



# The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, AUGUST 27, 1927

No. 17

## Opening of the Lausanne Conference

EDITORIAL

## The Trinity Season

REV. T. G. A. WRIGHT

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Managing and News Editor, CLIFFORD P. MOREHOUSE.  
Assistant Editor for Poetry, Rev. F. H. O. BOWMAN.  
Literary Editor, Rev. LEONARD HODGSON, M.A.  
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## EDITORIALS & COMMENTS

### Opening of the Lausanne Conference

Lausanne, August 4th.

I AM writing on the day following the opening service of the great World Conference. The beautiful thirteenth century Cathedral, now devoid of any semblance of an altar, and with nothing but its own magnificent architecture to suggest the glories of Catholic worship for which it was erected, is in possession of the (Calvinistic) Church of the canton. The stone effigies of bishops of olden days, with their pastoral staffs in hand, lying helpless among scenes that no longer have place for bishops, seemed silent protests against the departure from the ancient faith and order of the Church. Yet on this day there were many bishops in the flesh, with representatives of all non-Roman Christendom crowding its ancient nave. Here and there the dignified but, to Western eyes, curious figures of Oriental dignitaries, long-haired and long-bearded, in eastern costumes and with their characteristic headdress, were crowded against the more modern figures of representatives of the latest form of Protestant development or the clean-cut representatives of Anglican Churches. Here were Americans and Englishmen, Colonials from all the continents and seas, Germans and French and Dutch and Japanese, and East Indians, Greeks, Rumanians, Czechs, and Armenians; but the Latin races and Churches had no representatives, though they had been cordially invited, and the Conference therefore remains in fact something less than a world conference, though the ideal of being representative of all the forms of Christianity was truly held. Not yet have we all learned the blessedness of responding to what we verily believe to be the call of our Lord Himself, Come now, let us reason together, saith the Lord.

THE service was taken entirely by our own Bishop Brent. It consisted chiefly of the collects of the ages, from the pages of the Prayer Book, together with special prayers having immediate reference to the purpose of the unique gathering. A solemn celebration of Holy Communion would have been incongruous and would have led to endless complications; and the leaders of the World Conference are too wise to introduce elements that, however well intended, only create

new difficulties in Christendom. When, however, the large assemblage responded to the invitation to say first the Apostles' Creed and then the Lord's Prayer each in his own tongue, the effect was dramatic. The papers estimate that fifty languages were employed. True, it necessarily reminded us of the contrast with that scene on Pentecost when the unity of tongues symbolized the unity of believers. We have lost both unities and are blindly but earnestly seeking the restoration of one of them. And, humanly speaking, how impossible it seems.

As Bishop Brent ascended the pulpit, one could but think how much the day and the occasion meant to him. It was the culmination not only of seventeen years of earnest preparation for the great event in which his own Primacy has been recognized by the world, but is the crowning event of his ministry. And his words were worthy of the occasion. THE LIVING CHURCH has helped to carry his message to our own people; but it is impossible to convey the eloquence of the scene itself or the impression that his simple message visibly produced. Printed translations into French and German had been placed in the hands of those who did not readily understand English, and these followed his utterances closely in more familiar tongues, the printed page supplying something of the first Pentecostal gift.

And the Bishop was in his happiest vein. Contrasting our Lord's ideal for the Church with its present condition, he struck only the note of penitence and he held to it. All branches of Christendom shared in the sin of disunity. There were no recriminations, no suggestion of sinners above the rest, no formulas for reunion. It was a call to prayer, as the one real solvent of our difficulties; united prayer, corporate prayer. And all through it was the thought of the heinousness of rending the Body of Christ, the absolute necessity of terminating a condition in which we have all acquiesced for so long. Vested simply in a purple cassock, speaking quietly but with intense earnestness, enunciating very clearly so as to carry his thought to those who only partially knew his language, Bishop Brent was rather the prophet of the twentieth century than the reincarnation of an Isaiah,

a Jeremiah, or a Hosea. And he spoke plainly and wisely to his and our generation.

When the service was over, there were several who remarked that Lausanne had accomplished its purpose; that whatever might follow would be an anticlimax; that it was time to go home.

Perhaps it was.

THE formal sessions began immediately after in the beautiful aula of the University. It furnished a dignified setting. Above the platform is a large allegorical painting depicting Science, in rich coloring, and one felt that a hall of learning afforded a fit background for students of the queen of sciences to learn from one another and, we trust, from the Holy Spirit.

After addresses of welcome, there was a fitting memorial of Robert Hallowell Gardiner presented and reverently adopted by a rising vote. Gardiner's name and work may be said to be known to all the delegates; but it was to us who knew him intimately that this meant so much. Gardiner had devoted several precious years wholly to the preparatory work for the Conference and it was on his heart. How much this triumph of his work would have meant to him! It was a particular pleasure to us, his personal friends, to see the world doing honor to him.

There were preliminary addresses showing the different conceptions of unity. I was particularly interested in listening to the view expressed by the Greek Metropolitan Germanos, since so much depends upon mutual understanding between Greeks and Anglicans.

The Eastern Church, said the former, stands definitely upon the platform of the eight centuries of unbroken unity of the Christian Church and the decrees of the seven ecumenical councils. What these had decided was permanently determined. The delegates from the East could discuss such determined questions only in the sense of explaining them. But, he said, the range of determined questions was much smaller than was generally supposed. Quite few were the questions thus settled. Beyond them was a vast range of discussible problems.

The appeal to the centuries of undivided Christendom sounded very familiar in Anglican ears since that was the appeal of the best Anglicans of Reformation days and of the Caroline divines. And it showed a recognition by the Greeks that something had been lost by the schism between East and West, and that the appeal to the history of the East alone was subordinate to the stronger appeal to that of the undivided Church. I had not recognized that this—which one would have expected from Anglicans—would have been stated as also the Eastern position. It was inevitable that they would stand upon the platform of the seven ecumenical councils, though whether they would reckon the decrees in the realm of discipline as equally final with those in doctrine was not made clear. Most Anglicans would agree with them as to the latter, and I question whether Greeks would assert it as to the former. Certainly discipline has been a variable quantity throughout the Christian ages and council has reversed council without the slightest hesitation. Scarcely anything in the range of discipline would withstand the Vincentian test. I wish, however, that the Anglican position had been as clearly presented. The Archbishop of Armagh was the Anglican speaker, and though he made an excellent address it seemed to me to lack in definiteness. There was no clear-cut statement of what we can and what we cannot do; of what we have to offer in the interest of reunion.

I HOPE I am not hyper-critical, but I felt that Bishop Brent, wholly unintentionally, added to this uncertainty a little later. He had just been elected permanent chairman, and in his graceful speech of acceptance, having again laid stress on prayer as the highest opportunity of the Conference, he wisely observed that we must "put ourselves in the right relation to God." Continuing, he said:

"I am in many respects as wrongly convinced on many subjects as the rest of you, but I am anxious to get rid of prejudice and of ignorance, and it is for us, in a way that perhaps we have never done before, to put ourselves at the disposal of God, to give our minds and our judgment and our hearts into His hands, that He may sway us whither He will. I am not ashamed to change my opinions. I will not be ashamed to acknowledge that a conviction which I now have is wrong if God tells me it is wrong."

Strictly construed, the words are beyond criticism. But it occurred to me that they were gravely subject to misunderstanding, and in a gathering of this nature, where, at best, most of us fail to understand one another, a further cause of even possible misunderstanding is a grave mistake.

Bishop Brent would be the first to recognize that our acceptance of the Christian religion and of the Church position is primarily one of principle and that opinions and prejudices are to be divorced entirely from principles. But to great numbers, probably to most of the delegates, there is no considerable deposit of faith to which they are bound to be true at all hazards, but opinions and prejudices are, for the most part, the basis of their Church relationship. I think most of the Protestant delegates would agree to that statement. Now there are principles in his Churchmanship which Bishop Brent, like any other good Churchman, recognizes to be inviolable. They have not been thrown into a melting pot to emerge in some contradictory form if such were the determination of the majority.

These principles are wholly distinct from Bishop Brent's opinions and prejudices. The latter are wholly his own; the former belong primarily to the Church. He is in Lausanne as a chosen representative of the Church, and in his own praiseworthy determination to submit his opinions and prejudices to complete reconsideration, he is not at liberty to perform the same office with respect to principles of the Church. I am confident that not for a moment did he intend any confusion between the two, but I feel pretty certain that nine out of ten of his hearers believed that he did, and that is a misfortune.

On the whole, we have not yet had a clear, definite statement of the Anglican position, as I believe we should have had at the very outset; yet I anticipate no danger of compromise, for the whole sentiment of the Conference is against compromising anybody, and we have a trustworthy delegation. I only feel that perhaps an opportunity has not been seized. The Protestant representatives in large number are craving something more complete than Protestantism, and we ought to be able to point the way to them. In conversation many of them are very frank in expressing their lack.

Perhaps I am too impatient. Perhaps our spokesmen will yet rise to the occasion.

THE EDITOR.

#### A Theology for Today

THE lecture-room was breezy, and the lecturer had to anchor his notes with whatever objects he could find on his desk. The students were pleased to notice that he used a Bible on one side, and an eraser on the other. The lecture lay between the two.

# Mechanism on Wings

TELLING the latest news, hot off the wire, cannot be the chief function of this paper. All through the summer there has been a succession of thrilling events in the air, which have kept our readers busy reading the daily newspapers. You could not look to *THE LIVING CHURCH* for the latest reports of the aeronautic exploits which have crowned this summer as a time of triumph. Charles Lindbergh first carried us off our feet, with a performance that had all the glamor of high romance. Others followed closely after, and the succession has been amazingly rapid, but even at this date he is in no danger of eclipse: the tale of his achievements does not grow stale. It is no longer as news that we speak of it, but as we have thought it over, it has seemed more and more deserving of note, as a great typical deed, a radiant symbol of our new day.

Now that he has told his story for himself,\* we can form a more just estimate of its significance than we could in the days when "lucky" and "plucky" were the favorite words to describe the man and the thing he did. Now we know that neither luck nor pluck is satisfactory as the final term, but rather carefulness, a carefulness of calculation of all the knowable factors, chiefly mechanical. The daring and the alertness, the sure and swift adjustment to the unexpected, even the lovable genius for doing and saying the right thing at the right time, stand out upon that background of superb mechanical competence, the result of years of preoccupation with machines.

In that respect Lindbergh is a great sign of the times. For the most notable excellence of the men of these times is mechanical expertness. America surely stands in the front rank in this respect, and its leadership is recognized by eager followers abroad. Sometimes a foreigner quite embarrasses us by the way he praises us. We do know how to make and handle machines. Those of us who know practically nothing about machinery, who find it hard, cold, oily, and unsympathetic, who cannot replace a deflated tire without skinning our knuckles and ruining our clothes, and who always in the end have to make for the nearest garage for repairs—we are lost in admiration of the perfect mechanic, with his short, crisp words and his uncanny sureness in getting at the trouble and setting it right, by a mere turn of the hand, for fifty cents, or even "no charges." This rise to power and glory of a mechanic caste is as surely characteristic of our day as the multiplication of theologians was characteristic of the fourth or the sixteenth century.

THE outlook for American culture in a machine age forms the subject of some reflections by Mr. Aldous Huxley in the August *Harper's*. They may be of some suggestiveness for our reflections on the outlook for American religion in a machine age.

He notes that "machines have diminished drudgery and increased prosperity and leisure"; this makes possible a great increase of general culture—makes it possible, but by no means guarantees it; for though there are many people who readily take advantage of leisure for cultivating spiritual goods, "there are many more people for whom leisure and prosperity mean merely more opportunities for leading not the higher, but the lower life." There is a further menace in the

fact that "machinery makes it possible for the capitalists who control it to impose whatever ideas and art forms they please on the mass of humanity"; "the economic policy of the mass-producers of spiritual goods is to secure the greatest number of buyers for the fewest possible products"; hence standardization of the things of the spirit, and a low standard, because (despite the positive culture-loving section of the population) the lowest ideas and art will be enjoyed by the huge culture-hating section, while the neutrals can be induced to conform, by (machine-made) propaganda and suggestion. Thus "all the resources of science are applied in order that imbecility may flourish and vulgarity cover the whole earth."

Machines increase leisure. But what becomes of the leisure so increased? Does it all go into dancing, parties, movies, and interminable trips in automobiles? Many a man who buys a car because it will save time for him finds it the occasion of a colossal waste of time, and many more do not find it so simply because they do not notice it. If we ask why people do not write friendly letters any more, or make social calls, or think over the books they read, or spend evenings at home, or work at amateur amusements or "accomplishments," the reply generally is that there is no time. One principle of corporate religion is the keeping of holy-day or holiday, "honorific leisure," and we have sometimes thought that the church attendance of olden times was practicable because people then, though they had little money, had lots of leisure. But if modern machinery has increased leisure, that does not appear in increased religious practice.

For machinery, while it sets people physically free to some extent, does not set them mentally free: undeniably it stays in their minds a good deal during their free times, as a general mechanistic way of regarding life as a whole. And as Veblen said, preoccupation with mechanical causation in the process of industry is hostile to religious attitudes, which depend on belief in personal causation. Certainly in some phases, the operating of machines is largely non-intellectual, and hostile to all aesthetic sense, imagination, romance, and religion. It mechanizes the mind. Instead of the man running the machine, the machine runs the man.

We have dwelt long enough on the sordid side of this question. For machinery is not all to be found in infernal shops and furnaces: some of it is up in the clouds with Lindbergh and his fellows, soaring high on exquisitely poised wings, never ceasing to be machinery through and through, but ceasing to be vile and degrading. Though it has lain among the pots, yet it is as the wings of a dove that is covered with silver wings, and her feathers like gold.

There is this essential thing about machinery, that it works by blind physical force, without thought, feeling, or purpose, measurable, inexorable, hard with a dead materiality. It is used to give a name to a materialistic philosophy. But there is also this essential thing about machinery, that it is the creation of mind, and subserves thought, feeling, purpose, person, spirit. It puts a mind into matter, as truly as does painting, sculpture, or architecture. The mechanic appropriates more or less dead matter, and imposes "form" upon it, a form that can be used to impose other forms upon other dead matter.

\* We, by Charles Lindbergh (Putnam, \$2.50).

IF THE universe is really like a machine, it is likewise the contrivance of a Great Mechanic. If it is not like a machine, at least a completed machine, but has within it a vast accumulation of materials which can be made into machines, it is at least in that regard adapted to the values of spirit. The very heartless inexorableness of its forces gives it that reliability which is necessary if we are to depend on the machines we make out of it, and this reliability of the physical world is indispensable to the rationality of the universe. Don't give me iron that behaves like a baby, or steel that gets worried about its future, or wood that has wandering thoughts, if I am to count on my reasonable purposes in life coming to any effect. If the universe was to make sense, it had to have mechanism in its make-up, and a lot of it. If we are to go flying upon the wings of the wind, almost like pure spirits, our spirits must be able to rely on the hard and fast laws of mechanics.

The soul, as unifying principle, extends its control over the whole living body. Tools virtually enlarge the body, and thus extend the range of the soul. A great new mechanical contrivance adds, as it were, a new dimension to our experience. This is one way in which matter is consecrated into a sacrament—by making machines out of it.

Then over against the real hideousness of some phases of mechanism, we can see in many modern developments a brighter light. The thing is capable of high romance. Jules Verne saw that fact long ago, and a whole school of scientific romancers has sprung up, picturing even such colossal adventures as the conquest and settlement of other planets. The romance is not in the conventional romantic terms—Lindbergh does not talk like a traditional romance. It has a new language and somewhat new thought-forms, but it has the spirit of the thing, the adventure into unknown and dangerous places, the combat with giants, the winning of the Golden Fleece; and if it has not romantic love, it is not far from it.

Machinery has become the instrument of heroism, and is now sometimes made the tool of symbolic gestures, ceremonies, sacraments of all sorts of personal value. Sky-writing to advertise cigarettes is perhaps a very low form of this, but higher forms occur frequently enough. There is something deeply significant in a young pilot's flying over his old home, greeting the old folks, as from a new world to the old. The machine makes its bow to the things of the spirit. Machinery can be moralized too, else the machines will assuredly smash one another to bits.

IS THERE any sense in the thought that religion can be put into machinery? If we say grace at meals, in recognition of the bounty of God in things physical, we might consistently bless our motor cars whenever we take a ride. If we consecrate pulpits, we might consecrate broadcasting apparatus. Of course, machinery can be made to serve God; and in a future revision of the Prayer Book we might have a new *Benedicite* addressed to "all the works of the Lord," including the chief makes of automobiles, graphophones, derricks and cranes, engines, and airplanes.

It may mildly irritate us to see mechanical contrivances in symbolic worship, altars that appear and disappear, lights and sounds that come and go when you press a button, prayers that go into a little round thing and out into the general atmosphere at a certain wave-length, coffins that go down into the grave gradually, slowly, images that open their eyes and bow their heads, etc., etc. We can get over the irritation. But ritual machinery is not the heart of the matter. We

think also that the leisure which machines confer upon us is not the heart of the matter. The great thing is the consecration of our whole bodily activity, including our driving of our machines, to high and holy purposes. The machines are all ready to be used, just as our hands are ready to be used, in the service of religion, whether you take religion narrowly or broadly.

The machine age was conceived and born in original sin. It did not have any decent moral or religious bringing up its youth. It may be difficult to bring it to Holy Baptism. But God is in the machine, as He is even in sinful human nature; there is not a thing more irreligious in a machine than there is in a human body. Both are capable of expressing spirit. Both are capable of consecration.

THE statistics of Dr. Carroll for 1926 show "appalling" losses in membership among the thirteen largest Protestant communions. The total of Evangelical membership is about 29,000,000. The losses during the year approximate half a million. The main causes for this "sudden and alarming" defection are, Dr. Carroll thinks, migration of members to new places, and failure in church attendance. As deeper causes, he reckons the profound disturbances caused by the war, and the materialistic movement of the age. Another may be the higher cost of Church membership.

Dr. Carroll's report quotes from the *Living Church Annual*, with regard to this Church, that "the number of disappeared communicants during the year [1925] is about 22,000." Several correspondents who have seen this figure reported in the *Literary Digest* and elsewhere have written to THE LIVING CHURCH to question this statement, and we are happy to report that no such annual loss actually exists. The phrase quoted in Dr. Carroll's report, taken from its context, referred in the original editorial in the *Annual* only to "names dropped from parish rolls because the people cannot be found." Actually, the net gain (not loss) in communicants for the year in question was 7,666, as the following paragraph in the *Annual*, taken as a whole, indicates:

"With 155 fewer confirmations we have still made a slight gain in the number of communicants. The gain is much too small; but the figures do seem to indicate some stay in the losses from mere disappearances—names dropped from parish rolls because the people cannot be found—upon which we have so often commented before. Thus, if we assume that two-thirds of those buried were communicants, we should subtract about 35,000 from the number of confirmed in order to compute what ought to be the approximate gain in communicants. That would make about 30,000. Our actual net gain is 7,666. Either, therefore, the actual proportion of communicants among those buried is less than two-thirds, or the number of disappeared communicants during the year is about 22,000; and that is probably less than our average annual loss from that cause. Indeed we can count several thousands of that loss in a comparatively few parishes."

Protestantism has never been quite successful in proving that religion need be organized: its general view of the Church, and of the whole outward and visible side of life, has not afforded a secure basis upon which to build a loyal Church membership.

#### ACKNOWLEDGMENTS

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# DAILY BIBLE STUDIES

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

## UNREALIZED IDEALS

*Sunday, August 28: Eleventh Sunday after Trinity*

READ I Chronicles 17:1-10.

DAVID wished to build a temple for the worship of God, and God said, "No." The desire was good. Why could not David realize it? We, too, have noble ideals, and yet alas! we never fully realize them. If God puts good desires in our hearts why can we not fulfil those desires? We cannot answer, but we can be sure that God knows best. And we must hold fast to our ideals and never lower them or disregard them. "The man of high ideals becomes most nearly the ideal man." St. Paul defines culture as the approval of things that are excellent (Phil. 1:10). Nothing that we do is perfect. We are all "imperfect instruments." But God at last will make us perfect if we continue to grow in faith and love. Unrealized ideals here will be realized in God's good time if we persevere unto the end.

*Hymn 313*

*Monday, August 29*

READ St. Matt. 5:43-48.

CHRIST asks us to be perfect, and God in the Old Testament (Gen. 17:1, and Deut. 18:13) commanded His people to be perfect. Yet not one of the best men and women spoken of in the Bible were perfect. Why did God ask for the impossible? The answer is clear. He wished them to strive after perfection and never to be satisfied with anything less. Here, then, we have the law of growth. The ideal must be constantly before us else there will be no progress. God our Father is our heavenly example, and while we are infinitely beneath His perfection, we are His children and our Father calls upon us to try to be like Him, and if we try we will finally be rewarded. I am not trying to be as "good as I can." I am striving to be what God would have me be. Nothing less than such striving can be in accord with the law of Christian growth, which is God's will.

*Hymn 536*

*Tuesday, August 30*

READ Phil. 3:10-16.

HERE we have the message concerning Christian progress. We "press toward the mark." It is so that we may learn the divine enthusiasm of Christianity which makes us rejoice in life because we have an ideal before us. There cannot be much enthusiasm for me if I do not know the meaning of life and the end which I am to reach. It is the perfection for which we long that makes the struggle interesting. We are not "beating the air"; we are not following fables. We are "looking unto Jesus," and following Him is not a vain thing or a mere figure of speech, but an actual daily and hourly inspiration. We know whom we have believed. We have the assurance of His presence so that we can cry: "Lord, what wouldst Thou have me say, and do, and be?" It is a splendid thing to live when we know what life means.

*Hymn 112*

*Wednesday, August 31*

READ Romans 7:18-25.

WE ARE easily discouraged in life because our ideals are unrealized. The day begins with the sunshine of hope and ends in a cloud of despair as we look back upon the hours. Fine plans coming to nothing, and the memory of impatience and loss of self-control haunting us. Oh, if I could only have a perfect day of fulfilment! I can sing "the end of a perfect day," but my song refers to nature rather than to grace. The call to perfection seems to mock me. "What boots

the long, laborious quest!" But two truths claim my faith, Christ takes the day, as I lay it at His feet, and His touch makes it perfect. And I have made some progress just by my earnest effort. I am one day nearer God. So I will keep on. I will not give up when I catch a vision of perfect holiness, and I cry: "I'll serve Thee better another day."

*Hymn 397*

*Tuesday, September 1*

READ St. John 14:1-6.

IT HELPS us to know that even though our ideals are not realized here on earth, they will be realized in Heaven if we persevere and do not lower our standards. Kipling's little poem suggesting that the artist, after life's last picture is painted, in a world of unlimited powers will "paint on a ten-leagued canvas with a brush of comet's hair," gives a truth which Christ Himself declared. What we cannot do here we shall be able to do there where our ideals will be realized, where we shall be perfected. But that assurance must not make us indifferent in our earthly efforts. Rather should our zeal become the greater to strive after the perfect here. For our life and work here will prove our fitness to enter the heavenly mansions prepared by Christ. If we try to follow Him here we will be ready to wear the robe of His perfect righteousness there. The vision of Heaven is given to us that we may the more earnestly labor here.

*Hymn 525*

*Friday, September 2*

READ I John 3:1-3.

DAVID'S prayer to God is one of the most beautiful parts of this story of his unrealized ideal (I Chron. 17:16-27). It not only proves his faith in God's wisdom, but it expresses gratitude for all God had done for him. We are apt to lower our standards when we forget the blessings we have here on earth. Our lives here are not lonely or desolate. The Christ is with us and in the Church which is our home, we have blessed proofs of His love. Prayer, Holy Communion, Bible, service for others, are gifts from God to encourage us in seeking the ideal, and we gratefully accept them. They not only assure us of final perfection, but declare the Presence of Christ while we grow. If I use these means of grace I find that even here the longing for goodness, the thirst for God, has a measure of realization. Blessed indeed are the moments when I rest for a moment from the struggle and at His feet learn that I am a child of God!

*Hymn 334*

*Saturday, September 3*

READ St. Luke 1:67-79.

THERE is one part of God's message to David which especially impressed him: "I tell thee that the Lord will build thee an house." David wished to build an earthly temple. God said, "No"; and then God declared that He would build a temple for him and for all ages; and this temple, even the Church of God, was built by Christ, the Saviour of the world. What a glorious truth! We are striving after the perfect, and God prepares for us a spiritual body of perfection—yea, He is working in us to make us what He would have us be. And the Church is a proof of this work of God for us and with us. We are members of Christ's Body which is His Church, and in it, as we thus abide in Him, He causes us to grow more and more like Himself. And in spite of our longings not being fulfilled, we are thus built into an holy temple by the loving power of Him who died to make us perfect.

*Hymn 385*

# The Trinity Season

By the Rev. T. G. A. Wright

Rector of Whitby, Ontario

THE Trinity season embraces approximately half of the Christian year and may conveniently be studied as a whole by fixing attention on its three cardinal points—the beginning, the middle, and the end.

## I. THE BEGINNING

Up to, and including Trinity Sunday, the Church's year covers the life of Christ, the descent of the Holy Spirit, the doctrine of the Trinity. The second half of the year following Trinity Sunday is called by the common name "Sundays after Trinity." In its first half, the Christian year presents to us God's revelation of Himself as Father, Son, and Holy Ghost; in its second half (the Trinity season) the Church is teaching us what this revelation requires of us; or in other words, the right expression of a Christian life. The first half is doctrinal and the last half practical, for practice must be rooted in doctrine. As Professor Shedd remarks: "Christian dogma is the support and nutriment of all genuine Christian life, and there is no trustworthy religious experience that is not grounded in the perception of religious doctrine." No loyal Churchman will join in the popular outcries against dogmas and creeds; for his Prayer Book teaches him that dogma is the necessary basis of every Christian year.

Since the Trinity season is wholly practical, we would expect that its *first Sunday* would give the *keynote* of the whole season, and so it does. The epistle is I John 6:7-end. There we find the great declaration, "God is Love," on which rests our love to God and to our fellowmen. "We love Him," says St. John—or rather "We love" (Revised Version)—"because He first loved us." Again, he says, "If God so-loved us, we ought also to love one another." The first line of this first Trinity epistle, "Beloved, let us love one another," gives us the keynote of the whole season, which is brotherly love.

The Gospel for the first Trinity Sunday is the parable of the rich man and Lazarus. It presents to us a rich man, who might have done much for his fellowmen but who did nothing, even for the one unhappy beggar laid at his gate. The rich man was a son of Abraham, or, in other words, a Church member. He is not accused of any sin, and was no doubt a respectable, well-behaved Churchman. But a beggar lay at his gate, and was neglected. This parable shows the blighting consequences of selfishness both in this world and in the next. The veil which hides the next life is drawn a little, and we see the rich man in torments. Finding no comfort for himself, he pleads for his brethren who are still on earth, and is told, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This parable gives great prominence to two important doctrines—(1) The immortality of the soul, and (2) the authority of Moses and the prophets. The first Trinity epistle teaches the lesson of brotherly love. The first Trinity Gospel shows us a man glaringly devoid of this virtue. The first Trinity collect reminds us that love to God and man requires us to keep God's commandments. Of the author of that collect, we can say three things:

(1) He trusted God, for he includes himself in the phrase "All that put their trust in Thee."

(2) He prayed to God, and taught us to do likewise.

(3) He tried to please God, by keeping His commandments.

God, he says, is "the strength of all that trust in Him." Beside God's strength he places "the weakness of our mortal nature"; but God's strength is made perfect in weakness. The battle of life is the problem of Trinity season, and we begin it on our knees, saying to God, "Mercifully accept our prayers." The Church of Christ began her career in a ten-day prayer meeting. Then we make our great appeal "that in keeping of Thy commandments we may please Thee both in will and deed." The core of this collect is "pleasing God," and the only way to do this is to "keep His commandments." Therefore the burden of this collect is faithful service or holy obedience.

## II. THE MIDDLE

IN THE English Prayer Book we are directed to use the collect, epistle, and Gospel of the twenty-fifth Sunday after Trinity on the last Sunday of every Christian year; and it is called "The Sunday next before Advent" in the American and Canadian Prayer Books. The twenty-fifth Sunday is thus taken as the usual limit of the season, and the thirteenth Sunday is therefore the middle Sunday. The collect for this middle Sunday recognizes that Christian service is God's gift, and we must pray for grace to serve. This Sunday is the heart of the Trinity season, and service is twice mentioned in the collect. On this "Service Sunday," the Church points to Abraham, who exemplified the obedience of faith, and in the Gospel she points to the Good Samaritan. On this day the question of questions meets us, "What must I do to inherit eternal life?" The lawyer's answer to that question, which Christ said was the right answer, was to love God and man. Love God first with all your heart and soul and strength and mind. Now if "all" of our heart and soul and strength and mind is given to anybody or anything, there is nothing left. This means that only those who love God unreservedly can ever rightly love their fellowmen. It is sometimes thought that this parable is a slap at priests and levites. It is rather a warning to all—to God's ministers as well as others—not to neglect a pressing urgent call at their side, and before their eyes. Our Lord never slighted priests and levites as such. He never despised God's Church or its ministers, as the twenty-third chapter of St. Matthew shows. Indeed He was the best Churchman that ever lived.

## III. THE END

ON THE last Sunday of every Christian year, we pray God to stir up the wills of His faithful people. Another year is before us. As we end one campaign and begin another, the last Gospel of the passing Christian year records the miraculous feeding of a vast multitude, perhaps the largest multitude before whom our Lord's power was ever displayed. The Church trusts Christ's power and love, and marches on confidently into another year, knowing that Christ is at God's right hand, the place of power, and will yet overcome the world. The same miracle is found in the Gospel for the fourth Sunday in Lent. There, in the Lenten season, it teaches the lesson of refreshment; but at the end of each Christian year, it teaches the lesson of spiritual economy. The epistle for the Sunday Next Before Advent, which is the only Sunday epistle from the Old Testament, is taken from the prophecy of Jeremiah. In his days, the Kingdom of Judah was on the rocks and fast breaking up. The Captivity, the greatest tragedy of Jewish history next to the Crucifixion, was at hand, and Jeremiah was distressed at the dark prospect. It was then that God gave him the revelation, *Jehovah tsidkenu*, or "The Lord our righteousness." It was given for a dying nation, and it now befits every dying saint. Our own righteousness is as filthy rags, but the Lord makes up for all deficiencies. He is "our righteousness." Let us therefore go to work and do our best. Let us bring our education, our money, our experience, our influence to Christ, as the lad brought his loaves and fishes. Our equipment may be small, but with Christ's blessing we may reach countless thousands. The first Sunday of this season shows us the beggar Lazarus neglected. The middle Sunday shows us a battered traveler on the roadside picked up by friendly hands. The last Sunday presents a starving multitude fed by Jesus Christ. The Trinity season teaches us to grapple with the world's woes and wants. We can all do something for our fellowmen. Let us bring our scanty stock to Christ, and He will bless it and give it back. The Church knows that she must be God's almoner to a needy, famishing world. She therefore prays God to "stir up the wills of His faithful people" to do "good works" and to do them "plenteously." She desires to be "plenteously rewarded" and to win the Saviour's thrilling welcome at last: "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord" (St. Matthew 25:21).



# The Nature of the Church\*

By the Metropolitan Stephan of Sofia

Reviewed by Canon J. A. Douglas, Ph.D., in the *Church Times* (London)

**B**ULGARIA is something of an Ishmael among the Orthodox of the Balkans. The national ambitions of the Greeks and Serbs clash, no doubt, in Macedonia, but neither has had a war with the other nor with the Rumanians. On the other hand, to say nothing of the Serb-Bulgarian War of 1886, of the attack made by Bulgaria on Greece and Serbia in 1912, or of the Rumanian intervention which followed, thanks to the part played by King Ferdinand as the Kaiser's jackal in 1914, and the bitter memories of Bulgar occupations during the Great War, make the Greeks, Serbs, and Rumanians feel toward the Bulgars much as the French feel toward the Germans. In their turn the Bulgars are as restive under the Treaty of Neuilly as are the Germans under that of Versailles. Moreover, the Bulgar Church has been in a jurisdictional—not a theological—schism for half a century from Constantinople and the other Greek Churches. In its inception that schism was the direct consequence of national antagonism, except for which, as the Patriarch of Rumania urged recently at the Phanar that it should be, it would have been healed long ago.

All that being so, the fact that the Metropolitan Stephan of Sofia is one of the major influences among the Orthodox today is a remarkable evidence of his forceful and acceptable personality. Moreover, the fact that since the war the Bulgar Church has shown itself a progressive Church, and is keenly conscious of a social and evangelistic mission, is generally admitted to be due to his vision, energy, and wisdom.

Accordingly, while any utterance of his on the problem of reunion would at any time be of significance, a plain  *caveat* , such as is avowed by the pamphlet *Fundamental Conditions for the Unification of the Christian Churches* (Sofia: Royal Printing Office, 1927), can be described as nothing else.

This pamphlet, which he has published before going to Lausanne for the World Conference on Faith and Order, is necessarily of the greatest importance. A summary of it should relieve any existing anxieties as to the possibility of the conference resulting in dogmatic compromises, the Metropolitan making it clear in advance that if any such are proposed he can be no party to them.

Beginning with the expression of a "yearning for the unification of the Christian Churches," and declaring that "we pastors of the Orthodox Churches would feel a great burden on our conscience if we did not work for the strengthening of this holy movement," the Metropolitan lays it down that "for the establishment of permanent unity among a number of organizations it is necessary to have as a basis a common, unshakable foundation accepted by all. To attain real unity it is necessary that all should confess the same confession of faith."

With that emphatic premise, he proceeds to present the fundamental position of the Orthodox. After stating the Nicene doctrines of the Incarnation and of Redemption and describing Christ's teaching in the Gospels, he concludes: "Christ has shown to men that the highest moral ideal is in God, and has given us a teaching in regard to immortal life for those who follow Him, and for those who remain in sin" (Matt. 25:46).

But "the mere teaching of the Son of God was not sufficient: it was necessary to give to men the possibility of feeling that they are the children of God. In order to achieve this, it was necessary to remove the barrier between their guilt and the righteousness of God. Christ did away with this guilt by the service of Atonement which He rendered in His capacity of High Priest."

Accordingly, if the first step in the act of human salvation

was that Atonement, the "second step was in the sending of the Holy Spirit and in creating the Church on earth, to which He has given all means necessary for the sanctification of men, that is, for the inward spiritual regeneration of man to a new life in Christ, to an ever growing and flourishing life in Him," and "the main factor in the regeneration of man is the grace of the Holy Spirit, which suffuses the faithful not only by the power of the merits of Christ, but because of the faith of man."

If that be so, the question arises: "How is this grace communicated? Only inwardly, independent on outward means, or is it dependent on them, and is the inward work of man himself sufficient, or are outward means and guidance essential for the springing up of faith?" The answer of the Orthodox is: "Christ Himself sent the Holy Spirit to the Apostles in order that they, being filled with the Holy Spirit, might serve as organs and mediators through whom other believers might receive His holy gifts. For this exalted purpose, after His resurrection He ordered them to go among all nations to baptize them and teach all men what He had taught them (Matt. 28:19). This means that of all His followers the Saviour gave to the Apostles only the right to officiate at those celebrations through which the grace of the Holy Spirit is communicated to the faithful." "It was Christ who established the Church. . . . He gave it an organization in which its power is based on the authority of those who are higher in spiritual gifts, and this power must be handed on by those in power to their successors. To this group of people is given and sealed for ever according to the pose the consecration of people."

**T**HEREFORE in the Church there is that which is of  *jus divinum* , of divine organization, and to it "belong the triple hierarchy and the seven sacraments. The Church cannot change anything in this category, because the Church is a faithful guardian of the apostolic tradition. To the apostolic tradition belongs also the teaching concerning the organs and the forms of Church legislation and government which were given and sealed for ever according to the directions of the Saviour Himself with the assistance of the holy Apostles."

The hierarchy is not of  *jus humanum* , but the "organ through which the faithful can receive the means of grace" and "the guardian of these means." "From the beginning" it was "connected with certain persons and was continued by the passing on of ecclesiastical authority through the laying on of hands," and "the bearers of this hierarchical power are the bishops."

In regard to the sacraments, "that which has been established by the Divine Power is not subject to change." Further, they occupy the central place "among all the means employed for the consecrating of men, such as the preaching of the Gospel."

"First comes the sacrament of Ordination as giving the right to perform other sacraments." Through Baptism "not only are the sins of man forgiven and his faith quickened, but he is also fully renewed and regenerated to a new life" (p. 17). The "purpose" of Confirmation (p. 18) is "to augment the gifts of the Holy Spirit." Of the Eucharist he says (p. 18): "There is, finally, a sacrament in which not only is the grace of the Holy Spirit transmitted to the participant, but God appears to the believers in His bodily Presence when they taste of His flesh and blood." "In this celebration our Lord Jesus Christ is present, not symbolically, not in appearance, not by superabundance of grace, as in the other sacraments, not merely by the entrance of the Holy Spirit, and not by the penetrating of the Body so that the divinity of the Word enters truly in the bread offered at the Eucharist . . . but truly and in reality, so that after the consecration of the bread and wine the bread is altered, changes its nature, is transformed into the real Body of our Lord. . . . We believe also that this is a real sacrifice by propitiation, which is offered for all godly people whether living or dead, as is said in the prayers of the sacrament itself, which

\* Last week THE LIVING CHURCH printed a paper on The Nature of the Church, by Dr. S. Parkes Cadman, delivered at the Lausanne Conference, giving the Protestant aspect of this important subject. Dr. Cadman's view was sharply challenged by Anglican and Orthodox delegations. The pamphlet here reviewed by Canon Douglas, written by the Metropolitan of Sofia just before leaving for Lausanne, gives an Orthodox view of the same question and the whole problem of Christian reunion.

have been delivered to the Church by the apostles by the order of God for the salvation of all."

The Orthodox Church "cannot deny that Christian Marriage has sacramental religious significance," nor can it "dispense . . . with the sacrament of Repentance" (p. 21). Nor can it therein "relinquish the mediation of priests established by the practice of the apostles and required by the teaching of the Saviour." "Anointment" (p. 24) is "designed to heal the infirmities of the body." "Established by the Saviour" (Matt. 10:1-8), and commanded by the Apostle St. James, "this ministration must rightly be given a place beside the other . . . sacraments" (p. 25).

FINALLY not only was "the Church hierarchy established by Christ for the purpose of performing . . . the sacraments," but "in the act of salvation the bishops, as successors of the apostles, are called to play the leading part, being superior to the presbyters in virtue of the fact that only they have the right to perform the sacrament of Ordination, and likewise in the legislation and government of the Church they have a predominant significance. They alone have received certain authority in the government of the Church, and they alone have received the right to reward and to judge the presbyters." They alone "have received power to bind and to loose." "The whole Church of Christ, which comprises all separate Churches, is subject to all bishops, while the center of the spiritual power of the Church is the Ecumenical Councils," which are "the supreme authority in matters of faith, and all separate Churches, pastors, and believers are required to obey them. At these councils, representatives of the separate Churches were always bishops or their deputies. This superior court, in uniting all the bishops who are subject to it in respect to ecclesiastical teaching, ministry, and government, preserves the unity of the Universal Church of Christ, with Christ for its only Head, and it also preserves the religious doctrine expressed in the inviolable Apostles' Creed" (p. 28).

All that being so, it must be plainly understood at Lausanne and everywhere that, "determined to remain ever faithful to Christ, the Saviour, and to the covenants and traditions of His Apostles, the Orthodox Church will never give up its religious doctrine expressed in the Nicene Creed, and worked out by it in the battle against heresies; nor will it give up its understanding of the question of hierarchy and the holy sacraments. In spite of all this, the Orthodox Church, remembering the covenant of its Founder, Christ, which is a covenant of brotherly love, is prepared to extend its helping hand to all humanity, suffering and seeking the truth and striving toward salvation; it will point out to mankind the roads of salvation; will open before men the depths of the divine revelation where this is possible in the Church, at private meetings, and at world conferences. The acceptance of these truths given by God constitute an essential condition for the spiritual unity of Christians" (p. 29).

None the less, the Orthodox Church is ready to cooperate with any and every Christian body "to prevent the dechristianization of European society" and "to help forward every good cause." For that reason she sent her representatives to Stockholm in 1925. "Such mutual activity will serve as a strengthening of the Christian spirit in humanity and as a moral uplifting of the individual in society, as well as for a greater mutual understanding and rapprochement among the Christian Churches for the common continuation and growth of the work of Christian justice and love" (p. 30).

No more charitable, kindly, and timely, but withal no more final and plain *caveat* could have been entered against pan-Protestantism than that which Metropolitan Stephan has registered. Whatever others may do, the Orthodox will stand or fall upon the Faith and Order of the Primitive Church as they know it.

THE OUTWARD action of the Church upon the world, the incidental details as distinct from the divinely-ordered principles of her apostolical organization, the literature through which she impregnates an age or a country with Christian ideas, the methods by which she Christianizes education, the degree in which she commands the homage and the activities of art, the relations which she maintains with the political power, are all subjects in which progressive improvement is possible, and to be desired.—*Dr. Liddon.*

## LABOR SUNDAY MESSAGE, 1927

[This message has been prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, with the hope that it may appeal to the clergy as suitable to be read from the pulpit on Sunday, September 4th.

(Rev.) CHARLES N. LATHROP,  
Chairman, Committee on Labor Sunday Message.]

THE Church and Labor hold many common ideals. The Gospel of Jesus the Carpenter, which is the foundation of the Christian Church, rests upon the love of God, who is the Father, and the service of all men, who are brothers. The social ideals of Labor rest upon the essentially religious principles of service and sacrifice, of creative work, of brotherly friendliness, and of social justice. In the support of these common ideals, Labor and the Church stand together.

On this Sunday, devoted to the cause of Labor, it is appropriate for every Church to reaffirm its support and allegiance to the common moral issues to which both Labor and Religion are committed. The Church holds that human personality is sacred, and opposes all forms of exploitation and human degradation. It protests against the employment of children of tender years in denial of their right to growth and education, and the employment of men and women for over-long periods of labor. It stands for the payment of wages sufficient both to sustain and to enhance life, the right of workers to bargain collectively through representatives of their own choosing, and protection against unemployment and occupational accidents and diseases.

It is fitting, too, that every Church should continually affirm its belief in the application of the principles of Jesus in every industrial relation. The spirit of goodwill expressed in advancing forms of industrial cooperation can reconcile the differences between management and men, and eliminate the human and material wastes of conflict. That these statements are not vague ideals, but are actual programs coming to pass, is shown by the proposals of the American Federation of Labor for cooperation with management to increase efficiency and production, and by the growing number of instances where Labor and management are actually working together for these same purposes.

Unceasing concern for the lot of the workers, their wives, and children, is the inevitable expression by the Churches of that love which led Christ to turn to the multitudes and to become the passionate advocate of their welfare. The Labor movement is the self-conscious organized expression of the workers' struggle for a more abundant life. It is impossible for the Church of Christ to devote itself passionately to the welfare of the masses of the people and not to have sympathetic relations with organized Labor. This does not mean that the Church should become partisan, but rather that it must fulfill the commands of Christ in expressing His intense human interest. In fact, the Church has a right to expect the support of its members, in principle at least, in its efforts to lift the status of the under-privileged. In striving for the better life for them the Church finds itself touching elbows with Labor, and they together may perform a great service in the promotion of a more just and brotherly order in America.

### BELIEF IN GOD

AN INCIDENT is related of an eminent astronomer which shows how men, in the name of reason, are guilty often of the most irrational conduct. The great scientist had a friend who strenuously denied the existence and power of God. The astronomer had with much care constructed a concave in miniature, upon which he represented all the planets and stars in their places, together with their evolutions and courses. One day this friend came to see him, and noticing the ingenious piece of work, asked, "Who made that?"

"Who made it?" repeated the astronomer. "Why, nobody; it came by chance."

"Nonsense!" said his friend. "Really, who made it?"

"Nobody," came the reply again. "It came by chance, I tell you."

"Don't be absurd," was now the response, in irritation. "Someone must have made it. Why don't you tell me who it was?"

Then the astronomer, turning to his friend, said: "This poor miniature which I have made to represent what God has created in the universe you say cannot have arisen from an irresponsible cause; and yet you tell me that the wonderful and mighty works around and above us are a mere fortuitous combination of atoms. How do you explain your inconsistency?" —*BISHOP FRISKE, in The Faith By Which We Live (Morehouse).*

# St. John's Colony Gardens

By Elizabeth Ashton Parker

ON WAVERLY PLACE and West 11th Street, in New York City, there stands a church in proud dignity. And well it may be proud, this church of St. John the Evangelist, tucked away, just off one of New York's busiest avenues, for under its eyes it has seen ugliness give place to beauty, squalor to flowers and birds, song and sunshine.

It was not many years ago that this church was in danger of being swamped by teeming tenements, rundown apartment houses, and indifferent neighbors. Its parish house windows looked out upon dirty back yards, clothes lines, and ash cans. Bit by bit its very life was being choked. The Rev. John A. Wade, rector of the church, realized this and sought a way to remedy it. He conceived the idea of buying some of the surrounding property, of renovating the houses, of cleaning up the back yards, and he dreamed of gardens.

Thus St. John's Colony began. One by one the houses were acquired. One by one under Mr. Wade's guidance they were changed from common, drab tenements into unusual apartments of distinction and charm. Fences and rubbish were cleared away and the little back yards were thrown into one—a large open space where sunshine and light could have sway. Paths were laid out, trees and shrubs planted, and today this garden of St. John's is unique in the garden history of New York.

As one walks along its winding paths with fountains playing, and sunshine coming through the trees, casting lacey patterns on the wall, one can hardly believe that this is New York, for fantailed pigeons strut about, and baby ducks go a-swimming in the gold fish pool. There is an aviary of brilliant pheasants. Squirrels run up and down the trees. There are flowers gay, and seats here and there, tucked in among the shrubbery, where one can rest awhile and enjoy the wonderful peace and quiet which is so much a part of this garden.

The very architecture of the place lends to the enchantment. Perhaps it is the over-hanging balconies and roof gardens and

the casement windows with their long flower-laden boxes, or the wall fountains, and the Della Robbia plaques that give a nice touch of color. Or perhaps it is the garden entrances of the various apartments, with their quaintness, their individuality. There was little or no opportunity to rebuild, so most of the effect is achieved through just these touches, cleverly done, and conceived so as to make a unity most pleasing and unique.

But it is not only the exteriors and the garden which are unusual. The apartments themselves are most interesting. Old laundries and kitchens vanished, and graceful, spacious living rooms took their place, some with a strong touch of the Italian in their archways and doors, stucco walls, and fireplaces. These are simply treated—almost severely—a perfect background for any type of furniture, all with an unusual arrangement of rooms, all with a touch of originality. Old Italian grills are utilized as doors. There are little hidden staircases, windows, diamond-paned, and the ceilings are painted and decorated. The latest acquisition, an old stable, has almost unbelievably been turned into the most intriguing of studio apart-

ments and boasts of a roof garden with an old world background.

All this and more Mr. Wade has done in a very few years. Already a garden altar for summer weddings is being constructed of tiles and marble brought from Spain. It promises to be a unique spot in New York. A colonnade, the pillars of which came from an old Jesuit college in New Orleans, is being planned for the south end of the garden and eventually a pergola will face it.

MODERN SCIENCE has revealed to us the fact that nothing—not even what seems to be inert matter—is really at rest.

—Rev. G. H. Preston.



ST. JOHN'S COLONY

General view of the gardens and the apartment houses owned by St. John's.



THE RECTORY AND GARDENS



ELEVENTH STREET ENTRANCE TO PARISH HOUSE

## FAMILY DISORGANIZATION

BY CLINTON ROGERS WOODRUFF

THIS question of family disorganization is very much to the fore in all forms of public discussion and the churches are giving it detailed study. The last General Convention authorized the Presiding Bishop to appoint a commission to study the whole problem of divorce. The Bishop of Michigan is its chairman, and his episcopal colleagues are the Bishops of New Jersey and South Carolina. The lay members are Professor Beale of Harvard, John M. Glenn of the Sage Foundation, and President Keppell of the Carnegie Foundation; Dean Scarlett, of St. Louis, Dr. Kammerer of Pittsburgh, and Dr. Nelson of Cincinnati are the clerical members. The Department of Social Service is actively cooperating with the commission and has undertaken to call on every diocesan department of social service, asking it to undertake the work outlined in an "Instruction Sheet." They are first asked to select four or five clergymen interested in the "causes and conditions of the problem" who will follow out what is suggested and then they are asked to obtain ten histories from social agencies, and ten from families known to the clergy.

Among the questions asked under the head General Social Data are the birthplace of husband, of wife, and of each child; nationality of each of the grandparents; the date of birth of husband, wife, and of each child; the conditions, economic and moral, in the husband's and wife's childhood homes; the effect of these conditions on his or her health, character, and industrial status; the date and place of the marriage; what previous marriages either had contracted, if any; was there any divorce or legal separation and, if so, on what grounds; have any of the children been placed under guardianship or adopted; the point of view of such other natural sources of insight as friends, former neighbors, former tradesmen, and landlords, priests or pastors, fellow workmen and lodge members; has the trend of the family life been upward or downward? what are the characteristics of husband and wife, what circumstances of health, employment, etc., have determined this trend? what were the family circumstances and characteristics when the family was at its best; how do these compare with its present standards?

Under the caption of Physical and Mental Conditions, questions like these are asked: Did the parents or other relatives of husband or wife have marked mental, moral, or physical defects; unusual gifts or abilities; what facts, if any, about the husband or wife or their parents would indicate physical or mental dangers to be guarded against or special capabilities to be developed in the children; how many children have they had; did the wife have any miscarriages; how many children have died; what attention is given to personal hygiene and health in the family; are there regular meal hours; do the food expenditures give a sufficient and well balanced diet; is the importance of regular sleep, bathing, care of teeth, and regular action of the bowels appreciated; what is the present physical condition of each member of the family, including also bodily and mental defects; what treatment has been given and now being given the various members by physicians and medical agencies, and with what results? It is interesting to note that the influence of physical conditions is so clearly and fully recognized.

Other headings include industrial history; the financial situation (exclusive of charitable relief); education; religious affiliation; recreation; environment; relations if any, with social agencies and basis for treatment. Under Religious Affiliations these questions are asked: What is the religion of each parent; name of church; what signs are there of its influence; do children receive religious instruction in Sunday schools, or otherwise; where and from whom; where were they baptized?

IN sending out these inquiries the commission and the department express the hope that the schedule will in no wise be regarded as a questionnaire, but rather as a guide for obtaining the stories of the lives of individuals, recording the series of experiences which lead from marriage to divorce or family discord. Information is to be used for scientific purposes, with no possibility of identification. Complete histories contain two life-stories, that of husband and wife.

Dr. Ernest R. Mowrer's book on *Family Disorganization* (University of Chicago Press) is recommended as a guide, it being a carefully prepared introduction to sociological analysis.

Dr. Mowrer asserts that very little is known about the nature and organization of the modern family, an opinion I have long held. There has been a manifestation of interest of late that is most encouraging, and the action of our General Convention and Dr. Mowrer's book are evidence thereof. In the latter we have such questions as these considered: The confused ideals of the modern family; conservation and radical reform programs; world wide increase of divorce; divorce and desertion in Chicago; case study through records of social agencies; behavior sequences in family disorganization; the diary of Miriam Donaven, a most striking human document; and the control of family disorganization.

This book is a most suggestive one. It helps to an understanding of family disorganization, and therefore merits especial attention. For the first time as I recall cases of both divorce and desertion in a metropolitan city have been spotted upon a map to show the distribution of family disorganization by local communities.

"Has the American home become unstable?" is the question propounded by the Commission on Marriage and the Home of the Federal Council of Churches. In its preliminary statement it declares that "increasing numbers of young people postpone marriage or do not marry at all. Sexual laxity is seemingly more prevalent, and certainly more open and less criticized. Divorce now averages one in 6.9 marriages as compared with one in 17.3 in 1887. Many homes which do not break are unhappy. Profound changes are taking place in American home life."

Two Bryn Mawr College instructors (Hornell Hart and Wilmer Shields) have made a study of Philadelphia marriages which discloses that those marriages seem most likely to be successful, other things being equal, where the groom is about 29 and the bride about 24. A difference of four years in the groom's age or of two years in the bride's age makes very little difference; but if the bride is under 21 or the groom under 24 the chances for happiness are much less. If either party is under 19, marriage is "from 10 to 100 times as risky" as marriages at the preferred age. Marriages of persons over 38 are from two to five times as risky.

Data for this study (published in the *Journal of Social Hygiene* for October, 1926) were secured from the domestic relations court and the marriage license bureau of Philadelphia. Five hundred cases were taken from the Philadelphia domestic relations court, and 500 marriage license applications. The court cases were selected at random from those appealing to the court for the first time in May and June, 1924, and did not include applications for divorce. Cases in which essential information was lacking or which did not concern trouble between man and wife were excluded from the study. The marriage license applications were selected at random over a period of twenty years.

Care was taken to see whether the results were due to a differentiation between white and colored couples or any tendency of men and women under 21 to overstate their ages in applying for a license; but neither of these ideas explained the results. Two possible explanations are suggested: "First, it may be supposed that premature or delayed marriage is a symptom of permanent character traits which are unfavorable to success in family life. If this is the true explanation, the postponement of marriage until the ideal age would presumably have no important effect on happiness in marriage. The second hypothesis is that the boy or girl under 21 years of age has not had a sufficiently broad experience or has not reached sufficient maturity to select a mate with whom a successful home can be established. If this is the correct interpretation the postponement of marriage until the woman is 22 and the man 24 years of age would be an extremely important preventive measure looking toward elimination of domestic disaster."

In a candid and authoritative study of married life by Dr. V. C. Pedersen entitled *The Woman a Man Marries* (George H. Doran Co.), we have a helpful study of woman's part in the marital relation. Ignorance of natural laws, ignorance of the facts of sex, fear, vanity—these are the dangers which Dr. Pedersen, an eminent New York physician, stresses in his discussion of the woman's part in marriage. Twenty-five years of private and government experience have given him a comprehensive view of the perils of sex-misunderstanding. Often "the woman a man marries" contents herself with remaining just that—an objective element in a relationship which nowadays especially requires the fullest cooperation and partnership.

# 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.

## LOSSES IN CHURCH MEMBERSHIP

To the Editor of *The Living Church*:

THE *Literary Digest* for August 20th gives a sensational statement of the annual decrease in membership of the Protestant Churches in this country, amounting to about five hundred thousand.

It quotes the editor of THE LIVING CHURCH as saying that the Episcopal Church loses 22,000 members every year, the obvious implication being that the Church membership is decreasing at that rate annually; so that we may expect that at the next General Convention we shall have 66,000 fewer communicants in the Church than we had in 1925.

As a contradiction of this, the *Living Church Annual* states that between 1925 and 1926 the number of communicants increased by 7,666, so that, instead of a decrease we may expect the report to the next General Convention to show an increase of at least 22,000 in the number of communicants.

That may be a small increase, but at least it is better than a decrease of 66,000.

I am sure that our people will be pleased to have an explanation from you as to what is meant by the statement that the Church is losing members at the rate of 22,000 a year.

Sewanee, Tenn.,  
August 19th.

THOS. F. GAILOR.  
(Bishop of Tennessee)

To the Editor of *The Living Church*:

IN THE *Literary Digest*, August 20, 1927, page 27, the following appears:

"The Protestant Episcopal Church, according to Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH and of the *Living Church Annual*, suffers an annual loss of 22,000, which he says is a minimum figure."

The figures for the last triennium increase in the *Living Church Annual* are as follows: 1924—10,036; 1925—27,078; 1926—7,666. Which is correct?

(Rev.) LOUIS LLEWELLYN WILLIAMS.

Pocomoke City, Md., August 20, 1927.

[We refer both of the above correspondents to the editorial, Losses in Church Membership, on page 550.—EDITOR, L. C.]

## WHICH IS MOST ANCIENT?

To the Editor of *The Living Church*:

WHICH IS THE most ancient norm for the collects and epistles and gospels for the Church year? It is amazing to note how the Book of Common Prayer differs from the Roman Missal, and yet it is more amazing to find the Lutheran Common Service Book more nearly in accord with the Roman than the Book of Common Prayer.

For instance: The epistle for the Ninth Sunday after Trinity in all three books is from I Corinthians, Chapter 10. The Anglican Book quotes from the first to the thirteenth verses. The Roman and the Lutheran books omit the first five verses and begin the epistle with the sixth verse.

St. Paul suggests to the Corinthians (10:4): "That Rock was Christ." By association one thinks of St. Matthew 16:18: "Thou art Peter and upon this rock I will build my Church." Also in the same chapter, when Jesus said to St. Peter: "Get thee behind me, Satan!" (St. Matthew 16:23) the question is: Did the more ancient liturgies quote the first thirteen verses of the tenth chapter of I Corinthians or did they begin with the sixth verse?

The Roman and the Lutheran books have our collect for the Ninth Sunday after Trinity, which is the collect used in the Roman and the Lutheran books for the Tenth Sunday after Trinity.

With such a mix-up of collects as this suggests, it is difficult to seek for a keynote for the Sundays after Trinity as the harmony, which might have been anciently, seems to have been disturbed.

If laymen were keen concerning liturgies, they would not assume that any Anglican revision was ultra-Romanesque should the Latin and the Lutheran books be compared. No one accuses the Lutherans of having Roman germs.

Philadelphia, August 16th.

WARREN R. YEAKEL.

## "THE HINDOO'S POINT OF VIEW"

To the Editor of *The Living Church*:

MAY I BE ALLOWED to recommend to those who read the interesting but, I believe, misleading article, The Hindoo's Point of View, in THE LIVING CHURCH for August 13th, the careful reading (or re-reading) of *The Christ of the Indian Road*, by Stanley Jones? Judging by the review in the Atlantic Bookshelf of the *Atlantic Monthly* for August, *Mother India* is also a book which should be read and pondered by every one interested in India's problems, especially by all who are inclined to adopt the point of view of those who believe that the ancient religions of the East, combined perhaps with a little Unitarian Christianity, are all India, China, and the other peoples of the Orient need to give them light, and to guide their feet into the way of peace and holiness.

Southport, Me., August 18th.

SARA RIDG SCHUYLER.

## HELP WANTED

To the Editor of *The Living Church*:

UNITY IN THE SACRAMENTS means the acceptance of the sacraments and not of any particular teaching about them. For twelve hundred years the Church has been satisfied with that.—*Bishop Headlam at World Conference*.

Can THE LIVING CHURCH help us in trying to reason out what he meant by these words? (Rev.) R. H. WEVILL.

Yonkers, N. Y.

## "SACRAMENTAL MARRIAGE AND THE UNBAPTIZED"

To the Editor of *The Living Church*:

IN REPLY TO the letter of the Rev. Edwin G. White of July 23d, I would like to say: How can the Christian Church unite in marriage two persons who are not both Christians? Can one who is not a Christian receive a Christian sacrament? Just thinking Christian thoughts and saying one is a Christian does not make a person one. No doubt there are thousands of men and women in this land, who consider themselves Christians, who would be indignant if you told them they were not. May I suggest that the Holy Cross tracts *Does Baptism Make a Man a Christian?* and *Have you had your Baby Christened?* and others of these tracts, would be helpful to any who feel it is not necessary to become baptized.

I suppose "for the sake of peace" a priest is often tempted to compromise for fear of losing members of his parish in just such cases as this. Of course the situation is a hard and distressing one, but wouldn't it be better, and therefore more merciful, to stand firm in the belief that the sacrament of marriage cannot be administered to any but Christians? Does it seem fair to give this sacrament to one who is not able to receive it?

And so I pray may all unbaptized people in this Christian land come to Him who said "Suffer the little children to come unto Me, and forbid them not for of such is the kingdom of heaven." Surely only as we accept the faith, trusting and believing, as little children can we become real live Christians.

KATHARINE R. DAVIS.

## CORRECTION

To the Editor of *The Living Church*:

WILL YOU KINDLY correct the error in the signature of my letter printed in your paper under caption of "Moral Indignation" some two weeks since? It may not be agreeable to someone bearing the name of "Avery" to be thought of as the writer of the letter, and I should wish to be responsible for what I have written. KATHARINE E. ABBEY.

Oak Beach, L. I., N. Y., August 18th.

[We regret that Mrs. Abbey's name was incorrectly printed in THE LIVING CHURCH.—EDITOR, L. C.]

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

ESSAYS IN EARLY CHRISTIAN HISTORY. By Elmer Truesdell Merrill, M.A., Hon.L.L.D. (St. Andrews), Professor of Latin in the University of Chicago. Macmillan. \$3.50.

THIS volume of studies is at once shrewdly keen and provocative. The author, a priest of our Church, investigates certain problems of early Church history generally regarded as settled by tradition from the point of view of a classicist. His first chapter enumerates his methods: there are to be no closed questions; the evidence of "traditions" is seriously to be considered; his aim is to be scientific and objective. His findings are of very great value indeed, for his intimate knowledge of classic culture and civilization enables him to obtain a much better perspective than that of the typical Church historian. His treatment of the persecutions is particularly illuminating: he throws new light on the Neronian persecution (Chapter IV), and gives a new interpretation of the *Institutum Neronianum* (Chapter V). In the chapter entitled The Alleged Persecution by Domitian (VI), and that on Clement of Rome (IX), the author wages militant warfare on the easy ascription to later tradition of the proper interpretation of the facts: there is no convincing evidence of a Domitianic persecution, and the so-called Epistle of Clement he finds to be probably of the year 140 (instead of 95-96); "the reputed Bishop Clement probably never had an actual existence" (p. 241). Perhaps the most startling contention of the book is the conclusion of the last essay, St. Peter and the Church in Rome (XI). After a severely critical examination of the tradition that St. Peter founded the Roman Church, he writes: "The story bears every mark of a myth. It is entirely lacking in support by historical evidence. The only reason why it has not been universally rejected by all competent scholars except those who are bound on their allegiance to accept and support it is merely that it has become to be a doctrine so tremendously imposing by the age-long repetition of millions of voices, and by the grandeur of the structure that it has been erected upon it. On it the Church of Rome regards herself as founded. Yet the historical base is not rocks but incoherent sand" (p. 332).

The persuasive clarity of the expert marshalling and criticism of the evidence almost—but not quite—compels acceptance. One feels somewhat like Watson after Sherlock Holmes has explained his deductions: the process is so obvious, the conclusions so simple and inevitable that he is overpowered, bludgeoned, overwhelmed by his own stupidity in not having first seen the answer! Of the striking findings of the author, the reader will probably feel that they are too lucidly argued, too convincingly demonstrated. On second thought, certain considerations begin bashfully to suggest themselves: if all this were so, Christian tradition must have been either extraordinarily gullible or uncannily deceitful; in any case, entirely untrustworthy. The argument from silence is a dangerous tool, delicately and skilfully as our author manages it. But, for example, in such an argument as that concerning Clement to the Corinthians, there are more relevant considerations than those which are so ably dealt with by the author: its level of theology, the silences in regard to pressing second century problems, the primitive liturgical reminiscences, the "feel" of the whole document.

Having been thus captiously critical the reviewer may state his own sincere appreciation of the value of these essays. We need them badly, if for no other reason than that they are a wholesome corrective to the instinctive deference to past "traditions." The patent honesty and sincerity of the author is a guarantee of the quality of his workmanship. Above all, he writes English which tickles the palate, and through it as no unfit vehicle, appeals to all to whom—as to himself—knowledge of the truth is paramount.

F. G.

A CHURCH AWAKE: A Study of the Vital Elements in the Gospel. By William C. Sturgis, Ph.D. The National Council, 281 Fourth Ave., N. Y. 60 cts.

WE HAVE learned to listen with eagerness to anything that Dr. Sturgis may have to say, and we therefore open this little red volume with an anticipation which is not disappointed.

The word "awake" in the title is a fitting keynote of this alert and keenly intelligent restatement of the essence of our religion and of the very real and practical nature of the Church—a statement broad in its scope and yet bringing every truth to focus—in the one great motive of missions. The method is clear and the treatment in accord with the way we think today. It is well, but not overly, illustrated, and the style direct and stimulating like the author. The one blemish is so out of accord with the whole that we may well hope that it will not be found in the many future editions the book should have. I refer to the time-honored but not otherwise honored "bank note theory" of the Eucharist. Surely the author was led to use it through his sympathy with types of mind very different from his own. *The Church Awake* would stir up dormant layfolk of all ages and be of special value in giving direction of thought to our young people. It would be an admirable manual of discussion in their newly formed societies. The clergy, too, would find it of no little value in reshaping and re-invigorating their preaching on missions.

JOHN MITCHEL PAGE.

A COLLECTION of valuable papers on the early history of the Church in Virginia has just appeared under the title, *The Colonial Church in Virginia* (Morehouse. \$6.00). They are chiefly from the pen of the Rev. Edward Lewis Goodwin, D.D., who from 1905 until his death in 1924 was the distinguished historiographer of the diocese of Virginia. His papers have been edited with competent care by his daughter, Miss Mary F. Goodwin of Williamsburg, Va., and the volume is provided with a Foreword by the late Bishop William Cabell Brown, and an Introduction by the Rev. G. Maclaren Brydon.

No one in the American Church was so well equipped as Dr. Goodwin to recount the initial steps of Church expansion in Virginia, and it was a happy thought of those responsible for this volume to include, not only Dr. Goodwin's formal chapters on the start of a diocesan history, but also his highly interesting biographical sketches of the first six bishops of Virginia, together with several other precious essays.

Probably the outstanding contribution to the general reader in these studies is the overturning of our traditional estimate of the character of the early Virginia clergy. Following the judgment of a Virginia bishop, Dr. Meade, it has been quite commonly accepted that in the early days the clergy in Virginia were extremely lax both in faith and practice. Dr. McConnell in his standard history makes this judgment his own. It is now with real satisfaction that we find Dr. Goodwin has brought forth a large amount of evidence to prove the falsity of such a view, and to show that the Virginia clergy, if not faultless, presented as stimulating a picture of pastoral devotion as could be found anywhere in the colonies. Once again is Wisdom justified of her children!

Virginia has set a high standard by this collection of material for her diocesan autobiography. Every page is full of interest even to those removed far both geographically and mentally from the banks of the Potomac, and we feel certain that the more the different dioceses can contribute similar records of their founding Fathers, the richer will be our common Church life and the broader our Churchly consciousness.

L. L.

# Church Kalendar



## AUGUST

- 28. Eleventh Sunday after Trinity.
- 31. Wednesday.

## SEPTEMBER

- 1. Thursday.
- 4. Twelfth Sunday after Trinity.
- 11. Thirteenth Sunday after Trinity.
- 18. Fourteenth Sunday after Trinity.
- 21. Wednesday. Ember Day. St. Matthew, Evangelist.
- 23. Friday. Ember Day.
- 24. Saturday. Ember Day.
- 25. Fifteenth Sunday after Trinity.
- 29. Thursday. St. Michael and All Angels.
- 30. Friday.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### TWELFTH SUNDAY AFTER TRINITY

St. Peter's, Fort Atkinson, Wis.  
St. Mary's, Jefferson, Wis.  
Christ Church, Chattanooga, Tenn.

## APPOINTMENTS ACCEPTED

ALLEN, Rev. WILLIAM B., formerly priest-in-charge of Christ Church, Holly Springs, Miss.; to be in charge of the student work at A and M College, Starkville, and the missions at Macon and Brookville, Miss. Address, 333 E. Main St., Starkville.

BAXTER, Rev. CHARLES W., formerly rector of St. Mark's Church, Waterloo, Ia.; to be rector of the Church of the Holy Communion, St. Peter, and priest-in-charge of the missions at Henderson, Belle Plaine, and Le Sueur, Minn.

EDWARDS, Rev. EVAN A., formerly student chaplain at the University of Oklahoma; to be rector of St. Peter's Church, St. Petersburg, Fla. New address, September 10th.

LLOYD, Rev. O. H. G., formerly assistant at Grace Church, Lockport, N. Y. (W.N.Y.); to be rector of Grace Church, Randolph, N. Y. (W.N.Y.)

PFARFFKO, Rev. ARTHUR G. W., formerly priest-in-charge of St. James' Church, Brookhaven, Long Island, N. Y.; to be priest-in-charge of the Church of the Transfiguration, Blue Ridge Summit, Pa.

SHIRLEY, Rev. J. ALVIN, formerly assistant at All Saints' Church, Pasadena, Calif. (L.A.); to be rector of St. Luke's Church, Monrovia, Calif. (L.A.) October 1st.

## RESIGNATION

BLACKSHEAR, Rev. WILLIAM S., as rector of St. John's Church, Versailles, Ky. (Lex.); to sail for England on September 9th, to spend a year in post-graduate study at Oxford University.

## NEW ADDRESSES

COTTON, Rev. ROBERT HAMMOND, retired priest of the diocese of Dallas, formerly 3253 S. Bryant Ave., Minneapolis, Minn.; 2727 Irving Ave., South.

GANTT, Rev. JOHN GIBSON, retired priest of the diocese of Maryland, formerly Solomon, Md.; to be R. F. D., Bowie, Md.

GRANT, Rev. FREDERICK C., D.D., dean of the Western Theological Seminary, Chicago; 2145 Orrington Ave., Evanston, Ill., September 1st. This will likewise be the editorial address of the *Anglican Theological Review*.

RIDGELY, Rev. LAURENCE B., S.T.D., formerly of Nanking, China; "The Channing," 2409 College Ave., Berkeley, Calif.

SILLIMAN, Rev. WILLIAM W., rector of St. James' Church, Macon, Ga., formerly 111 Courtland Ave.; 207 Cherokee Ave., September 1st.

## DIED

ACKLEY—On August 14, 1927, at St. Mary's rectory, New York City, JOSEPHINE BRECK ACKLEY, widow of H. M. Ackley of Oconomowoc, Wis., and daughter of the late Samuel and Jane Breck; mother of the late Dr. S. Breck, Gabriella, Elizabeth, and the Rev. Dr. Charles Breck Ackley of New York City. The Rev. William Poyntell Kemper and the Rev. John H. Logie officiated at the service at

St. Mary's Church, New York City. Interment was at Nashotah cemetery, Nashotah, Wis.

"The golden evening brightens in the West; Soon, soon to faithful warriors cometh rest; Sweet is the calm of Paradise the blest. "Alleluia."

BENTON—Entered into rest eternal, on Monday, June 20, 1927, ALICE CORNELIA BENTON, beloved wife of the Rev. Dr. William D. Benton, rector of St. Matthew's Church, Hillsboro, N. C. Thus ended a life of rare strength and sweetness, radiant with God's sunshine and full of good deeds.

BYWATER—On Sunday morning, August 14, 1927, Rev. MAURICE J. BYWATER, rector of St. John's Church, Seattle, Wash. Funeral services were conducted at the church by the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, assisted by the Rev. J. D. McLaughlan, rector of St. Mark's Church, Seattle. Mr. Bywater is survived by his wife and one son, Maurice J. Bywater.

SKINNER—Entered into life eternal, on August 17, 1927, at Thompson Memorial Hospital, Charleston, S. C., Rev. FREDERICK NASH SKINNER, late rector of St. John's Church, John's Island; of Grace Chapel, Wodmalow; and of Trinity Church, Edisto Island, S. C. Interment was on August 18th, in St. John's churchyard, John's Island.

"The souls of the righteous are in the hand of God."

All Church papers please copy.

## MEMORIALS

### Elizabeth Hart Bailey

ELIZABETH HART BAILEY fell asleep in Christ in the last hour of the Feast of St. James, Apostle and Martyr. Bishop Acheson, President Ogilby, the Rev. William Robinson, rector of the parish, and her son-in-law, the Rev. Paul Humphrey Barbour of South Dakota, conducted the funeral service in Grace Church, Old Saybrook, Conn. Her body was laid to rest in the sure and certain hope of the Resurrection in the old colonial burying ground near those of her ancestors of a hundred and forty years. She was sister to the late Samuel Hart, priest and doctor, and wife of the Rev. Melville K. Bailey.

### Ethel Heath Neidè

In loving memory of ETHEL HEATH NEIDÈ, who departed this life, September 1, 1919. "May light perpetual shine upon her." Amen.

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

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

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

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

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

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

## CAUTION

KAY—Caution is suggested in dealing with ELBERT KAY. Although a layman he is said to represent himself as a clergyman and to claim to be "under a vow of poverty, to have been sent by Father Superior to the DuBose School, Monteagle, Tenn., and told to beg from the clergy in order to get there." All these claims are denied by the superior of the Society of St. John the Evangelist, with which this man was for a short time connected as a lay postulant. He is now in no way connected with that society, and it is emphatically not the policy of the Society of St. John the Evangelist to send forth Fathers or Brothers penniless to be supported by the clergy or laity of the Church. Further information may be obtained from the Rev. SPENCE BURTON, Superior S.S.J.E., 33 Bowdoin St., Boston.

## POSITIONS OFFERED

### MISCELLANEOUS

CHOIRMASTER-ORGANIST FOR CATHOLIC parish in New Jersey, forty miles from New York. Boy choir. Moderate stipend, good teaching field. Box J. S-905, LIVING CHURCH, Milwaukee, Wis.

WANTED—ORGANIST AND CHOIR-master, adult choir, parish one-half hour from center of Philadelphia. Salary \$600. Teaching field, good organ. Address Rev. A. Q. BAILEY, 861 Haddon Ave., Collingswood, N. J.

## POSITIONS WANTED

### MISCELLANEOUS

LADY OF CULTURE AND REFINEMENT would like a position as companion, social secretary, chaperon (resident or otherwise). Hotel hostess, corridor desk, linen closet, information. Free to travel, or go anywhere. Can give highest credentials. K-924, LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST—Choirmaster, fifteen years' service, desires position. Modern three-manual organ, living salary, and use of organ for teaching and practice, necessary. Recitalist of reputation. Desire location September 1st. Address Box H-907, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WORKER DESIRES WORK where "the Harvest truly is great" and help is needed. Box W-925, LIVING CHURCH, Milwaukee, Wis.

ORGANIST, AND SCHOOL MUSIC DIRECTOR, desires Church or Church school position. Expert choir-master. Junior choirs a specialty. East or South. Address, S-926, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, F. R-826, THE LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION BY CATHEDRAL trained organist and choir-master. Adult or boy choir. Expert choir-master, brilliant concert and Church organist. Experienced. References. Address ORGANIST, K-923, LIVING CHURCH, Milwaukee, Wis.

## RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out the vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

## UNLEAVENED BREAD

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

## VESTMENTS

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## BACK NUMBERS

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## SISTERS OF THE HOLY NATIVITY

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

## RETREAT

**W**EST PARK, ULSTER CO., N. Y.—RE-treat for priests will be held (D. V.), at Holy Cross, beginning Monday evening, September 19th, ending Friday morning, September 23d. Conductor: **FATHER HARRISON, O.H.C.** No charge. Address **THE GUESTMASTER**, Holy Cross, West Park, N. Y.

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## Illinois

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

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The Holy Communion with Morning Prayer (except 1st Sunday) 11:00 A.M.  
Holy Baptism (1st Sunday) . . . . . 3:00 P.M.  
Evening Prayer . . . . . 4:00 P.M.  
WEEKDAYS (In Chapel)  
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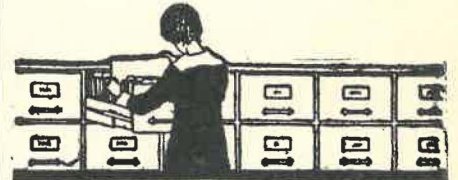
**W**HAS, LOUISVILLE, KY., COURIER Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

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

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## 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.

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

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In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

## BOOKS RECEIVED

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

The Century Co. 353 Fourth Ave., New York City.  
*The Crisis In American Lutheran Theology.* A Study of the Issue between American Lutheranism and Old Lutheranism. By **Vergilius Ferm, M.A., Ph.D.**, assistant professor of Philosophy in the College of Wooster (Ohio); recently professor of Philosophy and the Social Sciences in Albright College (Pa.); member of the Ministerium of the Lutheran Augusta Synod. With a Foreword by **Luther Allan Weigle, Ph.D., D.D., Litt.D.**, Sterling professor of Religious Education in Yale University. Price \$3.00.

Cokesbury Press. Nashville, Tenn.  
*The Southern Methodist Pulpit.* Compiled by **J. M. Rowland, D.D.**, editor of the *Richmond Christian Advocate*. Price \$1.50.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

*A History of American Foreign Relations.* By **Louis Martin Sears, Ph.D.**, professor of History in Purdue University. Price \$3.50 net.

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

*Essays in Christian Politics and Kindred Subjects.* By **William Temple**, Bishop of Manchester. Price \$2.75.

*The Prayer Book Revised.* An Introduction to the Book referred to in the Prayer Book Measure, and approved by the Convocations on March 29, 1927, for submission to the Church Assembly and to Parliament. By **Frank Theodore Woods, D.D.**, Bishop of Winchester. Price \$1.60.

The Macmillan Co. 60 Fifth Ave., New York City.  
*Teaching the Social Studies.* By **Edward Dawson**.



National Council, 281 Fourth Ave., New York City.

*The Divine Commission.* By Frank E. Wilson, S.T.D., rector of Christ Church, Eau Claire, Wis.; author of *What a Churchman Ought to Know*, *Common Sense Religion*, *Contrasts in the Character of Christ*, etc. Price \$1.00.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

*Casework Evangelism.* By Charles Reed Zahniser. Price \$1.50.

*Thamilla (The Turtle Dove).* A Story of the Mountains of Algeria. By Ferdinand Duchêne, Grand Prix Littéraire de l'Algérie. Translated from the French by Isabelle May and Emily M. Newton. Price \$1.75.

*Children of the Second Birth.* Being a Narrative of Spiritual Miracles in a City Parish. By S. M. Shoemaker, Jr., rector of Calvary Church, in New York. Price \$1.50.

*Nature Stories for Children.* Fifty Five-Minute Talks. By W. S. Herbert Wylie, M.A. With Introduction by Amos R. Wells, editor of *Christian Endeavor World*. Price \$1.50.

*The Rosary.* A Study in the Prayer-Life of the Nations. By Cornelius Howard Patton, home secretary of the American Board of Commissioners for Foreign Missions; author of *The Lure of Africa*, *World Facts and America's Responsibility*, *The Business of Missions*, etc. Illustrated. Price \$1.50.

*Myself and Other Problems.* By J. Paterson-Smyth, B.D., LL.D., Litt.D., D.C.L., author of *A People's Life of Christ*, *The Gospel of the Hereafter*, *The Bible in the Making*, *How We Got Our Bible*, *Life and Letters of St. Paul*, etc. Price \$1.50.

*The Goddess of Mercy.* A Tale of Love and Turmoil in Modern China. By James Livingstone Stewart, author of *The Laughing Buddha*, *Chinese Culture and Christianity*, etc. Price \$2.00.

*Love Trails of the Long Ago.* By James I. Vance, D.D., LL.D., author of *God's Open*, *Forbid Him Not*, *In the Breaking of the Bread*, etc. Price \$1.50.

S. P. C. K.

The Macmillan Co. 60 Fifth Ave., New York City.

*The Wisdom of Egypt and the Old Testament.* In the Light of the Newly Discovered "Teaching of Amen-em-Ope." By W. O. E. Oosterley, D.D., professor of Hebrew and Old Testament Exegesis, King's College, University of London.

#### PAPER COVERED BOOKS

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

*The Worker and His Job.* Outlines for the Use of Workers' Groups.

*Nationality, Color, and Economic Opportunity in the City of Buffalo.* By Niles Carpenter, Ph.D., professor of Sociology in the University of Buffalo, and associates. Published under the direction of the Committee on Publications, on the Roswell Park Publication Fund of the University of Buffalo. Price 50 cts.

#### BULLETIN

Kenyon College, Gambier, Ohio.

*The Commencement of 1917.* Bulletin No. 104.

#### PAMPHLET

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

*Bishop White of Pennsylvania.* By Rev. Samuel R. Colladay. Price 25 cts. Publication No. 146. August, 1927.

#### HOSPITAL ASSOCIATION

##### TO HOLD ANNUAL CONVENTION

MINNEAPOLIS, MINN.—The seventh annual convention of the American Protestant Hospital Association will be held at Minneapolis on October 8th, 9th, and 10th in the Curtis Hotel auditorium. The Rt. Rev. James Wise, D.D., Bishop of Kansas, and the Rev. Dr. Thomas A. Hyde, chaplain-superintendent of Christ Hospital, Jersey City, are scheduled to be among the speakers.

#### KANSAS CITY CHURCH

##### 70 YEARS OLD

KANSAS CITY, Mo.—Preparations are under way for the celebration of the seventieth anniversary of the oldest parish in this city, St. Mary's, of which the Rev. Edwin W. Merrill is rector. The parish was organized in 1857 and practically throughout that time has been a leader in its witness to the Catholic faith in its fullness. The church is situated near the business center of the city and is no longer in the midst of the homes of the faithful, but its devoted communicants come from all parts of the city.

Among the several objectives which the congregation has been striving for to mark the occasion are the paying off of the old mortgage of forty years' standing, as well as all other indebtedness, to provide the six remaining stained glass windows, and to hold a week's mission, the first in forty years, all of which have been assured. In addition it has been found necessary to replace the organ, which has been in use for many years and is now in poor condition. A contract has been let to the Reuter Organ Company, and it is expected that the new organ will be ready for the anniversary celebration. In all its seventy years of existence St. Mary's parish has never asked for or received outside help from anyone, with the exception of the altar, erected in memory of Fr. Jardine, a former rector, and for which many contributions were received from England and America.

#### THEOLOGICAL TRAINING IN CHINA

SHANGHAI—In answer to a request from the editor of the *Chinese Recorder* for a statement showing the effect of the revolution and recent movements in China upon theological training so far as this Church is concerned, Bishop Graves writes:

"The training of students for the ministry in this mission which includes the dioceses of Shanghai, Anking, and Hankow, has been conducted in several places. Theological education in English has been carried on at Boone University and at St. John's University. Students educated in Chinese only have been sent to the Central Theological School in Nanking, which is the theological institution of the *Chung Hua Sheng Kung Hui*. Catechists have been taught in the schools for catechists at Hankow and Wusih.

"In the destruction at Nanking on March 24th, Dr. Ridgely, acting dean of the Central Theological School, had his life threatened, was stripped of his clothing, and had his house looted by soldiers of the Southern Army. He came to Shanghai with the other missionaries from Nanking. From that time on, the new buildings of the school have been occupied by one regiment of soldiers after another and great damage has been done to the buildings.

"In consequence of the evacuation of American missionaries the school for catechists at Wusih had to be closed. On March 28th St. John's University had to close, being threatened from within and without, and the theological school there was suspended.

"The facts concerning the theological school at Boone University have been published by the dean, Dr. Sherman, and are as follows: During April and especially during the early part of May, a spirit of insubordination to the school authorities grew rapidly in the middle school. The students began to take things more and more into their own hands and by the

sixth of May there was but a semblance of school discipline there. Students left the school for days at a time without permission from the teachers. They went out of the compound, which was ordinarily against the rule, any hour of the day or night. They demanded that the required school assembly and school prayers be not held in the same hall. Then they used the school assembly to make speeches denouncing Christianity and denouncing their teachers if the teachers made any statement which the student body did not approve of. The culmination of this hostility came on Sunday, May 8th, when the middle school students staged a demonstration against the divinity school and its students. On Sunday morning, at the time of the usual church service, they had a procession around the compound with banners on which were inscribed "Down with religion," "Theological students are social parasites," etc. They stamped through the first floor of the divinity school building, shouting dire threats against the divinity school students. The next day it was decided that it was impossible to carry on the divinity school work and it was closed for the term.

"It is unnecessary to comment on what happened to these various institutions at Nanking, Wusih, Shanghai, and Wuchang. The facts speak for themselves."

#### CABLE REPORTS OF REMOVALS FROM CHINA

NEW YORK—Dr. John W. Wood reports that a cable from Shanghai, received August 16th, states that Chinese soldiers have occupied the buildings of Soochow Academy. This is understood to mean that Grace Church, which is used as the school chapel and is on the school compound, is also occupied. A cable from Shanghai, received August 18th, states that St. Faith's School, Yangchow, has been confiscated by the Bureau of Education. Whether the Bureau referred to is Provincial or Southern is not stated.

M. P. Walker, treasurer of the Church's mission in China, has compiled figures with regard to the location as of July 15th of the American members of the mission staff. The Church has 263 men and women in China, including wives. Of this total, thirty-eight are at their stations. Forty-eight are still in China, but not at their stations. Most of these are in Shanghai. One hundred and seventy-seven have left China. Most of these have come to the United States on anticipated furlough. Some have been transferred to Japan and the Philippine Islands temporarily for work in the missions there. In the district of Anking there is not a missionary at his regular station. In Hankow there are three. In Shanghai there are thirty-five, practically all in the city of Shanghai.

Of those who have left China, seventy-five are attached to the district of Shanghai, seventy-three to the district of Hankow, and twenty-nine to the district of Anking.

Eleven have been transferred to the Philippines, five to Japan, and one to Honolulu.

A survey of the situation in China, as it affects the withdrawal of missionaries, shows that the methods followed by the Church mission in China are those generally adopted by the boards of most other communions. In some cases, local conditions have made slight modifications practicable. In general, however, the great majority of missionaries are out of their stations, and of those who have left their stations a majority have left China and are now either in this country or in other Oriental fields.

## Discussion of Historic Creeds as Basis for Reunion is Turning Point of World Conference at Lausanne

Orthodox and Anglicans United in  
Opposition to Pan-Protestantism  
—Cadman Rebuffed by Bishop

By C. H. PALMER  
Staff Correspondent

The Living Church News Bureau  
Lausanne, August 8, 1927

LAST WEDNESDAY THE WORLD CONFERENCE on Faith and Order opened its sessions. The preliminary start was a sermon and "undenominational" service in the great Protestant Cathedral of the capital of the canton of Vaud, an edifice situated upon the very summit of this city which, stretching upward from Ouchy on the shores of Lake Lemman, may be reckoned as one of the steepest cities of Europe. The Cathedral is a magnificent building with clustered pillars and capitals, giving a vast idea of spaciousness. Alas, the seats do not face the east end where, neglected and bare, stands the former medieval high altar, but they are turned toward the pulpit in the center under which is a reading desk with a great open Bible.

The service began with a reading from the pulpit by the pastor of the Cathedral, who scarcely looked dignified in a morning black tail coat and black tie. In striking contrast Bishop Brent mounted the pulpit after him, a prince of the Church in comparison, clad in purple cassock and wearing his pectoral cross. His sermon dealt with the need for unity among Christians as being both in accordance with the mind of God and necessary for Christians if they were to be able to combat the evils of the world most effectively both at home and abroad.

#### THE WELCOME TO THE DELEGATES

Immediately after the service the delegates assembled in the aula of the university, which was to be the scene of their labors. A welcome was given them in the name of the cantonal government by M. Dubois, who referred to the honor done to his native city by the choice of Lausanne as the place for the conference, and by Dr. Herold, representing the Federation of Swiss Protestant Churches. Bishop Brent suitably replied and Dr. Stevenson proposed a resolution to erect a tablet at Gardiner, Maine, to the memory of Robert Hallowell Gardiner, who had worked so much for the reunion of the Churches.

A word might be said here as to the procedure of the conference. There are two full sessions daily. The morning sessions are preceded by two hours of devotions and then come two papers of half an hour each, followed by three or four shorter papers of a quarter of an hour. These latter are usually interpreted by the official interpreters present, the three languages used by the conference being English, French, and German. The longer papers which begin the proceedings are not interpreted orally, but they are printed not only in the language of the speaker but in the two other languages also. The afternoon sessions begin with a short paper but the greater part of the time is devoted to a discussion of the subject of the morning.

On Wednesday morning the Orthodox point of view with regard to reunion was put forward by the Metropolitan Ger-



HONORED BY CONFERENCE

The late Robert Hallowell Gardiner, of Gardiner, Me., who took a leading part in the preparations for the World Conference, and who was a leader in the cause of unity in successive General Conventions of the Church.

manos of Thyatira. To the Orthodox, those who believe in Christ and acknowledge Him as their head must form one body. The Orthodox Church also realizes that through absence of unity the work of the Church is greatly hindered. The Orthodox Church considers it necessary to have agreement in essential things. But what is to be regarded as essential? The teaching of the ancient undivided Church of the first eight centuries. He concluded by hoping that they would realize the great significance of their mission, but at the same time warning them against too sanguine hopes of an immediate reunion. It is an extremely good thing that the Orthodox are here to give a right view of the Church and not to indulge in vague rhetoric which characterizes so many of the delegates who are merely out for the pan-Protestant ideal. His concluding sentence was particularly apposite. "Two Churches," he said, quoting Döllinger, "cannot at once throw themselves into each other's arms like two brothers after a long separation."

#### PAN-PROTESTANT IDEALS

A German and a French Protestant, Dr. Elert and Professor Choisy, also spoke, but they never got near "hard tacks," and contented themselves with vague generalities. Professor Choisy made the statement that in the foreign mission field converted pagans refused to join a particular denomination and wanted to join the united Church of Christ. Nearer home there were the great Y. M. C. A., Y. W. C. A., and Student Christian movements tending to break down barriers between the Churches. He thought the League of Nations would never be of any use unless the Christian Church could lift up a united voice against evil. The unity of the Church was in Christ. Let God help them to show to the world this spiritual unity.

The session on Wednesday afternoon was devoted to election of officers and other business. Bishop Brent was elected chairman of the conference with Dr.

(Continued on page 569)

Delegates Pay Tribute to Robert  
Hallowell Gardiner in Early Ses-  
sions

By LINLEY V. GORDON  
(World Conference Press Service)

LAUSANNE, August 11th.—The World Conference on Faith and Order has reached its second stage. The first stage carried through a formal program in which a particular subject was considered by selected delegates speaking before the entire body. The first subject considered was The Call to Unity. The principal speakers were the Rt. Rev. Charles H. Brent, Bishop of Western New York, Prof. Dr. Werner Elert of Erlangen, Germany, Metropolitan Germanos of Thyatira, the Archbishop of Armagh, and Prof. Dr. Eugene Choisy of the University of Geneva.

The second subject was The Church's Message to the World—The Gospel. The formal speakers were Dr. Adolf Deissmann of Berlin, Bishop Francis J. McConnell of Pittsburgh, Dr. Nicholas Glubokowsky of Bulgaria, Dr. William Adams Brown of Union Theological Seminary, New York, the Rt. Rev. Harald Ostfeld of Copenhagen, Prof. Wilfred Monod of Paris, the Rev. Adolf Keller of Zurich, and Dr. William Adorn of Berne.

The third subject was The Nature of the Church and the addresses were given by Archbishop Chrysostom of Greece, Dr. S. Parkes Cadman of Brooklyn, Bishop Alexander V. Raffay of Hungary, the Bishop of Manchester, Prof. Fernand Ménégoz of Strasburg, the Rev. H. B. Workman of London, and the Rev. Friedrich Siegmund Schultze of Berlin.

Subject four was The Church's Common Confession of Faith. The addresses were by the Rt. Rev. Charles Gore of London, Gen. Sup. D. Zollner of Münster, Prof. D. Wobbermin of Germany, the Rev. Jonas Lindskog of Stockholm, the Hon. Lord Sands of the Church of Scotland, Prof. D. Stefan Zankow of Bulgaria, and Prof. Dr. Olaf Moe of Norway.

The second stage of the conference, the plan of the sections, has been put into operation. The plan is this: The subjects presented during the first week were considered in sections, the delegates expressing their preference as to sections. Each section organized itself. It elected its own chairman, vice-chairman, and secretary. The procedure of the sections provided that each section could divide into a subsection to be divided still further if necessary into circles to determine the points of greatest importance for discussion. Each circle was charged with the discussion of the whole subject or some part of it. The circles were made as widely representative of ecclesiastical types as possible. Each section elected a drafting committee and meetings of the whole section or sub-sections were held to hear the report of the committee to determine the exact content and form in which it was to be submitted to the whole conference.

The section considering The Church's Message to the World—The Gospel, elected Dr. Adolf Deissmann as chairman. The section discussing The Nature of the Church had Dr. William Adams Brown

at its head. The section giving thought to The Church's Common Confession of Faith was presided over by Pres. J. Ross Stevenson of Princeton Theological Seminary.

This scheme of sections is rapidly becoming the vogue in religious conferences. It has been tried at Helsingfors, at Stockholm, in South India, and in conferences in the United States. It is well liked by the delegates at Lausanne. It has several advantages over the old method of thrashing everything out on the floor of the general conference.

**THE OPENING SERVICE**

(By World Conference Press Service)

LAUSANNE, SWITZERLAND, August 5th—It would be an egregious error to say that there is no measure of Christian unity existing in the world. This is becoming increasingly evident as the World Conference on Faith and Order proceeds. Unity in the Faith is here, Unity in the Faith in Jesus Christ. It has not yet come to its efflorescence, but it is slowly developing. This was clear in the six important sessions held during the three days prior to the inaugural meeting of the conference. At these meetings the rules of procedure and standing orders were determined.

Unity in the Faith was still more in evidence at the opening service. In the audience that taxed the Cathedral to capacity one saw Anglicans, Baptists, Congregationalists, Disciples, Friends, Lutherans, Methodists, Mennonites, Old Catholics, Presbyterians, United Brethren from the West, and eminent men from the Eastern Churches. One saw representatives from Australia, Argentina, England, Ireland, Scotland, Wales, Canada, United States, South Africa, New Zealand, Tasmania, Antioch, Athens, Jerusalem, Cyprus, Rumania, Serbia, Bulgaria, Russia, Poland, Georgia, Armenia, France, Alsace-Lorraine, Norway, Sweden, Denmark, Hungary, Czechoslovakia, Esthonia, Latvia, India, Germany, Switzerland, Bohemia, Moravia, Silesia, and Belgium. Not only was this an expression of religious unity but of international cooperation as well.

They came from Christian communions from the East, and the West, and the North, and the South, to give expression in unison of their belief in the one Lord.

They were one as they listened to the invocation and the Bible reading by the Rev. Pasteur Secretan.

They were one as they sang—

"God of gracious tenderness,  
At Thy feet we sinners gather,  
All Thy great and wondrous love,  
We shall through the ages prove."

They were one as they stood and repeated the Apostles' Creed, every member of the vast congregation reciting it in his own language.

They were one when they engaged in silent prayer.

They were one when they repeated the Lord's prayer, each in his own tongue.

**RABBI TAKES PART**

In the audience was one of the most eminent of the Jewish rabbis of America. In conversation after the service he spoke of having joined with all the Christians present in the Lord's prayer. He added that he repeated the words of it in the Talmudic Hebrew and that this was the language used by Jesus when the prayer was uttered. The Lord's prayer is known to the Jews as the Talmudic Short Prayer.

The conference sermon was preached by the Rt. Rev. Charles H. Brent, Bishop

of Western New York. I once heard him say that he had two passions, one for Christian unity, another for international peace. Listening to his address on The Call to Unity one could readily pick out this passion without having been aware of it previously. It was fitting that he should preach the sermon. He it was who made the speech in Cincinnati at the General Convention out of which emerged the resolution offered in the House of Deputies from which the Faith and Order movement grew. In the seventeen years between then and now there has been no clergyman more unswerving in his devotion to the cause or more indefatigable and effective in his efforts.

After the service in the Cathedral, the official delegates met in the aula of the university, Palais de Rumine, in full session. Addresses of welcome were made by the *conseiller d'etat* of Lausanne, and Dr. Harold, president of the Swiss Federation of Churches.

**MEMORIAL TO GARDINER**

The first business was in the form of a memorial resolution to Robert Hollowell Gardiner. It was read in English, French, and German while all the delegates stood. This article ought not to close without quoting the following paragraphs of the resolution:

"Like all great movements, reunion has been focussed from time to time in certain persons who, in their day and generation, became embodiments of its spirit. One such was Robert Hallowell Gardiner,

whose work in connection with this conference will never be forgotten, who was indeed, while he lived, the organ of its energy.

"The profound impression made upon the Christian world by what he was and did baffles description. It is not too much to say that there is not a Church in Christendom, great or little, ancient or new, that does not know his name and feel kinship with his lofty soul. Better than that, his name carries with it a vision, a responsibility, and a purpose, for it was not himself but Christ whom he exalted. He counted himself but the cup bearer of the King. He was one of those rare souls who are able to see that the unity of Christendom always outstrips its divisions. His catholicity was not a theory but a character. His greatest weapon was his considerateness and his ability to understand others when they were busy misunderstanding him.

"Now that we can take measure of him as never before we discover him to be one of the foremost leaders and inspirers of our day. Without his sort, hope would wither, faith decline, and love grow cold. There is an ache in our hearts and a void in our fellowship which must abide. And yet all the while we rejoice that the Church raises up such men to enrich and inspire mankind. A bend in the road hides him, but he remains of our company, a little in advance of the rest, as he passes into the enjoyment of that unity for which he labored diligently and well."

The conference voted to erect a tablet of appropriate character and design in Gardiner, Maine, in the church of his ancestral home.

**Easy Passage of P. B. Measure by Parliament Is Not to Be Expected**

**Liberal Churchmen's Union May Be Revived—Appointment of New Bishops**

The Living Church News Bureau  
London, August 12, 1927

THE HOLIDAY SEASON APPEARS TO HAVE silenced for the moment the controversy on the new Prayer Book, but there are several indications that the measure will by no means have an easy passage through Parliament. The well-informed writer on Church matters in the *Daily Telegraph* says there is some talk of reviving the Liberal Churchmen's Union, with a view to taking a hand in the fray in the interests of those concerned for the constitutional issues involved.

As is now generally known, the report which the ecclesiastical committee is required to draft must state the nature of the measure; the legal effect of the measure; and the views of the committee as to the expediency of the measure, especially with relation to the constitutional rights of all His Majesty's subjects. The League of Loyal Churchmen has forwarded a number of considerations under each of these three heads. It submits, with regard to the nature of the measure, that "the rule of Scripture has been abandoned," that the measure is self-contradictory, that it abolishes uniformity and snaps important links with previous revisions. As to the rights of the King's subjects, the memorandum points out that the right of every parishioner (laid down by Lord Chief Justice Cockburn in the Clewer case, 1879) to have the service conducted according to the present Book

has been abrogated. Touching prayers for the dead, the memorandum says:

"Many laymen who object to prayers for the departed and whose relatives are buried in churchyards or cemeteries where the new Prayer Book is adopted will, in the hour of bereavement, have their feelings lacerated (*sic*) by listening to prayers for the departed from the new Burial Service which they know have no warrant in Holy Scripture, and to which they have been unaccustomed under the old Prayer Book. Against this injustice they have no redress."

It is maintained that the right to use the Book of 1662 is illusory: "The Archbishop of Canterbury at the momentous meeting of the Convocations of February 7th of this year, when presenting the new 'Composite' Book, used these words:—'You will find it in the old Prayer Book in its entirety with only some trifling changes in the old forms of the minor offices,' and 'Those who find in the old Prayer Book all that they can desire can rest in those pastures still.' Even if this were true of the 'Composite' Book, it is not true of the 'Deposited' Book."

**SUB-COMMITTEE COLLECTING OBJECTIONS**

The sub-committee appointed by the ecclesiastical committee of Parliament, which is collecting the several objections which have been urged against the Prayer Book measure and the Deposited Book, has decided to invite the leading Church societies, such as the E.C.U. and the Church Association, to offer their observations in writing. The Baptists have asked permission to submit their views, which permission has been granted, and it is said that not only they, but other Non-conformist bodies, are to be asked

for statements. (But why?) It is hoped by the sub-committee that as a result it may be practicable during the recess to reduce into concise form the substantial points which are raised in opposition to the measure. The case for the measure is comprised in the Comments and Explanations of the legislative committee of the Church Assembly, and it is likely that further consultation will take place with those who are responsible for promoting the measure. The sub-committee hopes to be able to lay a comprehensive statement before the ecclesiastical committee itself before Parliament meets in the autumn.

#### THE NEW BISHOP OF GIBRALTAR

The new Bishop of Gibraltar (Canon Hicks, of Brighton) enters upon his episcopate with a wider experience of Church life than most of the bishops. After a successful career at Harrow and Balliol, Canon Hicks spent twelve years as tutor of Keble College, Oxford, where he helped to build up a new tradition of the relations between tutors and undergraduates.

From the early days of Canon Hicks' tutorship there grew up a close intimacy between dons and undergraduates at Keble, which has since proved of the greatest value to both, and to the general life of the college. The experience thus gained was to be used to the full, for in 1909 the first principal of the theological college at Cheshunt had to be appointed, and the obvious man was chosen to fill the post. The first years of a new college may be said to impress a stamp upon it for a generation, and Canon Hicks' belief in the Cuddesdon tradition was strong enough to provide a rough model for the college life, while his independence of thought and method saved him from making Cheshunt merely a slavish imitation of Cuddesdon. It is in great measure due to his guidance in its early days that Bishops' College is now firmly established in the front rank of theological colleges.

After leaving Cheshunt, Canon Hicks did excellent work on the central advisory council of training for the ministry, and the service candidates committee, while experience of parish work was gained at the large village of Toddington, in the St. Alban's diocese. For the past three years, as you know, Canon Hicks has been vicar and rural dean of Brighton, where in a community in which religious differences are strongly marked, he has worked with no small success for unity and fellowship, and has left some impress of his personality upon the life of that great town.

The Bishop of Southwell makes the following statement in his *Diocesan Magazine*: "Some time ago a number of laymen, representing all parts of the County of Derbyshire, invited me to give serious consideration to the possibility of my becoming Bishop of Derby, on the division of the diocese, if the option were given to me of allowing my name to be submitted for the bishopric of the new see. The kindness and cordiality of the Churchmen of Derbyshire were equalled by those of Nottinghamshire; and requests came to me from the clergy of Nottingham, from the Mayors of the Nottinghamshire boroughs, and from other sources, that I should continue to be Bishop of Southwell. The opportunity having now come to me, I have had to consider what I ought to do, and to seek for the guidance of God. The result is that I have not felt justified in asking that my name should be submitted for transference to the see of Derby."

While Dr. Heywood's decision, which is not unexpected, will give great pleasure

to Nottinghamshire people (not excluding the Society of the Sacred Mission at Kelham), Derbyshire will be equally sorry to sever its association with a bishop who has intimate family connections with that diocese, the Heywoods having for a number of years resided at Duffield.

Following close on Dr. Heywood's decision, comes the announcement that the new Bishop of Derby is to be the Rev. Edmund Courtenay Pearce, D.D., master of Corpus Christi College, Cambridge. Dr. Pearce thus joins his elder brother, the Bishop of Worcester, on the episcopal bench. The last instance of brothers being simultaneously diocesan bishops was that of Dr. F. E. Ridgeway, Bishop of Salisbury from 1911 to 1921, and Dr. C. J. Ridgeway, Bishop of Chichester from 1908 to 1919. Dr. Pearce, who is fifty-six years of age, was educated at Christ's Hospital. Obtaining a scholarship at Corpus Christi College, Cambridge, he took a first class in both parts of the classical tripos, and was elected a fellow of his college, being also reader and precentor, classical lecturer for ten years, and dean for thirteen years. For six years he was vicar of St. Benedict's, Cambridge. In 1914 he was elected master of Corpus. The new bishop is a man of great energy and vitality, and has particularly distinguished himself as an administrator. He has been both town and county councillor, and later a county alderman, and was much appreciated when Mayor of Cambridge in 1917. In 1921 he was elected Vice-Chancellor of Cambridge University, and was so successful that he was persuaded to hold the office for a third year. Cambridge has probably never had a more efficient and business-like Vice-Chancellor. Corpus, too, has prospered greatly under his rule, and there he will be especially missed. The consecration of the new Bishop, with several others, will probably be on St. Luke's Day, October 18th. The hallowing of Derby Cathedral has been fixed for October 28th, and the enthronement of the Bishop will take place on the next day.

#### NOMINATED TO BE BISHOP OF SINGAPORE

The Rev. Basil Coleby Roberts, formerly Fellow and sub-warden of St. Augustine's College, Canterbury, and later a missionary in the Malay states, has been nominated as Bishop of Singapore in succession to Dr. Ferguson-Davie, who is resigning the position.

Mr. Roberts, who was a Foundation scholar of Pembroke College, Cambridge, was ordained in 1911, became lecturer at St. Augustine's College two years later, and sub-warden in 1920. He went out to his new diocese as chaplain of Selangor five years ago. The Bishop of Singapore has jurisdiction over Singapore, Penang, and Malacca, with their dependencies, and the states of the Malay Peninsula, and also over the British communities in Siam, Sumatra, Java, and other islands.

#### APPOINTMENT TO BISHOPRIC OF MALMESBURY

The Rev. Donald Erskine Ramsay, domestic chaplain to the Bishop of Bristol and honorary canon of Bristol Cathedral, has been appointed to the newly-constituted suffragan bishopric of Malmesbury. Canon Ramsay has served for seventeen years in Bristol diocese as clerical secretary to the diocesan board of finance, private secretary to the Bishop, and editor of the *Diocesan Review*.

#### MISCELLANEOUS NEWS

On Saturday last, the festival of St. Oswald, the patron saint of Guiseley Church, near Leeds, was celebrated by

means of a pageant, in which more than one hundred performers, all of them Guiseley folk, took part. The pageant, which depicted scenes from the life of St. Oswald, was performed in the grounds of Guiseley rectory. The Bishop of Lichfield preached.

There is much gratification among Irish Churchmen concerning the high distinction recently conferred on the Primate of Ireland by his election to a fellowship of the British Academy.

The Archbishop of Canterbury recently laid the foundation stone at Kennington of the new Archbishop Tenison's Grammar School. A. H. Ryan Tenison, the architect of the new school, is a direct descendant of Archbishop Tenison's brother.

Dean Stanley's miniature font is to be returned to Westminster Abbey. The font was used by the Dean at private baptisms, which included those of children of the royal family. For twenty years after the death of Dean Stanley, the font stood under a glass case in the deanery. It is a replica of the font in the Round Church at Cambridge, and has been presented to the Abbey by W. E. Hurcomb. In 1861 Dean Stanley attended King Edward, then Prince of Wales, on his tour to the Holy Land, and brought back a bottle of Jordan water, which was used for baptizing the royal children.

What is thought to be the oldest extant specimen of Christian pictorial art in Palestine has just been discovered in the cave of the fifth century hermit Theoctistus, in the desert about ten miles east of Jerusalem in the direction of Jericho. D. J. Chitty, of New College, Oxford, located the cave on the cliff face. It is accessible only by rope or ladder. The interior has been fashioned into a church with a mosaic floor and frescoes representing the Virgin Mary, the Crucifixion, and a group of Saints.

GEORGE PARSONS.

#### ANIMALS HAVE PLACE IN CATHEDRAL EDIFICE

WASHINGTON—A baby possum recently captured on Mount Saint Alban will have his likeness carved into stone on one of the bosses of Washington Cathedral and thus go down to posterity as representative of his type of animal which inhabited the grounds of this monumental gothic edifice in the twentieth century.

Partridges, doves, tiny ground squirrels, and other timid wood folk also will be immortalized in the enduring stone of the Cathedral. It is all part of the plan of foliation of the bosses and keystones of the massive gothic arches to utilize the flora and fauna, the birds, animals, and other living things of the Cathedral close in the decorative scheme and thus tell to future generations the simple story of these humble lives now inhabiting the smiling acres of Cathedral Hill. The possum and his comrades will be used as living models.

This stone benedicite is being carefully planned by the Cathedral authorities and architects.

It will also symbolize different human virtues and their opposites—the evils that infest mankind as typified in the snake, the buzzard, the hawk, while the busy bee will set forth industry, the blue bird tell of happiness, the mourning doves of human grief, and the squirrel will denote thrift as he stores away his winter store before the snow comes.

## Executive Council Reform Will Be Suggested at Next Canadian Synod

Extensive Changes to Be Recommended—New Rector for St. George's, Montreal

The Living Church News Bureau  
Toronto, August 19, 1927

THE SPECIAL COMMITTEE OF THE GENERAL SYNOD on the organization of the Church, of which the Archbishop of Huron is chairman, will, in its report to the meeting of the General Synod, recommend the following reform of the executive council with a view to coordinating under its jurisdiction its present work together with the missionary, educational, and social service work of the Church:

(a) There shall be an Executive Council (hereinafter called the Council) of the General Synod, consisting of the Bishops of the Upper House, the Prolocutor of the Lower House, and members representing the several dioceses as follows: dioceses having fewer than fifteen licensed clergy, one member, clerical or lay; dioceses having fifteen, but fewer than twenty-five licensed clergy, two members, one of each order; dioceses having twenty-five and fewer than fifty licensed clergy, three members, one of each order and one either clerical or lay; dioceses having fifty and fewer than one hundred licensed clergy, four members, two of each order; dioceses having one hundred and fewer than one hundred and fifty licensed clergy, five members, two of each order and one either clerical or lay; dioceses having one hundred and fifty and fewer than two hundred licensed clergy, six members, three of each order; dioceses having two hundred or more licensed clergy, seven members, three of each order and one either clerical or lay. These members shall be nominated by each diocesan synod from among the delegates representing the diocese in the General Synod and elected by the Lower House on the fourth day of the session. When a member ceases to represent his diocese through death, resignation, or removal from the diocese or for any other cause, his place on the Council shall be filled by the prolocutor from among the last elected delegates to the diocese which the former member represented.

(b) The Council shall represent the General Synod and execute its work between sessions; it shall have charge of the coordination, development, and prosecution of the missionary, educational and social work of the Church; and to this end it shall supersede and exercise all the powers, legal and otherwise, now exercised by the board of management of the missionary society, by the general board of religious education, and by the council for social service.

(c) It shall elect an executive committee not exceeding twelve in number for each department of the Church's work, *viz.*: the department of missions, the department of religious education, and the department of social service, and shall have power to appoint such other committees as may be deemed necessary in each department, and with the approval of the General Synod, to create new departments.

Each executive committee shall have power to call upon persons, not necessarily members of the General Synod, to aid in the work of the executive and sub-committees thereof, such persons not to exceed three on any one committee.

(d) It shall meet at least once in each year to receive and pass upon reports from its executive and other committees and to transact other business and shall publish annually such a summary of its proceedings as it may deem expedient.

(e) It shall submit to the General Synod a triennial report of the activities of the Church in all its departments, and shall also submit a program of its proposed activities in the next triennium together with a detailed budget of the amount required to carry on its work in each department and a plan for the apportionment to the respective dioceses of the sum needed to execute the program.

(f) The president of the Council shall be the primate *ex-officio*.

(g) The quorum of the Council shall be twenty-five, and bishops, clergy, and laity must be present.

(h) The by-laws and regulations now in force in each department shall remain in force until otherwise altered by the Council.

(i) The general secretaries of the various departments shall be present at the Council's meetings and take part in the presentation and discussion of the work of their respective departments, but shall not have the right to vote.

### NEW RECTOR FOR ST. GEORGE'S, MONTREAL

The Bishop of Montreal has announced that the Rev. Canon Albert Philip Gower-Rees, of Bradford, England, will become rector of St. George's Church, Montreal, on the first of November next, in succession to Archdeacon Paterson-Smythe.

Canon Gower-Rees is forty-six years of age, a graduate of Christ's College, Cambridge. He was ordained deacon in 1905 and priest in 1906 by the Archbishop of York. He began his ministry as a curate at St. Mary's, Walkley, served there from 1905 to 1907, when he was appointed senior curate of Doncaster Church, one of the largest parish churches in the north of England. Here he worked from 1907 to 1912. Then the patron of the parish church of St. James, Bradford, J. Gordon Atkinson-Jowett, nominated him in 1912, and he was duly inducted on October 5, 1912. Here he has done a remarkably fine work, having had the church renovated and many improvements made. He has built up a strong parish, and his work has extended far beyond his own parish. When the war broke out he became honorary chaplain to the Bradford Sportsmen Battalion commanded by his warden, Lieut.-Col. J. L. Hickson. Early in June, 1915, he was commissioned as chaplain to His Majesty's forces for overseas service, and served in France, Belgium, and Germany. He won the M.C. in 1918, and was twice mentioned in despatches. At the end of the war he had the rank of colonel and was deputy assistant chaplain general.

"The Bishop of Bradford," said Bishop Farthing, "made the Rev. Gower-Rees a canon of the Bradford Cathedral in 1925. Canon Gower-Rees has for many years exercised much influence in the city of Bradford. The Lord Mayor of Bradford, the Hon. Richard Johnson, writes: 'Canon Gower-Rees has held the living of St. James for nearly fifteen years and during that period he has occupied a prominent place in the life of the city. He has done much for the ex-service men of Bradford, and, among other things, has acted as corps chaplain to the St. John Ambulance Brigade and to the Boy Scouts, and as honorary chaplain to the Bradford city police force, and the special constabulary. He is a Freemason and holds the rank of Provincial Grand Chaplain.'"

### PROGRESS OF KING'S COLLEGE, HALIFAX

After securing some financial help and arranging for additional teachers, the Rev. Dr. A. H. Moore, president of King's College, who has been in England since last May, returned to Halifax and expressed high hopes for the future of the college. Dr. Moore has secured the appointment of M. Georges Lemaiture, L-Es-1, professor of the Institute Français de London, for the department of modern languages. For the vacancy in the department of Mathematics, the services of J. G. Adshead, a graduate of Cambridge, were secured. Both of these men will come to Halifax with excellent records, Mr. Moore stated. Prof. Lemaiture is a graduate of the University of Paris, passing second for the whole of France the Aggregation d'Histoire. Prior to the work in London he taught for two years in Dusseldorf,

and has traveled in most European countries. He is a young man of great promise, cultured, dignified and scholarly; speaks English very well and is most highly recommended. Prof. Adshead is a graduate of Cambridge. He took his B.A. in 1926, having won a first class in mathematical tripos, Part I, and a first class with distinction in Part II. During the past year he has been engaged in research work at Cambridge, having won a scholarship for this work. He won distinctions in athletics and at school was captain of both the first cricket eleven, the football and lacrosse teams. He visited the United States last year, having been chosen a member of the combined Oxford-Cambridge lacrosse team.

For the post of House Master at King's Collegiate School, Dr. Moore secured the services of Sydney Leaker, of the University of Bristol, who has also taken a special diploma in education and is most highly recommended.

President Moore announced that the enrolment at King's for next year is in excess of that of last year at this time. The accommodation in the residence is being taken up rapidly and everything points to their being filled to capacity. He also expressed satisfaction and pleasure at the way in which campaign pledges are being paid and said he found everything in a most encouraging condition on his return.

### SEVENTY-FOURTH ANNIVERSARY OF TRINITY CHURCH, BURFORD, ONT.

On Sunday, August 7th, Trinity Church, Burford, in the diocese of Huron, celebrated the seventy-fifth anniversary of its occupation as a place of worship and the ninety-second anniversary of Anglican ministrations in the parish. The Rt. Rev. C. A. Seager, Bishop of Ontario, a grandson of a former rector, the late Rev. James Padfield, officiated.

At the beginning of the morning service the Bishop dedicated a set of altar linen, a new Canadian Prayer Book, a flagon and a bread box for use on the credence table, a hymn board, and a litany desk and Prayer Book donated in memory of Mary Blanche Chilcott and John Robert Fooks Chilcott by the sons and daughter of the latter.

### MISCELLANEOUS NEWS

Churchmen of Saskatoon, both clerical and lay, met in the parish hall of St. John's Cathedral to bid farewell to Dr. W. T. Hallam, who has resigned the principalship of Emmanuel College to become rector of the Church of the Ascension, Hamilton. All the Anglican parishes were represented. During the evening Adam Turner, J.P., on behalf of the Churchmen of Saskatoon, presented Dr. Hallam with an address and a purse as an expression of the esteem in which he is held by all.

The Rt. Rev. Dr. Harding, Bishop of Qu'Appelle, and Mrs. Harding, accompanied by the Bishop's sister, Miss A. J. Harding, of Abbots Bromley, Eng., have returned to Regina from a visit to the old country. When in England he attended the thirteenth hundred centenary of York Minster.

St. Peter's Church, Alberton, P.E.I., was totally destroyed by a fire which broke out in a nearby garage and which spread rapidly owing to a high wind. The church was built about thirty-five years ago and improved from time to time till it was ranked as one of the finest in the province. The loss of several beautiful stained glass windows is a matter of deep regret.

## Mid-Summer Sermons Delivered at New York Churches Most Excellent

"Motherhood or Maidenhood" Dr.  
Delany's Topic—Grace Church  
House for Girls

The Living Church News Bureau  
New York, August 20, 1927

THE PAGE OF SERMON EXCERPTS IN EACH Monday's *Times* is nearly always interesting and worthy of perusal. The published portions show good judgment, although the headlines are often absurd. This page in last Monday's paper contained reports that were of greater excellence than usual; also, it was interesting to note that over a third were from sermons from Anglican pulpits. These were by Bishop Sanford at Grace Church, Bishop Hulse at the Heavenly Rest, Dr. Bell at the Cathedral, Dr. Schaad at old Trinity, Dean Llwyd at St. Bartholomew's, Dr. Reiland, Chaplain Knox, Dr. Delany, and the Rev. Mr. Stearly.

The excerpts from Dr. Delany's sermon at the Church of St. Mary the Virgin is particularly worth quoting. On the day preceding the feast of the Assumption, the sermon topic was Motherhood or Maidenhood. Dr. Delany declared:

"Two traditional Christian moral ideals are being subjected to a rapid-fire attack by the radicals of today: motherhood and virginity. These radicals would reverse the customary order of things. They try to persuade women that they may have as many children as they like if they are unmarried, but if they are married they must not bear children at all. According to this new gospel, motherhood is a sin if you are married, and virginity is a sin if you are not.

"Most of us have been brought up to believe that motherhood is one of the noblest of feminine vocations. It is the acme of unselfishness and sacrifice. There is no memory more highly cherished than the memory of a good mother. We are what we are today, for better or for worse, because of what our mothers made us to be before the age of six.

"The Christian religion has always proclaimed these ideals. Next to Christ, the Church has venerated Mary, who was both virgin and mother. The keeping of her feasts, like the feast of the Assumption, exerts a purifying and inspiring influence upon both women and men. Devotion to her through the ages has had a tremendous effect in making our ideals of womanhood what they are today.

"For Christian women there can be only two alternatives, motherhood or maidenhood. For Christian men also these two ideals are sacred. Every high-minded Christian man regards himself as committed to the duty of preserving them. He can do this best by reverencing in every woman or girl either the dignity of her motherhood or the sweetness and purity of her maidenhood."

President Bell of St. Stephen's College furnished a useful story in his sermon at the Cathedral, quoting an appeal made to him by a sailor, a complete down-and-outer, spiritually:

"I'm not needing to find God everywhere, Padre; I need to find God somewhere. This need to find God in some particular place is satisfied by the sacraments of the Church, whose sole business is to bring together men, women, and children where Christ is."

The Rev. Dr. Schaad at Trinity Church spoke on our conceptions of Christ, and from the report of his sermon the following is quoted:

"People of the modern world are too ready to accept man-made, unimaginative versions of their Creator's importance.

"St. John next saw Jesus as the Son of God; not as the son of man, not the crucified and buried Nazarene, but the ascendant and regnant Christ. I cannot bow a knee to the Galilean; I cannot worship the creature called the son of man. But, when I catch the vision of Christ arisen, sitting on the right hand of power, I can join the angelic hosts and say 'Holy, Lord God Almighty.'

"My heart goes out to all those who start out with a minimum Christ. We must get away from the popular conception of Christ as 'The Man Nobody Knows.' The tragedy of that book lies in the fact that it begins at Bethlehem and ends on the cross.

"What does St. John's vision amount to when you analyze it? Imagine a street paved with gold in the words of St. John. I don't think there's any street of gold up there. I think he meant that the gold men sell their souls for here is only good enough for paving blocks up there; that the jewels for which women sell their souls are only good enough for building materials in the walls and gates of Heaven."

### IN THE SPIRIT OF UNITY

An interesting expression of friendliness from a representative group of Roman Catholic young men came recently to the Rev. Annesley T. Young, formerly chaplain on the staff of the City Mission Society and now field worker for the department of psychiatry of Sing Sing prison. As the story is significant of the unity of spirit possible between those of differing faiths, Chaplain Young was persuaded to tell the story for publication:

A year ago in the month of July, while Chaplain Young was on his vacation, he supplied at Christ Church, Rye, in the absence of the rector. During a part of this time Fr. Young was the guest of one of the parishioners at Blind Brook Inn. One Sunday morning, upon returning to the inn after his first service, the chaplain found a large gathering of Knights of Columbus who had come over from their Mass at Harrison, N. Y., to have their annual breakfast at this place. Thinking that Chaplain Young was a Roman Catholic priest, the priest-in-charge of ceremonies welcomed the former as such. Although quickly disabused of the fact, the Roman priest insisted that Fr. Young be their guest. When the time came for speeches, the latter was, by general acclaim, voted one of the speakers.

A year passed. Then one day during this last July Chaplain Young received the following letter:

"Dear Father Young:

"I am writing to inquire if in July, 1926, you were in Rye, N. Y., and breakfasted at the Blind Brook Lodge.

"The purpose of my inquiry is to find if you were the gentleman who addressed the breakfast given by the Knights of Columbus (Father O'Sullivan Council). It was so very much enjoyed and appreciated that I have been asked to extend again the invitation this year. The breakfast is to be held at the same place, on Sunday, July 17th, at 8:30 A.M.

"If you are the gentleman in question, I would appreciate hearing from you, as I have tried to reach you by phone and should be very pleased to speak to you.

"Very truly,  
"THOMAS T. CROTTY."

To this Fr. Young wrote in reply:

"It is with regret that I have to refuse your kind offer, as I am priest-in-charge for the summer at St. Augustine's Church, Croton-on-

the-Hudson, and have the first Mass at 8 A.M. and at 10:30 A.M., hence could not be with you. If only I were another Lindbergh I could make it. Though absent in body, I shall be with you in spirit, and remember, 'We are not divided, all one body we, one in faith and doctrine, one in charity.'"

### GRACE CHURCH HOUSE FOR GIRLS

As stated in these columns some weeks ago, the building at 94 Fourth Avenue, long used as the Grace Church day nursery, is to be reopened as a home for girls. The nursery, founded in 1878 by Bishop Potter, when rector of Grace parish, no longer fills a need. Like most parts of New York, the neighborhood has changed and other nurseries have been opened nearer to the children's homes. It is now announced that the date for the opening of the girls' home is September 1st. Commenting on this new activity in the work at Grace Church, Miss Cornelia E. Marshall, president of the Association to Promote Better Housing for Girls, reveals a situation that is not widely known. She states:

"Settlements, churches, and clubs, when they deal with girls, usually know them because they know their families. And yet, while there are 136,800 girls between the ages of fifteen and twenty-five living in Manhattan and gainfully employed, twenty per cent of these, 25,360, are what the census calls 'economically adrift,' without a permanent home. They find rooms, squalid, most often, and spend the evenings in hotel lobbies or in a movie, beset by all the evils of a great city. There is great need for a house, partially subsidized, to give them reasonable board until their earning capacity increases and they can stand on their own feet and make way for other girls."

### CITY MISSION SOCIETY FRESH AIR WORK RECEIVES SPLENDID SUPPORT

Advice comes from the City Mission Society, 38 Bleecker Street, that their fresh air work this year has received more than its usual loyal support, so that it has been possible up to the present time to make full use of the enlarged capacity of Schermerhorn House. Of the \$23,000 needed to keep the House open and to finance outings into early September, all but \$3,000 has been raised. The sponsors of this excellent work are confident that friends of the society will soon complete the amount.

### ITEMS

Bishop Sanford of San Joaquin, who has been preaching at Grace Church and at St. Mary the Virgin's during the summer, has been cited as the only bishop ever to drive his own car from California to New York and return west the same way.

By the will of Francis T. King, Trinity Church, of which he was a vestryman, receives at once \$10,500, and its rector \$500 as a fund for altar flowers. Upon the death of his sister, the estate will be divided between the Cathedral, Trinity Church, St. Mary's Convent at Peekskill, and St. Margaret's Sisterhood.

HARRISON ROCKWELL.

ONE OF Bishop Gray's major problems in Northern Indiana, and indeed a Church problem of national importance, is the Calumet district, a great industrial enter, the extension of Chicago, with which it cannot be incorporated because it is in a different state. Methodists, Presbyterians, Roman Catholics, are spending hundreds of thousands of dollars in this district. Bishop Gray's appropriation is less than \$4,000.

## Members of the Fleur-de-Lis Enjoy Annual Outing at Camp O-at-Ka

New Rector for All Saints' Church,  
Ashmont—Lieut. Hegenberger  
at Church of the Redeemer

The Living Church News Bureau  
Boston, August 20, 1927

THE MEMBERS OF THE FLEUR-DE-LIS who have enrolled for this year's annual camp settled themselves at Camp O-at-Ka on Saturday, August 20th, and contemplate remaining there until the breaking of camp on September 3d. Camp O-at-Ka is situated at East Sebago on Lake Sebago, and, for the past eight weeks, it has been inhabited by boys under the auspices of the Order of Sir Galahad. Throughout the season it has been full to capacity, approximately 140 boys coming at a time for a period of two weeks. These boys have been instructed by a staff of thirty under the general direction of the Ven. E. J. Dennen, assisted by the Rev. John F. Scott, rector of St. Stephen's Church, Lynn. During the present period there are about 100 girls in all, representing all sections of the diocese and other parts as well. There are some from Concord, N. H., and also from Stockbridge, Mass. The camp directress is Miss Bertha E. Williamson, while Miss Helen N. Mower, of Diocesan House, is the sovereign queen, to which exalted rank she was elected earlier in the spring. Archdeacon Dennen is remaining over at the camp for this period also in the capacity of camp chaplain. Special features of this camp for this season are a candlelight service in the chapel on August 28th, and an initiation into the Order of the Fleur-de-lis, in full regalia, to be carried out by the sovereign queen in the chapel on September 1st. There are also to be overnight hikes to the White Mountains each week, and two costume parties—a gypsy party and an old-fashioned dance, for the latter of which the music is to be provided by one of the celebrated local "old-timers."

### ALL SAINTS', ASHMONT, CALLS NEW RECTOR

The Rev. Grieg Taber, for many years chaplain of Pawling School, Pawling, N. Y., has accepted a call to be rector of All Saints' Church, Ashmont, to succeed the late Rev. Simon Blinn Blunt, D.D., and will assume his new work at the beginning of October. Born in Omaha, Neb., most of his life Fr. Taber has been a member of this parish, which, in his younger days, he served as an altar boy. Graduating from St. Stephen's College in 1916 and Seabury Divinity School in 1919, he was ordained deacon in that year by Bishop McElwain of Minnesota, and later ordained priest in All Saints' Church by Bishop Babcock. Beginning his career as instructor in English at Shattuck School, he later became instructor in history and Greek in Pawling School and also chaplain of that institution. During the summers he has had charge of parishes in several dioceses.

### FAMOUS AVIATOR ATTENDS CHURCH SERVICE

An echo of one of the recent exploits of the air occurred in Boston on the afternoon of Sunday, August 14th, when a special service was held in the Church of the Redeemer, South Boston, at 3 o'clock. Lieut. Albert F. Hegenberger, who grew up in this congregation and was confirmed in this church in 1912 by Bishop Lawrence,

was present at this service and was honored by a reception in the parish house afterwards, when large numbers came to greet him. Short addresses were given by the rector, the Rev. Dr. G. D. Dowling, Judge Edward L. Logan, Congressman James A. Gallivan, and Evans B. Ellicott, who was organist when Lieutenant Hegenberger was actively identified with the parish.

### NEWS NOTES

At a regular service on Sunday evening, August 14th, the summer choir of the Cathedral Church of St. Paul, under the direction of Leland A. Arnold, gave the following numbers of Russian Church music, taken from the liturgy of the Russian Church, Glory be to God (Rachmani-

noff); Creed (Gretchaninoff) with Harold Campbell as cantor; O Light Divine (Kastalsky); Cherubic Song (Rachmaninoff) with Walter Smith on the trumpet. At the sunset service on the porch at 7 o'clock the chorus sang a Russian anthem from the Church liturgy.

Joseph Lincoln, the novelist, gave a reading in Exchange Hall in Harwichport on Friday evening, August 19th, entitled Rambles on Old Cape Cod, in aid of the new Christ Church.

The Rev. G. H. Elliot, who has resigned the rectorship of Christ Church, Somerville, leaves on September 1st to take charge of the Church of the Holy Nativity, South Weymouth, and of St. Andrew's mission in Montello, a suburb of Brockton.

The Rev. Benjamin B. Bird, rector of St. Asaph's Church, Bala, Philadelphia, is to preach in St. Stephen's Church, Cohasset, at the 11 o'clock service on Sunday, September 4th.

REGINALD H. H. BULTEEL.

## Churches Exercise Influence Over Conduct and Thought of City Negro

Record of Chicago Churches Bears  
Out Statement—Laymen's Conference  
at Racine

The Living Church News Bureau  
Chicago, August 20, 1927

THERE ARE MANY MORE THAN 200,000 Negroes in Chicago, and an investigator of the *Daily News* has been contributing a most interesting series of articles dealing with the Negroes as an important economic, political, and social factor in the city's life. In speaking of his religious life the writer, Carroll Binder, says that the Christian Church continues to exercise tremendous influence over the conduct and thought of the urban Negro, despite distractions and competing agencies, which are absent in the simpler Negro communities of the South. A considerable political influence is still enjoyed by many Negro clergymen, but politicians say that this influence is on the decline.

"It is apparent," he says, "that the Church holds a large place in the life of the average Negro. The non church-going Negro is looked upon with disfavor by his fellows. Church-going brings evident satisfaction to its participants. Thousands of Negroes go two or three times to church each Sunday, and one or more times during the week. If one wishes to attend one of the more popular churches he must be on hand an hour ahead of time to get a seat. The attendance in a dozen Negro churches could hardly be matched by as many white churches. Edifices which once housed fashionable Jewish and Protestant congregations are now thronged with fervent colored worshippers."

The record and experience of our own Church in Chicago bears out this statement. St. Thomas' Church, at Wabash Avenue and 38th Street on the south side, has the second largest membership in the diocese, being exceeded only by St. Luke's Church, Evanston. The Rev. H. J. Brown is priest in charge. Its communicants number 1,378. Its services are all well attended, and it has a full Catholic ritual. St. Andrew's mission in Evanston, the Rev. W. J. Weaver, priest in charge, is another thriving work among the 8,000 Negroes there. The cornerstone of the new \$32,000 church has just been laid. On the west side of the

city an effort is being made to minister to the Negroes in the mission of the Church of the Samaritan.

Moreover, the colored people of the city contribute generously to the support of their churches, annual collections and subscriptions in the city district exceeding \$500,000 besides special contributions for building funds and other expenses. Stockyard employes and washerwomen give on an average of five dollars a month to the work of their church, according to an estimate of a prominent Negro religious leader. A \$20,000 rally is not unusual. Olivet Baptist Church claims a membership of 11,000, though the auditorium of the church will seat only a third of that number.

Other parishes have memberships running into the thousands. Most Chicago Negro churches are affiliated with nationally organized Negro sects, but a number of independent churches have sprung up in recent years, some with very large memberships. The founding of these churches was an effort of higher ecclesiastical authorities to supplant a popular preacher, who thereupon set up his own congregation, or it was a split within a parish over some doctrinal or personal issue. The Roman Catholic Church has a growing work among the Negroes, an instance being St. Elizabeth's Church, at 41st Street and Wabash Avenue, which has a flourishing men's club and an eleven grade parochial school with 1,100 colored students. Even the Christian Scientists are active and growing among the colored people. Both the Y. M. C. A. and the Y. W. C. A. have large and flourishing branches on the south side region. The annual budget of the Y. M. C. A. branch, one of the finest and best equipped in the land, is \$108,000, all of which is raised by the colored people.

### LAYMEN'S CONFERENCE AT RACINE

Chicago is taking the lead in an important conference for laymen to be held this fall. In a call for the conference we read: . . . "If I, as a layman, believe in the Christian religion, therefore it is part of my religion that others should be aware of their relationship to God. Therefore I must know myself to be a help, know my fellowmen to reach them effectively, and

know my religion in order to present it attractively."

To help answer these and other vital questions which the Christian layman puts to himself, a conference will be held at Taylor Hall, Racine, beginning Friday, September 30th, and ending Sunday afternoon, October 2d. Courtenay Barber, leader of the laymen's division of the National Commission on Evangelism and a member of the national council of the Brotherhood of St. Andrew, has written the clergy of this and neighboring dioceses, asking them to advertise the conference and to appoint competent laymen from their parishes as delegates. The conference is one of the efforts of the National Commission on Evangelism to obtain the active interest of our laymen in the prime work of the Church, the making of disciples everywhere. It is an effort, too, to follow up the Bishops' Crusade, and to call upon men to rededicate themselves to serve in fulfilling the Church's mission. The conference leader is the Rev. Alfred Newbery, rector of the Church of the Atonement, Edgewater. The Rev. Dr. D. H. Browne, rector of St. James' Church, Chicago, is the chairman of the Chicago committee. Other members are the Rev. H. W. Prince, of Lake Forest, Courtenay Barber, Curtis B. Camp, Mrs. George A. Mason, James Rex, Jr., and Edward Herbert.

#### PLANS OF THE CATHOLIC CLUB

The Catholic Club is holding monthly meetings during the summer. The July meeting was given over to general topics and discussion. A conference on Catholic literature will be held this fall under the auspices of the club. The program for the year is a most attractive one, and among the speakers are the Rev. R. V. Peterson, of St. James' Church, Cleveland, Ohio, the Rev. McVeigh Harrison, O.H.C., the Rev. Spence Burton, S.S.J.E., and the Rev. R. J. Campbell, of Grace Church, Cedar Rapids, Ia. Victor D. Cronk, who was re-elected president of the club at the annual meeting, is a member of Emmanuel Church, La Grange. He is a graduate of the law school of the University of Wisconsin, and is attorney of the Chicago Title and Trust Company.

#### YOUNG PEOPLE TO MEET AT RACINE

The fourth annual conference of the Chicago Diocesan Young People's Association will be held at Taylor Hall, Racine, September 1st to 5th. Sylvester Lyman, of Evanston, is general chairman of the program committee. Subjects of interest to young people, problems of parish life, and other live subjects will be discussed. Among the speakers on the program are the Rev. Dr. M. Bowyer Stewart, of Nashotah, and the Rev. Norman B. Quigg, of Christ Church, Strettor. The diocesan secretary, James Rex, Jr., reports encouraging growth in young people's work. Six new societies have been admitted to membership within the past three months and many applications for membership are expected in the fall.

H. B. GWYN.

"WE HAD PLANNED the service for 7 A.M.," writes Bishop Creighton of Mexico of one of his country visits, "but were unable to get under way until 8:30. These delays irritated me when I first came to Mexico and I was inclined to be impatient and wanted to begin the service at the hour set; but now, while I wait, I can visualize Indians patiently plodding their weary way toward church from far distant points in the mountains. I know that many of them have no clocks or watches, and would be totally unable to use them

if they had; so I am willing to make every allowance for inaccuracies in telling the time by the sun and patiently wait until the congregation arrives. A good number were present at 8:30, some of whom had journeyed sixteen miles or more."

## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

September, 1927 Vol. XXII, No. 1

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The Anglo-Catholic Congress—Is Individualism Our Weakness?—Moral Standards in an Age of Change—Corpus Christi Procession in Mainz—Dangerous Devotions in Cologne Cathedral—The Brotherhood of St. Andrew.

#### CHURCH ARCHITECTURE

Wilfrid E. Anthony

#### A VISIT TO ROME

Hamilton Schuyler

#### SOME WORDS ON PRAYER

#### IN PRAISE OF THE BREVIARY

Ross R. Calvin

#### PREACHING THAT PENETRATES

George L. Richardson

#### TE DEUM LAUDAMUS

T. Bowyer Campbell

#### SCIENCE AND THE CLERGY

George H. Richardson

#### BOOK REVIEWS

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## BISHOP NICHOLAI

of Ochrida, Serbia

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## THE SPIRITUAL REBIRTH OF EUROPE

is therefore of particular interest at this time. In it he voices a call for reunion between Anglican and Orthodox Christianity.

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LAUSANNE LETTER

(Continued from page 562)

Garvie as vice-chairman. During the reading of the rules of procedure Bishop Gore found a flaw in Rule 7, which runs: "No statement shall be declared adopted by the conference unless it is accepted unanimously. In case this statement does not gain this measure of acceptance, the conference shall determine what further steps, if necessary, shall be taken on that subject." The Bishop moved an amendment to add the words, "provided that such steps do not amount to a practical reversal of the previous decisions." Without these words he very reasonably thought that it might be possible for a large majority to carry motions in a pan-Protestant sense, whereas pledges had been distinctly given that nothing should be held as coming from the conference, unless absolutely unanimous or *nemine contradicente*. It was noteworthy that a French Protestant, Professor Monod, opposed the Bishop strongly. Eventually it was agreed to refer this rule back to the arrangements committee.

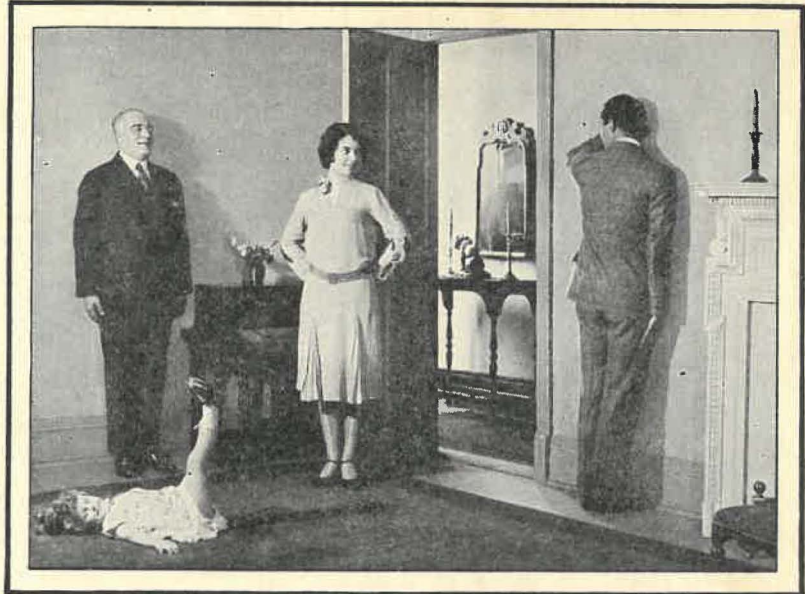
The first day was rather a wearisome reiteration of pan-Protestant ideals. It was left to the Anglicans and the Orthodox to hold the Catholic fort. Dr. Deissman, for instance, played some very pretty compliments to the English language over the word Gospel, which he said was the only true translation in any language of the Greek word, *evangelion*. He dwelt a great deal on the necessity of proclaiming the good news to the world. He said they must set forth the Kingdom of God as an institution long present in their midst, but he was quite vague as to how it was to be set forth. Equally vague was the Methodist, Bishop McConnell, who spoke on the Christlikeness of God.

Professor Glubovsky, the distinguished Russian theologian now attached to the University of Sofia, mentioned how the Lambeth Conference had made Holy Scripture a basis for reunion, but frankly faced the fact that nothing very much had come out of it. He gave the Orthodox ideals for reunion.

THE ORTHODOX AND THE CHURCH

After a good deal of Protestant ideals, it was indeed refreshing to hear the Metropolitan of Athens, or rather his paper, for the learned Greek was unable to be present personally at the conference. He sent a hearty greeting to the delegates and said he would explain the Orthodox conception of the nature of the Church, which he did very clearly. From the New Testament they learned that Jesus Christ delivered to His apostles the means and ordinances upon which the Church was to be built up. The apostles founded churches in many places. From the first century onward the Church was regarded as a divinely instituted society, and this was recognized by outsiders as well as by Christians. The Church is both visible and invisible. Individually both bishops and local Churchmen may err, but the Church herself is infallible. There is only one Church, but its members are innumerable, dispersed throughout the world, and the local churches are many. This mysterious oneness of the members of the Church finds its special manifestation in the sacrament of Holy Communion. He spoke very strongly upon the necessity of the apostolic succession. "Only that Church can be apostolic which has and retains from the Apostles themselves the true doctrine and gifts of the Holy Spirit." He concluded by saying, "This is our conception of the nature of the Church. If all

# Try This at Home



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**C**AN you touch the wall with the back of your head, shoulders, hips, calves of your legs and heels, and hold this position as you walk away from the wall?

Or grasp the two knobs of a door and make every inch of your spine touch the edge of the door?

Or touch the wall only with chest and toes, then step back and hold your body in the same position?

Now stand naturally and ask some candid member of the family whether or not you stand correctly with head up, chin in, back straight, shoulders flat, abdomen in, weight on the balls of your feet.

**W**HY stand straight? For better appearance? For added poise and dignity? For self-confidence and courage? All of these—but, most of all, because a straight body, carried correctly, gives one better health and added strength. It frequently corrects physical troubles that no amount of medicine will cure.

Much of your nervousness, your fatigue, your headaches and backaches, your "rheumatic" pains and the possible poisoning from intestinal sluggishness, often may be traced to faulty posture.

Your heart, lungs, stomach, kidneys, liver—working machinery of the body—are meant to be free and uncrowded.

When you "stand tall" and hold your spine straight, these organs have sufficient room to carry on their work.

When you slump over with rounded

shoulders or spine curved in at the waist, you squeeze the organs together. The free action of your heart is threatened. Your stomach and liver cannot do their work so well. The kidneys may be forced out of place. Your blood cannot circulate so freely—some parts of your body may get too little blood, others too much.

When your chest is contracted your lungs cannot expand. Shallow breathing starves your blood for the life-giving oxygen which every part of your body must have.

It is not necessary to have a perfect figure to stand or sit properly. But a perfect body can be ruined by bad posture.



Progressive Boards of Education, all over the country, recognize that pupils must sit properly during study hours. Curvature of the spine is sometimes caused by desks and chairs which do not permit the child to sit straight.

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Christian bodies could be united on this basis, the Orthodox Church would be the first to rejoice over so great a blessing from God."

Very different from the Metropolitan of Athens was Dr. S. Parkes Cadman, who succeeded him. [See THE LIVING CHURCH of August 20th.] He began by saying that the gist of his contribution to the conference was irenic. The word irenic presumably means peaceful, but he threw a bombshell into the Catholic ranks by such statements as, "It should show us that Catholicity became sectarian when imprisoned within the frontiers of any single form of Church development," and "How the doctrine of an indispensable sacerdotal mediation through the ordained priesthood can be adapted to the religious needs of a democratic age is one upon which I for one crave light." I am told that the effect upon the Orthodox was disastrous.

**BISHOP OF MANCHESTER'S REBUFF**

However, he was properly refuted by the Bishop of Manchester, who in a delightfully humorous oration pointed out that a Church must have limits and a definition. A slurring over of difficulties which was the tendency today was in reality a peril. He thought that agreement to differ about the ministry and sacraments would be the way to insure disruption almost as soon as reunion on such a basis were achieved. He put the main upshot of the conference as one that would teach everyone the need for greater personal discipleship among themselves and throughout the membership of their several denominations as the first condition to be fulfilled before the outward unity of the Church could be restored.

There seemed to be a turning point after the Bishop of Manchester's most refreshing speech. Bishop Gore made a valuable contribution to the discussion in putting before the delegates the great ideal of Catholicity and referring to the Roman Church. The next day he made a splendid contribution to the discussions. The subject was the Church's Common Confession of Faith. He seems to have carried a great part of the conference with him. "Now we are brought here together to seek the path of reunion. Reunion in any large sense means the bringing together of Catholic and Protestant. Perhaps we are all agreed in feeling that the Catholic Church needs the contributions of the Protestant Churches and movements and the Protestant Churches and movements need the strength and spirit of Catholicism, but sitting listening to the speeches I wish this was more apparent." This very much needed saying and drew large applause. Again he put forward the principle of the Creed: "It does not seem possible that St. Paul or St. John would have taken exception to the idea of a binding Creed. They seem to me to assert quite clearly the principle of such a Creed, and to recognize as inevitable the conception of an Orthodoxy which binds Christians into one."

**WILL THE CREEDS BE ACCEPTED?**

An English non-conformist journalist remarked to me afterward: "This puts an end to the conference so far as we are concerned. We knew that this was going to happen and have been prepared for disappointment, but the American Protestants are very disappointed." This might seem to show that American Protestants are not very conversant with European affairs. The result of Bishop Gore's pa-

per was excellent. It brought the conference round to something tangible they might go upon. Could the Nicene Creed be accepted as a basis of reunion? It is interesting to see the effect on European Protestants. General-Supt. Zoellner, who may be described as an old-fashioned Lutheran and who followed Bishop Gore, spoke well for the Creeds: "The Apostles' Creed is the folksong of the people of God, the Nicene Creed is the product of the conscious art of the theologian," and again: "Objective and subjective are here at one; here we have the one holy Church, that fellowship that does no despite to Christianity and in no way obliterates its varieties but perfects them and welds them together in the manifold wisdom of the One, of whom and through whom and to whom are all things; to whom be glory for ever and ever." Again: "These Creeds are the common heritage of the several Churches."

This bringing round the discussion to the subject of the Creeds led Dr. Headlam, the Bishop of Gloucester, to suggest a formula at the afternoon session: "We accept the faith of Christ as taught us by the Holy Scripture, and as it has been handed down to us in the Creed of the Catholic Church, set forth at the Council of Chalcedon, and in the Apostles' Creed." He said that he had chosen these words carefully. They accepted the Creed as the expression of the faith of Christ. They put in the forefront the Holy Scriptures as the source of the knowledge of the faith of Christ, and on that they were agreed. They accepted the great ecumenical Creed, agreed upon by East and West, and accepted by almost all the modern Churches, and it was the only possible basis of union. The great value of putting the formula in that way was that there were some who feared the ancient Creed because they thought it committed them to a philosophy they did not hold. They did not therefore accept the Creed, they accepted the faith taught in the Creed, of which it was the accepted expression. Upon those words, said Dr. Headlam, it might be possible for them to unite with the great majority of the Churches.

**DIVISION FOR DISCUSSION**

And now the delegates from today for three days are to be divided into subsections to discuss things among themselves and report to the general conference when it meets again in full session on Thursday. Those who know best say that it is only possible in these committees that anything constructive will be done. There is the formula of the Creed to go upon. Will anything come of it? I am inclined to think that a majority will

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agree in this, but on the other hand two speakers on Saturday afternoon, speaking after Dr. Headlam, represented the extreme Protestant point of view and could not altogether accept the Creed. These were M. André Bertrand, a Protestant from Paris, and Dr. Vernon Bartlett, the well-known Congregationalist from Oxford University. The former said that it was quite useless to impose this or that symbol upon the confessions which declare that they confine themselves to Scripture, and the Calvinistic Churches would find it impossible to put these symbols, venerable as they are, on the same footing as Holy Scripture, which should be the only expression of faith. Dr. Bartlett said they were prepared to make the Creeds the secondary safeguards, but he preferred to put into the forefront of their teaching the more personal expression of faith.

I must not forget to mention here that Bishop Manning in a well-reasoned speech spoke very sorrowfully of the absence of the Roman Catholics from the conference. He wanted that great Church to know that their feeling toward her was one of love and fellowship. Christian unity could not be attained until it included Roman Catholics. They sought a union of all Christian communities throughout the world, Catholic and Protestant, and especially against the world-wide concerted attacks, disguising themselves often under new sounding names, upon Christ's standards of sexual morality and marriage. This is the first time that Christian morality has been mentioned during the conference, which so far has confined itself entirely to theology.

Now the conference is to be left to discuss matters in committee, and in my next letter I hope to say something about the results of these discussions when they have reported to the conference.

I would conclude with a word of thanks to Mr. Ames and his staff for the excellence of the press arrangements.

**FUNERAL OF BISHOP BROWN**

RICHMOND, VA.—The funeral of the Rt. Rev. William Cabell Brown, D.D., late Bishop of Virginia, was held at St. Mark's Church, Richmond, on Wednesday, August 10th. The present Bishop of Virginia, the Rt. Rev. H. St. George Tucker, D.D., conducted the service, assisted by the Bishop of West Virginia and the Bishop of Southern Virginia. In the chancel were the Bishops of Southwestern Virginia, Delaware, North Carolina, Alabama, and Southern Brazil, and the Rev. Dr. W. D. Smith, rector of St. Mark's Church, the Rev. Dr. James W. Morris, assistant editor of the *Southern Churchman*, and the Rev. G. Maclaren Brydon, executive secretary of the diocese. Clergy of the dioceses in Virginia and visiting clergy to the number of more than a hundred were vested and acted as honorary pallbearers. Other honorary pallbearers included lay members of various official boards of the diocese, Mr. Lewis B. Franklin and Dr. John W. Wood, as representatives of the National Council, and other personal friends of the late Bishop. The Most Rev. John G. Murray, D.D., Presiding Bishop, was unavoidably prevented from being present, although he had been a member of the party who met the body in New York upon its arrival from England.

Interment was in the churchyard of Emmanuel Church, Brook Hill, which is located in one of the most beautiful suburbs of Richmond. A touching feature of the service in the churchyard was the

singing by the choir of St. Philip's (colored) Church, augmented by members of the choirs of other colored churches of Richmond. The colored people themselves, regardless of Church affiliation, requested the privilege of taking this part as an expression of their appreciation of Bishop Brown.

**CORNERSTONE OF ST. ELIZABETH'S MISSION, KETCHIKAN, ALASKA, LAID**

KETCHIKAN, ALASKA.—The laying of the cornerstone of St. Elizabeth's mission, St. John's parish, Ketchikan, on Sunday afternoon, July 24th, marked two significant steps in the progress of the native people of southeastern Alaska. First, this mission has its own native minister, the Rev. Paul J. Mather, and its own native vestry. Not a white man had been called to lift his hand in the erection of the church or the parish hall. The second step is the beginning of a new relationship with the white population, who turned out as a whole to take part in the ceremonies.

A procession, composed of the vestries of the two churches, crucifer, flag bearer, clergy, and members of the Ketchikan Masonic Lodge, formed in St. John's churchyard and marched a mile to St. Elizabeth's mission, led by the city band. The ceremonies were conducted by the Rev. Mr. Mather, and Brother Casper Mather addressed the natives in Tsimshian. After the cornerstone, which had been brought from the home of the Tsimshian people, Metlakatla, had been blessed by the Ven. H. R. Sanborn, Archdeacon of Southern Alaska, it was laid in place by the Grand Master of the lodge. An address was then made by Mr. J. R. Heckman, bank president and pioneer cannery man, who recalled the work of Bishop Rowe and challenged the natives to build upon the sure foundation of Christ as exemplified in the foundations that the Bishop had laid for the Kingdom in Alaska. The music for the occasion was furnished by St. John's choir, and the flowers, which are very precious in Alaska, by Mrs. J. R. Heckman. Two hundred feet of motion picture film were taken of the event, which it is hoped will be shown to the Church in the United States together with films covering the whole Alaskan missionary activities.

**SPANISH PRAYER BOOK IN LOOSE LEAF FORM**

MAYAGUEZ, P. R.—Those who are serving Spanish speaking congregations will be interested in knowing that a new edition of the Prayer Book in Spanish is being prepared in loose leaf form for use as an altar book. Heretofore the clergy in Porto Rico have been compelled to use the small book provided for the pews, which has been very much of a handicap owing to the smallness of the type. An attempt was made a year ago to print a book in larger type, but the work was too great for the small press and quantity of type. The result has been that a very fine loose leaf cover has been secured, and by printing a page at a time the entire Communion service, with the Gospels and Epistles, is now ready for use. Several months have been required to do the work, but the entire book will be ready in September. Two boys of the island have been largely responsible for the book and have printed from eighteen to twenty-two pages a week.

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### AN AFRICAN ANGLO-CATHOLIC CONGRESS

CAPE TOWN, SOUTH AFRICA—The first Anglo-Catholic Congress to be held on this continent met on July 5th at the Cathedral, Bloemfontein, and reports indicate that it was most successful. The following account is taken from the columns of the *Church Chronicle*:

"Tuesday and Wednesday (July 5th and 6th) were red-letter days in the history of Eucharistic adoration in the Cathedral City. On the Tuesday evening Vespers of the Blessed Sacrament, followed by devotions before the tabernacle, were said in the Cathedral. The little side-chapel was filled with reverent worshippers (black and white), and the singing of the *Pange, lingua, O salutaris*, and *Jesu, the Very Thought of Thee*, were an inspiration in themselves.

"On Wednesday morning High Mass was sung at St. Michael's Home at 10 o'clock. Dean Weeks acted as celebrant, with Archdeacon Hulme as deacon, and Canon Belbin as subdeacon. The Sisters of the community supplied the choir, with Brother Edwin of Society of the Sacred Mission, Modderpoort, as master of song. Though the little chapel is somewhat limited in its dimensions, the procession of the sacred ministers (with thurifer, crucifer, and torch-bearers) was not undignified, and all present appear to have been impressed by the devotional atmosphere of the service.

"At the services both on Tuesday and Wednesday, a thoughtful and stimulating address was given by the Rev. G. J. Carlisle, assistant priest of Pretoria Cathedral; and we have been able to send a donation of £1 to the Bishop of Nassau (chairman of the London Anglo-Catholic Congress) toward his diocesan relief fund, and another £1 to the central fund of the Confraternity of the Blessed Sacrament.

"After the service on Tuesday evening a gathering of a social nature, with Archdeacon and Mrs. Hulme as host and hostess, took place in the parish hall. After coffee and cakes, we mustered round the fire, and Natives and Europeans vied with one another in their powers of harmonized song.

"If there is one thing which strikes us more than another in connection with the Anglo-Catholic movement, it is the unquenchable and dauntless optimism of its outlook and its literature. At last we seem to have touched bottom in our descending scale of ordination statistics, and, since the Church is a living organism, the inevitable rebound is already taking place before our eyes. Our theological colleges are now for the most part full to overflowing, and have long waiting lists of candidates for the ministry; while four of them are planning large extensions to their premises. The Fiery Cross Association has already given £5,262 to these seminaries, and the General Congress funds have voted an additional £2,250. To all of which we can only say *Laus Deo!*"

### OUTDOOR SANCTUARY AT COLORADO SUMMER RESORT

CASSELLS, COLO.—As a result of the interest exhibited last summer by the guests, of all denominations, at the hotel at Cassells, in the Sunday services provided by the Ven. Guy D. Christian, of Manhattan, Kan., a unique rustic sanctuary has been erected under one of the magnificent spreading hemlocks in the grove in the rear of the hotel. The altar cross, with Calvary steps, was made from a small aspen tree; the candles on the altar are protected from the wind by tin shields attached to upright strips nailed at the bottom to blocks of wood, which were stained by Miss Anne Dailey, an artist of

Denver. A thick layer of hemlock "beards" makes a natural carpet to kneel upon, and suspended before the altar from the boughs of the hemlock tree are seven baskets of wild flowers which are replaced daily.

Besides the Sunday and saints' day celebrations, special intercessions have been made, and the sanctuary has been used for devotions by some who had rarely been in a church for years. At the Holy Communion, Archdeacon Christian has had as his acolyte a young boy who was one of an entire family confirmed last spring at St. Luke's Church, Evanston, Ill., as a result of the services conducted at the hotel last summer. The 10:30 service with sermon was attended by about forty persons, of all denominations, each Sunday in August, placards having been distributed up and down Platte Canyon. All of the guests of the hotel have been enthusiastic about the sanctuary, and newcomers are taken to see it as one of the beautiful features of the resort.

### AMONG THE MAGAZINES

THE JULY number of the *Anglican Theological Review* opens with an interesting article by the editor, Dr. Frederick C. Grant, entitled *The Outlook for Theology*, the reprint of an address delivered at the annual commencement, Nashotah House, and at the semi-centennial of the founding of the theological department of the University of the South, Sewanee. "Our age is one of the most critical ages in history." But "beyond this critical age lies another and better age of faith. The great age of Christianity is still to come." We must have unity of thought. But "we cannot wait until some great leader in thought arises, some modern St. Augustine or St. Thomas, and performs the Herculean labor for us. We must make the attempt, each man for himself." Dr. Foakes-Jackson writes an appreciative account of Professor Moore's *Judaism*. "The author," he says, "is universally acknowledged to be the *doyen* of American scholarship, the successor of Wellhausen, a reincarnation of the great Christian Talmudists of the seventeenth century. With an amazing display of intimate knowledge of the vast mine of wisdom to be found in the teaching of the schools of Rabbinitism, Dr. Moore has shown the capacity of extracting its best treasures and presenting them in a form attractive to every one who reads his book, whether he be Jew or Christian." Other articles are *The Reemergence of the Arian Controversy*, by F. W. Buckler of Oberlin, and *The Jealousy of God*, by Dr. George L. Richardson.

THREE Arkansas men were ordained deacons last year, but there is need of more missionary clergymen in that large field. At the Helen Dunlap School for Mountain Girls, Winslow, every one of the twenty-five or thirty students during the past two years has been confirmed. One missionary makes his home on Berry Mountain, eight miles from the nearest railroad. Ours are the only religious services held regularly in this mountain section, and the people come from miles around. Bishop Winchester writes:

"It takes a long time to overcome the prejudices and misunderstandings of the mountain people concerning our Church, but as a result of years of contact with them, patient dealings, and above all, the influence of the girls who have attended the Helen Dunlap School, all the mountain people are now well and favorably disposed toward the Church."

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**MAURICE J. BYWATER, PRIEST**

SEATTLE, WASH.—The Rev. Maurice J. Bywater, rector of St. John's Church, Seattle, died from a heart attack early Sunday morning, August 14, 1927. The funeral was held at St. John's Church, the service being conducted by the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, assisted by the Rev. J. P. McLaughlan, rector of St. Mark's Church, Seattle.

The Rev. Mr. Bywater was born in London, England, in 1861, and was graduated from St. Augustine's College, Canterbury, in 1880. He was ordained deacon at Queen's College, Cambridge, in 1882 and was advanced to the priesthood the following year by the Bishop of Singapore. He served as a missionary for the S. P. G. from 1880 to 1885, and from 1885 to 1889 was rector of St. Andrew's Church, Nassua, Bahama Islands. Coming to the United States in 1889, Mr. Bywater became rector of St. Luke's Church, Minneapolis, Minn. He was later rector of Christ Church, Waterloo, Ia., life canon and precentor of Grace Cathedral, Topeka, Kansas, and professor of Greek at the Kansas Theological School, and examining chaplain and secretary of the diocese of Kansas. In 1902 he was appointed archdeacon of Colorado and in 1905 he came to Washington, serving as archdeacon of the Yakima Valley until 1911 when he assumed the rectorship of St. John's Church, Seattle, where he served until his death. During the World War and subsequently he was chaplain of the United States Shipping Board. In addition to his other accomplishments, Mr. Bywater was a musician and composer of note, being the author of several religious compositions, notably The Office of the Holy Communion, used in this country and in England.

Mr. Bywater is survived by his wife and one son, Maurice J. Bywater.

**WILLETT NICOLL HAWKINS, PRIEST**

HOBART, N. Y.—The Rev. Willett Nicoll Hawkins, late rector of St. Peter's Church, Hobart, died on July 9th, after an illness of some three months. The following Wednesday morning requiem Mass was said at St. James' Church, Pulaski, N. Y., a former parish, and the burial service was conducted by the present rector, the Rev. Ray Wootton, who also read the committal service in Pulaski cemetery where interment was made.

Mr. Hawkins was born in New Brighton, S. L., N. Y., on October 25, 1872, the son of Dr. John Moreau Hawkins and Mary (Stockton) Hawkins. He was graduated from Columbia University in 1893 and the General Theological Seminary in 1896, being ordained deacon that year and priest the following Trinity Sunday. The early years of his ministry were spent under Bishop W. C. Doane at Bloomingdale and Vermontville in the Adirondacks, where he erected a church. St. James' Church, Pulaski, and St. Stephen's Church, Schuylerville, were his next charges, and from there he went to St. Peter's Church, Hobart, where he remained for fifteen

years. After his resignation in February of this year, due to failing health, he continued to supply at St. Peter's until Easter.

Mr. Hawkins is survived by his widow, Mary Louise Paul, and a daughter, Virginia Elizabeth.

**OSEE CELSUS FOX, PRIEST**

YOUNGSTOWN, OHIO—The Rev. Osee Celsus Fox, retired priest of the diocese of West Virginia, suffered a stroke of paralysis on Saturday, August 13, 1927, and died the following day. The funeral service was held from his late residence, Youngstown, Ohio, on the following Wednesday.

The Rev. Mr. Fox was ordained to the diaconate in 1906, and to the priesthood in 1907 by the Bishop of Ohio. He served the Church faithfully in the dioceses of Ohio, that part of Pittsburgh which later became Erie, Iowa, Nebraska, and West Virginia. Reluctantly he gave up his active ministry when illness made it necessary that he resign the rectorship of the Memorial Chapel of the Good Shepherd, Parkersburg, W. Va., and he left amid the protest of his people who would have him stay as their shepherd even though incapacitated.

**FREDERICK NASH SKINNER, PRIEST**

MARTIN'S POINT, S. C.—The Rev. Frederick Nash Skinner, a retired priest of the diocese of South Carolina, died

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NASHOTAH HOUSE, Nashotah, Wis.

at the Thompson Memorial Hospital, Charleston, S. C., on August 7, 1927.

The Rev. Mr. Skinner was born at Edenton, N. C., August 27, 1856, the son of Tristram Lowther Skinner and Eliza Fisk (Harwood) Skinner. He received his education at the University of North Carolina and the General Theological Seminary, and was married to Harriet A. Snowden, of Cornwall, N. Y., June 13, 1889. He was ordained deacon in 1888 by Bishop Howe and priest in 1889 by Bishop Watson. During his ministry he served a number of parishes in North and South Carolina. From 1906 to 1908 he was missionary assistant at St. John's Church, Fayetteville, N. C., going to St. Paul's Church, Beaufort, in the latter year, where he remained until 1913, when he became rector of St. Stephen's Church, Ridgeway. He was rector of Christ Church, Lancaster, S. C., from 1915-1919, and the Church of our Saviour, Rion, S. C., 1916-19. His last charges were St. John's Church, John's Island, Grace Chapel, Wodmalow, and Trinity Church, Edisto Island. He was secretary of the diocese of East Carolina, 1895-1913; assistant secretary, 1891-1925. He served as deputy to the General Conventions of 1904, 1907, and 1910, and was secretary of the standing committee, 1905-1913.

Interment was on August 18th, in St. John's churchyard, John's Island.

### HARRY BURNETT

BOSTON—The death of Harry Burnett, treasurer for many years of the Joseph Burnett Co., manufacturing chemists and makers of Burnett's Extracts, occurred on August 16th, at Southboro, Mass. The funeral was held the following Friday afternoon from St. Mark's Church, Southboro.

Mr. Burnett was born in Boston, 1850, the son of the late Joseph and Josephine (Cutter) Burnett. He was graduated from St. Mark's School in Southboro, and from Harvard in 1873. He was vice-president of the Massachusetts Hospital Life Insurance Co., and a trustee of the Church Home for Orphan and Destitute Children, but his life was most marked by his service to the Church, he being at the time of his death treasurer of the Cathedral Church of St. Paul, a member of its chapter and also of the board of trustees of donations. For many years he was treasurer of St. Mark's School and was also warden of the school. He belonged to the Delta Kappa Epsilon fraternity and to the Somerset and Tavern Clubs. Mr. Burnett never married. He is survived by three brothers and five sisters.

### NEW SITE FOR CHRIST CHURCH, CLEVELAND

CLEVELAND—Three acres of ground, on Center Road, Shaker Heights, have been procured, through the influence of the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, with the Van Sweringen Company, for the erection of a church. The financial consideration is \$65,000. For several years, a prosperous church has been working on Superior Avenue, but owing to the changes in that portion of the city many church members were induced to move to the Heights. The church property was therefore sold, and the rector, the Rev. Edmund G. Mapes, also changed his residence to the Heights and is now living in a new rectory, built near the site of the church. He began church services in the chapel of University School last September. The work done by Mr. Mapes

for the past nine months has been remarkable, the congregation has doubled, and the Church school has increased seven hundred per cent.

Ground will be broken next spring for the first unit of what will eventually become one of the finest ecclesiastical buildings in the suburb.

### NEWS IN BRIEF

ALASKA—Dr. Floyd O'Hara sailed on August 4th on the *Queen* to relieve Dr. Grafton Burke at Ft. Yukon, and the Rev. M. L. Wanner left Seattle on the S.S. *Yukon*, August 13th, for Fairbanks, relieving the Rev. H. H. Chapman for the present.

ARIZONA—Since the last report printed in *THE LIVING CHURCH*, Arizona has increased its Lenten offering to \$1,081.21.

ARKANSAS—Arrangements have been made for a diocesan conference to be held in Little Rock on October 4th and 5th. The conference will take up matters concerning the welfare of the diocese and the Church's program. One of the leaders to help in the conference will be the Rev. Loaring Clark of the National Council.—The new standing committee held a meeting, and organized with the Rev. C. C. Burke as chairman, and R. E. Lee as secretary.—An arrangement has been made whereby the Rev. J. H. Boosey of Batesville will divide his time and serve St. Paul's parish, Batesville, and St. Paul's Church, Newport.

EUROPEAN CHURCHES—On Sunday morning, July 31st, Bishop Manning of New York preached to a large congregation at Holy Trinity Church, Paris, on the subject of the Christian's spirit of power and of love and of sound mind. He denounced the selfish immorality of those who propose "to live their own lives," as they call it, irrespective of their duty to God or to society, and specifically referred to the shameless advocacy of trial marriages too often heard these days. The service was conducted by Dean Beekman and Canon Gibbs.

FLORIDA—At a meeting of the standing committee of the diocese of Florida, held at diocesan headquarters, Jacksonville, on Monday, August 15th, the Rev. L. Fitz-James Hindry, rector of Trinity parish, Saint Augustine, was elected president, to succeed the late Rev. Dr. Van Winder Shields. The Rev. Mr. Hindry has been secretary of the committee for the past fifteen years. He is succeeded as secretary by the Rev. Harris Mallinckrodt, rector of St. Peter's Church, Fernandina. Other members of the committee are the Rev. George E. Benedict, of Apalachicola, George C. Bedell and Raymond D. Knight of Jacksonville, and Judge S. D. Clarke of Monticello.

LOUISIANA—During the absence of the rector, the Rev. E. N. Bullock, throughout the month of August, the services at the Church of the Good Shepherd, Lake Charles, were taken by the Rev. John E. Shea, of St. Luke's Church, Ada, Okla., and the Rev. John E. Carharte, of St. Alban's Church, Cleveland, Ohio. Mr. Carharte was accompanied by his organist and choirmaster, Charles Perkins.

MARQUETTE—Ground was broken on August 15th for the reconstruction of St. Stephen's Church and parish house, Escanaba, which will cost about \$25,000. The new church will accommodate a congregation of two hundred. Two tennis courts are to be built on the lots in the rear of the church building.

MONTANA—Bishop Faber and the Rev. Lee H. Young, general missionary, have returned from a five-day hike through Glacier Park.—The Rev. H. H. Daniels of Helena is spending August in Toronto.—The Rev. S. D. Hooker has returned to Helena much improved in health, after an absence of nearly a year.

SOUTH CAROLINA—The Rev. William Way, D.D., rector of Grace Church, Charleston, has been elected director of the American Peace Society for the State of South Carolina. Dr. Way has been president of the New England Society of South Carolina for ten years and was for a time president of the Charleston Rotary Club.

TENNESSEE—When Bishop Gailor confirmed a class of twelve men and nine women at St. Paul's Church, Chattanooga, on Sunday, August 7th, he declared that it was the finest summer class ever presented to him.

VERMONT—Some fifty people attended a meeting of the St. Albans district of the Woman's Auxiliary, on August 11th, at the home of Mr. and Mrs. Frederick Peters, South Hero, Vt. There were representatives from

Alburgh, Burlington, Grand Isle, Isle La Motte, South Hero, and St. Albans. Addresses were made by the Rev. Dr. John Henry Hopkins of Chicago, the Rev. Joseph Reynolds of Burlington, and the Rev. C. S. Quimby of Isle La Motte. Mrs. J. A. Waterman reported on the annual meeting of the Auxiliary, in Rutland; Mrs. Rickert, supply officer of the diocese, described her work; and Mrs. Hopkins spoke on the Corporate Gift and the United Thank Offering. An offering of \$33.25 was made toward the fund for the renovating of the Vermont Episcopal Institute at Burlington.

WESTERN NEW YORK—At the morning service in St. James Church, Batavia, on Sunday, August 7th, a screen, the gift of Mrs. Daniel Webb Tomlinson as a memorial to her husband, was blessed by the rector, the Rev. Alfred Brittain. The screen, which is twenty feet long and eleven feet high, is made in gothic style of walnut and glass, and has been placed between the back seats and the entrance to the church.

WEST MISSOURI—The new parish house for Christ Church, Springfield, the Rev. Glen B.

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Walter, rector, is nearing completion. At the same time work is progressing on the chancel of the new church. Both edifices are of Indiana limestone.—St. Paul's Church, Brunswick, the third oldest in the diocese, has undergone complete rehabilitation under the superintendence of Archdeacon Albert Watkins. The frame structure, seventy years old, has been newly sheathed and roofed, and the interior has been restored to all its original order and beauty. Monthly services are now being held.—By the generosity and with the personal oversight of Norton Schuyler, warden, St. Paul's Church, Clinton, is being restored and put into perfect condition. Regular Sunday services will soon be held in the church instead of in Mr. Schuyler's home, as in the past few years. The debt upon the church property has been paid by the diocese.—The Rev. Glen B. Walter of Christ Church, Springfield, is conducting Sunday evening services at Trinity Church, Lebanon, in addition to his regular parochial work.—The Rev. Henry N. Hyde, executive secretary of the diocese, is maintaining monthly Sunday services at Excelsior Springs, Marshall, Nevada, Lamar, and West Plains. The churches at three of these places are rapidly getting into position to call and support rectors.

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