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The Living Church

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MILWAUKEE, WISCONSIN, NOVEMBER 24, 1928

No. 4

In Search of a Christian Dynamic

REV. J. HERBERT SMITH

Prayer Book Changes

The Catholic Congress

REV. HARRISON ROCKWELL

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VOL. LXXX

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EDITORIALS & COMMENTS

WE are cheered again by reports showing the splendid spirit of the Catholic Congress, held last week in New York. That some two thousand people attended with more or less regularity shows how widespread is the interest in the Catholic

The Catholic
Congress

Movement. It had been feared that when the novelty of the Catholic Congresses should have worn away, the attendance would likewise be greatly lessened. The fourth of the annual congresses has shown no such development, though naturally the attendance was more local than in earlier congresses. From the Middle West, the Farther West, and the South it is a long and expensive trip to New York, and it is fully understood that these sections cannot provide any considerable number of attendants, at a great distance. Necessarily the attendance will become increasingly local as time goes by; but since there are no questions to be decided, no "politics" to be endured, and no policies to be determined, this is not a disadvantage. By changing from one congress city to another each year, the attendance can be diversified and made gradually to cover the entire country.

In the absence of specific reports of the addresses it is impossible to say positively that the happy absence of criticism of other Churchmen, that was so conspicuous a feature of former congresses, has again prevailed, but we have every reason to believe that such is the case. In the first place the speakers were chosen with great care, as they always are. In the second place the spirit of comity is now so well established that it is not likely to be broken by Catholic Churchmen, who are largely responsible for its prevalence. When a congress of a section of Liberals (we say "a section" advisedly, since we realize that it represents only a small minority of those using that name) can applaud a disclaimer by one speaker of holding to Christian ethics when these require him to love such of his fellow Churchmen as call themselves Catholics, it is evident that the spirit of tolerance does not completely possess the Church. It was that spirit that led the late General Convention unanimously to reverse its position relative to dropping the Thirty-nine Articles from the Prayer Book, when it appeared that their omission would be distressing to certain minorities of Churchmen; and it is that spirit that the Catholic Congresses have successfully tried to cultivate. If they should fail in this, and should promote

a spirit of partisanship in the Church, they would disappoint, we may say, the whole body of normal, non-partisan Churchmen.

And we are especially glad that differences between the speakers should have been manifested. As we have so often pointed out, Catholicity is but a perspective in the Church, and not a club to compel uniformity of thought or of action. Bishop Griswold was quoted in the *New York Times* as saying that the "six principles upon which the Catholic life was founded were penitence and fasting, eucharistic worship and intercession, sacramental communion and meditation." Whoso seeks to live according to these principles, basing his religion upon the *whole* experience of the Church and not upon that of one century alone, is a Catholic, whether he knows it or not, though he be not in the slightest degree a "ritualist" or, still less, a partisan. And Bishop Manning showed, naturally, a true comprehension of the movement when he declared, "You do not want, none of us I think wants, a mere return to medieval modes of thought or to medieval ways."

We shall await the publication of the Congress papers with much eagerness; and we congratulate those responsible for the Congress on its continued admirable spirit.

SEVERAL letters have indicated to me that a reference in one of my signed letters from General Convention has been so misunderstood as to have given distress where, certainly, none was intended. I cannot, therefore, let the matter pass without an explanation; and only a necessary absence from the city following upon General Convention has created this delay in doing so.

A Personal
Disclaimer

At the time when it seemed that the new clause involving definite prayer for the departed in the prayer for the Church had been defeated in the House of Bishops—it was afterward ratified on the recommendation of the conference committee, having passed the House of Deputies by a good majority—I expressed the opinion that "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 opposed the clause on principle. I then ex-

pressed the opinion that "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," adding that "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"; and that if the diocese "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.'" In justice to myself I think it right to add that these sentences, standing apart from the context in which they were printed, may be made to sound much harsher than they could sound in the printed letter.

But some have felt that this was an unjust reflection upon the Bishop and diocese of Southwestern Virginia, and that we had answered them with "sarcasm," which would obviously have been unfitting.

But there was no sarcasm, unless in the reference to "barbaric regions beyond Virginia," which, certainly, was not an expression that is beyond the limits of propriety and can scarcely have given offense to Virginians.

The advice was thoroughly serious. And it is not the only instance to which it is applicable. Thus, there are not a few who feel that the removal from prayers for recovery of health of alternative petitions recognizing that such recovery may not be in accordance with the divine will has been carried too far. Since death is the only known way of entry into eternal life, it is urged, it cannot *always* be the divine will that one should recover from sickness. To those who seriously feel that they cannot conscientiously offer those prayers I have recommended precisely the same course: that they accompany the prayers, when offered, with a silent petition that the prayer be overruled if it be not in accordance with the divine will.

I do not feel that there was any discourtesy toward the diocese of Southwestern Virginia in introducing the reference to it. It is simply a fact that the earnest pleas of that diocese were the actual cause for the original defeat of that clause in the House of Bishops. I do think the diocese ought to recognize the fact. Ultimately, when the matter was thrown into conference between the two houses, and the passage was put on its merits and a new vote was taken, the House of Bishops receded almost unanimously from that position and ratified the clause, as the House of Deputies had already done; but this was subsequent to the letter referred to and was wholly unexpected when the letter was written.

I regret exceedingly, however, that any part of that letter should have given offense, even while I do not think the offense was justified. Let me ask simply for forgiveness from those who have read into my language an interpretation that certainly was not intended. Let me, so far as I may, withdraw the whole criticism of the action of a single diocese. Earnestly do I hope that in a very short time of actual use of the petition, it may proceed from the hearts of Churchmen of Southwestern Virginia as truly as it does from the hearts of the vast majority of Churchmen elsewhere.

FREDERIC C. MOREHOUSE.

ANSWERS TO CORRESPONDENTS

Mrs. P. J.—The initials C.S.S.S. designate a member of the Congregation of the Companions of the Holy Saviour, a Religious order for priests and candidates for Holy Orders, whose work is mainly parochial.

PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL

December 11-13, 1928

The regular meeting of the National Council will be held in New York, December 12th and 13th, with department meetings December 11th. May I again ask my brethren of the clergy and laity to remember us in their prayers—both public and private?

JOHN GARDNER MURRAY,
Presiding Bishop and President
of the National Council.

ACKNOWLEDGMENTS

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WHAT IS THE ORDER OF THE SANGREAL?

BY H. DONALD HARRIS DE MICHAELS

ONE of the first steps in breaking in a cub reporter is teaching him that a good "lead" on a news story must tell Who, What, Where, When, and Why. Sangreal has been organized to help Churchmen understand the "5 Ws" of their Church. Everything in our church buildings, Prayer Book, and hymnal is symbolic of the Life of Christ and His mission on earth. To make them more clearly understandable to the layman, their study has been divided into seven degrees, each dealing with one subject.

The first degree—Fellowship—is followed by a study of the Prayer Book. There can be no successful practice of Christianity unless we first have fellowship—a willingness to help and serve our fellow men. And the Prayer Book has been chosen for study by members of this degree since it is the finest handbook of fellowship yet compiled.

Many Churchmen join in the Creed, General Confession, and Thanksgiving, and repeat an "amen" after each prayer without really understanding what the words they have spoken and the prayers they are seconding with their "amen" mean. They join in singing hymns and reciting the psalms and never get the message that the ancient poets who wrote them have expressed. They are so close to the words and sounds (the outward and visible sign) that they never get the meaning (inward and spiritual grace). Yet, they leave the church after the service vaguely comforted and usually a bit wondering about what it all means and why it helps them.

Agnostic and atheistic persons are usually the unfortunate souls who consider prayer merely as a means of asking God to fulfil their mundane desires, without any effort on their part to do so. The natural result is a loss of confidence in the efficacy of prayer and an ignorant ranting against all belief in divine power and goodness. Such people are the unfortunate result of improper theological teaching or sheer inability to understand anything more complex than two times two is four.

Religion is like a college education. One can appreciate beauty and all the myriad wonders of the world even with an untutored mind. However, one cannot understand them and therefore get the greatest appreciation out of them without the knowledge that a college education affords. Similarly one cannot understand what religion means until he has studied what lies back of the words he says and sings.

DAILY BIBLE STUDIES

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

"THE DAYS COME"

Sunday, November 25: Sunday next before Advent

READ JEREMIAH 23: 5-8.

THE old title given by children to this day was "Stir-up Sunday," suggested by the opening words of the Collect. Like many other childish things, there is a hidden lesson in the name which calls for thoughtful meditation. We are always, and rightly, looking toward the days to come. Life is a "preparation," an "anticipation," and its interpretation is not "probation," or "pilgrimage," or a "journey from earth to heaven," but "education." And the graduation into a higher course demands zeal in the present. Hence, we are to be aroused to the importance of life. And as we think of the final day when the King of kings shall come again, we pray that our wills and deeds may be "stirred up" that so we may be ready to welcome Him.

Hymn 111

Monday, November 26

READ II Timothy 1: 1-7.

ST. PAUL calls upon St. Timothy to "stir up the gift of God which is in thee by the laying on of my hands." This last phrase may refer to ordination or confirmation, but in either case it brings us to a consideration of the gifts of God, and the necessity of making and keeping them active. God's many gifts are sure to be forgotten or neglected unless we are aroused to live as His children should live. The Holy Spirit is more than ready to stir us up to the right use of our opportunities and powers if we open the door and welcome Him. And we are to cooperate with Him. He is the Spirit of Life, and we must be alive and awake. He is the Spirit of Truth, and we must welcome Him that He may lead us. He will show us the gifts we have neglected to use, and together we may bring them into action as "the days come."

Hymn 452

Tuesday, November 27

READ Isaiah 11: 1-5.

THE seven-fold gifts of the Holy Spirit, so finely enumerated in our Confirmation prayer, are here declared to be the precious possessions of the Incarnate Christ. He came to earth to enrich us with these holy gifts and to cleanse us and prepare us for the indwelling of the Holy Spirit. We are to hear the call, "Awake, thou that sleepest," and prepare for the days to come by stirring up these gifts—"Wisdom," which means the right use of knowledge; "Understanding," that is, the acceptance of the supernatural; "Counsel," the readiness to be led by the Spirit; "Strength," "I can do all things through Christ who strengtheneth me"; "Knowledge," the open mind grasping the facts of nature and grace; "Godliness," for Christ is our Example and we are to follow Him; "Fear" or "Reverence," which shall teach us the secret of true worship. Are these gifts active in my life?

Hymn 377

Wednesday, November 28

READ I Peter 1: 10-13.

WE must never forget the relationship between the past and the future: we are to look forward to Christ's second coming with a joyful remembrance of His first coming to redeem the world. What His second coming will mean to us depends upon our acceptance of the Lord Incarnate, His Cross, His Resurrection, His Ascension. Moreover, we build in the days to come upon the foundations already laid. The Faith remains unchanged; our faith is to grow. God's truth is infinite: we are to learn more and more as the Spirit leads us into the greater depths of truth. Jesus Christ is the same forever: we

are to grow to know Him better and to love Him more. We thank God for what He has been to us: we ask for grace to gain new knowledge. Memory, as well as God's gifts, needs to be stirred up that we may be ready to meet the days to come.

Hymn 66

Thursday, November 29: Thanksgiving Day

READ I Thessalonians 5: 12-24.

GRATITUDE leads to nobler service. As I count God's mercies in the past, I am led in sincerity to greater love and obedience in the days to come. So God, through Moses and the Prophets, continually reminded His people of His past mercies and deliverances as assurances of the future. And these mercies were national as well as personal. So we may well count the blessings of His "merciful providence bestowed upon this nation and people," while we recall the many gifts which have made each one of us happier and better. Yea, and so we seek to care for others as a result of God's goodness to us. The gifts shared are the gifts appreciated, and the blessings which have brought a message from heaven find their place in the hope for the days to come only as we keep them by giving them away. "Praise God" is an anthem which stretches out loving hands to the brethren while the eyes are fixed upon the distant hills.

Hymn 425

Friday, November 30: St. Andrew's Day

READ St. John 6: 5-14.

OUR Gospel for this week tells of Christ's miracle of love in the feeding of five thousand hungry people. What a message of God's care for us! And the little lad who supplied the "five barley loaves and two small fishes" was the human agent! What a privilege was his! Yet we must not neglect the teaching of the rest of the chapter wherein Christ tells us He is the Bread of Life. The Cross makes every Friday a Good Friday. And only as we feed on Jesus Christ can we have strength and faith to face the days to come. So the Holy Communion becomes both a remembrance and a promise. "We do show the Lord's death till He come." A Holy Feast indeed is this "Table of the Lord" where we are guests; for it makes us strong in this present; it tells the eternal story of Redemption, and it leads to the great Day when we shall "sit down at the marriage Supper of the Lamb."

Hymn 334

Saturday, December 1

READ St. John 1: 40-42.

YESTERDAY was St. Andrew's Day, and this record of "personal evangelism" comes fitly into our meditation, for it was the foretaste of a great Church and of missionary zeal. The Brotherhood of St. Andrew has had a noble forty years of activity for which we thank God even as we take courage. But it calls us to a personal work which no normal Christian can disregard. We are our brothers' keeper, our brothers' brother. The message came of old, not from angels, but from the Son of God. He came with a personal message; He called His disciples one by one. And today, while His gospel is spread over all the earth and the Church stands with open door, it is only as we tell the blessed story to this one and that one, only as we comfort this one and that one, that we are preparing the way for the days to come. Blessed will he be who, before the King all glorious, clasps the hand of another whom he has "brought to Jesus."

Hymn 268

Dear Christ, arouse me to new zeal and new faith as I think of Thy second coming. May the days to come find me growing in Thy grace to meet the new demands. And may my gratitude for Thy mercy lend wings to my feet and love to my heart as I seek to bring others to Thy Cross. Amen.

PRAYER BOOK CHANGES

THE following is a list of changes in the Book of Common Prayer tentatively adopted by the General Convention of 1925 and ratified by the Convention of 1928. These proposed changes were printed as Part II of *The Revision of the Book of Common Prayer*, 1925. Those possessing that book and making corrections as to proposed changes not ratified will be in position to have and to use the precise text of the offices as now finally corrected.

ARRANGEMENT OF THE OFFICES

Revision, etc., pp. 161-165

All ratified except (14a) the proposition to remove the Thirty-nine Articles from the Prayer Book.

MORNING PRAYER

Revision, etc., pp. 169, 170

Only unimportant verbal changes. All ratified.

EVENING PRAYER

Revision, etc., p. 171

Permission to omit one of the Lessons in Evening Prayer, the Lesson read being followed by one of the Evening Canticles. Ratified.

PRAYERS AND THANKSGIVINGS

Revision, etc., p. 172

New prayer "For the Family of Nations." Ratified.

THE LITANY

Revision, etc., pp. 173, 174

Changes the form of the four opening invocations. Introduces in the second suffrage the words "from earthquake, fire, and flood." Introduces a special suffrage for the President of the United States. Introduces in the suffrage beginning at the bottom of page 32 of the present Prayer Book a petition to "preserve all who travel by land, by water, or by air, all women in child-birth," etc., instead of the present petition of similar import. Introduces the Amen after the petition "O God, merciful Father," and "O Lord, arise," etc. Omits the General Thanksgiving, Prayer of St. Chrysostom, and the Grace, and provides in their place that "the Minister may end the Litany here, or at his discretion add other Prayers from this Book."

All ratified.

PENITENTIAL OFFICE

Revision, etc., p. 174

Verbal changes in the first rubric. Omit the last two verses of Psalm 51. In the second prayer, page 50 of the present Prayer Book, omit the words "who are vile earth, and miserable sinners," and change "vileness" to "transgressions."

HOLY COMMUNION

Revision, etc., pp. 177, 178

Changes in the prayer for the whole state of Christ's Church [militant deleted].

Proper Preface for Whitsunday changed by substituting for the word "Apostles" the word "Disciples." Provision for the permissive use of the *Benedictus Qui Venit* not ratified. Provision for the use of intinction under some circumstances not ratified.

In the rubric before the Prayer of Consecration substitute for the word "Table" the words "Holy Table."

COLLECTS, EPISTLES, AND GOSPELS

Revision, etc., pp. 179-197

All proposed changes were ratified.

In addition to a number of small changes, this includes provision for a new Gospel for the Second Sunday after Epiphany, changing the Gospels for the Sundays following so that the present Gospel for the Second Sunday is to be used on the Third; that for the Third Sunday on the Fourth; and the Gospel for the Fourth Sunday after Epiphany be omitted.

New Collects provided for every day in Holy Week and for Monday and Tuesday in Easter Week. A new Gospel for Ascension Day. An alternative Collect, Epistle, and Gospel for "Pentecost, commonly called Whitsunday." Collects provided for Monday and Tuesday in Whitsun Week. A new Epistle for

St. Thomas' Day. A new Collect for St. Luke's Day. The Epistle for All Saints' Day changed. New Collects, Epistles, and Gospels provided for A Saint's Day; Feast of the Dedication of a Church; Rogation Days; Independence Day; Thanksgiving Day; Burial of the Dead.

HOLY BAPTISM

Revision, etc., pp. 199-209

The proposed new office ratified.

OFFICES OF INSTRUCTION

Revision, etc., pp. 210-221

All ratified.

CONFIRMATION

Revision, etc., p. 222

The first of the two proposed changes was ratified introducing a question by the bishop, "Do ye promise to follow Jesus Christ as your Lord and Saviour?" and the answer, "I do."

MATRIMONY

Revision, etc., p. 223

The proposed substitute for the Prayer of Blessing for the Ring was not ratified. The proposed change in the third rubric on page 279 of the Prayer Book was ratified. It is only a verbal change.

VISITATION OF THE SICK

Revision, etc., p. 224

Introduction of prayers for use in the anointing or laying on of hands of the sick. Ratified.

COMMUNION OF THE SICK

Revision, etc., pp. 225, 226

Changes in the first rubric on page 292 of the Prayer Book. An alternative Collect, Epistle, and Gospel. Changes in the rubric relating to shortening the service together with a permissive form of Confession and Absolution. Other unimportant changes in the rubrics. All ratified.

BURIAL OF THE DEAD

Revision, etc., p. 227

Changes the first rubric in regard to instances for which the use of the office for burial is not appropriate.

CONSECRATION OF A CHURCH

Revision, etc., pp. 233, 234

Several proposed changes. All ratified.

INSTITUTION OF MINISTERS

Revision, etc., p. 235

A number of minor changes. All ratified.

FORMS OF PRAYER TO BE USED IN FAMILIES
WITH ADDITIONAL PRAYERS

Revision, etc., pp. 239-248

Minor changes in the present forms, also a new form to be entitled A Shorter Form, and a number of additional prayers. All ratified.

OMISSIONS FROM THE PRAYER BOOK

Revision, etc., p. 249

The following to be omitted: Forms of Prayer to be Used at Sea; A Form of Prayer for the Visitation of Prisoners; A Form of Prayer and Thanksgiving to Almighty God (Thanksgiving Day Service). The latter, however, is simply distributed among other sections of the Prayer Book.

The proposal to omit the Thirty-nine Articles of Religion was not ratified.

Interim editions of the several amended services as finally corrected by the late Convention have been published by the Morehouse Publishing Co. For details see the advertising columns.

IT HAS been a constant experience of man in all ages that mere rationalism leaves him unsatisfied. Man craves in some sense or other of the word an enthusiasm that will lift him out of his merely rational self.

—Professor Irving Babbitt.

In Quest of a Christian Dynamic

A Neophyte's Experience at a House Party of First Century Christian Fellowship

By the Rev. J. Herbert Smith

Rector of St. Andrew's Church, Emporia, Kansas

HOUSE parties were not altogether unknown to me, for in the course of my short life I had attended several, where there had been much gayety, numbers of parties of varying sorts, some drinking and "petting," with the elders as well as the "flaming youth" assuming their share of each. But as for a religious house party, that sounded like an anomaly to me, more especially as the invitation had read something about it being for "First Century Christian Fellowship." Before I had had any intimate contact with this fellowship, I recall having asked a clergyman friend about the work which was being done by this group. He told me some surprising things, among which was the statement that "These so-called house parties are nothing but 'necking parties' which at times deviate to wild orgies." At the time it struck me as a bit unlikely, but nevertheless my curiosity was aroused to the point of acceptance long before the invitation came.

And it did come but we are not ready for that. This is a story about a quest for a Christian dynamic which search eventually brought about my conversion, and subsequent attendance at a religious house party. As a matter of fact I was a very unhappy parson with a great need at the time of my conversation with the clergyman friend about this Fellowship. My quest came to its climax in Birmingham house party. Thus, I feel it will add not only to the strength but also to the interest of my impressions, which I shall record later on, if I share with the reader some of the things which happened to me in becoming a neophyte, more especially since the appearance of Mr. Shoemaker's answer to a "puzzled parson" in a recent issue of *THE LIVING CHURCH*. I have been convinced after having read both *Confessions of a Puzzled Parson* and Mr. Shoemaker's answer, that I, as a clergyman, have been among those who have caused the furrowed brow, in that I have been guilty of all the sins and negligences which the rector of Calvary Church enumerates in his article, and therefore must assume my share of the responsibility for the present lethargic state of the Church, which has evoked not only perplexity in a highly respected Bishop on this side of the water, but has also caused a much beloved English padre to be very impatient.

THE first step toward the house party invitation was taken shortly after I came to New York City last August to preach in one of our Episcopal churches. In glancing through the church notices I saw that some of the staff and clergy of Calvary parish were holding open-air services in Madison square, every Sunday evening at 7 o'clock. I had heard things both good and bad about the work at Calvary, and I had read with much interest the rector's book, *Children of the Second Birth*. At the time I was impressed with the stories of these changed lives, but somehow, being an Episcopalian, I did not relish so much talk and stress on conversion. I had not undergone such an experience, either suddenly or gradually, and being a priest of the Church I did not feel that it was necessary for my people to experience a change through which I had not gone.

It struck me that I might get some new ideas by attending some of these meetings. I needed them. On a certain Sunday evening I arrived at the appointed hour, just in time to see a vested choir and the clergy marching in procession down Twenty-third street. They were preceded by a crucifer bearing a large wooden cross. My good old Episcopal spine had many a strange quiver, for I had never hoped to see the day when an Episcopal church would be doing anything so rash. A crowd of one hundred and fifty persons of varying sorts gathered about the soap-box pulpit. I, dressed in my most unclerical outfit, was standing close by, appearing to be uninterested and taking

no part in the singing of familiar hymns, but yet inwardly I was straining every nerve fibre to hear what was said.

I was convinced on the spot by the reality which the speakers possessed. Never before had street preachers touched me, simply because they covered up their experience, which I never for a moment doubted, with too much emotion. But here were men like myself, and women, getting up before this crowd and in a very humble way telling what Christ had done for them. What was more, I could see that He had done something. More painful still, I realized they were doing something that I could not do, even as a priest, and furthermore they had had an experience of a personal, saving, acting Christ which I had not had. Here was the dynamic that was needed for my ministry, and though I was uncertain as to how it was to be acquired, I determined not to return to my parish without it.

On the same evening I met Mr. Shoemaker, the rector, and as a matter of courtesy he invited me to lunch with him the following day. I went with the idea that I was going to get a lot of new ideas which I would pack in the back of my head to carry back to my work in Kansas. I soon learned that my idea was entirely erroneous. I liked the rector from the start. He was young like myself, although much more experienced. I admired his honesty and his great spirit. He was intensely human. What was more, he was extremely happy and dead in love with his work. This puzzled me and made me a bit envious, for I was neither happy nor satisfied in my work.

I sensed almost immediately a real fellowship with him, because he was the first clergyman whom I had ever known who was willing to share with me some of his human temptations and failures, all of which had been overcome by a complete surrender of his life to Christ. This inspired my confidence, especially as I saw clearly for the first time the way out, and I found myself admitting my failure as a priest of God, which had resulted in my state of misery.

At first I had the tendency to blame others for my unhappiness and my failures, but I soon learned the causes for both rested within myself. For the first time in my life I actually saw and believed that in order to set in motion a great spiritual force which would change lives, I myself had to be changed—I must have a genuine experience of Jesus Christ. I realized then that I had been trying to pass on to other people something which I did not have. Now I knew why I was a failure.

I WENT back through my life and remembered my call to the ministry. I had been in business for two years after my graduation from college, and while I had been successful, I was not measuring up to my life's ideal of "accomplishing the most good for the largest number of people." One day I awakened to the fact that I could do this very thing in the ministry. There were some spots that needed to be cleaned up in my life, but I quieted my fears with the thought that I would have all of my needs met in the seminary. I was just a bit apprehensive about seminaries. I looked upon them at that time as havens of sanctity and abodes of saints. I was not sure of feeling at home in such surroundings. I went to the seminary with a need and with the hope of having it met.

I was agreeably surprised when I entered one of our Church seminaries in a large city to find some very congenial men, as well as some very "good fellows," as I found out later. My feeling of spiritual inferiority was of short duration. The frequent and dignified services of the chapel helped, but they were not enough. I was pleased with the scholastic standards, and I threw myself into the work with a real zest. Finally, I began to be discouraged with my spiritual progress, and as a way of getting away from myself, I started on escapades with the

"good fellows," of which there were a goodly number. During my second year I led a life which was nothing short of debauchery. I soon learned that even the primrose path of self-indulgence would not bring my divided life together. In my last year I spent most of my leisure time going to theaters, operas, symphonies, and mingling with friends in the city. But these, fine as they were, did not furnish the needed dynamic for a Christian ministry.

I say all of this with no bitterness in my heart, but rather it is a feeling of regret that it was taken for granted the dynamic was there or would come while in the seminary, or had come before my arrival. It would be criminal for a man to operate on someone without the knowledge of medicine and surgery; it is a far greater crime for men to come forth from the seminary to deal with the ailments of human souls without a real and working knowledge of the genuine Medicine of Souls, Jesus Christ. I am deeply grateful to my seminary for a good scholastic background, but that in itself was not adequate to mend souls. I am anxious that not only my own seminary but also all other seminaries may be alert to this restlessness and dissatisfaction among their students. Faculty members should put forth greater efforts to know and meet the needs of students, in order that they may go out with no uncertain knowledge of what it is to be surrendered to the Will of God and what it is to live in that Power of the Holy Spirit.

After graduation I sailed for Europe, where, after a complete rest, I picked up enough courage to return to Kansas to assume charge of the parish where I am now rector. The church was located in a town of 15,000 people, with two colleges. It was in bad condition. The people were ultra-conservative, self-satisfied, lacking in spirituality, and content with what seemed to me an impossible situation. The church building was antiquated, really quite unsafe, and altogether inadequate. A new church must come first, so I thought, and thus, four months after my arrival, I started (without even a prayer or thought as to whether God wanted it) to campaign for funds. I am certain now that God did want it, but by this time even prayer had become an effort. Money was hard to get, and people were hard to inspire, but being blessed with a great physique, I managed to bring the building to completion in my "own strength."

The dedication took place on a day last June. In the estimation of my parishioners and townspeople I was a success; in my own eyes I was a rank failure as a priest of God. Friends prophesied a great future for me and I could see the possibility of "success" (if you call an easy parish, comfortable salary, nice trips to Europe, etc., a "success"), but somehow I could not measure it in those terms. Now that I had the new church, it must be filled with a Spirit. I did not feel equal to the task. Soon after the dedication I left for New York, and it was there in Mr. Shoemaker's study that I told these things, and added, "This is my last year in the ministry."

MR. SHOEMAKER must have felt I was worth saving. At least he did bear with me patiently, and did help me to get at the reasons for my divided and unhappy life. I thought the matter over for some weeks, and came to the conclusion that I had not lived a very happy or successful life in my own strength, and now I was ready as a venture of faith to pocket my pride, admit my failures, ask forgiveness, and make a complete surrender of my life to God to let Him use it as He saw fit. With surrender came a feeling of peace and release that has grown from day to day, much to my own amazement. At last I had found and had experienced the long desired Christian dynamic for my ministry.

Immediately I had fears lest I would not be able to convey this experience to others. It was then the invitation came to go to Birmingham house party to live in an atmosphere of First Century Christian Fellowship, and thus deepen this experience of Christ. Perhaps the reader may feel as if he has been all "around Robin Hood's barn," but I do honestly believe you are now able to appreciate the impressions which I am about to record, especially since you have been with me on the quest which eventually brought me to Birmingham.

The setting for the house party was ideal. The Birmingham School for Girls, which is used in summer as a hotel, was our gathering place. It was situated high up on the side of a mountain, in the Pennsylvania Alleghenies, at the edge of the small village of Birmingham. I arrived at this glorious spot

shortly before dinner, and instead of being greeted by a lot of long-faced, morbid people, who were having a hard time with their sins, I was met by the happiest people I ever saw. By the end of the dinner I felt as if I knew everyone on the place. First names were in vogue, and I, personally, relished the air of informality. Immediately I felt an honest fellowship which one seldom experiences in friendships, is scarcely known in family relationships, and rarely exists in church organizations or churches.

After dinner on the first evening all assembled in an informal manner in the living room. One of the traveling team (a group of men and women who are giving their time, money, and life to personal evangelism) acted as host. He asked various members of the party to introduce themselves, telling "who they were, where they came from, and what they came for." These introductions proved that there were "all sorts and conditions of men" present. Among the first introduced was a revered missionary bishop of the Episcopal Church and three members of his family. A lady of the English nobility and her two sons brought news of the work being done abroad. A bit later a young business man from Providence told how the course of his life had been shifted from a stream of cocktails, parties, cant, hypocrisy, and foreflushing, when he made his surrender at a previous house party. With him were his young wife and two children. One could not hope to see a happier family. There was a Columbia student from India, who was brought to a genuine experience of Christ some years ago in his native land by Frank Buchman. Returned missionaries from China and Turkey, Episcopal parsons, Presbyterian ministers, seminary professors, a college professor, the president of a large Presbyterian seminary, society matrons, dowagers, theological students, a drunkard, all added to the variety and interest of the house party. There were representatives from many varying denominations, but the deep sense of fellowship cut across all of these barriers.

THE house party had a schedule, but there was nothing stilted or mechanical about it, as I have found to be true in the case of many religious conferences. The rising bell sounded at 7, which allowed ample time for dressing and a time for prayer and quiet before breakfast at 8. At 8:45 the entire group assembled for a corporate time of prayer and quiet, after which guidance was shared. There were discussions and study groups on The Teaching of St. Paul in the Epistle to the Romans, and Great Religious Movements. These met in the morning during the six days of the house party. After lunch we were free. We might swim, or play tennis, or take a hike. Some spent their time in interviews.

For an hour and a half after dinner the entire house party assembled and various persons, as they were led, witnessed for the power of Christ in their lives. At all times there was a frankness and honesty that fairly washed the air. At no time did I hear a single person in a mixed group tell anything which was in the least way offensive. Even in the smaller groups, such as those of the clergy, business men, younger men, younger women, and older women, which met from 9 until 11 in the evenings, there was little mention of sex, but in the few occasions that sharing was done in this connection, it was not in the least disturbing or offensive, because of the honest and frank way in which it was always done.

The two high spots of the house party were the visit of the famous "Bill Pickles," the campus bootlegger at Penn State whom Frank Buchman converted twenty years ago, and the corporate Communion of the entire Fellowship on Sunday morning. There seemed to be something very apostolic about the gathering. A picture of the early Christians gathered in a home to partake of the Lord's Supper came to my mind. A bishop celebrated and I was afforded the privilege of assisting him. Here were "all sorts and conditions of men," with varying needs, but all united as one with Christ. Here, for the first time, I saw a Church unity—in Christ. As a result of her communion one Unitarian girl had a genuine experience of Christ as her personal Saviour. I had the feeling that God's Holy Spirit was being poured out upon us in true apostolic fashion.

When I left Birmingham I knew my experience of Christ had been deepened in those few days there. I had confidence to go forth to carry this dynamic to others. I saw others change.

(Continued on page 130)

The Fourth Catholic Congress

By the Rev. Harrison Rockwell

New York, November 15, 1928.

THE fourth Catholic Congress to be sponsored by our American Episcopal Church was held in New York City on November 13th, 14th, and 15th. Its headquarters were at the Pennsylvania Hotel, and there all its activities were expressed, save the four solemn High Masses on the second day and the pilgrimage to the Cathedral on the afternoon of the final day. The great hotel was an excellent choice as to location, size and equipment for the sessions of the Congress.

Over eighteen hundred members were registered for the congress, and the missionary offering, which is still coming in, will probably reach a total of \$1,500 or more. This will be divided between the Holy Cross Liberian Mission and the convent fund of the Sisters of St. Anne in the Virgin Islands.

At the conclusion of the congress it was announced that the Rev. Shirley C. Hughson, O.H.C., had resigned as chairman of the Catholic Congress permanent committee. No successor has yet been elected.

I believe that most, if not all, of those who were privileged to be present at the Congress would describe it as a highly successful one. It had the advantage of meeting soon after the spirit of the recent General Convention had blessed the whole Church, and the influence of the New York clergy conference last week at Lake Mahopac was not negligible. A splendid spirit of fellowship characterized the congress, and the new feature of the dinner on Wednesday evening developed it further. A generation or more ago Catholic parishes were extremely parochial in spirit, caused by the isolation which misunderstanding and some persecution produced. Now the whole situation is entirely changed. We are no longer on the defensive; we do not meet, as the chairman declared, to apologize for the Catholic religion. These congresses are times for great corporate expressions of the joyful convictions we possess, uttered in a missionary spirit, that the Catholic position may be the better understood and the more readily accepted.

Following the registrations, which kept the staff of secretaries busy through Tuesday afternoon, the congress opened that evening at 8:30. The Suffragan Bishop of Chicago, the Rt. Rev. Dr. Sheldon Munson Griswold, was the chairman of the congress and presided at each session save the one at which he had a paper of his own to read. Bishop Griswold, well-known to Catholic Churchmen throughout the country, made an excellent presiding officer, and his presence, following recovery from a very critical illness, was a matter for thanksgiving. On the platform, in addition to Bishop Griswold, were the Bishop of New York, the Bishop of Algoma, Canada, the Bishop Coadjutor of Albany, the Bishop of Liberia, several of the congress committee, and the two essayists of the evening. It was a much appreciated fact that Bishop Manning was with us; he was given a decidedly cordial and affectionate greeting, and, when the applause had subsided, he, in turn gave the congress members a welcome that left no one in any doubt as to the Bishop's sincere interest in the occasion and its purpose. He spoke as follows:

"Dear Brethren of the Catholic Congress:

"I give you warm and affectionate welcome to the diocese of New York, and pray that your meeting here may be a most happy and profitable one.

"You are meeting with the purpose of strengthening your faith in Christ our Lord and deepening your realization of the blessings which He offers to us, and to all men, through His Holy Catholic Church. All through the length and breadth of the Church today there is a longing, expressing itself in many ways, for a deeper and more personal experience of religion.

"It is this stirring of heart and soul which is expressing itself in the present movement for evangelism. Faced by the problems and complexities of this present time, and by the sin in the world, and in their own lives, men and women are looking for some help that can meet their need. Their need can be met by nothing less than the power, and love of God revealed and brought personally to each one of us in Christ. Academic discussions of religion will not avail. Preaching

alone, however fervent, is not sufficient.—Medicine could not do its work for men by dealing with them only in crowds, and neither can the Church. If men are to be helped there must be more real and direct dealing with the spiritual needs of individuals. A true evangelism must bring men and women to the knowledge of Christ our Lord not only as He was 2,000 years ago but as He is now on the Throne of God, and as He comes still to bless and heal and uphold us through the sacraments and agencies of His Church.

"You do not want, none of us I think want, a mere return to medieval modes of thought, or to medieval ways. What we want is an experience of life in Christ, now in our own time, as deep, as real, and as free as that of the saints in every age.

"May your deliberations here be so guided by the Holy Spirit that they may lead toward that great aim."

THIS report makes no attempt to quote from the papers that were read. It is difficult to quote accurately and excerpts, if given, reflect merely the opinions and preferences of the writer. Nor is it altogether fair to the essayists or to the cause of which they spoke. The interested reader will want to read these papers in their entirety, and for that purpose they will be published to sell for a small sum.*

The general subject of this congress was *The Catholic Life*; and the papers on the first evening were *The Catholic and His Creed*, by the Rev. Dr. Frank Gavin, professor at the General Seminary. It provided a brilliant and devotional beginning for the series of essays. He was followed by the Rev. Richard H. Gushee, rector of Christ Church, Ontario, Calif., whose paper was titled *The Catholic and His Worship*. It was an able, witty and very well-received description, culminating in a beautiful plea for private worship. "I know that the Catholic religion is getting across in my parish when I see my people going into the empty church on week-days for their prayers." Any Evangelical would applaud that.

The four solemn High Masses took place as scheduled at St. Ignatius' Church, at St. Mary the Virgin's, the Transfiguration, and St. Paul's Chapel. Great congregations filled all these places of worship. It was possible for your correspondent to be present at portions of the Mass in three of the churches. At St. Ignatius' Church the priests of the parish staff were the sacred ministers: Fr. Harris, celebrant; Dr. McCune, deacon; and Fr. Renfrew, sub-deacon. The Bishop of Liberia pontificated, attended by the Rev. Gregory Mabry of Kingston and the Rev. Charles N. Lathrop of the National Council as deacons of honor. Bishop Booth, Coadjutor of Vermont, was the preacher. At the Church of St. Mary the Virgin Dr. Delany was the celebrant, assisted by the Rev. Fr. Peabody and the Rev. Fr. Cornell, both of that parish, as deacon and sub-deacon, respectively. The Rt. Rev. Dr. Rocksborough Remington Smith, Bishop of Algoma, was the preacher; and Bishop Griswold of Chicago pontificated instead of the Bishop of Springfield, who was not present at the Congress.

The Bishop of New York pontificated at the Church of the Transfiguration; Dr. McClenthen of Baltimore was the preacher, and the sacred ministers were: Fr. Sills of St. Peter's, Westchester, celebrant; Fr. Aitkins of St. Mary's, Peekskill, deacon; and Fr. Simmonds of White Plains, sub-deacon. Down at old St. Paul's, where it was good to see a solemn High Mass, the Bishop of New Jersey pontificated, and the preacher was Fr. Huntington, O.H.C. Dr. Vernon of Philadelphia was the celebrant; Fr. Peterson of Cleveland, deacon; and Fr. Morton of Princeton, sub-deacon. At each church the Mass was a votive one of the Holy Ghost.

The papers on Wednesday afternoon were *The Catholic and His Prayers*, by the Rev. George Palmer Christian of All Saints' Church, Orange, and *The Catholic and His Communion*, by the Rev. Frederick W. Fitts of St. John's Church, Roxbury, Boston.

Eleven hundred reservations were made for the congress

* To be published as *The Catholic Life*, by Morehouse Publishing Co. (paper, \$1.25; cloth, \$1.75).

dinner on Wednesday evening. It was a most happy occasion and a valuable feature of the meetings. Colonel H. Anthony Dyer of St. Stephen's, Providence, presided ably. Bishop Manning was accorded the greatest ovation anyone received, and he spoke to us again, as on the previous evening, with words of approval and of encouragement. Judge Robert L. Luce of the Church of the Transfiguration read the most beautifully expressed paper of the congress, dealing with the Catholic religion in our American life; while the eminent architect, Dr. Ralph Adams Cram, gave a masterful exposition of art as the handmaid of the Catholic faith.

On Thursday morning the session was given over to the Rev. Frederic O. Musser of Easton, Pa., whose paper was The Catholic and His Neighbor, and to the Rev. James M. Niblo of Norristown, Pa., speaking on The Catholic and His Parish.

Before the afternoon session at 3:00 o'clock there was a pilgrimage to the Cathedral of St. John the Divine, in which some 400 of the congress members participated. They were met there by Bishop Manning, who gave a brief description of the great edifice and conducted the group through the building, leading them, finally, in devotions before their departure.

Fr. Granville Mercer Williams, S.S.J.E., of St. Paul's, Brooklyn, and Bishop Griswold were the afternoon essayists. Their respective papers were The Catholic and Penitence, and The Catholic and the Interior Life.

At the concluding session on Thursday evening, The Catholic and the Priesthood was the title of the paper by the Rev. Robert J. Murphy of Versailles, Ky.; and The Catholic and The Religious Life the topic of the Rev. William B. Stoskopf of the Church of the Ascension, Chicago.

If these titles have not been read before, it is hoped that this mention will make many more procure the published papers as soon as they are issued in book form. They were all excellent and worthy of preservation after reading and study of them. To put them to such use is to prolong the worth of the congress.

It seemed that this congress was somewhat more provincial than some others. Is it not a sign that the Catholic Movement is growing to such an extent that here in vast America we are approaching the time when congresses for different portions of the country will be advisable? While the Bishops of Fond du Lac, Milwaukee, Northern Indiana, Springfield, Quincy, and others, were greatly missed, yet we rejoiced that from New York came two bishops and one each from New Jersey, Albany, and Vermont. Altogether ten bishops were present. In addition to those previously mentioned were Bishop Colmore of Porto Rico, Bishop Lloyd of New York, and Bishop Gardner of Liberia. Telegrams expressing regret at unavoidable absences came from the Presiding Bishop, who was in Chicago, from Bishop Campbell Gray, and from others.

Differences in opinion were evident, yet all such were expressed in the best possible spirit. As an example may be cited Fr. Niblo's plea in his paper for the rendering of the Mass in a quite audible voice since our rite is said in the vernacular. Very vigorously was his statement applauded. Yet the next day came Fr. Stoskopf's teaching that throughout Western Christendom the Mass is said in a subdued tone and that the American rite should conform. He received, also, emphatic commendation from many of his auditors.

A considerable number of comments were made that so few young people were present among the great crowd of congress members. But do our young folk care for such, generally? They were not to be seen in Washington at the Convention, nor do they go to the Church congress. The reading of essays is not a lure to youth. Of the two great movements in our American Church today, Evangelism and the Catholic movement, it is likely that the former is more attractive to young people, and it is obvious why that is so. What our Church very much needs is the amalgamation of these movements, then will youth be attracted by the vigor and fervor of an Evangelical Catholic religion. To that end this Fourth Catholic Congress very certainly tended.

LET US ASK ourselves, upon what ground would we believe that God is Love if we had not Jesus to turn to, if we had not for a supreme argument: Jesus, the crucified for Love's sake?

—ALBERT D. BELDEN, in the *Expository Times*.

REV. J. I. B. LARNED ELECTED SUFFRAGAN OF LONG ISLAND

Brooklyn, N. Y., November 16, 1928.

THE special convention called by Bishop Stires to elect a Suffragan Bishop of Long Island met in the Cathedral of the Incarnation, Garden City, on Wednesday morning, November 14th, at 9:30. The Bishop celebrated Holy Communion and was assisted by the Rev. J. Clarence Jones, S.T.D., as epistoler, and the Rev. St. Clair Hester, D.D., as gospeler. Dean Sargent, Canon Duffield, and others were in the chancel. Bishop Stires preached. A very large proportion of the members of the convention received the Sacrament. The offering was given to the relief of the Florida and Porto Rico hurricane sufferers.

Upon the organization of the convention for the business of electing a suffragan bishop, the resolution which was passed at the May convention, requesting the Bishop to make a nomination to the convention, was introduced, but after a good deal of discussion, was laid on the table. The Rev. J. I. B. Larned was then nominated by the Rev. Robert Rogers, Ph.D., and seconded by the Rev. J. Clarence Jones, S.T.D., and by several others. The Rev. Roy F. Duffield was nominated by the Rev. Frank M. Townley, D.D. Other nominations were made: The Rev. William R. Watson, the Rev. Geo. E. Talmage, the Rev. Charles H. Ricker, the Rev. Jeffrey Jennings, DD., the Rev. Frank M. Townley, D.D., and the Rev. Charles A. Brown. The two last mentioned immediately withdrew their names.

The first ballot gave no majority in the clerical vote, but gave Mr. Larned a majority in the lay vote. A second ballot was taken at once, and the convention adjourned for luncheon. Upon reassembling the result of the second ballot was read, and a concurrent majority for Mr. Larned was disclosed. The election was promptly made unanimous. A committee was appointed to notify Mr. Larned of his election. A motion was made to fix the salary of the Suffragan Bishop at the same figure as voted in the convention of last May. The certificates of election were then signed. Affectionate greetings were sent to the senior priest of the diocese, the Rev. Edward M. McGuffey, who was seriously ill at his home. The doxology was sung and the convention adjourned.

The vote in detail was as follows:

	1st Ballot		2nd Ballot	
	Clerical	Lay	Clerical	Lay
J. I. B. Larned....	54	48½*	67	52½*
R. F. Duffield	49	24½	56	27½
W. R. Watson	8	3	2	..
F. M. Townley	6
All others	10	9½	3	5
	127	85	128	84½

* A parish (3 delegates) votes 1; a mission congregation (1 delegate) votes ½.

IN QUEST OF A CHRISTIAN DYNAMIC

(Continued from page 128)

A drunkard of the worst sort went home to his wife and family a new man with a motive and Power with which to live. A young society belle of Baltimore started life anew. A goodly number, young and old, made real surrenders of their lives for Christ. Many who had made surrenders previously took away with them new Power to transform the lives of others.

And now I am back home at work in the parish. I grow to be a greater miracle to myself every day. Instead of losing drive and enthusiasm I am gaining more each day by keeping myself continually surrendered to God's Will. Christ has changed me unconsciously. I am happy; I enjoy my work, in fact I am "crazy" about it; I have a love for people that I have never known before. What is more, I am happy to share this experience, if it will help others to find, as I have found, that the Christian dynamic is to be had in a complete surrender to the Will of God. It is great to have experienced with St. Paul that "It is not I, but Christ, that liveth in me."

IT DOES NOT prove that, because my personality survives death, it is therefore immortal.—Rev. G. A. Studdert Kennedy.

General Convention Activities and Reports

Summaries and Abstracts

II.

THE POSITION OF DEACONESSES

A CONDENSED REPORT OF THE COMMISSION ON DEACONESSES TO GENERAL CONVENTION

A FEW years ago a most excellent and comprehensive survey was made and printed by the Woman's Auxiliary, of the whole field of women's work. This survey has not received the attention it deserves. Your commission hopes to use it, and similar sources of information, in bringing the facts before the Church. There can be no question either of the openings and opportunities now offered to women for spiritual service, nor of the number of women ready and competent to take advantage of them. The tragic feature of the situation is that so far the Church has rather notoriously failed to connect the supply with the demand. Many women of our own membership, who offer themselves for spiritual service, find that they must look elsewhere for their opportunities. The regular and recognized agencies within the Church for women's work, notably the Order of Deaconesses, do not apparently attract them.

It is unjust to charge them either with apathy or with disloyalty. Rather, it is the Church which has not understood their minds and motives, and has been unwilling, or at least unready, to mark the signs of the times and to open the doors at which her children knock, and through which they are prepared to pass to loyal service, under the Church's authority and guidance. If the General Convention sees fit to give us a renewed lease on life, we pledge ourselves definitely to the task of diligent investigation and of persistent education.

In regard to the Canon on Deaconesses, as passed by the last General Convention, although some of its provisions do not seem likely to be found permanently satisfactory, your commission offers only one amendment, namely, that the last sentence of Section I be changed so as to read: "A deaconess who marries shall not continue to exercise her office." The present reading, "Her office shall be vacated by marriage," seems to your commission misleading and ambiguous. In the canon as presented by us at the last General Convention, no reference at all was made to the possibility of the marriage of a deaconess or to any penalty to be incurred thereby. And we still strongly prefer this course. But if there is to be any such reference, we would deprecate the present form, because of its exaggerated penal emphasis, and because it leaves quite open the really important question as to whether "vacating her office" means simply ceasing from her active service, or permanently losing her status as a deaconess. The phraseology, now suggested as a substitute, would seem to state more clearly and unequivocally what the last General Convention had in mind.*

As to the Service of Admission, it will be recalled that, although amendments to the Service as presented by your commission to the last General Convention were adopted by *each* of the two Houses separately, there was no *concurrent* action, save by a final and somewhat hasty vote referring the whole matter to the Commission on the Prayer Book. In view of this, your commission has found itself in a somewhat difficult position. After much discussion, we have decided to stand by the Service of Admission as we prepared it in 1925. It represents much careful thought and study by those of us who were most familiar with the subject matter and most competent to deal with it. We are not now asking that any service be included in the Prayer Book. We are only asking that there be set forth for general use in the Church, at the discretion of each bishop in his diocese, a service which, at least for the time, shall serve as a norm or standard, and shall have the approval of competent authority.

* NOTE. The desired amendment was adopted.

THE ARMY AND NAVY COMMISSION

CONDENSED REPORT TO GENERAL CONVENTION

THE work of the Army and Navy Commission of the Church is one that should engage the deep interest of the bishops and clergy generally of the Church. In certain aspects of it, it is as important in days of peace as in time of war. During the past few months, since I (Bishop Freeman) became chairman of the commission and of the executive committee, I have been in correspondence with every one of our chaplains in both branches of the service. I find that, widely scattered as they are, they are very responsive to suggestions that come to them from the commission. Their work differs very largely from that of the average parish priest. They are wholly detached and are therefore denied the inspiration that comes from fellowship with their brethren. My reports lead me to believe that the work they are doing is being splendidly carried on with high consecration and utter devotion.

It has been made increasingly evident of late that, if the chaplains in the service were canonically related to the diocese of Washington, which is their normal headquarters as representatives of the Army and Navy, they would feel that here at the capital they had in the chairman of the commission one who could serve them more largely than their diocesan bishops. There are matters that concern their office that might, through the Bishop of Washington, receive a consideration now denied them. Already several transfers have been made to this jurisdiction, and I am hoping, with the consent of the diocesan bishops and of the chaplains themselves, that sooner or later those who are assigned to the chaplains' corps will find themselves a part of our diocesan life.

In connection with appointments of chaplains to vacancies, in both branches of the service, it has always been found exceedingly difficult, when opportunity is afforded, to secure the right man. Lately I made appeal through the Church papers, to bishops and clergy, to advise me of men who had a peculiar aptitude for this kind of work. It ought to be possible through the cooperation of bishops and clergy to have a list of men who are eligible to the service. When a vacancy does occur in our quota, we frequently find ourselves embarrassed in recommending to the chief of chaplains a man who, by his own personal preference and aptitude, can readily assume the duty of a chaplain in the field. I take this further opportunity of making an appeal to my brethren to keep me advised of men who have fitness for this kind of Christian service, and who are willing to be considered as eligible to appointment. . . .

The commission has continued, in connection with its spring or autumn meeting, to assemble annually the Church chaplains of the Army and Navy for a conference of two days at either Governors Island, New York, or the Washington Cathedral, where they meet representatives of the Church and of the government. These conferences have proved to be a very important part of the life of the chaplains, as we get together, formulate plans, and cultivate fellowship among the chaplains; and it has also given them great stimulus because they feel they are not left to face their problems and order their lives and work in isolation. . . .

CHURCH MUSIC

A CONDENSED REPORT OF THE JOINT COMMISSION ON CHURCH MUSIC TO THE GENERAL CONVENTION

THE following compilations of the commission, authorized by General Convention in 1922, have been published and are available:

1. THE CHORAL SERVICE. In its first report to General Convention, the commission, in reviewing the history of the Choral Service, noted that its restoration had been the work of indi-

viduals, not of the Church; resulting in "conflicting versions of the ancient melodic forms, and a general lack of authoritative standard. The commission recommended that "without desiring to enforce the use of the whole or any part of the Choral Service upon dioceses or parishes, the Church should take the steps necessary to remove existing differences, to correlate contemporary usages with historic tradition, and finally to set the seal of her approval upon the work, when completed, of restoring to its purest and truest form the traditional musical rendering of her liturgical offices."

The commission has completed this work, which is the first compilation of the Church's traditional liturgical music ever to be authorized by the Church in the United States.

For practical use, the melodies of the several Offices have been reprinted in two smaller pamphlets, to wit:

- a. For the congregation, for use in the pews, and in modern notation, those portions of the various services to be sung by the people.
- b. For the celebrant at the altar, the melodies to be sung by him at the Holy Communion.

These two pamphlets now being available, and the use of the Choral Service thus being rendered practicable for clergy, choir, and congregation, it is the earnest hope of the commission that wherever the services are sung the use of this edition will be universal. . . .

2. A CLASSIFIED LIST OF HYMNS AND TUNES IN THE NEW HYMNAL. This list is designed to supplement the classification already provided in the New Hymnal, in such a manner as to encourage wider acquaintance with the contents of the book, and to facilitate the choice of those hymns and tunes which are specially fitted for congregational use, as well as of a high standard of excellence.

3. A SELECTED LIST OF WORKS RELATING TO CHURCH MUSIC; compiled and offered for free distribution to schools, conferences, clergy, and choirmasters.

This list of works, which, although concise, includes only works of authority and practical value covering every phase of Church music, should prove helpful in encouraging serious study.

4. A SELECTED LIST OF ANTHEMS FOR THE SEASONS AND FEASTS OF THE CHURCH YEAR; classified as to their relative difficulty, length, solo requirements, etc. Offered for free distribution.

From the great mass of anthems published, between three and four hundred have been chosen for this list, for the purpose of assisting organists and choir directors "in the selection of appropriate music for church use, and suited to the resources of their choirs." The problem of the choir in the smaller parishes has been given special recognition; as well as the difficulty experienced by the directors of such choirs in making intelligent selection from the catalogs of the music publishers.

THE PSALTER. The work on a revised pointing of the Psalter for use with Anglican chants, authorized by General Convention in 1922, has been completed, and the music of the chants, to which the psalms may be sung, has been selected. The complete work is ready for the press, and its publication only awaits final action by General Convention on the pending revision of the text.

A CLASSIFIED LIST OF SERVICES. It is hoped that this list will shortly be ready for publication and free distribution, to supplement the lists of anthems and of hymn-tunes above described.

THE REPORT OF 1922. The Report of the Commission to General Convention in 1922 not only provided a comprehensive survey of conditions then prevailing, together with constructive suggestions for their improvement, but also afforded much information regarding the history of Church music. Since 1922, many requests for copies of this report have been received from schools, clergy, and others; as far as possible, these requests have been met. The supply of reports remaining after General Convention in 1922 is now entirely exhausted, but requests for copies still are frequently received. The commission believes that the wider circulation of the report, particularly among clergy and organists, is highly desirable; the commission has accordingly determined to reprint the Report, at its own expense, for this purpose. The new edition will contain an appendix, covering those changes in the services authorized in the course of Prayer Book revision subsequent to 1919, which affect the music of the services; and the report will otherwise be brought up to date. Application for copies of the new edition should be made to the secretary of the commission.

THE CAUSE AND PREVENTION OF COMMUNICANT LOSSES

REPORT OF A COMMITTEE TO THE HOUSE OF BISHOPS

THE Evaluation Committee appointed by the General Convention of 1925 points warningly to "the serious loss to the Church through leakage." In Section 54 it states: "Every year from 20,000 to 40,000 communicants are lost by removal." On its recommendation, the National Council by resolution "commends to the bishops of the Church this whole problem, in the hope that they may give this their earnest and careful consideration and take such action as may in their judgment correct this fault." To your committee this task has accordingly been committed.

It has been our first duty to locate the main causes of this leakage. . . .

Next and far more serious is the loss of those who for some reason have submitted to the Laying on of Hands but have never by faith been grafted into the Body of Christ's Church.

Other minor causes play their part. Some are unwilling to face the implications of stewardship and find it cheaper to drop out. Some are rebuffed by the indifferent or unworthy attitude of a rector or fellow communicants. Some are temperamentally affected by differences of ritual or Churchmanship.

And underlying many another surface reason, mortal sin is driving its victims from the Fellowship.

So much for the causes of loss; what are the remedies?

First, we would place a renewed emphasis on pastoral care. The most solemn commitment of the Ordinal to deacon, priest, or bishop is the cure of souls. Machinery of organization and mechanics of worship must always be secondary to the personal, pastoral relation to the individual sheep of Christ's Flock. The good pastor gives his life for the sheep because he gives his life to the sheep, and he takes time to seek those that are lost. Accordingly, our seminaries should lay more stress on practical pastoral care and afford abundant clinical practice to those in training for the sacred ministry. The clergy in rural fields and small communities have unusual opportunities for pastoral work, but the rector of the large city parish can keep in pastoral touch through careful group organization and multiply his own ministrations through such service agencies as the Brotherhood of St. Andrew and the Daughters of the King. Those communicants who live where we have no church are the special care of the bishop or his archdeacons, who will find valuable aid in the Church League for the Isolated.

Perhaps the most notable evidence of weakness in pastoral care is the growing disregard of the provision for letters of transfer. Canon 44 not only establishes the right of each communicant in good standing to such letter upon removal to another cure, but it further lays the duty upon every minister to effect a transfer, if possible, and in any case to notify the minister of the cure whither the communicant has gone. The clergy are urged to strict observance of this canon, by instructing their people regarding letters of transfer, by promptly informing the minister nearest to the place to which the communicant has removed, and by acting immediately on such information when received. We commend the words of the Evaluation Committee, that this be made "a matter of continuous and earnest instruction by the bishops, in the effort to arouse the clergy to a fuller sense of pastoral responsibility and to impress upon them the obligation to provide for the further care of Church members who have passed from their immediate oversight."

Another remedy imperatively needed is thorough Confirmation instruction. The home and the Church school cannot be depended upon to afford all the training that a communicant of this Church should have; and the rector cannot discharge his duty to the Confirmation candidate by a few brief sessions, devoted to the obvious. . . .

Finally, we have a good hope in the Church's awakening to the call of Evangelism. The revival of a truly prophetic preaching among us must reach at last the lapsed and indifferent, even as it arouses us to go out and seek the sheep that are lost. We commend to the leaders of the coming evangelistic effort this serious problem of seeking and restoring the lapsed communicant.

Personal Evangelism, understandingly and sanely used by priest and people alike, can, under the blessing of Christ, turn this present deplorable loss into permanent and glorious gain.

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.

HURRICANE RELIEF

To the Editor of *The Living Church*:

I BEG to acknowledge herewith receipt of two checks, for \$266.31 and \$75.98 respectively, for hurricane relief in Porto Rico.

It is most gratifying to feel the sympathy which is being expressed toward the Church in Porto Rico, from all sides. It gives us heart and courage to go on with our work, feeling that the Church is so solidly and so lovingly behind us. I am sure it is going to do more than anything else to bind our people more closely to the Church. The bonds of love are the closest and strongest ties of all.

Please express our thanks and gratitude as you will best know how to do, to all the good friends who have so generously contributed.

CHAS. B. COLMORE.
(Bishop of Porto Rico.)

SOME FIGURES

To the Editor of *The Living Church*:

ARMISTICE DAY brought to us all the hope of permanent peace as well as the remembrance of the needless loss of life in the World War because of our unpreparedness. Can we afford to neglect our national defense and urge disarmament, resting on our hope for peace and on Secretary Kellogg's Peace Pact, from which any nation may withdraw at will, when such conditions as these exist, and when "World Revolution" is the avowed objective of the Soviet government?

An official account in the Soviet organ, *Krasnaya Avezda*, states that the peace strength of the regular Red army is 1,050,000, and that in war time the regular army will take the field six million strong. In addition to the regular forces, the territorial forces have a membership of nearly twenty millions and the members of the *Osoaviakhim*, the Society for Air and Chemical Warfare, numbers two millions.

All school children are given military instruction and training. Instead of the Czaristic three years and eight months compulsory service the present term is five years. The reserve service is up to 40 years of age. In case of war all women will be compulsorily recruited. (*Anglo-Russian News*, September 7, 1928.)

Izvestia reports that the Soviet organization for Aerial and Chemical Warfare has handed to the Red air force thirty-one new airplanes, built from money deducted from workers' wages.

Do we need a reduction in the army and the navy? President Coolidge said in his annual message to a joint session of the Senate and the House of Representatives: "For several years we have been decreasing the personnel of the army and navy, and reducing their power to the danger point. Further reduction should not be made. The army is a guarantee of the security of our citizens at home; the navy is a guarantee of the security of our citizens abroad. Both of these services no more competitive armaments. We want no more war. But we want no weakness that invites imposition. A people who neglect their national defense are putting in jeopardy their national honor."

HELEN NORRIS CUMMINGS.

Alexandria, Va.

"WORK AMONG NEGROES"

To the Editor of *The Living Church*:

I HEARTILY agree with the timely criticism made by the Rev. A. A. Birch on the fifth suggestion from the Commission on Work Among Negroes, in your correspondence column of November 17th.

The Vision of Joppa long ago established the Christian idea that principle is thicker than blood. It was my privilege some years ago to administer for over five years to a colored congregation in Cleveland, Ohio, and if I had been prejudiced in the way the commission seems to be, it would have been repugnant to me to have attempted that kind of work where all the communicants were of the colored race. I had no superior-complex along that line, but felt that I was ministering to a people whom our Lord Jesus died to save, as well as people of all races.

Why then inject the anti-Joppa idea "that the colored people of their own volition cheerfully conform to such arrangements, and also go forward to receive communion after all white communicants have received?" If the Gospel has been truly preached to them, how can these colored people, communicants of the Church, go forward "cheerfully" under such a patronizing arrangement? I cannot imagine the late Fr. Worthington of blessed memory in Grace Church, Cleveland, Ohio, ever thinking of such a plan, for he loved these colored brethren.

My suggestion would be to educate our white members of the congregation to a higher conception of what the religion of the Incarnation involves, rather than attempt to lower the standards to conform to "error, ignorance, pride, and prejudice" which the world too often stands for as to racial contacts.

Why raise the question at all among the few faithful communicants in our white parishes or in special gatherings where the Holy Spirit is presumed to preside? It is not good advertising for the Kingdom of God in these days when some so-called 100 per cent Americans are manifesting racial hates and prejudices. The Master's way is always the best and the highest.

Yes, as Fr. Birch says: "The matter is best left unsaid." There is quite a difference between true humility and being humiliated. One is the outcome of kindly, Christian treatment, while the other is felt under conditions of arrogance and shortsightedness. Which is the Master's way?

Petoskey, Mich.

(Rev.) EDWARD S. DOAN.

CONTRASTS

To the Editor of *The Living Church*:

MY I SUBMIT to the correspondence column a short "study in contrasts"?

In August my husband and I were on a motor trip, and when Saturday night came, we naturally looked for a stop near a church. The ideal—as it seemed to us—presented itself: a brick church; two doors away a lovely old-fashioned lodging house back of which beautiful waterfalls added picturesqueness to the scene. We inquired in the village the hour of the services and were told 9:30 A.M., that is, 10:30 A.M. daylight saving time. So the next morning we tried to "kill time" until that hour, and to forget hunger, then at last started out. But—the door was locked! We waited around until about the last minute, but nothing happened—the windows were open but the door locked.

So we inquired across the street, but they didn't know—we went to a cigar store—yes—that was an Episcopal church, all right, but no further light as to the hour of "service." Finally we met a small boy who elucidated that the "minister" was on a vacation! By that time it was late and we could not reach another church in time. That church must be making a wonderful impression in that community if two doors away they do not know that the "minister" is away or what time services should be held. The rest of us, when we take a vacation, must provide that our business or children are well looked after in our absence, but a minister of the "Protestant Episcopal Church in the United States of America" merely locks the door without so much as tacking a card of information for those who desire to worship.

In contrast—two weeks later I was privileged to spend Sunday at St. Mary's Convent, Peekskill. It is not possible adequately to describe the chapel there, but all those who have been there know: it is perhaps best expressed by saying that it radiates love—human love answering divine love. And it would be superfluous to remark that the doors are never locked in that chapel, even between services!

For those who nurse prejudices against the Catholic party, there may be food for thought in the difference between a parish of the Protestant Episcopal Church, closed while the minister is away, and about which even the neighbors know next to nothing, and the love and devotion of those who daily offer the Holy Sacrifice, and whose whole lives are a living response to the love of our Blessed Lord.

MARJORIE M. WYSONG.

Port Washington, N. Y.

(Mrs. D. D. Wysong)

AROUND THE CLOCK

By Evelyn A. Cummins

A RECENT speaker at a Clinical Congress held at Yale drew attention to the fact that the great amount of publicity given to patent medicines in this country is making us a nation of hypochondriacs. He said in part:

"The real object of nostrum advertising is not simply one of telling what goods there are for sale. It is the much more subtle purpose of convincing those who read the advertisements that they are suffering from certain ailments which can be cured by the preparations advertised. This, really, is the great indictment against modern charlatanism.

"It is not that secret remedies may contain poisonous or habit-forming drugs, although they may contain both, but it is the fact that these drugs are so advertised as to make a nation of hypochondriacs, created for the deliberate purpose of getting you to take drugs about which you can know nothing into a body about which you may know less."

Another speaker at the same Clinical Congress was Dr. Walsh of Fordham University, who spoke on the influence which the mind directly and indirectly exerts on the body. He put this rather well:

"When I talk about the influence of the mind on the body I am treating two very mysterious things. The body is just as mysterious as the mind. We are only beginning to know how much there is of it that we do not know. If we compare what we know that we know with what we know that we don't know, we know that our acknowledged ignorance is ever so much more than our knowledge, so that surely we can scarcely talk about progress in knowledge. It is rather progress in ignorance. What we call our minds can produce wonderful effects on the body.

"The all-important thing is not for a physician to learn how the mind can be used for the cure of the body, but to discover how the mind can affect the body unfavorably. It is only disease, which, after all, only means discomfort produced through the minds that can be cured by the minds.

"The mind," he said, "represents the principle of life in the body, and the two are so intimately associated that there is only a mental distinction between them."

LIKE jealousy," says the editor of the *New World*, of Chicago, "bigotry is a vice so mean that men refuse, even in the face of overwhelming evidence, to admit its mastery over them. There may be some things, however, to be said for bigotry. It may be the last defense for honest conviction. At best it is not amiable. At worst it is quite hateful. One can understand how a clever advocate can force a simpler mind against a stone wall. By overpowering arguments a dialectician can overthrow one unversed in the arts of controversy. Doubtless the soap-box atheist can overwhelm any attempt made by the innocent by-stander to question his logic. Really, something akin to bigotry saves precious conviction even in the presence of overwhelming odds. But that type of bigotry which cashes in on its value, and capitalizes its asset, is amongst the meanest things to which men can resort."

IT WOULDN'T do any of us any harm to put this little memorandum some place where we could see it and think about it occasionally:

"We know of no law (except in cases of collision), requiring the master of a vessel to give assistance to another vessel in distress; it is just the unwritten code of the sea."

—U. S. Coast Guard, *N. Y. Port Office*.

A WELL-KNOWN preacher has said that as a rule he finds people scarcely remember sermons from one week to another, until he has come to feel that it is almost unkind to ask them what the preacher preached about on the preceding Sunday.

SALZBURG, in Austria, celebrated in September the 300th anniversary of the consecration of that city's cathedral. There was a procession through the streets, with priests bearing relics and the people of the city who wore national costumes and carried various banners. Among the speakers for the occasion was Chancellor Seipel.

THE British and Foreign Bible Society reports that during the first six months of this year circulation of the Scriptures by the society in China showed an increase of 750,000 copies over that of the corresponding period of 1927.

HE had been careful to allow to Caesar the things that were Caesar's. But at one moment he had been inflexible. He had driven the money-changers out of the temple. And here in London he found the temple swarming with them" says John Drinkwater in the *Daily News* in reply to the query, "If Christ came to London."

"Not the temple of ordained religion merely, but the less circumscribed temple of the mind and the imagination, of the arts. The workers there, the artists themselves, he found sometimes drawing scant wages, sometimes ample. It was well enough that they should be justly, even liberally, rewarded since looking the world over no laborers seemed to be more worthy of their hire.

"But what were these other people doing who exploited the arts, took fat levies of them, and had little or no care whether the artists lived or starved, so long as there was sufficient material to be exploited? . . .

"And what of those yet more shameless speculators who infest the theater of today? More shameless, because, while the picture dealers commonly have some taste, these others mostly do not know what taste means. London is one of the supreme cities of history; possibly the greatest. And the London theater of today can command the services of the wittiest, the wisest, and the most fearless writers of the generation.

"The London theater might lead the morals and the speculation and the wit of the time as finely as the Attic stage led Athens.

"It has the players, the productive skill, and the machinery; and it could have the poets. And the opportunity is wasted in favor of sensation, humorless pornography, and night-club jocularity; merely because the money-changers have taken possession of the temple."

IS IT too much to hope that one day an overworked parish priest may be found rubbing his eyes as he reads such a letter as this from his bishop?

My dear

"Will you do me a great kindness? I am sure you must want a change, and it would do my soul no end of good to meet a few ordinary folk who don't call me 'My Lord' or discuss the diocesan quota, but would just welcome me in their homes as a friend, to talk about God and their daily life. Will you exchange homes with me for a week this summer? You and your wife can sit about in my garden; she won't have any house-keeping worries, and you can both use my car and my library as much as you like. I will live in your rectory and visit your people and take your duty on the Sunday—I shall not want the church-wardens in procession with their staves! And I could pay one or two flying visits to your clerical neighbors. Please don't make any special preparations for me; I'm not particular about my food or drink.

"YOUR AFFECTIONATE BISHOP."

"P. S.—I am trying to persuade the dean and canons to do the same in other parishes. The dean says it is 'all most unusual!'"

The dean's would also be the verdict of the parish priest. But he would have many other things to say to his bishop—and to God—if ever he found such a letter on his breakfast table.—*The Guardian*.

ELLEN TERRY'S last wish written on the fly-leaf of one of her favorite volumes, the *Imitation of Christ*, read:

No funeral gloom, my dears, when I am gone,
Corpse-gazings, tears, black raiment, graveyard grimness,
Think of me as withdrawn into the dimness,
Yours still, you mine.
Remember all the best of our past moments and forget
the rest.
And so to where I wait come gently on.

THE number of marriage licenses applied for at the Bureau in the Municipal Building in New York was 12,937 from January 1st to the end of September, 1927. From the first of the year to September 30th this year the number was only 8,993. A difference of about 4,000 for this year.

Fire Destroys Gymnasium at Boys' School



ALL THAT REMAINS

Only the stone walls of Smythe Hall, the gymnasium of St. John's Military Academy, Delafield, Wis., survived the fire. (Story on page 148.)



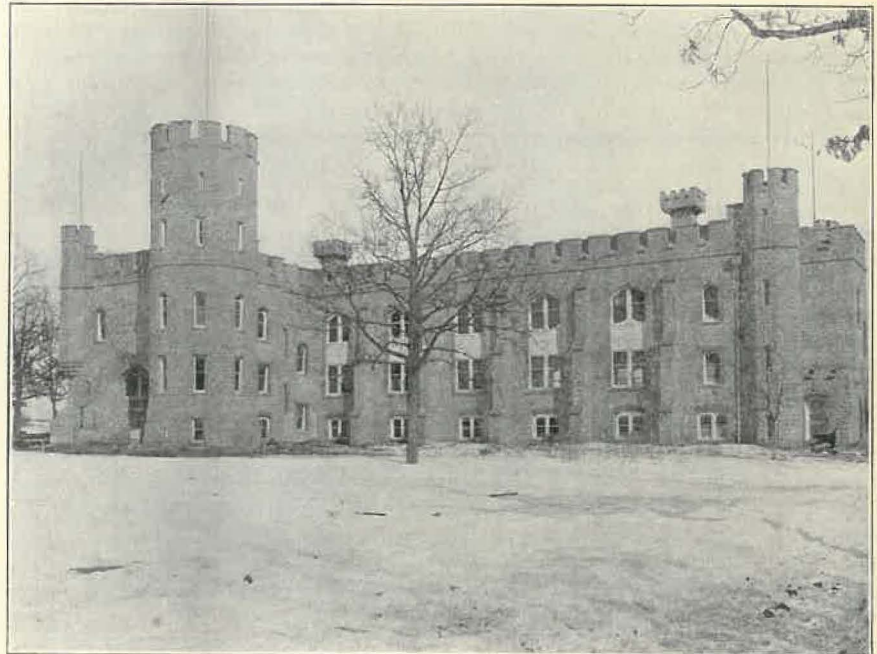
THE INTERIOR

Twisted steel framework bears eloquent testimony to the heat of the flames. (Photos by courtesy of the Milwaukee Journal)



NEW BROTHERHOOD PRESIDENT

Lawrence Choate, Chicago. (See THE LIVING CHURCH of November 17th.)



BEFORE THE FIRE

Smythe Hall as it appeared before the destructive blaze of November 17th.



LEFT

New St. Andrew's Church, State College, Pa. (See THE LIVING CHURCH of November 17th.)

RIGHT

Blessing the new dormitory of Berkeley Divinity School, October 29th. Left to right: Professor Hedrick, Bishop Acheson, Bishop C. B. Brewster. (See THE LIVING CHURCH of November 17th.)



BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

ISRAEL AFTER THE EXILE. By W. F. Lofthouse. New York: Oxford University Press, American Branch, 1928. Price, \$1.50.

THIS is Volume IV of the excellent Clarendon Bible, edited by the Bishop of Oxford and others, and it possesses several commendable features. It discloses on every page adequate scholarship. The period treated is one of great difficulty, because the sources are so few and so uncertain. Dr. Lofthouse has shown keen discrimination in contenting himself with critical results which are reasonably assured. He has learned much from the work of others, but he has learned also how to pick his own way through some dark periods. It is ungracious to note once when he nods; but surely he cannot believe that the reputed correspondence between Jephthah and the King of Ammon is an authentic document.

There are other pleasing features. One is the author's fine ability to put the results of the profoundest biblical scholarship within the easy comprehension of any intelligent reader. Further, the book is an excellent piece of English. There are numerous illustrations, chiefly archeological, some with a clear bearing on the text; others with only a somewhat remote connection, but all are interesting.

L. W. B.

Prophets of the Dawn, by William Pearson Merrill, pastor of the Brick Presbyterian Church, New York (Revell, \$1.50), is for the most part a good popular presentation of the historical background and main teachings of Amos, Hosea, Isaiah, and Micah. The author follows Prof. George Adam Smith rather closely, even in his faults. It is absurd to talk of "true Protestants" in the eighth century, B.C., or to treat prophetism as the sole legitimate type of religion. The strength of Dr. Merrill's prejudices narrows the range of usefulness of what would otherwise be a very helpful popularization of scholarly conclusions.

M. M. D.

THE INSTITUTE of Social and Religious Research has put out another study, *Undergraduates* (Doubleday, Doran, \$4.00), rather less successful than most of its other books. It is an attempt to study morale in twenty-three American colleges and universities. Eight inquirers visited the chosen colleges, and from the results of their investigations, plus a questionnaire, the book was compiled by R. H. Edwards, J. M. Artman, and Galen M. Fisher. The book deals with college environment, fraternities, athletics, moral practices, religious beliefs, etc., and gives a sort of cross-section of student and faculty opinion on these matters.

Little attempt is made to correlate the results or to arrive at conclusions; in fact, it would be almost impossible to do so, as the opinions expressed are often diametrically opposite. For instance, the net results seem to be that some find fraternities good and helpful; others find them just the opposite. Some find athletics good in all respects; others find in them only opportunities for commercialization and professionalism. Some find in their colleges a stimulus to Christian life and thinking; others find the influences detrimental. And so one cannot help but feel that anyone at all familiar with college life in the last few years could have written the book without making any investigation at all, beyond the information that came to him naturally in the course of his work.

The authors say "they believe the study may reveal in a vivid and thought-provoking way what a wide variety of persons in the colleges are thinking and doing, and may be of value in stimulating to a closer scrutiny of their problems those whose privilege it is to have a hand in the development of student character." I fear that is the most that can be hoped for from this book. It is already a study of yesterday. Today a

similar study might well reveal many changes of opinion, and tomorrow they will change again. Constantly changing thoughts are one of the baffling joys of any college campus. So perhaps the real value of this book lies rather in the fact that it was ever undertaken than in its contents; that is, it is a recognition of the important place the undergraduate holds in American life today.

ANOTHER BOOK that brings us into the college world from a very different standpoint is Dr. W. H. P. Faunce's *Facing Life* (Macmillan, \$2.00), a series of short chapel addresses given to the undergraduates at Brown. Dr. Faunce certainly knows his students, and he deals with student problems frankly and simply, and with a charm of words all his own. The very brevity of the addresses gives them a point which would be lost in a longer discourse. One rather envies the Brown men who have listened to them, yet even in the written word one is conscious of the influence of a strong personality. Though these addresses were given to college students, and are couched in the thoughts and language of the campus, they deserve a wider reading, especially those grouped under the headings Persistent Problems and Beyond College Gates.

A. S. L.

AS A PARTIAL preparation for a sesquicentennial celebration in 1935, the diocese of New Jersey has put out a little pamphlet entitled *An Historical Sketch of the Diocese of New Jersey* (Princeton University Press). As it contains only eleven pages of text, it is manifestly nothing more than the briefest kind of outline. It accomplishes, however, what the authors intend—namely, it gives the reader a desire to know more of what lies behind the Church of today. Presumably a real history of the diocese is to be written before 1935, and we look forward to it with keen anticipation. Good diocesan histories are scarce, and it is much to be hoped that several more will soon be in course of preparation.

A. S. L.

WHAT HAPPENS after death as a subject for speculation, holy or otherwise, can never go out of style. The late Basil King has contributed a new point of view to the matter in *The Spreading Dawn* (Harpers, \$2.00), which is neither as unholy nor as impossible as most of such imaginings. On the contrary, it is a charming set of stories describing the "waking up" of a variety of vivid personalities. The hawk-like harridan, the cad shot by the injured friend, the passenger drowned at sea, the worldly rector of "St. Thomas's," the soldier in the World War—each has a special and appropriate transition to the larger consciousness. The group of tales is brought to an end in *The Last Enemy*, the recovered story of an eye-witness to the Resurrection. Although these supposed experiences can scarcely be received without vigorous challenge, particularly as to the solid Platonic dualism on which they take their form, and the conspicuous absence of Deity in the emergent life, they constitute in the main innocent guesses of the hereafter that remind us of many deficiencies and limitations in the present.

W. C. T.

THE RECTOR of Christ Church, Greenville, S. C., has prepared, in the form of a hanging calendar, *A Daily Reminder of the Presence of God*. There are thirty-one sheets, eighteen inches long and twelve broad. On each is printed in bold type, visible at a distance of ten feet or more, a text at the top to be memorized in the morning, and one at the bottom for the evening. These vary from day to day; but the "Prayer for Today's Projects" printed in the center remains the same throughout: "Use me, O God, in this matter; and may Thy Holy Spirit control and strengthen me. Amen." Copies may be obtained from the Rev. M. S. Taylor, Christ Church, Greenville, S. C., for \$1.00 postpaid.

Church Kalendar



NOVEMBER

- 25. Sunday next before Advent.
- 29. Thanksgiving Day.
- 30. Friday. S. Andrew, Apostle.

CALENDAR OF COMING EVENTS

NOVEMBER

- 30. Conference on Life Work for Young Men, Taylor Hall, Racine, Wis.
- Consecration of Rev. A. S. Thomas as Bishop of South Carolina, Charleston.

CATHOLIC CONGRESS CYCLE OF PRAYER

- November 26—Good Shepherd, Rosemont, Pa.
- " 27—Trinity, Bridgeport, Conn.
- " 28—St. Barnabas', Apponaug, R. I.
- " 29—St. Luke's, Kalamazoo, Mich.
- " 30—St. Clement's, Philadelphia, Pa.
- December 1—Emmanuel, Somerville, Mass.

APPOINTMENTS ACCEPTED

BUCHANAN, Rev. CLARENCE V., formerly curate at Holy Trinity Church, New York City; has become priest-in-charge of St. Paul's Church, Pleasant Valley, N. Y.

CLAYTON, Rev. FREDERICK M., formerly priest-in-charge of All Saints' mission, Saugatuck, Mich.; has become assistant at St. Luke's Church, Evanston, Ill. (C.) Address, Lee and Hinman Ave., Evanston, Ill.

KUHNS, Rev. JOHN ELLIOTT, formerly in charge of St. Margaret's mission, Park Falls, Wis. (F.L.); has become vicar of Church of the Ascension, Merrill, and St. Barnabas' Church, Tomahawk, Wis. (F.L.) Address, 212 Pier St., Merrill, Wis.

LEWIS, Rev. CHARLES SMITH, formerly director of Religious Education in the diocese of New Jersey; to be rector of Trinity Church, Plattsburg, N. Y. (A.) About January 15, 1929.

MARK, Rev. YING SANG, formerly of the diocese of Polynesia; has become priest-in-charge of St. Peter's (Chinese) Church, Honolulu, Hawaii.

MOORE, Rev. BRADNER J., formerly priest-in-charge of St. Paul's Church, Overland, Mo.; has become rector of St. Philip's Church, St. Louis.

RICE, Rev. KENNETH IVES, formerly priest-in-charge of St. Paul's Church, Goodland, and Trinity Church, Norton, Kan. (Sa.); has become priest-in-charge of Grace Church, Anthony, and of the churches at Medicine Lodge and Harper, Kan. (Sa.), with address at Anthony, Kan.

WILDER, Rev. A. J., formerly of Detroit; to be a member of the staff of Washington Cathedral, Washington, D. C. Address, 3013 Ordway St., Washington, D. C.

WILLIAMSON, Rev. JOHN SWAN, formerly assistant in the Wyoming-Genesee County associate missions, N. Y. (W.N.Y.); to be rector of Christ Church, Corning, N. Y. (W.N.Y.) December 1st.

NEW ADDRESSES

CHRISTIAN, Rev. GUY D., formerly arch-deacon of the diocese of Kansas, with address at Manhattan, Kan.; 1224 Garrison St., Richmond, Va.

MAGRUDER, Rev. JAMES M., D.D., formerly locum tenens at Christ Church Cathedral, Lexington, Ky. (Lex.); to be missionary under the direction of the Bishop of Maryland. Address, 132 Charles St., Annapolis, Md.

PRICE, Rev. ARTHUR R., rector of St. Ann's Church, New Orleans, La., formerly 2011 Prytania St.; 1422 Harmony St., New Orleans, La.

DIED

DUMOULIN—Died, at Sterlington, N. Y., **ETHEL KING**, wife of the Rt. Rev. Frank Dumoulin, rector of the Church of the Saviour, Philadelphia.

MEMORIALS

Emma Florence Lehman

Entered into life eternal at Lancaster, Pa., November 20, 1925, **EMMA FLORENCE LEHMAN**. Jesu Mercy, Mary Help, Dominic Pray. Of your charity, pray for the repose of her soul.

Mary Elizabeth Wallis

In loving memory of **MARY ELIZABETH WALLIS**, who entered life eternal, November 25, 1927. Thanks be to God which giveth us the victory through our Lord Jesus Christ.

RESOLUTIONS

Alfred Britten Baker

In the death of **ALFRED BRITTEN BAKER**, priest, dean of the Pro-Cathedral and rector emeritus of Trinity Church, Princeton, the diocese of New Jersey as well as the Church at large has lost a fine priest and friend.

"Dr. Baker" was for many years actively connected with the Trenton clericus, up until his death its oldest member.

In testimony of such a long life devoted to ceaseless and untiring action we, his former associates, rejoice and say, *Te Deum laudamus*. COMMITTEE.

Thomas Lynch Raymond

The vestry of Grace Church, Newark, N. J., desire to place on record this minute of their profound sorrow and sense of loss in the death of their honored associate and beloved friend, **THOMAS LYNCH RAYMOND**, Mayor of Newark, who departed this life on October 7, 1928.

A devoted Churchman, an ardent lover of Grace Church, a faithful worshipper at the services of the Church, a generous supporter of the work of the Church at large as well as of his own parish, a wise and far-seeing counselor on the vestry, and a warm friend of all the congregation, Mayor Raymond filled a unique place in the life of the parish, where he will be sorely missed and his memory will be long cherished. His example of faithfulness and devotion will be a lasting inspiration to all who were privileged to know him.

We pray that God will grant to him refreshment, light and peace in the paradise of the blest.

CHARLES L. GOMP, Rector.
E. FORREST FETTINGER, Clerk.

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.

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POSITIONS OFFERED

CLERICAL

CLERGYMAN DESIRES CHANGE. In deacons orders a few months from advance to priesthood. Good education, with business experience. Able to meet all social extremes. Brother and self in family. Reply H-270, **LIVING CHURCH**, Milwaukee, Wis.

WANTED—CURATE IN PARISH OF large mid-western city. Unmarried. Work among young people and Church school. A-272, **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES CHANGE. COLLEGE (B.A.) and seminary (Th.M.) graduate. Good preacher. X-269, care **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

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

ORGANIST-CHOIRMASTER OPEN FOR ENGAGEMENT. Experienced. Boy or mixed choir. Best credentials. C-271, **LIVING CHURCH**, Milwaukee, Wis.

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.

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Samples and prices on request.

VESTMENTS

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

ST. CHRISTOPHER'S GUILD, INEXPENSIVE Gothic Vestments, entirely hand-made, \$60 to \$150, five-piece set. Samples and designs submitted. 25 **CHRISTOPHER ST.**, New York.

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.

CHURCH LINEN

ALTAR AND VESTMENT LINEN. Wonderful values by yard or piece. Discount on large orders. For Surplices, 90 cts. per yard and up. New, especially fine and heavy No. 306 for Fair Linen. Samples on request. **MARY FAWCETT CO.**, 350 Broadway, New York.

CHRISTMAS SUGGESTIONS

CHRISTMAS CRIB SETS, DESIGNED AND executed by ROBERT ROBBINS, 5 Grove Court, New York, N. Y. Telephone, Walker 0108. Small size set, 6½ in., kneeling figures at \$5.00 per group. Complete set of four groups, \$20.00. Medium size set, 14½ in., standing figures, \$10.00 per group. Complete set, \$40.00. Large set, 2 ft., kneeling figures, Holy Family Group, \$50.00. Other groups, \$75.00.

EPISCOPALIANS! SEND THE GAME "A Study of Shakespeare" to your friends. Interesting, entertaining. Price 60 cts. Postage 4 cts. **THE SHAKESPEARE CLUB**, Camden, Me.

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

PLUM PUDDINGS—MADE BY LADIES' guild of St. Andrew's Episcopal Church. Weight 2 lbs. Price \$1.00, postage paid. Send order to **MRS. R. E. ROBINSON**, 1005 McCormick St., Clifton Forge, Va.

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.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED 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."

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.

NOTICE

THE QUEST OF THE SANGREAL. Containing the Philosophy of the Order of the Sangreal. Price 50 cts. The Book of Adventures, containing forms of admission (sent only to clergy or to members). Price \$1.00. THE GRAND MASTER, Room 1411 N. Michigan Ave., Chicago, Ill.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 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.

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.

Washington, D. C.

OPPORTUNITY TO ENJOY THE WINTER in refined cultured home. Convenient location. Service by experienced servants. Excellent table. Address, MRS. MACLEOD, 1347 Girard St., N. W., Washington, D. C.

FOR SALE

FOR ADVENT—FIVE-PIECE SET VIOLET damask Silk Mass Vestments, almost new. Latin style. Beautifully embroidered. Price \$42.00. Approval. Also white set, \$45.00; Red set, \$40.00; Green set, \$35.00. Special price for lot. FATHER ROSS-EVANSON, 12225 Harvard Ave., Chicago, Ill.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

PHILADELPHIA, PA.—THERE WILL BE a day of retreat for the Associates of St. Margaret's Community and friends, December 4th, at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa. Conductor, the Rev. Wallace E. Conkling, rector of St. Luke's Church, Germantown, Pa. Retreat begins with Mass at 8:00 A.M., and ends at 5:00 P.M. Those wishing to attend will please notify the SISTER-IN-CHARGE.

UTICA, N. Y.—A RETREAT FOR ASSOCIATES and other women will be held at St. Margaret's House, 3 Clark Place, Utica, N. Y., on Friday, December 7th, beginning at 8:00 A.M., and closing at 5:00 P.M. Conductor, the Rev. Spence Burton, Superior of the Society of St. John the Evangelist. Anyone desiring to attend is asked to notify the SISTER-IN-CHARGE.

RADIO BROADCASTS

KFBU, 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.

WEBB, 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.

WIBW, TOPEKA, KANSAS, 230 METERS. Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recitals every Monday and Thursday from 6:00 to 6:30 P.M., C. 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 Cathedral, 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.

Church Services

California

Christ Church, Ontario

In the Midst of the Orange Groves
REV. RICHARD H. GUSHEB, Rector
Sundays: Low Mass, 7:30 A.M.
Sung Mass and Sermon, 11 A.M.; Evensong 5:00 P.M.
Daily Masses as announced.

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. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:30 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 PENN, 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) 8:00 P.M.; Evening Prayer 4:00 P.M. Week days (in chapel): The Holy Communion 7:30 A.M.; Morning Prayer 10:00 A.M.; Evening Prayer (choral except 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., LITT.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers and Benediction, 4:00.
Week-day Masses, 7:00, 8:00, and 9:30.

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.

Holy Cross Church, New York

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

CHURCH SERVICES—Continued

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 Address, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

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.)

The Christian Literature Company, 406 Sixth Avenue South, Minneapolis, Minn.

"Lars Lee"—The Boy from Norway. By N. N. Ronning. Price \$1.25.

Christian Literature Publishing Co. 70 Fifth Ave., New York City.

The Divine Antidote to Sin, Sickness, and Death. Revised Edition. By Rev. Frank N. Riale, Ph.D., D.D. Price \$2.25 postpaid.

The Commonweal. Department of Publications. 4624 Grand Terminal, New York City.

The Problem Child at Home. By Mary Buell Sayles. Price \$1.50.

Wm. B. Eerdmans Publishing Co. 234 Pearl St., N. W., Grand Rapids, Mich.

"Keep Thy Solemn Feasts." Meditations by Abraham Kuyper, D.D., LL.D., former Prime Minister of the Netherlands. Translated from the Dutch by John Hendrik de Vries, D.D. Price \$2.00 postpaid.

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

Wolfgang Amade Mozart. By Dymaley Hussey. Price \$2.00.

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

Parochial Missions Today. A Handbook of Evangelistic Missions for Missioners and Parochial Clergy. By Peter Green, M.A., Canon of Manchester and Chaplain to H. M. the King. With Introduction by the Rt. Rev. Percy Mark Herbert, D.D., Lord Bishop of Blackburn. Price \$1.50.

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

Victim and Victor. By John Rathbone Oliver. Price \$2.50.

The Child On His Knees. By Mary Dixon Thayer. Price 75 cts.

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

The Middle Way. Suggestions for a Practical Ceremonial. By the Rev. Latta Griswold, M.A., rector of Trinity Church, Lenox, Mass. Price \$1.50.

Walter Neale. 37 East 28th St., New York City.

Lost Spirituals. By Lily Young Cohen. With Thirty-six Illustrations by Kenneth K. Painter, and Forty-one Plates of Musical Compositions as Composed by Negroes and Set down in Music by the Author. Price \$2.00.

Dighton Rock. A Study of the Written Rocks of New England. By Edmund Burke Delabarre, professor of Psychology in Brown University. With 108 Illustrations, from Rare Prints, Photographs, Drawings, Charts, and Maps. Price \$6.00.

Found in Bagdad, and Other Divagations of a Lawyer. By Charles E. Shepard. Price \$2.00.

The van Beck Will. A Novel. By Henry Wynans Jessup. Price \$2.00.

Chinese Missions. By Joseph Judson Taylor, M.A., D.D., LL.D., author of A Country Preacher, Commentary On Mark, etc., etc. With an Introduction by Robert E. Chambers, D.D. Price \$2.00.

Ouing Love. A Guide for the Modern Angler. By Edwin Thomas Whiffen, author of Samson Marrying, Jephtha Sacrificing, etc., etc. Price \$2.00.

Cosmos Limited. By Mary Keyt Isham, M.A., M.D., former instructor of Psychiatry at New York Post-Graduate Medical School and Hospital and formerly neurologist at Cornell Dispensary; Fellow, New York Academy of Medicine, American Psychiatric Association. Price \$2.00.

Publication Department, Presbyterian Board of Christian Education. Witherspoon Building, Philadelphia, Pa.

The Church School Hymnal for Youth. A Book for Use in Worship Provid Hymns, Responsive Readings, Worship Programs, Prayers, and Other Worship Material as a Part of the Program of Christian Education for Intermediates, Seniors, and Young People.

Willett, Clark & Colby. 440 So. Dearborn St., Chicago, Ill.

The Drift of the Day. By Burriss Jenkins. Price \$2.00.

PAPER-COVERED BOOKS

The Commonweal. Department of Publications. 4624 Grand Central Terminal, New York City.

Directory of Psychiatric Clinics for Children. Second Edition. Price 75 cts.

Mrs. W. P. Cornell. 325 Market St., Jacksonville, Fla.

The Letters of William Hoke Ramsaur. Compiled by his friends, Elwood Lindsay Haines, Jeannie Ogden Mills Cornell, and his sister, Mary Alexander Ramsaur. Price \$1.00 (including postage).

BULLETIN

General Theological Seminary. Chelsea Square, New York City.

Bulletin of the General Theological Seminary. October, 1928.

PAMPHLETS

Christian Literature Publishing Co. 70 Fifth Ave., New York City.

Our Death "Complex" and Our Death Conqueror. Wiping Death off the Map of the World. Address given by Rev. Frank N. Riale, Ph.D., D.D., at Grace Episcopal Church, New York City, at the annual Conference of the Society of the Nazarene, the official healing guild of the Episcopal Church. Introduction by Rev. Joseph Fort Newton, D.D., Litt.D., rector, Memorial Church of St. Paul, Philadelphia.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

Dangers and Duties. A Sermon preached before the Church Congress at All Saints', Cheltenham, on Tuesday, October 2, 1928, by Charles Gore, D.D. Price 25 cts.

KALENDARS

Church Missionary Kalendar. 202 So. 19th St., Philadelphia, Pa.

The Church Missionary Calendar, 1929. In two styles: for hanging on the wall or in pamphlet form. Price 40 cts. each.

The Society of SS. Peter and Paul, Ltd. Westminster House, Great Smith St., S. W. 1, London, England.

The Canterbury Kalendar. A Year Book for 1929.

YEAR BOOK

Christian Literature Society. Shanghai, China.

The China Christian Year Book, 1928. Rev. Frank Rawlinson, D.D., editor of the Chinese Recorder, editor.

HAWAII ACQUIRES TWO VETERAN MISSIONARIES

HONOLULU, T. H.—Two notable clerical changes in the missionary district of Honolulu became effective the first week in September. On September 7th the Rev. Ying Sang Mark became priest-in-charge of St. Peter's (Chinese) Church, Honolulu, succeeding the late Canon Kong Yin Tet. On September 3d the Rev. Aaron B. Clark took up his duties as priest-in-charge of the Church of the Good Shepherd, Wailuki, island of Maui.

Fr. Mark has had an interesting history. As a boy he was a member of St. Peter's Church, of which he is now the priest. He was educated in Hawaii at Iolani School under the late Bishop Willis. When Bishop Willis resigned in 1902, going to Tonga, Fr. Mark, then a lay worker, went also to Tonga, where he has labored for twenty-six years. In 1906 he went to the Divinity School of the Pacific, was ordained by Bishop Nichols of California in 1909. He returned that year to Tonga to serve under Bishop Willis. The following year he was advanced to the priesthood by Bishop Williams of Waiapu, New Zealand.

For a period of ten years Fr. Mark was the only priest assisting Bishop Willis. When in 1920 Bishop Willis went to England to attend the Lambeth Conference, he left this faithful and efficient priest in sole charge of the mission. Bishop Willis died while in England, and Fr. Mark has had entire charge of the work, until his resignation, that he might accept the work in Honolulu.

Fr. Clark, a newcomer to Hawaii, seems admirably well fitted for his new work. After many successful years as teacher in a Church boarding school, and as superintendent of public schools in an Eastern city, followed by special preparation at the General Theological Seminary, he was ordained by the Bishop of Albany on Trinity Sunday, 1886, and given charge of Greenwich and Schuylerville in that diocese. In 1888 he was called to Belmont, Alleghany County, N. Y., and accepted.

Desiring to be of more service, and willing to help in a more needy and difficult field, he responded to Bishop Hare's second call to the Indian mission field of South Dakota. His pledge of five years' service was fulfilled by continuing in that work almost forty years—from June, 1889, until August of this year.

Fr. Clark rejoices in two sons in holy orders, the Rev. David Clark and the Rev. John B. Clark, both in Indian work.

HISTORIC ZION CHURCH UNDERGOES IMPROVEMENTS

DOBBS FERRY, N. Y.—Zion Church, the Rev. Charles E. Karsten, M.A., rector, has undergone extensive repairs and improvements worth over \$10,000 in the past year. The funds were donated by members of the congregation.

The church's walls have been attractively redecorated, the original walnut woodwork restored, a beautiful hand-carved cross added to the interior decorations, a new steam-heating plant installed, and the entire floor recarpeted.

Zion Church was established in 1832, and has numbered among its communicants many famous men. Washington Irving was a member of its vestry from 1837 to 1843, and his cousin, Oscar Irving, was first clerk of the vestry. Alexander Hamilton, Jr., also was a vestryman.

IN THE diocese of Gibraltar relations with the Orthodox Church have been deemed of such importance that the bishop has appointed the Rev. Dr. W. A. Wigram to a diocesan position for special work in that connection. Dr. Wigram is one of the first authorities of the Church of England on matters connected with the Eastern Churches.

King Approves Peerage for Dr. Davidson Upon Resignation as English Primate

Nearly 6,000 Hear Archbishop's
Last Sermon—Bishop of London
Tells How to Reserve Sacrament

The Living Church News Bureau
London, November 9, 1928

OFFICIAL ANNOUNCEMENT HAS BEEN made that the King has approved "the dignity of a peerage of the United Kingdom" being conferred on Dr. Randall Davidson on his resignation of the archiepiscopal see of Canterbury. This honor will, of course, enable the Archbishop to retain his seat in the House of Lords. The only precedents for the conferring of a peerage on a bishop are to be found in the Irish Church in the eighteenth century.

Last Sunday evening in Canterbury Cathedral, nearly six thousand people heard Dr. Davidson's last sermon as Primate of All England. The service was broadcast from all B.B.C. stations. The Archbishop, in a clear strong voice, delivered a remarkable sermon, a masterpiece of oratory, which should be read in its entirety. I am compelled to confine myself, in the limited space of this letter, to the following short extracts. His Grace said:

SERMON IN PART

"Brothers and sisters, you will understand and forgive a personal note tonight. This hour is naturally a solemn one to me. I stand here for the last time as your Archbishop, in the pulpit from which I first spoke nearly half a century ago. More than twenty-five years have passed since I was solemnly given my place and trust as Primate in this choir, rich in its vivid touch with the past and present Church and Realm of England. Those years have been strenuous; they are vincible to me now.

"Tonight I look backward and outward and onward, with intensity of gaze, upon the Church as I have known it, as it is, and as it is to be. People write to me in the kindest spirit to express their disappointment that, just when I am laying down my office, the Church should, as they put it, be obstinately at strife. Now I do not think that I underrate the things which are amiss. Some of the variance is in itself the outcome of eager life. A group of earnest men care intensely about something which is before their eyes, and even among the best of us not all are people of many-sided sympathy or wide outlook. Temperament counts, personal tradition counts, and there are adversaries. These controversies matter; they touch very sacred questions. We are all to blame. Doubtless I am myself to blame. God forbid that I should belittle the gravity of questions, for example, relating to the ministration, to sick and whole, of the eucharistic gift. To solve the variances of thought and usage will call, in the days which are just ahead, for considerate patience and for abundant prayer. I know it. Such questions have been raised and solved in England before; they have been raised anew, and they will under God's hand be solved.

"Let any thoughtful man who hears me try to estimate or describe the average attitude toward the serious side of life which he finds common among his friends, or which he experiences in himself. We all can do that. I myself can do it with a long and wide experience of contemporary British manhood outside what we call religious circles. How would you describe what we call its tone? Not anti-religious—quite the contrary—but a disregard, either thought out or careless, of religious

ministration as he knows it, and all the while a readiness, perhaps even a craving, for help toward some clearer notion of spiritual things, if only that notion comes to him naturally and without excitement and what he would call fuss. Do you find people say: 'I am puzzled and disappointed. Have I not a right to look to the Church to give me the kind of help which, I suppose, it exists to give, and somehow does not give?' The querulous word may be unfair; but is it?

"To suggest a remedy tonight, is, of course, impossible; but here at least is something that waits, and waits insistently, for our best thought and leadership. Or turn from belief to behavior, from doctrine and ethics to what is right and wrong. Are you satisfied about the forcefulness of the Church here in England on the plain moral question, the problems of married life, the temptations of unmarried life, drink, straightforwardness in industry or in civic or social fields? Does the Church adequately help? Is its witness fearless? I know full well the difficulties. Do we, the pledged servants of our Lord and Saviour, face them frankly and courageously? Ask yourselves. I ask myself, and my answer gives me qualms. Perhaps we are daunted by the very vastness of the field of opportunity, enlarged, as it seems to me almost daily, by the growth and speed of world intercourse and the influx of new knowledge. All I ask of you tonight is to look out quietly, if you can, on the field of opportunity. It is difficult to have a really quiet outlook in a restless rushing age; but we simply dare not shirk it.

"But my last word must be to remind you that what gives worth to each man's effort is that it be a part, however tiny, of the immense purpose of God. He calls the Church—that is, He calls *you*—so to go forward. Think of whatever you are allowed to do and be as your bit of help toward letting His purpose be fulfilled. That thought will throw into its true proportion our efforts toward the divine consummation 'that the earth may be filled with the knowledge of God as the waters cover the sea.' Know yourself to be part of that great design. Feel yourself to be an actual element therein under the hand of Him who has set you where you are.

"I bid you thus go forth and forward, rich in the inheritance of a God-guided past, to fight the battles and to possess the land for Him. Dear friends, whom I am facing here and now for the last time as your chief pastor, I thank my God upon every remembrance of you all, for your fellowship in the Gospel from the first day until now, being confident of this very thing, that 'He who hath begun a good work in you will perform it unto the day of Jesus Christ.'"

BISHOP OF LONDON ADVISES ON RESERVING SACRAMENT

The Bishop of London has sent an important letter to 160 of the clergy in his diocese. It is addressed, as the Bishop says, "to those who have for some time received my permission to reserve the Blessed Sacrament continuously." The letter follows:

"Now that the synod is over, you will be expecting my explicit directions about certain matters. The most urgent of these is the method of reserving the consecrated elements and of their treatment when reserved. My directions are:

"1. All existing permissions to reserve the Sacrament will hold good until further notice. If I think fit, however, to grant any further permissions, they would be only provisional.

"2. Reservation is for communion of

the sick only. If any special circumstance places any individual in the painful position in which the sick find themselves, the case must be formally referred to me.

"3. The consecrated elements must be reserved in future in an aumbry in the north or south wall of the sanctuary of your church or of any chapel, or in some other place approved by me provided that it shall not be immediately behind or above the altar. No order is at present given for the removal of any other safe where the consecrated Elements are at present reserved.

"4. The consecrated elements must be reserved in both kinds: intinction being allowed.

"5. On and after Advent Sunday, services directly connected with the reserved Sacrament, such as Benediction, Exposition, and the service known as 'Devotions', must not be held. The distinction between a service directly connected with the Sacrament and one not so connected, I outlined carefully in my charge at the Synod.

"I should be glad to know as soon as possible that you undertake to obey these directions, and I feel certain that I can rely upon that loyalty to which I have testified in public for so many years."

The foregoing letter certainly suggests a wise and reasonable policy, and in the present circumstances it is to be hoped that the clergy to whom it is addressed will give that submission to episcopal authority which is so much to be desired. No surrenders incompatible with principles are involved. The spirit of the Bishop's letter will, no doubt, be fully appreciated, and a cheerful obedience should be the only response to his directions.

STANDS BY STATEMENT ON OBEDIENCE TO LAW

The Rev. H. Maurice Relton, professor of dogmatic theology in King's College, London, writes to the *Times* as follows:

"In reply to a group of priests who demur to our contention that in liturgical matters obedience to the law of the land is possible, it is sufficient to note how careful we were to qualify our statement. We said that it is impossible for any clergyman who considers the pressing and various needs of his people to obey the law of the State. Obviously any priest in a spirit of perversity could drive nine-tenths of his congregation to distraction and the remaining one-tenth to Rome or the golf links by a rigid and absolute adherence to the letter of the 1662 Prayer Book. As a fact, no clergyman at present does so. I am not sure, however, that the best way of bringing home to some minds the realities of the present situation would not be for some such experiment of strict conformity for a few weeks. We should lose our congregations, but at least we should convince even the dullest intelligence that the 1662 Book is quite impossible in 1928.

"A more serious issue between our group and its critics is the question of authority. We point to the duty of obedience to episcopal direction; they fall back upon private judgment. We believe that the Church 'hath power to decree rites or ceremonies and authority in controversies of faith'; they appeal to the authority of the Bible. Here is the dividing line between us, and it raises the fundamental question of the ultimate authority of the Church of England. They suggest in their letter the competence of a secular body to interpret aright the meaning of the Prayer Book; we adhere to the principle of the Church to teach and the Bible to prove. It is the Church, and not any individual or any secular body, which must decide whether any particular doctrine is or is not in accordance with the teaching of Holy Scripture. The appeal to private judgment is native to non-episcopal religious bodies under a different system of government. but it is out of place in a church which is Catholic, though Reformed, and is committed both

by its history and tradition to constitutional episcopal government."

BELIEVES NEW REVISION ON
PARISH PRINCIPLE POSSIBLE

The Rev. Bernard Hancock, rector of Bishopstoke, Hampshire, former vicar of St. James, Southampton Docks, writes:

"Is it impossible to start a new revision on the principle of the parish church in which the lambs, the wolves, the leopards, the kids, the calves, the young lions, and the fatlings can live 'together,' because of the response each is making to the divine leading? I believe a way can be found if we will accept the clear teaching of the Book of Common Prayer that the ideal Sunday morning service for all is the Breaking of the Bread; that communicants should be welcomed at every celebration; that we have no hint in the Prayer Book about coming at 8 for communion and at 11 to a non-communicating sung Eucharist for worship; that the Church which provides Morning Prayer as well as the Holy Eucharist is 'devotionally richer' than the church which provides only the Eucharist; that the ornaments and vestments should be such as were in use in the second year of King Edward VI, and that each should worship with his fellow parishioners at his own parish church. Only if this last condition is fulfilled can we see the wonder of the grace of our Lord Jesus Christ, when the wolf lies down with the lamb."

WELSH PRIMATE 80 YEARS OLD

Dr. Edwards, Archbishop of Wales, has just celebrated his eightieth birthday. Greetings poured in from various parts of England and Wales. Congratulations were received from the King, the Archbishop of Canterbury, and the Archbishop of York. In conversation, Archbishop Edwards said:

"Eighty years ago my father was vicar of Llangollen. The changes I have noticed in the Church and in the whole condition of Wales have been greater, more profound, and more far-reaching during the last ten years than in any similar period during my lifetime. The changed condition of the Church in Wales, as a result of disestablishment, has produced the most unexpected, beneficent results. Among Churchmen in Wales there has been extraordinary generosity in support of the Church. In the last few years voluntary contributions have exceeded £400,000 annually. Relations between the Church and Nonconformists have been entirely free from the old bitternesses, and there has been a growing desire for coöperation without any sacrifice of principles on either side."

GEORGE PARSONS.

DEDICATE MEMORIALS
IN ST. LUKE'S, MEMPHIS

MEMPHIS, TENN.—On All Saints' Day a beautiful sanctuary lamp was dedicated in St. Luke's Church, Memphis, by the rector, the Rev. Dr. Charles N. Tyndell. The lamp is pure Gothic, hexagonal in form, each side being a twin crypt containing under each canopy a silver figure of an Apostle. The inside span is twenty inches and the light bowl is five inches inside.

The Rev. Dr. Tyndell also dedicated on the same day a very beautiful window, made in the Emil Frie studio in Munich, the subject of which is The Crucifixion. Both the lamp and the window are in memory of the late Mortimore Grimball Bailey, long a vestryman of St. Luke's, and at the time of his death senior warden. The lamp was given by his widow and two daughters, Mrs. Cyril Wilde and Mrs. VanVleet Hare, all of Memphis. The window is "A tribute of love from many friends." Mr. Bailey was a prominent banker and greatly beloved.

French Anti-Clericals Precipitate New Crisis Between Church and State

Old Catholic Episcopate Replies to Lausanne Reports—Plan Razing of Reval Cathedral

The L. C. European News Bureau
London, November 9, 1928

IN MY LAST LETTER I MENTIONED HOW there had been difficulties in France over two articles in the budget that would have restored certain property to religious orders. Unfortunately things have gone from bad to worse. Not long ago the anti-clericals saw fit to erect a statue to the late M. Emile Combes in a little town by the name of Pons.

Why anyone should wish to erect a statue to this person is difficult to the Anglo-Saxon mind to fathom. Might as well erect one to the late Charles Bradlaugh. It was asking for trouble and the surprising thing is that the authorities did not get more. On the day of its unveiling certain young bloods of the *Action Française* attempted to mutilate it, and in the fracas that followed a policeman drew his revolver and one of the *camelots du roi* was killed. It is most unfortunate for the Church, which naturally bears the brunt of the blame, though as the proprietors of the *Action Française* have been excommunicated and it is forbidden to the faithful to have anything to do with that paper, it is not easy to see exactly why the Church should be connected with the mutilation of the statue.

It was expected that the controversial questions of the Budget articles would be settled, but that has not been so. The government of M. Poincaré has fallen, which means a temporary triumph for the anti-clericals. But governments change so quickly in France that we may see the right wing back again into power.

It is interesting to think that despite these anti-clerical reactions, it is possible for monks to go back again into the monasteries from which they were dispossessed twenty years ago. Thus the Carthusians who were forcibly ejected from the important monastery of Selignac in the Department of the Ain are to go back there shortly. Certainly the good feeling engendered by the war has not totally disappeared. It is true that for some years past this particular monastery had been acquired by the Church (though at a price—I have told the history in my recently published book, *The Catholic Church in France*) and used as a kind of diocesan house and vacation camp for boys and it had been impossible for the monks to go back there.

THE OLD CATHOLICS

The Bishops' Conference of the Old Catholic Churches of the Utrecht Union has examined the reports of the Lausanne Conference and has forwarded its remarks to the Continuation Committee. (Their statement has already been published in THE LIVING CHURCH.)

As it is hardly to be expected that the existing disagreements will be totally removed in an approximately short time, the conference of bishops entertains the idea that in the first instance it is not complete exterior union which is to be desired but that the most complete intercommunion possible is to be aimed at as the primary goal.

But even the preparation for this at-

tempt required a more sound and thoroughgoing discussion of the central points of doctrine and order than it was possible to accord to it at the World Conference now closed. They would propose that the Continuation Committee should appoint mixed commissions of theologically trained delegates who should discuss the subject matters afresh. They would be gratified if the reports to be drawn up should not take only the form of a smooth "formula," but rather a form giving a clear view of the vivid tensions of truth as Professor Siegmund Schultze attempted to show on the Nature of the Church in his address at Lausanne.

The bishops' conference holds it most important that those who are interested in the work of promoting reunion should also get an insight into the details of the work in progress. It therefore asks the committee to supply notes to those journals that have promoted the work of union. Thus the collaboration of these organs would create such a collection of materials as could never have been entrusted to one single journal. It is most desirable that the work of the commissions should be prepared for by scientific research work and ecumenical institutes of research should be created.

THE ORTHODOX CATHEDRAL AT REVAL

The Metropolitan Alexander, head of the Orthodox Church in Esthonia, has announced his intention of summoning an extraordinary convocation of the Orthodox prelates and priests in the republic to discuss the proposal to demolish the Alexander Nevsky Cathedral in Talinn (Reval).

This proposal took shape a few weeks ago, when a private bill was brought into the Esthonian Diet to demolish the Cathedral within six months. The bill is being considered by sub-commissions *in camera*, where according to reports passions run high. The questions aroused a storm of religious and nationalist feeling and although many prominent men of various parties have condemned the proposals, it is supported by ardent nationalists, whose argument is represented by the opinion: "All that is not Esthonian and clashes with the general architectural style of Talinn must go." An extreme Socialist deputy has advocated the removal of the Orthodox Cathedral on the ground that it is an eyesore and recalls memories of the Russian domination.

AN INTERESTING EXPERIMENT

I have often come across both Americans and English people who travel in France and bring back some extraordinary ideas of the Church in that country, chiefly picked up from casual acquaintances in hotels. But there must be people who are anxious to learn, but do not quite know how to set about it. They will therefore welcome the recently set up guest house of the Abbé Lugan at Boissy, near Paris. Here for a trifling sum, a little over \$1.00 a day, educated people, whatever their religion or nationality, may stay for long or short periods. The Abbé Lugan is a charming personality, an author of no small distinction (he is the principal authority upon the *Action Française* controversy), an expert authority too upon the modern social movement in the French Catholic Church. He has recently paid a

visit to London to see the English Church at first hand and has been much impressed by our Catholic revival. He was a friend of the late Abbé Portal. Readers of THE LIVING CHURCH might do worse than make the Villa Ozanam-Gibbons their headquar-

ters for a while when next they visit Paris. Inquiries may be addressed to me at 7 Portugal street, London, W. C. 2., or direct to the Abbé Lugan, 5 Rue de la Fontaine, Boissy St. Lége. (Seine-et-Oise), France.
C. H. PALMER.

New York Daily Lauds Achievements of Dr. Teusler in Tokyo Hospital Work

\$50,000 Is Donated to Building Fund—Bishop Stires Urges War Debt Cancellation

The Living Church News Bureau
New York, November 17, 1928

THE EDITORIAL APPEAL IN BEHALF OF St. Luke's Hospital, Tokyo, Japan, appearing in THE LIVING CHURCH of November 17th, is what readers expect from a Church periodical, but when a secular daily heads its leading editorial, Teusler of St. Luke's, and devoted nearly a half-column to the subject, it must be evident to all people, including Churchmen, that here is a matter of unusual importance.

"Teusler of St. Luke's, Tokyo, should be a name to conjure with, like that of Grenfell of Labrador," states the editor of the New York *Evening Post*, issue of November 14th. The article applauds the achievements of Dr. Teusler in his twenty-seven years of service in Tokyo, pointing out that he has reproduced the modern American hospital in Japan, providing the only place in that empire where travelers can secure the treatment equal to that of institutions at home. Forty Japanese doctors are on the staff of St. Luke's today, and they, states this editorial, are the equal in the science of medicine or in medical research of any physicians elsewhere. This has Dr. Teusler accomplished.

There now comes from the headquarters of the American Committee at 7 Wall street, this city, the announcement that from Mr. and Mrs. Percy R. Pyne of New York has been received the first large gift toward the \$2,656,500 building fund. This contribution amounts to \$50,000.

Following is the wording of the previously-mentioned cablegram sent from the headquarters here, signed by Dr. Teusler and Mr. Wickersham. It was despatched to Ambassador MacVeagh at Tokyo.

"General Convention of American Episcopal Church assembled at Washington has placed on record determination to raise at earliest possible date as a priority one million dollars toward fund for completing new buildings of St. Luke's International Hospital, Tokyo. This action substantially assures satisfactory completion of fund. Please present to Imperial Household Department through proper channels assurance that International Medical Centre will be completed as a testimonial and pledge of friendship and goodwill from Americans in commemoration of the enthronement of their Majesties."

ARMISTICE DAY SERMONS

The Bishop of Long Island and the Bishop Coadjutor of Albany were among our visiting preachers on Sunday last, Armistice Day. Bishop Nelson's resignation has been accepted but will not become effective until next June, if the printed report was correct. Bishop Oldham is now referred to, even on the Cathedral leaflet, as the Bishop of Albany.

Bishop Stires preached to his former parishioners at St. Thomas' Church where

he was rector at the time of the signing of the Armistice. His sermon was a sharp criticism of the government in its handling of the war debts; he termed it a "shame in driving an almost impossibly hard bargain with a wounded comrade." Dr. Stires minimized the statement of the Secretary of the Treasury that the actual war loans were practically wiped out by the agreement for a lower term of interest and a long time payment of debts. The sermon was in behalf of cancellation of the nation's war debts. It reminds one of Bishop Anderson's great Convention sermon and his magnificent plea to confine our sermons to Christ.

Bishop Oldham is recognized as the Church's best spokesman on the subject of peace. His sermon at the cathedral here last Sunday was, appropriately, on that subject. He urged that the Kellogg treaty be taken by Christian people as a distinct step toward disarmament. "Somehow, the awfulness of war seems to some most clearly shown by its money cost. Eighty-two per cent of our taxes go to the nation's war departments," declared the Bishop.

COPE AND MITRE GIVEN TO BISHOP OF NEW YORK

At the early Eucharist last Sunday morning in the Cathedral of St. John the Divine Bishop Manning blessed the cope and mitre recently presented him, the gifts of a group of his friends. The vestments were worn by the Bishop for the first time on Wednesday when he pontificated at the solemn High Mass at the Church of the Transfiguration. The service was a part of the program of the Fourth Catholic Congress.

The material of the cope and mitre is white and gold Salisbury damask with red and gold orphreys. On the orphreys are embroidered six heraldic shields with one emblem in the center, namely the cross and monogram of St. John, for whom the cathedral is named. Two of the shields are those of St. William, with carpenter's square and spear, and of St. Thomas with an archiepiscopal cross. The next two shields show the arms of the see of Aberdeen where the first American bishop was consecrated, and those of the see of Canterbury. The remaining shields have the arms of the diocese of New York and of the cathedral. The cope hood displays the eagle of St. John and the monogram of Alpha and Omega. The mitre is of gorgeous though dignified design and is inset with many semi-precious stones. Both vestments, products of the St. Hilda Guild, were on exhibition during the Congress, as was also the magnificent cope which is the property of the Presiding Bishop.

NEWS NOTES

The Church Club of New York arranged an informal reception last Monday evening in honor of the bishops of the diocese and of the clerical and lay deputies to General Convention.

The preacher tomorrow at Evensong

at the Cathedral will be the Rev. Dr. Henry Howard of the Fifth avenue Presbyterian Church, and on the following Sunday afternoon, the Rev. Dr. Moldenhawer of the First Presbyterian Church of Newark. Tomorrow's service is in interest of the Girl Scouts, and on the 25th is a Thanksgiving service for the patriotic and charitable societies of New York.

On Sunday, the 25th, at 8:15 p.m., Parker's *Hora Novissima* will be sung at the cathedral by its choir, assisted by the solo quartet from St. Bartholomew's Church.

Among other services and sermons may be noted these: Bishop Murray will be at the Church of the Transfiguration tomorrow morning; the Hon. George W. Wickersham speaks at St. George's Church in the morning, and Miss Adelaide Landon at Grace Church at night. St. Mary's Church, 126th street, provides a service for Orangemen; the Rev. Dr. Brooks of St. Thomas' is to preach in the afternoon at the 56th anniversary of the McAuley Mission in Water street. Canon Prichard is the noon-day preacher at Trinity Church this week.

On Saturday, December 1st, the Rev. Charles Townsend of Rosemont, Pa., will conduct the usual pre-Advent retreat for the Associates of the Sisters of St. Margaret and for other women at Trinity Mission House. Word should be sent to the Sister-in-charge by those who expect to be present.

CHURCHES BENEFIT IN WILL

Among the bequests in the will of Mrs. Annie C. Kane, daughter of the late William C. Schermerhorn, are these of interest to Churchmen: \$200,000 to the Home for Old Men and Aged Couples; \$100,000 each to the Church of the Incarnation and the City Mission Society; \$200,000 to the Denver Cathedral; \$50,000 to St. Luke's Hospital, and \$25,000 each to the Seamen's Institute and the General Seminary. Altogether, the will disposed of gifts amounting to over \$7,735,000.

Bishop Stires officiated on Friday afternoon at the laying of the cornerstone of the building for the New York Genealogical and Biographical Society, 122 East 58th street.

Fernando Germani of Rome will give an organ recital in St. George's Church, Stuyvesant square, on Wednesday evening, December 19th, and on Thursday evening the 27th.

HARRISON ROCKWELL.

W. A. OF DELAWARE REPORT PROGRESS IN DIOCESE

CLAYMONT, DEL.—Reports that the work in Delaware is in a very healthy state were a feature at the fall meeting of the Woman's Auxiliary of the diocese, which met in the Church of the Ascension, Claymont, recently. This was the first time that this parish has entertained this large gathering, and it was made possible by the erection of the recently completed parish house.

The Holy Communion was celebrated by the Rt. Rev. Philip Cook, D.D., Bishop of the diocese, who was assisted by the rector, the Rev. Charles A. Rantz, and by the Rev. Dr. Richard W. Trapnell, of Wilmington, and the Rev. Joseph H. Earp of Newcastle.

The speaker of the afternoon was the Rt. Rev. Gouverneur F. Mosher, D.D., Bishop of the Philippine Islands. The president, Mrs. Emily McI. Higgins, and others, gave interesting reports of the triennial at Washington.

Boston Clergy Stress Need for Peace in Armistice Day Services

Churches Can Play Big Part, Gov. Fuller Says — Bishop Warns Against Too Much Prosperity

The Living Church News Bureau
Boston, November 17, 1928

THE NECESSITY FOR PEACE, THE HORROR of war, the value of the League of Nations at Geneva, the World Court at the Hague, and the recently signed peace pact were ideas emphatically presented in the addresses and sermons of Armistice Day, together with tributes to our soldiers of the World War and the honorable aims for which they fought.

A memorial service was conducted in the Old North Church where the Governor and his family and many representatives of the army and navy were present. It was another historical occasion for this church which embodies so many memories as Governor Fuller, donning the preacher's gown of colonial days, gave the address on this first Armistice Day to be officially designated as a holiday. Soon after the beginning of the service, conducted by the rector, the Ven. E. J. Dennen, the three minutes of silence requested by the Governor were observed. In the course of his address, Governor Fuller said:

"Americans of each generation assume that their task is to pass the torch of progress on to another generation. . . . We must prove ourselves worthy of the

torch-bearers of the past. This nation was founded by men seeking religious liberty. . . . A heavy obligation lies upon our citizens to support our churches not only by contributions, but by attendance, by service, so acknowledging our gratitude to the ideals and standards which generated men who laid the foundations of this republic, since grown to be the greatest nation on earth. . . .

"We are proud of what our soldiers have accomplished; we acknowledge our debt, and we pledge ourselves anew to those lofty ideals of freedom for which they offered to lay down their lives on the altar of their country. We glory in the greater equality which has come among men, in the growing social justness which has come since the war. Yet many of our people have lost that hope of setting a good example to their fellows which was characteristic of New England.

CHURCHES NOT STERN ENOUGH

"It seems to me that the churches are too complacent, not stern enough in teaching the old doctrine. There is nothing more illuminating than the Bible, nothing more applicable to the problems of today. In many instances we know ministers who feel they must preach on sensational subjects, when it is the old doctrine, the old truths that we need to reiterate. It was never more true than it is today that man can gain the whole world and lose his own soul. . . .

"This nation is ruled by public opinion and we can only expect such public opinion as is contributed by the individuals who make up the citizenship. Public opinion shapes the policy of the nation, and

no officeholder or statesman can proceed far in advance of public opinion. The reason Woodrow Wilson failed was because he was ahead of public opinion. . . . "Now, after ten years, public opinion is solidifying and our statesmen are passing some of the milestones which lead to that association of nations which Woodrow Wilson visualized years ago."

DEFENDS HUMANITARIAN MOTIVES

Bishop Slattery, preaching in St. Paul's Cathedral on the evening of Armistice Day, took as his text, "Where there is no vision the people perish." After vigorously defending the statement that the men who went to the front in the Great War were actuated by the highest humanitarian motives and went to save France and the world for freedom and righteousness, he said that we must make that sacred trust come true and that our record during the past ten years has not always been good. Speaking of our national attitude toward the League of Nations, the Court of International Justice, and the loan question, the Bishop proceeded:

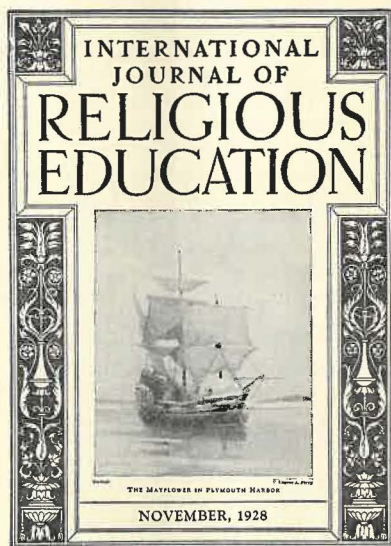
"Prosperity may be our ruin. If you look through the pages of history, most of all through the pages of the Bible, you will see that God often condemns to death a nation boasting of its prosperity. On the other hand we have much to be thankful for. We rejoice in Locarno. We rejoice that Germany has come into the League of Nations. Then lately there has been the Kellogg pact, whereby the nations of the world have declared that war is outlawed, and we all hope that, when the Senate meets again, that body will put the mark of this nation on that great pact outlawing war. Of course we mean that defensive war is allowed, but if all the nations keep their promise not to have an offensive war there will never be

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION
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a defensive war. So we are gathering from that vision strength and hope.

“What shall we do to help on this great vision of a world at peace, where people live together as friendly nations, as brothers one to another? In the first place, see that the honor of your nation is strictly kept. I ask you to note from the President down to the policeman on your beat whether those men are standing for honor—and, if they do not stand for honor, raise a cry that our nation may be honorable. . . . And, if we are to have no more war, we must put something in the place of war which will gather our youth together for the honor of our nation and in the interest of the rest of the world.”

As an example of how this might be done, Bishop Slattery pointed to the help to be obtained by training youth for public service, for the profession of teaching, and for the opportunities of the ministry.

The Rev. Henry K. Sherrill preached in Trinity Church on the morning of Armistice Day and in the evening Dr. Alfred Stearns of Phillips Academy, Andover, gave the address. This latter service was under the auspices of the Greater Boston Federation of Churches and a number of neighboring clergymen had part in it.

STATE CHURCH FEDERATION MEETS

The 25th annual meeting of the Massachusetts Federation of Churches met in Methuen last Tuesday. The Rev. Norman B. Nash was one of the speakers on the theme, Christ in the World Today. Among the recommendations adopted at the business meeting were the following: That there be Church observance of the Tercentenary of the Bay State in 1930; that there be a Church flag and a salute to it; that the federation support the principle of raising the school age to 16 years, and that it oppose the weakening or evasion of the 48-hour law; that there be a daily prayer for peace; that there be a study by the Churches of the Monroe Doctrine; and that the federation immediately ratify the multi-lateral treaties.

NEWS NOTES

The week of prayer for the Young Men's Christian Association has been observed in St. Paul's Cathedral during the past week at the daily noontime service. Short addresses have been given each day on the topics suggested by the association. Yesterday, the speaker was Darius A. Davis, national executive of the Y. M. C. A. for Europe, who has a remarkable achievement to his credit in France and the Balkans.

A series of noonday lectures in the crypt has been arranged by the department of adult education of St. Paul's Cathedral. The first lecture was given on Thursday when Professor Kenneth B. Murdock of the department of English, Harvard University, spoke on Increase Mather. On November 22d, Professor Francis B. Sayre of the Harvard Law School will speak on Creative Religion.

The Catholic Club of Massachusetts met in All Saints' Church, Dorchester, November 12th. A solemn High Mass of requiem for the repose of the souls of departed members was sung with the rector, Fr. Taber, as celebrant, Fr. Wylie as deacon, and Fr. Webster as sub-deacon. A luncheon followed and an address was given by the Rev. Frederic W. Fitts on the General Convention of 1928.

Work is going forward steadily on the addition to St. Peter's Church, Weston, where the Rev. John Higginson Cabot, Ph.D., is rector. The new part will pro-

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The following publications of Prayer Book Revision, 1925, require no change for use and can be furnished at reduced prices as follows:

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vide a chancel, sanctuary, sacristy, choir room, and an enlarged basement, which will be used for the usual purposes of a parish hall. Seating accommodation for one hundred additional people in the church itself will also be provided. These changes are being made at a cost of \$20,000. The enlarged building should be ready for use by Easter.

Dean Sturges has announced that the Rev. Charles Russell Peck, assistant at St. Paul's Cathedral, has been appointed vicar in recognition of his experience and devotion. He succeeds the Rev. John T. Dallas who was vicar for a short time before becoming Bishop of New Hampshire. Mr. Peck long has had connections with the cathedral, for he was confirmed there in 1910 by Bishop Lawrence.

Lewis B. Franklin will visit the diocese from November 18th to 23d, inclusive. The two opportunities for the public-at-large to hear Mr. Franklin will be tomorrow morning in St. Paul's Cathedral, and on Wednesday afternoon, when he will speak to the diocesan Church Service League in St. Paul's Cathedral crypt.

The completion of 50 years in the ministry and 15 years as suffragan bishop by Bishop Babcock will be fittingly observed on Monday by a celebration of the Holy Communion in Trinity Church, and a luncheon in the Copley Plaza Hotel. An active committee of clergymen has arranged the details of this gathering when many people will pay affectionate homage to our Suffragan Bishop.

ETHEL M. ROBERTS.

Bishop Murray Reviews Advance Work Program at Meeting of Chicago Churchmen

St. Elizabeth's to Celebrate Twenty-Fifth Anniversary—Catholic Club to Meet

The Living Church News Bureau
Chicago, November 16, 1928

AN APPEAL TO LIFT THE MATERIAL phase of the Church's program into the spiritual realm was made by the Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, speaking before 600 Churchmen at the Church Club dinner at the La Salle Hotel, Thursday night, November 15th.

In opening his address, Bishop Murray paid high tribute to Bishop Anderson and his General Convention sermon. The sermon, said Bishop Murray, struck such a keynote of unity that harmony prevailed throughout the convention, and that whatever success the Church has experienced during the past triennium, the whole Church has had a part in it.

"Today we have the deficit behind us," declared the Presiding Bishop. "As a result of the pay-as-you-go plan, which was inaugurated during the last triennium, we are on safe ground. We have kept the work of the Church going and will have a surplus of probably \$200,000 at the end of this year. When we begin operations on the new triennium, we will have a clean sheet.

"But what are we going to do in the new triennium? Are we going to repeat the cutting in the budget which has been necessary during the past three years? Are we going to just barely exist or are we going to really live?"

The Bishop reviewed the budget adopted at Washington and the advance work program for the triennium. He said the advance work budget of \$3,000,000 must be accomplished if the Church "is to realize the divine charge which is hers. We must go forward! We cannot stand still." He enjoined the men of the Church to take a larger part in the work of the Church, saying the women have always assumed their share of responsibility.

"Let us consider the program not as an obligation or a collection," continued Bishop Murray, "but as an opportunity. If the love of God took possession of the souls of men, there would be no problem of finances. Giving to the support of the Church is the highest expression of our love of God.

"As fathers and mothers, I know what is in your hearts when it comes to the love of your children. This love finds expres-

DR. G. H. THOMAS DECLINES ELECTION

[BY TELEGRAPH]

CHICAGO, November 19.—The Rev. Dr. George H. Thomas, in a letter addressed to the Presiding Bishop of the Church and made public today, has declined his election as Missionary Bishop of Wyoming.

sion above and beyond the mere necessities of life. The real joy comes in permitting them to enjoy some of the luxuries of life over and above the actual necessities.

"So do not contribute only the left over to the Church, but part of the whole substance of life. In referring to the budget here tonight, I have not had in mind the material side of the budget, but the spiritual. The spiritual must be placed above the material."

CALLS FOR UNITED EFFORT

Bishop Murray's final charge was for united effort.

"As we enter the new triennium," he said, "let us go forward. Let us assume an obligation of reconsecration of ourselves, our souls, our bodies, as the General Convention charged us to do. Let us not labor individually but collectively and cooperatively."

In his address, Bishop Anderson stressed the "respect for the minority" shown at General Convention, saying there was no attempt for victory over any group. He referred to the Articles of Religion, giving this as an example of the unity evidenced at Washington. The postponing of action on the Articles was not a victory for any "party" or faction, said the Bishop. He said he strongly favored dropping the Articles from the Prayer Book.

"The convention was genuinely a 'religious' convention," he continued. "This is shown by the fact that questions of the budget, of money, and Prayer Book revision occupied secondary places in the convention. Instead, Evangelism was the dominant note."

The Rev. Dr. George H. Thomas, dean of the Chicago deputation and Bishop-elect of Wyoming, also spoke, saying that the unity expressed in Washington was not forced, but was real and that the Church stands united today as never before in her history. "The Church is seeking peace and unity through a unity of

THE Church in General Convention officially recognizes and provides for Spiritual Healing.

AN outstanding feature of the General Convention at Washington was the recognition of Sacramental Healing. There follows a waxing interest in this phase of the Church's work, and to all can be recommended

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(Foreword by Bishop Lloyd)

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the spirit," he stated, "and through the sacrifice of trifles."

ANNIVERSARY OF ST. ELIZABETH'S, CHICAGO

St. Elizabeth's Church, Chicago, will begin a ten-day celebration of its twenty-fifth anniversary on November 18th. The opening service is to be in charge of laymen of the parish. Charles S. Elkington, lay reader, will read the sermon.

Thursday evening, November 22d, there will be a parish dinner and celebration, to which former members of the church are invited. Bishop Anderson will be the guest of honor and speaker. Sunday, November 25th, at 11 o'clock, will be a commemoration service, with the Rev. John Herbert Edwards of Highland Park as the preacher. Thanksgiving Day, November 29th, the closing service of the celebration will be held, with choral Eucharist in charge of the Rev. E. V. Griswold, priest-in-charge of St. Elizabeth's.

ALL SAINTS', RAVENSWOOD, REOPENS

All Saints' Church, Ravenswood, on Sunday, November 18th, will resume services in the parish church, after repairs made necessary by a destructive fire last May. The parish has recently completed a successful campaign for funds for the erection of a new \$150,000 plant which is

expected to be complete within three years. The Rev. F. E. Bernard is rector.

CATHOLIC CLUB TO MEET

The Catholic Club of Chicago will hold a meeting at Christ Church, Woodlawn, November 22d. Dinner will be served by the women of the parish. After dinner, there will be an instruction on the Holy Eucharist by the Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer. The preacher at the evening service will be the Rev. Edward S. White, rector of the Church of the Holy Communion, St. Louis, and formerly priest-in-charge of the Church of the Holy Apostles and St. Lawrence's Church, Libertyville. All Churchmen of the diocese are invited.

NORTHEASTERN DEANERY TO MEET AT BERWYN

The Northeastern Deanery will meet at St. Michael and All Angels' Church, Berwyn, on November 26th. Dr. M. B. Williams of the Church of the Incarnation, will read a paper, based on his recent studies at the University of Chicago. A missionary talk also will be given. The Rev. John Herbert Edwards of Highland Park will be the celebrant and preside at the sessions.

At the Church of the Nativity, Brooklyn, Brig. Gen. Sydney Grant made an address at a special service in the evening. The national airs of the five principal Allied nations were played. The congregation came to the altar and each one laid a flower there in remembrance. Holy Communion was then celebrated. The flowers were distributed to hospitals next day.

60TH ANNIVERSARY OF ST. JAMES', BROOKLYN

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Trinity Parish, Portland, Refuses Merger to Create Oregon Cathedral

Rejects Proposed Plan for Union
With St. Stephen's—Dr. Morrison
to Retire

The Living Church News Bureau
Portland, November 9, 1928

PLANS TO CONSOLIDATE TRINITY PARISH and St. Stephen's Pro-cathedral, Portland, and to establish a cathedral at Trinity Church were rejected last night at a formal meeting of Trinity congregation at the parish house. The vote was decisive.

The congregation voted to provide a monthly retirement compensation of \$200 for the Rev. Dr. A. A. Morrison, rector of Trinity Church for 29 years, and authorized the wardens and vestry to find a young man as successor to Dr. Morrison. Upon retirement Dr. Morrison will be nominated rector emeritus.

CONSOLIDATION PLAN DEFEATED

The original plan for consolidation, evolved by agreement of the Rt. Rev. Walter Taylor Sumner, D.D., Bishop of Oregon, Dr. Morrison, the Very Rev. Horace M. Ramsey, D.D., dean of the pro-cathedral, the chapter of the pro-cathedral, and the vestry of Trinity Church, was defeated on the first vote.

James B. Kerr then offered an alternative resolution favoring consolidation provided a plan agreeable to both parishes could be worked out. This proposal lost by a few votes. The resolution which finally met favor with Trinity congregation was presented by Judge J. Hunt Hendrickson.

In a preliminary speech, in which he put the matter before his congregation, Dr. Morrison explained that ill health made it impossible for him to continue longer as rector of Trinity parish. Many times during the past year, he said, it had been difficult for him to meet the demands of his position, "even of the Sunday morning service."

SUBSTITUTE MOTIONS MADE

A motion to accept the original plan was succeeded by a substitute motion by Mr. Kerr, which was succeeded by a second substitute motion by Judge Hendrickson. Because of confusion concerning the question before the house, all motions were withdrawn. They were put again in the same order and acted upon.

Almost no discussion took place upon the floor, since this phase of the matter was disposed of at an informal congregational meeting held last month.

Bishop Sumner, who has been attending General Convention, had not returned to the city last night.

LONG ISLAND NOTES

BROOKLYN, N. Y.—The tenth anniversary of the close of the World War was commemorated in Long Island churches on Armistice Day, November 11th. Many congregations stood in silence at the hour of 11. The manner of the commemoration, other than the silent interval, differed in various places.

The service used at St. George's, Flushing, seems to have been particularly effective. A special liturgical form was printed for the occasion. Instead of psalms, "promises of the prophets" concerning peace and righteousness were read antiphonally. Then followed the interval of silence. The flags of the fifteen nations which signed the Paris Peace Pact were assembled in the chancel, and the Preamble of the Pact was read. The congregation was then called upon to rise while the two articles of the treaty itself were read, and the congregation was asked "to pledge allegiance to their country in its pursuit of peace." Appropriate prayers were offered, "for the spiritual union of mankind," "for wisdom and courage to promote peace," and for those who laid down their lives in the Great War. The preacher was the Rev. Murray Bartlett, DD., president of Hobart College.

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Brooklyn, commemorated the 60th anniversary of the founding of the parish. Besides the rector, the Rev. W. Jusserand de Forest, there were in the chancel the Rt. Rev. James Craik Morris, D.D., Bishop of the Canal Zone, who was curate in St. James' Church, 1898-1901; and several clergymen of the neighborhood. The Rev. George P. Atwater, D.D., rector of Grace Church, Brooklyn Heights, preached. After the service there was a reception in the parish hall.

BISHOP CREIGHTON AT ST. ANN'S

At a dinner tendered by members of the vestry to the parishioners of St. Ann's Church, at which about 350 persons were present, Bishop Creighton of Mexico, formerly rector of this parish, made a fine address and was warmly greeted by his former parishioners. The present rector, the Rev. Samuel M. Dorrance, presided. The Hon. William C. Redfield presented and explained the budget of parochial expense for 1929, and this budget was unanimously ratified and approved.

CLERICUS OF QUEENS AND NASSAU

The Queens-Nassau Clericus met yesterday with the Rev. W. C. Charlton, rector of the Church of the Redeemer, Astoria. The Rev. George P. Atwater, D.D., read an interesting paper on Parish Problems.

CHAS. HENRY WEBB.

GEORGIA EXECUTIVE COUNCIL HAS BUSY FALL MEETING

SAVANNAH, GA.—Plans for joining with the diocese of Atlanta in conducting the Fort Valley High and Industrial School, situated in the diocese of Atlanta, were reported by the Bishop of Georgia at the fall meeting of the executive council of his diocese, held in Savannah, November 9th. Action on this was taken at the annual convention of the Georgia diocese, when the proposition of the Bishop of Atlanta was presented.

Bishop Reese stated at the Savannah meeting, Bishop Mikell had written that the board of trustees of the school had received with pleasure the decision of Georgia's convention, and that provision had been made in the by-laws to have an equal number of members on the board from each diocese. The representatives from the diocese of Georgia will be elected at the next diocesan convention.

The day preceding the meeting of the executive council, the six departments held their meetings and brought in their reports and recommendations the next day to the council. The department of missions reported all missions supplied. The department of religious education, among its other activities, brought in a report of the training school now being conducted in its diocesan headquarters in Savannah, which is receiving recognition outside of the diocese. A young woman from the diocese of North Carolina is receiving training, and three other applications for entrance have been received. The department reported a creditable exhibit at the General Convention, and that it is emphasizing adult study and teaching training throughout the diocese.

The department of social service will cooperate with the conference to be conducted in Savannah in February by the state department of public welfare, to which will be invited a representative from the department of social service of the National Council. The latter will have a place on the program, subject to confirmation by the department of public welfare.

The field department reported a successful missionary conference held in Savannah in the early fall, the visit to the diocese of the Rev. Arthur M. Sherman, D.D., of Wuchang, China, and the designation of Sunday, December 16th, as "Pay-Up Sunday." The publicity department reported that the *Church in Georgia* will be published monthly instead of bi-monthly as heretofore, with exception of the summer months. It also reported a plan to use the members of the department as a working force in trying to inaugurate publicity committees in every parish and organized mission in the diocese. The finance department reported a total objective of \$31,240 as the budget for 1929, \$12,000 of which is the quota from the National Council, this amount being an excess of \$1,200 over previous years.

The council passed a resolution pledging the amount of its quota to the National Council.

BETTER FAMILY RELATIONS URGED BY CHURCH INSTITUTE

CINCINNATI, OHIO—Better relations between parent and child will prevent much juvenile delinquency and dependency, and the Church can aid materially in establishing these better relations, it was proved at the Church Institute in Human Relations, conducted here November 13th, 14th, and 15th.

The institute was conducted by the department of social service, diocese of Southern Ohio, and was declared a big success. Excellent cooperation was extended from all religious forces in the city. Large audiences took part in the discussions each day.

In reaching a consensus for closer union between parent, teacher, and child, the principal topics of discussion the three days were: Parenthood and the Adolescent Child, address by Dr. Emerson H. North, director of Central Psychological Clinic, C.C.S.A.; Parenthood and the School Child, Miss M. Edith Campbell, director of vocation bureau, Cincinnati Board of Education, and Training for Parenthood, by Mrs. C. M. Lotspeich, principal of Lotspeich School.

The sessions were in charge of Dr. W. S. Keller, Cincinnati, the Rev. R. R. Phelps, Hillsboro, Ohio, and Eric W. Gibberd, Glendale, Ohio.

LAYMEN OF N. J. MEET IN WEEK-END CONFERENCE

TRENTON, N. J.—About twenty men of the diocese of New Jersey met for a week-end laymen's conference in St. Michael's Church and Trinity Church, here, November 9th to 11th, under the leadership of the Rev. Charles E. Kennedy, rector of Christ Church, South Amboy.

It was decided to hold two conferences a year, and also that the Bishop be advised of the availability of the members of this organization for the delivery of addresses.

On Saturday evening an open-air meeting was held on one of the main streets of Trenton. On Sunday the members of the conference conducted services in the various institutions in and near Trenton.

The laymen's conference was organized at a meeting held in May, 1928, as a group of volunteers for such work as is within their power. Many of the men are lay readers. Several members of the Church Army were present and took part in the discussions.

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FIRE RAZES GYMNASIUM OF ST. JOHN'S, DELAFIELD, WIS.

(Pictures on page 135)

DELAFIELD, WIS.—Fire of an undetermined origin completely destroyed Smythe Hall, the gymnasium of St. John's Military Academy, early Saturday morning, November 17th. The fire was discovered by the night watchman on his rounds, but had already gained such headway that the efforts of the firemen and cadets were of no avail.

With the same discipline displayed in their fire-drills, the cadets trained the academy's fire hose on the burning building, and when the Oconomowoc, Delafield, and Dousman fire departments arrived, they were battling the flames in orderly fashion. Equipment from Waukesha and Hartland skidded into the ditch, since a heavy two-day rain made roads dangerous for heavy fire apparatus, and did not reach the fire. The chief of the Waukesha department was injured when his car was struck by one of the fire trucks. The efforts of the other departments proved of no avail, for the structure with all the military equipment it housed was destroyed.

The gymnasium, which serves also as an armory, was 130 by 45 feet, two stories high. In addition to housing the military equipment and the academy store, it included some classrooms. The hall was built in 1911 at a cost of \$125,000. About \$20,000 worth of government equipment was destroyed and \$20,000 additional in school property burned. The loss was partially covered by insurance.

Reconstruction will begin at once according to the commandant, Col. Roy Farrand.

G.F.S. OF SECOND PROVINCE MEETS

TRENTON, N. J.—More than 150 were registered at the first regional conference of the Girls' Friendly Society of the dioceses of New York, Long Island, Newark, and New Jersey, which met in Trinity Church, Trenton, on Friday and Saturday, November 9th and 10th.

The conference opened with a luncheon at the Stacy-Trent hotel at which addresses were made by Bishop Matthews and Bishop Knight; Miss Margaret Lukens of Conshohocken, Pa., national president; Mrs. Prescott Lunt of Rochester, N. Y., provincial vice-president; and Mrs. Julius Pfau, national treasurer. Mrs. Morton S. Lewis of Elizabeth, diocesan president, presided.

Following the luncheon the opening meeting and conference for associates was held in the guild hall of Trinity Church, when the following subjects were considered: Service, Statement and Discussion of Problems, Leadership, and Program Planning. A members conference was held at the same time in one of the adjoining rooms.

At the festival service in the evening more than 200 members and associates of the G.F.S. marched in procession into the church, following the choir and clergy. After the presentation of the banners to the Bishop, the pledge to the Cross and the G.F.S. pledge were made, followed by the service, with Bishop Matthews preaching.

On Saturday morning there was a corporate Communion with Bishop Knight as celebrant. Assembly roll call followed at 10, after which the following subjects were discussed: Does the Friendly act as a real Force in the life of the girl

toward maintaining its standard of Moral Integrity? If not, why not? How can we place the spiritual first so that the G.F.S. will become a vital force in the world today?"

In the afternoon there was a general conference with Deaconess Mary C. West, national chairman of older members, presiding.

More than 150 were registered, and it was considered by all to have been a most successful and helpful meeting.

CHARLESTON CHURCH SCHOOL NORMAL BIG SUCCESS

CHARLESTON, S. C.—A normal training school for Church school teachers has been reestablished in Charleston, after several years without an attempted session.

The present school, which has now held two largely attended meetings, is under joint auspices of the diocesan department of religious education, and the local clericus. It meets once a month in each of the Charleston churches in turn.

The school offers in the first period, from 7 to 8 P.M., no less than seven of the standard teacher training courses leading to credit in the N.A.T.A. In the second period, 8 to 9 P.M., coaching classes are offered for all fourteen courses in Christian Nurture, each group meeting under the leadership of one who has previously taught the course.

There are eight parishes in Charleston, and all have been represented in the membership of this school.

MEMORIAL LIBRARY GIVEN TO CHRIST CHURCH, INDIANAPOLIS

INDIANAPOLIS, IND.—On Sunday morning, October 28th, at Christ Church, Indianapolis, a Margaret Ridgely Memorial Library of Religious Education was dedicated and opened in the new parish house. The library is a gift of Mrs. Josiah K. Lilly in memory of her sister, Margaret Ridgely, for many years one of the teachers in the Church school.

Several hundred books are already in place, and many others will be added in the near future. The selection of books is made with the advice of the National Department of Religious Education and various other religious leaders. Books of the highest possible standard are being obtained covering many fields of religious research; Bible study, the Church and its History, Missions, etc.; also the latest leading books on religion and science, religion and psychology, and religion and social relations.

Dr. Adelaide Case, assistant professor of Education at Teachers' College, Columbia University, representing the National Department of Religious Education, and the Rev. Floyd Van Keuren, rector of Christ Church, made the addresses at the service of dedication. The library, which will be open to the public for research and loan use, is in the heart of the active shopping and hotel district and will be a great contribution to the life of Indianapolis.

SYNOD OF SECOND PROVINCE TO MEET

GARDEN CITY, L. I.—It has been announced that the synod of the province of New York and New Jersey will meet in Garden City, on Tuesday, Wednesday, and Thursday, January 15, 16, and 17, 1929.

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**SOUTH CAROLINA PLANS
CONSECRATION OF NEW BISHOP**

CHARLESTON, S. C.—Church people of Charleston are looking forward eagerly to the consecration of the Rev. Albert S. Thomas as new Bishop of South Carolina, to occur in St. Michael's Church on St. Andrew's Day.

Unusual interest is taken in this service. It will be the first consecration of a bishop of the Episcopal Church to take place in this historic city, despite the fact that the Church was first planted here at the beginning of the colony, has maintained ever since one of the largest memberships in Charleston, and at the present time contains about three out of the eight thousand communicants in the diocese.

Chief consecrator will be the Most Rev. John G. Murray, D.D., Presiding Bishop, assisted by the Bishops of North Carolina and West Texas. The sermon will be preached by the Bishop of Mississippi and the presenters will be the Bishops of Upper South Carolina and Atlanta.

The congregation of St. Michael's Church, of which Mr. Thomas is rector, will give a dinner to the attending clergy and their wives, in honor of the new Bishop, immediately following the ceremony of consecration.

**ELECT NEW CHAPLAIN
FOR UNIVERSITY OF SOUTH**

SEWANEE, TENN.—The board of regents of the University of the South held its regular fall meeting in Sewanee, November 13th and 14th. The most important matter before it was the resignation of the chaplain, the Rev. Raimundo De Ovies, which was reluctantly and regretfully accepted. The board, after a careful canvass of the situation, then unanimously elected the Rev. Moultrie Guerry of Hagood, S. C., to fill the vacancy.

Mr. Guerry is an admirable choice. He is by birth and education a son of Sewanee. He is the son of the Rt. Rev. W. A. Guerry, D.D., late Bishop of South Carolina, who was for many years chaplain of the university prior to his elevation to the episcopate.

The board of regents paid a graceful compliment to W. B. Nauts, professor of Latin and senior member of the college faculty, by voting him a year's leave of absence for travel and rest. This action was taken without any request from Professor Naute and in recognition of his forty-five years of devoted service. Mr. Nauts is a graduate of the university. He has taken a prominent part in the work of the diocese and has represented it as a lay deputy in several General Conventions.

Leave of absence for six months was also granted the treasurer, Telfair Hodgson.

**THIEVES RANSACK HONOLULU
PARSONAGE**

GREEN BAY, WIS.—Thieves entering the parsonage in Honolulu of the Rev. Canon James F. Kieb, clerical delegate from Hawaii to the General Convention at Washington, thoroughly ransacked the building but left the safe untouched, it was revealed upon Canon Kieb's arrival here with Mrs. Kieb. He was notified of the robbery by cablegram. The Canon and Mrs. Kieb have both been confined to the continent by severe colds, but expect to leave San Francisco for Hawaii, November 22d.

The Happy Day



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Many of the biggest employers of labor are themselves employees and do not own the companies they manage. These men have learned that officers as well as men in the ranks do better work if they know that years of loyal service will be amply rewarded. Stockholders expect dividends. Employees expect good wages. In wise management there is a fair and just division of earnings that must

be preserved in a delicate balance. Not all of the yearly earnings may safely be paid out in dividends and pay checks.

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Big business recognizes that it is good business to establish the independence of faithful workers in their later years. By planning together for their mutual advantage, employers and employees can build a sound Retirement Plan based on earnings and savings that will provide a regular, definite income for life.

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have to be revised or completely abandoned.

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Business has welcomed the development of modern pension plans which have made possible retirement with a fixed income. While, in the past, many privately owned businesses have provided quietly for the needs of retired employees, scientific pension systems are a comparatively new development.

Some of the earlier plans, dictated more by good intentions than by sound financing, are so hopelessly involved that they will

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GEORGIA TO OBSERVE CANVASS DAY AS "LOYALTY SUNDAY"

SAVANNAH, GA.—Following a plan adopted at a conference conducted by the field department held here in the early fall, the diocese of Georgia will observe the day of the Every Member Canvass as "Loyalty Sunday." The canvass will be held between November 25th and December 9th.

The plan was suggested and outlined by the parish chairman of St. John's Church, Savannah, Rev. W. A. Jonnard, rector, as used in that parish, and calls for a service of consecration on that day.

Instead of having the canvassers visit the parishioners on the day of the canvass, the visits will be paid in anticipation of that Sunday to urge every member's attendance at church on that day. They will be asked to bring a signed pledge card or be prepared to sign one during the service, and to have the cards offered up on the altar as a real offering. A follow-up will be made upon those prevented from attending the service. The Bishop has urged that this service be a celebration of the Holy Communion, and his request will be followed in many instances.

MEMORIAL TO BISHOP COLEMAN AT WILMINGTON, DEL.

WILMINGTON, DEL.—The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, laid the cornerstone of the new Calvary Church, in process of erection at Fourth and Rodney streets, Wilmington, on Sunday afternoon, November 4th.

The address was given by the Rev. Dr. Frederick M. Kirkus, rector of Trinity Church in the same city. Other clergy who participated in the service were the rector of the parish, the Rev. Dr. George C. Graham, the Rev. Joseph H. Earp, of Newcastle, the Rev. Frederick T. Ashton, of Greenville, the Rev. Edward H. Ford, of Wilmington, and the Rev. William Homewood, also of Wilmington.

Calvary Church, together with the parish house and rectory which have already been erected, are a memorial to the late Rt. Rev. Leighton Coleman, second Bishop of Delaware. The cost of the entire group will amount to about \$120,000. The lot on which the buildings are erected was secured partly from the sale of the old Calvary Church and partly from a gift from the executive council of the diocese.

DIOCESE OF MILWAUKEE OPENS INTENSIVE CAMPAIGN

MILWAUKEE—The combined every-member canvass and \$250,000 diocesan building and endowment fund campaign was launched Thursday evening, November 15th, by a diocesan-wide dinner of workers and canvassers.

In the city of Milwaukee the several parishes and missions combined their efforts and about 200 men and women attended a dinner and meeting at the Pfister Hotel. Speeches were made by Bishop Webb, Bishop Ivins, and others. Olof Gates, general director of the campaign, gave instructions to all workers. Initial gifts totaling \$33,000 were announced by Mr. Gates.

The first report luncheon was held Monday, November 19th, at which time the total was \$40,516.00, exclusive of several initial gifts to be announced later. This report included only the parishes in the city of Milwaukee, two in Racine, and one in Kenosha.

CLERGY OF UPPER SOUTH CAROLINA MEET

COLUMBIA, S. C.—Clergy of the Columbia and Greenville convocations, comprising the whole diocese of Upper South Carolina, held a joint meeting at the Church of the Good Shepherd, November 7th and 8th. The first day was devoted to a retreat, conducted by the Rev. Malcolm S. Taylor, rector of Christ Church, Greenville. He took for his starting point the words, "Repent ye, for the kingdom of heaven is at hand," and followed by speaking in his three addresses on repentance, faith, and obedience. The retreat closed with a celebration of the Holy Communion on the morning of November 8th.

The remainder of the meeting was taken up by a consideration of the Church's program. The conferences were led by the Rev. Henry D. Phillips, D.D., rector of Trinity Church, Columbia, who acted at the request of the field department of the National Church and the Bishop of the diocese. He gave helpful information on the work of the National Church and the diocese. He urged especially that emphasis be placed on the work to be done rather than on the amount of money to be raised.

At short business sessions the following elections resulted:

Columbia convocation: Dean, the Rev. L. N. Taylor, Columbia; secretary-treasurer, the Rev. A. E. Evison; members of executive council of the diocese, the Hon. R. I. Manning and Mrs. J. R. Cain.

Greenville convocation: Dean, the Rev. A. R. Mitchell, Greenville; secretary-treasurer, the Rev. R. C. Topping; members of executive council of the diocese, Dr. T. C. Stone and Mrs. Alexander Long.

EDGAR GUEST SPEAKS AT PARISH ANNIVERSARY

HIGHLAND PARK, MICH.—Edgar A. Guest, famous poet, and the Rt. Rev. Herman Page, D.D., were speakers at the twentieth anniversary banquet of St. Alban's parish. The Detroit Male Quartet also took part.

Gifts to the church of a memorial pulpit by Mrs. H. W. Seamans and Mrs. Anna Dollison, and carved oak chancel panels by Robert R. Dease, in memory of his wife, were announced by the rector, the Rev. M. S. Kanaga.

St. Alban's was founded by the Rt. Rev. W. F. Faber, D.D., Bishop of Montana, but then rector of St. John's Church, Detroit. With the expansion of Highland Park, its congregation has grown from 38 to over 500.

ENDOWS PRIVATE ROOM IN BUFFALO HOSPITAL

BATH, N. Y.—Mrs. Edward Stevens Warren, life-long member of St. Paul's Church, Buffalo, recently endowed a private room at the Clifton Memorial Corridor of the Buffalo General Hospital, in memory of her husband. For many years Mr. Warren was treasurer of the parish, and was a vestry member at the time of his death. Upon terms of the agreement between hospital authorities and Mrs. Warren, after her death and that of her son, the rector of St. Paul's and his successors have the right to nominate for the use of the room the members of their own families, the assistant clergy of the parish, and clergy members.

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CHURCH ARMY TAKES ACTIVE PART IN CONVENTION

BATH, N. Y.—The Church Army was represented at the General Convention at Washington this year by Capt. B. F. Mountford, director of work in the United States; Capt. T. Greenford, assistant director; Capt. W. Jarvis, evangelist in charge of Church Army Training Camp and center, and Capt. C. J. Atkinson, candidates' secretary. The exhibits and publications were at room 20 of the D. A. R. building.

These evangelists took care of the overflow meeting in the cathedral outdoor amphitheater during the corporate Communion of the Woman's Auxiliary, and the Thank Offering.

The Sixth Caravan is much in evidence since the convention. It was in charge of Captain Hurworth and was the gift of the Woman's Auxiliary in East Carolina for the Church Army's work in that diocese.

Under the auspices of the National Commission on Evangelism, the Church Army conducted, during the convention, a "specimen" outdoor service that clergy and others might judge this form of evangelism.

On St. Luke's Day the Church Army and friends held a dinner at the Hotel Hamilton. Bishop Remington of East Oregon was toastmaster and the speakers included Bishop Slattery, Bishop Ingle, Bishop Darst, Mr. Samuel Thorne, president of the Church Army, and Capt. Mountford.

ANNIVERSARY OF CHURCH AT CHAMPAIGN, ILL.

CHAMPAIGN, ILL.—Beginning Sunday, November 25th, and lasting three days, Emmanuel Memorial Church, Champaign, will celebrate its fiftieth anniversary. For this occasion the interior of the church has been redecorated, forty new pews and choir stalls have been installed, and a new memorial reredos has been placed in the chapel.

The Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, and a former rector of the parish, will preach the sermon on Sunday morning, and in the evening the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, will preach. The Bishop of the diocese, the Rt. Rev. John Chanler White, D.D., will bless the several memorials.

On Monday afternoon there will be a musical and afternoon tea for the women of the parish and their friends at which Bishop Fawcett and Bishop White will speak. On Tuesday evening there will be a parish banquet. The speakers are to be the Rev. Dr. George P. Hoster of Champaign, the Rev. H. L. Miller, rector of the parish, and the Rev. Howard E. Ganster of Waukegan, Ill.

LOYALTY PLEDGED TO BISHOP STEVENS

LOS ANGELES—As their first act of united devotion to the Rt. Rev. W. Bertrand Stevens, D.D., who recently became Bishop of Los Angeles, members of the convocation of Los Angeles gathered on November 13th for a brilliant "loyalty luncheon." Six hundred Churchmen overflowed the large ball room of Hotel Alexandria in a hearty expression of devoted cooperation.

The principal theme was loyalty to the new Diocesan as expressed in a wholehearted support of the general Church program. The speakers were the Very Rev.

Edwin S. Lane, dean of Trinity Cathedral, Phoenix, and Dr. W. B. Pettus, president of the North China Language School, Peking. The latter paid high tribute to the work of the American Church Mission in China, particularly in the medical and educational fields.

On behalf of the various diocesan institutions, the Rev. George Davidson, D.D., presented to Bishop Stevens a handsome, carved leather sermon-case. In response Bishop Stevens uttered a strong challenge to his people to rise to the great opportunity for expansion of the Church offered in Southern California.

"MASSING OF THE FLAGS" IN MILWAUKEE

MILWAUKEE—A service of "Massing of the Flags" was held in St. Paul's Church, Milwaukee, on Armistice Day, to which the members of other religious bodies, patriotic societies, and service men's organizations were invited. The crowd taxed the capacity of the church, and many were turned away.

The Rev. Holmes Whitmore, rector of St. Paul's, conducted the service. The Rev. Dr. Howard A. Johnston, pastor of Emmanuel Presbyterian Church, read the lesson. Col. Roy Farrand, commandant of St. John's Military Academy, Delafield, delivered an address. Music was provided by the military academy band and the church choir.

"America is permeated today with organized effort, the object of which is the breakdown of patriotism, the reduction of the national defense to zero, and the preparing of public opinion for the overthrow of the established form of government and the erection of a soviet government in its stead," Col. Farrand declared in his address, appealing for a program of adequate national preparedness.

"When successful leaders of the World War tell us that proper preparation and training would have lessened the casualties of the last war by hundreds of thousands, we are inclined to discount the wild stories of the menace of military training. We believe, you and I, that this America of ours is still worth fighting for, and if the time ever comes when our boys are not inspired with that idea, then God help our country. She will have passed into the twilight of nations."

SON OF CALIFORNIA PRIEST LOST AT SEA

NEW YORK—Among the victims of the ill-fated liner *Vestris*, which sank 300 miles off Hampton Roads, Va., last week, were Mr. and Mrs. Alfred Fletcher of San Francisco, according to Associated Press reports. Mr. Fletcher was a son of the Rev. Alfred Fletcher, retired priest of the diocese of Los Angeles. He was a foreign trade expert, and was on his way to Buenos Aires to assume charge of the South American sales force of the Caterpillar Tractor Co.

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NEW YORK—The American Bible Society is publishing for the blind the first inter-point edition of the Standard Revised Version of the Old Testament in Revised Braille, Grade 1½. There will be fifteen volumes in the new standard size, 11 x 11 inches. Society is also supplying its present edition of the small volume of Scripture passages, designated by the blind as their pocket Bible, at reduced prices.

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"DISTINGUISHED SERVICE CROSSES" GIVEN BY CHURCH

HOBOKEN, N. J.—The seventy-fifth anniversary of Trinity Church, the Ven. Malcolm A. Shipley, B.D., rector, was marked by special services, October 28th, when Bishop Stearly preached, and by several other events of interest.

As a reward for faithful service several people were given "distinguished service crosses" at a parish gathering on the evening of October 31st. Archdeacon Shipley, rector of Trinity Church for sixteen years, received \$100 in gold from several organizations of the parish.

STUDENTS DICTATE USE OF OFFERINGS

SOUTH ORANGE, N. J.—As training for later life, pupils of St. Andrew's Church school, the Rev. F. Creswick Todd, rector, have the privilege of determining to what use their offerings shall be put. From time to time they vote portions of the money thus raised to whatever charitable or missionary purposes appeal to them.

AMONG THE MAGAZINES

THE OCTOBER number of the *American Church Monthly* is an unusually interesting one. Three leaders write to explain the groups in the Church with which they are identified. Dr. Floyd Tomkins sums up "the Evangelical Position" and believes the Church may well "welcome any method or ritual or any higher or lower criticism whereby men may be drawn to Christ, to faith, and to holiness of living." The Rev. Alfred Newbery of Chicago answers the question What is a Catholic? The Rev. Angus Dun of the Cambridge School in an article on What the Liberal Party Stands For, says that "for the mere being of the Church" the Evangelical and Catholic groups are more essential than the Liberal party. "They are the bearers and conservers of the positive religious content." Therefore, perhaps "the greatest hope is in liberal Evangelicalism and liberal Catholicism." Dr. Barry, discussing On Getting Back to the Teaching of Christ, says many mean by that phrase "that there is some teaching that can be detached from the person of the teacher, some simple morality that does not raise any dogmatic questions. But there is no such teaching in the New Testament." Dr. W. J. Sparrow Simpson writes a valuable summary of The Conversations at Malines and the Rev. Ernest Pugh of Somerville, N. J., deplors the addition to our canons of Canon 36 (which allows a clergyman of the Church to renounce the ministry) as "theologically wrong, without valid precedent, and vicious in its implications." The Rev. Dr. St. George of Nashotah contributes an article on Prayer Book Revision in the General Convention and the Rev. W. H. Dunphy, also of Nashotah, one on the Thirty-nine Articles.

A GREAT missionary died in Zululand last year, Archdeacon Johnson, who had worked there since 1879. There were no Christians, where he began, and there came to be many thousand during his lifetime. Aided by the S. P. C. K., he built more than forty churches. A fearless single-hearted man, whose whole soul was in his work. He was both priest and doctor, and though he was seventy-eight, his death was the result not of overwork but of blood-poisoning caused by extracting the teeth of a diseased native.

† Necrology †

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

LISTON J. ORUM, O.H.C., PRIEST

WEST PARK, N. Y.—The Rev. Liston Joseph Orum, O.H.C., chaplain of St. Andrew's School, St. Andrews, Tenn., died at Holy Cross Monastery here Tuesday morning, November 20th, following an illness of some weeks.

Liston Joseph Orum was born September 5, 1892, at Bryan, Tex. He came into the Church in 1912 and was confirmed by the late Bishop Beckwith of Alabama. Shortly afterward he entered the novitiate at Holy Cross, taking his vows as a Religious on September 14, 1916. He was ordained deacon by Bishop Gailor on December 19, 1918, in the chapel of St. Andrew's School, St. Andrews, Tenn., and was advanced to the priesthood in the same place by the late Bishop Troy Beatty on September 19, 1920. The greater part of his ministry was given to the work among the people of the southern mountain. More recently he returned to Holy Cross and was engaged in mission preaching and as director of the Confraternity of the Love of God.

The funeral was held on Thursday, November 22d, in the Chapel at Holy Cross, and interment made in the monastery garden. The prayers of the friends of the order are asked by the Father Superior for the happy repose of this, the first member of the community to pass beyond the veil.

NEWS IN BRIEF

ALBANY—The Rev. Louis Van Ess, who for more than two years has been secretary of religious education in the diocese of Albany, has resigned that office effective January 1st. Mr. Van Ess has accepted the rectorship of St. John's Church, Massena, N. Y., where he began his work the first Sunday in November.

ARKANSAS—A debt of \$3,000, over the Negro Industrial School at Forest City, has been paid through efforts of Bishop James R. Winchester, who spent part of the summer in a campaign for funds, most of which were raised outside the state.—Plans are being made to conduct the Annual Canvass in this diocese, Sunday, November 25th.—Bishop Demby, who is caring for Negro work in Texas, New Mexico, Oklahoma, Missouri, Kansas, and Arkansas, including nearly 1,850,000 colored people, is badly in need of funds to extend his work.—Six hundred dollars was added to the annual salary of Dean Williamson of Trinity Cathedral, Little Rock, at a recent meeting of the church chapter. The new Möller organ will be installed within the next month.—Contract is expected to be let soon for a new parish house for Christ's Church, Little Rock.—All churches of Camden will participate in a Union Thanksgiving service, Thanksgiving Day, in the Baptist Church.

FOND DU LAC—A handsome Sheffield plate incense boat and a spoon of silvered brass from England have been given to Grace Church, Sheboygan.—Miss Barbara Schrier, a communicant of Grace Church, Sheboygan, and Girl Scout executive of the city, who died recently, left \$500 to the Church school and a like amount to the Girl Scouts. The parish lost another faithful communicant in the death of Mrs. V. J. Luin. She bequeathed the endowment fund \$1,000.

HARRISBURG—By unsolicited subscriptions the parishioners of St. Stephen's Church, Harrisburg, the Rev. Dr. Oscar F. R. Treder, rector, made a gift to the church on the anniversary of the death of the late rector of the parish, the Rev. Rollin A. Sawyer. It consisted of a large alms bason and four others of smaller size for the reception of the alms at the church services. The basons are of sterling silver.—By the will of the late William Donaldson, for many years vestryman of St. Stephen's parish, Harrisburg, an annuity

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of \$500 is given to the parish for the support of the church choir.—At Blossburg an attractive porch has been added to the west front of St. Luke's Church. It was paid for by St. Luke's Guild, one of the most active organizations in the diocese.—Deaconess Eliza A. Christman, who resigned recently after more than thirty years' service as deaconess in Christ Church, Williamsport, was trained by the Rev. Dr. E. H. Eckel of Fort Worth, Tex., and formerly rector of Christ Church, and not by St. Faith's School as erroneously stated in THE LIVING CHURCH of November 10th.—The meeting of the northern archdeaconry of the diocese was held in St. Luke's Church, Blossburg, on November 2d. The Holy Communion was celebrated by the vicar of the parish, the Rev. H. H. Gillies. The business meeting which followed showed considerable progress being made in the missions of the archdeaconry. At the evening service Bishop Darlington was the preacher.

HARRISBURG—The autumn meeting of the archdeaconry of Harrisburg was held in St. Andrew's Church, Harrisburg, the Rev. Hollis W. Colwell, rector, on Tuesday, October 30th. Bishop Darlington, Archdeacon Atkins, and the Rev. Archibald M. Judd, deputies to General Convention, gave a report of the activities of the convention. A new constitution and rule of order for future meetings of the archdeaconry was tentatively adopted. The autumn meeting of the Woman's Auxillary of the archdeaconry of Harrisburg was held in St. Luke's Church, Mount Joy, on the Eve of All Saints'. The speakers were Bishop Darlington, Bishop Campbell of Liberia, and Mrs. Celeb S. Brinton of Carlisle. Reports were given by Mrs. William Rote of Lancaster, and Mrs. J. H. Helges, of York. A feature of the meeting was an Officers Conference, Mrs. John Weimer, leader.

HARRISBURG—A new organization has been formed in St. John's parish, Carlisle, the Rev. Harry D. Viets, rector. It is named the Guild of the Blessed Virgin, and its sole object is intercession for the spiritual welfare of the parish. Members obligate themselves to say the guild prayer daily, and to further with their intercession all spiritual work undertaken for the conversion of souls.

HONOLULU—During a temporary vacancy in the pastorate of the Foreign Community Church, Hilo, the Rev. Thomas B. McClement, priest-in-charge of the Church of the Holy Apostles, Hilo, has been ministering to the congregation of that church as well as his own.

INDIANAPOLIS—The House of Churchwomen of the diocese, representing all the women's work of the diocese, is holding its annual series of district meetings during the month of November. These meetings, held this year at Muncie, Lafayette, New Harmony, and Bedford, attract many women workers of the diocese and serve as the clearing house for women's work between the annual meetings held in January of each year.—The Rev. F. G. Deis, secretary of the Field Department of the National Council, is spending nine days during November in the diocese with conferences at the Cathedral and Christ Church, Indianapolis; Trinity Church, Anderson; St. John's Church, Lafayette; St. Paul's Church, Evansville; and St. Stephen's Church, Terre Haute.—Dr. Adelaide Case, assistant professor of education, Teachers College, Columbia University, has been holding two days of conferences on Religious Education at Christ Church, Indianapolis. A recent Sunday morning was given up to an intensive study of the school at work, and to the dedication of the Margaret Ridgely Memorial Library. Personal conferences with the teachers were scheduled for Sunday afternoon and all day Monday. On Monday evening about ninety officers and teachers of all the Church schools in Indianapolis united in a general conference at Christ Church, at which plans were made for regular interparochial teacher-training classes.

LOS ANGELES—On November 10th, Bishop Stevens appointed as his personal chaplain the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena. The latter thereupon resigned his position as diocesan master of ceremonies. To this post the Bishop then named the Rev. Edwin T. Lewis, rector of St. Matthias' Church, Whittier.—Armistice Day, November 12th, was observed by the Los Angeles Catholic Club with a solemn requiem Mass at St. Matthias' Church, Los Angeles.—St. Stephen's Church, Hollywood, having sold its old church site for \$150,000, will soon be able to start construction on its new church building.—Father Joseph, O.S.F., conducted a mission marked by large attendance at St. Matthias' Church, Los Angeles, November 1st to 11th.—By the will of the late Mrs. Phebe J. Taylor-Engle, Trinity Church, Redlands, will receive a be-

quest of \$10,000 to be used at the discretion of the vestry.—By invitation of officials of the Los Angeles Steamship Co., the Rev. Harold H. Kelley, superintendent of the Seamen's Church Institute, San Pedro, is acting as chaplain on the S.S. *City of Los Angeles* on its cruise around South America.

LOUISIANA—Grace Church, Hammond, the Rev. George F. Wharton, rector, has received three alms basins of solid lacquered brass, the gift of Hatton Henkel, in memory of five members of his family. The large receiving basin is in memory of William Edward and Louisa Hatton Henkle, Mr. Henkle's parents; one of the small ones in memory of his sister, Sarah Glazebrook Mott, and Claude Jerome Mott, her son; and the remaining one in memory of his first wife, Margaret Watson Henkel. The memorial is given in loving appreciation of their lives and service to their Master.

MAINE—The Rev. William Rice, vicar of St. Andrew's Church, Millinocket, recently gave an illustrated astronomical lecture, *A Trip to Other Worlds*, at the Millinocket armory, under the auspices of the ladies' guild. The lantern slides were kindly lent by the Harvard University Observatory.

MILWAUKEE—The Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, celebrated the forty-second anniversary of his ordination to the priesthood on November 10th.

MONTANA—Various problems and phases of Church work were discussed and fellowship enjoyed at a conference of the clergy of the central portion of the diocese, held in the parish of the Incarnation, Great Falls, Mont., November 13th. The Rev. E. R. Todd, rector, was host. Evening Prayer, the first service, was conducted at the bed-side of the Rev. J. N. Chesnut, who has been ill for several months. A meditation was given in the evening by the Rev. George Hirst of Lewistown, and another, Wednesday morning, by the Rev. H. H. Daniels of Helena. Holy Communion was celebrated by the Rev. L. H. Young of Great Falls.—Bishop Faber is recovering from his recent operation, visiting with friends in the state of Washington.

NEBRASKA—The Rev. George St. George Tyner, S.T.D., "artist missionary," will open a three weeks' mission in St. Paul's Church, Omaha, November 25th. He has painted a new series of pictures and will use them in the services.

NEWARK—During an evening service in October, at St. Paul's Church, Paterson, the Rev. Dr. D. Stuart Hamilton, rector, an unusual selection of hymns was used, there being one from each of the following sources: Jewish, Unitarian, Presbyterian, Baptist, Methodist, Church of England, Episcopal, Roman Catholic, Congregational, Lutheran, Quaker, and Universalist. The object was to bring out the thought of Christian unity.

NEWARK—Following the visitation evangelism campaign, conducted in Paterson this fall, some of the churches have added appreciably to their membership and others will soon do so. Eleven hundred people signed decision cards.—St. Peter's Church, Clifton, the Rev. W. Henderson Watts, rector, has adopted an interesting program in preparation for its Every Member Canvass. Special preachers are delivering the sermons on each of several Sundays, including the morning of the canvass. They include the Ven. Henry M. Ladd, Archdeacon of Paterson; the Rev. John Goodridge Martin, superintendent of the Hospital of St. Barnabas, Newark, and the Rev. Harrison W. Foreman, who is connected with the National Council in the capacity of secretary for rural work.—On the evening of Armistice Day a joint service of the churches of Ridgewood and the American Legion was held, with Hamilton Holt, formerly editor of the *Independent*, as the principal speaker. Two local clergymen participated in the program, the Rev. Albert G. Butzer, of the Presbyterian Church, who delivered the invocation, and the Rev. Father Edward F. Kirk, rector of Mount Carmel Roman Catholic Church, Ridgewood, who pronounced the benediction.

NEWARK—St. Stephen's Church, Milburn, the Rev. Hugh W. Dickinson, rector, was reopened on September 30th, after being closed for the summer for complete renovation. This interior renovation is the outcome of the church's seventy-fifth anniversary which was celebrated last May, when the church closed. There are many new and interesting memorials in the renovated church.

NORTHERN INDIANA—The second monthly meeting of the Church School Institute of the South Bend district was held at Howe, Ind., Sunday afternoon, November 11th. Dress parade at Howe Military Academy was witnessed by members of the institute, who then went into a

business session followed by a talk on *The Life of Our Lord* given by the Rev. Lawrence C. Ferguson, rector of St. James', South Bend.

NEW YORK—The Very Rev. William Hamilton Nes, dean of Christ Church Cathedral, New Orleans, conducted a mission at the Church of the Ascension, West New Brighton, during the week of November 12th. The rector of Ascension, the Rev. Warren A. Seager, reports that the results of the mission have been highly gratifying.

PHILIPPINE ISLANDS—The Rev. F. C. Benson Belliss, rector of the cathedral parish of St.

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Mary and St. John, Manila, and president of the council of advice of the missionary district of the Philippine Islands, was married on October 16th to Miss Ruth Vaughan Keeley, formerly principal of Easter School, Baguio. The ceremony was performed by the Rev. George C. Bartter, rector of the Church of the Resurrection, Baguio. After a fortnight in Hongkong, the Rev. Mr. and Mrs. Belliss will be at home at the cathedral rectory, 542 San Luis, Manila.

PITTSBURGH—Plans have been completed and accepted for a new parish house for St. Thomas' mission, Sandy Creek, to be erected in Rosedale. The project was made possible through efforts of the Rev. Dr. L. N. Tucker, rector of St. James' Memorial Church, of Pittsburgh.—The diocesan assembly meeting of the Brotherhood of St. Andrew met at St. Stephen's Church, McKeesport, November 10th.

PITTSBURGH—The clergy, wardens, and chairmen of parish finance committees of the diocese met with the Bishop and diocesan council at the William Penn Hotel, November 9th, to discuss the plans of the diocesan Every Member Canvass. The principal speaker at the dinner was the Rev. Dr. Elmer N. Schmuck, representing the National Council.—The Rev. C. A. Sutton, rector of St. Matthew's Church, Homestead, is confined in the Homestead Hospital, having sustained injuries while motoring.

SOUTHERN VIRGINIA—The Rev. Dr. E. C. Young, vicar of the Phillips Brooks Memorial Chapel, Philadelphia, has been conducting a parochial preaching mission at St. Cyprian's Church, Hampton, the Rev. E. H. Hamilton, priest-in-charge. The services began on Sunday morning, November 11th.

VIRGINIA—St. Stephen's Church, Culpeper, in St. Mark's parish, received the gift of a memorial window to the Rev. James Gibbon Minnegerode, D.D., a former rector, and was dedicated on Sunday, November 4th. The rector, the Rev. Kensey J. Hammond, D.D., preached the sermon.

St. Stephen's Church has been thoroughly repaired during the past summer; the walls inside and out were painted, and a new furnace placed in an enlarged cellar.

WESTERN NEW YORK—The Rev. Wyatt Brown, D.D., rector-elect of Cathedral Church of St. Paul, Buffalo, will begin his work in that city, December 1st. He was a speaker at the cathedral in 1927.—The Rev. Charles A. Jessup, D.D., who has been at St. Paul's for fourteen years, will become rector emeritus. He will live in Buffalo and continue his work in the diocese and the Church at large.—Address of the Rev. S. W. Sundin, of the staff of the Buffalo Church Extension Society, is 269 Comstock Ave., Buffalo, N. Y.—The Rev. N. B. Godfrey, deacon, has become a member of the staff of Church of the Good Shepherd, Buffalo, taking the place of the Rev. Raymond Kurtz, who, for reasons of ill health, will spend the winter outside the diocese.—The Rev. John V. Ashworth has been added to the staff of the Church Extension Society, Rochester.

TWO BOOK REVIEWS of exceptional interest are in *The Church Overseas* for July. One is a review of *China and England*, by Prof. W. E. Soothill of Oxford, recently exchange professor at Columbia. The other describes the famous *San Min Chu I*, Sun Yat-sen's Three People Principles (nationalism, democracy, and social welfare). Articles and reviews and world-wide missionary news make the quarterly issues of *The Church Overseas* of interest and value. It is published for the Missionary Council of the Church Assembly (Church of England), at Church House, Westminster, S.W. 1, London. One shilling a copy.

THE CHINESE Board of Missions at the Chinese General Synod appointed a committee of two bishops and two archdeacons which illustrates a peculiar difficulty of the Chinese Church, for each of the four committee members speaks a different language, i.e., the dialects of Fukien, Chekiang, and Canton, and Hankow Mandarin. Bishop Norris says, "Archie Tsen (the presiding officer) hoped for immediate action by this babel committee, and writes that he is very disappointed!"

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