

The Living Church

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

VOL. LXXVIII MILWAUKEE, WISCONSIN, DECEMBER 3, 1927

No. 5

Retreats

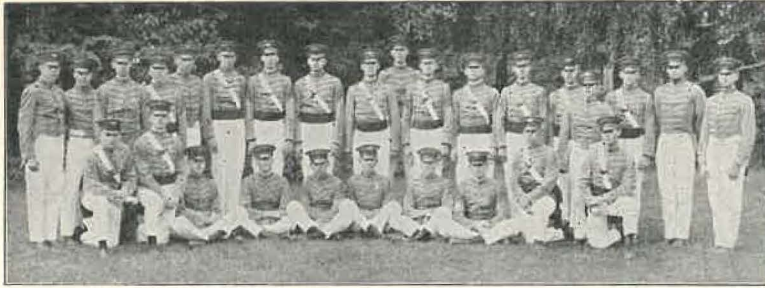
EDITORIAL

The Anglo-Catholic Pilgrimage

THE BISHOP COADJUTOR OF MILWAUKEE

Archbishop Cranmer

REV. H. K. PIERCE



A RECENT GRADUATING CLASS

HOWE

A CLEAN MIND IN A SOUND BODY

Every Boy Recites Every Lesson Every Day

A THOROUGH AND LONG-ESTABLISHED CHURCH SCHOOL FOR BOYS

HIGHEST ideals of Christianity, Honor, and Scholarship. Thorough preparation for College. Modified Military System with a Junior R. O. T. C. Unit. Wholesome outdoor life on 40 acre campus. All athletics. Two beautiful lakes nearby afford water sports. Interesting Summer Session. Separate School for Younger Boys.

FOR ILLUSTRATED CATALOG ADDRESS

REV. CHARLES HERBERT YOUNG, S.T.D., Rector

Box L. HOWE, INDIANA



We Quote

A Special
Price of

\$100.00

for this Cross memorial,
delivered and set complete,
including the usual amount
of lettering.

Send order, with lettering, promptly, and it can be erected this summer.

Send for our booklet, "MONUMENTS." Sent free to those considering the purchase of one.

Chas. G. Blake & Co.

Makers of Mausoleums and Celtic Cross Monuments

1002 E. 67th Street

CHICAGO, Ill.

THE LIVING CHURCH

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.
Assistant Editor for Poetry, Rev. F. H. O. BOWMAN.
Literary Editor, Rev. LEONARD HODGSON, M.A.
Social Service Editor, CLINTON ROGERS WOODRUFF.
Circulation Manager, LINDEN H. MOREHOUSE.
Advertising Manager, CHARLES A. GOODWIN.
Published by the MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

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

ADVERTISING

DEATH NOTICES (without obituary), free. MEMORIALS, RESOLUTIONS, AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch per insertion. Quarter pages $3\frac{1}{2} \times 5\frac{1}{2}$ inches, \$18.00; Half pages, $5\frac{1}{2} \times 7\frac{1}{2}$ inches, \$36.00; whole pages, $7\frac{1}{2} \times 11\frac{1}{4}$ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 35 cents per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both in quantities to Church schools or others.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE BOOKSHELF. About four times a year. Sent free on request.

Agents also for (London) Church Times, weekly, \$3.50.

The Living Church

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

VOL. LXXVIII

MILWAUKEE, WISCONSIN, DECEMBER 3, 1927

No. 5

EDITORIALS & COMMENTS

Retreats

ENGLAND is conscious of a modern retreat movement, which is making rapid advances. Fr. Longridge, S.S.J.E., has produced a splendid edition of the *Spiritual Exercises* of St. Ignatius Loyola, and has shown concretely how the Ignatian method can be applied, in his *Retreat of Four Days for Priests*,¹ and his *Ignatian Retreats*,² for lay people, in which material for three retreats is given, and which may be had either all in one volume, or in separate volumes, or in detached leaflets for distribution to the retreatants. Canon Alan H. Simpson, warden of a retreat house at Rugby, has written on *The Principles and Practice of Retreat*.³ And this year has seen another very valuable little book, *Retreats*,⁴ edited and partly written by the Rev. R. Schofield, also a retreat house warden, which is the most concretely useful, the most full of practical suggestions, and the most enthusiastically optimistic of all that we have seen.

This last-named book gives further evidence, in the form of actual statistics, of the existence of a very progressive retreat movement. It is not a case merely of the writing of books on the subject, but of houses being built for the sole purpose of holding retreats, and all sorts of people really going to those retreats in increasing numbers. Neither is this phenomenon confined to the Church of England: a Jesuit father, himself a retreat house warden, contributes a chapter on Roman Catholic retreats, giving figures for various countries (Belgium and Holland seem to be adopting the retreat eagerly, and Germany has seventy retreat houses), and speaking quite naturally of the "modern retreat movement," which dates from 1882. The editor contributes a chapter on Free Church retreats, which shows that Methodists, Baptists, Congregationalists,

and members of the Student Christian Movement are finding in a religious institution which emanates from the Jesuits a valuable means of grace when used in their own Churches, a means of grace which meets a profoundly felt need. Indeed, this situation suggests not only another way in which the divisions of Christendom are approaching a unity in religion, aside from faith and order, but also that the retreat itself bids fair to be a unifying agency: if representatives of different Christian organizations would not only confer, but go into retreat together more often, one might look for miracles of rapprochement.

The Church's indebtedness to St. Ignatius comes out more clearly than ever before. There are features of his method which we are by no means prepared to endure. He directs, for instance, that the conductor

shall make little visits to all the retreatants separately, and ask each one "how it has been with him . . . and especially in his meditations, inquiring what method he has pursued in them, what trains of thought and movements of the will he has had, what consolations he has experienced, and in which points." There are chapters on other methods; but they give nothing like so clear an indication of any method at all as the chapters on the Ignatian method. No, we can vary from St. Ignatius, but it seems that we cannot do without St. Ignatius to vary from. He is the authentic patron saint of retreats. Even such a matter as the personal visits of the conductor to all the retreatants, while it appears generally impracticable or undesirable now, reminds us that there is a great deal more that a conductor should be ready to do than simply to give a series of addresses.

One writer in Mr. Schofield's book says, "No one, I am convinced, ought to conduct retreats who has not given time and careful thought to the *Spiritual Exercises* of St. Ignatius. . . . The addresses that he gives ought to be the joint property of St. Ignatius and himself. The best conductors are those who succeed

PRAY FOR NATIONAL COUNCIL

December 13, 14, and 15 will be the dates of the regular meeting of the National Council and its departments.

May we have the prayers of our people that we may have a right judgment in all things committed to us?

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

¹To be obtained from the Secretary, The Mission House, Marston St., Oxford.

²A. R. Mowbray & Co., Morehouse Publishing Co., complete \$3.00. Part I. \$1.40.

³A. R. Mowbray & Co., Morehouse Publishing Co., \$1.40.

⁴S. P. C. K., The Macmillan Co. \$1.40.

in getting the right amount of St. Ignatius and of themselves into their addresses. The addresses of most conductors, I imagine, would be better if they contained a little more of St. Ignatius."

The English Church is developing an extensive mechanism for retreats, with its Association for Promoting Retreats, and a program for establishing retreat houses all over the country. The movement is branching out, too, to include a surprising variety: there are retreats for parishes, for guilds, for beginners (not the veteran devout souls, but those who are only beginning to wonder whether it would not be a good thing for them to have a religion), for children, for older lads and girls, for individuals all alone, as well as the kinds with which we are familiar, for clergy, seminarians, religious, and associates of religious orders.

THE fact of the matter is that while we have long been having retreats, and the number of them is increasing, we have rather settled down to a sameness, even a monotony, in the way in which they have been done, as if we knew all there was to know about it, and only needed to go on with more of the same—a retreat is a retreat, and that is all there is to it. Such a book as Mr. Schofield's brings out point after point in which the ordinary retreat as we experience it needs readjustment, or at least calls for much further exploration than we have given it. We must be content with a few remarks on some of these suggestions.

While the thought of a new building program makes us shudder, there is something very tempting in the idea of a specialized retreat house. Monasteries and schools we have, and at Racine, Wis., there is a National Center for Devotion and Conference. These institutions have given invaluable help and encouragement in this matter; they have turned themselves inside out to enable us to wait for God's loving kindness in the midst of His temple. But that chapter on the organization of a retreat house is simply fascinating, with its marvelous detail about cubicles, stoves, bathtubs, towels, toilets, extra blankets "for the people with cold feet," tobacco, "and everything," all planned specially and directly for the one purpose, yet allowing for considerable variety in fulfilling that purpose. The constant presence of a good warden, not, of course, to conduct the retreats, but to know all about retreats and to do all that needs to be done in the house to make them go well *as retreats*, would itself be enough to justify the existence of the retreat house.

Another fascinating chapter is Canon Simpson's on Retreats for Children. We envy the children who go to them under his direction. It is clear that children have the capacity to make a good retreat, to keep the silence without pain if allowed a few intervals when they may break it (*noisily*, not in whispers), to get a wonderfully deep and wholesome religious experience from it, and to like it so well that they clamor to go again. It need never, and never should, be associated with solemn mooning: it is a thoroughly happy thing, as this gifted leader describes it.

We know that parochial retreats have been held in America for a long time, but our impression is that they have been very few. And they have not been (so far as we know) quite the real thing, because the retreatants have all had to go home to bed. That makes all the difference in the world. To spend the night away from home has counted for much to every child. To *sleep* in a religious house, to live for days *and nights* in sanctuary, makes vivid the beautiful detachment from every-day affairs which the pilgrim soul sometimes needs. The parochial retreats commended by "the

Movement" now are those in which the parishioners pack up and go away to a retreat house. And the reports coming from such retreats are strongly favorable. The deepening in religious perceptions, the "complete change of outlook," the "God-consciousness," and the "Church-consciousness," which are gained in this way, are almost visibly in evidence after a good parochial retreat.

The editor speaks of schools of thought, and is careful to express himself in such a way that no one will suppose retreats to be the exclusive property of one school. Of course they have grown up in a Catholic atmosphere; they have helped to increase a Catholic atmosphere; and we cannot help believing that they lend themselves more congenially to Catholicity than to any distinctly non-Catholic outlook. But in saying this we should add that the Catholic religion to which they minister is not a minor party affair, but the Catholicity of the Holy Catholic Church. And if, for instance, Evangelicalism be taken in a distinctive sense, it is less distinctive in retreat than (let us say) in doctrine or ceremonial. Evangelicals, Methodists, given a chance to express some of the details in their own distinctive way, can and do derive immense help from a retreat, and *the same kind* of help that Anglo-Catholics get. We should imagine that Quakers would be very much at home in a retreat. In fact, the only people who seem utterly opposed to the idea are those who think it is contemptible to pray.

ALL the authorities speak very strongly for the silence as essential to a retreat. But some think the silence is best kept if it is relaxed, openly and frankly, at certain stated periods; others believe the occasional burst of conversation, except in the case of children, does more harm than good. All seem to agree that the worst thing of all, in this matter, is just the thing to which we are most grievously addicted, the furtive whispering and murmuring that regards not time or place. And it is agreed that to hunt up a newspaper and devour it is a worse breach of the spirit of silence than to say, audibly, "May I have the pepper, please?" One suggestion, that conversation be permitted on spiritual matters only, we merely mention, and leave the rest to the reader's imagination.

Much is required of the conductor: he must make it as easy as possible for the others by taking complete command of the situation in all things external, while, according to St. Ignatius, he must in the great essential spiritual exercises of the retreatants keep in the background and let God speak to them, and let them speak to God. They are there to find God, not to find a "wonderful speaker." Much more should be made of private interviews than is generally done here. It is certainly a mistake to assume that because a man is a good preacher he will be a good conductor of a retreat, or that he will be a good conductor because he is *not* a good preacher. Both these mistakes are made.

We were a little surprised to read that except in special circumstances a retreat is not the best time for making confessions. Here, one rather expects a long series of confessions at a retreat. But there are sound reasons for holding that the confession, if any, would better come either before or after the retreat. A good retreat will quicken penitence, yes: but often the work of getting ready definitely for the confession is an unfortunate interruption to the ordered progress of the retreat. Some think a great emphasis on intercession during the retreat is inadvisable. All agree that a retreat should end in strong resolution—which is almost the same as saying that it should not end at all, but should lead on into the days following it. Similarly, the

retreat should not work up to a gorgeous climax and close there. Hymns are good before the addresses and at other times, but decidedly not *after* an address; the hymn after the address seems to say, "Get your coat and hat, it's all over," when really the address should lead straight on to the private meditation.

A retreat has an element of quiet relaxation and passivity, in some directions, but it has also a concentrated, specialized activity in others, and is, as things go in our ordinary life, an intense experience. The modern American is supposed to distrust, or even detest, the first, but to like the second. Many voices in our present generation are telling us that he needs the first as much as the second, and many experimenters are finding that it is so.

We remember happening upon a notice of a retreat conducted by Fr. C. C. Grafton, dated somewhere in the '70s, if we recall correctly. To the notice was added a comment to the effect that the "Ritualists" had been "playing church" for a while, and for a change had decided, "Let's play house." Since that time, many children in the market-place have joined in the game. And high above all the detailed external rigmarole of it there stands out more clearly than ever the great need, and this great means of meeting it—the need to pay attention to God.

WE welcome the statement by the Bishop of Vermont in regard to The Floods in Vermont, printed on another page. Recalling the generous aid extended by our readers to the churches and people who suffered in the floods in the Mississippi valley, we are hoping that substantial aid may be given to Vermont. No sort of forethought can afford ample protection against losses such as Bishop Hall has described.

Flood Losses
in Vermont

"When will appeals cease?"

Never. One of the blessings that Almighty God has bestowed upon us, His children, is that He is willing to use us as His agents in carrying His benefactions to others. He first set the example by giving His Son for us; and then He raised us to a plane from which we might coöperate with Him in the godly exercise of giving.

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.]

NEAR EAST RELIEF

Offering at Thanksgiving service, St. Luke's Church, Fair Haven, Vermont	\$ 9.11
George W. Smith, Lafayette, Ind.	5.00
	\$ 14.11

FUND FOR HERRIN, ILL.

A member of Grace Church, Utica, N. Y.	\$ 100.00
A. L. G., New York City *	50.00
A. L. G., New York City †	50.00
The Bishop of Milwaukee	25.00
Alex. M. Davis, Chicago, Ill.	25.00
Rev. E. L. Pielow, Logan, Ohio †	5.00
A member of the Church of the Redeemer, Chicago, Ill.	5.00
	\$ 260.00

* For rebuilding.
† For missionary.

THE BIBLE is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow-man.
—Daniel Webster.

TEN YEARS OF SOVIET OPPRESSION

In connection with the tenth anniversary of the Soviet government, the Russian Orthodox Church in America, headed by Metropolitan Platon, has issued the following resolution passed by the diocesan council of that Church and confirmed by His Eminence:

THE Soviet government is pompously celebrating its tenth anniversary. It is customary to total the results of the activities of any government at the day of its jubilee and to ascertain the welfare achieved by the citizens in all fields of their material and cultural standing.

The Russian Orthodox Church, to which more than a hundred millions of Russian citizens belong, has also totaled the results of her life during ten years of the control of the Communistic party in Russia. What are these results? Has the Soviet government made any improvement in Church policy during ten years of control? Has it?

The mere enumeration of the Soviet legislation concerned with the Church and enacted during the above period will give the best answer. This is what has been done by the Soviet power for the Church during ten years:

1. The status of a juristic person is denied to the Church.
2. All Church properties were taken away from the Church.
3. The clergy of the Russian Church were deprived of their public rights to elect governmental officials and to be elected as such.
4. The right to carry on charities is taken away from the Church.
5. All ecclesiastic educational institutions owned by the Church were closed up by the government.
6. All charitable institutions of the Church, such as orphanages, poorhouses, hospitals, monasteries, etc., were also closed by the government.
7. All libraries attached to the educational and learned institutions of the Church were, with few exceptions, confiscated and destroyed and millions of books perished, among them many books of great scientific value.
8. The Church properties nationalized by the government were given over to the believers for use subject to severe contracts whereunder the Church communes were appointed as trustees for these properties. These trustees were divested of any right to seek for any source for keeping these properties up, but were subjected to the duties of a complete responsibility for the safe-keeping and maintenance of them.
9. The privilege of preaching Christianity to children under eighteen years of age was taken away from the Church, while the government has organized and has been supporting with funds and endorsing morally the bodies of atheists which teach to children of school age atheism and doctrines justifying atheism as regular subjects of teaching.

10. In the famine year of 1921 the government took away from the Church all valuables and restrained both clergy and laity from any control or supervision over the disbursement of these valuables. Even up to date no one in Russia knows for what the valuables taken away from the Church have been spent.

11. The Soviet government issued certain regulations for Church communes in Ukrainia in 1922. By virtue of such regulations, which had the force of an order, the government conferred upon laity the right to establish and to modify the inward rite of the divine service at their own arbitrariness and absolved them from the obedience to their hierarchs.

12. The government misappropriated the right to interpret the Holy Scriptures by way of the appointment of some committees to decide upon any dissensions among believers arising in matters of creed.

13. Many hundreds of priests and bishops of the Russian Church are oppressed in Soviet prisons and in exile for the sole reason that they had enough courage to confess openly the truth of Christ.

14. The government enslaved the Church and made her the servitor of political interests.

The Russian Orthodox Church in America resolutely protests against the above acts and requests emphatically that the government give the actual guaranties to protect religious freedom as prescribed by the fundamental laws of the constitution of the Soviet union.

DAILY BIBLE STUDIES

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

THE BIBLE

Sunday, December 4: the Second Sunday in Advent

READ II Timothy 3:14-17.

THE message of the Second Sunday in Advent concerns the Bible, the Word of God, the Holy Scriptures "written for our learning." The Church we love is pre-eminently a Bible Church. Her ministers and bishops when they are ordained or consecrated declare their faith in the Bible as the Word of God and are pledged to instruct their congregations in the truths therein contained. In our worship the words of the Bible are constantly used, and in the special services and in the Holy Communion service the words used are largely taken from the Bible. Every home and every Christian should have a Bible to be used daily, and children should be taught, as was Timothy, the truths of this Book which is a revelation from God, teaching patience and giving comfort.

Hymn 58

Monday, December 5

READ St. John 5:36-47.

OUR Lord testified concerning the Old Testament, and quoted its words and teachings very fully. The key to unlock the Scriptures was given by Him, namely, the testimony concerning Himself, the Messiah, the Redeemer of the world. Led by the Holy Spirit, Christ's followers wrote the New Testament, and the Church Universal has united the whole and declared the Bible to be the inspired Word of God. Through countless dangers and difficulties the Book has been preserved, and it stands today as a miraculous token of God's love. Aside from many questions of text and interpretation, the Christian can go to the Bible and receive comfort and guidance and help. Above all else, he can hear the voice of Jesus Christ speaking and calling and blessing, from Genesis to Revelation. The Christian's library consists of Bible, Prayer Book, and Hymnal. Faithfully used they will bring strength and peace.

Hymn 60

Tuesday, December 6

READ St. Luke 24:25-35.

IT WAS the Risen Lord with His glorified body who journeyed that great Easter Day with two of His disciples, and "He expounded unto them in all the Scriptures the things concerning Himself." What a divine commentary that must have been! We do not know who the two disciples were, but they quickly told the apostles the wonderful story, and we may well believe that much of that holy teaching is given in their epistles. May it not be that so our Master still journeys with us and opens for us the mysteries of His love? Sometimes we are disheartened and the way seems lonely and difficult, and then the Lord joins Himself with us and opens to us the wondrous things of a long-ago-given revelation; and then He reveals His holy power and truth as we kneel at the altar for the "Breaking of Bread."

Hymn 324

Wednesday, December 7

READ St. Luke 4:16-21.

THE average student of the Bible is amazed when he makes a special study of our Lord's use of the Old Testament Scriptures. It cannot be denied that Christ thus sets His seal of approval upon the Scriptures as the Jews then accepted them. How comforting to the ministers of the Gospel is this sermon delivered in the Nazareth synagogue by the Master-teacher, based upon Isaiah's great prophecy! It brings the Gospel prophet and the Beloved Physician near together in a common guidance of the Holy Spirit; but even more—

it teaches us how to preach. In many ways, and in rich profusion, the truth comes to the preacher, so that he is almost confused by the fulness of truth; but always there stands the dear Christ before him, crying: "Tell the story of My love! This day the Scripture may be fulfilled!" Oh, the joy of preaching Jesus Christ! (Acts 5:42.)

Hymn 502

Thursday, December 8

READ Acts 8:27-35.

THIS story of Philip and the Ethiopian is a great missionary report from apostolic days. But it is even more than that, for it gives us an example of expository preaching, resulting in conversion and baptism. Again the "Gospel Prophet" gives the text, but the cry of Candace's treasurer—"Of whom speaketh the prophet?"—tells us at once of the world's hungry call and of the Christ who came to answer that call. The preaching of Jesus, which was the part of Philip, must be the part today of all Christians. We are all called to be evangelists. No man's Christian faith is perfected until he has brought someone to Christ, or at least given testimony to prove his loyalty. The Church stands ready with the sacraments which her Lord ordained, but Christians are to be the recruiting agents.

Hymn 238

Friday, December 9

READ St. John 19:32-37.

THE story of Good Friday (and all the Fridays of the year are made sacred by this one great day) is a story of redeemed promises. As Christ conquered Satan in Quaran-tania with His cry, "It is written," making the prophet's and psalmist's words His own, so on the Cross He spoke the words which tell us how He was "the Lamb slain from the foundation of the world" (Rev. 13:8). The Cross reveals God's eternal plan, even as it reveals a Love and a Sacrifice which we shall fully comprehend only when we awake after His likeness. But the Bible is made very sacred by the fulfilment in Christ of the assurances and declarations of the early centuries when humanity was groping for the light.

Hymn 518

Saturday, December 10

READ I Corinthians 15:1-10.

ACCORDING to the Scriptures!" How the words stand out in this noble Resurrection chapter, seeming to bring Eden and the last great Day together, like a holy bridge over the centuries! And the Church, by divine guidance, bringing the new to join the old with equal inspiration, bids us follow Him who was and is the "Beginning and the Ending" (Rev. 1:8). Since we are, by grace, made the children of God and joined in the mystery of love to Christ, may it not be that there is for us also a fulfilment which the Word of God, rightly understood, declares? Is not the struggle, the redemption, the faith, the nourishment given through the Church, "according to the Scriptures"? May there not be for each Christian a mission and a history as we "follow after," made real by Him in whom we trust? May not the Bible thus become to us a spiritual prophecy, promise, and fulfilment, dear to each trusting child of God, a lamp unto our feet and a light upon our path, "until the day break and the shadows flee away?"

Hymn 524

Lord, I thank Thee for the Bible, my Bible, for it brings to me Thy message and assures me of Thy salvation. Let me not be troubled by questions I cannot answer concerning Thy Word. Guide me as I read, and may the comfort and the help of the Holy Scriptures lead me on until the Light shall come bringing the full radiance of redemption, and I shall see Thee face to face. Amen.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

IT IS almost as hard to tear myself away from writing about Switzerland, as it was to leave that blessed region. And if I may judge by the messages I receive, I find a great many people who are readers of this page and who share my enthusiasm for *Schweizerland, Heimat der Freiheit*. However, one must submit to the inevitable, when it is a question of space and of being "up-to-date"; so this shall be my last letter about my experiences in the most ancient of European democracies.

Vevey is the most admirable place for headquarters that I know anywhere in the whole country; and I came and went from there, freely, yet finding nothing more lastingly beautiful. It was only a year ago that one of my dearest friends, considering his own health, planned some day before long, to go there and end his days in a little cottage beside the Lake of Geneva. Alas! We bore him to his resting place among the New Hampshire hills before ever he had an opportunity to taste such a life of retirement in Vevey.

It is better to be along the lake, than further back, where the land begins to ascend; and I do not know anything fairer than the long promenade, over-arched with pollarded trees, coming between the lake itself and the gardens of the hotels. Up and down, from the market place to the old tower of Peilz, this stretches; and along its shady expanse, all Vevey turns out to saunter on Sundays and days of festival. High up in the Hotel d'Angleterre, on the little balcony outside my room, I sat for hours, contemplating the prospect in a kind of dream of beatitude. It is the upper end of the lake that is most attractive, and the lower end, down Geneva way, seems almost commonplace. One looks across, where the Dent du Midi up-rears its jagged snow-crowned summit, and follows around the expanse of the Valley of the Rhone, to where Diablerets impends further to the north. Farther up, Territet, Montreux, and Clarens stretch along the shore, with a background of rocks and mountains; but they seem too crowded, and I turn back to Vevey itself with peculiar delight.

Whoever said that the French Swiss were cold and hard and disagreeable? He certainly never knew these good friends of mine who dwell under the shadow of Mont Pélérin. And it is notable how many Americans are colonized there, whether permanently or for the season. I met any number of old friends, and could almost have believed myself in my own church, when I saw the bright faces of parishioners there on Sunday mornings at the early service.

This was the year of the Fête des Vignerons, which comes four or five times in a century; and Vevey was in her festal garb and thronged with visitors. A great amphitheater had been erected in the market-place, and there thousands of good people gathered from all over Switzerland, and from Europe, as well as America, to hear and see the pageant of the vine. For myself, having seen such things before, I took the opportunity to go motoring in comparatively unfrequented regions; and I think that I did wisely.

JOURNEYING one day over the Col du Pillon, we crossed the line which separates French-speaking Switzerland from German-speaking Switzerland, and stopped at Gstaad for luncheon. The rest of the party went to the great hotel where the car halted; but something told me that that would be too cosmopolitan altogether for a man of my taste, and that I had far better go to a quaint little old German-Swiss inn, further back, the Roessli. There I found one of the bright jewels of my summer. At the table next to my own sat a little girl, alone. Curly-headed, bright-eyed, and radiant with beauty and good fellowship, she beamed at me in friendly fashion, and I do not hesitate to say that, as far as I could, I beamed back. It was not difficult to proceed to better acquaintance; and I

discovered that my new little friend was the daughter of a German baroness of American birth, whose mother was absent for that meal; that she spoke English, German, French, and Italian with equal ease; and that she was the sunniest bit of human nature I had found in a long time. We had much to say in a short time; and since I was wandering for pleasure, not pursuing any hard-and-fast itinerary, it came about that the next week I returned to Gstaad and the Roessli for some days of continuing friendship. Hetty, her brother, and her mother, were all three added to my friends of the summer, not soon to be forgotten, thank God.

THERE IS A little town to the northeast of Vevey, whose name is known wherever epicures flourish: Gruyère. (If you want to be minutely accurate, you will spell it with a final *s*, to distinguish it from the district, which lacks that adornment.) I doubt whether anywhere in Europe is such a joyous bit of the middle ages as reflected on the light opera stage. It stands on a steep hill and is girt about with walls and towers, enclosing the two thousand inhabitants as in the old days. The road winds up perhaps a mile or more, from the little electric tram, up to the gate that gives entrance; and at the far end is the ancient castle of the Counts of Gruyère, the old lords of this domain. The line has been extinct for many generations, and the territory of their lordships is embodied in Vaud; but still something of the sense of local pride and independence survives, as is testified by the proper language of the district, neither French nor German, but "Gruérien," a dialect of Romance origin. Within the castle all is preserved as it used to be in the days of the tiny sovereignty: armor, engines of war, domestic equipment of other times. But the chief delight is the frescoes, in grandiose manner, illustrating events in the annals of the House. One portrays the Count himself riding home in triumph, Roman fashion, with his attendant armies, numbering perhaps fifty men! The council chamber still shows the chair of honor where the Count once sat in state, his nobles around him; but alas! the present chatelaine is a lady of Geneva who is unable to keep it up in proper state, and so is looking for an American millionaire to take it off her hands. It seems as though half Europe is seeking American millionaires!

In the main street is a set of standard measures wrought in solid stone hollowed out before the days of the metric system. The housekeepers sit in their open doorways making lace and gossiping in friendly fashion, never averse to taking a stranger into the conversation; and adorable children play in the open spaces. A great peril was averted the day I was there: for only the heroism of the valiant *pompriers* succeeded in quenching a conflagration that threatened the whole town! So at least one would have gathered from the excitement. The gallant firemen threw aside whatever work they were engaged in at the sound of the alarm, and proceed to array themselves in uniform, come down from the time of the Counts, apparently. When they were equipped, they ran out an old hand engine and turned its needle spray on an infinitesimal fire of which nothing could be seen except a tiny curl of smoke. When even that was extinguished, the fire brigade were called from labor to refreshment and spent the rest of the afternoon fighting over that engagement, and others, from every angle, with tall glasses of red wine to assist.

I looked down over the castle wall, itself perhaps a thousand years old, upon the beautiful country spread out below; little fair-haired five-year-old Yvonne my companion, and thought how peaceful all was and how lovely it seemed, with no sound more jarring than the *ranz des vaches*. If you have not been there, take some opportunity to go, and stay longer than I could.

THE ANGLO-CATHOLIC PILGRIMAGE

BY THE RT. REV. BENJAMIN F. P. IVINS, D.D.
BISHOP COADJUTOR OF MILWAUKEE

THE Anglo-Catholic pilgrimage of 1927 was the fourth. All four have been organized by the Rev. George Napier Whittingham, vicar of St. Silas the Martyr, London. Fr. Whittingham knows the Holy Places well and is a familiar of the dignitaries in all the centers of the Eastern Churches. He is a Knight of the Holy Sepulchre, an archpriest of the Russian Church, and an intimate of the British diplomatic and military authorities through the East. His wide experience in the Levant has made him at home there with men and customs. No better leader could have been found and no other could have opened so many doors nor assured such a cordial reception.

Two bishops accompanied the pilgrimage, the genial and courteous Bishop of Lewes (Dr. Cook) and the Bishop Coadjutor of Milwaukee (Dr. Ivins), as co-presidents. There were eighty-eight pilgrims, sixty British and twenty-eight American, about equally divided between clergy and laity. The pilgrimage left Marseilles August 3d, via the SS. *Angkor*, and made the entire round on this same ship which became home to the pilgrims and whose officers under the gracious commander became friends.

The forward salon of the ship became the chapel daily from 5 until 8 A.M., when each half hour Masses were said by British or American priests in either the one or the other rite. Evensong was said daily on the after-deck, and each evening Compline. Fr. Shirley C. Hughson, O.H.C., was the official chaplain of the pilgrimage and preached daily at Evensong and heard confessions. Ashore everywhere unusual courtesies were shown by the Eastern and the Anglican Churches. At Alexandria, Evensong was sung in St. George's Church and the Bishop of Lewes preached before the High Commissioner and the Commander of Troops. At Jaffa, the Greek church was opened to the pilgrims for a service of thanksgiving upon arrival in the Holy Land. In Jerusalem, the Chapel of Abraham, a chapel in the Church of the Holy Sepulchre, was turned over to the pilgrims and daily many Masses were said there by the priests of the group. The Anglican Bishop in Jerusalem (Dr. MacInnes) received the pilgrims at a garden party, and on the Sunday they were in Jerusalem he pontificated at a solemn Mass in St. George's Cathedral for them, and the Bishop Coadjutor of Milwaukee preached. At Nazareth, the Greek Archbishop gave the use of the altar in the church there for a Mass said by Fr. Hughson, and was himself present throughout. At Constantinople, the Bishop Coadjutor of Milwaukee sang the Mass for the pilgrims and the British colony at the Crimean Memorial Church.

Others have published accounts of the visits to the Holy Places and descriptions of the various points visited, and it is not purposed to repeat here. But there were certain significant aspects of the pilgrimage which may be of interest, particularly the approach of the Anglican Church to the Eastern Churches, and this is the primary purpose of these pilgrimages.

To that end the pilgrims were received by the following:

At Alexandria, by Melitios, Greek Orthodox Patriarch of Alexandria; by the Armenian Patriarch of Alexandria, and by representatives of the Coptic Patriarch of Alexandria.

At Damascus by Gregorius, Syrian Orthodox Patriarch of Antioch.

At Jerusalem by Damianos, Greek Orthodox Patriarch of Jerusalem; and by Tourian, Armenian Patriarch in Jerusalem.

At Ain Karem by Anastasy, Russian Archbishop.

At Bethlehem by Gregorius, Greek Orthodox Archbishop of Hierapolis.

At Nazareth by Cleopas, Greek Orthodox Metropolitan of Nazareth.

At Constantinople by Basil III, Greek Orthodox Archbishop of Constantinople and Ecumenical Patriarch.

At Athens by Chrysostom, Greek Orthodox Metropolitan of Athens and Primate of all Greece.

Especial courtesies were shown the pilgrims at Jerusalem by Timotheus, Archbishop of Jordan, the Rev. Harold Baxter, and the Rev. Charles T. Bridgeman, and at Athens by Hierotheos, Metropolitan of Paros and Naxos, Theoclitos, Bishop of Stanoupolis, and Mr. F. Stroud Read, head of the Athens College.

IT HAS been so often said that the Oriental Churches, while reserving the Blessed Sacrament, never use It except for communion, that most people believe it, and that statement has been made frequently to establish the fact that all such uses of the Blessed Sacrament are modern Roman developments. True, the formularies of the Greek Church seem not to include or provide for any use of the Blessed Sacrament other than communion, but twice this summer the pilgrims were blessed by the reserved Sacrament, once at the end of a formal service in a cathedral church, where in the presence of the Patriarch, sitting on his throne outside the iconostasis with the two pilgrim bishops on thrones on either side of him, the officiating priest brought the Blessed Sacrament out and while It was being censed, solemnly blessed the congregation with It. And again, not at a formal service, and in another place, while the pilgrims were in the church making their devotions, a priest took the reserved Sacrament and came to the midst, all the while another priest censed It, and blessed the pilgrims with It.

Does this mean "development" in the "static" East? Interpret it as you will. These are the facts.

And there are many evidences of development in the Churches of the East. The leaders of Church life in the East, with few exceptions, show a knowledge of the Occident that is nowhere found of the Orient in the West. They are subscribing to and reading serious periodicals from England and America. They know what is going on in our industrial, economic, political, social, and ecclesiastical life, and they are keenly interested. They are watching closely the controversy in England over Prayer Book revision and in our own Church the attempts to include us in the Federal Council of Churches.

They are entirely alive to the hope of reunion of themselves and the Anglican communion, and they are not only sympathetic, they are seeking, and seeking, not from any ulterior motives, but because they are concerned over the schism in the Body of Christ.

The Metropolitan of Athens sent a paper by one of his suffragans to Lausanne. He had just returned to Athens as the pilgrims reached there, and we were told by the Metropolitan himself that the paper was not to have been read, the Greek Orthodox were to have taken no part in the conference, unless and until it had been demonstrated that the conference was not to be merely a pan-Protestant affair. For the first several days the Greeks simply observed, and the epoch-making paper of the Metropolitan of Athens which so changed the atmosphere at Lausanne was not read until Mr. Frederic C. Morehouse, of Milwaukee, made a statement which showed the Greeks that there were others present as interested in Catholic reunion as they were.

Already "economic" union exists between Greek Orthodox and Anglicans in many parts of the world and Anglican Orders and Sacraments have been recognized as valid by three of the patriarchates. Perhaps nothing further can be done without an Ecumenical Synod, and such can not be held while the Ecumenical Patriarch remains a prisoner in the hands of the Turk. He is an actual prisoner, not a voluntary one, and shall probably so remain until some of the great Christian nations of the world rise above their jealousies sufficiently to oust the Turk from Constantinople.

Here then was the principal purpose of the pilgrimage. The contacts made, the conferences held, the courtesies exchanged, should mean much. Reunion with the Catholic East is already far this side of the horizon for the Anglican communion, and will come nearer and nearer until it is accomplished unless the Anglican Churches, severally or by action of another Lambeth Conference, repudiate their Catholicity by "entangling alliances" with Protestantism.

DORIS' AND BILLY'S PRAYER

OUR FATHER, God, to Thee I pray;
Please guide my life from day to day.

Please keep me strong, and good, and wise;
All kinds of bad make me despise.

Bless all the world. I love Thee most,
✠ Our Father, Son, and Holy Ghost.

B. D.

Archbishop Cranmer

By the Rev. H. K. Pierce

THE Great English Churchmen Series of biographies is not likely to contain any more important volume than Canon Deane's *Life of Cranmer*.¹ For there is no other human being whose influence on the history of the Anglican communion can be compared with that of the compiler of the Book of Common Prayer. Nor is the series likely to have any more competent and satisfactory contributor than Canon Deane. His style is delightful; he makes his subject live in our imaginations; he is eminently fair and accurate. Above all, he is free from the usual defect of biographers of Cranmer, whitewashing and special pleading.

Cranmer was born in 1480, was sent to Cambridge at the age of fourteen; was made a fellow of his college in 1511, ordained in 1523, and continued at his college as lecturer in divinity until 1529. Except for his forced marriage to a barmaid (an unsavory episode which temporarily deprived him of his fellowship, but which was quickly ended by her death) his life up to his fortieth year was an uneventful progress in the life of a college don, a life in which he might have obtained some eminence in the realm of the biblical studies toward which he was influenced by Erasmus. He was a serious student and he was sincerely pious, though with a cold and Protestant type of piety.

For such a life he seems to have been fitted and intended, and in such a life he would probably have continued had it not been for Henry VIII. In 1529 there was brought to that merry monarch a suggestion of Cranmer's for dealing with the "King's business," the business of getting rid of Queen Katharine. This was the turning point in Cranmer's career. His suggestion brought him, unsought, the primacy of England and his own disgrace and death. And it was of incalculable influence in the history of religion in England. It is safe to say that if a man of steadfastness and stern fidelity to his duty to the Church had sat on the throne of St. Augustine during the upheavals under Henry and his son, the course of English Church history would have been vastly different.

The project of getting rid of his wife had been agitating Henry since 1527. His desire was to replace Katharine with Anne, the sister of a woman he had seduced. The Pope had proved disconcertingly obdurate in his refusal to grant an annulment of the marriage. Cranmer's suggestion was that the desired opinion, favoring the annulment of the King's marriage, could be obtained, "with little industry and charges," from the universities of Europe, and then, ignoring the Pope, that opinion could be acted on by the local ecclesiastical authority, in other words by the English archbishop.

This was the man for Henry. In 1532 Archbishop Warham died, and in the following spring Cranmer was consecrated. The condition of the Lady Anne Boleyn, with whom the King was openly living, made haste imperative, and within two months of his consecration Cranmer had declared Henry's marriage null and his "marriage" with Anne lawful. Because of the strong public sentiment in favor of the persecuted queen this odious farce was not without its difficulties, even for so obedient a servant as the archbishop, and he warned Cromwell that he would be put in a very embarrassing position if Katharine should appear at the proceedings to which he had solemnly summoned her. Later he was to declare, with equal solemnity, that the marriage with Anne had been invalid from the first, and he showed equal readiness to endorse, on behalf of religion, each successive matrimonial venture of the King.

"He did many things which can only be described as infamous. Endeavors to justify them are attempts to defend the indefensible. The plea has been raised that they are not to be judged by modern standards, and that reprehensible as they must seem to us, they did not offend the moral sense of his own age. No plea could be less fortunate, for this is precisely what they did. Crowds in the London streets protested against immorality at which Cranmer had readily connived. Ploughmen in the villages took up arms to defend Church property which Cranmer had surrendered without a struggle. Many

a topping squire, many a wool-merchant who cheated his customers on market-day, would have thought scorn to treat a wronged and defenceless woman as this cultured and devout archbishop treated Katharine. Many a humble priest would have given his life to save the Church from wrongs which its Primate raised not a finger to avert" (p. 80).

Henry's matrimonial desires being for the moment satisfied, he proceeded with another favorite project, the suppression of the monasteries. Here there was a double motive: the King needed money and the monasteries were rich; the King was determined finally to throw off all obedience to the Pope, and the monks were among the most loyal supporters of the papacy.

"We must not pause to examine more closely the momentous changes which followed the overthrow of monasticism. Indeed we should have followed the example of other biographers of Cranmer had we dismissed the whole theme in a sentence, stating casually that the fall of the monasteries took place between 1535 and 1540, but that Cranmer had no part in this event. This is true, yet that it should be true is not less than amazing. It is not a fact to be glossed over in any attempt to estimate Cranmer's character and career. We have seen in brief what happened. A religious institution of vast antiquity was overturned. Hundreds of churches were torn down. Thousands of men and women were defamed and persecuted. More than a million of money was stolen from the Church, a loss the effects of which are felt to this day. These things were done by a greedy and immoral king, an unprincipled minister, and a corrupt parliament. They shook England from one end to the other. They stirred whole counties into active revolt. But they drew not one syllable of protest from the Archbishop of Canterbury. Cranmer watched the whole proceeding with serene acquiescence. When Cromwell arranged (and the words, in his own handwriting, survive) that two abbots should be 'tried and executed,' Cranmer remained his close friend. When ancient shrines were stripped of jewels that courtiers might adorn their mistresses, the archbishop had not a word to say. When monastic estates were distributed, he acquired one for himself and endeavored to obtain another for his nephew" (p. 121-2).

BUT Cranmer's treatment of the religious life was of less enduring harm to the cause of the ancient faith in England than his achievements in the liturgical field. The convents and monasteries, which seemed gone forever after Henry's spoliation, have come to life once more; but the Counter-Reformation within the Anglican communion still struggles under the handicap of the formularies of worship which Cranmer provided. The Book of Common Prayer was his compilation, not the work of the Church or the convocations. It is worth remembering that so far was the Church of England from welcoming this revolution in its ancient worship that the Book was only enforced by being made, by laymen, into a penal statute, and by the use of foreign mercenaries, at the cost of the lives of thousands of Englishmen.²

I do not understand what Canon Deane means by Cranmer's "liturgical genius." That he was a great genius in the production of sonorous English prose there is no doubt. Aside from this the only mark of genius that I can discover in the Book of Common Prayer is Cranmer's amazing capacity for carrying water on both shoulders, his talent for equivocation and compromise. He mangled and emasculated the ancient services of the Church in every direction, entirely discarded one of her sacraments, and compiled a liturgy so ambiguous that from that day to this it has been claimed, with equal sincerity, by the one party as a Protestant Reformed Communion office, and, by the other, as a tolerable form of the ancient Sacrifice of the Mass.

There is no doubt on which side Cranmer himself stood. He said that the Mass "containeth many horrible blasphemies," and, "what availeth it to take away beads, pardons, pilgrimages, and such like popery so long as the two chief roots remain unpulled up? . . . The very body of the tree, or rather the roots of the weeds, is the popish doctrine of transubstantiation, of the real presence of Christ's flesh and blood in the Sacrament of the Altar (as they call it), and of the sacrifice and oblation of Christ made by the priest for the quick and

¹ *The Life of Thomas Cranmer*. By Anthony C. Deane. London and New York: Macmillan, 1927. \$2.25.

² Dixon, *History of Church of England*, iii, pp. 5, 48-9.

dead." That we are still, today, compelled to make use, in the most solemn act of worship, of the composition of a man of such beliefs is a matter of growing discontent among Anglo-Catholics. Increasing knowledge of the unpalatable facts is bringing increased longing, not for some improvement or modification of Cranmer's work, but for a restoration of the ancient service books which he so ruthlessly destroyed.

At the time of Cranmer's consecration the final break with the Apostolic See had not yet taken place, and he found himself, at Henry's orders, in the uncomfortable position of having to take an oath of obedience to the see of Rome. His dealing with this dilemma was characteristic of him. "On the Book of the Holy Gospels he swore to be true and obedient to the see of Peter, to Clement VII and his successors, to uphold their rights against all men. Also, he made a declaration before a notary that he regarded the oath as a mere matter of form, which he would not consider binding at any point where it conflicted with the wishes of the King" (p. 78). Protestant apologists for Cranmer suffer acute discomfort over this episode. It is difficult to find any palliation for it unless, indeed, one believes that it is permissible to do evil that good may come—the great blessing of the Reformation justifying even perjury in an archbishop. The break with Rome was supposed to free the Church of England from tyranny, but she very quickly realized that she had "exchanged the occasional interference of the pope for the continuous tyranny of the king." No doubt there was notorious corruption and bribery in the Curia, but never, through the papacy, did the Church in England suffer anything like the robbery and spoliation and enslavement which she suffered under Henry and his ministers, while her Primate looked on and gave his blessing to the thieves.

A fundamental doctrine in Cranmer's theology was that The King Can Do No Wrong. There must have been times, in Henry's reign, when he found difficulty in preserving a lively faith in this dogma. But its real trial came when he found himself the subject of Mary, the ardent papist. Adjustment of conscience became too much even for his pliancy. But he still tried and, one after another, he made his shameful recantations, of everything he had done and taught, until, realizing that nothing could save him, in the last hour before his tragic death, he once more spoke out the truth.

Cranmer's life and his character can be summed up in various ways and from different points of view. Regarding him in his official capacity, as Primate of all England, and the effect of his life and character on the course of Church history, it is accurate, and not unfair, to say that he was the sort of an archbishop that a king like Henry VIII desired, and that he satisfied his royal master.

CONTEST

I STRUCK him on the cheek. He turned the other
And without rancor took my second stroke.
I called him Enemy. He called me Brother.
And when I took his coat he gave his cloak.
I made him walk a mile. He followed two.
I cursed him, but he only spoke to bless.
I hate him. For no matter what I do
He still has joy and I unhappiness."

"For strokes upon both cheeks I gave a smile,
Blessing for curses, friendliness for hate;
I walked with him a second weary mile,
And though I grow a little tired of late
And wonder, sometimes, if it is worth while,
Goodwill is strong and cheerful and can wait."

RUTH EVELYN HENDERSON.

OUR NATURAL love for our own mothers prompts us in our loving veneration for the Mother of our Lord. Every devotion short of divine worship we offer to her who is the climax of creation, "our tainted nature's solitary boast." We exclaim with St. Elisabeth, "Whence is this to me that the Mother of my Lord should come to me?" Even then the love for Mary in our hearts is not fully expressed. We must make our own the salutation of God's Archangel Gabriel. "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women."—*Rev. Spence Burton, S.S.J.E.*

MOVING THE BERKELEY DIVINITY SCHOOL

BY THE REV. WILLIAM P. LADD, D.D.

THE proposal to establish the Berkeley Divinity School in New Haven in proximity to Yale University is in line with the great Christian tradition. From the beginning its teaching activities have been one of the chief functions of the Christian Church. This tradition, in fact, goes back to our Lord Himself, the greatest of teachers, who sent His apostles into the world with the commission "Go, teach all nations." When Augustine, the first Archbishop of Canterbury, came to the pagan English he came no less as a teacher than as a preacher, and one of the first things the newly founded English Church did was to establish a school at Canterbury. Similar schools were established in other parts of the British Isles, notably at Iona, at York, and at Lindisfarne, and later the great universities at Oxford and Cambridge were the product of Christian teaching. These schools and similar ones in other countries gave Europe its foundation of Christian civilization.

Most of the leading colleges and universities of this country were founded under the impulse of religion. It was because he believed so thoroughly in education as a missionary agency that Bishop Berkeley came to the American colonies two hundred years ago with the idea of establishing a college where the natives could be trained for the Christian ministry. Bishop Williams had the same idea when seventy-five years ago he founded the Berkeley Divinity School. Berkeley is the greatest gift the diocese of Connecticut has made to the Christian forces of this country. From Berkeley, men have gone out to all parts of this country and to foreign lands to preach the gospel. Many Berkeley graduates have been among the greatest leaders in the Church; for example such men as our own Bishop Brewster, Bishop Lines of Newark, just deceased, Bishop Webb of Milwaukee, Bishop Woodcock of Kentucky, Bishop Mosher in the Philippine Islands, and Bishop Huntington in China.

The trustees are proposing to commemorate the great missionary venture of Bishop Berkeley by establishing the Berkeley Divinity School in New Haven in the fall of 1928, the two-hundredth anniversary of Bishop Berkeley's departure from England. For this purpose they are appealing for one million dollars. This amount will be largely used for buildings. The present resources of the school and the return from the sale of the Middletown property will be used for endowment.

The work of training men for the ministry will go on along the same lines that have been followed in the school for so many years. Only it will be possible to give them a more thorough training and one more adapted to the needs of the present-day clergyman. They will have access to the lectures as well as to the museums and libraries and other cultural advantages of a great university. If the need for financial backing in order to give young men the best possible training for the ministry could be put before our congregations throughout the Church there is no question that the laymen would rise up and say "we want the best training that money can provide. We want the clergy to receive at least as thorough training as physicians and engineers and lawyers receive today."

In addition to being a training school for the ministry, Berkeley in New Haven will develop its extension work by which it proposes to give the clergy an opportunity to continue their studies after their graduation and to carry on the teaching work of the Church among the laity through the parishes of Connecticut in something the same way that teaching was carried on so efficiently in the Church in the early centuries of its existence. It is proposed also to establish a mission hostel where missionaries returning on furlough from foreign lands can come to study and prepare themselves for more effective work in the mission field.

A further reason which has appealed to the trustees in their plan for establishing Berkeley in New Haven is that it will afford a favorable opportunity to present the claims of religion and the ministry to the many under-graduates in Yale University. The Church today needs leaders as never before and the sort of men that are wanted are certainly to be found among the thousand Church students who every year are enrolled at Yale. Many who are in close touch with undergraduate life feel that the coming of Berkeley to New Haven will mean much by way of recruiting the best class of men for the ministry of the Church.

Is War Inevitable?

By Clinton Rogers Woodruff

I.

JOHN PETER GABRIEL MUHLENBERG was a leading Lutheran clergyman of his time and a major general in the Continental army. Accused by a relative that he had abandoned the Church for the army, he replied: "I am a clergyman, it is true, but I am a member of society as well as the poorest layman, and my liberty is as dear to me as to any man. Shall I sit still and enjoy myself at home when the best blood of the continent is spilling? . . . Do you think if America should be conquered I should be safe? Far from it. And would you not sooner fight like a man than die like a dog?"

This sentiment was not an unusual one in Dr. Muhlenberg's day and I think it prevails today far more generally than some of us realize or care to admit. Not only is there this strong and widely prevailing sentiment, although not always consciously admitted, but there are certain danger spots in the world where hostilities may blaze out as soon as the people have recovered from their present war-weariness and financial exhaustion. Russia is becoming a force to be reckoned with and there are half a dozen sore places round her borders where fighting may commence. The Balkans are again becoming a powder magazine which may blow up all Europe. Italy is known as determined to expand and can only do so at the cost of France and Britain or their interests.

There *were* those who thought that the World War was "a war to abolish war." There *are* those who believe that the World War was a mother of wars. There are those like Admiral Rodgers who believe that "we know not when the sword may again prove to be the only way, although a dreadful one, to progress and to the preservation of ideals which we desire to promote."

"Within the week," he said at the Institute of Politics at Williamstown a year or so ago, "there has been an attempt to set apart a day for developing opinion on the text 'Law not War,' but the text is unsound, for war itself is an integral part of law. War is the agency whereby law is made to prevail when it is disputed by evil-doers, be they individuals or nations. It is urged that law prevails by its moral force, and so it does when it gathers and clarifies high-minded and disinterested public opinion. But law does not prevail by moral force against those who for any reason are determined to resist it."

Colonel Fuller, who wrote a book on *The Reformation of War*, is another who believes that war is inevitable and that the greatest of all delusions, not to say heresies, is to declare that the late war was the last war. "War sooner or later becomes inevitable," he declares, "for in the world there are always to be found dishonorable men, and if war does not range a nation against these, then must vice live triumphant. . . . To protect our homes and our institutions we must not only protect our army and look upon it as our shield against adversity, but we must determine whether the shield we have is worthy to protect us."

Colonel Fuller, after discussing the origin of war and then the ethics of war, proceeds to deal with the future of war and seeks to show that gas can be made the most humane of weapons, that the airplane will create a new line of attack, that the tank is as superior to present day troops as modern battleships are to galleys and galleons, and then he proceeds to set up business as a heretic himself. He declares that he is tearing up the Old Testament of War and in his books attempts to replace it by the first pages of a new one.

MANY recent writers take war for granted. Major Victor Lefebvre (who wrote a book on *The Riddle of the Rhine*) is one of these. He holds the opinion that at any moment a skilled chemist may devise some slight modification of an existing poison gas that will place certain victory in the hands of those who monopolize it. That our own Chemical Warfare Service has made, or at least had in sight, such a gas, was definitely stated in our own press just after the war; and

although Major Lefebvre does not mention this, he gives unstinted praise to the American service, and to its foresightedness in preparing chemical weapons on a huge scale. He warns us that no prohibition or agreement is going to stop the use of such weapons when national existence is believed to be at stake. He writes thus of the possibility of the new war chemicals:

"The first main group of substances with which we were faced during the war contained such types as chlorine and phosgene, directed toward the respiratory system. Specific protection rapidly developed and, once obtained, led to violent attempts to penetrate this protection or break it down. The introduction of mustard gas confirmed what the use of lachrymators had suggested, that the most fruitful line would be found by attacking human functions hitherto immune. First the lungs, then the eyes, then the skin of the human came under fire, so to speak. What further developments appear possible on these lines? Assuming that means are found satisfactorily to protect the respiratory system, and the eyes, what other vulnerable points can the war chemical find in the human organism? It is by no means visionary to picture the loss of the sense of taste and smell by the use of some chemical. Partially successful efforts were made by both sides during the war to mask the odor of the harmful constituent of a shell filling by introducing an appropriate 'camouflage' compound."

Colonel R. F. Bacon of the American Chemical Warfare Service says:

"The gas camouflage is of particular interest. Mal-odorous compounds are useful to mask the presence of other 'gases' or to force the enemy to wear respirators when no other 'gases' are present. . . . Every one is acquainted with the peculiar effects produced by various anesthetics. Think for a moment of the possibilities which they unfold. They may produce temporary unconsciousness or absolute immobility without loss of consciousness. The second type, of which stovaine is a good example, produces its effects in very small concentration. A few drops injected into the spinal column are sufficient to prevent all movements for a number of hours. We cannot expect to obtain the conditions of the operating table on the battlefield, but chemicals which are effective in very small quantities or concentrations may find another channel into the human system. For this reason the development of the mask is of great importance."

That there is a possibility of further wars is shown by the official report on the commission appointed at the Washington Conference on Disarmament to codify and revise the rules of war. On this commission the United States was represented by the Hon. John Bassett Moore and the Hon. Albert Henry Washburn. This report has now been published at Gravenhagen.

ON THE other side of the argument let me quote Dr. Harry Emerson Fosdick. He constituted an introduction to Kirby Page's *WAR—Its Causes, Consequences and Cure*, a contribution to the ethical treatment of the subject. Dr. Fosdick's introduction is of especial significance because while Mr. Page is an absolutist in his approach to the question, Dr. Fosdick has never taken that position. He intimates this divergence in fundamental views, yet he adds:

"But I do see this: that war is the most colossal and ruinous social sin that afflicts mankind today; that it is utterly and irremediably un-Christian; that however armed conflict in times past may have served an evolutionary purpose it has now become not only futile but suicidal and that recognition of this fact is necessary to the continuance of civilization; that the war system means everything which Jesus did not mean and means nothing that He did mean; and that it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth ever could devise. What I do see is that the quarrels between Fundamentalists and Liberals, High Churchmen, Broad Churchmen, and Low Churchmen are tithing mint, anise, and cumin if the Church does not deal with this real issue of Christ against war. . . . I must say that the more I consider war, its horror, its misery, its futility, its imminent threat to all that mankind in its best moments cherishes, the more difficult I find it to imagine any

situation in which I shall feel justified in sanctioning or participating in another war."

Will Irwin wrote a book on *Christ or Mars* in which he pictured the horrors of war. He does not believe that it pays economically, industrially, or spiritually. He insists that we should be more interested in building than in destroying. He described with stirring words the relaxation of moral fibre, the waste in men and materials, the mad futility of war. The duty of mankind to labor for and create peace is shown to be that of every individual and every organization looking for mankind's spiritual development. Who is to lead the world away from war? He declares that is the essential question. "The Church which purports to interpret to our world His intention is hiding along with publicans and sinners, princes and potentates." The historian of 2200 A. D. may write that unchurched men and women end war in the spirit of Christ, unhelped—nay hampered and criticized—by the pledged and anointed servants of Christ.

Lowes Dickinson looks upon war as a game and he believes that it is the duty of all right-thinking people to expose the war game; to show its cruelty and wickedness; to show that the seeds of misunderstanding, suspicion, and hatred which lead to war are sown by investors, concession hunters, and imperialists who stay home and profiteer during the war and who buy war bonds as a safe investment while the people are sweating and suffering to carry the heavy interest on the national debts. He believes that the causes of the World War are woven into the economic and political policies of many nations. The ultimatum of Austria to Serbia may have been the occasion of the war, but it was not the cause.

Mr. Dickinson suggests some remedies, the chief of which is education. It is for right-thinking people in every nation to emphasize the principles of international morality and to insist that they shall not endeavor to seize territory or monopolize raw materials. Let people and governments learn to be just and they will remove most of the causes of war. Unless and until they are more just, the hope of peace is a delusion. The first thing is for us to decide whether we want a world with or without war.

The former president of one of the great insurance companies having its headquarters in New York, thus put the situation:

"Courage! Face the facts. Don't tinker with a worn-out instrument. Don't blink the truth. Recognize the fact that the whole world, measured in terms of time and distance, is not now so large as the thirteen colonies were in 1787. Recognize the fact that from the very souls of all peoples is arising a bitter, bitter cry for a new program. Recognize the fact that the world is sick—sick unto death. Offer it a healing draught; withhold the old nostrums: They first intoxicate and then kill. Limit armaments, yes; but you bring small comfort when you assure us that our sons may not become cannon fodder, though our grandsons almost surely will. Formulate and submit to the peoples a program which will not, as we now do, rest the peace of the world on the possibility of reconciling irreconcilable forces; formulate a sane plan, at any cost in national vanity, which will automatically eliminate competition in armaments between federated states by making armaments between those states no longer a patriotic duty."

This quotation is vague, very vague indeed as coming from a leading business man; but it is introduced here as showing the aspirations of a certain type of men.

Still another leading business man, E. A. Filene, of Boston, in a speech back in December, 1923, suggested an immediate peace policy for the American government. He proposed the adhesion by the United States to the World Court and at the same time the issue by act of Congress of a pledge that the United States would declare an embargo against any nation which went to war without first submitting its quarrel to the judgment of the court. In commenting on this the *New Republic* said: "We wish it were possible for pacifist organizations to work in combination on behalf of a proposal of this kind. Doubtless it would reveal upon analysis weaknesses which would need to be carefully considered before its final formulation, but its adoption in some form would increase the reality and momentum of the work for peace in this country. It would concentrate pacifist agitation upon the attempt to persuade Congress to make the substitution of law for war a matter of American national policy. That is the route which American pacifism will in our opinion eventually have to adopt."

(Concluded next week)

THE CHRISTIAN APPROACH TO THE JEW

BY THE REV. CHARLES R. ERDMAN, D.D., LL.D.

MODERATOR, GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH, U. S. A.

DURING all the Christian centuries few religious councils have been so notable and so significant as the Conferences on Jewish Evangelization held this year at Budapest and at Warsaw.

For the first time in modern history, the Christian Church, represented by leaders from twenty countries of Asia, Africa, Europe, and America, faced the specific task of bringing to the Jews the Gospel of Jesus Christ. Under the auspices of the International Missionary Council and the Conference of Missionary Societies in Great Britain and Ireland, the report of the conference has been published recently by the arrangements committee, under the title of *The Christian Approach to the Jew*.

The story of these conferences is told graphically by the Rev. James Black, D.D., of Edinburgh. Against the background of the ancient mutual hatred and persecution of Jew and Gentile, and the changing modern conditions and attitudes, he outlines the preparation for the conferences and the work which they accomplished.

This story is followed by the findings of the two conferences. These "Findings," as printed in English and German, occupy some sixty pages, and constitute a carefully prepared and comprehensive review of the present condition of the Jewish people, and of the problems concerned and the methods employed in presenting to them the Christian Gospel.

Among other facts upon which stress is laid the following may be noted: First, the present disintegration of Judaism and the drift toward atheism, socialism, agnosticism, materialism, and irreligion offer to the Church an absolutely unique opportunity and a serious challenge. Secondly, in comparison with the large number of Jews estimated at fifteen millions, and their presence in all Christian communities, the efforts of the Church to bring them the Gospel have been pitifully weak, sporadic, unorganized, and faint-hearted. Thirdly, while the problems involved are peculiarly complex and demand careful study and trained workers, yet the number of recent Jewish converts to Christianity is surprisingly great, and the chief problem is not that of securing access to the Jews, but that of arousing the Christian Church to its present opportunity and its divinely appointed task.

The Christian Approach to the Jew contains valuable summaries of answers to a questionnaire which present the facts and problems with which Jewish evangelization is concerned. It also includes some of the special papers written preparatory to the conferences and a directory of Christian missionary agencies working among the Jews.

Cloth bound copies of this report can be secured for \$1.00, and in paper for 75 cents, from the International Missionary Council, 419 Fourth Avenue, New York City.

CONFESSION

ONE OF THE ENDS to be striven for in our spiritual life is regularity. Regularity in making our communions is very earnestly to be desired as it tends to spiritual health and strength. As a corollary to this we should also strive toward regularity in our preparation for our communions, which, of course, means regularity in making our confessions.

It sometimes appears to us that we have not committed any great or mortal sins, and that therefore we need not make our confessions. The answer to this is, that we cannot be certain that we have not committed mortal sin without making a thorough self examination, and if we do the latter we shall discover that we have probably committed more venial sins than we think and, if the preparation has been prayerful, we shall feel the need for confessing these; it is entirely possible that we may find that we have also committed some mortal sin also, perhaps not the more material ones, but those of pride, or presumption, or despair. Then there is another side to the question. We make our confessions, not only that we may obtain forgiveness of sins, but also as an act of loving trust in our dear Lord. There is nothing that can increase our feeling of His love for us more than a regular making of our confessions and receiving the two tokens of His love, namely forgiveness and His Body and Blood.

—*Christ Church Reminder* (Chattanooga, Tenn.)

CRUSADE FOR MISSIONS IN RHODE ISLAND

(Special Correspondence)

Providence, R. I.

THE diocese of Rhode Island on November 20th closed a two weeks' crusade for missions engaging all the parishes throughout the state in a series of services and conferences at twelve centers. It has been the third chapter in the progress of the Bishops' Crusade, which opened with a fortnight of evangelistic services last January and which was quickly followed by missions in forty parishes. The immediate purpose of the mission this month has been to prepare for the Every Member Canvass of the parishes in support of the general Church program and of parochial and diocesan work. A spiritual interpretation of the Church's missionary budget has been the theme of a message which has come with increasing power to every congregation. The Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, the Rev. Francis J. M. Cotter, vicar of St. John's Pro-Cathedral, lately returned from Wuchang, China, and Mr. Samuel Thorne of New York, have on Bishop Perry's invitation taken part with him in preaching the crusade. At each of the twelve centers Bishop Remington and Mr. Cotter have on the first evening presented the work of foreign and domestic missions. Bishop Perry and Mr. Thorne followed in rotation on the second evening to conduct in the church or parish house a conference on Christian responsibility, Bishop Perry remaining at each place for a celebration of Holy Communion on the early morning of the third day. At the evening mission services members of the Church Army assisted in leading the singing of the congregation. The total attendance throughout the two weeks was something over five thousand. Between 450 and 500 communicants received at the early services.

On Saturday evening, the 12th of November, which marked an interval in the sequence of the mission services, an informal supper at the parish house of St. John's Pro-Cathedral, Providence, was attended by a hundred of the rectors and officers of the parishes representing all parts of the diocese. A general discussion was opened by Bishop Perry and Bishop Remington on the spirit of the Church's missionary work and the practical methods of promoting it.

Bishop Remington preached at six churches on the three Sundays of the mission, first at St. John's Church on Sunday morning, November 6th, and closing his visit at Grace Church on the morning of the 20th.

In a farewell message to the diocese he wrote:

"When Bishop Perry asked me to come to Rhode Island and help conduct a Crusade for Missions I was immensely intrigued. I was captivated with a new method of informing the Church about its missionary enterprise, and of inspiring its membership to greater effort and efficiency. We have all become a little 'fed up' on campaigns, but a real crusade, with stirring hymns and flying banners and the old but ever new story of our defeats and victories on the far flung battlefield—that is different. And now the two glorious weeks are over, and the experience has been even better than the anticipation. Everywhere Mr. Cotter and I have gone we have been greeted by good congregations and a real enthusiasm. I can hardly express myself in too glowing terms. It has been great, the finest piece of service I have been called on to do for the general Church in all my efforts to show the Gospel in action.

"My first impression is that the people of Rhode Island have a real heart hunger for God. They do not want to be told about Him so much as to be drawn into His Presence and feel Him near. The story of the Cross in the missionary fields of the Church wins attention because of its sincerity and human quality. Also, they like to laugh now and then, as well as cry and have their consciences stimulated by the stern call of duty and the exposure of our indifference. We may have been slackers, but it was because we did not know, and the desire to serve and to give are in all of our hearts if the crust can be broken.

"Again, we are 'snapping out' of the old idea that religion or its expression in the Church are things to be saved. We are learning that we have no religion except that which, through Christ's example, we have learned to give away. Love is the great thing, and love is giving, not getting, a devotion to service, not an ark of the Covenant.

"Finally, we saw that in giving the Good News to all the world, it returns to us enriched and with fresher interpretations. When we go, when we wrestle and adventure for God, the reality of our religion is revealed. All men everywhere are seeking for God if haply they may find Him. Some only see His feet, and when we show them the face of God a new picture comes back to those who give as well as those who get. Our generation needs supremely a new vision of God and His

righteousness. Will it come out of the laboratory of science or the studies of psychologists? My bet is that it will come out of the experience of men and women who trust where they cannot prove, who venture great things and count not the loss, who seek the face of God in humble service, and tell the world what they believe in terms of time, service, and gifts."

In a personal letter to the diocese, Bishop Perry has said regarding the two weeks of daily conference and communion:

"The contact which I have had with clergy and people has been the first and the very gratifying result of the crusade. The mission services last January gave occasion for searching self-examination and for a renewal of our own spiritual life. We have been no less conscious this month of our Lord's invitation to commune with Him and to know His will for our individual lives, but we have gained as well a new vision of His purpose as we have seen Him pointing us onward to our goal and have heard His commission to go into all the world and preach the gospel to every creature. The people of the Church are never so keenly aware of their unity in spirit and in aim as when they gather themselves together for the realization of their mission."

He closes his letter by saying:

"I believe that the leaders who have helped us, the parishes which have so heartily responded to the appeal and the diocese as a whole will be richly blest in the result of this venture for God."

PLACE AND FUNCTION OF PROVINCES

AT THE synod of the province of Sewanee, which met in Columbus, Ga., October 25th, 26th, 27th, resolutions were adopted expressing the interpretation of that province of the place and function of the province in the Church's organization. The resolutions read in part as follows:

1. WE RECOMMEND THAT THE PROVINCE BE CONSIDERED AS A WORKING UNIT IN THE CHURCH'S ORGANIZATION. The function of the province should be considered as administrative rather than as legislative. Let the province be considered an association for the purpose of coöperation in all the Church's work.

The natural relationship of the province will then be with the National Council. This has proven true in practice. The General Convention is organized without regard to the provinces, but is composed of diocesan delegations whose provincial affiliation is disregarded therein. The General Convention has no present intention of giving to the province any share in responsible deliberation upon the matters with which it deals. The General Convention has contented itself with passing rules guiding and regulating the provinces. Aside from that, it has let the provinces severely alone; the one exception is the commitment of the development of rural work in America to the provinces, and this rather as a suggestion than as a definite mandate.

On the other hand, the association of the National Council with the provinces is much closer. The provinces, as such, are represented in the National Council, and in some degree at least the National Council has made use of the provincial system; notably, the Department of Religious Education. In ways which will be pointed out later in this report, the opportunities for coöperation between the National Council and the province are numerous and important. . . .

2. THE SYNOD THEN SHOULD BE CONSIDERED AS A WORKERS' CONFERENCE.

The members of the synod should be, as far as possible, leaders in the several activities of the dioceses. The matters considered by the synod should be, primarily, plans whereby diocesan leaders may coöperate in the several activities of the Church, under the guidance of provincial leaders and in close contact with the national leaders.

In suggesting that the synod be considered as a workers' conference, the commission believes that its educational value should not be overlooked. It is not desirable that the dioceses should discontinue the selection of synod delegates, clerical and lay, for the sake of the broader knowledge and personal contacts to be gained by them through attendance upon the synod.

However, the recognition of the synod as a workers' conference would increase its educational value many times. First, because the synod would then handle problems, instead of merely talking about them, thus using the most effective educational process, *i. e.*, the project method. Secondly, the delegates would have real reports to report on, when they returned to their dioceses and parishes, and the synod would then become an educational agency.

THE FLOODS IN VERMONT

BY THE RT. REV. ARTHUR C. A. HALL, D.D.
BISHOP OF VERMONT

(Pictures on opposite page)

ON TUESDAY, November 22d, the bishops assembled at Rock Point a gathering of the clergy of the diocese—as many as could manage to get to Burlington, for reports and conference on the damage and loss in their several districts. Letters were received from many who could not be present, so that fairly full and accurate information was gathered for the wise distribution of help.

1. Concerning damage to Church property (for which, of course, help cannot be looked for from the Red Cross), in only three places was loss of this kind sustained, at Montpelier, at Proctorsville, and at Northfield. At Proctorsville the damage done by the floods to the church has not yet been accurately estimated, but it is believed that this can be covered by an endowment fund held by the trustees of the diocese, of which "the income is to be used for the repairs and improvements of Gethsemane Church." The parish house at Northfield was damaged to the extent of about \$200. Montpelier suffered terribly, the church and parish house being right in the course of water from three directions. The organ was entirely destroyed; the parish house will cost at least \$1,500 for its restoration; the church was flooded with water to the height of seven feet, leaving a deep deposit of mud into which ornaments and vestments had been swept. Repairs will cost at least \$14,000, with the possibility of more serious damage being found to the foundations of the tower. The church and furnishings had been repaired only last summer at an expense of \$3,000, all of which had been paid except \$500, which it was hoped to clear off this fall.

The people who would be most able and willing to help in the restoration of the Church property are for the most part sufferers from damage to their own homes and business. Only one store in the city was insured against floods, and the contents of a large number of stores were wiped out.

2. So far as we have heard only one Churchman lost his life in the disaster. Personal losses come to light only by degrees. Many people live outside the cities and villages, and cannot be at once reached, and people are very reluctant to accept help or become dependent. The Red Cross, with whom we are working in hearty coöperation, trusts a good deal to our clergy and Church workers discovering cases of need. Employment is gladly welcomed; by the failure of large concerns great numbers of persons are at least temporarily thrown out of work; but insurance and railroad officers and clerks are not accustomed to nor fitted for rough work.

3. The closing of granite quarries and shops and of mills in various parts of the state, as well as of offices, and to a large extent of railroad transportation, naturally means less money for personal and domestic expenditure—and for Church work. We must expect a large number of congregations to fall behind their appropriations for diocesan and for general purposes; while some are fearing that they may be obliged to have diocesan aid in order to keep on. All municipal taxes and claims will be high, while generally less money will be coming in.

With these considerations in mind, we have no hesitation in urging our more favored (or less unhappily visited) parishes to contribute generously to the direct and indirect assistance of their stricken brethren, nor in making our straits known to friends outside the diocese. More clothing is not needed; the Red Cross depots are bursting with packages which they find it hard to transport or for which to get recipients. Both Bishop Booth and I have received kind and sympathetic offers of aid (as well as gifts), if only we will tell our needs. Checks, large or small, will be gratefully welcomed if sent to either of us at Burlington.

The Red Cross and the United States army have rendered invaluable service, and the State of New York, especially in the loan of airplanes to take the place of, or supplement, our broken railroads and highways. It will take a long time for the state and people to get readjusted. Only the most urgent needs can be attended to now. We are hoping ourselves to be able to offer to some refugees homes for the winter in the partially restored Institute building, where Bishop Booth is now living, and perhaps to give scholarships for the second half-year to some girls at Bishop Hopkins Hall.

AROUND THE CLOCK

By Evelyn A. Cummins

MISS GERTRUDE BELL, who was largely responsible in moulding a new nation and a new spirit in Iraq, was one of the remarkable women of our times. She was a scholar, historian, a brilliant writer, archeologist, explorer, and has been called "the uncrowned Queen of Arabia." Miss Bell died in 1926. Her letters have just been published, and they are most interesting. In 1920 she wrote:

"A momentous Cabinet meeting took place this afternoon, but I've not heard yet what happened. . . . The number of heart-to-heart talks which take place in my office would surprise you! All the busybodies come in to say what they're busybodying, and have to be listened to with sympathetic interest and given advice which it's little likely they'll follow. I sometimes wonder whether, *au fond*, I'm not a busybody myself. . . ."

"The idea is to have thirty tribal members in the election assembly, twenty being representatives of the twenty biggest tribes and the other ten one apiece for the small tribes grouped together in each of the new ten divisions. I have supplied the data to the Electoral Law Committee and selected the twenty tribes. I don't think the Council will quarrel with my selection. . . ."

And this oft-quoted passage: "I've just got Mother's letter of December 15th, saying there's a fandango about my report. The general line taken by the press seems to be that it's most remarkable that a dog should be able to stand up on its hind legs at all—i.e., a female write a White Paper. I hope they'll drop that source of wonder and pay attention to the report itself, if it will help them to understand what Mesopotamia is like."

And of a dinner given by the Naqib of Bagdad to King Faisal, the British guests at which were Sir Percy Cox and his staff:

"The long dinner table stood on the open gallery. Faisal sat in the place of honor opposite the Naqib with the C-in-C. on one side of him and I on the other. . . . It was a wonderful sight that dinner party. The robes and their uniforms and the crowds of servants, all brought up in the Naqib's household; the ordered dignity, the real solid magnificence, the tension of spirit which one felt all round one, as one felt the burning heat of the night. For, after all, to the best of our ability we were making history.

"But you may rely upon one thing—I'll never engage in creating kings again; it's too great a strain. . . ."

"Sir Percy and I, as we drove home, felt we had jumped another hedge, but we agreed that we were in a very stiff country. . . ."

"Faisal has hitched his wagon to the stars. . . . At the bottom of his mind he trusts us and believes that one or two of us would go to the stake for him, and that's the strongest hold we have of him. . . ."

THE Foreign Language Information Service of New York has completed a study of 825 foreign language newspapers in this country.

It is said that the survey showed that among topics most appreciated by immigrants were those on the American Indian, United States history, civics, and biography. The service found that articles which help foreign-born people toward proper adjustment in the United States are popularly read.

The report showed that Jewish readers prefer science, art, and literature. The Czechs, Poles, Germans, and Italians prefer politics. Scandinavians are fond of articles pertaining to mechanical subjects.

RECENTLY, a friend of mine tried to interest me in a bit-ter political discussion," writes Sir Harry Lauder in the *Yorkshire Observer*.

"I said to him, 'Mon, ma job is tae amuse folks, not tae set them at yin anither's throats. Whit ye should dae, if ye want popular favor, is tae start a new party altigither, which didna bother sae much about beating the ither parties as it did tae set them laughin' an' makin' them frien's. Let it be each member's duty tae mak' another mon smile each day; have everybody in it, and ca' it the Happy party—ye'll find, in a year or twa, that its numbers are sae great that its doctrines have spread all over the world.'"

All Church members please take notice!



CHRIST CHURCH AND PARISH HOUSE
Montpelier, Vt.

The parish house has been condemned on account of flood damage. Deep holes have appeared in front of both buildings.



FLOOD DAMAGE TO CHRIST CHURCH PARISH HOUSE

News of the Church in Pictures



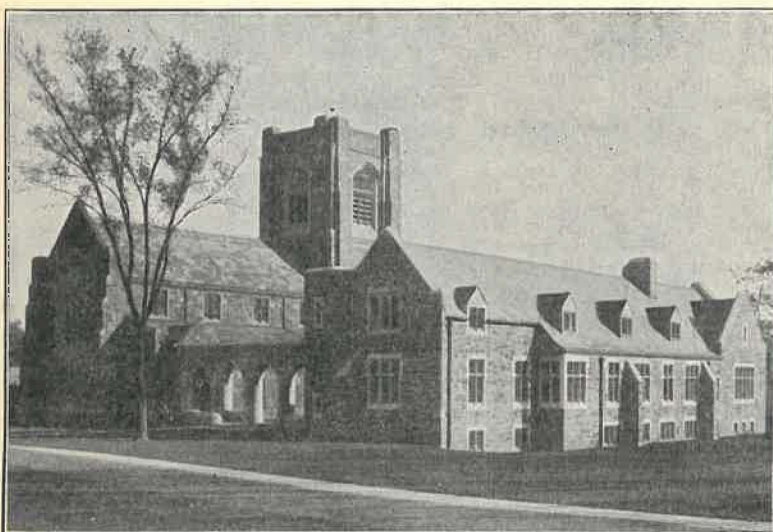
INTERIOR OF CHRIST CHURCH

The water rose to a height of seven feet, ruining the organ and covering vestments, books, and furnishings with mud.



LAYING CORNERSTONE AT NORWALK, CONN.

On the spot where stood the first church consecrated in America, the Bishop of Aberdeen (right) laid the cornerstone for the new St. Paul's Church, November 12th. In the left foreground is the Rev. Louis B. Howell, rector.



CONNECTICUT PARISH HOUSE DEDICATED
New St. John's Church and parish house, Hartford, Conn.
(Story on page 173.)



COMMEMORATED

Rt. Rev. Benjamin B. Smith, D.D., first Bishop of Kentucky, whose death was recently commemorated by Kentucky Churchmen. (Story on page 173.)

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.

BISHOP TUTTLE IN COPE

To the Editor of *The Living Church*:

A CURRENT magazine criticizes a memorial window in a New York church in which Bishop Tuttle is depicted vested in cope and mitre. The following comment is made:

"Dear Bishop Tuttle, beloved by all, and noted for his strict and never-failing devotion to things Protestant as compared to things Catholic! Did any one ever see him thus bedecked? Or would he ever even have thought of wearing such accoutrements?"

The answer to both questions is "Yes." Bishop Tuttle wore a beautiful cope at the consecration of St. Philip's Church, Joplin, in this diocese, a few years ago and preached the sermon in it. (The only reason he did not wear a mitre also was because there was none available.) He was always the perfect Christian gentleman and gladly conformed to the custom of the chancel when he was in another bishop's diocese.

Kansas City, Mo.,
November 19th.

✠ SIDNEY C. PARTRIDGE,
Bishop of West Missouri.

ONLY AN "HONORARY" PAPAL CHAMBERLAIN

To the Editor of *The Living Church*:

THE EDITORIAL of your issue for November 5th declares: "We are not among those who delight in finding fault with Roman Catholicism." The editorial itself belies that statement.

The business card of a man named Leccisi is, without further evidence, accepted by you as evidence that the Holy See is making an invasion on the political sovereignty of the United States: that this card is an advertising scheme of the Holy See to "annull" marriages and disrupt homes; that the Holy See, in exchange for annulling marriages, will receive money and converts. You cannot find "words strong enough to condemn adequately this violation of both political and religious proprieties." This is a "direct assault upon the Christian home made officially in the name of the Roman Catholic Church." You appeal explicitly to the Roman Catholic press of America and England, as exponents of Roman Catholic thought, to denounce this violation of the sanctities of the home. The slur upon the Catholic press of non-English-speaking countries is manifest.

The reason for this editorial is a business card which has come to your attention. If it is not your delight to find fault with Roman Catholicism, why did you not take pains to find out if there was any such official connection between this man and the Catholic Church, as your editorial so positively states? Any intelligent Catholic reading the card knows at once such procedure is unauthorized.

Apropos of that card, may I state categorically:

1. Mr. Leccisi is a private individual. Neither officially nor unofficially does he represent the Vatican. He is "from Rome" only in the sense that he has at one time lived in that city, not that he was sent to the United States by the Vatican. The authorities of the Vatican do not know of his presence here.

2. Mr. Leccisi is merely an *honorary* papal chamberlain. As such he can no more be said to be a representative of the Roman Curia than one who has received a medal from Congress may be said to represent Congress.

3. The organization of a diocesan matrimonial court is outlined, and in detail, by the canon law of the Church to such an extent that every official connected with the court, or any one allowed to appear before it, must be explicitly sanctioned by the bishop of the diocese. Mr. Leccisi, as far as I know, has not been approved by any diocesan court in the United States.

4. The use of the word annulment, both on the card and in the editorial, is misleading. It is well known that the Church on sufficient evidence may declare a marriage null and void from the beginning and therefore no marriage at all. Intelligent readers will so understand the card; but it will as surely mislead and deceive the unintelligent.

Would you kindly publish this letter in full? It will, I hope,

remove your indignant fears and undo, at least in part, the misrepresentations of your editorial.

(Rev.) JOHN J. BURKE, C.S.P.,
General Secretary,
Washington, D. C.,
November 15th. National Catholic Welfare Conference.

[Last week was printed a reply to our editorial relating to the alleged "papal chamberlain" in New York from one who stated that he was writing at the gentleman's personal request. This present letter may therefore be interpreted as the reply on behalf of the Roman Catholic Church and for that reason it is printed where otherwise we should scarcely have thought that necessary. That both replies begin by discourtesies to *THE LIVING CHURCH* does not trouble us. Whether apart from that this letter is an indorsement of the gentleman whose business card we have reproduced with comments, or a repudiation of him, we cannot quite determine. If a repudiation, which we should suppose it ought to be, we cannot see why *THE LIVING CHURCH* should be faulted for directing attention to the claims of one who is now said to have made these various representations on his own account solely. If he was not justified in using "the name of the Roman Catholic Church" in what we have described as a "direct assault upon the Christian home" we should suppose that he, rather than *THE LIVING CHURCH*, should be condemned for it. If he is only an "honorary" papal chamberlain, we should suppose that both he and his personal defender in these columns were placed in an awkward situation for not saying so; and if "the authorities of the Vatican do not know of his presence here," we should suppose it would be a friendly act to inform them, since they can scarcely have lost control over one who describes himself as a papal chamberlain from Rome. We had hoped that such Roman Catholics, particularly of the American press, as were disgusted with what one of them has compared with "ambulance chasing" would be emphatic in their condemnation, especially if the man has no official position in his Church as is now maintained. If there were "misrepresentations" in our editorial, they were created by what would seem to be natural inferences from the card which we reprinted. Having now printed such defenses as are made both on behalf of the gentleman and of the Roman Catholic Church we believe the matter to require no further discussion and will consider the subject closed in these columns.—EDITOR L. C.]

THE JERUSALEM BISHOPRIC

To the Editor of *The Living Church*:

IT MAY not be important and then again it may, but in the interest of accuracy, and to avoid any undue feeling from any Oriental Christian who might happen to see it, I am calling your attention to an error in your issue of November 26th, page 118, in stating that the Rt. Rev. Rennie MacInnes, D.D., is "Bishop of Jerusalem." His title is "Bishop in Jerusalem," purposely so styled so as not to offend the Eastern Orthodox Church who have by canonical rights a Bishop of Jerusalem in the holy city.

(Rev.) HARRY HOWE BOGERT.

Burnt Hills, N. Y., November 26th.

[Until recent years the Anglican bishop was described as Bishop in Jerusalem. That form seems to have been abandoned. On the letter head of the Jerusalem and the East Mission the printed information is given, "President, The Bishop of Jerusalem." The same form is given in *Crockford's Clerical Directory*. However, the term would not be understood in the Eastern Church as an assumption of jurisdiction, since the practice of having bishops of several rites in the city of Jerusalem is thoroughly established and we presume that the change in the Anglican title is simply to conform with the existing practice in other rites.—EDITOR L. C.]

THE A. C. CONGRESS REPORT

To the Editor of *The Living Church*:

THE TITLE page and the tail piece of the book called *Report of the Anglo-Catholic Congress (The Holy Eucharist)* show that wood engraving is coming back.

Please allow me to call attention to the paper on The Sunday Eucharist. It convinces one that when our Blessed Lord ordered us to *Do This*, He referred to the Eucharist. This will be seen by comparison with the Old Testament and a study of the liturgies. The canons and customs of the Church show that every Christian is expected to be in church every Sunday. The clergy give the people a service to attend. The vestry make it possible for priest and people to fulfil their obligation. There is no provision anywhere for the closing of the church. To do so is to say that it is not necessary for any one to go to church at any time.

(Rev.) ARTHUR QUINCY DAVIS.

Clayton, N. Y., November 21st.

Church Kalendar



DECEMBER

4. Second Sunday in Advent.
11. Third Sunday in Advent.
- 14, 16, 17—Ember Days.
18. Fourth Sunday in Advent.
21. Wednesday. St. Thomas, Apostle.
25. Sunday. Christmas Day.
26. Monday. St. Stephen, Martyr.
27. Tuesday. St. John, Evangelist.
28. Wednesday. Holy Innocents.
31. Saturday. New Year's Eve.

CALENDAR OF COMING EVENTS

DECEMBER

14. Meeting of the National Council, New York.

APPOINTMENTS ACCEPTED

BAILEY, Rev. HARMAN, formerly non-parochial priest of Los Angeles; has become priest-in-charge of St. John's Church, Needles, Calif. (L.A.)

EWALD, Rev. LOUIS H., formerly vicar of Bishop Paret Memorial Church, Baltimore; to be rector of Holy Cross Church, Cumberland, Md. Address, 16 Virginia Ave. December 1st.

HART, Rev. EARL RAY, LL.D., formerly rector of St. Alban's Church, Toledo, Ohio; to be rector of Trinity Church, Michigan City, Ind. (N.Y.) Address, 614 Franklin St. December 12th.

MILLER, Rev. FREDERICK P., formerly priest-in-charge of St. Peter's mission, Santa Maria, Calif. (L.A.); to be priest-in-charge of Grace mission, Oceanside, and St. Michael's mission, Carlsbad, Calif. (L.A.)

SHERMAN, Rev. FRANKLYN COLE, president of the American Guild of Health, Cleveland; to be rector of Grace Church, Cleveland. Address, 409 Euclid Sixty-first Bldg. January 1, 1928.

STANLEY, Rev. WALTER P., formerly priest-in-charge of St. Andrew's Church, Lexington, Ky. (Lex.); to be priest-in-charge of All Saints' Church, Toledo, Ohio. Address, 1012 City Park Ave.

TEMPORARY APPOINTMENT

KNIES, Rev. H. E., formerly rector of Church of Faith, Mahoney City, Pa. (Be.); to be chaplain of Bucknell University, Lewisburg, and priest-in-charge of Christ Church, Milton, Pa. (Har.), for a few months. Address, 140 S. Third St.

NEW ADDRESS

BYRON-CURTISS, Rev. A. L., retired priest of Central New York; Utica, N. Y., for the winter.

ORDINATIONS

PRIESTS

ARIZONA—The Rev. LEWIS SASSE, 2d, was advanced to the priesthood in St. John's Church, Bisbee, on Thursday morning, November 17th, by the Bishop of Arizona, the Rt. Rev. Walter Mitchell, D.D. The Rev. Philip Smith of Tombstone read the litany, the Rev. E. C. Tutthill of Tucson read the epistle, and the Rev. E. W. Simonson of Douglas, who presented the candidate, read the gospel.

The Rev. Mr. Sasse spent his diaconate at St. John's Church, Bisbee.

WASHINGTON—On Sunday, November 27th, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, advanced the Rev. M. MILLS PERKINS to the priesthood in Grace Church, Georgetown.

The candidate was presented by the Rev. Dr. Berryman Green of the Virginia Theological Seminary, and the sermon was preached by the bishop.

Mr. Perkins is to be priest-in-charge of Grace Church, Georgetown, with address at 1041 Wisconsin Ave., Washington, D. C.

DIED

GILPIN—Entered into life eternal at Philadelphia, Pa., on November 18th, MARIA J. GILPIN, eldest daughter of Richard Arthington and Mary Caret Gilpin.

MONTGOMERY—Entered into life eternal at Ardmore, Pa., on November 8th, MARY BINNEY MONTGOMERY, widow of Rowland Evans Montgomery.

"Grant unto her eternal rest, O Lord, and may light perpetual shine upon her."

RYTHER—At her home in Washington, D. C., November 22d, Mrs. MARGARET R. RYTHER, in her ninety-seventh year. Funeral services were held in St. Mark's Church at 10:30 A. M., November 25th, and were conducted by the rector, the Rev. William H. Pettus, who was assisted by the Rev. Canon William L. DeVries, D.D., and the Rev. Charles T. Warner. Interment was in Congressional Cemetery.

REYNOLDS—On November 17th, at his home, Sherwood Forest, Upper Falls, Md., EDWARD, son of the late Rachel Weems and Thomas REYNOLDS.

"Grant him Thy peace, O Lord!"

WALKER—Entered into rest, November 10th, from her home at Cromwell Hall, Conn., Mrs. BESSIE SHAW WALKER, widow of the Rev. William Bohler Walker. Funeral service from St. Luke's Chapel, Middletown, Conn. Burial in West Cemetery, Cromwell, Conn.

YOUNG—Entered into life eternal, November 22d, Mrs. SARAH C. YOUNG, age eighty-nine, from the home of her daughter, Mrs. L. C. Graham, Minneapolis, Minn.

"Eternal rest grant unto her, O Lord, and light perpetual shine upon her."

MEMORIALS

Ethelbert Henry James Andrews

In loving memory of the Rev. ETHELBERT HENRY JAMES ANDREWS, true and loyal priest of the Church. Entered into rest December 7, 1924, at Plainview, Texas, active to the last in his Master's service.

"God rest his soul in Paradise."

Martha Bordman Morss

In loving memory of our dear sister, MARTHA BORDMAN MORSS, who departed this life one year ago, November 29, 1926.

"O for the touch of a vanished hand, and the sound of a voice that is still."

CAUTION

ROSS—Caution is suggested in dealing with one WILLIAM ROSS, who is said to have used the name of the Rev. Alfred R. Berkeley, of Roanoke, Va., of whose parish he claims to be a member, and who relates that his family was killed in an automobile accident near Roanoke last summer. He was lately said to have used Mr. Berkeley's name in this way in Chicago. Information may be obtained by addressing Rev. Alfred R. Berkeley, rector of St. John's Church, Roanoke, Va.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

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

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

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

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

POSITION OFFERED

MISCELLANEOUS

CHOIRMASTER ORGANIST WANTED FOR Catholic parish in New Jersey, 40 miles from New York. Boy choir. Moderate stipend. Good teaching field. Box J. S-971, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST OF THE CHURCH DESIRES TO serve as assistant in large parish where he can have charge of the choir and opportunity for giving private vocal lessons. Extensive training in choral and vocal rendition, also in dramatic presentation. City where golf course is located imperative. Address W. J. H-959, LIVING CHURCH, Milwaukee, Wis.

PRIEST, YOUNG, CONSIDERED EXCELLENT preacher, many years' experience in Church social service work, rector of two important parishes, desires downtown parish in large city, or organizing City Mission work. Address, Box J-970, LIVING CHURCH, Milwaukee, Wis.

PRIEST, EARLY FORTIES, EASTERN COLLEGE graduate, Master of Sacred Theology, high honor as a preacher, desires medium size parish with opportunity to teach Church History in theological or other Church school. Address, Box H-969, 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.

YOUNG MARRIED CLERGYMAN DESIRES parish. Graduate, good preacher, teacher, active worker, experienced. Correspondence invited. S-957, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CATHOLIC CHURCHWOMAN, EXPERIENCED graduate nurse, desires position, preferably in Massachusetts, Long Island, New York, or Brooklyn, as companion nurse to invalid needing care and desiring assistance in Church activities. References given. G-961, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, ENGLISH trained, Associate of Royal College of Organists and of Royal College of Music, London, desires appointment in Church requiring high musical standard. Experience with both boy and mixed choirs. Excellent accompanist, recitalist. A-964, LIVING CHURCH, Milwaukee, Wis.

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

POSITION AS CHURCH SECRETARY BY thoroughly experienced private secretary and bookkeeper, now employed as parish visitor. Church and business references. B-965, LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN, TRAINED AND EXPERIENCED in Religious Education, now holding position of responsibility, desires to locate in eastern states. Field must present real opportunity for extensive program. O-967, 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

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

ALTAR FURNISHINGS

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

CHURCH 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.

Little, Brown & Co. 34 Beacon St., New York City.

The Breakdown of Socialism. By Arthur Shadwell, M.D., author of *Industrial Efficiency*, etc. Price \$3.00.

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

A Pilgrimage to Palestine. By Harry Emerson Fosdick, D.D. Price \$2.50.

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

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

The Romance of Mary the Blessed. By K. M. Cordeux. With Eight Plates in Photogravure. Price \$3.00.

Comfort and Sure Confidence. Readings and Prayers for the Sick, together with Notes on Visiting the Sick. By Arthur W. Hopkinson, author of *Hope*. Price \$1.40.

The Musson Book Co. Toronto, Ont., Canada.

Stand to Your Work. A Summons to Canadians Everywhere. By Eric Harris. Price \$2.00.

G. P. Putnam's Sons. 2-6 W. 45th St., New York City.

Certain Rich Men. By Meade Mennigerode. Price \$3.50.

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

America Finding Herself. Vol. II. By Mark Sullivan. Price \$5.00.

George H. Doran Co. 244 Madison Ave., New York City.

The Church in the Changing City. By H. Paul Douglass. Price \$4.00.

PAMPHLETS

The Central Committee of the Movement Against Socialism in the Church. 18 Tremont St., Boston, Mass.

Open Letter to Members of the Protestant Episcopal Church.

From the Author.

Notes On Spiritual Economy. By Rev. William M. Bours, hospital pastor of San Francisco Church Federation.

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

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

The Orb: Its Meaning. Fifth Edition. Revised and Enlarged. Price 20 cts.

Social and Educational Department of Indiana Farm Bureau Federation. Indianapolis, Ind.

Arming the Farm: Or The Religion of Life. Prepared by Verna L. Hatch.

PAPER COVERED BOOKS

The Inquiry. 129 East 52nd St., New York City.

The Fairfield Experiment: The Story of One Episode in An Effort Towards a Better Understanding of Catholics by Protestants. Price 40 cts.

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

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

The Symbolism of the Sanctuary. Devotional Studies. By Father Andrew, S.D.C. Price 60 cts.

Love's Pilgrimage: and Other Poems. By Father Andrew, S.D.C. Price 60 cts.

The Days of the Week. By the Ven. E. E. Holmes, B.D., Archdeacon of London; Canon Residentiary of St. Paul's; author of *The Meaning of the Months*, etc., etc. Price 60 cts.

Joseph F. Wagner, Inc. 54 Park Place, New York City.

Franciscan Mysticism. A Critical Examination of the Mystical Theology of the Seraphic Doctor, with special reference to the sources of his doctrines. (Essay crowned by Oxford University.) By Dunstan Dobbins, O.M. Cap., B.Litt. (Oxon.) Price \$1.25.

CALENDAR

Irving P. Fox. Sudbury Building, Boston 14, Mass.

A Church Calendar. According to the Usages of the Protestant Episcopal Church in the United States of America. 1928. A Weekly Calendar Giving the Order of Service for Every Day, with Instructions and Quotations; also Suggestions for Altar Guilds and Special Tables of Lessons, Psalms, and Hymns. Twenty-ninth Year. Price \$1.50 postpaid. Six or more calendars at one time to the same address, \$1.20 each postpaid.

Primate Reports Progress of Prayer Book Measure at Church Assembly Opening

Bishop Gore Deprecates Controversy—Elect New Bishop of Tuam

The Living Church News Bureau
London, November 18, 1927

THERE WAS A LARGE ATTENDANCE OF bishops, clergy, and members of the House of Laity at the opening of the autumn session of the Church Assembly on Monday afternoon. In evident anticipation that the Archbishop of Canterbury, who presided, would make a statement in regard to the Prayer Book, the public galleries were quite full.

At the outset of the proceedings, His Grace reported progress with regard to the measures discussed at the summer session. The ecclesiastical committee would meet this week, and his hope was that its report would be transmitted to the legislative committee with a view to the Prayer Book measure going forward to Parliament.

The business of the afternoon was concerned with matters specially affecting the clergy. The adoption of two new bylaws dealing with pensions and pension rights in regard to reciprocal arrangements with other Churches in communion with the Church of England was agreed to.

A motion that general approval be given to the Incumbents' Resignation Acts (Amendment measure) was brought forward. This measure is designed to ease the position of men of advanced age or feeble health. It was proposed to reduce the seven years' tenure of a benefice as qualification for pension to five, and to three where the incumbent is instituted at the age of 65 or over. The measure was given general approval.

The case of the elderly curate engaged the attention of the assembly on Tuesday. The question as to whether the older unbeneficed men doing special non-parochial work came within the scope of the ecclesiastical commissioners' provision for the Unbeneficed Clergy measure was discussed, and also whether the diocese of Sodor and Man might not participate in the benefits of the measure, this being decided in the negative as that diocese makes no contribution to the ecclesiastical commissioners' funds. The rest of the morning, and the whole of the afternoon sitting, was spent over the amendments to the Representation of the Laity measure.

On Wednesday the important report of the Cathedrals commission was the principal subject. It was introduced by the Archbishop of York, who, speaking of the part played by cathedrals in the Church life of today, referred to three mother churches of the Northern province: Liverpool, that wonderful building rising out of the heart of a great city; Chester, which the resources of a fertile imagination and knowledge of psychology had succeeded in making a center of popular devotion; and York Minster, which, in the splendor and dignity of the commemoration of its thirteenth centenary, had shown what a cathedral can be. During the three years the commission had been engaged on its work, no fewer than five parish churches had become the cathedrals of new sees; an effective answer to those who thought that all the time the Church had to spare

from controversies it devoted to the neglect of its duties. Dr. Lang then proceeded to deal with the various recommendations set forth in the report.

The debate was continued during the afternoon, among those who spoke being the Bishop of Truro and Lord Hugh Cecil. In summing up, the Archbishop of Canterbury felt that the discussion had been on a high level of interest, and had given the subject the right sort of ventilation with regard to the "retiring age" for deans and residentiary canons—a subject "associated in his mind with peculiar delicacy." His Grace indicated the putting forth of an appeal from the two archbishops to fellow Christians throughout the empire for the restoration of the fabrics of cathedrals at home, for which the sum of a half million was required. The report was received.

SANCTION SUBMISSION OF PRAYER BOOK MEASURE

The ecclesiastical committee of Parliament has decided, by a majority of twenty-three to five, to sanction the submission of the Prayer Book measure to the two Houses. A resolution was carried "that it does not appear to this committee that this measure prejudicially affects the constitutional rights of His Majesty's subjects, and is of opinion that it should proceed."

The committee will meet again next Tuesday to draft its report, which will be forwarded to the legislative committee of the Church Assembly before being presented to Parliament. The general view is that the necessary formalities will be completed in time for the measure to be discussed in Parliament early in December. The Prime Minister has already indicated that the government is prepared to set aside a full day for the discussion of the measure in the House of Commons.

It is the general opinion in the Parliamentary lobbies that the measure will pass the House of Commons, though there may be a considerable vote against it. The acceptance of the measure by the Lords is regarded as more doubtful. The Bishop of Norwich has been busy beating up "the backwoodsmen," and ancient peers, rarely seen at Westminster, are expected to be present in the division.

The latest development with regard to the new Prayer Book has an interest beyond the immediate issue. Notice has been given to move in the Lower House of Canterbury convocation, at its next meeting, the following:

"That a committee of the House be appointed to inquire whether the Prayer Book Measure, 1927, to which final approval was given by the Church Assembly on July 6, 1927, contains matter which, in Parliamentary practice, is held to be proper to the convocations, and to report whether the Prolocutor of this House should be requested to wait upon Mr. Speaker in order that the House of Commons Temporal may be informed concerning the opinion of this House on the subject."

There is, it is claimed, good precedent for such direct approach to Parliament. Before 1717, when Archbishop Wake took the disastrous step of forbidding the convocations to transact business in order thus to protect Bishop Hoadley from a charge of heresy, such communications were not infrequent. Since the partial

freedom allowed to the convocations in Queen Victoria's reign, there has been no occasion on which the privilege has been exercised from either side. "Matter proper to the convocation," other than the Prayer Book, is not clearly defined in Parliamentary practice.

SIR HENRY SLESSER ON TRANSUBSTANTIATION

Sir Henry Slessor, in a letter to the *Times*, endeavors to clarify the doubts raised in some people's minds concerning the doctrine of Transubstantiation. Much confusion of thought and ignorance of history have manifested themselves in connection with recent correspondence on this subject, provoked by the Bishop of Birmingham's wild utterances, and Sir Henry's remarks should be carefully pondered. He says:

"The doctrine of Transubstantiation, which received its final form at the Council of Trent, was not an affirmation that the properties in the Sacrament suffered any material change on consecration, but was in reality directed against that view. Most of the contributors to this discussion seem to have regarded Transubstantiation as an affirmation of change in physical property, whereas that heresy, which is known philosophically as transaccidentalism, was explicitly denied at the Council of Trent, and has been denied ever since by the Catholic Church, both East and West.

"The issue between those who affirm the objective Real Presence and those who deny it is intelligible; but the further question whether Transubstantiation is or is not an adequate philosophical explanation of the doctrine of the Real Presence is a problem not of faith but of metaphysics. It is quite clear that the Elizabethan reformers were woefully ignorant of medieval philosophy, and mistook the theory of Transubstantiation for the theory of transaccidentalism, and intended to condemn the latter. Let us at least now get down to realities, and let us discuss the validity of the doctrine of the Real Presence *simpliciter*, but not be led astray by confusing the question of preference for medieval to more modern forms of philosophy with questions of orthodox belief."

BISHOP GORE DEPRECATES CONTROVERSY

Bishop Gore, preaching at the Temple Church last Sunday, expressed what is in the minds of many Church people just now, when he deprecated further controversy. The bishop said that the newspapers recently had been full of theological controversy, owing to distinguished ecclesiastics having expressed themselves in startling statements, and owing to the alternative Prayer Book having been proposed for acceptance. He supposed they ought to rejoice that the public interest in theological questions was sufficiently acute to make it worth while for the newspapers to publish so much about them, but the causes of regret were greater than the causes of satisfaction.

The public was fed day by day with exaggerated, one-sided, unfair, and ignorant arguments from partisans; ecclesiastical bitternesses, which seemed to have died down a few years ago, were actually revived; and there was an outpouring of complaint about the weakness of the Church which led to no profitable reform. More important still, all such clerical and theological controversy resulted inevitably in a profound obscuring, in the mind of the public, of what was the real mission and purpose of the Christian religion, and the cause for which the Church existed. The object of the Christian religion was that men might live a good life, and all other objects sank into

secondary or greatly inferior places in comparison with that.

DR. HARDEN NEW BISHOP OF TUAM

The Bench of Bishops of the Church in Ireland, in Dublin have elected Dr. John Mason Harden as Bishop of Tuam, in succession to Dr. Orr, who has been translated to the see of Meath.

Dr. Harden, who had a distinguished career in Trinity College, Dublin, has been headmaster of the King's Hospital, Dublin, for several years. At a meeting of the diocesan synod of Tuam, which was held last week, none of the three candidates who were proposed succeeded in obtaining the necessary majorities of clergy and laity, and consequently the election was left in the hands of the bishops.

PLAN CHURCH OF IRELAND CONFERENCE

Arrangements are in active progress for the Church of Ireland conference, to be

held in Dublin next autumn. There are many indications already that the conference will render it possible to form an estimate of what the Church of Ireland stands for in Ireland under its changed political conditions. The Church of Ireland derives its authority from Christ. The conference will, therefore, discuss His person, on earth and in heaven, as the source of the Church's life. It will review the history of the Church of Ireland in early, medieval, Reformation, and modern days. Its main business will be the discussions of present-day problems, intellectual, social, moral, and educational; the expression of the Church's worship; her attitude toward the rising generation and her witness against the modern substitutes for the Christian faith. The program is not yet finally fixed, but it is likely to follow the lines indicated above.

GEORGE PARSONS.

Trinity College, Toronto, Pays Tribute to Memory of Her Dead in Great War

Greek Ecclesiastic Visits Halifax —Laymen's Conference Held in Vancouver

The Living Church News Bureau
Toronto, November 25, 1927

TRINITY COLLEGE, TORONTO, LAST Sunday paid tribute to the memory of her glorious dead in an inspiring service in the college chapel. Undergraduates from far and near gathered to honor former colleagues who made the great sacrifice in the Great War. The service was conducted by Provost F. H. Cosgrave.

After reading the names of those who fell, the congregation stood for two minutes in silent prayer.

The Ven. F. C. Scott, D.C.L., Archdeacon of Quebec, commenced his sermon by saying he considered that sufficient sermon had been preached in the reading aloud of the list of names. He reminded his hearers of the complete lack of any self-consciousness in the great sacrifice of the fallen.

"The fact that this memorial service is taking place in a university building has a great significance," said Canon Scott. "It means far more than would any service held in a church, at a cenotaph, or in a public building, for the university is the place sacred to youth, where youth learns how to fight the battles of life and is prepared for the great service of mankind that is to be his. How fitting it is that the place where these men learned, not only the literal lessons of warfare, but also the spiritual and metaphorical lessons of how to fight the good fight, should be the scene of the recognition of the fruits of their study, albeit those fruits cost them their lives."

ANNUAL MEETING OF TRINITY COLLEGE CORPORATION

At the annual meeting of corporation and convocation of Trinity College it was announced that in response to the recent appeal for endowment more than \$54,000 had been received. This will ultimately be used for the establishment of a professorship in memory of certain former chancellors of Trinity College. About \$40,000 will also be available from the residue of the estate of the late Miss W. E. Strachan as an addition to the endowment.

At the annual business meeting of convocation, the work and progress of the college for the past year came under review in the reports submitted by the various committees.

GREEK ECCLESIASTIC VISITS HALIFAX

Mons. Isai Joury, representing the Metropolitan Patriarch Gerassimos of Beirut, has been in Halifax visiting the Greek and Assyrian members of the Greek Orthodox Church. While there he called upon Archbishop Worrell and then upon Archdeacon Armitage, and the use of St. Paul's parish hall was extended to the visiting Greek Churchman as a courtesy. He held a communion service for the Greek and Assyrian citizens of Halifax, and had a large congregation. In an interview he expressed himself as very appreciative of the "spirit of charity and fair play shown in Canada toward people of his native country, and members of his Church who have become citizens of the Dominion."

ANNUAL MEETING OF HUMEWOOD HOUSE

The annual meeting of Humewood House Association, Toronto, was held at the beautiful sunny home on Humewood avenue, and was attended by many interested in the benevolent work carried on there. In the absence of the president, Mrs. W. E. Bigwood, the chair was taken by Mrs. Lawrence Baldwin, and the opening prayers were offered by the Rev. F. H. Brewin. Reports revealed a quiet, successful year. The secretary, Miss C. Rose, stated that twenty-one girls had been admitted to the home during the past twelve months. Since the inception of Humewood House, 231 girls have been cared for.

The treasurer, Miss M. C. Campbell, presented a satisfactory financial statement, which showed receipts of over \$12,000 in the maintenance account. A mortgage of \$2,400 still rests on the home, and a special appeal was made to friends of the institution to lift this small debt.

The superintendent, Miss Gertrude Hill, gave an intimate picture of life in the home, and of the happy results of the teaching and training received by the inmates. Mrs. W. F. Campbell, Mrs. Mordey, and Miss Nordheimer were elected to the board of management, and after busi-

ness was concluded tea was served and the guests enjoyed a tour of the home.

LAYMEN'S CONFERENCE IN VANCOUVER

There was an attendance of 300 at the Church conference held in St. James' parish hall, Vancouver, under the auspices of the Vancouver deanery committee of the National Laymen's organization.

The opening address was given by Archdeacon Heathcote, whose address on A Vision of the Work of a Layman as Seen Through the Pages of the New Testament gave an excellent tone to the whole conference.

H. D. Hipwell of Chilliwack, J. A. Haviland, and F. J. Bayfield led in the discussion that followed the address. The Rev. Dr. G. H. Webb spoke on the responsibilities of laymen under modern conditions, and J. W. Carmichael of Chilliwack, F. G. Hurst of Kerrisdale, and W. W. Mascall of Sapperton led in the discussion.

After supper, which was served in the hall, the Rev. Dr. Renison gave an account of the splendid achievements of laymen in the Canadian Church. He was followed by Prof. A. F. Barss, C. F. Timms, and A. McC. Creery. In the general discussion which took place the contribution of the younger men was especially noted, and the influence of the Anglican Young People's Association was felt throughout the conference.

There were fifty clergy present, and every part of the diocese of New Westminster was represented.

MISCELLANEOUS NEWS

Dr. Albert Ham, F. R. C. O., has just celebrated his thirtieth anniversary as organist and choirmaster of St. James' Cathedral, Toronto. Not only is he engaged with his regular duties at the cathedral, but with rehearsals for the twenty-fifth annual concert of the National Chorus, of which he is founder and conductor. In his thirty years of association with St. James' Cathedral he has built up one of the finest choral units to be heard in Canada.

Dr. Mercer, professor of Semitic Languages and Egyptology, in Trinity College, Toronto, is giving a series of three lectures, open to the public, on The Ancient Orient, and another series of five lectures on The Prophets, open to all students.

At St. Matthew's Church, Toronto, a brass tablet in memory of the late rector, the Rev. Henry Arthur Brooke, was dedicated by the Bishop of Toronto. Others taking part in the service were Canon Sawers, the Rev. C. H. Buckland, the Rev. T. S. Gault, and the Rev. W. E. Mackey, former assistant at St. Matthew's. The tablet was erected by the congregation of St. Matthew's.

The Rev. H. A. Sims, formerly rector of St. Paul's Church, Fort William, was inducted as rector of St. John's parish, North Bay, by the Rt. Rev. R. Rocksborough Smith, Bishop of Algoma. His Lordship was assisted by the Rev. F. Shaw, curate of St. Simon's mission, as deacon.

The Bishop of Calgary has appointed the Rev. C. Swanson, rector of St. Augustin's, Lethbridge, Alberta, Archdeacon of Lethbridge. In making the announcement, the bishop spoke of the good work that the new archdeacon had done, both in the parish and in the larger affairs of the diocese. The new archdeaconry thus constituted comprises the three rural deaneries of Lethbridge, High River, and Macleod, covering roughly the southern half of the diocese, exclusive of the city of Calgary.

The Most Rev. David Williams, Archbishop of Huron, and the Rt. Rev. D. T. Owen, Bishop of Niagara, took part in the seventy-second anniversary services of All Saints' Church, Windsor. The preacher at the Sunday services was Canon J. W. J. Andrew, rector of Trinity Church, St. Thomas.

The Rev. Charles A. S. Warnford died at the rectory in Highfield, diocese of Fredericton, at the age of seventy-two. He was ordained on March 6, 1887, in Fredericton, and had been for thirty-two years rector of the parish of Johnston, Queen's County. He retired from the active ministry on October 31st last. His wife and a daughter, Mrs. Robert Spriggs of Montreal, survive him.

The Signalers Corps held a Church parade at St. Alban's Cathedral, Toronto. The special sermon was preached by the vicar, the Rev. F. C. Ward-Whate.

Attended by a large congregation, a memorial in the form of a tablet and seven sanctuary lamps to the late Canon Robert James Moore was dedicated last Sunday in the Church of St. George the Martyr, Toronto. The dedication of this memorial to the late canon, who had been curate of the church from 1885 to 1889 and rector from 1909 to 1926, coincided with the eighty-second anniversary of the dedication of the church itself.

The Ven. Archdeacon Ingles dedicated the memorial. The sermon was delivered by the Rev. T. C. S. Macklem.

Celebrating the fortieth anniversary of

HAND EMBROIDERIES

American Workshops in the Near East maintained by the Near East Relief, offer a large selection of exquisite embroideries. These shops are run for the benefit of the refugee women and girls who are expert at needlework and are producing a most attractive line of material, interesting in design, perfect in quality. The proceeds of all goods sold is used for their continued employment.

ALL HAND WORK

Handbags in soft contrasting colors; handkerchiefs sheer and lovely; handwoven table linens effectively embroidered with Greek designs in soft blending colors that delight the eye.

USEFUL GIFTS

Weddings, Birthdays, Christmas, may be remembered with an original gift selected from these artistic creations.

VALUE—DISTINCTION

together with the fact that you help thousands of women in employment. In purchasing this beautiful handiwork which represents a long tradition of native art, you are helping these women and girls to become self-supporting. Write for catalogue and prices.

NEAR EAST INDUSTRIES, AND AMERICAN FRIENDS OF GREECE

151-5th Avenue New York, N. Y.

Church Touring Guild

THE HOLY LAND

EGYPT, THE MEDITERRANEAN EUROPEAN COUNTRIES

Tours

At most economical rates and yet with every comfort.

Lectures on Tour by eminent scholars and distinguished leaders.

Write for booklet to the Secretary, Palestine Department,

CHURCH TOURING GUILD

70 FIFTH AVENUE NEW YORK

For the Holidays
NEW HARPER
RELIGIOUS BOOKS

IF I HAD ONLY ONE SERMON TO PREACH

Edited by Dr. Charles Stelzle

Twenty-one sermons by leading clergymen in various denominations throughout the United States. The book is packed with the throbbing messages of men who know what they believe, and who deem it a privilege to make these messages known. \$2.50

MY SHEPHERD LIFE IN GALILEE

By Stephen A. Haboush — A Native Galilean. Illustrated.

Gives an intimate view into the very life of a Galilean shepherd in the days of his youth, and presents a popular exegesis of the Twenty-third Psalm from the standpoint of its original environment and local atmosphere. A delightful gift book. \$1.00

PHILUS, THE STABLE BOY OF BETHLEHEM

By Reverend Edmund J. Cleveland, D.D., with Foreword by The Rt. Rev. Charles L. Slatery, D.D. Illustrated.

"Delightfully written story-sermons. . . . No more pleasant and effective way of teaching the meaning of the days and seasons of the Christian year can be imagined." —The Boston Globe. \$1.50

ANTHOLOGY OF JESUS

Edited by Sir James Marchant, LL.D.

A unique compilation in which are gathered together the greatest utterances of all time about Jesus. Cloth binding, \$2.50. Full leather, \$4.00

CATHEDRAL SERMONS

By Howard Chandler Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York City.

"Most of Dean Robbins' sermons have that element of timelessness that made Phillips Brooks' preaching of such permanent value. . . . It is a great thing to have a prophet standing in the heart of a great modern metropolis, speaking to the passing crowd the eternal truth of the Gospel." —Boston Transcript. \$2.00

"I have read these sermons with great delight and profit." —S. Parkes Cadman, D.D. \$2.00

THE CHRIST WE KNOW

Jesus as Master, Lord, and Saviour

By the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York.

"This book is so religious in tone, so reverent and reasonable and so simply and beautifully written, that it is bound to fulfill its purpose." —Honorable William H. Keller, Judge of the Superior Court of Pennsylvania. \$2.00

THE CHRISTIAN SACRAMENTS

By Rev. Oliver C. Quick, D.D., Canon of Carlisle Cathedral.

Considers sacraments from the point of view of philosophy and general experience rather than from that of historical scholarship. The general nature of a Christian Sacrament is discussed and illustrated, and there is a survey of the relation between worship and morality. \$3.00

THE CHRISTIAN EXPERIENCE OF FORGIVENESS

By H. R. Mackintosh, D.Phil., D.D.

The book presents Jesus Christ as the supreme guarantee of pardon. "There is much to praise, and very much to think over, in the book. Let us hope it will receive the attention which the author and theme deserve." —British Weekly. \$3.00

Order from your bookseller or from the publisher. Write for complete catalog of Religious Books.

HARPER & BROTHERS

49 East 33d Street - New York

the Church of the Epiphany, Toronto, the Rev. Canon Bernard Bryan, D.D., rector emeritus, who guided its affairs from the day of its formation, in 1887, until 1918, last Sunday preached the morning sermon there. The church was filled to overflowing. Evening services were conducted by the Rev. Dyson Hague, rector, who succeeded Dr. Bryan in 1918. He had been vicar since 1912. As a special

observance of the day twelve wardens and former wardens of the church were asked to pass the offertory plates.

Dr. H. H. Moore, president of King's College, Halifax, Nova Scotia, has just inaugurated a campaign in the Maritime provinces to secure the last \$45,000 needed to complete the effort to secure \$500,000 for this the Church's oldest university in the overseas dominions.

Sponsors of Patriotic Bay in New York Cathedral Complete Objective

Memorial Dedicated at Goshen, N. Y.—Discussion Group at St. Mary's

The Living Church News Bureau
New York, November 26, 1927

IT WAS THE GRATIFYING PRIVILEGE OF THE Bishop of New York to announce at the 11 o'clock service in the cathedral on Thanksgiving Day that the fund of \$150,000 needed to complete the Historical and Patriotic bay in the nave has been entirely subscribed. This provided occasion for special thanksgiving, for this is the first of nine groups, organized to build the cathedral bays, that has reached its objective. It is believed that its early achievement will be an inspiration to the other groups to secure their entire quotas in the near future. The Historical and Patriotic Bay fund has been raised under the general chairmanship of General Charles H. Sherrill, and with the combined efforts of 111 societies. A balance of \$85,000 to be secured was obtained by a provisional and anonymous gift of \$25,000, and by one of \$60,000 from Ormond G. Smith, vice-chairman of the fund.

Each of the bays will contain a chapel 25 feet wide and 45 feet high, with a triforium above topped by a great clerestory from which the vaulting of the bay will rise to a height of 115 feet. The windows in each bay will symbolize the contributions of these various groups.

The Military and Naval Bay fund is now the largest of the incomplete amounts with \$101,000 pledged; next in order with their sums obtained are: Sports, \$91,000; Education, \$62,000; The Press, \$57,000; Fine Arts, \$46,000; Legal Profession, \$42,000; Bay of the State of New Jersey, \$40,000; and that of the Medical Profession, \$31,000.

DEDICATION AT ST. JAMES', GOSHEN

Bishop Manning visited St. James' Church at Goshen on Sunday morning, November 13th, to dedicate the new chancel, Lady chapel, organ, and many other memorials, which have recently been given by members and friends of this parish.

The entire structure has been restored and beautified under the leadership of the rector, the Rev. Edwin R. Smythe. The chancel with its furnishings is the gift of Mrs. Ambrose Spencer Murray, Jr., in memory of her husband, for many years a warden and vestryman of St. James' Church; the Lady chapel, completely furnished, was given by Mr. and Mrs. William H. Farnum; and the organ is largely the gift of the late Charles Wisner. In addition the bishop dedicated a sedilia, two credences, a bishop's chair, four brass alms basins, a pulpit, a brass sanctuary lamp, processional cross, funeral pall, hymn boards, bread box, ciborium, two morocco-bound hymnals, and a Turkish rug for the high altar foot pace. A new light-

ing system with wrought iron fixtures has also recently been installed. On the Thursday evening following the bishop's visitation, the new organ was heard in a dedication recital, played by A. Gordon Mitchell, organist at St. Martin's-in-the-Field, Philadelphia.

DISCUSSION GROUP FORMED AT CHURCH OF ST. MARY THE VIRGIN

The Rev. Dr. Delany, associate rector of the Church of St. Mary the Virgin, announces the formation of a "discussion group," something new to American Churchmen, which is proving to be an interesting and edifying feature of the Friday evening service in that parish. It takes the place of the lectures which, for some years past, have been given immediately after Benediction. This far more pretentious effort, requiring much more than listening to a talk, is an American application of the Church tutorial classes which have been successful in England, and this venture was first presented to the people at St. Mary's by the Rev. Cyril E. Hudson, the English writer and lecturer, who is now a visitor at Berkeley Divinity School. At his suggestion, the general topic decided upon for study this year is the Old Testament, a recognition that most of the problems and controversial questions which Churchmen have now to face have their origin in that portion of the Bible. It is the ideal to limit these discussion groups to twenty members and to admit only those who are willing to promise regular attendance and outside reading and study; and it is desirable to have each such group include

Stories of the Time of Christ

In The Hills of Galilee

By LOUIS TUCKER

Mr. Tucker has accomplished something new and unusual. He chooses incidents in the Sacred Life not ordinarily dwelt upon in books for children, and to these he imparts a rich significance and a new and revealing light.

Under his spell, life in Palestine in the first Christian century becomes vital, gay, adventurous and fascinating, funny, pathetic and brave.

And always, either in the background or in the midst of affairs, is the figure of Jesus, His eyes sometimes blazing with indignation, and sometimes twinkling with amused and loving interest at the very human events going on about Him.

Illustrated by Edna E. Potter

\$2.00 at all Booksellers

THE BOBBS-MERRILL CO.
INDIANAPOLIS INDIANA

EARLY DAYS AT ST. MARY'S

KNOXVILLE, ILL.

By the Rev. C. W. LEFFINGWELL, D.D., Founder and First Rector.

Fully Illustrated

Bound and stamped in St. Mary's Colors. 8vo.

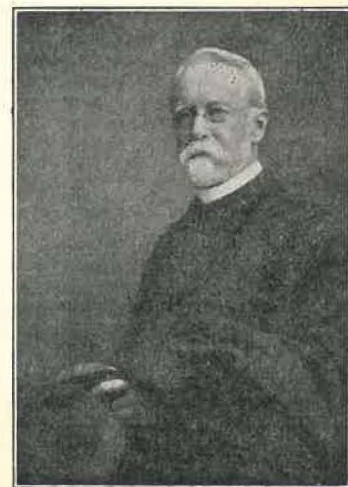
A delightful book of reminiscences, telling the absorbing story of the founding of St. Mary's and of its earlier years and with illustrations that will make the old days live again to many—the alumnae and others—who knew St. Mary's School or its distinguished founder during the seventies and eighties.

Price \$3.00.

Postage about 20 cts.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue
MILWAUKEE, WIS.



people of varying ages, mental ability, and training, being made up of a few professional people, business folk, teachers, some people of the conservative type, and some who would be termed radicals. Such a group, so composed, makes it possible to get the points of view of people from all walks and conditions of life who, under the skilled and tactful guidance of the leader, make their contributions to the discussion. Dr. Delany tells me that the groups at St. Mary's have now been in operation for a month and are working very well. His excellent description of this interesting plan is too long for further mention here, but I shall be glad to send it to anyone who wishes it.

PADDOCK LECTURES OF 1927

The Paddock lectures of this year will be delivered by the Rev. Dr. Burton Scott Easton, professor of the interpretation and literature of the New Testament at the General Seminary; his general subject is The Gospel Before the Gospels; the titles of the several lectures being: The Twentieth Century; Form-Criticism; The Limits of Form-Criticism; The Synoptic Perspective; Sayings and Cures; Legends and Myths." These will be given in the seminary chapel at 6:00 P.M. on December 5th, 7th, 9th, 14th, 16th, and 19th, and are open to the public.

NEWS ITEMS

Bishop Manning announces that with the beginning of Advent the daily Eucharist at the cathedral (7:30 A.M.) will be utilized as an occasion for intercession in behalf of the parishes and organizations of the diocese, one day in the year being set aside for each of these. The bishop suggests that the parishes add their own local observance on their respective days, and he hopes that this arrangement will tend to make the cathedral the central house of prayer in the diocese.

St. Augustine's Chapel, Trinity parish, 105 East Houston street, of which the Rev. Lloyd D. Rhodes is vicar, will observe the fiftieth anniversary of its consecration on St. Andrew's Day. The rector, the Rev. Dr. Stetson, will be the preacher at the 11 o'clock service on Sunday, December 4th. Previous vicars have been the Rev. Arthur C. Kimber, 1877-1909; and the Rev. W. G. W. Anthony, D.D., 1909-1918. It was at St. Augustine's in 1883 that the diocesan convention elected the Rev. Dr. Henry Codman Potter, Assistant Bishop of New York. Under Fr. Rhodes, St. Augustine's is ministering to its own congregation, while in one portion of the great church the Metropolitan Platon has his cathedral for his Russian people; the adjoining parish house is also well known for its activities under the direction of the City Mission Society and under the name of Houston House.

On Sunday, December 4th, at 3:45 P.M., the Bishop of New York will dedicate the new St. Mary's Italian Church, 241st street and White Plains avenue, of which the Rev. Fr. Lorenzo Di Sano is priest-in-charge. At its dedication it will be named "Church of St. Mary of the Angels."

Tomorrow at the Church of the Holy Trinity, St. James' parish, East 88th street, the vicar, the Rev. Dudley S. Stark, will dedicate a silver alms receiving basin given by several hundred of the parishioners in memory of the late James V. Chalmers, priest, for over twenty-two years vicar of the church. The sermon will be by the Rev. Alan R. Chalmers, rector at Scarsdale, and son of the late vicar.

St. Clement's Church, West 46th street, in addition to several Eucharists, combined the observance of its patronal festi-

val, November 23d, with that of Thanksgiving Day, in a service at 8:00 P.M. on the former day, at which the Rev. Harrison Rockwell, vicar of All Saints' Church, was the preacher.

On the Sunday afternoons of Advent, the Rev. Dr. Sutton of Trinity Chapel, West 25th street, will give a series of lectures on St. Matthew's Gospel.

The Church and Drama Association recommends the play, *The Ivory Door*, and the musical romance, *Just Fancy*.

The Advent meeting of the Woman's Auxilliary will be held at the cathedral on Tuesday, December 6th. The speakers at the afternoon missionary meeting will be Bishop Manning, Bishop Burleson, Bishop Remington, Miss Dexter of St. Agnes' Hospital, Raleigh; the Rev. S. H. Littell of Hankow, and Captain Mountford of the Church Army. The clergy of the diocese are urged to be present.

HARRISON ROCKWELL.

GEORGIA RECTOR CELEBRATES ANNIVERSARY

SAVANNAH, GA.—Members of the four parishes in Savannah attended St. Paul's Church, Sunday evening, November 20th, for the evening service to do honor to the rector, the Rev. Samuel B. McGlohon, who on that occasion celebrated the twentieth anniversary of his rectorship of that parish. The rectors of the other three parishes, the Rev. Dr. David Cady Wright, rector of Christ Church; the Rev. W. A. Jonnard, rector of St. John's Church; and the Rev. Henry Bell Hodgkins, rector of St. Michael and All Angels' Church, took part in the service, and Dr. Wright gave the short address.

Mr. McGlohon's rectorship has been marked by three particular things of importance: overcoming the removal of the church building from one part of town to another site, the wiping out of a debt of \$17,000, and the education of the parish in giving to missions from an entirely parochial viewpoint.

The Anglo-Catholic Children's Work

A particular appeal to our American friends from OVERSEAS

Christmas Day

An urgent appeal for

\$1,000

to enable us to proceed with our work of rescuing the homeless mites—for love of the Christ Child of Bethlehem.—

THE HOLY FAMILY HOMES

are all quite small, accommodating not more than twelve children in each and often less. The children thus benefit by all the opportunities of self development and self expression which ordinary home life affords and which it is impossible to give them in large institutions.

They are all brought up to be practising English Catholics

THE DEMAND for new homes is enormous. Boys, Girls, and even Babies from bad homes, delicate sometimes, have to remain in their sordid surroundings, because there is no room for them either in our homes or in any others.


Will you give an offering to the INFANT JESUS so that more of HIS little children may know the JOYS OF HOME which you prize so much?

"And when ye find Him in the midnight wild, E'en in the likeness of an outcast child, O wise men, own your King!"

Are there 1,000 American friends who will help us each with a dollar?

Literature gladly sent by the Secretary, Holy Family Homes, Church House, Deans Yard, London, S. W. 1, England.

OXFORD PRAYER BOOKS AND HYMNALS



Exquisite sets printed on Oxford India Paper for ladies, durably bound sets in bright colors for children, and large type editions for older folks.

Oxford Prayer Books, with or without marriage certificate, bound in white leather, make excellent wedding gifts.

At All Booksellers
Catalogue Upon Request

OXFORD UNIVERSITY PRESS
AMERICAN BRANCH
35 WEST 32ND STREET
NEW YORK

For Christmas Gifts

BIBLES - TESTAMENTS - PORTIONS
Of Every Kind - In Every Language
For Home - Church - School - Missionary Work
AMERICAN BIBLE SOCIETY
Visit or write nearest Agency

New York - New York Colored - Philadelphia
Washington - Richmond - Cincinnati - Chicago
Dallas - Denver - San Francisco

Dean Washburn Tells Massachusetts Clergy of the Lausanne Conference

Dedicate Gifts in Roxbury Crossing Church—Advent, Boston, Celebrates Anniversary

The Living Church News Bureau
Boston, November 24, 1927

THE MEMBERS OF THE MASSACHUSETTS Clerical Association were entertained by the rector and parishioners of Trinity Church, Boston, on the occasion of the monthly meeting of the association on Monday, November 7th. A delightful luncheon was served after which the clergy convened under the chairmanship of the Rev. Dr. van Allen, president, in the assembly hall. After the necessary routine affairs had been transacted, all listened to a delightfully illuminating address dealing with the Lausanne Conference by the Rev. Dr. H. B. Washburn, dean of the Episcopal Theological School. Comparisons, no doubt, are still odious, but it seems quite just to state that on few occasions have the members of this organization had so great and genuine a privilege as on this occasion. Dr. Washburn was naturally not in any position to speak of anything as accomplished by the conference, unless it were the almost unbelievable feat of a number of delegates representing several different non-Roman bodies coming together in such a way that, at the time of departure, each had got some idea of the goals at which the others were driving. But he did succeed in giving a masterly series of character sketches of some of the leading conferees, and he left no doubt in anybody's mind that the American Church had made no mistake in choosing him as one of her delegates.

MEMORIALS DEDICATED IN ST. JOHN'S CHURCH, ROXBURY CROSSING

The material fabric of St. John's Church, Roxbury Crossing, the Rev. Fred-eric W. Fitts, rector, has recently been much enriched by the erection and dedica-tion of two memorials to two of her most faithful and valued helpers in days gone by. On Sunday, November 6th, the rector dedicated a statue of Our Lady and the Holy Child in memory of Miss Mary Izod Weld, parish visitor for many years during the successive rectorates of Dr. Con-verse, Bishop Codman, and Fr. Schlueter. The statute is an excellent piece of wood-carving, finished in gold and polychrome, and stands against a pillar at one end of the rood screen across from the statue of the Good Shepherd. At this same service the parishioners saw for the first time the carved figures on the rood screen, which, ever since its erection, had been left in the natural color, but have now been done in gold and colors by Mrs. Clara Atwood Fitts and Thomas R. Ball.

In the course of his sermon on this oc-casion, Fr. Fitts said: "The blessed Mother holding Her Divine Child is a sub-ject eminently appropriate as a memorial to Miss Weld, who was like a mother her-self to many of the children and people of this parish. Bearing the blessed name of Mary, she was a noble example of one who loved and followed Our Lady in humility of life and singleness of devotion. She was a true 'handmaid of the Lord,' who ever sought to say with the Blessed Mother, 'Be it unto me according unto Thy Word.' The gifts from St. John's people and of other friends for her memo-rial are all eloquent testimony to the love

in which she is still held in the parish and community."

On Sunday morning, November 20th, Fr. Fitts dedicated still another memorial, which has taken the form of a cantors' lectern and the carved figures of two angels. These gifts have been dedicated to the service and glory of God in memory of the rector's brother, Henry King Fitts, who was organist and choirmaster of this parish from 1909 until his death in 1923. In 1912 Mr. Fitts founded what has ever since been known as the Choir Graduates' Club, composed of young men who, as boys sang in the choir under the founder and still continue to sing in the choir. It is this club which, with the aid of other friends, has now presented this gift to St. John's Church. The employment of cantors to lead the choir and congregation in the singing of the Church services having been introduced to this parish by Mr. Fitts, the appropriateness of this memorial is at once seen.

The lectern is of oak, finished partly in the natural color and partly in gold leaf and polychrome, and stands in the midst of the choir.

Still another memorial to Mr. Fitts was dedicated at the same time as those just mentioned. This other one, which takes the form of a statue of the Good Shepherd, has been presented to St. John's by Mr. Fitts' family and close relatives. It is very similar in height to the angels and is to stand on a carved wall bracket under a canopy.

NEW CHANCEL IN CATHEDRAL CHURCH NOW IN USE

The new Rousmaniere memorial chancel and altar in the Cathedral Church of St.



DEAGAN
Fabular Bell
Tower Chimes
The one most beautiful form of memorial
Standard Sets, \$6000 up
J. C. DEAGAN, Inc., 172 Deagan Bldg., Chicago
PLAYED DIRECT FROM ORGAN CONSOLE



MENEELY BELL CO.
TROY, N.Y., AND 220 BROADWAY, N.Y. CITY
BELLS



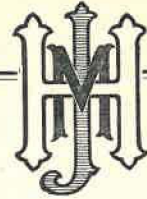
Tower Chimes Played from Electric Keyboard at Organ
Church Bells—Peals
McShane Bell Foundry Co.
BALTIMORE, MD.



MENEELY & CO. BELLS
FORMERLY WEST TROY, N.Y. THE OLD MENEELY FOUNDRY
WATERLIET, N.Y.
CHURCH BELLS, CHIMES AND PEALS
Unequaled musical qualities



CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



Let the Hallmark Be Your Guide

CHOIR BOYS CASSOCKS AND COTTAS

Black Poplin	38 to 48 in. Front	\$4.50
"	50-52-54 " "	5.50
Black Serge	38 to 48 in. Front	6.50
"	50-52-54 " "	7.50
Men's Black Poplin Cassocks		8.50
" Serge		12.50

FINE QUALITY LONG CLOTH COTTAS

16-18-20 inch	\$1.75 each
22-24-26 inch	2.00 each
28-30-32 inch	2.25 each
34 and 36 inch	2.75 each

Best Quality English Nainsook

16-18-20 inch	\$3.00 each
22-24-26 inch	3.50 each
28-30-32 inch	4.00 each
34 and 36 inch	4.75 each

All Pure Linen

16-18-20 inch	\$3.50 each
22-24-26 inch	4.00 each
28-30-32 inch	4.50 each
34 and 36 inch	5.25 each

Gathered style in long cloth, 25c extra;
in Nainsook and Linen, 50c extra.

J. M. HALL, Inc.

174 Madison Ave. (bet. 33rd and 34th Sts.)
New York

A. MOWBRAY & CO. LTD.

28 Margaret St., LONDON, W. 1,
and 9 High St., Oxford, England.

CHURCH VESTMENTS CHOIR OUTFITS



Copes Chasubles
Cassocks Surplices
Stoles Veils Burses
Altar Linens Hangings
&c.

All particulars can be
obtained from

MR. ADRIAN A. BUCK
Distributor

665 Fifth Ave., New York City

SURPLICES

Pure Irish LINEN, Gathered at Neck.

36 ins. long	\$5.10	\$10.75	\$13.85
Sheer Linen Lawn, 36 ins.	-	\$17.05	

The above are FREE OF DUTY if the property of the Church

J. WIPPELL & Co., Ltd.,

Dunannon St., LONDON, ENGLAND.
Charing Cross.

CHURCH VESTMENTS



Cassocks, Surplices, Stoles, Em-
broideries, Silks, Cloths, Fringes
CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church Vestments and
Embroideries for half a century

COX SONS & VINING

131-133 East 23rd St. NEW YORK

ST. HILDA GUILD, INC.

CHURCH VESTMENTS, ALTAR LINEN

Ecclesiastical Embroidery

Conferences with reference to the adorn-
ment of churches

Old Embroidery Transferred

131 E. 47th Street NEW YORK

Paul have advanced so far that it was possible to put them into service for the first time on Sunday, November 20th. The scaffolding is still in place, however, and there is much to be done yet, in the way of decorating, etc., while the carved walnut reredos has not yet been erected, so that, for the present, the date for the dedication has not been announced. In the meanwhile a temporary pulpit has been erected on the epistle side of the church by way of experiment—it being generally understood that, should this experiment prove more satisfactory, the new pulpit will be permanently erected on that side instead of on the other side of the church where it has been until now.

NEWS NOTES

The First Sunday in Advent will mark this year, in the Church of the Advent, Boston, not only the feast of this church's title but also the twenty-fifth anniversary of the assumption of the rectorship of this parish by the Rev. Dr. William Harman van Allen, and special observance of this event will be made throughout the day. At the High Mass at 10:30 the Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts, will be the special preacher and, in the evening, the address will be delivered by the Rev. Dr. James O. S. Huntington, O.H.C.

Grace Church, Newton, marked the twentieth anniversary of the acceptance of the rectorship of the parish by the Rev. Dr. Laurens MacLure, on the evening of Wednesday, November 16th. A special service was held at which the sermon was preached by the Bishop of Massachusetts who pointed out by way of testifying to

Dr. MacLure's worth to the diocese, that he is the only priest in the diocese who is both a member of the Standing Committee and also a deputy to the General Convention. Bishop Babcock and several neighboring clergy were present. After the service a reception took place in the parish house at which Dr. and Mrs. MacLure were assisted by the wardens and their wives in receiving the guests.

The festival of All Saints this year was kept in the parish of All Saints, Chelmsford, with special honor as it marked the completion of thirty-five years as rector by the Rev. Dr. Wilson Waters. In the morning the rector celebrated the Holy Eucharist and at a service held in the evening addresses were given by Dr. Waters and by the Rev. W. W. Love. The evening service was followed by a reception in the parish house at which addresses were given by many notables, including the Rev. Appleton Grannis, rector of St. Anne's Church, Lowell, where Dr. Waters had served as curate for two years before coming to Chelmsford. On Sunday, November 13th, the sermon at 11:00 was preached by Bishop Babcock who also confirmed a large class of candidates.

A week's mission has just been conducted in the Church of the Good Shepherd, Cortes street, in the south end, by five members of the English Church Army under the leadership of Captain Ernest Sinfield. An Advent quiet day for the girls and women of the diocese is to be conducted in the same church, under the auspices of the Girls' Friendly Society, on Sunday, December 11th, by the Rev. Frederic W. Fitts, rector of St. John's Church, Roxbury Crossing.

REGINALD H. H. BULTEEL.

Survey of Chicago Shows Missionary Activity of Diocese at Very High Point

Graduate Seminary School in Session—Rector at Kankakee Suffers Accident

The Living Church News Bureau
Chicago, November 26, 1927

THAT THE MISSIONARY ACTIVITY OF THE diocese is at a very high point was shown in an excellent summary given by the Rev. Dr. E. J. Randall, executive secretary of the diocese, at the 215th meeting of the Northeastern deanery, at St. Mark's Church, Evanston, on Monday morning, November 21st.

The total quota for the diocese of Chicago for 1928 is \$255,509—\$126,000 to the work of the National Council, and \$129,509 to the work of the diocese. In an interesting survey Dr. Randall showed where the expenditures are to be made in the diocesan field. For example, there are twenty-eight missionary clergy in the diocese. The minimum salary planned for them is \$2,000 and a house. The speaker warmly commended the missionary work done by Sister Sybil in some of the women's prisons. The City Missions staff has a tremendous field in the diocesan and public institutions.

The diocese is trying to help supply the needs of the large colored population; there are more than 200,000 colored people in the city and the vicinity. St. Thomas' mission, on the south side, is one of the largest churches in the diocese. The Rev. H. B. Browne, the priest-in-charge, has in addition to the pressing

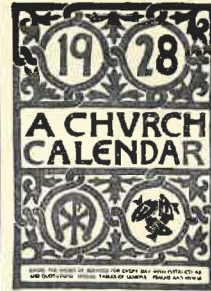
work there, opened up a new work on Fifty-fifth street, which has grown rapidly. The new St. Andrew's Church, on the west side of Evanston, the Rev. W. J. Weaver, priest-in-charge, is nearly finished. It is a substantial and attractive church of red brick with stone facings, and is costing \$32,000. The Bishop and Council are contributing \$6,000 to this new mission, which promises to be one of the leading colored churches in or around Chicago. St. Luke's Church, Evanston, is designating one-third of its quota to the purchase of property for a mission in the southwest of Evanston, another section that needs the Church. Christ Church, River Forest, Holy Apostles', the Church of the Messiah, and St. Matthew's, Chicago, are all new churches, with growing congregations, that require diocesan aid to establish them. An attractive new church is being built at Grays Lake, St. Andrew's. This church and the work recently begun at Crystal Lake by the Rev. H. J. Buckingham of Harvard are significant as being distinctly rural ventures.

The Bishop and Council have been forehanded in getting desirable property in strategic places throughout the diocese, especially in the neighborhood of the city, which continues to have an extraordinary growth. Lots have been bought at Westchester, on the west side near La Grange; at Niles Center, west of Evanston; at West Rogers Park, West Edgewater, and elsewhere.

Dr. Randall said that there has never been a time when so much constructive

RED AND GOLD CALENDAR

(Advent 1927 to New Year's Day 1929)



29th YEAR

For use of clergymen, schools, societies and families.

Edited by Rev. James Thayer Addison, Rev. Angus Dun and Rev. Norman B. Nash.

Its cover is printed in green, gold and black on a red background. Each of its 68 pages (9 x 12 1/4) is printed in black with red borders.

Improved binding makes pages easy to turn.

Price, postpaid, \$1.50. Limited edition. Order now. Circular and sample pages on request. An appropriate Christmas present.

IRVING P. FOX, Publisher
9 Sudbury Building, Boston 14, Mass.

Have You Read

THE SPIRIT OF MISSIONS

?

If not, why not subscribe now and insure getting your copy regularly

\$1.00 a year. Profusely Illustrated

The Spirit of Missions

281 Fourth Avenue, NEW YORK

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

ST. ANDREW'S CRAFT SHOP

HANDKERCHIEFS TABLE LINENS
PORTO RICAN drawn-work and embroidery of unusual daintiness, made at St. Andrew's Mission, Mayaguez, will be on sale at the PALACE HOTEL, San Juan, during the winter months. This will give tourists who do not visit Mayaguez, an opportunity to get the Craft Shop articles. Gifts which will delight your friends.

Send for catalogue.
Orders may be sent direct to Mayaguez, Porto Rico

Home Study of the Bible

10,000 MEN AND WOMEN from all walks of life now studying the Bible under competent guidance.

18 COURSES available. OLD and NEW TESTAMENT. Modern Bible study broadens vision—deepens religious life. Begin now. Descriptive literature free. ALL COURSES, 75c each. 5 or more to one address, 60c each.

The American Institute of Sacred Literature
The University of Chicago Dept. 413, Chicago, Ill.

work is being done as now. Even so there are seven counties in the diocesan area in which there is no Episcopal church. The sum of \$13,250 is designated for religious education, for Miss Noyes and her department, and for the work at the universities. and at St. Alban's School.

An interesting statement was made by Dr. Randall when he spoke of the forward policy of the Bishop and Council in getting property. He said that many of the Chicago real estate men not only discouraged the building of churches in their subdivisions, but that some of them were manifestly opposed to the Church. Their policy seems to be so different to that of most of the real estate men in the past, and to most of their fellows outside of Chicago, some of whom go out of their way to promote the building of churches in their communities.

The speaker of the afternoon was Prof. Henry Crew, of the department of physics

of Northwestern University. He gave an instructive and informing address on the Recent Viewpoints of Physical Science, defining physics, and telling of its methods as an experimental science, and of its outlook.

Both Bishop Anderson and Bishop Griswold were present at the meeting. It was the first appearance of Bishop Griswold at a gathering of the clergy since his serious illness, and he was warmly received.

THE WORK OF THE UNITED CHARITIES

Some of our leading Churchmen and Churchwomen are active in the huge work of the United Charities of Chicago which has just made its annual pre-holiday appeal for funds. The work of this organization is an organized effort to reduce poverty, disease, ignorance, vice, and crime, by dealing directly with the greatest single cause of all misery, the unhappy, poorly-managed home. It seeks

prevention as well as cure, to restore family life, to put love, health, education, religion, hope, and happiness into humble homes that have lost these priceless things and don't know how to find them.

Some of the figures just given out tell graphically the extent of the society's work. So far this year it has helped 12,803 families in which there were 57,612 individuals. To date it has spent \$392,000 in service and relief. It is estimated that at least \$100,000 more will be needed to meet the calls for help which will come before the first of the new year.

GRADUATE SEMINARY SCHOOL IN SESSION

Twenty-nine clergy attended the opening of the Graduate School of the Western Theological Seminary at the Oliver Cunningham Memorial House, at St. Mark's Church, Evanston. Applications were received also from ten clergy outside the diocese. The schedule of sessions an-



There's a thrill of satisfaction when you buy Christmas Seals

THERE'S a thrill because you know that you are doing good for others.

More than that, each seal you buy is also a direct aid to the health of your family and yourself, because Christmas Seals help finance the work of stamping out tuberculosis.

The Tuberculosis Associations have already helped to cut the tuberculosis death rate by more than half.

During 1928 these Tuberculosis Associations will conduct a campaign on the early diagnosis of tuberculosis.

This means further health protection for everyone in the United States.

Buy your Christmas Seals today. Put them on your Christmas mail and help spread their joyous message of health on earth.



THE NATIONAL, STATE, AND LOCAL TUBERCULOSIS ASSOCIATIONS
OF THE UNITED STATES

nounced by Dean Grant for the coming year provide for fortnightly lectures, with two hour periods. The generous offer of the Garrett Biblical Institute making available its extensive library is a great help to the school. The schedule for the balance of the present year includes lectures by the Rev. T. B. Foster on Modern Problems in Doctrine; by Dean Grant, on Contemporary Philosophy of Religion; by the Rev. Percy V. Norwood on the Early History of the Liturgy, and by the Rev. A. Haire Forster in Studies in Christian Biography. Dean Grant will also speak on the Making of the Curriculum.

ANOTHER ACCIDENT

The Rev. Paul R. Reinhardt, rector of St. Paul's, Kankakee, is recovering from a serious accident which happened to him recently while returning in a motor with a friend from LaFayette, Ind. The car skidded and overturned and both men were thrown out and suffered painful injuries. A passing motorist took them to Kentland, and afterwards to Kankakee. Fr. Reinhardt's many friends are very grateful for his escape and present good condition.

NEWS NOTES

The annual bazaar held under the auspices of St. Frances' Guild for St. Mary's Home for Children, will be held at the Home on Saturday, December 10th, day and night. Mrs. Carl A. Gowdy of Oak Park is the chairman.

The Very Rev. Frank Victor Hoag, Dean of Christ Church Cathedral, Salina, Kansas, will preach the fourteenth sermon on the Bishop Hale Foundation at St. Chrysostom's Church, Chicago, on the second Sunday in Advent, December 4th, at 4:30 P.M. His subject will be the Church's Unique Opportunity in Weekday Religious Education. Fr. Hoag was formerly in charge of Batavia and Geneva in this diocese, and developed a most successful plan of weekday religious education there.

The Rev. Dr. Arthur Rogers, rector of St. Mark's, Evanston, is preaching a welcome and instructive course of sermons on the Beginnings of American Christianity, at the evening services.

H. B. GWYN.

CHURCH SPEAKERS AT CALIFORNIA INSTITUTE

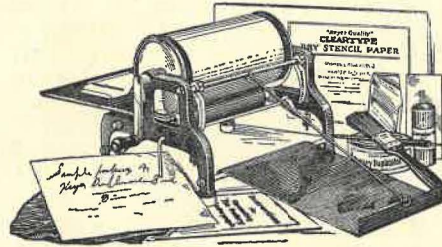
RIVERSIDE, CALIF.—At the Institute of International Relations, held in Riverside, Calif., from November 27th to December 3d, the Church was represented on the program by the Rev. Dr. H. H. Gowen, of Seattle, Wash., who was in charge of a round table on the Chinese situation, and also delivered a lecture to the full institute on Tuesday, November 29th, on The World Situation in Christian Missions, and by the Bishop of California, the Rt. Rev. Edward L. Parsons, D.D., who spoke on the subject of the Lausanne Conference on Faith and Order.

TO HOLD CHURCH CONGRESS IN PROVIDENCE

PROVIDENCE, R. I.—The executive committee of the Church Congress has accepted an invitation from the Rt. Rev. James De Wolf Perry, D.D., Bishop of Rhode Island, for the congress to meet next spring in Providence. The opening session will be on Tuesday evening, April 17th; the closing session will come on Friday afternoon, April 20th.

The sessions will be held in the auditorium of the Elks' building, which is excellently adapted to the purpose and convenient of access.

Growth in the influence of the Church



In business, we know that the more frequent the contacts, the more potent the influence. The same principle is at work in Church affairs: the more frequent the Church-contacts, the more potent the Church-influence. If people do not come to Church with sufficient regularity to be influenced, the Church can come to them—can influence them to come. It can keep contact through the means of

THE ROTARY LETTERGRAPH

—a simple little duplicating device which reproduces letters, sermons, tracts, hymns, music—anything that can be written, drawn or typed—at a cost of about 25c for 1,000 copies. Postcard size up to 9 x 15. One color or more.

Mechanically, the simplest made. A boy or girl can operate it. Stencils can be put away and used again and again. From every standpoint, the most economical duplicating device we know of. And it costs but

\$35 complete

including a complete set of supplies. You can start using it at once upon arrival. Thousands in use by business houses, churches, schools, institutions. Satisfaction guaranteed.

10 Day Trial

Try the Rotary Lettergraph on your own work, under your own conditions. If, after 10 days, you decide to keep it, send us \$35. If not, simply return the Lettergraph and the deal is closed.

THE HEYER DUPLICATOR CO., Inc.

923 W. Jackson Blvd., Chicago, Ill.

(Established 1903)

THE HEYER DUPLICATOR CO.
923 W. Jackson Blvd., Chicago, Ill.

Send the Rotary Lettergraph on 10-day trial, at the end of which we will remit \$35 in full payment, or return the machine.

Send full particulars of the Rotary Lettergraph.

Name

Address

Town State.....

Bishop Stires Reviews Diocesan Work of Past Two Years at Clergy Conference

Open New Parish House at Bay Shore—To Sell Brooklyn Church

The Living Church News Bureau
Brooklyn, November 25, 1927

THE CONFERENCE OF BISHOP STIRES AND his clergy at Garden City on Monday, November 21st, was well attended, and was most helpful and inspiring. Holy Communion was celebrated in the cathedral at 10 o'clock, after which the clergy assembled in the crypt. The bishop in an interesting address reviewed the two years that have passed since his consecration, and enumerated three important achievements.

First he ranked the large increase of missionary giving for the diocesan and national program. Long Island, the bishop declared, is attempting to take its rightful place in the American Church. Secondly, he dwelt upon the loyal support that was given to the Bishops' Crusade, and the spiritual blessings that had come upon the diocese as a result of that wholehearted effort. Third, and only lately completed, was the great campaign for \$1,000,000 to build a new and larger St. John's Hospital—a real translation of the love of God into the service of men. Not only in respect to the amount of money raised—the total has now gone to \$1,125,000—but in the great number of contributions secured—upwards of 12,000—and in the extent of coöperation attained throughout the diocese, this had been a really great achievement.

The bishop was not ready to announce details of plans for the future. He called attention to the approach of Thanksgiving Day, which would be the second anniversary of his consecration, and urged the clergy to tell their people that day that the bishop was ardently giving thanks for two blessed and fruitful years, and he hoped they would join him in thanksgiving.

After luncheon, the conference reassembled to discuss the work of the year about to begin: the Every Member Canvass; the new quotas; how to follow up still further the results of the Crusade; and other matters. Some announcements of importance were made, and the conference adjourned at 4:30.

JOY AND SORROW AT BAY SHORE

The formal opening of the new parish house of St. Peter's, Bay Shore, an occasion of real rejoicing for all the parish, was turned into tragedy and bereavement by the sudden death of David Gardiner, chairman of the building committee. The handsome auditorium of the new building was filled with joyful parishioners, Friday evening, November 18th, the keys had been formally handed over to the rector, and Mr. Gardiner had begun an address. Suddenly he put his hand to his head and fell back into a chair. Those near by hurried to his relief, two physicians present came to his help, and he was carried into an adjoining room. The rector attempted to continue the ceremonies; but shortly word came that Mr. Gardiner was dead. The people stood while prayers were offered, and then sorrowfully dispersed.

The new parish house which Mr. Gardiner helped to build is a beautiful and well designed structure of terracotta tile finished with stucco. The exterior is impos-

ing and attractive, and the finish of the interior is most pleasing. There is a fine auditorium, and also various small meeting rooms, parlors, and kitchen. The building will certainly be a valuable acquisition to the town as well as to the parish. The Rev. William R. Watson, who has been rector here since 1916, is to be congratulated upon this latest achievement.

ST. CLEMENT'S, BROOKLYN, TO BE SOLD

Recent newspaper articles, somewhat premature and only partially correct, make it expedient to state the real situation with regard to the property of St. Clement's Church, Brooklyn. I learn from the diocesan authorities that the facts are as follows: The Borough President recently secured the approval of the Board of Aldermen to the purchase by the city of the realty of St. Clement's Church, a fine location on the northeast corner of Pennsylvania and Liberty avenues, as a site for a needed court house. The city will save a good sum by the opportunity to purchase without condemnation proceedings, the price of \$50,000 having been agreed upon. The legal procedure is not yet complete, and title has not passed.

St. Clement's was closed July 1, 1927, and no services have been held there since that date. The parish had had a very difficult existence for several years past. Finally a careful study of the situation under the direction of the bishop was decided upon, and this study was made by the Rev. Arthur H. Mellen, and continued for six months. At the end of that time it seemed wise to close the church. A careful effort was made to transfer every remaining parishioner to some other parish. If the sale now under consideration is completed, it will be to the advantage of both the city and the church.

LAY READERS' SCHOOL

The first term of the Lay Readers' School was recently completed, and the students were recommended to the bishop for his license. At the conclusion of the sessions, the bishop, the faculty, and the students dined together, and the bishop disclosed his plans for the use of these men. They will receive their diplomas and the licenses at a meeting of the Brotherhood of St. Andrew to be held Monday, December 5th, at the Church of the Resurrection, Richmond Hill. The next class will be received in February.

REMARKABLE ADVANCE IN MISSIONARY GIVING

The Church of the Epiphany, Brooklyn, shows unusual advance in support of the program. In 1925 its quota was \$300, and was met. In 1926 the quota was advanced to \$646, and was met. In 1927 the quota of \$1,552 was given, and this has been met already, and will be exceeded. The quota of \$1,771 for 1928 has been accepted with enthusiasm.

The parish is by no means without problems of its own. The congregation is too large for the church, and a serious building program must soon be undertaken, for the Church school is also sadly in need of additional space. The Rev. Lauriston Castleman has been rector not quite two years.

CHAS. HENRY WEBB.

"Cast thy bread upon the waters; for thou shalt find it after many days."

—Eccles. 11:1.

START RIGHT When You Raise Money

Preliminary plans are never more important than in a money raising effort. The first announcement is of prime importance.

Every church should consult a firm like Hedrick, Marts & Lundy before launching an important campaign. Start right—and results are more certain.

Over \$200,000,000 has been raised for churches and similar institutions in recent years by members of this firm and associates.

"Financing Philanthropy," quarterly paper on finance, free on request

HEDRICK, MARTS & LUNDY, Inc.

Member Joint Board of Campaign
Counsel and Planning

527 Fifth Avenue New York



Church Kalendar for 1928

(THIRTY FIFTH YEAR)

**THE HANDSOMEST AND MOST
USEFUL KALENDAR PUBLISHED**

THOUSANDS SOLD BY CHURCH SOCIETIES

Kalendar Months in Colors. Tables of Lessons for Holy Days and Sundays. Proper Psalms for Seasons, Days, and Special Occasions. Tables of Psalms. "Black Letter" Saints Days.

SAMPLE POSTPAID 40c CIRCULAR FREE

ASHBY PRINTING CO.

Publishers - ERIE, PENNA.

CLERICAL COLLARS



ANGLICAN (single band)
Linen (height 1¾-2) \$2.25 per doz.
Linen (height 2¾-2¾) \$2.75 doz. (Special)
Cleanable Fabric (1¾-2 in.) 3 for \$1.00.

ROMAN (double style)
Linen (height 1¾-2-2¼ in.) \$2.25 per doz.
Cleanable Fabric (1-1½-1½-1¾) 3 for \$1.
Choir Collars (Sizes 10½ to 14) \$2.25 doz.

CUFFS (round and link styles)
Linen, 40 cts. pair. Cleanable, 60 cts. pair.

RABATS
Serge Rabats, \$2.00; Silk Rabats, \$2.50;

RABAT VESTS
Alpaca, \$4.50; Serge, \$5.00; Silk, \$6.50.

CENTRAL SUPPLY CO.
GARY & FRONT STS. WHEATON, ILL.

The Old Corner Book Store
Main Store, 50 Bromfield Street. Branch Store, Hotel Statler
BOSTON, MASSACHUSETTS

CONSECRATION OF CHINESE BISHOP

SHANGHAI—The consecration of a second Chinese bishop marks a notable step in the quiet, steady growth of the Church in China. On All Saints' Day, Archdeacon Ding Ing-ong was ordered Assistant Bishop of the diocese of Fukien in All Saints' Church, Shanghai. The solemnity of the service was apparent in the reverence of the large congregation which filled the church. The entering procession consisted of a choir of twenty-eight theological students of the Church, some forty clergy, and nine bishops. The consecrators were the Presiding Bishop, the Rt. Rev. Logan H. Roots, D.D., of Hankow, with the Rt. Rev. Francis L. Norris, D.D., Bishop of North China, and the Rt. Rev. John Hind, D.D., Bishop of Fukien. The Rt. Rev. Herbert Molony, D.D., Bishop of Chekiang, the preacher, dwelt on the importance of the varied activities of the ministry for the Church, and on the significance of the episcopate as a contribution to the unity of the Christian fellowship in China.

The new bishop is fifty-four years old, a native of Kuchen in Fukien, and a Christian of the second generation. He was educated in the Church Missionary Theological School in Foochow and ordered deacon in 1903. For many years he served in educational work and theological teaching. For the past nine years he has been archdeacon of the diocese.

After the consecration congratulations were offered the new bishop at a luncheon given in his honor by the six churches of the Shen Kung Hui in Shanghai. Bishop Sanford of California and Dr. John W. Wood of the Department of Missions were also guests of honor at the luncheon.

Dr. Wood and Bishop Sanford are spending two weeks in Shanghai in conference with bishops, missionaries, and Chinese. They then hope to visit Anking and Hankow, returning to Shanghai for final conferences, at which an attempt will be made to sum up opinion and information in some constructive way.

DEDICATE NEW PARISH HOUSE AT HARTFORD, CONN.

(Picture on page 159)

HARTFORD, CONN.—On Sunday, November 27th, the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, dedicated the new parish house, cloister, outdoor pulpit, and peace cross of St. John's Church, Hartford, the Rev. William T. Hooper, rector.

The parish house is the gift of the members and friends of the parish, and the cloister, the gift of Mabel Bacon Plimpton English, is erected in memory of her husband, Joel Lathrop English, and of their son, Robert Bacon English. The outdoor pulpit and peace cross constitute a lovely monument of the hope of all mankind that the day may come when nations shall live at peace together. It is the gift of Shiras and Grace Root Morris, on behalf of their children, Shiras, Jr., Judson Root, Stuart, and Grace Catherine, and in honored memory of their grandparents.

In the very near future a recommendation will be presented to the parish covering the plans for the extension of the church. The architect has submitted a design which would seem to carry out the completed plan in splendid comparison with the present group of buildings. A committee will recommend that the extension of the church, the last step in the building expansion, be begun on March 1, 1928.

ANNIVERSARY OF KENTUCKY'S FIRST BISHOP

(Picture on page 159)

FRANKFORT, KY.—On Sunday afternoon, October 30th, the Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington, held a memorial service at the grave of the first Bishop of Kentucky, the Rt. Rev. Benjamin B. Smith, D.D., in the Frankfort Cemetery, commemorating the ninety-fifth anniversary of Bishop Smith's consecration to the episcopate.

Dr. Smith was consecrated Bishop of Kentucky in St. Paul's Church, New York City, on October 31, 1832, and served a total of fifty-one years and seven months. On January 9, 1868, Bishop Smith became Presiding Bishop of the Church upon the death of Bishop John Henry Hopkins of Vermont. Bishop Smith served as presiding bishop until his death on May 31, 1884.

A book which will live
"Before, Behind (and Bigger Than) The Bible"

BY SAMUEL HAMILL WOOD
 Sold everywhere at \$1.50 Published by
 THE STRATFORD CO., Boston

EDWIN S. GORHAM, INC.
 Church Publisher & Bookseller
 Eleven West Forty-fifth Street, New York

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; i, for the dying; ii, for the repose of the Souls of Deceased Members of all the Faithful Departed. 2d. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3d. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer,

MR. T. E. SMITH, West Park, N. Y.

Anyone who believes in the efficacy of prayer will recognize the great part that the

CONFRATERNITY OF THE BLESSED SACRAMENT

has played and is playing in the growth of Catholic faith and practice throughout the Anglican Communion. Its objects are: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special Intercession at the time of and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting. A leaflet is sent to each associate monthly containing intercessions for these objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership address the Secretary General, 933 So. 17th St., Newark, N. J.

PRINTING PLATES FOR ALL PURPOSES



SPECIAL DISCOUNT TO ADVERTISERS IN THIS PUBLICATION

Suggestions For Christmas

PLEDGES OF HIS LOVE

By Father Hughson, O.H.C.
 A Study of the Promises of Holy Scripture. Cloth, Gold. \$1.00

THE PRESENCE OF GOD

By Father Whittemore, O.H.C.
 Cloth, Gold. 50 cts.

BARGAINERS AND BEGGARS

By Father Huntington, O.H.C.
 Cloth, Gold. \$1.00

THE WINE OF GOD

By Father Hughson, O.H.C.
 A Study of Our Lord's First Miracle. Cloth, Gold. \$1.00

DAILY MEDITATIONS

By Father Harrison, O.H.C.
 Cloth, Gold. \$1.85

THE WORK OF PRAYER

By Father Huntington, O.H.C.
 Red Cloth. 50 cts.

THE WARFARE OF THE SOUL

By Father Hughson, O.H.C.
 Cloth, Gold. \$1.50

THE SEVEN SACRAMENTS

By Father Hughson, O.H.C.
 A Simple Explanation of the Church's Means of Grace. 40 cts.

THE HOLY CHILD

Christmas Devotions for the "Holy Hour." Illuminated Card. 5 cts.

THE HOLY CROSS PRAYER KALENDAR

A very useful Christmas Present. 25 cts.

HOLY CROSS PRESS, West Park, N. Y.



NELSON PRAYER BOOK AND THE NEW HYMNAL

Possess this beautiful new edition of the Prayer Book; use it in your devotion; enjoy its clear, readable type, its fine paper. This Prayer Book is published under certificate of approval from the custodian of the Standard Prayer Book.

Increase the joy of the service by the use of this beautiful new hymnal—the last word in satisfying book construction. The hymnal is authorized and approved for use by the General Convention of the Protestant Episcopal Church in the United States of America.

Printed on fine white paper and thin India paper, they may be purchased singly or in combination. Prices 50 cents to \$22.50. For sale by all dealers.
THOMAS NELSON & SONS, 383-385 R Fourth Ave., New York

a total of sixteen years, four months, and twenty-two days.

Bishop Smith was also an artist, especially in the planning of church buildings. He planned the church at Harrodsburg, Ky., after an English church; and also carved the chancel furniture. He brought the model for the church at Cynthiana, Ky., from England. A mantel in the dining room and part of the woodwork in a bay window in the orphanage of Ascension Church, Frankfort, were carved by the bishop.

START DRIVE FOR CALIFORNIA CATHEDRAL

SAN FRANCISCO—A seven-month effort to raise \$3,600,000 needed to complete Grace Cathedral, San Francisco, was decided on at a dinner of prominent business men and clergy on Wednesday evening, November 9th. The crypt of the cathedral was finished in 1914 and the memorial chapel was begun last February.

The Rt. Rev. Edward L. Parsons, D.D., Bishop of California, presiding at the dinner, called attention to the history of Grace Cathedral. The cornerstone of the cathedral was laid in 1910, and the crypt opened in 1914. Frank P. Deering, chairman of the speakers' committee, stressed the need of the cathedral and its significance as a civic monument.

Haley Fiske, president of the Metropolitan Life Insurance Company, and chairman of the business men's committee in the campaign for funds for the New York Cathedral, referred to the whole-hearted way in which business men of all creeds combined to support the movement in the eastern city. Endorsements of the project were read by Dean J. W. Gresham,

BISHOP HUNTINGTON VISITS ANKING AND WUHU

NEW YORK—The Rt. Rev. Daniel T. Huntington, D.D., Bishop of Anking, describing a visit he made in October to Anking and Wuhu, writes:

"October 25th. All our property (in Anking) except Grace Church and the schools and houses connected with it is occupied by the military. . . . All the residences but three are more or less fully occupied. . . . There has been no wanton destruction of property, of buildings at least, but a good deal of carelessness, windows broken. . . . The only things that have had really bad usage are the lower floors of two Chinese teachers' houses and the dining room of St. Paul's which have been used for stables in wet weather. . . .

"As to movable property, however, the case is quite different. All trunks and boxes have been opened in one way or another and the contents all taken out. . . . Wooden furniture fared a good deal better, but it is completely mixed up and it is quite impossible to tell what is left. . . . I found five or six hundred books mostly on the floor of my study where my cache of books had been broken into. . . .

"The chapel at St. Paul's was occupied for sleeping purposes; that at St. Agnes' as a work room. The portrait of the first President appears over the altar, a piece of profanation that annoys me very much. . . .

"At the cathedral I found about 450 men quartered, mostly in the girls' and boys' schools. The cathedral is used as a 'ti-t'ang' and has a blackboard in the chancel and a picture of Sun Yat-sen over the altar. . . .

"As to the work, Grace Chapel is going strong. The Cathedral congregation and the East Gate congregation have united with them. There were ninety-five at the early Communion service on Sunday and

a full church of at least 200 at the 10:30 service, where eleven were confirmed. The primary school there is full with about 100 students. The higher primary is conducted at Lindel Tsen's house, Timothy Hung being in charge with about twenty-five students."

"October 26th. I got to Wuhu on October 17th and left the morning of the 19th. In general the property was not in bad condition. . . . St. Lioba's compound was in almost perfect condition. . . . St. Mark's Church was also only very slightly damaged, though it has been quite dirty."

ALBANY YOUNG PEOPLE'S CONFERENCE

GLENS FALLS, N. Y.—The fifth annual diocesan conference of the Young People's Fellowship in the diocese of Albany was held November 25th, 26th, and 27th, at the Church of the Messiah, Glens Falls. Two hundred young people attended, delegates coming from Plattsburgh in the extreme north and from Walton in the southern part of the diocese.

The conference subject was Leadership, subdivided into various topics, upon which a number of the branches had prepared discussion material. At the opening session at supper, the local president was toastmaster and Bishop Oldham spoke on Leadership in the Things of God. Bishop Oldham directed the fellowship to finding some serious objective, suggesting that the organization had not yet found itself. The bishop emphasized the value of intelligent Churchmanship and urged the reading of well selected books and the organizing of mission study classes. The Rev. Louis Van Ess, secretary of religious education, also spoke.

Conferences and business sessions were

Church Furnishings In Gold, Silver, and Brass



CHURCH and CHANCEL FURNITURE

Write for Catalogue For Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.



Quick Relief for Croup and Whooping Cough

Just try Roche's Embrocation and see the quick relief it brings. No nauseous medicine to upset the child's stomach. Just rub it on the chest. Almost instantly it loosens the choking phlegm and breaks congestion. Used with finest results since 1802. Ends chest colds and bronchitis also.

Sold By All Druggists or
E. FOUGERA & CO., Inc., New York
W. Edwards & Sons, London, Eng., Props.



MÖLLER PIPE ORGAN

THE HIGHEST GRADE INSTRUMENTS

Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown, Maryland

GORHAM
ALTARS, STAINED GLASS
CHURCH APPOINTMENTS
AND INTERIOR DECORATIONS
MEMORIALS IN METALS,
MOSAIC, MARBLE,
GRANITE OR WOOD.
THE GORHAM CO.
57 AVENUE & 47 ST. NEW YORK
SPAULDING & CO Chicago
Mid-western representatives

Heaton, Butler & Bayne Stained Glass Artists

By Appointment to the Late
KING EDWARD VII

**Stained Glass, Mosaics,
Memorial Brasses, Etc.**

Designs and estimates on application to

Heaton, Butler & Bayne
(New York) Limited
551 Fifth Ave. New York

THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel

Valley Forge, Pa.

Mural Decorations, Stained Glass,
Glass Mosaics, etc.

The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN, STAINED

GLASS, MOSAICS, and MURALS

If interested write for cuts of some of our recent work

The Willet Studios

226 So. 11th Street Philadelphia, Pa.

STAINED GLASS, MOSAICS,

MURALS, MEMORIAL BRONZES ETC.

MEMORIALS

—IN—

BRONZE, IRON, MARBLE, WOOD &

STAINED GLASS WINDOWS

LARSCHIED-VAN TREECK

397 Elmdale Court

Milwaukee, Wisconsin

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows. . . . Some of them are in the form of color photographic transparencies.

CHARLES J. CONNICK Nine Harcourt St.

BOSTON, MASS.

Awarded gold medal by Panama Pacific Exposition

R. GEISSLER, INC.
56 W. 8th STREET, NEW YORK, N.Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

held in the parish house on Saturday, at all of which the discussion tended to focus upon making the fellowship more to the Church's spiritual life. The Rev. Arthur R. Cummings, rector of the Church of the Resurrection, Richmond Hill, L. I., was the principal speaker.

There was a preparation service on Saturday evening. On Sunday the fellowship members joined in the corporate Communion, and the Rev. J. A. Springsted, rector of Glens Falls, preached the conference sermon.

DEDICATE SWEDISH CHURCH IN MICHIGAN

IRON MOUNTAIN, MICH.—Two languages were spoken at the dedication service of Bethel Swedish Church, Iron Mountain, and at the installation of its rector, the Rev. Wilhelm Blomquist, on Tuesday, November 8th. In the congregation were many who could understand little or no English, and of the ten clergy present only two understood Swedish. Notices were given in Swedish and in English.

The bishop, the Rt. Rev. Robert LeRoy Harris, D.D., Bishop of Marquette, conducted both services in English, and the Rev. Mr. Blomquist responded in English, but all prayers by Mr. Blomquist were in Swedish. The Very Rev. G. S. Southworth, dean of the cathedral, preached a sermon in English, and following him the Rev. Philip Broburg, dean of Swedish work in Minnesota, preached a sermon in Swedish.

It is hoped that Bethel Church is only a beginning of the work among the Swedish people of the diocese, for there is a splendid opportunity for the Church, especially since the late Bishop G. M. Williams has given to the Church such a notable piece of work as a complete translation of the Prayer Book into the Swedish language.

PLAN FIRST NATIONAL YOUNG PEOPLE'S CONFERENCE

CHICAGO—Plans for the first national conference of the Federation of Episcopal Young People were completed at the executive committee meeting of the National Commission on Young People's Work, held at Chicago, November 25th and 26th. The conference will be built around the theme, Moral Implications of Our Christian Profession, and is to be held at Seawane, Tenn., from August 31st to September 3, 1928.

A corps of well known speakers will lead the various conferences, and among those who have already accepted places on the program are: the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles; the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, chaplain; and the Rev. Dr. Karl M. Block, of St. Louis, Mo., chairman of the National Commission on Young People's Work; the Rev. John W. Suter, Jr., secretary, National Department of Religious Education; the Rev. C. Leslie Glenn, of the National Department of Religious Education; Miss Adelaide Case, of the staff of Columbia University.

Sub-topics under the general theme of the conference will be: Planning the Christian Home; Stewardship; Christian Patriotism; the Rediscovery of the Missionary Motive. The old stereotyped form of conference will be eliminated and it is planned to replace it with a true discussion type.

† Necrology †

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

DAVID GARDINER

BAY SHORE, L. I., N. Y.—The formal opening of the new parish house of St. Peter's Church, Bay Shore, was turned into tragedy and bereavement by the sudden death of David Gardiner, chairman of the building committee. The building was filled with parishioners on Friday evening, November 18th, and Mr. Gardiner had begun an address. Suddenly he put his hand to his head and fell back into a chair. After carrying him into an adjoining room, word came that he was dead.

Mr. Gardiner was a member of an old Long Island family, being descended from the colonial proprietors of Gardiner's Island. His home was a fine old farm house in which George Washington was entertained over night when he made a tour of Long Island during his presidency. The room in which Washington slept still contains the furniture which was in it then, and other rooms have many colonial furnishings and utensils, all of which Mr. Gardiner used to show to guests with much pleasure.

Mr. Gardiner was unmarried, and lived with his sister, Miss Sarah Gardiner. In his death not only the parish at Bay Shore but the diocese as well loses a valuable member.

J. S. WAGSTAFF

JONESTOWN, PA.—On Armistice Day J. S. Wagstaff, the housefather of the diocesan Church Home for Children, died at the wheel of his car in front of St. Luke's Church, Lebanon. He had brought some guests to the depot and was returning to the parish house to get his wife. He was apparently drawing his car in front of the door when he died, for the machine swerved a bit and stopped. When his wife came she found him dead.

Mr. and Mrs. Wagstaff went to the home about fourteen years ago, and have accomplished a great deal since that time. The state authorities who visit the institution twice a year say there is none better in the state.

WESTERN MASSACHUSETTS TO HAVE CATHEDRAL

SPRINGFIELD, MASS.—Virtual assurance that Christ Church, Springfield, will become the cathedral for the diocese of Western Massachusetts was given at a special meeting of the parish Monday night, November 21st.

Following an explanation of his proposition to constitute the church as the cathedral, the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, answered numerous questions on the matter and then the parish voted unanimously to have the vestry, "with the advice and consent of the bishop, take and formulate such action as may be advisable and necessary" to make the church into a cathedral.

Bishop Davies pointed out that the church might become the pro-cathedral until such time as the offer of the parish to make it the cathedral could be presented to the diocese for action by the diocese. This will be taken at the regular diocesan meeting in May.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School

Middletown, Connecticut

ADDRESS

REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School

Cambridge, Mass.

Affiliated with Harvard University

Academic Year begins September 26th

For particulars address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square New York City

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address, the Rev. GEORGE G. BARTLETT, S.T.D., Dean. The Divinity School, 42d & Locust Sts., Philadelphia.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The one hundred and fifth session opened Wednesday, September 21, 1927. For catalogue and other information address THE DEAN.

REV. BERRYMAN GREEN, D.D., Theological Seminary, Alexandria, Va.

COLLEGES FOR MEN

New York

St. Stephen's College

A CHURCH COLLEGE OF ARTS AND LETTERS

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition \$250.00 a year; for a room furnished and heated \$150.00 a year; for board in hall \$250.00 a year; a total of \$650.00.

The College is equipped for teaching men who, after graduation, are going into business, or into postgraduate schools of medicine, law, theology, journalism, or into classical, scientific, social, or literary research.

Address BERNARD IDDINGS BELL, President Annandale-on-Hudson, N. Y. (Railway Station: Barrytown)

HOBART COLLEGE, Geneva, N. Y.

A CHURCH COLLEGE FOR MEN, FOUNDED IN 1822. Four year liberal arts course, leading to the degrees A.B., and B.S. High standards; faculty of thirty. For catalogue and information address

REV. MURRAY BARTLETT, D.D., Pres.

**SERVICE IN MEMORY OF
GENERAL LEONARD WOOD**

GRAND RAPIDS, MICH.—The morning service on Thanksgiving Day at St. Mark's Pro-Cathedral, Grand Rapids, was in memory of General Leonard Wood. The usual united service of the parishes in the city was merged into this memorial service under the auspices of the Army and Navy Club. Invitations were sent to all military and patriotic societies, and the members of the R.O.T.C. units attended in uniform. The city clergy took part in the service and the offering was for the fund for the relief of lepers. The sermon was preached by the Rt. Rev. John N. McCormick, D.D., bishop of the diocese.

NEWS IN BRIEF

BETHLEHEM—The Rev. Alan H. Tongue of Christ Church, Frackville, was instituted in the presence of a large congregation of his people on Tuesday evening, November 15th, by Bishop Sterrett.

CENTRAL NEW YORK—As an aid to devotional life, St. Paul's Church, Syracuse, is having twelve-minute services every day in Advent except Saturdays from 12:08 to 12:20. They will be conducted by clergy of the Church in Syracuse and vicinity.

HARRISBURG—On Saturday, November 12th, a reception was held in the parish house of St. Paul's Church, Philipsburg, for Bishop Darlington and the rector of the parish, the Ven. Archdeacon F. T. Eastment, who will retire from the active ministry on January 1st.

MILWAUKEE—The Rev. W. D. McLean, chaplain of St. John's Military Academy, Delafield, Wis., is very ill, suffering from a stroke and hemorrhage of the brain.

NEW YORK—The eighth annual St. Cecilia festival was held in St. Peter's Church, Port Chester, Sunday morning, November 20th. The rector of the church, the Rev. Stanley S. Kilbourne, was in charge of the service, and the musical program was presented under the supervision of Walter S. Fleming, organist and choir-master.—A quiet day for the clergy was held on Friday, November 18th, in St. Mark's Church, Mt. Kisco, the Rev. Canon H. Adye Prichard, D.D., rector. The day began with a celebration of the Holy Communion and included three meditations by the Rev. Dr. Walter Russell Bowie, rector of Grace Church, New York.—The Paddock lectures for 1927-1928 will be delivered in the chapel of the Good Shepherd, Chelsea Square, New York, by the Rev. Dr. Burton Scott Easton, professor at the General Theological Seminary, beginning Monday evening, December 5th, at 6:00 P.M.

NEW YORK—In accordance with past custom at the Berkeley Divinity School, the annual English lecturer, who this year is the Rev. Cyril E. Hudson, of London, has begun to fulfill many out-of-state engagements arranged for the winter months. Mr. Hudson preached at the midday services at Trinity Church during the week of November 14th to 20th. He was formerly director of religious education for the diocese of St. Albans, and is widely known in England as a psychologist and author.

WESTERN NEW YORK—At a meeting of the second province of the Daughters of the King held in Rochester recently, the new president elected was Mrs. Charles Wright of Woodmore, L. I., and the new first vice-president was Mrs. Charles Ames, of Cortland, N. Y.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS


District of Columbia

St. Albans The National Cathedral School for Boys
Thorough Preparation for Leading Universities
Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington.
Eight years' course. Athletics for Every Boy.
Address: WILLIAM H. CHURCH, Head Master, Washington, D. C.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Indiana

"For a Clean Mind  In a Sound Body"
A Thorough and Select CHURCH SCHOOL for Boys
Special attention given to College Preparation. The Lower School for Little Boys occupies an entirely separate fire-proof building, just completed at a cost of \$100,000.
Rev. Charles Herbert Young, S.T.D., Rector
Address P. O. Box L, Howe, Indiana

Minnesota

SHATTUCK

A CHURCH SCHOOL FOR BOYS
For 67 years Shattuck has been a leader among college preparatory schools in the West. It is not operated for profit. It aims to develop
HIGH SCHOLARSHIP
MANLY CHARACTER
CHRISTIAN CITIZENSHIP
The military system trains for service and patriotism. Openings for a few students after Christmas holidays. Address The Rector, Shattuck School, Faribault, Minn.

Virginia

Virginia Episcopal School

LYNCHBURG, VA.
prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders.
For catalogue apply to
REV. WILLIAM G. PENDELTON, D.D., Rector

St. Christopher's
A Church Boarding and Day School
Richmond, Virginia

Healthful, beautiful, and historic surroundings
Boarding Department Limited to 60 Boys
Rate \$700
Reduction to sons of clergymen and missionaries
Illustrated catalogue on request
REV. C. G. CHAMBERLAYNE, Ph.D. LL.D., Headmaster

Wisconsin

Racine College Grammar and Preparatory School

Racine, Wisconsin.
Founded 1852 as a department of Racine College, still conducted on original foundation. Select, Non-military, Small Classes, Personal Instruction. Atmosphere of Cultured Home. Recommendations required. Terms \$70 per month. Address Rector.

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL

Upon the Scripps Foundation. Boarding and day school for girls. Forty minutes from San Diego. Intermediate School. Preparation for Eastern Colleges. Caroline Seely Cummins, Headmistress. The Rt. Rev. Joseph H. Johnson, President, Board of Trustees. Box 17, La Jolla, California.

District of Columbia

National Cathedral School

A Home and Day School for Girls
The Bishop of Washington, President Board of Trustees
Jesse C. McDonald, M.S., Principal
Helen L. Webster, Ph.D., Academic Head
Mount St. Alban, Washington, D. C.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA
Under the care of the Sisters of St. Mary
A thorough preparatory school for a limited number of girls
School recommended by Eastern Colleges
Beautiful Grounds, Outdoor Sports, and Riding
Address: THE SISTER SUPERIOR

New Hampshire

ST. MARY'S SCHOOL CONCORD
New Hampshire

A homelike school for girls. College preparatory and general courses. Moderate charge.
MISS M. E. LADD, Principal

New York

SAINT AGNES' SCHOOL FOR GIRLS

College preparatory and general courses; out of door sports and physical training.
RT. REV. RICHARD H. NELSON
Pres. Board of Trustees, ALBANY, N. Y.

Cathedral School of Saint Mary

Box W, Garden City, Long Island, N. Y.
School for girls, 22 miles from New York. College preparatory and general courses. Catalog on request.
MIRIAM A. BYTEL, Principal

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson
Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

North Carolina

SAINT MARY'S SCHOOL

A JUNIOR COLLEGE Rev. Warren W. Way, A.M., Rector
An Episcopal School for Girls. Four years High School and two years College Courses. Accredited. Special courses: Music, Art, Expression, Home Economics, Business.
20 Acre Campus—Gymnasium—Field Sports
New, Indoor, Tiled Swimming Pool
Advent session opened September 15, 1927. For catalogue address
A. W. Tucker, Bus. Mgr., Box 18, Raleigh, N. C.

Utah

ROWLAND HALL

A boarding and Day School for girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.
BISHOP MOULTON
Domestic Science. Outdoor and Indoor Sports.

Wisconsin

KEMPER HALL
KENOSHA, WISCONSIN

Under the care of the Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music, Art, Domestic Science. Outdoor and indoor sports.

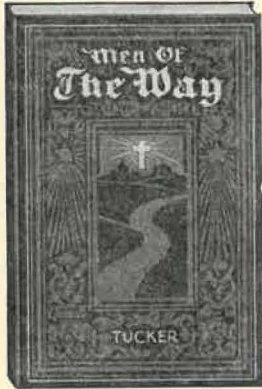
SCHOOL FOR NURSES

New Jersey

THE SCHOOL OF NURSING
HOSPITAL OF ST. BARNABAS', Newark, N. J.
Offers 2½ years' course leading to R. N. degree. Monthly allowance. 3 weeks' vacation. Registered School. Hospital class "A." Minimum requirement one year High School—Graduates preferred. Address Director, School of Nursing

MAKE THIS A BOOK CHRISTMAS

Men of the Way
By Louis Tucker



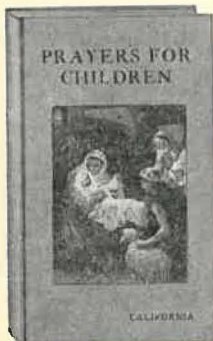
A group of intimate stories of men who met the Master. They shine like jewels in a coronet, these simple tales, and they preach more eloquently than sermons, since they follow our Lord's method of teaching by parable. \$1.25

The Story of An Unfamed Hero
By N. Eleanor Dement

A novel dealing with modern prison conditions, which has won general acclaim in the religious and secular press. Miss Dement writes with a knowledge born of experience, and her story, to quote the *Christian Register*; is "an epic, exquisitely related, carrying light, interest, and charm through every chapter." \$2.00

Prayers for Children

COMPILED BY THE SUNDAY SCHOOL COMMITTEE OF THE CALIFORNIA HOUSE OF CHURCHWOMEN



Contains very simple prayers for morning and evening, on entering and leaving church, before and after meals, etc. An ideal gift from god-parent to god-child, or for distribution to children in Church schools. Cloth, 30 cts.

Sursum Corda

A Book of Poetry
By the Very Rev. Howard C. Robbins, D.D.

DEAN OF THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY

The poems of Dean Robbins have become familiar to readers of the *Living Church*, the *Christian Century*, the *New York Times*, and other periodicals to which he has been a frequent contributor. The present collection contains the cream of them, attractively printed. Cloth, 75 cts.

Ready about December 10th

Thomas March Clark

Fifth Bishop of Rhode Island

A MEMOIR BY HIS DAUGHTER
Mary Clark Sturtevant

Edited by Latta Griswold, M.A.

WITH A PREFACE BY THE
Bishop of Rhode Island

It has long been desired that an account of the life of Thomas March Clark, sometime Bishop of Rhode Island and Presiding Bishop of the Church, should be permanently recorded. Perhaps it has been due to the understanding among the Bishop's friends that his daughter, Mrs. Mary Clark Sturtevant, was preparing such a memoir of her father that has led to such a long delay. The bulk of the present volume is the work of Mrs. Sturtevant, the first two sections of the book being practically as she wrote them out. During the later years of the Bishop's episcopate, Mrs. Sturtevant's narrative was less full, and it has been deemed advisable to amplify it by reminiscences contributed by his friends. Cloth, \$3.00

The Lonely Island

By Rose Annie Rogers



The fascinating story of a three years' ministry in the island of Tristan da Cunha, an inaccessible rock in the middle of the South Atlantic. Written by Mrs. Rogers in commemoration of her husband's missionary work in this remote outpost of the British Empire. "Unaffectedly written, this simple narrative is touching in its bravery and fine unselfishness."—*Books* (N. Y. *Herald-Tribune*). \$3.00

When They Shall Lead Us Home

And Other Poems

By George Klinge

A new collection of poetry by one whose previous work is well known. "Recompense," which had a very wide circulation in booklet form, is, by special request, included in this volume. Many of them have appeared in current periodicals of the highest type. Most, but not all, of the poems are of a devotional nature. The volume will make a delightful Christmas gift. \$2.00

Early Days at St. Mary's

Knoxville, Ill.

By the Rev. C. W. Leffingwell, D.D.

Founder and First Rector

A delightful book of reminiscences, telling the absorbing story of the founding of St. Mary's and of its earlier years and with illustrations that will make the old days live again. Illustrated, \$3.00

Postage additional on all orders

Chinese Christmas Cards

A Unique Novelty



These hand-colored Christmas folders, now offered in this country for the first time, are the product of the first art center of the Church in China—St. Luke's Studio, Nanking. The cards were printed in Shanghai and the coloring was done by native women, whose poverty was greatly relieved by this opportunity for industrial work. The proceeds of their sale will go to St. Luke's.

No. 1—"Tile" card. Designed by the Rev. T. K. Shen. A decorative grouping of three antique Chinese art-objects: a Han dynasty tile, a bronze incense burner, and a brass candlestick with a red candle, and an appropriate greeting in English.

No. 2—"Shepherd" Card (illustrated above). Designed by a Christian layman, Mr. Hsu San-chun. An angel announcing the Glad Tidings to the shepherds, in Chinese style, with an appropriate verse in English.

Each folder, with envelope, 10 cts.

A Child's Life of Christ

By Mabel Dearmer



With the phrase hallowed by its association with the best loved tales of childhood, "Once upon a time in the days of a wicked king," Mabel Dearmer begins a book that will appeal at once to children. The story of our Lord's life is told simply and beautifully. There is no attempt to add to the record of the New Testament, but rather to explain it in such a way that the child will be drawn naturally to the source from which the material is drawn. The book is substantially bound and illustrated with eight full page pictures in colors. \$2.00

MOREHOUSE PUBLISHING CO., 1801-1811 FOND DU LAC AVE., MILWAUKEE, WIS.

If you send your subscription (a new subscription) to *The Christian Century* at once, you can secure one of the

DURING NEXT YEAR LISTEN

YOU of course wish to know what the vigorous minds, the vitalizing minds, are thinking about the perplexing problems of today which beset us all. For multitudes, life is hollow; it has no inherent meaning. Happiness is luck; it depends upon adventitious circumstances. If you are prosperous, if your work is congenial, if you are happily married, if you have children who turn out well, life indeed seems worth while. But when circumstances are adverse, where are the springs of happiness and courage? How can one keep the captaincy of his soul when life's common goods turn to ashes? Great souls are now living among us who have met life on its own terms and yet have gone steadily on their way. *THE CHRISTIAN CENTURY* has induced a notable company of such men and women to write, intimately and revealingly, on this subject, beginning in the first issue of 1928.

Why I Have Found Life Worth Living

JANE ADDAMS

Whose rich life has stretched the gamut between the city's slums and the seats of the world's mighty.

CHARLES M. SHELDON

Minister, editor, and novelist; famous author of "In His Steps."

LORADO TAFT

Creative artist and interpreter of art. Who does not wish to know how life presents itself to him?

CARRIE CHAPMAN CATT

Lifetime leader in the struggle for the new status of woman.

CLARENCE DARROW

Mechanistic philosopher, who does not know whether he has found life worth living.

CHARLES CLAYTON MORRISON

Editor *The Christian Century*.

GIFFORD PINCHOT

Whose battles for national righteousness have made his name a symbol of the best in public life.

MELVIN E. TROTTER

Famous worker in souls, who knows humanity when it is both down-and-out and up-and-in.

BURRIS JENKINS

Characterized by a Kansas City newspaper as "the whole town's pastor."

MORDECAI JOHNSON

A Negro scholar and gentleman.

HARRY F. WARD

Interpreter of socialized religion and champion of the underprivileged.

STEPHEN S. WISE

A prophet who stands in the racial and spiritual succession of Job and Isaiah.

What the War Did to My Mind

IT IS NEARLY ten years since the close of the world war—long enough to warrant our now taking inventory of its effects upon our thinking. Who of us looks out upon the world with the same eyes that he used in 1914? What change in outlook, in convictions, has the terrific experience of the war produced in your mind? That question has been put to a dozen thinkers who, as a group, cover a wide range of intellectual variety. They will answer it in *The Christian Century* beginning in January. Among the contributors to the discussion will be

HARRY EMERSON FOSDICK

Protestantism's Most Conspicuous Preacher.

PAUL JONES

A Bishop of the Episcopal Church who paid a great price to keep his faith.

FREDERICK W. NORWOOD

Minister of London's cathedral of the Free churches; famous war chaplain.

LYNN HAROLD HOUGH

A man of learning who preaches like a Hebrew prophet.

CHESTER H. ROWELL

Cosmopolite, famous journalist and political leader.

MARY E. WOOLLEY

College president, scholar, and stateswoman.

REINHOLD NIEBUHR

One of the most stimulating minds in the present generation of preachers.

RAYMOND ROBINS

Distinguished social worker.

LEYTON RICHARDS

Minister of one of England's most influential Free churches.

HAROLD L. (PRIVATE) PEAT

The Canadian soldier whose story has been told to hundreds of thousands.

SHERWOOD EDDY

Known and loved by college students the world over.

EDWARD A. STEINER

The immigrant youth who became eminent author, teacher and moral leader.

Read *The Christian Century*

most important books of the year free. Carefully read the coupon in the lower corner of this announcement

TO THE GREATER VOICES!

MODERN SOCIETY is undergoing profound changes. Is the church functioning fruitfully under modern conditions? Do these conditions demand radical readjustments in the form, the message or the habits of the church? Under the title,

The Church in Our Time

four groups of outstanding thinkers and leaders will present their views in The Christian Century beginning at an early date. Note the lists of distinguished writers and their topics:

The Next Important Step for the Church

CHARLES E. JEFFERSON
Broadway Tabernacle, New York.

FRANCIS J. McCONNELL
Bishop of the Methodist Church.

ROBERT E. SPEER
Foreign Missionary Leader.

CHARLES W. GILKEY
Hyde Park Baptist Church, Chicago.

SAMUEL McCRAE CAVERT
Secretary Federal Council of Churches

LOUIS L. MANN
Rabbi Sinai Congregation, Chicago.

ARTHUR E. HOLT
Chicago Theological Seminary.

PAUL HUTCHINSON
Managing Editor The Christian Century

A Year of Thrilling Issues

The Christian Century during the year 1928 will be filled with a discussion of issues of the most grave and thrilling importance. A presidential campaign is on. The prohibition issue has come to the crossroads. The problem of world peace is becoming more and more acute. The century-old enterprise of Christian missions is passing out of an old epoch into a new. You will be interested in the editorial discussion of such questions as these:

- Shall We Have a Genuine Dry for President?
- How Can the Missionary Enterprise Be Made More Christian?
- Does the Briand Proposal Offer a Hopeful Move Toward Peace?
- Dare the Latin States Trust America?
- If the Pope Gains Temporal Power—What Then?

The Christian Century, an un-denominational journal of religion, has established the habit of confronting such issues with candor and independence. It speaks from within the church, but its utterances are not constrained by official relation with any ecclesiastical or other organized agency. It circulates among thoughtful laymen and ministers of all denominations and is read by many outside the churches.

The Church and Our Changing Social Habits

JUSTIN WROE NIXON
Brick Presbyterian Church, Rochester.

RHODA McCULLOCH
Editor-in-Chief Y. W. C. A. Publications.

WM. NORMAN GUTHRIE
St. Mark's-in-the-Bouwerie, New York.

ORVIS F. JORDAN
Community Church, Park Ridge, Ill.

Do Denominations Hinder or Help?

JOHN HAYNES HOLMES
Community Church, New York.

WILLIAM E. BARTON
Lincoln biographer; Congregational leader.

JOSEPH FORT NEWTON
Memorial Church of St. Paul, Philadelphia.

EDWIN H. HUGHES
Bishop of the Methodist Church.

What Salvation Can the Church Offer Today?

EDWARD SCRIBNER AMES
University Church of Disciples, Chicago.

ERNEST F. TITTLE
First Methodist Church, Evanston, Ill.

WILLIAM P. MERRILL
Brick Church, New York.

RUFUS JONES
Professor of Philosophy, Haverford College.

FILL OUT ONE OF THESE COUPONS AND MAIL TODAY

ACQUAINTANCE SUBSCRIPTION

The Christian Century,
440 S. Dearborn St.,
Chicago, Ill.

Enclosed please find \$1 for a twelve weeks' acquaintance subscription to The Christian Century.

Name.....

Address.....

The Christian Century,
440 S. Dearborn St., Chicago.

L.C.—12-3

Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers, \$3.00), and you will please send me without extra charge a copy of "The Man Nobody Knows" by Barton, or "What Can a Man Believe?" by Barton, or Goodspeed's "New Testament," or "The Outlawry of War" by Morrison, or "The Daily Altar" by Willett and Morrison, or "Jesus, Man of Genius," by Murry, or "The World's Great Religious Poetry," by Caroline Hill, or "The Modern Use of the Bible" by Fosdick, or "Adventurous Religion" by Fosdick.

I enclose remittance.

I will remit on receipt of bill.

NAME.....

ADDRESS.....
(Add 52 cents for Canadian subscriptions, \$1.04 for foreign)

for 1928

BOOKS OF EXCEPTIONAL MERIT



THE NEW REFORMATION: From Physical to Spiritual Realities By Michael Pupin Author of "From Immigrant to Inventor" "He shows in thrilling fashion the growth of the scientific attitude and exhibits a scientist of the scientists who is also filled with religion." -Asheville Times. \$2.50

AMERICA FINDING HERSELF By Mark Sullivan

The story of "Our Times" through the years immediately following "The Turn of the Century," through the fads, fashions, songs, and education and religion of the average men and women of the early 1900's. The powerful personalities of the age are vividly portrayed. 204 Illustrations. \$5.00

HEREDITY AND HUMAN AFFAIRS By Edward M. East

The recently gathered knowledge of the laws of heredity will have a profound effect upon civilization, according to this authoritative and accurate scientist. A "primer in genetics" for the new era of scientific humanism. \$3.50

THE COPELAND READER An Anthology of English Prose and Verse Chosen and edited, with an introduction, by C.T. Copeland, Boylston Professor of Rhetoric and Oratory in Harvard University

"To be added to every library that comprises the good and the great in literature." -Boston Transcript. \$10.00

A MANUAL OF CHRISTIAN BELIEFS By Edwin Lewis, Th.D.

Professor in Drew Theological Seminary A non-technical, sympathetic, and constructive discussion of the fundamental beliefs of Christianity, especially valuable to young people and to older people disturbed by present-day thinking. \$1.50

THE CHILDREN'S BIBLE Arranged by Henry A. Sherman and Charles Foster Kent

"I wish I could have had a book like this for my children when they were little. Now I shall use it for my grandchildren." -HENRY VAN DYKE.

"A translation as simple as it is beautiful in diction." -Continent. \$3.50

THE SYLVANORA EDITION OF THE WORKS OF HENRY VAN DYKE

"An excellent opportunity to know him; a happily conceived means of having him entire, and cheaply." -Philadelphia Ledger.

"Contains nearly everything an old and appreciative reader of his works will wish to re-read." -Christian Century. Ten Volumes. Each \$1.00



CHARLES SCRIBNER'S SONS · 597 FIFTH AVENUE · NEW YORK

A Continuing Gift for Churchmen

The Living Church

Few gifts would be more highly appreciated by the intelligent Churchman than a year's subscription to THE LIVING CHURCH. An ideal Christmas gift from a rector to a selected list of his parishioners, or from a layman to his rector, or to someone he is trying to interest in the Church.

THE LIVING CHURCH will have many features of exceptional interest during 1928. Beginning in January there will be a series of articles on THE CANADIAN CHURCH AT WORK, describing the missionary activities of our sister Church in the Dominion north of us. During the GENERAL CONVENTION next autumn there will be full weekly reports of the sessions by a competent staff of special correspondents who will be sent to Washington to cover this important event exclusively for THE LIVING CHURCH.

--- CUT ME OUT --- SEND ME IN ---

MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Ave., Milwaukee, Wis., 1927.

Please send THE LIVING CHURCH for a year to the following, beginning with the Christmas number. I enclose \$.....*.

.....

(Signed)

L. C. 12-3 *\$4.00 per year; to the clergy, \$3.50. In Canada add 50 cts.; abroad, \$1.00.