



The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, OCTOBER 15, 1927

No. 24

Social Aspects of Confession

EDITORIAL

The Church and the New World Order

REV. FREDERICK LYNCH, D.D.

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Established 1878

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Published by the MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

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DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

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EDITORIALS & COMMENTS

Social Aspects of Confession

HOW did they ever stand it? That is a question that surges up in our minds in regard to all manner of things to which people of past ages submitted. Abandoned customs generally appear intolerable. And in the history of Church customs this seems to be as true as in any other realm. In early times, as we view them, a Christian had much to endure: long fasts, long sermons (the congregation standing!), long controversies over difficult questions, long pilgrimages on foot, when merely going to Mass was for some almost a pilgrimage—many hard ways in the practice of religion.

And one of the hardest ways—naturally it would be—was the way of seeking absolution for grievous sin. In the age of the fathers, this was in the hands of the bishop. He or his representative heard the confession. Then came a period of penance, in some regions elaborately regulated according to the kind and degree of sin, with well-marked stages of advance, from an abject position outside the church door, when one could only beg for the prayers of the faithful as they entered, on through stages nearer and nearer to the sanctuary, until, after perhaps years, perhaps a lifetime, of this public penance, the bishop laid his hand upon the penitent's head and pronounced him restored to the privilege of Holy Communion. The only sins dealt with in this solemn way were heinous, often notorious, offenses; so that even though the confession itself was private, and the sin might not be generally known, everybody would be aware that a person doing public penance had been guilty of something very bad. If any person had once gone through this ordeal of restoration, he could never be ordained, and he could never go through penance again. If he sinned grievously again, he could only be treated as excommunicate, with the hope that God's extraordinary grace would somehow have its way with him: the Church did not believe itself authorized to give more than one absolution after baptism. Hence a great many lax persons postponed baptism until they could receive it on their death-bed, and many who had sinned after baptism likewise delayed their confession until they believed themselves to be near death, in which case absolution was given without much, if any, of the regular procedure of penance. The great majority of ordinary faithful Christians never went to confession at all.

It is hard for us to understand how the Church man-

aged to get anybody ever to submit, even once, to such drastic treatment. It called for a real belief, and if not necessarily a real contrition, at least a real fear of God and dread of doom.

There were always other confessions, besides this imposing institution of public penance. St. Ambrose and St. Augustine doubtless never went to confession after they were baptized—that is, never underwent the public formal penance. Faithful and devout souls did not. But it is equally beyond a doubt that these saints and the devout generally made frequent confession of their frequent sins of thought, word, and deed. The monasteries put frequent confession into their rules, confession to one another, to the abbot, to some priest, but not the formidable, official, ancient confession to the bishop. And some sort of penance was imposed at these frequent confessions, but not the dire public penance through which a great sinner was reconciled to the Church. This newer mode of confession spread, it would appear, from the monasteries to the faithful generally, at first in Ireland and England in the great missionary days of the seventh and eighth centuries, and with comparative rapidity superseded the older system in the Church generally, including the East.

It was a great change. Penance and absolution, once in the hands of the bishop, became functions of the priest (though still under a certain episcopal control); instead of occurring at most once in a lifetime, it became frequent and periodic (in the thirteenth century a yearly confession was prescribed by canon law, and some saints of the Counter-reformation went to confession every day); instead of being confined to the most obviously "mortal" sins, it came to include all sins, however venial; and instead of being public, it became (despite indiscretions of transparent souls) private.

NOW each of these changes has considerable importance. The change in frequency of confession and gravity of sins confessed represents apparently some development in the Church's attitude to sin, which any of us can easily analyze for himself, and see, perhaps, elements both of gain and of loss in the change. But at the moment, we have an idea that there is something especially worth exploring in the change from public to private penance.

The abandonment of most of the publicity that characterized the earlier administration of penance was

just to that extent an abandonment of an "outward and visible sign," an external thing used or thing done, as a means whereby we receive the inward spiritual grace of absolution. We see no reason to doubt that, from first to last, the Church has administered penance on the basis that something visible was done, through which something invisible was given, according to the will of God expressed by our Lord Jesus Christ—in other words, on the sacramental basis. But in the early days the remission of sins was very plainly connected with public outward acts, while in the modern system the sacrament has "low visibility."

As a result of this loss in visibility, the scholastic theology has had to labor somewhat to find a "matter" for the sacrament of penance. The "form," or things *said*, could take care of itself still, but the "matter," or things used or done, was not so easy as it would have been if public penance had been preserved. Accordingly we are told of a "remote matter," consisting of sins that need forgiveness, and a "proximate matter," including contrition, confession, and satisfaction. But it can hardly be quite satisfactory to let a sin take a place in this sacrament corresponding to water, bread, or the laying on of hands, in other sacraments. A sin is hardly matter, in any ordinary sense, and hardly the sort of thing that one thinks of as being consecrated into a vehicle of grace. Contrition, again, is a disposition of the recipient of the sacrament; that has a place of its own, but it seems rather awkward to take it as a part of the matter of the sacrament. "Satisfaction," again, is generally not present when absolution is given (in the modern system): one is hardly disposed to count future actions as part of the matter of the sacrament. Theologians have debated on this question, with varying results.

Perhaps it will not be too rash for us to seek a less technical answer. It was clear in patristic times that when a Catholic sinned grievously and repented heartily, he and his bishop went through certain actions which were easily recognizable as signifying the restoration of a suspended member to the society that had cast him out. He who had been distinctly "on the outs" with his society was received again into full membership. Now it was the belief of Christians that reconciliation with this society, the visible Church, was the sign and means of reconciliation with God. The outward actions which restored the penitent to the visible Church—acts of the penitent and acts of the bishop—were clearly outward and visible signs of the penitence of the sinner and the forgiveness of God.

We have spoken in the past tense because it was long ago when the absolution of a penitent *looked like* the restoration of a suspended member of the Church. But if penance is essentially the same sacrament that it was then, we think it is still best to view it as a sacrament in which outward acts symbolic of reconciliation with the visible Church are signs and means of inward reconciliation with God. In the modern system this is not easy to visualize. Those who come to confession now are generally the devout people, and they do not seem a bit like excommunicates trying to get back into the Church. Coming to confession is apt to be an evidence of faithfulness, not of unfaithfulness.

Certainly we are not so rash as to wish to bring back the old system in place of the new, and we can find little appeal in trying to combine them so as to keep the good features of both. But we think it would be good to restore something of the spirit of the old system, to go to confession with the attitude that, having sinned against God, we are really "on the outs" with the visible Church, though nobody may know this fact but ourselves; and that we are confessing to the

visible Church, as represented by a specialized official, because we believe that by means of our reconciliation with the Church we are reconciled with God, or at least that the two reconciliations cannot be taken separately.

This point of view emphasizes the sacramentality of the Church. It depends upon the conviction that this human, all too human, society is the outward and visible aspect of the companionship of God-with-us. The Church is a body of men, and it is the Body of Christ. This is a "High Church" point of view, in the proper meaning of the term.

AGES ago, Origen suggested that confession is like going to a doctor when one is sick, and the comparison has been well known ever since. But we fear that it suggests something too exclusively private and secret. It might be balanced with the notion that confession is like going to the treasurer of one's society, to straighten up accounts and be reinstated or restored to good standing—even though "in my hand no price I bring."

Some people object to the traditional inclusion of "Blessed Mary . . . and all the saints," in the form for confession, because they feel, with all reverence, that it is simply none of the saints' business. But this little list of saints may very well be taken as notable representatives of the Church, and we are confessing to the Church, and seeking the Church's absolution.

The view here presented, that the matter of sacramental penance consists of acts indicative of reconciliation with the visible Church, emphasizes the sociality of religion. Social relations as we know them on earth are sacramental of religious relations. The relation of father and son upon earth is the matter out of which is made for us the revelation of God the Father and God the Son. We could have no idea of love as the crowning attribute of deity unless we had some experience of it as a human social relation. If we do not love our brother whom we have seen, how can we love God whom we have not seen? And divine forgiveness is unthinkable unless we know forgiveness among ourselves, and value it enough to attribute it to the Infinite. Unless we forgive men their trespasses, our heavenly Father will not forgive us our trespasses. Human forgiveness and divine forgiveness must not be divorced.

All this very familiar stress on the essential sociableness of religion, on human fellowship as the sacrament of divine fellowship, harmonizes better with the sacrament of confession, considered as confession to the Church, than with the idea of confession to God in isolation, or to a priest in isolation, considered as a confidant, adviser, and physician. When we sin, we have harmed the Beloved Community: it is the community's concern to receive us back when we repent.

It may take rather a stretch of the imagination to feel ourselves ex-communicated; and it may seem very humiliating if we succeed in doing so; but we believe that something like this is what the Church throughout its history has meant by penance.

CAPITALIZATION in writing is a curious art. Nobody dares try to enunciate fixed rules. Every periodical seeks to establish a uniform use for its own columns, but not many of them are able really to enforce it through all the series of "experts" through whose competent hands a manuscript must pass, from the man who revises it for Capitalization the printer at the outset to the final proofreader who has the "last guess." Punctuation alone shares this uncertainty as to its standards with its sister. Capitalization, and

perhaps Punctuation is a little the humbler of the two.

Probably the capitalization of the moment depends upon a particular psychology. [No, gentle reader, it is not an error to begin the word with a lower case initial in the preceding sentence where a capital letter was used in the previous paragraph. It only illustrates the subtle psychology underlying the art; the word being personified in the one case and not in the other.] A writer instinctively testifies to his own sense of values in the distinction which he makes between capitalized and uncapitalized words. The fathers or the scribes who penned the original text of the Declaration of Independence wrote of the "united States." Today we say, rather, "United States"; and we are moving rapidly toward "United states" for the future. It's all a matter of psychology; not of whims or accident. This editor has observed with melancholy forebodings that in his Lausanne letters Pan-Protestant and pan-Protestant vied with each other even in a single issue; indicating, as Sherlock Holmes would undoubtedly point out, a considerable psychological uncertainty in this office as to the precise value to be attached to the Pan.

But since THE LIVING CHURCH itself is, at times, a horrible example of this lack of certainty in interpreting the gentle art, it cannot be an unfriendly act for us to ask our genial contemporary, *America*, to ponder over the psychology that led Father LaFarge, or its own copy-editor, to use the expression, "the Bishops, priests, and Sisters," in its issue of October 1st (page 584). True, many an Anglican, though not THE LIVING CHURCH, at least in its hours of wariness, would write of "the Bishops, priests, and deacons" in our own communion. That priests and deacons should be taught to preserve a proper humility in contrast with Bishops is, evidently, taught by the psychology of capitalizing current among both Anglican and Roman writers. Here, at least, "we are not divided, all one body we"; though whether the Pans, in their modified and tentative acceptance of an episcopate that, preferably, shall be free from any taint of succession from apostles (or Apostles?) can ever be brought to this high degree of perspicuity is not certain. If Lausanne had learned to couple the three words together we should await, with absorbing interest, the official text of its pronouncements to discover the psychology of its capitalization. Alas, Lausanne bishops, beginning with a very small *b*, are totally disconnected with priests and deacons, and will always evade the tell-tale psychology of the use of the words in close proximity. As for deacons, like the admiral in *Pinafore*, nobody ever thought of using for them "a big, big D."

What strikes us in connection with the extract from *America* is the futility, even in the Roman communion, of holding out against the feminism of the age. Popes may thunder *ad lib.* against any compromise with it. No matter; if priests themselves—with the smallest sort of *p*—think "priests and Sisters" in their minds, no power on earth or in the vatican can alter the psychology of it. Feminism is triumphant; and if "Sisters" shall desire, in the new régime, to bob their hair, no "priest" can say them nay.

So also the *Christian Century*, "a Journal of Religion," invariably writes of "Catholics" and of "protestants." Thus, in his thoughtful article on The Rapprochement of the Churches, in its issue of September 22d, Dr. Peter Ainslie is made to write that "The distinctive denominational claims of all—Catholic and protestant—have grown less spiritual with the years and, therefore, more foreign to the religion of Christ." When Dr. Ainslie writes for THE LIVING CHURCH—we wish it were oftener—he will find that protestants,

however "low," are always treated with dignity as Protestants, just as the weakest sort of catholics are dignified as Catholics. But we are impressed with the unconscious revelation of the secret and sub-conscious valuations of the *Christian Century*.

The trouble with the psychology of capitalization is that it works so unconsciously and with such terrible infallibility. Unlike language, it cannot be used to conceal thought; it reveals it. That a priest is entitled only to a small *p*, everybody is agreed. But when it comes to Bishops and Sisters and Catholics—aye, there's where the secrets of the inmost heart of the writer will be brought to light. The use or the absence of the capital initial is equivalent to a confession.

ACKNOWLEDGMENTS

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THE WAY OF CHRIST

CHRISTIANITY IS NOT a negative and prohibitory code, with a series of "Thou shalt nots." It does not, therefore, call for the aggressive management of other people's business, an intrusive regulation of their morals, or the attempted standardizing of their brains. American ecclesiastical moralists have made religion dull, drab, gray, and overcast, whereas Jesus made it glowingly attractive. He made morality, also, personal and concrete, and therefore warm and appealing; whereas before it had been abstract, admirable, perhaps, but cold as ice. He brought back the thrill to moral effort—a thrill which some suppose can be felt only in revolt.

We miss the whole force of Christ's example if we try to follow literally in His steps, and we commit a still worse error if we suppose that we can get round the ensuing difficulty by setting up disciplinary rules and regulations. There are large sections of life in which the literal effort to follow the example of Christ would be impossible. This forces us, not to the framing of rules, but to the discovery of principles. This explains some of the teaching of the Sermon on the Mount. Jesus never told men precisely what they must do; He developed their spiritual powers by forcing them to find out for themselves. . . .

This was always Christ's way. He wanted men to make their own discoveries and come to their own decisions. Even His divinity they learned by experience. They lived with Him, found in Him such an impression of love and power as stilled their hearts, discovered themselves acting toward Him as they would toward God, realized that He permitted and encouraged this attitude—and finally were compelled to ask, "Why?"

Christian morality compels us, in like manner, always to voice our "why," always to question "how," always to go upon our own voyages of discovery and make our own ventures of faith. It is the way of growth. There is never a voice that cannot be stilled, never a command that cannot be misinterpreted. We find out for ourselves what is right and good as we measure life by Christ's laws. There are no set lines, no fixed prohibitions, no clearly defined duties, no clean-cut rules, yet the example is no less real, the moral compulsion no less great. It is so great that one who honestly tries to follow Christ's example soon discovers how high His standards are, and can hardly escape the questions which Jesus Himself asked His followers, "What think ye of Christ?" "Who say ye that I am?"

—BISHOP FISKE in *The Christ We Know* (Harper & Bros.).

DAILY BIBLE STUDIES

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

LONELINESS

Sunday, October 16: Eighteenth Sunday after Trinity

READ I Kings 19: 4-8.

ELIJAH the Prophet had destroyed the prophets of Baal and thereby incurred the bitter wrath of Ahab and Jezebel. He felt that his life had been a failure, and in the loneliness of the wilderness he asked God to take him away from the earth. It was a loneliness which had merit, because it was not for himself that he was jealous, but rather for the honor of God. In these autumn days, there is apt to come an emotion of loneliness, associated with the falling leaves and ripening fruit. If our loneliness results from some brave thing which we have done for God, we may be sure that God values it. If it is centered in self, we can hardly count it sincere.

Hymn 391

Monday, October 17

READ St. John 16: 28-33.

OUR Lord was lonely. This fact lifts loneliness away from emotionalism and places it in high rank. The blessed Master was lonely because the people would not receive Him. The sorrow of His life was expressed in the words, "Ye will not come unto Me that ye might have life." Today the Master sorrows when, longing for our loving loyalty, we withhold it. Is our loneliness the result of our thought for others and our desire to help? Do we know what it is to suffer because men reject the Master? Our loneliness of spirit must have a worthwhile foundation if it is to be counted worthy.

Hymn 392

Tuesday, October 18

READ I Kings 19: 9-12.

ELIJAH found comfort in isolation. He went into the wilderness. It is good for us sometimes to get away from the rush and hurry of life in order that we may commune with God. Nature is sympathetic, but we must be able to read the message of nature even as Elijah read the message which came through the earthquake and fire. The still, small voice which speaks to us and "calms our wild alarms" is the flower of faith. When in the midst of trouble we look to Him who is our powerful Friend and Guide, there comes a stillness which is majestic. It is the blessing vouchsafed to those who trust.

Hymn 405

Wednesday, October 19

READ Isaiah 41: 8-10.

HOW did God deal with the great prophet in his lonely despair? He gave him something to eat and put him to sleep. Oftentimes our misery and loneliness are the result of physical need. We are to care for our bodies as well as our souls. Many of our heresies and ecclesiastical bitternesses result from poor health and need of rest, and God often helps us through these natural blessings. We need to be sure that our loneliness is not the result of our neglect to preserve the health which is the Gift of God.

Hymn 212

Thursday, October 20

READ Psalm 31: 1-8.

JOHAN KEBLE, in his *Christian Year* (which every Christian ought to use as a part of his private devotions), has a wonderful hymn on the loneliness of the soul (Twenty-fourth Sunday after Trinity). He reveals in a wonderful way the wisdom of God in holding us sometimes in the shadow. Knowledge and understanding are by no means the greatest blessings, for they are limited, and limitation is apt to bring error. To rest in the Lord, and to rejoice as we find that the shadow of a great

rock in a weary land is comforting, is perhaps better than all of the cheer coming from the presence of a multitude. In other words, it is good for us sometimes to be alone in order that we may know ourselves better, and understand the peace and joy coming from the Master's presence.

Hymn 316

Friday, October 21

READ St. John 6: 15-21.

SOMETIMES we are "alone in crowds." Perhaps the sense of isolation in a great city where we are strangers is the worst loneliness of all. Our Lord spent many days and nights in the quietness of some mountain. We, too, may well separate ourselves from ordinary responsibilities, if possible, and seek a retreat where nature will calm our troubled spirits. Always, however, we must guard against self-pity, which makes us dwell in thought upon ourselves and our imagined troubles rather than planning how we may help others and so serve the Master. It is quite unworthy of a Christian to think himself misunderstood or unappreciated. We must think of the Master who calls and the people who need, and our loneliness of spirit should be created by our jealousy for the dear Lord.

Hymn 416

Saturday, October 22

READ St. John 17: 20-26.

IF, when we are lonely, we plan to hide our loneliness in service, we are following the Master in truth. In His hours of isolation He prayed. Perhaps there is no more precious isolation than that which comes through the very fellowship of worship. In the Holy Communion the blessing is given to each one, as the Prayer Book words are spoken; and in that very personal approach on the part of Christ there comes an assurance of unity, a unity which, binding us to the Master, also binds us together. That is why the Holy Communion is rightly called a great "Feast of Unity." We may rest assured that when our feeling of loneliness brings us nearer to our Lord it will make us stronger to do the Lord's work.

Hymn 337

Dear Master, like Thy prophet of old at times I would seek to fly away and be at rest. I pray Thee, let my loneliness of spirit be the result of righteous zeal in Thy cause, and not of selfishness. When I am weak, strengthen me in body and spirit; make me jealous for Thee and for Thy glory. And when Thou dost call me by my name, let me be inspired thereby for larger activity in the world where Thou hast placed me as Thy servant.

THE HOLY TRINITY

AN ILLUSTRATION of the Trinity, unsatisfactory indeed, but an illustration, nevertheless, is found in the sunbeam. It is absolutely one—we call it a beam of light—and yet in that unity there are three entities, light and heat and actinism. They exist together, yet they are three. They are properties that can be distinguished, yet they are one. All of the sunbeam is light, all is heat, all is chemical action, and yet there are not three sunbeams, but one. Or, consider the human soul. It has three functions, knowing, feeling, willing. We cannot exercise these functions apart. We cannot know a thing without having some feeling or desire about it, however slight, or without acting, or declining to take action, in accordance with the desire; we cannot act about a thing, without the wish preceding the act; we cannot have the wish without some previous knowledge of the thing. The human soul is absolutely one, and yet it is threefold. Since man is made in the image of God, we need not be surprised when Scripture tells us that something of the same kind, though higher and more mysterious, is true of God.

—BISHOP FISKE, in *The Faith By Which We Live* (Morehouse).

The Church and the New World Order

By the Rev. Frederick Lynch, D.D.

A FEW years ago a pastor of a prominent Unitarian church in New York City published a book in which he expatiated at some length on the passing influence of the Church in social, industrial, and international matters. In substance, he claimed that its voice was not lifted against great and crying abuses, and if it were, nobody paid any heed to it. He claimed that all the impetus for new industrial and international orders was coming from groups outside the Church. He claimed that the Church was taking no stand against war and was always on the side of the old order. He called particular attention to the fact that a new and irresistible movement for the unity of mankind was stirring in the breasts of men and the Church was not leading in it or exercising any great or outstanding leadership in it.

These attacks on the Church were, of course, easily refuted at the time; one had only to state the actual facts to give the lie to all these statements. At the very time when the accusations were made, the Churches were taking a strong stand against the war system in their annual conventions and were organizing themselves into groups to further international good-will. One has only to chronicle what the Churches have been doing during this last summer to show how absolutely misleading all such utterances are, and how, more and more, the Churches are unitedly calling the world to forget its social, national, and religious differences and establish a new order based on the fundamental principles of unity and brotherhood found in the Gospel of Jesus Christ.

It is good to recall some of these instances now that the summer is gone. They furnish the best answers to all denials of the Church's influence, and all assertions as to its lack of leadership and waning power. Indeed, the one outstanding testimony of the summer is to the Church's enthusiasm for unity and its quest for a Christian world order. First of all came the meeting in Winchester, England, of the continuation committee on "Life and Work." In August, 1925, over five hundred delegates from practically all of the Protestant Churches of the world and from the Eastern Orthodox Churches assembled at Stockholm to consider the common problems of the Church and how they might more unitedly meet them. Such great problems as temperance, industry, and international peace received especial attention. For three weeks these delegates sat together and in the frankest manner expressed their various points of view. The final tangible results were a statement which, if not satisfactory to the most prophetic delegates of the conference, was a document that never would have been agreed upon in any previous generation and the appointment of a continuation committee to perpetuate the work of the conference. The most outstanding result was a new understanding of each other and a new sense of unity. It was this large continuation committee which met in Winchester this summer (July 22d to 24th). It was the Stockholm conference in miniature and devoted itself to furthering the united work of the Churches set in motion of Stockholm. The meeting devoted much time to perfecting the International Social Research Institute, which grew out of the Stockholm conference and is under the guidance of the continuation committee. Its offices are at Zurich, with Dr. Adolf Keller as director. To quote the words of the Winchester gathering:

"The basis of this work is in the belief that the Gospel of Jesus Christ binds us together into a fellowship in which the one bears the burden of the other (Gal. VI: 4), and in the conviction that God by His Spirit is leading us not only into all truth, but also to a better realization of Christian justice and love in suffering and sinful humanity whom Jesus, the Son of Man, deemed worth succoring and capable of salvation. We believe that God will show us in our knowledge, our hearts, and our consciences, the ways in which He is advancing His Kingdom on Earth."

When one remembers that it is the united Churches of Christendom uttering these words, he realizes that the note of unity is in the thought of the Churches. The list of tasks the Churches have set before themselves in this institute further emphasizes this unity:

"It should be a center for mutual knowledge, correlation, and coöperation of all socially active Christian organizations in the different religious communions and countries, so as to prevent overlapping of interest and effort; it should study in the light of Christian ethics by strictly scientific methods the social and industrial facts and problems in the widest sense, so as to gain a clearer understanding of the Christian social principles involved, and to give the Churches guidance on their applications to practical conduct; it should be a center of information by which the exchange will be facilitated of knowledge, experience, and methods, which can be serviceable to the Church in its social ethical tasks."

This meeting at Winchester was followed by the meeting of the World Alliance for International Friendship through the Churches, held at Constance, Germany (July 26th to 28th), where again a group representing all communions except the Roman met to discuss the united efforts of the Churches in the promotion of international good-will. It was at Constance that the World Alliance was born. It was born in the very week that the world war broke out, the first of August, 1914. The meeting at Constance this summer was a conspicuous and convincing sign of the part the Churches have played in promoting the new will for peace that is evident in Europe. It recalled how it was the Churches which brought the French, British, and Americans on the one side, and the Germans on the other side, together after the war; how every year since then these groups have been meeting every year in the different cities of Europe in increasing numbers and in growing unity. At Constance this year, only eight years after the great conflict, the war was hardly mentioned, and the German and French Churchmen were on the friendliest terms of all groups represented. Never in history have the Churches of the world been so united in their quest for a new international order as now. This meeting at Constance also revealed how it has been the Churches that have played the most conspicuous part, almost the only part, in solving the vexatious problems of religious minorities which were among the most irritating bequests of the great war—or the hastily-formed treaties of the peace compact. No one who ever attended a meeting of the World Alliance could ever again hear without impatience and vexation the accusation that the Churches were not leading in the establishment of a Christian international order. Indeed, many European statesmen have said that these yearly meetings of the World Alliance did as much to make Locarne, the arbitration treaties that have been signed since Locarne, and the movement to outlaw war now evinced at Geneva, as the meeting of the nations themselves at the League of Nations.

The Churchmen who were at Constance hastened from those meetings to the great World Conference on Faith and Order at Lausanne during the first three weeks of August. Here were five hundred delegates representing practically all the non-Roman communions of Christendom and representing every nation. This conference was unique in that it dealt not with the tasks of the united Church, but with organic union itself. It had before it the most delicate subjects of the Church—subjects that the Churches have never been willing, all together, to discuss before. The very fact that at last they could come together to discuss them marks a new era in the history of the Church. They came and they discussed them frankly, and mostly in a fine, Christian spirit. If the conference revealed nothing else, it revealed that the desire for unity was in the heart of the Churches and the consciousness of its necessity had been born. The conference, however, did do more. It discovered a fundamental unity on all these subjects, far surpassing what the most sanguine believed existed. Many differences remained, but a deeper unity was discovered than had been felt before. A new courage was also revealed. Those who went up to Lausanne believing that timidity and embarrassment and concealment would prevail were soon disillusioned. The courage manifested in discussions where the groups were almost as far apart as two distinct religions might be was one of the enheartening features of the conference. As at Stockholm, one of the outstanding results of the gathering was "understanding."

Never again will the various communions be strangers to one another as they have been. And understanding is the beginning of peace.

The Lausanne conference has been widely reported in the press, and it is not necessary to go into details here. The subjects discussed were among the greatest doctrines of the Church: The Church's Message to the World; The Gospel, opened by a great address by Prof. Deissman, of Berlin; The Nature of the Church; The Church's Common Confession of Faith; The Church's Ministry; The Church's Sacraments; and The Unity of Christendom and the Relation Thereto of the Existing Churches. These subjects were debated by sub-commissions for several days and a statement finally drawn up which was submitted to the whole conference for discussion. All but one of these statements were adopted unanimously for reference back to the Churches represented for further study. One's first instinct would be to say "they were all compromises." Here again, one reading them will be greatly surprised. While the differences are frankly stated in these statements, it is no exaggeration to say that no one who went up to the conference believed that so great unanimity as is manifested in them could be reached. If organic duty is yet far off, a surprising unity of belief exists. The statement on The Unity of Christendom and the Relation Thereto of the Churches did not receive unanimous approval, and it was referred to the continuation committee which was set up. The division of opinion between the Catholic and Protestant groups was most pronounced here. But these groups could unanimously adopt the remaining statements, and that is almost a miracle.

But the point to be emphasized here is that the Church is seriously concerned over the divisions of Christendom and has set its face to find the unity that was in the mind of Christ.

THE SEAMEN'S CHURCH INSTITUTE

ONE SUNDAY night I had the privilege of preaching to the men in the Seamen's Church Institute building on Decatur Street in the old French quarter of New Orleans. I have always heard of this work which our Church is doing in the great ports of our country, but this is the first time that I have actually seen something of it at first hand.

The mission itself is on a very dreary, dark, dismal, narrow street, near the river, merely an old building which has been rented and adapted as well as might be for the purpose. I was rather surprised to find the place literally crowded with sailors, reading, writing, and discussing, sometimes with considerable heat, all kinds of topics. Mr. Moore, the superintendent, invited all who wished to come upstairs for the service and forty-two men assembled, who joined earnestly in the singing of old familiar hymns and paid very close attention to what was said. . . .

After the service was over I visited every part of the building, and, in spite of the fact that it must be an exceedingly difficult task to perform, everything was neat and clean as could be. Accommodations are furnished for sixty-five men in bunks and small rooms, which rent respectively for 35 cents and 50 cents a night. It was quite evident to me that the service rendered by this institution is a most helpful one and duly appreciated by the men who make use of it. It is good to know that our Church is fulfilling its responsibility for service in this splendid way, and I am glad to have had this opportunity of gaining an insight into the actual operations of the Seamen's Church Institute, a part of whose purpose is "to inaugurate institutes where men following the sea for their livelihood may obtain lodging, board, recreation, and opportunities for religious instruction and worship." All of these aims and purposes are being well cared for under the capable leadership of the Rev. F. VanR. Moore.

Sometimes we are so busy in carrying out our parochial programs and looking after the things which we feel so necessary for the progress and development of our own parishes that we overlook or forget the great work of service that our Church is doing in all the world. Even vestrymen have been known to wonder why the national Church requires so much money for its work, and are prone to think that our quotas are rather heavy, but, when we occasionally come into contact with some such noble endeavor as the Seamen's Institute, we wonder that they can accomplish so much on so little. . . . For the past two years this parish has paid its quota, and I know that it will again in 1927. Let us always . . . think of what those dollars can accomplish when turned into deeds of service for the Kingdom of God here on earth.

—REV. MALCOLM W. LOCKHART, in the *St. James Messenger*.
(Baton Rouge, La.).

MY FIRST CONFESSION

BY AN INVALID

TO BEGIN this, I must first explain that I am an invalid. I had not walked for fifteen years and so of course I could never go to church a great deal, or to Sunday school, and had had very little instruction.

I had reached a stage when everything seemed in darkness; I could see no use in anything, in living, or even trying to be very good, and I knew very little of Church teaching.

Just when everything seemed to be at its worst, a dear friend brought to me a wise and learned priest. Like myself, this priest had been an invalid for years, but unlike me he knew the great and glorious things that God had given His people through the Church, and he had given himself absolutely to whatever our Lord deemed best for him. I loved him at once and so he came to be my teacher.

After several visits, in which he taught me many things I had never heard of before, he spoke of Confession. Now I had heard that our Church taught confession, but as to myself ever making my confession, that idea had never entered my mind. I was shocked at the idea, I simply hated it and felt I never, never could do such a thing.

My priest said that of course I did not have to do it, but that I should, and he went on to tell me how our Lord had given to His priests the power of absolving those who were truly sorry. The idea did seem wonderful; to be really without sin even as I was at my baptism, but just the same I felt I could not do it. My priest gave me three days in which to think of it, and said that if at the end of the time I still felt I did not wish to make my confession, he would bring me the Holy Sacrament.

For two days I thought and thought, and could hardly sleep or eat, and at the end of the third day I had decided that I could not and would not do it. That night when I went to bed, I fell asleep almost instantly, for had I not decided fully what I was going to do?

Then—I found myself standing, I who had not stood for years, and all about me, as far as my eyes could see, was wide, beautiful space, the blue, blue sky overhead, and underfoot beautiful green grass.

Then, all at once, someone stood beside me. I knew not how he came, or when. I could not see him, nor did I know who it was, but he was there. Then a beautiful hand came out and clasped mine and, wonder of wonders, I could walk and was doing that which I had longed to do all my life; I was walking on soft, cool, dew-wet grass: I could feel it under my feet and it was even more wonderful than I had dreamed it would be. By and by, as I was watching my feet walk, I noticed that the foot that walked beside mine had very strange marks in it, almost as though a nail had gone through it.

An odd feeling came over me and a great wonder: Who was this? I looked up, but his face was turned from me, I could not see him, but I looked down at the beautiful hand that held mine so tenderly and, yes, there too was that terrible mark that sent a thrill of both pain and joy through me: pain, because I knew that wickedness had made that mark, and joy because I knew who walked beside me—our dear Lord Jesus Himself. Right away the thought flashed through my mind: "I will ask Him about what has been troubling me for so long. He will tell me what I must do," and I looked up with the question trembling on my lips.

"Shall I make my confession to one of Thy priests?"—but I did not say it, for even as I looked up a wonderful voice said, "Yes." And I was thrilled through and through with ecstasy, joy and relief, for I knew He had decided for me that which I must do. I awoke then, but still had the feeling that He was close beside me; so sure I was, that, trembling, I reached up and turned on my light so that I could see Him, but of course I could not, so I looked at the time and turned out my light again, but still I could feel Him, even the pressure of His hand upon me, and I lay trembling with joy for a long while, finally dropping into a dreamless sleep which lasted until day-break.

That day I telephoned my priest and told him I was ready to make my first confession. He has told me since that he wondered what had made me decide, for I had been talking to him only the evening before and had not mentioned it.

Developing the Province*

THE recent meeting of the House of Bishops called for the purpose of accepting the resignations of three bishops and electing two missionary bishops again calls attention to the need of some simpler and less expensive method of dealing with such matters. To call together the House of Bishops at great expense of time and money for the purpose of accepting the resignation of one of their number would seem to be a wholly unnecessary procedure. The Church is too large for its representatives to get together every time a resignation is to be accepted.

It is with such instances in mind that the Joint Committee on Provinces of the General Convention has formulated certain tentative recommendations which, if finally approved by the committee, will be submitted to the next General Convention. In the meantime these recommendations have been submitted to the synods of the provinces for criticism.

RESIGNATION OF A BISHOP

THE first recommendation of the committee is that the resignation of a bishop within a province be made to the House of Bishops of the province, such resignation, if accepted, to become effective when approved by the Presiding Bishop of the Church.

The committee believe that the interest of the whole Church is sufficiently conserved by the requirement that the acceptance of the resignation shall not become effective unless approved by the Presiding Bishop. Acceptance of a resignation is almost a matter of course; in very few cases in the history of the American Church has such acceptance been withheld. The advantage of the present plan of requiring a meeting of the whole House of Bishops is merely a formal and theoretical one. Its disadvantages have often been real and very serious. As a matter of history, resignations of bishops were acted upon by the bishops of provinces in the early Church, and this plan has obtained in many parts of the Church to this day. An amendment to the Constitution to effect this was passed in 1919, was ratified by the House of Deputies in 1922, and failed of ratification in the House of Bishops by only a narrow margin. This seems to indicate that the mind of the Church has been coming to the view that this matter should be entrusted to the provinces.

NOMINATION OF MISSIONARY BISHOPS

THE second recommendation of the Joint Committee is that when a vacancy occurs in the office of a missionary bishop in a province, the synod of the province (including both houses) shall nominate to the House of Bishops of the Church two candidates for such vacancy. The method by which the nominees shall be chosen by the provincial synod shall be determined by each synod for itself.

The present method imposes upon the House of Bishops the obligation of making a choice between a large number of persons, most of whom are unknown to many of the bishops voting. Frequently several vacancies are to be filled at one time and proper deliberation is difficult. The missionary districts have expressed an ardent desire that they be given some voice in the selection of their bishops. The committee believe that the provision for nominations by the provincial synods will enable them to make known their wishes more effectively, while the responsibility of election will remain with the House of Bishops of the Church. There is some question in the minds of the committee as to whether it would be better for the province to nominate one or two candidates, but it was felt that the nomination of two candidates would be the more conservative recommendation. The report of the Joint Commission on Provinces at the last General Convention recommended the election of missionary bishops by the provinces. The present committee believe that the more conservative suggestion of nominations would be the better policy.

* This is a summary of the tentative recommendations of the joint committee on Provinces of the General Convention. There will be another meeting of the committee next spring to adopt definite proposals for presentation to the Convention of 1928. Meanwhile the committee will welcome criticisms and suggestions. Its secretary is the Rev. Malcolm Taylor, 1 Joy St., Boston, Mass.

SUPPORT OF SPECIAL PROVINCIAL WORK

THE third suggested recommendation of the Joint Committee is that the canon on provinces be so amended as to provide that the synod of the province may take over, from the National Council, with its consent, the administration of any given work within the province. If the province shall provide the funds for such work the dioceses and missionary districts within the province shall then receive proportional credit therefor upon the quotas assigned to them for the support of the program of the Church, provided that the total amount of such credit shall not exceed the sum appropriated in the budget of the National Council for the maintenance of the work so taken over.

It has several times been found by experience that a particular enterprise which has been under the direction of the National Council could be administered to better advantage by a province. A notable instance of this is in the student work of the Department of Religious Education. Such instances are likely to occur in the future as the province continues to develop. The committee believe that on such occasions the province should be encouraged to assume the new responsibility, but only upon consultation with the National Council and with its approval and consent.

REVIEW OF ASKINGS FOR APPROPRIATIONS

THE Joint Committee further recommend that authority be given to the synod of a province to review the askings of the dioceses and missionary districts of a province for appropriation from funds administered by the National Council for missionary work in the province and that the synod be empowered to advise the National Council with reference thereto.

The committee recognize that the ultimate responsibility for such grants rests and should rest with the General Convention acting upon the budget submitted by the National Council. They deem it unwise that such responsibility should be shifted to the province, or divided between the National Council and the province. At the same time they believe that the advice of the province would be of great value to the National Council in preparing its budget and to the General Convention in acting upon it. The synod of a province is in a better position than the National Council to know the relative needs and resources of its constituent dioceses and missionary districts. The need of a more careful analysis of the budget of the National Council was recognized by the last General Convention in its appointment of an Evaluation Committee to study the whole problem. This committee has sought the advice of the provinces and in at least two provinces the budget of appropriations has been very carefully studied, first by the provincial councils, and finally by the synods. The committee propose that the plan which has already been put into operation informally and in part of the field shall receive canonical sanction.

PROVINCIAL APPORTIONMENTS

IN every province valuable work has been carried on by the provincial organization. This has been financed by apportionments or assessments laid upon the constituent dioceses. Such apportionments have usually been met by the diocese without question. There is no explicit or canonical authority for the province to undertake on its own initiative any work involving expenditures of money. Unlike the diocese and the national Church, the province is created by canon. It, therefore, possesses no inherent powers, but only such powers as may be delegated to it by canon of the General Convention. Yet the provinces have in fact proceeded upon their own initiative and the work so undertaken by them has been the largest and most valuable side of their activities.

In order to remedy this anomaly and legalize what is everywhere the practice, the committee have recommended certain amendments to the canons on provinces.

PROVINCIAL OPPORTUNITIES

IT will be apparent from consideration of the foregoing recommendations that, aside from the matters of nominations for missionary bishops and acceptance of the resignation of

bishops, the committee are proposing extension of provincial powers only in directions in which the provinces have already moved. The provinces have already entered many fields of activity too large for individual dioceses and not within the scope of the National Council. They have already in some instances taken over, with the consent of the National Council, particular items of work previously administered by the National Council. They have already, in at least two provinces, advised the National Council as to its appropriations for missionary work within the provinces. The committee have simply undertaken to provide specific canonical recognition and regulation of provincial activities which have been developing. They have been guided by experiments that have already been successfully made.

The committee believe that there are many ways in which the usefulness of the provinces may be enhanced without additional legislation.

In particular the committee believe that there should be greater coördination between the provinces on one hand and the National Council and the General Convention on the other. The synods have not always seen their problems in the light of the general missionary and administrative program of the Church. The National Council has not made as much use as it might have made of the provincial organizations. The General Convention has been too little acquainted with provincial activities.

It has frequently happened that requests and recommendations made to the General Convention by a majority of the provinces have been overruled when brought before that body, and they have been opposed by the deputies from the very dioceses whose delegations in the provincial synod had supported them.

This lack of harmony between the synods and the General Convention is due to the fact that in most of the dioceses it has been the practice not to send the same men as deputies to the synod and the General Convention. There has been a widespread idea that these honors ought to be passed around. In the judgment of the committee this is unfortunate. They believe that it would be to the advantage both of the synods and of the General Convention if the dioceses would so arrange it that part of the membership of their delegations in synod and General Convention should be the same persons.

If this comes to be the case, it may in future be found useful to promote in the synods discussion of some of the measures that will be proposed at the General Convention. Many of these measures deserve and require more extended debate and consideration than the time of the General Convention will permit.

In general the committee believe that the provincial system is sufficiently flexible to permit of developments in many new directions in different provinces; and that what has proved valuable in one province will not fail of acceptance in others; and in this way new fields of usefulness for the province will be continually opening.

"FLAPDOODLE PHRASEOLOGY"

HAVE YOU EVER read a report of a Church service in the daily press and burst into laughter at the conclusion of it? Well, I confess to all my readers that I was wicked enough to do that the other day. Fortunately about 99 per cent of modern journalists have mastered their job sufficiently to be able to give a straightforward report of an act of worship without a great deal of the flapdoodle phraseology that used to be considered the correct thing in journalism. But recently I came across that odd one per cent who had apparently strayed into the paths of past pedantry and was, quite involuntarily, responsible for my irreverent laughter at the description of a service in a certain church on Sunday. There they were, all the shoddy expressions imaginable: "the sacred edifice," "the reverend gentleman," "the diet of worship," "the discourse," "devotional exercises." Why in all the world does any man imagine that such phrases are superior to "the church, the minister, the service, the sermon, the prayers"? Fortunately there did not occur my pet aversion in journalistic phrases, *vide.*, "Communion was dispensed." To me this always reeks of the chemist's shop! I saw somewhere the other day that Signor Mussolini was proposing to tax "foreign phrases" which were doing a home phrase out of a job. I would treble tax the man who continued to refer to sacred things in such sloppy, nauseating terms as I have instanced above.

—A. TEUCHAT in the *Scottish Chronicle*.

THE PARISH CHURCH IS THE CATHOLIC CHURCH

WE all know the sort of person who frankly confesses that part of a holiday consists in not going to church. Holidays mean relief from irksome duties, the delightful sense that there is no need to hurry over breakfast in order to catch the daily train to town, no bad conscience about reading novels in the morning, no planning of appointments, no Sunday clothes, and no need to make much difference between Sunday and any other day. Holidays consist in doing what one likes, with no obligation, within certain limits, of doing what one does not like; and among the latter class of things is church.

It would be unkind to scold these good people, they are rather to be admired for their dutiful performance of religious obligation as part of their workaday lives. Men who from a conscientious sense of duty do distasteful things are always admirable, and if they are regular churchgoers at home, in spite of the fact that they find divine worship unattractive, they are making some sacrifice for conscience's sake. Obviously, however, they are not to be counted as enthusiastic Catholic Christians. Those with whom it is quite impossible to sympathize are folk whose religion is normally one of the chief interests of life, who, when on holiday, will never go to the local church unless the services are of the type to which they are accustomed. They inquire at the hotel, or they inspect the parish notice-board, and having decided that the church is "obviously hopeless," they postpone the performance of religious duties till they get back home. Unfortunately this is often the case with people who may be described as Anglo-Catholics, and their disposition is a symptom of a real weakness in the Catholic movement in the Church of England.

In the earlier days of the Catholic revival such an attitude would have been unthinkable to the men who laid the foundations of the revival which they never lived to see, and it is simply true to say that if those men had practised the self-indulgent eclecticism of many modern Catholics the movement which they initiated must have been still-born. It was their stern sense of duty and the firm faith which they had in the Church of England as being essentially Catholic in herself which enabled them to accomplish what they did. Knowing and loving the beauty of ceremonial and devotion, they had to practise the most rigid self-denial in their own worship, and it is because of their faith and patience that we enjoy the privileges of restored dignity and reverence today.

To them the description of one church as Catholic, with the implication that the neighboring church is not, would have been entirely meaningless. They held firmly to the fundamental truth that the parish church is the Catholic church in every town and village in England, whatever the services or the ceremonial may be. And they set to work to recover the neglected heritage which the Church they loved had half-forgotten. Since their day there has come into being a new sort of Churchman for whom the externals of Catholicism have a powerful fascination in themselves. He is never tired of talking about matters of the sacristy, he loves the sense of being in the fashion or ahead of it, he is learned in the minutiae of worship, and has a cultivated taste in things ecclesiastical. Together with this has grown up in his mind a profound impatience with any church which does not provide him with what he thinks, often quite rightly, is the best kind of worship. If he cannot get what he likes he does not go to church at all. . . .

To boycott the parish church because the priest does not wear vestments, to profess that religion is the one hope for mankind and yet to refuse to support its local representatives because they are not educated up to a certain standard, seems a denial of fundamental principles. It is odd that any Catholic Christian, who knows, as every one who hopes to bear that name must know, that he is bound to be a missionary if his ideals are ever to be realized, should not see that one of the best opportunities of witnessing lies in supporting his Church wherever he may find it, especially when he mingles with the godless holiday-making crowds of August; and that some degree of self-sacrifice is essential, even if it takes the humble form of being bored by Matins. After all, the public recitation of the Divine Office is a more Catholic method of spending Sunday morning than going for a walk or playing golf.

—*Church Times*.



AT BISHOP CASADY'S CONSECRATION

The bishops pictured above took part in the consecration of the Rt. Rev. Thomas Casady as Bishop of Oklahoma. Left to right they are the Rt. Rev. Bishops Seaman (North Texas), Roberts (Suffragan of South Dakota), McElwaine (Minnesota), Mize (Salina), Longley (Coadjutor of Iowa), Burleson (South Dakota), Casady (Oklahoma), Murray (Maryland), Morrison (Iowa), Beecher (Western Nebraska), Shayler (Nebraska), and Johnson (Colorado). See THE LIVING CHURCH of October 8th.

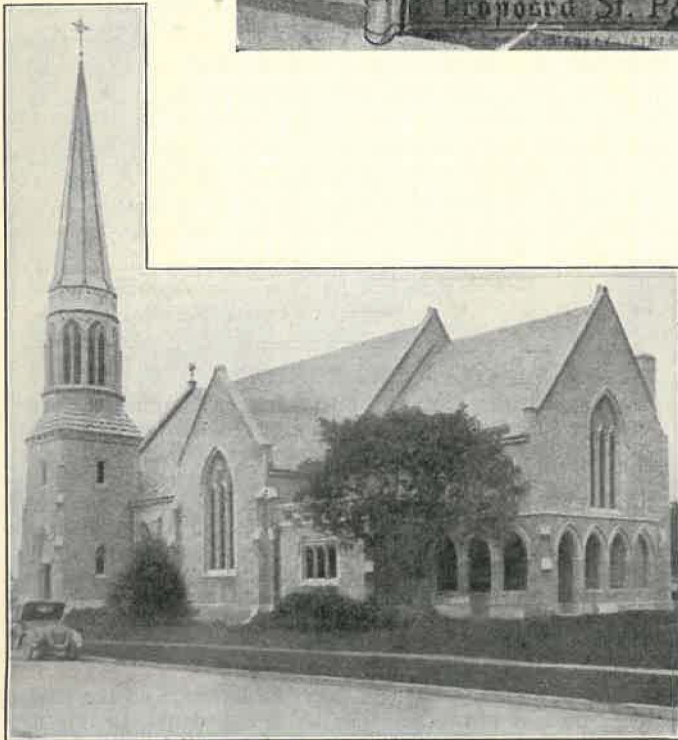
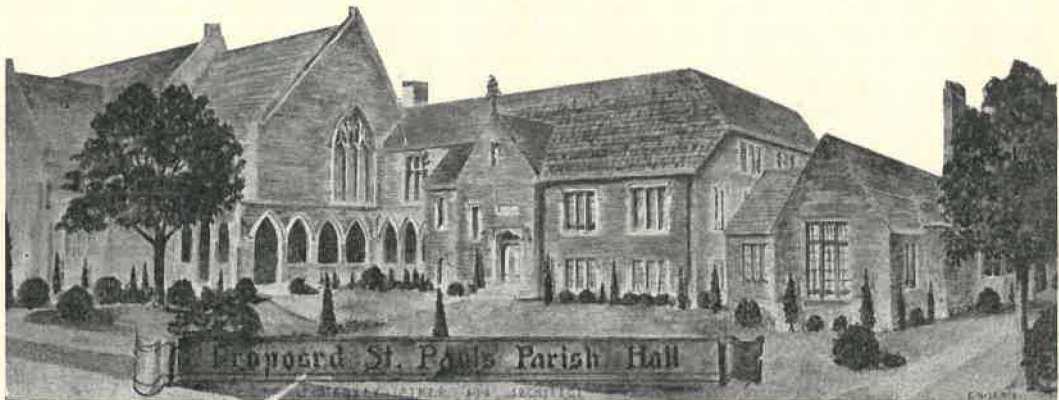


G. F. S. HEAD

Miss Frances W. Sibley, president of the Girls' Friendly Society in America, which celebrates its semi-centennial this year. (See page 792.)

News of the Church in Pictures

RIGHT:
PROPOSED
PARISH HOUSE
FOR
ST. PAUL'S,
BELLINGHAM,
WASH.



NEW ST. PAUL'S CHURCH
Bellingham, Wash.
(Story on page 807)



ALABAMA CHURCH CONSECRATED
Grace Church, Birmingham, Ala.
(Story on page 806)

WIDENING HORIZONS

BY HARRIETT A. DUNN

"The future lies
With those whose eyes
Are wide to the necessities,
And wider still,
With fervent will,
To all the possibilities."
—John Oxenham.

WIDENING HORIZONS seems a particularly appropriate theme for the coming meeting of national council which marks the celebration of the fiftieth anniversary of the founding of the Girls' Friendly Society in America. Today there are 60,000 members in 1,200 branches scattered throughout the United States, in Porto Rico, Mexico, Panama, the Philippines, Japan, and Alaska. The English society and the Girls' Friendly Society in America reach out into forty-four countries with a membership of over 300,000.

In returning to Massachusetts to commemorate this half-century mark in its history, the Girls' Friendly Society in America has come back to its home diocese, for it was at St. Anne's, Lowell, Mass., that the first branch of the society was started by Miss Elizabeth Mason Edson, in November, 1877. On Sunday, November 6, 1927, when the national council holds a service of thanksgiving at St. Anne's, Lowell, the Rev. Alfred Evans Johnson, who in 1887 was a curate at St. Anne's and the first chaplain of the society, will preach the sermon. And it was at St. Paul's, Boston, that the first public service of the society in America was held in 1883.

The words of John Oxenham, quoted in the beginning, compellingly express the theme, Widening Horizons, which has been chosen to unify the thinking throughout the meetings from November 2d to 6th. Youth moves forward rapidly, and therefore the Girls' Friendly Society in America, working with youth, must keep pace. Constantly the society must endeavor to meet the changing needs of girls in a world of constant change. The past will not be forgotten, and the program for this fiftieth anniversary includes "things both new and old."

All of the meetings with the exception of those on Sunday will be at the Hotel Statler, where there will be ample accommodations to welcome many hundreds of delegates and visitors.

By a happy coincidence the Woman's Auxiliary of the diocese of Massachusetts and the Girls' Friendly Society in America are each having a fiftieth anniversary this November, and at St. Paul's Cathedral on Wednesday morning, November 2d, the two societies will unite in a corporate Communion.

The opening session of the national council, Girls' Friendly Society in America, will be on Wednesday evening, November 2d, at eight o'clock in the Georgian room of the Statler. After greetings from the national president of the G. F. S. A., Miss Frances W. Sibley of Detroit, from the Massachusetts diocesan president of the G. F. S., Miss Cornelia F. Whittier, and from Miss Mary Glassco, president of the G. F. S. in Canada, the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, will give a message from the Church in Massachusetts. Miss Alice L. Simrall, head of membership, G. F. S. A., and branch president of the largest branch of the G. F. S. in the United States, at Christ Church, Cincinnati, will give the national council address on Widening Horizons. The meeting will close with a service of worship; written especially for the occasion by a G. F. S. associate.

The morning meditations are to be led by Dr. Adelaide T. Case, professor of Religious Education at Teachers' College, Columbia University, who has chosen as a theme for these meditations, Pioneers of Progress.

During national council, the G. F. S. is to try what to it is a new plan of conference procedure. In order that every delegate and visitor may have an opportunity actively to participate in the consideration and discussion of matters of vital concern to the society, the whole body of delegates and visitors will be assigned to small groups of not more than thirty to each group. Here, under the guidance of leaders who have spent months in preparation, there will be discussed some of the problems which have become of paramount concern in an organization composed, as it is, of girls of all ages.

Another new feature will be the interest groups to be held on two afternoons of the conference. There will be four of these, each led by an expert in that particular field, with en-

rolment in the groups open to any delegate or visitor. At the international dinner on Thursday evening, November 3d, the Rt. Rev. George Ashton Oldham, D.D., Bishop Coadjutor of Albany, will speak on Our World in the Making. Youth Scans the Horizon is the subject for the evening of November 4th, when several young girls will interpret what they are thinking about life in this world of today.

The luncheon on Saturday, November 5th, at one o'clock in the ball room of the Statler is to have missions as its emphasis. Mrs. Kingman Robbins, of Rochester, N. Y., and the Rev. Edward M. Cotter, of Wuchang, China, will speak on In Christ There Is No East or West.

A beautiful pageant, The Horizon of Tomorrow, which has been written for this anniversary by Miss Era Betzner, of New York City, will be given in Symphony Hall on Saturday afternoon and again on Saturday evening. Seven hundred young members from all over New England will take part in the various episodes of this great spectacle.

The corporate Communion of the society will be held at Trinity Church at 8 o'clock on Sunday morning, with Bishop Slattery as celebrant.

This fiftieth anniversary celebration of the Girls' Friendly Society in America will come to a close on Sunday afternoon, November 6th, when 2,000 members of the society will unite in the festival service to be held in Trinity Church, Boston, at 4 o'clock. The Most Rev. John Gardner Murray, D.D., Presiding Bishop, will preach from the text: "I am come that they might have life and that they might have it more abundantly."

Although the Girls' Friendly Society in America expects a larger attendance at these meetings than at any previous national council, it has not been unmindful of the many thousands who cannot make the journey to Boston. A complete program, containing the service of worship to be used at the opening session and the festival service on Sunday afternoon, November 6th, has been mailed to each branch of the society, not only in the United States but in the foreign field, with the request that branches hold services at the same time as those being held in Boston. In this way the G. F. S. can be more nearly one in spirit in November.

The meetings of national council are open to friends of the Girls' Friendly Society in America, and an urgent invitation is extended to all who are interested.

A CHILD'S PRAYER

For Marshall

FATHER in heaven, who love me so,
I thank You for all the good I know,
Father and mother and food and play
And the beautiful things I have seen today.

I know You have a wonderful plan
For me, as for every child of man.
Help me to make Your plan come true
And forgive me whenever I'm not like You.

I pray You, dear Father, to give us all
The things we need, whether great or small;
And You, who give, and we, who take,
Will do it in love for Jesus' sake. Amen.

LOUISE STRONG HAMMOND.

FOR REUNION

ST. AUGUSTINE SAYS in his treatise on Baptism, "He who loves not the unity of the Church has not the true charity of God." But, if we truly love our holy Mother the Catholic Church, if we wish to partake not only of her joys and her feasts, but also of her sorrows and her pains, then it is necessary that we make our own the ideal of this apostleship; it is necessary that we be so filled with divine truth that the charity of Christ makes us "speak in all languages," that it opens to us all hearts, that we be zealous propagators of the great cause of Reunion, for faith in such a glorious ideal cannot fail to radiate; it will give without diminishing its own warmth, its light, and its joy. . . .

On God's part, grace will never be lacking; on the part of men, foresight is necessary. Without any doubt, in this most magnificent work the divine benedictions will be with us. And so let us sow from this day forward if we wish to see the harvest gathered some future day.

—Translated from *Irenikon* (Amay, France).

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

"ONLY A PRAYER"

To the Editor of *The Living Church*:

THE Reverend Dr. Toop's article, *Only a Prayer*, in *THE LIVING CHURCH* of September 24th, is well worth reading, but unfortunately will be read by only a very small percentage of Christian people.

The writer states in the above named article that the little group of six men, who evidently were the outcome of this article, may have been the exception; I venture to say, No, doctor, I have made a very close study in family and private life regarding the gift of prayer: and I have been astounded again and again to find that the neglect of prayer is appalling. I have watched it even in the life of some of the priests of the Church and to my sorrow I must state I have even found its neglect there also. One priest even said to me his whole life was a life of prayer, and that he did not need to kneel in private prayer—why kneel in public prayer? And I have watched it closely in the home life and have heard mothers saying, Hurry on up to bed, Bessie, and get undressed and get into bed—not a single word about prayer.

In my own life I know what private prayer means to me; oh! how many mistakes I have made, how sad at heart I have often been; if it were not for the comfort of communion with God I could not bear it. Yes, I feel that I have often been a failure, and if it were not for prayer, at times life would almost be unbearable.

I want to commend this article of Dr. Toop's, in *THE LIVING CHURCH*, September 24th, very highly to all Christian people, and I should like to suggest through *THE LIVING CHURCH* to Dr. Toop that he have this article printed and circulated as freely as possible among the priests and laity. To make it possible for Dr. Toop to do this, it would be necessary for a subscription list to be opened, and if such list were opened in *THE LIVING CHURCH*, I feel sure that many of us would come forward and help to defray the expense incurred thereby.

In the meantime I should like to urge all subscribers to *THE LIVING CHURCH*, if they have not already read this article, to do so and be well repaid. (Rev.) O. H. GLYN LLOYD.

Randolph, N. Y., September 27, 1927.

"REPORTING LAUSANNE"

To the Editor of *The Living Church*:

WILL YOU allow your European correspondent to make a remark? I have to thank Mr. William H. Cox for a very appreciative letter [L. C., September 10th]. I do not think I could possibly have given an adequate report if I had used the cable, unless indeed I had run *THE LIVING CHURCH* into a small fortune.

I have just received the following from the Secretariat of the World Conference at Boston:

"Dear Sir: We should like to thank you very heartily for the excellent news letters you sent from Lausanne to *THE LIVING CHURCH*. The best available accounts are those which have appeared from week to week in *THE LIVING CHURCH*, especially in its issue of September 10th. I have telegraphed for 250 copies of that issue for immediate use. With renewed thanks for your coöperation,

"Very sincerely yours,
"(Signed) RALPH W. BROWN,
"General Secretary."

May I also add a word of appreciation for the extremely able article on Lyons, by Deaconess Woodward, that appeared in your issue of September 17th? Lyons indeed is a city that should on no account be missed. Might I add the name of Père Chevrier to the list of Lyons' great citizens mentioned by Miss Woodward? He did for Lyons what those great priests, Father Dölling and Father Lowder did for London, preached the Gospel to the poor and the ignorant and did untold good wherever he went. But his greatest work was the acquisition of the Prado, formerly a saloon and a house of ill fame which, after he had expelled the original denizens (with a whip of small cords, so runs the story), he transformed into a home for abandoned children, where they were fed and clothed and taught the Catholic faith. The institution today has expanded into being the center of all the *patronages* of Lyons Catholics. A hostel

for working boys, an auxiliary of the Prado, is in charge of a personal friend of my own, a most devoted priest, and I am sure that he and my other Catholic friends in Lyons will rejoice to read Deaconess Woodward's most interesting article.
London, September 27th.
C. H. PALMER.

"MODERATE CHURCHMANSHIP"

To the Editor of *The Living Church*:

AGAIN I TAKE my pen in hand. I find it hard to keep silent with the letter before me of I. H. Dana, of August 6th, under the heading of "Moderate Churchmanship."

If the priest mentioned is a true "practising Catholic" (and I pray he is), he has sought repentance long since and received forgiveness for his "diabolical" act and now prays "regard not my sins but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will."

All Catholic priests should be, and most of them are, "moderate," but do not advertise themselves as such simply because the faith is too precious to lay open to compromise and the likes and dislikes of many different people.

All Christians, especially God's priests, should seek moderation, the moderation of which St. Paul speaks, surely a fruit of Christian love, but again, it should not be necessary to advertise the fact; it goes without saying!

This most unlovely and unfortunate case cited of course does the great Catholic cause more harm than good; but I am convinced it is only one out of a hundred cases. The other ninety-nine would show, unlauded and even unknown, by any save God, works of humble, loving, and unparalleled service. I wish all who have read and even experienced this, or other like acts, of which I. H. Dana writes, could read of, or see, what my eyes have seen. Parishes that were nigh dead or "lukewarm" things, exhilarated into new life because the honor and love of God have been sought before all else, in the living "of the faith once for all delivered to the saints," in all of its truth, beauty, and fullness where the religion of the cross has proved to be the "medicine of the world." No wonder it is spreading—spreading like a divine epidemic in its contagion, and there is no cure for it. Those who become mercifully infected "die unto the world for love of Him who for love of our love did vouchsafe to endure the cross."

We may not all of us sin alike but that we all do sin none of us will deny. Let us therefore examine our consciences well and then the one among us who finds himself without sin, let him be the one to dare to cast the stone or lay bare the sins or shortcomings of his fellowmen. May we rather bear one another's burdens and strive to guard our brothers' honor as jealously and diligently as that of our own.

This is to be a "moderate" Churchman: *To love our neighbors as ourselves.*

Easton, Pa., September 19th. (Mrs. Isaac R. Davis, Jr.)

ANGLICAN ORDERS

To the Editor of *The Living Church*:

WHILE THE spirit of Mr. Fox's correspondence in your issue of September 24th is truly Christian and worthy of practical application, yet some of us are quite astonished at his assertion that "The Catholic world disclaims the validity of the Anglican priesthood"! Not only does the Anglo-Catholic world of about thirty millions claim valid orders, but the Orthodox Catholics and Russians, Greeks, Serbians, Syrians, Armenians, Independent Polish Catholics of America, Old Catholics, and many others all recognize Anglican orders, either tacitly, or by intercommunion, or by official pronouncement, and these amount to possibly three hundred millions! Perhaps Mr. Fox was referring wholly to the Roman Catholics, whose numbers are far below the figures commonly published.

So let us take heart in the knowledge that the Catholic world outside of Rome is immense, and that we are enjoying intercommunion with a considerable part of the non-Roman Catholic world.

(Rev.) ALFRED K. GLOVER.
San Diego, Calif., October 1st.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

VERY frequently a number of books, taken up almost at random, have a community of thought, or they run into one another, so that they may be noticed together. This is true of three books, two of them American and one English, that have thus grouped themselves for consideration.

The first is *A Working Faith*, by the Rev. Charles Brown, D.D., LL.D., dean of the Divinity School, Yale University (University of North Carolina Press, \$1.50) and contains the University of North Carolina McNair Lectures for 1926.

In it we find this definition: "To be a Christian means to take and to maintain a certain attitude toward Jesus Christ as the supreme person in history" (p. 54). This "personal attitude" "results in an experience which we call in theological phrase 'salvation'" (p. 66). The Christian life, it would seem, is the reaction over person to the example and teachings of another, and belief is a means of making "the needed adjustments to the Highest Power known to human experience" (p. 83).

There is a value to the book in its suggestions for the conduct of a practical Christianity and of the new ethics that arise from present day conditions: but it does not come quite up to the plane of the Catholic religion.

FURTHER INDICATION of Protestantism is to be found in *The Making of a Minister*, by the same author (The Century Co. \$2.00), a text book on pastoral theology. It is evidently taken from the dean's workshop, and contains much excellent advice for the young clergyman. It is so interestingly written as to be easily read.

When the dean advises the need of intellectual discipline among Protestants, he gives the keynote of their position, "passing judgment upon the claims of that which is true and of that which is false." "The God-given Protestant right of having each man think for himself" must be exercised "at his own risk" (p. 78ff). The implication is that if a man doesn't happen to hit on the right ideas he is out of luck; in which case a man is apt to be convinced that his own ideas are right.

The dean, consequently, has taken the risk of stating in his commendation of Modernism:

"I do not believe that when Mary His mother held Him in her arms as a helpless child and brought Him into the temple, the Infinite Being who is the ground and source of all finite existence was there contained in the body of that Babe. I do not believe that when He lay in the hinder part of a boat asleep wearied by His labors, the Omnipotent God, the Maker of Heaven and earth, was there asleep, leaving the universe for the time being to its own devices" (p. 291).

This sounds curiously like a statement made fifteen hundred years ago by a man then prominent: "To call a child of two or three months old God is, I hold, unlawful" (quoted in Pullan's *Church of the Fathers*, 5th ed., p. 370). Dean Brown should have recognized, from the study of history which he recommends to his pupils, that the idea known as the *communicatio idiomatum* disposes of the necessity of passing individual judgment on this particular point.

IT IS A RELIEF, then, to turn to *Is Jesus God?* by the Rev. Charles J. Burrough (Skeffington & Son, 90 cts.) a volume, as its sub-title says, of "Popular Addresses on the Deity of Christ." The book is a defense of our Lord's Godhead especially against modern attacks, and is written for the general reader, being consequently not merely a "scholar's" book.

In it the Creeds are defended as the traditional standards of belief, derived from the gospels, which the author finds to be both genuine and historical. Generally, the arguments advanced in like apologies are the ones used in this; but they are stated clearly and succinctly, making the book a good one to place in the hand of the layman who has been confused by the varying statements that find their way into print.

And as to our present discussion, this work contrasts the standard of belief to which an individual may come with the idea that each man makes his own canon of faith. The author says in his Introduction:

"The purpose of this book is to endeavor to give the reason for the hope or faith that has been handed down to us in the Christian Church, in such manner that all may be able to read and understand. Man's reason will not, cannot, and must not be ignored. On the other hand, room must be made and allowed for that without which the finite cannot hope to appreciate the Infinite, namely, faith" (p. xiii).

SAMUEL HAMILL WOOD has set before himself an admirable task, to exhibit the Bible, interpreted in the light of modern criticism, as a storehouse of religious instruction and inspiration, bearing witness to the eternal God, who is from everlasting to everlasting and from whom all things come. This is the meaning of the title he has given to his book *Before, Behind (and Bigger than) the Bible* (Boston: Stratford Co. \$1.50). Moreover, he has published this book to aid the endowment fund of the church of which he is rector, St. Matthias', Philadelphia. Unfortunately his method of self-expression is hardly suited to the printed page. The successive chapters read like shorthand reports of a series of sermons delivered by a very excitable preacher, who in some passages indeed has been so carried away by his excitement that it is hard to discover precisely what is the point he is trying to make. At other times, as in the concluding passage of the encomium on Joseph, one wonders whether, in calm reflection, after the heat of the excitement of preaching had passed away, he would really wish to have drawn from that life story the particular moral with which he has deformed the tale. It is distasteful thus to have to criticize a book written with two such admirable ends in view, and sincerely dedicated to the service of God and His Church; but surely the claims of careful thought and the demands of literary expression must not be overlooked in aiming at the popular exposition of great truths.

THE HOME CORRESPONDENCE SCHOOL of Springfield, Mass., has published a fourth edition, revised to 1927, of *Where and How to Sell Manuscripts*, by William B. McCourtie. The price is \$3.50, and the book should be of great value to those who want to make their way in the world of letters. A brief introduction on how to submit manuscripts is followed by a classified list of periodicals and publishers, giving just those facts which the writer needs to know to enable him to set about placing his work in the best way. A summary of copyright law, and advice on the question of authors' rights is also included in this eminently practical handbook. It is interesting to the moralist to learn that one magazine "uses first-person confessions of the human document sort, concerning every-day problems in married life. . . . The real love must be between husband and wife. Husband may succumb, but wife must not yield, however she may be tempted." For such stories one may earn one cent a word. Readers of the *Ice Cream Review* "want to read articles that will tell how they may sell more ice cream to the public, educate the public that ice cream is a food and not merely a confection, and stories of that order, properly handled, will be accepted" and paid for after publication at 25 cts. an inch.

Twilight Sleep, by Edith Wharton (Appleton, \$2.50) fascinates by its evident truth and sureness of touch. We feel it is too true that there are women like Pauline Manford in the world today, and women like Lita. Nona is better, but even she is a futile character, powerless to stem the current of insipidity, inanity, and un-morality which seems to pervade a certain section of American society at the present day. E. M. H.

Church Kalendar



OCTOBER

- 16. Eighteenth Sunday after Trinity.
- 18. Tuesday. St. Luke, Evangelist.
- 23. Nineteenth Sunday after Trinity.
- 28. Friday. SS. Simon and Jude.
- 30. Twentieth Sunday after Trinity.
- 31. Monday.

KALENDAR OF COMING EVENTS

OCTOBER

- 15. Fall conference of Brotherhood of St. Andrew, Philadelphia.
- 17. Executive committee, House of Church Women of Synod of Midwest, Racine, Wis.
- 18. President and Council of synod of Midwest, Racine. Provincial synod of Washington, Roanoke, Va. Provincial synod of Southwest, San Antonio, Texas.
- 19. Provincial synod of Midwest, Racine, Wis.
- 25. Third Annual Catholic Congress, Albany, N. Y. Provincial meeting of fourth province, Columbus, Ga. Meeting of New England province, Boston.

CATHOLIC CONGRESS CYCLE OF PRAYER

NINETEENTH SUNDAY AFTER TRINITY

- St. Andrew's, Madison, Wis.
- St. Anne's, St. Thomas, Virgin Islands.
- St. Mary's, Pittsburgh.
- St. Luke's, Evanston.

APPOINTMENTS ACCEPTED

ANDERSON, Rev. Canon G. S., formerly rector of St. Matthew's Church, Ottawa, Ont.; to be rector of Holy Trinity Church, North Gower, Ont., Canada.

BARLOW, Rev. THOMAS B., formerly rector of the Church of the Messiah, Pittsburgh; to be rector of St. Luke's Church, Niles, Ohio. Address, 53 Linden Ave.

COX, Rev. WILLIAM E., formerly rector of the Church of the Holy Comforter, Richmond, Va.; to be a missionary in Arizona. Address, Bisbee.

DOAN, Rev. EDWARD S., formerly of St. Andrew's Church, Las Cruces, N. M.; to be rector of Emmanuel Church, Petoskey, Mich. (W.M.) November 1st.

DUNSTAN, Rev. ARTHUR M., formerly archdeacon of the diocese of New Hampshire; to be rector of St. Thomas' Church, Dover, N. H.

FORSYTHE, Rev. WILLIAM E., formerly priest-in-charge of St. Jude's Church, Walterboro, and Church of the Mediator, Edisto Island, S. C.; to be priest-in-charge of Faith Memorial Church, Waverly Mills, and of St. Cyprian's Church, Georgetown, S. C. Address, Waverly Mills, S. C.

HOOD, Rev. WILLIAM F., formerly rector of the Church of St. Alban the Martyr, Superior, Wis. (Mil.); to be rector of St. James' Church, Manitowoc, Wis. (F.L.) Address, 514 North 8th St.

MOWREY, Rev. JOHN D., who was in charge of St. Paul's Church, Brockton, Mass., during the summer months; to be priest-in-charge of All Saints' mission, Stoneham, and the Church of Our Saviour, Cliftondale, Mass. Address, Stoneham.

PIPER, Rev. LAURENCE F., formerly priest-in-charge of St. Luke's and Grace Churches, Concord, N. H.; to be executive secretary of the diocese of New Hampshire. Address, 38 Ridge Road, Concord.

ST. CLAIR, Rev. HARMON C., D.C.L., formerly rector of St. Stephen's Church, Ferguson, Mo.; to be rector of the Church of the Holy Communion, Paterson, N. J. (N'k).

SEAVEY, Rev. GEORGE H., formerly locum tenens of St. James' Church, Laconia, N. H.; to be priest-in-charge of St. Mary's Church, Penacook, and of St. Luke's and Grace Churches, Concord, N. H., with residence at Penacook.

STEINMETZ, Rev. FRANCIS C., S.T.D., formerly rector of Christ Church, Norfolk, Va. (S.V.); to be rector of St. Mary's Church, Philadelphia. Address, 3914 Locust St.

TRAVIS, Rev. WILLIAM T., formerly rector of St. Mark's Church, Kansas City, Mo. (W. Mo.); to be rector of St. Simon's Church, Chicago. Address, 4525 Dover St.

WOOD, Rev. ARTHUR, recently ordained deacon; to be curate of All Saints' Church, Providence, R. I. Address, 15 Plenty St.

RESIGNATIONS

BELLINGER, Rev. THOMAS, as civic chaplain of the Church Extension Society, Rochester, N. Y. (W.N.Y.); to be a graduate student at the University of Chicago. Address, 5815 Drexel Ave.

ERICSON, JOHN M., as precentor of the Cathedral of St. John the Divine, New York City. Address, Burlingame, Calif.

KNEBLAND, Rev. M. D., as rector of the Church of the Ascension, Sierra Madre, Calif. (L.A.)

PERSONS, Rev. FRANK S., as priest-in-charge of Lynwood parish, Rockingham Co., Va.; Address, 2032 Spruce St., Philadelphia.

NEW ADDRESSES

MACDONNELL, Rev. A. H., assistant at St. Timothy's Church, Roxborough, Philadelphia; 5720 Ridge Ave.

WRIGHT, Rev. WILLIAM J. (N.C.), formerly Kensington, Md.; 1810 Ingleside Terrace, N. W., Washington, D. C.

ORDINATIONS

DEACON

SOUTHERN VIRGINIA—On Friday, October 7th, at Trinity Church, Portsmouth, HENRY W. DOWDING was ordained to the diaconate by the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia. The candidate was presented by his rector, the Rev. Charles H. Holmead of Trinity Church, Portsmouth. Bishop Tucker also preached the sermon.

Mr. Dowding was a Congregational minister in this city, and elsewhere, for many years. He will enter at once upon his duties as assistant at Trinity Church, Portsmouth, and in missionary duty as the bishop may direct.

PRIESTS

EAST CAROLINA—On Monday, October 3d, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, advanced the Rev. HARRELL J. LEWIS to the priesthood in St. Mary's Church, Kinston. The litany was read by the Rev. James E. W. Cook of Greenville; the epistle by the Rev. H. G. England of Farmville; and the gospel by the Rev. William O. Cone of Goldsboro. The sermon was preached by the Rev. Walter R. Noe, executive secretary of the diocese.

The candidate was presented by the Rev. G. F. Cameron of Ayden. Mr. Lewis is to be priest-in-charge of St. Mary's Church, Kinston.

HAITI—On Sunday, September 25th, the Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti, ordained to the priesthood the Rev. LÉOBRUN DORIVAL ADOLPHE, in the Church of the Resurrection, Gros-Morne, Haiti. The bishop preached the sermon and the Rev. Elie O. Najac of Gros-Morne presented the candidate. At the Holy Eucharist, the Rev. Déricé Abelard, deacon, read the epistle and the Rev. Victor Gilles of St. Marc read the gospel. The Rev. Ulysses Bastien, the aged rector-emeritus of the Church of the Resurrection, and the Rev. Fathers Gilles and Najac joined with the bishop in the laying on of hands.

The newly ordained priest will be associated with the Rev. Victor Gilles in caring for the extensive mission field about Gros-Morne. This is in the northern part of the jurisdiction and, until recent years, has been much neglected. There are now three priests and one deacon in that field and the work is making marked progress.

DIED

BATTIN—Entered into rest, Thursday, September 17th, at the House of the Holy Comforter, West Orange, N. J., CATHERINE VAN WYKE BATTIN, daughter of the late Catherine Van Wyke and the Rev. Stephen Henry Battin, in the 84th year of her age. Interment in Dale cemetery, Ossining on the Hudson.

EDWARDS—On the eve of the feast of the Holy Guardian Angels, at 1530 Locust St., Philadelphia, KATE HUDDALL EDWARDS, wife of the late Horace Edwards, died.

"In pace Christi."

MEMORIALS

John Keller

In loving and grateful memory of JOHN KELLER, priest. Entered into life eternal October 22, 1921.

Ann Delia Lauderburn

At her home in Wellesley, Mass., on Sunday, October 2d, MRS. ANN DELIA LAUDERBURN, widow of the late Frederic Lauderburn, aged 86 years. Burial services were held at St. Andrew's Church, Wellesley, and interment was made in Hazleton, Pa.

Mary Pauline Stevens

In ever-loving memory of our beloved and only daughter, MARY PAULINE STEVENS, who passed from earth to Paradise on October 17, 1918.

"For the happiness that is hers, and for the sure and certain hope of reunion with her hereafter, Love Divine, we give Thee thanks."

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MISCELLANEOUS

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

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

POSITIONS WANTED

CLERICAL

CLERGYMAN, EARLY THIRTIES, TEACHING experience, competent, desires position as instructor, public or private school. French, history, literature. Tutoring considered. S-946, LIVING CHURCH, Milwaukee, Wis.

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

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

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

MISCELLANEOUS

GENTLEMAN GOING TO ENGLAND, NO- vember or December, would help family for voyage as companion or valet in return for fare or part fare. Good sailor. Address, W. care FATHER MORSE, Christ Church, Schenectady, N. Y.

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

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

UNLEAVENED BREAD

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

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

ALTAR FURNISHINGS

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

CHURCH FURNISHINGS

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

VESTMENTS

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

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

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

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.

HELPFUL LEAFLETS FOR ALL PRIESTS of the Church for use in their ministry, may be obtained from CANON G. S. ANDERSON, North Gower, Ont., Canada. 40 copies of each of the three for \$1.00.

HYMNS FOR CHURCH SCHOOL AND Church. Best Church school hymnal published. Sample by post, 60 cts. PARISH PRESS, Ft. Wayne, Ind.

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

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

CHURCH LINEN

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

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

APPEALS

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

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

NOTICE

THE EVANGELICAL EDUCATION SOCI- ety of the Protestant Episcopal Church, September 21, 1927. The Sixty-fifth Annual meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 20, 1927, in the Board Room of the Platt building, 130 South Twenty-second St., Philadelphia, Pa., at 3:45 P.M., for the election of officers and the transaction of such other business as may be brought before it. S. LORD GILBERSON, General Secretary.

PERSONAL RELIGION

THE HENRY STREET CHURCHMAN. IS- sued monthly in the interest of personal religion, and giving a brief devotional paragraph for every day. Fifty cents a year. REV. HARRISON ROCKWELL, 143 East 39th St., New York.

GAMES

QUESTIONNAIRE!—COULD YOU ANSWER 400 questions on Shakespeare? Then play the game "A Study of Shakespeare." Educational, interesting. Price 60 cts. Postage 4 cts. THE SHAKESPEARE CLUB, Camden, Maine.

MISCELLANEOUS

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.

BOARDING

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.

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

FOR RENT

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

SISTERS OF THE HOLY NATIVITY

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

CHURCH SERVICES

District of Columbia

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

Illinois

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

Minnesota

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

New York

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

All Saints' Church, New York
Henry and Scammel Streets
REV. HARRISON ROCKWELL, Vicar
Chambers St. bus east to Scammel St.
Sundays: 8 and 10:30 A.M., and 8 P.M.

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

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
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.
Weekday Masses, 7:00, 8:00, and 9:30.

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

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. Religious service on Fridays at 1:30 P.M. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

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

WEBR, 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, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

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

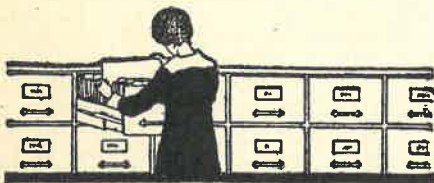
WNBR, MEMPHIS, TENN., 316 METERS.—Every Wednesday at 6:00 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gallor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

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

HEALTH RESORT

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

INFORMATION BUREAU



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

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

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

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

THE CHURCH IN INDIA

BETWEEN Calcutta and Benares in the diocese of Chota Nagpur, there are vast coal fields and iron ore mines; at Janshedpur there are steel works employing between 30,000 and 40,000 people and covering an area of ten square miles. English mission work here is encouraging, though the staff is small and work among women is untouched. A large percentage of the Christians have been educated in mission schools in the villages round about and have left their simple village life for this industrial center. They are thus brought into contact with all kinds of heathenism and need continual shepherding. The population includes members of every caste and tribe "from Cabul to Cape Comorin."

BOOKS RECEIVED

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

The Concordat Publishing Concern. 2823 East Sixth St., Los Angeles, Calif.

Concordat Version The Sacred Scriptures. An Idiomatic, Consistent English Version. Conforming to the basic laws of language, in that, as far as possible, each English expression constantly represents its closest Greek equivalent, and each Greek word is translated by exclusive English rendering.

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

Cathedral Sermons. By Howard Chandler Robbins. Preached in the Cathedral of St. John the Divine. Price \$2.00.

J. H. Jansen. 315 Caxton Building, Cleveland, Ohio.

Church Symbolism. An Explanation of the More Important Symbols of the Old and New Testament, the Primitive, the Mediaeval and the Modern Church. By F. R. Webber. Introduction by Ralph Adams Cram, Litt.D., LL.D., F.A.I.A., A.N.A., F.R.G.S. Price \$7.50.

Lothrop, Lee & Shepard Co. 273-275 Congress Ave., Boston, Mass.

Two Girls and Two Treasures. By Agnes Miller, author of *The Chimes of Daskam High*. Illustrated by Florence J. Hoopes. Price \$1.50.

The Four-year-old's Story-book. By Kathleen P. Stone. Illustrated by Florence Lilley Young. Price \$1.50.

Polly Wiggles and Some Others. By Edna Clark Davis. Illustrated by Julia Greene. Price \$1.50.

The Secret of Scared Acres. By M. Jacqueline Gilmore. Illustrated by Jean Armington. Price \$1.50.

A Boy of the Old French West. By Orison Robbins, author of *A Boy of Old Quebec*. Illustrated by W. F. Stecher. Price \$1.75.

Peter Had Courage. A Story for Boys. By Claude M. Fuess, author of *All For Andover* and *The Andover Way*. Illustrated by Lloyd J. Dotterer. Price \$1.75.

'The Speaker's Bible' Office. Aberdeen, Scotland. W. P. Blessing Co. 63 E. Adams St., Chicago, Ill. American Agents.

The Speaker's Bible. Edited by the Rev. James Hastings, D.D., editor of *Expository Times*, *The Dictionary of the Bible*, *The Encyclopedia of Religion and Ethics*, and other works. Assisted by Rev. E. Hastings, M.A., and A. W. Hastings, M.A. *The First Epistle to the Corinthians*. Vol. II *The Epistle to Philemon*. Price \$3.50.

The University of Chicago Press. Chicago, Ill.

The Life of Christ. By Ernest DeWitt Burton and Shailer Mathews. Revised Edition. Price \$2.00.

From S. W. Sowers, Hagerstown, Md., is received a framed Eucharistic picture entitled *Behold*. It is intended for hanging in parish houses, or in the home, and is well adapted to the purpose. Mr. Sowers states his willingness to supply copies in appropriate frame with glass at \$3.50, plus carrying charges from Baltimore.

PAPER COVERED BOOKS

The University of Chicago Press. Chicago, Ill.

Christianizing Our Community A Suggested Plan for a Project for Young People's Groups. By Erwin L. Shaver. Price 50 cts.

A Christian's Patriotism. A Suggested Plan for a Project for Young People's Groups. By Erwin L. Shaver. Price 50 cts.

A Christian's Education. A Suggested Plan for a Project for Young People's Groups. By Erwin L. Shaver. Price 50 cts.

The Other Fellow's Religion. A Suggested Plan for a Project for Young People's Groups. By Erwin L. Shaver. Price 50 cts.

LEAFLETS

Rev. Canon G. S. Anderson. Box 298, Prescott, Ont., Canada.

Confirmation.

The Changed Cross.

Comforting Thoughts For Mourners.

Price \$1.00 for 40 copies.

START NATION-WIDE CAMPAIGN FOR WASHINGTON CATHEDRAL

WASHINGTON—Stimulation of the religious life of the whole country through far-reaching dissemination of Christian teachings is the purpose of a nation-wide campaign to raise ultimately \$30,000,000 for the completion and adequate endowment of Washington Cathedral and its associated institutions.

General John J. Pershing will head the effort as chairman of the national committee, with George Wharton Pepper, former United States senator from Pennsylvania, as executive chairman, and Andrew W. Mellon, secretary of the treasurer, as treasurer. Associated with the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, and other prominent clergymen, are other laymen on important national committees including the following: George B. McClellan, former mayor of New York; Herbert L. Satterlee of New York; F. Trubee Davison, assistant secretary of war; Ogden L. Mills, assistant secretary of the treasury; William R. Castle, Jr., assistant secretary of state; Elliot H. Goodwin, former resident vice-president of the United States Chamber of Commerce; Mrs. Arthur Ryerson of Chicago; Mrs. Charles W. Henry of Philadelphia, and Mrs. Henry White of New York.

For the present, campaign activities will be centered upon the raising of \$6,800,000 needed to complete the next step in the cathedral development program. This includes the construction of the choir, crossing, north and south transepts, and north porch, with sufficient endowment to make these new units of the cathedral effective for service.

In a statement issued on behalf of the executive committee, Mr. Pepper said:

"In an age that is witnessing such vast commercial and industrial undertakings, it is imperative that the nation have in its capital city an adequate, continuing, and worthy expression of what the life and teachings of Jesus Christ mean to our people. To create an enduring memorial to the national spirit of devotion, and to enlist it in helpful Christian service, the Washington Cathedral project includes, in addition to the great cathedral church, a college of preachers, schools for boys and girls, and other valuable agencies involving ultimately for construction and endowment a cost of \$30,000,000.

"Of the \$30,000,000 required to give effect to Washington Cathedral's ultimate program of national service, \$16,100,000 is needed for buildings, \$1,000,000 for the landscape development, under the supervision of Frederick Law Olmsted, of parks, gardens, and the winding approaches to the cathedral itself; and \$12,900,000 for endowment to carry on the manifold cathedral activities. The primary objective of the campaign is to meet the present pressing need for \$6,800,000."

WASHINGTON CATHEDRAL SCHOOLS OPEN

WASHINGTON—St. Alban's School, the National Cathedral school for boys, began its twentieth year with the usual enrollment of about 150 boys.

The twenty-eighth year of the National Cathedral School for Girls began on Friday, October 7th.

A faculty and staff of fifty, headed by Miss Jessie C. McDonald, principal, and Miss Helen L. Webster, academic head, were ready to receive the students.

Several new instructors will be presented to the students. Miss Hankle of Harpers Ferry, West Virginia, will succeed Miss Margaret Will as assistant in the intermediate school.

Many Historic and Antiquarian Relics to Be Exhibited at Ipswich Congress

Elect Dr. John Orr New Bishop of Meath—Bishop Barnes on Darwinism

The Living Church News Bureau
London, September 30, 1927

THE ECCLESIASTICAL ART EXHIBITION in connection with the Church Congress at Ipswich will be opened tomorrow (Saturday) afternoon by the mayor. These exhibitions are an important feature, year by year, the district in which the congress meets contributing as exhibits, manuscripts, carvings, church plate, pictures, and other things usually hidden from the public eye. Naturally, in view of the historic and antiquarian wealth of the East Anglican district, the Ipswich exhibition will be of exceptional interest.

Among the hundreds of exhibits, the Wolsey relics include the great cardinal's hat, his Book of Epistles, and a list of members of his household, and the famous portrait from the hall of Christ Church, Oxford. It is, of course, to the governing body of Christ Church that the exhibition is indebted for these relics, which have seldom, if ever before, been seen outside Oxford. The shirt of Henry VII is another very personal relic. From the Rev. H. A. Harris, of Thorndon, there comes Chapman's Comfort Flask, once used in the ancient horse-box pews, when the preacher exceeded his time limit for sermons—an hour. It is perhaps unnecessary to remark that there is no demand for such articles in these days of brief orations. Hinderclay, near Diss, sends a fascinating old jug, thus inscribed: "Pray remember the Pitcher when empty." It was formerly filled on occasions with "strong beer."

THE CHURCH CONGRESS

On Sunday, special sermons will be preached in all the Ipswich churches, and in the afternoon there will be a meeting for men in the Hippodrome, addressed by Miss Maude Royden and Fr. Vernon; a meeting for young men and boys at the public hall, addressed by Barclay Baron and J. M. McCormick; and a meeting for young women and girls at the Lyceum, addressed by Mrs. Hensman and Mrs. Woods. There will also be a meeting for women on Monday, at which Mrs. Luke Paget and Canon E. S. Woods will speak. A new feature of the congress this year is a Rotary Club luncheon on Thursday, at which the Bishop of Liverpool will speak. The usual interdenominational meeting will be held after the congress on Friday evening, with The Kingdom of God in the World as its subject.

On Monday evening a reception will be held to meet the mayor and mayoress of Ipswich, and on Tuesday morning, weather permitting, members of the congress will go in procession to the churches of St. Mary-le-Tower, St. Matthew, and St. Margaret, for the official services, at which sermons will be delivered by the Bishops of Durham, Southwell, and Chelmsford. The congress itself starts on Tuesday afternoon with the presidential address.

The usual E. C. U. meeting will be held on Monday, the speakers including Fr. Biggart, C. R., and Kenneth Ingram.

BISHOP BARNES ON THE DOCTRINE OF EVOLUTION

The Bishop of Birmingham, preaching at Westminster Abbey last Sunday, referred at some length to the doctrine of Evolution, which was so prominent a subject at the recent Conference of Modern Churchmen. Dr. Barnes asked what should be our attitude to the biological doctrine of evolution. Should we falsify Christian history and use the falsification to commend Darwinism as though it were no novelty? Or should we honestly welcome new knowledge and admit that some traditional dogmas of Christian belief must be changed? He pleaded for the latter as both the most honorable and the wisest course. Today, there was, among competent men of science, unanimous agreement that man had been evolved from an ape-like stock. Darwin's assertion had stood the test of more than half a century of critical examination. As a result, the stories of the creation of Adam and Eve, of their primal innocence, and of their fall, had become for us "folklore." But by the men who built up Catholic theology they were accepted as solid fact. Man's special creation was one of the primary assumptions of the Catholic system. Darwin's triumph had destroyed the whole theological scheme. When so much of Catholic theology had been dissolved, the Church which accepted it could hardly claim to be free from error.

But naturally there were those who would rescue from the havoc wrought by Darwin and his followers something by which to justify pretensions to doctrinal infallibility. They pressed new claims and theories. Some were toying with the idea of a pre-mundane fall, for which there was not a jot of evidence. Others who shrank from such flights of fancy were suggesting that, while man was physiologically a descendant of the apes, his mind was due to a special Divine act of creation. Such a contention could not be upheld. The human mind had been derived by evolution from the intelligence of lower animals just as the human body had been evolved from the body of some primitive vertebrate. In fact, man was not a being who had fallen from an ideal state of perfect innocence; he was an animal slowly gaining spiritual understanding, and with the gain rising far above his distant ancestors.

"I would conclude," said Dr. Barnes, "that on the whole the modern scientific view of the origin of man's body and mind agrees well with Christ's teaching. But it cannot be reconciled with certain statements of St. Paul, nor with a belief in the infallibility either of the Bible or the Church, nor with the acceptance of some of the main strands of traditional Catholic theology. Yet are these facts of any importance? Why do men desire so often to preserve old errors? Naturally the men of science to whom the quest of truth was one of life's greatest joys were contemptuous of such ignorance, magic, and fear. We who profess to follow Christ ought to share their contempt."

Dr. Barnes is ever bold in his utterances, but he appears to have been speaking with looseness when he said that "Darwin's triumph has destroyed the whole theological scheme." What, in Dr. Barnes' view, is the new scheme to replace that which Darwin has destroyed?

It would be much more satisfactory for a dignitary of the Church of England to tell us sometimes what he does believe instead of what he does not. Dr. Barnes appears to be making the same mistake in so heartily embracing the results of science as some of his predecessors did in attacking them. The bishop is, to be sure, a fellow of the Royal Society, but, though one would hardly guess it from his sermons, he received that honor for exploits in mathematics, not in biology.

ROYAL INSTITUTE MEMBERS VISIT CANTERBURY

Over sixty members and friends of the Royal Archaeological Institute of Great Britain and Ireland visited Canterbury last Saturday for the autumn meetings of the Institute. The party inspected the sites of the Church of St. Pancras and St. Augustine's Abbey in the grounds of St. Augustine's College, under the guidance of the college bursar. Of the original St. Pancras' Church only the lower part of the walls survives. In recent years considerable excavations have been carried out beneath the remains of the Norman church which lie to the west of St. Pancras. These have disclosed the Church of St. Peter and St. Paul, begun by St. Augustine in 598 and consecrated in 613. The bodies of St. Augustine and his five immediate successors were buried in the north chapel, three more of his successors in the nave, and in the south chapel, Ethelbert, Bertha, his wife, and Letard, her chaplain. East of this church, in the chapel of St. Mary, were buried Edbald and other Saxon kings. The party afterwards visited the ancient church of St. Martin, which marks the spot where St. Augustine and his forty companions, on their arrival from Rome in A.D. 597, began their efforts to convert the inhabitants of the south-eastern part of England to the Christian faith. In St. Martin's is still preserved an old Saxon font, in which it is said King Ethelbert was baptized.

ELECT NEW BISHOP OF MEATH

At a meeting of the synod of the diocese of Meath, held in Dublin last week under the presidency of the Archbishop of Armagh, the Bishop of Tuam, Killala, and Achonry, the Rt. Rev. Dr. John Orr, was elected Bishop of Meath in succession to the late Most Rev. T. G. G. Collins.

Dr. Orr had a distinguished career at Trinity College, Dublin, and was ordained in 1900, being appointed Dean of Tuam in 1917. Six years later he was consecrated Bishop of Tuam.

The diocese of Meath, the jurisdiction of which embraces County Meath, a great part of Westmeath, and parts of King's County, Cavan and Longford, is co-extensive with the territory of the ancient Kingdom of Meath before the conquest of Ireland by the Normans, and the Bishop of Meath, as the premier Bishop of Ireland, is styled "Most Reverend." There are 104 churches and sixty-six beneficed clergy in the diocese, but, in spite of its extent and important position in the Church of Ireland, the diocese has no cathedral.

The Bishop of Kensington, on Sunday last, re-dedicated for ecclesiastical purposes the restored Chapel of St. John the Baptist at Moorhall, near Uxbridge, Middlesex. The chapel is on the upper floor of the building erected by the Knights of St. John at the beginning of the thirteenth century. The roof and walls are still intact, but the floor, windows, and staircases have been restored, thanks to the energy of the Rev. H. S. Cochran, the

rector of Harefield, and his churchwardens. The lower floor of the building was used by the Knights of St. John as a barn or storehouse for their Grange or *Camera* (an establishment smaller than a Commandery), which, until it was burned a few years ago, used to adjoin the chapel to the east.

Two Knights of Grace of the British branch of the Order of the Hospital of St. John of Jerusalem were present at the dedication ceremony in their robes as representing the order which for more than three and a half centuries held the advowson of Harefield, built the present chapel, and owned an important estate in the parish. The advowson was given to the priory of England of the Order of St. John by Dame Beatrix de Bollers in 1182, the year when Fra Roger des Moulins, the grand master of the hospital, was taking part in the war which had just broken out in the Holy Land between the famous Sultan Saladin and King Baldwin the Leper of Jerusalem. Dame Aline de Clare, wife of Hugh de Clabull and granddaughter of Dame Beatrix de Bollers, added the twenty acres to the estate of the order in Harefield on which the chapel is built, in 1221, the year when the Grand Master Fra Garin de Montaigu was engaged with King John de Brienne of Jerusalem in a campaign against Malek el Kamel, Sultan of Egypt.

In his address, the Bishop of Kensington appealed to the new community which had so recently come to settle in Harefield to raise the small sum still outstanding on so picturesque and appropriate a restoration.

GEORGE PARSONS.

DISTRICT OF SALINA CLERGY CONFERENCE

SALINA, KANS.—Clergy of the district of Salina were present at the annual clergy conference of the district held in Salina, Tuesday, October 4th. The conference was held at the bishop's residence, the clergy being the guests of the bishop for the day.

The conference opened with a celebration of the Holy Communion in the cathedral, at which Bishop Mize was the celebrant, and was followed by a brief address by the bishop. Plans for the annual Every Member Canvass on November 20th were made, and the literature prepared by the National Council explained and distributed. The treasurer of the Forward Program reported that quotas were being paid in and that there was every prospect of the district again exceeding its budget quota in 1927. Rules for the awarding of the Church School Lenten Offering banner were decided upon, and a special Church Kalendar for the district, which has proved helpful in the past, will again be used. Next year's Kalendar will carry a group picture of the bishop and clergy of the district.

Every parish and mission of the district, with the exception of Norton, the priest in charge of which has recently left the district, is now manned, and prospects for an active and fruitful year's work are bright.

MANY STORIES are told of the courage of Chinese colleagues, students, and servants in aiding the departure of the foreigners. One group of little school girls tied up their foreign teacher in a piece of oiled cloth, the Chinese equivalent of a tarpaulin, and sat on her for hours as if she were a piece of baggage, while the soldiers ransacked the building to find her.

Bishop Manning Preaches in Cathedral on Accomplishments of World Conference

Celebrate Centennial of All Saints'— Anniversary of Church of the Transfiguration

The Living Church News Bureau
New York, October 8, 1927]

THE RT. REV. WILLIAM T. MANNING, D.D., Bishop of New York, a delegate to the Lausanne conference by reason of his membership on the continuation committee, spoke from the pulpit of his cathedral last Sunday morning for the first time since his return from Switzerland, and took as his subject the accomplishments of the conference.

The bishop stated that the conference was based upon the principles that unity is not synonymous with uniformity; and that Catholicism stands for things sacred and necessary which Protestantism needs, and that the latter stands for essentials which Catholicism needs. He remarked upon the unique position of the Anglican communion as one capable of great helpfulness in the harmonizing of the two groups. One local paper represented Bishop Manning as claiming for us the position of arbiter in the whole matter, a statement which he promptly denied in a letter to the press. Rather, he brought out the fact that divisions exist among ourselves and urged a broader and more inclusive spirit in Anglican parishes.

Dr. Manning enumerated four things which characterized the conference and its work: (1) it was possible to hold such a remarkable conference with eighty different Churches represented, the most notable convention of Christian people since the division of Christendom; (2) the courageous and sympathetic spirit which prevailed throughout the sessions of the conference, making possible the frank discussion of fundamental topics; (3) the reports showing a far greater measure of agreement than was believed possible, the acceptance, without dissenting voice, of the Apostles' and Nicene Creeds as expressions of the common faith of the Church; and (4) the "note of full, unhesitating faith in Christ as Saviour, Lord, and God. This was expressed by every speaker and in every utterance of the conference from its beginning to its end."

CENTENNIAL AT ALL SAINTS', HENRY STREET

On October 3d, 1827, the cornerstone of All Saints' Church, Henry and Scammel streets, was laid by the Rt. Rev. John Henry Hobart, D.D., third Bishop of New York. Last Sunday evening that event of 100 years ago was commemorated. Bishop Manning, seventh successor of Bishop Hobart, was present and made an address of greeting. The sermon was preached by the Rev. Samuel Shoemaker, Jr., rector of Calvary Church.

During the summer, because of a generous gift, the spacious sanctuary and vestibule of this venerable church were re-decorated in colonial colors of gray and white, the first step in the restoration of the entire interior.

SERMONS AND PREACHERS

The Rev. Dr. Randolph Ray, preaching at the Church of the Transfiguration last Sunday morning on the occasion of the seventy-ninth anniversary of the founding of that parish, eulogized his predecessor, the founder and first rector, the Rev. Dr.

George Hendric Houghton. He pointed out the characteristics of Dr. Houghton's leadership in laying a foundation on which the second rector, Dr. George Clarke Houghton, and the present rector have builded. Dr. Ray said of the Transfiguration that "it is, perhaps, the least architecturally correct church in America, in outward appearance. But through the years it has grown warm and lovable like a human character, full of the personality upon which it was founded, until it is now universally thought of as one of the most beautiful of parish churches."

The drawing power as a preacher, exerted by Dr. Robert Norwood in Philadelphia, continues in his rectorship at St. Bartholomew's, New York. Returning to his pulpit last Sunday morning, he faced a congregation which filled the pews of the large church and which required the use of extra chairs. Dr. Norwood's sermon included apostrophes to Dr. Holmes, Rabbi Wise, and Cardinal Hayes. I quote the one to the last mentioned to show the style of this "poet-preacher," as the rector of St. Bartholomew's is sometimes described: "Cardinal Hayes, if in the sweetness of your heart—and it is a sweet, good heart—you are moving the mountains away from the feet of the Master and straightening trails in the desert for your Master's disciples, then you are His, not because you are Cardinal, but because the little child in you dominates and looks into the answering eyes of Jesus. That is the secret of power, and that is the reason why we are so futile. We must be humble, simple, and honest and face the issue, and then the mighty miracle of His healing and of His redemption will come to pass."

NEW WINDOWS AT ST. JAMES' CHURCH

One phase in the resumption of fall work at St. James' Church, Madison avenue and 71st street, is the continuance of the beautifying of that completely made-over edifice. Two stained glass windows have recently been placed in the clerestory there. One is in memory of Hildegarde von Brockdorff, who was a beloved deaconess in several New York parishes, as well as in Grace Church, Providence, from which she came to St. James' Church, New York, when the Rev. Dr. Crowder began his rectorate there.

The other is in memory of William Tucker Washburn, Mary Rosine Washburn, and William Mayhew Washburn, and is the gift of the family, which is one of the oldest in the parish.

These windows will be dedicated in a few weeks by the rector.

NEWS ITEMS

Coming events: Sunday, October 16th, 11 A.M., the Rev. Cyril Bickersteth, C.R., preaches at Trinity Chapel, West 25th street; Sunday, October 23d, Bishop Nicholai of Serbia preaches at Grace Church at 11 o'clock and at the cathedral at 4 o'clock.

The Church Club of New York announces its removal to new quarters in the Hotel Chatham, Vanderbilt avenue and 48th street, where two large rooms on the first floor, together with the hotel advantages, offer greater inducements to members to use the club more fully. The new quarters will be formally opened in the afternoon of the 18th.

A memorial service was held last Sun-

day morning at the Church of San Salvatore, 359 Broome street, for Mrs. Ida R. Bouker, who died in Albuquerque on July 15th. For over thirty years Mrs. Bouker rendered devoted service to the Italian

people in the work at San Salvatore. Canon Nelson, the Rev. Dr. Sunderland, the Rev. John Castelli, and the Rev. Henry J. Chiera participated in the memorial service. HARRISON ROCKWELL.

The bishop is visiting America at the invitation of the Carnegie Endowment for International Peace, the Institute of Politics at Williamstown, and the American Jugo-Slav Society. He is one of Europe's most noted preachers and since before the World War has held an important place in the political life of Serbia. He studied at Oxford and the University of Glasgow and is given credit for much of the work of establishing friendship between England and Serbia.

Bishop Urges Clergy to Extend Work of Crusade at Massachusetts Clericus

Open School in Memory of Bishop Brooks — Rededicate Belmont Church

The Living Church News Bureau
Boston, October 7, 1927

ALL SAINTS' CHURCH, BROOKLINE, THE Rev. Barrett P. Tyler, rector, entertained the members of the Massachusetts Clerical Association on Monday, October 3d, on the occasion of this society's opening meeting for the season. In the absence of the president, the Rev. Dr. W. H. van Allen, the chair was taken by the Rev. Francis E. Webster, vice-president. After lunch the meeting was called to order in one of the parish rooms and routine business was transacted. This done, the meeting was turned over to the direction of the bishop of the diocese, who held a conference with the clergy, by way of a repetition, in very much abbreviated form, of the quiet day held a year ago in Salem. The bishop gave an address aimed at spurring on the clergy for the work that is ahead and laid particular emphasis on the necessity of building up, in every parish, on the foundations laid by the Bishops' Crusade, and doing all possible to extend the results of that campaign. After several suggestions of a practical nature, the bishop turned over the meeting to the clergy, a large number of whom availed themselves of the opportunity thus provided for passing on to the brethren different suggestions which each had found effective in his own sphere.

OPEN BROOKS SCHOOL AT NORTH ANDOVER

Brooks School at North Andover, of which notice has been given in this column on former occasions, was formally opened on the morning of the feast of St. Michael and All Angels by the bishop of the diocese. Referring in his address to the fact that they were assembled in the home of the ancestors of Bishop Phillips Brooks, with the purpose of opening a school which would perpetuate his name, Bishop Slattery continued, "The enduring memorial of Phillips Brooks in Boston is Trinity Church, where, with all the glory and power of his genius, he preached Christ to the multitude. But his memorial is also in this quiet village to which he came for inspiration and peace. Here stands one of his homes, distinguished as the home of those who went before him, but distinguished most of all because he lived for months at a time under its roof. Here stands in enduring bronze upon the green the eloquent reminder of his gracious presence. And now we found this school for youth, that his ideals of education and Christian character may be imparted to generations of eager boys who shall, we trust, be ready and glad to enter into the riches of his example, and by ascending steps of wisdom and character to attain fellowship with Phillips Brooks' Master. Phillips Brooks gave himself constantly to youth. He appreciated that the hope of the future is always with the purity, courage, and faith of the young. So we may be

sure that if he is permitted to know what we do on earth, he rejoices that we are linking his name with a school which those who knew and loved him are founding today that it may carry on the joy, freedom, and goodness for which he lived and pleaded when he walked among us. He did not grow old. At the very height of his vigor and influence he vanished. So this school, we hope, will make men of his kind—vigorous, noble, devout, true followers of Christ."

Immediately after the school had been formally opened a luncheon followed, and, at its conclusion, addresses were given by the Rev. Endicott Peabody, D.D., headmaster of Groton School, Dr. Alfred Stearns of Phillips Andover Academy, and Frank Ashburn, headmaster of Brooks School.

OPENING AND REDEDICATION OF ALL SAINTS' CHURCH, BELMONT

Great crowds were present at All Saints' Church, Belmont, the Rev. Percy T. Edrop, D.D., rector, on Sunday morning, October 2d, when the church was reopened and rededicated after extensive alterations had been made. The new addition has almost doubled the seating capacity, besides adding a vestibule and an imposing arched entrance from a reconstructed lawn. The interior has been redecorated in buff and brown, and several rows of pews have been added. All the work has been done or taken over by the parishioners themselves who have also raised all the necessary funds. The service was conducted by the rector, who also preached the sermon. He was assisted by the Rev. Reginald Coe, a former rector, and also by the Rev. George Prescott, who was treasurer of the diocese for fifty-one years and is now assistant to Dr. Edrop.

BISHOP SLATTERY AT APPLETON CHAPEL

Bishop Slattery was the preacher at Appleton Chapel, Harvard University, on Sunday morning, October 2d, and conducted prayers there throughout the week, holding office hours immediately after on each morning. In his Sunday address he warned the students against becoming so independent as to lose Christ. "I hope," he said, "that you will fail in something while you are at Harvard. If you become so independent that you feel that you can afford to stand alone, you will lose the Kingdom of Heaven. . . . To attain the Kingdom of Heaven, you must first empty your lives, become as a child, and let Christ in; secondly, you should get others to share with you this life; thirdly, you must make yourselves over."

SERBIAN BISHOP IN ST. PAUL'S CATHEDRAL

There was a large congregation in the Cathedral Church of St. Paul on Sunday evening, October 2d, when the Rt. Rev. Nicholai Velimirovich, Bishop of Ochrida in Jugo-Slavia, gave an address on World Peace, in which he declared that the only hope of world peace was to be found in an extension of the influence of the religion of Jesus Christ, the Prince of Peace.

BISHOP BABCOCK IN NEW BEDFORD

Bishop Babcock spent the opening weekend of October in New Bedford and vicinity on parochial visitations, and on Saturday afternoon, October 1st, in Grace Church in that city, he gave a welcome and blessing to the members of the Church Army as they set out on their work of conducting a six weeks' mission in this vicinity.

SUPPER CLUB FOR BACK BAY STUDENTS

The Back Bay students' committee, connected with the work of the Church of the Messiah, has discovered that approximately 2,000 students live on four streets surrounding this church. These students represent twenty different institutions and are without any neighborhood center where they may meet. To meet this need, the above committee has organized a supper club, to be an informal group open to all students wishing to cultivate personal contact with other students of the neighborhood. Supper will be served on Sunday nights at 6 o'clock in the guild room of the church by students from the department of household economics of Simons College, with Miss Ethel I. Cairns in charge. There will be music, speaking, and discussion and a twenty-minute talk each evening by the Rev. Dr. William E. Gardner on What's Going On in the World. On the Sundays of the monthly conferences, the suppers will be held immediately after the conferences, and it is hoped to have the special speakers attend the suppers and continue the discussions.

REGINALD H. H. BULTEEL.

REOPENING OF PORTER ACADEMY

CHARLESTON, S. C.—The Porter Academy, formerly known as the Porter Military Academy, a Church boarding and day school for boys at Charleston, has reopened for the fall session in thoroughly renovated buildings, under new management, as a non-military college preparatory school, with its principal emphasis upon character-building and scholarship. The military feature has been eliminated in order that the boys may have more time for study in academic subjects, for an every-member participation in supervised athletic sports, and in order that an entirely different atmosphere may be created in which it is hoped that the work of character-building may be more favorably developed.

The new rector, William S. Gaud, is a teacher having a long and widely varied experience in the field of preparatory school education; and he is being assisted in the reorganization—virtually the re-establishment of the school on a new basis—by a corps of teachers wholly in sympathy with the new ideals.

The present student body, while temporarily small in numbers, which insures a maximum of individual attention, is enthusiastically coöperating with the new regime.

Bishop Freeman Reviews Work of Past Four Years in Diocese on Anniversary

Washington Prepares for Convention—Work of Laymen's Association

The Living Church News Bureau
Washington, October 8, 1927

BISHOP FREEMAN CELEBRATED THE fourth anniversary of his consecration on the feast of St. Michael and All Angels. According to his custom, the bishop celebrated the Holy Communion, and delivered an address at the Church of the Epiphany, where he was consecrated. An interview with the bishop, which appeared in the daily press, gives an interesting review of the past four years and the bishop's impressions as to religious conditions in the diocese. In spite of gloomy reports of the decline of the influence of the Christian religion, Bishop Freeman was able to point to a story of quite remarkable growth in recent years. In a material way a large amount of building has been accomplished in the parishes and institutions of the diocese. Growth in numbers has been gratifying and spiritual progress of the diocese has more than kept pace with these outward indications.

On the afternoon of October 8th, Bishop Freeman laid the cornerstone of Christ Church, Clinton, formerly known as Surrattsville. The Rev. A. C. Gilmore became rector of this parish last spring, and progress in the work of the parish has been most gratifying.

WORK OF LAYMEN'S ASSOCIATION

The laymen of the diocese, through the Laymen's Service Association, have been very active in missionary work during the past summer. Members of the association supplied many of the parishes during the absence of their rector. On September 25th a pilgrimage was made to All Faith parish, Mechanicsville. A considerable number of laymen, with members of their families, journeyed to Mechanicsville and spent the day there conducting two services and several conferences. The pilgrimage was enthusiastically supported, and the day was productive of much good.

PREPARE FOR CONVENTION

The committee of arrangements for the General Convention in 1928 has begun active work in preparation for the convention, under the leadership of Rear Admiral Cary T. Grayson, general chairman. Every effort will be made to make the convention of 1928 a memorable one, from the opening service, which it is hoped will be held in the completed choir and crossing of the cathedral, to the housing and entertainment of the delegates in a manner which shall reflect favorably upon Washington hospitality.

NEWS NOTES

The Sunday School Institute will hold its thirty-first annual convention at the Church of the Epiphany on Wednesday, October 12th. An interesting program of addresses and conferences has been arranged, and an exhibit of Sunday school work will also be a feature of the convention.

Addison Chapel, Seat Pleasant, celebrated its 231st anniversary on Sunday, October 2d. Addresses were made by the Rev. G. F. Dudley, rector of St. Stephen's Church, Washington, and Major General

John A. Lejeune, commanding officer of the United States marine corps. The Rev. Reginald J. Ripley is rector of the parish.

On Sunday, October 16th, the Rt. Rev. Bishop Nicolai of Ochrida, of the Serbian Orthodox Church, will preach at the cathedral both at 11 o'clock and also at Evensong, the latter service being broadcast. The staff of the Jugo-Slavian legation will attend the services, as well as other members of the bishop's nationality. Bishop Nicolai has visited Washington before and made a profound impression. He was presented to President Harding by Bishop Freeman, who was then rector of the Church of the Epiphany.

RAYMOND L. WOLVEN.

WORK was begun in July on the new building for St. Anne's mission, El Paso, almost our only work for Mexicans along the border.

SERVICES FOR ROMAN CATHOLICS IN MANILA

MANILA—During a typhoon recently, an overloaded tug sank in Manila harbor, causing the death of thirty-odd laborers. Twenty-six bodies were recovered, and the firm employing most of the men made arrangements to give them decent burial. Though practically all of them were Roman Catholics, the Roman priests refused to take the service because it was to be in unconsecrated ground. The company therefore requested the cathedral clergy to supply the spiritual ministrations desired, so the acting rector of the cathedral, the Rev. Benson H. Harvey, went to the cemetery, read the burial service standing in the midst of twenty-six coffins and surrounded by several thousand Filipinos. Then followed twenty-six separate interments, at which several of the bereaved ones, in frenzy, attempted to follow their loved ones into the grave.

It was indeed a difficult task, but a worthwhile one, for it showed to many the catholicity of our services and ministrations. And in a community which is ten-elevens Roman Catholic this is no small matter.

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NEW YORK

Clergy and Laity Celebrate Clerical Union Anniversary in Philadelphia

Lansdowne Church Conducts Parish Visitation—Diocesan Young People Meet

The Living Church News Bureau
Philadelphia, October 8, 1927

THE FORTIETH ANNIVERSARY OF THE Clerical Union for the Maintenance and Defense of Catholic Principles was commemorated October 5th, representatives of all branches being the guests of St. Clement's Church, 20th and Cherry streets. A solemn Mass was offered at 11 o'clock, the Rev. Alfred M. Smith, celebrant, with the Rev. L. N. Gavitt and the Rev. W. M. Wagenseller as sacred ministers. The Rev. C. P. A. Burnett preached. The Rev. Dr. Joseph Sherlock of Philadelphia, president of the local branch, read a historical paper, with mention of many such honored names as Nicholson, Percival, Ritchie, Upjohn, and Odell.

The council met morning and afternoon, admitting the new Bethlehem branch, and getting through a large amount of work. In the absence of the president, the Rev. Sherley C. Hughson, O.H.C., in Africa, the vice-president, the Rev. Spence Burton, Superior S.S.J.E., presided. Many clergy and laity came from a distance for the general meetings. Martin Gillett had a large exhibit of the Catholic Literature Association.

DIOCESAN YOUNG PEOPLE CONFERENCE

The president's conference of the Young People's Fellowship of the diocese met at Grace Church, Mt. Airy, October 1st. Each parish president brings the two members most useful in his local work and the exchange of information among them is the main purpose of the gathering, emphasizing the responsibility of youth as distinguished from clerical and lay adults. Oliver Dyer of Scotland brought news of the youth movement all over the world, being brought to the United States by the Fellowship of Reconciliation.

Nominations made at this meeting will be presented to the fourth annual diocesan convention, November 14th, at the parish house of the Church of the Atonement, 47th and Kingsessing avenue, West Philadelphia. Members will sell subscriptions to the *Church News* of the diocese, receiving a percentage for the young people's work. St. Mark's, Frankford, will entertain the parish presidents and secretaries at a supper, October 17th. The Rev. A. Vincent Bennett is chairman of the commission. He has edited four pages in the *Church News* for the fellowship. A striking feature is discussion of topics by stating in a few sentences a case from literature, the drama, or life, followed by questions designed to provoke useful discussion.

MEN CONDUCT PARISH VISITATION

Adoption and inauguration of an organized parish visitation program by laymen of St. John's Church, Lansdowne, is attracting wide public attention throughout the large suburban field to which this parish ministers.

Lansdowne is one of the many attractive suburbs of Philadelphia. Migration of whole families from the crowded city and from other parts of the country has been greatly increasing its population. In these circumstances the men's club of St. John's decided its members had a re-

sponsibility. Following conferences with the rector, the Rev. Charles E. Tukey, and the vestry, seventy members of the club volunteered to conduct a parish visitation that would include not only all Church families, but all other families known to have expressed a preference or a leaning toward the Episcopal Church and, in addition, families known to have no Church affiliation.

On Sunday afternoon, October 2d, seventy men of St. John's journeyed forth two by two on their mission. Detailed reports were submitted at a great supper meeting that same night in the parish house. More than 250 families were visited. In a general way the purposes aimed at included an effort to cement the people more closely together in Christian fellowship, Christian work, and Christian worship. No reference was made to money, financial support, budgets, or quotas.

According to the reports submitted, whole families in which church going and Church duties had been neglected, or had become lukewarm, promised to do better. Parents promised to take greater interest in the religious education of their children. New pupils were enrolled for the Church school. Men promised to share with the other men in work to be done. The parish visitation is to be carried on each Sunday until the whole field to which St. John's ministers is covered.

DISCUSS RELIGIOUS EDUCATION

Religious education in its relation to the home, the community, and the public schools was discussed at the 57th annual Church school institute of the diocese of Pennsylvania, October 1st, at the Church of the Holy Apostles.

Dr. Adelaide T. Case of Teachers College, Columbia, the Rev. Malcolm Taylor of Boston, Stephen F. Bayne, district superintendent of the New York City department of education, and the Rt. Rev. Robert E. L. Strider, Bishop Coadjutor of the diocese of West Virginia and chairman of the department of religious education of the province of Washington, were among the speakers. A pageant, *He Liveth*, was given by the local parish. A model fellowship meeting was conducted by eighteen young people from different parishes, 100 attending this, which was one of five sectional conferences.

MEETINGS OF CLERICAL BROTHERHOOD

The Clerical Brotherhood resumed its regular Monday morning meetings October 3d with *A Character Analysis of St. Paul*, by Professor Arthur Holmes, of the University of Pennsylvania, always a favorite with the club. The executive committee invites each member to contribute to the entertainment by a paper or address. Speakers scheduled are: October 10th, Mrs. J. A. Griffith, social service secretary in charge of the welfare of Protestant children in the Juvenile Court; *Our Children at Home and in the Court*, October 17th, the Rev. A. L. Urban of Norristown; *Mystical Texts*, October 24th, the Rev. E. A. E. Palmquist, secretary of the Philadelphia Federation of Churches; *Facts and Figures of Organized Religion in Philadelphia*, October 31st, the Rev. Prof. George C. Foley.

NEWS NOTES

The Church of the Good Shepherd, Kensington, commemorated forty years of continuous service to the parish of its

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organist and choirmaster, Frank H. Longshore, recently, with festival music and augmented choirs, and a parish luncheon at which were many former members of the choir. Mr. Longshore is widely known in the city's musical circles. During his service at the Kensington church more than 1,500 men and boys have been connected with the choir, nine of whom entered the ministry. Two of the latter, the Rev. William R. Scott, chaplain in the United States army, and the Rev. Leonard C. Hursh, canon of St. John's Cathedral, Quincy, Ill., spoke at the luncheon.

The Church of the Advocates, 18th and Diamond, kept a Home Coming Day for former parishioners and those living at a distance to meet the new rector, the Rev. T. Leslie Gossling.

The Rev. and Mrs. John Lowry Hady were given a reception by the congregation of Gloria Dei (Old Swedes) Church, Swanson street below Christian, to which Mr. Hady has just come as rector.

Karl de Schweinitz of the Family Association addressed the first autumn meeting of the department of Christian social service. Clinton Rogers Woodruff was nominated as representative on the provincial department which meets in Roanoke, Va., this month.

CHARLES JARVIS HARRIMAN.

YOUNG PEOPLE and others who like to practice their French would enjoy the charming little religious articles in *Le Messager*, an eight-page French paper issued bi-monthly by the French church in New York City, 15c a year; address 20 East 60th Street.

Flushing, L. I., Church to Open Church Year With a Day of Devotion for Women

Plan Lay Readers' School—Hold Conference of Church School Teachers

The Living Church News Bureau
Brooklyn, October 8, 1927

FOR TWO YEARS PAST THE RECTOR OF St. George's Church, Flushing, the Rev. George Farrand Taylor, has had the desire to open the Church year with a day of devotion for the women of the parish. This hope is now to be realized, and on Wednesday, October 26th, the Rev. Dr. Robert Johnston of St. John's Church, Washington, will be their leader. On that evening Dr. Johnston will speak to the men of the parish at one of the men's dinners which they made such a success of last year.

At this church also, Sunday, October 30th, becomes a day of obligation to the members of this parish, as by tradition that is the Sunday that is especially devoted to the Woman's Auxiliary. The Rt. Rev. Nathaniel S. Thomas, formerly Bishop of Wyoming, will be their speaker; and on that day also a memorial window, the gift of the women of St. George's, in memory of the long and faithful service of the Rev. Henry D. Waller, will be unveiled by Mrs. Waller. At the same service a bronze tablet which has been placed within the sanctuary in his memory will be unveiled. Bishop Thomas and the rector, Mr. Taylor, will conduct these services.

SCHOOL FOR LAY READERS

The diocesan school for lay readers, to prepare the bishop's flying squadron, will open for enrolment on Tuesday, October 11th, at 8 P.M., in the Church of the Incarnation, Brooklyn.

The proposed course of study is as follows:

Instruction in public reading and use of Prayer Book—Tuesdays, 8 to 9 P.M., beginning October 18th, the Rev. Frank M. Townley.

Instruction in Bible and Church history—Tuesdays, 9 to 10 P.M., beginning October 18th, the Rev. A. W. E. Carrington.

Pastoral work and organization—Thursdays, 8 to 9 P.M., beginning October 13th, the Rev. Duncan M. Genns.

Selection of sermons and assignment of books to be read—Thursdays, 9 to 10 P.M., beginning October 13th, the Rev. George P. Atwater, D.D.

The school will continue for six weeks and the supper with Bishop Stires, which was planned for the beginning of the school, will be held at a later date.

CONFERENCE OF CHURCH SCHOOL TEACHERS

The annual diocesan dinner conference for rectors, officers, and teachers of the Church schools, held at St. Ann's parish house, Brooklyn, on Tuesday evening, October 4th, was an unqualified success.

One wishes for space to describe the wonderful word picture given by Lewis B. Franklin, vice-president and treasurer

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of the National Council, as he told of the life of the little African boy, born in darkness of Mohammedanism; of his gradual finding of the light of Christianity, of his final consecration at the Church of the Incarnation, New York, and of his being now Suffragan Bishop Theophilus Momolu Gardiner, D.D., of Liberia.

The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, gave a talk on Mexico, its conditions, its life, and its problems. Miss Frances R. Edwards, secretary for curriculum, general board of religious education, added to this program with a very fine talk.

There was an exhibition in the parish hall of books, charts, hand-work, material for a children's corner, and specimens of work done in the daily vacation Bible schools.

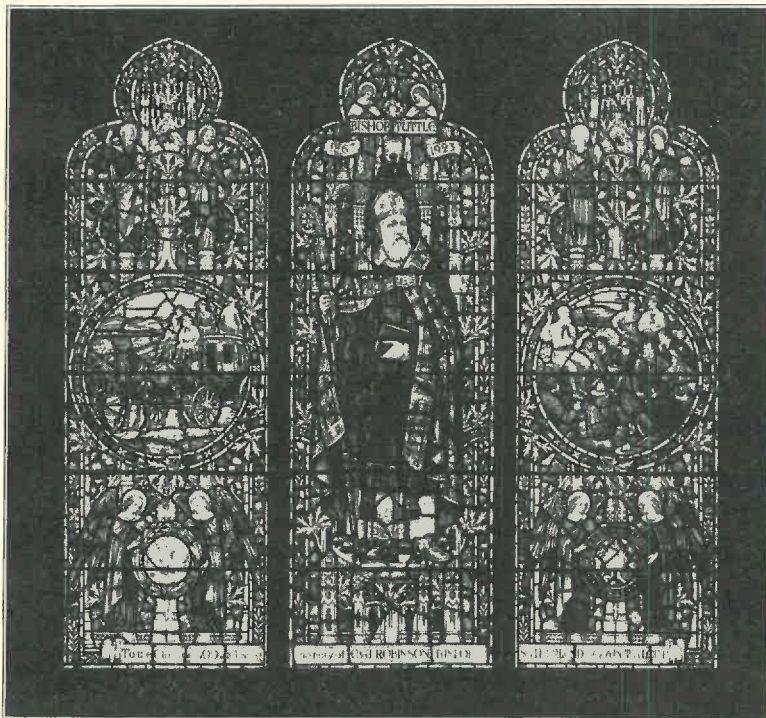
NEWS NOTES

At St. Mary's Church, Brooklyn, the Rev. Dr. J. Clarence Jones, rector, a

A BISHOP TUTTLE WINDOW

MOUNT VERNON, N. Y.—An unusual memorial window for the Church of the Ascension, Mount Vernon, just completed by James Powell and Sons, Ltd., of London, was dedicated on Sunday, October 9th. The window is a memorial to Mr. and Mrs. Sutherland Gazzan Taylor, Jr., and has as its subject the late Presiding Bishop, the Most Rev. Daniel Sylvester Tuttle, D.D., who is shown in cope and mitre in the center light. The window, which is the first of a series which will depict the life of the American Church, was given by Mrs. Taylor's parents, Mr. and Mrs. Cyrus Robinson.

In the medallions in the side lights are incidents in Bishop Tuttle's life illustrating his missionary work. The medallion in the left hand light shows him on the mail coach in which he made many of his travels, and in the right hand medallion he is seen preaching to a group of gold



BISHOP TUTTLE MEMORIAL WINDOW

memorial window will be placed in the church during the winter by Mr. Leonori in commemoration of the beautiful Christian character and the fruitful life of his beloved wife, Mrs. Elizabeth Riker Leonori.

An extremely beautiful set of white silk embroidered hangings have been presented to the church by Mrs. Edwin Beers to replace the set she gave many years ago. The old set was worn by constant use. The new pieces consist of an altar frontal, a veil, a burse, a stole, a pulpit hanging, and a set of book-markers. It will first be used on All Saints' Day. Mrs. Beers has also given a handsome green set of the same number of pieces. The handsome kneeling cushions at the altar rail are a gift in memory of Mrs. McNeely by her husband.

At St. Ann's Church, Brooklyn, the Rev. Samuel M. Dorrance, rector, the Rt. Rev. Frank W. Creighton, D.D., Missionary Bishop of Mexico, addressed a meeting of the missionary society of the church, of which he was formerly rector, on Tuesday, October 4th.

The proceeds of a musical tea given a short time ago by the wife of the dean of the cathedral, Garden City, Mrs. G. P. T. Sargent, for the orphan boys at a cottage in Sayville, amounted to \$400.

MARY E. SMYTH.

miners. Below these medallions are angels holding in the left hand light a small map which gives many of the places he visited during his various missionary journeys, and in the right hand light angels holding the seal of the diocese of Missouri.

At the top of the left and right hand lights are four figures of missionary saints. In the left hand light are St. Paul and St. Thomas, the apostle of India, while in the right hand light are the figures of St. Columba, who preached the Gospel in Ireland and Scotland, and St. Germanus, Bishop of Auxerre, who was sent over from Gaul with St. Lupus to confute the Pelagian heresy which was spreading in Britain at that time.

BISHOP WITHDRAWS REQUEST FOR COADJUTOR

LEXINGTON, KY.—On October 1st the Bishop of Lexington, the Rt. Rev. Lewis W. Burton, D.D., officially notified the standing committee of the diocese of Lexington, as also the clergy, vestries, and Church committees of the diocese, that he has withdrawn his request for and consent to the election of a bishop coadjutor in this diocese.

LAY CORNERSTONE OF ROCHESTER CHURCH

ROCHESTER, N. Y.—The Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, laid the cornerstone of the new church which St. Mark's and St. John's is building in Rochester. The new church was begun about one year ago on the first anniversary of the rectorship of the Rev. C. R. Carrie, and the service of laying the cornerstone, which was held on Saturday, October 1st, marked the second year of work in the parish.

St. Mark's and St. John's, when completed, will mark another period of progress in the work which the Church is doing in and about Rochester. The plans for the church were drawn in February, 1926, and the new church will be dedicated October 26th.

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CELEBRATE ANNIVERSARY OF ALASKA CHURCH

ANVIK, ALASKA—The fortieth anniversary of the founding of Christ Church mission, Anvik, was celebrated on August 30th. The Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, returned from his trip to the Arctic in time to be present and take part in the celebration.

The ceremonies began with the erection of a cross to mark the spot on which the first Episcopal church in Alaska was built. Last year the church was moved to a new site. The interior was done over and a new roof was put on, but the original logs of the old church were retained and erected on the new site. The men and boys of the community joined forces in bringing stone for the foundation of the cross. Bishop Rowe offered the prayer of dedication.

In the afternoon a second service was held in the church. The Rev. Dr. J. W. Chapman, priest in charge of Christ Church mission, in his address outlined the history of the mission from its founding in 1887 to the present time. Following his address, Bishop Rowe gave a vivid account of his trip from Nome to Point Hope by airplane. He closed with a reference to the significance of the celebration, stressing the value of the mission and what it has meant to the people of Anvik.

The offering at this service amounted to \$93.25, and is to be used in the construction of a new bell tower for the church to replace the present temporary structure. On the ground floor of the tower Dr. Chapman plans to have a memorial room in which will be placed the names of those who have served on the mission staff in the past, together with a record of notable incidents in the history of the mission.

ELEVEN BISHOPS PARTICIPATE IN SYNOD MEETING

MINNEAPOLIS, MINN.—The Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, and the Rev. Dr. Frank E. Wilson, rector of Christ Church, Eau Claire, Wis., were the speakers at the opening session of the synod of the province of the Northwest, held in Gethsemane Church, Minneapolis, from Sunday evening, September 25th, to Tuesday afternoon, September 27th, inclusive. Bishop Bennett spoke on the social message of the Church. The Rev. Dr. Wilson spoke on the evangelical message of the Church.

The bishop's pastoral staff, presented to the Rt. Rev. Frank Arthur McElwain, D.D., Bishop of Minnesota, by the clergy of the diocese on the occasion of the tenth anniversary of his election as Bishop of Minnesota, was used for the first time at the opening service of the synod, which service was participated in by eleven of the thirteen bishops now resident in this province, and a large number of clergy and laity. Bishop Longley of Iowa, president of the synod, presided at all meetings.

At the business session on Monday morning, Bishop Burleson of South Dakota spoke on Our Opportunity Among the Foreign Born, and Leon C. Palmer, formerly executive secretary of the National Commission on Evangelism, spoke on Following Up the Bishops' Crusade.

Other speakers on the program of the synod were: Bishop Faber, of Montana, on Prayer Book Revision, and the Rev. C. B. Scovil, chaplain of the Episcopal students at the University of Minnesota, who spoke on Our Young People.

Bishop Faber of Montana, the Very Rev.

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tells, in "God and the Groceryman", a story which contains much of Mr. Wright's deepest held belief concerning life. In this vigorous, absorbing novel he has written a plea for the brotherhood of man which is to be found through accepting the fatherhood of God. Indisputably Harold Bell Wright has written again, more truly perhaps than ever before, what the world has been wanting. "An uplifting, inspiring and encouraging story."

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B. D. Dagwell of Denver, and W. H. Gemmell of Duluth were elected members of the executive council of the province.

On Monday evening nearly 500 people attended a banquet, given under the auspices of the Church Club of the diocese. The speakers were Bishop Fox, Bishop Longley, Bishop I. P. Johnson, and Leon C. Palmer.

The annual meeting of the Woman's Auxiliary of the sixth province was held at the same time as the synod in Gethsemane parish house. Mrs. W. G. Bugbee of the diocese of Duluth, president of the provincial Woman's Auxiliary, presided. Miss Grace Lindley, executive secretary of the national board of the Woman's Auxiliary, was the principal speaker at these meetings, which were attended by a larger number than for several years.

The provincial Young People's Fellowship held a convention on Saturday, September 24th, preceding the meetings of the synod and the Woman's Auxiliary. Bishop Roberts of South Dakota, and the Rev. Dr. Phillips E. Osgood, chairman of the provincial department of religious education, were the speakers.

The next regular meeting of the synod of the province of the Northwest will not be held until 1929. Any business necessary to be transacted in 1928—the General Convention year—will be cared for by the executive council of the province.

OPENING OF GRACE CHURCH, BIRMINGHAM, ALA.

(Picture on page 791)

BIRMINGHAM, ALA.—The Rev. C. Henckell, rector of Grace Church, Birmingham, celebrated in a happy manner the ninth anniversary of his rectorate. After four years of building, on Sunday evening, October 2d, the Rev. Mr. Henckell and his congregation had the joy of seeing their new church building formally opened. The Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Alabama, was in charge of the service. The gift of a handsome American flag was blessed by the bishop at this service.

The building of this handsome stone church is of the romance of religion. Backed by a small congregation, composed of people of moderate means, with no funds in sight, and even in the face of opposition, the rector undertook to build. The first notice to the public was a single wagon load of stone that was one day dumped on the lot, on top of which was placed a small U. S. flag. Gradually other material followed, gifts of those who caught the rector's spirit. The cornerstone was laid in July, 1924.

TO ERECT LAFAYETTE TABLET IN SOUTH CAROLINA

GEORGETOWN, S. C.—The Chamber of Commerce of Georgetown, working with the local chapter of the Daughters of the American Revolution, is planning to erect a tablet commemorative of the 150th anniversary of the landing of Marquis de Lafayette on North Island, Georgetown county. It was suggested by the chamber, and agreed to by the vestry of Prince George, Winyah, Georgetown, that the tablet be placed on the outer wall of the church, as the most outstanding historic building in the town. The unveiling, accompanied by appropriate ceremonies, will probably be held about Armistice Day of this year. The rector of this parish is the Rev. H. D. Bull.

BISHOP BRENT UNDER MEDICAL TREATMENT

BUFFALO, N. Y.—The Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, is under medical advice and must have two months of complete freedom from any responsibility whatever, during which period he will be under medical treatment. He will be unable to receive any communications during that period, and requests that all letters relative to diocesan matters be referred to the bishop coadjutor, the Rt. Rev. David L. Ferris, D.D.

TO DEDICATE NEW ADVENT CHURCH, CHICAGO

CHICAGO—The new Church of the Advent, Chicago, the Rev. Gerald G. Moore, rector, is to be dedicated on Sunday, October 16th, by the Rt. Rev. Charles P. Anderson, D.D. Bishop of Chicago. The new church is a beautiful building of Indiana limestone, and will cost approximately \$125,000. A new organ to cost \$7,000 is being installed.

FIELD DEPARTMENT CONFERENCE IN TEXAS

HOUSTON, TEX.—Something approaching psycho-analysis was the endeavor of a conference of clergy and laity of the diocese of Texas, meeting in Christ Church parish, Houston, September 27th. Why should a diocese with the giving ability of this one fail year after year to meet its quota to the National Council? With three-fourths of the present year gone, less than one-half of the quota has been remitted. Under the inspiration of the Rev. R. M. Trelease, field department secretary, a determined optimism supplanted the note of timidity noted at the last similar conference. Time will have to tell, but the outlook is a little bright.

The conference in Houston was followed by a clergy conference extending through the 28th, with all but two of the clergy in attendance.

BISHOP VISITS NENANA, ALASKA

NENANA, ALASKA—The Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, recently visited Nenana and looked over the new buildings that have been erected there. The new Tortella Hall, with every modern convenience possible in Alaska, has just been completed, as well as a new schoolhouse and a little church.

During his visit, Bishop Rowe consecrated the church, and expressed his appreciation of the work done. The new church will probably have to be enlarged in the near future, but will do for the present.

Miss Alice Wright has been lay missionary in charge of the missions at Nenana for a number of years.



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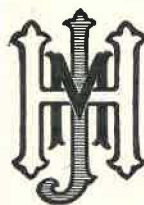
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DEDICATE NEW CHURCH IN BELLINGHAM, WASH.

(Pictures on page 791)

BELLINGHAM, WASH.—The Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, dedicated a new church for St. Paul's parish, Bellingham, on Thursday, September 29th. The rector of the parish is the Rev. Canon E. B. Smith, rural dean, and formerly rector of the Cathedral Church of St. John, Saskatoon, Canada.

The furnishings of the church are very complete, both in the chancel and nave. The solid oak pews in the latter will accommodate 500 worshippers, and were given by Mrs. George W. Loggie. For the choir room a grand piano has been presented by Everett Worthington of Chicago, formerly a crucifer in the old St. Paul's Church.

The total cost of the building is around \$100,000. Eventually a large parish house will be erected and connected with the church by means of an arched cloister, part of which has been already cleverly constructed under the exterior walls of the chancel.

The dedication service was attended by many of the clergy of the diocese and of British Columbia, as well as by the Most Rev. A. U. de Pencier, D.D., Archbishop of British Columbia. The services included the blessing by the bishop of a tablet in memory of the late Bishop Keator, who was Bishop of Olympia for twenty-two years.

The service was followed by a reception at the parochial hospital of St. Luke, where the guests were welcomed by the superintendent, Deaconess Adda Knox.

PLANS FOR NEW DIOCESE IN WISCONSIN

CHIPPewa FALLS, WIS.—The relationship of the new diocese to the whole Church was the main theme at a conference of clergy and laymen from the parishes of the proposed new diocese of the Church in northwestern Wisconsin, held at Christ Church, Chippewa Falls, Thursday, October 6th. Every fall the dioceses of Milwaukee and Fond du Lac hold such conferences, but this year special provision was made for a separate meeting for the parishes in the area of the proposed new diocese.

During the past summer a new guild hall has been built at Chippewa Falls which was used for the first time by this conference. The day began with Holy Communion and concluded with a laymen's dinner in the evening. Among the speakers were the Rev. F. P. Keicher of Hudson, G. Van Steenwyk of La Crosse, the Rev. W. F. Taylor of Owen, the Rev. F. E. Wilson of Eau Claire, and the Rev. R. D. Vinter of La Crosse. Otto von Schrader, treasurer of the development fund of the new diocese, reported \$30,000 already subscribed toward the total of \$100,000 which is to be a trust fund, the income of which will be used for advance work in the new diocese.

TRINITY CHURCH, ST. LOUIS, DAMAGED BY TORNADO

St. Louis, Mo.—Trinity Church, St. Louis, was badly damaged by the tornado which struck this city September 27th. The upper part of the church was so badly hurt that services are carried on in the basement. A handsome rose window was shattered and the organ put out of commission. Much of the loss fortunately is covered by insurance.

MICHIGAN PLANS MILLION DOLLAR CAMPAIGN

DETROIT, MICH.—The Rt. Rev. Herman Page, D.D., Bishop of Michigan, set \$1,000,000 as the goal for the centennial endowment fund for the diocese of Michigan, the campaign for which will be conducted November 11th to 23d. The object of the fund is to provide, through the annual interest, for several of the outstanding needs of the diocese. Sixty-five per cent will be used for physical equipment, especially in needy parishes of the diocesan mission field; ten per cent for extension work in the University of Michigan, where there are some 800 Episcopal students; ten per cent for the increase of the Episcopal Fund; ten per cent for the bishop's discretionary fund; and five per cent for a poor and indigent fund.

The executive committee consists of the bishop and Messrs. William T. Barbour, Charles M. Rochm, Sidney T. Miller, Elliott S. Nicholls, Frank W. Blair, Fred L. Wardell, Matthew B. Whittlesey, G. Ogden Ellis, C. R. Wells, John A. Fry, the Rev. R. W. Woodroffe, and the Rev. Dr. John Dysart.

CHURCH SCHOOLS OBSERVE CATHEDRAL SUNDAY

CHICAGO—From the very early days of the cathedral in Chicago, children have had a part in the building. A silver communion service, one of the first of recorded gifts, was given in 1862 by the Sunday school. Later the Sunday school gave the bell and campanile.

Sunday, October 9th, was Cathedral Sunday in the Church schools, when the children were reminded of the gifts of the children of the past to the cathedral. The Cathedral of SS. Peter and Paul on Washington boulevard was destroyed by fire in 1921, but the old bell still calls people to worship in the Cathedral Shelter. After a brief service and instruction in the schools on Sunday, each child was given card board reproductions of the old cathedral bell for general distribution to remind our people of Chicago's need of a cathedral.

DEACONESS NEWELL TO LEAVE HOOKER SCHOOL

MEXICO CITY—Deaconess Anna G. Newell, director of Hooker School, Mexico City, since December, 1921, has resigned to accept an election as dean of the school for Christian service and deaconess training at Berkeley, Calif. She enters upon her new duties January 1, 1928, and will spend some weeks in the east preparing herself for the important work ahead.

MILWAUKEE DIOCESAN CONFERENCE AT RACINE

RACINE, WIS.—About 125 clergy, wardens, and vestrymen of the diocese of Milwaukee met at Taylor Hall, Racine, October 4th and 5th, for a two day conference on the Church's program. The Rev. Karl M. Block, associate secretary of the National Council, St. Louis, Mo., made three very helpful addresses. Other addresses and discussions were led by various clergy and laymen of the diocese. Two addresses of special interest were made at the close of the meeting, What Does the Layman Expect of His Rector, by Charles F. Alden, of St. Luke's, Racine, and What Does the Rector Expect of His Laymen, by the Rev. H. H. Lumpkin, of Grace Church, Madison.

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LAKE KANUGA, S. C.—A mountain club property, valued at more than \$250,000, has been offered to the Church in the Carolinas for use as a summer conference and training school. The property is situated about five miles from Hendersonville, N. C., and consists of 400 acres (including a lake of thirty acres), and approximately fifty buildings. There is an inn containing dining room space for 670, a spacious lobby, and 125 bedrooms; a pavilion on the edge of the lake containing an auditorium 50 x 100 feet, and thirty-nine cottages with from three to seven rooms each. There are in addition servants' cottages, a laundry building, and two large garages for storage of cars.

The replacement value of the buildings alone is conservatively estimated at \$250,000. All buildings are completely furnished and in excellent repair.

The terms upon which the property has been offered to the Church were approved by the unanimous vote of representatives of each of the five Carolina dioceses meeting in conference with the donors at Lake Kanuga on October 5th.

OPENING OF TRINITY COLLEGE, HARTFORD

HARTFORD, CONN.—With an enrolment of 270 students, Trinity College, Hartford, opened its 104th academic year on Friday, September 23d, with a chapel service at which President Remsen B. Ogilby announced that a new \$350,000 chemistry laboratory will be built as soon as plans can be prepared.

In their second year of broadcasting radio dialogues weekly over station WTIC, members of the faculty are giving a course in the history of the human race under the general title The Heritage of the Human Race, from 7 to 7:30 p.m.

CONNECTICUT CLERGY PROVIDE CHURCH ARMY VAN

WALLINGFORD, CONN.—At the Choate clergy conference, held here September 26th to 28th under the chairmanship of the Rt. Rev. Edward Campion Acheson, D.D., Bishop Coadjutor of Connecticut, the clergy unanimously asked the Church Army to provide, equip, and man a motor mission van similar to those operated by the Church Army in the dioceses of New York and Vermont, for work in that diocese next season. By gifts and promises the cost of the caravan was more than guaranteed by the clergy themselves.

DELAWARE YOUNG PEOPLE STRESS FELLOWSHIP

WILMINGTON, DEL.—A group of young people, seated on the lawn of Immanuel Church, Wilmington, engaged in a spirited conference under the leadership of the Rev. Nathaniel B. Groton, of Whitmarsh, Pa., on Sunday afternoon, October 2d, after a service in the church. It was the semi-annual meeting of the Young People's Fellowship of the diocese of Delaware. The preacher at the service was the Rev. C. J. Harriman, rector of the Church of St. James the Less, Philadelphia.

In the discussion the questions of Mr. Groton drew responses which seemed to indicate that closer fellowship in and service through the church were the chief benefits which the young people felt they were getting from the fellowship.

SEABURY SERVICES IN CONNECTICUT

NEW LONDON, CONN.—"I feel quite overwhelmed with the overflowing kindness and the gracious hospitality with which we have been received since coming to America," said the Rt. Rev. Frederick L. Deane, D.D., Lord Bishop of Aberdeen and Orkney, at the close of the services in St. James' Church, New London.

The services were of thanksgiving for the life and example of the Rt. Rev. Samuel Seabury, D.D., first Bishop of the American Church, consecrated at Aberdeen, November 14, 1784. His remains are in the Hallam chapel of St. James' Church.

Bishop Deane, the Very Rev. Provost Erskine Hill, the Rt. Rev. Edward C. Acheson, D.D., Bishop Coadjutor of Connecticut, and the Rev. John F. Mitchell, rector of the Church of the Holy Spirit, Brooklyn, participated in the Seabury services.

ANNUAL CLERGY CONFERENCE OF GEORGIA

SAVANNAH, GA.—Preparation for the fall activities in the diocese of Georgia has started earlier this year with the annual clergy conference held the first part of October instead of November when it is usually held. The Rev. John M. B. Gill, rector of St. Paul's Church, Petersburg, formerly a missionary to China, who represented the National Council, was the only outside speaker. Mr. Gill gave the address at the opening service and spoke once at the conference the following day on the general Church program. The other speakers on the program were the diocesan clergy who spoke on assigned topics on methods. The bishop of the diocese presided and gave the address at the celebration of the Holy Communion.

NAVY CHAPLAIN RECOVERING

WASHINGTON—Chaplain Tipton L. Wood, U.S.N., has returned to this country from duty on the U.S.S. *Black Hawk*, owing to illness, and both he and his wife underwent operations at the Naval Hospital, Bremerton, Wash., according to an announcement of the Navy Department. According to latest reports, both are doing well. Chaplain Wood is slated for temporary duty at the Bremerton naval station until a vacancy at sea occurs.

Chaplain L. D. Gottschall, formerly stationed at the submarine base at Coco Sola, Canal Zone, is on his way to undertake duties in China, with the Fourth Regiment of Marines.

HOBART COLLEGE OPENS WITH LARGE ENROLMENT

GENEVA, N. Y.—The formal opening of the 106th year of Hobart College, Geneva, was held in St. John's Chapel, on September 21st. There are 302 students registered for the academic year, the largest enrolment in the history of the college.

The Rev. Irving A. McGraw, student pastor and assistant chaplain, reports that there are now twenty-six men in college who are studying for the ministry of the Church and that 130 of the men registered are Churchmen. Twenty-seven of our clergy influenced members of the new class to enter Hobart, while thirteen others came because of the relation of the college to the Church.

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CHURCH SCHOOL TEACHERS AND OFFICERS MEET

ELKHART, IND.—The Church school teachers and officers of the South Bend district of the diocese of Northern Indiana held the first of a series of meetings in St. John's Church, Elkhart, Sunday, October 2d.

The course presented this year is *The Pupil* by Weigle. Pedagogical principles of psychology were presented by Miss Nellie Mullinex of Mishawaka, and the application of these principles to religion was made by Miss Vera Rooney, junior high school teacher of South Bend.

A delegation from Howe invited the Church school teachers and officers to hold the November session at Howe school on Sunday, November 13th, and that date and place were agreed upon.

LAY CORNERSTONE OF ROCHESTER CHURCH MISSION

ROCHESTER, N. Y.—On Saturday, September 24th, the cornerstone of the parish house of All Saints' mission, Irondequoit, a mission of St. James' Church, Rochester, was laid by the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of the diocese. He was assisted by the Rev. Francis A. Ransom, rector of St. James' Church.

This service made one realize what has been accomplished in so short a time. On November 1, 1925, All Saints' Day, services were held for the first time in the Masonic Temple, and it is gratifying to know that the new parish house will be ready for occupancy on All Saints' Day, 1927.

FIFTIETH ANNIVERSARY OF EASTERN OREGON CHURCH

CANYON CITY, ORE.—The fiftieth anniversary of the founding of St. Thomas' Church, Canyon City, the Rev. S. J. Brown, rector, was celebrated on September 29th, when the bishop and clergy of the district were present. The Rt. Rev. W. P. Remington, D.D., Bishop of Eastern Oregon, gave the address.

Advantage was taken of this occasion to hold a quiet day for the clergy, and there was also a meeting of the executive council and the council of advice.

OPENING OF NASHOTAH SEMINARY

NASHOTAH, WIS.—Eighteen states are represented in the student body of Nashotah House, Nashotah. The opening service of the seminary on September 29th was a solemn High Mass with the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, as celebrant, the Rev. James B. Coxe, of St. Louis, Mo., deacon, and the Rev. George C. Story, of Dixon, Ill., sub-deacon. The Rev. Richard V. A. Peterson, of Cleveland, Ohio, was master of ceremonies. The preacher was the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac.

CHURCH ARMY IN VERMONT

BURLINGTON, VT.—Captain Tom Greenwood of the English Church Army gave an illustrated talk before the Young People's Fellowship of St. Paul's Church, Burlington, on September 28th.

Captain Greenwood and his co-workers hope to interest the people of this country so that a branch of the Army may be started over here. The former home of Bishop McVickar in Providence, R. I., is soon to be opened as a training house for this work.

NEW PARISH HOUSE FOR OLDEST PARISH IN CITY

CHARLESTON, S. C.—Work has begun upon the erection of a new parish house for St. Philip's Church, Charleston, widely known as the mother church of the diocese, and also because of the number of celebrities in Church and State who are buried there, as the Westminster Abbey of the South. The Rev. S. C. Beckwith is rector.

The new building will be two stories high, and will be located upon a part of the present playground site, adjacent to the church. The building will be 150 feet long by fifty-six feet wide, the first floor including the auditorium, which will have a seating capacity of 350, a kitchen, boys' locker room, parlor, and superintendent's office, and two guild rooms for the Woman's Auxiliary and the kindergarten.

On the second floor will be twelve class rooms, two assembly halls for the use of the grammar and primary departments, and a girls' locker room. Of the twelve rooms, five will front and open into the auditorium by means of doors, giving a gallery effect to the general plan of the auditorium, which itself will measure forty-eight by fifty-five feet, and will be one of the largest in the city.

MISSIONARY CONFERENCE OF WESTERN MICHIGAN

GRAND RAPIDS, MICH.—The second annual missionary conference of the diocese of Western Michigan was held in St. Mark's pro-Cathedral, Grand Rapids, September 29th and 30th.

The first meeting was at mid-day lunch, when a warm greeting was extended by the Very Rev. C. E. Jackson, dean of the cathedral. The conference was called to order by the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, who, in a brief speech introduced the leaders sent out from the National Council, the Rt. Rev. Edward M. Cross, S.T.D., Bishop of Spokane, and the Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, Wis.

The Rev. Fr. Sturtevant dealt with the program of the Church.

Bishop Cross spoke on a diocesan consciousness especially as an aid in accomplishing the Church's program.

In the evening a religious service was held in St. Mark's pro-Cathedral. The brief service was taken by Bishop McCormick, who also introduced the speakers.

Friday morning the conference began its work with the Holy Eucharist. Bishop McCormick was celebrant, and was assisted by Bishop Cross and Dean Jackson.

The addresses during the day had to do with the missionary fields, especially the Indian and Negro, and to the making of the Every Member Canvass.

DEVELOPMENT OF SOUTH CAROLINA COLORED MISSION

PINEVILLE, S. C.—A significant piece of constructive work is being done in the colored mission at Pineville, under the general direction of Archdeacon Baskerville, pending the arrival of a new minister-in-charge. In connection with this work the Church is supporting a visiting nurse, Miss Maud E. Callen, who, in addition to a general nursing service throughout the community, has recently established a baby clinic. A tract of four acres has also been acquired, one acre of which

is to be set apart for the playground, with provision also for a baseball and basketball field, the remainder to be cultivated as a "demonstration farm" under skilled direction with a special view toward training the boys of the neighborhood in better methods of agriculture.

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OCTAVE FORTIN, PRIEST

SANTA MONICA, CALIF.—The Ven. Octave Fortin, non-parochial priest of the diocese of Rupert's Land, and a leading archdeacon of the Church of England in Canada, died here on October 2d while visiting his son, Dr. C. E. Fortin. He was eighty-five years of age.

For forty-two years Archdeacon Fortin was rector of Holy Trinity Church, Winnipeg, Man., retiring from active work in 1917. During the intervening period he spent most of his time in the diocese of Los Angeles, where he was a popular preacher in many parishes.

The body will be taken to Winnipeg, where services will be held at St. John's Church.

MRS. BLAINE CAMPBELL DAVIS

PITTSFORD, N. Y.—Mrs. Blaine Campbell Davis, wife of the Rev. William L. Davis, rector of Christ Church, Pittsford, died recently, and was buried at Christ Church, Friday, September 30th. The services were in charge of the Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, and the Rev. Lewis G. Morris, D.D., of Christ Church, Rochester.

Mrs. Davis was the oldest child of the late Mr. and Mrs. Rufus Putman Campbell of Williamstown, W. Va., and was born there September 27, 1872. She was married to the Rev. Mr. Davis in 1896, and lived in the city of Rochester for seventeen years when Mr. Davis was archdeacon. She was actively identified with the large Bible class in Christ Church, and had continued the interest and work at Pittsford.

HERMAN ELWOOD HEALEY

BOSTON—The members of the Cathedral congregation, Boston, were shocked to hear of the sudden death of Herman Elwood Healey, for fifteen years assistant vergier. About four o'clock on Sunday, afternoon, October 2d, while in the act of distributing leaflets through the pews preparatory for the evening service, he suffered a heart attack and was later found dead in one of the pews by another member of the Cathedral staff.

Born in Mt. Vernon, Me., forty years ago, he was in the drug business prior to coming to the Cathedral, and, during the World War he saw service in France with the Massachusetts General Hospital Unit (Base Hospital Number 6), which left him with a serious heart affection. He served the Cathedral faithfully and well and was loved by all with whom he was associated. Two months ago he married Miss Ruth Weden of Jamaica Plain and set up house-keeping in Belmont.

The funeral took place in the Cathedral on Wednesday afternoon. The service was conducted by Dean Sturges, assisted by the Rev. Messrs. C. R. Peck of Boston and Theodore Evans, and the final blessing was given by Bishop Slattery. The regular Cathedral ushers were on duty for this service, while the honorary pallbearers were among the leading men of the Cathedral, though the body was borne by six brother members of Base Hospital Number 6. Interment was made by the dean at Mt. Hope.

CONDUCT EDUCATIONAL DAY IN ALBANY

ALBANY, N. Y.—The annual educational day of the Woman's Auxilliary, diocese of Albany, was held on Friday, September 30th, in the guild house of the Cathedral of All Saints, Albany. Miss Ruth Hall, educational secretary, presided and con-

ducted the study sessions. Some sixty leaders, representing nearly as many parishes throughout the diocese, attended.

The demonstration classes continued throughout the day, with a box luncheon at noon. The Rt. Rev. Frank W. Creighton, Missionary Bishop of Mexico, spoke on the missionary problems in his field and read the noonday prayers.

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VOL. LXXVII

MILWAUKEE, WISCONSIN, OCTOBER 15, 1927

No. 24

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