

The Living Church

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VOL. LXXVII

MILWAUKEE, WISCONSIN, JULY 30, 1927

No. 13



Nov.
22,
1861

July
25,
1927

Bishop Brown of Virginia

From a painting in the library of the Theological Seminary of Virginia.

The Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, died of heart failure in London, Monday morning, July 25th. (Story on page 425.)

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EDITORIALS & COMMENTS

The London Catholic Congress

Editorial Correspondence

London, July 11, 1927.

THE week of the Congress is over. A movement that can register more than twenty thousand paid memberships; that can reasonably fill the largest hall in London for a week at tri-daily sessions, for which rather large admission fees (in addition to the membership fee) are charged; that can crowd it and turn great numbers away from its more important meetings; and that can raise more than £25,000 in its contributions for missionary and propaganda work—such a movement must be reckoned with in the world of religion. Men may approve or disapprove of what it stands for, but they cannot treat it as negligible. The Anglo-Catholic movement has come into its own; its greatest peril now is not from without but from within. The most serious question that it raises is as to its own leadership and the statesmanship that may be shown within the next few years. And the sanity which many of the leaders show is reassuring; though I should fail in frankness if I did not add that details, in some notable places, show cause for misgivings. No doubt that is true of any great movement when it has attained to great dimensions and has not been seasoned by long experience. Personally I am able to be optimistic of its future.

IT seems strange to say that, in my judgment, the papers read were the least important part of the Congress. It will be more profitable to read them leisurely than it was to attempt, with much straining of the ears, to follow them closely. And our English cousins have an accent that renders their public utterances difficult for American ears to follow closely; or perhaps American ears are less susceptible to the English of the English than to that adaptation of the language with which they are more familiar.

This much was clear: The Anglo-Catholic conception of the Holy Eucharist, in its every phase, can be thoroughly defended at the bar of the intellect. The best scholarship of England was engaged in its enunciation, the best thought that scholars fully abreast of modern thinking could give was enlisted in its setting forth. And—I lay stress upon it again—nobody diverged from his subject to attack the beliefs of anybody else.

The high lights of the week's sessions were rather interludes in the scholarly discussions than parts of it. The presentation of the venerable Lord Halifax and of the equally venerable Father Tooth, last survivor of the "Victorian persecution," the introduction and the splendid address of the Bishop of London, the warm, contagious enthusiasm of Major General Carleton-Jones, secretary of the Congress committee, and of Father Heald, vicar of All Saints', Margaret Street, who did much of the "appealing" and did it most effectively, the genius and the magnificent voice of the presiding officer, the Bishop of Nassau—these were details that drew tremendous enthusiasm, as well they should have done.

English bishops were scarce because the momentous sessions of the national Church Assembly demanded their attendance at the same time, but some of them managed to steal time to show their sympathy by looking in at times. Yet not many of the English bishops are throwing themselves into the positions of leadership in the Catholic movement that one would wish them to. The absurd system of State appointment to the bishoprics is an ever-present danger to the progress of the English Church, and there is a menacing gap between the bishops as a whole, and vast numbers of priests and of laymen, that ought to be bridged over, if that could be possible, before it is too late. Yet the episcopate was well represented, in quality if not in quantity, by the small contingent of bishops from other lands that sat through session after session upon the platform. These included, besides the presiding officer, the American episcopal vice-president, whom the *Church Times* described as "Dr. Webb, the cheerfully cherubic Bishop of Milwaukee," his Coadjutor, Bishop Ivins, the Bishops of Guiana, Corea, Willochra, Algoma, the Bishop of Labuan and Sarawak, and others.

The huge crucifix of earlier Congresses had given way to an elaborately painted triptych screen at the background of the stage, with a crucifix as its centerpiece, which, I agree with the *Church Times*, seemed "rather garish and anything but an improvement." I hope no American tried to copy it for our own Catholic Congresses. But the crowded, immense auditorium, with four balconies and galleries, also crowded, above

it, presented a scene that will not be forgotten. The remarkably effective microphones, with the loud speakers pouring volumes of sound into the farthest recesses of the galleries, did everything possible to carry the substance of the addresses to every one of the people present—and sometimes there must have been more than ten thousand of these at a time.

THE upper gallery was lined with exhibits, chiefly of the various London publishers. Perhaps I may be pardoned for taking most pride in a modest but well-marked exhibit of some of the publications of the Morehouse Publishing Company to which the well known house of A. R. Mowbray & Co. had kindly given hospitality in a prominent corner of their own extensive exhibit. Another exhibit that aroused much interest was the magnificent cloth-of-gold cope that has been made for presentation to our American Presiding Bishop by the Cathedral League of Baltimore and which has now been completed after more than a year of careful needlework by the skilled fingers of Miss Marjorie Beckh, from a design by Mr. Arthur West, and with the morse, of gold, silver, and enamel, by Mr. Spencer, of the Artificers' Guild. I hope to be able to send a full description with photograph, for early publication in THE LIVING CHURCH. In the meantime American Churchmen may rest assured that it is a vestment worthy of our American primacy.

The Sundays preceding and following the Congress were marked by special services and sermons in eighty-four London churches, termed "Congress churches"—showing how very widespread is the sympathy with the Anglo-Catholic movement in London. One service, on the concluding Sunday, should be especially chronicled here. By the great courtesy of the vicar of All Saints', Margaret Street, and of the Bishop of London, the High Mass was celebrated in that church according to the rite of the American Prayer Book and by American priests. Bishop Ivins, Coadjutor of Milwaukee, pontificated and preached, attended by the Rev. Harold S. Morton of Princeton and the Rev. C. C. Collorbon of Nashotah as deacons of honor. The Rev. Dr. George W. Atkinson of Washington was celebrant, with the Rev. William B. Stoskopf of Chicago as deacon, the Rev. George F. White of Mineral Point, Wis., as sub-deacon, and the Rev. R. V. A. Peterson of Cleveland as master of ceremonies. Only the American clergy were in the sanctuary, the clergy of the parish modestly taking places in the choir. With the help of the magnificent choir of the parish—said to be the best in London—the American rite was shown to an interested congregation that packed the church to the doors.

A pilgrimage to Canterbury on the final Saturday of the Congress week was enjoyed by several hundred of the visitors. Proceeding from the railway station to the Cathedral, the pilgrims were met by the Dean and other clergy and the choir of the Cathedral, who led the way into the choir, where a short office with a festal *Te Deum* was sung, after which, preceded by clergy and crucifix, the pilgrims moved in procession about the Cathedral, stopping for short offices at each of the points sacred to the memory of St. Thomas of Canterbury. In the afternoon the precincts and environs of St. Augustine's College were shown to many, the sub-dean kindly acting as guide, while the venerable St. Martin's Church, said to be the oldest church in England in continual use, was a shrine which many delighted to visit.

It has been a week of remarkable experiences, in which thousands have participated. All of them must be better Christians and Churchmen for them, and the Church itself must be stronger.

THE EDITOR.

PRACTISING CATHOLICS

WRITERS of English Church history have frequently divided the Oxford Movement into two well-defined periods. There was the period beginning with 1830, when a number of events of national importance led to the initiation of the *Tracts for the Times*, and ending in 1845 with the cessation of the tracts and Newman's submission to the Roman Church. The geographical center of this stage of the movement was Oxford, and the center of interest was doctrine. The second period then began, in which the geographical center was London, especially the slums of London, and the center of interest was the expression of doctrine in worship. The first has been labeled the "Tractarian Movement," the second the "Ritualistic Movement"; and sharp contrasts have been drawn between Keble, who (it is said) did not know how to put on the Eucharistic vestments, and Mackonochie, who was almost martyred for his ceremonial. The division is handy enough, and not without much truth, but, like most historical divisions into periods, it has been represented with a greater clearness than the living facts warranted.

In accordance with this more or less historical division of the Oxford Movement into a doctrinal period and a ritualistic period, we have found a rather widespread notion that doctrine and ritual are the only two factors in the disagreements with which we are now confronted. Being "High Church" or Catholic thus means a belief in certain doctrines, such as the Apostolic Succession and the Real Presence, or the cultivation of certain ceremonial practices in the Church services, or it may mean both. So-and-so, one hears, is a Catholic in doctrine, but not in ritual. He believes and teaches such and such doctrines, but he does not multiply candles or disseminate incense. The implication seems to be that there is no other way in which he could be a Catholic, but only these two ways, believing doctrines and practicing an elaborate ceremonial in church. And often the further implication is suggested, that of these two factors the former alone is really essential, the latter only superficial.

But certainly there is at least one other side to it. Besides doctrine and ritual there is, or ought to be, a rather large class of practices, customs, perhaps obligations, which are not concerned with the public services in church, not located in the sanctuary, not a matter for rubrics or Public Worship Regulation acts, not liable to ritual persecution, and not useful for ritual thrills. We mean such out-of-church week-day practices as, for instance, fasting on the prescribed days and before Holy Communion, saying the daily offices regularly if one is a clergyman, making self-examination and confession according to some rule, making a retreat sometimes, praying for the departed, preparing for Holy Communion and giving thanks after it, and in general keeping up with a religious rule for every-day life. It will be understood that this is no exhaustive list of Catholic practices, for we believe that no such exhaustive list can be made. Perhaps it is not even well chosen. But it will serve to illustrate a class of things which do not fall within the scope of either of the two terms mentioned above: they are not doctrines, and they are not ceremonies.

Often the doing of some of these things surprises people much more than ritual does. For ritual is there for all the world to see, and there is now not much more chance left for surprise at anything that may be done in that way. But these practices may be generally done quite privately: when they do appear, they sometimes fill with consternation those who are as yet strangers to them—and there are many such. "What!

No breakfast *at all?*" rings in the ears of one who is discovered fasting before Holy Communion.

These features of Catholic life do not characterize any third period of the Oxford Movement: they were present from the beginning, thank heaven! Hurrell Froude died before there was any such thing as "ritualism," but not before he had gone far in the practical way of ascetical theology. Dr. Pusey lived through the exciting times of ritual agitation, but he will never be remembered for any advances in ceremonial that he may have accomplished. His interests were in doctrine first, and only a little after doctrine came his intense preoccupation with all that could be discovered of ways and means toward the practice of the Catholic spiritual life, chiefly those which did not require a chancel or vestments or anything spectacular for their exercise. Between the doctrine of the Real Presence and the ceremonial of High Mass came, for Dr. Pusey, the non-ceremonial preparation for Holy Communion, and the Eucharistic fast. Between the doctrine of the Entire Absolution of the Penitent and the erection of confessional boxes came the will to make his own confessions and do penance, even with the scourge.

WE have spoken of these practices as if they were not ritual or ceremonial at all, because they are not actions of the dramatic sort, done in public functions before a congregation. It is true that most of them are somewhat of the nature of ceremonial, in that they are not utilitarian, but symbolic actions, expressive of religious attitudes. But they lack the element of staginess, which haunts ceremonial as generally understood. They are personal, not in that they have to be invented and devised by each person for himself, but in that they have to be remembered by the individual when he is alone, and have to be done by him on his own responsibility: he cannot, in these things, simply imitate the motions of others as he sees them.

This personal, private character of many Catholic practices makes them more difficult to incorporate as habits into our life, but it also makes them go deeper, when they are learned, than public ceremonial. Perhaps it is right that they should come earlier, in any advance, than the elaboration of the Church services. A congregation composed of persons who have assimilated the doctrine and learned these practices would be in a condition to move on most safely to public, corporate, dramatic expression of their religion in church. But it must be remembered that ceremonial naturally comes first with superficial people, "that is," as Dr. Lewis Parks used to say, "most people."

The usual order is, we think, first ceremonial, next doctrine, and in the third place, if at all, practice. Often the third does not come at all; it is simply ignored. Without it, ritual in church, however thrilling, is a lamentably thin veneer. Catholicism simply is not Catholicism without these out-of-church practices, no matter how correct are its ceremonies and its doctrines. People in a congregation often enough get used to the elaborate ceremonial that is set up before their eyes by a clergyman. We sometimes forget that being used to elaborate ceremonial is far from being the same thing as practice of the Catholic religion; we forget it until we see in painful instances how feeble a hold ceremonialism has on individuals and congregations. It does not get under the skin; the things that do get under the skin are the things a man does by himself out of loyalty to his religion.

Many informal suggestions are made as to what is the best handy test of a good Churchman, and some of these are curiously petty. We would not venture any one criterion, but we feel decidedly that it is not what

a man knows about and assents to as true, and it is not what he tolerates and goes through in the ceremonial of church services, and certainly not the thrills he has before the beauty of holiness, but—a man's Churchmanship stands or falls with what he does with his religion outside of church.

More deeply penetrating and more far-reaching than such practices as fasting, saying the offices, etc., are the moral actions and the moral character which go to make up Christian conduct as the Catholic Church means it to be. Catholic morality is not easily characterized by a few neat adjectives. It has been faulted as untruthful, as servile, as a morality of the fear of priests and of hell, as pharisaical, as a cheap commercial arrangement of merits and compensations, of getting into sin and getting out of it with magical ease for a certain price in confessions and money payments, and so on.

On its better side, it is a well ordered, well disciplined moral life, in which there is a virile element of refusal of some immediate pleasures in the interest of a supernatural, spiritual, blessed life—a refusal which makes it ascetic to some degree, without making it anti-natural or even anti-physical, and which certainly produces the cardinal virtue of temperance. In its better examples, this disciplined character is not bereft of joy and clouded with gloom, but gifted with a certain confident hilarity, as becomes beloved children of God. And it is a community morality, not an individualistic self-seeking.

The Roman communion has originated, we believe, a handy phrase—"a practising Catholic." That is what we want: not simply orthodox believers, and not simply ritualists, and not merely a combination of both of these, but people whose Churchmanship stays with them through the week-days as a rule of life, so that, wherever they may happen to be, they do acts characteristic of their religion.

A NEW appeal for clothing for 500 Negro families at Greenville, Miss., has been received by Mr. Warren Kearny from Senator Leroy Percy. To save time and express charges, boxes of clothing for this purpose may be sent prepaid directly to Mr. Will Hardy, Trail Lake, Washington County, Mississippi.

At the same time a card should be sent to Mr. Kearny, 520 South Peters St., New Orleans, so that the boxes may be properly acknowledged.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

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

FRIENDSHIP

Sunday July 31—Seventh Sunday after Trinity

READ I Samuel 20.

THERE is much of beautiful romance in the Bible. The story of Isaac and Rebecca; Jacob's wooing of Rachel; the love story of Ruth, and in the New Testament the picture of the Bethany home where the Master was always welcome—these are proofs of God's understanding in connection with our human affection. And now we have the thrilling story of the deep love between David and Jonathan. Secular history tells us of similar love between brothers and friends. Damon and Pythias, whose story is told by Plutarch, and many others, seem to be a proof of the germ of divine love which even among heathen folk awaits only the touch of Christ's message to spring into beauty. We may well take the story of the friendship between David and Jonathan as an example for us all. "Friend" is a sacred word, and it draws us very near to God and to the Master, Christ. Christ had many friends, and His loyalty and love set us an example which we may well follow.

Hymn 489

Monday, August 1

READ I John 4.

THE first characteristic of the truest friendship is love. Who does not know the comfort of "speaking with naked heart," as Longfellow expresses it, to a trusted friend? Friendships are rare indeed, and that is why so many suffer from the suppression of longings, having no friend in whom they can confide. Our human loves draw us nearer to Christ, and make us recognize the blessedness of His friendship, first, because all friends, however sincere, are limited in their power of consolation, and second, because all human love comes from God, and having partaken of the derived help, we seek the Fountain of all goodness and comfort. This brings us to an understanding of the friendship between David and Jonathan. They both loved God, and in the strength of that love they were drawn to each other.

Hymn 239

Tuesday, August 2

READ St. John 16:31-33.

LONELINESS may well draw us nearer to each other. Keble's hymn on The Loneliness of the Soul (Twenty-fourth Sunday after Trinity) teaches us that only the biggest and bravest of men have the right to be lonely. And Robertson, in one of his sermons, rightly says that the only man who has any right to be lonely is the one whose ideals are always calling to him and bidding him reach after higher things. David and Jonathan were both lonely in their own lives. Jonathan, while preserving a wonderful loyalty to his father, Saul, felt a longing for some one whom he could trust. And David, while he had many followers, did not possess a companion who would love him just for himself and so invite his confidence. Both were strong young men in body and character, and consequently they experienced a soul-hunger which their very strength demanded.

Hymn 247

Wednesday, August 3

READ I Corinthians 13.

TRUE love is faithful. It endures. Much of human love does not last, especially when trouble comes. The agony of homes broken up, because selfishness has wounded love to the death, brings us one of the greatest problems of modern life. To be faithful in our friendship, regardless of cost, is a type of that which Christ esteemed so important: "Be thou faithful unto death, and I will give thee a crown of life." We need such endurance in our friendship today, for the old world is heavily

laden with suspicion and fear. Doubt between man and man has spread to the nations and is as consuming and contagious as a canker. Our message comes in ringing fashion to us as we think of the faithfulness of these two men and so are led to make our love for God strong and patient that it may never grow cold.

Hymn 220

Thursday, August 4

READ St. Luke 9:23-26.

FRIENDSHIP demands sacrifice. Self-interest, save as it expresses gratitude, can have no place in love. "Even Christ pleased not Himself," and the love of God for His children demanded the Cross; and be it remembered, in the mystery of godliness, that the Father's suffering in the agony of His Son can never be known. David had already been anointed king, and he might well have claimed the kingdom and fought against Saul. And Jonathan might well have turned against the cruel Saul and taken the part of David. But they were willing to endure the cross of their friendship and so proved the depth of their mutual love. Sacrifice has always by its side a shining path of seeming prosperity. It is just there that the test comes, just there that the pain of the cross is greatest. Let us not try to evade the sacrifice which friendship demands. If we are the friends of Christ, we must take up the Cross and rejoice that our faith is big enough to make the sacrifice of ease and pleasure that our devotion may be accepted by Christ as sincere and disinterested. "The way of the Cross leads home."

Hymn 490

Friday, August 5

READ Romans 12:9-15.

FRIENDSHIP gives pledges. Vows of fidelity between a man and his friend and between God and His children are a necessity. The parting words between David and Jonathan and their mutual pledges are holy words, because they bring us to our Best Friend's pledge to us and our pledge to Him. The Master's pledge is "Be not afraid, for I am with thee." Our pledge is "Lord, I believe."

Hymn 379

Saturday, August 6

READ St. John 15:9-15.

THERE is always a sacredness in words of parting which in itself speaks of eternity.

"Go thou thy way, and I go mine,
Apart, yet not afar;
Only a thin veil hangs between
The pathways where we are.
And God keep watch between thee and me,
For this is all my prayer;
He seeth thy way, He seeth mine,
And so we are kept near."

Let us remember how our Lord said, "I call you not servants, but friends." Our lives on earth are made happier, in spite of, and sometimes because of, sacrifices, and our love for the blessed Master will grow deeper and stronger when we have learned to love one another, because we know that He, our Friend, will love us unto the end.

Hymn 244

Dear Master, I thank Thee that I can call Thee my Friend, even my Best Friend, for Thou hast proved Thy love for me by Thy death and resurrection and by the blessings Thou art ever showering upon me. Help me to love my brothers sincerely and constantly. May I, like Thee, prove my love by my loyalty and self-sacrifice. And at last bring me to the Land where friendship shall be perfect because we shall see Thee and be with Thee there. Amen.

The Marriage Canon as in 1925: A Second Indictment

By the Rev. Walker Gwynne, D.D.

Secretary of the Sanctity of Marriage Association

THE "Seven Reasons" of the Petition of The Sanctity of Marriage Association to the Convention of 1925 are not the only ones that can be urged against the falsehood and wrong of the present canon. There are others, such as the following:

1. **EVASIVENESS.** The canon assumes that our Lord, by His "except for fornication," sanctions another marriage, though the sentence admits of no other grammatical construction than that He only sanctions "putting away." The canon also denies, not in words, but by indirection and implication, a fundamental fact of nature and of revealed religion. For nowhere in the New Testament does Jesus Christ, the Incarnate Son, claim to *originate* a law of marriage, nor even to modify the law. The declaration of our Prayer Book is literally accurate: "With His presence and first miracle that He wrought in Cana of Galilee, *He adorned and beautified* this holy estate." This "first manifestation of His glory" was only meant to lift marriage out of the mire and filth to which it had been so long degraded, up to that "honorable estate" which God had ordained for it "from the beginning of the creation." It was for this purpose originally that God guarded it by the unalterable law of the Seventh Commandment. "So serious an exception must have been *expressed*," that is, not left to inference (Bishop Gore, *Question of Divorce*, p. 23). No exception is claimed for any other of the Ten. Why, it must be asked, should any be claimed for the Seventh? For such a radical change as that which is implied in the canon, nothing short of an explicit abrogation of the original law is an absolute necessity. This is a principle which is invariably followed even in our civil legislation. The analogy applies with intensive force to the basic law of all society.

2. **ENCOURAGEMENT TO SIN.** The result is inevitable. Parents may point their children to the great affirmations, "Who-soever, every one, who shall put away his wife (or husband) and marry another committeth adultery. If thou wilt enter into life, keep the Commandments. Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law." But when this is applied to a particular case, the answer of youth and self-gratification comes quickly, "The Church by her Canon Law approves of it."

But neither Church nor canon approves of it. The Church in her higher law of the Prayer Book forbids it; the canon only allows it under certain conditions. It is true that the canon only requires the Bishop, "to declare in writing that in his judgment the case of the applicant conforms to the requirements of the canon." But to do so is to degrade the Bishop to the position of a mere official recorder of this single fact, namely, that "the innocent party" has not been guilty of adultery, a negative which no human evidence is capable of proving. It is to deprive him of his God-given authority to "do righteous judgment," in "shutting" and "opening," and thereby to impose upon him a gross indignity. It does more. It condemns him to allow by silence a marriage which his knowledge of God's will forbids him to sanction, and his conscience abhors.

On the other hand, if the bishop is not satisfied that "the case of the applicant conforms to the requirements of the canon," and he withholds his allowance, or if "any Minister," priest, or bishop, "declines to solemnize the marriage," as he is permitted to do by the canon; there, nevertheless, stands the canon proclaiming to most willing ears that the Church allows, or even approves of, what is in fact the easiest method of getting rid of husband or wife; thus actually encouraging to sin.

Much has been said recently about Christian education, and not law, being the only worthwhile remedy for our pres-

ent national disgrace. It is forgotten that law is one of the most powerful of educators, especially when it teaches what is dear to the natural heart; and that is what our canon is doing continually, undermining and counteracting what pastors and parents are teaching.

Then moreover, if the Bishop does give his permission, and a priest is found willing to act, solemn pledges once before spoken and broken are repeated before God, to be broken, it may be, again and again at will, and benediction becomes blasphemy. Thus it happens that many young people, and their elders also, are led to look upon the proviso of the canon as a perfectly lawful resort to which they may always appeal in case of mistake or disappointment in their choice. And thus this holy estate becomes in effect nothing short of "trial marriage." One of the saddest features of many such cases is that the parties are victims of this false teaching, to be pitied, rather than wilful sinners to be greatly blamed. But the Church, or those who uphold this teaching, cannot escape either blame or shame.

3. **INJUSTICE.** To everyone who has had experience of the working of the canon, its injustice will be evident. The real basis of the supposed exception is the modern theory that adultery, above all other sins, has the satanic power of destroying instantly, by a single act of passion, what God has joined together in "one flesh." There are of course special reasons for placing adultery in a class by itself, and for allowance to "put away" an unfaithful husband or wife, though not forever. Yet adultery, heinous sin as it is, never received from the lips of Christ the woes which some other sins received—hatred, greed, cruelty, hypocrisy—sins of cold deliberation, and not of passion. Contrast with these His infinite patience and mercifulness with the woman taken "in the very act"; and His gentleness with the Samaritan at the well, victim of a false religion: "Neither do I condemn thee. Go (seek thy husband's forgiveness) and sin no more." is His judgment to the one. "Thou saidst well, 'I have no husband,' for thou hast had five husbands; and he whom thou now hast is not thy husband," is His equally gentle rebuke of the other.

If this theory concerning adultery—for it is only a theory unknown to Scripture—is true, why, it must be asked, does the canon compel the guilty party to endure the punishment of lifelong celibacy, while it allows the so-called innocent party to remarry at pleasure? Though the bond is broken, is the guilty party still married while the innocent one is unmarried? Here, surely, is sheer injustice and excessive punishment.

4. **INCONSISTENCY.** Another consequence of this false theory of the magic power of adultery is the gross inconsistency of the canon. It is well-known to judges and lawyers that decrees of court as to causes for divorce are no true evidence of actual commission. In order to hide greater shame, desertion, or what is regarded as some less disgraceful reason, is often given, where the real reason is infidelity, of which there may be the most conclusive evidence.

Nevertheless, the Church in General Convention refuses to establish a court of her own to "judge righteous judgment," and "not according to the appearance," as distinctly commanded by our Lord. By that refusal she denies justice to the so-called "innocent party" by forbidding the solemnization of a new marriage, though she holds that the divorced parties are no longer man and wife.

Or take a still more flagrant case. The guilty party, after being divorced for some other cause than adultery, marries again, as the civil law allows. The evidence of real adultery on his or her part is now of public record, and according to the false theory, the bond is now unquestionably broken.

Nevertheless, the canon still condemns the "innocent party," though presumably unmarried, to live a life of celibacy.

Could anything be more completely self-contradictory and inconsistent? The keen intellect of St. Augustine in the fourth century saw this when he wrote: "If by the adultery of a spouse the marriage bond is dissolved, the absurdity follows—that the woman may be loosed from the bond by her unchastity; and if she is loosed she shall not be an adulteress if she sin with another man; which is as foolish a thing as could be said" (*Comm. on Romans*, vii, 2, 3).

5. ONCE MORE, THE CANON IS COWARDLY. Again and again, General Convention, or a small majority of its members, has almost contemptuously refused to make provision for the proper adjudication of cases that are frequently arising where our civil courts allow only a divorce from the bond, instead of a judicial declaration of nullity where there has never been any bond. Eight of our states make no provision for annulment whatever, and many others grant divorce for causes which, from the Christian point of view, demand only annulment.

It is freely admitted that the Church has neither power nor need to interfere with the civil authority in such inconsistent, stupid, and ignorant legislation, except to use its utmost persuasion to correct it. When the civil power dissolves a marriage, it does so only within the sphere of the state, though the marriage may continue to be lawful in the Church's eyes. When the civil power decrees a marriage to be lawful, it is lawful for all civil purposes in the state, as for the protection of children and property, and all other civil rights; though it may not be lawful in the Church's eyes. These are elemental truths. Each estate is supreme in its own sphere, and there is no need whatever for conflict.

But when the state in its forty-eight divergent and sometimes contradictory codes on marriage, presents such confusion and such ignorance of first principles of justice and jurisprudence, as to allow a man to be legally married in one state, though a bigamist in another; when it fails to see any distinction between divorce and a judicial declaration that no marriage ever existed; when it treats the law concerning the greatest of all contracts with such indifference as would ruin the finances of the nation in a year if applied to common contracts (which with strange inconsistency are sacredly guarded in our Constitution); it is nothing less than criminal and cowardly for the Church deliberately to deny her children the remedies which the Great Head of the Church Himself has commanded her to provide for such conditions.

In my long ministry of fifty-six years, I have had to deal with more than one such case. One is typical. My friend X, a high-minded gentleman, asked me to marry him to a faithful communicant. He had been married by one of our clergy to Mrs. A., who made declaration in her license that she was a widow, but was in reality a divorcee. By the civil law, therefore, the marriage was voidable on account of fraud. By the divine law, it was doubly void, by fraud and by a husband living. Condonation by continued cohabitation after discovery of the fraud made the marriage valid under the civil law (compare the Marlborough case), but the divorce had already freed her from the bond. Later she left X to take a third "husband," and once more she was freed by a divorce. X was now free by both divine and civil law.

After long delay in securing proof and evidence that No. 1 husband was still alive (important because of the "common law" of marriage), I laid the matter before my bishop, and he consulted a distinguished lawyer, whose impossible advice was that X should apply for a decree of nullity for a marriage which had already been annulled in fact, if not in form, by a second divorce.

Thus, while neither the divine law nor the civil law put any obstacle in the way of my friend's marriage, the canon did, because he was not "the innocent party in a divorce for adultery." It also threatened me with discipline if I should dare to grant his request. Needless to say, I did dare, and I was never brought to a trial, nor even indicted. And this is but one of a long series of the injustices, contradictions, inconsistencies, and absurdities of closing one's eyes to the law of God in our present canon.

Nevertheless, the General Convention still persists in disobeying our Lord's command and authority to "judge righteous

judgment." It is true that by word and example He refused to be "a judge or a divider" in material concerns, and was careful to leave to Cæsar the things of Cæsar, but He was equally insistent to claim for God the things of God. He bade men "Hear the Church," and by "Church" He did not mean a little close corporation of ecclesiastics, such as that foreign court whose unjustifiable decision has recently been made public; but the Church in its representative capacity of bishops, other clergy, and people. It is for this very purpose He has given it authority in all questions of faith and morals to "open and shut," to "bind and loose," to "forgive and to withhold forgiveness."

Yet in spite of all this, the American Church, alone among all the branches of the Anglican communion and of the whole Western Church, thus far has refused to provide for this most sacred and important of all human relations, by creating a court of its own for the application of Christ's law, to remedy the defects of human law. And for what reason? Apparently only because another great division of the Church has brought much shame on the Christian name by its methods. And also, because of confessed difficulties in the work; in other words, cowardice in facing a plain duty to administer justice to her own people. Meanwhile, she has been obliged to "muddle through" by a system of lawlessness and *laissez faire*, and not always without scandal.

6. FINALLY, THE CANON IS IMPOSSIBLE OF ADMINISTRATION. Here is the question of the "innocent party." This word "innocent" did not appear in the resolution of 1808, probably as a result of the wisdom of Bishop White. Its first appearance is in the canon of 1868, and it is here still. Yet nowhere is it to be found in our Lord's teaching about marriage. In fact, it only occurs once in all the New Testament, and that, not concerning the only truly Innocent One, but in the claim of His cowardly and corrupt judge, Pontius Pilate, when he tried unsuccessfully to escape responsibility for the greatest crime in all history by washing his hands, and applied the word to himself and the sin to others.

What then is meant by "innocent" in the canon? Only of a particular sin? That does not go very deep. Our Lord once applied that test about innocence to a number of very gentlemanly persons, who brought into His presence a woman for His judgment. "He that is without sin among you, let him first cast a stone at her," was His reply. And when they heard it, "they went out," showing their fine breeding and also their guilty consciences by going, "one by one, beginning from the eldest, even unto the last" or youngest.

But one has no need to go so deep as that test. What about mere provocations, that lead or drive to unfaithfulness? What about nagging, and neglect, and ugly temper, and selfishness, and a hundred other things that may be just as real signs of the absence of innocence as the one named in the canon? This is the hard question set before our bishops for judgment. But who is sufficient for these things?

7. AND NOW TO SUM UP THIS STRANGE AND SAD STORY. Let me briefly remind you again of the chief facts in the case. For 267 years this infant Church of America, endowed with a pure faith and a right code of morals and discipline, for the light and guidance of the crowding multitudes coming to our shores, lived under the Christian law of marriage as held by the undivided Church of the first ages. Almost sixty years ago, a majority in our General Convention enacted hastily and unconstitutionally, contrary to the doctrine of our Prayer Book, to the teaching of the New Testament, and to the tradition and discipline of eighteen centuries, a new and revolutionary canon and doctrine. This canon, moreover, is a bundle of inconsistencies, contradictions, injustices, and impossibilities of administration.

With only two exceptions, the canon has been a subject of debate in every Convention since 1868. In three, the House of Bishops adopted the resolution to strike out the fatal proviso. In two others a joint commission, after six years' (1913-1919) consideration and careful study, recommended the same action; only to be met, however, by the obstruction of a small majority, for the most part among the untaught or unwilling learners of the lay deputations. With this notable exception, the question has never been examined to the core, either critically, logically, historically, or pragmatically. The treatment of the House of Deputies in 1925 was a typical instance

in its utter irrelevancy, its failure to challenge even one of the seven reasons urged in the petition, or to apply the great pragmatic test of our Lord Himself: "By their fruits ye shall know them."

In these days of hustle in both thinking and action, it is surely wise for us all to heed the command to ancient Israel to "stand, see, and remember," and "ask for the old paths" that are as ancient as creation itself, and as straight and inflexible as the law of gravitation. For, great as may be our advance in the physical sciences, and our possession of greater wealth and power than was ever entrusted to any other nation, "the Ten Commandments will not budge," no, not even the Seventh.

It was said recently by an able historical student, it was unfortunate that the mass of Americans "did not draw on the past for present counsel." In the sixth century, the great Eastern Church, under the pressure of the worldly and corrupt court of Constantinople, departed just a little from the straight and ancient path of God's Seventh Commandment, and in five hundred years found its nemesis in the crushing onslaughts of Mohammedanism with its religion of polygamy, lust, and murder. In the eleventh century, her Russian daughter departed farther from the path, and today we see her nemesis in the barbaric power of the Soviet, which is a denial of all morality and all religion.

Looking back only three hundred years in our own favored land, we have seen the same inevitable process going on. An infant Church neglected by its parent, persecuted here and suspected, forbidden by the state the possession of its full Apostolic Ministry and freedom of government, was necessarily crippled in enforcing its godly discipline. So weak it was, even twenty-four years after it gained its freedom, that a Convention of only twenty-nine members yielded to pressure and ignorance in expressing an untrue opinion, which, sixty years later, bore fruit in a canon hastily adopted, in a few hours of a single session, ignorantly and illegally; contrary also to the pledge of the revisers of 1789, and to the doctrine of the Prayer Book itself, as well as to the tradition of 1,800 years, and to the plain teaching of the New Testament. Thus, out of all branches of the historic Church of the English-speaking race, this American Church stands alone, so far as a canon can accomplish it, in unfaithfulness to the very foundation and security of the home and family, and eventually of the nation.

And with what result? The result that always comes whenever any fundamental principle of morals is given up, even in the smallest detail. The door of exit seemed so very small ("Is it not a little one?") but lo, in less than fifty years, fifty other doors have been opened wide by our legislatures in acceptance of our logic in fullest measure! With no less than 175,495 divorces granted in the United States in the single year of 1925, or one divorce to every 6.73 marriages, and in some states one to 4.61 (Texas), 4.12 (Missouri), 3.82 (Ohio), 2.42 (Oregon), and 1.08 (Nevada), Canada's rate is one to 121 marriages! Here is "trial" marriage in reality. And what will the end be in twenty years?

The answer depends largely on what the Church of Jesus Christ in this land, and all faithful Christians, will do in the coming years. Are they to continue in blind and smug contentment with this condition, regardless of what may happen to the rest of the world? Much will depend on what study and honest thought are given to the question beforehand by the Joint Commission of the Convention, and more still on what patient consideration will be given to it by the Convention itself in 1928. The prayers of every faithful Christian and patriotic American should be offered up continually for their enlightenment and guidance.

If we can come to live as knowing that divine voices are addressed to us, that divine truth is being shaped through us, that we have entrusted to our keeping that which grows with the accumulated growth of every human faculty, and all human progress, we shall rate our trials at their true value. The words with which St. Paul prefaced a view of nature and history, which we are just beginning to understand, come back to us with overmastering force. *I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.*

—Bishop Westcott.

BISHOP OF VIRGINIA DIES

Succumbs to Heart Attack in London

(Picture on front cover)

AS this issue of THE LIVING CHURCH goes to press, word is received of the death at the Victoria Hotel, London, of the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia. Bishop Brown died suddenly Monday morning, July 25th, of heart failure.

The late Bishop of Virginia was born in Lynchburg, Va., November 22, 1861, the son of Robert Lawrence and Margaret Baldwin (Cabell) Brown. He was for a short time a student at the University of Virginia, and was graduated from the Virginia Theological Seminary in 1891, being ordained deacon and priest by Bishop Whittle and going at once to Brazil as a missionary. His entire ministry, prior to his election to the episcopate, was spent in Brazil, where his greatest service was the translation of the Prayer Book and, later, in collaboration with others, of the Bible into Portuguese. Dr. Brown was the first principal of the Brazilian theological school, and was president of the diocesan council of advice. In May, 1914, he was elected Bishop Coadjutor of Virginia, and was consecrated at St. James' Church, Richmond, October 28, 1914. The consecrating bishops were the Rt. Rev. Drs. Tuttle, Randolph, Gibson, Gravatt, B. D. Tucker, and Lloyd. Upon the death of Bishop Gibson in 1919, Dr. Brown succeeded as Bishop of Virginia.

Bishop Brown has been a member of the National Council since 1919, was chairman of the House of Bishops from 1922 to 1925, and held the office of assessor to the Presiding Bishop at the time of his death. He was married in 1891 to Miss Ida Mason Dorsey, of Georgetown, D. C.

PRIMATE EXPRESSES SYMPATHY

Informed at his summer home in Chester, Nova Scotia, of Bishop Brown's death, the Most Rev. John Gardner Murray, D.D., Presiding Bishop of the American Church, gave the following statement to THE LIVING CHURCH:

"I am shocked and grieved beyond expression. The Church and community have lost a sane leader and wise counselor. With a deep sense of personal and official bereavement, my heart goes out in loving sympathy to his sorrowing wife and children, and I pray for all of us the comfort of God's conscious presence and the consolation of His sustaining grace."

BISHOP TUCKER SUCCEEDS

Upon the death of Bishop Brown, the Rt. Rev. Henry St. George Tucker, D.D., Bishop Coadjutor of Virginia and formerly Bishop of Kyoto, Japan, succeeds to the office of Bishop of Virginia. Bishop Tucker was born in Warsaw, Va., in 1874, and is a son of the Rt. Rev. Beverley D. Tucker, D.D., former Bishop of Virginia. He also is a graduate of the Virginia Theological Seminary, and had a distinguished missionary career in Japan prior to his election to the episcopate. He was consecrated Bishop of Kyoto in Kyoto Cathedral March 25, 1912, the service being that of the Japanese Prayer Book. Bishop Tucker resigned the see of Kyoto in 1923, becoming a professor at the Virginia Seminary. He was elected Bishop Coadjutor of Virginia, May 19, 1926, and was installed September 21, 1926.

WORSHIPPERS

WHEN you shall come, O Blessed One, to see
Your modest minster in this quiet street,
Where kindly folk at Sabbath Vespers meet
To soothe their wounded hearts at Calvary,
Think not that those who worship here with Thee,
Finding a glory in this dim retreat,
Shall bow alone before the Mercy Seat
That sheltered those of sainted memory.

For there shall steal along these cloistered ways,
Like muffled echoes of the sanctus bell,
Old friends from out the gone and golden days,
To kneel unseen before your shrine, and tell
Of One who cherishes, in realms they know,
This place they loved, and left, so long ago.

W. H. McCREARY.

LAUSANNE NEXT!

BY THE REV. B. ALFRED DUMM, PH.D.

[The author of the article which is here reprinted in part from the "Congregationalist" is a distinguished minister of the Congregational Church. It is of interest to readers of *The Living Church* as an index of the way the approaching World Conference on Faith and Order is viewed by prominent men and women of the Protestant world.]

PRETTY soon we shall be getting the news! Up to the present the people of our Churches haven't been greatly agitated over the approach of the World Conference on Faith and Order. In fact, they haven't had a very clear idea of what it was all about. At a gathering of men interested, some months ago, a man of great distinction in one of the arts inadvertently alluded to it several times in the course of a speech as "law and order." The chairman remarked as he concluded, "Are we to assume that all Baptists are bootleggers?"

The Lausanne Conference will have three weeks to undo the work of three hundred years. Lindbergh had thirty-six hours to demolish four hundred years. Things move fast these days. The minds of men change quickly. All that is needed is to get their attention. However, the Christian Church will not get it done all at once. But it will make a beginning. Without Lausanne, nothing beyond!

Five hundred men coming together on any subject are enough to cause serious thought. But when you consider that they are picked men from ninety nationwide or worldwide communions and that they are to be held together for three weeks in a hall just big enough to seat them, with no playing to the gallery, and with contact sharpening logic every day, you cannot but expect a contagion of eagerness and intensity.

There will be great scholars and great thinkers, too. I can scarcely remember when Charles Gore was not a storm center of English theological controversy. Today his great book, *The Church and the Ministry*, is matched by that of another bishop, Dr. A. C. Hedlam's *Doctrine of the Church and Christian Reunion*. Nowhere are there such differences of viewpoint as in the Anglican Church. That will be urged as one of its most possessive claims.

One of the most powerful men in the Anglican communion is the Bishop of Bombay. Dr. Palmer it was who chiefly wrote the material which was prepared to direct attention to the questions for discussion, whose fate was to be changed. Just at present he is a storm center in England because of his work for Church union in India, involving the South India United Church, a merging of Presbyterians and Congregationalists in the main, represented on the program by our own Dr. Banninga. Partly in order to accomplish this union the Anglican Church in India has proposed to be set out from under the see of Canterbury, and the Archbishop of Canterbury has on administrative grounds approved this proposal. Here let it be remarked that nowhere is there such ecclesiastical and spiritual ferment, such scholarly and such devout and, withal, such emphatic discussion as in the English press, and particularly the Anglican paper, the *Guardian*. People are turning their souls inside out and are tackling the great problems full front, and it is just as well to be aware that these things are so.

Having mentioned these, one has only to add the names, for variety, of noted scholars like Dr. Carnegie Simpson, Scottish Presbyterian, and Dr. J. Vernon Bartlet, Oxford Congregationalist, and our own preëminent Dr. A. E. Garvie. Or one might name of the Wesleyans Sir Henry Lunn, whose address given at Cambridge recently combined brilliance with dignity in the best English tradition. As editor of the *Review of the Churches*, Sir Henry is unceasingly and with untiring vigor the apostle of the cause for which this conference stands.

To go farther afield, among the thirty-five German members there stand out the names of Gogarten, the brilliant young representative of the newest school in theological thinking; of Friedrich Heiler, who is greatly stirring the devotional life and the Church consciousness; and of Arthur Titius of the Berlin faculty, author of a bulky book of great charm, *Natur und Gott*, singularly commended by Harnack. Whether one turns to Norway, Sweden, and Denmark, to the Old Catholic Churches of Holland and Switzerland, or to the Eastern patriarchates, known as the Orthodox Church, or in a score of other directions, one is impressed with the rank and dignity of the men

who will gather at Lausanne to bring each the treasures of his Church in spiritual history and experience and faith, and to learn in turn what all the others have to tell and to teach on vital subjects.

For this does not aim to be a meeting place for debate and the conversion of opponents. That has been tried for four hundred years and has failed. Whatever may be the outcome, at any rate the aim and the declared purpose of this conference have been to learn as well as to communicate, and to enter into the treasure house of others. A new spirit is the need of the Church of Christ in all the world, and Lausanne is the first worldwide invitation to come together and generate it. There can be no doubt that when that spirit does come, men will look back to Lausanne as the place and the occasion that marked a fresh epoch in Christian history.

SEVEN subjects will stand out for discussion in the three weeks, August 3d to 21st: I, The Call to Unity; II, The Church's Message to the World—the Gospel; III, The Nature of the Church; IV, The Church's Common Confession of Faith; V, The Church's Ministry; VI, The Sacraments; and VII, The Unity of Christendom and the relation thereto of existing Churches.

Two half-hour addresses will be given on each subject by men of contrasted viewpoints, followed by four fifteen-minute speakers. The set addresses will be in the hands of all in English, French, and German. Interpreters will repeat the words or substance of the speakers in their own languages. I imagine when all is over it will be found that time for discussion was too short. Three months would do better than three weeks.

Still, the process cannot be hastened beyond a certain rate. It is important to have understanding, but even that depends not altogether on words, but on time for the subconscious processes of men's minds to ruminate and digest what they take in. The Lausanne members will know better at Christmas what they heard said than when they get home in September.

Most persons, I suppose, think that the creeds will be the most urgent matters for discussion. At bottom this is true, for creeds are broader than written utterances, and sometimes the real creed has to be uncovered. But the critical question at the moment is as to the nature of the ministry and the validity of sacraments. If agreement could be had on this, very likely a formula could be readily found that would accommodate the matter of formal creeds.

What is a sacrament? Does any change take place in the sacramental elements? Does it require a priest to accomplish this? Such are the subtle distinctions made by various minds and parties that the very asking of these questions in their clear and simple form would seem to some almost a misrepresentation. It is, in fact, difficult to learn just what anyone thinks who differs from yourself, even if he tries his best to tell you. Hitherto, it has been possible for each form of belief and practice to draw off by itself and take an exclusive or sectarian position. It ought to be the result of Lausanne that this can be contentedly done no longer. Surely the Christian Church ought to be able to meet together at the Lord's Table. Like all primarily social matters, it is a fact before it is a rational fact. If it is fundamental in the life of the Church it ought to be the starting point for all in a common fellowship. But if one were to say, "The Church is before the churches," the answer would be heard: "Precisely, and we are the Church." A world in which king's horses and bearskin caps are made ridiculous by the instant wings of ambassadors precipitated from the unseen spaces to greet wondering majesties is a world where sect and schism can no longer be at home.

It is only as we see that there is yet more beyond, and our eyes, and with our eyes our hearts, are bent forward, and the sight is quickened, and the desire grows in fervor, and we cherish earnestly the thought of "grace for" (or upon) "grace, as the law of our renewed life," height beyond height, that we feel the healthful play of a power within us nobler than ourselves, greater than this world, and the exercise of which is the only true and sufficient rest.

—Rev. T. T. Carter.

IF I CAN put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.

—George Macdonald.

Building International Goodwill*

By Clinton Rogers Woodruff

ASENTRY between the United States and Canada would be about as appropriate as a fire extinguisher on top of the Great Pyramid." So declared Vincent Massey, Canada's representative at Washington. And why is he able to make such a statement that is immediately recognized as well founded? Because of the international goodwill that has been built up between two countries with a common understanding and a common aim. It is really a remarkable example—140 years of peace between two countries with a 3,000 mile borderline undefended by a fort or a soldier.

Our relations with Canada afford a striking contrast to those with our neighbor to the south. Mexico may be our next-door neighbor, but for all that, she is *terra incognita* to the great mass of our people. In a way the same thing can be said of Mexicans, although their ignorance is deeply tinged with distrust, if not hatred. Out of our relationship, George Creel tells us, "has come not only dislike and distrust, but under its cover lies have been permitted to become historic, dripping poison from generation to generation." This is the text of his graphic book. If one believes America's attitude toward Mexico has been harsh, unfeeling, selfish, untouched by altruism or friendliness, then he will find, in Creel's entertaining pages, abundant to strengthen that belief. If one believes in President Wilson's policy (which seems to have been a shifting one, if we are to judge by externals) then he will find herein much to justify it. If one wants a vivid, muckraking account (and I use that term in no opprobrious sense, merely to describe a certain well known style of writing wherein faults bulk large and virtues hide their head) of the Mexican problems, then Creel gives it to them in a superlative way.

A great part of the book is made up of the story of the United States in contact and conflict with its southern neighbor. In contrast to "tradition-bound" historians, as he calls them, Mr. Creel defends the annexation of Texas and challenges the often accepted statement that the Mexican War was an unprovoked attack by the United States against a weaker nation. In dealing with the events of the past twenty years, he gives a detailed analysis of the causes of misunderstanding between the United States and Mexico, criticizing both for the mistakes in policy. Nevertheless, all the way through the book the impression is made that Mexico is a country that has been robbed of its birthright.

What we really need is a better understanding with Mexico, and this can better be promoted by friendly intercourse and an irenic treatment of the questions at issue. The man or woman who gives us such a statement will be making a monumental contribution to international goodwill.

Building International Goodwill. What a suggestive title! I can say that with propriety because it is not mine, but that of a volume of striking papers published by the book committee of the American branch of the World Alliance for International Friendship Through the Churches, of which our own Dr. W. Russell Bowie, of Grace Church, New York, is a member. It presents a survey of the chief methods that have been suggested for bringing about and maintaining world peace. The various chapters are written by leaders in the cause of peace and authorities on the legal and international aspects of the problem; persons like Prof. J. T. Shotwell, Hon. George W. Wickersham, Dr. William P. Merrill, Rabbi Stephen S. Wise, Archbishop Keane, Dr. S. Parkes Cadman, Denys P. Myers, Mrs. Edgerton Parsons, Dr. Bowie, and the Rev. Frederick Lynch.

This presentation of the problems and the suggested solutions is made with the hope that it will bring about closer cooperation among workers for peace and strengthen the general sentiment against war.

Some may be inclined to regard Dr. Bowie's chapter on The

Causes of War Which Lie in Ourselves as platitudinous, but he reiterates with force those fundamental truths which must be established if we are to have real and substantial goodwill. "If this nation," he says, "is to pursue steadily a peace-loving and a peace-creating policy, it will be because the men and women who make up its citizenship incline to peace. As it is true that causes small in themselves can produce the ultimate explosion of war, if the previous tempers of two nations have been charged with dynamite, so also is it true that causes relatively more grave can be adjusted without difficulty when the expectation of friendship is so strong as to be compelling."

It is because of my profound belief in this principle that I have always been an ardent believer in and advocate of the settlement of international disputes by arbitration and in the Permanent Court of International Justice. I hail with joy, for the same reason, the interjection into the arena of active discussion a proposed draft of a treaty of permanent peace between the United States and other countries prepared by Professors Chamberlain and Shotwell of Columbia; and the draft of a proposed general treaty for the pacific settlement of international disputes prepared by the American Foundation.

This latter projection is put forth with the idea of realizing M. Briand's suggestion—made on the tenth anniversary of the entry of the United States into the World War—"that France would be willing to enter into an engagement with America mutually outlawing war." This proposed treaty binds its signatories in every dispute to use one or another of the possible methods of peaceful settlement. The outlawing of war presupposes the legal adoption of substitutes for war.

Aside from the normal processes of diplomacy and mediation, there are three possible substitutes: (1) conciliation, (2) arbitration—by special tribunals or by the Hague Court of Arbitration, and (3) judicial settlement, by the World Court.

This treaty assumes that every dispute, of whatever nature, that has not yielded to the usual possibilities of diplomatic adjustment, can be settled in one of the above three ways. Without prescribing any one of these in any given case, or even for any given class of questions, the treaty obligates its signatories merely to pursue the peaceful method of their choice.

If, however, conciliation is the method chosen and it fails, the parties in dispute must agree to submit the case either to arbitration or to judicial settlement. The reason for this provision is that the findings of a conciliation commission are not binding, whereas the awards of an arbitration tribunal and of a judicial court are final. If a treaty for the pacific settlement of all disputes is to be really effective, the process could, obviously, not be allowed to stop with an unsuccessful attempt at conciliation.

The Chamberlain-Shotwell proposition consists of two main parts: Part I, on the renunciation or "outlawry" of war, which in its main terms is taken literally from the Treaty of Locarno; Part II, providing for arbitration and conciliation, taken almost literally from our two existing treaties with France—all that we have bearing on this subject—the Arbitration Treaty of 1908, which expires automatically on the 27th of February, 1928, and the so-called Bryan Treaty "for the Advancement of General Peace." Both of these are adapted with very few verbal changes to fit in with Part I.

While this text, as Professor Shotwell points out, has been prepared so as to apply to civilized states, it is perhaps necessary to say frankly that a treaty of this kind will hardly be found suitable for application with nations which have widely different conceptions of political institutions and varying degrees of political development.

These attempts or suggestions to establish an American Locarno merit the close study of those who are readily interested in the establishment of international goodwill and should be made the basis of negotiations with foreign nations, in this way preparing for a general extension of the principles invoked in the now justly famed Locarno treaties. In describing his draft, Professor Shotwell said that the document was simply an

**The People Next Door: An Interpretative History of Mexico and the Mexicans.* By George Creel. New York: The John Day Co. \$4.00.
Building International Goodwill. New York: The Macmillan Co. \$1.00.

The Problem of the World Court. By David Jayne Hill. New York: Longmans, Green & Co. \$1.75.

attempt to set forth in the plainest language suitable to such matters what it would mean to the United States if it were to bind itself to policies of peace and not to resort to war as an "instrument of policy," to use the phrase in M. Briand's offer. A study of this document will show that it involves no real departure from our settled policies and that an American Locarno could be made the basis of an adjustment of the United States with all the existing instruments of peace that have gone into operation in recent years. Until now we have not found the way to make this adjustment. This draft treaty provides a program. It is a program which carefully safeguards American sovereignty with reference to every other prerogative except that of aggressive war. Surely, any American who considers the proposals laid down here would find it hard to deny their validity without, at the same time, denying the traditional policies and repeated statements of ideals of the United States with reference to this fundamental world problem of peace and war.

The American Foundation's draft following the Locarno precedents omits the traditional American clause excepting questions affecting its vital interests, independence, or national honor. Our former Ambassador to Great Britain, the Hon. John W. Davis, has this to say about this policy:

"I think that the time is opportune for a campaign of education against the nullifying clause in our arbitration treaties. The exception from such treaties of questions affecting 'the vital interests, the independence, or national honor' of the United States makes of the treaty little more than an agreement to arbitrate if, when, and how we wish, and not otherwise. This much could be accomplished without any standing treaty of arbitration at all. No nation, presumably, will arbitrate, or would be asked to arbitrate, a question involving its national independence. This much of the qualifying clause is quite unnecessary. But no definition can ever be given of the phrases 'vital interests' and 'national honor.' They are broad enough to cover every subject on which any two nations might disagree or to which arbitration might be addressed."

As Dr. David Jayne Hill, our former Ambassador to Germany, says in his latest book: "Not one of the reasons for desiring a World Court has disappeared and not one of the arguments for it has been fully answered. The idea of a World Court persists because international justice is a legitimate object of human endeavor," and the same statement can be made with regard to the great cause of international arbitration."

IDEALS IN THE MAKING

EASY IT IS for the young generation to catch from their elders the prejudices, the bigotries, the closed minds which make the business of moral progress for mankind so needlessly hard. Sad as it is to see the adult mind shut forever against penetration by any more liberal outlook, it is sadder to see this attitude passed on to the young.

Though many of the most carefully prepared lessons bring little result, nevertheless what good effects do come from them are eminently worth the effort. Each one of us, perhaps, can recall some word which at some time or other helped him. It may have been a formal address or sermon; it may have been a simple conversation; it may have been a book which did exercise an influence upon our acting and thinking.

The essential thing is for father and mother to reach an understanding about the kind of morals they want their young people to take into their lives. Consider how much good or ill children learn from one another and from grown-ups, consciously or otherwise. On every hand they are being taught what it might be better for them not to be told. The real problem is not how the child is to be taught but who is to do the teaching.

Much can be done by sensible parents to hold up the ideals of the better modes of sex relationship and to point to the fallacies in the popular theories of individualism and self-expression. The leading thought should be that some day the young people are going to know the finer experiences of marriage and parenthood and that they should be prepared for the true comradeship by practising the reserves which characterize every fine-grained nature.

Some day the young people are going to college. Their experiences may be mixed or of little important benefit, or, on the other hand, they may be of permanent good. Everything depends upon what they come prepared to find. What they seek out for themselves can be considerably influenced by what their parents make interesting to them.—DR. HENRY NEUMAN in *Children, the Magazine for Parents*.

STONE WALLS

UP AGAINST a stone wall!" Have you ever said that of yourself or of another? Have you ever felt that you were confronted with a barrier that seemed insurmountable, so that you did not know which way to turn? Yes! That is the common experience of humanity. There are times when we say, all of us, "We are up against a stone wall."

Several incidents in our Lord's life occur to me which might throw light on the matter. We are told, by the various writers of the Gospels, of times when He was completely surrounded by those who resented His utterances, and who believed Him to be a blasphemer when He likened Himself to God. His life was threatened, and it seemed as though there could be no escape. Whichever way He turned He was confronted by the angry multitude. In one instance we are told, "He passed through the midst of them." In another, "He hid Himself and went through them." We are to believe that in some supernatural way He made His escape from His enemies. Just how, it matters not. In other words, He was able through the means of divine power to do that which is supernatural, to escape from the predicament in which He was placed. To Him, no doubt, it was a "stone wall," humanly speaking. He surmounted it by divine means. I wonder if that is not our answer when all human aids fail us? When we have reached the end of our wisdom, of our powers, the way of escape must be, and can only be, through that which is supernatural or divine. This involves faith, prayer, absolute trust in God, not forgetting, of course, to do our own very best. There is a very old saying that "God provides a way." There are times when it seems as though He only can provide the way.

What I really have in mind at this moment is this: Of late I have been much in several hospitals, and it has caused me to think. Everywhere you find sickness: all ages, all classes, all colors. Really at times you feel as though the whole world is sick. No one escapes. Here in one room we find a number of tiny babies, their lives ahead, facing that which we call "life." They come here with suffering. All through these other rooms we find hundreds of others at all stages of life and suffering. Off here in another part are a few nearing the end of the journey; nay! some have gone on into the "Great Beyond." From beginning to end, from top to bottom, inside and outside of this thing we call "life," we are confronted with that "stone wall" called suffering, in all its varied forms. No matter how much we pound at that wall with science or philosophy or stoicism or fatalism, it still stands and resists all attacks. It throws us back. We cannot understand it. We cannot answer it. We are just simply blocked. Everywhere hearts are breaking. Everywhere men are being born only to die. What answer? I suppose there is a partial answer in this, namely: that if we succeed in making even the smallest contribution to the total of human life and happiness, we might justify life for us, but that is small comfort. The complete answer surely must be found in the above incidents of our Lord's life. The way out of this dilemma: the way around, or over, or through this "stone wall," is divine. It rests in God and in Jesus Christ. His outlook on life; His conception of God; man's relationship to Him; His teaching that character and goodness are the chief ends of all life; His comforting words on that other life to which we are all rapidly traveling, give us all that we can ever expect, and if we have faith, give us all that we need. God, our Heavenly Father, is the one answer, the one way of this age-old "stone wall" of suffering. The man who has no God is indeed to be pitied. The man who has a child-like faith and trust in God is indeed to be congratulated, for he is wonderfully blest. The man who has found God and who trusts God alone seems to be able to "pass through" this "stone wall" of suffering with any degree of composure, satisfaction, and peace of mind.

So, too, with many other "stone walls" of life. From the human viewpoint they are impassable, but from the divine viewpoint and with divine aid we can pass through them unhurt.—*Rev. Granville Taylor*.

"WHAT hast thou that thou hast not received?" It is a searching question; but the true answer to it ought to leave us other men than perchance we are; more considerate and generous towards our fellows, more tender and sympathetic, more capable of making allowance for difficulties which we have ourselves experienced, or for difficulties which we can at least imagine, more slow to condemn what looks like evil, more eager to acknowledge merit and to proclaim superiority, more considerate and respectful when dealing with inferiors, more resolute in the endeavor to crush and cast out the scorn and bitterness that wells up too readily from an unhumble heart.—*Dr. Liddon*.

SOME IMPRESSIONS OF THE CONFERENCE ON LAY EVANGELISM

BY SHELDON LEAVITT

THE first conference on lay evangelism in the Church was held at Blue Ridge, N. C., from June 30th to July 4th under the auspices of the Brotherhood of St. Andrew. Its purpose was to formulate suggestions for carrying on the work of the Bishops' Crusade and to study methods in evangelism, both our own and those of our separated brethren. It was hoped that from this contact of four days a general constructive program could be formed which would be acceptable to the Church. We are a little too near the conference to view it in its proper perspective, and it is impossible to predict at this time just what the results will be. There are, however, some outstanding features which it will be well for the clergy and laity to think over. Some are very reassuring and some are fraught with danger.

Probably every Churchman went to the conference with three thoughts in his mind:

1. How are the laity going to use Evangelism?
2. What methods are they going to employ?
3. What are they going to teach?

The most disquieting element in the first question was promptly disposed of for us in one of the ablest addresses. Speaking from his work as a Methodist minister and as an evangelist of many contacts, this preacher said: "The day of public conversions is past. People no longer want the old 'protracted meetings.' The only way to evangelize today is by reaching the individual." That statement, endorsed by other speakers, was, I believe, a great relief to many of his listeners, as it dispelled the fear that this movement would begin by alienating the sympathy of numerous good people in the Church. We may, I think, rest assured that lay evangelism has started forward on lines away from emotionalism and the "sawdust trail." The laity are, generally speaking, going to evangelize by personal individual contact. Just how effective this will be will depend largely on the guidance and interest they receive in their parishes.

As to the methods to be employed, they are set forth in the report of the committee on recommendations and were framed to give sufficient latitude to avoid violating the sense of propriety of any school of thought in the Church.

As to just what they are going to teach, that is another matter. For many reasons this point could not be discussed in detail at the conference, but it is naturally one in which all Churchmen are vitally interested, and it would be of inestimable assistance to this movement if THE LIVING CHURCH would give its able help, both editorially and by opening its columns for discussion.

It is impossible to know how strong is this demand for lay evangelism. I heard many times the expression, "We are here to put back in the Church what Wesley took out." It may easily grow as strong as the Wesleyan movement; on the other hand, it may be a flash in the pan. In either case, wisdom would suggest that we guide it rather than oppose or ignore it. If the lay evangelists teach only what the Church teaches, they cannot but do good. The amount of good done will, of course, depend on the tact and ability of the evangelist.

Everyone will agree that it is almost impossible to interest another in something about which you know little. In my experience, the average layman knows next to nothing about the Church, her history, her Prayer Book and teaching, and her terminology. He may never even have had the aid of a commentary in reading the New Testament. Yet he, by the hundreds, will be moved to go out and make converts. If these converts are repelled when the doctrine of the Church is authoritatively taught them by the priest, may not the layman become discouraged? Instead of a possible new member and an interested layman, may the priest not have a lost convert and a disgruntled layman? The following is a typical case of the lack of information of the laity. One of the outstanding members of a parish of over one thousand communicants told me that he read the sectarian books (although he did not use that term) because our Church had produced no religious literature. When this man was asked if he had ever read anything by Bishop Gore, he replied, "No, who is he?" He also remarked that baptism was an outward rite and was not necessary. Is it any wonder

the fear was expressed that the clergy as a whole might be unsympathetic to lay evangelism?

Then consider the man in the street, whom the lay evangelist will meet, and the problem he will present. This man considers himself perfectly capable of discussing religion, but refuses to accept any authority but his own *a priori* judgments, unconscious though they may be. Through the efforts of the many denominational evangelists, the man in the street has become more or less familiar with their terminology, which is different from that of the Church. When he speaks of a Christian, he has in mind "one who is rightly related to all persons, God and man." The inspiration of the Bible means to him that every word is inspired. "After prayer anyone can interpret the Bible." "Creeds are man made; Christ taught no creed, He simply said, Follow Me." "The Church is a body of people worshipping God." Without adequate instruction, the lay evangelist is sure to become confused. Confusion leads to misunderstandings which, if arising in the first conversations with a man, are extremely difficult to correct.

I frequently hear the clergy criticized for not teaching, and while there may be much truth in this, it is well to remember that people, within the Church as well as without, do not want to be taught or to be made to think and to read. How can you make an evangelist of a person who does none of these things?

On the other hand, when the layman is instructed he frequently puts up an excellent and compelling exposition. I overheard several instances of this sort at the conference. Also, though the statements of a priest have more weight than those of a layman, there is no doubt that many people will discuss religion with a layman when they will not with a priest.

One of the bishops at the conference said: "In most of the large parishes today the clergyman, if he does what is expected of him, must be a member of all the numerous organizations of the parish and has no time even to say his prayers." This is probably another reason for the ignorance of the laity, and the hope suggests itself that out of the Bishops' Crusade and out of this conference on lay evangelism some way will open whereby the laity will, through education, be made to realize their responsibility and to take many of the temporal duties off the shoulders of the priest and give him time for teaching and for spiritual work. You cannot be a participant in the workings of a parish or of a diocese without realizing that the clergy are overburdened with mundane affairs.

I should like to mention one case where lay evangelism has done good, constructive work. A priest came to a parish to find the church buildings in a ramshackle condition, the property situated in an unfavorable section of the city, and the congregation scattered. He formed a group somewhat on the order of those recommended by this conference. They bought numerous copies of two interesting and sound books on the faith. They made it their business to see that every member of the parish read those books, and they called at frequent intervals to discuss what had been read and to clear up misunderstandings. They opened what might be called a chapel in a room in the business district where the business men could drop in. That congregation bought new property, erected a large church, and is now one of the most powerful in that city. In another diocese fifty men have offered their services to the bishop. Each man has carefully prepared a paper on some timely but spiritual subject. When a priest is absent or when any other Church gathering wants an address, these men are available for the bishop to send.

I would plead, therefore, with the laymen to read and learn what the Church teaches and how she interprets the Bible generally, and I would beg the clergy to oversee and guide the work. Evangelism under Wesley went out. Let us try to keep this within the Church.

THE HOLY SPIRIT is the agent who makes the Christian sacraments effectual in conveying Christ's human nature to Christians. The baptized puts on Christ, but he is born of water and of the Spirit; the communicant eats the Body and drinks the Blood of Christ, but it is the Spirit that quickeneth the dead elements, and makes them veils and vehicles of the unseen Gift. Our Lord then dwells in Christians; their bodies and souls are temples of His Presence; His Incarnation is perpetuated in His living Church. And, as a consequence, the New Testament teaches us that the mysteries of His earthly life are reproduced, after a measure, in the Christian soul.—Dr. Liddon.

AROUND THE CLOCK

By Evelyn A. Cummins

THE *Living Age* recently contained a short article about the condition of the Church in Germany. It tells us: "Statistics from Dr. J. Schneider's *Church Year Book of Germany* for 1926 show a steady falling off in many lines of Christian activity since the war. The *Kirchenaustrittbewegung*, as the movement away from Churches is called, extends to the clergy as well as the laity. . . . In 1914 there were 4,263 prospective Protestant preachers enrolled throughout the country. In 1920 the number had dropped to 3,590; the last year a bare 1,900 young theologues had taken advantage of the favored position their calling enjoys, since no other type of student is entitled to so much financial assistance. In the face of unprecedented overcrowding and lack of opportunity in all other professions, the young men of Germany seem to prefer almost anything to the pulpit.

"Needless to say, this lack of interest among the students is merely a reflection of the state of mind of the nation at large. Between 1919 and 1924 over a million churchgoers turned their backs on their religion. In 1920 alone over 300,000 deserted the fold, though by 1923 the year's loss had sunk to 111,000, and by 1924 to 68,000. During the same six years only 90,854 new converts were enrolled. Church weddings are also going out of fashion. In 1910 slightly more than 10 per cent of the weddings in Germany were civil ceremonies. By 1922 this figure had risen to sixteen and a half per cent, where it remained for the next three years.

"Although there is said to be a great Roman Catholic revival throughout Europe, the figures from Germany certainly point in the opposite direction. Dr. Schneider shows that about 10,000 Catholics were converted to Protestantism in each of the years 1922, 1923, and 1924, whereas only 7,000 Protestants a year went over to Rome. And since there are more Protestants than Catholics in Germany, the Catholic Church has lost proportionately even more than the mere figures indicate."

THE Magna Charta Commemoration Committee arranged for the annual commemoration of the sealing of the Magna Charta by King John in 1215, which was held on Sunday, June 26th, on Runnymede, where the recorder of the city of London, Sir Ernest Wild, was the chief speaker. As in former years, the commemoration took the form of a united service of thanksgiving conducted by the vicar and ministers of Egham, in which parish the meadow is situated.

IN THE recently published diary of Lady Frederick Cavendish, she writes of F. D. Maurice, when she hears him preach for the first time, that he is "a saint," but one who has "the misfortune of inspiring his disciples with his errors." She likes Froude, but declares his writings show "he doesn't know right from wrong." She says of Cardinal Newman, that he is "a master of men's hearts."

THE *Spectator* has been publishing some questions on the subject of biblical knowledge. The following are some examples:

Whence do the following proverbial phrases come? "Making bricks without straw"; "escaped with the skin of my teeth"; "whiter than snow"; "cave of Adullam" or "cave" (polit.); "to possess one's soul in patience"; "casting pearls before swine"; "the patience of Job"; "angels unawares."

Where were the bones of Joseph eventually buried?

Give three instances of younger sons being preferred before elder.

Who said, "Had Zimri peace, who slew his master"?

What great English satire has been built on a biblical subject?

Are "Adam's apple," "prodigal son," "Jeremiad," correct as "Scriptural" terms?

"The dead which he slew at his death were more than they which he slew in his life." Of what man was this spoken?

What book of the Bible makes no single mention of God throughout?

Name two prophets who prophesied (1) unwillingly, and (2) unconsciously.

The *Spectator* says of general knowledge questions, that "the setting of such questions bids fair to sweep over England like the crossword puzzle epidemic, and we would on the whole welcome such a benevolent infection, for though the information acquired would be discursive and disjointed, anything (almost) is better than a sluggish mind."

That's telling it without flowers, and who would dare profess a dislike for these questions after that?

THE *Spectator's* correspondents are having and have been continuing for a number of weeks, discussion in the columns of that paper, about the pronunciation of Latin and Greek. The letters are very interesting. It would be difficult to imagine American readers doing the same thing in one of our magazines.

THE Hon. Evan Charteris, K.C., has written a volume on John Sargent, the greater painter. Sargent admired greatly the work of Monet, whom he considered a typical impressionist.

"Impressionism," Sargent wrote, "was the name given to a certain form of observation when Monet, not content with using his eyes to see what things were, or what they looked to be, as everybody had done before him, turned his attention to noticing what took place on his own retina (as an oculist would test his own vision)."

Mr. Charteris took this letter to Monet and the painter was "frankly nonplussed."

He said, "Impressionism is nothing but the immediate sensation. All great painters were more or less impressionists. The whole thing is much simpler than Sargent thinks."

"Impressionism" to Monet was a term of abuse, and he regretted having been the cause of its invention. "I have always loathed theories," he said; "my only merit is that of having painted directly in the presence of nature, seeking to convey my impression of the most fleeting effects."

THE BISHOP OF LIVERPOOL, in Westminster Abbey, said recently that there is a great number of people—scientists, artists, statesmen, administrators, officials, philanthropists, social workers, etc.—who in their work and in their thinking are seeking God, although they do not always know it.

"What if we were to invite these separate groups to combine and coöperate? Could they not together help us to see the world as a whole and God as one? I suggest that the time is ripe for such a new approach to God. It would be an inductive approach, a building up of human experience into a synthesis, which alone can make a reasonable whole of it," said the Bishop.

AN AMERICAN EDITOR said before an English audience the other day that American women do more shopping than the men. She gave some interesting statistics. Women buy ninety-six per cent of the dry goods and house furnishings in this country, and eighty-seven per cent of market products and groceries, forty-eight per cent of the drugs, and forty-nine per cent of the hardware sold, and, what seems more astonishing, seventy-five per cent of the automobiles. Do they really buy them or just pick them out? Men, however, buy sixty-six per cent of the newspapers of the country, seventy-eight per cent of the various pets and livestock, sixty per cent of the candy, and seventy per cent of the ladies' hosiery which is sold.

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.

THE IMMACULATE CONCEPTION

To the Editor of *The Living Church*:

THE ROMAN CATHOLIC dogma *de immaculata conceptione Beatae Mariae Virginis*, proclaimed by Pope Pius IX, in his bull (degree) *Ineffabilis Deus* of December 8, 1854, is a local or private teaching of that Church. It was not known to the primitive Christian Church, was not heard of in time of the Ecumenical Councils or after, and is not accepted by the Church of our days.

The Immaculate Conception of the Holy Virgin cannot be proved by the Holy Scriptures and would contradict fundamental truth of Christian teaching concerning Adam's sin and its effects on the human race. "By one man sin entered into the world, and death by sin, and so death passed upon all men" (Rom. 5:12), and the salvation from the death was given to the world by the Lord, "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ephes. 1:7), on the merits of each one to be worthy to receive the grace (Rev. 3:20-21).

The opposition that this teaching met among Roman Catholic theologians like Bernard, Lombard, Bonaventura, Thomas Aquinas, and others, is sufficient proof that the Immaculate Conception did not come from the undivided Church and was strange to the faith even in the West up to the seventeenth century. The Eastern Orthodox Church venerates the Holy Virgin as Ever-Virgin and Mother of God, more honorable than the Cherubim and more glorious than the Seraphim, but does not attribute to her what was not given her by God Himself and does not exempt her from the natural birth. The Holy Virgin higher elevates womanhood, remaining blessed among women. The Immaculate Conception is still strange to the Orthodox mind and faith.

How much more beneficial it would be to the Christian world if the doctrines of the undivided Church were preserved and innovations were omitted! The unity of Christendom would be realized even in our days.

Chicago, July 22d. ✠ THEOPHILUS N. PASHKOVSKY.
(Russian Bishop of Chicago.)

MODERATE CHURCHMANSHIP

To the Editor of *The Living Church*:

AS THIS IS my first offense, perhaps you will publish it under Correspondence. A certain word is used repeatedly by priests seeking positions, and it always rouses my ire. I refer to that well-known adjective "moderate" ("So and so wants position . . . is a moderate Churchman"). Is there any other profession under the sun wherein an applicant for a position would thus describe himself? For example, how do these sound?

"Position wanted as life-saver by a 'moderate' swimmer."

"Will direct your troops. . . . Am a 'moderate' general."

"Will cut you open for appendicitis. . . . Am a 'moderate' operator."

Is "safety first" going to be the motto of the Episcopal Church? And if so, where is the great cause that has ever been won by such a policy?

Please observe that it makes no difference to this argument whether we are "high," "low," or "broad." Let's be *something* definite and effectual, and have done with this idea of being "moderate."
(Ven.) HALL PIERCE.

Amarillo, Tex.

BACK NUMBERS OF SPIRIT OF MISSIONS

To the Editor of *The Living Church*:

WE FIND that our file of the *Spirit of Missions* for 1924 and 1925 is incomplete and that the missing numbers cannot be supplied by the publishers. These numbers are: October and November, 1924 (Vol. 89, Nos. 11 and 12); and January, May, June, July, August, September, and October, 1925 (Vol. 90, Nos. 1, and 5-10). If any of your readers could supply us with these—any or all of them—we would be quite willing to pay for them.

(Rev.) BURTON S. EASTON,
General Theological Seminary, Librarian.
New York, July 12th.

MORAL INDIGNATION

To the Editor of *The Living Church*:

SINCE THE publication, without editorial comment, of Mr. Lewis' amazing "paper" [L. C., June 25th], I have watched your columns for some expression of opinion concerning its infamous suggestions. Save the words of the Bishop of New York, from his statement to the press before sailing for England, and Dr. Hodge's letter, nothing has appeared, though Dr. Hodge speaks of the numbers of letters you are receiving on the subject.

The "capacity for moral indignation" is not dead in every one, and though it be a far cry from a bishop building a great Cathedral to a mere laywoman (who, however, is giving all her time and strength to Church work), I desire to say that if through silence, or in any other way, the Episcopal Church endorses Mr. Lewis' paper, I will never again work in it, or for it. I can but hope that delay in expression and action means adequate treatment in the near future.

Philadelphia, Pa., KATHARINE ELEANOR AVERY.
July 19, 1927.

[As stated at the time, the paper of the Rev. Henry Lewis was printed as a matter of news and in the interest of fair play. It was in no way indicative of the editorial policy of this paper, as any of our regular readers must surely know. The whole subject of marriage and divorce is, we trust, receiving "adequate treatment" in the series of articles concluded by Dr. Gwynne in this week's issue.—EDITOR, L. C.]

WORK AMONG NEGROES

To the Editor of *The Living Church*:

IT IS NOT generally known and appreciated that the Episcopal Church was the very first religious body to inaugurate an educational system among the Negroes in the colonies. It was also the very first to present the model of a Negro congregation with a Negro pastor. This brief article is suggested by a recent celebration of the 133d anniversary of the opening of the first Negro church in America, St. Thomas', Philadelphia. In that particular instance, the sagacity and wisdom of Bishop White, the first Presiding Bishop, furnish us with the key to the true solution of what is called the "Negro problem." This group of African Methodists requested affiliation with the Episcopal Church, and, with the request, specified their own terms. The readiness with which the Church in Pennsylvania responded to the request of these Negroes in 1794 is indicative of the true policy which the Church should pursue in the present. In making her appeal to the Negroes she should seek to know their real mind, and, as much as possible, adapt herself to such situation, permitting time to work out the high ideal.

The prompt action of the diocese of Pennsylvania in 1794 will ever remain a thing of glory on behalf of the American Episcopal Church. On July 17, 1794, the "African Church" in Philadelphia was first opened, and dedicated. Within thirty days from that "opening" the people thereof requested affiliation with the Episcopal Church. On the 12th of October, following, the Rev. Dr. Blackwell appeared in the pulpit of that church and officially made the announcement that the thing had been fully and satisfactorily consummated.

Baltimore, Md., July 15th. (Rev.) GEORGE F. BRAGG, JR.

CORRECTION

To the Editor of *The Living Church*:

BELIEVING IN YOUR COURTESY and in your readiness to correct errors, I am emboldened to ask if you won't correct a name in Bishop Guerry's article, *The New and Reorganized Porter's*, in your issue of July 9th.

At the opening of "Holy Communion Church Institute," Bishop *Davis* (not *Davies*) made the address. Being a granddaughter of that grand old Christian, who was blind for a number of years before his death, I do not want his name to be misunderstood.

MARY DAVIS LIPPITT.
Atlanta, Ga., July 21st. (Mrs. F. B. Lippitt.)

[We are glad to make this correction, and thank Mrs. Lippitt for calling our attention to it.—EDITOR, L. C.]

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

LIFE, CHARACTER, AND INFLUENCE OF DESIDERIUS ERASMUS OF ROTTERDAM, Derived from a Study of His Works and Correspondence. By John Joseph Mangan, A.M., M.D. Two volumes. New York: The Macmillan Company, 1927.

Reviewed by the Rev. JOHN A. RICHARDSON

MONTESQUIEU'S aphorism, "Happy are the people whose annals are tiresome," cannot be applied to Dr. Mangan's story of Erasmus, for Dr. Mangan's book is brightly written and he most certainly does not find Erasmus to have been a happy man. Brilliant certainly, but passionate, selfish, and bitter in adversity, beginning life over-conscious of the sinister social shadow that lay across it, ending life acutely aware of a yet more sinister shadow that threatened the world, a sort of misbegotten civilization born of a crooked breeding of classicism and the medieval world.

In January, 1920, the Rev. J. P. Whitney gave us in the *English Historical Review* a very succinct impression of Erasmus within the scope of twenty-five pages. Froude long before (1893) delivered himself of twenty lectures (*Life and Letters of Erasmus*) which fill a fair volume of over four hundred pages. The happy (and, I think, the adequate) mean lies somewhere between these two measures. Dr. Mangan, however, has contrived to fill two volumes of twice four hundred pages. Some repetition and innumerable quotations swell the volumes to these proportions. To be sure, it is the fashion to write double volume biographies. All things are lawful. But this, though for the moment fashionable, is not expedient. One has the feeling that this picture of Erasmus gains neither in power nor in verisimilitude for the much writing. A brief and incisive biography would have been better suited to the acute and incisive personality of Erasmus.

Froude concluded his lectures on Erasmus thus: "It is a period of which the story is still disfigured by passion and prejudice. I believe that you will best see what it really was if you will look at it through the eyes of Erasmus." This, one suspects, Froude did not always, perhaps could not, do. It is just this that Dr. Mangan has tried to do, and wherein he has quite remarkably succeeded. He looks through the eyes of Erasmus without either prejudice or passion, but he looks not outward from within, but inward from without.

The reader is not long in discovering what the worthy doctor of Lynn sees when he peers through the eyes of Erasmus. He sees a neurasthenic. "Call it a temperamental defect or a constitutional weakness or what you will; but any skilful neurologist can recognize the earmarks of neurasthenia" (page 38). And there you are. That is what looking through the eyes of Erasmus the wrong way reveals. Such is the thesis of the book. All that follows is but the development of this premise.

Skilful neurologists do not always make good historians. Some notable neurasthenics have written passable history. Gibbon, for example. However fashionable this method of writing history may be, however fascinating to the curious, it has very serious defects. For this sort of historian can see only through a microscope, and men do not live through microscopes. Some very reputable men, physicians among them, have gained a not wholly defective acquaintance with the secrets of the human breast by the use of other methods than the scientific employment of the stethoscope.

Throughout these pages Erasmus moves beneath Dr. Mangan's microscope. Unique as the author's work is, and extraordinarily useful in arriving at a nice understanding of the great Dutchman's place in history and mastery of the critical art, the total impression one gains loses perceptibly in picturesqueness and vitality by the admirable and wholly scientific use on the author's part of the microscope. Dr. Mangan has fulfilled Froude's demand for an unprejudiced and passionless examination of Erasmus' life. One wonders at the completeness of the

worthy doctor's detachment. But one also wonders if the middle view between prejudice and passion on the one hand and clarity and truth on the other is that which is visible to the eye of the neurologist only. One wonders further if a truly great biography can be written by a man who neither loves nor hates him of whom he writes. It is only in the celestial Sion that Bernard anticipates *plena refectio, nullaque passio*. At any rate, no man is a hero to his own valet, and Dr. Mangan has too thoroughly valeted Desiderius Erasmus, once of Rotterdam, to find a hero in a neurasthenic. Nevertheless, an admirable bibliography brings to an end the second of two extraordinarily interesting volumes, the admirable work of a careful and well informed biographer.

ANTHOLOGY OF ANCIENT EGYPTIAN POEMS. Compiled by C. E. Sharpley. New York: E. P. Dutton & Co. \$1.50.

Of the Wisdom of the East series some forty or fifty small volumes have appeared, this being one of several whose source is Egypt. A brief but adequate introduction explains the collection, which includes philosophical, religious, and amorous poetry. Not many people really admire Egypt's monotonous, unrhymed measures, solemn and slow. But they are of great interest, particularly the hymns, some of which are hardly inferior to the Psalms of David, and those reflective poems which reveal the heart of life thousands of years ago. All the books in the above series are intended as educational material, and they fulfill this purpose well.

A Churchwoman's Outline History of the Anglican-American Church, Its Sacraments and Symbols (Louisville: The Mayes Printing Co. Stiff paper covers, 123 pp., \$1.00) is a production which I would gladly commend, if I could do so conscientiously, because of its devout spirit, interest, and edifying quality. It is, however, full of inaccuracies, and needs much overhauling by a competent scholar. It serves to punctuate the need of books for the unlearned that shall combine persuasive and popular methods of presentation with dependableness in their statements, historical and other. I regret to have to say this.

F. J. H.

IN THE AUTHOR'S Foreword to *Was Jesus An Historical Person?* (N. Y.: Oxford University Press, \$1.25), Dr. Elwood Worcester says: "The substance of this little volume was presented in the form of two discourses in Emmanuel Church, Boston, on Sunday mornings in January, 1926, at a time when the question under consideration was receiving a good deal of attention from periodicals and the daily press." The Christian familiar with the principles of historical criticism finds it difficult to understand how any educated person, even an atheist, would question the fact that Jesus was an historical person. But there are many such, and in this compact little book Dr. Worcester contends for the historical Jesus with arguments that are logical and convincing.

TODAY the Sacco and Vanzetti case is attracting general attention, and those who wish to inform themselves as to the defendants' side will do well to obtain Professor Felix Frankfurter's *The Case of Sacco and Vanzetti* (Little, Brown & Co.), in which he analyzes clearly and effectively the facts so far as they affect the defendants who were convicted seven years ago in Massachusetts on a charge of murder in the first degree. Their supporters allege that they were convicted not on the facts of the case, but because they were acknowledged "reds." At the request of many prominent citizens, among them Bishop Lawrence, the Governor of Massachusetts has appointed a committee which is investigating the whole situation.

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

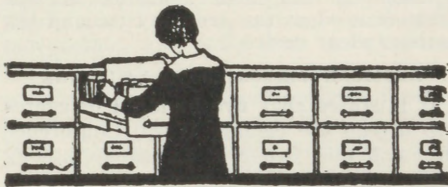
WIBO, EVANSTON, ILL., ST. LUKE'S Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11:00 A.M., C. S. Time.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 500 meters. Service from St. Mary's Cathedral (Gailor Memorial), Sunday, August 7th, at 11:00 A.M. C. S. Time. Sermon by the Dean of the Cathedral.

WNBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:45 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gailor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

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

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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BOOKS RECEIVED

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

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

Conscience And Its Problems. By Kenneth E. Kirk, Fellow of Trinity College, Oxford, and Six-Preacher in Canterbury Cathedral. Price \$6.00.

A City Council From Within. By E. D. Simon. Price \$3.00.

The Disinherited Family. By Eleanor Rathbone. Price \$2.50.

McGraw-Hill Book Co., Inc., 370 7th Ave., New York City.

Industrial Safety Organization. By Lewis A. DeBlois.

Open Court Publishing Co. 339 East Chicago Ave., Chicago, Ill.

Humanist Sermons. Edited by Curtis W. Reese. Price \$2.50.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

Respectability. By Bohun Lynch. Price \$2.50 net.

DUTCH, ED, TUBBY, and others of the boys of St. Andrew's School, St. Andrew's, Tenn., who come from one of the wild coves of that region, have made a beautiful white wooden cross and have erected it on the top of the mountain just where the trail comes up from their home valley. Formerly, it is said, that valley was a godless and lawless place. Now the cross erected by its own sons stands in blessing above the little farms and humble homes.

Anglo-Catholics, 10,000 Strong, Conclude Mammoth London Congress

Papers All of High Order—Tribute to Bishop Weston—Prayer Book Revision

The Living Church News Bureau
London, July 15, 1927

THE THIRD ANGLICAN-CATHOLIC CONGRESS reached its conclusion on Friday evening last, and there is no doubt whatever that it has been an unqualified success. It has indeed realized all hopes. The papers read were, without exception, of the highest value and interest. The attendance was remarkable, and still more remarkable was the attention with which, through session after session, the audience followed the speakers.

The aim of the Congress throughout was to instruct Churchfolk as to the meaning and implications of the Blessed Sacrament, that great devotional act which lies at the heart of the Catholic religion. This great theme was expounded with such fine scholarship, piety, and deep sincerity, that those privileged to be present in the Albert Hall must surely have attained to a clearer understanding of their faith and with its roots more firmly planted in their hearts. Where all was so good, it is difficult to single out any particular speaker for special praise, but Fr. Mackay's paper at Friday afternoon's session made a most wonderful impression, and I have tried to summarize it very briefly:

FR. MACKAY ON RESERVATION

At Friday afternoon's meeting Prebendary Mackay, speaking on Reservation, said that the Lord's Supper in the Church of England had become what the apostles knew it must never be—an esoteric rite of high initiates. The whole evil of the Church of England today was the separation of the Lord's children from the Lord's Table. Speaking of the objections entertained by the Church to the celebration of Mass in sick rooms, Prebendary Mackay said that for the future their normal method of communicating the sick would be in the traditional Christian manner, with the Sacrament reserved and taken for the purpose from the tabernacle or pyx. There was, he thought, no intrinsic objection of importance to the celebration of Mass in a sick room if in certain circumstances it seemed desirable. But as a rule Christian tradition had been against it. The Church had always made difficulties about Mass being celebrated in unconsecrated buildings because the surroundings might not be seemly. Jesus Christ in the Blessed Sacrament must be made acceptable to every man, woman, and child in the country, acceptable in that bond of perfect union between Himself and His children which He desired.

The Metropolitan Germanos, of the Greek Orthodox Church, attended the Congress on Friday afternoon and gave an address in English.

PRESIDENT'S CLOSING ADDRESS

The Bishop of Nassau, in closing the Congress on Friday evening, referred to the late Bishop Weston, "the latchet of whose shoe," he said, "I am not worthy to stoop down and unloose," and he confessed that never in the whole of his life had he dreaded an ordeal so much as taking the chair at the Congress, because of the extraordinary difficulties of the situation in the Church at the present time

and the responsibility imposed on him to steer a right course. But he had found it all very much easier than he had dreamed because of the spirit of the Congress, and of the wonderful help that had been given to him. He had been conscious all through of the careful attention, the earnestness, and the reverence, in every corner of the vast hall, combined with a cheerful good humor. There had not been a note struck that could be regretted, and it had been a great delight to have the Bishop of Milwaukee by his side. He had urged at the beginning an attitude of humility, which does not mean self-depreciation, which may be a subtle form of pride, but which can be summed up in the words: "I can do all things through Christ who strengtheneth me." Humility is looking up to Christ all the while.

"Now I am going," concluded the Bishop, "to ask you to rise and say with me the Divine Praises, after which I shall give you the blessing, and I shall venture to use those same words which the Bishop of Zanzibar used on the last occasion, because I think that he would wish me to do so, and because I long to have the privilege."

He then pronounced this Benediction: "May the Spirit of Jesus always guide you, the Passion of Jesus draw you, and the Love of Jesus enfold you."

HOLY LAND PILGRIMS MEET

On Thursday afternoon, at the conclusion of the session, a gathering took place, in the crush-room of the Albert Hall, of the Congress members who have already made pilgrimage to the Holy Land or who are purposing to go there on pilgrimage in August. They were greeted by this year's president, the Bishop of Lewes, and the Bishop Coadjutor of Milwaukee, Dr. Ivins, who is to lead the American contingent. Two of the past presidents, the Bishop of Nassau and Bishop Russell Wakefield, were present at this pleasant and informal function, with Sir Henry Lunn, to whom Church of England pilgrimages owe so much, and Fr. Napier Whittingham.

MESSAGE TO PRIMATE

The following message to the Archbishop of Canterbury was telephoned from the Congress at the closing session:

"The respectful and affectionate greetings of ten thousand Anglo-Catholics assembled at the Albert Hall are sent to his Grace the Archbishop, with the assurance of their love, honor, and prayer."

His Grace replied as follows:

"I thank you for your loyal message. I appreciate the high tone which seems to have marked your discussions and their welcome freedom from controversial references to the problem which has been before the Church Assembly. I earnestly pray that we may be able to work together to the glory of God and to the deepening and strengthening of the Faith we love."

The Bishop of Nassau announced that £22,066 had been collected during the Congress toward the Appeal Fund of £30,000. I understand a generous offer has since been made of £5,000, if the £22,066 can be increased to £25,000—thus securing all that is asked for.

AMERICAN MASS IN LONDON

On the Sunday morning after the Congress, by permission of the Bishop of Lon-

don, High Mass was celebrated at All Saints', Margaret Street, according to the American rite. The American rite is almost exactly the same as the Scottish, and very similar to that in the revised Prayer Book. The Epiklesis follows the Words of Institution, and the Prayer of Humble Access comes immediately before Communion. There were one or two small differences in the ceremonial, but they were of little importance.

The sacred ministers were all American priests. Dr. Ivins, Bishop Coadjutor of Milwaukee, sat in the sanctuary in cope and mitre, with his two chaplains in tunics. He afterward preached an interesting sermon on The Intention of the Incarnation.

The visiting priests came from various parts of the United States. Dr. G. W. Atkinson, of St. James', Washington, was the celebrant; the Rev. W. B. Stoskopf, of the Church of the Ascension, Chicago,



THE TRIPTYCH
At the Anglo-Catholic Congress

was the deacon; the Rev. George White, of Trinity Church, Mineral Point, Wis., was the sub-deacon; the Rev. V. A. Peterson, of St. James' Church, Cleveland, Ohio, was the ceremoniarus; and the Bishop's chaplains were the Rev. K. A. Stimpson, of the American Church, Florence, Italy, and the Rev. Hugh Morton, of Trinity Church, Princeton.

Another American priest, Fr. Hughson, O.H.C., was the preacher at All Saints' in the evening, when the Bishop of Nassau pontificated at a solemn *Te Deum* for the Congress.

PROGRESS OF REVISED PRAYER BOOK

The debate on the Prayer Book revision in the Church Assembly resulted, as I informed you in my last letter, in a favorable vote by all three houses, but few people anticipated such a handsome majority in the House of Laity.

A good deal of the Anglo-Catholic opposition appeared to have abated. It was, perhaps, realized that if their forces, combined with the Protestant group, led to the rejection of the book, they would gain nothing, but rather lose such concessions as the new book makes to them. And on this point the Bishop of St. Albans made a significant remark when he said that the regulations regarding reservation did not mean that the bishops considered public and corporate devotions before the Reserved Sacrament wrong, but rather that

they were inexpedient. The Catholic party will doubtless take the hint, and agitate for a modification of the rules.

The next stage will be in Parliament, which, like the Assembly, has no power of amendment. With such a decisive majority in the Assembly behind it, there does not seem much likelihood of either house rejecting the measure, though there will certainly be an influential minority.

PROFESSOR PLEADS FOR CHURCH TRUCE

A letter to the *Times* from Dr. Maurice Relton, professor of Dogmatic Theology at King's College, London, is a striking plea for an "armistice" in the Church at the present juncture. It is well worth consideration, and I venture to give extracts of the principal points:

"The decision in favor of the New Prayer Book by the Church Assembly opens the way for an attempt to reach something in the nature of an agreed settlement between the supporters and the opponents of the measure before it reaches Parliament. The nation, as a whole, is not so deeply interested in religious differences as to be unwilling to see this particular controversy amicably settled by consent, and it would welcome an Anglican armistice, if such a thing were now possible, in the interests of both Church and nation. We wish to avoid, if we can, the spectacle of a Church, torn by religious dissensions, coming to the legislative assemblies of the nation and asking them to vote for or against the measure in an atmosphere of agitation, unrest, canvassing for votes, and the din and noise of ecclesiastical warfare. . . .

"Would it be to much, then, to suggest at this stage that some organized effort

be made to bring the irreconcilables on both sides together for a frank discussion of the outstanding points of difference between them? . . . The vote in the Church Assembly means the recognition, once for all, of the legitimacy within the Anglican communion of both Evangelicals and Catholics. No truth vital to either has been undermined. Neither side can claim a victory. Can we not then all unite once more to relieve the Church of the shadow of many more weary months of dispute and internal unrest, and the nation of the necessity of exclaiming, in sheer disgust: 'A plague on both your houses!'

"Does not the acceptance of the book by the Church authorities amount to a call to all of us to eliminate the word 'conflict' and to substitute the words 'mutual toleration' in our dealings one with another as brethren? Neither party has or can hope to drive the other out of the Church. Why then not agree to approach Parliament in the autumn not as enemies unreconciled, but as brethren agreed? An Anglican armistice is our greatest need at the present time and the nation's clear desire."

ANGLICAN DELEGATES TO LAUSANNE

It is stated that five hundred delegates will attend the coming World Conference on Faith and Order at Lausanne, among them being native representatives from China, India, and Japan. The Roman Catholic Church is holding aloof from the conference, as is also the Baptist Union of England and Wales. The delegates from Great Britain will include the Archbishop of Armagh, the Bishop of Manchester, the Bishop of Gloucester, and Bishop Gore.

GEORGE PARSONS.

German Professor Gives Views on World Conference on Faith and Order

Social Code of Late Cardinal Mercier Revealed by French Writer— Lutherans and Anglicans

The European News Bureau
London, July 11, 1927

HERR JUSTUS FERDINAND LAUN, LICENTIATE and lecturer in Theology at Giessen University, has just given a most interesting opinion on the coming Lausanne Conference. As he is a very distinguished man in his own Church and country, his views are of great weight and interest. He says: "The nearer we approach to the conference, the more pressingly we feel the need of preparation for it, and the most important thing is to get the views of the partakers."

The learned professor goes on to ask who these partakers are. Are they to be individuals or are they to be Churches or nations? There arises again the ancient trouble of all the Church councils in regard to the different parliamentary groups which are to be formed. Were they to vote by single delegates or by groups as though there were not yet different Churches? Now it is not the parliamentary method of the Lausanne Conference that is felt as a pressing problem, but the different parties which one had to expect there. At Stockholm the different nations were the parties to the conference, as they had political and social questions to discuss. But at Lausanne, where they were discussing Faith and Order, it might seem that the different Churches would form the parties. This would not be so, for everyone engaged in the preparation of the conference would realize that in the

Churches there were different views on the subject. On the other hand there seems to be some harmony within the nations which might unite the American Calvinists more with other American denominations than with German Calvinists. Therefore it might be helpful to study the views of the different nationalities, and that is why Dr. Laun is anxious to put forward the German view.

There was no strict consistency in all the German views of Lausanne. With them it was often said that disunion was the hereditary sin of the Germans. Whether that were true or not it had made itself more strongly felt during the last twenty years than ever before, and it was that consciousness of guilt that had brought about the two moves for Church reunion, the one of Stockholm and the one that would culminate at Lausanne. Now it was of some significance that neither had sprung up in Germany, and that there had been considerable skepticism from the beginning. This attitude was really due to the Versailles treaty. However, the Archbishop of Upsala helped to win the German Church authorities to Stockholm, whose work for German relief during the war had sown the seed of charity in Germany. Germans now are more interested in Church reunion through practical Christianity. Nay, those who had been won to the Stockholm idea thought that only in that way was there a possibility of a reunion through the Churches, and that such a reunion could only be a cooperative one. So one can say that since Stockholm, which has made quite a good impression—though it aroused no enthusiasm—all skepticism

has concentrated on the idea of Lausanne. And one thing that makes that feeling prevail and persevere is the fact that the Faith and Order movement is chiefly led by the American Churches; for the German confidence in the American gift of solving theoretical problems is not great, and the fear of Americanism in dogmatics—practical commonsense instead of sound thinking—is even greater than that of Americanism, on the whole. This fear is going to become a kind of mental sickness in Germany that haunts all theorists, although Dr. Laun and his friends thought that the human inclination to theorize rather than to work is hampering the realization of Christian ideals and therefore a good deal of "Americanism" would be a remedy against German intellectual sickness.

So the only way to arouse an interest among Germans in Lausanne would seem to be the way of approaching it from Stockholm. That means that though the Faith and Order movement was quite independent and older than the Life and Work movement, we have before us the practical necessity of presenting Lausanne to Germans as the complement of Stockholm. Except for a small group of "High Churchmen," the reunion movement was the same as the "Ecumenical Movement," which was the attempt to unite Christianity in the common effort of fighting social evils. Stockholm showed that a real coöperation was possible only on the basis of complete confidence, which the different Churches cannot have without a sympathetic understanding of their doctrinal differences. So Stockholm makes a supplementary conference necessary.

But that implied a special limitation of the original aim of Lausanne, which was to find a real union of all the Churches into one Church. But that was impossible and they were now meeting for an interchange of different views and to find an atmosphere of mutual understanding and sympathy. Some Germans, mostly High Churchmen, think at least to reach intercommunion. But if such an aim is not to spoil the conference it can only be maintained as an additional one which all would like to attain, but whose failure does not mean a failure of the conference. And if there may arise the possibility of a partial solution by an intercommunion only between the Orthodox and Anglican Churches, it must not be aimed at with an anti-Protestant tendency. Under those conditions the mind of the German Churches should be won to Lausanne.

But there was one difficulty. The official federation of German Churches was constitutionally concerned with questions of Life and Work, not of Faith and Order. So they could only send a semi-official delegation.

CARDINAL MERCIER'S SWAN SONG

In an interesting article in the *Figaro*, M. George Goyau, the well-known French writer, talks of what he calls Cardinal Mercier's last will and testament. In 1920 he set on foot what he called the International Union of Social Study. It might seem extraordinary that only two years after the war, when Malines had been isolated from the rest of Europe by the Germans, it had become the center of an international society in which masters from eight nations could meet to discuss social reconstruction. As for the objects of the union the Cardinal said:

"Dans le domaine des idées, le programme social présente souvent l'aspect

négatif d'une opposition au socialisme, tandis que nous devrions faire oeuvre constructive et montrer aux incroyants les ressources, la fécondité, la perpétuelle jeunesse de l'Évangile.

"Dans ce programme, bien entendu, nous aurions à faire le départ entre les articles qui s'imposent à tous nos amis et les articles où chacun est libre d'avoir et de garder une opinion personnelle."

These suggestions led to the drawing up of a social code which was carefully studied by the Cardinal and his friends. This has now been published in its final form. It consists of forty-three articles, each one of which has been examined and edited by the Cardinal. It is said that he himself inspired the first nine, which define man and society, and the last three, which treat of the supernatural life. These, writes Goyau, are the ends of the chain which attaches on the one end individuality to human society, and on the

other collectively as members of that society, to the sovereignty of God.

The Cardinal's attitude to social problems is of great importance. The union is not a leveler and, recognizing diversities of life, it declines to place such diversities under the yoke of any dictatorial abstraction. There is an immense breadth of outlook among those who form this union which is eminently Catholic.

LUTHERANS AND ANGLICANS

An interesting united service is announced to take place shortly. By the invitation of the Bishop of Winchester, Archbishop Söderblom of Upsala is to preach in the Cathedral of the diocese. Whether we agree with this sort of thing or not, the Archbishop of Upsala is sure to have something striking to say on the reunion question, doubly interesting in view of the coming Lausanne Conference.

C. H. PALMER.

Son of Canon H. J. Cody, Toronto, Dies in Canoe Accident in Northern Ontario

Canadian Representatives at Lausanne—Confirmation at Indian School

The Living Church News Bureau
Toronto, July 22, 1927

THE HEARTS OF ALL HAVE GONE OUT IN deep sympathy to Canon and Mrs. H. J. Cody, of St. Paul's Church, Toronto, in the tragic death of their only son, Maurice Cody, in a canoe accident while fishing in Northern Ontario. Maurice Cody was thirty years of age and one of our best known and best respected younger lay leaders in the Church. He had a brilliant career at Toronto University, he was twice elected honorary president of the Students' Administration Council, he was rapidly winning his way in his chosen profession of the law, he was active in politics, and was a valued speaker on the Conservative side during political campaigns. His work for the Church was not confined to his father's large parish, as he was a member of the diocesan, provincial, and general synods, to the last of which he headed the list of laymen elected at the last synod of the diocese of Toronto. He was honorary treasurer of the provincial synod of Ontario.

St. Paul's Church was crowded at the funeral service, at which those taking part were the Archbishop of Huron, the Bishop of Toronto, Bishop White of Honan, China, Principal O'Meara of Wycliffe College, the Rev. Messrs. T. S. Despard and H. Roche, and Sir Robert Falconer, president of the University of Toronto. At the grave, the prayer of committal was taken by his father, Canon Cody. The congregation included His Honor, the Lieutenant-Governor of Ontario, Premier Ferguson, and members of the provincial legislature, the Mayor of Toronto, the clergy of the city, and numbers of prominent citizens in all walks of life.

CANADIAN CHURCH REPRESENTATIVES AT LAUSANNE

Delegates from the Church of England in Canada to the World Conference on Faith and Order, to be held at Lausanne, Switzerland, will be the Archbishop of Nova Scotia; the Bishop of Ottawa; the Bishop of Montreal; Archdeacon Armitage of Halifax; L. A. Hamilton of Toronto;

Prof. Abbott-Smith of the Diocesan College, Montreal; and Prof. A. H. Young of Trinity College, Toronto.

CONFIRMATION AT ONION LAKE INDIAN SCHOOL

The Indian Residential School at Onion Lake, Saskatchewan, was moved south to a very pretty location on the border of a beautiful lake five miles from the mission of Onion Lake about eighteen months ago. A new building was put up by the Indian department to accommodate about eighty children. As the boys and girls leave the school at the end of June to take their two months' holiday on the Indian Reserve from which they come, it is necessary to have the confirmation service before they leave for home. The Bishop of Saskatchewan, therefore, made a special journey to Lloydminster.

Morning service was held in the school chapel when the Bishop gave an address. The service was a very hearty one, all the eighty-five Indian children joining in the responses in English, and the singing of the hymns and responses being particularly good. In the afternoon the confirmation service was held, in which twenty-five candidates were presented by the principal, the Rev. H. Ellis, all being Indian pupils of the school.

MISCELLANEOUS NEWS

The Rev. J. F. Tupper, rector of Georgina and Sutton West, has been appointed rector of St. Monica's, in the city of Toronto. He will commence his new duties about the middle of September.

The Rev. C. E. S. Radcliffe, rector of Deseronto, has accepted the office of rural dean of the deanery of Lennox and Addington.

Laymen representatives from all parts of the diocese of Huron were present at an informal discussion of the year's work, held in Cronyn Hall, London.

The appointment of Dr. F. T. H. Fletcher, at present a lecturer in the University of Birmingham, to the department of French in Trinity College, is announced. Dr. Fletcher graduated with the highest honors in French at the University of Birmingham in 1922, and being awarded a Research Scholarship, proceeded to the University of Nancy in France, where later he obtained the degree of doctor.

The Rev. W. Ratcliffe, recently ap-

pointed chaplain of the mission to Seamen, Vancouver, formerly of Macclesfield, Cheshire, England, was formally welcomed by the Most Rev. Archbishop A. U. de Pencier at a meeting in the Seamen's Institute. The new incumbent succeeds the Rev. H. C. L. Hooper, who resigned the post six months ago. Addresses

of greeting were given by the Rev. W. Cooper of St. James', and the Rev. Harold G. King of St. Paul's Church, and by Mrs. K. Sprague on behalf of the Harbor Lights Guild, of which she is president. Captain A. J. Mellish, Captain C. Eddie, and T. W. B. London, old associates of the institute, also spoke.

teaching of the Gospel always as the background.

PERSONAL WITNESS MISSION AT CALVARY

Some may call these "dog days," vacation-time, mid-summer, and other terms suggesting laxity in effort, but down at Calvary Church it appears to be quite like the more active seasons of the year. This coming week will be taken up, a major portion of it, with a parochial mission. It is described as a personal witness mission. It will be directed by the Rev. Samuel Shoemaker, rector of Calvary. Emphasis will be placed on the personal testimony of laymen concerning Christian experience in their own lives. On each evening of the mission the speakers will be a business man, a woman, a convert, and a clergyman.

OPEN-AIR SERVICE AT GRACE CHURCH

During the summer an open-air service is held at 12:30 noon on Wednesdays and Fridays in the Huntington Close at Grace Church, Broadway and Tenth Street. Following the summons from the chimes and from a cornetist, there is a brief service, including an address. Afterward, copies of the Gospels, bound in pocket size, are distributed.

VISITING PREACHERS

An unusual number of bishops are in the city to fill preaching engagements tomorrow. Bishop McCormick concludes his series of sermons at the Cathedral; Bishop Sanford of San Joaquin is to be at Grace Church, Bishop Colmore at the Heavenly Rest, Bishop Darlington at the Holy Communion, and Bishop Guerry of South Carolina at St. Mary the Virgin's.

On Sunday morning, August 7th, the preacher at the Cathedral will be Bishop Nicholai of Ochrida, Serbia.

During August the preacher on Sunday mornings at Trinity Church will be the Rev. J. A. Schaad, rector of St. Paul's, Augusta, Ga. HARRISON ROCKWELL.

Bishop Manning Censured for Recent Statement About Companionate Marriages

Sermon May Be Discussion Group, Declares Fosdick—Grace Church Open Air Services

The Living Church News Bureau
New York, July 23, 1927

THOSE WHO TODAY ARE TAKING A DEFINITE and firm stand in behalf of the indissolubility of the marriage bond and also of the desirable influence of clean plays and clean literature are not contending against windmills as they point out the various efforts that make in the opposite direction. The Bishop of New York has been and will continue to be an outspoken leader on these subjects, and so he becomes a frequently used target for those who advocate leniency and greater freedom in the same. Such attacks serve to reveal the prevailing opinions. Note, for example, the comments made last Sunday by John Haynes Holmes, minister of the Community Church, Park Avenue and Thirty-fourth Street. In the course of his sermon he declared that Bishop Manning had "disgraced himself and his Church" by recent statements made at the Cathedral offices.

It will be recalled that Dr. Manning, shortly after the published reports of the Rev. Henry H. Lewis' paper at the San Francisco Church Congress, gave out a statement, not in any way censuring Mr. Lewis, but utilizing the moment of widespread public concern at the suggestion of companionate marriages, to point out that there are certain influential ones who today are definitely advocating a change from the Christian standards. Mr. Holmes, in addition to his censure, stated some of his own opinions. He is reported to have said that he no longer believes in the "extreme chastity" of the New Testament, and that he, for one, is glad to see the breakdown in the authority of the Church and in the "superstition of a sin in sex" as well as the disappearance of ignorance regarding sex questions in the waning of the authority of the home. When asked, after the sermon, what would be his reaction should a daughter of his accept the Bertrand Russell teaching of freedom in sex relations, the minister of the Community Church replied that it would not cause him worry. "It is her life, not mine. We must never forget the principle of freedom. We can only offer our opinion to another person." Mr. Holmes said that a girl would not adopt that attitude with proper home training.

Comments, such as these, reveal what not a few are thinking today on these fundamental subjects, and show what some, in positions of influence, are saying. They prove the timeliness of such statements as Bishop Manning has made.

DR. FOSDICK LECTURES

The Rev. Dr. Harry Emerson Fosdick, the pastor of the Park Avenue Baptist congregation, has been lecturing this week

at the seventh annual conference of ministers and religious workers held at Union Seminary. Some of his sayings would appear more fittingly in our Around the Clock column than here; to wit: "A man plays golf and then comes to the church where I am going to preach to take a nap—he cannot do it; a woman gives a big dinner party Saturday night and comes to the church where I am going to preach to relax—she can't do it. My sermons excite the congregation too much for napping or relaxing." And on the subject of original prayers in the church services. Dr. Fosdick declared that his Sunday prayer comes to him on Saturday afternoon when he takes a walk of some five miles on Riverside Drive. Inasmuch as few of the clergy can have whatever of spiritual inspiration the Drive may afford, this would seem to be another point in favor of liturgical worship.

In better vein, it seems, Dr. Fosdick expressed the opinion that people are tired of going to church and just being told Thus saith the Lord. A sermon can be a discussion group to the extent that a preacher foresees the questions of his people and goes ahead and answers them. He advocated preaching on subjects that are holding the attention of the day using the

More Than 1,500 Services Held Last Year By the Chicago City Mission Society

Financial Statistics of Chicago—Find Old Bell in River Forest Church

The Living Church News Bureau
Chicago, July 23, 1927

THE MOST CONVINCING REASON FOR THE important work of city missions in the diocese, says the superintendent, the Rev. John F. Plummer, is best obtained by visiting the thirty or more institutions where our clergy and deaconesses are constantly ministering to the ever increasing requests for service among the sick, the friendless, the prisoners, and the aged. The report for the last fiscal year shows that over 1,500 services were held. These enabled 2,055 people in institutions to receive the Holy Communion, and 26,192 people attended these services. Nor is it just the holding of services, but there is the pastoral work among these people. When one reads from a monthly report that a deaconess has made 869 institutional calls, and thirty-eight outside calls, and one of the clergy has visited 293 individuals (May report, 1927), it is not surprising to read in the annual report that 26,000 calls were made in the year by the city missions' staff.

The work of the city missions does not end with the inmate of the institution, for

if he is discharged, he is followed up with a call and thus brought in touch with the parish priest, and the parish, where it is thought best to make definite Church connection. This oftentimes results in the person being baptized and confirmed. The city mission is both Church extension and social service.

The last annual report shows that thirty-four were baptized, and fourteen confirmed while they were in institutions. Since January 1st, these numbers have been augmented with nine baptisms and twelve confirmations.

The chaplain and deaconess serving in an institution become as close to their people as the pastor and parish worker of a parish.

A deaconess relates how she found in a certain hospital a very attractive woman, who seemed quite superior to her surroundings. She was so ill a very brief call was made, and on leaving the hospital, the deaconess spoke to the head nurse about the woman. "Yes, she does seem superior to many of our patients; I know very little about her, as she has just come in." That evening the superintendent called the deaconess on the phone. "The woman we were talking of today tells a very sad story. Her husband and three children live in a back basement room in a very poor neighborhood. No work, no food;

would you be willing to investigate?" It was late when the family was found, and conditions looked very bad.

This family, recently from the south where they had had financial trouble, had come to Chicago where they thought that work was easy to get and wages were high, but no work could be found, and they had pawned everything they had to pay rent and buy food. The wife and mother was so sick they had sent word to the health department, and she had been taken to the hospital. Her husband could not look for work now, as he had to care for the children, the youngest only fourteen months old.

Early the next morning the city mission took the children to the Home for the Friendless. With the father they went to a pawn shop and redeemed a good suit of his clothes, and sent him off to find a job. He said that he was sure he could get one if he had on proper clothes. The mission then wrote letters to relatives in the south who knew nothing of this hard luck. Letters came back asking that these people come home where their friends could help them. It was some weeks before this could be brought about, however. One child came down with scarlet fever, and had to be taken to the hospital; another contracted measles, and the mother was very ill. The mission kept in touch with them all, carrying messages back and forth, getting clothing for the children, fruit and other comforts for the mother.

A letter received a little while ago by the mission makes them feel the time and work as well as the money spent to help put this family on its feet was all worth while.

This case is typical of the good that is being done through city missions. It is a work that requires the most tactful, conscientious, and faithful priests and workers. The Church would be omitting a sacred duty and privilege if she failed to bring God's grace and comfort and life to those who are found in our great city and county institutions.

SOME FINANCIAL STATISTICS

Nearly \$1,800,000 was contributed through the parishes and missions of the diocese of Chicago during 1926, for parochial, diocesan, and general Church purposes. This sum does not include contributions or special gifts by individuals to projects outside their parishes. The grand aggregate of offerings shows an increase of a half million dollars over the contributions of the previous year.

A classification of the contributions is interesting:

- \$745,132 went to current parochial expenses;
- \$567,772 for special parochial expenses;
- \$267,243 for diocesan and general Church quotas;
- \$259,509 was collected by parish organizations.

Emmanuel Church, La Grange, stands first in the amount collected, \$298,947, most of this sum, \$273,283, being expended for the new church and parish house, both of them magnificent buildings.

St. Luke's, Evanston, is second in the amounts contributed, \$132,807. St. Luke's is first in the amount contributed for diocesan and general Church purposes, \$23,347.

St. James' Church, Chicago, had the largest budget for parochial purposes, \$53,364.

HERE AND THERE

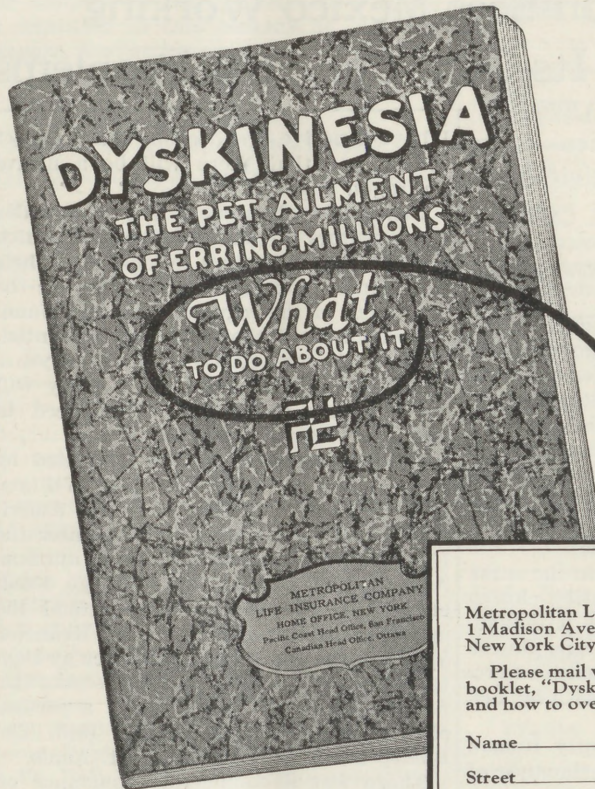
The Church is making progress in the new district of Monte Clare, Elmwood Park, and Belmont Heights, on the west side of the city. The work is being developed through the parish of St. Barna-

bas, the Rev. W. S. Pond, rector, and services are being held weekly.

A beautiful engraved sterling silver and gold ciborium has been presented to the Church of the Epiphany, Chicago, by Col.

A. J. Greenfield, in memory of Mrs. Greenfield, who was for many years a devout communicant of the parish.

Last week while workmen were demolishing the belfry of the old Christ Church,



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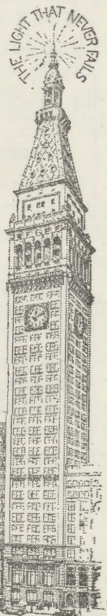
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diseases which afflict the people of the United States and Canada.

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The Metropolitan strongly advises all readers of this announcement to send for a copy of "Dyskinesia". It will be mailed without charge.

HALEY FISKE, President.

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River Forest, to make way for a modern apartment building, they found a bell, rusted and weather beaten, which had been used regularly before the days of the Civil War, and which everybody seemed

to have forgotten for the past sixty years. It is planned to place the old bell in the belfry of the new edifice of Christ Church, and later in the permanent tower to be built.
H. G. GWYN.

Bishop Creighton Sees Mexico Working Out Its Own Religious Problems

Church Expansion in Mexico—Long Island Building Activities on Increase

The Living Church News Bureau
Brooklyn, July 23, 1927

FIRM IN HIS BELIEF THAT "WHATEVER religious problems there are in Mexico will work themselves out," the Rt. Rev. Frank W. Creighton, Bishop of Mexico, returned several days ago for a few months' stay in this country. He said that while the Church does not indulge in proselytizing in Mexico or elsewhere, he looks forward to its steady growth south of the Rio Grande.

The Roman Catholic Church, he said, continues to abstain from holding church services, adhering to the policy it inaugurated a year ago, though it keeps church doors open so that members may congregate in them and toll litanies with laymen at the altars.

Asked why a nation patently Roman Catholic would consent to continuance of laws so strictly regulating religious practice, Bishop Creighton said it is an incontrovertible fact that in recent years comparatively few Catholic men, except among the peons, attended church services, and virtually none of the so-called "intellectual Catholics" did.

"There were two classes of Catholics in Mexico," said the Bishop, "one of nominal Catholics and the other of active Catholics. Mexico has been only nominally Catholic.

"But," he continued, "you can't generalize about anything in Mexico because conditions vary in different parts of the country and sentiment of the Mexicans rarely crystallizes about an idea or an ideal but about an individual. Hence the strength of any movement depends on the integrity of the individual leaders.

"The power of the present government is to a large extent due to the fact that it has the confidence of the people and the men in the government hold that confidence.

MEXICANS CORDIAL TO BISHOP

So far as his own work is concerned, Bishop Creighton said that the attitude of the authorities has been cordial and colored with proverbial Mexican courtesy.

"They have explained the provisions of the Constitution to me and made every effort to widen the scope of my work within the provisions of the law," he said. "In this spirit the government granted me permission to ordain five native deacons in Christ Church Cathedral in Mexico City and recently under a liberal interpretation of the law I was permitted to confirm fifty-one candidates in my Cathedral.

"We now have thirty-two native churches, five American clergymen, and nineteen native ministers. We have three schools, two large ones in Pachuca and Tampico, three hospitals, and a social service station. Hooker School has 258 native pupils, and is now an accorded government school under government supervision.

I have a native archdeacon, and I expect before long that there will be a native Suffragan Bishop."

Bishop Creighton now is acting under a "transitory article" of the law which permits alien ministers to look after their own countrymen for six years after the enactment of the regulations of last January which the Catholic Church had anticipated in August. At the end of six years it is expected that the native clergy will have become sufficiently experienced to take over complete control.

Bishop Creighton was accompanied by Mrs. Creighton and their son William, who recently graduated from the American School in Mexico and is to enter the University of Pennsylvania next autumn. After a short stay at Hood College, Frederick, Md., the Bishop is to attend the synod of the second province at Roanoke, Va., then the Old Barn Conference at Dayton, and will visit in Philadelphia before returning to Brooklyn for a sermon at St. Ann's Church on October 19th. The Bishop is a former rector of St. Ann's.

There was a wonderful attendance on Sunday, July 17th, at the three churches, St. John's, Southampton, St. Ann's, Bridgehampton, and the Church of St. Mary, Hampton Bays, when Bishop Stires officiated at the services.

Many of his old parishioners of St. Thomas', New York, who spend their sum-

mers on the "Island," were present, in addition to the regular congregations.

NEWS NOTES

In addition to those spoken of last week, we learn that St. Peter's, Bay Shore, the Rev. William R. Watson, rector, is building a new parish house, which is being rushed to completion, and will be the finest edifice in Suffolk County when finished.

Miss Edna Eastwood, who has been so successful in religious education in the west, is coming from Montana next fall at the request of Dean Sargent to become director of religious education at the Cathedral of the Incarnation, Garden City, Long Island.
MARY E. SMITH.

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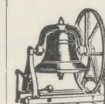
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PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, July 23, 1927

WORK WAS BEGUN THIS WEEK ON the second floor of the parish house of St. Barnabas' Church, Germantown, which is to be added as a memorial to the late Rev. Dr. Samuel Upjohn, long rector of St. Luke's, and patron of the neighboring colored mission. The work will cost \$17,000, of which the people raised \$2,500, and are working for another \$2,000 by October 2d, Rally Day. The remainder, \$12,500, comes from the campaign fund gathered last fall for forty missions and ten institutions of the diocese after the most complete survey ever undertaken by any diocese.

The priest in charge, the Rev. E. Sydnor Thomas, on June 12th completed twenty years in the sacred ministry, during all of which time he has been in charge of St. Barnabas'. The happiness of this anniversary was clouded by the disappearance of his nineteen-year-old son, Ernest S. Thomas, Jr., last seen June 10th. The young man was a sophomore at the University of Pennsylvania, and organist and choirmaster of St. Thomas' church.

CHANGE PLACE FOR CLERICAL UNION CELEBRATION

The committee in charge of the fortieth anniversary celebration of the founding of the Clerical Union for the Maintenance and Defense of Catholic Principles, the Rev. Dr. Joseph Sherlock, the Rev. G. Herbert Dennison, and the Rev. S. Atmore Caine, have announced a change of place to St. Clement's Church, 20th and Apple-tree Streets. This is due to urgent requests to make it central, as it is not only for the Philadelphia branch, but also for the general council. The date is October 4th.

CONFIRM GIRLS AT STATE INSTITUTION

Twenty-three girls were confirmed at the state correctional institution, Sleighton Farms, by Bishop Garland Sunday afternoon, June 23d, presented by the Rev. Alfred M. Smith of the City Mission staff. Nineteen of them Fr. Smith himself had baptized, and all are his penitents. They made their first communion after two more instructions July 7th. Of about 425 girls there, 100 are under his spiritual care. Fr. Smith will be at Kezar Lake, Me., during August. His Sunday Mass at the Eastern Penitentiary will be taken by the Rev. James DaCosta Harewood, rector of St. John the Divine.

CHARLES JARVIS HARRIMAN.

MORE PEOPLE LEAVE CHINA

NEW YORK CITY—A cable received by the Department of Missions on July 16th notifies us that:

Miss Lucy Graves of Shanghai sailed July 15th on the *Shinyo Maru*, due in San Francisco, August 8th. Miss Graves is coming to this country for study at the University of California. There seems to be no possibility of reopening St. Mary's Hall during the academic year of 1927-1928.

W. F. Boorman and family, and Miss Olive H. Pott, of Shanghai, sailed on July 16th on the *Empress of Asia*, due at Vancouver, July 31st. Both are coming to this country on anticipated furloughs because of the present impossibility of carrying on the educational work with which they are connected.

Bishop Huntington and Mrs. T. L. Sinclair and children sailed from Shanghai on July 16th for Manila, on the *Empress*

of Canada, arriving in Manila July 23d, Bishop Huntington for a brief vacation, and Mrs. Sinclair of Anking to join Mr. Sinclair, who is transferred to the Philippine Islands for temporary work until conditions become more settled in China.

Miss Alice Gregg of Anking is leaving for America on August 27th. Miss Gregg is returning to this country at her own expense for further study.

FIRST SUMMER CONFERENCE OF WESTERN MICHIGAN ENDS

KALAMAZOO, MICH.—The first annual summer conference for the diocese of Western Michigan was held at Kalamazoo College, Kalamazoo, from July 2d to 9th.

The chaplain of the conference was the Rt. Rev. John N. McCormick, D.D., Bishop of the diocese of Western Michigan, who was in attendance not only for service as chaplain but as leader and director in the discussion groups for the clergy and the class in the New Testament.

Opportunity was offered for study in the missionary work of the Church under the Very Rev. Charles E. Jackson, of St. Mark's Pro-Cathedral, Grand Rapids. Studies in the Book of Common Prayer were given by the Ven. Lincoln R. Vercoe, Archdeacon of the diocese.

The faculty also included Mrs. Lucy E. Kurtzman, of Detroit; Miss Vera Gardner, religious worker for Grace Church, Grand Rapids; Henry Overley, organist of St. Luke's Church, Kalamazoo; the Rev. William G. Studwell, rector of St. Thomas' Church, Battle Creek; Miss Helen R. Stevens, director of religious education at St. Mark's Pro-Cathedral, Grand Rapids; and the Rev. Gordon M. Reese, of Vicksburg, Miss.

Wednesday of the conference was devoted to women's work of the diocese, and special emphasis was placed upon the work of the Woman's Auxiliary. Mrs. Burritt Hamilton, of Battle Creek, vice-president of the diocesan Woman's Auxiliary, presided. Mrs. Charles E. Jackson, of Grand Rapids, and Mrs. William G. Studwell, of Battle Creek, gave brief addresses.

The Rev. James H. Bishop, rector of St. Luke's Church, Kalamazoo, was business manager of the conference; the Ven. Lincoln R. Vercoe headed the committee on membership and hospitality, and the work of publicity was in the hands of the Rev. William G. Studwell.

Special addresses were made at the sunset service by Dr. Allen Hoben, president of the Battle Creek College; Dr. Dwight B. Waldo, president of the Western State Normal College, of Kalamazoo; the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana; the Rev. G. P. Symon, of Glendale, Ohio; and the Rev. Lewis B. Whittemore, director of the conference. The opening address at the sunset service was given by the chaplain of the conference.

SUMMER SCHOOL OF THE CAROLINAS CLOSES

VALLE CRUCIS, N. C.—A most successful summer school for religious education was held at Valle Crucis July 4th to 16th, under the direction of the five dioceses in the Carolinas. The director of the school was the Rev. J. W. C. Johnson of Gastonia, N. C., and the dean of the faculty was the Rev. Dr. Homer W. Starr of Charleston, S. C. The registration was slightly over 100.



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MAGNIFICENT COPE FOR PRESIDING BISHOP

LONDON—The Cathedral League of Maryland is presenting a cope to the Presiding Bishop of the American Church, the Most Rev. John Gardner Murray, D.D., Bishop of Maryland. The cope, which will be handed down to all succeeding Primates, has been made in England by Miss Marjorie Beckh, of 20 Thurloe Place, Lon-



COPE TO BE GIVEN PRESIDING BISHOP

don. This beautiful vestment is of cloth of gold, with orphreys and hood of cloth of silver; the latter fabric was made in Moscow at the time of the late Tsar's coronation. Such material is, of course, no longer obtainable, the looms having been destroyed. On the orphreys are four inches in which are worked the figures of the Blessed Virgin Mary, the Archangel Gabriel, St. Peter, and St. Paul; on the hood is a representation of the *Agnus Dei*. All these with decoration connecting and linking up the whole, are exquisitely worked in gaily colored silks and gold, and the effect in combination with the ground of cloth of silver is one of exceeding richness and beauty. The cope was designed by Arthur West. The morse, of silver, parcel gilt, and enamel, is by Edward Spencer of the Artificers' Guild.

The arrangements in connection with the making of the cope have been in the hands of the Rev. Dr. Hugh Birkhead, rector of Emmanuel Church, Baltimore.

The vestment was exhibited, with other beautiful work by Miss Beckh, during the week of the great Anglo-Catholic Congress at the Royal Albert Hall, London, July 3d to 10th, where it was seen and admired by many hundreds of Congress members.

EDUCATION AND THE FLOOD

LITTLE ROCK, ARK.—Approximately fifty vocational agricultural schools in Arkansas, Mississippi, and Louisiana have already been forced to suspend because of the damage to buildings and equipment as a result of the Mississippi River flood. These schools are located in the rural sections and are of the larger, graded, consolidated type. In the case of the Negro schools, they are in almost every instance the county training or high schools. This means that hundreds of feeder schools of the one and two-teacher type have been, and may still be, under water.

Dr. H. O. Sargent, of the Federal Board of Vocational Education, in touch with the situation, has stated that if the flood prevents successful planting of the crops, there will be no taxes with which to support schools.

The fallacy of depending largely on county taxation for schools in these delta regions, or anywhere else for that matter, is once more to be strikingly shown when the flood recedes and when, as Dr. Sargent suggests, there will be little local money for schools. Whether these flood-stricken sections should, during the next year or two, be penalized for being in the path of the flood, is something to be answered by the entire country through federal appropriation.

MADISON RURAL CLERGY CONFERENCE

MADISON, WIS.—The sixth annual conference of rural clergy, held from June 27th to July 5th at Madison, has exemplified the importance of rural work in the Church today.

Clergy and women workers from twenty-five dioceses and missionary districts were in attendance, and spent at least five hours each day studying the needs and problems of the rural communities. A group conference was held each morning at which many questions were answered by the leaders in their special fields.

The first session was taken up with introductions, after which Miss Edna B. Eastwood, of Billings, Mont., who has charge of the isolated people of that western diocese, gave a very interesting talk on her work among the scattered people in Montana.

Miss Agnes Penrose, secretary of the Church Mission of Help of the diocese of Albany, gave many concrete examples of the importance of the rural clergyman's work along the lines of delinquency among the girls and boys in the smaller places.

The Rev. Dr. Frank Gavin, professor at the General Theological Seminary, New York, gave an interesting address on The Modern Trend of Religious and Philosophical Thinking. He stressed the modern philosophy of many countries today, bringing out how the world is athirst for the truth.

Dr. M. A. Dawber, one of the leaders in the Methodist Church on rural work, was the next speaker. There were other able discussions, led by men who are specialists in their particular lines, the foremost of these being the Rt. Rev. T. C. Darst, D.D., Bishop of East Carolina, and leader in the Bishops' Crusade. The Bishop thrilled every one with his word pictures

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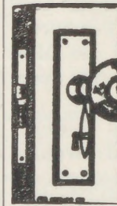
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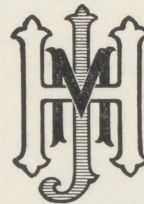
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of the future possibilities to be derived from a continuance of the Crusade in the coming year. He says that the Church dare not recede from its great step forward, and the rest of the Christian world will realize its significance and follow where it has led the way.

Charles L. Hill, of Rosedale, Wis., president of the National Dairy Association, made a forceful appeal for a closer contact between clergyman and farmer.

There were many discussions on Church school literature, ways and means of carrying out projects, and various problems that confront the rural church today.

Those giving courses were Bishop Mann; Bishop Ward; the Rev. Dr. Robert N. Meade of the Church of the Redeemer, Pittsburgh; the Rev. Dr. Royden K. Yerkes of the Philadelphia Divinity School; the Rev. Messrs. W. N. Clapp of St. Mary's Church, Pittsburgh; F. C. Lauderburn of Trinity Church, Pittsburgh, and Rodney Brace of St. John's Church, Pittsburgh.

**EXPLODING RIFLE
INJURES INDIAN DEACON**

DAWSON, YUKON—An unusual accident which recently befell the Rev. Richard Martin, an Indian deacon of the diocese of Yukon, is related in the current number of *Northern Lights*, the diocesan paper. A rifle which the Indian clergyman was using exploded, injuring his right eye so badly that he may lose the sight of it, which is the more serious as his left eye was lost in a knife accident when Mr. Martin was a boy.

"He was hunting caribou," says the account in *Northern Lights*, "and had already fired two shots, and on firing the third the rifle exploded. He was knocked senseless for a short time, and when he came round he found that his face was bleeding and he could not see. It was about forty-five degrees below zero, and Richard realized that he must get home soon or he would freeze to death. He did not know which way to go, but presently heard some one chopping wood at his distant camp. He followed the sound till it ceased. Then again he lost his sense of direction. On looking up he found he could see dimly the outline of the hills, and was able to locate his home in a general way. When close to his camp he called out and his wife and daughter came out to meet him and led him in. His son Joseph and another Indian, Joseph Henry, took him by dog sled to Dawson, where he was cared for in the hospital by Dr. W. E. Thompson."

**CLOSE OF THE PENINSULA
SUMMER CONFERENCE**

OCEAN CITY, Md.—The Peninsula summer conference for Church workers, under the auspices of the dioceses of Delaware and Easton, was held this year at Ocean City, Md., from June 20th to 26th.

There were 150 registrations, and there were representatives from most every diocese in the province of Washington.

Owing to the sudden illness of the Bishop of Easton who was to have been in charge of the conference as president of the board of managers, the Rev. Richard W. Trapnell, rector of St. Andrew's Church, Wilmington, Del., and vice-president of the board of managers, was in charge.

Among the faculty were the Rev. Dr. Charles B. Hedrick, of Berkeley Divinity School; the Rev. Addison A. Ewing, of the Philadelphia Divinity School; the Rev. Frederick E. Seymour, director of Re-

ligious Education of the diocese of Pennsylvania; Dr. C. J. Galpin of the U. S. Department of Agriculture; Miss Dorothy Hedley of the national G.F.S. staff; the Rev. Elmer N. Schmuck, D.D., field secretary of the National Council; Miss Mildred Brown of New York, an authority on religious drama in the Church.

The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, was chaplain of the conference, conducting two services daily.

**CLOSE OF CONNEAUT LAKE
SUMMER CONFERENCE**

CONNEAUT LAKE PARK, PA.—The fourteenth annual session of the Conneaut Lake summer conference for Church workers came to its close, the veterans declaring it to be the most successful conference in their recollection. There was a registration of about 250, and a faculty of twenty. While the great majority of the attendants are from the dioceses of Pittsburgh and Erie, there were registrations also from a half dozen other dioceses.

This conference was unique among summer meetings of Church workers in that it was housed in a large hotel in the midst of a resort advertised as the chief amusement place in the middle east. The attractions of an amusement park were within a few steps of the meeting places for classes. And yet, in spite of these many opportunities for diversion, there was a spirit of real devotion to the purpose of the conference.

The Rev. W. F. Shero, Ph.D., of Christ Church, Greensburg, Pa., gave a series of addresses on the beatitudes, at the daily sunset services, and on Sunday the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, preached at the great festival service held in the Temple of Music, when a choir of a hundred voices, made up of delegations from neighboring parish choirs, sang under the direction of Julian Williams, choirmaster of St. Stephen's Church, Sewickley. In the afternoon the Rt. Rev. John C. Ward, D.D., Bishop of Erie, was the preacher at Evensong.

The annual festival of music, held in the same auditorium, attracted many members of the conference at its afternoon and evening concerts, when the New York Symphony orchestra, a chorus of a thousand voices and distinguished soloists, presented the Messiah, Elijah, and other choral works, as well as giving purely symphonic concerts.

**LAY CORNERSTONE OF
ST. PETER'S, LAKEWOOD, OHIO**

LAKEWOOD, OHIO—On Sunday, July 10th, the Rt. Rev. Warren Lincoln Rogers, D.D., Bishop Coadjutor of Ohio, laid the cornerstone of St. Peter's Church, Lakewood. He was assisted by the Rev. Messrs. D. LeB. Goodwin, rector of the parish; E. G. Mapes of Cleveland; F. S. Eastman, of Akron; J. M. Withycomb, of Lakewood; Roy E. DePriest, of Cleveland; F. J. Hauck, of Bellevue; Canon J. R. Mallett, of Cleveland; and J. E. Carhart of Cleveland.

During the rectorship of the Rev. Mr. Goodwin, the mission has become a parish and a splendid property has been procured on West Clifton Blvd. and Detroit Ave., at the northeast corner of which is a very fine rectory, largely owing to the liberality of Mrs. Fannie Southern. Through the zeal and untiring efforts of the rector and his faithful vestry, they have raised a beautiful edifice, which will soon be completed.

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ORGANIZE COLORED MISSION IN GARY, IND.

GARY, IND.—A group of about three dozen colored people, two-thirds of whom are communicants of the Church, have made a strong appeal for the establishment of a mission among them in Gary. Since May 1st, the Rev. James Foster, rector of Christ Church, Gary, has, with the consent and approval of the Bishop, been ministering to these people. Their organization is still in a formative state, but there is great promise of a permanent work among them. While the work of the Italians at Gary is of necessity held in abeyance for a while, the Bishop has given to Fr. Foster permission to use temporarily for this purpose San Antonio's Church until such time as permanent and definite arrangements can be made. Owing to the shifting and changing of localities in Gary, some entire reorganization of the mission work in that city will have to be planned next fall by the department of missions.

The Bishop made a visitation to this newly formed congregation on the afternoon of Trinity Sunday, and talked over with them plans for the future. One interesting thing is that the people themselves requested that when the time shall come for them to be organized into a mission, they would like to bear the name of St. Augustine's mission.

FIVE NURSES JOIN GUILD OF ST. BARNABAS

HUNTINGTON, IND.—On Sunday, July 17th, five nurses were admitted to the Guild of St. Barnabas for Nurses by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana. The admission service was held in Christ Church, Huntington, just preceding a celebration of the Holy Eucharist, the Ven. H. R. White, Archdeacon of the diocese, celebrant, and the sermon being preached by Bishop Gray.

As this city is the location of the Huntington County Hospital, a branch of the Guild here is important. Miss Elizabeth Springer, superintendent of nurses, has done much to further the work of the Guild, and of the Church in general.

GOSPEL BUS AT ANNISTON, ALA., CHURCH SCHOOL

ANNISTON, ALA.—One of the most successful institutions at Grace Church, Anniston, is its Gospel Bus.

In order to secure the attendance upon the Church school of children living at a distance from the church, the rector, the Rev. J. M. Stoney, some time ago enlisted certain automobile owners of his congregation, who went out every Sunday and brought many children to the school. So many children were found who wished to attend that this haphazard method proved inadequate, forcing the congregation to purchase a regular school bus for the purpose. This vehicle rejoices in the name of Gospel Bus. It makes five trips each Sunday, usually carrying more than eighty children to Grace Church in the morning, and to the Chapel of the Resurrection in the suburbs in the afternoon.

Through Mr. Stoney's influence the bus is operated under the same form of license as those controlled by the public school system. No difficulty is encountered in securing drivers from among the congregation. In time, a second bus may have to be added, as it frequently happens that children are left behind, for lack of accommodation.

SPOKANE CLOSES ITS SUMMER SCHOOL

SPOKANE, WASH.—One of the most successful Church summer schools ever held by the diocese of Spokane has just closed with an enrolment of over 140. The mornings were devoted to study and lectures. Splendid courses were given by Dr. Phillips E. Osgood of Minneapolis, on Religious Drama and Pageantry; by the Rev. Dr. F. H. Hallock of the Seabury Divinity School on the Prophets and Modern Thought; by the Rev. Dr. Louis G. Wood on The Church's Program; by the Rev. Dr. L. B. Ridgely of China on Conditions in China, and by several local leaders on Sunday school courses.

The afternoons and evenings were devoted to recreation, particularly to water sports.

GIVES PLOTS FOR LONG ISLAND CHURCHES

SOUTHAMPTON, L. I., N. Y.—Bishop Stires' comment Sunday, July 18th, in a sermon at the Church of St. Andrew's in the Dunes, Southampton, on the absence of a single church spire in any of the new housing developments on Long Island so moved Cadman H. Frederick, a developer of residential colonies, that he announced yesterday he would present eight plots for church buildings on the South Shore. In addition, it was also announced by Henry J. Davenport, president of the Home Title Insurance Company, that his bank and others would support any church-building program proposed by Bishop Stires.

Mr. Frederick announced he would present one plot of ground, with sufficient land for a parish house, to a Protestant church of any denomination and another to a Catholic church, in several locations which he named.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

August, 1927 Vol. XXI, No. 6

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UNUSUAL GIFTS TO WASHINGTON CATHEDRAL

WASHINGTON — Washington Cathedral has received two unusual gifts. Mrs. Ridgley Hunt of Washington has presented a strip of genuine Spanish needle point lace, dating about 1640, for the great altar of the Cathedral.

The strip of lace is eleven feet, seven inches in size, sufficient for use on the Jerusalem altar of the Cathedral. Mrs. Hunt gave the lace in memory of her mother, Mrs. William Cruger Pell, of New York.

The early days of the Church in colonial America are recalled in the acquisition by the Library of Washington Cathedral of an original pocket case of metal, containing ordination papers dated 1773. These papers are four in number and set forth the theological abilities of the Rev. Thomas Read, rector of Rock Creek parish, Maryland, in colonial and Revolutionary times.

The documents have been presented to the Library by his great granddaughter, Mrs. Charles Lyman, wife of the Rev. Charles Lyman, minister at the Union Church mission, Hankow, China. The other donors were Alfreda Post Carhart, Bertram Van Dyke Post, and Wilfred McIlvaine Post.

The first document is a letter of deacons' orders, written on parchment, bearing the seal of Richard Terrick, Lord Bishop of London, and showing that on September 19, 1773, he ordained Thomas Read to the diaconate in the Chapel of Fulham Palace, London. The Lord Bishops of London then had jurisdiction over the Church in North America, and candidates for holy orders had to go to London for the laying on of hands.

The second document is a letter of priests' orders, issued by Richard, Lord Bishop of London, on September 21, 1773. Evidently Thomas Read was a mature man and was anxious to be fully ordained before returning to America.

According to English law of the period, clergymen had to make declarations of loyalty to the crown and to the Church laws, so the third paper is a declaration of this nature by Thomas Read certified to by Richard of London and executed in his Bishop's Court.

The final paper is the Bishop of London's license to Thomas Read to perform the duties and offices of a priest of the Church of England in the province of Maryland in North America. This also was dated September 21, 1773. It is presumed that, armed with these documents, the Rev. Mr. Read set sail for the homeland where he was to win honor and to give valiant service in the colonial Church in America.

CLOSE OF ASSYRIAN SCHOOL IN MOSUL

MOSUL, MESOPOTAMIA — The Assyrian school in Mosul closed in June, for the summer, with a ten days' examination, oral and written, and a distribution of diplomas and prizes.

The Rev. John B. Panfil, American chaplain at Mosul, writes:

"There were 371 children admitted during the whole year, including fifty-two girls. Thirty of them left the school during the months of April and May, some going to Russia or to the villages. A total of 111 presented themselves for the final examination. They were scared after the first day when they saw strange people coming to examine them. I invited many notables of Mosul, English and Arabs, to

come for the purpose. In general they did well, and I am sure that next year, in view of such an examination, they will be more assiduous in their studies. Mr. Jardine, the administrative inspector, gave diplomas to four boys. Other British officers and Lady Surma distributed prizes. At the end, ice cream was served to the children. A big courtyard, granted to us for the occasion, was filled to capacity with invited persons from Mosul and Assyrians. The local papers commented sympathetically about the Assyrians in general."

\$8,000 FIRE IN KANSAS CATHEDRAL

TOPEKA, KANS.—The guild hall of Grace Cathedral, Topeka, was badly damaged by fire of undetermined origin about 10:30 Sunday night, July 17th, the loss of the building and contents being estimated at not less than \$8,000.

The fire started in a small room at the south end of the main floor and was breaking through the walls of the building before being discovered. Although the blaze was kept from the main structure, the intense heat caused considerable damage at the north end.

The south end was badly charred, the organ was destroyed, and approximately \$700 worth of music belonging to the Handel and Philharmonic Society went up in smoke. While the hall was fully insured, none was carried by the society on its music.

NEW RECTOR AT ST. PHILIP'S, SYRACUSE

SYRACUSE, N. Y.—The Rev. F. Wilcom Ellegor has accepted a call as rector of St. Philip's parish, Syracuse, in the diocese of Central New York. He has labored in the New York diocese since 1916, and resigned the charge of St. Simon's, New Rochelle, June 30th.

Prior to that time, Mr. Ellegor worked as an educator in the mission field in Liberia, filling many important positions. He was formerly vice-principal of the Theological School at Cape Palmas, and instructor of agriculture; first superintendent of the Julia C. Every Hall for Girls, then rector of St. Andrew's, Upper Buchanan, Grand Bassa. He left that position to come to the United States for medical treatment, and was engaged in work since that time.

MINNEAPOLIS CLERGYMAN WINS SERMON CONTEST

NEW HAVEN, CONN.—The Rev. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, Minn., won the first prize of \$500 given by the American Eugenics Society in its sermon contest on the subject of Eugenics.

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BIBLE FIRST BOOK TO CROSS ATLANTIC BY AIR

NEW YORK—In appreciation of Commander Richard E. Byrd's carrying a Bible in the trophy box of the airplane *America* on its first flight to Europe, a large copy of a leather-bound Bible was presented to him on behalf of the American Bible Society by Gilbert Darlington, its treasurer, at the close of the ceremonies at the Eternal Light, Madison Square, which ended New York City's first day of welcome to the homecoming ocean flyers. A gold-lettered inscription on the cover of the Bible reads: "Presented by the American Bible Society to Commander Richard E. Byrd and the crew of the *America* who were the first to carry the Bible to Europe by air."

G.F.S. CAMP HELD AT DEL MAR, CALIF.

DEL MAR, CALIF.—Camp Johnson, the summer camp conference of the Girls' Friendly Society of the diocese of Los Angeles, was directed by Mrs. George F. Prussing of La Crecenta, assisted by Miss Jean Battersby of Santa Ana as camp manager.

Services were held in the woodland chapel by the two chaplains, the Rev. Henry Clark Smith of Riverside and the Rev. Herbert V. Harris of Los Angeles. The Rev. Douglas Stuart of Los Angeles and the Rev. C. Rankin Barnes of South Pasadena visited the camp for conferences on personal and social religion.

Camp Johnson, now in its second year, is named in honor of the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles.

THIRD GENERATION OF BURLESONS IN ORDERS

SCARBOROUGH, N. Y.—The Rev. Theodore M. Burleson, recently ordained deacon, is to have charge of St. James' Church, Cashmere, Wash., beginning September 1st. He is the first of the third generation of the Burlesons now in orders. He is the son of the Rev. Edward W. Burleson, rector of Holy Trinity Church, Palouse, and the nephew of the Rt. Rev. Hugh Latimer Burleson, D.D., Bishop of South Dakota.

TENNESSEE CHURCH TO CELEBRATE CENTENNIAL

FRANKLIN, TENN.—St. Paul's Church, Franklin, the Rev. Bernard Campbell, rector, is the oldest church in Tennessee, having been erected in August, 1825.

The rector and congregation of the church have planned a big celebration of the 100th anniversary August 21st to 28th, and many high dignitaries of the Church and prominent state and national officials will attend.

During the Civil War, the church was used as a hospital. Its pulpit has been filled by many able Churchmen, chief among the number being the first Bishop of Tennessee, the Rt. Rev. James Hervev Otey, D.D.

On August 25, 1827, the parish was organized and a vestry elected. The first confirmation class was presented in 1829. The day fell on a Tuesday, the Fourth of July, and seems to have been something of a gala occasion. It followed the organization of the diocese in Nashville, July 1st and 2d. Thus the parish celebrated the double honor of being a charter member and the oldest parish in the diocese.

HOLD ACOLYTES' FESTIVAL AT LA CROSSE, WIS.

LA CROSSE, WIS.—The fourth annual acolytes' festival of the convocation of La Crosse was held in Christ Church, La Crosse, Wednesday and Thursday, June 22d and 23d. Visiting clergy were present from the neighboring parishes in the dioceses of Minnesota and Fond du Lac.

On Wednesday there was a banquet in the guild hall, followed by solemn Evensong in the church, with the Ven. Archdeacon Wolfe officiating, assisted by the Rev. Albert H. Head of Shell Lake as deacon, and the Rev. Hubert G. Wrinch of Wabasha, Minn., as subdeacon. The Rev. Dr. F. E. Wilson, rector of Christ Church, Eau Claire, preached the sermon.

On Thursday morning there was a solemn High Mass, with the Rev. H. Ruth of Ashland as celebrant, the Very Rev. R. D. Vinter, of La Crosse, deacon, and the Rev. A. H. Head, subdeacon. After breakfast the annual business meeting was held, and for the first time the boys were elected as officers. Frederick Dukelow of Chippewa Falls was elected director, and Chadbourne Whitmore, of Superior, secretary. The advisory committee of three clergy for the ensuing year consists of the Rev. Dr. Wilson of Eau Claire, Fr. Head of Shell Lake, and Fr. Hoffenbacher of Sparta.

COURSE AT WELLESLEY TO BE DISTRIBUTED

BROOKLYN, N. Y.—The Rev. Dr. Burton Scott Easton, of the General Theological Seminary, gave a lecture course at the Wellesley conference this year on The Gospel According to St. John: A summary of the results achieved in the scientific study of this Gospel, and the principles that determine its interpretation. For the many who find Dr. Easton's lectures and writings of value to their study of the New Testament, three members of Dr. Easton's class are pooling their notes and the complete material (edited by Dr.

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Easton) will be available in mimeographed form some time later. Information as to price and date when the notes will be ready for delivery may be had by writing Miss Marjorie Martin, the Diocesan House, 170 Remsen Street, Brooklyn, N. Y.

ACTIVITIES OF MASSACHUSETTS G.F.S.

PLYMOUTH, MASS.—The outdoor activity department of the G.F.S. of Massachusetts recently held a picnic at Plymouth. This occasion was but one of many good times in the carefully arranged program of the society which aims to help the girls enjoy the country and become acquainted with birds and flowers through a series of country walks.

Many of the Massachusetts members of the G.F.S. are endeavoring to walk 100 miles before the next club dinner in order to become members of the Hundred Milers' Club.

+ **necrology** +

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

FREEMAN HOWARD DAUGHTERS

SPOKANE, WASH.—News of the sudden death by drowning of their son, Freeman Howard Daughters, aged 23, in the Copper River Rapids of Alaska, has been received by the Rev. and Mrs. T. A. Daughters of St. James' Church, Spokane, Wash.

The late Mr. Daughters was a layreader of the diocese of Spokane, having had charge of St. Peter's Church, Pomeroy, for a year, and of St. Peter's Church, Spokane, for a year. He was teaching in the government school at Cordova, Alaska, at the time of the accident. He was a great help to the Rev. L. F. Kent of St. George's Church, Cordova.

IRVING PIERSON FOX

BOSTON—The diocese of Massachusetts has suffered a loss through the death of Irving Pierson Fox, the business manager and printer of the *Church Militant*, the diocesan paper. Mr. Fox was the president of the Spatula Publishing Co., and, in ad-

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dition to the very valuable service rendered to the *Church Militant*, had been the secretary of the Episcopalian Club of Massachusetts since 1910, and treasurer of the Church of Our Redeemer, Lexington, for the past twenty-seven years.

Mr. Fox's death from heart disease came unexpectedly at his office on Tuesday, July 19th.

ISAAC HUNTINGTON PEARSON

GLENDALE, CALIF.—Isaac Huntington Pearson, a former senior warden of St. Mary's Church, Fayette, Mo., died in Glendale on May 22d. He was eighty-eight years old.

The late Mr. Pearson was born in Fayette, Mo., where he spent most of his life. During the many years when he was senior warden of this church his whole conduct of life was measured by his Church duties. This church was for him the one thing in which his thoughts and aims were centered.

THE CHURCH IN FOREIGN LANDS

CAPETOWN CATHEDRAL.—Capetown is building its new Cathedral, and steps are now being taken in London to form a committee in aid of its gradual completion. Since the foundation was laid by King George in 1901, the work has gone steadily forward, and the Cathedral was dedicated by Archbishop Carter in 1913. No additions have taken place since 1913, and now active measures are being taken to raise £15,000 with which to begin the erection of the north transept.

NEWS IN BRIEF

ALASKA—Miss A. Kathleen Thompson arrived in Seattle July 15th, and sailed the next morning on the S.S. *Aleutian* for Allakaket, Alaska. Dr. Floyd O'Hara of Minneapolis, Minn., will relieve Dr. Grafton Burke at Fort Yukon in the near future. He is sailing on the S.S. *Queen*, August 4th.

CALIFORNIA—The Bishop of California, the Rt. Rev. Edward L. Parsons, D.D., celebrated the Holy Eucharist on Sunday morning, July 10th, aboard the S.S. *Tuscania*, enroute from New York to Southampton, assisted by the Rev. Jay Scott Budlong, rector of St. John's Church, San Antonio, Tex. At a second service on Sunday morning, which Bishop Parsons also conducted, the dining room, in which the service was held, was filled to overflowing. A great many of the clergy were on this Cunard steamship, which sailed from New York on July 6th.

FLORIDA—The Rev. Edgar L. Pennington, rector of St. Andrew's Church, Jacksonville, sailed for Cherbourg, France, on the White Star liner, *Homer*, July 23d. He will visit France and England, and probably other countries, returning by September 4th.

MASSACHUSETTS—The Church of Our Saviour, Allerton, will observe its twenty-fifth anniversary, on Sunday, July 31st. The assistant minister at All Saints' Church, Brookline, the Rev. Edric A. Weld, will be the preacher.

MEXICO—At the request of the dean of the Union Theological Seminary in Mexico City, Archdeacon Watson repeated his course of lectures given last year on Church Music. As the men have never had anything but Moody and Sankey tunes and hymns, they were much interested.

NEW JERSEY—The Rev. John H. Ashworth, chaplain at the City Hospital, Welfare Island, N. Y., has been made a chaplain in the Bloomfield Fire Department, Bloomfield, N. J.

NEW YORK—The Rev. Franklin J. Clark, secretary of the National Council, will be the preacher during the month of August, at the Church of the Incarnation, New York City, of which the Rev. Dr. H. Percy Silver is rector.

PENNSYLVANIA—Bishop and Mrs. Garland are on a European tour under the management of the Very Rev. H. St. Clair Hathaway, Dean of the Pro-Cathedral. Bishop DuMoulin is at St. Ann's, Kennebunkport, Me. The Rev. Carl I. Shoemaker is in Bermuda; the Rev. Frank Williamson has been in Newport, R. I., for July; the Rev. George H. Dennison is at Prout's Neck, Me.; the Rev. Charles Townsend, Jr., is in Canada; and the Rev. Gilbert E. Pember is to be at All Souls', Orr's Island, Me., for part of the summer, where Dr. Charles H. Arndt is now.—The Rev. Franklin Joiner, rector of St. Clement's, left July 27th for Italy, France, and England, sailing October 1st, on return. The Rev. Gilbert R. Underhill is living at the clergy house.—Among others abroad are the Rev. Archibald Campbell Knowles and his family, St. Alban's being in charge of the curate; and the Rev. Wallace E. Conkling, rector of St. Luke's, Germantown, who will sail for home September 1st.—The Rev. MacKinley Helm, professor at Nashotah House, is to be at Grace Church, Mt. Airy, in August. The Rev. Dr. Frank L. Vernon goes to Maine August 1st. The Rev. William Y. Edwards goes to Manchester, Vt., August 1st, for six weeks. On his return the new colonial building for the memorial church of the Good Shepherd, Germantown, will be about completed. The parish house is already in use.—The Rev. William Roberts of Holy Innocents', Tacony, and the Rev. Joseph P. Morris, vicar of the Prince of Peace Chapel, are at Stone Harbor, N. J. The Rev. C. J. Harriman is there part of the time with his family, being much in Philadelphia, where the rectory of St. James the Less is being enlarged, and a carved oak case being installed for the new organ. The Rev. Daniel S. Wood is to be in the Catskills in August. The Rev. Everett B. Ellis will take Sunday duty at St. George's, West Philadelphia, in August, saying the daily Mass at St. James the Less. He has been in charge of St. Martin's, New Bedford, during July.

Two of our clergy in Manila have started a course of theological training, looking toward a native Filipino ministry. They have three students as a beginning.

... articles should be read. Both content and principle for which we in our way have contended. What a Christian does with his religion out of church at home, by himself or in the ordinary affairs of life is of huge importance.

THE World Conference on Faith and Order, which will assemble at Lausanne, Switzerland, next month, will be thoroughly "covered" for THE LIVING CHURCH. News reports will be sent us by cable and by mail through arrangement with the publicity committee of the conference as well as by our regular European correspondent, Mr. C. H. Palmer, who will send exclusive news letters from Lausanne to THE LIVING CHURCH and the *Church Times*. In addition we expect to have editorial letters from the Editor, who is a delegate to the conference from the American Church. With these three sources of news and comment, we venture to say that the readers of THE LIVING CHURCH will have the advantage of a service unsurpassed by any of the American religious press in the reporting of this important event.

Reporting Lausanne

ANSWERS TO CORRESPONDENTS

M. S.—The convent of St. John Baptist at Ralston, N. J., is under the supervision of the Episcopal Church. The mother house and the community are located at Ralston, the central business at Holy Cross House, 300 East Fourth St., Newark is the visitor.

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