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The Living Church

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

VOL. LXXVIII MILWAUKEE, WISCONSIN, NOVEMBER 5, 1927

No. 1

Papal Politics

EDITORIAL

Documents in the Barnes Controversy

The Third Annual Catholic Congress

PRINTED IN THE UNITED STATES OF AMERICA BY MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.



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VOL. LXXXVIII

MILWAUKEE, WISCONSIN, NOVEMBER 5, 1927

No. 1

EDITORIALS & COMMENTS

THERE has come to our attention a well printed business card of which the following is a facsimile slightly reduced:

Phone ATWATER 1798

1245 Madison Ave.

CHEV. GIACINTO LECCISI

Papal Chamberlain

Attorney and Counselor at Canon Law

From ROME

has opened an office at the above address for the purpose of dealing with the annulment of marriages in the Roman Catholic Church, and all matters pertaining to canon law.

ADVICE FREE

Appointment by Telephone

The street and telephone numbers indicate a New York City address.

And so the Roman Curia has come to this!

Papal Politics

Here is a representative of the official papal household establishing himself in New York and openly advertising that he is there "for the purpose of dealing with the annulment of marriages in the Roman Catholic Church." As the Papacy is, from one point of view, a political sovereignty, commissioning and receiving ambassadors to and from most of the nations of the world, seeking a place in the League of Nations, and negotiating now anew with the Italian government for recognition of its sovereignty, we have here as truly an invasion of the political sovereignty of the United States as there would be if the British or German government should establish a branch in New York for the administration of their own law. And since, from another point of view, the Roman Catholic Church is a spiritual agency, whose claims are well known, we have the anomaly of that spiritual agency distinctly suggesting, by its advertising at least, the possibility of that disruption of the home that is involved in the annulment of a marriage. That many will avail themselves of the opportunity thus offered, we cannot doubt. America cannot present dukes to the Roman Catholic Church as a reward for services of this nature, but she may be able to tender useful converts notwithstanding.

To have your marriage rigidly scrutinized in the hope of finding a technical flaw from the standpoint of Roman canon law—which is exceedingly technical—don't go to Paris or Reno, but to a lawyer close at

hand. A fee, a little quiet litigation, and obedience to the Roman Catholic Church—how simple! Marlborough showed the way.

There is a legitimate place for the annulment of marriages. Our own canon law recognizes that place. A marriage so contracted as to be void or voidable from the beginning is subject to annulment, both in civil and in ecclesiastical law. But we recognize no legitimate place for the establishment of an alien representative of a foreign court for promoting such cases in the United States.

It is impossible for us to think of words strong enough to condemn adequately this violation of both political and religious proprieties.

The Roman Curia used to be thought of as at least astute; there is nothing astute about this. The Roman Church used to be thought of as a force in the protection of Christian marriage and the Christian home; this is a direct assault upon both. It would be bad enough if it were but the ill considered commercial venture of an individual; but a papal chamberlain is esteemed a member of the Pope's household itself. "Since the middle of the twelfth century," says the *Catholic Encyclopedia* (art. Apostolic Camera), "we find a papal chamberlain as a regular member of the Curia, entrusted with the financial management of the papal court." It is not clear to us whether that function is still attached to the office, but that it is one of intimate association with the person of the Pontiff is beyond question. And one cannot conceive of a papal chamberlain embarking upon such a career without the knowledge and approval of his superior. Clearly, he must be sent, unless he is imposing upon the credulity of the public.

So far as the violation of American sovereignty is concerned, perhaps we can afford to laugh at it. But for the direct assault upon the Christian home made officially in the name of the Roman Catholic Church we can think of no excuse. Where Christian marriage is itself under attack as never before, this new attack from the very citadel that was once among its chiefest defenders seems little less than high treason against the moral law of the Catholic Church.

We are not among those who delight in finding fault with Roman Catholicism. In this case we appeal to the editors of the Roman Catholic press of America and England, as exponents of Roman Catholic thought, to denounce this violation of the sanctities of the home and the proprieties of international intercourse and Christian jurisprudence, as it ought to be denounced. Let Rome herself attend to this traveling chamberlain.

PLEASE discontinue sending clothing or other supplies to New Orleans on behalf of flood sufferers.

It is quite likely that the appeal may be renewed later; but just now Trinity parish house, New Orleans, the headquarters and distribution center, is swamped. The ladies have more than they can unpack and repack, their storage space is limited, and the requests for assistance are not very large at the present time, the immediate needs having been supplied and severe weather not yet having set in.

Suspend Shipments
of Clothing

However, Mr. Kearny asks us to add to this statement that a large additional supply of clothing will probably be needed within the next three months, especially for distribution in Mississippi. The present congestion simply compels the workers in New Orleans to call a halt temporarily.

All of which speaks well for the generosity of THE LIVING CHURCH FAMILY. But its members are asked to be in readiness to respond to the next appeal.

And the FAMILY extends its sincere thanks to Mr. Kearny and the ladies in New Orleans, chiefly members of the Woman's Auxiliary, who have so generously given their services in connection with this distribution, and have continued those services over such a long period.

Immediately after any catastrophe everybody is ready to help. But it takes real consecration to continue the help after the first excitement is over. THE LIVING CHURCH is proud of those splendid Church women in New Orleans who have continued to help during all these months of hot weather.

Attention is directed, in this connection, to the address given by Mr. Kearny at the Mississippi diocesan council, printed on another page, in which he gives account of his stewardship. Certainly all of us must feel a sense of pride in reading what has been accomplished by the administration of the fund, and a sense of wonder that so small an amount, relatively, could be made to go so far. Moreover, Mr. Kearny is almost unique among administrators of benevolent funds in calling a halt upon contributions when it looked to him as though enough were in sight. It will be remembered that several weeks ago he asked that no more remittances be sent unless he should ask for more—which thus far he has not done.

And finally, this editor is deeply touched at the receipt of the very kind resolution of appreciation adopted by the Mississippi diocesan council and transmitted by telegraph. It will be found printed on another page; and very gladly do we pass on those thanks to all who have so cordially cooperated in making this service possible.

NOTHING in a long time has gratified us more than the message of greeting sent by the Evangelical Churchmen's Union to the Anglo-Catholic Congress. Both were in session last week at the same time, the former in Richmond, the latter in Albany.

Because it shows a new spirit of sympathy and fellowship in the Church. There is a danger in large group meetings that a partisan spirit will be developed; and the only preventive against that danger is the determination of those responsible for group conferences, large or small, that, at all hazards, it shall be prevented. Nothing has been left undone by the promoters of the Anglo-Catholic Congresses of this and last year to keep them from degenerating into attacks

Virginia
Shows the Way

on other Churchmen, or to treat of issues in a partisan manner. Churchmen, indeed, may differ; but they must differ, not as partisans against each other but as brethren in a common cause. And when the newly formed Evangelical Churchmen's Union in Richmond telegraphed its greetings to the Anglo-Catholic Congress, it effectually placed itself upon the same high ground of unpartisanship. How that would have delighted the heart of Bishop Brown! Perhaps his consecrated spirit, from the spirit world, was permitted to whisper the suggestion to those whose hearts were ready to receive it.

At any rate the incident shows a new spirit throughout the Church. When Catholic congresses and Evangelical congresses can work together in a common cause and in fraternal unity, each in the setting that is more congenial to it, the Church has moved a long way forward.

Congratulations to Richmond for beating Albany to it!

BISHOP LINES' death marks the earthly conclusion of a life beautiful and consecrated. His advanced age had slowly withdrawn him from activities that once had weighed heavily upon him, but it had not diminished his clear insight into spiritual problems nor his deep interest in the work of the Church. The missionary cause had always been closest to his heart and especially the Church's work among Negroes. Nor was there any cause within the Church's purview that could not depend upon his intelligent interest.

Now he has passed quietly and normally into the life beyond the veil, and once again in him we are led to realize the unity of life in Christ whether lived on earth or beyond.

God grant him rest and light, and have both him and his loved ones on earth in His holy keeping.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which it is intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHURCH FUND FOR FLOOD RELIEF

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Mrs. Laura D. Flower, New Haven, Conn.	5.00
Calvary Church, Chicago, Ill. (for flood relief for St. James' Church, Greenville, Miss.)	3.50
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J. E. K., Hartford, Conn.	\$ 30.00
Rev. S. A. Potter, Fairford, Gloucester, England	4.80
	<hr/>
	\$ 34.80

SIMPLICITY

"They saw no man, save Jesus only."

THE river ministers in deep unconsciousness
To town and hamlet as it hurries by,
For as it flows restless in swift eagerness,
"The Sea!" is all its cry.

Only to lose itself in that sheer loveliness,
Only to give itself unto that peace,
Only its puny self to merge with mightiness,
In giving find release.

So do I hasten, thirsting, to Thy perfectness,
My spirit presses tireless to its sea,
My Source and my Desire, O strong Heart's tenderness,
My heart seeks only Thee!

MARGARET E. HENRY.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

IF I were to choose a European country of which to become a citizen, wherein to live twelve months in the year, it would not take me long to make my decision. I should be Swiss, by free choice: that is, if Switzerland would have me, since Swiss citizenship is not something one can obtain merely for the asking. Nowhere in the Eastern hemisphere, I believe, is there such an extraordinary combination of natural beauty and majesty within the compass of a few thousand square miles, such variety of climate, so many relics of old civilizations, and such a thoroughly self-respecting and democratic spirit among the inhabitants of today, whether they speak French, German, Italian, or Romontsch. And an honest people cannot be found. Hotel-keepers, shop-keepers, artisans, workmen of every sort, keep within the bounds of business integrity; I have never found an attempt at trickery or extortion on the part of any Swiss with whom I have been brought into contact. Of what other people can as much be said?

Italy was like a burning fiery furnace in early June: the hottest season recorded in thirty years, they said. Venice was hot, Milan was hotter: and none of the artistic or historical attractions in either city could make up for the temperature. So I fled to *Schweizerland, Heimat des Freiheits*, and for two glorious months wandered freely, revisiting familiar places and adding to their number, till at last I felt satisfied with my knowledge of that country and was ready to descend to the common levels of existence once more. But first I must reveal the secret of my apparently pointless travels.

When you have no particular plan, no special reason for going anywhere in special rather than anywhere else, it is good to invent a method which shall solve questions as to "where next." The penny walk, invented by the Autocrat, I believe, is hardly practicable for one whose goings are by train and steamer. So here is my plan: to travel from town to town, not "in search of my youth," with Conrad of immortal memory, but seeking the children of other years. Of course there are risks: one can hardly expect to find them children still, and, alas! human nature being what it is, they are not likely to be so attractive as when first discovered. But sometimes they keep their pristine charm; and if not, there are sure to be others within reach. So I went all over the place, renewing memories of earlier days, and enriching myself with fresh associations of the present. And I am bound to say that the results, on the whole, were happier than I should have dared to expect.

As YOU MAY perhaps have gathered from these random notes in others years, children have a special place in my heart: children of every land, every condition, both sexes—indeed, of almost all ages, since childhood is rather a state of temperament, a habit of mind, than a special age. I have often remarked that I never knew anyone worth knowing who was over eleven—unless he had been eleven previously! And on being pressed by some sluggishly literal person as to what that meant, since surely everyone over eleven must have once been eleven, I was obliged to indicate that there are people who have all the faults of maturity while still immature.

I remember that in past years you have bombarded me with requests for more about some of these tiny friends of mine over seas, and have expressed interest in hearing of them or reading their letters to me. So I venture to hope that I shall not bore you if I recount some of my experiences on this quest, last summer.

MORE THAN twenty years ago, on a hot August morning, I found myself within San Marco's walls in Venice. Two

small Venetians were next to me, with their mother, perhaps five and four years old, arrayed in identical costumes of pale blue, one with golden hair, one brunette. The golden-haired maiden shyly surveyed me from the corner of her eye, satisfied herself that I was harmless, nay rather, friendly, and then put out her blue satin slipper to be admired. Next she indicated a dimple in her knee which she thought worthy my notice; and thereafter she held two of my fingers in her own small hand, never smiling throughout the whole service, but seriously expressing a ready and sedate willingness to be counted among my acquaintances. When the service was over, I said to their mother, "Signora, you have two of the dearest children I have seen in all Italy"; to which she responded, "The gentleman is complimenting you, darlings." Whereupon both mites curtsied to the ground, never laughing but duly appreciative; and thereafter they went with me to the Piazzetta and were photographed.

We have never met since; but the mother sent many pictures of the two in return for a copy of the photograph I had made, and the very first letter that little Bianca could print, at seven, was to me. Indeed, we had become what Emmy Lou calls "nintimate friends," across the barrier of ocean, land, and language, and I have followed her development with more than common interest. The father, of the Royal Marine, died after the war; and the little family moved to Milan, where I found them on Corpus Christi—just as cordial and simple and delightful as I could wish! It was worth while having traced them across a generation, almost, even though they are quite "grown up" now.

THE FIRST TIME that ever I was on the Lake of Lugano, I lost my heart to a little village called Gandria, rising up precipitously, tier on tier of ancient houses above the water, with narrow, crooked, *vicoli* winding along the lake. Seeking some way of perpetuating the memories that were forming, I saw a child perched by the picturesque stone steps of a villa, and looking out at the pageant of the water. She was admirably posed for my purpose, so I snapped her, hoping that I should be unperceived. But dear little Thea was aware, and came down with her older sister to converse, afraid that it would be a picture-postcard I had made. Reassured as to that, we pursued our acquaintance to good purpose; and when this summer I left Milan for the comparative coolness of Lugano, Thea returned to Gandria once more and perched on the same stones where I had found her years ago.

How STRANGE it is that newspaper reporters, at least in their headlines, can seldom get things correctly. Here, for instance, in a great daily paper, is an article about the recent Catholic Congress at Albany, which is headed: "Anglo-Catholics Would Join Rome." Of course, in the text of the article which lies beneath this headline, it is clearly stated that the hope of the Anglo-Catholics is for "eventual reunion with other branches of the Catholic Church." But Rome is so tremendously important in the eyes of the ordinary American newspaper man, that he does not think at all of the Orthodox East, or of anything else, except just the Papal communion, when it is a question of healing the wounds of the Body of Christ. This is comparatively unimportant, except that many people gather their information, wholly, from the study of headlines; so we shall now, doubtless, be deluged with protests from Protestants, who think of reunion with Rome as the summit of evil, careless of the Divinity which makes prayer and work for eventual reunion of all Christians a cardinal duty.

DAILY BIBLE STUDIES

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

FAITH

Sunday, November 6: Twenty-first Sunday after Trinity

READ St. John 4:46-53.

THE GOSPEL for today brings us a message about faith, and the nobleman, who came to Christ to plead for the recovery of his dying son, gives us an example of the various stages through which Christian belief frequently passes. His coming might be called experimental faith. He had heard of Christ and His miracles, and in his trouble he came to Him. "Prove Me now, saith the Lord of hosts." The nobleman's persistence proved his sincerity. His experiment led to perseverance; His reliance upon the Master's word, "Thy son liveth," made his faith personal; and when he found his child alive and believed "with his whole house," his faith became a living force. So the Lord Himself leads us. At first our faith is weak, then it grows, until at length it becomes our very life.

Hymn 239

Monday, November 7

READ St. Matthew 17:19-21.

FAITH in God is the mightiest power in the world, but it begins as a very little thing—a child's prayer, a mother's anguish, a strong man's plea. In all its fulness it is the Universal Church, the nineteen centuries of Christianity, the strength of civilization. Naturally it began in the holy cry of the Virgin: "Behold the handmaid of the Lord! Be it unto me according to Thy word"; it continued in the adoring shepherds and magi and in the fishermen of Galilee, and it found its strength in the martyrs who died for it and in the saints who lived for it. So we find comfort in our confidence: "Lord, to whom shall we go?" And we hold loyally to our Creed, and we rest in God's guidance and will not doubt the Master's word: "I have overcome the world." The child's faith becomes the great faith of the Church which shall overcome the world (I John 5:4). If we hold fast when our belief seems small it will grow, for our prayer is answered: "Lord, increase our faith."

Hymn 441

Tuesday, November 8

READ Hebrews 11:1-3.

THIS great chapter on faith is one of the inspired messages of God's word. George Macdonald, at the end of his book, *The Seaboard Parish*, gives a clear interpretation of Hebrews 11:1—"Now faith is the essence of hopes, the trying of things unseen." Our danger lies in an exaggeration of self-examination when we fear lest our faith has failed and cry out in an anguish of doubt. Faith is given from above, it is not a human creation. And its growth is sure if we keep the soil of heart and action cultivated by Sacrament and Prayer and the Bible. "First the blade, then the ear, after that the full corn in the ear"—so our Lord teaches us.

"The Shepherd does not ask of thee
Faith in thy faith, but only faith in Him.
And this He meant in saying, "Come to Me!"
In light or darkness seek to do His will,
And leave the work of faith to Jesus still."

Hymn 385

Wednesday, November 9

READ St. Mark 2:1-12.

FAITH has a mysterious power in bringing good to others. When this sick man, "borne of four," was let down through the roof by reason of the crowd, the Master "saw their faith," and healed him. *Their* faith, not the sick man's faith. What a realm of blessedness is thus opened up! Our faith may save a brother in his need. So we have our intercessions, and we pray for those who are near and dear to us, and for those

afar off. It is far-reaching, this blessed power. It was the nobleman's faith, not his son's faith, which brought the blessing of renewed life. Do we pray for each other by name in the home? Do we pray for our ministers? Do we pray for our missionaries by name? The Holy Communion offers such a blessed hour for intercessions. O the power of faith and prayer! What a revelation will come in Heaven of the opportunities which are now ours on earth! ;

Hymn 333

Thursday, November 10

READ St. Mark 9:23-24.

TAKING what we have of faith and asking for more is the Christian's healthy experience. The poor father of the suffering lad gathered the fragments of his belief and held them up before the sympathetic Master; and then, conscious of the poverty of his faith because he did not know Christ, he cried out, "Help Thou mine unbelief!" When our faith is weak we must not cast it away or suffer it to be eclipsed by doubt and fear. The Lord graciously takes our little, trembling belief and enriches it by His blessing and causes it to increase, even as He multiplied the little lad's loaves and fishes. That is a token of His wonderful love. "Smoking flax will He not quench." In His mercy He sees the heart's throbbing and the tears falling, and is not indifferent. When we are weak then He makes us strong, and the very acknowledgment of weakness gives Him the opportunity He desires.

Hymn 230

Friday, November 11

READ St. John 3:12-15.

THERE is life for a look at the Crucified One," says an old hymn which is loved by many. And the declaration is based on the dear Master's own words. There is the expression of faith, and it is an expression, through obedience, which often brings new faith. "If any man will do His will, he shall know," Christ declares. We can hardly hope to have faith if we refuse the means of Grace. I cannot find peace in believing unless I pray, read the Bible, worship God in His Church, come to the Holy Communion, and seek to serve others, for my faith needs nourishment. And I sadly err if I sit still and cry for faith and yet refuse to do what Christ asks me to do.

Hymn 150

Saturday, November 12

READ St. John 9:35-38.

THE healing of the blind man by Jesus Christ gives us a fine example of growing faith. Obedience to the command, "Go wash in the pool of Siloam," brought the blessing of sight, and the fact that he could see gave him courage to defy the Master's enemies. "One thing I know," he cried. And then came the divine consolation, for Jesus sought him and revealed Himself, and the full fruition came: "Lord, I believe." Here on earth the gracious fulfilment comes in a measure. With the Greek seekers we cry, "We would see Jesus," and we see Him with our spiritual sight. But at last we shall see Him face to face, and faith will be lost in sight and only love will remain. Let us hold our faith and pray for its increase, for so we will be granted finally the full vision of Him whom we believe.

Hymn 316

Dear Lord, my faith is weak, but I will hold it fast, praying Thee to grant an increase. Let me not waver in my devotion because I am ignorant. Give me strength to hold to the Faith once delivered, for so I know whom I have believed. And bring me at last to Thy Home where Faith and Truth will find Thee and know Thee as Thou art. Amen.

Documents in the Barnes Controversy

LAST WEEK we summarized briefly in our news columns the reply of the Most Rev. Randall T. Davidson, D.D., Archbishop of Canterbury, to the open letter of the Rt. Rev. Ernest W. Barnes, Sc.D., Bishop of Birmingham. So important is this letter, however, that it is here printed in full. Under date of October 22d, Archbishop Davidson wrote:

My Dear Bishop of Birmingham:

I have read with great care your open letter to myself published two days ago. You will not doubt my condemnation of the unseemly incident in St. Paul's Cathedral, which you have taken as the occasion for writing me. Not by action of that sort can the cause of truth be reasonably set forward.

But speaking generally I think you mistake what it is that has evoked from cultured men with scientific and philosophical as well as theological knowledge vehement reprobation of some of your recent utterances. With regard to these I have probably received publicly and privately more communications than any one except yourself.

I do not attach much weight to the denunciations of what I have heard described as "gorilla sermons." I believe you overrate the adherence of thoughtful people to the creation theories of fifty to a hundred years ago and I scarcely think that among those who listen to you there are a great number who hold the opinions you satirize.

For myself, the least I can say of your position on the biological question, in outline and so far as I understand it, is that it is one with which I personally have been familiar for more than fifty years. Believe me, this teaching, however admirable, is to most of us not novel and I do not think those who hear you on the subject with interest and advantage would recognize themselves as "wistful agnostics."

WORDS THAT CAUSED OFFENSE

As far as I can judge, it is not on what you have said in regard to that branch of science or theology that the attention of thoughtful men has been centered. It is too familiar. You may, I am certain, dismiss, my dear Bishop, the fear that any one in England desires to lead or drive you either to Rome or to Tennessee. The words which give rise to the sort of indignation I refer to are the words which you use in dealing with the Sacrament of the Holy Communion.

It is on what you have said respecting the sacramental doctrine that intelligent, large-minded Churchmen, lay as well as clerical, have approached me day by day.

I have an intense dislike to the use of the daily press for the discussion of such subjects. I purposely refrain from trying in such letters as this to discuss the profound and life-giving doctrines involved. But, of course, I am more than ready to go into the matter with yourself at any time should you so desire. But your open letter forces me, however reluctantly, to some reply.

CAREFUL USE OF LANGUAGE URGED

FORMALLY, publicly, you invite me to "consider what steps can be taken to help those of us who are giving of our best to fit the Church to be in the future the spiritual guide

of an educated nation." That is a large and difficult matter, needing time and care, but I can say at once, that in my judgment one of the first steps is to secure scrupulous use of the most careful language possible in dealing with doctrinal matters of deep solemnity which affect the devotional thoughts and prayers of Christian people.

That duty, obligatory on every Christian teacher, is peculiarly incumbent on us bishops, who have to weigh the effect of our words upon all sections of the great body to whom we desire to be the fathers in God. We promised on our consecration day to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word." And while, as you have truly said, "smooth, unctuous platitudes" are not enough, yet in all the range of our duties there is none which calls more clearly for the exercise of tender and fatherly carefulness in word and act.

DOCTRINE OF TRANSUBSTANTIATION

Now, in your open letter to myself you assure me that what you have been lately doing and been denounced for doing is as "a bishop of the Church of England to uphold its traditional sacramental doctrine" and "affirm"—as we all affirm—that "the doctrine of transubstantiation is untrue." Do not suppose me to be unmindful of our duty to stem whatever trend there is that way. The duty is clear.

But when I turn to the Birmingham sermon which aroused criticism I find that the statement which you make to me fails to describe fairly what you there said. In your natural and legitimate desire to de-

nounce the few in the Church of England who hold or teach the doctrine of transubstantiation you were led to speak of the Sacrament of the Holy Communion in a way which—quite reasonably, as I think—gives real offense to the great body of devout Churchmen and Churchwomen and, not the least, to those who are able to give scholarly as well as reverent consideration to the sacramental doctrines our Church upholds.

I do not believe you had any intention of wounding the souls of honest, faithful, English Churchmen, but you ignore or belittle the position and teachings of those within our Church who stand in the tradition of such great Englishmen as Andrewes or Ken or Wilson, or, in your own day, Edward King or Charles Gore. Nay, more. Your words seem to be capable of being so interpreted as to include in reprobation or almost contempt the position of the great mass of Churchmen who would associate themselves with the teachings of such great masters as Bishop Lightfoot and Bishop Westcott, or who have caught the devotional spirit of the hymns of Charles Wesley.

I prefer to think, if you will reread your Birmingham sermon in the light of such criticism as your letter has drawn from me, that you will feel what I have said is not unfair.

You say in your letter that your teachings are not positive and are unreported. Your Birmingham sermon, however, contains some positive teaching. And as I read the words about the grace of our Saviour's presence through the whole act of worship they leave me wondering whether if you were to consider what are their implications you would not find further cause



Wide World Photo.

THE BISHOP OF BIRMINGHAM

to modify the width and scope of your negative and destructive statements.

We have all been impressed in these recent months by the self-restraint and considerateness for others shown by many clergy and laity who have been foremost in our Prayer Book discussions. To the larger tasks which lie beyond these discussions we bishops must lead the way. But we shall lead only if we "walk with all lowliness and meekness and with long-suffering—giving diligence to keep unity of spirit in the bond of peace.

I am, yours faithfully,

RANDALL CANTUAR.

ARCHBISHOP OF YORK REPROVES BARNES

BISHOP BARNES was also reproved by the Archbishop of York, who said, addressing a mass meeting of men at York:

"I cannot but deplore the methods by which the Bishop of Birmingham conducts his controversy. Surely, it is the first duty of a Christian, not the least of a Christian bishop, to try to understand the opinions of those whom he criticizes, but the bishop seems almost obstinate in his inability to understand.

"There are, indeed, certain crude and exaggerated expressions of belief in the reality of Christ's presence in the Sacrament which it is well to exclude from the thoughts with which men surround that holy mystery, but he seems to cover with the scorn with which he treats those crudities and exaggerations the great realm of belief which is contained within the formularies of the Church of which he is a bishop.

"His terms wound the most hallowed conventions of multitudes of his own flock and fellow Churchmen. I cannot bring myself to think that this is the spirit which should animate a Christian teacher and thinker."

SAMUEL HAMILL WOOD, PRIEST

BY THE RT. REV. NATHANIEL S. THOMAS, D.D.

RETIRED BISHOP OF WYOMING

THE burial of the Rev. Samuel Hamill Wood at 3 o'clock the afternoon of October 26th, from St. Matthias' Church, Philadelphia, was attended by practically all of the clergy of the convocation, and many others, including Bishop Garland. The Rev. George Toop, D.D., rector of the Church of the Holy Apostles, with which at one time Mr. Wood was connected as vicar of the Chapel of the Holy Communion, was in charge of the services.

Seldom does one see more depth of feeling than was expressed by the people in the church, most of whom were either parishioners of Mr. Wood at St. Matthias', or previously, at the Chapel of the Holy Communion. Two veterans of the World War stood at the head of the casket, which was covered with an American flag. A bugler from the American Legion sounded taps after the benediction, and the remains of the shepherd, friend, soldier, and missionary were taken to Princeton, where he was born on June 24, 1876, for cremation and burial.

One referring to STOWE'S CLERICAL DIRECTORY would discover that Mr. Wood had graduated in 1912 from the General, had been ordered deacon that year, and priest the following year, by Bishop Greer, and then had gone to St. James' Church, Kemmerer, Wyo., and that he spent two years in France prior to his becoming vicar of the Chapel of the Holy Communion. But the record does not tell one episode in Mr. Wood's life, worthy of remembrance, which may be lost to his friends in the east.

The problem of the coal miners in Wyoming is as difficult a problem as elsewhere. No union is more closely organized, and no union has given the country more concern. Many of the members of this union are communists and skeptics, though frequently a deep religious passion is discernible, but expressed in ways other than in the worship of God. I have never been able to make any inroads into the mining communities of Wyoming save in an unorganized camp in Cambria, where several miners and their families were devoted members of our Church. At a meeting of the clergy, held I think in 1916 or 1917, but at any rate before the Rev. James Mithan left our Church to identify himself with the Russian, the whole matter of religious endeavor among difficult social units was brought up for consideration.

I remember well a stirring address on that occasion by Mr. Mithan, which impressed us all with a desire to do something more than the conventional thing in order to meet the challenge that the Church was parasitic and her ministers perfunctory in their services. It was generally agreed that if, by the relinquishment of our salaries and by supporting ourselves in some other

way as best we could, so that we might minister to the Church without salary or other compensation, provided that were the stumbling block to any large number of people, we were willing to do it. That the endeavor might not be quixotic, it was thought well for the bishop to put an advertisement in the Church papers, requesting some priest of the Church to come out to Wyoming and dig coal in some one of the coal mining camps for his own living, and to minister to his people without charge, with the understanding that if such a priest came, and his ministrations were successful, four or five other men would immediately follow suit, and, if they were successful, every clergyman in the diocese, including the bishop, was prepared to do the same thing. Three men responded, among them the Rev. Samuel Hamill Wood.

For one year Mr. Wood dug coal on one of the lower levels, supported himself entirely thereby, cooked his own meals and kept his own shack, studying nights after hard physical labor, to which he was not accustomed, and ministering all day Sundays and in the early evenings of each day as shepherd of his flock. He endeared himself to the men, who listened to him gladly at the union meeting on Monday nights, and saw in him a natural leader, and followed him as such; but so far as I know none of them crossed the threshold of his church on Sunday morning.

Mr. Wood's failure to see response nearly broke his heart. After his leaving Hanna, I put him in another coal mining camp, at Kemmerer, under the usual tenure of a priest of the Church, but there, too, indifference among the miners so preyed upon him that he finally left the district, to return to the east.

When I heard of Mr. Wood's sudden death, which occurred only two days after I had received a letter from him with reference to his new book, I found myself unable to escape the belief that the strenuous physical work in coal dust and in the dark by day, and in the high altitude, and in the dark by night, under the pressure of the darkness which comes from the hardness of the world, Mr. Wood may have developed what in college circles is known as the "athletic heart," and which may have been the occasion of his taking off. Whether so or not, I am convinced that another hero has passed over the border in the prime of life, having earned not only a good reward but having achieved the real purpose of life here on earth.

ARMISTICE, 1918

AMID the shouting and the joy stands one
For whom all joy is done.
Beyond the flags her eyes strain to a land
Where, in a blur of sand,
A grave lies shadowed by a little cross—
There is her speechless loss.
Through all the music as the banners wave
Rises that desert grave.
O Love! that smiles while in the heart is this—
Tears—pent tears and one eternal kiss.

Woman from whom the joy of life is fled,
The wine no longer red,
Speak you the mother of an Only Son—
A well-beloved Son.
She'll lay your need before her Son divine—
Again, "They have no wine."
She knows your lack, your cries she would forestall
Dear mother of us all!
They have no wine, the same loss as of yore
The same Power will restore.
Prepare your vessels that your wine may rise
Up through the waters deep of Sacrifice!

E. M. C.

SOME QUESTIONS

You may never stand on one of the world's pinnacles of distinction, but are you seeking, with grim determination, to distinguish yourself by more than ordinary achievement in Christian living?

Your circumstances may compel you always to live in a small house, but are you making of it a home, radiant with the light of manly leadership?

You may have more money than you really need, but are you so using it that God is proud of you as His steward?

—Rev. William Porkess, D.D.

The Third Annual Catholic Congress

(Special Correspondence)

Albany, N. Y., October 21st.

QUOTING the Bishop of London, who gave as the keynote of the Anglo-Catholic Congress in London, "the Whole Faith for the Whole World," the Rev. Frank L. Vernon, D.D., rector of St. Mark's Church, Philadelphia, chairman of the sessions of the third annual Catholic Congress, said this applies to each and every Catholic Congress. "The whole faith for the whole world is the one hope for making the world whole."

It is noteworthy and significant that the Catholic life, not Catholic ceremonial, was emphasized throughout the Congress. The Bishop of Albany in his address of welcome, the Congress preacher in his sermon at the solemn High Mass, and the chairman in his introductory address dwelt upon holiness.

It is fitting at the beginning of a report of the Congress to quote earnest words from the chairman's opening address, from the address of welcome, and from the Congress sermon.

Dr. Vernon said: "Of unity, holiness, catholicity, apostolicity, we are moved to select the note of holiness for emphasis. . . . It is high time we had an unfaltering belief in holiness, an unswerving allegiance to standards of living which are above debate. . . . Fasting communion is more important than High Mass. Confession is more important than incense. . . . First of all we must have holy priests, holiness must be their first concern. Sacraments and prayer must be the chief business of our parochial life. Our churches must be above all else houses of prayer. Ritual must be adequate, but it must above all things be sincere. Worship must be in spirit and in truth."

The Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, in welcoming the delegates, said: "We are assembled here because of our devotion to Him in whom dwelleth the fulness of the Godhead bodily, and in whom the children of men find eternal life. . . . The saints represent a great spiritual fellowship who have sought to know Him who is the Way, the Truth, and the Life. The dominating purpose of their lives is the same as that which has drawn us together, and we shall not depart from the truth if we define the Catholic Church as the company of All Saints who are joined in sacramental union with Him who is the spiritual Head of mankind."

The Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York, and Congress preacher, continued this appeal for holy living:

"Catholicity is not and cannot be an individual thing. It is social, and the true Catholic is an energetic force for righteousness in the community to which he belongs. He is a Christian citizen. He is visualizing all questions from a Christian point of view. Not only is teaching the Christian religion an obligation we have accepted, but at the same time we have accepted the serious obligation of living it.

"I would appeal to Anglo-Catholics on that platform; the platform of a Catholic life. That we should make it impossible that we be any longer known as those who indulge in certain ceremonial habits which would be harmless did they not indicate a certain Romeward tendency, or lay stress on certain doctrines which are unusual in the Episcopal Church; but as those who stand first of all for certain fundamental principles of living, to whom holiness is the supreme quality and vocation of the Christian, the reason of his existence and the condition of his attainment to his end."

CONGRESS RECEIVES GREETINGS

BY THE courtesy of Colonel Walsh, commanding officer in charge, the state armory was put at the disposal of the Catholic Congress for the afternoon and evening sessions. At the opening meeting Tuesday evening, October 25th, Bishop Nelson and Bishop Oldham were on the platform; and, following enthusiastic and prolonged applause, Bishop Nelson made his address of welcome. The Rev. Dr. Frank L. Vernon, chairman, already quoted, made his introductory address. The Rev. S. Atmore Caine, secretary, read greetings from the president and council of the Anglo-Catholic Congress in England, the Evangelical Churchmen's Union in Virginia, and selected from a multitude of messages those of the missionary bishops in Shanghai, Liberia, Tokyo, and Porto Rico. A delegation of the Albany County American Legion came to bring the greetings of their post.

The first paper of the evening was Loyalty to the Church, by the Rev. Charles Jarvis Harriman, rector of the Church of St.

James-the-Less, Philadelphia. While Fr. Harriman definitely defended the Catholic position on commonly raised questions, his defense led to the larger position of loyalty to our Lord. "The sum of it all is," he concluded, "that our loyalty is not only to a cause or to an organism but to a personal Christ, the Son of God."

Fr. Harriman said the loyalty of the Anglo-Catholic group in the Episcopal Church had been called in question.

"We believe and do these things, not because they are Roman, but because they are right. They are more than Roman, they are Catholic, and the Episcopal Church is Catholic. Its name is Protestant Episcopal, but protestant is a word of various meanings. It was used of the ancient Church of England. At the Reformation she was not made new, but made free. To the jibe—where was your Church before the Reformation? the retort is—where was your face before it was washed?

"If by protestant you mean disowning papal obedience, sharing the movement for freedom, education, and individual development; public worship in English; the open Bible; we are Protestant. If you mean anti-Catholic, especially in the spirit of the sheet and hood, every man to choose his own Church, a complete break with the past, the dilemma between fundamentalism and modernism—if you mean by protestant what most Protestants seem to mean, we are not protestant, and God forbid we ever should be.

"The men who named the Protestant Episcopal Church meant to keep to the historic Church, as they showed by the Prayer Book. They were Episcopal, retaining bishops as had been since the apostles' time, but protestant in doing so apart from the papal system; protestant in the English sense, successors of established episcopacy, not dissent. Episcopal, the name by which we are commonly known, defines our position. Protestant describes so well what we are not, it is barely honest to use it. We should drop the word Protestant, and put nothing in its place, and be known as the Episcopal Church."

The Rev. Julian D. Hamlin, rector of St. John's Church, Newport, R. I., read the second paper, The Nature of the Church. Without unfairness, and without intending comparisons of excellence, this paper was the superb and magnificent number of the whole Congress program. Fr. Hamlin adequately traced the natural growth and historic development of the Church, but eloquently portrayed the Divine Society which he suggested must seldom have been absent from the mind of Jesus.

"What did our Lord leave behind Him? Not a book, not a record of His life, not a creed; but a fellowship of men and women bound to each other by a common allegiance to Him and by a victorious faith in His resurrection. It was to this fellowship that the baptism of the Holy Spirit came on Pentecost.

"Immediately the little Church was obsessed by a divine sense of mission, regarded herself as the fulfilment of the old order, possessed new coherence and unity, more adequate than the prophets ever dreamed.

"The chief glory of the Book of Common Prayer is that it has never allowed us to forget that our membership in Christ involves membership in a Christian body which is far larger than the Protestant Episcopal Church, of which the Anglican communion is but a part, and which it has never repudiated by any official expression of its mind."

THE SOLEMN HIGH MASS

ON Wednesday morning at 10:30 the solemn pontifical Mass in the Cathedral of All Saints was the climax of the Congress. The celebrant was the Very Rev. C. C. W. Carver, Dean of the Cathedral. The Rev. William A. McClen-then, D.D., rector of Mt. Calvary Church, Baltimore, was deacon; the Rev. Norman Keedwell, rector of Grace Church, Newark, was sub-deacon. The Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, pontificated. Bishop Nelson entered the chancel preceded by crucifer and acolytes, the lay members of the Cathedral chapter, the Cathedral clergy, and assistant priests.

In the procession, which formed in the Guild House and entered the cathedral from Elk street over Swan street, were 283 priests, Fr. Joseph of the Order of St. Francis, twenty of the Holy Cross fathers and of the Cowley fathers, and the Rev. Bedros Hagopian, representing the Armenian archbishop. The following bishops, with attending ministers, were present: The Rt. Rev. Drs. Campbell Gray of Northern Indiana, Reginald

H. Weller of Fond du Lac, Walter T. Sumner of Oregon, G. Ashton Oldham, Coadjutor of Albany, and the Most Rev. John G. Murray, D.D., Presiding Bishop.

The sermon was written by the Rev. J. G. H. Barry, D.D., rector of St. Mary the Virgin, New York, and read by the Rev. Selden P. Delany, D.D., associate of Dr. Barry, the latter being ill.

The Plainsong Society of America and the cathedral choir sang the service, the director of the choristers being the Rev. Winfred Douglas, Mus.D. Becket Gibbs, Mus.D., of St. Ignatius' Church, New York, and Willard Retallick, of the cathedral in Albany, were the organists.

At the close of this impressive service, the congregation of 2,500 people who thronged the cathedral knelt and received the blessing of Bishop Nelson as he proceeded through the aisle.

The master of ceremonies was the Rev. Frederick L. Maryon, with the Rev. Frs. D. H. Morse, of Schenectady, and Richard Vivian A. Peterson, of Cleveland, as assistants. The offering, which amounted to \$2,896.66, has been designated to be divided equally between the missionary districts of Liberia and Haiti.

THE SESSIONS OF THE SECOND DAY

THE first paper at the afternoon session in the armory was read by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, whose subject was *The Faithful Departed*. Bishop Gray made tender reference, before reading his paper, to the beautiful and unforgettable speech made by the late Bishop Brown at General Convention in New Orleans when he rose to plead for the practice of prayers for the dead, suggesting no more appropriate place and time than in the very center of the Holy Communion service.

Bishop Gray gave a very clear and simple explanation of the intermediary state of the departed. The prejudice against the word "purgatory," he said, originated from the abuses which clustered about this doctrine, purgation in reality being remedial and not vengeful. He said the arguments against prayers for the dead would be equally valid against prayers for the living. "The highest act of prayer is sacrifice," said Bishop Gray. "As for the living, so also for the dead, the most powerful thing we can do for them is to offer the Holy Sacrifice at the altar." Bishop Gray referred to the Book of the Revelation as the revelation of the worship of heaven.

"St. John could not say Mass and God was gracious to him and opened the doors of heaven and, if we may so express it, let him go to Mass in heaven. What he saw in heaven was exactly what he had faithfully done on earth. The eucharistic interpretation of the Revelation will clarify many things and give a new meaning to the book. Note the imagery—candlesticks, incense, adoration of angels, preaching, for prophecy is not foretelling the future but in its essence the preaching of righteousness."

There was unique and striking beauty in the picture Bishop Gray drew to portray the fellowship of the living and the dead, as he represented a boy in church, first in the family pew in the nave, then in the choir, then an acolyte, then later perhaps as a priest at the altar. He is the same boy, saying the same prayers, in the same fellowship, only in a different part of the church building. "The whole Church, which is the company of the faithful, is divided into three parts, but death cannot separate them. We are all together, no matter to which one of the three groups we belong: the living, the faithful departed in preparation, or the blessed in paradise. Heaven and earth meet at the offering of the Sacrifice. They are all there, those on earth, those in preparation, those in heaven; with the same Lord, all together in His presence."

THE PRESIDING BISHOP

IT WAS at the Wednesday afternoon session that the Presiding Bishop was presented and gave his message to the Congress. Bishop Murray was greeted by deafening applause. Before reading his message, he led the Congress in the Lord's Prayer and then said a prayer for Bishop Webb, who had been kept away by illness, and for the repose of the soul of Bishop Lines.

"You will remember it was my privilege to be with you one year ago. And I am more than glad to find myself in your goodly company again. Your affectionate greeting on that previous occasion and your kindly consideration of me gave me a new inspiration and encouragement for my work. Remembrance of you has strengthened and cheered me in all my labors since, and I am hoping and praying for a long continuance thereof as a result of this second visit to you. Very heavy with me, as with

you all, have been the labors of the intervening months. A gracious Providence has made it possible for me to visit parishes, dioceses, and provinces and their assemblies throughout the United States.

"I am here to say to you today that a universal interest is manifest in our common work, a desire for strengthening of stakes and lengthening of cords is evident and abundant. God is present with His people and among them His power is more and more felt. What is more apparent, I am sure you will agree, is only a suggestion of what may be, if we recognize the fact that these expressions of His love are vouchsafed to us in order that we may be an open and continued medium of their transmission to the world. The abundant life of Christ is given to us that the world may have it even more abundantly.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

"This, my dear brethren, is the sole purpose for which we are all come here; and I pray for you that all other consideration may be made so to contribute to it that the very God of peace may sanctify you wholly, and your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Thank you, and God bless you every one."

OUR LADY AND THE SAINTS

OUR Lady and the saints, having been turned out of our churches about four hundred years ago, and the doors slammed behind them, came back through the windows." Thus the Rev. Spence Burton, Superior S.S.J.E., prefaced his admirable paper, *Our Lady and the Saints*. Fr. Burton's paper combined scholarship, piety, and a delightful humor in an argument for the restoration of the saints to their rightful place. He suggested practical methods for putting his theories into practice, such as shrines with votive candles at images and windows of the saints. Particularly he suggested praying for missionaries at the shrines of great missionaries, "and there lighting candles in honor of Him who is the Light of the world." He distinguished clearly between *latría* and *dulia*. A fine feature of this paper was the plea for Christian fellowship, cultivated and nurtured by companionship with the saints and prayerful concern for the poor, the sick, the needy, the submerged, and the oppressed.

At the Wednesday evening session the Ven. John Cole McKim, with Fr. Sakurai, S.S.J.E., representing the Church in Japan, brought greetings from the Catholic Congress there. The Rev. Robert E. Wood, of the China mission, spoke as a representative of the Holy Catholic Church of China. Dr. McComas presented a plan urging the increase of members of the Catholic Congress.

Lawson Purdy, LL.D., secretary and general director of the Charity Organization Society, New York, said that he was probably invited to address the Congress on the subject, *The Church and Society*, because he is a social worker, but that he intended to express his own personal opinions and nothing that he said was to be taken as the opinion of social workers generally or of any particular society.

Dr. Purdy expressed satisfaction in the growing desire of theological seminaries to give instruction in social work, as the clergy ought to be informed concerning social resources and problems. "Forty years ago I thought it was the duty of the clergy to preach the rights of man. I thought the message of freedom and justice so appealing that when stated it would be accepted. I saw men suffer for that belief and saw their ministry wrecked. Now I believe the clergy should first have regard for their ministry to individual souls and avoid such public utterances as may lessen their usefulness for their primary priestly function. Within these limitations they should embrace such opportunities as they may have to further the rule of right."

Dr. Purdy stated and exposed some of the fallacies commonly accepted as true, namely, freedom and equality, admitting no rights except such as are conferred by society, that the law of the jungle should be replaced by the law of Christ, and that man is his brother's keeper. He developed the fundamental principle of sacrifice and pain and of happiness through perfect adaptation to environment.

The Missionary Charter of the Church, the subject of the

paper by the Rev. Robert F. Lau, D.D., of the National Council, was an able treatment of the Church's mission. Dr. Lau said that as a Catholic he finds himself at home at the Church Missions House at 281 Fourth avenue.

"The Church could not cease to be missionary without ceasing to be. Evangelization was the justification of the existence of the early Church. It grew not by insistence upon faith and order but by missionary zeal. . . . Interest in the missionary program of the Church is the acid test of the claim to be Catholic. We must justify our existence as Catholics by sharing in the missionary enterprise of our communion. Otherwise we have a name that we are living but are dead."

Dr. Lau put some very pertinent questions, such as the desire at home for paid choirs and the desire in China for hospitals. He ardently upheld the Church's missionary magazine, the *Spirit of Missions*, and deplored the "Pay as you go" principle as unworthy of broadcasting on the same radio wave with "Go ye into all the world."

TWO COLLEGE PRESIDENTS

ON Thursday morning two college presidents addressed the Congress. Kenneth C. M. Sills, LL.D., president of Bowdoin College, read a paper on The Church and Education. Dr. Sills expressed confidence in youth and asserted that the weakest point in the Church is her training of the young. He spoke strongly in favor of the religious day school and of the realization it gives children that the community is interested in religious instruction, albeit the whole plan is yet experimental. He referred to the attempt to get rid of parochial schools as thoroughly vicious and un-American. He referred also with a degree of satisfaction to the faculty of the Church for private schools and suggested that they should include children from a greater range of homes, especially those of working men. He likewise referred to our Church colleges as being distinguished for graduating men of real culture and urged that we have in every college community a strong college pastor and priest.

"It is a mistake to treat the college student as a type and not as an individual. He needs a priest for the same reason the rest of us do. . . . Laymen as well as clergy should try to keep more in touch with the religious life of boys and girls in college. Frequently they have no hint that people take the least interest in their Church relations, hence is it any wonder they feel religion is of no particular importance?"

Dr. Sills emphasized the great and perennial need of better training for the Christian ministry:

"The Church will sink to a second or third rate position if it does not continually emphasize the importance of a well trained ministry. We should strive to make our theological seminaries equal to other schools of medicine, law, science, and business training. The type of men studying for Orders is improving, but stronger men should be encouraged. We need to pay more attention to the scholarship of teachers in our seminaries. . . . It is the fault of the Church that not more men are devoted to scholarship. We provide no means for scholarly men to live scholarly lives, and the Church cannot hold its own without scholarly leadership."

Following Dr. Sills, the president of St. Stephen's College, the Rev. Bernard I. Bell, D.D., read a paper on The Church, the College Student, and Morals, which was characterized by the intellectual vigor and originality of its author. "The most important theme of education at the moment is religion, and the most important theme of religion is education." Dr. Bell showed that morals mean conformity to the standards of the community to which we belong and finely distinguished between these and the unchanging standards of the Christian religion.

"Catholics know perfectly well what we mean by the Church. It is the society of those who, having accepted Jesus Christ as Lord and God in human flesh, are organically united to Him in order that they may live in that strength which He supernaturally imparts by faith, prayer, and the sacraments. It is a society within this world but never coterminous with it. . . . Confused thinking and confused talking undermines the respect of undergraduates for so-called Christian morals. It is futile to attempt to make people live like Christians when they are not Christians. We live in a pagan world as did the Lord Jesus Christ and as did St. Paul. Christians are now and always have been and probably always will be a minority. What is right for others is not right for us, and what is wrong for us may not be wrong for them. We should say to the student, If you wish Christ's grace, if you believe He is the way, the sustainer and lover of souls, then accept only the ethical judgment of those who through the centuries have lived near Him and learned about Him. . . . The way to change the undergraduate's morals and to ensure that he shall continue to maintain the standards of Christendom is to make him a Catholic Christian—and there is no other way in the world."

THE CLOSING PAPERS

AT THE closing session on Thursday afternoon the Rev. Charles Townsend, Jr., rector of the Church of the Good Shepherd, Rosemont, Pa., read a paper, Saints in the Making. This paper was on a high spiritual plane with very definite and practical methods for attaining the saintly life, or holiness. It reiterated the ideal of holiness upheld by the introductory addresses of the Congress, portraying the Catholic religion as something to be lived. "If we want to be saints we have the power to become saints. The real enemy of our spiritual life is commonplace dullness of routine and the lack of desire for the life of prayer and devotion. This is demonstrated by the disregard of daily Mass and the disinterest in holy days. . . . We who call ourselves Catholic Christians need to make much more of the good old evangelical truth of assurance, the keynote of true evangelicalism, without which there can be no true Catholicism. . . ."

"The Episcopal Church will continue to nurture respectable Christians but will never make saints until in every parish and mission, every city and hamlet, she restores the Sacrament of the Altar to the central place in her worship. . . . The need, the purpose, the only goal of the Christian religion and therefore of the Catholic is to make saints in the image and after the likeness of the sacred humanity of our Lord Jesus Christ."

The closing paper, The King of Saints, by the Rev. George L. Richardson, D.D., rector of St. Paul's Church, Burlington, Vt., was an exceptionally beautiful ending of a well balanced program. Always penetratingly spiritual, Dr. Richardson exalted our Lord, the King of Saints, so that, like the disciples of old on the Mount of Transfiguration, his hearers saw no man save Jesus only.

The Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, in the absence of Bishop Nelson said a parting word expressing appreciation of the earnestness and fine spirit of the gathering. The papers, he felt, had all been on a very high level, dealing in the main with things at the center rather than on the circumference.

The Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont, pronounced the benediction.

CONCLUSION

THE official report of the registration of the Congress is that 1,033 persons were enrolled, while many unregistered persons attended the various sessions.

In addition to the bishops present at the service in the cathedral on Wednesday, Bishop Fiske of Central New York and Bishop Booth, Coadjutor of Vermont, attended the Congress.

There were eight altars in the cathedral and Masses were said from 6 to 9 o'clock daily. There were communions at 7 and 8, the celebrants being, respectively, on the first day the chairman of the Congress, Dr. Vernon, and the secretary, Fr. Caine, and on the second day Bishop Weller and Bishop Gray. On Thursday a requiem Mass was said in the chapel of St. Michael and All Angels for Bishop Lines, at which the Rev. C. N. Lathrop was celebrant.

A concert was played on the new municipal carillon of Albany specially for the Congress during the noon hour on Thursday.

On Wednesday afternoon the delegates were entertained by the ladies of the cathedral at tea in the guild house. On the reception committee were Mrs. R. H. Nelson, Mrs. G. Ashton Oldham, Mrs. William Bayard Van Rensselaer, Miss Cornelia K. Rathbone, and Mrs. Hancock Griffin.

The visiting bishops were entertained at luncheon by Bishops Nelson and Oldham at Bishop's House on Wednesday.

A number of delegates remained to join a pilgrimage to Holy Cross, West Park, on Friday morning, where the Father Superior had arranged a special Mass at 10 o'clock.

There was an interesting and helpful exhibit of religious works of art and publications in the graduates' hall of St. Agnes' School, Gorham, the Morehouse Publishing Co., the Catholic Literature Association, Holy Cross, the Brotherhood of St. Andrew, and the Society of St. Philip had fine exhibits. Robert Robbins and Georgia Bender had representative exhibits of statues and Church embroidery.

At its closing session the Congress passed a resolution of thanks to the Bishop of Albany, the Bishop Coadjutor, the Dean and Chapter of the Cathedral, the principal and trustees of St. Agnes' School, the Sisters of the Holy Child Jesus, and the clergy and laity of Albany.

CHURCH RELIEF IN MISSISSIPPI

STATEMENT BY WARREN KEARNY TO THE
DIOCESAN COUNCIL OF MISSISSIPPI

LET me explain that I am here, by invitation of Bishop Bratton, representing THE LIVING CHURCH FLOOD RELIEF FUND.

Last May, Mr. Morehouse, the editor of THE LIVING CHURCH, issued an appeal to the people of our Church for funds for relief of the flood sufferers in Mississippi, Louisiana, and Arkansas, and with the approval of Bishop Bratton, Bishop Sessums, and Bishop Winchester, he asked me to serve as treasurer and to disburse the fund in the three dioceses.

It was stated that the purpose of this fund was: first, for the restoration of Church property damaged by the flood; second, for the relief of our clergy and to refund to them any amounts expended by them because of the flood; third, for the relief of our Church people generally; and fourth, for the relief of those who, though not members of our Church, would come to our clergy for assistance.

By October 1st the amount contributed in response to the appeal of THE LIVING CHURCH was approximately \$8,000, the contributions ranging in amounts from \$1.00 to \$500 and coming from 265 individuals, 68 parishes, and 20 branches of the Woman's Auxiliary or other parochial organizations.

My assignment tonight is to give a brief account of my stewardship to date, telling what I have done so far with the funds entrusted to my care.

In Mississippi, Bishop Bratton, out of some other special funds, has so far been able to take care of expenses in connection with the restoration of Church buildings in his diocese, and I have assured him that, as his funds are exhausted, I shall be glad to supplement them with amounts from THE LIVING CHURCH FUND.

In Arkansas we have given \$850 to cover the damages to three Church buildings, at Lake Valley, McGehee, and Arkansas City. In Louisiana to date we have given a considerable amount for the repairing of the Church buildings at St. Martinville, Tallulah, Gibson, and Melville.

It will be interesting to note that only two clergymen in the three dioceses have applied to me for funds to reimburse them for amounts that they have expended, and one of these claims was for damage to a Ford car. The clergyman, on a mission of flood relief, was driving along a road covered with water and ran into a ditch, and we were glad to reimburse him for the damage to his car, being thankful that he himself suffered no injury. The fact that we have had only two applications would seem to indicate that either our clergy do not realize that we are willing to help them in this respect, or that they are unwilling to tell us of their needs.

For the relief of our Church people nearly \$2,000 has been spent to date, and naturally I cannot go into the details. Let me say, however, that assistance was given in one case to a family with ten children; in another case to the widow of one of our clergy; and in other cases where, owing to the flood, the wage earner was out of employment, and we were very glad to make the contribution, particularly as there were from five to seven children in these families.

In the delta section of Mississippi the need has practically been greatest. The outbreak of pellagra, following the flood, and the large number of undernourished children, gave us the opportunity of rendering practical service to hundreds who were in immediate need of medical assistance.

Up to October 1st, 446 cases of pellagra had been treated, the ages of the patients ranging from two years to ninety years, and of this number there were only three deaths. We have ministered to the needs of about 200 undernourished children, ranging in age from three months to fourteen years, with one death, and I do so regret that we were not able to save this one little life. In addition we have also rendered assistance to nearly one hundred cases of malaria.

We have paid the salary of a trained worker who goes from house to house examining the children and seeing that they are furnished with the proper diet. This worker has traveled over 3,500 miles in the past six weeks. She has distributed over one thousand chickens in lots of six to twelve chickens each, so as to enable families to derive some revenue from the sale of eggs, etc. It is understood that the chickens are not to be killed, and each one who accepts the chickens obligates himself to give back one setting of eggs and one pullet, so that these in turn may be distributed to other families. This trained worker is also giving practical instruction to the women in the households with regard to the canning of vegetables and the canning of beef. In many homes they are being given practical instruction in the making of quilts, rugs, garments, etc. A market is found for these products and the proceeds given to the family making same. The diet for pellagra patients contains tomatoes,

prunes, bread, yeast, and powdered milk, because cow's milk is not available.

We have received clothing from 222 individuals, 15 parishes, and 14 parochial organizations, and in addition thereto, a large number of packages have been sent direct to Trail Lake, Mississippi. Clothing has been distributed where needed in Louisiana and Mississippi, and the indications are that

demands will be made on us for clothing, particularly heavy clothing, for the next three months. Most of the clothing has been sent to me, care of Trinity Church, New Orleans, and members of the various branches of the Woman's Auxiliary in New Orleans have unpacked the boxes, sorted the contents, and repacked the clothing for distribution. It has been a service which the Auxiliary was glad to render.

All that has been done with the funds of THE LIVING CHURCH has been done in the name of our Church and of the Master, and it will be some satisfaction to Mr. Morehouse, and to those associated with him, to know that they have, through their fund, been able to relieve the material wants of hundreds of the people in the overflowed section, to gladden their hearts, and to give them courage to "carry on."

THE VISION

As evening deepens on the earth, behold I see,
As in a dream, across immensity,
A form revealed in light, with arms outspread
As though to bless, its healing beams to shed
Upon a world, adrift across its span of blight
Midst shadows of the spirit-light.

All radiant He stands, the Soul-of-love-revealed,
With hands uplifted as with power to shield
The flock for which He bled on Calvary's cross,
Toward which He yearns, in pity for its loss
Of purity and joy—astray on trails of night
Without His hand, His light.

Behold Him, Spirit dazed amidst discordant cries;
Dream, and behold the Lamb-of-sacrifice
Above, beyond the world's impassioned breath
Beyond the footprints of Despair and Death;
The outspread arms that reach to bring thee to His breast
For gladness, and for rest.

GEORGE KLINGLE.

REMEMBER

—that when you are asked by your priest to do any work in the parish, whatever that work may happen to be, that he is asking you as Christ's representative. He may have asked you to do something which you may feel you cannot. That is because the priest does not know everything. But, regardless of this, if you remember that in a very real way it is Christ who is doing the asking, then you will hesitate before you say no. Even although you think that you cannot do it, at least try the best you can. You will certainly find that, if you try for Christ's sake, He will help you to do it.

—Christ Church Reminder (Chattanooga, Tenn.).

TELEGRAM FROM MISSISSIPPI COUNCIL

Jackson, Miss., October 19, 1927.

To the Editor of The Living Church:

The one hundred and first diocesan council of Mississippi now assembled sends deep appreciation of your help and sympathy in the relief work for flooded districts.

VAL H. SESSIONS,
Secretary.

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.

"CAPITALIZATION"

To the Editor of *The Living Church*:

I HAVE READ your charming editorial on the psychology of capitalization with much interest [L. C., October 15th]. But, alas, I fear that in our case your ingenious theory at least partly breaks down. Our seeming sinning inconsistency was due to no sub-conscious urge, but, paradoxically, to nothing more serious than a rule, which, however, in this case is no especially religious Rule, but the tyrannical rule of a style-sheet, derived after much adaptations from the New York *Evening Post's* style book, which in turn, I believe, was originally the work of William Cullen Bryant. Nor has Feminism (we capitalize all 'isms impartially) even subconsciously made us put Sisters "up" and priests "down," for if the teaching Brothers had been included in Father LaFarge's enumeration, they, too, would have been awarded a capital letter.

I am aware, of course, that your modern psychoanalyst puts you under a handicap in such a discussion, for the more you protest the more you admit the impeachment. But we give "*the Bishops*" a capital letter, though bishops in common must be content with a small "b." Sisters and Brothers get upper case in accord with a general, though I admit an arbitrary, rule that where the same word has a general meaning and also a special one, in the latter case it is capitalized to distinguish it. Other examples are "revelation," "mass." Priest, having only one meaning, is not so distinguished. On the other hand, I am saddened to see your unconscious yielding to the fatal charms of subjectivism, even in grammar.

It is not my opinion that grammar also should be the handmaid of theology, though like all rules, this, too, has its exception. We write "the Church" and "the churches" to show our belief that there is only one undivided true Church of Christ. But this, as you will admit, is due to no obscure complex.

To take up your own case, I find it hard to decide if your subconscious psychology forced you all unwittingly to write "vatican" or if that was merely set there in the nature of the brick under the shiny hat on April 1st. Since the Vatican is the name of one of the Seven Hills as well as of a palace, we give it the prerogative of a proper noun, just as we do to the Quirinal. (By the way, you ought to have known that all Sisters, or nearly all, according to their Rule, bob their hair, and have done so, for all I know, for centuries.)

(Rev.) WILFRED PARSONS, S.J.,
Editor, *America*.

New York, October 17th.

INSTRUCTING COMMUNICANTS

[CONDENSED]

To the Editor of *The Living Church*:

MANY THOUSANDS of Anglicans have been interested in the Anglo-Catholic gathering at the cathedral in Albany and have followed with avidity the details of that occasion. There will be much written of it and the "wings" of the Church will naturally react about as they have been reacting these years.

It has always seemed to me from rather intimate knowledge of churches which represent both views, that the weak point in forwarding the Catholic movement is the lack of proper education among the communicants. The historic position of the Anglican Church is too seldom stated, and is not a familiar matter in any way to a great many people. Classes of communicants should gather from their instruction the history of the Church and its relation on the one hand to the Roman Church, and to the other Catholic and apostolic bodies, and the relation to the religious world generally, as protestants against the authority of the Roman Church.

I have, in fact, known and now know churches whose priests receive classes for instruction and include little or nothing of the Church position. Frankly, the average Roman Catholic really knows little more, but he has received and accepted instruction at a time when his beliefs are formed, and he retains them firmly. The Roman position is thus among its people made strong by iteration. We do not iterate.

The average observing layman will today agree that the majority of the clergy are disposed toward the Catholic position

and informed about it. If now the body of communicants could be likewise informed, the way toward a "higher" Church position would open. To a tremendous number of people the Anglican Church is simply an agreeable means of worship, with framing that satisfies the eye generally and attends to the ear, and with a dignity that impresses people in comparison with the average manner of Protestant worship. But these do not go beyond the surface. Without the foundation of information and instruction, I have often thought that the strong occasional Catholic reaction as at Albany may be almost premature, because not only the outside world refuses understanding of the import, but the majority also of American Anglicans refuses to comprehend. . . .

W. E. WOODRUFF.

Wilkes-Barre, Pa., October 27th.

THE SCHEPP FOUNDATION

To the Editor of *The Living Church*:

IN THE families of LIVING CHURCH readers are many boys eligible to apply for enrolment in the Leopold Schepp Foundation in order to receive the benefits made available to those of suitable age, 13, 14, or 15, and who meet the requirements. I am therefore addressing you in the interest of this large group of boys, and in the belief that their parents, teachers, as well as the clergy, will welcome the coöperation this foundation offers.

The founder, Leopold Schepp, for many years before his death, in 1926, believed that with a suitable incentive in the form of a pledge, coupled with the promise of a substantial award for its faithful keeping, many a boy would be helped over a critical period in the formation and development of his character.

In order, therefore, to carry into permanent effect a long cherished plan, he endowed the Leopold Schepp Foundation in 1925 with a gift of two and a half million dollars, so that from its income a number of boys might receive a gift of two hundred dollars, provided that during the three years from the date of their enrolment in the foundation they have been faithful to the following pledge:

"Desiring to share the benefits of the Leopold Schepp Foundation, I hereby pledge my best efforts to be worthy of the aid and encouragement which it offers.

"First—To remember my accountability to my Maker, and endeavor with God's help to keep His commandments and daily seek His favor.

"Second—To be loyal to my country, to obey the laws of the land which I live in, or in which I may sojourn.

"Third—To honor my parents and all to whom honor is due.

"Fourth—To be honest in all my dealings and endeavor to observe the rule: 'Whatsoever ye would that men should do to you, do ye even so to them.'

"Fifth—To abstain from all intoxicating drinks and harmful drugs.

"Sixth—To avoid the practice of gambling in any form.

"Seventh—To shun evil companions and avail myself of such moral and religious influences as are within my reach.

"Eighth—To cultivate those manly qualities which will fit me for good citizenship and for an honorable life."

Boys who wish to enroll should write to the director of the Leopold Schepp Foundation at 225 West 34th Street, New York City, for application blanks; along with the blanks will be sent full instructions as to who may serve as sponsors and the simple conditions under which enrolment is granted.

Trusting that you will give this communication the necessary space in an early issue of the *THE LIVING CHURCH* so that a number of your boys may be included in this year's quota, I am

PHILIP RITTER,

New York, October 13th.

Director.

WHY?

To the Editor of *The Living Church*:

THE ARTICLE in the *Christian Century* of October 20th, Why is the Episcopal Church?, from the pen of one of our own clergymen, the Rev. Quincy Ewing, might well make "sad hearts" were it not for the strong promise of Christ that the gates of hell shall not prevail against His Church, and of which, as is still our fond belief, the Episcopal Church is a branch alive with His life.

(Rev.) JOHN H. DE VRIES.

Walpole, Mass., October 21st.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

FEED MY SHEEP: ESSAYS IN PASTORAL THEOLOGY. By a series of English Contributors and edited by the Rev. Francis Underhill, Warden of Liddon House. (London: Mowbray; Morehouse Publishing Co., Milwaukee. \$2.40.)

FEEED MY SHEEP "is intended not so much as a series of instructions as an explanation of certain ways of getting to work." This book more than fulfills the foregoing intention expressed in the preface. There are twelve essays dealing with (1) The Priest of Today; (2) Intellectual Problems; (3) The Pastoral Training of Children; (4) Preaching; (5) Pastoral Visitation of the Sick and Whole; (6) Penance: Discipline and Sacrament; (7) Spiritual Direction; (8) Public Worship; (9) The Holy Communion; (10) The Outsider; (11) Foreign Missions; and (12) The Country Parish. Although, of course, written primarily for English priests, there are few chapters which do not apply with equal force to American conditions. No drive, campaign, commission, or committee can ever accomplish the work of a pastoral ministry. The whole book serves as an excellent warning that we do nothing to divert the attention of our parish clergy from their main task as shepherds of the flock of Christ. The general point of view expressed in the book is that of a particularly robust and wholesome Anglo-Catholicism with an almost studied loyalty to the Book of Common Prayer. In this country we can by no means assume that natural familiarity with the Prayer Book which, according to Fr. Briscoe, is apparently still characteristic of the English countryside, and there are few places where a simple popular Evensong has solved the problem of the evening service. The chapter on The Pastoral Training of Children is wholly excellent and suggestive. The chapters on Penance and Spiritual Direction touch upon a field which needs, we fear, far more attention than it receives from the average parish priest.

Considering the general character of the book and particularly the source of the essays, we would suggest that a suitable bibliography appended to each chapter would make it an excellent manual of pastoral theology and afford excellent direction for priests desiring to pursue further study in a particular direction.

Feed My Sheep may be commended without qualification not only to those looking forward to a pastoral ministry but to the many priests who, in a complicated period of the Church's history, feel the continual need of rededicating themselves to the first principles of a very high vocation. J. D. H.

SAINT IN IVORY: THE STORY OF GENEVIEVE OF PARIS AND NAN-TERRE (Appleton. \$2.50), by Lorine Pruette, is a full-length novel, not a biography. It is very reasonably successful in reconstructing a remote period, and it has some vivid characters, notably the cruel and violent Clovis whom tradition says was known to St. Genevieve from childhood, but it is disappointing in its depiction of Genevieve herself. We somehow dislike to think of a saint, especially one so austere and venerable as the patroness of Paris, as having been obsessed all her life by an overwhelming human love. Genevieve's mind in this novel is made the scene of a protracted conflict; at last, immediately after she has acknowledged her love to herself and to her faithful crusader, he meets a violent death. Genevieve goes on to extreme old age, a recognized saint to her contemporaries, loving Paris and the memory of her lover.

Of course Miss Pruette has had a clear field in creating her St. Genevieve, as almost nothing has come down to us from that fifth century career beyond legends and a few facts of history, and for the novelist's purpose a love affair is perhaps necessary. Granting that this Genevieve is an imaginary creation, the course of her spiritual growth has been logically worked out. As a young girl Miss Pruette makes her vague,

uncertain, tormented; after she has escaped from the entanglement of romantic love she grows in saintliness to the end. As for the prayer life of the saint, it is not convincingly set forth—but since no actual writings of St. Genevieve exist today, nor, in fact, any contemporary spiritual work that might have been drawn upon, that part of the task must have been a difficult one.

The book is illustrated by reproductions of a few of the Puvis de Chavannes frescos in the Pantheon which are the most appropriate that could have been chosen.

ANOTHER BOOK which deals with a long past age—one which has great significance for our time—is Vida D. Scudder's *Brother John, a Tale of the First Franciscans* (Little, Brown & Co. \$2.50). This is a book which merits superlatives. It is a fine piece of work in every way. Miss Scudder has long been interested in St. Francis, as she has long been a student of social and economic problems. She has proved herself the right person to produce a valuable study on the teachings of the saint, and we can all read her book with profit and great pleasure.

Brother John is an Englishman of noble birth who joins the Franciscans not long after the founder's death. The thirteenth century was a distracted time and John's mind reflects the tremendous issues at stake in the Order. Should they compromise with the Lady Poverty or follow Francis to the letter? To John there comes, after much distress, an inward certainty that Il Poverello meant his followers to live exactly as he had taught them. He would have scorned those brethren who wished to gain security by letting money be held in trust for them—"Why should we let others have the trouble of money while we have the good of it?" John asks indignantly. Franciscans were not monks, to sit in well endowed monasteries. They were wandering friars forbidden the very word ownership.

Brother John goes to Umbria from Oxford, he is deputed to present the cause of the Zealots in the Order to the Pope (this scene is one of the richest and most interesting in the story), he is present at the gathering in Rome of the Franciscans from all over Europe, and he sees the overthrow of Elias, the unworthy successor of St. Francis, who rode on a white palfrey and dined on peacocks. He sees all this, it is true, but the victory leaves him with a heavy heart. He knows that the struggle with the world, with the power of learning, with the Church herself, will be perpetual. At last he dies in prison, a fate which others of his mind had also suffered. "Praised be our Lord God for the great learning and charming ways of Brother Bonaventura, and for his sincere belief that he does Thee service by keeping us in this prison."

Brother John is a person of great beauty of soul, but there are various other Franciscans in the book who seem more alive. It is amazing that a woman could have dealt so truly with a situation in which the actors are all men and all, except Pope Gregory, members of a religious order. St. Clare is only mentioned briefly. (Brother John wishes that he could see her, and one of the older Brothers tells him that it is next to seeing Francis himself.) Some of these friars are as real as if they were still trudging the Umbrian roads, still toiling up those mountain sides to the tiny hermitages where they refreshed their souls as Francis did.

The whole book is full of humanity, tragedy, and humor. Furthermore it is written without one trace of unctuousness. Miss Scudder has recently resigned the professorship of English Literature at Wellesley and sailed for Italy to make further researches into the life and times of St. Francis, so we can look confidently for more such work from her pen. H. M.



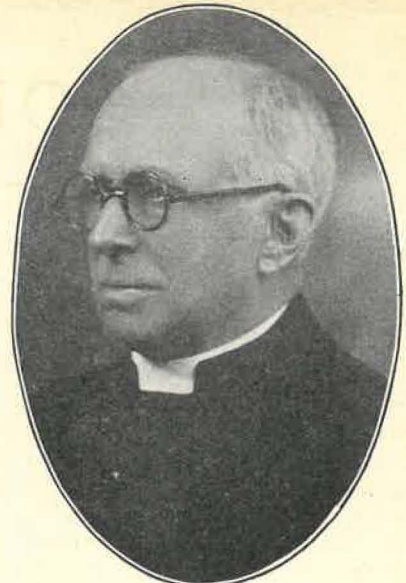
NEW BISHOP

Rt. Rev. Thomas Casady, consecrated as Bishop of Oklahoma on October 2d (See THE LIVING CHURCH of October 8th).
Watton Photo.



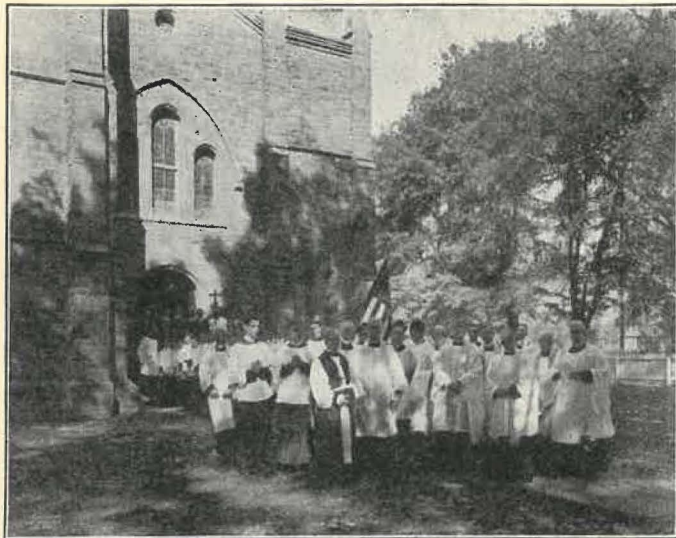
WELCOMES CONGRESS

Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany (*Story on page 9*).



DIES

Rt. Rev. Edwin S. Lines, D.D., late Bishop of Newark, who died suddenly, October 25th (See THE LIVING CHURCH of October 29th).



AT KINGSTON CHURCH CONSECRATION

Bishop Manning, clergy, and choir at the consecration of St. John's Church, Kingston, N. Y. (See THE LIVING CHURCH of October 29th.)

**News
of the
Church
in
Pictures**



CONGRESS PREACHER

Rev. Joseph G. H. Barry, D.D., whose Catholic Congress sermon was read by Dr. Delany (*Story on page 9*).



NEW MARYLAND RECTORY

St. Anne's Church and rectory, recently completed, Smithsburg, Md.
(See THE LIVING CHURCH of October 22d.)



ST. BARNABAS' HOSPITAL, OSAKA, JAPAN

(*Story on page 33*)

Church Kalendar



NOVEMBER

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-SECOND SUNDAY AFTER TRINITY

St. John's, Olney, Md.
St. Luke's, Wabasha, Minn.
Calvary, Waseca, Minn.
St. Paul's, Santa Paula, Calif.

APPOINTMENTS ACCEPTED

CALEY, Rev. N. H., formerly assistant at the Church of the Redeemer, Bryn Mawr, Pa.; to be rector of St. Paul's Church, Oaks, Pa.

HEIGHAM, Rev. WILLIAM H., D.D., formerly rector of Port Tobacco parish (Charles Co.), La Plata, Md. (W.); to be rector of King George's parish (Prince George's Co.), Md. (W.) Address, R. F. D. 9, Anacostia, D. C.

KLOMAN, Rev. E. FELIX, formerly executive secretary of the missionary district of Liberia; to be assistant at Grace Chapel, New York City. Address, 415 East 13th St.

LEFFLER, Mr. JOHN C., formerly minister in the Methodist Episcopal Church; to be lay assistant at St. Paul's Church, Rochester, N. Y. (W.N.Y.) Address, 145 Harvard St.

SPALDING, Rev. CHARLES EDWARD, formerly associated with the Country Center mission; to be rector of St. Barnabas', (West) Philadelphia, Pa.

STONE, Rev. WILLIAM H., formerly priest-in-charge of St. Luke's Church, Milwaukee, Wis.; to be priest-in-charge of Trinity Church, Hightstown, and Christ Church, Allentown, N. J. November 15th.

TRACY, Rev. LELAND H., formerly rector of St. John's parish, San Francisco; to be priest-in-charge of St. Luke's Church, Los Gatos, with oversight of St. John's mission, Saratoga, and Christ Church, Patchin, Calif.

WILSON, Rev. C. A., formerly rector of Trinity Church, Baraboo, Wis. (Mil.); to be priest-in-charge of St. John's Church, Sparta, Wis. (Mil.) Address, N. Water St.

RESIGNATIONS

CLIFTON, Rev. EDWARD G., as priest-in-charge of St. David's Church, New York City; to retire because of ill health.

TROWBRIDGE, Rev. CORNELIUS P., as assistant at Calvary Church, New York City. New address, Alexandria, Va.

NEW ADDRESS

PEARCE, Rev. REGINALD, rector of Church of the Epiphany, Dorchester, Boston, formerly Milton Hill House, Milton, Mass.; 27 Kenwood St., Dorchester, Boston.

CORRECTION

LEWIS, Rev. HARBELL J., formerly assistant at St. Mark's Church, Washington, D. C.; to be rector of St. Mary's Church, Kinston, N. C. (E.C.), instead of St. Mark's Church, Kinston, as mentioned in the October 22d issue of THE LIVING CHURCH.

ORDINATIONS

DEACON

MARYLAND—On Saturday, October 29th, the Most Rev. John G. Murray, D.D., Bishop of Maryland and Presiding Bishop of the Church, ordained DAVID H. CROLL to the diaconate in St. James' Church, Baltimore.

The Rev. Dr. George F. Bragg, rector of the parish, delivered the sermon and presented the candidate. The Rt. Rev. E. T. Helfenstein, D.D.,

Bishop Coadjutor of Maryland, assisted Bishop Murray in the celebration of the Holy Communion.

Mr. Croll has been assisting the Rev. Dr. Bragg in the care of St. Philip's Chapel, Annapolis. He will continue as assistant to the Rev. Dr. Bragg.

PRIESTS

ATLANTA—On All Saints' Day, November 1st, the Rt. Rev. Henry Judah Mikell, D.D., Bishop of Atlanta, advanced the Rev. HARRY ROSS GREER to the priesthood in St. Philip's Cathedral, Atlanta.

The Very Rev. Thomas H. Johnston, Dean of the Cathedral, presented the candidate, and the Rev. John R. Atkinson of New York City preached the sermon.

BETHLEHEM—On Saturday, October 29th, the Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of Bethlehem, ordained to the priesthood in St. Luke's Church, Scranton, the Rev. GEORGE LORENZO GRAMBS, the Rev. GORDON TYRON JONES, the Rev. PAUL STEVENS OLVER.

The preacher was the Rev. Dr. Percy Silver, of the Church of the Incarnation, New York City. The Ven. H. P. Walter read the litany, Dean Gatson of the Pro-Cathedral read the epistle, and Mr. Olver read the gospel. The Rev. E. G. N. Holmes of Carbondale assisted the bishop in the celebration.

Mr. Grambs is assisting at St. Stephen's Church, Washington, D. C. Mr. Jones is curate of St. Stephen's Church, Jersey City, N. J., and Mr. Olver is the headmaster of Mohegan Lake School, and also will now be rector of St. Mary's Church, Mohegan Lake.

NORTH DAKOTA—On Tuesday, October 18th, the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of North Dakota, advanced the Rev. TOM GIBBS AKELEY to the priesthood in St. Mark's Church, Towner.

The Rev. George H. Swift of Minot presented the candidate, and Archdeacon Harrington of Fargo preached the sermon. Mr. Akeley is to be priest-in-charge of St. Mark's Church, Towner, St. Paul's, Rugby, Grace, York, and St. Sylvan's, Dunseith, with residence at Towner.

WESTERN NEW YORK—On Tuesday, October 25th, in St. Stephen's Church, Olean, the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, advanced the Rev. B. H. CREWE to the priesthood.

The Rev. C. C. Bentley, rector of the parish, preached the sermon; the Rev. C. B. Alford, rector of St. Barnabas' Church, Stottville, was the presenter; the Rev. H. I. Lynds, rector of the Church of the Ascension, Bradford, Pa., read the litany; the Rev. John Spencer, rector of Christ Church, Hornell, N. Y., read the epistle, and the Rev. J. M. Robertson, rector of Emmanuel Church, Emporium, Pa., read the gospel.

The Rev. Mr. Crewe will continue on the staff of St. Stephen's Church, where he spent his diaconate.

CAUTION

MEYERS—Caution is suggested in connection with FRED L. MEYERS, who is traveling from the west to the east coast and holds letters from clergymen in New York City. He is 63 years of age, about five feet ten inches in height, slightly lame, and his conversation shows familiarity with the Church. Any one discovering his whereabouts is asked to telegraph Very Rev. JOHN WARRIN DAY, Dean of Grace Cathedral, Topeka, Kans., as promptly as possible.

DIED

MILLS—SISTER ESTHER CLEMENT of the Community of Saint Mary, daughter of the late James Mills, departed this life on October 30th. Interment was on November 2d, 10:00 A.M., at Mt. Saint Gabriel, Peekskill, N. Y.

PLATT—At her home in Washington, Conn., JEANNIE PENNIMAN PLATT, daughter of Truman Smith, U. S. Senator from Connecticut, and wife of the late Orville H. Platt, U. S. Senator from Connecticut, passed peacefully to the rest in paradise, October 17, 1927.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

STOCKETT—Entered into life eternal, Saturday, October 22, 1927, at the rectory of the Church of Our Saviour, Camden, N. J., MINNIE EDMONDS STOCKETT, sister of the Rev. Martin S. Stockett and of the Rev. Norman Stockett, priests of the diocese of New Jersey.

"Knitting severed friendships up

Where partings are no more."

"Jesu Mercy."

SUMNER—Entered in eternal life on October 23d, at his home in Delavan, Wis., CHARLES G. SUMNER, junior warden of Christ Church, husband of Florence Sumner, nee Koehler, and father of Florence J. Sumner. Funeral, October 26th, at Christ Church, Delavan.

"Rest eternal grant unto him, O Lord."

MEMORIAL

Mrs. Thomas Emory

The Committee of Trustees of Kenyon College responsible for the work of Bexley Hall, the theological department, would express their consciousness of the great loss occasioned by the death of Mrs. THOMAS EMORY, of Cincinnati. Through her generous benefactions, gifts amounting to nearly \$100,000 have been sent to us for the maintenance and upkeep of Bexley Hall. These gifts came when most needed and appreciated, and we are grateful.

The life and example of Mrs. Emory are an heritage to the whole Church, and our earnest desire is that God's light may shine upon her perpetually, and that she may receive a loving reward for her good deeds at the hand of Christ, whom she faithfully served.

Signed:

WILLIAM A. LEONARD,
Bishop of Ohio.
BOYD VINCENT,
Bishop of Southern Ohio.
THEODORE IRVING REESE,
Bishop Coadjutor, Southern Ohio.
ROBERT HARRIS,
Bishop of Marquette.
WARREN LINCOLN ROGERS,
Bishop Coadjutor of Ohio.
WILLIAM F. PEIRCE,
President of Kenyon College.
CHARLES S. BYRER,
Dean of Bexley Hall.
SAMUEL MATHER,
Trustee.

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THE LIVING CHURCH

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

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POSITIONS WANTED

CLERICAL

ARCHDEACON DODSHON, FORMERLY OF Southern Ohio, has returned from abroad and will be glad to accept Sunday duty in or near New York. Will act as *locum tenens*, special preacher, etc. Address, care PLAZA HOTEL, New York.

PRIEST WANTS WORK NEAR COLLEGE OR university, with privilege of taking course. Write R-955, care THE LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

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

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

PAROCHIAL MISSIONS

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

UNLEAVENED BREAD

S. T. MARY'S CONVENT, PLEKSKILL, NEW YORK. Altar Bread. Samples and prices on request.

VESTMENTS

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

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

ALTAR FURNISHINGS

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

PARISH AND CHURCH

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

CHURCH LINEN

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

CHURCH FURNISHINGS

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

APPEAL

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

CHRISTMAS SUGGESTIONS

CHRISTMAS CRIBS, DESIGNED AND executed by ROBERT ROBBINS, 5 Grove Court, New York, N. Y. 6 1/2 in. set, at \$5.00 per group. 14 in. set, at \$10.00 per group. Also larger figures, 2 to 3 ft. in height, at \$50 and \$75 per group.

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

CHRISTMAS CARDS

CHRISTMAS CARDS: TWENTY IMPORTED religious cards for \$1.00, postpaid. Write for circular of other cards. GIRLS' FRIENDLY SOCIETY, 15 East 40th St., New York City.

MISCELLANEOUS

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

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

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

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

HEALTH RESORT

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

BOARDING

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

New York

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

Washington, D. C.

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

FOR SALE

FOR SALE—A BARGAIN. LARGE TWO manual and pedal reed organ. Write V. O.-954, LIVING CHURCH, Milwaukee, Wis.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

M. T. KISCO, N. Y.: A QUIET DAY FOR THE clergy will be held at St. Mark's Church, on Friday, November 18, 1927. It will be conducted by the Rev. Walter Russell Bowie, D.D., rector of Grace Church, New York City. The Holy Communion will be celebrated at 9:30 A.M., on the arrival of the train leaving Grand Central Terminal at 7:57.

NEW 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.

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

CHURCH SERVICES

District of Columbia

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

Illinois

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

New York

Cathedral of St. John the Divine, New York
Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church school), 9:30 A.M.; Holy Baptism (except 1st Sun.), 10:15 A.M.; The Holy Communion (with Morning Prayer except 1st Sunday), 11:00 A.M.; Holy Baptism (1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M., Week Days (in Chapel); the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Mon. and Sat.), 5:00 P.M.

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

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noontday Services daily 12:20.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector.
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers and Benediction, 4:00.
Weekday Masses, 7:00, 8:00, and 9:30.

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

Pennsylvania

St. Alban's Church, Olney, Philadelphia
THE REV. ARCHIBALD CAMPBELL KNOWLES, Rector
Sundays: Masses, 7:30, 8:30 (omitted in summer), 10:30 (with Sermon); Vespers, Sermon, and Benediction, 8:00 P.M.
Weekdays: 7:30 A.M., 8:15 A.M.; 4:30 P.M.
Confessions: Fridays, 7:30 to 9:00 P.M.
Saturdays, 5:00 to 6:00 P.M. Additional services in Lent.

RADIO BROADCASTS

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

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

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

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

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

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

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

BOOKS RECEIVED

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

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

The Life and Work of Jesus Christ Our Lord. By the Rev. T. W. HARRIS, Ph.D., rector of Trinity Church, Tilton, N. H. Price, cloth, \$2.00; paper, \$1.50.

Harper & Brothers. 49 E. 33rd St., New York City. *The Spreading Dawn: Stories of the Great Transition.* By Basil King. Price \$2.00.

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

The Church in the World. Collected Essays by William Ralph Inge, C.V.O., D.D., F.B.A., Dean of St. Paul's. Price \$2.00.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

Simplicity Toward Christ. By Howard Chandler Robbins, Dean of the Cathedral of St. John the Divine. Price \$2.00.

Richard G. Badger. Boston, Mass.

Religion in the School Curriculum: Or the Sacramentalism of Common Things. By John Bleaden Meyer, B.A., D.D.

PAMPHLET

Christian Board of Publication. St. Louis, Mo.

Principles of Christian Union: Proposed by the Disciples of Christ. From a declaration on the subject by Thomas Campbell, published in the United States in 1809. Printed for the delegates of the Disciples of Christ to the World Conference on Faith and Order in Lausanne, Switzerland, August 3-20, 1927.

PLAYS

Meyer & Brother. 56 W. Washington St., Chicago, Ill.

The Best Christmas Story. A Christmas Play. *The Story That Never Grows Old.* A Christmas Pageant. Both by Pearl Holloway. Price 25 cts.

WEST MISSOURI CHURCH REOPENED

INDEPENDENCE, MO.—After being closed and inactive for two and a half years, Trinity Church, Independence, has been reopened and reorganized. A reorganization meeting was held on October 11th, led by the Rev. Henry N. Hyde, executive secretary of the diocese. Action was unanimous in favor of resumption of work and worship. Regular services were inaugurated on Sunday, October 23d. Sixty persons were present at an early celebration of the Holy Communion, and eighty-three at Evensong and sermon. Pledges amounting to \$1,400 were made at the evening service, from less than half the people. Bishop Partridge is to visit the new congregation on November 13th.

Canon Bullock-Webster Reads Protest and Denounces Bishop Barnes in Cathedral

Bishop Talbot Protests Views of Birmingham Prelate—Consecrate Four Bishops

The Living Church News Bureau
London, October 21, 1927

THE BISHOP OF BIRMINGHAM PREACHED (as announced) on Sunday morning last in St. Paul's Cathedral, and took as his subject, Man's Creation: Blind Mechanism, or Divine Design? Before the sermon began, Canon G. R. Bullock-Webster, rector of St. Michael, Paternoster Royal, vested in surplice, hood, and stole, walked up to the barrier dividing the nave from the temporary sanctuary, accompanied by four lay supporters, and proceeded to read the following protest:

"In the name of God. Amen. I, George Russell Bullock-Webster, clerk in Holy Orders, Master of Arts, rector of St. Michael Royal in the city and diocese of London, and honorary Canon of the Cathedral Church of Ely, here and now, in the presence of this congregation, in my own name and in the name of a large body of the clergy and faithful laity of this diocese, do solemnly denounce Ernest William Barnes, Doctor of Science, Bishop of Birmingham, for that by the false and heretical teaching in his frequent public utterances he has denied and poured contempt upon the doctrines and sacraments of the Holy Catholic Church.

"And because thereof, we do most fervently protest against the invitation given to the said Bishop of Birmingham to preach from the pulpit of the mother church of this diocese; and forasmuch as the presence of the said bishop in any church is an indignity to Almighty God, and a scandal and offense to the faithful, we do now call upon our Rt. Rev. Father in God, Arthur Foley, Lord Bishop of this diocese, to inhibit the said bishop from preaching or ministering in any church within his jurisdiction; and further, we call upon the Archbishop and bishops of the province of Canterbury to try the said bishop in respect of these alleged heretical and profane utterances, and, if he be found guilty, forthwith to depose him and cast him out of the Church of God, until such time as he do repent himself and recant his grievous errors. And may God, in His infinite mercy, grant him a speedy repentance. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And now, brethren, lest our ears should be defiled with fresh profanities, I invite all faithful believers here present to join me in leaving this church before the sermon is delivered, and to continue our worship elsewhere."

As Canon Bullock-Webster began to read the protest, the dean, who was in the choir-stalls, attempted to make an objection to the interruption: but the canon went on unperturbed, in a firm voice, perfectly audible throughout the cathedral. Before he had completed a dozen sentences, the organist, evidently acting on instructions, began to play, at first quite softly, but afterwards developing a *crescendo* which effectually drowned the voice of the speaker for a time. The organ was soon silent, however, and the closing part of the protest was distinctly heard by all. Meanwhile, the bishop, with set, white face, was waiting in the pulpit, apparently unmoved.

In response to the invitation conveyed in the closing words of the protest, some

500 of the congregation followed Canon Bullock-Webster, reverently and in perfect order, from the cathedral, to take part in the Mass of Reparation at St. Michael Royal.

The dean and Dr. Barnes both left the sanctuary immediately after the sermon, as did also two-thirds of the already depleted congregation; and the service proceeded with no further interruptions.

DR. BARNES PUBLISHES OPEN LETTER

Dr. Barnes was sufficiently disturbed by Canon Bullock-Webster's protest to publish yesterday (Thursday) morning an open letter to the Archbishop of Canterbury explaining the beliefs that he has held since he was Master of the Temple, and inviting His Grace to help him and his associates, who are anxious to make the Church "the spiritual guide of an educated nation." The letter is written with an air of injured innocence, and Dr. Barnes' declaration made therein that he will not be driven to "Tennessee or to Rome" is merely foolish rhetoric, since no one has ever suggested that this erratic prelate would find his spiritual home in either of those places.

And this is what the Rev. Arnold Pinchard, secretary of the English Church Union, has to say about the protest at St. Paul's:

"I should not venture to criticize Canon Bullock-Webster's action, and I really have a profound admiration for his devotion and courage, but I do deplore the fact (if it is a fact) that we must be driven to protest on behalf of the Faith in this particular manner. The proper guardians of the Faith are the bishops. Three of them, with more or less vigor, have protested against Dr. Barnes' attack on sacramental truth, and the manner of it. One cannot but hope that other bishops will follow their example, and that some kind of corporate action may be taken by the bench of bishops in the matter. That seems to me to be the desirable course, and if it were adopted it would make such protests as that of Canon Bullock-Webster unnecessary. I feel pretty sure, if the bishops do not display in defense of the Faith something of the same courage and outspoken boldness which characterizes Dr. Barnes' utterances, that there will inevitably be more protests, and possibly even of a more serious character, than the one which took place in St. Paul's on Sunday morning."

A weighty and important letter from Dr. Gore appeared in the *Times* yesterday, in which Dr. Gore carefully dissociates himself from the charge of heresy made against Dr. Barnes. He points out that, since the Bennett judgment, the doctrine of the objective Real Presence has been allowed even by the Privy Council, to be good Church of England doctrine, and he adds: "To my mind, the scandal of the Bishop of Birmingham's attacks upon a certain type of eucharistic doctrine, plainly covered by the Anglican tradition, is that he has set himself to cover with abuse and ridicule, without any signs of consideration or justice, a doctrine which he is officially bound to tolerate."

BISHOP TALBOT PROTESTS STATEMENT OF DR. BARNES

A further emphatic protest against the Bishop of Birmingham's utterances regarding the Catholic doctrine of the Real Presence has been made by Bishop Edward Talbot, the former Bishop of Winchester.

In the course of a letter to the *Times*, Dr. Talbot says:

"Anxious, as it would appear, to oppose the modern practice of devotions before the reserved sacrament (not allowed by the revised Prayer Book), and to expose the danger involved in them—perfectly legitimate objects in due time, place, and manner, and with which I should with many Catholics have something in common—Dr. Barnes has adopted the method of denouncing any belief that the elements, while remaining, in the words of the Church Catechism, "Bread and Wine which the Lord hath commanded to be received," are also in any sense different from what they were before consecration; or that they are different in that they are now that which the Lord Himself declared when breaking the bread and taking the cup, 'This is My Body,' 'This is My Blood.'

"This is no attack upon a small 'advanced' group—it is a denunciation of the devout belief of the whole body of those who own the name of Catholics (or High Churchmen) and of the main body of the Catholic theology from the first ages to which such Churchmen appeal. This, however respectfully, carefully, and considerately it might have been done, would have been a strange proceeding on the part of a bishop set to govern and lead Churchmen of various complexions in his flock. It is difficult to speak with moderation of it, done as it was. It may be sufficient to ask what would have been the effect of a like denunciation by a High Church bishop of the beliefs of perhaps half his flock, described as Evangelicals? I think the bishop will find the manner and matter of the attack will be resented deeply from one end of the Church to the other by those whom he has so treated. But I go farther: I shall be surprised indeed if much of what he has said and the way of saying it were not resented almost equally by large numbers of Evangelicals, communicants of the Church's sacraments, and bred on the Church Catechism. I believe that the Wesleys would have shuddered at the preacher's rash negations on a subject whose mystery they treated with the most reverent awe."

CONSECRATE FOUR BISHOPS

On Tuesday last (St. Luke's Day), the consecration of four bishops took place in Westminster Abbey. Dr. E. C. Pearce, lately master of Corpus Christi College, Cambridge, was consecrated as first bishop of the new see of Derby; Prebendary F. C. N. Hicks, formerly vicar of Brighton, as Bishop of Gibraltar; the Rev. B. C. Roberts as Bishop of Singapore; and Canon R. E. Ramsay, honorary Canon of Bristol Cathedral, as first Bishop Suffragan of Malmesbury. The Archbishop of Canterbury was assisted in the service by the Bishops of London, Rochester, Bristol, St. Albans, Chichester, Worcester, Chelmsford, Guildford, Southwell, Peterborough, and nine other bishops (non-diocesan and colonial).

The preacher was the Ven. Kenneth Gibbs, Archdeacon of St. Albans.

The bishops-designate were each presented to the archbishop by two assistant bishops. The archbishop put the questions of examination, and after the hymn *Veni Creator Spiritus* had been sung the ceremony of the laying on of hands was carried out by the archbishop and the bishops present.

GEORGE PARSONS.

GIRLS UNDER Church Mission of Help last year numbered 1,931; 118 girls and babies were baptized, and 24 girls were confirmed. New branch offices of the diocesan organizations were established in the dioceses of Newark, Pennsylvania, and Albany.

English Catholics View With Alarm Primate's Invitation to Swedish Bishop

The Temporal Power of the Pope— A Persecution in Alsace—Bishop Appeals to French President

The L. C. European News Bureau
London, October 21, 1927

A WEEK AGO IT WAS ANNOUNCED BY THE Primate at his diocesan conference at Canterbury, that he had invited a Swedish bishop to take part in the consecration of the new Suffragan Bishop of Dover and two missionary bishops on November 8th. This is a most striking and significant event. What will the result be in the cause of reunion?

This past week has been taken up with much controversy concerning the Bishop of Birmingham, so that this has not received all the attention that it has deserved. But loyal English Churchmen who have had time to give thought and attention to the matter are becoming seriously alarmed.

I described in one of my letters from Lausanne how that the English chaplain in that city had invited a Swedish pastor to celebrate the Lord's Supper in the English church at an hour when one of the many Anglican dignitaries ought to have been saying his Mass for the Anglican community and delegates. There were many criticisms of this action and Canon Douglas made a bold protest. Now this is a much more important affair. It is a kind of test case upon which the future relationships of Anglicans and Lutherans lie. I wonder what the Eastern Orthodox think about it. Certainly many Catholics, especially those who travel in Sweden and know the real significance of Lutheranism, have minced no words in protesting.

Father Trenhome, S.S.J.E., a great liturgologist, writes most forcibly: "What can be done to prevent a Lutheran to be allowed to do this? Valid orders is not the question. Orders or no orders, the Swedish religion is not Catholic, but Lutheran Protestant. Has His Grace forgotten the Jerusalem bishopric scheme which was connected with the Prussian Lutherans and did so much to convince Newman that the Church of England is not Catholic? The Prayer Book issue pales into insignificance in comparison with this new one."

A correspondent of the *Church Times* who knows Sweden has written:

"This raises a very serious question, or, rather, it carries a step further the unfortunate action in Sweden of the Bishops of Durham and Winchester. The Swedish Church may have preserved an historic succession, though there are several difficulties well known to scholars, in the way of this claim. But it is to be feared that the Anglican Episcopate in its laudable zeal for Christian unity is acting in ignorance of the Swedish theology.

"The Swedes are Lutherans and Luther's crude doctrine of Justification by Faith stands in the way of the Catholic Doctrine of order and sacraments. Thus, the existence of an episcopate is a matter of so little moment to the Swedes that they are not troubled by being in full communion with the other Lutheran Churches who do not claim to have bishops and do not want them. And with regard to the Eucharist, the Lutheran doctrine held by the Swedes allows them to put back the consecrated wine left over from the communion and consecrate it over again.

"I do not write except as a well-wisher

to the Church of Sweden. We Anglicans might do well to help her in the future, but to fall into the Lutheran rut with her is not going to be of any assistance to her; is gravely compromising the Church of England and calculated to perplex and offend Churchmen who love their spiritual mother and desire nothing so much as to work for Christian reunion under the leadership of their bishops."

The Primate's action certainly appears most inopportune. It might seem as if this attempt at reunion with the Swedish Church on the basis of orders will be a grave stumbling block to Catholics. Meanwhile much speculation is rife as to who the Swedish bishop will be? Will it be Archbishop Soderblöm? Those who know said he returned to his own country from Lausanne extremely disappointed that Orthodox and Anglicans had prevented his schemes of a united pan-Protestant world coming to anything.

THE TEMPORAL POWER OF THE POPE

There have been more rumors that the Pope is to have an independent slice of territory with access to the sea and recognition by the Italian government. However, the Fascist bulletin of October 20th states rather explicitly the Fascist view.

"After fifty-seven years the so-called Roman question has once more come to the front, exciting lively interest, which is fully justified in Italy and the rest of the world. The debate between the organ of the Holy See and the representative Fascist writers permits the drawing of the following conclusions. Firstly, the form of discussion has been elevated in tone and worthy of a delicate subject in debate and consonant with the new atmosphere created by the Fascist regime. Secondly, it may be said that, on the basis of the declaration in the articles in the *Osservatore Romano*, the question for the Vatican is not an international, but simply a bilateral one to be discussed between the Italian State and the Holy See. This is correct both from the point of view of history and logic, and avoids useless international complications. Lastly, it seems right to infer from the context of the articles that the question of the real political and juridical independence of the Holy See is not necessarily connected with conditions of a territorial character.

"It is evident that for Fascist Italy it is beyond discussion to return even in the most reduced form to the temporal power of the Pope, which ceased in 1870. And this is also of incommensurable advantage to the moral prestige of the Roman Church herself.

"In the presence of the manifestations of these days Fascists who are really conscious of the force and character of the Fascist state will avoid taking opposite sides, both of which are removed from reality. They must avoid siding with those who assume dogmatically the impossibility of solving the Roman question and those who think it is one capable of an easy and rapid solution. There was never an historic knot which was not severed by violence or by time and this is the case with the Roman question. The Fascist regime which has the whole of the twentieth century before it, may without abdicating any fundamental right of the State succeed where the repeated efforts of democracy and liberalism have failed. The conclusion is that a solution may be arduous, but not impossible."

It would not seem from this, therefore, that the Fascist authorities are really very desirous of granting temporal power

to the Vatican again and going back on the events of 1870.

A PERSECUTION IN ALSACE

It would seem as if the French anti-clericals will never learn their lesson. Two members of a religious order of Ribeauville have been dismissed from the school in Strasbourg where they used to teach and are replaced by lay sisters. The Bishop of Strasbourg has addressed a lively pro-

test to M. Poincaré, pointing out that such action will only result in driving Alsations back to Germany. The astonishing thing is that this particular order was condemned by a German court martial in 1917 to be expelled from Alsace on account of its pro-French sentiment. General Castelnau has associated himself with Monseigneur Ruch in his protest. The French deserve to lose Alsace if they continue in this manner.

C. H. PALMER.

Hath God Wrought, the Bishop of Toronto, delivered a timely sermon in which he reviewed the marvelous growth of the Woman's Auxilliary since its inception in 1885.

"Thank God that He put it into the heart of His servant to found the Woman's Auxilliary," said the bishop, "and for the splendid, devout, and earnest attendance at the meetings of this week. Give thanks for the finishing and perfection of your constitution and all other details of your program." The sermon concluded with an exhortation to greater service in the cause of missions.

Many items of business engaged the attention of the convention during the morning and afternoon sessions, held at Christ Church. It was decided to apply \$1,255 of the Dominion Life Members' Fund to the deficit on accepted appeals, and to spend the remaining \$100 of that fund on Christian literature for Japan. Almost \$600 was voted toward a car for women missionaries at Palampur, Kangra, India, and the organization accepted responsibility for the education of forty-one children belonging to missionaries. For the year 1928 certain sums of money formerly allocated to the diocese of Honan and now released will be used for work in Mid-Japan and Kangra, and in Oriental missions in Canada, Indian schools, Eskimo work, and the Arctic mission.

An animated and lengthy discussion on the raising of a special fund to mark the jubilee year of the society took place at the afternoon meeting, and it was suggested that it should be called the Roberta E. Tilton Jubilee Fund and should be used to enlarge the scope of the fund for sick missionaries and their families.

Miss Mabel Jones of the Deaconess and Missionary Training Home spoke briefly on the home, its aims and objects. She stated that this year twenty-seven women from east to west were in training—the largest number in the history of the institution. In seventy-five years, 170 women had been trained there for service.

Dr. Lovell Murray of the school of missions, Provost Cosgrave, and Dr. Cartwright were other speakers of yesterday.

PRIMATE TO OPEN ANGLICAN THEOLOGICAL COLLEGE, VANCOUVER

Archbishop Matheson, Primate of All Canada for the Anglican Church, will officiate at the opening on November 10th of the Anglican Theological College on the University of British Columbia grounds.

The new building faces Marine Drive and will have accommodation for lecture rooms, residence dormitories, offices, chapel, and residence for the principal. The building is rapidly approaching completion. The view from the building is magnificent, and every room will have an abundance of light and air. The Woman's Auxilliary is providing furnishings.

Mrs. F. H. DuVernet of Prince Rupert, B. C., has endowed a prize to be known as the Archbishop DuVernet Memorial Prize in memory of her late husband, the first president of the Anglican Theological College. The prize will be awarded in the department of Apologetics.

A contribution of approximately \$500 has been received for the bursary fund for the assistance of students who might not be able without some assistance to take their course. It is hoped that this may be made an annual contribution.

The late Norman Yule Bartlett, a graduate of the college, who died on June 7th, left his estate to the college. The chapel will be furnished in his memory.

Toronto's Church Around the Corner Celebrates Its Eightieth Anniversary

Primate to Open Vancouver Theological College — Conclusion of W. A. Triennial

The Living Church News Bureau
Toronto, October 28, 1927

EIGHTY YEARS AGO THE CHURCH OF THE Holy Trinity, in Trinity Square, opened its doors to the people of the surrounding parish—a parish in which many of the city's finest homes were located. The church itself was surrounded by public gardens. Today, Toronto's "Church Around the Corner" is hidden in a little square by tall office buildings and factories. Its activities are no more parochial. Its special mission is to minister to transients (all its seats are free) and to the poor of the city.

Last night at Evensong the eightieth anniversary of the church's consecration was marked by a great service of thanksgiving, and there were celebrations of Holy Communion at 7:30 and at 10 o'clock in the morning. The Very Rev. Arthur Carlisle, Dean of Montreal, preached at Evensong.

An interesting story surrounds the founding of the church. An Englishwoman visiting Toronto found difficulty in obtaining a seat in an Anglican church, since there was no church in which sittings were not reserved. She resolved that future strangers in Toronto should not have the same difficulty, and on her return to England, she, acting anonymously, arranged with Bishop Strachan for the founding of a church in which all the seats were free. With the money she sent the Church of the Holy Trinity was erected, and it was not until her death some fifty years later that the name of the benefactor, Mrs. Lambert Swale, was made known.

In July, 1846, Bishop Strachan laid the cornerstone of the building and on October 27, 1847, he conducted the prayers of consecration at the opening service.

Many offers have been received by the church for the valuable property, but they all have been refused, and, the rector says, will be refused, for each year the work of the Church among the poor grows larger. Neither has the advance of commerce driven back the residences of the clergy. Both the rectory and Scadding House, the residence of the staff, which were built some fifty years ago, are still occupied.

THE DOMINION CONVENTION OF THE ANGLICAN YOUNG PEOPLE'S ASSOCIATION

The A.Y.P.A. has just concluded a successful dominion convention at Peterborough, Ontario. Reports showing a year of progress and prosperity were read at the first business session. Especially noteworthy was the expansion reported in

Western Canada, where a missionary trip by Second Vice-Pres. George Pifer has resulted in the formation of many branches and several district councils.

The first session, which followed Holy Communion with the Bishop of Toronto as celebrant, commenced with addresses of welcome by Alderman G. A. MacDonald, representing His Worship, Mayor Holloway; the Rev. Dr. Blgrave, rector of the convention church of St. John's, and Bishop Sweeny. After routine business, Frank Stiling, B.A., of London, gave an address on the A.Y.P.A. National Organization. Reports of expansion in Eastern and Western Canada were given by George Pifer of Brantford and A. Gundy of Montreal. The ever-changing A.Y.P.A. was described by Miss Blanche Graham of Lakefield, one of the veteran members of the Dominion conference. In the evening a concert was given by the Peterboro branches.

A. S. McConnell of Toronto was elected president at the concluding session, stepping up from the vice-presidency to succeed W. R. Sproule, president for the past term. Other officers are: vice-president, George Pifer of Brantford; second vice-president, W. P. Wood of Toronto; secretary, Miss L. M. Moss, London; assistant secretary, Miss Oxly, St. Thomas; eastern secretary, H. G. Neale of Montreal; western secretaries, L. Roberts of Calgary and S. H. Walkins, Victoria; editor A.Y.P.A. monthly, T. H. Hollingsworth, Toronto.

Windsor was chosen as the place of meeting next year.

Sir George Foster was the speaker at the concluding function of the conference, the annual banquet, which taxed the seating capacity of the Canadian Legion Hall. Discussing the League of Nations, which he called the greatest adventure in the history of humanity, the speaker compared it to the conference, with its great annual meeting where delegates gather in a friendly atmosphere to settle their differences and to lay plans for improvement during the next year, and its executive council on which Canada is now honored by having a seat.

Toasts to the Church and the A.Y.P.A. were duly proposed and honored, and the meeting was featured by a presentation to W. R. Sproule, retiring president.

CONCLUDING SESSIONS OF W. A. TRIENNIAL

A service of praise and thanksgiving held in St. James' Cathedral, Toronto, brought to a close the twelfth triennial meeting of the Dominion board of management of the Woman's Auxilliary to the missionary society of the Church of England in Canada, which has been in progress all week. The music was under the direction of Dr. Albert Ham, and a full choir was present.

Taking as his text the words, What

Park Avenue Seven-story Community House Built by St. Bartholomew's

Clergy Favor Modification of Volstead Act—The Paris "Divorce Mill" Under Fire

The Living Church News Bureau
New York, October 29, 1927

OVER ON EAST 42D STREET, JUST EAST of Third avenue, workmen are busy demolishing what has been a large and imposing building. It is all that remains of the once famous St. Bartholomew's parish house, in its day a marvel of completeness and a pioneer in parochial buildings of its sort. It was a venture dear to the heart of its founder, Dr. Greer, then the rector of St. Bartholomew's Church, located at Madison avenue and 44th street, and even after he became Bishop of New York his interest in the great east side parish house never flagged. In recent years the wisdom of continuing to maintain the work there became doubtful and, finally, the decision was made to sell this 42d street property and to utilize the proceeds in the erection of a somewhat similar building adjacent to the new church.

The announcement is now made that the new seven-story community house of St. Bartholomew's is about to be opened. This completes the new plant of this parish, providing a group of buildings which, in the opinion of many, cannot be equalled elsewhere in the city for architectural beauty. Park avenue, truly magnificent in its width and in the excellence of the building construction along its way, is today New York's finest thoroughfare. One of its best locations is the site of St. Bartholomew's, occupying the entire block frontage between 50th and 51st streets. This opportunity has been admirably handled by such skilled architects as the late Bertram Grosvenor Goodhue and his successors, the Goodhue Associates, Messrs. Mayer, Murray, and Phillip; they have produced one of the finest of America's churches.

The new community house, harmonizing, of course, both in its architecture and in the materials used with the adjoining church, faces East 50th street. On its ground floor is an auditorium with a seating capacity of 700. This assembly room is connected with the church by a cloister as well as by an indoor passage. The basement and sub-basement provide space for a large swimming pool, 60 feet long, and for a fully-equipped gymnasium. The offices of the clerical staff and of the executive staff occupy the second floor. Above are the women's club rooms, together with two large reception rooms. The fourth floor will be used for the men's activities, while the fifth is to be used for a day kindergarten, boys' club, and handball court. The new community house will be managed by a board of directors composed of six members of the Fellowship Club, the Men's Association, the Friendship Club, and the Women's Association; the president of the board of directors is E. H. H. Simmons, president of the New York Stock Exchange.

CLERICAL QUESTIONNAIRE ON PROHIBITION

Following a meeting, last Tuesday, of the Church Temperance Society, it was given out that something like two-thirds of the 2,500 replies received in response to its questionnaire favor modification of the Volstead act, believing that prohibi-

tion does not offer the best solution for intemperance. Two Manhattan city editors have commented in their columns on the statement. The *Herald-Tribune* says it is clear that the Church Temperance Society really represented the clergy of our Church in its denunciation of prohibition eighteen months ago. The *Evening Post*, in its first editorial comment of tonight's issue, states that "the deliberate findings of such a body of clergymen cannot be lightly dismissed. The character of these men precludes the possibility of their being actuated by any but the highest motives. No body of men is more sincerely interested in temperance or law or order. We think that the poll is a fair index to the opinion which prevails among our most thoughtful citizens."

REACTION TO BISHOP MANNING'S PARIS SERMON

The Paris "divorce mill" is the subject of an article in last Sunday's *Times Magazine*, submitted by a writer from that city. In explaining the ease with which divorces are obtained there and the public attitude toward this laxity, the author remarks upon the increasing number of complaints that are being heard, objections from French and American sources. Especially he refers to the sermon of the Bishop of New York, preached last summer in our pro-cathedral in Paris. Bishop Manning is quoted thus: "We all love France and admire Paris, but I do not hesitate to say, here in this city, that the present issuing of Paris divorces to Americans is a scandalous and shameful thing, an abuse which should be corrected. I know that the clergy of France and all God-fearing French men and women will agree." The writer of the article adds that "these vehement words from the bishop seem to have been the last straw. Soon after he uttered them the news came that the French are going to take steps to curb the 'divorce mill.'"

ANNIVERSARY AT OLD ST. PAUL'S

On October 30, 1766, St. Paul's Chapel of Trinity parish was opened for worship. Tomorrow in the venerable building, the oldest church edifice in the city, fitting observance in the services of the day will be made of its 161st anniversary.

Within the past two years considerable progress has been made at St. Paul's in the redecoration and partial restoration of the interior to its original appearance. Those who are interested in preserving our surviving specimens of colonial architecture will find it interesting to visit this church where there is much that is worth while in its architectural, historical, and devotional appeal.

CHURCH MISSION OF HELP MEETING

At the annual luncheon meeting of the Westchester county committee of the Church Mission of Help held in Bronxville, on October 24th, and attended by more than a hundred men and women of the county, the Rev. J. O. S. Huntington, Superior O.H.C., said: "Westchester county must not repudiate its own child." The idea of Church Mission of Help first took form in Westchester county when the late Miss Lena McGhee of Tarrytown impressed upon him the need for a national Church organization to deal with the problems of unadjusted youth. The organization is now of national scope and

its adaptability to suburban communities has been well demonstrated during the past seven years by the Westchester county organization which has headquarters in Grace Church parish house, White Plains. Other speakers at the annual meeting were the Rt. Rev. Arthur S. Lloyd, D.D., Walter W. Pettit, of New York School of Social Work, the Rev. J. Wilson Sutton, and Mrs. C. S. Capp. The Rev. C. W. Robinson, D.D., vice-president of Church Mission of Help, diocese of New York, presided.

NEWS ITEMS

Coming events: All Saints' Day, Laying of the cornerstone of the Church of the Heavenly Rest, Sunday, November 6th: Bishop Manning preaches at 11 at the Dr. Morgan Dix memorial service in Trinity Church; Dr. Cranage of Cambridge University preaches at 4 at the cathedral; Annual service of massing of the colors at 4 in St. Thomas' Church. Monday, November 7th and week-days following, the Rev. Dr. Murray Bartlett, president of Hobart College, will be the noonday preacher at Trinity Church. Tuesday, November 15th, meeting of the Churchwomen's League for Patriotic Service at 3 P.M., at their headquarters, 130 East 57th street. Saturday, November 19th, retreat for the Sisters of St. Margaret and others at St. Christopher's Chapel, 211 Fulton street, conducted by the Rev. E. H. Schlueter. Sunday, November 20th: the Bishop of Aberdeen at the cathedral at 11 and at St. James' Church at 4; Bishop Manning at Columbia University chapel at 4. Sunday, November 27th, President Hibben of Princeton at the cathedral at 4.

Sunday, October 2d, marked the tenth anniversary of the coming of the Very Rev. Dr. Howard C. Robbins to be Dean of the Cathedral of St. John the Divine.

A handsome dossal has been presented to Holy Rood Church, Fort Washington avenue, to be hung back of the high altar. Other improvements there include the provision for a side chapel in the large unused space beneath the organ at the end of the north aisle.

The recommendations this week from the Church and Drama Association favor the play, *The Good Hope*, and the motion picture, *Les Misérables*. Concerning the picture the comment concludes: "Every adult person should see this picture. Not for the children."

At St. James' Church, Madison avenue, a window will be dedicated tomorrow morning in memory of the late Countess Hildegard von Brockdorff, formerly a deaconess on the staff of that church. Her long period of service in the work of the Church included ten years at St. George's, New York, ten years at St. Mark's, six years at Grace Church, Providence, with the Rev. Dr. Crowder, and several more with him in his present rectorship at St. James'. The window is the gift of Mr. and Mrs. Oliver Gould Jennings. At the same service three other windows will be dedicated, one, a clerestory window, in memory of William T. Mary R., and William M. Washburn; and two vestibule windows in memory of Mrs. Samuel M. Loweree.

HARRISON ROCKWELL.

A GENERAL missionary in the diocese of Florida ministers to small groups in little towns in the western part of the diocese, white people, mostly in fisher-folk settlements, turpentine camps, and lumber mill towns. There is little permanency in this work, and comparatively little growth of membership, but the diocese feels it is highly important that the Church follow these people wherever they are.

Bishop of Aberdeen and Provost Hill Speak in Several Boston Churches

Synod of New England Meets in Boston—Bishop of Rhode Island is Visitor

The Living Church News Bureau
Boston, October 29, 1927]

FOUR OF OUR CITY CONGREGATIONS LISTENED on Sunday, October 23d, to the gospel as preached by leaders in the Scottish Church. The Rt. Rev. Frederick L. Deane, D.D., Bishop of Aberdeen, preached in the Church of the Advent in the morning and in the cathedral in the evening while the Very Rev. H. Erskine Hill, D.D., Provost of St. Andrew's Cathedral in Aberdeen spoke in Emmanuel Church in the morning, and, at night, in Trinity Church. The Bishop also celebrated the Holy Communion in Trinity Church at 8 o'clock, and went direct from there to address a parish breakfast in the Church of St. Augustine and St. Martin. During the afternoon he went to Arlington Heights and visited the convent of the Order of St. Anne. In the course of his sermon in the cathedral, Bishop Deane expressed his joy at occupying the same see as that bishop who, years ago, braved ecclesiastical death and penal servitude in order to give to the American Church its first bishop.

"That act," he said, "was our claim of right—ours and yours. It broke down opposition in England and made its bishops now thoroughly ashamed of their conduct, willing to consecrate two more bishops for America, thus blending the English and the Scottish lines in America. Now the people of the Church in Aberdeen have sent me to return the visit of your first bishop, and, like him, I come seeking assistance. I come to ask you to help us erect a memorial to Bishop Seabury. We want a cathedral with that historic scene of the consecration of the first American Bishop carved upon the front and a chapel with the Stars and Stripes and the flag of our own nation entwined."

On Monday afternoon the bishop visited Harvard University in company with the Rev. F. C. Lawrence, student chaplain, and, later, he addressed the Woman's Auxiliary of Christ Church, Cambridge. He also addressed the English Speaking Union on Monday evening and on Tuesday and Wednesday he and the provost were the guests of the synod of the province of New England, the bishop being one of the special speakers at the dinner given to the members of the synod on Wednesday evening by the Episcopalian Club.

BISHOP OF RHODE ISLAND ALSO IN BOSTON

Another notable visitor to Boston on Sunday, October 23d, was the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island. Preaching in the cathedral in the morning, he told his hearers that a new spirit of understanding exists in the religious world because of the recent World Conference on Faith and Order at Lausanne. Telling of the 400 who went to Lausanne as representatives of seventy Churches in Christendom, thinking of a religious experiment, he said they very soon became conscious of a spiritual experience. At first this gathering of men from all quarters and tongues, of different backgrounds and outlooks, seemed a veritable Babel. "Babel, however, gave place to Pentecost when we met in the vast cathedral and later in the hall of

the university, conscious of God's Presence, as the children of one family gathered round their Father, and joining in the Lord's Prayer in perfect unison but all in their several languages."

SYNOD OF NEW ENGLAND MEETS IN BOSTON

The outstanding event of ecclesiastical importance in Boston during the week of the visit of the ecclesiastics noted above was the meeting of the synod of the province of New England which took place in the cathedral on Tuesday and Wednesday. The synod proper was preceded by a private meeting of the bishops of the province on Tuesday afternoon, when the eleven bishops of the province had as their guest the Bishop of Aberdeen. The first session of the synod itself opened in the crypt on Tuesday evening when the president, the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, gave his address.

An unexpected visitor at this session was the Most Rev. John G. Murray, D.D., Presiding Bishop of the Church, who came east from the far southwestern posts of the Church. He spoke of the present condition of the National Council and of the members of the Council who represent this province. He also announced Bishop Slattery's acceptance of the chairmanship of the committee for readjusting and re-apportioning the quotas assigned to each diocese. The bishop added that last year every diocese in this province gave more for the general work of the Church than ever before.

The Rev. Charles N. Lathrop, executive secretary of the national Department of Social Service, also spoke at this session, saying that his department's objective is "to present in a practical way, with definite examples, the application of the deepest meaning of the Incarnation."

A very stirring report—and one which evoked much applause, was that given by the executive secretary of the synod, the Rev. Malcolm Taylor, of his work for the department of religious education. He said he had given more time this year than formerly to the work of parochial education and less to that among college students. This, he said, had been made possible, by the increased effort in the interest of the college student on the part of those parishes in which colleges are situated and the appointment, in several instances, of college chaplains. He pointed out, however, that in this increased interest, the state normal schools have been sadly neglected, though these are the schools which are training the men and women who will very soon be the teachers of our children in the public schools. He also spoke of the great growth of the Young People's Fellowship.

On Wednesday morning there was a celebration of the Holy Communion at 7:30, and the late morning session was devoted principally to committee reports and the question of Church finance. Bishop Davies and Bishop Lawrence were the leaders in the discussion of Church finance, Bishop Lawrence speaking of slipshod methods of handling these finances which had recently come to his notice at three meetings he had just attended in New York. The discussion led to the adoption of a resolution to supplement the canons of the Church that the synod recommend the adoption of a canon that par-

ish offerings be counted by at least two persons, approved by the rector of the church, and the amount recorded in a book before the offerings are removed from the church. At the afternoon session, the Rev. A. W. Clark, rector of St. Thomas' Church, Hanover, N. H., spoke on the deepening of the spiritual life of young people. "The young person today," he said, "will be drawn to Christ or be turned from him by the reproduction of Christ which they see in us. We must share Christ with them, and show them how God lives in others, especially in some people whom they know."

The Rev. Fleming James, Ph.D., of the Berkeley Divinity School, followed and dealt with the same subject in its relation to adults, suggesting a closer fellowship with the rector, with the whole Church, through a greater emphasis on the spiritual aspect in worship, and a closer fellowship through groups which should have as their Church work the intercession at the altar daily for individual needs of those connected with the parish.

On Wednesday evening, the synod having completed its sessions, the members were entertained at dinner at the Copley Plaza by the Episcopalian Club, the president of the club, Henry C. Everett, Jr., in the chair, who made feeling reference to the great loss sustained by the club through the recent sudden death of Irving P. Fox, its efficient secretary for seventeen years. Bishop Slattery, on behalf of the club, welcomed its many guests and added a special greeting to the two notable guests from overseas, the Bishop of Aberdeen and Provost Erskine Hill. He was followed by the Rev. Malcolm Taylor, who, speaking on The Child and the Church, held his hearers spell-bound as he added to his stirring report previously made to the synod. The Bishop of Aberdeen was another speaker and told of his mission to this country. The last speaker was Allen G. Alley, professor of history at the New Jersey Law School, Newark, N. J., who has recently returned from a visit to the League of Nations headquarters. He referred to the surprising progress made by the nations which are trying to cooperate for the establishment of international law, in the eight years since the war. But he pointed out that great difficulties still appear, the greatest of which is disarmament. "If our country," he said, "will join her efforts earnestly with those of the other nations, the problem can be solved. It is our duty and our interest to help in this work. The world has definitely become a neighborhood, and our country, as one of the neighbors, is vitally interested that it shall be peacefully run."

NEWS NOTES

Dean Charles N. Lathrop, while in Boston for the synod, was also the principal speaker at the luncheon of the Episcopal Social Service workers and clergy at the Twentieth Century Club.

WBZ will broadcast the festival service of the Girls' Friendly Society at Trinity Church at 4 P.M. on Sunday afternoon, November 6th.

REGINALD H. H. BULTEEL.

A LUNCHEON with professional social workers, two or three whom make short speeches, has been found a valuable means of contact between our parishes and clergy and the professional social workers of the community.

Menace of the Home Life of Today Discussed at Round Table in Chicago

Church Mission of Help Expands Work—The Reputation of Oak Park

The Living Church News Bureau,
Chicago, October 29, 1927

THE CLERGY ARE PARTICIPATING IN A stimulating series of subjects at the Round Table held every two weeks at St. James' parish house. The general subject of the series is The Church in the Modern World. The paper on Monday of this week, October 24th, was read by the Rev. W. A. Simms, rector of St. Mark's Church, Chicago. His statements were considered of such importance by the Chicago *Tribune*, as to be featured on its front page.

He spoke on The Menace of the Home Life of Today, and commented particularly upon the demoralizing effect on the home of too much club life, and of so many divorces.

"The American home," said the speaker, "is being 'clubbed to death' because of too many social clubs, lodges, and similar organizations.

"An unfortunate condition is found in the myriads of clubs and lodges, which claim the allegiance of both parents and children. I have no objection to clubs or lodges as such, when they remain secondary to the home, but the fact is that today the home is being 'clubbed' to death. A new type of widower and widow, and orphan, has appeared on the horizon. It is the lodge widow, the club widower, and the club and lodge orphan."

Another enemy of the home, Fr. Simms thought, is modern education and publicity, which place emphasis upon independence, making the individual the final unit of society instead of the family.

"Modern literature, drama, music, and dancing do not help the situation in the least. If Andrew Carnegie knew the type of most-called-for books which the libraries are circulating, he would turn over several times in his grave. Modesty seems to be passé, and the naked fact is the thing of the hour.

"One of the results of these conditions is that there is little parental authority or filial obedience in the home. Modern parents have assumed largely the attitude of passing the buck to the Church and public school teacher.

"The sins of the parents are far greater than the sins of youth. With the possible exception of Russia, America leads the world in the number of divorces granted for any one of fifty-two causes. We must draw a line between civil marriage and holy matrimony. The natural end of Crown Point marriages is the divorce court. To wipe out this menace to the home and morals of the country, we ought to have uniform marriage laws, which do not admit of evasion. Our nation, likewise, would do well to refuse to recognize divorces secured in Paris or Mexico. The break up of the home places greater responsibility upon the Church. Therefore let us preach and teach the sanctity of wedded life."

Another interesting speaker at this meeting of the Round Table was the Rev. J. C. Pringle, secretary of the Charity Organization Society of London, England.

CHURCH MISSION OF HELP EXPANDS WORK

The Church Mission of Help of the Diocese of Chicago has found it necessary to expand its work, owing to the constantly increasing number of young girls who

come to the Church expecting help in adjusting their lives. With no visible increased means of support, but with faith that the necessary funds will be provided, the board of directors, of which Mrs. Theodore W. Robinson is president, have taken part of the space formerly occupied at diocesan headquarters by the Bishop Book Shop. This makes possible a private room for Miss Walther to talk with the girls about their problems, as well as more adequate space for the volunteers who are doing valuable service.

The steady advance of this work since its organization four years ago will, without doubt, require the services of another worker before long. Only so can the demands made upon the society by the Church and in behalf of the Church be supplied.

A day of devotion for the C. M. H. is to be held at St. Chrysostom's Church on Wednesday, November 9th. It will be conducted by the Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, New York City. The day will begin with a celebration of the Holy Communion at 9:15 A.M. which will be followed by a series of meditations, ending about 5 P.M.

OAK PARK'S REPUTATION

The village of Oak Park, so called, really a large city on the west side, about the size of Evanston, has always had a good name for its number of churches and a large church-going population. Its good standing in this respect dates back many years, and this standing, according to a recent publication, is best illustrated by an anecdote of the Rev. Dr. William Barton, who relates that one traveler asked another in the early days of the village, the way to Oak Park. "Just keep to the plank road," he was told. "But how shall I know when I get to Oak Park?" said the inquirer. "When you come to the place," was the answer, "where the saloons end and the churches begin, you'll know you are in Oak Park." This story well illustrates the fact that Oak Park was then, as it is now, a church-going community.

This is to be emphasized in the approaching twenty-fifth anniversary of the village by "a-walk-to-church-Sunday" on November 13th. The idea is to bring back to recollection the days when nearly all went to church on foot. One of the largest parishes in the diocese, Grace Church, is in Oak Park, and the latest parish to be admitted to the diocesan convention, St. Christopher's, is also in this well known suburb.

PRISONER'S FRIEND RETIRES

The "jail bird's friend," as the Rev. C. A. Cummings has often been called, has just been put on the retired list of the ministry, after forty-eight years of service. Much of the Rev. Fr. Cummings' work at the Shelter has taken him to the county jail where he has done untiring, loving service for the inmates, running errands for them, making telephone calls, collecting money for them, helping them with paroles, and always ministering to their spiritual needs. It is said that Fr. Cummings during his six years of service at the jail has collected more than \$50,000 for the prisoners.

HERE AND THERE

The annual Armistice day service is to be held at St. James' Church, Cass and

Huron streets, on Friday evening, November 11th, at 8 o'clock. The service has been arranged by the department of social service of the diocese, and the speaker will be Professor Manley O. Hudson of Harvard University.

The Church Club's fall dinner and gathering will be held at the Auditorium Hotel, on Monday evening, November 7th, at 6:30. It will be a meeting of rectors, wardens, and vestrymen, and the speakers will be Bishop Anderson, the Rev. Dr. G. C. Stewart, and Ernest S. Bullard of Christ Church, Winnetka.

H. B. GWYN.

ST. PAUL'S, ALBANY, TO CELEBRATE CENTENNIAL

ALBANY, N. Y.—November 13th to 20th marks the culmination of 100 years of Christian life and activity of St. Paul's parish, Albany.

Among the distinguished guests and preachers will be the Most Rev. John G. Murray, D.D., Presiding Bishop, the Rt.



ST. PAUL'S CHURCH
Albany, N. Y.

Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, and the Rev. Dr. Roeliff H. Brooks, a former rector of St. Paul's, Bishop Nelson and Bishop Oldham will also officiate.

At the conclusion of the centennial celebration, the members of the parish will turn over to the trustees a fund of \$100,000 to be added to the endowment fund, which will increase that fund to a half million dollars. This centennial fund was raised during the rectorship of Dr. Brooks, under whom the parish had a remarkable growth.

The Rev. Arthur R. McKinstry, formerly of the National Council, is now rector of the parish.

MEMORIALS IN ST. STEPHEN'S, PROVIDENCE

PROVIDENCE, R. I.—A memorial to the late Rev. Dr. George McC. Fiske is being given by members of St. Stephen's parish, Providence, and others who were associated with Dr. Fiske in his long rectorship at St. Stephen's.

The memorial is in the form of carved doors to the main entrance of the church. Stained glass will be placed in the stone work above the doors. It is hoped that this memorial and one to the late Dr. Penfold may be installed during the winter. Fr. Penfold's memorial is the Stations of the Cross, which are being made in Switzerland.

Celebrate Fiftieth Anniversary of the Joint Diocesan Lesson Board

Seventy-fifth Anniversary of Germantown Church—Y. P. F. Convention of Pennsylvania

The Living Church News Bureau
Philadelphia, October 29, 1927

THE JOINT DIOCESAN LESSON BOARD celebrated its fiftieth anniversary Friday with a meeting in the morning at Church House, and a dinner and public meeting at Holy Apostles in the evening. The bishop, the Presiding Bishop, the executive secretary of the National Department of Religious Education, representatives of the original dioceses in which the movement was inaugurated, the rector of the parish, the Rev. Dr. George H. Toop, and others spoke. Long Island, where the first beginning was made, was represented by the Rev. Charles H. Ricker; and New York by the Rev. Dr. Charles B. Ackley, being heads of their respective diocesan boards; and the Rev. Dr. Llewellyn N. Caley spoke for Pennsylvania. The Rev. Canon Charles S. Lewis read an historical sketch, and the Rev. John W. Suter, Jr., spoke of the relations of the National Department to the board. Nearly half the schools of our Church use the lessons, which are published by George W. Jacobs and Co. Mr. Jacobs is accounting warden of Holy Apostles; and the late George C. Thomas of the same parish was long a power on the board, which has a bishop from each province, and official members appointed by the bishops of the dioceses participating.

CONFERENCE FOR CLERGY AND LAITY

Conferences this week for clergy and laity were held at the Church Farm school at Glen Loch, with Bishop Barnwell of Idaho, the Rev. Bland Mitchell of New York, the Rev. E. N. Schmuck of New York, and the Rev. Dr. Robert W. Patton of New York, in support of Bishop Garland of Pennsylvania, and the Rev. Malcolm E. Peabody, chairman of the field department. Ninety-five clergy were present on Friday, and were so keen that they omitted the proposed recreation period, and went through what was to have been Saturday morning's work before they went to bed. At the time of writing, over fifty laymen had taken part in the week-end conference. Good results for diocesan response to national and diocesan calls are expected.

CELEBRATION AT CHRIST CHURCH, GERMANTOWN

Christ Church, Germantown, celebrates its seventy-fifth anniversary this week. The rector, the Rev. Dr. Charles Henry Arndt, whose entire ministry of more than thirty-five years has been with this one church, preached an historical sermon Sunday morning. During the eight days various services and meetings will be addressed by speakers including the Rev. Franklin J. Clark, secretary of the National Council; the Rev. Messrs. Philip J. Steinmetz, "Jack" Hart, and Floyd Tomkins, Col. Sheldon Potter of the vestry, and the Rt. Rev. Arthur C. Thomas, D.D., Bishop Coadjutor of Southern Virginia. Bishop and Mrs. Garland were guests of honor at a reception. Christ Church was founded in 1852, the second Episcopal church in that part of

the community not then included in the city of Philadelphia. There have been only four rectors. The present number of communicants is about 700.

CAMPAIGN FOR INSTITUTIONS AND MISSIONS

A dinner will be held Friday evening, December 2d, at the Penn Athletic club to get together all the workers who last year raised over \$2,000,000 from over 20,000 subscribers for ten institutions and forty missions of the diocese. Many persons unaccustomed to financial commitments, or for other reasons, did not promise beyond the current year, although most pledges were for five annual payments. It is expected that from these and other sources enough can be secured to complete the work outlined after the most thorough survey ever undertaken by any diocese. The committee met Tuesday.

Y. P. F. CONVENTION

The Young People's Fellowship of the diocese holds its fourth annual convention Monday, November 14th, at the Church of the Atonement, 47th and Kingessing avenue. The rector and three members of each of the forty-two parish groups hold a business session at 5:30, at which others may attend without vote. The supper at 7:00 o'clock is limited to six from each, unless there be vacancies after November 4th, when reservations will be made in the order in which applications are received. The evening session at 8:15 is open to all, and addresses will be made by the Rev. Charles B. Ackley, rector of St. Mary's, Manhattanville, New York, and Bishop Garland.

BISHOP OF BIRMINGHAM INVITED TO AMERICA

The Rev. Dr. Carl E. Grammer cabled the Rt. Rev. Ernest W. Barnes, D.D., Bishop of Birmingham, that the recent incidents in England increased the desire that he accept the invitation previously made to attend the third Septuagesima Liberal Conference, February 7th and 8th, of which St. Stephen's is the host. The invitation was given by letter the previous week, in the name of the Philadelphia



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branch of the National Church League. Statements from Dr. Grammer in support of Bishop Barnes, and interpreting the episode and its consequences, were given good space in local dailies.

RECEPTION TO BISHOP THOMAS

Monday a reception was tendered the Rt. Rev. and Mrs. Nathaniel S. Thomas at the Philadelphia Divinity School, where the bishop is undertaking important work for theological education.

CHARLES JARVIS HARRIMAN.

VIRGINIA LIBERALS MEET

Discuss Modern Interpretation of Bible and Creeds—Wire Felicitations to Catholic Congress

[BY TELEGRAPH]

RICHMOND, VA.—The conference of Virginia Liberal Evangelicals opened Tuesday, October 25th, in St. Paul's Church, Richmond, the Rev. Beverley D. Tucker, Jr., rector of the parish, presiding. The keynote of the two-day conference was the modern use and interpretation of the Bible and a modern interpretation of the Creeds.

Papers were read on The Country Parson and His Problems, and some means of solution of the difficulties of rural parish life were dealt with in an able paper by the Rev. Frederick D. Goodwin, of Warsaw. The Rev. Dr. William A. Brown, rector of St. John's Church, Portsmouth, read a paper on The Town Parson, and the Rev. Noble C. Powell, rector of St. Paul's Memorial Church, University of Virginia, read a paper on The College Parson, dealing with methods of approach and youth's problems. The Rev. Churchill Gibson, D.D., of Lexington, said of the situation today that youth was "a balanced ration served on a hot plate."

At the evening session The Modern Youth and Interpretation of Bible was the paper read by the Rev. Dr. Thomas K. Nelson of the Virginia Theological Seminary. He declared that dogmatic interpretation of the Bible resulted in intolerance and useless and harmful conflict. On Wednesday, October 26th, the Holy Communion was celebrated at 9:15 A.M. At 10 o'clock a paper on Interpretation of Creeds was read by the Rev. J. Lewis Gibbs, rector of Emmanuel Church, Staunton, Va. Mr. Gibbs claimed that the Creeds as symbols welded in thought forms of the first century must in many cases be recast in language that means something entirely different today, though expressing the same ideas. The Administration of the Lord's Supper was the title of a paper read by the Rev. W. A. R. Goodwin, D.D., rector of Bruton parish, Williamsburg, Va. Discussion led by the Rev. S. Rogers Tyler, Huntington, W. Va., reaffirmed the statement of the Lausanne Conference on the great Sacrament of the Church.

The Church's place in community activities, public education, public health, recreation, and amusements were also discussed. Speakers all dealt with the modern field of activity in the Church. Telegrams of felicitation were sent to the Anglo-Catholic Congress in session at Albany at the same time.

Liberality and the Evangelical message characterized the meetings, which, however, were not so Liberal as to forsake Catholicity.

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The Living Church News Bureau }
Brooklyn, October 29, 1927 }

A RAINY DAY ONLY PARTIALLY DIMMED the beauty of the service at the consecration of the new St. John's Chapel of the Church Charity Foundation of Long Island.

This chapel, a memorial to Walter Gibb, erected by his wife, was consecrated on Monday, October 17th, by Bishop Stires in the presence of a number of clergymen and a large gathering of invited guests. The Rev. J. Howard Melish, rector of the Church of the Holy Trinity, Brooklyn, delivered the eulogy of Mr. Gibb, who was a member of his vestry.

The chapel is wired for microphone transmission, and it is intended that both the old and new hospitals, as well as the infirmary in the Home for the Aged, shall be wired so that a patient in any bed may listen to the service. The same wiring system, by throwing a switch, may be connected with a radio receiving set, bringing whatever music or entertainment may be on the air.

SCOTTISH DELEGATION VISITS REDEEMER CHURCH

Remarkable services were held on Sunday, October 16th, at the Church of the Redeemer, Brooklyn, where the rector, the Rev. Thomas J. Lacey, D.D., preached, dedicated a lamp in "the tiniest chapel in the world," and distributed to motorists the St. Christopher League medals.

In the evening an organ recital was followed by a service of welcome to the Scottish Church delegation. The Very Rev. Provost H. Erskine Hill, M.A., was the preacher. A reception was held after the service, and the provost won all with his graciousness. A musical program including Scotch selections was given by two choirs. The Sons of St. George and Cameron Post G.A.R. attended in a body.

NEW PARISH HOUSE AT OCEANSIDE

The new parish house of St. Andrew's Church, Oceanside, was officially opened and dedicated for Church worship, on Sunday, October 9th, by the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island. The service was read by the rector, the Rev. Frederick H. Handsfield, and Archdeacon Duffield read the lesson.

St. Andrew's was organized by the Rev. Mr. Handsfield of Rockville Center just a year ago in the Columbia fire engine hall. Within the year the new parish house has been erected on a lot that was presented by Mrs. A. A. Pearsall.

Bishop Stires congratulated the congregation on their achievement and ventured the prediction that in a short time a strong parish would grow out of this new mission.

THREE BISHOPS ON ONE SUNDAY

Three bishops on one Sunday was the splendid fortune that befell the congregation of the Cathedral of the Incarnation, Garden City, on Sunday, October 16th. In the morning Bishop Stires was present, and the Rt. Rev. Nathaniel S. Thomas, D.D., retired Bishop of Long Island, preached. In the afternoon the Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts, preached.

HOSPITAL RAISES MILLION

[BY TELEGRAPH]

BROOKLYN, October 31—The campaign under Bishop Stires' leadership to raise \$1,000,000 to build a new St. John's Hospital in Brooklyn ended tonight with subscriptions totalling \$965,000. The balance of the million dollars was immediately underwritten.

HOLD SERVICE FOR LATE RECTOR OF CALVARY CHURCH

A memorial services for the late Rev. John Williams, who was rector of Calvary Church, Brooklyn, for twenty years, were held Wednesday evening, October 25th, at the church where he was so dearly loved, and which was filled with members of the congregation, many of the clergy, and ministers and parishioners of neighboring churches.

The Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, made the memorial address in which he spoke of Mr. Williams, of all he had accomplished, and of the inspiration he was to all who knew him. Addresses were made also by the Rev. Charles A. Brown of All Saints' Church, Bayside, the Rev. Frank M. Townley of St. Bartholomew's Church, Brooklyn, and the Rev. John Lewis, pastor of the Bushwick avenue Congregational Church, and president of the Bushwick Ministers' Association.

NEWS NOTES

Many splendid gifts are coming in for the new St. John's Hospital of the Church Charity Foundation. A Mr. Rothafel has

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agreed to give a radio receiving set, with head phones for every bed in the hospital; the value of this gift will be \$2,500 in money; its value in other ways is beyond computation.

The Rev. Robert E. Wood of Wuchang, China, gave an interesting and fascinating talk on his work, to the people of All Saints' Church, Richmond Hill.

St. Mark's Church, Adelphi street, Brooklyn, has formed a St. Mark's Guild for the purpose of helping young people who come to the city to live and have no friends. The plan is, as a start, to hold a meeting in a home with games, music, talk, or whatever the young people prefer.

The Rev. W. Henry Jones has had the first meeting, and at it were guests from Canada, Pennsylvania, and even from across the ocean. MARY E. SMYTH.

PELHAM, N. Y., CHURCH SUCCESSFUL IN CAMPAIGN

PELHAM, N. Y.—Christ Church, Pelham, of which the Rev. J. McVickar Haight is rector, has just accomplished what many people thought was impossible. They have raised not only the \$40,000 that they started out for, in order to build a new parish hall, but a surplus of \$13,500, bringing the total up to \$53,500.

The inspiration of the campaign has been the need itself—the need for more room for the young people who come so eagerly to the school on Sunday and the special services arranged for them.

Pressed by the need for more space for them all and their various activities, the fathers volunteered to raise the \$40,000 by a direct appeal to the parishioners and outsiders who were interested, with the result that more than enough was raised.

MISSISSIPPI COUNCIL ADOPTS PRAYER BOOK PETITION

JACKSON, MISS.—Adoption of a petition to General Convention opposing certain proposed changes in the Prayer Book, and of a resolution of thanks to THE LIVING CHURCH for aid rendered in flood relief, were the features of a three day session of the Mississippi diocesan council which assembled in St. Andrew's Church, Jackson, October 18th. [The telegram of thanks sent to THE LIVING CHURCH and the address of Warren Kearny giving an account of the flood relief work are printed elsewhere in this issue.]

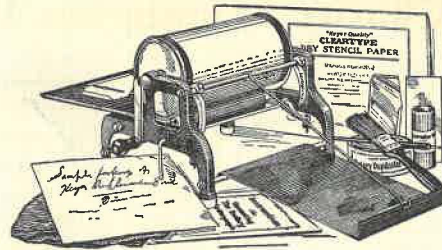
As chairman of the diocesan committee on Prayer Book changes, the Rev. Dr. Walter B. Capers presented the following report:

"Your Committee on Prayer Book changes begs leave to report that it has followed with interest the discussions and suggestions appearing from time to time in Church periodicals relating to the ratification at the next General Convention of certain changes in the Book of Common Prayer. In the judgment of our committee, 'A Petition to the General Convention by some of the Children of the Church' covers the ground, and we, therefore, adopt it as our report to this council. The petition follows:

"A PETITION TO THE GENERAL CONVENTION BY SOME OF THE CHILDREN OF THE CHURCH.

"The resolution instituting the revision of the Book of Common Prayer, now in progress, restricted the commission charged with the responsibility of leadership in revision to 'necessary' amendments mainly for the enrichment of worship.

"We recognize that the qualifying adjective 'necessary' is somewhat elastic, its interpretation varying with common use. We submit, however, that the change in The Order for the Ministration of the Lord's Supper or Holy Communion, by which change the official title



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and primary purpose of the holy office are made secondary, does not fall under the term, 'necessary, changes' and that the omission of the word 'militant' does not.

"We respectfully submit that the Prayer for Christ's Church Militant is a vital, vigorous petition for the visible Church at work under the conditions of every day experience; that the commemoration of those departed is not less so, being a prayer for the living to remember in order to follow their good example.

"And therefore, should the Church desire further commemoration in 'prayers for the dead,' these prayers should be separate from the present Prayer for the Church Militant. The Book of Common Prayer being a book of instruction as well as of worship, we would ask that such prayers be optional in public use as certainly they are in private, since to require their use would be to require instruction of young and old alike upon a sacred and mysterious subject not revealed in the Holy Scriptures.

"Useful and necessary as the employment of committee consideration and predigestion of proposed measures undoubtedly is, it is attended with *this* serious danger (especially in the vital matter of revision of the Church's standard of worship and doctrine and instruction), *viz.*, that as the protracted consideration (reaching over many years) proceeds, the reports of the committee come less and less under review and the Prayer Book comes more and more under review; the laborious work of the committee becomes more and more to be regarded as a final judgment, needing less and less of reason shown for its adoption while the judgment of others, often equally earnest students of the subjects, holding to the old and resisting the new proposals, becomes more and more to be regarded as spontaneously expressed obstructing criticisms. In short, the effect becomes to put the old Prayer Book on the defense, and instead of the 'proposed amendments' being required to be justified, the standard Prayer Book is required to be justified. And for this unequal task, each speaker (in the House of Bishops certainly) was limited to three minutes' time on each resolution to amend.

"In calling attention to the 'serious danger' attending the committee method of revising the Prayer Book, we want to disclaim the faintest reflection upon our beloved, revered members of the Prayer Book Revision Commission. It is an inherent weakness in a method to which we call attention. We recognize the method to be necessary—in order that we fail neither to honor the ministers of the necessary method, our commission, with deep gratitude; nor to honor the (shall we not say inspired) inheritance of many ages of the Church's fellowship with the Holy Spirit of which the Prayer Book is the beautiful fruit.

"Thus, first, the radical proposal to change the distinct expression and declaration of the normal practice of the Family of God, The Church, whereby infants are by baptism regenerated in the family. This distinctive declaration of the normal life practice is removed when the office for Baptism is proposed to replace the two distinctive offices in the Prayer Book. We respectfully submit that the Covenant of God contemplates that in the Family of the Covenant, both in the Old Dispensation and in the New, the infants are the normal subjects of regeneration; the adults, subjects only through neglect or lack of opportunity in non-Christian lands will long continue. The office for Adult Baptism should be retained, with changes as above.

"We petition that 'A Form of Prayer and Thanksgiving to Almighty God' be retained as the distinctive office that it now is. As it stands, it is both an office of thanksgiving and the clear, precise, distinctive expression of the Church's spiritual relation to the nation and to the nation's life. At all times (particularly in eras of unusual lawlessness) the clear declaration of the Church's responsibility for the State's citizens, and vital concern for her high spiritual contact with the State, and loyal recognition of her corporate relation to national social life, the Thanksgiving office is the one normal occasion upon which the Church awaits, and gladly recognizes, the proclamation of the State.

APPROVE OFFICES OF INSTRUCTION

"Your committee, while agreeing with the petition recited above, that the Catechism be kept where it is in the Book of Common Prayer, nevertheless approves of the Offices of Instruction and feels they should be given a prominent place in the Prayer Book, perhaps following the Catechism.

"In the opinion of your committee, the Thirty-nine Articles should be retained in their present place in the Book of Common Prayer. The Thirty-nine Articles are only

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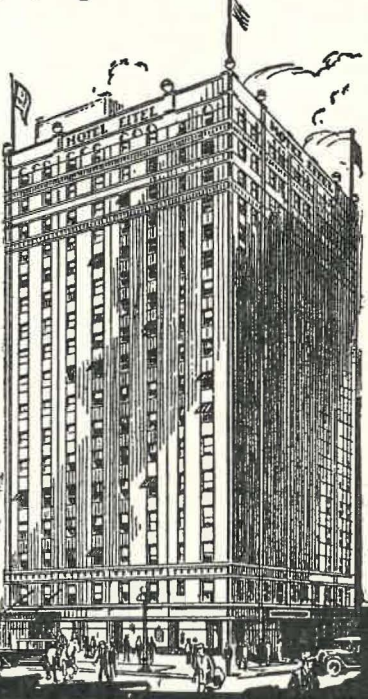
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standards of doctrine for their general teaching, *e. g.*, excluding Socinianism and Roman Catholicism. While the Nicene Creed sufficiently declares against Socinianism, there will be no adequate protest against Romanism in our official teaching, if the Thirty-nine Articles are dropped. As long as we have the Nicene Creed, the Church can overlook cases of individualism whether individual's practice be right or wrong, for the official position of the Church is clearly anti-Socinian, and in the same way we can put up with many ritualistic preachers and teachings while we have the Thirty-nine Articles and the Church's position is clear; but if we haul down the flag, then the official protest is done away and the preachers and teachings of the ritualists will have free course."

REPORT ADOPTED

The above report was adopted by the council and will be referred to General Convention in 1928.

The delegates elected to the General Convention were Rev. Walter B. Capers, D.D., Rev. Joseph Kuehnle, Rev. Val H. Sessions, and Rev. Charles E. Woodson; Messrs. P. S. Gardiner, J. S. Eggleston, T. H. Shields, and Charles Calhoun.

The members of the standing committee were re-elected; Rev. Walter B. Capers, D.D., president.

CONSECRATE CHAPEL IN ALBANY CATHEDRAL

ALBANY, N. Y.—On Tuesday afternoon, October 25th, the war memorial chapel of St. Michael and All Angels, in the Cathedral of All Saints, Albany, was consecrated by the bishop of the diocese, the Rt. Rev. Richard H. Nelson, D.D. This chapel is a memorial to the communicants of the Church in the diocese who gave their lives in the Great War. An iron crucifix, a grave marker, taken from the grave of Burton Wellington of Troy, is on the left wall of the chapel.

BISHOP LINES BURIED AT NEW HAVEN

NEWARK, N. J.—A gathering of more than one thousand, including eight bishops and 300 other clergymen in vestments, attended the funeral of the late Rt. Rev. Edwin Stevens Lines, Bishop of Newark, on Thursday morning, October 27, in Trinity Cathedral, and several hundred others stood in silence outside.

After the services the body was taken by motor to New Haven, Conn., where a second service was held the following afternoon in St. Paul's Church, of which Bishop Lines was the rector for twenty-four years. Interment was in Evergreen Cemetery, New Haven.

The Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, offered the closing prayers and pronounced the benediction.

The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, read prayers. The Rt. Rev. Arthur S. Lloyd, D.D., senior Suffragan Bishop of New York, who represented Bishop Manning, read the lessons. The Rt. Rev. Wilson R. Stearly, for the past few years Bishop Coadjutor of Newark, and now bishop of the diocese, presided in the sanctuary, assisted by the Rev. Dr. Arthur Dumper, dean of the cathedral.

The other members of the episcopate present were the Rt. Rev. Albion W. Knight, Bishop Coadjutor of New Jersey; the Rt. Rev. Julius Walter Atwood, retired Bishop of Arkansas; the Rt. Rev. Edward Makin Cross, Bishop of Spokane; the Rt. Rev. Manuel Ferrando, Suffragan Bishop of Porto Rico.

Mayor Thomas L. Raymond of Newark was one of the honorary pallbearers. A message received from Governor A. Harry Moore of New Jersey regretted his inability to attend.

The body of Bishop Lines lay in state from 8:30 until 10 A.M. in the cathedral. Shortly before 11 o'clock, the hour for the service, the clergy, led by the choir of the cathedral, marched from Trinity House, just across Military Park, at the northern end of which the cathedral is, to the cathedral, where they were joined by the honorary pallbearers. At the end of the line were Bishops Murray and Stearly. The clergy and honorary bearers just outside the church made an aisle through which the bishops walked. Preceding the clergy of the Church were a score of the leading pastors of various denominations in Newark and vicinity, all in black silk Geneva gowns.

At New Haven there were about forty clergymen present. Bishops Brewster, Acheson, Perry, and Stearly read the service, and Bishop Stearly said the prayers and the committal at the grave.

BROTHERHOOD ARRANGES BIBLE COURSE

PHILADELPHIA—A course of Bible lessons has been arranged for by the national Brotherhood of St. Andrew for the use of Brotherhood men's Bible classes and any others who many desire, and will be ready for use beginning January 1st.

The general plan of the course is to take the outlines suggested by the international council of religious education, with the general helps issued by publishers of recognized standing, and supplement these with a booklet issued quarterly, adapting them to the needs and teachings of the Church. These booklets are being prepared by a group of representative Church leaders and theologians, including the Rt. Rev. Thomas C. Darst, D.D., chairman of the National Commission on Evangelism, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, the Very Rev. Theodore R. Ludlow, secretary for adult education in the department of religious education of the National Council, the Very Rev. Charles N. Lathrop, D.D., executive secretary, and the Rev. H. W. Foreman, secretary for rural work in the department of Christian social service; the Rev. Dr. Burton Scott Easton, the Rev. Dr. Charles H. Boynton, and the Rev. Prof. D. F. Forrester, of the General Theological Seminary, the Rev. Dr. Gardiner L. Tucker, executive secretary of the department of religious education in the province of Sewanee, and the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia.

HONOLULU CLERGY MEET IN CONFERENCE

KOHALO, HAWAII—The third annual fall conference of the clergy of the missionary district of Honolulu was held in the Kohala district of the Island of Hawaii from October 7th to 13th. Twelve of the eighteen clergy of the district attended, including the bishop.

An interesting open-air service was held on Sunday afternoon October 9th in the square before the local court-house. The clergy vested and marched in procession. Short addresses of simple, evangelistic content were given by several, closing with an appeal from the bishop for more loyalty to Christ and the Church.

The conference had also the aspect of

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a mission for the several churches under the care of the Rev. James Walker, priest-in-charge of the Kohala district, and services were held every evening at various points, the clergy taking turns in preaching and instruction.

Miss Mabel Lee Cooper, director of teacher training in the department of Religious education, was also present at the conference, and gave lectures to the clergy at the morning sessions.

SYNOD OF SEVENTH PROVINCE MEETS

SAN ANTONIO, TEX.—The eleventh synod of the province of the Southwest convened at St. Mark's Church, San Antonio, from October 18th through October 20th. Preceding the meeting of the synod, the parish house of St. Mark's was dedicated Monday, October 17th, at 8 o'clock. The Presiding Bishop of the Church, the Most Rev. John G. Murray, D.D., assisted by the Bishop of West Texas, the Rt. Rev. William T. Capers, D.D., officiated at the dedicatory services. The rector, the Rev.



GROUP AT SYNOD OF SEVENTH PROVINCE

Rolfe P. Crum, acted as master of ceremonies.

The opening service of the synod was held October 18th at 10 o'clock by the celebration of the Holy Communion, at which the Bishop of West Texas was the celebrant, being assisted by the Bishop of Dallas, the Rt. Rev. Harry T. Moore, D.D. The sermon was preached by Bishop Murray. After luncheon the president of the synod, Bishop Capers, called the meeting to order and after the election of the secretary the roll was called, which showed that all the bishops of the province were present with the exception of the Bishop of Texas and the Bishop of Arkansas, both being prevented from attending the synod on account of illness.

The main events of the synod were first: the Presiding Bishop's sermon, then the mass meeting that was held in the church on Tuesday night, where Bishop Murray and the Rev. S. Harrington Littell of China spoke upon the subject, The Contribution of the Church to the World. The next day followed the Rev. Dr. W. Postell Witsell's report as the provincial representative on the National Council.

On Wednesday night the synod dinner was held, at which about 350 guests were present. The speakers at this dinner were the Rev. Dr. Littell; Miss Laura F. Boyer, national educational secretary of the Woman's Auxiliary; and the Presiding Bishop. Bishop Capers acted as toastmaster.

On Thursday a committee appointed to consider proposed amendments of General Convention canons on provinces made its report.

Thursday afternoon was given over to

the conference of the Young People of the province of the Southwest, and the synod was duly closed by a dinner devoted to the interests of the young people of the province.

ANNIVERSARY OF ST MARY'S, BURLINGTON, N. J.

BURLINGTON, N. J.—The 225th anniversary of St. Mary's parish, Burlington, was celebrated from October 30th to November 1st. The festivities began on Sunday morning with a celebration of the Holy Communion at 7:30 A.M., by the rector, the Rev. John T. Ward.

At the 11 o'clock service, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, preached the sermon. At the evening service the sermon was preached by the Bishop Coadjutor of New Jersey, the Rt. Rev. Albion W. Knight, D.D.

On Monday evening a dinner was held in the guild house. The speakers were the Most Rev. John Gardner Murray, D.D., Presiding Bishop, Bishop Matthews, Bishop Knight, and others. Bishop Murray also

celebrated Holy Communion on Tuesday morning, and preached at the later service, at which time Bishop Matthews blessed the George Keith memorial tablet, who was a co-founder of St. Mary's parish.

PROVINCIAL SYNOD OF WASHINGTON MEETS

ROANOKE, VA.—The tenth synod of the province of Washington was held in Roanoke, October 18th, 19th, and 20th, about 300 members of the synod and out-of-town visitors being in attendance.

The session opened in St. John's Church at 4 P.M., Tuesday, October 18th, with a devotional service conducted by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware. This was followed by the initial business session and the organization of the synod, with the Rt. Rev. William L. Gravatt, D.D., Bishop of West Virginia and president of the synod, in the chair.

The feature of this synod was the consideration given to problems relating to schools and colleges under Church influence; and among those present were the headmasters, or other representatives of nearly all of the Church educational institutions in the province. Joint sessions were held on Wednesday morning and afternoon when the members of the women's organizations sat in with the members of the synod, and notable addresses were delivered.

The morning session on Thursday was given over fully to the social service commission, of which the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, is chairman. Miss Emily W. Dinwiddie, director, children's bureau, State Board of



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Public Welfare, Richmond, spoke on Some Child Welfare Problems. Miss Anna B. Pratt, director, White-Williams Foundation, Philadelphia, spoke on the subject: How the Visiting Teacher Helps Problem Children, and the Hon. Clinton Rogers Woodruff, of Philadelphia, discussed Protective Social Measures.

Thursday afternoon the program was in charge of the Rt. Rev. John C. Ward, D.D., Bishop of Erie, and chairman of the commission on missions. At this time, the Rev. Arthur M. Sherman, principal of Boone College, Wuchang, China, and dean of the Divinity School there, made an address. The Rev. Frederick D. Goodwin of Warsaw also spoke.

Most interesting mass meetings were held in St. John's Church on Tuesday and Wednesday evenings, and were attended by splendid congregations. At the Tuesday evening meeting, the Rev. Anson Phelps Stokes, D.D., Canon of the Cathedral of St. Peter and St. Paul, Washington, was the principal speaker. The Rev. Arthur M. Sherman was the speaker at the Wednesday evening mass meeting.

Interesting sessions were held by the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, and the Church Periodical Club.

YOUNG PEOPLE OF MONTANA HOLD CONFERENCE

ANACONDA, MONT.—The annual Young People's conference of the diocese of Montana was held at St. Mark's Church, Anaconda, the Rev. A. E. Cash, rector, October 21st, 22d, and 23d, commencing with an informal evening at the parish house.

On Saturday morning the address of welcome was delivered by the Rt. Rev. William F. Faber, D.D., Bishop of Montana, after which the president gave his report which showed a great advance in Young People's work throughout the diocese.

Dinner was served in the parish house, and short addresses were made by the Rt. Rev. Herbert H. Fox, D.D., Bishop Coadjutor of Montana, the Rev. William F. Lewis of Jeffers, the Rev. Arthur E. Cash of Anaconda, and the Rev. Henry H. Daniels of Helena.

The conference closed on Sunday with a celebration of the Holy Communion and sermon by Bishop Fox.

DEDICATE NEW PARISH HOUSE IN DETROIT

DETROIT, MICH.—The colored population of Detroit, 100,000 strong, is represented in the diocese by St. Matthew's parish and the missions of St. Augustine and St. Cyprian. Recently the Rt. Rev. Herman Page, D.D., Bishop of Michigan, officially opened a new parish house costing \$85,000 for St. Matthew's. The new building contains every modern convenience for the week-day needs of the parish, as well as commodious living quarters for the rector, the Rev. E. W. Daniel.

It is in striking contrast to the shabby basement room which for nearly half a century has housed all the many social activities and a Church school of several hundred. In a service of dedication preceding a banquet, Bishop Page spoke of large gifts of white Churchmen toward the new hall as a gesture of goodwill, and a contribution to an increasingly serious national problem. Mr. and Mrs. Henry Ford and a number of the clergy of the diocese were present at the opening ceremonies.

BISHOP LONGLEY CELEBRATES ANNIVERSARY

DAVENPORT, IOWA—The fifteenth anniversary of the consecration of the Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa, was commemorated at Trinity Cathedral, Davenport, Sunday, October 23d, with appropriate services. At the choral celebration of the Holy Eucharist, Bishop Longley was the celebrant and preacher.

On Monday evening, October 24th, a reception was tendered Bishop and Mrs. Longley at Trinity Cathedral parish house. Addresses were delivered by Bishop Morrison and Dean Hare, the latter presenting to Bishop Longley a token of the appreciation of the clergy of the diocese.

CHURCH CELEBRATES 215TH ANNIVERSARY

AMSTERDAM, N. Y.—St. Ann's Church, Amsterdam, which had its origin in the old Queen Anne chapel at Fort Hunter, which was opened for worship in October, 1712, on October 27th observed its 215th birthday.

There was an enthusiastic gathering of the parish at a dinner, when the final indebtedness on the new parish house was paid. The Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, made the address; and the occasion was one of great thanksgiving. The rector of St. Ann's, the Rev. Dr. E. T. Carroll, has spent his ministry in this parish, which is among the leading churches of the diocese.

WOMAN'S AUXILIARY OF ALBANY MEETS

LITTLE FALLS, N. Y.—The semi-annual meeting of the Albany diocesan Woman's Auxiliary was held October 19th and 20th at Emmanuel Church, Little Falls. Several clergy of the vicinity and 100 from all parts of the diocese attended.

The Ven. C. E. S. Rasay, rector of Emmanuel Church and Archdeacon of Mohawk, was the preacher at the evening service.

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AUTUMN MEETING OF NEW YORK CATHOLIC CLUB

JERSEY CITY, N. J.—Two very interesting meetings of the New York Catholic Club have been held during the early autumn. The first at Grace Church, Jersey City, the Rev. Henry Bell Bryan, rector, was addressed by the Rev. Robert E. Wood of Wuchang, China. The president, the Rev. Dr. Joseph Patton McComas, delivered a charge, as is the custom at the first meeting of the season.

The second meeting was at Holy Rood Church, New York, the Rev. Arthur P. S. Hyde, rector, and was honored by the presence of the Bishop of New York, who spoke of what had been accomplished at Lausanne. The Rev. Prof. Francis J. Hall read a paper upon the constructive aspects of the Lausanne Conference.

The annual requiem will be sung at St. Ignatius' Church, New York, on November 22d.

COLLEGE STUDENTS OF SEWANEE PROVINCE MEET

ATLANTA, GA.—The conference for college students of the province of Sewanee, held at All Saints' parish, Atlanta, October 22d and 23d, brought together a representative group from most of the more important southern colleges. The conference was under the general direction of the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Alabama. The Rev. C. Leslie Glenn, student secretary under the National Council, added much to the conference by brief devotional talks.

The discussions on college problems and college morals proved very interesting, though the results were somewhat indefinite. It was decided, however, that these gatherings are well worth while, and steps were taken to make the conference an annual affair.

OPEN CHAPEL OF ILLINOIS UNIVERSITY

URBANA-CHAMPAIGN, ILL.—Fifteen years of splendid effort on the part of the Churchmen of the diocese of Springfield were crowned with triumphant success at the opening of the Chapel of St. John the Divine, the new church for students at the University of Illinois, on Sunday, October 2d.

From the early Eucharist at 7:30 in the morning until choral vespers at 5:00 in the afternoon, the new edifice was filled by an ever changing throng of worshippers.

At the 11 o'clock Choral Eucharist, the Rt. Rev. John Chanler White, D.D., Bishop of Springfield, and the chaplain, the Rev. Morton C. Stone, preached at vespers.

CONCLUSION OF HONOLULU INSTITUTE

HONOLULU—The most successful teacher training institute ever held in Honolulu came to a close October 14th, when eleven persons were awarded certificates looking toward the N. A. T. A. diploma, and four others were given full diplomas in the association.

Miss Mabel Lee Cooper, director of teacher training in the department of religious education, awarded the certificates, and spoke highly of the value of the institute just concluded. Miss Cooper had given two courses—one on the curriculum of the Sunday school, and one on story telling in the Church, the school, and the home.

PLAN NEW CHURCH FOR EMPORIA, KANS.

EMPORIA, KANS.—A month ago a contract was let for the construction of a new \$45,000 church for St. Andrew's parish, Emporia. The contractors have already removed the original brick church which was built in 1870, when Emporia was but a small village, and there were but seventeen communicants to shoulder the burden of building and paying for their house of worship. Of the original \$3,000 spent in the construction of the church, \$1,000 was given by Miss E. P. Shields of Philadelphia. The parish, which was originally chartered as St. Mark's, later changed its name to St. Andrew's in honor of Miss Shields, who was a communicant of St. Andrew's parish, Philadelphia.

The Rev. J. Herbert Smith is rector of the parish.

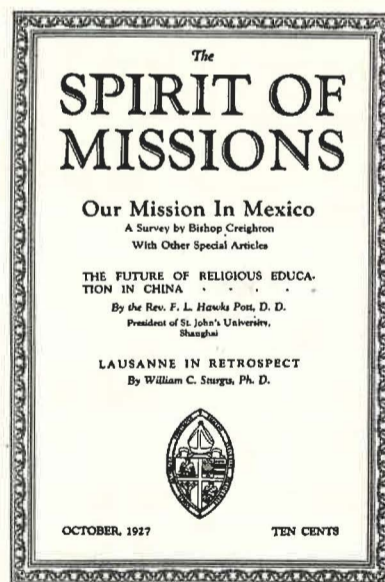
HOSPITAL EXECUTIVES CONVENE IN MINNEAPOLIS

MINNEAPOLIS, MINN.—Several Church hospital executives attended the conventions of the American Protestant Hospital Association and the American Hospital Association held at Minneapolis from October 8th to 14th. One of the features of the conventions was the mammoth exhibit of hospital equipment and scientific instruments.

A history of the Church hospitals of the United States, written by Miss Barbara Williams, R.N., was read by the Rev. John G. Martin, superintendent of St. Barnabas' Hospital, Newark, N. J.

A corporate Communion for Church hospital workers was held on Wednesday, October 12th, at Gethsemane Church with the rector, the Rev. Don Frank Fenn, as celebrant.

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**COLORED CHURCHMEN CONVENE
IN ARKANSAS**

FORT SMITH, ARK.—The eighth convocation of the Churchmen of the diocese of Arkansas was held in connection with the celebration of the ninth anniversary of the consecration of the Rt. Rev. Edward Thomas Demby, D.D., Suffragan Bishop of Arkansas, September 29th and 30th, at St. Augustine's Church, Fort Smith.

The convocation opened with a celebration of the Holy Eucharist, Bishop Demby being celebrant assisted by the Rev. J. Henry King, of Forrest City, and the Rev. M. B. Mitchell of Fort Smith.

At the close of the convocation a resolution was made asking that more publicity be given Christ Church school at Forrest City, and that outside help be solicited.

**CAMPAIGN FOR HOSPITAL
IN JAPAN**

(Picture on page 15)

KYOTO, JAPAN—A committee of prominent men in Japan have met the conditional offer of the National Council of the American Church and undertaken to raise 50,000 yen for the next three years toward the support of St. Barnabas' Hospital in Osaka.

This sympathetic and substantial gesture on the part of the citizens of Osaka is the result of long continued and prayerful work on the part of those who have the mission's interests at heart. A dinner was given at the Osaka Hotel on September 14th, in the interest of the campaign. The invitations were issued in the name of Harumichi Tanabe, Governor of the Metropolitan district of Osaka, supported by the Mayor of the city of Osaka, the managers and owners of the *Mainichi Shimbun* and the *Asahi Shimbun*, two newspapers known wherever Japan is known, and Baron Shibusawa.

**REOPEN CHURCH AT
MOUNT ALTO, PA.**

MOUNT ALTO, PA.—On Tuesday, October 11th, Emmanuel Chapel, the Bishop Potter memorial, at Mount Alto, was re-dedicated and re-opened by the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg. The Holy Communion was celebrated by the bishop, assisted by the Rev. George D. Graeff, of Chamberburg, and the Rev. Arthur G. W. Pfaffko of Blue Ridge Summit. The sermon was preached by the Rev. Dr. George F. Nelson, Canon of the Cathedral of St. John the Divine, New York City, an old friend of Bishop Potter.

The archdeaconry of Harrisburg held its autumn meeting at the chapel, and elected the Rev. Paul S. Atkins of York as archdeacon to succeed the late Rev. William Dorwart.

**AUSTRALIA TO HAVE
MISSIONARY PLANE**

LONDON—The first airplane constructed for missionary purposes is shortly to be shipped to Australia.

It is a Moth machine and will be flown by the Rev. Leonard Daniels, rector of Wilcannia, New South Wales, a parish as large as England. The machine will be painted silver with purple struts and will bear the words "The Church of England" on the side.

† Necrology †

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

SAMUEL HAMILL WOOD, PRIEST

PHILADELPHIA—The Rev. Samuel Hamill Wood, rector of St. Matthias' Church, Philadelphia, died suddenly on Sunday, October 23d. He was fifty-one years old.

The Rev. Mr. Wood was born in Princeton, N. J., on June 24, 1876. He attended the General Theological Seminary, being ordained deacon in 1912, and priest in 1913 by Bishop Greer. He was formerly rector of St. James' Church, Kemmerer, Wyo., then assistant at the Church of the Holy Apostles, Philadelphia. He served with the A. E. F. in France for two years. He then became vicar of the Church of the Holy Communion in Philadelphia, leaving there in 1926 to become rector of St. Matthias' Church. Mr. Wood had just written a new book, published by the Stratford Co. of Boston, entitled *Before, Behind (and Bigger Than) the Bible*.

The burial service was held at St. Matthias' Church on Wednesday, October 26th. Many clergy attended.

**WOMAN'S AUXILIARIES OF
WESTERN NEW YORK MEET**

BATH, N. Y.—An important meeting of the Woman's Auxiliary of the Bath district was held in St. Thomas' Church and parish house on October 20th. All the priests of the district were present and took part in the service at 10:00 A.M. Following this there were business meetings of the district with Mrs. C. A. Chaplain as chairman. The luncheon at noon was preceded by prayers in charge of the Rev. John Spencer of Hornell.

In the afternoon a very fine talk on the Corporate Gift was given by Mrs. Knowlton and this was followed by an address by Miss Helen Brent on the Lausanne Conference, which was most helpful and inspiring to all present. Dr. Burgess of the Department of Foreign-born gave an address which was most educational and instructive.

Mrs. Fanny Paige of Hornell, who had been associated with the work of the district many years and who was the secretary, died the day before the meeting. Prayers were said for her and the minutes which she had written were read with all people standing.

NEWS IN BRIEF

ATLANTA—The Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, conducted a conference for the clergy and laymen of the diocese of Atlanta in St. Luke's Church, Atlanta. Twenty-four of the clergy attended the meeting in the afternoon and a large and representative body of laymen were present for the supper and conference at night.

DELAWARE—The Rev. Joseph H. Earp, rector of Immanuel Church, New Castle, in addition to his parochial work, will serve as chaplain to the Delaware State Hospital at Farnhurst.—In a campaign just closed to raise \$750,000 for a new Y. M. C. A. building for Wilmington, Bishop Cook served as chairman of the general committee, and his effective leadership was rewarded in an over-subscription of the amount desired. Bishop Cook delivered the invocation at the banquet in the Hotel duPont-Biltmore in Wilmington in honor of the visit of Col. Lindbergh.—The 238th anniversary of the founding of Immanuel parish, New Castle, was celebrated on Sunday, October 23d. The day began with a well-attended parish communion at an early

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hour, a sermon by the bishop of the diocese, and an address in the afternoon by the Hon. Roland S. Morris of Philadelphia.

EAST CAROLINA—At the early celebration of the Holy Communion on Sunday, October 16th, the rector of the Church of the Good Shepherd, Wilmington, the Rev. John B. Gible, had the benediction of the candelabra candles which will be burned each Sunday at the morning and evening services. Various members of the congregation will take one month in the year or the Lenten services and give the candles for that month in memory of some loved one.

MICHIGAN—On Sunday, October 16th, the cornerstone of the new Christ Church, Detroit, was laid. The church will seat 500, and will cost \$160,000. The Rev. Otey R. Berkeley is rector.

NEWARK—A Church School Institute is being conducted in Trinity Church, Grantwood, the Rev. Richard P. Pressey, rector, under the direction of the board of religious education of the diocese of Newark for four days, November 3d, 10th, 17th, and 25th.

NEW JERSEY—A parochial mission was held in St. Stephen's Church, Plainfield, during the week of October 17th, and including the following Sunday. The missionary was the Rev. Frank M. Sherlock, rector of All Saints' Church, Elizabeth.

NEW YORK—A discussion of the spirit and results of the Lausanne conference through a series of addresses by participating leaders, is announced by the west side Y. M. C. A., to begin Sunday, November 6th, in the auditorium of that institution. Bishop Manning is to be the first speaker.

NORTH CAROLINA—The fourth annual convention of the diocesan Young People's Service League met in Durham at St. Philip's parish, October 14th, 15th, and 16th.

NORTH CAROLINA—The Woman's Auxiliary of the district of Orange, met in St. Philip's Church, Durham, on October 25th. The feature of the meeting was the address of Dr. Soper, dean of the School of Religion at Duke University, on the Lausanne conference. Dr. Soper was one of the delegates at this conference.

OLYMPIA—Bishop Faber of Montana conducted a week's mission at Trinity Church, Seattle, from October 2d to 8th, having kindly acceded to the invitation of the rector, the Rev. Charles Stanley Mook, given immediately after the bishop had preached the Bishops' Crusade in the same city, so that the mission was virtually a follow up of the Crusade.

VIRGINIA—The Rev. Dr. Wyatt Brown, rector of St. Michael and All Angels' Church, Baltimore, delivered a series of six lectures on practical pastoral theology at the Virginia Theological Seminary, during the first three weeks in October.

WESTERN MASSACHUSETTS—A preaching mission, conducted by Bishop Dallas of New Hampshire, is to be held in All Saints' Church, Worcester, from November 6th to 11th, inclusive.

WESTERN NEW YORK—The first annual retreat for the clergy of Western New York was held at the Girls' Friendly Holiday house on Coenesus Lake, October 11th to 14th, and led by the Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont.—A record which should be noted is that of choir mother in Christ Church, Rochester. Mrs. Willard E. Moore, who resigned that position this year, had been in office for fifteen years.

WESTERN NEW YORK—The autumn meetings of the five districts of the Woman's Auxiliary of the diocese of Western New York were held on succeeding days, beginning October 17th in Newark, Buffalo, Stafford, Bath, and Rochester. The chief speaker at every meeting was the Rev. Thomas Burgess, of the National Council. Other speakers were Mrs. Kingman N. Robins, on the financial affairs of the Church and Auxiliary; Miss Helen C. C. Brent who reported events of the Lausanne conference; Mrs. Frederic K. Knowlton, chairman for the diocese for the Corporate Gift; and Miss Elizabeth Lawrence on the United Thank Offering.—Four neighboring parishes in Buffalo, Westminster and the North Presbyterian, the Delaware avenue Methodist, and the Church of the Ascension, Episcopal, are to have joint evening services on Sunday evenings during the four winter months. This arrangement has been made with the hearty approval of Bishop Ferris who is administering the diocese during Bishop Brent's absence through illness.

WESTERN NORTH CAROLINA—The convocation of Asheville met in St. Mary's Church, Asheville, Tuesday and Wednesday, October 18th and 19th. Fifteen minute addresses were made by several clergy and others, giving glimpses of

work within the convocation. The sermon at Evensong was preached by the Rev. Roger B. T. Anderson, O.H.C., of St. Andrew's, Tenn.

WYOMING—A scheme of eleven bells was dedicated at St. Mark's Church, Cheyenne, the Rev. Charles A. Bennett, rector, on Sunday, October 16th. The dedication service was held out of doors, a large crowd gathering in the streets about the church to hear for the first time the music of the chimes.

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