

# The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, OCTOBER 29, 1927

No. 26

## Bishop Parsons on Lausanne

EDITORIAL

## A View of Lausanne

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## EDITORIALS & COMMENTS

### Bishop Parsons on Lausanne

THE thoughtful letter of the Bishop of California, which is printed on another page of this issue, asks questions which are, as the bishop observes, wholly in line with the effort made at Lausanne to understand one another. Nothing could be more useful than for Churchmen themselves constantly to make this attempt, and *THE LIVING CHURCH* has always welcomed the opportunity.

At the outset we should like to correct Bishop Parsons in one detail. In objecting to the final report, Mr. Morehouse conspicuously did not speak of his criticisms as embodying "the Catholic view." So also when Bishop Parsons observes that it was sometimes "a little difficult" "for ordinary Anglicans to dissociate themselves from the extreme Catholic group and make clear the Anglican position," we doubt whether any of our American delegation were factors in creating that difficulty. There were representatives of the English Church who sometimes indicated, in their remarks, that they were speaking on behalf of "Anglo-Catholics," but we are confident that none of our American delegation at any time used such an expression. Indeed the unanimity of our own delegation, until the last debate of the last day, seemed to us most remarkable, and we have no recollection that on any single question prior to that debate was the delegation divided. When, on that final question, it was evident that there was such a division, Mr. Morehouse immediately asked and obtained the privilege of stating that in his remarks he had spoken only for himself and not for the delegation of which he was a single member; though since it was entirely understood that at all times delegates spoke and voted as individuals and not in units, even this was unnecessary. No, Bishop Parsons' memory plays him falsely if he thinks any of his own colleagues purported, at any time, to speak as representing any group less than or more than the body that elected them. And if divergent views on any subject may have led to some doubt as to which view involved the "Anglican position," it may be replied that each delegate was alone responsible for his own interpretation of the question. So generally did our entire delegation act in accord that it would have been difficult for an on-looker to tell an "ordinary Anglican" from an "extreme Catholic."

We are perplexed, too, at Bishop Parsons' feeling that in criticising the final report, it would have been

better, "instead of picking flaws," for the objector to have "simply said that he and a number of others could not let it go by because it did not give the Catholic view sufficient weight." The objections were made on their own intrinsic merits; they were not made as running counter to any "Catholic view." To object, and give no ground for the objection, would have seemed to us simply an impertinence, and we cannot question that it would have seemed so to others. A man cannot reasonably object to a course proposed by others without frankly stating the ground of his objection.

We may here interpolate a word in regard to that report. We have nowhere seen it printed, though it is in no sense confidential, having been offered in open session at Lausanne. It was not printed in *THE LIVING CHURCH* because we desired to focus attention on what *was* accepted at Lausanne rather than on what was not. Our preference would be to ignore it altogether. Yet a number of requests for its printing have been received, and we can see that the apparent suppression of the report makes it seem vastly worse than it was. We shall therefore print it almost immediately in *THE LIVING CHURCH*, though the pages this week are too crowded to admit of it. And with the curiosity that has been aroused, we are confident that the reaction of most readers will be, "Is *that* all?" Keeping it unprinted has led, we fear, to an expectation of a monumental act of perfidy in the report. Of course it is nothing of the kind. Bishop Parsons says of it, "It was inadequate and not well done compared with the others." That is criticism enough, and we are curious to know what details Bishop Parsons would specify to establish this belief if he were challenged, since Mr. Morehouse chiefly based his criticisms on that very ground, and then cited details to justify the criticism. We believe that if Bishop Parsons should seek to give the grounds for his own present—but a little belated—criticism, he would find that they would differ very little from those stated by Mr. Morehouse. Yes, our readers, anticipating some form of literary monstrosity, will undoubtedly be disappointed when they see how merely inane was that report.

WE agree with Bishop Parsons and with Bishop Gore that "Catholic and Protestant" are not invariably or necessarily "mutually exclusive types of Christianity," but they are not necessarily "complemen-

tary," though at times they may be. For instance, the position that anybody may properly receive Holy Communion, and the position that baptism is a necessary qualification and confirmation so desirable a qualification as to be legitimately (but as a disciplinary measure) demanded in preparation for it, are "mutually exclusive" rather than "complementary" positions, and the same may be said of various other differences in which, roughly, one position is rightly termed Protestant and one Catholic. The reassuring fact, upon which we ought to lay stress, is that frequently—not always—the Protestant and the Catholic factors are susceptible of correlation, and we of the Anglican communion ought to be foremost in attempting that correlation. That is why the necessity of stating positions as they are actually held was so necessary at Lausanne, and to the extent that that was accurately and adequately done, Lausanne fulfilled its expectations. But to consider in what condition those varying positions leave us, and what ought to be done about them, becomes the next step, and that was the purpose of the editorial, *After Lausanne*, which Bishop Parsons mildly criticises. The very purpose of Lausanne was to pave the way for "*After Lausanne*" considerations, and the conference will have been a failure if all of us do not devote our best thought to such considerations. A single editorial will not go far, and there will be too many perplexing details for first considerations to approach finality, but such concrete matters as Priesthood and Confirmation must have very serious treatment.

As to difficulties and differences concerning the "Anglican position," we do not believe that Bishop Parsons seriously means his challenge to us to say whether "Liberals and Evangelicals have a real place in the Church today." Let Bishop Parsons think over the Church press within, we will say, the last two years, and say which are the papers that have tried to drive some party or group out of the Church by means of violent attacks upon them and upon their good faith, and in what party terms those periodicals define themselves, and then ask whether that question need be asked of *THE LIVING CHURCH*.

But to ask whether, if "Liberals and Evangelicals" have a right in the Church, "on what ground could this Church refuse unity with bodies which would accept views like those of the Liberals and Evangelicals," is far from putting this editor "in a dilemma," because the answer is so obvious.

The view of an individual in any organization is not necessarily the corporate view of the organization, and it is the latter and not the former that counts in discussing this question. Bishop Parsons takes as illustrations in propounding his questions, the subjects of the Ministry and the Sacraments. They are good illustrations. As to the former, if a "group of Protestants" should make clear their intention, if not to "continue," at least to establish "these Orders of Ministers" in their own Church, "Bishops, Priests, and Deacons," dwelling on the fact that "it is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been" those orders in Christ's Church, and without them "no man might presume to execute any of them," so that "to the intent that these Orders may be continued . . . no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon" unless he "hath had Episcopal Consecration or Ordination"; if the group provided an Ordinal that explicitly showed the group intention to restore those orders to their group; if their canon law carefully provided that only Bishops, Priests, and Deacons so ordained could lawfully exer-

cise the ministry within their group, we should say that the Anglican Churches could properly establish intercommunion with such "groups," notwithstanding the fact that certain individuals of the group might deem all that unnecessary. That is to say, the determining question would be the corporate position of the body itself and not the degree of "freedom of interpretation" which might be allowed to individuals within the body, all such individuals loyally carrying out the corporate requirements, regardless of their individual views.

But if a group of individuals neither holding that position for themselves, nor establishing it as their corporate position, nor practising it in their regular activities, nor indicating any expectation to abandon their position, were under scrutiny, we would certainly prophesy that "the Anglo-Catholic group" would "block" "any consummation of unity" with them until the end of time. And this we conceive also to be the "Anglican position," notwithstanding any peculiar idiosyncrasies of individuals in the Anglican communion as to the necessity or the wisdom of that position.

So the attitude we should be obliged to take with relation to any groups "who are ready to unite with us," if any such hypothetical groups should ever be discovered, would depend upon their corporate rather than upon their individual positions, and the latter would be considered only as throwing light upon the corporate position and upon the probability that the latter would remain unchanged.

FOR it is not really so difficult to discover the Anglican position in most matters. It is a position that demands that only bishops act as bishops, only priests act as priests, that sacraments be administered according to certain requirements, and does not argue the matter. Dissidents from that position are freely tolerated, provided they conform to the requirements in fact. But if dissidents to the underlying theory were so organized as to refuse conformity to the Anglican requirements, they would not be comparable with the position of our own Liberals or Evangelicals or others who conform to established requirements but claim the right to criticise the reasons for those requirements.

And it is, indeed, of the essence of the Anglican position that its absolute requirements are reduced to a minimum, its freedom of interpretation carried just below the point of individual denial of what is corporately asserted, and that people who differ radically in "views" but are willing to conform to the minimum of requirements, are encouraged to live together in peace and harmony in a single communion and fellowship.

And so we can say, with Bishop Parsons, that "organic unity in administration and worship is possible with vast diversity in view." But how to correlate that principle with the embarrassing number of knotty details that arise in connection with any attempt to fit modern Protestant denominations or their members into the ancient Catholic organism will tax the most consecrated intellects of the generations that are to come.

In that task, now beginning, none of us will be right all the time, and all of us must show the utmost degree of charity in seeking to make the adjustments.

For if organized Protestant bodies of today are not, as organizations, integral parts of the historic Catholic Church, we have no precedent from the past to guide us in seeking to weld them in. Whether they are or not, and if not, what to do about it, seems to us the next concrete question for serious discussion; but many of them are still unwilling to discuss it.

# BLUE MONDAY MUSINGS

By Presbyter Ignotus

HERE is All Saints' tide at hand, and I have not yet begun to publish the first instalment of these Musings after the long interruption which marked my absence from America on an enforced vacation! My conscience smites me for that apparent neglect; and I am reminded by a multitude of letters that the editor-in-chief spoke only of "a four months' holiday," in the gracious words wherewith he announced his dispensation. Well, that time has more than elapsed; so once again I open this department, secure in the reassurance of a welcome which some of you, at least, will extend to an unknown presbyter, returned from his wanderings in foreign parts.

*Imprimis*, I have just found in a recent *Guardian* an article by "A Continental Chaplain" on Some Americans Abroad, which is so pleasant to an American reader that I cannot forbear reprinting extracts here. We should never have dared to say such things; and they are in startling contrast to the petulant comments of another English Church weekly on the same subject. (I think I have guessed the right reverend author who hides behind his temporary title; and if I guess rightly, it was a good exchange from a torrid African island to a Swiss mountain.) He says that seventy-five per cent of his wandering flock was composed of American Churchmen, so that he may claim some knowledge of their characteristics; and then he adds:

"The first thing one learns from intercourse with them is that they are Anglicans! There are some who sniff at the word Anglican as denoting something purely insular; they assume that Anglicanism is merely an accidental religious outlook due to our own national peculiarities and the vagaries of our own national history. But even a slight acquaintance with a score or so of American Episcopalians is sufficient to show that their way of looking at things, their philosophy of history, their valuation of the Bible, their reasonable reverence for tradition, combined with a respect for the development of theological learning—that all these are essentially Anglican. One is continually being surprised at the similarity of their methods of thought to our own, although their Church has developed under conditions quite different from ours and although they have been educated under educational systems unlike those obtaining in England. This leads one to the conclusion that Anglicanism is more than a merely national religion, but is a 'version of Catholicism' of permanent and extra-racial value. . . .

"One is struck at once by the great reverence which Americans have for religious duty. Although they are in Europe for the purposes of a holiday, one is continually being really moved by their devotion to the duty of church attendance, and to the duty of supporting the local church with their alms. They do not regard these practices as pious extras, they do not expect congratulation. As soon as they arrive they are busy with inquiries as to the times and place of worship, and on Sunday morning they are all wrestling with the unfamiliarities of the English Prayer Book and determinedly joining in the service. And not only on Sundays. A famous English bishop is alleged to have said about twenty years ago: 'How is it that when you see a man in church on a week-day, he is nearly always barmy?' I do not know whether this question was ever justified. But nowadays if you see a man in church on a week-day on the Continent he is almost certain to be an American, and usually a very fine type. And if a strange man comes to make his confession, he too is nearly always an American.

"And the third feature of American Churchmanship which strikes one is its power to rise above mere nationalism. There is an enormous difference between a member of the Episcopal Church and an American who attends no place of worship. His religion is not merely an extra item added to the ordinary American character. It is so obviously a force which moulds and directs that character, giving it a vision and a purpose. I do not mean that all Americans who go to church are better men morally than those who do not. Of that question I have of knowledge. But I do not think it unjust to say that the average mental and spiritual horizon of Episcopalians is apt to be wider than that of non-churchgoing Americans. The background of their minds is not merely their own state, or America as a whole, but the world. They are able to criticize themselves and their country and judge it by standards outside of and above their own national ideals. For them America is not

merely 'connected with the world,' it is a part and only a part of the world. And they see religion not merely as their own national ideals. . . .

"We have a lot to learn from them and that a study of their religion gives one great hope for the future of Anglicanism and ultimately for the reunion of Christendom."

I could wish that all he says were better deserved; but at any rate the fact that he received such impressions of wandering American Churchmen is encouraging, to say the least.

I DON'T mean to give a detailed account of what the summer showed me; for it was very largely going over old ground, albeit with new aspects. But I cannot repress altogether some memories of a journey which led to Portugal, Greece, Italy, Switzerland, Savoie, France, and England.

The conference at Lausanne was by far the most important event of the summer, and I rejoiced to find so many old friends from different lands, all brought together in the Name of Christ. When the great company all joined in reciting the Our Father and the Apostles' Creed, each in his own language and yet without discord, one recalled the famous line used by a well-known firm of Bible publishers as a kind of motto:

*"Multae terricolis linguae, coelestibus una."*

There were two great results, one positive, one negative, either of which would have justified the conference. Now we can well afford to take a breathing space before the next assembly. Meantime, let us be hopeful. Reunion of all Christians is God's work, though we may help in accomplishing it. Here is a story, well vouched for, which is going the rounds of Church circles this summer, at the expense of one who would have interfered with that work. Cardinal Bourne of Westminster, wrathful at the continuance of the Malines Conversations, is said to have gone to Rome to make his protest in the ear of authority. "They are quite futile," said he, "besides being improper. Any negotiations of that sort should be left in the hands of the English hierarchy; and to permit the Archbishop of Malines to conduct them looks like a deliberate slight to me and my provincials." "Eminence, it was intended to be!" came the suavely uncompromising answer.

TRIESTE, our port of final debarkation, is quite remarkably assimilated to the rest of Italy, though it has been formally Italian for only eight years, as against more than five hundred under Austrian domination. The ancient Cathedral of San Giusto, in the chapels which are the most venerable part of the structure, shows mosaics which are of the sixth century. In one angle lies buried a hero of my boyhood romance, Don Carlos of Spain, legitimate inheritor of the Crown of Spain, who ceased "pretending" in 1909. One hears nothing, since Russia's collapse into barbarism, of Don Jaime, his son. But, in the whirligig of time, bringing round its revenges, we may very possibly see a legitimate king take the place from which his immediate forbears were excluded—that is, unless all kings, actual or titular, go down before the rising flood of Communism.

Lying in an amphitheater of hills, Trieste is beautiful for situation; and the highlands rise gradually toward the Julian Alps. Not far from the Yugoslavian frontier is one of the most remarkable chains of caverns ever known, in the midst of limestone hills. The entrance was opened centuries ago; but Mussolini, with his policy of rapid development, has made the caves of Postumia famous. There are sixty or seventy miles of passages, with electric trams and electric lights making the whole available. The usual stalactites and stalagmites have made wonderful architecture, with fantastic names attached—though nothing is so audacious as the recent naming of Mt. Blanc on its Italian side Monte Mussolini!

# DAILY BIBLE STUDIES

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

## THE SAINTS OF GOD

*Sunday, October 30: Twentieth Sunday after Trinity*

READ Rev. 7:9-12.

ALL Saints' Day, November 1st, gives us the message for our Bible Studies this week. How wonderful is the Church Year! The Church revolves around the Sun of Righteousness and we have the eight seasons, bringing each its special message. Then we have special days sacred to Christ and His apostles. And finally, we have this great All Saints' Day, closing the Christian Year, which seems to gather up the whole army of Christ's people, with the Master in their midst, assuring us of the blessed and happy continuance of life in the spiritual world, and reminding us of our dear ones who have gone from us to rest in Paradise and whom we shall meet again when God calls us home.

*Hymn 295*

*Monday, October 31*

READ Deut. 33:1-5.

LONG ago, Moses had a vision of the second coming of Christ, associated with the glorious appearing on Mount Sinai when the law was given. The Hebrews believed in life after death, though the truth was not revealed to them in all its fulness until Christ came and, after His death, rose again from the tomb. Christians have always believed it and we have a declaration of it in our Creed. How comforting is the truth that the saints not only live, but serve! We do not know how or where, but we do believe that they are ministering spirits and that their interest in the human lives of those whom they have left behind them on earth is great, even greater than when they were here because they understand what is hidden from us. How precious, then, is this message of All Saints' Day! Mysteries are not solved. We are not told how or where the spirits of "just men made perfect" may be. But we have the truth, and that is enough for us.

*Hymn 299*

*Tuesday, November 1*

READ St. John 14:1-6.

WE must not confuse Paradise with Heaven. Heaven is the final glorious resting place into which God's children shall enter when Christ comes again as He promised, and with our glorified bodies we shall ascend and be with Him forever. Paradise is the state or place into which our spirits enter when God calls us, and it is a place of happiness, of peace, of service, and of growth. We think especially of Paradise on All Saints' Day, because as yet no one has ascended into Heaven (St. John 3:13). And our meditations bring us very near to those who have gone from us in faith. We believe they join us in our worship. We believe they know about us. We believe they are with Jesus Christ in an especial way. And while God in His wisdom does not permit us to speak to them, or permit them to speak to us, we rest in the great fact of eternal life and are happy.

*Hymn 167*

*Wednesday, November 2*

READ I Thes. 3:8-13.

ST. PAUL echoes the prophecy of Moses. The word "saint" in the early Christian days was applied to all faithful Christians, living and working and loving. So he addresses his friends: "To the Saints which are at Colosse," "To all the Saints in Christ Jesus which are at Philippi." Thus we are all called to be saints, that is, called to be faithful Christians. The word "saint" means "holy," and Christ calls us to holiness. So in our Creed we declare our faith in the "Communion of Saints," that is, the fellowship of Christians, a fellowship which

extends beyond the grave into Paradise. We realize that we are very far from being holy, but we are striving after holiness, and when this life is ended we shall find it—even the holiness of Christ lovingly given to us.

*Hymn 489*

*Thursday, November 3*

READ St. John 17:24-26.

HOW wonderfully Christ revealed His love for His followers in His great prayer to His Father! He referred to both Paradise and Heaven when He prayed: "Father, I will that they whom Thou hast given Me be with Me where I am, that they may behold Thy glory." For He is in Paradise where the spirits of our dear ones rest, as well as in Heaven. It is surely an inspiration and a comfort for us to know that He wishes His children to be with Him. It is easier to be saintly, even in the midst of the earthly struggle, when we know that the Master is anticipating our victory and our final peace. And it is an unspeakable comfort to know that our dear ones are with Him in a place of rest and peace, their conflicts over, their victory won through Christ.

*Hymn 294*

*Friday, November 4*

READ Psalm 148.

DAVID, long before Christ came to earth, spoke of the praises which we on earth and the saints in Paradise sing in common. It seems to bring the two worlds closely together when we realize that our worship has a deeper meaning and a larger fellowship as we join with the dear ones there in singing praise and thanksgiving. Our blessed service of Holy Communion, by its very name and by its "Thrice Holy," becomes a special opportunity. At no time are we so closely drawn to the Blessed Trinity and to the spirits of the redeemed as when we kneel at the altar and receive the proofs of undying love of Christ. "Therefore with Angels and Archangels, and with all the company of Heaven"—so the words are spoken, and we respond with our "Holy, Holy, Holy," almost seeming to hear the saints in Paradise lifting their voices with ours.

*Hymn 207*

*Saturday, November 5*

READ Psalm 30.

DAVID again, by divine inspiration, grasped the truth of immortality, and he calls upon us to find our delight in giving thanks to God for a redeemed life. If the message of All Saints' Day is real to us we will be glad to sing, even in the midst of the trials which are fitting us for Paradise, since the full life throbs its rich strength into our mortal beings, and we feel the thrill of supernatural happiness and fellowship. We must not fail to listen; we must not fail to lift up our hearts; we must not fail to sing of the dear joy which the saints in Paradise would fain share with us. Indeed, this All Saints' Day is a kind of Easter. We see the Lamb who died surrounded by the redeemed, His hands outstretched in loving blessing, and the little children gathered in His precious embrace singing with divine abandon their hymns of praise. Truly, if we will, we can see Heaven opened and the company of saints in shining garments singing to Jesus, while their eyes turn to earth with Christ-granted longing for our coming to a holy reunion.

*Hymn 534*

Blessed Master, I thank Thee for this day! I know my dear ones are safe with Thee in Paradise, and my sojourn here is made more blessed by the vision of their happiness which they are longing to share with me. Bind us all together, dear Lord of us all, for Thy love is everywhere; and while I seek to do Thy will here, let me have a vision of those who can see Thee face to face, that I may have patience and faith. Amen.

# A View of Lausanne

By the Rt. Rev. Edward L. Parsons, D.D.

Bishop of California

REACHING home from the Lausanne Conference only the other day I have just had time to read over the reports of that conference in the Church press. May I have space to make a few comments on the editorials in THE LIVING CHURCH and notably on the last, After Lausanne?

1. It is quite true that many people were perturbed by Mr. Morehouse's action on the last report. I did not particularly like the report. It was inadequate and not well done compared with the others. But most members of the conference had taken it for granted that it would go through as the others had. The perturbation was not because there was dissent from the report, but because the dissent was so unexpected and the hour so late. At the moment I shared the general feeling, but in retrospect I realize and am glad to say that Mr. Morehouse was right in taking the responsibility and uttering the dissenting word which was enough to prevent the reception of the report. No amount of disappointment to the great majority could be half so serious as the passage of the report with any group feeling that it (the report) had been "put over" by another or that they only let it pass so as not to make trouble. Indeed that was the invariable attitude of the conference, and I am inclined to think that had Mr. Morehouse, instead of picking flaws in the report, simply said that he and a number of others could not let it go by because it did not give the Catholic view sufficient weight, the conference would have been disappointed, but much more readily recognized that on its own principles he was right.

But I must add that in his editorial comment he does himself and the whole conference injustice in thinking that Protestants *wanted* one-sided action. One thing was clear throughout the conference and that was that no one, unless it were under momentary stress of emotion, *wanted* to put over anything. I was not in the section which dealt with this subject; but there must have been plenty of Anglicans in it. Certainly the Orthodox were represented, and one point is noted at which they dissent, which indicates that although not voting on the final drafts, they were in this case doing as they did in all the others: taking part and endeavoring to present their understanding of Catholicity. I cannot imagine that the Archbishop of Upsala, who was chairman of the section, or the Primate of Ireland, who presented it, wanted one-sided action. They had ground certainly for assuming that the Catholic view was protected. The Primate took great pains to point out how closely the report paralleled the Lambeth reports of 1920. Because the final draft did not apparently understand the position of Anglo-Catholics-of-the-Right, it must not be assumed that this failure was intentional.

2. In the editorial, After Lausanne, it seems to me a fair criticism to say that the editor misses one very essential purpose of the conference. He speaks of the Protestants going a long way to meet our views in the interest of unity. Now the conference was not an effort to find out how far either group or any group would go to meet any other group's views, but to discover the facts of agreement and disagreement. There was no question of how far they would come but of where they are; nor of where we would go but of where we are. We went to the conference, not to persuade others, but to learn. Furthermore the conference was distinctly not final. Its reports were not bases for negotiation; but statements for study. It is entirely in order to try to envisage the bearings of the agree-

ments and disagreements. Report No. 7 did that, just as the editorial does. But it is, I think, most important that the primary purpose be not forgotten. Another conference is to come.

3. In that fact lies the ground for comment on the editorial's somewhat lugubrious remarks concerning the failure to consider the priesthood, confirmation, etc. It was impossible to take up the whole range of doctrines upon which we are divided. Some matters necessarily were left for future study and a future conference. I may note, however, that in the group of the section on the ministry in which I found myself the relation of the priesthood to the episcopate was by no means overlooked. Furthermore, if, as the editor points out, "intention" is of vital importance in ordination, as it certainly is, I am sure had the question been raised there would have been agreement that the intention must be to make priests or ministers such as Christ would have. And that, I think, is Catholic as well as Protestant doctrine.

4. Bishop Gore in a brief but notable statement pointed out that the very principle on which the conference was based was that Catholic and Protestant are not mutually exclusive types of Christianity but complementary. Is it not a fair question whether the editor recognizes that principle? The editorial seems to imply, as one reads it over, that Catholic and Protestant were shown to be mutually exclusive. What happened was that some extreme Catholic positions seemed irreconcilable with some extreme Protestant positions. But whether that be the case is precisely the question which the conference asks the Christian world to consider. After seeing the power of Christ at work at Lausanne, and feeling, as we all did, the guidance of the Holy Spirit, I have no doubt in my own mind that the same divine power will in time lead to unity.

5. Finally a word about the Anglican position. I do not understand why it should be assumed in both this last editorial and the one which deals with Report No. 7 that the position of the small group of Anglo-Catholics is the position of the Anglican communion. It would certainly seem to any observer that a position espoused by men like the Primate of Ireland and Bishop Headlam would have as good a right to be called Anglican as any other. Archbishop d'Arcy pointed out that the report followed closely the lines of the Lambeth Appeal of 1920. Certainly the Lambeth Conference ought to know something about the Anglican position.

It was sometimes made a little difficult at the conference for ordinary Anglicans to dissociate themselves from the extreme Catholic group and make clear the Anglican position. The Anglican conception of Catholicity is distinctly different from the Orthodox. Anglican Catholicity is one in which a Protestant freedom of interpretation is purposely allowed. The Prayer Book neither asserts that bishops are necessary to the being of the Church nor requires any particular doctrine of the priesthood or of the sacraments. Some of our brethren may not like that but it is a fact. And the great value of the fact in all our discussions of unity lies in the proof that organic unity in administration and worship is possible with vast diversity in view.

One of the lessons of the conference appears to be that which is the unvarying lesson of history. Attempts to force unity in anything except the most fundamental doctrines inevitably break down. In a world of free men, thought cannot be regimented. The Roman position, the Orthodox position,



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the Fundamentalist position, or any other which attempts to go beyond the fundamental faith, as expressed in the Catholic creeds, in authoritative control of men's minds, holds little hope for unity. The Anglican position is full of hope, for however inadequately it succeeds, it does attempt to bring Protestant freedom within its Catholic tradition.

6. I close with a question to the editor, a question which is really implied in the statement of Bishop Gore to which I referred. Last year he challenged the "Liberals" of the Church, asking whether they really meant to be "liberal" and leave a place for Catholics in the Church. The editorial, *After Lausanne*, seems to raise the same question the other way around. If Liberals and Evangelicals have a real place in the Church today, then obviously Church unity which meant uniting with Protestants who hold substantially the same views as our Liberals and Evangelicals would be a practicable and reasonable thing. Looking at it from our point of view, such Protestants would have a right to all that we could give them. That seemed to be the position of the Lambeth Appeal. It is certainly the position of great numbers of Liberals and Evangelicals among us—Churchmen—who (putting aside phrases) know that their spiritual kinship is far more real with Catholic-minded Protestantism than it is with the rigidity of the Orthodox Church. My question then is this: In the view of the Anglo-Catholic, are Liberals and Evangelicals in the Church only on sufferance? If not, if they have a right there, on what ground could this Church refuse unity with bodies which would accept views like those of the Liberals and Evangelicals? I am not trying to put the editor in a dilemma. The question is serious and real. We cannot get much further along unless we all know where the others stand and what they mean. Must we look forward, for example, to finding that any consummation of unity with a group of Protestants which involves freedom of interpretation in regard to the ministry or the sacraments will always be blocked by the Anglo-Catholic group in the Church? Or can we expect that they will be willing to admit the same freedom to those who are ready to unite with us as we accord to those who belong to us already?

It is entirely in the spirit of Lausanne that we should try to understand one another. We should state the truth as God has shown it to us; and then with humility and teachableness pray for guidance that we may see the way. It must be God's will that the wounds in the Body of Christ be healed; but the way can be open to us only as we approach the problem in the kind of spirit which was so gloriously expressed at Lausanne.

## THE LATEST BISHOP OF NEWARK DIES

Newark, N. J., October 25, 1927.

THE Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark, died here at noon today. He had been confined to his home for some time, and suffered a stroke of paralysis early this morning.

Bishop Lines was born at Naugatuck, Conn., November 23, 1845, the son of Henry W. and Harriet (Bunnell) Lines. Graduating from Yale in 1872 and Berkeley Divinity School two years later, he afterward received the degree of Doctor of Divinity from both institutions, as well as from Princeton and Rutgers. He was married May 4, 1880, to Mary L. Morehouse, of West Haven, Conn.

Ordained deacon and priest in 1874 by the late Bishop John Williams, he was for five years rector of Christ Church, West Haven, Conn., leaving to become rector of St. Paul's Church, New Haven, in 1879. It was while holding this cure that he was elected Bishop of Newark in 1903. Bishop Lines was a member of the National Council and various Church commissions, and a trustee of the General Theological Seminary, Berkeley Divinity School, and other educational institutions.

EDUCATION begins the gentleman, but reading, good company, and reflection must finish him.

Those who have read everything are thought to understand everything too; but it is not always so.—*John Locke*.

## TWO PRIESTS WANTED AS NAVY CHAPLAINS

IT may be interesting to communicants of the Church to have some information as to the present locations and duties of priests of the Church on duty as chaplains in the navy. They are as follows:

Captain C. H. Dickins, on duty in the Navy Department, Washington, D. C., as Chief of the Chaplains' Division, which has care and oversight of all navy chaplains.

Chaplain A. W. Stone is on duty as chaplain of the yard at the Navy Yard, Charleston, S. C.

Chaplain Sydney K. Evans is holding down the important billet as chaplain of the Naval Academy, Annapolis, Md.

Chaplain H. M. T. Pearce, grandson of the late Bishop Thompson of Mississippi, is chaplain of the Submarine Base, Coco Solo, C. Z.

Chaplain Truman P. Riddle is holding an important duty as chaplain of the Naval Station, Cavite, P. I.

Chaplain W. P. Williams is chaplain of the U.S.S. *Shawmut*, attached to the scouting fleet.

Chaplain B. F. Huske has recently completed a special course at the University of Southern California, and is now attached to the U.S.S. *Maryland* in the Battle Fleet.

Chaplain T. L. Wood has very recently returned from the Asiatic Fleet, and is now temporarily on duty at the Navy Yard, Bremerton, Washington.

Chaplain L. D. Gottschall is on duty with the Fourth Regiment Marines, Marine Expeditionary Force, China.

Chaplain C. S. Long is chaplain of the flagship of the Commander-in-Chief of the U. S. Fleet, U.S.S. *Texas*.

There are two vacancies in the corps at the present time, and the chief of chaplains is very anxious to have these filled at the earliest possible moment by priests of the Church.

The general requirements are that the applicant must be physically fit and not over 31 years and 6 months at time of appointment. He must be a graduate of a reputable college, with degree of A.B., and of a reputable theological seminary, with degree of B.D. or S.T.B., or its equivalent; and it is customary to require that a priest shall have had at least two years' parochial experience, either in charge of or as assistant in a regular parish, but at times this last requirement is overlooked, in case the applicant shows special aptitude for the service.

It is hoped that two young men of the Church will make their applications in the near future. Inquiries may be addressed to Captain C. H. Dickins (Ch.C), U.S.N., Bureau of Navigation, Navy Department, Washington, D. C. (Room 3614).

### ALL SAINTS' DAY

FOR all the saints, dear Lord, I kneel today,  
For Brigid, saint and goddess, in the wild  
Of Ireland; Francis, leading Clare, beguiled  
By Lady Poverty; through slavery's way,  
Vincent de Paul, to whom poor children pray;  
Little White Flower, the pure and undefiled;  
Saint Christopher, who bore Thee, Holy Child,  
Across the stream. I see the long array

Adown the ages. I ask Thee, too, to bless  
The saints who walk the earth today and cheer  
Our lives with simple deeds of holiness,  
Sharing our pains, allaying needless fear.  
But chiefly, rain on her Thy choicest blessing  
Who shows to me Thy love past all expressing.

MARGARET FOSTER SHAFER.

### ALL SOULS' DAY

LOVER of souls, we bring to Thee today  
Our prayers for those whom we no longer see,  
But seeing not, still love. Death's mystery  
Hath dread for us; but be Thou still their stay,  
Leading them forth upon the heavenly way.  
And we are one with these our friends, and we,  
Parted, distressed, and in perplexity,  
Need Thy strong consolation even as they.

Blessed are they that mourn. Doth loneliness  
Portend this comforting; hath loving grief  
Such hold upon Thy peace? Then, Saviour, bless  
Our grieving hearts with Thy divine relief:  
Suddenly speak the authentic word of grace,  
And show our dead alive in Thy embrace.

HOWARD CHANDLER ROBBINS.



# The Follow-up of the Lausanne Conference

By the Rt. Rev. William A. Guerry, D.D.

Bishop of South Carolina

THE great Conference on Faith and Order at Lausanne has come and gone. Those who were privileged to attend its sessions, including the editor of THE LIVING CHURCH, seem generally agreed that the experiment at Lausanne was neither unwise nor were its results a failure. At least this much remains as a definite contribution to the cause of unity, that among those who attended there was "the will to unite." Difficulties remain, of course, to be cleared away, but certainly a long step toward corporate unity was taken when the conference agreed to accept the Apostles' and Nicene Creeds as sufficient statements of the faith.

On the subject of the sacramental teaching of the Church, the editor of THE LIVING CHURCH does not hesitate to say: "I was surprised at the degree of high sacramental appreciation that was expressed by many on the Protestant side." He concludes his editorial of September 17, 1927, by saying, "We believe that Catholic unity will come simply because we believe it to be the will of God that it should come."

It is perfectly true that the truth must ultimately prevail, but the whole history of Christianity from the beginning teaches us that it will not prevail unless we, as the servants of God and followers of the Divine Master, do something to make it prevail. We do not believe that we have gone as far as is possible at the present time. Something yet remains to be done. The more we have studied the question of a reunited Christendom and pondered over the Lausanne papers, the more we are convinced that now is the accepted time, the psychological moment, to do something constructive and definite toward arousing and informing the Christian laymen of all the Churches regarding the solemn obligation and the imperative need of a reunited Church. The leaders in the different branches of the Church Catholic may have caught the vision, but as yet it is perfectly evident that the rank and file of our laity and many of our clergy do not even know what it is all about.

Like all great movements which have profoundly affected the Church, this movement must come from the whole body of the faithful and not merely from a few gifted and far-seeing watchmen upon the towers of the New Jerusalem. It is also well to remind ourselves at this time that the guidance of the Holy Spirit in the Church is not vouchsafed to the clergy alone, nor yet to the episcopate, but to the whole body of the faithful, acting corporately and under the guidance of the Spirit of God. I am fully persuaded in my own mind that the Lausanne Conference was called together of God, and that His blessing clearly rested upon its deliberations, but I am also profoundly convinced that if we are going to conserve the fruits of the conference and keep what we have gained for the next conference, something more has to be done, and the sooner the better.

And that next step, as I see it, is to launch a campaign of education which shall quicken the conscience of the Christian world regarding the terrible weakness and sin of a divided Christendom, and inform the mind of our people, lay and clerical, regarding just what is meant by organic unity, and so prepare the way for the day when more definite and tangible results may be obtained.

We are further convinced that it is a mistake at this time to attempt to lay down a possible platform of reunion. Such a

suggested basis of reunion is certain to produce controversy, and the spirit of controversy will never make for organic unity. The first and most pressing need, as I see it, is to convert the Christian Churches represented at the conference to the ideal of a reunited Church. When we say "convert" Christians to the "ideal," we do not mean to something purely academic and in the realm of the impossible and impractical. We mean that the time has come when the disciples of Jesus must agree that when our Lord prayed on the eve of His crucifixion "that they all may be one" . . . "that the world may believe that Thou hast sent Me," He meant just what He said. He certainly did not have in mind a heavenly and invisible Church or body of believers, but He had clearly before Him the conception of a Catholic and world-wide society and Kingdom of God, a visible and continuous witness throughout the centuries to the fact of His in-dwelling presence and the power of His risen life.

Therefore, we repeat, what is needed at this time is some organized movement which will prepare the way and educate and awaken the conscience of the Church to the evils of division, and so create the "will to unite" in all who profess and call themselves Christians. May we not learn a lesson from the Laymen's Missionary Movement which swept over our land some twenty years ago? We all remember, with gratitude to God, what it accomplished. This was a purely educational and inspirational movement. It said nothing about ways and means. It did not stop to discuss methods. It nailed its colors to the masthead and lifted up an ensign among the people and went out to convert the man in



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the pew to the missionary program of the Church. It was wonderfully blessed of God and remarkably successful. In its wake there followed the organization and the machinery with which we are all familiar: the Every Member Canvass, the Duplex Envelope, and the Church's Program.

Now, as it seems to me, we need to start a similar movement in connection with the Lausanne Conference on Faith and Order. We would like most of all to see a campaign of education and preparation set on foot which will not obscure the great objective by any discussion of differences, nor by anything that will provoke controversy. We want one clear call, one compelling need, one great objective, held aloft, preached, and made the subject of united prayer and effort. The time will come, of course, when differences must be frankly faced as they were at Lausanne, when some platform of reunion must be found, which, while holding to the "faith once delivered" in its integrity, will yet be broad and comprehensive enough to include all who profess the name of Christ as Lord and Saviour.

In what a different spirit the delegates at Lausanne might have assembled if they could have gone there feeling that there was back of them at home a large, substantial, and influential body of laity and clergy of their several Churches, who were supporting them by their prayers and labors and who were definitely committed to the cause of unity.

With this end in view, I have ventured to draft the outline of an organization to be known as "The League for Church Unity," which is appended below. I submit it for criticism and discussion in the hope that some may be moved to set up the organization in their own dioceses, parishes, or congregations.

The plan is as yet tentative and needs to be tried out. It is my purpose to make a beginning in my own diocese and among my own people. I invite the prayers and coöperation of all who feel that the proposed plan is worthy of serious consideration.

#### A LEAGUE FOR CHURCH UNITY

A PROPOSAL BY THE BISHOP OF SOUTH CAROLINA

##### PREAMBLE.

WE, the members of the Christian Churches of the world, recognizing and accepting Jesus Christ as our common Lord and Saviour, and desiring to be obedient to His teaching, do organize ourselves into a League for the Promotion of Church Unity.

We adopt as our motto the words of Christ which form part of the prayer He offered on the eve of His crucifixion:

"That they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."—*St. John* 17: 21.

We believe that our Saviour Christ clearly teaches us in this prayer that in order to commend His Gospel to sinful men and win the world to His allegiance, a united witness is necessary.

##### A STATEMENT OF PRINCIPLES

I. We pledge ourselves under the guidance of the Holy Spirit to work and pray to bring about the visible and organic unity of the Christian Churches of this and other lands.

II. By visible and organic unity we do not mean *uniformity*, but such a measure of agreement in the essentials of the Christian faith as will allow for the widest possible latitude of opinion and practice in all matters which are not fundamental.

III. We do not wish to be understood as advocating or adopting any particular scheme or platform of reunion. Our aim at this time is rather to convert the members of our several Churches to the solemn obligation and imperative need for unity and to cultivate and foster among all who profess to be the disciples of Christ a desire and willingness to unite.

IV. Experience has taught us that the average layman and many of our clergy have not as yet caught the vision of a reunited Church, nor do they fully understand what is meant by organic unity, and therefore they are not prepared to give it their wholehearted and loyal support. We are convinced that a period of preparation and education must precede any successful attempt to find a platform of reunion which, while conserving the "Faith once delivered to the Saints," shall yet be comprehensive and broad enough to include all who profess and call themselves Christians in one visible communion and fellowship.

V. In accordance with the action of the "Lausanne Conference on Faith and Order" which assembled at Lausanne, Switzerland, August 3d to 24th, 1927, we recommend that the members of this league coöperate with the members of other Christian Churches in all forms of brotherly and Christian social service undertaken in Christ's name.

VI. In order to avoid unnecessary duplication and multiplication of organization, we suggest that a branch of this league may be organized in any parish or congregation upon the appointment by the rector or minister in charge, of a president of the league (man or woman) whose duty it will be to secure members by getting any who are interested and who are willing to work and pray for the reunion of Christendom to sign a membership card.

VII. These cards when collected shall be forwarded, to a central office (the place to be determined later) for future reference so that we may know how the different Churches are coöperating in this movement.

VIII. We further recommend that the night before Good Friday, commonly known among certain branches of the Church as "Maundy Thursday," being the night on which our Lord offered His prayer for unity, be observed by the members of this league as a time of special prayer and intercession, with such appropriate services as each branch of the league may select.

IX. In order that the members of the league may be known and identified by their fellow members of their own or of other Churches wherever they may happen to be, it is further

recommended that they wear a simple badge (the design to be determined later).

#### League for Church Unity Membership Card

In obedience to the teaching of Jesus Christ, and trusting to the assistance and guidance of His Holy Spirit, I do hereby pledge myself to work and pray for the visible and organic unity of His Church.

Signed .....

Date .....

Church Affiliation .....

Post Office Address .....

#### COUNTRY CARILLON

DELIBERATELY the village clocks  
Give out their six important knocks,  
And at the sunset sound  
Up from the little church below  
The carillon begins to flow,  
To ripple from the ground.

The unloosed bells with breathless leaps  
Like children climb the granite steeps,  
Take two steps at a time,  
They chase each other as they play,  
They tumble and fall back a way,  
They chant and laugh and chime.

Still debonair though slipping down  
The shiny path made soft and brown  
With needles over moss,  
The bells go home, are tied again  
Within their tower, and hide again  
Beneath the Celtic cross.

Now quietude comes seeping through  
The cleanly pines that scatter dew  
Caught in their tasselled hands,  
And brims this lonely woodsy cup,  
Covers the steps still leading up  
To loftier purple lands.

Lifting me with its hushing tide  
I float upon a hill beside  
Broad sapphire mountain-seas,  
Where, like some long immortal wave,  
Mighty Monadnock holds its grave,  
Uncrumbling, turquoise frieze.

Drowned in tranquillity I leave  
The hazy hill, and homeward weave  
And inward echoing chime,  
Staining my fingers as I please  
With blueberries and blackberries  
At casual supper-time.

HARRIET SAMPSON.

#### THE PURPOSE OF PRAYER

IN CONSIDERING the Divine Office it is desirable to bear in mind what is the fundamental and primary purpose of prayer. If the *Pater Noster* is taken for the model of prayer, as certainly it seems the Lord's intention it should be taken, it would appear impossible to misunderstand that its purpose is to train the soul in the will of God; and the soul should be understood as embracing the mind, the affections, and the imagination. Prayer, in the model provided by the Saviour, is the recognition, not only on the part of the individual, but by the brotherhood, by the band of pilgrims in the Way, of the holiness of the divine will, of the blessedness of fulfilling it, of the glory of finding in that fulfilment the realization of the Kingdom. To this fundamental conception every form of prayer is both subordinate and complementary; and of it certainly the Divine Office is the richest expression, for it, indeed, embraces or implies practically every form of prayer. When the purpose of prayer is so apprehended, the objections sometimes urged or the difficulties alleged are simply without point.—REV. LATA GRISWOLD, in *Values of Catholic Faith* (Morehouse).

## THE FINE ART OF LIVING TOGETHER \*

BY CLINTON ROGERS WOODRUFF

IF AN honest man is the noblest work of heaven, a worthy and happy home is the noblest work of earth." So declares Dr. A. W. Beaven in his most helpful book which he happily entitles *The Fine Art of Living Together*. He follows this up with the declaration that if the Church is "to build into human society the principles of Jesus, unquestionably one of the most natural places for the demonstration of the workability of these principles is in the happy Christian home." This is one of the Church's greatest tasks and one of its greatest opportunities. He clearly recognizes that in a great number of homes the conditions of the present day are such that they go to pieces under the strain, and that the proportion of divorces to marriage is a constantly increasing one. In addition to those that actually come to grief there are many more that are going on at a small rate of efficiency so far as happiness and usefulness are concerned.

Dr. Beaven believes that the Church faces a tremendous obligation to place before society, and particularly before young people inaugurating homes for themselves, all possible help and his book is designed for the purpose of pointing out what that help is and how it can be given by the Church.

One of his suggestive chapters deals with the eminently practical question of On How Much Can We Marry? He thinks the question really should be, "On how little can we marry?" or "How much should we have saved?" He deals with this problem in a highly practical way, although he does not face as frankly as he might the problem of "the high cost of babies." In a striking article in the *Century* not long since Grace Nies Fletcher, under the caption of Balancing the Baby Budget, deals with the critical and increasingly difficult problem of how, in the modern urban world, young and relatively impecunious married people of education are to afford the expensive business of bringing babies, particularly the first baby, into the world.

Lippincott of Philadelphia is publishing a Family Life series, one of the latest numbers of which is Ernest R. Groves' *Social Problems of the Family*, in which he discusses freely and frankly most of the questions which Dr. Beaven discusses. He approaches them from the so-called scientific point of view, whereas Dr. Beaven approaches them from the pastoral point of view. Nevertheless Groves strongly believes that the family remains the most important factor in the life of the individual and of society and his treatment is permeated by that thought. His chapter on the conservation of the family is highly helpful, dealing as it does with child labor, labor legislation for women, eugenic marriage laws, sterilization, the reform of child marriages, family allowances, mothers' pensions, the family court, the humanizing of industry, matrimonial counsel. He concludes the chapter with this pregnant sentence: "We need matrimonial counsel, not so much to prevent divorces as to make possible happier and safer homes." And he might have added, "and herein lies the pastoral function."

Speaking of sterilization brings to mind the recent decision of the supreme court of the United States sustaining the Virginia Act, which recites that the health of the patient and the welfare of society may be promoted in certain cases by the sterilization of mental defectives under careful safeguard; that the sterilization may be effected without serious pain or substantial danger to life; that the commonwealth is supporting in various institutions many defectives who, if now discharged, would become a menace, but who if sterilized might be discharged with benefit to themselves and society.

Justice Oliver Wendell Holmes in his decision maintains that society has the right to require that the mentally weak shall not bring children into the world who will themselves be feeble-minded and a burden to the state, either through

crime or dependence. In commenting on the decision the Brooklyn *Eagle* notes that it is a curious fact that the father of Justice Holmes pointed out that genius—or stupidity—may jump three or four generations, and reappear in offspring. Thus the child of a feeble-minded person might inherit genius from a great-great-grandfather. "But," the *Eagle* says, "this chance, in the opinion of Justice Holmes, apparently is so slender as to be negligible in the broad view of human society."

Sociologists have long urged the sterilization of the feeble-minded. "Sentimentality," the Birmingham *Age-Herald* points out, "and a false conception of individual right have hitherto prevented the courageous dealing with this problem of the feeble-minded."

In the case before the court the woman was 21 years old, a feeble-minded, unmarried inmate of the Virginia State Colony for Feeble Minded, the mother of a feeble-minded child, likewise an inmate of the colony. "Three generations of imbeciles are enough," declared Justice Holmes. There are now fifteen states which authorize an operation to prevent the birth of children to feeble-minded parents.

In a new and revised edition of her book, *The Disinherited Family*, Eleanor Rathbone restates her plea for the direct provision for the costs of child maintenance through family allowances. This book examines the doctrine of the "living wage" and discusses the economic difficulties and social consequences of attempting to provide entirely for the coming generation from the wages or salaries of the parents, and describes and discusses the alternative methods of making provision through family allowance (sometimes called "family endowment" in England), whether paid for by the state, or through contributory insurance, or by employers through the new device of "industrial pools" or "equalization funds." Foreign and colonial experiments in this method are fully described.

THOSE who are interested in the family from the biological point of view will find Dr. Paul Popenoe's *Conservation of the Family* most useful. Dr. Popenoe is a eugenicist of the first rank and he has given in this volume biological reasons why the family as an institution is bound to and should survive. The book will be of interest both to radicals and conservatives on the subject, perhaps more particularly the latter, as it furnishes a solid footing for their contention as to the validity of the family institution.

His chapter on Celibacy and the Ascetic Ideal is worthy of thoughtful attention. It is written with care and is entitled to serious reading. His conclusion is that "for the defective man or woman it is just the thing. For the able and normal it means loss and damage both to the one who practices it and to the race."

Returning to what may be called the inspirational side of "the fine art of living together," there are two books to be especially commended. One is by our own Dr. Drury and is entitled *Fathers and Sons*. As headmaster of St. Paul's School, Dr. Drury lives with many sons and deals with many fathers and he categorically denies the statement so often made that "most boys dislike their fathers." He believes that with most fathers the thought is that "my boy is my business," but they do not always know how to realize that desire. This book will help them to that end.

The other book is *An Outline of Careers*, wherein thirty-eight men and women, nationally and some internationally famous in their own business or profession, tell for the guidance of young people the requirements, opportunities, and pitfalls of their own fields of achievement. They speak with enthusiasm. Each is fitted for and loves his work. The career which, in the reading, inspires one most may be the work which offers the greatest return in success and happiness. Hence it will help to make possible the fine art of living together.

In his announcement of what he calls a pre-professional school, that inspiring writer, Felix Adler, says: "Any plan for the creation of a better world to live in, as peace instead of war, the spirit of coöperation between employers and workers, and more of beauty and enduring felicity in the sex relations, is not feasible unless individual men and women are educated to meet the requirements of the plan."

Herein lies the greatest opportunity of the Church: to prepare the individual man and woman so that he and she may make the largest and the finest contribution to the family and so to society, of which we are all a part.

\**The Fine Art of Living Together*. By A. W. Beaven. New York: George H. Doran Co. \$1.50.

*Social Problems of the Family*. By Ernest R. Groves, Philadelphia: J. B. Lippincott Co. \$2.50.

*The Disinherited Family*. By Eleanor F. Rathbone. London: George Allen & Unwin, Ltd.; N. Y.: Longmans, Green & Co. \$2.50.

*Conservation of the Family*. By Paul Popenoe. Baltimore: The Williams & Wilkins Co. \$3.00.

*Fathers and Sons*. By Samuel S. Drury. New York: George H. Doran Co. \$1.50.

*An Outline of Careers*. Edited by Edward L. Bernays. New York: George H. Doran Co. \$5.00.

# 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.

## "REGISTRATION OF SCHOOLS IN CHINA"

To the Editor of *The Living Church*:

AFTER reading the Rev. E. N. Forster's article on The Registration of Schools in China (*LIVING CHURCH*, October 1), I, as a Chinese student, feel obliged to offer a word of explanation as to the question at issue, which, as stated by Mr. Forster, is an insult to the Chinese people and will react most unfavorably upon the cause which our gentle Christian readers in America strive so ardently to uphold.

Mr. Forster raised two big issues. First, he objected to the supervision of private schools by the Chinese government. Second, he denounced the personality as well as the doctrines of Dr. Sun Yat-Sen whom he considered as unworthy of the respect and worship of the Chinese youth. Much of his objection to the registration of schools arises out of his ignorance of the Chinese idea regarding education and his fear that Christianity will be banished from the missionary schools unless compulsorily taught to the pupils. All his arguments are pervaded subconsciously with a superiority complex and with the assumption that only the financiers of the schools can have the right to run them; they can run them according to their desires under whatever circumstances.

From the Chinese standpoint, education is the sacred affair of the nation; and as such, its motives should be pure and its policies should be uniform. Thus China has always had a uniform system of education. The Chinese national educational system, which is the result of several years' careful study and discussion in the National Association for the Advancement of Education, is the best that has ever been devised for China. The requirement for the registration of private schools is simply a method to check up with them, to see whether they conform to the national system or not. Each regulation enumerated in Mr. Forster's article has its specific function in preventing the evils thus far experienced in the private schools. The Chinese, furthermore, believe firmly that all the educational institutions in China should be under the control of the Chinese government—private or otherwise; missionary schools consist of but a small percentage of the private schools in China. To be sure, many inconveniences will be felt by the private schools when they undertake to adopt the national system and many difficulties may arise during the process of registration, but such necessary evils should not be confused with the registration system itself.

Mr. Forster's sweeping condemnation of the personality as well as the doctrines of Sun Yat-Sen is most unfortunate and reveals a pathetic state of ignorance on his part, to say nothing of the un-Christlike spirit manifested. In speaking of the ceremony to be held Monday morning in honor of Dr. Sun Yat-Sen during the school seasons, he said:

"... But to those who are acquainted with the life and character of the man (Sun Yat-Sen) the ceremony is most objectionable. It is a far cry from the genius of the sage Confucius to that of the demagogue Sun who fears to tell his people the truth while claiming to be their Messiah."

In other words, Dr. Sun Yat-Sen is a coward and opportunist who tells lies in order to be popular. It is a cause for regret that Mr. Forster failed to recite a single instance to substantiate his charge despite his acquaintance with the life and character of the man.

In speaking of the teaching of the doctrines of Sun Yat-Sen in schools he said:

"... The textbook to be used is the *San-Min-Chu-I* or the *Three Peoples Principles*—a series of lectures on popular government by Dr. Sun Yat-Sen. This book has had tremendous influence upon the young Chinese, particularly those of high school age; indeed, it might have been written by a high school freshman or sophomore, so profound is it in its ideas! I cannot go into a discussion of the book here. It will be sufficient to say that it is a rare combination of misrepresentation of foreign countries, of perversion of facts to suit theories, of demagogism of the worst sort, of political theories that could have emanated only from the brain of an eight year old child or of a man far advanced in mental senility. This book, however, is to be the Bible of the Chinese. We are to teach it in all our schools and compel our students to drink deeply of its profound knowledge, inspiration, and patriotism."

Such a statement as the above is, in the mind of Chinese, inexcusable. It reminds one of an anti-Christian pamphlet written by an immature Chinese writer who denounced Jesus Christ as an impostor of ignoble birth and a deceiver of the people by claiming Himself to be the Son of God. Mr. Forster "cannot discuss the book" (the *Three Peoples Principles*) although he condemns it quite readily. From his brief remarks about the book I seriously question whether he ever did read it, for the book is not only a series of lectures on popular government as Mr. Forster puts it but on racial and economic problems as well; the very title of it indicates three things instead of one.

As to the personality of Dr. Sun, I shall only quote a paragraph from Mr. J. McCook Roots' article on Sun Yat-Senism:\*

"Italy has its Mussolini, Russia its Lenin, Nationalist China its Sun Yat-Sen. In all these countries a national ideology, centering in the figure of a beloved leader, is a powerful factor in winning and holding the allegiance of the people. Our nearest counterpart in the United States is the figure of Abraham Lincoln or—among a group of devotees—Woodrow Wilson. . . . Sun Yat-Sen was buried in state, as befitted the heir of an ancient and refined civilization. But his spirit is still abroad among his four hundred million fellow countrymen. China's revolutionary hero, who died in 1925 after forty years' service to the cause, has won since his death a following incomparably greater than any he enjoyed during his life time. For the educated it is a personal devotion to the man and his ideas. For the masses it is hero-worship."

In conclusion it is but fair to say that Mr. Forster's article has given two valuable suggestions to the Chinese students: First, that the anti-missionary movement is still necessary in order that the mission boards may learn to know the type of missionaries that should be sent to China; second, that government registration of private schools will help the unification of China by preventing the use of schools (particularly the missionary schools under the protection of extra-territoriality and managed by missionaries like Mr. Forster) as centers of propaganda against Sun Yat-Senism, which is at present identical with the Revolutionary, or the Nationalist, movement.

C. C. CHEN,

Graduate student of Cornell University.

Ithaca, N. Y., October 12th.

\* Mr. Roots' article on Sun Yat Sen-ism appeared in *Asia*, May, 1927. Mr. Roots is the son of Bishop Roots of Hankow, China. He has spent most of his life in China. His articles on Chinese questions are fair and reliable.—C. C. C.

## DOM DE LILIENTFELD ON LAUSANNE

To the Editor of *The Living Church*:

AS ONE of your English readers, I have seen with deep interest the article reproduced in your September 24th number from the review *Irenikon*. May I make a few suggestions?

Dom Lillienfeld said that "the mentality of the 'Reformed' has evolved in a spiritual world that to us [Roman Catholics] is almost entirely unknown." And also—"It may seem that the relations between Christians ought to enter upon a new phase: that relations more irenic and intimate, if not more friendly, ought to be established with a view toward a future reunion."

How admirable is this spirit! If only it were more common than is the proselytism sectarianism which so commonly suppresses it! Dom Lillienfeld's words lead one to some positive thoughts.

If "the mentality of the Reformed" is so strange to Roman Catholics, may it not follow that there are errors on both sides? When people's minds develop in total separation, that is likely to be the case. It would be no reply to say that one side is infallible. That is one of the very questions at issue. In the case of the Roman Church, we see a development as one-sided as in the case of the "Reformed." In one case is exaggeration of authority, in the other exaggeration of liberty. If Dom Lillienfeld's admirable spirit would prevail, each side would realize its defects.

The Council of Constance (1417) placed the Pope in subordi-

nation to councils. That of the Vatican (1870) reversed the position. Is it not a clear contradiction? It should show that the Roman development is subject to error and change as is any other. And, if change has taken place, change may take place again.

May not the key be found (as Lord Halifax once said) in the better understanding of the relations of civil and ecclesiastical power? How great an amount of Papal power has come of political causes! The Papacy still theoretically claims a supremacy over states, which cannot possibly be enforced. It still claims, in Italy, temporal power as being essential to its independence, although it has never been so free as since it lost that power. Will the time not come when those problems will come up for review by pressure of circumstances; and, when that time comes, will not other claims, which arose from such political causes, also be seen in a light of greater truth?

These matters are of the future. Meanwhile, the cause of truth is served by a spirit like Dom Lillienfeld's: faith combined with charity.

London, October 5th.

J. W. POYNTER.

### THE PRONUNCIATION OF "GOD"

To the Editor of *The Living Church*:

"Today attend his voice,  
Nor dare provoke his rod;  
Come, like the people of his choice,  
And own your gracious God."

WITH YOUR correspondent, Mr. Charles Hooper, of Coeur d'Alene, Idaho, the pronunciation of the word *God* is an idiosyncrasy, and when men have idiosyncrasies, they frequently rush in where angels fear to tread. (See *THE LIVING CHURCH* of September 24th.)

Dismissing that part of his letter that describes me as a "godless lexicographer" as deliberately malicious and untrue, I ask the privilege of your columns to point out a fact with which he does not seem to be familiar, and that is that the *Century Dictionary*, the *Encyclopedia*, the *Imperial*, the *New English Dictionary*, *Stormonth*, *Webster*, *Worcester*, *Perry*, *Walker*, and all the earlier English and American lexicographers who have indicated pronunciation, as well as Dr. Francis A. March, the editor of the department of pronunciation of the *Standard Dictionary* from 1893 to 1912, indicated that the "o" in the word *God* should be given the sound of "o" in *not*.

In Scotland this "o" is usually given the sound of "o" in *go*, but at no time in a lexicographical career, now fast approaching its fortieth year, have I heard the word pronounced by educated persons as if it were spelled "Gawd" or "Gourd." No poet with whose writings I am familiar has rhymed *God* with *lord*, and no master of English pronunciation, among the hundreds on my shelves, indicates such a pronunciation as correct.

New York, October 19th.

FRANK H. VIZETELLY.

### THE IMITATION OF CHRIST

To the Editor of *The Living Church*:

IN REFERENCE to a review in your columns of a recent translation of the *Imitatio Christi* which appeared in your issue for October 8th, may I draw the attention of your readers to the existence of a still more exact and faithful translation of the *Imitatio* than the one reviewed in your pages?

I refer to a translation which was made many years ago by my honored friend, Sir Francis Richard Cruise, M.D., Bart., president of the Royal College of Physicians in Ireland, and physician to his Majesty, King Edward VII.

In this translation which I have now open before me, Dr. Cruise, as he himself states in the preface, not only closely follows the text of the earliest known translation published at Douai at the commencement of the seventeenth century, but also reverts to St. Thomas à Kempis' own arrangement, in short separate paragraphs as well as changing the usual order of its different sections to conform with the method adopted by St. Thomas in his autograph manuscript of 1441, which is now deposited in the Burgundian Library, at Brussels.

(Rev.) EDWARD HENRY LA TOUCHE EARLE.

Dallas, Tex., October 17th.

### ORTHODOX AND OLD CATHOLICS

To the Editor of *The Living Church*:

MAY I SUGGEST that rectors of parishes, before admitting to the chancels of our churches priests, bishops, or archbishops who claim to be Eastern Orthodox or Old Catholic, should get into touch with the Foreign Born American Division, 281 Fourth Avenue, New York City?

New York, October 19th.

(Rev.) W. C. EMMHARDT,

Secretary, Commission on Ecclesiastical Relations.

## AROUND THE CLOCK

By Evelyn A. Cummins

A WRITER in the *Spectator* furnishes some information which may possibly be of current interest to readers of *THE LIVING CHURCH*:

"I hear indirectly from a great airman that the airplane has helped to settle one mystery, perhaps two, of birds' flight. In flying high over the continent he came upon a flock of swallows marking time or hovering without progressing. They appeared to be just resting in the air without more labor than is entailed when a swimmer dabbles with his hands to keep his head above a still sea. This would probably be an impossible feat even to a swallow, whose bones are lightened by lungs or air-sacs distributed about the body, unless it were helped by a current of air. But a steady fronting wind would make the maneuver the easiest thing in the world. Men have slept standing; and this would need much more effort than for a bird to keep equilibrium on the supporting air. My informant suggested that all manner of small birds might take a rest in this way on their long flights; but hunger in their case is a worse enemy than weariness, and they probably do their overseas journey in one dash. The airman's observation does something to corroborate our belief that some of the great sea birds, especially the albatross and lesser albatross, roost on the wing, maintaining equilibrium by reaching some air-stratum where the wind blows steadily in one direction.

"Air currents explain a great many of the accomplishments of birds, as airmen discovered as soon as they could fly. Wilbur Wright himself told me that he had studied birds' flight for interminable hours spread over many years, but discovered almost nothing. It was only when flight was accomplished that he and others appreciated the birds' continuous subtle use of the movements of the air, especially the more vertical currents. He himself had a surprising theory about the buzzards, which are as successful as the bigger gulls in moving upwards or parallel with the earth without any apparent beating of the wing. He believed that they created or at least encouraged an up-draught by flying round and round—as their wont is—in an ascending spiral!"

LOCKED behind the steel doors of a safe at the Pall Mall Restaurant, Haymarket, is one of the most precious books in the world today—a little leather-bound volume which you could not buy for £10,000," says the *Evening News* of London.

"It is the autograph book left by Signor Pietro de Guili, a partner in the restaurant, who has just been laid to rest beside his long-dead partner, Signor A. Boriani. It is crammed with wise and witty words, penned by famous statesmen, soldiers, authors, composers, theatrical folk—written as they sat at the dinner-table.

"Turning over the pages of this priceless book today," writes the reporter, "I came to a battle of wits. Signor F. Boriani, brother of Signor de Guili's first partner, chuckled to me as we read.

"Madame Patti began it when she wrote, 'A beautiful voice is the gift of God.' Yvette Guilbert, on the next page, retorted, 'An ugly voice, it is the gift of God.'

"Or is it a visitation of Providence?" wrote Sir Herbert Beerbohm Tree.

"Any voice is a gift," said Addie Conyers.

"Rider Haggard capped it all. He wrote in that neat hand of his, 'But the greatest gift of God is silence.'"

A WRITER to the *Spectator* tells of how "To The King!" was drunk in the Cook Islands. In his letter he says in part, "Readers who are interested to know where the toast of 'His Majesty' was drunk in the milk of the cocoanut must refer to Lat. 19° 10' S., Long. 16° 17' W., where the island of Niue is set gem-like in the tropical waters of the Pacific. From Alogi, the port, the governmental party went by winding roads, bordered by cocoanut palms, to the little village of Hikutaveke, where the natives were having a dancing and singing festival. A feast of fish, octopus, fowl, pork, yams, taros, and bananas had been steamed in the native oven and awaited the visitors, many of whom had served in the Great War, and later with glasses charged with the clear, refreshing, and vitalizing liquor of the cocoanut, the health of our sovereign, King George V, was drunk with musical honors."

THE following ad was published the other day in a *New Rochelle*, N. Y., paper:

"LOST, oval cameo pin with angel driving a horse, between Loew's and public library; liberal reward. Tel. 3909."  
Quite versatile, what?

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

**THE CHRIST WE KNOW: SON OF MAN AND SON OF GOD: MASTER, LORD, AND SAVIOUR.** By the Rt. Rev. Charles Fiske, D.D., L.H.D., LL.D., Bishop of Central New York. (New York and London: Harper & Brothers, \$2.00.)

IT MUST be confessed that it was with some trepidation that the present reviewer opened *The Christ We Know*. So many writers have attempted to portray the life of Christ; so many have failed utterly to grasp or to convey to others the essential simplicity coupled with the innate power of the Gospel narratives. That Bishop Fiske is capable of holding the attention of large numbers by his earnestness and vigor of expression could be doubted by no one who had been privileged to hear or read his forceful sermon at last year's Catholic Congress in Milwaukee, or who was familiar with his previous works. But could he write a life of Christ that would actually commend itself with no uncertainty to the mind of modern youth, avoiding on the one hand the Scylla of dry, pedantic moralizing, and on the other hand the Charybdis of watering down the divine-human personality to the level of the pious luncheon club?

A chapter was enough to dispel any such fears. Beginning with a few introductory pages on The Meaning of the Story, Bishop Fiske traces the narrative of our Lord's life and work, showing as he goes along how the Son of Mary drew men to Him, and how gradually He revealed Himself to his followers through a multitude of signs as Son of God and Son of Man.

"What was it in Jesus that so seized upon His followers that they left all and followed Him?" asks the author, and in one of the most vivid chapters of the book he answers the question in a manner that will have an overwhelming appeal to the idealistic mind of youth. Laying to one side for a moment our Lord's attributes of tenderness, gentleness, and meekness, the bishop reminds us that "the thing which first drew men to Him was His power, His forcefulness of personality, His commanding strength." There was nothing weak or unmanly about Jesus Christ, and it is high time that our Church leaders are presenting the "Strong Son of God" especially to the college young men and young women of today, many of whom think that, whatever the historical Jesus may have been, the Christ of the Churches is a weak, effeminate character unworthy of a man's allegiance.

Again, Bishop Fiske points out the fallacy of a so-called Christianity which rejects the Church and the sacraments, for the establishment of these was the real purpose of Christ's life: "not to do the little good that could be done in those few brief years, in one small corner of the world; but to train a band of men who would understand who and what He was and how His life was to be imparted to others, and would organize a society through which His life would be made known, His death pleaded, and His teaching perpetuated." And discussing the healing miracles, he shows that instead of curing ills by a simple manifestation of divine power, as undoubtedly He could, some material object seemed always (except in a few special cases) to be the medium through which the healing was effected: "Now it is the common clay, now the water of Siloam, now His own body"—why? Because our Lord was accustoming His disciples to the sacramental principle which was to reach its height in the Maundy Thursday Institution.

The publishers announce *The Christ We Know* as being written "at the call of youth." They could not have chosen a more competent person to reply to that call than "the Bishop of New York Central," as our English brethren, with unconscious humor, call him. The book is ample justification of its claim, and we recommend its careful reading by every one, young or old, who is sometimes troubled with doubts and qualms regarding the Church and her Founder—and that includes most of us.

C. P. M.

**ROM UND ATHOSKLOESTER.** By Georg Hoffmann, S.J. (Orientalia Christiana. Vol. VIII, 1 Num., 28 October, 1926) Rome, Pontifical Institute of Oriental Studies.

AN excellent source-manual for texts dealing with the relation between the "Holy Mountain" of Monks, Mount Athos, and the Roman see. It is a supplementary essay to the same author's earlier study published in the same series (V:2) in 1925. There are interesting records of medieval contracts, particularly between a Latin foundation on Mt. Athos, and documents (chiefly of the 17th and 18th centuries). One final letter of Clement VI, dated October 21, 1343, exhorts the monks to reunion with Rome.

F. G.

WE ARE OFTEN told that our Church music is in need of improvement, but good practical advice on how to set about it is not so often forthcoming. There should be, therefore, a ready welcome for four booklets by John Newton, published in England by Messrs. W. Heffer and Sons, of Cambridge, under the titles: *Don'ts for Church Organists*, *Don'ts for Choirmasters*, *Don'ts for Choirmen*, and *Don'ts for Choirboys*. The first two are forty cents each, the last two twenty cents each. Every church choir which wants to learn how to sing better would do well to order all four.

EDUCATION has become a highly technical question, which the average layman finds it difficult to understand, but Dr. Ellwood P. Cubberly's *An Introduction to the Study of Education* (Houghton Mifflin Co., Boston), will serve as a guide to those who desire a general concept of what he very properly describes as one of the most firmly grounded institutions in the affections of the American people. While well grounded, it is likewise but little understood; indeed there is a painful ignorance which this book, if carefully read, will do much to eliminate.

IN HIS FOREWORD to *Family Devotions* (Century Co. \$1.75) Dean Robbins writes: "This little book of Family Prayers was compiled to meet the needs of one household, and is published in the hope that others will also find it useful. It is the custom in the deanery to assemble the household for prayers in the dining-room immediately after breakfast. This time is convenient, and has the added advantage of affording the right beginning for busy days." The book has therefore been constructed on the sound liturgical principle of codifying what has approved itself in practice. It contains thirty-one forms of service, thus providing one for each day of the month, together with special forms for use on special days. Each form consists of a scripture reading, a hymn, and a prayer. Unless each person present can be supplied with a copy of the book it is probable that other hymns printed in available hymn books will sometimes have to be substituted for those suggested, so that all may join in the singing; but this is a small difficulty easily overcome in practice. How far the book will approve itself for widespread use in households of varying character can only be decided by experiment. It will be a good thing for the Church if the experiment is made in as many homes as possible.

THE CATHOLIC ANTHOLOGY, by Thomas Walsh, Ph.D., Litt.D. (Macmillan. \$2.50), is a large and comprehensive volume, containing a great many poems, some of them old favorites, others not so well known. As Dr. Walsh is liberal-minded enough to affirm that non-Catholics (*sic*) are sometimes capable of writing Catholic poems, and as he has devoted the last quarter of his anthology to such ones, we may feel that the book is completely ours. It seems odd, however, to find nothing of George Herbert. The first two sections contain much unfamiliar, medieval matter, often poems translated by Dr. Walsh, and others from many languages.

# Church Kalendar



## OCTOBER

- 30. Twentieth Sunday after Trinity.
- 31. Monday.

## NOVEMBER

- 1. Tuesday. All Saints' Day.
- 6. Twenty-first Sunday after Trinity.
- 13. Twenty-second Sunday after Trinity.
- 20. Sunday next before Advent.
- 24. Thursday. Thanksgiving Day.
- 27. First Sunday in Advent.
- 30. Wednesday. St. Andrew, Apostle.

## KALENDAR OF COMING EVENTS

### NOVEMBER

- 8. Special Meeting of Fond du Lac Diocesan Council to elect Bishop Coadjutor, Fond du Lac, Wis.
- 15. Synod of Province of New York and New Jersey, Rochester, N. Y.

## CATHOLIC CONGRESS CYCLE OF PRAYER

TWENTY-FIRST SUNDAY AFTER TRINITY  
 St. Matthew's Cathedral, Dallas, Texas.  
 St. John's, Norristown, Pa.  
 St. Luke's, Fort Madison, Ia.

## APPOINTMENTS ACCEPTED

ATTRIDGE, Rev. ERIC A. SIDNEY, formerly rector of Zion Church, Palmyra, N. Y. (W.N.Y.); to be vicar of St. Paul's mission, Bishop, Calif. (San J.)

CABOT, Rev. J. H., Ph.D., formerly non-parochial priest of Massachusetts; to be rector of St. Peter's Church, Weston, Mass.

DAMROSCH, Rev. FRANK, JR., formerly rector of St. James' Church, Brooklyn, N. Y. (L.I.); to be rector of St. Andrew's Church, Newark, N. J. (N'k). Address, 933 South 17th St.

DONALDSON, Rev. EUAN A. L., formerly vice-principal of Queen's College, St. John's, Nfld.; to be tutor at St. Boniface College, Warminster, England.

FORSYTHE, Rev. ANDREW M., formerly priest-in-charge of St. Mark's Church, Macon, Ga. (At.); to be priest-in-charge of Trinity mission, Charlottesville, and St. Paul's mission, Gordonsville, Va. Address, Charlottesville, Va.

PERKINS, Rev. LOUIS L., formerly priest-in-charge of St. John's mission, Green River, Wyo. to be rector of St. Paul's Church, Kittinging, Pa. (P.) November 10th.

## RESIGNATIONS

FRANKEL, Rev. CLARENCE D., as priest-in-charge of Trinity Church, Platteville, Wis. (Mil.). Effective December 15th.

GREEN, Rev. F. F. W., as rector of St. Andrew's Church, Aberdeen, Wash. (Ol.); to become rector emeritus of that church.

## NEW ADDRESS

PICARD, Rev. MAURICE, Ph.D., assistant professor of Philosophy at Lehigh University, formerly 1106 Broadway, South Bethlehem, Pa.; 53 West Greenwich St., Bethlehem, Pa.

## ORDINATIONS

### DEACON

RHODE ISLAND—On Tuesday, October 18th, the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, ordained GUSTAV A. SCHWEITZER deacon in St. Stephen's Church, Providence.

The candidate was presented by the Rev. Frederick L. Maryon of Cranston, and the sermon was preached by the Rev. Alva E. Carpenter of Providence.

Mr. Schweitzer is to be missionary of St. Barnabas' Church, Apponaug, with address at 12 South Water St., Providence.

### PRIESTS

NEW JERSEY—On Tuesday, October 18th, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, advanced the Rev. CHARLES PADDOCK JOHNSON to the priesthood in Trinity Church, Princeton.

Mr. Johnson was presented by the Ven. R. Bowden Shepherd of Trenton, and the sermon was preached by the Rev. Canon Charles Smith Lewis of Christ Pro-Cathedral, Trenton.

Mr. Johnson is to be student chaplain under the Procter Foundation at Princeton University, with address at 53 University Place.

OLYMPIA—The Rev. THOMAS EDWARD CRUMB was ordained priest by the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, in Christ Church, Tacoma, the Rt. Rev. Lemuel H. Wells, D.D., retired Bishop of Spokane, joining in the laying on of hands, together with the Rev. Sidney T. James, rector of Christ Church, and the Rev. Charles S. Mook, rector of Trinity Church, Seattle.

The candidate was presented by the Rev. Mr. James, Bishop Wells read the gospel, the Rev. Mr. Mook read the epistle and litany, and Bishop Huston preached the sermon. The Rev. Mr. Crumb is to be curate of Christ Church.

SOUTH FLORIDA—On Tuesday, October 18th, the Rt. Rev. John D. Wing, D.D., Bishop Coadjutor of South Florida, advanced the Rev. GWILYM LLEWELLYN GLENDARE THOMAS to the priesthood in St. Bartholomew's Church, St. Petersburg. Dean P. S. Gilman of St. Luke's Cathedral, Orlando, preached the sermon; and the Rev. G. I. Hiller of Lakeland, presented the candidate. The litany was sung by the Rev. E. A. Edwards of St. Peter's Church, St. Petersburg. The Rev. William B. Curtis of St. John's, Tampa, read the epistle, and the Rev. Father Karaphyllis, pastor of the Greek Church in Tarpon Springs, joined with the other priests in the laying on of hands.

The Rev. Mr. Thomas will continue in charge of St. Bartholomew's Church, where he has served since his ordination to the diaconate.

## MEMORIALS

### Adelbert Hayes Harrington

ADELBERT HAYES HARRINGTON, priest, October 23, 1921.

*"Requiescat in pace."*

### Bertha Elizabeth Harrington

BERTHA ELIZABETH HARRINGTON, October 18, 1920.

*"Alleluia!"*

### Mortimer Matthews

The Bishop and Chapter of St. Paul's Cathedral, Cincinnati, desire to place on record their feeling of sincere personal sorrow and great official loss in the death of their recent fellow-member, MORTIMER MATTHEWS, Esq. His character and life, as a Christian man

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

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

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

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

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

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

and gentleman, were ideal. His uprightness, conscientiousness, and devoutness were an example to us all. His geniality and loyalty as a friend won our affection. His farsightedness in our cathedral ideal and policy, his fidelity to his trust as a member of the Chapter, and his unsparing personal service and financial generosity in its work—all commanded our deep respect.

We thank God for his good example. May he rest now in all the blessedness of the Christian peace and hope, and may the light of the Divine Presence perpetually shine upon him!

We order that copies of this minute be sent to his bereaved family, and also to the Church papers.

Cincinnati, October 20, 1927.

(Signed)

BOYD VINCENT  
 GILBERT P. SIMONS  
 CHARLES G. READE  
 Committee.

## William Washington Rankin

At St. Paul's Church, Lock Haven, Pa., the Rev. Lewis Nichols, rector, on the 18th Sunday after Trinity, a set of eight altar candlesticks in memory of the late WILLIAM WASHINGTON RANKIN were blessed by the Rt. Rev. James Henry Darlington, Bishop of the diocese of Harrisburg. At the time of his death in 1888, and for some years before, Judge Rankin was rector's warden of the parish.

## POSITIONS WANTED

### CLERICAL

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

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## CHURCH SERVICES

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Sundays: 7:00 A.M. Mass for Communion.  
" 11:00 A.M. Sung Mass and Sermon.  
" 8:00 P.M. Choral Evensong.  
Daily Mass at 7:00 A.M., and Thursday at 9:30.

Friday: Evensong and Intercessions at 8:00.

## Illinois

**Church of the Ascension, Chicago**

1133 North La Salle Street  
REV. WM. BREWSTER STROSKOFF, 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 11th Street  
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church school), 9:30 A.M.; Holy Baptism (except 1st Sun.), 10:15 A.M.; The Holy Communion (with Morning Prayer except 1st Sunday), 11:00 A.M.; Holy Baptism (1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M., Week Days (in Chapel); the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Mon. and Sat.), 5:00 P.M.

**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, 7:30, and 9:30.

## RADIO BROADCASTS

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

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

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

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

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

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

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

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

## RETREAT

**N**EW YORK CITY: THERE WILL BE A Retreat for the Associates of the Sisters of St. Margaret and others, Saturday, November 19th, at St. Christopher's Chapel, 211 Fulton St., New York City; conducted by the Rev. Edward H. Schlueter. Those desiring to make the retreat will please communicate in writing with the SISTER-IN-CHARGE.

**S**ISTERS OF THE HOLY NATIVITY

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

## HEALTH RESORT

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

## BOOKS RECEIVED

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

The Abingdon Press. 150 Fifth Ave., New York City.

*The Heights of Christian Unity.* By Doremus A. Hayes, chair of New Testament Interpretation, Graduate School of Theology, Evanston, Ill. Price \$1.75.

*Adventures in the Minds of Men.* By Lynn Harold Hough. Price \$1.50.

The Century Co. 353 Fourth Ave., New York City.

*Christianity and Social Adventuring.* Edited and with an Introduction by Jerome Davis. Price \$2.50.

*God and the Golden Rule.* By Joseph Fort Newton, Litt.D., D.H.L., author of *The Truth and the Life, Preaching in London*, etc. Price \$2.00.

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

*New Studies in Mystical Religion.* The Ely Lectures Delivered at Union Theological Seminary, New York, 1927. By Rufus M. Jones, Litt.D., LL.D., D.Theol., professor of Philosophy in Haverford College, author of *Studies in Mystical Religion, Spiritual Reformers, The World Within*, etc. Price \$1.75.

## BOOKLET

Miss Margaret G. Weed. Bishopgate Lane, Jacksonville, Fla.

*A Child's Book of Hymns and Carols.* Illustrated in Color. Book Covers and first illustration by Marie Fischerová-Kvěčová. Other illustrations by Judith Wragg. Compiled and published by Margaret G. Weed. Price \$2.00.



## 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 of each.

## PAMPHLETS

Federal Council of the Churches of Christ in America. 105 E. 22nd St., New York City.

*What Your Church Can Do In Social Service and Industrial Relations.* Published by Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. 5 cts. per copy, \$5.00 per hundred.

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

*The Prayer Book a National Guide.* By the Bishop of Norwich. Reprinted from *The Nineteenth Century and After*, June, 1927. Price 10 cts.

Sewanee Summer Training School. Sewanee, Tenn.  
*The Provincial System In the Protestant Episcopal Church.* An Address by the Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington, president of the Province of Sewanee, before the Summer Conference, Adult Division, Sewanee, Tenn., August 11, 1927.

## 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.

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

CHURCH HOME SOCIETY  
CONDUCTS CONTEST

BOSTON—Proclamations have been sent to all the rectors of the diocese of Massachusetts and to high schools, preparatory schools, art schools, and colleges of Massachusetts, announcing prizes with a total of \$250 for a drawing or an idea for a drawing—a seal or trademark—which will depict the work of the Church Home Society.

The society helps an average of 471 children a year at a cost of approximately \$65,733. It is limited to the care of children and young people of Church parentage and obtains its support through the communicants of the Episcopal churches in the diocese of Massachusetts.

For the first choice the Trademark Contest Committee will pay \$150; for second choice, \$75; and for third, \$25. Any number of designs or ideas may be submitted to the committee at 41 Mt. Vernon street. The contest closes December 1st.

Bishop Lawrence was president of the society for many years.

Ask Lay People to Take Full Share  
in Life of Church at Close of CongressClergy Sign Statement in Favor of  
Prayer Book—Bishop Barnes At-  
tacks Faith

The Living Church News Bureau  
London, October 14, 1927

THE SIXTY-SECOND CHURCH CONGRESS, which came to a close at Ipswich last Friday, was marked by very good attendances throughout, even better than at Southport last year. No doubt the place in which the congress was held helps to explain the increase in membership; a Church congress is an event of much greater importance in a country town of 80,000 people than it is in the middle of an industrial district, and Ipswich did everything it could to show its sense of the occasion and to make its visitors welcome. East Anglia is not given to violent expression of feeling; but from all over the country visitors came, and showed their appreciation of what was provided by the close attention with which they followed speakers, who for the most part had something practical and useful to say.

I summarized in my last letter some of the earlier papers read at the congress, and it only remains to refer briefly to the concluding sessions, with some general comments. One of the most striking features of the congress was the stress laid on the need for lay people to take their full share in the life of the Church. The plea came with greater force seeing that it was for the most part made by laymen, and it was none the less weighty because it was accompanied by the warning that this influence would fail if it were founded on a sense of prestige and superiority, whether ecclesiastical or social. There were many signs that this conviction was based on experience of what was being accomplished in different rural districts.

## LAYMEN SHOULD PREACH SERMONS

At the Thursday meeting, in the discussion on The Ministry of the Church, Lord Hugh Cecil pleaded for a limited use of lay preachers. He thought that many laymen could preach very good sermons—"about six altogether"—and he desired that they should have the opportunity to preach "those six sermons, which were lying derelict in their breasts," throughout the diocese, and thus introduce an element of freshness into church services. Not much seems to have been said that was very new concerning improvements that might be made in public worship, though testimony to the value of the Revised Prayer Book was as constant as the assumption that it would before long be in use. There was wisdom in the warning that the changes, when the time comes, should be introduced slowly and carefully in country parishes.

On Thursday afternoon many members of the congress took part in a special thanksgiving service in the Cathedral of Bury St. Edmunds. A special train from Ipswich and back was provided for those members who attended.

The Bishop of Liverpool, who preached, said that the congress had courageously revealed the barriers, the obstacles, and all the adverse forces that blocked the way to the coming of God's Kingdom. They bore the burden together, clergy and laity, but the clergy were carrying the heavier part. Never had ministerial work been harder, more oppressive, more subject to

competing influences than everywhere it was today. He thanked God for the evidences of His Spirit, manifest in the clergy. The World Call had been teaching them to grasp afresh God's need of them and their need of God. With all their new knowledge and experience they dared not be content with a conception of Him less than the farthest reach that imagination, intellect, and faith could fashion for them.

There can be little doubt that, as a consequence of the Ipswich congress, a fresh hopefulness and encouragement will be given to many a rural parish. The severe handicap that the Church is suffering from the decrease in the numbers of the clergy was put very plainly, and the hardships and trials of clerical life were sympathetically recognized. But the existence of a great deal of vitality, among both clergy and laity, was also made apparent. A great opportunity exists for the Church today through the widening of the outlook of country-folk by increased facilities for education, and by fresh opportunities for intercourse with a wider world.

CLERGY SIGN STATEMENT FAVORING  
PRAYER BOOK

The Archbishop of Canterbury recently received at Lambeth Palace a deputation representing more than thirteen hundred Anglo-Catholic clergy who are generally in favor of the Prayer Book Measure and the Deposited Book. The deputation presented a statement which had been signed by these clergy, including, in addition to incumbents and assistant clergy, many principals of theological colleges, and proctors in convocation. The statement contained these two resolutions:

"1. We pledge ourselves as Catholic priests to give loyal acceptance to the Deposited Book, as put forward by the Upper and Lower Houses of convocation and passed by the three houses of the Church Assembly, when it becomes the law of the Church. (N.B.—This, of course, does not mean that we abandon our liberty to retain the use of the present Prayer Book.)

"2. We ask of our diocesan bishops, when the time comes, that they deal synodically as far as possible with any difficulties and problems arising from the Deposited Book."

A discussion followed the presentation of the statement. In the course of it, the Archbishop, while calling attention to the words he had publicly used to the effect that the bishops must require obedience to the new rules and do their utmost to secure it, made it clear that both he himself and, as he believed, most of the bishops were in sympathy with the principle advocated by the deputation—namely, that when difficulty arises in regard to Prayer Book rules and observances, a bishop acts wisely in making use of synodical action in the diocese, securing thereby the co-operation of the clergy in his administrative procedure. He added, however, that in his view an important distinction must be drawn between a synod considered as a consultative or endorsing body and a synod regarded as a tribunal.

The deputation acquiesced in the importance of this distinction, and said that they were only pressing that the bishops should develop their synods as consultative bodies because they considered that this would best facilitate the restoration of discipline.

Among those who signed the statement

referred to were Bishop Gore, the Archdeacon of Chesterfield, Canon Donaldson (of Westminster Abbey), the Rev. Francis Underhill, and Canon T. A. Lacey.

#### BISHOP BARNES ATTACKS FAITH

The irrepressible Dr. Barnes has again been indulging in one of his contemptuous attacks on the Catholic faith, causing pain to thousands of Churchmen throughout the country, who have a right to expect better things from one of their Fathers in God. Last week, in the parish church of Birmingham, he delivered a frankly controversial sermon on Sacramental Truth and Falsehood, in which, after his usual sneers at "non-moral, superstitious, and semi-magical beliefs," he said: "There are among ourselves today men and women whose sacramental beliefs are not far from those of the cultured Hindu idolater. They pretend that a priest using the right words and acts can change a piece of bread so that within it there is the 'real presence' of Christ. The idea is absurd, and can be disproved by experiment. If there were a physical change in the bread, chemical analysis would enable us to detect it. All are agreed that this type of change does not take place; yet, if there be a spiritual change it must surely be possible for man to recognize it by his spiritual perception. Now I assert—and who will gainsay me?—that there is no man living who, if a piece of bread were presented to him, could say whether or not it had been consecrated. Personally, I find it hard to attach any meaning to a spiritual change in dead matter, but if it exists there must surely be some living person who can perceive its existence. If there be no such person, belief in such a change is an idle superstition."

The whole sermon, deplorable alike in taste and subject matter, has drawn stern rebukes from the Bishop of London and the Bishop of Southwark, while many secular newspapers are unanimous in their condemnation. The *Referee*, for example, in a leading article, speaks as follows: "We do not like to say it about a Bishop of the Anglican Church, but the test proposed by Dr. Barnes suggests a plentiful lack of knowledge of the essential facts. His test is to submit two pieces of bread, one consecrated and the other unconsecrated, to a believer, and to ask him to say which is which. We also would ask Dr. Barnes whether he could distinguish between two pieces of iron, the one magnetized and the other not, unless he has been allowed to test them by their diverse influence upon other metal."

"He knows he could not. But in the case of the sacrament, the testing metal is Life; and if Dr. Barnes has not observed the effects of a belief in the Real Presence on the lives of men and women, we can only suppose that he is too steeped in the analogies of the 'Golden Bough' to see the facts under his episcopal nose!

"Dr. Barnes is of opinion that insistence upon this doctrine of the Catholic Church will rend the Church of England in twain. It is extremely likely: but we do not know what that has to do with the need for asserting the truth. In the course of her magnificent but checkered career the Catholic Church has shed many sectaries, and has always survived their departure."

The only consoling reflection in this connection is that the heretical utterances of the Bishop of Birmingham have had a remarkable effect in closing the Anglo-Catholic ranks. Minor differences may well be forgotten in face of this extraordinary prelate's attacks on the fundamentals of the faith.

#### REDEDICATE CHURCH AT BRECON

The dedication ceremony at Brecon last Friday completed the recovery for the Church in Wales of what was left of the monastic buildings formerly attached to or adjoining the Priory Church of St. John the Evangelist, which has now become the cathedral for the diocese of Swansea and Brecon.

Since the recovery was begun by the generosity of an enthusiastic lay benefactor, an immense amount has had to be done to rehabilitate dilapidated buildings, to adapt them for capitular as opposed to conventual uses. Until their purchase two years ago, most of the property had been in private hands since the dissolution of the monasteries.

The ceremony of rededication was most impressive in its symbolism. The culminating point of the ceremony within the cathedral was the moment when the Archbishop and Bishops of Wales gathered in

their mitres and copes, richly embroidered, while the strains of a *Te Deum*, at once grateful and triumphant, filled the building. Then the archbishop, grasping his metropolitan crosier, blessed the people and led the whole congregation in procession through the recovered property which Henry VIII took from the Benedictines of old. Here, in the old garth, was held the closing scene of the rededication.

#### NEW SUFFRAGAN BISHOP OF WARRINGTON

Dr. Herbert Gresford Jones, vicar of Pershore with Pinvin, Worcestershire, and formerly Bishop Suffragan of Kampala, has been appointed Suffragan Bishop of Warrington, in succession to the Rt. Rev. Edwin Hone Kempson, who resigned last July. Dr. Gresford Jones, who is a former vicar of St. Michael, Toxteth Park, Liverpool, was Bishop Suffragan of Kampala, Uganda, from 1920 to 1923.

GEORGE PARSONS.

## Life Membership in Woman's Auxiliary Given at Its Convention in Toronto

### Open St. Mary's Convalescent Home, Toronto—Centenary of Toronto University

The Living Church News Bureau  
Toronto, October 21, 1927

HER EXCELLENCY, THE VISCOUNTESS Willingdon, was made the recipient of a life membership by the Dominion Board of the Woman's Auxiliary to the missionary society of the Church of England in Canada at the opening of the triennial convention in Christ Church, Deer Park, Toronto. The Dominion president, Mrs. Ferrabee of Montreal, presented the certificate and decoration accompanied by an address of appreciation from the board. Reference was made to Lady Willingdon being honorary president of the Woman's Auxiliary of St. Bartholomew's Church in Ottawa, and to her interest in all worthy projects.

Lady Willingdon replied in a brief but charming speech in which she expressed her pleasure in the honor conferred upon her and her deep interest in the work of the Auxiliary. She was enthusiastically applauded.

Preceding the opening meeting of the triennial, the service of Holy Communion for the delegates assembled from all parts of the Dominion was held in Christ Church, with the Bishop of Toronto as the celebrant. The sermon was given by Archbishop Williams, Metropolitan of Ontario. A United Thank Offering of \$16,413, the largest ever received, was presented at this service.

In the afternoon, greetings were extended from the United States Board, who cordially invited delegates to attend the United States triennial to be held in October, 1928, in Washington, D. C. Miss Mary Glassco, president of the central council of the Girls' Friendly Society, also extended greetings. The official address of welcome to the delegates was delivered by Mrs. J. F. Sweeny, honorary president of the Toronto diocesan board, the reply being made by Mrs. C. D. Schofield of Victoria, B. C.

National aspects of the missionary work of the board were presented in her presidential address by Mrs. Ferrabee. She referred to the materialism, self-interest, and aggrandizement which must be conquered in the world today by the Church.

The Auxiliary's chief responsibility was for the welfare of women and children, she pointed out, in discussing the kindergartens and training schools in Japan; the native Bible women in Korea; the need of a woman physician for Kangra, the difficulties in China, and the importance of assisting the native Christian Church; the work among Orientals in British Columbia and among the Indians and Eskimos in the far North. There were 300 school areas in one province alone without spiritual ministrations, she said, in appealing for greater interest in home missions.

A survey of the Chinese situation was given by Bishop White, of Honan, China, who is kept constantly informed with regard to conditions in his diocese. Speaking of the new nationalism in China, he emphasized the part which Communism had played in the uprisings. The evacuation of the missionaries would not be without its beneficial effect on the Chinese, he thought. The Chinese themselves must evangelize China eventually. It was the second generation of Chinese Christians who must be the strength of the Church in China.

#### INCREASE IN MEMBERSHIP

Annual reports presented by the officers showed receipts of \$230,658, and an increase in membership since the last triennial meeting of 13,689 members. Miss Margaret Waud, in giving the recording secretary's report, stated that during the past year there were thirty-three missionaries in the overseas field; while in the home field there were twenty-one missionaries in Indian work, three in Oriental work, and two working among Jews. The corresponding secretary, Miss Kate E. Halson, presented encouraging accounts of diverse and numerous missionary efforts.

An interesting reception was held in the evening at St. Hilda's College when Dr. Cartwright, president of the Toronto Diocesan board, entertained in honor of the delegates attending the triennial.

Miss Halson, after thirty years of service as Dominion Dorcas secretary, retired. She was presented by the Dominion board with a radio set and a check for \$1,000 to provide for its permanent maintenance.

Devotional services and addresses have been in charge of the Rt. Rev. James F. Sweeny, D.D., Lord Bishop of Toronto; the Most Rev. David Williams, D.D.; the

Rev. C. Ensor Sharp, M.A.; the Rev. C. V. Pilcher, D.D.; and the Rev. F. H. Cosgrave, M.A., provost of Trinity college. At a public meeting at Foresters' Hall on Wednesday, the Rev. Canon Cody, D.D., was the speaker.

ST. MARY'S CONVALESCENT HOME,  
TORONTO, OPENED

The Sisters of the Church have just opened St. Mary's Convalescent Home at 504 Euclid avenue, Toronto, for women and girls of limited means. The bishop of the diocese officiated at the service of dedication in the presence of some two hundred people, and briefly outlined the work of the Sisterhood in Canada for the past forty years. The convalescent home now being opened he likened to the Home at Bethany to which Mary brought the contemplative and Martha the active elements; both elements would, he said, be found here, too, and it would be a real home for all who came to it. He was glad to add it to the group of social service activities of the diocese. His Lordship then formally dedicated the home to the Glory of God, and declared it open.

After the dedication service, tea was served by the associates of the community and the Daughters of the Church (also affiliated with the community). The guests were then shown through the convalescent home, the Sisters Hostel for Girls, which adjoins it, and the book shop just reopened at 500 Euclid avenue.

The new convalescent home is a bright and commodious house accommodating about twelve beds. It is in a quiet neighborhood and has a beautiful garden. The special aim is to aid the less well-to-do women and girls of the city, and the rates are being kept as low as possible. On Saturday the home was beautiful with flowers and plants, kindly donated by city florists.

The Community of the Sisters of the Church is an Anglican Sisterhood with its center in England, but working also in Burma, Australia, New Zealand, and Africa, as well as in Canada. It has varied activities; several large orphanages in England and one in Australia, many day and boarding schools throughout the Empire, and a school of embroidery in London, England, where the stations of the cross in St. Mary Magdalene's Church of this city were modeled.

Four years ago a convent was opened in Toronto for the training of novices and a growing number of Canadian women are joining the community. At present its Canadian work is confined to Toronto, but as numbers increase it aims to reach out through the Dominion.

CENTENARY SERVICE OF UNIVERSITY  
OF TORONTO

Amid a superb setting, emblematic of the world-wide representation here, the centenary celebrations of the University of Toronto came to a fitting climax with divine service held in the University of Toronto arena. By 3 o'clock, the hour appointed for the commencement of the service, there were 7,000 people present.

Upon the entry of the president of the university, Sir Robert Falconer, and the Rev. Canon H. J. Cody, the entire assemblage arose to its feet and remained standing for the singing of the first hymn.

The Toronto Mendelssohn Choir, under the direction of Dr. H. A. Fricker, then sang, unaccompanied, the well-known anthem by Rachmaninoff, To Thee, O Lord, Do I Lift Up My Soul.

Dr. Cody then read the opening sentences and prayers, after which the president read the first lesson. Canon Cody,

chairman of the board of governors, offered prayers of thanksgiving for all that God has granted the university during the past century, and of aspiration for the coming chapter in the life of the university.

Canon Cody preached a striking and inspirational sermon, the keynote of which might be said to have portrayed "the continuity of human endeavor."

FESTIVAL OF ST. MARY MAGDALENE'S  
CHURCH, TORONTO

On the Sunday within the octave of the dedication of the Church of St. Mary Magdalene, Toronto, there were celebrations at 7:15, 8, and 9:30 A.M., and at 11 o'clock the Bishop of Algoma sang pontifical High Mass, the sermon being preached by the vicar, the Rev. H. G. Hiscocks. At Evensong the preacher was the Bishop of Algoma. After Evensong there was a solemn procession. The services

were brought to a close on St. Luke's Day with the singing of a solemn *Te Deum*. Preceding the *Te Deum*, Evensong was sung with elaborate accompanying ritual by the Rev. Canon Mason, with the vicar, the Rev. H. G. Hiscocks, as deacon, and the Rev. H. T. Collier as subdeacon.

The preacher at the service was the Rt. Rev. F. L. Deane, Bishop of Aberdeen and Orkney, who is on a visit to Canada. His Lordship sounded a warning against the dangers of self-complacency, which, he feared, had in many cases become the "besetting sin of the Anglican Church." Self-complacency, he said, had frequently become apparent with the Anglo-Catholic revival. In explaining this condition, the bishop said that when the Church had obtained that which it had been struggling for, its people often allowed their spirit of enthusiasm, love, charity, and sacrifice to cool and continue their religious expression in empty ceremonial.

## Bishop Manning of New York Consecrates New St. John's Church, Kingston

### Lausanne Discussed at Methodist Ministers' Association — Sermon Excerpts

The Living Church News Bureau  
New York, October 22, 1927

ON FRIDAY, OCTOBER 21ST, ST. JOHN'S Church at Kingston was consecrated by the Rt. Rev. William T. Manning, D.D., Bishop of New York. That rather prosaic statement indicates the culmination of a notable achievement in the work of our Church in the city of Kingston. The old St. John's, a stone edifice located in the business section of the town, was torn down and rebuilt in an attractive residential neighborhood, about a mile distant from the original site. The plans of reconstruction provided for a larger church, a deeper and otherwise improved chancel. So successfully (from the financial point of view) was this project carried to completion that not only was the consecration of yesterday made possible, but a surplus of \$7,000 was secured for the endowment fund of the parish.

Behind the new church stands the fully equipped parish house. This was formally opened for use on Thursday evening at a men's dinner at which the guest of honor was Bishop Manning. The speakers were the bishop, the Rev. Drs. C. B. Ackley of St. Mary's, Manhattanville, New York City, and Octavius Applegate (a former rector) now of Warwick, also the Rev. S. H. Watkins of New York.

Bishop Manning, as consecrator, was the celebrant at the Eucharist on Friday morning, the epistle was read by Dr. Applegate, and the gospel by Dr. Ackley. Other clergy present included the Rev. Messrs. J. M. Chew of Newburgh, F. L. Bradley of New Paltz, David S. Agnew of Ellenville, S. H. Watkins, recently priest-in-charge of St. John's, Emery L. Howe of Saugerties, J. G. Cameron of Rosendale, R. C. Ormsbee of White Plains, E. D. Sutcliffe of Poughkeepsie, Charles B. Dubell of Philadelphia, and Gregory Mabry of Kingston.

In addition to the consecration of the church, Bishop Manning instituted the Rev. William Poyntell Kemper, formerly rector of Christ Church, Meadville, diocese of Erie, into the rectorship of St. John's parish. The new rector, who is a grandson of that great pioneer missionary, Bishop

Jackson Kemper, succeeds at St. John's the Rev. Edward M. H. Knapp, who died at Kingston on October 14, 1926. Almost exactly a year after his death, the plans formulated by Mr. Knapp for the removal and rebuilding of this church were brought to a most successful fulfillment. In the new St. John's the pulpit has been given by the parishioners in his memory.

#### MORE ABOUT LAUSANNE

That real progress toward visible unity was made this summer at the Lausanne Conference was the joint opinion stated before the Methodist Ministers' Association by Dr. William Adams Brown of Union Seminary and F. F. A. Horne, a layman and a delegate to the conference. These speakers do not look upon the Anglican communion as an able mediator between Roman Catholicism and Protestantism. Therein they agree with the Rev. Herbert Parrish, rector of Christ Church, New Brunswick, N. J., who has a very interesting and frankly-expressed paper on this subject in the November *Harper's*. The latter discounts the value of the conference and seems to ignore the element of fellowship, surely a fundamental in the seeking for unity. Dr. Brown sees in the presence of Anglicans and Eastern Churchmen at Lausanne a gain for Protestantism, and he points out the tendency of the Orthodox to emphasize mysticism less and social service ideals more.

#### SERMON EXCERPTS

Bishop Creighton of Mexico at Holy Trinity Church, Brooklyn: "The Mexican [Roman] Catholics cooperate with us in every way and have even helped me in my fiestas. . . . Mexico at the present time is very self-conscious. Those humble people of the soil who have had their heads and backs bowed beneath the burden are struggling. A million and a quarter children are in school, more than ever before."

Dr. Bowie at Grace Church: "To live in New York is like trying to ride a very beautiful and very dangerous horse. Either it will throw you, cripple you, and perhaps kill you, or else you must learn so to manage it that you master and use its magnificent power. Religion can help the New Yorker by giving an inner sense of stability that will keep him sane in the midst of conditions that reduce those who lack it to nervous impotence."

The Rev. Samuel Shoemaker at Cal-

vary Church: "Some people say that religion is itself ephemeral and that they caught hold of a will-of-the-wisp which disappeared like a cloud under the sunlight of common sense. The right interpretation is Christ's—somewhere sin has entered the picture and done its ruinous work."

Dr. Norwood at St. Bartholomew's: "I am one who wishes with all his heart that a truly revised Prayer Book would give us devotion without dread and I believe that until we excise from all prayers any word that justifies the mood of fearfulness in the presence of God, our young Shelleys will make their pronouncements and our Bernard Shaws will talk about the 'Evolutionary Force.'"

## NEWS ITEMS

Coming events: October 31st, matriculation service at the General Seminary, preacher, Bishop Stearly. November 2d, lecture by Dr. Grenfell, 8:30 P.M. at the Mecca auditorium. November 6th, Dr. Morgan Dix memorial service at Trinity Church at 11 A.M., preacher, Bishop Manning; the Rev. Dr. D. H. S. Cranage of the University of Cambridge at the cathedral at 4 o'clock. Sunday, November 20th, the Bishop of Aberdeen at the cathedral at 11 A.M. and at St. James' Church at 4 P.M. Actors' guild benefit at the Knickerbocker theater, 8 P.M.

St. Paul's chapel was crowded to the doors and beyond last Sunday afternoon on the occasion of the annual British harvest festival. The preacher was the Very Rev. H. E. Hill, provost of St. Andrew's Cathedral, Aberdeen, Scotland.

The Church and Drama Association held its first annual dinner last Monday evening at the Waldorf. The speakers were Bishop Manning, Dr. Cadman, Father Duffy, Miss Julia Marlowe, Francis Wilson, and Dr. John H. Finley. This young organization is already exerting a wide influence and it is receiving a support that proves its timeliness. Their *Bulletin* of this week recommends the play *The Baby Cyclone* and the film *The Jazz Singer*.

Religion in Manhattan: Dr. John Roach Straton, the militant Baptist clergyman who receives far more publicity than the delegates to Lausanne could have hoped for their project, announces a series of sermons to describe his own cure of indigestion and of gaining thirty-five pounds in weight. Also, there will be laying on of hands and, by his elders, anointing with oil. . . . Tomorrow the first "skyscraper church" will be dedicated.

Dean Robbins of the Cathedral of St. John the Divine, administrator of that great church, a frequent preacher there and elsewhere, furnishes further proof that it is the busy man who has time for something else. He has just had four books published. Their titles are *Family Devotions*, *Cathedral Sermons*, *Simplicity Toward Christ*, and *Sursum Corda*. I have seen only the last mentioned, a compilation of some twenty poems of great beauty and marked spiritual worth.

In the sacristy of St. James' Church, Madison avenue and 71st street, there has been painted on the four walls, just below the ceiling, in letters of Old English red and black a portion of the bishop's charge in the office for the ordering of priests. The work was done by Robert Robbins. The lettering reads:

"Have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, that they may be saved through Christ for ever."

HARRISON ROCKWELL.

## Quiet Day for Brotherhood of St. Andrew at St. Margaret's Church, Brighton

### Plan Series of Pageants at Ascension Church—Visiting Clergy in Boston

The Living Church News Bureau  
Boston, October 22, 1927

ONE OF THE FEATURES WHICH MARKED Columbus Day this year in Boston was a quiet day for men and boys in St. Margaret's Church, Brighton, under the auspices of the diocesan Brotherhood of St. Andrew. The rector of St. Margaret's, the Rev. A. C. Larned, who has also lately been elected diocesan chaplain of the Brotherhood, was the conductor. This was the first venture of this nature for the Brotherhood in this locality and proved itself entirely justified. In all, there were some three dozen or more retreatants present, representative of several different parishes.

The retreat began with a corporate Communion at 8:00 o'clock, during which the new officers of the diocesan assembly were installed, and a number of new members of the Swampscott Chapter were admitted by their own rector. Breakfast was served in the parish house at nine o'clock. Matins followed at 10:00, at which the lessons were read by the Rev. F. C. Lawrence of Cambridge, and at this service the conductor gave the first address. Prayers and the second address occurred at 11:00, and at noon the entire period was brought to a close with a final address and noonday intercessions. Those who attended report that the venture brought to them much blessing, and that they returned to their homes all the better for having been present.

## SERIES OF PAGEANTS IN A BOSTON CHURCH

The Church of the Ascension in the south end of Boston has instituted a series of pageants set to music to feature the coming winter and spring. The series is under the direction of John Perkins Brown, organist and choirmaster, and is to be given once a month at the evening services. The parts are being taken by approximately thirty men and women. Mr. Brown is being assisted by J. Richard Rosse, in charge of costumes and scenery; Carlton Litchfield, supervising the lighting; and Mesdames Alfred Elliot, John Pilling, and Ada McFaun, and Miss Ruth Stuart, who have control of the preparation of the costumes. The opening pageant produced on the evening of Sunday, October 16th, was entitled Ruth and Naomi, the music being taken from Ruth the Moabitess by J. Astor Board.

## NOTED VISITING CLERGY IN BOSTON

The Rev. Dr. Joseph Fort Newton, rector of St. Paul's Memorial Church, Overbrook, Philadelphia, spent the week commencing Sunday, October 16th, in Boston and Cambridge. On Sunday morning he preached in Appleton Chapel of Harvard University, in the afternoon he was at Emmanuel Church, Newbury street, and in the evening at Trinity Church. Throughout the week he was the noonday preacher at the King's Chapel. Answering the accusation so often made that the Church is idle, antiquated, and unable to meet the demands of the present age, Dr. Newton asked, "Is it not doing a work the worth and nature of which we cannot measure? These houses of prayer and praise, who can estimate their worth?"

They stand for law and order, for the spiritual life. They are perpetual witnesses to the unseen. The people who gather in them are the salt of the earth. Without them the whole human business would rot and fall away." Speaking of the tendencies in the religious world today, he said, "There is a great desire to unite two great traditions, the prophetic and the priestly. There is and has been in the Church an enrichment of the service, the discovery of the need of more stately forms of worship. On the other hand there is a desire for greater flexibility."

With reference to the Lausanne Conference, Dr. Newton added, "The deadlock of the Lausanne Conference will not last forever, for the thing must be done. We must seek the mystical in religion and at the same time challenge the consciences of men to measure their power against the ills of their age." He pointed out also the change in the attitude of one Church toward another, and also in that of the Church, as a whole, to the great issues of the day, and pointed out that while all this was going on people still say that the Church is doing nothing.

Sunday, October 23d, will be featured here by a visit from the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, who will give the morning congregation of the cathedral some insight into the work of the Lausanne Conference, and also from the Rt. Rev. Frederic Llewellyn Deane, D.D., Lord Bishop of Aberdeen, and the Very Rev. Erskine Hill, M.A., Provost of St. Andrew's Cathedral in Aberdeen, both of whom are now visiting this country with a view to interesting Churchmen in the reconstruction of St. Andrew's Cathedral as a Bishop Seabury Memorial. The bishop is to preach in the Church of the Advent in the morning and in the cathedral in the evening, and the provost will be the evening preacher in Trinity Church. They will also be visitors at the sessions of the synod of the province of New England in the cathedral during the following week, at which there will also be present all the New England bishops and many clerical and lay delegates from the other dioceses of the province. The following week will be featured by the concurrent jubilees of the Girls' Friendly Society and the Woman's Auxiliary, which will bring many notable speakers to Boston, including, among others, the Most Rev. John Gardner Murray, D.D., Presiding Bishop, and the Rt. Rev. George Ashton Oldham, D.D., Bishop Coadjutor of Albany.

## NEW RECTOR INSTITUTED IN WINCHESTER

On the afternoon of Sunday, October 16th, Bishop Slattery visited the Church of the Epiphany in Winchester, for the purpose of instituting the Rev. Truman Heminway as rector of that parish. The church was filled to capacity and the music for the occasion was rendered by both choirs. The Rev. Dr. John W. Suter, first rector of the parish, was also present in the chancel. Bishop Slattery preached the sermon, pointing out that the rector was the servant of the parish, come to serve it in any possible way.

## NEWS NOTES

Bishop Babcock visited the new Church of the Advent in Medfield, on Sunday afternoon, October 16th, and formally opened

it for Church services. The Rev. Alan Davis, rector, conducted the first part of the service. The Rev. Philip P. Baird, a former minister-in-charge, read the lesson. After this the bishop dedicated the new building and preached the sermon. Other clergy present included former Archdeacon Lewis of Western New York and the Rev. Guy W. Miner, who started the Medfield Church.

The Rev. Walter E. Bentley is to preach a mission in St. Paul's Church, Brockton, from November 19th to 27th.

At a meeting of laymen addressed by Monell Sayre in Boston on October 14th, the laity present gave their hearty approval to a plan suggested by Mr. Sayre for the forming of an insurance company within the Church for the covering of Church property.

The bishops of New England will meet at 4:00 o'clock on the opening afternoon of the synod (Tuesday, October 25th) for a private conference and will have the Lord Bishop of Aberdeen as their guest at that time. REGINALD H. H. BULTEEL.

St. Anne, and will house some of the little children immediately. The third building will be used as a parish house and for the activities of the boys in the vicinity. Like other settlement work in the city, it will care for children of all classes, creeds, and nationalities.

#### HERE AND THERE

The vestry of Grace Church, Oak Park, has accepted a quota of \$1750 for the parish on the total budget of community weekday education, an increase of \$100 over their contribution of last year. Lewis B. Franklin, treasurer of the National Council, is having a busy week in Chicago, holding conferences and making addresses in some of the larger parishes. Mr. Franklin is to be at the Church of the Epiphany on October 24th. He speaks at the morning service of October 30th at Grace Church, Oak Park.

Extensive improvements and additions have been made recently to the fabric of the Church of Our Saviour, and to Calvary Church. The rector of Calvary, the Rev. H. R. Neely, had his eleventh anniversary of his rectorate there on October 1st.

The Western Theological Seminary is holding its graduate classes in the Cunningham Memorial house of St. Mark's Church. It is expected that the Seminary will have its new buildings completed by the fall of 1928.

Sixty three clergy registered at the annual retreat held from October 3d to 6th, at Doddridge Farm, Libertyville. They were the guests of Britton I. Budd, whose hospitality was greatly appreciated by them. Many of the clergy saw the farm, the summer home of the work of the sisters of St. Mary, for the first time, and were greatly impressed by the buildings and the surroundings. The bishop of the diocese was the conductor of the retreat, and gave a masterly series of addresses on the general subject of Continuing in the Apostles' Doctrine.

The deaconesses of the diocese and some of their friends held their annual retreat at St. Peter's parish house from Sunday evening, October 23d, to Wednesday morning, October 26th.

The members of the Woman's Auxiliary have been busy collecting their share of the gold and silver offering for St. Margaret's School, Tokyo. The offerings of old gold, silver, and jewels were made on the Sundays of October 9th and 16th, and were sent to the sorting and appraising committee. Some went into the melting pot, and some were placed on sale in a store in the loop. H. B. GWYN.

#### ALMOST 100% ATTENDANCE AT FLORIDA CONFERENCE

JACKSONVILLE BEACH, FLA.—The third annual clergy conference of the diocese of Florida has been pronounced by Bishop Juhan, and all attending, the best yet. Ninety-nine percent of the clergy were in attendance. The one absentee was in Paris with the Legion.

The clergy assembled at the diocesan headquarters on the morning of October 5th, and were driven to Jacksonville Beach, where a celebration of the Holy Communion was held in the little chapel of St. Paul's-by-the-Sea. Immediately after the service, the clergy were driven to the Atlantic Beach Hotel where the sessions of the conference were held throughout the 5th and 6th. Bishop Juhan delivered an address to the clergy at the opening session, the theme being A Priest in the Church of God.

## Week of Festivities to Celebrate Dedication of New Chicago Church

### Craig Club at University Help Chapel Fund—Launch Campaign at Ascension

The Living Church News Bureau }  
Chicago, October 22, 1927 }

A LITTLE OVER TWENTY-FIVE YEARS AGO the mission of the Church of the Advent was begun on the north-west side of the city. The site chosen was on one of the beautiful thoroughfares of the city's park and boulevard systems at 2900 Logan boulevard. Here a substantial unit in stone of the ultimate church was built. The first priest-in-charge was the Rev. D. Le Baron Goodwin, now rector of St. Peter's, Lakewood, Ohio. The neighborhood, largely one of apartments and small houses occupied by thrifty and prosperous people, many of them Scandinavians, has grown rapidly.

The growth of the congregation at the Advent has also been rapid, particularly since the coming of the Rev. Gerald G. Moore as rector. To meet this increase the new church, which includes the section first built, has been erected at the cost of \$125,000, and was dedicated with impressive services on Sunday, October 16th. The first service in the new church was a corporate Communion of the entire parish at 7:30 A.M. There was a children's service at 9:45 A.M.—a most important service, for it was the children of the parish school who initiated the building fund with their gift of a "mile of pennies." There was choral Eucharist and the dedication at 11 o'clock, the bishop of the diocese officiating and preaching. The Rev. Dr. W. C. DeWitt was the preacher at the four o'clock vesper service, and the Rev. Dr. G. C. Stewart was the preacher at the later service of thanksgiving.

The whole week has been given to special exercises and services. At the housewarming on Monday night the speakers were the first priest-in-charge, Fr. Goodwin, and the architect, Elmer Jensen. The preacher on Sunday morning, October 23d, was the Rev. Irwin St. John Tucker. In the evening the new organ was dedicated with fitting services, and the preacher was the Rev. Dr. John Henry Hopkins.

#### THE CATHOLIC CLUB AT WILMETTE

The Catholic Club of the diocese held its October meeting at the Church of St. Augustine, Wilmette, the Rev. Dr. Hubert Carleton, rector, on Thursday evening, October 18th. About 100 were served at the dinner in the parish house preceding the service of Benediction in the church. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, the preacher on the occasion, made a strong

plea for the practice of the whole of the Catholic religion.

#### CRAIG CLUB

Craig Club is the organization for students at Northwestern University who belong to the Church. It has had a flourishing life. The club recently began the college year with a successful dinner and reception, attended by 100 of the faculty and students, an important incident was the presentation of a check for \$50 by the president, the deans, and by the Rev. Dr. G. C. Stewart, permanent chapel fund at Northwestern University. Drawings of the proposed chapel were shown for the first time. Short speeches were made by the president, the deans, and the Rev. Dr. G. C. Stewart. The amount of the check given by the club represented the Lenten sacrifices of members of the club who went without their lunches during Lent and contributed to the fund what they would have spent for them.

The Rev. McVeigh Harrison, O.H.C., has been giving a mission for college students at Northwestern under the auspices of the Craig Club during this week. The services have been held in Harris Hall. Speaking of the mission, Dr. Stewart said, "An Anglican monk on a college campus! To some this seems startling and strange. It wouldn't be so considered at Oxford or Cambridge, however, where Father Waggett and Father Bull, and other members of religious orders are frequent visitors."

#### CAMPAIGN AT ASCENSION CHURCH

The Church of the Ascension, the Rev. W. B. Stoskopf, rector, is at 1133 North La Salle, and the changes and shiftings in Chicago's units of people have placed a church that used to be a few years ago in the heart of a substantial residential district on the north side, west of Clark Street, in a district that has deteriorated physically and become almost a slum section. Like the Church of the Epiphany of the west side and other large city parishes, the region around the Church of the Ascension has become a fertile field for social service, and this week a campaign for \$250,000 was launched, which will be chiefly used for the maintenance of a home for children under eight years of age. The fund will be known as the Father Larrabee Memorial Trust Fund. The Rev. Fr. Larrabee, it will be recalled, was for forty years a priest of the Church, and served for twenty-five years as rector of the Ascension.

Property which includes three buildings adjacent to the church will first be acquired. One of these buildings is to be made into a home for children. Another is to be occupied by the Sisters of

## Clerical and Lay Conferences Held for Diocese of Pennsylvania

### Companions of the Holy Saviour Hold Retreat—Church 95 Years Old

The Living Church News Bureau  
Philadelphia, October 22, 1927

CLERGY AND REPRESENTATIVES OF THE laity met in two separate conferences this week, at the call of Bishop Garland and the field department of the diocese. Both conferences were held at the Church Farm School, Glen Loch. The clergy conference extended from Wednesday at 6:30 P.M. until Friday at 1 P.M. The laymen's conference began Friday at 6:30 P.M. and continued until Sunday at 1 P.M. The National Council has asked the diocese of Pennsylvania to contribute approximately \$316,000 for 1928 and the diocese itself, for its own work, will need also to ask of its congregations approximately \$236,000 for maintenance, exclusive of money raised for parochial expenses.

Bishop Garland presided over the conferences. Speakers included the Rt. Rev. M. S. Barnwell, D.D., Bishop of Idaho; the Rev. R. Bland Mitchell; the Rev. E. N. Schmuck, and the Rev. Robert W. Patton, representing the National Council, and also heads of all diocesan departments of the Church.

#### THE COMPANIONS OF THE HOLY SAVIOUR

The general chapter and annual retreat of the forty-fourth year of the congregation of the Companions of the Holy Saviour was held at St. Elizabeth's Church, on St. Luke's Day. The retreat was conducted by the Rev. Master. The following officers were elected for the ensuing year: Master, the Rev. F. D. Ward, C.S.S.S.; vice master, the Rev. F. S. Griffin, C.S.S.S.; secretary, the Rev. F. Williamson, Jr., C.S.S.S.; treasurer, the Rev. Fr. Ward. The membership of the congregation consists of nine priests and two seminarians. The rule says in part:

"The Companions of the Holy Saviour, all of them being priests or aspirants to the priesthood (desiring to persevere in the estate of the single life unto death, and to walk in the footsteps of the first High Priest, and so to accomplish the ministry unto which God in His infinite love and for no merits of theirs has called them) have associated themselves together in a congregation; first, for the strengthening and development of their spiritual and sacerdotal life, that so the life of Christ may, by the power of His grace, be made manifest in their mortal life; secondly, for advancing themselves in the knowledge of Holy Scripture, and of all those things which pertain to the ecclesiastical administration; and thirdly, for increasing the knowledge of the Catholic faith and encouraging the more frequent use of the sacraments of divine grace, of which they are by their ordination the divinely appointed teachers and stewards."

#### NEWTOWN CHURCH CELEBRATES ANNIVERSARY

St. Luke's Church, Newtown, celebrated its ninety-fifth anniversary last week. The Rev. Edward Ritchie, rector emeritus of the Church of St. James the Less, and a former rector of St. Luke's, preached at the week-night service. The Rev. G. Herbert Dennison, who was rector from 1920 to 1927, assisted the present rector, the Rev. Ross H. Flanagan in the service. Another former rector, the Rev. William C.

Emhardt, was the preacher the preceding Sunday. St. Luke's, located in a lovely village of Bucks county, benefits by city people removing to the neighborhood.

#### PURCHASE LOT FOR CHURCH SCHOOL

The Rev. Sydney Goodman, rector of Emmanuel Church, Holmesburg, has started a Church school in a new, rented house in the section of northeast Philadelphia below the Roosevelt boulevard, near Decatur street, which includes the ground on which the Edwin Forrest Home stood. Our Church is the first to open work in this section. The bishop, and a committee consisting of the Rev. A. R. Van Meter, dean of the Germantown convocation, Archdeacon Bullock, and the Rev. L. N. Caley, selected a lot, 178 by 149 feet, on Rowland and Englewood avenues, which has been purchased by the diocese. A strong local committee is co-operating and a men's Bible class has been organized.

#### NEWS NOTES

Bishop Garland on Saturday laid the cornerstone of the new parish building of Trinity, Collingdale, in Delaware county. Officials of the borough government, representatives of civic and other organizations of the community, and representatives of the Masonic and other bodies, took part. Trinity parish building represents one of the results of the diocesan campaign for missions and institutions conducted nearly a year ago to equip properly during a five-year drive some forty missions and twenty institutions of the Church in this diocese, in which more than 20,000 individual pledgers agreed to contribute more than \$2,000,000.

Miss Grace H. Ward was in Philadelphia last week speaking in the interest of the mission of St. John the Baptist, Ivy Depot, Va., which is in charge of Archdeacon Neve. Miss Ward, who is an accomplished musician, has developed a mixed choir of thirty voices.

The Rev. B. Janney Rudderow has been appointed by the department of religious education as chairman of the commission on young people in place of the Rev. A. Vincent Bennett, who has left the diocese. Mr. Rudderow, who is vicar of Holy Trinity Memorial, a chapel of Holy Trinity parish, has a flourishing work among young people there and has served several months on the commission. The Rev. C. J. Harriman is returned to membership to fill the vacancy.

The Rev. E. A. E. Palmquist, executive secretary of the Philadelphia Federation of Churches, at a recent conference of Church and social workers, stated that

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## AMERICAN CHURCH MONTHLY

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November, 1927

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#### EDITORIAL COMMENT

On Destroying the Protestant Episcopal Church—Restricting the Grace of God—Opportunities for Catholic Propaganda—The Unreliability of Religious Statistics—Lovers of the Cross—A Bridge Church—The Report of the Anglo-Catholic Congress.

#### THE CATHOLIC MOVEMENT AND DAILY LIFE

J. G. H. Barry

#### THE WORLD CONFERENCE ON FAITH AND ORDER

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Grace M. W. Fanning

#### THE MANTLE OF MARTIN

Louis Foley

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#### BOOK REVIEWS

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the upkeep of Protestant churches in Philadelphia, in which he included ours, is \$17.76 per member.

This amount, he said, does not include the large sum given annually for benevolences.

"Church property of Philadelphia is valued at about \$50,000,000," Dr. Palmquist said. "In addition, the churches own more than \$2,000,000 worth of parsonages. The Methodists lead in the total value of property, with the Presbyterians, Friends, Episcopalians, and Baptists following in the order named.

"The largest per capita contributions for the maintenance of the Church in this city are made by the Episcopalians, with an average contribution of \$32.19. The largest per capita gift for missions and benevolences is made by the Reformed Presbyterian Church of the General Synod." CHARLES JARVIS HARRIMAN.

**WASHINGTON NOTES**

The Living Church News Bureau  
Washington, October 22, 1927

**T**HE ARCHBISHOP OF SYDNEY, DR. Wright, who is returning to Australia after a visit to England, was a guest of the Bishop of Washington during the past week. His Grace, who is now Primate of Australia, has been in that country since 1909, but had never before visited the United States. The Archbishop was especially interested in Washington because Australia is following the example of the United States in building the new city of Canberra to be the capital of the commonwealth. The diocese of Sydney is also planning a new cathedral.

On October 21st, the bishop formally opened the new parish house of St. Matthew's Church, Seat Pleasant, Md. A remarkable number of new parish houses have been built during the last two years, and more are planned for the near future.

**SELL CHRISTMAS CARDS**

The Washington Cathedral is distributing 360,000 Christmas cards, artistic and beautiful in design. This work has been undertaken in answer to the need felt for cards which shall set forth the true religious spirit of the Christmas festival. The General Federation of Women's Clubs, and the Federal Council of Churches of Christ recently passed resolutions endorsing the movement to produce a better type of Christmas card. These resolutions, and other indications of a growing sentiment in this direction, have influenced the Cathedral in undertaking the project. A set of twelve cards of masterpieces of art relating to the nativity has been assembled, and with appropriate verses from hymns or poems, relating to the Christmas feast, has been given the Cathedral imprint for distribution. The work is carried on through the office of the curator of the Cathedral.

The Woman's Auxiliary of the diocese has been actively engaged in extension work during the summer and autumn. Meetings have been held in several parishes in the rural parts of the diocese, which have resulted in reviving old branches, or establishing new ones. The auxiliary also joined with the Laymen's Service Association in the pilgrimage recently made to All Faith parish, Mechanicsville.

**BIBLE CLASSES**

One of the most remarkable events of Church life in the diocese of Washington last year was the establishment of the Bible class at the Church of the Epiphany. This class, which is conducted by the rector, the Rev. Dr. Z. B. T. Phillips, D.D., grew to 1,000 members before the

**ANNOUNCEMENT**

Mr. Wallace V. Bush announces that he has resigned as manager of the Ecclesiastical Department of Spaulding & Company to affiliate himself with the Conrad Schmitt Studios of Milwaukee, Wisconsin.

His new connections will enable him to devote his entire time to the complete decoration and fitment of churches, with special attention given to stained glass, lighting fixtures, altars and wall decorations.

**Thanksgiving Day**

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

Thanksgiving Day falls this year on November 24th. You will need a supply of the authorized SERVICE FOR THANKSGIVING DAY, with appropriate hymns. Price \$3.00 per hundred, plus postage.

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Membership extends throughout the entire world, wards being established in England, Australia, and the United States. For particulars as to membership, address the Secretary-General.

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end of the year. The class has resumed its sessions at 9:30 every Sunday morning.

A new Bible class has been established at St. Paul's Church, Washington Circle, by the rector, the Rev. Arlington A. McCallum. This class meets on Wednesday evenings and is taught by the Rev. Professor Rollins of the Virginia Theological Seminary. The class already numbers about 250 members.

RAYMOND L. WOLVEN.

### ST. LUKE'S, RACINE, CELEBRATES ANNIVERSARY

RACINE, WIS.—All during the octave of St. Luke, the mother parish of Racine, the Rev. Harwood Sturtevant, rector, has been celebrating the eighty-fifth anniversary of its founding. The festivities started with three celebrations of the Holy Communion on St. Luke's Day, October 18th, at 6, 7, and 9 o'clock, when a great many communions were made. A complimentary breakfast was served after the 7 o'clock service. That night was historical night, when a parish party was held. Clothes of olden days were worn, old songs were



ST. LUKE'S CHURCH  
Racine, Wis.

sung, old dances demonstrated, and an exhibit shown of many old pictures of the early days of the Church in Racine, together with other relics, vessels, books, etc.

On Wednesday night, the largest congregation in the history of the parish swarmed into the newly-decorated church for a big service of dedication. Delegates to the annual meeting of the synod of the province of the Mid-West were guests of the parish at this service. After an organ recital by Earl Sidney Gere, using the new Meachem Memorial organ, the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, blessed a number of new memorials and gifts, viz.: the Piper memorial reredos given by the congregation in memory of the rectorship of the Rev. Dr. Arthur Piper, who served St. Luke's for thirty-five years; the sedilia and sanctuary woodwork and new lighting fixtures given by the congregation; the north organ and seven sanctuary lamps given by Dr. and Mrs. J. G. Meachem, Jr., in memory of their son, Dr. John G. Meachem, III; the sanctuary window given by Mrs. C. A. Wustum in memory of her husband; and the eucharistic candlesticks given by Dr. and Mrs. T. C. Hemmingsen in memory of their mothers, Clara Main and Miné Hemmingsen.

Bishop Ivins was also officiant at choral Evensong, and the lessons were read by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, and president of the synod of the Mid-West. The sermon was preached by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

On Thursday night members of the parish and other Church people of Racine attended an anniversary banquet at Hotel Racine. Henry J. Rogers acted as toast-

master. Mr. Rogers has sung in St. Luke's choir continuously for fifty-four years and is president of one of the Racine banks. Affectionate greetings from the diocese were brought by the Rt. Rev. B. F. P. Ivins, D.D., and the Very Rev. Charles S. Hutchinson, Dean of All Saints' Cathedral, Milwaukee, and the principal address of the evening was given by the Rt. Rev. J. N. McCormick, D.D., Bishop of Western Michigan. The anniversary celebration in the parish closed with a festival Eucharist and solemn procession on the Sunday in the octave with the Rev. Charles A. Campbell, rector emeritus of Holy Innocents' Church, Racine, as celebrant, and the rector as preacher.

### PRIMATE REBUKES BISHOP BARNES

LONDON—A letter of reproof was the reply of the Archbishop of Canterbury to the Rt. Rev. Ernest W. Barnes, D.D., Bishop of Birmingham, to the latter's open letter to the Primate following the recent "brawler" disturbance in St. Paul's Cathedral. The archbishop's letter was pacific in tone and evidently designed to put an end to the present controversy.

The bishop's denunciation of the doctrine of transubstantiation was legitimate, wrote the archbishop, according to the Associated Press, but it was regrettable that Bishop Barnes had spoken of the Holy Communion "in a way which—quite reasonably, I think—gives offense to a great body of Churchmen and Churchwomen." The archbishop declared that he thought this was unintentional.

Dr. Davidson touched rather lightly on the question of reconciling the theory of evolution with the Bible story of creation.

### CONDEMNNS "BRAWL"

Of the incident in St. Paul's Cathedral, when Canon C. R. Bullock-Webster interrupted the service to denounce Bishop Barnes for his utterances, he wrote: "You will not doubt my condemnation of the unseemly incident."

No one in England, he declared, desired to drive Bishop Barnes to Rome or Tennessee, as the bishop implied when he wrote the archbishop.

Cardinal Bourne, Roman Catholic Archbishop of Westminster, in his sermon Sunday referred to the controversy among the members of the "Elizabethan Church."

The whole fabric of "Protestantism" in England had been reared upon falsehood concerning the Roman Catholic Church, he declared. He asserted that Bishop Barnes' reference to the "Real Presence" was grossly offensive and contended that he travestied the entire doctrine of transubstantiation.

The Archbishop of Canterbury in the latest letter in the controversy declared in regard to Bishop Barnes' sermons:

"I do not attach great weight to what I have heard described as 'the gorilla sermons.' I believe you over-rate the adherence of thoughtful people to the creation of theories of fifty or one hundred years ago, and I scarcely think that among those who listen to you there are a great number holding the opinions you satirize.

"For myself, I can say at least that your position on the biological question in outline, and so far as I understand it, is one with which I personally have been familiar for over fifty years. This teaching, however admirable, is to the most not novel."

### SUGGESTS A CONFERENCE

Declaring that he disliked discussion of such subjects in the newspapers, the arch-

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bishop said he was ready to confer personally with Bishop Barnes on the doctrines involved.

As to the bishop's plea inviting him to consider steps to fit the Church in the future as the "spiritual guide of an educated nation," the archbishop wrote that one of the first steps should be "to secure a scrupulous use of the most careful language possible in dealing with doctrinal matters."

Dealing with Bishop Barnes' declaration that he ought to affirm "that the doctrine of transubstantiation is untrue," the archbishop wrote:

"In your natural legitimate desire to denounce the few in the Church of England who hold or teach transubstantiation you were led to speak of the Holy Communion in a way which—quite reasonably, I think—gives real offense to a great body of Churchmen and Churchwomen, not the least those who are able to give scholarly, as well as reiterant, consideration to the sacramental doctrine which our Church upholds."

**MEETING OF SYNOD OF MID-WEST PROVINCE**

RACINE, WIS.—The demand of the day that the Church measure up to her opportunities and the willingness of the Church to try to meet the obligation, would be a summing up of the program and action of the synod of the province of the Mid-West, which met at Racine on October 19th and 20th.

From the first word of greeting by the president, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, the representatives of the twelve dioceses of the province reported on and planned for a constructive program which enlisted a keen interest. Bishop Gray presented a report of the many Church schools, colleges, and seminaries within the borders of the province, and the department of religious education gave a report of various conferences indicating a very definite linking-up of the Church not only with these institutions but also with many places of learning not identified with any religious body in particular, and due time was given to the consideration of the various summer conferences.

The report of the Bishop of Indianapolis, the Rt. Rev. Joseph M. Francis, D.D., as representative of the province on the National Council, stressed the point that the missionary work of the province should come as a provincial necessity rather than a diocesan necessity before the National Council.

The reports of work done among the deaf mutes of the province indicate a constant growth.

A joint session of the synod and the House of Churchwomen was held the afternoon of the first day of the synod, and at this the Bishop of Northern Indiana gave a vivid word picture descriptive of the educational institutions of the province; the Bishop Coadjutor of Ohio, the Rt. Rev. Warren Lincoln Rogers, D.D., told of the enlarging work of the St. Barnabas' Guild for Nurses; the Ven. Archdeacon White gave account of the conference on social service held at Des Moines, and Miss Smith of the diocese of Quincy spoke of the problem of rural work. The Bishop of Michigan, the Rt. Rev. Herman Page, D.D., presented an interesting questionnaire on the subject of divorce, its causes and conditions; the Rev. J. M. Johnson of the diocese of Fond du Lac showed quite conclusively that the Church has a mission in the rural communities, and told of his personal ex-

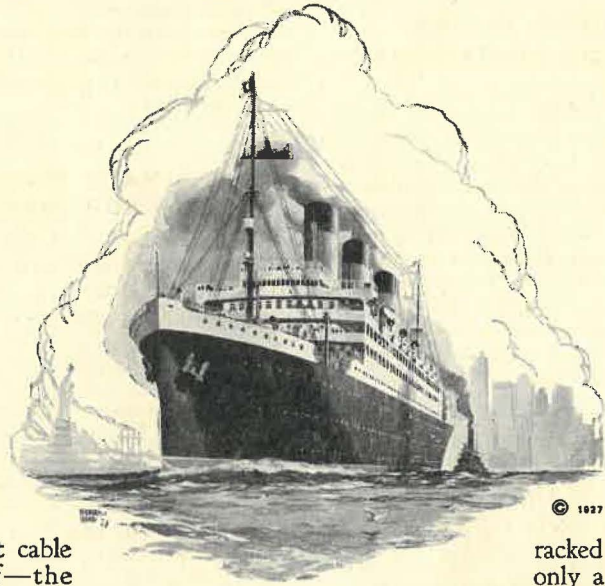
periences in that field. The Bishop Coadjutor of Ohio told of a conference of a number of bishops held a few weeks ago at Columbus, Ohio, to discuss this matter.

On the evening of the first day there was a mass meeting at St. Luke's Church,

Racine, attended by all the bishops and delegates. The speaker of the evening was Bishop Darst, chairman of the National Commission on Evangelism.

The officers of the synod reelected are: Bishop Gray, president; Archdeacon Patterson,

# Ship-shape Condition



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**T**HE last cable is off—the whistle blows—and the great liner starts on another long voyage. As the shore line fades away, veteran and inexperienced travellers alike, can only guess what the future holds in store. But they know that before the ship sailed, every vital part was given painstaking inspection. Hour after hour throughout the voyage the same watchfulness will be continued. The captain is ready to meet heavy seas, for in fair weather he has prepared for storms.

Each of us, during the autumn, bears a strange resemblance to a ship leaving port. Some, sturdy and sound and ready for what may come; others weak and unfit for a crisis; still others needing only a slight overhauling to qualify them to meet the added hazards which the winter months bring.

January claims more deaths than December, and February more than January. Year after year, the same thing occurs—because men and women and children have not fortified their bodies to meet the rigors of the winter.

Then follows March—March called the "danger month" because it is then that neglected colds suddenly change from seemingly unimportant discomforts to deadly menaces. Tired hearts and

racked lungs make only a feeble fight for life. The plain truth is that all too many people live an abnormal life in the winter time. They eat too much. They do not get enough exercise. They do not get enough fresh air. Too heavy a diet and too little sleep make a bad foundation on which to build health and strength. So now, during the crisp, autumn weather, exercise in the open whenever it is possible. And during the winter, if you have no time or opportunity for out-door exercise, you will find that intelligent daily indoor exercise in a properly ventilated room is a fine substitute—a daily tonic.

But, first of all, have a thorough physical examination. If there are any defects which can be corrected see that they are given immediate attention.

It is a real cause for thanksgiving that this is only November and there is still plenty of time to make preparations to sail safely through the "danger month". You who are wise will fit yourselves to meet the approaching winter months in ship-shape condition.



In March, the danger of death from all forms of Pneumonia is more than four times as great as in mid-summer.

Statistical records show that in November, 1926, 8,000 persons died of Pneumonia. In December 11,400 persons died from the same cause. In January, 1927, 16,200. In February 15,000. And in March 17,000.

March is also the peak month for colds and for deaths from heart disease and tuberculosis. More children die of mea-

sles in that month than in any other month of the year.

The Metropolitan Life Insurance Company has prepared a series of simple exercises aimed to develop the body and keep it in sound physical condition. An exercise chart and two valuable booklets, "Commonsense in Exercise" and "The Prevention of Pneumonia" will be mailed free of charge to anyone who writes for them.

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secretary; and the Hon. C. L. Dibble, D.C.L., of Western Michigan, chancellor. Dan G. Swanell of Champaign, Ill., was elected treasurer, and Bishop Francis was re-elected as provincial representative on the National Council.

The chairman of the departments of the president and council are the Bishop of Indianapolis for missions and Church extension; the Rev. L. B. Whittemore of Grand Rapids for religious education; and the Rev. Dr. C. L. Street of Chicago for social service.

The next meeting of the synod will be held at Indianapolis in October, 1929, inasmuch as the General Convention will meet in October, 1928. The budget committee presented a two-year budget which was adopted.

### BISHOP NELSON OPENS CATHOLIC CONGRESS

ALBANY, N. Y.—With hundreds of priests and lay people from all over the East and a few from other parts of the country and from Canada in attendance, the third annual Catholic Congress of the American Church was opened here Tuesday night, October 25th, by the honorary president, the Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany. Bishop Nelson, in welcoming the congress to his diocese, stressed the need for a catholicity that should include all types of people.

The Rev. Frank L. Vernon, D.D., rector of St. Mark's Church, Philadelphia, presided as chairman of the sessions. The opening papers were by the Rev. Charles Jarvis Harriman, rector of the Church of St. James the Less, Philadelphia, on Loyalty to the Church, and the Rev. Julian D. Hamlin, rector of St. John's Church, Newport, R. I., on The Nature of the Church.

The program for Wednesday includes the solemn High Mass in the Cathedral

of All Saints, with Bishop Nelson pontificating and the Rev. Dr. Joseph G. H. Barry, rector of the Church of St. Mary the Virgin, New York, delivering the congress sermon.

As in Milwaukee last year, there are a number of exhibits by Church publishers and artisans, and these are attracting the interest of many of the congress visitors.

### NEW NURSES' HOME GIFT TO IOWA HOSPITAL

DAVENPORT, IOWA—St. Luke's Hospital, Davenport, is to have a new nurses' home costing \$125,000 to be known as French Hall, the gift of Colonel and Mrs. George Watson French of this city.

The new building will occupy the site of the present nurses' home; the present building will be moved back and used as quarters for hospital help. The new building, which will be a general New England colonial style of construction, will meet the most exacting requirement of such a nurses' home, and will provide sleeping quarters for sixty-two nurses, and have full equipment for such an institution. It will be three stories and basement. Work on the building will commence at once, and plans provide for its completion about May 1, 1928.

### BROTHERHOOD BEGINS WORK IN CENTRAL NEW YORK

ELMIRA, N. Y.—Under the leadership of Stephen A. Parker of Elmira, National Council member, the Central New York Brotherhood of St. Andrew has begun an active year. Mr. Parker, since his election to the council, has traveled 36,385 miles in Brotherhood work, and since May 1st of

this year has developed twenty-seven prospects for senior chapters and eight for junior chapters.

Mr. Parker has written a letter to every

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## THE MISSIONARY AND HIS WORK

By the Rev. Lefferd M. A. Haughwout

This is a thorough and constructive evaluation of foreign missionary work by one engaged in it for many years. It will be especially interesting at this time when circumstances are compelling the withdrawal of missionaries from China, and many people are questioning the advisability of sending missionaries to foreign lands. The author was for fourteen years a missionary in Latin America. He is the author of *Ways and Teachings of the Church*, *A World Movement for Christian Unity*, and several publications in Spanish, and is well known as a contributor to the religious press.

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clergyman with suggestions for definite work among men. His letter is accompanied by one from Bishop Fiske commending the Brotherhood work and, at the request of Mr. Parker, Prof. Henry N. Ogden, chairman of the department of religious education, has written a letter containing suggestions for books for study classes.

**HOLD ANNIVERSARY OF KANSAS CHURCH**

ATCHISON, KANS.—Trinity Church, Atchison, celebrated its seventieth anniversary beginning October 24th with a mission conducted by the Rev. Walter S. Pond of St. Barnabas' Church, Chicago. The week of the mission was a week of festivities.

Church services were held in Atchison county at various intervals as early as 1854. On November 3, 1857, the parish

church, seating 400; a large stone parish house well equipped for Church school and other purposes; a chapel on the west side where a Church school and services are carried on, and a modern two-story brick rectory.

**BROTHERHOOD CONFERENCE IN PHILADELPHIA**

PHILADELPHIA—The new plans of the Brotherhood of St. Andrew include change in the holding of its national conventions. These hereafter will be triennial, the next one being at Washington, just previous to the General Convention next fall. In intermediate years the Brotherhood is to have as many sectional conferences, of varying kinds, as it is expedient and possible to arrange.

In line with this plan the Brotherhood men of the Pennsylvania diocesan assembly sponsored a conference to include the



TRINITY CHURCH, ATCHISON, KANS.

was duly incorporated with rector, wardens, and eight vestrymen.

The first Bishop of Kansas, the Rt. Rev. Thomas H. Vail, D.D., made his home in Atchison and when the parish became vacant he became its fourth rector, thus making Trinity parish the first Pro-Cathedral of Kansas.

Three of the rectors of Trinity Church have become bishops; Bishop Vail of Kansas, Bishop Abiel Leonard, late Bishop of Utah, and the Rt. Rev. Francis K. Brooke, late Bishop of Oklahoma. The present and twentieth rector of the parish is the Rev. A. D. Kolkebeck.

The parish is rich in beautiful memorials, including a solid marble altar brought from the Neronian quarries in Rome. During the anniversary celebration several new memorials were blessed by Bishop Wise.

On the actual day of the anniversary there was an early celebration of the Holy Eucharist. At Evensong the preacher was the Rev. Dr. John Henry Hopkins, of Chicago, the oldest living former rector. Other clergy who took part in this service included Bishop Wise; the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, who was born and raised in this parish; Dean Francis S. White of Cleveland; the Rev. Otis Gray of Wichita, Kans.; the Rev. Alexander Grant of Kansas City, Mo.; and the Rev. Heber C. Benjamin of Pueblo, Colo.

The parish today has a substantial stone

laity of the first, second, and third provinces of the Church, convened at Philadelphia Saturday and Sunday, October 15th and 16th.

There were 223 delegates officially registered, and many visitors from outside the Brotherhood. Eighteen dioceses were represented.

Percival H. Granger, president of the Pennsylvania diocesan assembly, opened the conference, which held its sessions in Holy Trinity parish house, and addresses of welcome were made by Edward H. Bonsall, representing the local Brotherhood, the Rev. Dr. Floyd W. Tomkins for the host parish, and the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, for the people of the diocese.

An outstanding address was that of Prof. E. B. Twitmyer of the chair of psychology of the University of Pennsylvania, on the psychological aspects of the leadership of boys. On Saturday night, immediately after supper in the church house, Leon C. Palmer, the general secretary of the Brotherhood, delivered the charge to the conference.

Saturday night, Bishop Cook conducted the preparation for the corporate Communion, which followed the next morning in Holy Trinity Church, with Bishop Garland as celebrant, assisted by Bishop Cook, Dr. Tomkins, and the Rev. Vincent Bennett, assistant in the parish.

The Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, preached

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the conference sermon in Old Christ Church, downtown.

In Holy Trinity parish house that afternoon an open conference was held on Practical Plans for Personal Workers, with addresses by the Rev. John R. Hart, Jr., chaplain at the University of Pennsylvania, Captain Mountford of the English Church Army, and the Rev. Frank Cox, rector of the Ascension Memorial Church, New York.

Former Senator George Wharton Pepper was the speaker at Holy Trinity Church for the final public service Sunday night. His subject was, The World Awake to Evangelism.

The Juniors had their own program, but in many of the main things of the conference they joined with the men. Those taking part exclusively in the Junior part included the Rev. Edmund Gettier, Baltimore; the Rev. John W. Irwin and the Rev. John McGrory, Philadelphia; Messrs. C. Lawson Willard, Bay-side, L. I.; Clarence W. Brickman, Yonkers; Haydon O. Merrill and Raymond Patton of Philadelphia. The Junior preparation for the corporate Communion was conducted by their great friend, the Rev. Stanley V. Wilcox, rector of St. Paul's Memorial Church in South Philadelphia.

#### EXECUTIVE COUNCIL OF GEORGIA MEETS

SAVANNAH, GA.—Important business was transacted at the fall meeting of the executive council of the diocese of Georgia, held October 19th at Christ Church, Savannah. Every member of the council was present. Of first consequence was the adoption of the diocesan program for 1928 which in total amounts to \$33,455, divided as follows: diocesan budget, \$17,635, general Church budget, \$10,800, advance work general Church, \$5,000. There is no provision for any diocesan advance work, but included in the budget of the department of missions is a salary item for a general diocesan missionary, who when appointed will constitute an advance step in diocesan work. A resolution was adopted stating that the diocese will pledge to the National Council the full amount of its budget quota.

The council heartily approved and endorsed a new project of the department of religious education to solicit funds for the purchase of a site on which to build a new house on St. Simon's Island for the young people's camp and for other diocesan uses.

The fourth piece of business was the passing of a resolution to recommend to the diocesan convention that the diocese of Georgia unite with the diocese of Atlanta in giving its financial and moral support to the Negro School at Fort Valley, Ga.

#### PRINCE PRESENTS GIFT TO DELAWARE CHURCH

WILMINGTON, DEL.—In memory of his visit to the old church in the spring of 1926, the Crown Prince of Sweden has sent to Old Swedes' Church, Wilmington, a magnificent Bible in the Swedish language and a large Swedish flag.

The gifts were presented through the vice-consul in Philadelphia, and were received at a service on Sunday evening, October 16th, by the Rev. Dr. Frederick M. Kirkus, the rector of Trinity parish in which Old Swedes' is located. After the presentation an address was made by the Bishop of Delaware, the Rt. Rev. Philip Cook, D.D.

#### MILWAUKEE RECTOR INAUGURATES PUZZLE CLUB

MILWAUKEE—The Rev. F. H. O. Bowman, rector of St. Edmund's Church, Milwaukee, has inaugurated a "Puzzle Club," a question and answer conference, which gives Church members and persons outside of the Church a chance to obtain light on spiritual problems.

The club meets at the church guild hall each Sunday at 7:00 P.M., and for forty-five minutes Fr. Bowman invites all manner of queries and does his best to answer them.

"A church pulpit is a sort of 'cowards' castle' from which the pastor speaks while his parishioners are obliged to listen without the privilege of answering back," said the rector, telling of the activities of the Puzzle Club. "For forty-five minutes each week I try to come out of the 'castle,' so to speak, and to give all who come an opportunity to direct questions at me. All of the queries are interesting and some are startling, and frequently I obtain inspiration for a sermon theme from the discussions."

#### FIRE DAMAGES CHURCH AT BOLIVAR, TENN.

BOLIVAR, TENN.—On Wednesday, October 12th, St. James' Church, Bolivar, narrowly escaped being destroyed by fire. Sparks from a burning dwelling on an adjoining lot lodged in the extreme top of the 120 foot steeple. Owing to pressure not being sufficient to carry water to this distance, it was impossible to save the steeple, but heroic effort on the part of the citizens saved the church. Damage has not yet been adjusted, and both church and chapel are unfit for use. Services are in the meantime being held in the chapel of St. Katharine's school—the diocesan school for girls at Bolivar.

#### PLAN FOR EVERY MEMBER CANVASS IN OHIO

LAKEWOOD, OHIO—The first gun was fired in the Every Member Canvass in the diocese of Ohio by the Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, in a speech at the Church of the Ascension, Lakewood, Sunday evening, October 16th.

The financial drive commenced with a dinner on Tuesday evening, October 25th, in the Winton Hotel. The address of the evening was delivered by Bishop Barnwell. George C. Benham, financial secretary, gave an illustrated talk on the progress of the Church, and the Rt. Rev. Warren L. Rogers, D.D., was toastmaster.

#### SECURE FUNDS FOR LOUISVILLE INFIRMARY

LOUISVILLE, KY.—As a result of the campaign for the new building fund of the Norton Memorial Infirmary, Louisville's Church Hospital, about \$400,000 has been secured in cash and pledges. While falling short of the \$600,000, the maximum sum aimed for, this will insure a modern up-to-date hospital of five stories, fully equipped, which is deemed sufficient to meet the needs for some time to come. It will be built, however, with the idea of increasing it to nine stories, looking to the future growth of the city, and the plans have been drawn accordingly.

The present building and the nurses' home adjoining it, erected within the last decade, will be retained, thus making the plant complete.

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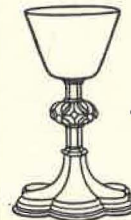
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**FEATURES AT ST. JOHN'S COLLEGE, GREELEY, COLO.**

GREELEY, COLO.—St. John's College, Greeley, opened September 27th with every room taken. A new feature added to the curriculum is a Sunday evening course in religious education. The school is divided into two sections, the upper taking a course in religious pedagogy, the other making a thorough study of the Christian Nurture Series.

A novel feature in training men for the ministry has been introduced. The upper classmen are appointed in turn as the vicar of the school. The vicar has full charge of the 10:30 Sunday service. He arranges the service, selects the hymns, and preaches the sermon. The daily Even-song and the Wednesday evening meditations are also taken entirely by the students.

**KENTUCKY TO CONDUCT INSTITUTE**

LOUISVILLE, KY.—An institute, followed by a series of meetings, featuring some outstanding subjects in social service, is to be conducted under the auspices of the diocesan board of Kentucky during the fall and winter months.

The custom of the board has been to have annually a dinner conference of professional social workers, and Church people interested in social service, and this dinner will be held on the evening of November 7th, and will be followed by four weekly meetings on succeeding Monday evenings in the cathedral house, on the general subject, The Social Opportunity of the Church. Conferences on Social Service through the parish on the first Monday in each month, are being arranged to run from January through May.

**CHILDREN HAVE CORNER IN ALBANY CATHEDRAL**

ALBANY, N. Y.—Under the direction of the Rev. Louis Van Ess, diocesan secretary of religious education, a children's corner has been installed in the south transept of the Cathedral of All Saints, Albany. The corner is furnished with an altar and religious pictures; and there are small tables and chairs with well selected books and leaflets for children.

**DEDICATE NEW G. F. S. HOME IN KENTUCKY**

COVINGTON, KY.—The Mary Cabell Richardson Memorial Hall, the new Girls' Friendly home of Trinity branch, Trinity Church, Covington, was dedicated Sunday afternoon, October 9th. The principal speaker was the Hon. R. C. Simmons of Covington, a member of the state Senate. This home is the gift of Miss Mary Cabell Richardson, a communicant of Trinity Church.

**UNION SERVICE TO START EVERY MEMBER CANVASS**

SPRINGFIELD, MASS.—A union service, in which all the churches in and about Springfield will take part, will be held on Sunday, November 27th, at the Municipal Auditorium. The Rt. Rev. Charles Fiske, D.D., will preach, and a choir of 150 voices will form the procession, together with clergy, acolytes, Bishop Fiske, and the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts.

This service will open the Every Member Canvass in the various parishes.

+ **Necrology** +

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

**GEORGE WASHINGTON HINKLE, PRIEST**

CLEVELAND HEIGHTS, OHIO—The Rev. George Washington Hinkle, rector emeritus of Christ Church, Waterloo, Iowa, died at his home in Cleveland Heights on Sunday, October 16th.

Mr. Hinkle was born in Philadelphia in 1847, and was a graduate of the General Theological Seminary. He was ordained deacon in 1873 by Bishop Stevens and priest the following year by Bishop H. Potter. His first cure was at St. George's Church, Newburg, N. Y., which he held from 1874 to 1877, then becoming rector of Grace Church, Cleveland, which rectorship he held for about seven years. From there he went to Jackson, Tenn., then to Colorado as a missionary; then to St. Michael's, Md.; then to St. Paul's Church, Steubenville, Ohio, finally taking charge of Christ Church, Waterloo, Iowa, in 1903, retiring in 1916 when he became rector emeritus of that church.

He was a delegate to General Convention in 1892, and was president of the standing committee of the diocese of Iowa from 1906 to 1916.

His wife died three years ago, and he has been in failing health for about two years. His funeral was held at Emmanuel Church, Cleveland on Tuesday, October 18th, and the service was conducted by the Rev. Kirk B. O'Ferrall, the rector. The burial was at Woodland Cemetery.

**TOWNSEND GLOVER JACKSON, PRIEST**

CAZENOVIA, N. Y.—The Rev. Townsend Glover Jackson, D.D., rector emeritus of St. Paul's Church, Flatbush, Brooklyn, died October 15th at his home in Cazenovia. He was 69 years old.

Dr. Jackson attended St. Stephen's College and the General Theological Seminary. He was ordained deacon in 1880, and priest in 1881, by Bishop Huntington. His first cure was at Grace Church, Carthage, N. Y., then going to St. Peter's Church, Cazenovia. From 1887 to 1889 he had charge of All Saints' Church, Baltimore, becoming rector of St. Paul's Church, Flatbush, Brooklyn, which cure he held until 1919, then becoming rector emeritus. He was a member of the standing committee of the diocese of Long Island for many years.

Services were held in St. Peter's Church, Cazenovia. He is survived by his widow.

**THEODOSIUS STEVENS TYNG, PRIEST**

BARRINGTON, R. I.—The Rev. Theodosius Stevens Tyng, non-parochial priest of Rhode Island, died on Wednesday, October 19th, at the home of his son, the Rev. Dudley Tyng, in Barrington. Mr. Tyng was one of the early missionaries to Japan, going there in 1878. He lived to see the first boy he baptized become the first Japanese bishop.

Mr. Tyng was born in Columbus, Ohio, in 1849. He studied at Kenyon, Columbia, and the Episcopal Theological School, Cambridge, and was ordained deacon by Bishop Neely in 1873, and priest in 1874 by Bishop Paddock. After five years' par-

ish work in Cambridge, Mass., he went to Japan where, with intervals abroad to recover his health, he served for more than thirty years, returning to this country in 1909.

He translated St. Luke's Gospel into Japanese. He was rector of St. Mark's, Ashland, N. H. from 1909 to 1919. Since that time he has lived in Rhode Island.

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## FANNY PAIGE

HORNELL, N. Y.—Mrs. Fanny Paige of Hornell, a communicant of Christ Church and a faithful worker for years in the Woman's Auxiliary of the Bath district, died on Wednesday, October 19th. She had for many years acted as president of the district and was at her death the active secretary of the district.

Burial services were held at the church on Saturday, October 22d, the Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor, and the Rev. John Spencer, rector of the parish, in charge.

## MRS. TEMPLE SWOPE DARROW

MURFREESBORO, TENN.—Following an illness of two years' duration, Mrs. Temple Swope Darrow died Sunday, October 16th, at her home in Murfreesboro. Funeral services were held in St. Paul's Church by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, and the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor. The burial was in Elmwood Cemetery, Memphis, Tuesday morning, Bishop Gailor reading the service at the grave.

Mrs. Darrow was the wife of George M. Darrow, who last January was elected treasurer of the diocese of Tennessee for life, in recognition of his many years of service to the Church.

## NEWS IN BRIEF

ATLANTA—On October 12th the executive board of the diocese met at the cathedral for its fall meeting. The work of this session was largely a planning for the coming year and the preparation of the annual budget.—Mrs. M. H. Bland, organist for many years of St. Stephen's Church, Milledgeville, has just composed the music for the *Te Deum* which the choir of the church is now using. She has dedicated it to the rector, the Rev. F. H. Harding.—The Rev. C. Leslie Glenn, of the department of religious education, in charge of the college work, visited the diocese of Atlanta and held a conference of the college students of the Church as well as of the college pastors, in All Saints' Church, Atlanta, October 22d and 23d.

CENTRAL NEW YORK—Two new organs have just been dedicated: a \$10,000 three-manual Skinner organ in St. James' Church, Skaneateles, and a two manual organ in St. James' Church, Clinton.—The Rev. Lloyd S. Charters of Norwich has just completed a mission in Getsemane Church, Sherrill.—The Rev. C. N. Eddy of Watertown will conduct a week's teaching mission from November 6th to 13th in St. Paul's Church, Utica; and the Rev. Granville M. Williams, S.S.J.E. and the Rev. Francis Roseboro will conduct a similar mission in St. George's Church, Utica, from November 13th to 20th.—St. Paul's Church, Syracuse, has a new entrance porch, which was given in memory of Henry Duguid, for many years vestryman and treasurer of the parish.

DELAWARE—The Rev. S. Harrington Littell of China, and Mrs. Paul Pancoast of Philadelphia, were the chief speakers at a meeting of the Woman's Auxiliary of Delaware held October 13th at Dover.

FLORIDA—At the early celebration of the Holy Communion in St. John's Church, Tallahassee, on August 21st, an alms table was dedicated to the memory of Thomas Waties and Mary Beard Waties, his wife. The memorial was placed in the sanctuary of the church by their daughter, Miss Marie Waties.

HARRISBURG—At a recent meeting of the standing committee of the diocese, the Rev. Oscar F. R. Treder, D.D., of Harrisburg, was elected a member of the standing committee to succeed the late Rev. Leroy F. Baker.—Christ Church, Leacock, founded in 1816, has recently been redecorated, and now presents a most attractive appearance.—The autumn meeting of the Woman's Auxiliary in the archdeaconry of Harrisburg was held in St. Bartholomew's Church, Millersburg, on Thursday, October 13th. The day opened with a celebration of the Holy Communion, celebrated by the Rev. B. W. Foulkes, vicar.

KENTUCKY.—The semi-annual meeting of the Woman's Auxiliary of Kentucky was held in the cathedral on October 18th, beginning

with a celebration of the Holy Communion, at which the annual presentation of the United Thank Offering was made.—The special feature of the October meeting of the Louisville clerics, held in the Cathedral house on October 10th, was a paper on China and present conditions there, delivered by the Rev. W. O. Carver, a member of the Presbyterian Theological Seminary, who has recently returned from China.—By the will of Mrs. Maude W. Bonnie, widow of Robert P. Bonnie, Christ Church Cathedral, Louisville, is bequeathed \$3,000.

LOS ANGELES—St. Paul's mission, Lancaster, the first church in the fertile Antelope Valley, was dedicated by Bishop Stevens on October 2d. The Rev. Anthony H. Dexter, of San Fernando, is the priest-in-charge.—Bishop Stevens quietly celebrated the seventh anniversary of his consecration on October 12th, with an early celebration of the Holy Eucharist at St. Paul's Cathedral, Los Angeles. In the afternoon he and Mrs. Stevens entertained the clergy of the convocation of Los Angeles with a fellowship tea.—The new Calvary Church, in the Angelus Mesa section of Los Angeles, was officially opened by Bishop Stevens on October 9th. James T. Fish, a candidate for Holy Orders, is in charge of the work.

MILWAUKEE—Wallace V. Bush, former manager of the ecclesiastical department of Spaulding & Co., Chicago, has affiliated himself with the Conrad Schmitt Studios of Milwaukee, Wis.

MILWAUKEE—St. Mark's Church, Beaver Dam, is to receive a pipe organ, a gift from one of the members of the mission. A number of improvements have been made to the

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Church property, and a basement guild hall fitted up.—On Sunday, October 16th, Bishop Ivins laid the cornerstone of the new St. Andrew's Church and parish house, Madison. The building is of stone and will cost \$55,000 when completed. The walls are up now and the roof will be on by the middle of November.—Work on the excavation for the new Holy Innocents' Church, Racine, has begun. With building operations actually in progress, the campaign for the building fund is being waged more vigorously than ever. Many generous gifts have been made.

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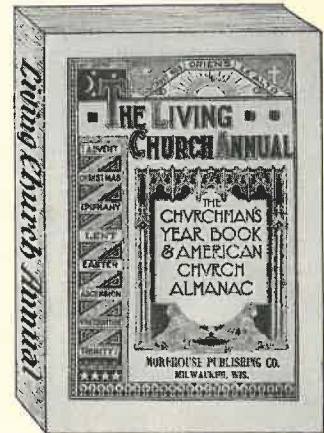
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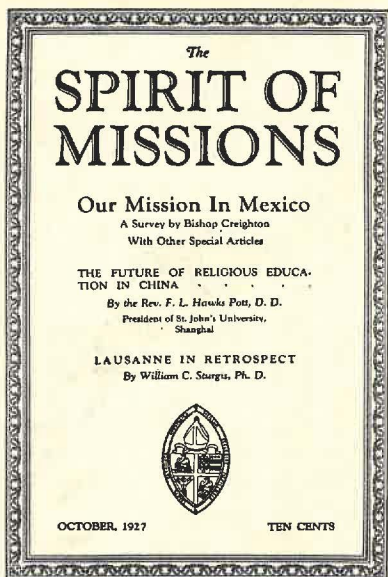
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