.

The work of the American Bible Society was presented by the treasurer of the same, the Rev. Gilbert Darlington, son of the Bishop of Harrisburg. The latter has been appointed by a concurrent resolution to represent this Church on the Advisory Council of the Bible Society.

Immediately after the noon-day prayers B. A. M. Shapiro, a communicant of St. Thomas' Church, New York, spoke on the work of the Hebrew-Christian Alliance and pleaded for a more generous support of this endeavor on the part of Churchmen. His work received the commendation of the House.

In executive session this afternoon the House of Deputies approved the election of the Rev. Albert S. Thomas as Bishop of the diocese of South Carolina.

This House concurred with the House of Bishops in an amendment to the Constitution providing for equal rights on the part of clerical and lay deputies with those of the House of Bishops in the matter of the Presiding Bishop. A nominating committee consisting of members of both Houses will be appointed under this change. Confirmation of this three years hence is required before it becomes effective.

The deputies concurred with the House of Bishops in accepting the important report of the joint committee on marriage and divorce. This provides for an extension of the present committee in office and the furtherance of their work and study to report at the next Convention.

The House approved the resolution that special offerings be taken in our churches on the Twenty-fourth Sunday after Trinity (November 18th) of this year to aid in the relief of the storm-stricken parishes in South Florida and Porto Rico.

Dr. Oliver J. Hart's motion that the Constitution be amended requiring that one clerical and one lay deputy from each diocese be under thirty-five years of age was overwhelmingly defeated, following a brisk debate.

The report of the Commission on the Lectionary which provides new tables of scripture lessons to be printed in the front pages of the new Prayer Book was approved after the usual roll-call of dioceses, required of Prayer Book changes.

The day has been a trying one because of the unusual heat. Today we have had our first cloudy weather in the nine days of the Convention. The marked humidity was ended by a brisk downpour which occurred just after adjournment this afternoon.

Ninth Day: Friday, October 19th

THIS has been an outstanding day in the House of Deputies, as will be seen by the following review of its discussions and decisions. Especially notable is the fact that today marked the final end of Prayer Book revision by the concurrence of this House with the House of Bishops in the retention of the Thirty-nine Articles. They will appear in their usual place in the New Prayer Book of 1928.

A pleasant feature of the early part of today's session was the unanimous approval of the memorial presented in honor of Mr. W. W. Skiddy of Connecticut who is now observing the thirtieth year in his honored office as treasurer of General Convention. The venerable and beloved recipient of this tribute replied in a graceful speech. Mr. Burton Mansfield of the Connecticut deputation seconded the resolution in honor of Mr. Skiddy in a characteristically delightful speech, and advised the House that the deputies from Connecticut would defray the expense of the engrossed resolution that had been ordered by the motion.

A further pleasing incident of the forenoon was an added evidence of the graciousness of the president of the House, the Rev. Dr. Phillips, in inviting the Rev. Dr. Stewart of Chicago to preside over the morning session. Dr. Stewart was one of those nominated on the opening day for the chairmanship of the House of Deputies.

The deputies concurred with the House of Bishops on the Report on Rural Work.

The Rev. Albert Broadhurst of Erie presented an evidently regrettable resolution having to do with opposition to capital punishment. It was tabled with a vigorous unanimous vote.

Archdeacon Mott of Western Massachusetts presented a reso-

lution asking, with the concurrence of the other House, that the National Council consider whether or not it would be advisable economically to discontinue both the Department for Work among the Foreign-born and that of Social Service and to let the various dioceses handle these matters. When put to a vote the first portion, that concerning the Foreign-born, was overwhelmingly lost and the second portion tabled.

A resolution introduced by the Rev. E. J. Lee of Anking favoring the Convention going on record opposing the present immigration and naturalization laws was placed on the calendar. This resolution was as follows:

"WHEREAS, the present discrimination in our immigration and naturalization laws is a hindrance to the progress of Christian missions and a barrier to good will between ourselves and other nations, therefore

"BE IT RESOLVED, the House of Bishops concurring, that in the judgment of this General Convention of the Protestant Episcopal Church our immigration and naturalization laws should be so modified that they may be applied without discrimination to the nationals of all countries and to all aliens now in the United States or later to be admitted to such residence."

Discussing his resolution Mr. Lee said there exists in China and Japan a "silent spectre" with regard to immigration restriction. These Orientals, he stated, have adopted a policy of patient waiting until the existing laws are changed.

THE THIRTY-NINE ARTICLES

The great moments of the Convention to date, so far as this House is concerned, were those of this forenoon when, in a series of remarks, representative Churchmen seconded the resolution of Judge Anderson of Georgia that this House concur with the House of Bishops in tabling the whole discussion relative to removing the Thirty-nine Articles from the Prayer Book.

It was the occasion to which many would-be prophets have looked forward these many months predicting a colossal exhibition of partisanship which would split the Church asunder. What actually happened was that a time which might have been characterized with bitter feeling became a moment of marked sincere spirituality. Churchmen of such supposedly diverse types as Dr. Nelson of Cincinnati, Father Sill, O.H.C., Mr. Morehouse of Milwaukee, the mover of the original resolution at the previous Convention, Mr. Roswell Page of Virginia, Judge Henry of Iowa, Mr. Magill of Southwestern Virginia, Dean Hare of Iowa, and Dr. Stetson of New York, went to the platform and seconded the resolution that the Articles remain where they are. Some of these men preferred to have them so; others wished they might be removed to a more suitable place. But all of them agreed perfectly that the place of the Articles is of decidedly minor importance compared with the peace of the Church and the feelings of its members.

Among the speeches seconding the resolution to table the discussion were the following:

Dr. Nelson of Ohio: "We all know that this matter has been before the Church the last three years. I want to say I voted for the removal from the Prayer Book of the Thirty-nine Articles of Religion in New Orleans. I came prepared as a Liberal and a Protestant to vote for the elimination of the Thirty-nine Articles from the Prayer Book. I do not believe they belong there and I think however interesting and valuable as historical documents these articles are that they do not belong in the Book of Common Prayer. I am exceedingly sorry personally that they have come to be the center of discussion and division of opinion in the Church. However, a solution of what seems a difficult situation has been presented in this action of the House of Bishops and I move to concur with the House of Bishops that we may keep the Articles within the Prayer Book, for I do not think they are the thing upon which we should center our controversies today."

The Rev. Frederick H. Sill, O.H.C., of Connecticut: "I felt honored when I heard the chairman of the committee on the dispatch of business read my name as one of the pall bearers of this proceeding. I simply want to say I second what the reverend deputy from Ohio said—as a Protestant and as a Liberal and as a Catholic. All I can say is that if Dr. Nelson can swallow them I can."

Roswell Page of Virginia: "Speaking as one of the grooms-men of the occasion—it is said that an old woman was so impressed by John Wesley's pronunciation of the word 'Mesopotamia' that they converted her to religion. The great Bishop Whittle of Virginia punished a theological class, in which my oldest brother was a member, for not being able to recite the Thirty-nine Articles perfectly. In seconding this resolution

I beg leave to say that nothing that this Convention has done or ever has done will add as much to the satisfaction and peace of our Church as the action which has been today taken in this most conservative and most sensible of all Conventions I have sat in."

Frederic C. Morehouse of Milwaukee: "In rising to second this resolution I wish to point out that the issue was that of ceasing to publish the Thirty-nine Articles in the Prayer Book and to begin publishing them in another place. There was no other issue involved. After that was proposed it became clear that the action would distress a good many people in this Church. It is action of the kind that would be useful only if it were substantially unanimous. It is not worth division in the Church. When it became clear there would not be substantial unanimity it became perfectly clear that the action ought not to be taken. Very gladly therefore do I second this resolution."

George F. Henry, LL.D., of Iowa: "I was surprised when I heard my name read and it was suggested that I would be one of those to second this motion. It is always a great pleasure to me to be able to agree with the gentleman who spoke just before me. Of course it is especially gratifying when I can agree with him upon such a proposal as retention of the Articles in the Prayer Book."

It was a highly impressive moment when the chairman, Dr. Stewart, put the question to the House. A roar of voices replied in the affirmative. "Those opposed?" he asked; a tense silence; not one responded. A unanimous concurrence; a spiritual victory. The Virginia deputation struck up the Doxology, and the others joined in. All the discussion about the Articles was ended, and most happily.

PRAYER BOOK REVISION CLOSED

On the motion of the Rev. Dr. Suter, secretary of the Prayer Book Revision Commission, a resolution was adopted declaring that the revision of 1928 is accepted as the text of the Book of Common Prayer. The commission was authorized to proceed with the printing and issuing of the new book. The copyright covering the former book was, by vote, relinquished and the new one will be released to the public for printing. Canon 46 protects the churches in the use of a correct and authorized text. The House paused at the conclusion of this discussion concerning the Prayer Book while the chairman, Dr. Stewart, offered a prayer of blessing upon the use of the new Book of Common Prayer of 1928.

The work of the Episcopal Actors' Guild, which now has forty-three chaplains in our cities, was brought before the House in a brief address. It was urged that the clergy of the Church invite prominent actors to speak before the young people of our parishes, explaining the motives of plays, their production, etc., all in the interest of better plays and better and more intelligent support of the same. The House voted its recognition and commendation of the guild after a resolution to that effect had been presented by the Rev. Dr. Os-good of Minnesota.

AFTERNOON SESSION

At the afternoon session, the president of the House presiding, a very lengthy and vigorous discussion developed following a motion that the deputies concur with the House of Bishops in approving the coöperation of this Church with the Federal Council of Churches' Commissions on Evangelism and on the Eastern Churches. Mr. Morehouse of Milwaukee believed that such approval would set back greatly the progress we have made in friendly relations with the Eastern Churches. Dean Robbins of New York stated that he had doubted the wisdom of such approval until he had received the recent assurance from some of the Council's members that in the matter of evangelism our coöperation would not indicate agreement but a coöperation at the same time.

The two subjects were then discussed separately, a host of speakers coming to the platform, greatly extending the discussion and distinctly bringing out the partisan attitude of affiliating with a body like the Federal Council. Among those who spoke were, in addition to those mentioned: the Rev. Mr. Humphries of Maryland, the Rev. Drs. Tyler of Western New York and Stewart of Chicago, Mr. Bonsall of Pennsylvania, and the Rev. Mr. Sykes of Texas, the Rev. Drs. Bartlett of Western New York, Wilson of Milwaukee, and Milton of North Carolina, the Rev. Mr. Hobson of Western Massachusetts, Dean Jackson of Western Michigan, and Mr. Wickersham of New York. When it was finally possible to

proceed to the vote, the House favored coöperation with the Federal Council's committee on evangelism, as follows:

	Clerical	Lay
In favor	39 1/4	38 3/4
Opposed	25 1/2	16 1/4
Divided	10	10

The vote on coöperation with the Federal Council's Committee on Eastern Churches opposed such coöperation, being:

For coöperation with this committee	157
Against the same	209

Another item on the calendar of this day of much accomplishment was the report of the committee on provinces, presented by the chairman of the same, the Rev. Dr. Aigner of Erie. Resolutions presented were carried by the House of Deputies. Such provide that the House of Bishops of a province may accept the resignation of a bishop resident in that province; and that, in the event of a vacancy in the episcopate in a missionary district the synod may nominate a man to the House of Bishops of the Church. It was voted that a province may take over from the National Council any work applying to the province.

Special prayers were offered by the president of the House at the afternoon session for the daughter of Bishop Partridge, who is seriously ill.

The House voted in favor of a resolution which asked the Church's committee on music to consider the publication of a music book containing musical settings for portions of the choir offices and of the Communion office, of the Psalter, and other parts of the Prayer Book, that there may be given our people such settings as shall become familiar to all and so adapted for general usage.

The final matter brought to the attention of the deputies was the reading of the names of those who, today, were elected by the House of Bishops as missionary bishops of the Church: the Rt. Rev. Dr. Thomas, Suffragan Bishop of Southern Brazil, to be Missionary Bishop of the same district; the Rev. Norman S. Binsted of North Tokyo, to be Missionary Bishop of Tohoku; the Rev. Frederick D. Goodwin of Virginia, to be Missionary Bishop of Nevada; and the Rev. George H. Thomas of Chicago, to be Missionary Bishop of Wyoming.

Tenth Day: Saturday, October 20th

THE item of chief interest to the average reader which can be told of today's session of this House is that the deputies concurred with the House of Bishops in accepting the invitation of the diocese of Colorado to hold the General Convention of 1931 in the city of Denver.

The resolution of Dr. Little of Sacramento, mentioned in my report of October 17th, endorsing the Briand-Kellogg Paris Peace Pact and expressing thanks therefor, was brought before the House and carried unanimously.

A proposal from the Prayer Book Revision Commission providing for two abridged Prayer Books to be published with portions of the Book of Common Prayer therein, the arrangement being suggested especially for use in places where the Prayer Book is not familiar to the people and also for use by missionary bishops and other clergy who are obliged to carry a considerable supply of Prayer Books from station to station. Much opposition was expressed in a number of speeches, with the plea that our Prayer Book should always be presented in its complete form as a great teaching agency. The resolution was lost by an overwhelming vote.

In the same department was the resolution for the creation of a continuing Liturgical Commission, comprised of eight bishops, eight presbyters, and eight laymen, to which might be referred for advice the many problems of liturgical nature which confront the clergy continually. The motion was adopted.

The Rev. Dr. Cameron J. Davis of Western New York was elected to fill an unexpired term of three years on the Church Pension Fund Commission. Those elected to serve for nine years: Bishop Rogers, Messrs. W. F. Morgan, Monell Sayre, W. H. Crocker, C. A. Goodwin, and G. W. Wickersham.

The House voted the continuance of the commission to study the problems of the American churches in Europe, the same having been presented in a resolution by Dean Beekman of Paris.

A resolution was carried, which is to be engrossed, thanking the Bishop of California, the Bishop of Massachusetts, the Rev. Dr. Suter, and the Rev. Dr. St. George for their presenta-

tion of the findings of the Prayer Book Revision Commission to the several Conventions which have voted upon their recommendations.

The House elected the following to be trustees of the General Theological Seminary: the Rev. Dr. Stetson, the Rev. Mr. McMillan, the Rev. Mr. Judd, the Rev. Dr. J. C. Jones, the Rev. Mr. McGinley, and Messrs. Polk, J. N. Brown, Parker, Stephen Baker, and M. M. Ludlow.

The Rev. Dr. Bartlett of Western New York presented the report of the Commission on the Ministry. Two resolutions, each providing for the appointment of a commission, were lost, as it was felt that each object is now being sufficiently well cared for by committees appointed by the National Council. Six other resolutions in the report were carried. These have to do with the training of candidates for the ministry, as such applies to the home, the Church colleges, and the clergy.

The House heartily endorsed a resolution thanking the Episcopal Actors' Guild for the several presentations of the play, *Adam*, given here in Washington during the Convention period.

As usual on Saturdays, today's session adjourned at 1 o'clock. The executive session, planned for this morning to consider the elections of missionary bishops by the House of Bishops, was postponed until Monday morning.

Eleventh Day: Monday, October 22d

[BY TELEGRAPH]

THE House of Deputies spent Monday morning in executive session for the purpose of considering the missionary bishops-elect. At the conclusion of the session it was announced that the House had concurred with the House of Bishops in all four elections. A joint session of the two Houses was held in the afternoon.

ALL SOULS' DAY

MY prie dieu is of Spanish wood and old,
Its faded cushions edged with tarnished gold;
To it have come, more than three hundred years,
The prayers of love and loss, of faith and fears.

And as I kneel, there kneel along with me
The dead who once bent here a suppliant knee—
Perhaps some girl whose lover rode away
Stifled her sobs here until dawning day;
A brilliant mind, by heresy distressed,
Sought sanctuary here in creedless rest;
A child, all innocent of life or death,
Sing-songed a baby prayer with indrawn breath;
Perhaps some stranger in a foreign land
Found here one language he could understand;
A priest who felt soul dryness in him grow
Begged here his living faith again to know;
Perhaps some woman with a pain like mine
Brought here her broken love to Love divine—
One who from life's insistence sought relief,
Who prayed at first for love and then for peace.

So many knees this worn brown wood have pressed,
So many hearts have paused here in life's quest—
They are at peace, their folded hands are dust,
They have God's blest relief from ought and must.
May now their company, upon this All Souls' Day,
In spirit kneel beside me as I pray.
And may they all, the proud, the wise, the meek,
Hear me pour forth the prayers with which I seek
Soul's courage and soul's grace—and may they then
Sanctify my prayers with their Amen.

KATHERINE BURTON.

IT IS SAID of the sick man in the Gospels that he had been a long time waiting for his cure. He looked about for a kindly hand to help him into the pool, and he found none. How often it is that there are souls, with the best dispositions in the world, waiting for someone to take an interest in them; wishing to be guided heavenward; perhaps putting themselves in the way of someone whom they would trust, with the hope of being spoken to about the things of God. Just a little word would be enough, and that little word is never said. But shall they be lost for want of this kindly help? Not if they continue urgent in their good desires. Our Lord Himself will help them, for He is the Friend of the friendless.

—H. Collins.

Women's Organizations at Washington

By Mrs. W. J. Loaring-Clark

Washington, October 14, 1928.

TODAY the women are enjoying a feast of good things, each one going to hear her favorite bishop, as all local pulpits are filled by visiting bishops.

At a service held in Epiphany Church, the Birthday Thank Offering of the children for the past three years was made, amounting to \$32,386.29. This is given for Hooker School for the education of native Mexican girls. An address was made by the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico. During the triennium the children of our Church schools have given the sum of \$1,600,000. The Birthday Thank Offering of 1928-1931 will be given for a children's ward in St. Luke's Hospital, Tokyo.

Monday, October 15th

FOR the first time in the history of the Church, women were allowed by resolution to speak at a joint session. Various reports from women's organizations were made at the afternoon session. Mrs. Harper Sibley of Rochester, N. Y., reported for the International Missionary Conference held in Jerusalem last spring. While she was speaking the *Graf Zeppelin* passed over the Convention Hall. Reports were also made by Miss Marie McDonald for the National Federation of Young People and by Miss Grace Lindley, executive secretary of the Woman's Auxiliary.

Five discussion courses are being offered by the Church Mission of Help. The subjects are: Social Conduct, Preparation for Marriage and Parenthood, and Community Relationships in Rural and Small Towns, under the expert leadership of Dr. Jeffrey Brackett, Mrs. Frederick L. Pease, Miss Ethel Van Benchuysen, Mrs. Thomas W. Robinson, Walter Pettit, Miss M. L. Brisley, and Miss Agnes Penrose.

The Church Service League is holding several sessions as a demonstration school. One, for boys from 7 to 12 years of age, worked on Christmas boxes for the Philippines. Girls from 7 to 12, also from 11 to 15, held sessions in mission study.

Provincial dinners were the order of the evening prior to the mass meeting of the Department of Missions. At the dinner for the province of Sewanee, Mrs. Hartt of Upper South Carolina spoke for the Woman's Auxiliary; Mrs. John R. Wheeler of Tennessee for the Daughters of the King; Mrs. Challen for Young People's Fellowships; and Mrs. Bickett of North Carolina for Social Workers.

Tuesday, October 16th

FOLLOWING the class sessions of the National Council Training Institute, a business session of the Woman's Auxiliary was held. Miss Elizabeth Matthews presided and introduced Mrs. Cowles of California and Mrs. Turner of Texas as timekeepers for the sessions.

On motion and after a short discussion, the by-laws were referred to the committee for further consideration.

Miss Grace Crosby brought greetings of goodwill from the S. P. G. of England, and it was announced that the names of two young women, now in training, who had offered their lives to the Church, had been placed on the plate at the United Thank Offering service. On receipt of a message that the President and Mrs. Coolidge would receive the Auxiliary, together with the bishops and other delegates, at the White House, a motion was made to adjourn in time for this occasion.

The nominating committee, through Mrs. Woodward of Virginia, presented twenty-four names for the executive board. Additional nominations were made from the floor, and the election, which will be at a later date, will decide on the eight women-at-large for the board. Miss Grace Lindley was nominated for reelection to the position of executive secretary, which she has so long filled.

Taking the same Bible reading for her second meditation, Miss Lindley spoke again on "Came Jesus." She said that in His coming long ago, as today, He represents the universe of Love and through this, Peace; that wars are caused through

the narrowing of associations. "God whom Christ revealed is the One really working for peace," she said. "We must do more than acquiesce in peace, we must fight for it if necessary. We must make peace, must have the calm of courage. We must have the peace that passeth understanding in individuals and the family life as well as in international, inter-racial, and inter-class relations."

AFTERNOON SESSION

Miss Wu of the Anglican Church in China and head of a school for girls, speaking in most excellent English, brought greetings from the women of the Chinese Church, and stated that Chinese Christians were most grateful for all that had been done for them. She said that many movements are working in China for the advance of Christianity in the homes and through evangelistic movements. The Home Missionary Society of China now has 10,000 members, and even bandit chiefs have been converted to Christianity.

With Miss Margaret Weed in the chair, the house went into a committee as a whole and considered the matter of Christianizing relationships. The Rev. Dr. Charles N. Lathrop, executive secretary of the Social Service Department, led the discussion and answered many questions that followed his talk.

Miss Ogden in the chair, Mrs. Burkham, chairman of the corporate gift of the Auxiliary, presented Bishop Burleson of South Dakota, who outlined many of his needs among his Indians. The surplus of nearly \$22,000 was recommended by the house to the findings committee for his work.

Mrs. Charles Pancoast of Philadelphia told of the great gift for St. Margaret's School, Japan, that had been made through gold and silver, amounting in value to \$150,000.

Dr. Lewis B. Franklin gave grateful thanks from the National Council for the corporate gift. He mentioned also the United Thank Offering and the Bishop Rowe Foundation, and dealt very fully with the Advance Work Program, which has not received the support from the Church that it should have, only eight per cent having been paid on the askings during the past triennium.

Bishop Campbell of Liberia asked permission to transfer the amount of \$20,000 that had been given for Cape Mount to the work at Cape Palmas. The Girls' Friendly Society will give \$5,000 for the rebuilding of the hospital. Doctors and nurses are available, and a school will be erected at this point. The house recommended that the Bishop be allowed to make the transfer.

A public meeting was held this evening in the interests of the training schools for deaconesses, missionaries, and other Church workers. Bishop Perry presided, and the speakers were Deaconesses Dahlgren, Fuller, Stewart, and Phelps.

[NOTE: Further reports of women's activities in Washington are held over, due to lack of space.—EDITOR L. C.]

THIS TINY HILLTOP ISLAND

THIS tiny hilltop island once was crowned
With northern birches. Now it lifts the shame
Of blackened whiteness gauntly and winds claim
But ashes where ripe pollen once was found.
From rocky shore-ways inland all the ground
Is thick with fire-weed vividly a-flame
That from the perished bracken wraithly came.
Leaf-haunted silence is the only sound.

The lake, remembering reflected fire,
Receives each sunset mistily; nor clears;
But mistily sends forth the dawn. Wind-stirred,
It flings gigantic waves about the pyre
Cursing, by storm and green-renascent years,
Its power, to quench that saved not leaf or bird.

PORTIA MARTIN.

NUMBERED WITH THY SAINTS

BY EMILY BEATRICE GNAGEY

A WORLD of supernatural reality opens to us in the confession: "I believe in the holy Catholic Church; the Communion of Saints." This world, the community of faith, is a mystery, as is every other incorporeal union. All Saints' Day summons the witnesses to the mystical fellowship which includes the living and the dead, multitudes unknown to one another by face or name, attested by the known and forgotten. Thus, with undying devotion to the blessed saints, and to perpetuate the faith they kept, the pioneer American cathedral began its being and took its name of All Saints, in the city and diocese of Albany, June 3, 1884.

"In the faith of the Holy and undivided Trinity"; a formula of the Creed is engraved on the cornerstone of the first regularly organized church cathedral in America; "and in pious memory of all the faithful departed." There is also engraved on the cornerstone of the Albany Cathedral a petition from the Church's liturgy, "Make them to be numbered with Thy saints in glory everlasting." With fidelity to that prayer, and in token of its name, the Albany Cathedral abounds in memorials to the faithful departed. Numerous cathedrals have as many, and frequently more impressive, memorials; but the cathedral at Albany has, in an original manner, made them a part of its fabric. They are not merely in the cathedral, they are verily of its genius and structure. Soaring on its ornate pillars, curving over its lintels, on mural surface, in crevices and on supporting stones, these inscriptions memorialize the virtues and the triumphs of the saints. Their embodiment is somewhat uncommonly conceived, and many of them merit reverent reflection in an All Saints' Day meditation.

One poignant line is engraved "for the short life on earth" of a little child, the dates recorded revealing five years. Close by, a patriarch of ninety is commemorated, whom age did not condemn. There is an immaculate medallion for a child born on Christmas Day, and who quickly turned back to share in the eternal Nativity: "In heaven their angels do always behold the face of my Father which is in heaven."

Another is remembered, "whose long and lovely life adorned her honored lineage and name"; and likewise "an upright man in his generations," eighty-five years justifying the plural usage. A major general and governor of New York has laconic and eloquent designation, "a servant of God"; and less conspicuous is one "in whom patience has its perfect work."

The casual will not interpret, but the thoughtful will pause at the memorial of a man who, holding high office in public life, deserves the phraseology:

*Integer vitae
Scelerisque purus.*

There are amiable saints of "gentle and consistent lives"; the pioneer and founder of a good work; a saint who loved the habitation of the house of God; and a scholar who enriched the Church with his learning, his liberality, and his love. The withheld name of C.C.C. is spelled in her crystal virtues, *Clara, Candida, Cara*.

A rare memorial is a pillar to "the dear children of the builder." The sculptor, who lives in the manifold carving, has yet a unique monument, inscribed, "By whose hands the stones of this cathedral have been made to proclaim the glory of God. 'One generation shall praise Thy works to another.'"

The unfailing love and self-forgetting that crowned true motherhood are registered in filial devotion. Excellence has its rugged reward, without exaggeration, in the enviable citation, "a workman that needeth not to be ashamed." The founder of a school and of the mission Church of the Holy Cross has due tribute for "advancing education and the worship of God in the beauty of holiness." The yearning of bereft parents finds expression in a carving to the "precious name and memory" of a child, "in faith, and hope, and tender love."

A portal pillar records a useful life devoted to St. Agnes' School, and from the capital carving the lamb, that tradition says "the little Lord Christ preferred," makes its plea for childhood.

We are told that the inner doors to the most holy place in the temple of Jerusalem were of gold. At the door leading to the cathedral's sanctuary is a memorial to a name obscured by the initials, H.R.T., cut in stone but portraying the golden

legend of contrition: *Introite portas ejus in confessione*. Through the gate of grace the saints have entered paradise, children of the Saviour's redeeming, and their just memory adorns His abode on earth, innumerable witness to the Infinite forgiveness.

As Solomon garnished the temple with precious stones for beauty, emeralds of remembrance are strewn throughout the Cathedral of All Saints, memorial jewels emblazoning the beauty of sainthood across shadowed aisles that stretch their hushed length toward the Presence which the redeemed enjoy forevermore.

The holy angels, inseparable from the saints, have their places among the memorials of the temple; and because they have wings, they have no need of words. Two angels attend the altar of the Cathedral of All Saints; and between their kneeling figures on the stone frontal are carved in bewildering simplicity the grapes of the deathless vine and the unfailing wheat of the Blessed Bread. Under the rose window is a series of nine arches, which two sentinel angels guard as a mystic shrine. The *Gloria* is inscribed across these unopened archways, for the heaven of heavens cannot contain Him, and beyond the visible is His invisible dwelling place.

The Cathedral of Rheims mourns its smiling angel, a ruin of war. It may come as a surprise that the Albany Cathedral has a smiling angel. The secret felicity of a smile needs no interpreter for race or tongue or creed. Inscrutable as *La Joconde*, it is a sign of universal Freemasonry which, like tears, no one misunderstands. Somewhere the Scriptures speak of angels, the cherubim I believe on the holy of holies, whose faces were inward. The smiling angel in the Cathedral of All Saints looks inward from the altar, whence its rapture, and spreads its wings over the ivy leaves that entwine "the loving memory of Valeria."

The Albany Cathedral has also its hidden angel. Like the angels of the hospitable, one meets it unawares. On the capital of an outer pillar, shadowed by a mighty arch, the hidden angel portends the revelation of a message. You come upon it as you would find a chaste anemone in a corbell of brilliant flowers; and you recall the Annunciation and bow your head in gratitude that "we have known the incarnation of Thy Son Jesus Christ by the message of an angel."

There are angels also in the Memorial Chapel of the Great War, angels with shining, triumphant wings who have escorted the slain to the wells of peace. They are trustees of an untimely shrine and hallow with a radiant reverence a place hallowed by the immolated dead.

The declaration of the faith on the cathedral cornerstone is symbolized by the emblem of the Holy Trinity, carved in intaglio of proportion due the massive architecture. But there is carved too a small triad of marguerites, for faith is individual or it could not be universal. This is the Cathedral of All Saints, and there are children playing in the celestial streets. These miniature flowers recall the text chosen for a babe killed in an air raid: "And I saw the dead, small and great, stand before God."

The uncompleted Cathedral of All Saints, Albany, stands a treasure house of the faithful departed and a lookout of eternity. From foundation stone to the graceful spirelet, it is a memorial to the founder, William Croswell Doane, first Bishop of Albany, who rests in an unadorned tomb behind the high altar. Amid columns of noble pillars that await the superstructure and buttresses ready for their final burden, a cornice of palm branches is inscribed with the victorious assurance, *Nihil longe Deo*. A Timeless One is here. The certainty of a further inscription, *Fecisti nos ad te*, is appropriated, and the supplication on the cornerstone is said in perfect trust: "Make them to be numbered with Thy saints in glory everlasting."

CONVENTION SIDELIGHTS

AGAIN William Montgomery Brown appeared on the front page of the *Washington Post* on Sunday morning, October 14th. Nearly a column, with an accompanying picture, was required to announce that this deposed bishop expected to receive the Holy Communion at the early service in Epiphany Church. Dr. Brown has never been excommunicated, and it is his privilege still to make his communion if he can do so with a good conscience, but why the long journey to Washington and the newspaper's announcement?

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

THE THREE PEOPLE'S PRINCIPLES

To the Editor of *The Living Church*:

SOME TIME AGO I read in our Church papers of the difficulties caused by the *San Min Chu I*, or the "Three People's Principles," in connection with our Church schools in China, and I have just now finished reading the report of the Commission to China. It will be remembered that some bishops wrote very strenuously and that the question was raised as to whether the policy of the Church in China should be settled by the bishops in that country or at 281 Fourth Avenue.

I am writing now to urge your readers to get hold of the book which is causing the trouble and to read it for themselves. At a summer school this past July I met a missionary from China and heard him speak about this book, written by the late Dr. Sun Yat-sen. He condemned it pretty vigorously, but I soon realized that although he had apparently read the book yet he certainly had not understood it. Naturally as I had for some years had some admiration for Dr. Sun Yat-sen, I tried to borrow the book and succeeded. I read it through. And I understood it. For I understood what the writer was driving at. It is a good book, and on the whole sound.

We have to allow for many things and to read the book with patience and sympathy. It is written from a Chinese point of view. And the writer does not appreciate the exploitation of China by foreigners. But he never speaks so harshly about foreigners in China as most Americans do about Chinese foreigners in this country. He uses many pages in urging the Chinese to imitate the good social behavior of the foreigners. He shows a very great knowledge of the principles of our democracy, and the philosophy of socialism. He has studied socialism in all its phases thoroughly, yet he realizes that its principles can only be applied to China if put in relation to Chinese traditions, customs, and manner of thinking. As I read the book I could see the tremendous influence it would have in China. It must be considered seriously in any discussion of the subject. To condemn it out of hand and to oppose it entirely would be fatal. So I urge all to read it, and to read it patiently, and with sympathy.

I will just quote words from some Bishops on the spot which appear in the report:

"Memorandum in regard to the teaching of the *San Min Chu I*. These things will be taught under any circumstances, whether within or without our schools. If taught by men and women who are well informed they will be of benefit to the learners. In other cases our problem is that of instructing the teachers."

The three principles are of course liberty, equality, fraternity. None of us would object to these principles, it is only a question of how they are taught.

Dr. Sun Yat-sen I believe was educated at our Church college in Honolulu, and was a nominal Christian. I mean by that that I do not know how much of a Christian he was, but he certainly was a Christian. (Rev.) EDWARD G. MAXTED.
McComb, Miss.

CLERICAL SALARIES

To the Editor of *The Living Church*:

I HAVE NOTICED many articles in the past few months relating to the question of compensation offered to the priests of our Church, which is, as every one knows, totally inadequate for present-day needs.

Some time ago I addressed a communication to you on this subject suggesting that the diocesans secure an endowment fund for the proper support of our diocesan missionaries. This project would not entail a great hardship upon those in authority. Once our diocesan missionaries were given a just compensation it would not be long before the average clergyman was securing a right living. A long association with the clergy of our Church has given me an insight into the serious results involved in the Church's short sightedness, so that I can speak as I do.

The salaries of our clergy have not kept pace with the

times; that is a matter of record. It is partly the fault of the clergy themselves because they do not present the matter to their vestries. The average vestryman, who is generally an employer of labor, would get only second-rate help or be forced out of business, if he offered his employees the wages with which he insults his parish priest. When one takes into consideration the years of study and the hardships through which the clergy have to pass the Church's injustice is apparent. The remuneration clergymen receive comes nowhere near making it possible for them to bring up their families and to support themselves in keeping with their office. When complaint is made that physicians' fees are too high, the response usually is: "Consider the number of years spent in preparation and the cost involved." Why not consider the same facts in reference to the clergy? I have known of many cases which are pathetic, to say the least. It is time that the vestrymen of our Church put their clergymen in a position which will command the respect of the Church and the community in which they live.

It might not be a bad plan if our esteemed bishops would address a letter setting forth the need of just and adequate income to those in charge of the churches under their jurisdiction. Can you picture the result of proper salaries, particularly for diocesan missionaries? There would be an influx of candidates for the ministry and which would astound the loyal Church men and women.

I hope that this communication may start a movement the results of which will be in keeping with the dignity of our Church. She represents a wealthy constituency, but one which lacks woefully in respect to the question of a just wage for its parsons.

Mount Vernon, N. Y.

ADRIAN A. BUCK.

RADIO BROADCASTS

To the Editor of *The Living Church*:

THE FOLLOWING is an excerpt from the report of the findings committee, adopted by the Conference on Small Town and Rural Work of the Diocese of Kentucky:

"We find that certain radio stations regularly broadcast the services of the Church, and that some isolated communicants derive great spiritual benefit from such services.

"We therefore recommend that the editor of the *Bishop's Letter* prepare and publish each month a list of the principal stations broadcasting such services, with the hour and nature of these services."

Accordingly, I would appreciate it if churches which regularly broadcast religious services would notify the undersigned, editor of the *Bishop's Letter*, of the hour, wave length, and other information necessary to comply with the request in the findings.

(Rev.) J. M. NELSON.

[Information concerning radio broadcasts of Church services is also printed free of charge in the classified columns of THE LIVING CHURCH.—EDITOR L. C.]

THANK YOU

To the Editor of *The Living Church*:

MAY I BE allowed to express, through your columns, the gratitude of many readers for the gradual restoration to health of Mr. Frederic C. Morehouse? We have eagerly watched the magazine each week for the report, but have sent no personal letter, fearing to add to the burdens of the staff. We have also felt pride that the magazine was able to carry on so well during the absence of its chief.

I have occasion to be in many different cities of the east, but only once have I ever found a copy of THE LIVING CHURCH in any of our churches, among the tracts and literature available for distribution. Knowing that this magazine has been the chief educator in my own religious life, I wonder why every church does not have at least one copy for distribution. It has the power to accomplish a very great deal.

Auburn, N. Y.

PAULINE LOUISE TITUS.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THREE MORE BOOKS ON UNITY

CANON EDWARD S. WOODS has written *Lausanne, 1927: An Interpretation of the World Conference on Faith and Order, Held at Lausanne, August 3-21, 1927* (Doran. \$1.25). He has done so at the request of the continuation committee, in order to give a less formal account than that contained in the Official Report of the Conference—one more “calculated in the interest of Church people generally.” The Archbishop of Canterbury contributes an introduction. Canon Woods rightly disclaims official value for his interpretation, and denies that any responsibility rests on the committee for the opinions which he sets forth.

The book is informing as to what was done, but its interpretation can hardly be considered as affording true insight as to the situation in the Christian world revealed at Lausanne. He is too optimistic, and unable to perceive how very differently the various sections of Christendom there represented were seen to regard certain central questions of Faith and Order. One inaccuracy needs attention; the writer describes the report on “The Ministry of the Church” as “unanimously received by the whole Conference.” It was indeed received *nem. con.*, as were most of the reports, but even such reception was secured only by the Orthodox Easterns refraining from voting, because unable to accept much of the language therein; and by the insertion in the Preamble of a clause disclaiming individual satisfaction with all the statements contained in the reports. In brief, as most of the delegates clearly understood, the reports, not “adopted” but “received,” were viewed as reports of discussions, contributions to further discussion in the Churches—not at all as finally committing anybody. The purpose of the Conference was to promote mutual understanding, and a thoughtful weighing of the differences indicated in the reports will not justify anticipations of any quick progress. The Conference should be regarded as initial only, and as initiating—not negotiations, but—fresh study, which will be protracted, if the differences of centuries are to be removed.

How very formidable is the problem of Christian unity, if it is to mean more than the reunion of Protestant denominations, can be seen by contrasting the standpoints of two other books in hand.

One is by John B. Cowden of West Nashville, Tenn., Christian unity evangelist: *Thinking Toward Christian Unity* (Published by the author. \$1.25). The thinking exhibited is that of many American Protestants, kindly ventilated but quite lacking realization of the requirements of the unity prayed for by our Lord. Protestants have abandoned vital parts of the body of Faith and Order which the bulk of Christendom has retained since primitive days and continues to believe essential to the integrity of Christ's Christianity. Naturally, therefore, they shut out from the requirements of unity and of reunion much that the other seven-tenths of Christendom continues to maintain. This is why Protestant writings on unity simplify the problem of reunion by excluding things which will have to be faced before the problem can be solved.

The other book, *Rome and Reunion*, by the Abbé J. Calvet of the *Institut Catholique de Paris*, translated by the Rev. W. C. Turney, S.S.J.E., with Introduction by Lord Halifax (Morehouse. \$2.00), approaches the problem from the Roman standpoint, but with a largeness of outlook and temper which is gratifying. It is one of the fruits of the intercourse between Roman and Anglican initiated many years ago in Madeira, when Lord Halifax visited there, and which reached its climax in the Conferences at Malines under the late Cardinal Mercier. The book is worthy of an extended review, but my space only permits me to call attention to its importance as

representing an earnest effort by a Roman Catholic to understand those Catholic Churches, Anglican, Russian, and Eastern Orthodox, which are now separated from Rome. He is unusually successful. He does not enter fully, however, into the question of papal claims. Many among us recognize that some sort of primacy has always been conceded to the Roman see by the Eastern and Anglican Churches. But by the claims of universal ordinary jurisdiction and of dogmatic infallibility that primacy has been changed into something unknown to antiquity and never accepted by the whole Catholic Church. I feel sure that as the spirit of men like Abbé Calvet spreads—it is certain to spread—in the Roman communion, the Vatican position will be outgrown and reinterpreted. This must happen if Christ's will for the union of His sheep in one flock is to be fulfilled.

F. J. H.

The Green Wall of Mystery, by Shirley C. Hughson, O.H.C. (Holy Cross Press, West Park, N. Y. 90c paper; \$1.50 cloth), is not a new detective mystery yarn! It is an account of Fr. Hughson's own venture and adventure in the hinterland of West Africa, and to a unique degree combines the facile writing, the adventure and romance, the thrill and the suspense of a good mystery story with the vivid reality of personal experience in a strange and far-off land.

But Fr. Hughson has written more than a travel book. Maintaining throughout the reality which can come only from personal acquaintance, he has given depth and substance to his personal recollections by a very evident awareness of the problems confronting Africa today. To the discussion of each problem he brings the matured judgment of the careful student who is thoroughly familiar with all the circumstances and ramifications of the situation and the practical judgment of the keen observer. While primarily concerned with conditions of life on the west coast, Fr. Hughson does not hesitate to contrast and compare the case there with analogous situations elsewhere in Africa.

Another charm of the book is its intimacy. The accounts of the efforts for Christ and His Church at Porluma in the Gizi country under Fr. Allen, of health work among the native tribes, of Blackie Howard, and the concluding “African pictures” do much to span and contract the five thousand miles which separate Liberia from the United States. The publication of *The Green Wall of Mystery* is most timely. It should be numbered among the small handful of African books such as *The Golden Stool*, *The New Africa*, and *Africa and Her Peoples*, which are of greatest interest and value.

W. E. L.

A book which brings home to us with freshness and vigor the side of Christ's ministry which must receive more and more attention is *Jesus Christ*, by the Rev. Anthony C. Deane, Canon of Worcester (Doubleday, Doran. \$1.50). It is Christ the Teacher whom the author is anxious to set forth as the matchless example for all who profess to follow Him. It was Jesus the Rabbi who could most surely demand a hearing among His own kin. It was as an accredited interpreter of the law that Jesus could “fulfill” the Law—could show how the heights and depths of divine love should never be confused with the shallow circumspections of human fear and expediency.

Jesus taught by word, deed, and character, as must all effective teachers, and because there was no inconsistency between profession and practice, He resolutely set His face toward Jerusalem and the cross. Thus He became the supreme Teacher for all time. Canon Deane has not written just another life of Christ; he has presented an appealing teacher for the consideration of the modern reader, and the publishers have done well to include the book in their “Modern Readers' Bookshelf.”

R. T. F.



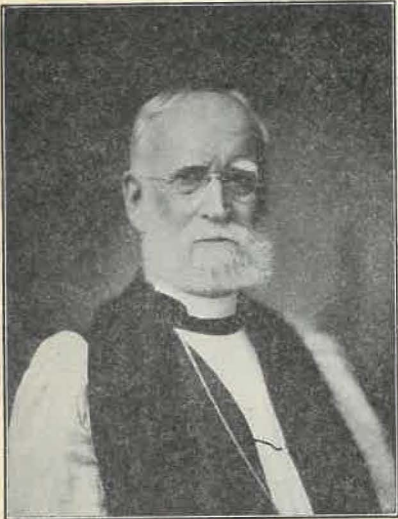
RT. REV. W. M. M. THOMAS
New Bishop of Southern Brazil



REV. GEORGE H. THOMAS, S.T.D.
Bishop-elect of Wyoming



LEFT :
RT. REV. LUCIEN LEE KINSOLVING, D.D.
Retiring Bishop of Southern Brazil



RT. REV. LEWIS W. BURTON, D.D.
Bishop of Lexington



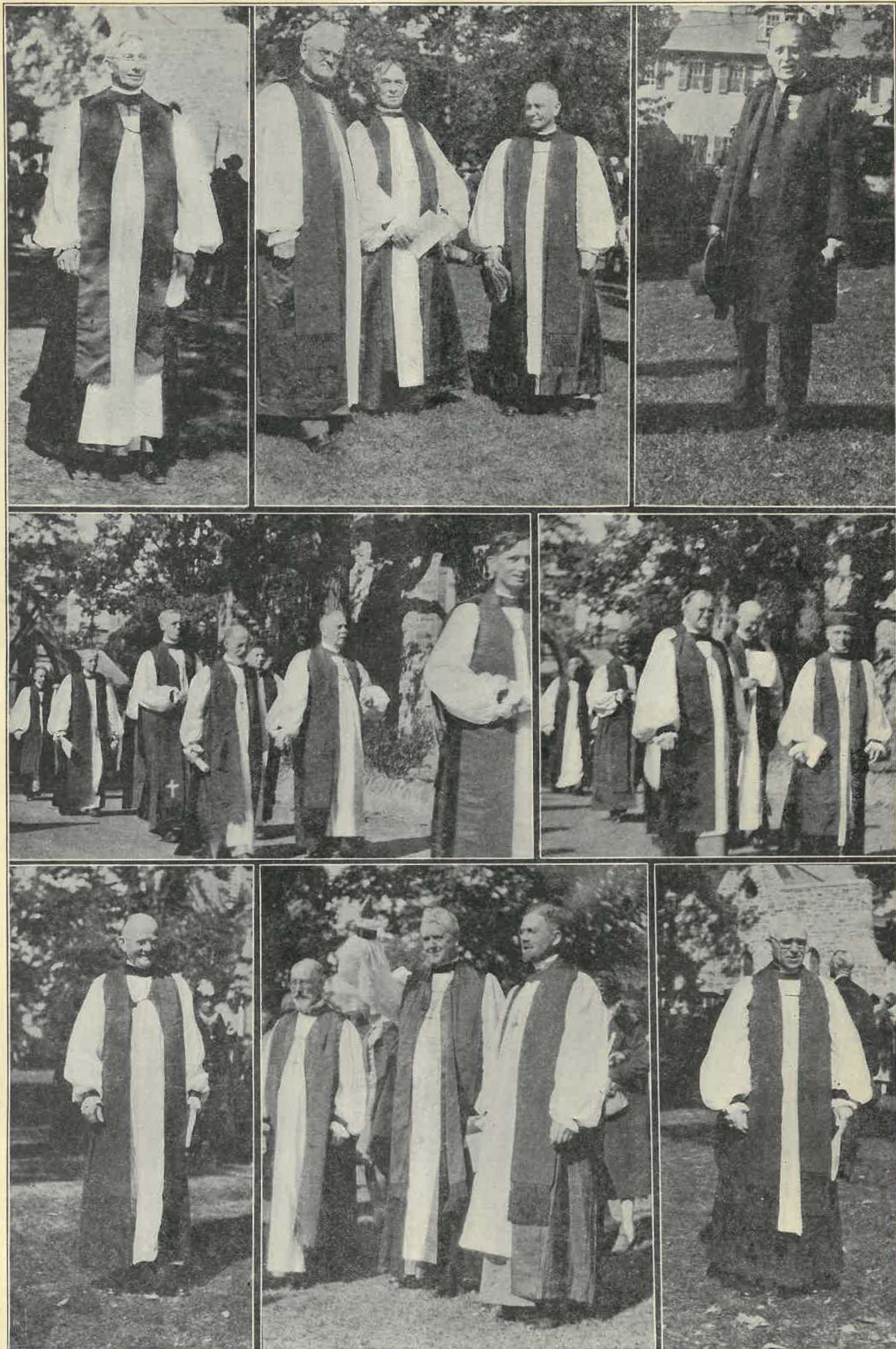
RT. REV. CHAUNCEY B. BREWSTER, D.D.
Bishop of Connecticut



RT. REV. RICHARD H. NELSON, D.D.
Bishop of Albany

Four
Bishops

Who Have
Resigned

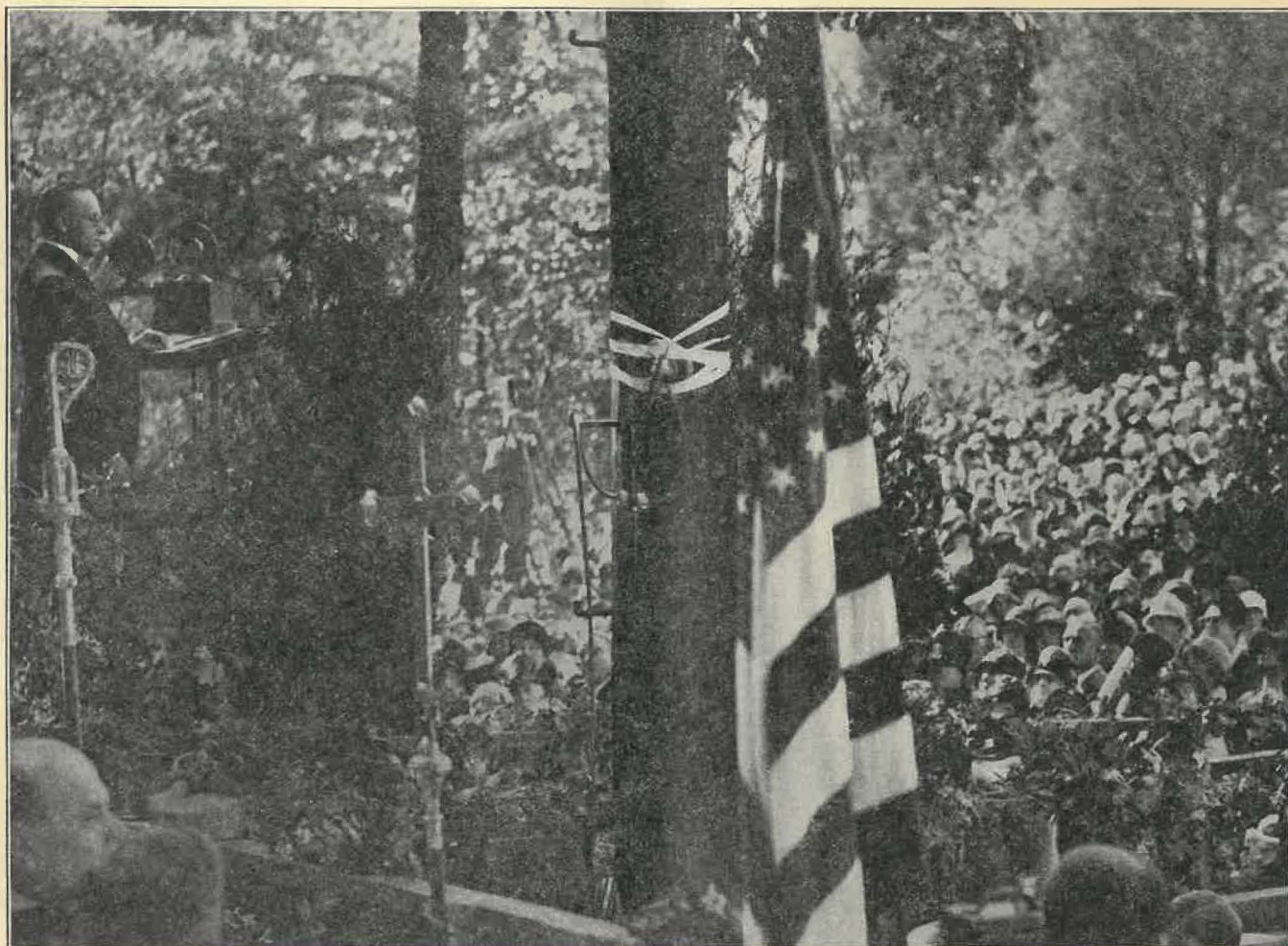


A FEW BISHOPS, PHOTOGRAPHED BEFORE THE OPENING SERVICE

TOP row, left to right: Bishops Burleson; Beecher, Rowe, Carson; Darlington.

CENTER row: Bishops Slattery, Roberts, Ferrando, Carson, Mann (Pittsburgh), Sterrett; Fox, Gardiner, Ingley, ———, Manning.

BOTTOM row: Bishops Roots; Ferrando, Tyler, Campbell; Mitchell.



PRESIDENT COOLIDGE ADDRESSING GENERAL CONVENTION



MORE BISHOPS AT GENERAL CONVENTION

UPPER ROW, left to right: Bishops Mosher, Moulton, McKim; Barnwell, Remington, Thomas (Brazil).
 LOWER ROW: Bishops Cook, Mikell, Overs, Morris, Davenport, Longley, Stevens, Bennett; Hulse.

Church Kalendar



OCTOBER

28. Twenty-first Sunday after Trinity. S.S. Simon and Jude.
31. Wednesday.

NOVEMBER

1. Thursday. All Saints' Day.
4. Twenty-second Sunday after Trinity.
11. Twenty-third Sunday after Trinity.
18. Twenty-fourth Sunday after Trinity.
25. Sunday next before Advent.
29. Thanksgiving Day.
30. Friday. S. Andrew, Apostle.

CALENDAR OF COMING EVENTS

NOVEMBER

13. Catholic Congress, New York City.
14. Special Convention, Long Island, to elect suffragan bishop.
30. Conference on Life Work for Young Men, Taylor Hall, Racine, Wis.

CATHOLIC CONGRESS CYCLE OF PRAYER

- October 28—St. Luke's, Fairhaven, Vt.
" 29—St. Mark's, Philadelphia, Pa.
" 30—St. Andrew's, Denver, Colo.
" 31—St. Agnes', Washington, D. C.
November 2—St. Luke's, Germantown, Philadelphia, Pa.
" 3—St. Mark's, Mendham, N. J.

APPOINTMENTS ACCEPTED

BEESECH, Rev. JOHNSTONE, formerly priest-in-charge of Church of Our Father, Foxburg, Pa. (Er.); to be assistant at Church of St. Mark's-in-the-Bouwerie, New York City. Address, 234 E. 11th St., New York City.

BESSOM, Rev. JOSEPH H., recently ordained deacon; has taken charge of St. Matthew's Church, Hallowell, and St. Barnabas' Church, Augusta, Me. Address, 14 Middle Street, Hallowell, Me.

BLEECKER, Rev. LYMAN C., formerly priest-in-charge of St. Mark's Church, New Canaan, Conn.; to be assistant at Trinity Church, Hartford, Conn. New address, 43 Fern St., Hartford, Conn.

DAVIS, Rev. GEORGE F., formerly priest-in-charge of St. Mark's Church, Johnstown, Pa. (P.); has become assistant at St. Saviour's Church, Bar Harbor, Me. Address, The Rectory, Hull's Cove, Me.

DE WITT, Rev. WILLIAM C., D.D., formerly president of Western Theological Seminary; to be dean emeritus of that institution. New address, P. O. Box 442, Pasadena, Calif.

LEWIS, Rev. HOWARD R., formerly in charge of the missions at North Billerica and Chelmsford, Mass.; has become assistant at Trinity Church, Newton Centre, Mass.

MULDER, Rev. JOHN WILLIAM, formerly rector of Zion Church, Avon, N. Y. (W.N.Y.); has become rector of St. Clement's Church, Buffalo. (W.N.Y.) Address, 15 Pembroke Ave., Buffalo.

MUNDAY, Rev. WILFRED A., formerly vicar of the churches at Anthony, Harper, and Medicine Lodge, Kan. (Sa.); to be vicar of St. Paul's Church, Goodland, Kan. (Sa.) November 15th.

TIEDEMANN, Rev. KARL, formerly rector of St. Peter's Church, Ripon, Wis. (F.L.); to be assistant priest at St. Cyprian's Church, Clarence Gate, London. Address, 70 Upper Gloucester Place, Dorset Square, London, N. W. 1, England.

VAN ELDEN, Rev. A. G., formerly rector of Trinity Church, Eldorado, Kan.; to be rector of St. Matthew's Church, Sunbury, Pa. (P.) Address, 133 Arch St., Sunbury, Pa.

WARD, Rev. E. H., D.D., formerly rector of St. Luke's Church, Hot Springs, Va. (Sw.V.); has become honorary canon of Christ Church Cathedral, Lexington, Ky. Address, 550 E. Main St., Lexington, Ky.

RESIGNATION

HOLDEN, Ven. WILLIAM, D.D., as rector of St. James' Church, St. James, N. Y., and arch-deacon of Suffolk (L.I.). Will retire, New address, Smithtown Branch, N. Y.

NEW ADDRESSES

COIT, Rev. CHARLES W., rector of St. John's Church, Chew's Landing, N. J., formerly Chew's Landing; Blackwood, P. O., New Jersey.

DODSHON, Rev. J. H., formerly 825 Fifth Ave.; 927 Fifth Ave., New York City.

SPARKS, Rev. WILLIAM A., rector of St. James' Church, Painesville, Ohio, formerly 309 N. State St.; 149 North State St., Painesville, Ohio.

NOTICE

All communications for the Secretary of the District of Salina should be addressed to the Rev. W. A. Munday, Goodland, Kans., after November 12th.

CAUTION

STEWART—Caution is suggested in connection with one REGINALD C. STEWART, a young man of good address about 25 years of age, with a great deal of self-assurance and having full knowledge of the Church and its ways. He is said to represent himself as a lay reader and intending postulant, to converse freely about the Church and clergy in the South and New England, and to offer his services as lay reader or Church school assistant, using the confidence thus formed for illegal purposes. Should any of the clergy meet this man, they are requested to telegraph collect to either of the undersigned.

REV. PAUL F. HOFFMAN,
1064 E. Jersey St.,
Elizabeth, N. J.
REV. FRANK M. SHERLOCK,
537 Westfield Ave.,
Elizabeth, N. J.

ORDINATIONS

DEACON

WESTERN NEW YORK—JOHN COMPTON LEFFLER was made deacon in the chapel of Bethlehem of the National Cathedral in Washington, on Tuesday, October 16th, at 10:30 A.M., by the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York. Bishop Brent was assisted in the service by the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor.

The candidate was presented by the Rev. Dr. George E. Norton, rector of St. Paul's Church, Rochester, where Mr. Leffler has been serving as assistant. The epistle was read by Bishop Ferris, and the litany by Canon Peter of the cathedral staff. The sermon was preached by the Rev. Dr. Samuel Tyler, rector of St. Luke's Church, Rochester. Bishop Ferris also assisted in the Holy Communion.

Mr. Leffler will continue to serve as assistant at St. Paul's, Rochester.

PRIESTS

NEWARK—On Saturday morning, October 6th, in St. John's Church, Boonton, the Rev. L. HAROLD HINRICHS was advanced to the priesthood by Bishop Stearly. Mr. Hinrichs was presented by the Rev. George P. Dougherty of Christ Church, Bloomfield and Glen Ridge. The sermon was preached by the Rev. Charles W. Popham, rector of Grace Church, Rutherford. The Rev. Carolus R. Webb of the Church of the Incarnation, East Orange, read the litany, and the Rev. James W. Van Ingen, the epistle. The gospel was read by the Rev. Dr. Charles H. Boynton of the General Theological Seminary.

Mr. Hinrichs has been appointed rector of St. John's Church.

On Sunday, October 7th, Bishop Stearly advanced to the priesthood the Rev. NEWTON PENBERTHY at the Church of the Transfiguration, Woodcliff. The candidate was presented by the Ven. Henry M. Ladd, archdeacon of Paterson. The Rev. William F. Venables of the House of Prayer, Newark, preached the sermon, and the litany was said by the Rev. W. O. Leslie, Jr., canon missionary for work among the foreign-born in the diocese. The preface to the ordinand was read by the Rev. James W. Van Ingen, registrar. All of these clergymen united in the laying on of hands.

Mr. Penberthy takes charge of the work at the Church of the Transfiguration, Woodcliff.

VIRGINIA—On October 14th the Rev. HENRY J. MILLER was advanced to the priesthood in the Theological Seminary Chapel by the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia.

The Rev. Dr. Berryman Green of the seminary presented the candidate and the Rev. Dr. W. Cosby Bell, also of the seminary, preached the sermon.

The Rev. Mr. Miller is to be associate chaplain of the Episcopal High School and rector of St. John's and Sharon Chapels and Grove-ton Church in Fairfax County, Va., with address at the Episcopal High School, Alexandria.

DIED

ALLATT—Died at Alameda, Calif., October 6, 1928, HORACE ALLATT, aged 82, son of the late Horace Allatt of London, Eng., and Louisa Grattan Allatt of Dublin, Ireland. Boulogne-sur-Mer, France, and London, Eng., papers please copy.

KINGSLEY—At her home in Hudson Falls, N. Y., after a brief illness, ALLIE ANDREWS KINGSLEY, beloved wife of Fred F. Kingsley, and mother of Mrs. Pearl Kingsley Hill, died October 14th. For many years president of the Woman's Auxiliary of Zion Episcopal Church.

SPRING—BETSEY ROYCE SPRING, daughter of the late Rev. Moses Strong Royce and Martha Ann Broyles Royce, and widow of Preston B. Spring, died at Easton, Md., September 29th, aged 74 years. She is survived by a son, Royce Richer Spring, and a daughter, Mrs. Elizabeth Platt Beach.

THOMAS—At her home, 2019 Binney St., Omaha, Neb., October 7th, HARRIETTE ELIZABETH THOMAS, third daughter of the late John T. Thomas and the late Mary Ann Carr Thomas, aged 79 years.

MEMORIAL

Mary Hobart Hare

Sunday evening, September 9th, Miss MARY HOBART HARE, aged eighty-four, entered into the larger life of Paradise.

A descendant of Bishop Hobart, daughter of Dr. Hare, one time dean of the Philadelphia Divinity School, and sister of Bishop Hare of South Dakota, Miss Hare was born and lived under the influence of a great tradition of high character and devoted loyalty to the Church. She enriched it with her own gracious personality.

Practically all her life Miss Hare had been a great sufferer from ill health, almost to the point of semi-invalidism. A strong will would submit only to a partial limiting of activity. A keen and active mind kept her interests wide and generous. A delightful sense of quiet humor kept her judgments balanced and kindly.

During the later years of her life it has been the privilege of the one who writes these words to minister to her in the pastoral relation. Constantly one was struck with the way Miss Hare had learned the secret and goal of Christian living. Out of what the days brought to her, whether of pleasure or pain, she was always wringing the sweetness of likeness to Christ, whom she trusted completely, loved devotedly, and followed loyally. So it came

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. NO DISCOUNTS FOR TIMES OR SPACE. 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.

about that she had the gifts of patience and understanding sympathy for others and a great capacity for friendship. In a very considerable circle for one so much shut in she won and held respect, admiration, and affection. Hers was a fine life, full of years, now garnered like ripe grain into God's storehouse of saints, and leaving to her many friends the memory of a strong and gracious personality, for whom they thank God and take courage.

Besides many nephews and nieces Miss Hare is survived by her sister, Miss Elizabeth Hare, who had been her constant and devoted companion.

GILBERT PEMBER.

POSITIONS OFFERED

CLERICAL

WANTED, FOR A CITY CHURCH, AN associate priest, unmarried, an expert in pastoral work and a scholarly preacher. Compensation liberal. Address A. B. C-256, THE LIVING CHURCH, Milwaukee, Wis.

WANTED—CONSECRATED PRIEST: moderate Churchman, for small parish, not isolated. Rectory, nominal salary. Apply CANON SLOGGETT, Saco, Me.

MISCELLANEOUS

WANTED—GRADUATE NURSE—SOCIAL worker. Anglo-Catholic. Rural work (N. Y. State), in connection with active parish. Salary above average and in accord with qualifications. State in full experience, abilities, references, etc. Address J-249, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST, CATHOLIC, MARRIED, COLLEGE and seminary man, at liberty soon for rectorship, chaplaincy, or work as curate. Recommendations if desired. B-258, LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, PRAYER BOOK Churchman, extempore preacher, college and seminary graduate, highly recommended. Five years in present charge. Parish or mission. Address, L-260, LIVING CHURCH, Milwaukee, Wis.

THE REV. JOSEPH H. DODSHON, formerly archdeacon of Southern Ohio, is available for supply or Sunday duty in New York or vicinity. Address, 927 FIFTH AVE., New York City.

MISCELLANEOUS

MATRON, HOUSEMOTHER, EXPERIENCED parish visitor, accustomed to college dormitories, desires position in institution or as companion or managing housekeeper in private family. Wide experience. Excellent credentials. Address, J-253, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, C. R-111, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-DIRECTOR OF A PROMINENT Southern Episcopal Church is open for engagement. A man of large experience. Excellent references from present rector and vestry. Address, DIRECTOR-259, care of THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

VESTMENTS

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

S. T. CHRISTOPHER'S GUILD, INEXPEN- sive Gothic Vestments, entirely handmade, \$60 to \$150, five-piece set. Samples and designs submitted. 25 CHRISTOPHER ST., New York. Exhibit during Catholic Congress Hotel Pennsylvania.

CHURCH LINEN

PURE IRISH LINEN FOR ALL CHURCH purposes sold by the yard to rectors and guilds. Samples on request. MARY FAWCETT CO., 350 Broadway, New York City.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

PARISH AND CHURCH

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

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out the vocation, and of caring for the sick poor. Address, BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

CHRISTMAS SUGGESTIONS

CHRISTMAS CRIB SETS DESIGNED AND executed by Robert Robbins. Sets in three sizes, 6½ in., 10½ in. and 2 ft. ROBERT ROLLINS, 5 Grove Court, 10½ Grove St., New York, N. Y.

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

MISCELLANEOUS

SANCTUARY LAMPS, ANTIQUE ITALIAN, \$50 and \$75. Address ROBERT ROBBINS, 5 Grove Court, New York, N. Y.

LENDING LIBRARY

THE MARGARET PEABODY LENDING Library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

GAMES

EPISCOPALIANS — CAN YOU ANSWER 400 questions on Shakespeare? Play the game "A Study of Shakespeare." Instructive, interesting. Price 60 cts. Postage 4 cts. THE SHAKESPEARE CLUB, Camden, Maine.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, OR- ganized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath, and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

HEALTH RESORTS

S. T. ANDREW'S CONVALESCENT HOSPI- tal, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

THE WILKINSON HOUSE AT LIBERTY, New York, is a wonderful home for the comfort and care of tuberculous patients. Booklet.

BOARDING

Los Angeles

EPISCOPAL DEACONESS HOUSE— Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

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

New York

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

SISTERS OF THE HOLY NATIVITY

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

RADIO BROADCASTS

KFBW, 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. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 p.m. C. S. Time.

KFJZ, FORT WORTH, TEXAS, 249.9 meters, 1,200 kilocycles, Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

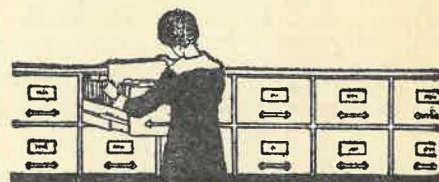
WEER, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 p.m., E. S. Time. Sermon and question box by the Rev. JAMES C. CROSSON.

WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 p.m., E. S. Time.

WRC, WASHINGTON, D. C., 469 METERS. 640 kilocycles, Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 p.m. E. S. Time.

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

INFORMATION BUREAU



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

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, 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.

ADVERTISERS 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.

THE BISHOP OF MADAGASCAR reports a steady forward movement in that diocese, with the number of churches doubled since 1914, notwithstanding a decrease in the number of foreign missionaries and in the money received from home.

Church Services

District of Columbia

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

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion,
" 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, Assistant
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Even-
song, 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, 4:00-5:30; 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 Sunday), 10:15
A.M.; the Holy Communion (with Morning
Prayer, except 1st Sunday) 3:00 P.M.; Eve-
ning 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 Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M., 4:00
P.M.
Noonday Services Daily 12:20.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., LL.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.
Week-day Masses, 7:00, 8:00, and 9:30.

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.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays 8:00 and 9:00 A.M. (Daily, 7:30).
11:00 A.M. Missa Cantata and sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

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.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Ad-
dress, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7:00 and 8:00.
High Mass, with hymns for children, at 9:15.
Solemn Mass and Sermon at 11:00.
Solemn Vespers and Sermon at 8:00.
Daily: Low Mass at 7:00, 8:00 and 9:30.
Matins at 9:00; Vespers at 6:00.
Fridays: Sermon and Benediction at 8:00.
Confessions: Friday, 3:00 to 5:00; 7:15
to 8:00. Saturdays, 11:30 to 12:30; 3:00 to
5:00; 7:00 to 9:00.
Priests' House, 2013 Appletree Street.
Telephone: Rittenhouse 1876.

BOOKS RECEIVED

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

Christopher Publishing House, Boston 20, Mass.

Happy Heart Songs. For Tots and Teens
and In-Betweens. By Evelyn M. Watson.
Price \$1.50 net.

The Philosophy of Jesus. The Basis of a
New Reformation. By James Arthur Edger-
ton. Price \$1.50 net.

The Lone Eagle. By Elise Emmons, author
of *Summer Songs Among the Birds*, etc.,
etc. Price \$1.50 net.

Eros and Psyche. A Fairy Tale of Ancient
Greece. By Charles H. Chase. Price \$1.50
net.

Thomas Y. Crowell Co. 393 Fourth Ave., New
York City.

The Story of Engineering in America. By
Chelsea Fraser, author of *The Boy's Busy
Book*, *The Practical Book of Home Re-
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Longmans, Green & Co. 55 Fifth Ave., New
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Religion Without God. By Fulton J. Sheen,
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faculty of Theology, the Catholic Uni-
versity of America. Price \$3.50.

Sin, Suffering, and Sorrow. By Walter
Carey, Bishop of Bloemfontein. Price 65
cts.

The New Learning and the Old Faith. By
Arthur W. Robinson, D.D., canon of
Canterbury, author of *The Personal Life
of the Clergy*, *Spiritual Progress*, etc.,
etc. Price \$1.40.

Men and Movements in the Church. A Series
of Interviews. By the Rev. F. A. Ire-
monger, M.A., vicar of Vernham, dean and
chaplain to the King. Price \$1.75.

The Lutheran Literary Board, Burlington, Ia.

The Philosophy of Christianity. By Le-
ander S. Keyser, D.O., professor of System-
atic Theology in Hama Divinity
School, Wittenberg College, Springfield,
Ohio. Price \$2.25.

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

The Ambassador. The Lyman Beecher Lec-
tures on Preaching, delivered at Yale
University in the month of April, 1928.
By the Rt. Rev. James Edward Freeman,
D.D., LL.D., Bishop of Washington. Price
\$2.00.

The Gospel of the Living Jesus. By T. H.
Davies, M.A. Price \$2.25.

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

A Business Man's Creed. By Roger W. Bab-
son, statistician. Written for his Clients
and the Younger Generation. Price 75
cts. net.

BULLETIN

Kenyon College, Gambier, Ohio.

The Commencement of 1928. Kenyon Col-
lege Bulletin No. 108.

LEAFLETS

The National Abbey of Order of Readers and
Evangelists. Box 163, Post Office, Kansas
City, Kans.

*The Office of Acolyte in the American
Church.* By W. Arthur MacDuffee, Reader.
Price 10 cts.

The Doctrine of the American Church. By
W. Arthur MacDuffee, Reader. Price 10 cts.

IN BRAZIL

BISHOP THOMAS of Brazil has some let-
ters beautifully written in good English,
from his Japanese workers. The Rev. John
Y. Ito was ordained priest last spring,
and later wrote: "Accept my sincerest
thanks for the trouble you have taken in
the matter of my ordination as a priest.
Hereafter I can really look after the souls
of my people, for which the word 'Thanks'
does not seem to fully express my grati-
tude. . . . Please remember our work in
your prayers. We all can do much with
God's blessing and the power of His
Spirit." Work among the many thousands
of Japanese is one of the important parts
of our mission in Brazil.

IN LIBERIA

THE *Liberian Churchman* is the only
paper regularly published in Liberia.
Word comes from the district treasurer,
the Rev. H. A. Donovan, that the Lenten
Offering is still increasing over there, a
contribution of \$27.60 received from the
Church of the Incarnation, Pendemai,
having brought the total to \$704.34. The
Rev. J. H. Brooks, superintendent of the
sub-district of Sodoke, on a recent tour
baptized sixty-five adults and children.

President King of Liberia has appointed
Mr. James L. Sibley Education Adviser to
the Republic, an official recognition of Mr.
Sibley's work, which will make it even
more effective.

PALESTINE FIGHTS LOCUSTS

A PLAGUE of locusts recently attacked
Palestine, Syria, and Mesopotamia. They
ate so much of the wheat and other grain
that the price of foodstuffs has begun to
soar, particularly flour, boughor, cheese,
and butter. Such plagues have visited the
Near East since time immemorial. This
year, however, instead of idly accepting
the destruction of their crops as the will
of Allah, the people made earnest and
united efforts to save them.

One of the Greatest Church Congresses Ever Held Closes at Cheltenham

Unusual Difficulty at St. Mary's Church, Stafford—Appoint Suffragan Bishop of Southwell

The Living Church News Bureau
London, October 12, 1928

THE CONGRESS AT CHELTENHAM CAME to a successful conclusion last Friday, and in the opinion of Canon Wilson, chairman of the executive committee, it was one of the greatest Church congresses ever held. It may certainly be regarded as a notable and momentous occasion. Churchmen were invited to consider the character of the Church of which they are members, its relation to other Churches, and the special difficulties it has to meet at the present time in the discharge of its ministry to the nation.

It was natural that, although the program showed that a wide view of the subject was contemplated, the earlier discussions were concerned mainly with the Church in England and its particular problems at this time; and, emerging from these discussions, it was manifest that a growing spirit of fellowship and loyalty prevails among Churchmen.

The last session on Friday was, however, occupied by hearing testimonies from Churches in other countries, and from the Free Churches in England and Scotland, as to the possibilities of reunion. None of the speakers held out high hopes for the immediate future, nor were they all agreed as to the lines along which most may be achieved. The representative of the Orthodox Church, for example, expressed the hope that some day the Catholic nucleus in the Church of England would prevail, and so give the Church a form in which reunion with the Orthodox Church would be possible; while the Wesleyans declared their deep-rooted objection to Reservation, and their devotion, with the other Free Churches, to Protestantism. The Bishop of Gloucester agreed with the general view that there are no short cuts to reunion, but some emphasis was laid on the meditating position of the English Church between Catholicism through the Orthodox Church and Protestantism through the Lutheran churches of Germany and Scandinavia.

DIFFICULTY AT ST. MARY'S CHURCH, STAFFORD

An unusual ecclesiastical position has arisen at Stafford through the action of the Rev. Lionel Lambert, rector of St. Mary's, the principal and oldest church in the town, in claiming that it is a Royal Free chapel, and therefore not subject to the jurisdiction of the Bishop of Lichfield, who is the patron of the benefice, and who, as such, instituted the present rector. The benefice was formerly in the gift of the Lord Chancellor, but in 1873 the advowson was transferred from the Crown to the Bishop. All notices issued in connection with St. Mary's by the rector are headed "Royal Free Chapel," his contention being that under an Act of Parliament, passed in the reign of Henry VIII, the ancient liberties and exempt jurisdiction of the church were preserved intact.

The Bishop of Lichfield has convened a synod of the clergy in the diocese at the cathedral on October 24th to consider the "administrative action of the Church in

the difficult position created by the rejection of the Prayer Book measure." The rector of St. Mary's states that it is not his intention to attend the synod, observing that "St. Mary's being an exempt church as a Royal Free chapel, no Archbishop or Bishop has any jurisdiction over its clergy."

DIOCESAN CONFERENCES AND THE PRAYER BOOK

At the Chelmsford diocesan conference the Bishop of Chelmsford, in reply to a question, said that until there had been a consultation with all the dioceses there should be no large use of the deposited Prayer Book. That did not mean, he said, that a particular collect could not be used, or that certain practices, permission for which they had taken for granted for the past twenty years, could not be continued. A certain amount of patience was required, but he hoped it would not be required for long.

At the Chester diocesan conference, the Bishop of Chester, referring to the Prayer Book, said the Bishops had made proposals which they hoped would be accepted as an interim arrangement during a period of emergency. No one for one moment wanted to flaunt the State, and no one wanted to be unnecessarily provocative, but they were in a state of emergency; and that which secured them liberty, that which seemed to impose regulations, could not be used in the way in which they were looking forward to securing it. They were not prepared to regard as disloyal to the spirit of the Church of England those deviations which the book included. While they were disposed on the whole to regard as disloyal those things which found a home neither in the book of 1662 nor in that of 1928, they would be making a great mistake if it was thought that the bishops on this point had in any sense whatever imposed regulations or even given directions. What they had done was to provide a series of suggestions, which were to be laid before diocesan assemblies.

BISHOP OF NORWICH DISCUSSES PRAYER BOOK

The Bishop of Norwich, who dissociates himself from the statement of emergency policy set forth by his brother bishops, has unburdened himself to his diocese, and given his reasons for not coming into line. He has set forth in his *Diocesan Gazette* what he considers should be the course of action to be taken in regard to the regulation of public worship at the present. Dr. Pollock goes on to say that in recent years prospective changes in the Prayer Book had made it difficult for any one bishop to give clear directions, and this made it easy for some of the clergy to go too fast and too far and to adopt forms of worship which neither the new Prayer Book of 1927 nor the new addition of it in 1928 was intended to authorize. Where this had been the case he requests that the book of 1662 be restored to its position, with such modifications as he may indicate.

It seemed to him, he said, that they should first make those modifications in the Prayer Book which appear to be desired practically on all sides. It was foolish to say that no line was to be drawn between the complete and meticulous observance required by the book of 1662 to-

gether with the Act of Uniformity, and a general abandonment of all the regulations there set out.

There were certain directions in which the deposited book might give a helpful lead, but to make such use of it as to authorize any of the new services it contained would not be in order except as the result of a measure which sanctioned the non-contentious parts of the book.

APPOINT SUFFRAGAN BISHOP OF SOUTHWELL

The Rev. Charles Edward Curzon, vicar of St. Barnabas', Kensington, has been appointed to the suffragan bishopric of Stepney, vacant by the appointment of the Rt. Rev. Henry Mosley to the bishopric of Southwell.

The Rev. Mr. Curzon has also been presented to the rectory of the city church of St. Margaret, Lothbury. As there is no stipend attached to the suffragan bishoprics in the London diocese, it is customary for such suffragans to hold a benefice in addition to their episcopal office. It may be recalled that Bishop Mosley was also rector of St. Margaret's, Lothbury.

The Bishop-elect was educated at Christ College, Cambridge, and at Salisbury Theological College. He was ordained in 1901, and held a curacy at St. Andrew's, Fulham, until 1906. From 1906-8 he held secretarial posts in the Additional Curates' Society, and was secretary of the London Diocesan Fund from 1920 to 1926, in which year he was appointed vicar of St. Barnabas', Kensington.

"THE GLORY OF THE GARDEN"

The hundred and twenty-fourth report of the British and Foreign Bible Society issued under the title, *The Glory of the Garden*, makes interesting reading. It reveals, among other things, a curious discrepancy between the buying of the Scriptures and the reading of them. The decrease in the study of the Scriptures is a matter of common experience; even the editor of the report admits "that they are not studied to the extent they should be is only too true"; but the number of copies of the Scriptures published by the society during the year in English and Welsh—namely, 2,213,467—was greater, with the exception of 1915, than in any previous year, and was an increase of 531,477 over the figures of 1926-27. This large increase is mainly attributed to augmented orders from Canada and Australia.

Of last year's income of £417,295, only £168,140 was derived from sales, the remainder being made up by voluntary gifts. The total income was an increase of nearly £21,000 over that of the previous year.

It is all a remarkable record of devotion, scholarship, and organizing capacity, and it is to be hoped that the Bible Society will have no serious difficulty in raising the half million of money that it needs year by year to carry on its praiseworthy efforts.

GEORGE PARSONS.

PEOPLE in the States writing to the Philippine Islands must really acquire a better appreciation of the time it takes to receive mail and return an answer. Return mail time between New York and Manila alone is fifty-six days at least. Return mail time between Manila and other Philippine Island missions varies from six days to forty. Two and a half to three months is a conservative time to allow for an answer.

Canadian Primate Denounces Divorce; Urges Church Marriages

Ontario Provincial Synod Asks Clergy Study Problem—Funeral of "Policemen's Friend"

The Living Church News Bureau
Toronto, October 19, 1928]

CALLING DIVORCE THE "CANKER THAT is eating the very vitals of civilization" and condemning the modern flare for "sensationalism in marriage," His Grace, Archbishop Matheson, Primate of All Canada, called upon the Mothers' Union to do its utmost to check the growing menace of divorce today. Speaking before the convention of the Canadian Council of the Mothers' Union at Winnipeg, the Archbishop reviewed the aims of the organization and complimented it on what had been accomplished.

As a means of preventing divorce and impressing on the people the solemnity and sacredness of marriage, Archbishop Matheson urged the Mothers' Union to bring forward the religious side of marriage. Marriages in houses or hotels, and "that ghastly innovation, the airplane marriage," should be discouraged. Mothers should inculcate the idea in the minds of the young that the church is the place for marriage.

PROVINCIAL SYNOD OF ONTARIO

At the opening service of the provincial synod of Ontario, held at St. John's Church, North Bay, the preacher, the Rt. Rev. C. A. Seager, D.D., Bishop of Ontario, took as his text the first three petitions of the Lord's Prayer. He said that the words were not a counsel of despair but an appeal to God that His high purposes for human society may be achieved and a challenge to the world's contemptuous incredulity. His Lordship said it was an ideal whose accomplishment was actually to be looked for, though through much tribulation, and he declared it was for us an awful responsibility and a tremendous task, for the Church of God is the only instrument for the achievement of the ideal.

The Metropolitan, Archbishop Williams of Huron, delivered a masterly charge covering many matters of outstanding importance. He said in part:

"My hope and dream of the Church is to see it so united that each several part will work not only for itself, but for the whole and to see its members so energized by the Holy Spirit that every vestry, every diocesan synod, and every provincial synod, duly recognizing its relationship of responsibility to the General Synod, will become a hive of consecrated activity, all working to further the objects of our Saviour Christ in finding the Church, and 'growing up in all things unto Him who is the Head, even Christ from whom all the body, fitly framed together through that which every joint supplieth according to the working in due measures of each several part maketh an increase of the body unto the building up of itself in Love.'"

The Archbishop also spoke of the work of the Church Army, of the committee to secure Bible reading in the public schools, of immigration, and fully analyzed the proposed general pension scheme.

The Rev. D. B. Rogers, educational secretary of the General Board of Reli-

gious Education, gave a fine address on the work of the board.

Immigration was fully dealt with from the Church angle by Canon C. W. Vernon, general secretary of the council for social service, and from the angle of the provincial government of Ontario by the Hon. J. S. Martin, minister of agriculture.

The following resolution moved by the Rev. G. R. Warner, judge of the juvenile court at London, Ont., was adopted:

"That this synod, realizing the menace by which we are confronted in the increase in divorces in Canada, and being aware of the significance of the possible establishment of a divorce court in this province, seriously directs the attention of the whole Church in this province to the very urgent need of our steadfast loyalty to the Christian idea of marriage, and strongly suggests that all clergy give special attention to the study of this whole problem in our social life and prepare themselves to give wise counsel in this regard."

FUNERAL OF THE "POLICEMEN'S FRIEND"

Attended by a large representation of officers and men of the Toronto police force, the funeral of the late Miss Anne Katherine Woods, for twenty-three years honorary secretary of the Christian Police Association of Toronto, was held from St. Paul's Church. Following the service conducted there by the Rev. Canon H. J. Cody, the cortege, headed by 150 uniformed policemen, proceeded to North Toronto Station, where the remains were conveyed to Galt by special train, accompanied by members of the Toronto police force.

At St. Paul's Church every policeman not on duty was present. Chief Draper, Chief Inspector Guthrie, and Inspector Alexander were present, accompanied by 150 members of the force, including the silver and fife band. The Toronto police force was paying tribute to one who had devoted her time, energy, and means to religious and social service work in the force. Not only was she a friend of every member of the force, but a friend of many of their families, having aided them in time of sickness and trouble.

CENTENARY OF ST. JOHN'S, BAY DU VIN, N. B.

In commemoration of the first services held in the old Church of St. John the Evangelist, at Bay du Vin, New Brunswick, one hundred years ago, a most interesting and appropriate series of services was held in the new church, together with a public meeting in the hall near the church. There was a quarterly meeting of the clergy of the rural deanery of Chatham.

In the evening a crowded congregation assembled in the new church to take part in the deanery chapter service. This was attended by Ven. Archdeacon Forsythe, who has just completed fifty-five years as rector of Chatham, the Rev. Rural Dean Cooper, of Bathurst, the Rev. W. J. Bates of Newcastle, the Rev. H. S. Shepherd of Derby, the Rev. P. J. E. Haslam of Bay du Vin, and the Rev. H. T. McWhinney of Richibuctou. The Rev. Canon Smithers, the Rev. W. J. Wilkinson, who formerly was rector of Bay du Vin during twenty-nine years, the Rev. L. A. Foyster, as former rector for eight years, and the Rev. W. E. Fuller, rector of Norton, were visiting clergy.

CENTENARY OF ST. JAMES', KEMPTVILLE, ONT.

The one hundredth anniversary of the founding of the parish of St. James' Church, Kemptville, Ont., was celebrated at impressive thanksgiving services. The large church was filled to capacity at all the services and in the evening other local churches withdrew their services so that all denominations might join in the centenary service. The special preacher for the day was the Rev. H. T. Stannage Boyle, M.A., D.D., rector of St. Peter's Church, Cobourg. The day's services began at 8 o'clock, when the rector of the parish, the Rev. J. de Pencier Wright, M.A., B.D., celebrated Holy Communion assisted by Dr. Boyle.

MISCELLANEOUS NEWS

Fine life-size portraits of the Most Rev. Robert Machray, D.D., LL.D., and the Most Rev. Samuel Pritchard Matheson, Archbishops of Rupert's Land and chancellors of the University of Manitoba, have been hung in the reception hall at the legislative building, Winnipeg. They have been given the places of honor on the southern wall, and the only other pictures in the hall are portraits of King George and Queen Mary.

The Rev. Edward Bushell, for thirty-eight years rector of St. Matthias' Church, Westmount, Montreal, was shown outstanding honor when several hundred members of his congregation gathered in the parish hall to make a presentation to him and to pay tribute to his long service in the parish.

The memory of the late Colonel Noel Marshall and Mrs. Marshall was honored at St. Matthew's Church, Toronto. A tablet of bronze, donated by members of the family, placed on the south wall of the church was unveiled and words of appreciation of the devoted lives of Colonel and Mrs. Marshall were expressed by the Bishop of Toronto and Canon Sawers, rector of the church.

Samuel Pudlutt and Benjamin Audlanah, little Eskimo boys of 9 years, accompanied by the Rev. F. H. Gibbs down from Northern Labrador on the *Nascopie*, are now attending Lakeside preparatory school at Lakefield, Ont. This is an experiment sponsored by the Archdeacon of the Arctic. Neither boy can speak English.

The intensive missionary campaign which the House of Bishops decided was to be carried on throughout the Church of England in Canada was launched in the diocese of Toronto by the Bishop, the Rt. Rev. James F. Sweeny, who delivered the sermon from the pulpit of St. Alban's Cathedral.

The 26th annual conference of the A.Y.P.A. has taken for its slogan, "Building for the Future," and will convene in Windsor, Ontario, for a four-day session beginning October 25th.

"He was a very perfect, gentle knight." These words of Chaucer were borrowed to describe the late Sir John Willison in a stained glass window to his memory, which was unveiled in St. Paul's Church, Toronto. Sir Joseph Flavell, in behalf of a group of friends, unveiled the window, and following the ceremony he addressed a brief tribute to the late knight.

PEOPLE may say what they please about statistics being only the third kind of lies and dull at that, but statistics will go right on piling up, and some of us will continue to be impressed by them. For example, there are 30,000 Moslems in Brazil.

St. Luke's Hospital, New York, Makes First Public Appeal in Seventy Years

Hold Special Service for "Aquitania"—Calvary Parish House Nears Completion

The Living Church News Bureau
New York, October 20, 1928

FOR THE FIRST TIME IN ITS SEVENTY years of public service St. Luke's Hospital is making its first wide-spread appeal for additional funds. This is contained in its annual report presented on St. Luke's Day, Thursday of this past week, by the board of managers of the institution.

Among its needs are listed the following to account for the large amount that is now sought:

One million dollars for endowment to meet the expenses of the present work; \$2,000,000 for endowment for the convalescent hospital at Greenwich, Conn.; \$500,000 for endowment of a children's pavilion at the convalescent hospital. The managers state that 2,305 applicants for admission were turned away during the year because of lack of room, and that a new building to be erected on Amsterdam avenue between 113th and 114th streets will cost about \$2,500,000 and will need an endowment of not less than \$3,000,000.

To correct the impression that there have been several large gifts to St. Luke's during the past year, instead of one, the board of managers called to public attention the facts regarding the bequest of Mrs. Mary Ann Fitzgerald, who died April 30, 1927.

Mrs. Fitzgerald bequeathed to the hospital the property at Riverside drive, between 119th and 120 streets, and a smaller parcel of land north of 120th street and Riverside drive. Above the bequest of real estate is one of \$1,500,000 and an additional \$2,000,000, which will be received at the termination of several life estates. Under the terms of the will, buildings for hospital use must be erected on the premises. The board believes that it will be wise to use a portion of the property and the money already received for the building of a nurses' home.

In this morning's *Times*, editorial space is given to these needs of our great hospital, a commendation which will greatly aid its sponsors in reaching the goal of the campaign. The editorial says in part:

"The growth of the medical centers, vast and varied as their services are, cannot meet all the demands of a population that lives more and more in straitened quarters with no place for adequate care in case of sickness and that has largely overcome the old dread of the hospital. And among the hospitals this one standing on Morningside Heights and bearing the name of 'the beloved physician' makes a special appeal to those who are in need of treatment and care and also to those who wish to assure to others through coming generations its continuing ministrations of science and mercy."

SPECIAL SERVICE FOR THE "AQUITANIA"

The Evensong service in Grace Church, Broadway and Tenth street, Sunday, October 21st, at 8 o'clock will be a service of special welcome for the personnel of the Cunard Liner *Aquitania*. During recent months Grace Church has welcomed hundreds of officers and men from the Cunard Liners, services of special welcome being held for the *Mauritania*, *Berengaria*, and *Aquitania*. The service for the *Aquitania* this Sunday is arranged at the direct request of a committee from

the ship. The organist and one of the men from the ship will take part in the service. The services in the past have been particularly beautiful and inspiring, and it is expected that many will join in making the service this Sunday evening a real welcome to the men from the *Aquitania*.

CALVARY PARISH HOUSE NEARING COMPLETION

The new parish house of Calvary Church, to be known as Calvary House, and located at the rear of the church with address of 61 Gramercy Park North, is rapidly nearing completion. The date for

its dedication has been set for Wednesday evening, October 31st, the eve of All Saints' Day. At 8 o'clock on that day the Bishop of New York will officiate at a service in the church and at the dedication of the new house.

NEWS NOTES

An extraordinary situation prevails at St. Thomas' Church, where the construction of the new subway through 53d street has so affected the structure of the great church which is at its intersection with Fifth avenue that scaffolding must be erected within the building to examine the condition of the ceiling, 100 feet above the floor of the nave. This has made it necessary to close the church tomorrow, the only service of Sunday in this popular house of worship being the early Eucharist in the chantry. HARRISON ROCKWELL.

Pennsylvania to Make Third Attempt to Choose Bishop Coadjutor

Bishop Garland Calls Special Convention for December 18th—
St. Luke's Raises \$76,000 in Week

The Living Church News Bureau
Philadelphia, October 21, 1928

BISHOP GARLAND THIS WEEK ISSUED A call for a special convention of the diocese of Pennsylvania to meet Tuesday, December 18th, in Holy Trinity Church, 19th and Walnut streets, for the election of a bishop coadjutor, sixty days' notice being required. Since the original notice of intention to ask for a coadjutor was given last February, it is plain that a full year is likely to elapse from that time before the matter, delayed by two declinations, will be settled.

ST. LUKE'S RAISES IMPROVEMENT FUND

St. Luke's, Germantown, asked for \$60,000 in a week's campaign for improvements, and ended with \$76,000 in cash and pledges, with more still coming in. Nine hundred pledges were received by 100 workers, with six women captains under Mrs. Terre Wilmer, and six men led by Clarence C. Brinton, accounting warden. The Rev. Wallace Edmonds Conkling, the rector, headed the entire campaign, without outside help, and practically without expense. Money was kept subordinate to the spiritual aspects throughout, from the week of prayer beginning last Pentecost, to the thanksgiving service the evening of St. Luke's Day, and with many Masses for that intention offered during the intervening time.

The church interior will be lined with stone from floor to ceiling, the ceiling reconstructed of oak timbers, and the floor repaved with stone, the tiles in the aisles and all plaster and wainscoting being removed. All pews will also be remodeled. The arches will be mostly memorials to families long connected with the history of the parish. Other memorials not included in the amount mentioned will be a Caen stone pulpit and a marble floor for sanctuary and choir. It is hoped to let the contract before January 1st, and begin work after Easter.

CHURCHMEN SUPPORT WELFARE BOND

Among prominent Churchmen who are giving strong support to the Welfare Bond Issue that comes before the voters of the state at the coming election are Bishop

Garland, former U. S. Senator George Wharton Pepper, Dr. Charles H. Frazier, the Hon. Harry A. Mackey, mayor of Philadelphia, Judge J. Willis Martin, and the Hon. Clinton Rogers Woodruff. The Rt. Rev. John C. Ward, D.D., Bishop of Erie, is one of the vice-chairmen of the state wide committee of citizens supporting the issue.

LEAVES REQUEST TO CHURCH

The will of Mrs. Josephine M. Kendig, widow of the Rev. Daniel Kendig, who died August 31st, has been admitted to probate, devising an estate of more than \$100,000. The Domestic and Foreign Missionary Society is bequeathed \$15,000, and \$1,500 goes to the Church of the Crucifixion, Eighth and Bainbridge streets, the Rev. Robert H. Tabb, rector. Smaller sums also go to the following organizations connected with the Church: the City Mission; Church Home for Children; Indian Hope Association; branch of the Woman's Auxiliary of the diocese; Seashore House at Atlantic City; Holiday House of the Church of the Holy Trinity, and the guild and the Woman's Auxiliary of the same.

NEWS NOTES

The Philadelphia Sunday School Association is holding a training school, the first session of which was held Tuesday evening of this week. The meetings are at the Central Y.M.C.A., and will no doubt be well attended by representatives from all the churches.

Last Sunday the Rev. Dr. Lewis G. Morris assumed the rectorship of Calvary Church, Germantown, succeeding the Rev. Dr. A. R. Van Meter, now executive secretary of the diocese of Pennsylvania. Dr. Morris for some months past has been supplying at Calvary Church, Pittsburgh, during a leave of absence of the rector. Prior to that he has held parishes in Rochester, N. Y., Los Angeles, and Oswego, N. Y. He is a graduate of St. Stephen's College and the General Theological Seminary.

A special university service was held at the Church of the Saviour, 38th street above Chestnut street, Bishop Du Moulin, rector, on Sunday evening. The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, was the preacher.

The annual service for physicians and nurses was held at the Pro-Cathedral of St. Mary, Broad and South streets, the

Very Rev. H. St. Clair Hathaway, dean, on last Sunday. The Rt. Rev. Theophilus Momolu Gardiner, Suffragan Bishop of Liberia, was the special speaker for the occasion.

The convocation of Germantown has elected the Rev. L. N. Caley, D.D., rector of St. Martin's, Oak Lane, as dean in place of the Rev. A. R. Van Meter, resigned to become executive secretary of the diocese. Dr. Caley is a member of the executive council and chairman of the department on missions and Church ex-

tension. He is also chairman of the diocesan commission on Church work among the Jews, as well as a member of other diocesan commissions and committees. He is an alternate deputy to the General Convention now in session.

The Rev. William Smith closed a week's mission Sunday for the Rev. Charles L. Steel at Calvary Church, Northern Liberties, in West Philadelphia, attracting many from outside the parish, as well as contributing to the revival of the parochial life.

CHARLES JARVIS HARRIMAN.

Improper Placing of Clergy is Discussed at Special Meeting During Convention

Birthday Thank Offering of Church Schools is \$32,356.79—Other Mass Meetings

The Living Church News Bureau
Washington, October 22, 1928

A VERY INTERESTING AND HELPFUL meeting of the Department of Religious Education with a conference on the recruiting for and placing in the ministry of the Church was held in the Washington Hotel, Wednesday morning, October 17th. Bishop Cook of Delaware was the chairman, and told of the work of the Commission on the Ministry since its beginning.

The commission was first assembled under Dr. Gardiner who called together representatives of seminaries and examining chaplains. The seminaries put the blame upon the chaplains and the chaplains upon the seminaries for the misfits and improperly placed men. The commission was demoralized by the war and has just been able to get together to do any real work.

The subject of this meeting was How to Help Men to Solve the Problem of Improper Placing. The Rev. Theodore N. Ludlow of the National Council was asked to look into this question and presented a report at this time. The report covered the time from 1917 to 1926. The fact that an increase in the number of candidates does not mean an increase in the priests of the Church was brought out, for many drop in the course. One question raised was that of salary. Does the amount of salary effect the length of the stay of a man? It was decided that it did, and the matter of clergy salary was discussed. The whole Church is in ignorance as to salaries and there seems to be an idea in the minds of the laypeople that inasmuch as the priest will receive a spiritual award he does not need the better salary. The assessment on the parish was another reason for low salaries as brought out in the conference. Ignorance of vestries as to the needs of the pastors who serve them in regard to living was another reason brought out.

There is no reason why a parish need be filled if the proper man cannot be found, and there is no reason why the examining chaplains should rush men unfitted or unprepared into the Church in order to fill the parishes.

These conferences of the commission were most helpful and brought out many points which it is hoped will be published later in the findings of the commission.

CLASSES DURING TRIENNIAL

Very much worthy of comment are the classes which the National Council and

the Woman's Auxiliary together with the coöperating agencies of the Church arranged as a Training Institute during the Convention.

There were forty-eight classes held in the Y.W.C.A. building with a total registration of about 2,800. The school was in charge of the Very Rev. Robert S. Chalmers, D.D., dean of St. Matthew's Cathedral, Dallas, Tex., a member of the National Council.

The three outstanding classes so far as registration was concerned were Dr. Sturgis' with 469; Bishop Campbell's with 350; and the Student Conference classes conducted by the Rev. C. Leslie Glenn with about 300. Other popular classes were those held by Miss Bertha Condé and Dr. Adelaide Case, both of which were much in excess of accommodation. It is of interest to know that every class given on New Africa was full in registration.

BIRTHDAY THANK OFFERING OF CHURCH SCHOOLS

The Triennial Birthday Thank Offering of the Church schools of the Church was presented at a service held in the Church of the Epiphany on Sunday, October 14th, at 2:30 p.m. The nave of the church was filled with the boys and girls of the Church schools of Washington and the different diocesan representatives. The address was made by the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, who spoke to the boys and girls of the work being done in the places in Mexico to which the offering is going, and more especially about the work of the Hooker School for which work the sum presented was especially designated.

The amount of the offering this year was \$32,356.79 and represents the offerings of thousands of boys and girls of the Church schools as a thankoffering for their birthdays.

It was announced at the service held in the Church of the Epiphany that the offering at the next triennial in 1931 will be used for a new wing to the hospital in Tokyo to be used as a children's ward. The offering this year was in round numbers \$10,000 in excess of the offering of three years ago.

CONFERENCE FOR RELIGIOUS EDUCATION DIRECTORS

The conferences for the professional directors of religious education which were held in St. Margaret's parish during the convention, and the demonstration classes held afterward were of great interest and help to the leaders in this work who were gathered to hear the specialists in children's work. October 15th and 16th and again on the 19th these classes and demonstrations were held. Deaconess

Anna G. Newell and Dr. Adelaide Case told of what is being done first with pioneering within the Church and then discussed religious education. Dr. Case suggested that Church school workers get a schedule of the way the boys and girls spend their twenty-four hours and see how they are helping to relate their daily experiences with God.

Equally helpful were the groups led by Miss Mildred Hewitt and Miss Avis E. Harvey as well as Miss Charlotte Tompkins. On Tuesday the 16th Dr. Case led a helpful class in the discussion of the question, Can We Test our Results?

In connection with the conferences the idea of the function of the supervisor of parish work was brought out and a definition of her work was given.

ANNOUNCE GIFTS TO WASHINGTON CATHEDRAL

It was reported at a meeting of the committee for the completion of the Washington Cathedral that in the last year and a half over \$2,300,000 had been received for such completion. These gifts have come from more than 3,500 persons, and range from gold wedding rings to \$500,000.

Much interest is being expressed in the method of arranging for small contributions toward the national cathedral by providing stones for the structure. There are 146,000 such stones.

The substance of the peace resolution which was introduced by Bishop Parsons of California leaked into the daily papers prematurely. Its substance is that war is not only unchristian but suicidal, and contrary to the command of Christ to make disciples and not enemies of all nations.

COLLEGE REUNIONS

The alumni of Hobart College present at Washington held a luncheon at the United States Press Club on Monday, October 15th. There were about fifty men present who listened to an address by the president of the college on the work being done and the program which Hobart expects to undertake in the near future.

The alumni of the General Theological Seminary dined together at the Wardman Park Hotel on Tuesday night, October 16th. The Rev. Dr. ZeB. Phillips, chairman of the House of Deputies, acted as toastmaster. The chief subject discussed was the completion of the seminary endowment which, on an objective of \$1,250,000, has reached the amount of about \$3,000,000.

The alumni meeting and dinner of the Virginia Theological Seminary of Alexandria was held at the City Club of Washington with about 150 present. The chairman was Bishop Quin of Texas and addresses were made by the Rev. Dr. Berryman Green, dean of the school, and by Bishop Stires, Bishop Freeman, and Bishop Murray.

The Theological School at Sewanee held a luncheon at the New Press building on Friday, October 19th, at 10 a.m. The chairman of the luncheon was Bishop Gailor of Tennessee. There were seventy-five present. The vice-chancellor, Dr. B. F. Finny, gave a report of the work at the school and there were talks about the \$2,000,000 fund which the school is raising. It was reported that the Federal Fund Foundation had agreed to give the school \$1,000,000.

The alumni dinner and reunion of Cambridge Theological School was held at the Cosmos Club with ninety-four mem-

bers present. This number in itself is a record for attendance at the General Convention and gave a splendid opportunity for men to renew friendships which have been broken by many years' absence from the seminary. The chairman of the dinner was Bishop Touret. Prof. Angus Dunn of the faculty gave a report from the school and a short description of the ability and point of view of each member of the faculty which was of especial interest to the alumni.

MASS MEETINGS ON RURAL WORK

At the Church of the Epiphany on October 16th a mass meeting was held in the interests of rural work, with the Rev. H. W. Foreman of the Department of Christian Social Service presiding. The secretary of agriculture, Mr. Jardine, had been scheduled for the principal address at this meeting, but at the last moment he was obliged to cancel the appointment and the Bishop of Colorado substituted for him. The Bishop quoted startling figures showing the large number of persons in the rural districts who own no Church allegiance of any kind. Mrs. Seymour of the Department of Christian Social Service stressed the needs of women in the country and the influence of the Church on their lives. S. S. Nash of North Carolina was the third speaker of the evening.

On October 17th an enthusiastic meeting on the Church and Industrial Relations was held in the Continental Memorial Hall. The Presiding Bishop opened the meeting with prayer and introduced the Rev. C. N. Lathrop, executive secretary of the Department of Christian Social Service, as chairman. The first speaker was Spencer Miller, Jr., consultant on industrial relations of the Department of Christian Social Service. Mr. Miller told briefly of the work of his department, and presented in book form a partial report of the work since January. Harper Sibley of the National Council spoke of the possibilities of industry for promoting the more abundant life, but asserted this can only be true when its watchword is "brotherly coöperation." The principal speaker of the meeting was William Green, president of the American Federation of Labor. Mr. Green in an address of splendid composition and delivery traced the developments which have changed America from an agricultural country to an industrial empire. Mr. Green paid high tribute to the late Bishop Potter of New York and Fr. Huntington of the Order of the Holy Cross as pioneers of the Church in the field of industrial relations, and said that they are men whose names are cherished with reverence and love by the workers of the country. Harold Hatch spoke on Christian stewardship as the solution of most industrial problems. R. G. Hutchinson, president of the Bethlehem Fabricator Co., the last speaker of the evening, stressed the fact that what is needed is not the corporate injection of the Church into industry but the influence of the Church in creating a Christian atmosphere in which industrial problems can be solved.

ORDER OF THE SANGREAL PRESENTS CROSSES

A special service was held in the Chapel of St. Joseph of Arimathea on Sunday, the 14th, when the Order of the Sangreal presented to seven members of the Church special crosses for meritorious service to God and mankind.

Those who received crosses at this service were the Most Rev. John G. Murray, D.D., Presiding Bishop; the Rt. Rev. Charles H. Brent, D.D., Bishop of West-

ern New York; the Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska; the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross; Ralph Adams Cram, noted architect; Augusta Martyn, founder of the House of Happiness, Scotsdale, Alaska; Edna Biller, head of the National Center at Racine, Wis.

BISHOP BRENT APPOINTS DEACONESS

On Thursday, October 18th, at 10:30 A.M. Bishop Brent, of Western New York, assisted by Bishop Ferris, at a special service held in Bethlehem Chapel in Washington Cathedral, set apart Miss Frances Edwards as a deaconess in the Church. She was presented to the Bishop by the Rev. Samuel Tyler, D.D., rector of St. Luke's Church, Rochester, where Deaconess Edwards was for many years parish worker. Bishop Brent preached the sermon and was assisted in the Holy Communion by Bishop Ferris.

Deaconess Edwards was for many years a much valued worker in Western New York and left to assume her present work with the National Council.

MISCELLANEOUS

Another of those very interesting addresses which the convention is sending

out by radio to many who cannot attend the convention was broadcast through the Washington station W.M.A.L. on Friday night, the 19th, by the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico.

During the trip to Mt. Vernon which was held for the convention on Saturday, October 13th, the Rt. Rev. John Cole McKim, D.D., Bishop of North Tokyo, placed a wreath on the tomb of George Washington as a tribute of the convention and with fitting prayers offered thanks for the life of the father of our country.

One of the clergy was attending one of the movie pictures in Washington while at convention and upon coming out saw a number of special policemen at the door. "My, is this house to be pinched?" he asked the man at the door. "No, the President of the United States and Mrs. Coolidge are attending the show," answered the man with just the trace of a smile.

The service in the cathedral amphitheater on Sunday afternoon, October 14th, was not as well attended as the one on Wednesday, partly on account of the lowering clouds, which, however, did nothing worse than lower. But even thus several thousands were present. Bishop Gailor of Tennessee delivered the sermon.

Chapter of the Guild of St. Barnabas for Nurses Organized in Brooklyn

Alumnus of St. Paul's School Honored—Plan Conference as to Suffragan Bishop

The Living Church News Bureau
Brooklyn, October 8, 1928

A BROOKLYN CHAPTER OF THE GUILD OF St. Barnabas for Nurses was organized on Monday evening, October 15th, by the admission of forty-nine constituent members and four associates. The admission service was held in St. John's Chapel of the Church Charity Foundation, Herkimer street and Albany avenue. This chapel becomes the headquarters of the chapter and the monthly service of the guild will be held there.

There was a chapter of the guild in Brooklyn years ago, but it was allowed to dwindle in membership and finally it was dissolved. After an interval of several years, a desire grew up for the revival of the chapter. This desire became known to Bishop Stires, with the result that the guild has now been reestablished here, and it is hoped that it may prove a useful agency for the encouragement of nurses in seeking the highest ideals in their vocation.

ST. PAUL'S SCHOOL ALUMNUS HONORED

The library of St. Paul's School, Garden City, will shortly be enriched by a gift that will be treasured not only for its intrinsic value but also for its significance as a trophy won by an alumnus of the school. R. Glanville Downey, a graduate of St. Paul's School, and now a student at Princeton University, is co-winner of the annual freshman prize for 1928, it was announced at the annual fall meeting of the graduate council of Princeton University. The prize is awarded each fall to the member of the freshman class of the preceding school year who had the best marks in his studies. Last year it was a tie between Downey and Thomas Lowery

of Minneapolis. Each attained a first group rating in each of the ten subjects taken. The prize is a set of books to be selected by and given to the preparatory school from which the winner graduated.

RARE ICON IN A BROOKLYN CHAPEL

St. Thomas' Chapel in the Church of the Redeemer, Brooklyn, boasts the possession of an icon of St. Pantelaimon, a masterpiece of Byzantine art made by the monks at Mt. Athos. It commemorates the visit of Archbishop Panteleimon, legate of the Patriarch of Jerusalem, on the occasion of the investiture of the Rev. Thomas J. Lacey, D.D., rector of the parish, with the cross of a Knight of the Holy Sepulchre. During the summer the chapel has been overhauled and the icon reset in more conspicuous position. The decoration conferred on the rector contains a fragment of the Cross of Calvary and is attested by the patriarchal letter:

"We, Damianos, Patriarch of the Holy City of Jerusalem and all Palestine, rewarding the great interest toward the Most Holy Church of Zion of the Rev. Thomas J. Lacey, D.D., do confer on him the Golden Cross of the Holy Sepulchre containing a piece of the sacred wood of the Cross on which our Lord was crucified, to wear it suspended from his breast for benediction, protection, and assistance.

"In witness whereof this signed and sealed Patriarchal letter has been issued in the Holy City of Jerusalem this 18th day of November, A. D. 1922."

CONFERENCE AS TO SUFFRAGAN BISHOP

A group of twenty-two of the clergy, feeling that before choosing a suffragan bishop it would be helpful to hold a conference, have invited all the clergy of Long Island and the lay deputies to the last convention to meet at St. Ann's Church on Friday evening, October 26th.

The call declares: "The purpose of the conference is to give an opportunity to suggest names and to discuss the qualifications of the men suggested. This seems

the more necessary, because it is the custom of the Long Island convention not to permit nominating speeches at the time of the election; so that there will be no opportunity on November 14th to present the reasons why a candidate is favored. It is so important that the best possible man for the position be elected that definite time for consideration of possible nominees is very desirable. No vote will be taken to determine how many favor any candidate; no attempt to put the meeting on record as in favor of any candidate will be permitted. But frank and friendly discussion ought to help us all to an intelligent decision."

MISCELLANEOUS

On Saturday, October 13th, the Rev. Herbert Hawkins, O.H.C., conducted a quiet day at All Saints' Church, Richmond Hill. His subject was Knowledge, Love, and Service.

Bishop Roots of Hankow is to preach at the Church of the Holy Trinity, Brooklyn, Sunday morning, October 21st.

CHAS. HENRY WEBB.

MASSACHUSETTS NOTES

The Living Church News Bureau
Boston, October 20, 1928

THE TWO DIOCESAN SOCIAL SERVICE INSTITUTIONS, the Church Home Society and the Association for the Work of Mercy, are known to the majority of Church people in this diocese; it was gratifying to have a large group of representative women from all parts of the diocese gathered in the crypt of St. Paul's Cathedral last Wednesday afternoon when representatives from the two organizations spoke in detail of the work. The occasion was the first autumn meeting of the diocesan Church Service League.

Before the speakers of the afternoon were introduced, several members of the Massachusetts board of the Woman's Auxiliary gave short reports. Mrs. J. Thayer Addison, diocesan treasurer for the United Thank Offering, described the impressive service of presentation of the great offering at the General Convention and brought the welcome news that the share therein of the women of our diocese was \$52,600. Miss Elise Dexter, field worker under the Episcopal City Mission, likewise brought a brief but vivid message of the General Convention. In addition, Miss Dexter spoke of her experience as camp mother to a group of girls, succeeded by a group of boys, during the two months' activities of the Lincoln Hill Camp in Foxboro. Miss Kate Leah Cotharin, known to missionaries to the Indians and to the Indians themselves all over the United States, was welcomed after a year's absence in Europe. She brought to the assembled women a cosmopolitan spirit of kinship with the scattered groups of our Church as she referred to the American churches in Europe, whose services and auxiliary meetings in foreign lands were held under difficulties at times but which were all illumined by a spirit of worship and service.

The Church Home Society has been mentioned lately in these columns. Charles R. Nutter, a member of its board of directors, spoke about the work for children and young girls. The Association for the Work of Mercy was represented by Miss Marian Smith, assistant to Miss Mary Burgess, who is in charge of the House of Mercy. Miss Smith in her address gave a side of the work that is sel-

dom touched upon—how the society reaches the fathers of the babies coming under its care for a short time. The report roused a sincere admiration for the work of the House of Mercy and its staff.

The next events in the activities of the women's division of the Church Service League will be the annual conference of the southeastern district on October 31st and the annual conference of the northeastern district on November 2d. The representatives of the southeastern district will meet in St. Andrew's Church, Hanover, and the northeastern district annual conference will be held in Emmanuel Church, Wakefield. These conferences present a valuable opportunity for mutual help and inspiration and happily they are always very successful affairs. The programs are similar, beginning with a service of corporate Communion, and a service of Remembrance. There will be a roll call of parishes and reports. In both instances the women will gather together for luncheon; sidelights on the Convention will be presented by groups of speakers; and the missionary address will be given by Mrs. J. E. Blanton, wife of the prin-

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EPISCOPAL CITY MISSION HAS CONFERENCE

The autumn conference of the Episcopal City Mission and its Women's Aid was held last Wednesday in the Church of the Good Shepherd, Boston. Holy Communion was celebrated and a sermon preached by Archdeacon Dennen, superintendent of the Episcopal City Mission. Those present adjourned after the benediction to the parish room where a conference on recruits was held and the gathering ended with a luncheon. The staff of the Episcopal City Mission is quite a large one and its work is diverse and far spreading; conferences such as this foster team work and a splendid spirit of coöperation.

MISCELLANEOUS

The Diocesan Altar Guild has published *A Devotional Pilgrimage in a Parish Church*, a little booklet inspired by a pamphlet entitled *The Pilgrim's Way*, in use in Chester Cathedral, England.

The Massachusetts diocesan assembly of the Brotherhood of St. Andrew met in St. Margaret's Church, Brighton, on October 12th, for its annual quiet morning, beginning with a celebration of the Holy Communion at 8 A.M., and continuing with prayer and meditations until noon. The Rev. Albert C. Larned, rector of the parish, conducted the service.

In connection with the activities of men's clubs now beginning the autumn and winter seasons, it is worth while knowing that Bishop Slattery appointed a committee on men's clubs, of which John Quincy Adams, a vice-president of the diocesan Church Service League, is chairman. The purpose is to help men's clubs to become a constructive force in the parishes, for it is felt that there are in many of them great latent possibilities.

ETHEL M. ROBERTS.

CHICAGO NOTES

The Living Church News Bureau
Chicago, October 19, 1928]

GRACE CHURCH, PONTIAC, WILL CELEBRATE the fiftieth anniversary of its founding on October 24th. Services of the Church first started at Pontiac seventy years ago. It was not until twenty years later, however, that Grace Church mission was organized. The Rev. Gardner A. MacWhorter, rector of the parish, will be in charge of arrangements for the golden jubilee services.

In honor of the anniversary, the southern deanery of the diocese will meet at Pontiac on October 22d and 23d, paying tribute to the founders and those who have carried on their work. The Rev. Irvine Goddard, rector of Emmanuel Church, La Grange, is to be the preacher at the opening services the evening of October 22d. Following early service and breakfast on October 23d, the visiting clergy will motor to El Paso, where a service will be held at St. Andrew's Church, followed by a session of the deanery at which Dean T. DeWitt Tanner will preside.

DR. GRANT TO BE PRESIDENT OF SEMINARY

Announcement of the election of the Rev. Frederick C. Grant, S.T.D., as president of the Western Theological Seminary was made recently. Dr. Grant succeeds the Rev. William C. DeWitt, D.D., for twenty-three years dean and president of the seminary. Dr. Grant has been dean of the institution for the past year and will

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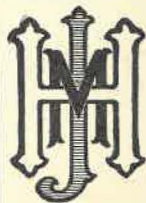
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DR. ABBOTT TO BEGIN NEW WORK JANUARY 1ST

The Rev. Dr. H. P. Almon Abbott of Baltimore will become rector of St. Chrysostom's Church, Chicago, on January 1, 1929, he announced at Washington while attending the General Convention. The date of his coming to Chicago had not previously been set. He will succeed the Rev. Dr. Norman Hutton.

MINNESOTA CHURCH CELEBRATES ANNIVERSARY

MONTEVIDEO, MINN.—October 13th marked the fortieth anniversary of the consecration of Grace Church, Montevideo.

Grace Church was organized by a band of Churchmen, May 17, 1880. In 1886 a beautiful church building was erected, the building which is being used at this time. The membership grew and multiplied, and for many years Grace Church was one of the most influential churches in the community. However, as time went on, many of the older parishioners passed to their rest, and a large proportion of the younger group migrated to other cities. At the present time there are fifty communicants on the roll.

The anniversary was celebrated by a group of three services, the first of which was held on Friday evening, October 12th. At this service the Rev. Edward H. Eckel, Jr., rector of St. Paul's Church, St. Paul, was the special preacher. He congratulated the parish on its forty years of activity, and gave a stirring message and issued a challenge for the work in the future.

On Saturday morning there was an early celebration of the Holy Eucharist, the Rev. Mr. Eckel celebrating, assisted by the Rev. John E. Rowell, minister-in-charge of Grace Church.

On Sunday morning at 11 o'clock, High Mass was sung by the Ven. Everett W. Couper, archdeacon of the diocese, assisted by the Rev. Mr. Rowell.

TO ESTABLISH BOYS' CLINIC IN MICHIGAN

DETROIT—Under the direction of I. C. Johnson, diocesan director of boys' work in the diocese of Michigan, a boys' clinic will be established. This will be a constructive effort to meet the need of parents who are faced with a problem of behavior in their children and who do not desire to take it to one of the public social agencies to be written up as a "case," and plans are under way for the establishment of a clinic to which parents of our Church youth in the diocese may turn for advice and enlightenment.

Mr. Johnson's advice in his clinic will be largely that of the application of common sense to the solution of a problem, based on more than ten years' experience in dealing with the problems of hundreds of boys, plus the scientific information he has acquired during those years. The plan goes further, however, in that the clinic will have as consultants an expert in the field of vocational psychology, a trained psychiatrist, and a physician equipped through special education to deal with certain cases which involve physiological difficulties. When in operation, the clinic, which will function during certain hours of the week, will be located probably in a room afforded by one of our parish houses in Detroit, where personal visits to the

director may be made. Arrangements are also being completed and plans being drawn up with the advice of the consultants, so that parents at some distance from Detroit, who are anxious to avail themselves of the facilities of the clinic, may do so by mail and through filling out certain forms now being prepared.

SOCIETY OF NAZARENE MEETS DURING TRIENNIAL

WASHINGTON—The Society of the Nazarene held its conference during the triennial from the 14th to the 19th in Trinity Church, Washington. The opening service was on Sunday morning the 14th with the sermon by the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire. The general subject of the conference was Healing and the Recovery of Vital Christian-

ity. The opening address to the delegates was made by the Rev. John Gayner Banks of Mountain Lakes, N. J., on Sunday at 8 P.M.

The subject of the conference grew out of two recent books which have a great deal of attention in the religious world, one *The Impatience of a Parson* by H. R. L. Sheppard and the other *The Impatience of a Layman* by Hugh A. Studert Kennedy. It is of course understood that nothing done at this conference will in any way be binding upon the Convention and the meetings are appointed and held at this time by the society for the reason that more interested laypeople and clergy will be together here than at any other place.

The officers of the society are: chairman, the Rev. John Gayner Banks; vice-chairman, the Rev. George Fiske Dudley, D.D., of Washington; and secretary, the Rev. Ross H. Flanagan of Newtown, Pa.

General Convention Has Approved The New Prayer Book

THE momentous event, long anticipated by Churchmen of every school, has at long last transpired. The Book of Common Prayer of 1928 has been solemnly ratified by both Houses of the Church's legislative assembly, and once more, for the first time in over a decade, it will be possible for parishes throughout the country to equip themselves with the complete authorized Prayer Book, so that their congregations may follow their services easily and intelligently.

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MEETINGS IN INTEREST OF COLLEGE WORK

WASHINGTON—The third triennial assembly of the National Student Council and College Work meetings was held at the Y.W.C.A. building during the convention. The meetings on Monday, Tuesday, and Wednesday, October 15th, 16th, and 17th, were very well attended and witness to the interest which is being taken in the work which this council is trying to do.

On Monday the Rev. C. Leslie Glenn, secretary for college work, held a class on the subject Religion in College and continued with the same subject on Tuesday. Monday afternoon was given over to the General Convention and to sightseeing.

Tuesday morning the assembly met jointly with college workers and had as the chairman the Rev. Harry S. Longley, Jr., rector of Trinity parish, Iowa City, Iowa. The address of welcome was given by the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, chairman of the college commission. An address, The National Student Council, by the Rev. Mr. Glenn followed, and Co-operative Work on the Campus by the Rev. Dr. John R. Hart, Jr., chaplain of Episcopal Students at the University of Pennsylvania. At 11 A.M. that day there was a very splendid address by the Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York, and sometime secretary of the Philadelphian Society, Princeton, N. J., and one by the Rev. Gardiner M. Day, assistant at Trinity Church, Boston.

At the second session on Tuesday there was a splendid conference on college work in Church colleges in which the Rev. Murray Bartlett, D.D., of Hobart, Benjamin East Fraier of Philadelphia, and the Rev. Wilbur L. Caswell, rector of St. Paul's Church, Yonkers, took part. Bishop Dallas of New Hampshire led in devotions and in the evening there were executive meetings and conferences.

The meetings continued Wednesday with many interesting addresses and discussions by those interested in this work, and in the evening at a joint meeting of the National Student Council and College Commission, William E. Leidt, secretary for missionary education, gave a splendid address and summed up the whole situation as it faces the Church today.

The meetings were most helpful and inspiring and showed a very great increase in interest in the work which the commission is undertaking.

NEW PARISH HOUSE FOR ST. ANDREW'S, NEWARK

NEWARK, N. J.—On All Saints' Day, the first anniversary of its present rector, the Rev. Frank Damrosch, Jr., St. Andrew's Church, Newark, will open its new parish house, with Bishop Stearly preaching and officiating. The building is in memory of the Rev. Charles Henry Wells, vicar and then the first rector of the parish, which he served for eighteen years.

The auditorium, which will be used for the Sunday school and various other parish activities, has a suitable stage and will accommodate 300 people. The auditorium is joined to the church by means of a two-story and basement wing which contains a chapel, sacristy, acolytes' sacristy, choir room, guild room, rector's office, kitchen, shower baths, and locker room. A central oil-burning heating plant is a new feature.

The Rev. Fr. Wells some five years ago commenced the raising of money

for this project by obtaining subscribers to building and loan shares. The sum originally thought necessary was \$50,000. About \$20,000 more being needed, the parishioners raised over \$14,000 last spring as a memorial to Fr. Wells.

BISHOP GRISWOLD TO BE CATHOLIC CONGRESS CHAIRMAN

NEW YORK—The Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, is to be chairman of the Catholic Congress, to be held in New York City on November 13th to 15th, in place of the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, who will be unable to be present. The Congress sessions will be opened by Bishop Manning, and ten bishops have already announced their intention of being in attendance.

Reservations for the Congress dinner to be held at the Pennsylvania Hotel on the evening of November 14th may be secured from the Rev. Thomas Sparks, 423 West 46th street, New York City.

PLANS are in hand, together with about one-tenth of the necessary funds, for a chapel at Tuskegee, Ala., for our Church students among the great student body of that school. Work has been carried on for some time by visiting white clergy and there has been a students' Church club. Eventually there should be a resident Negro clergyman.

At Hampton, Va., St. Cyprian's Church, besides having its regular parish and community life, also serves, as far as possible, the Church students at Hampton Institute. The Rev. E. H. Hamilton, a Negro, is in charge.

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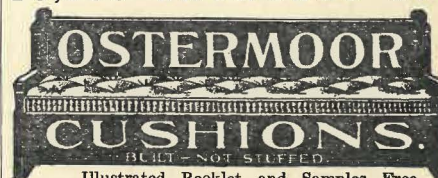
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RAYMOND SHILAND BROWN, PRIEST

Mt. VERNON, N. Y.—The Rev. Raymond Shiland Brown of Mount Vernon, who has been chaplain of the Seventy-first Regiment of the New York National Guard since 1921 and rector of Trinity Church, Mt. Vernon, since 1922, died at midnight on Monday, October 15th, of heart disease at Craig House, a private sanitarium in Beacon, N. Y., following an illness of several months. He was 40 years old and unmarried. The funeral services were conducted in his church by the Suffragan Bishop of New York, the Rt. Rev. Herbert Shipman, D.D.

Mr. Brown was born at New Paltz, N. Y. After attending public schools he entered Columbia University, and later obtained his theological education at Union Theological Seminary, graduating in 1913. He was ordained deacon the same year, and in 1914 was advanced to the priesthood by Bishop Lines.

Mr. Brown went to France as an army chaplain with the A.E.F., and remained overseas until 1919. Until four years later, when he received the appointment to the Mt. Vernon church, he continued as assistant at Calvary Church, New York, a post he had held since 1912. He was also the chaplain of the Military Order of Foreign Wars, and of the Mt. Vernon district of the American Legion. He belonged to the Quill Club, the New York Churchmen's Association, and the University Club of Mt. Vernon.

CHARLES W. LEFFINGWELL, PRIEST

PASADENA, CALIF.—The Rev. Dr. Charles Wesley Leffingwell, editor and publisher of THE LIVING CHURCH from 1879 to 1900, died shortly before 1 o'clock Tuesday afternoon, October 9th, at his home in Pasadena. Eighty-seven years of age, he had continued in excellent health, and was active and vigorous for his years, until just recently. Members of the family had noted his decline for several weeks, and the end came peacefully with members of his family at the bedside.

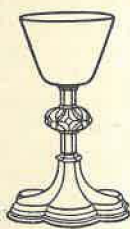
Dr. Leffingwell is perhaps best known for being the founder of St. Mary's School for Girls, Knoxville, Ill., of which he was rector for fifty-one years, retiring in 1919, when he came to Pasadena to make his permanent home.

Dr. Leffingwell was born December 5, 1840, in Hartford, Conn. He was the son of Lyman and Sarah Chapman (Brown) Leffingwell. In 1862 Dr. Leffingwell graduated from Knox College, Galesburg, Ill., and received his D.D. degree at the same institution in 1875 and that of LL.D. in 1912. Following the completion of the course at Knox he went to Nashotah Seminary, being ordained deacon in 1867 and priest in 1868 by Bishop Whitehouse, serving as assistant at St. James' Church, Chicago.

It was while attending college that the idea came to him to found a select girls' school and to this cause he dedicated his ministry soon after graduation from Nashotah. St. Mary's was founded in 1868 and several years later he founded St.

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Alban's School for Boys, also located at Knoxville, but it was his connection with the girls' school which made him a national figure. Previously to completing his education at Knox, he attended Union College, Schenectady, N. Y., and just before the Civil War accepted the principalship of the Galveston Academy in Texas. Dr. Leffingwell held many positions of trust and responsibility, among them the treasurership of Jubilee College, president of the diocese of Quincy, and he was a deputy to many General Conventions.

Dr. Leffingwell was rector of St. Mary's from 1868 until 1919. After that time, however, he did not lose interest in the school, but as rector emeritus maintained a watchful eye over the institution. He was a forceful writer, having several books to his credit. Also he was editor of *THE LIVING CHURCH* for twenty-one years. One of his last books was a history of the school he loved so well which he called *Early Days at St. Mary's*, which gained a wide circulation among graduates and friends of the institution. Some of his other works well known are *English Classics*, *A Book of Prayers*, *Lyrics of the Living Church*, and a school reader widely used in the middle west.

Surviving Dr. Leffingwell are two sons and two daughters, Charles Warring Leffingwell and Ernest DeKoven Leffingwell, both of Pasadena; Mrs. Harlan Wilson of San Diego, and Mrs. John Walter Vaughan of Grosse Point, Mich. Mrs. Leffingwell died in 1926. He also leaves a number of grandchildren and several great-grandchildren.

EDWARD HUNTINGTON RUDD, PRIEST

IOWA FALLS, IA.—The Rev. Dr. Edward Huntington Rudd, priest-in-charge of St. Matthew's Church, Iowa Falls, since 1920, died on Saturday night, October 20th. The funeral was held on Monday, October 22d.

Dr. Rudd was born in Kenosha, Wis., on August 17, 1850. He attended Racine College and Nashotah Seminary, being ordained deacon in 1872 by Bishop Armistage and priest in 1874 by Bishop Wells. He was in charge of Christ Church, Milwaukee, Wis., from 1872 to 1873; and in charge of the church at Elkhorn, Wis., from 1873 to 1874; he also had charge of a mission at Plymouth. He became assistant at St. Paul's Church, Knoxville, Ill., in 1877, leaving in 1903 to become rector of St. Luke's Church, Madison, Ia., which cure he held until 1918. During 1918 he was rector emeritus of St. Luke's, and was also vicar of Christ Cathedral, Salina, Kans., and chaplain of St. John's Military School.

From 1882 to 1903 Dr. Rudd was secretary of the convocation of Quincy, secretary of the standing committee from 1890 to 1903, and president of the standing committee from 1915 to 1918.

Dr. Rudd was a deputy to several General Conventions, and is the author of *History of Quincy Church Encyclopedia*, as well as several pamphlets, sermons, and poetry. At the time of his death Dr. Rudd was the oldest alumnus of Nashotah Seminary.

HENRY THURSTON CHACE

PROVIDENCE, R. I.—Henry Thurston Chace died at Providence, October 15th, at the age of 94 years. He was born in Providence January 4, 1834, but went to Chicago in 1864 and resided there until, in his later years, he returned to his old home in Providence.

Captain John Chace settled in Newport in 1702, where he was one of the founders of the old Trinity Episcopal Church in that city. Henry T. Chace was a direct descendant. He was born in the Stephen Hopkins house in Providence and was baptized and confirmed at the age of twenty-one years in St. John's Episcopal Church at Providence. Thereafter he was always active in Church work. He was one of the founders of the Church of the Redeemer in Providence, where the first services were held in 1839. He later had charge of the Sunday school there. In 1864 he moved to Chicago where he established himself in the real estate business and organized the firm of Chace and Abell. There he continued his activities in Church work, first joining St. John's Church on the west side, where he had boys' classes in Sunday school. He married one of the Sunday school teachers, Mary Canfield. Of this marriage there were born five children, John B. Chace, who died in infancy; Robert A. Chace, who was later ordained as a minister in the Church but died July 11, 1911; Frances L. Chace, who now lives in Providence; Henry T. Chace, Jr., who resides in Chicago; and Paul G. Chace of Winnetka. His first wife died in 1879 and later he married Susan M. LaFucherie, who died in 1888.

In 1868 Mr. Chace assisted in organizing the Church of the Epiphany. Later he assisted in founding the Church of the Redeemer, 1888, now located at Fifty-sixth street and Blackstone avenue.

In 1877 he received his first regular appointment as lay reader in the Church, under Bishop McLaren. He was a member of the Veterans of Water Witch Engine Company No. 6, Slocum Post of the G.A.R., and honorary member of the Rodney Post, G.A.R., both of Providence.

MRS. RUFUS WHEELWRIGHT CLARK

SEATTLE, WASH.—Mrs. Rufus Wheelwright Clark died at Seattle, September 15th. She was the daughter of Governor Dennison of Ohio who was a member of Lincoln's cabinet during the Civil War. She was born in Columbus, and it was there that she was married to the Rev. Rufus W. Clark, who later came to Detroit and was rector of St. Paul's Church, at that time located at Congress and Shelby streets. It was Dr. Clark who fostered the idea of a great cathedral in what was then an uptown location; and during his rectorate of twenty-eight years the move was made to Woodward and Hancock avenues.

Mrs. Clark is survived by four children: Rufus W. Clark, Jr., Mrs. Joseph Black, Mrs. Howard Brooke, and William Dennison Clark. Her body was buried beside that of her late husband in Columbus, Ohio. Simultaneously with the burial services in Columbus a memorial service was conducted in St. Paul's Cathedral, Detroit, by the Rev. Allan N. McEvoy, assistant at the cathedral, and the Rev. Harry J. Pearson of the city mission.

EDWARD LOWE TEMPLE

NEWTON, MASS.—Edward Lowe Temple, a former treasurer of the diocese of Vermont, died on Tuesday, October 9th, at the hospital in Newton in the 85th year of his age. On September 24th he was operated on for appendicitis, seemed to have survived the shock and to be making a good recovery. He was to have returned

to his home in Wellesley on the day when he died. The burial office was said in St. Mary's Church, Newton; the interment was in Evergreen Cemetery, Rutland, Vt., the city in which most of his active life had been spent.

Mr. Temple was born at Fort Winnebago, Wis., May 12, 1844. His early years were spent at Mineral Point, in southwestern Wisconsin, but on the death of

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his father, Charles Temple, a civil engineer, the family returned to Rutland, Vt., to the house which had been the home of the Temples since 1812. In 1869 Mr. Temple married Lucy Graves, a daughter of the senior warden of Trinity Church, Rutland. There were four children, of whom two survive him. For twenty years Mr. Temple was treasurer of the Marble Savings Bank; for a little longer period, treasurer of Vermont; superintendent of schools in Rutland for eleven years; and for four years county examiner of teachers. From 1886 to 1901 he was a lay deputy from Vermont to the General Convention. In 1893 he began to publish some results of his mental activity. The first book was *The Church in the Prayer Book*. This was followed at intervals by volumes of travel, Shakespearean criticism, New Testament study, and the last, *Old Rutland*, issued in 1923.

CHARLES R. WELLS

BAY CITY, MICH.—Charles R. Wells, senior warden of Trinity Church, Bay City, a member of the executive council of the diocese, and a delegate to General Convention, died at Bay City, on Friday, September 21st. During the Centennial Fund Campaign last year Mr. Wells was chairman of the state organization. He was born in Ann Arbor in 1852, the oldest of the four children of Dr. and Mrs. Ebenezer Wells, and was the last survivor of the family. He was educated in the Ann Arbor public schools and in the University of Michigan, becoming a member of Chi Psi and graduating with the class of 1873.

On Monday morning, September 24th, a requiem Eucharist was offered. In the afternoon the church was filled with a congregation of his fellow-parishioners and his many business and fraternal associates throughout the community. At this service Bishop Page spoke feelingly of the character of him who had been not only a most valued helper, but also a most devoted friend.

Mr. Wells was married in 1882 to Isabella Fitzhugh, by whom he is survived, together with a daughter, Mrs. J. Stanley See, and a son, William Russell Wells, and six grandchildren, all of Bay City.

NEWS IN BRIEF

MICHIGAN—The Mother Superior of the Sisterhood of St. John the Divine in Toronto made a visit to the parish of the Church of the Messiah, Detroit, during October; ten ladies of the parish are associates of her community. Several members of the parish attended the retreats recently held by Fr. Williams, S.S.J.E., at Holiday House, Pine Lake, and several expect to attend the Catholic Congress in New York the middle of November.—Miss Ethel Mary Elliot has been appointed director of religious education in the parish of St. Paul's Church, Flint, the Rev. John Dysart, D.D., rector.

NEWARK—Mr. and Mrs. Ernest M. Bull have given to Christ Church, Ridgewood, a window as a memorial to their daughter Jean. It was dedicated by the rector, the Rev. Edwin S. Carson, on October 7th.

VIRGINIA—The memorial window to the late Rt. Rev. William Cabell Brown, D.D., seventh Bishop of Virginia, was unveiled and dedicated at St. Mark's Church, Richmond, on Sunday, October 14th. The window was given by Mrs. R. T. Wilkinson and her daughter, Mrs. W. H. Foy.

THE SUNDAY SCHOOL of St. George's Church in the foreign colony of Pachuca, Mexico, has made an offering of over \$100 for missionary work, a record offering in the district.

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