

# The Living Church

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No. 21

## Styles and Standards "in an Age of Change"

EDITORIAL

### Lausanne

A French Roman Catholic View

DOM ANDRÉ DE LILIENFELD, O.S.B.

### Only a Prayer

REV. GEORGE H. TOOP, D.D.

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## EDITORIALS & COMMENTS

### Styles and Standards “in an Age of Change”

THE Church in the time of the apostles was by some moderns supposed to be a thing without government, without law or discipline. When it took unto itself a legal aspect, and began to discipline its members and administer its authority as a sovereign state, then it became “Catholic,” according to these scholars’ idea of the essence of Catholicism. But in the early days, they said, the Church was a free association of people who believed they were saved by Christ and animated by the Holy Spirit, uncontrolled by human rulers, enthusiastic, spontaneous, redeemed from the curse of the Law, and not yet brought again into bondage to law in its “Catholic” form.

But—all this was quite a number of years ago—Professor Harnack (*Constitution and Law of the Church*), in spite of his opposition to “Catholicism,” showed that the primitive Christians considered themselves bound by a lot of authorities, a very network of control. There were the Scriptures, the Words of the Lord Christ, the indwelling Spirit; the Twelve, and at the head of the Twelve, St. Peter; there were all these authorities at least, and these were enough to keep the Church in apostolic times essentially “Catholic,” that is, essentially a legally governed society.

Somehow we are reminded of this somewhat stale controversy when we hear it said that the young folks of today and tomorrow are not, and will not be, bound by the standards of yesterday, that in fact they will not be bound by any standards, but are going out, free in body and spirit, to experiment with life and find out all about it for themselves, with fearless eyes facing the future, ready and eager to make their own values out of their own lives, unshackled, unstandardized, unpredictable, and so on.

There is some truth in it, of course, though there is also some yielding to the temptation to wax eloquent and prophetic. But we think it needs to be noticed that the very freest of us are hedged about with a marvelous system of controls, authorities, and standards, a very network of regulation, so that our emancipations generally amount to little more than a loosening of one or two threads by tightening up one or two others. The things Professor Harnack noted were obvious enough, but the scholarly world needed to be reminded of them.

So it may not be amiss to remind ourselves of some of the many standards which inevitably dominate our behavior nowadays, obvious as they are.

OVERWHELMINGLY persuasive are the Laws of Nature. They have always been obeyed up to a certain point, only now they are better known, and more intelligently obeyed, than ever before. They cover so much ground, and occupy so much attention, that it is difficult to get a hearing now for any other standards. Clearly enough, there are certain things that you simply cannot do, because they are against nature. And there are many more things that you would better not do, because nature will punish you if you do. Docility toward nature leads to great realization and enhancement of your powers—of your freedom, in fact. Rich people, who can get the use of a great deal that nature offers, and nowadays consider it well worth while to do so, have developed a type of well-fed, well-bred, splendid natural specimens of humanity, which are a delight to contemplate. Poor people used to be more natural than rich people: this is no longer so. Splendid natural specimens! There you have a tremendously compelling standard and pattern of excellence in living, which dominates, by way of law and example, the efforts of many lives. “Superb vitality,” “one hundred per cent health,” and such slogans, have as strong a commanding power over many moderns as any Ten Commandments ever had.

The nature-standard may be followed seriously at the expense of other standards. When advocates of virtue lay sole stress on the warning that vice will make you feeble, diseased, insane, they indirectly suggest the gospel that “If it doesn’t make me sick, it’s all right to do it, and if it does make me sick that’s my own business. Besides, I don’t believe it’s so dangerous as they say it is; and anyway, I’m game to try it and take the consequences.” Thus the strengthening of the nature-control may work a loosening of other controls.

But without any such loosening, we can see that the appeal to natural law as authority over our conduct leads on to an overwhelming system of control. With the health-standard as basis, we have the whole urgency of tooth-brushes and tooth-pastes, treatments

and medicines for digestive infelicities, dandruff, body-odors, and halitosis, the code of periodic medical examinations whether sick or not, etc., etc., a system of control which, if people seriously tried to obey all of it, would amount to a life-long slavery.

Then there is the standard of beauty. It is sometimes said that control over conduct would be better secured by holding up this standard than by appealing to a sense of obligation, that it would be better to ask oneself, "How do I like the picture of myself doing so-and-so?" than to ask, "Ought I to do it?" We have already said something of our lack of faith in this as a practical method. We believe in the validity of the beauty-standard, but we cannot help feeling that practically it is a treacherous thing as applied to conduct, on account of the variance and fickleness of taste, and the seeming finality of an individual's judgment of what is beautiful. It seems to result in the gospel that "If I like to contemplate it, it's all right to do it." The standard of beauty tends to merge into the standard of individual pleasure. But it is truly one of the controls by which our life is ruled.

The standard of pleasure is still more dominant. In its nobler forms, where pleasure is thought of as the highest happiness or blessedness, and the highest happiness is thought of as the most durable and sharable happiness, it is a very dignified standard, very different from the rule of obeying "that impulse," whatever it may be. Furthermore, we cannot see any escape from the position that we cannot judge anything to be good unless it has a happiness tone connected with it, that is, unless we have a favorable feeling toward it, or take some sort of pleasure in it. This is not the same thing as saying that whatever makes me happy is good, or that happiness is the whole of goodness, but that happiness is an indispensable norm of anything we can recognize as good. The New Testament itself makes ample recognition, we think, of the role of happiness as a standard of conduct. Often our Lord, instead of saying "Thou shalt," says "Blessed are ye if —." And the consummation of all conduct in "heaven" is on the same side. So is the Golden Rule. Thus the greatest common happiness is a generally recognized standard of what is good in conduct.

If happiness is a valid standard, in the feeling side of our nature, reasonableness is also a valid standard in the thinking side of our nature. If we are rational beings in a rational universe, then among all the pleasures that appeal to us we shall choose those which are rational, which are not self-contradictory, which fit in harmoniously with the total scheme of things. Thus we have an appeal to great general laws, such as the classical idealist precept that we should act only on a law which we should will to make a universal law. Our likes and dislikes are indispensable guides to what is good, but they are not sufficient in themselves: no desire is a worthy motive for action until it has been tested for its harmony with the whole system of desires which we are capable of knowing.

THE human race, in its long and leisurely attempt to conform to all the standards so far mentioned, has developed another kind of standard: it has added social control to all the other natural controls to which it was subject. Custom rules tyrannically over the most primitive peoples of which we know, and it also rules more or less over the most civilized. Anybody nowadays can violate two or three customs, but there remain two or three thousand to which he is in a complacently unconscious servitude. However arbitrary and unreasonable they may be, they govern an appalling amount of our life, and the child or the great man who thinks for

a moment that he can throw them all over and play a lone hand in the game of life is sure to be jolted into a wiser state of mind. Imitation, the herd instinct, and whatever experiences he may have of ostracism or even loneliness, bring him usually into line with the ways of the tribe. Individual customs, and occasionally whole systems of custom, may be smashed by a strong dash of individualism or a great economic upheaval or religious reform, sometimes with fierce reactions, but custom itself remains a powerful control.

Custom merges into fashion on the one side, and law on the other. Fashions are customs on the lighter side: laws are customs taken very heavily, backed up by some kind of penalty. A fashion is not meant to last very long, or to be very important. But while it lasts, it is a strangely effective standard of conduct. To be an arbiter of the elegances of society is to control a good deal of conduct, even though it be accounted rather unimportant conduct. It is an edifying spectacle to see one of the younger generation—any younger generation, of course—in a paroxysm of desperate rage because an older authority insists on his wearing something that nobody in his crowd wears. And it is a tragic spectacle to see one who does not know how, or cannot, conform to the little fashions of the young folks with whom he wants to associate. Our attics are graveyards of defunct fashions; and the inscriptions on the tombstones there bear witness no less to the power of control exercised by fashion than to the quick variations in the things it controls.

To treat a fashion as if it were a moral principle, and to treat a moral principle as if it were a mere fashion, are alike fruits of moral confusion. Some changes in the manner of our clothing ourselves, for instance, are changes merely of fashion, while others are changes in the deeper aspects of conduct. To treat them discriminatingly requires considerable wisdom, but to treat them all alike is folly. And, in any case, to talk as if they were not powerful standards for social control is nonsense.

Then law, human law, codified custom, backed by the explicit will of the sovereign, whatever the sovereign may be, and backed by a mysterious sense of obligation, of "oughtness," supported by education and often by religion, is to be reckoned with before we can acquiesce in the casual notion that our people, or any group of them, can be emancipated from the great controlling forces that have always bound the individual.

We speak with deadly seriousness about all this, because there is such a general air of anti-legalism about. The laws are nothing but stupid old arbitrary customs, it is said; the old standards are crumbling away, and the way is open for every experimenter to try his hand at new ways. It is, we are told, "an age of change," and woe betide him who refuses to change with the age, whether in the realm of dress or of conduct. There are changes in fashion. There are very slow developments in custom and law. There are great new discoveries in what nature does and what can be done with it. But if the changes are to be in the direction of progress, there must be a reasonable regard for the manifold strands of the system of control within which lies our only hope of freedom.

We have not yet said anything of divinely revealed standards. That we hope to do very soon. But meanwhile we do not forget that the laws of nature are laws of God, and that the slow process of human custom-making and law-making, the process of man's attempt to control himself, even if not explicitly and supernaturally directed by divine revelation, is bound up with the life of God.

# Lausanne

A French Roman Catholic View of the World Conference

By Dom André De Lilienfeld, O.S.B.

Translated from *Irénikon*.

THERE is hardly a periodical which has not commented upon the conference which just concluded its sessions a few days ago at Lausanne. Among others, the great ecumenical review, *Una Sancta*, devotes almost all of its last number to the high sessions of Pan-Protestantism. One ought to read these remarkable articles; they give a striking picture of the solemn and religious spirit, of the wholesome joy, saturated with extraordinary hope, which animated this very representative assembly. The five hundred delegates who met in the aula of the University of Lausanne, at the Palais de Rumine, were truly, in the name of their respective Churches, loyal seekers of the truth of God.

In reading these commentaries, written by many eminent Protestant professors and ecclesiastics, several remarks present themselves. From the Catholic point of view, certain expressions seem too bold, and more reasoning would seem adapted to the circumstances. Other statements may at the first reading astonish persons who are not in consistent contact with non-Catholic thought; we will even say that such a subject, for example, as has entered into the domain of facts accepted by Protestant thought is distinctly condemned by the tradition of the Church, as much from the intrinsic point of view as from the manner in which it has been used. It is after all certain that this "pleading" of the U. S. [*Una Sancta*?] contains certain dangers for Catholic minds, many of which, alas! are too prone to overlook the infallible precepts of Holy Church—the magnificent writings of the Holy Fathers, Greek and Latin, the tradition of the holy ecumenical councils, and of the see of Peter. Catholics too little instructed in their faith, or others who, although knowing it, do not esteem it enough, would allow themselves without resistance to be put *hors de combat* by the first somewhat serious objection of a Protestant capable of arguing well.

But if it is true that a Catholic worthy of the name has the solemn duty of knowing the essential elements of the faith in order to be able, such being the case, to expose them without fear, it is true also that for whomsoever does not remain indifferent to the problems of union—the gravest actual anxiety of our Holy Mother the Church—this indispensable recognition cannot suffice. We must take account of what takes place around us, we must interest ourselves heartily in the great psychological work which is being accomplished in the Protestant public conscience and these new tendencies which carry such splendid hopes. If one wishes to study and understand the ecumenical movement, and if, in the appreciation that one will make of such movement, one takes into consideration justice and truth, one must first of all consider the historic factor. That is to say, it is indispensable to go back to the birth of the Protestant mentality in its social sense, in the surroundings of the times. It is necessary to consider all the causes of its origin; to remember that since the sixteenth century the mentality of the "Reformed" has evolved in a spiritual world that to us is almost entirely unknown, and not to forget that for three hundred years Protestants have considered Catholics as "hereditary enemies of their faith"—hence certain prejudices, natural antipathies, and sometimes lack of charity, which are not all exclusively one-sided.

It is necessary to take into consideration the psychological religious factor. One of the first objections proposed against the traditional statement of the immutable truths of Catholicism is always, "If truly all these doctrines were so clear, so 'mathematically' certain, how is it then that a considerable number of eminent men, sincere and indisputably well disposed, do not adhere without delay to Catholicism and abandon their 'false pretensions'?" We are not discussing at all the good faith of those who reason thus: it is the large majority of those who are not in actual communion with the see

of Peter, divinely instituted as the visible center of unity of the Church; that good faith is too evident, too general, even to be made the subject of discussion. But it seems, on the one hand, that the divisions which have occurred continued to prolong themselves for a certain time so that men might expiate the sin of disunion committed against the commandment of God; and, on the other hand, is it not true that we have not labored hard enough to reunite that which was at that time separated? All through the centuries a gap has been allowed to widen, an atmosphere of antagonism has been maintained, and too often there has been hatred. Would it not have been better to pray to the common Father to make peace reign among brothers? "If one had prayed as much as one has cursed during these centuries, without doubt union would be accomplished today." Without doubt it is necessary to defend the deposits of the faith, without doubt still the valiantness to fight is praiseworthy, but the war ended, peace takes again its rights and performs thenceforth the work so necessary to *rapprochement* and reconciliation.

HOWEVER, it may seem, when one gives ear to the action of the Holy Spirit so powerful in the world, that the relations between Christians ought to enter upon a new phase, that relations more irenic and intimate, if not more friendly, ought to be established with a view toward a future reunion. It is incontestable that there is manifested today in Protestantism, as in all the universe, an admirable movement toward ecumenicity, an intended and sustained effort toward Christian unity. Ought we to close our eyes to these tendencies under the pretext that the organizations which labor to that end have not yet brought forth fruits proportionate to the considerable amount of energies expended? Ought we to show such impatience, such a blind zeal as to frighten our brothers? Ought we to risk substituting ourselves for the action of divine grace and do our work without help from on high?

The life of the soul in religious matters is like, for example, the growth—*processus organic*—of a little plant. Nothing is served by pulling it by the stem to make it grow more quickly; it needs, on the contrary, the time provided by the laws of nature established by God; it needs much patience, a propitious atmosphere, much care, and above all, much sun, if one wishes a beautiful flower to blossom.

And in our relations with Protestants, have we always been careful to give proofs of sympathy and charity? Our attitude of coldness is constant, alas! It is comparable to the indifference of those who "seated on the bank see some man buffeted by the rising waves and who, without any care for the suffering of others, refuse to make any move to rescue him."

We believe that modern Protestantism is now facing a difficult phase of its historic development; we know that it is beginning to show a tendency to distrust a fatal subjectivism, to divorce religion from religious sentiment too purely individual. After the "ethical suggestions" of Stockholm, the ecumenical contact has maintained itself—the first world conference of Protestantism engendered the common examination of the foundations of the Faith. If Stockholm has worked the first *rapprochement* of hearts, Lausanne ought to pierce the mountains of prejudice, break down the warlike "apologetic attitudes," and envision only that which is true, excluding all detailed considerations. We must not, said M. de Martin in speaking of the "dangers which menace the Lausanne Conference," stand on a dogma that is anti-Orthodox or anti-Roman; we must ignore concepts such as: "that is not Lutheran enough," or "Calvin would never have approved of this," or again, "that is too Catholic." The only criterion ought to be

the truth, without adjectives, without any diminution, and without thinking "where the adoption of this or that truth may eventually lead Protestantism."

The danger which surrounds reunions such as the Lausanne Conference is not found in the "utopia" of the undertaking. That reproach, which one can make against all the efforts that are made to accomplish union, and which is really often made, proceeds from purely human views. It cannot influence those who know by that labor that they are accomplishing an express wish of our Lord Jesus Christ. To say that it is an utopia is equivalent to admitting a lack of confidence in divine providence. The only real danger from world Protestantism is not to go high enough, not to look far enough, and not to be found worthy of the true ecumenicity. And yet is it not evident that these men who have prayed and studied together at Lausanne and who have exchanged their views on the problems of the union of the Churches show admirable dispositions of spirit and heart? Nothing authorizes us to put in doubt their profound respect for the will of God as soon as it is made evident to them. An objection has been made recently to these sessions and exchanges of views which attempt to injure the union. It has found an echo in the press the more welcome in that it simplifies the problem and reduces it to the printed word easy to circulate. It is stated that the actual movement of Protestantism, and even a little of Orthodoxy, would like to replace the word *Credo* by another term no less divine and in appearance more beautiful: than is, *Amo*, which it is said will be the *mot d'ordre* of the future generation.

We call attention to this accusation in passing without wishing to refute it. Suffice it to recall that actually Stockholm was under the influence of that program of Love and that the meeting there was not to theologize but, while waiting for specialists to formulate general principles, to establish the theories of Christian social action. There is a logical continuity from Stockholm (1925), passing through the conference at Berne (1926) and ending at Lausanne (1927). This series of conferences is not the result of a deliberate plan, since it is the work of organizations having almost nothing in common, but it is not however to be denied that there has been established a continuity in the inspiring principles. Stockholm had prepared the ground for the study of moral questions; Berne had shown the necessity of coördination between "morals and dogma," and finally Lausanne has taught the Protestant minds to consider, under Orthodox collaboration, the high problems of the divine dogma. The danger is not therefore that, before the duties of ethics and love, one should forget the rights of Truth and Faith.

**W**HAT can the Catholic idea expect from these organizations which work in the sense indicated by the Lausanne Conference, what part will these Protestant congresses play in the very real problem of the union of the Churches, and finally what should be the attitude of a Catholic toward these attempts at Christian unity? These are questions which agitate the modern thought of religious opinion.

As in all doubts or hesitations in matters ecclesiastical, it will suffice for us—and is it not a divine privilege both of guarantee and of freedom?—to turn ourselves toward the common father of the faithful and to examine the decisions which have been rendered by him on that subject. We learn on the one hand that it is not permissible for Catholics to belong to organizations separated from the holy see and which have for their object working in common for unity in the Church or the union of the Churches. Concerning these world conferences one may have well founded doubts that, notwithstanding the sincerity of the instigators or members of these Congresses, they will soon produce real results. Let us recall here that in the thought of those who are responsible for them the main object is to effect a *rapprochement* of hearts, to prepare the way of the Lord. "Unity of faith is not there, but this preliminary and indispensable work leads to it," said the great Cardinal Mercier. And it is because of this last idea that we like to meditate upon the admirable words of the great Pope Benedict XV on the subject. After having received the official delegates of the commission preparatory to the conference at Stockholm and having refused the participation of Rome in the sessions, the Holy Father gave his blessing to the members of the delegation and through Mgr. Ceretti handed them the following document:

"The Holy Father, after having thanked them for their visit, said that, as the successor of St. Peter and Vicar of Christ, his greatest desire was that there should be but one flock and one shepherd. His Holiness recalls that the teaching and the practice of the Roman Catholic Church in that which concerns the unity of the visible Church of Christ are known of all and it is impossible for it to participate in the reunions that are proposed to be held. However, His Holiness desires it to be known that he does not disapprove at all of the convocation of the congress for those who are not in communion with the See of Peter. On the contrary, he desires and prays with all his heart that if the congress takes place all those who will attend may see the light and that they may join the visible head of the Church, by whom they will be received with open arms."

Let us, who love to follow the Holy Father and realize all his desires, be inspired by these beautiful thoughts; let us interest ourselves in the efforts, attempts, and hopes of those who seek with all their heart the truth of Christ; let us give them willingly the help of our prayers that they may find it; let us not be chary of our sympathy; let us open to all who knock—they do it so timidly! Thus will be realized the union of all good wills in the Lord Christ.

#### A MICHAELMAS HYMN

**M**ICHAEL, who warrest in God's might,  
Put thou our fears and sins to flight.

Bright Gabriel, Messenger of grace,  
Fold thou our hearts in heaven's embrace.

Raphael, the good physician still,  
Give balm to heal our every ill.

Uriel, who burnest like a fire,  
Consume in us all base desire.

Ye sinless Four of heavenly birth,  
Defend and succour us on earth. Amen.

HOWARD CHANDLER ROBBINS.

#### THE INCARNATION

**C**HRISTIANITY is the religion of the Incarnation. And yet, strangely enough, thousands of those who profess and call themselves Christians have the vaguest possible notion of what the Incarnation means. Let us try to state the doctrine. Briefly, it tells us that according to the Christian faith Jesus Christ is both God and Man, perfect God and perfect Man (that is, having every essential element of both natures), but that while He has two distinct and perfect natures He is one divine Person. A simple illustration will help to a clear understanding of this central truth of the Christian religion.

Suppose that a man, for love of some of the creatures beneath him, were permitted to become one of them. Suppose, for instance, that a man had devoted his life to the care of birds, and saw that through some great mistake in their mode of life they were fast dying off. Suppose now (though, of course, it is humanly impossible), that he could become a bird, so as to teach birds how to live. He would have to enter into their nature through the ordinary laws by which their life begins; yet he would retain his human personality; and, having become one of them, he would still be able to see all things from a human point of view. With his man's mind he could see their mistakes. Through the nature which he held in common with them he could teach them the remedy. But he had lived long before he became one of them, and he still remained what he was before, only taking up their nature that he might help and teach them and come closer to them than before.

So Jesus Christ is God. He had lived from all eternity, co-equal with the Father and the Holy Spirit. At the Incarnation He entered through the womb of Mary into man's nature. He saw man mistaking the meaning of life, living for pleasure or sin, and He said, I, the Son of God, will enter into man's nature; with My divine mind I will see his faults and the remedy; through the nature which I assume I will be able to show him this remedy.—BISHOP FISKE, in *The Faith By Which We Live* (Morehouse).

# Only a Prayer

By the Rev. George H. Toop, D.D.

Rector of the Church of the Holy Apostles, Philadelphia

THE following words about prayer were written because, in one of those rare moments when soul opens to soul in honest confession, a little group of half a dozen men admitted to me that they had given up the practice of private prayer. The reasons, so far as they were articulated at all, seemed to be that to them prayer lacked reality and attachment to life as they knew and lived it. They said that, so far as they could see, the giving up of prayer had made no difference whatever to them in either the practicalities of life or in spiritual appreciations. These men were all of high standing and repute according to the standards of life as we live it, members of the Church, and most of them more or less regular attendants. One of them said that occasionally he prayed privately, as a sort of sop to his conscience, but noticed no result from his prayers. One of the group queried, "Isn't religion itself, after all is said that can be said for it, only a prayer? Hasn't the race extended its own thought out of the act of prayer into a fancied region of spirits and gods? And once that be seen to be so, is there anything an honest man can do but give up what he considers merely a futile gesture?"

I do not wish here to enter into the argument thus raised, but I was interested in the point of view that prayer was conceived of as occupying so central a place in religion, even by one who had given up its practice, and I was caught also by the phrase "only a prayer," which I have made the caption of this article.

Not one of the group had been accustomed to family prayer in his childhood's home, and none of them had family prayer in his own home. It may be that this is the reason why prayer exercised no greater hold upon them. It may be that this little group of non-praying Christians was exceptional, and that it would be difficult to duplicate it in the casual way in which this one was brought together. If, on the other hand, this group represents a cross-section of the sort of prayer-life, or rather lack of prayer-life, that Christians are living, or anything like a cross-section of it, it is a matter of the greatest moment and concern. Of one thing I am confident, and that is that in our churches and Church papers we should have more time and space given to the idea and teaching of prayer than usually we find to be the case, for it seems to me that the present, perhaps because of its great material prosperity, is a time of disquieting neglect of prayer. Such neglect cannot help having a devitalizing effect upon the faith both of the Church and of the individual Christian. It is with the hope that some, even though ever so few, may be won back to the practice of prayer, that this little article is written, for the practice of prayer is necessary, yes vital, to the well-being of our religion.

## AN OCCASIONAL MOOD

SO TO our theme. Reality in prayer is one of the most elusive things in life, and vitality in it one of the most difficult to maintain. At times a sense of prayer's futility comes to us all. There is no use in dissembling that fact.

Sometimes, as we kneel to pray, a discouraging, deadening feeling of its unreality and negativeness penetrates thought and disquiets faith. We seem to pray into such a hopeless silence and darkness. We hear no voice, we see no face, and we experience only a humiliating sense of apparent rebuff and indifference.

We look about at life, and prayer seems to have no vital place in the scheme of things. Those who do not pray are not penalized, nor are those who do advanced.

Prayer does not seem to have a very intimate association with life. In fact, it does not seem to affect it one way or the other. The sun shines, and is enjoyed by him who does not pray as well as by him who does; the rain falls on the fields of men and nurtures them to fruitage regardless of prayer; and health and prosperity seem to be distributed in merest caprice. And so some give up prayer.

## THE BELIEVING PRAYER

AND yet if prayer be truly believed in and entered upon in a living and earnest faith, what in all the range of vital things is so vital as that?

Accepting the premise of God, and believing in His will for good, what act of ours is there which so touches the inner vitalities? In a world of unrealities there is nothing so real, in an environment of the transitory nothing else so stable. Nature has a seeming permanence, and yet there is no living thing she bears on her broad bosom, no plant, nor flower, nor tree which cannot be destroyed. The wild beasts are strong and ferocious, but they are easily laid low by the cunning of man. The great mountains appear imperturbable in their strength, and yet the tearing earthquake rends them, and men tunnel them and blast them and change them at their will. The winds drive the mighty ocean from its bed, and even the stars fall from their place.

Man, the so-called master of the universe, knows but seventy short years of life, and comparatively few attain to even that, and then comes his end. And while he lives he is the victim of disease, falls before the violence of nature, and is unable to prolong his tenure of life by so much as a day.

Where are reality and stability to be found? Where, actuality or certainty? Where, save in the presence of God, which we enter by prayer?

In a changing, finite world, in a transitory life, in a sphere of existence that knows frost after the summer's sun, decay following bloom, night after day, tears following laughter, sorrow succeeding joy, loss after possession, where, but to God, can we turn for permanency? To what but prayer resort in our search for something steadfast and sure?

Only a prayer. But by its contact is established with One who holds all things in the hollow of His hand; by it the finite touches the Infinite, the created and the Creator company together; by it humanity increases its power to the ultimate, and in it we find a solvent for all our ills, a deepening of all our happiness.

If only we believe!

And many do believe, and, believing, find life's solvent and joy in prayer.

## A MOTHER'S PRAYER

WHEN a mother prays for her child to the sentient, eternal God, the deepest mysteries and the most subtle forces of life commingle. As the mother prays and God listens, parenthood of earth and Parenthood of Heaven confer.

The love and joy, the pride and hope, the guiding purpose and guarding power of each flow together, and the soul of the mother and the Spirit of God are one in the sweet determinations of affection.

A mother gives no better gifts to her son than her prayers. No richer offerings come out of the storehouse of her love than those which are born of prayer. No better defense against life's ills has any child of time than a mother's prayers.

A mother's prayer is the one prayer above all others which God must hear, the categorical imperative of supplication, which must be heeded by One who made a mother's love so like His own.

Though she be able to give him houses and lands, the riches which come out of workshop and mine, and hills of gold and stores of precious stones, yet wise is the son who prefers the wealth found in his mother's prayer.

A mother's love is without alloy. Her utter sacrifice of self knows likeness to Calvary, and her prayer of intercession for her boy is like His who died upon the cross, for like Him she has paid the price of intercession in sacrifice of self. And like His a mother's love knows no end, no discouragement, and no defeat.

A boy may be wilful, and apparently make impossible the fulfillment of his mother's prayer today and tomorrow and for

length of days, but still a mother prays. Her son may grow hardened in sin, and moral ugliness may envelop him as with a garment, but the mother carries in her mind the fond memory of a little child all sweet and pure, and in her heart she treasures him in all the fair promise of his youth.

He may scorn her love, but still she loves him; he may neglect her, but she remembers him; he may scoff at her prayers, but still she extends her hands to God for him. And when she has gone into the other world, we may believe that she still prays; in a more understanding and deeper reality of prayer, and in a closer intimacy with the Eternal, prays close up to the great heart of God, heart-beat to heart-beat, for the object of their common love. She, too, will plead the wound-prints, which are so often the cost of love.

Heaven will be no heaven to her without her boy, and God will know that. One must go slowly here, and not presume to judge for the Judge; but shall not a mother's love, so like to God's own, and her prayer the purest of those offered to Him, have avail in the ultimate judgment of values? It may be that again the mother's heart and God's heart shall confer, and after time of judging, and repentant pain and purging punishment, the erring one be brought home.

#### PRAYER IN THE HOME

ONLY a prayer! But without it a home is built on shifting sand. It lacks part in the eternal plan. Homes where discord reigns and confusion has play, where clamor and angry speech hold sway, are homes whence prayer has fled.

With quiet and peace, with care and love, with joy and sweet content, prayer is housemate. Some measure of friction and trouble is present in all life; and sorrow and loss come to every home. It is too inevitable in the interplay of different temperaments and the exigencies of life. Prayer helps, however, to make the rough places smooth, to level the hills of difficulty, and to exalt the valleys of sorrow and pain in the home-life.

We place doors in our houses for our out-going and in-coming feet, and windows for light. Prayer is God's door of entrance into a home, and the windows through which He pours the light of His love and courage and cheer.

Dark is the home without prayer, discordant its life apt to be, unhallowed its tasks, and unlovely its spirit. The physical and intellectual aspects of a home-life may be cared for thoughtfully and well, but from a prayerless home the soul has gone.

Richer and happier than the palace without prayer is a cottage where God is Guest.

Only a prayer! But it is very nearly its all to the home-life. It adds beauty to the light of the sun and brings a note of cheer to days that are grey and sad; it brings an added zest to happiness and lessens the sting of pain; it doubles the strength for a difficult task and makes a humble one sublime; and above all else it ushers in content. For prayer means faith, faith in One who cares and has power to perform, and a will for our good.

Full many a home has come to grief because it neglected prayer. It is the cement which binds together all the elements of the home. In prayer, love declares itself and hatred flees away; before it misunderstanding cannot endure and forgiveness takes its place; in its presence discord dies away and harmony abides.

For many of us the tenderest, sweetest, and most enduring notes in the memories of our childhood's homes are those which recall the prayers we learned at our mother's knee, when scarcely we could lisp their phrases. A stiffening of the moral fibre and a strengthening in the right purpose comes again and again amidst life's later stress and strain, when we recall to mind the picture of that father who, in the family circle, lifted up his hands to God in prayer. Mayhap in the storms of life the anchor may drag, but never for long if that memory-picture be not entirely effaced. The word of God became in part true word of God for us in our childhood, because it was read to us by one who was true father. Its phrases linger on in memory chiding and cheering still. It is to us in a very true sense the counsel of the All-Father, because it was also the counsel of the father who taught us of it, so closely were the two entwined in childhood's thought. The hymns which are not less prayer because they took the form of praise, which we sang together in the home-life of that long ago, are still the hymns we love the best. A catch often comes at the throat as we

sing them in the later time, and recall to conscious thought that circle now broken and scattered. A mist comes to our eyes as we in turn teach them to our children; those tender hymns, which were both songs of praise to God, and strong, insensible ties binding us and those we cherish together in His love. By and by, when the family again is gathered all together in the home-life up above, the melody of praise we sang in the home-life here will then be the natural and instinctive expression of our adoration and praise to God, for we may well believe that life there will carry on all that is best in the life here.

#### PRAYER AND SELF-SACRIFICE

WHEN a time of great distress comes upon us, and we live under strain of torment and desolation, what would we do without prayer? How could we live? How care to live?

As for instance when the World War came, and our lads by thousands were laying down their lives and going out into the unknown in the holocaust of madness across the seas, how naturally and inevitably we sought the presence of God in prayer. Those who went forth were sons of fathers who had bound themselves in the prisonhouse of labor to provide them sustenance and training through their dependent years, and of mothers who went down into the valley of the shadow to give them life. The fairest, finest fruitage of the nation's manhood; our best, our very best, who went forth to battle. On they went marching to the field of conflict, a mighty host, rank upon rank, army upon army, multitude upon multitude, so mighty a throng as time has never seen. Among them somewhere, splendidly, bravely, on to do his share, ready if need be to lay down his life and die, went mayhap our boy. And wherever he went, we went too. Whatever hardships he endured, we endured. Whatever suffering came to him came also to us. If he were wounded, we were wounded. Wherever he was, there, like a homing pigeon coming home, rested our prayers and centered our love, for there was our life, our very life.

If he fell, there was a spot of foreign land forever ours, aye us, for we, too, died, in most that made for life, when fell our boy. In such an hour we have no hope but the hope found in prayer. And as we prayed out of our tortured hearts and amidst the ruins of our hopes, we came at last to understand fully the meaning of love and the fulfillment of prayer.

It is sacrifice. It is the price which must be paid for all life, whether of the body or of the soul, whether of the nation or of the individual. It is part of the innermost truth of God, the fixed necessity of being.

To have we must give. To win we must lose. To keep the object of our love worthy we must yield it up a sacrifice when the call comes.

The cross of Calvary is not an isolated episode of life. It stands at the very center of life, and all that life knows of light and joy radiates from it. To live rightly and worthily means cross sharing. Sacrifice is not merely one of life's hard lessons. It is life.

In the World War, France, suffering, indomitable France, learned this truth, learned it in her every home and by a million deaths; England, throughout her length and breadth, learned it. By empty hearth and broken family life, on every hillside of her fair land, in every town and hamlet, she learned that honor, which is above gold or even life itself, spells sacrifice. Belgium, stricken, broken, bleeding Belgium, robbed of her all, broken without offense, her men and women, her boys and girls, her very babies, without home or food or clothing, in a dark world's darkest corner, Belgium had to learn it; ground to pieces, ravished, and all but her spirit destroyed, Belgium learned it.

And America learned it, for here, too, are homes which no more echo to the wonted sound of a boyish voice.

Fathers and mothers here found the way to their gardens of Gethsemane and climbed their hills of sacrifice. It were well for us all, France and England and America, to remember in this time of petty quibbling about mere metal gold this great and more golden tie of immortal sacrifice which bound us together so closely but a little ago, and remembering, be ashamed.

Only a prayer! But at such a time it is our only resort in suffering, the only light in darkness.

Close to the Cross, stricken, wounded, the father's heart and the mother's heart find their only peace when their boy is killed. Looking to Him who died thereon, they find the illum-

(Continued on page 688)



# An Unique City Parish\*

By George Zabriskie, D.C.L.

THE subtitle of this book, *Varieties of Christian Experience in a City Parish*, describes what it is about. The eighteen short chapters relate the experiences of as many members of the parish or of persons more or less closely associated with it. Their experience is varied; but it culminates in all cases in complete surrender to God. From this flow the fruits of the Spirit and especially peace and joy; and joy manifests itself in most instances in a contagious gaiety. The reader is moved to exclaim, "See what an uncommonly cheerful lot these Christians are."

These outstanding qualities are always seen, but they do not exclude the others: love, gentleness, patience, and their companions.

No names are given, but the portraits can be recognized by those who are familiar with the parish. They include various kinds of people. Among them is an earnest, sensitive young Jew, a "son of privilege," college graduate, "born with an inner necessity for fine living, but for years trying to drown it out" by ridicule, by bad company, and by sin. After much distress of spirit he was led to "surrender as much of himself as he could to as much of Christ as he understood," and although he slipped many times in the way, his feet were finally set on the rock, and his life has been flooded ever since with light and gladness, and has even won the affectionate sympathy of his family.

Two other characters are musicians. Several are graduates of colleges and universities, one of them a graduate of Cambridge, England; some are well off, others poor; husbands and wives, brothers and sisters; some shy and diffident, some sure and self-reliant; and "lady of grace" and her gentle sister, an uplifter lifted up to live in the Spirit; residents of the "gas house district," and of Park Avenue palaces: a sharp, uneducated newsboy. One would infer that this form of religion appeals peculiarly to men and women of some culture. Some of these people were already churchgoers, more or less regular in prayers and in the offices of the Church; two were clergymen; some were lapsed. One of the women is a young lady of distinguished ancestry and social position who had been made miserable by an insuperable complex of self-disparagement and fear of personal inferiority. Another is a lady of considerable means who had come to be dissatisfied with the futility of life. The Cambridge man had grown up in a religious family in England and respected religion in others, but found no response to it in himself. One of the musicians was a chorister, satisfied with a conventional type of formal religious observances, who was one day shocked by spilling some of the consecrated Wine out of the Chalice in the act of Communion. He was shown that the love of Christ was more concerned with him than with reverence to His own body and blood in the Sacrament. The uplifter is a lady of middle age who for years had at her own expense devoted her time assiduously to social service, but became convinced that there is no other name under heaven whereby people may be really uplifted but the name of Jesus Christ, and now devotes all her experience and mental acumen to lifting up people by faith in Him. The newsboy is a most interesting personage. After selling papers in the streets, his restless energy made him proprietor of a news stand in a good locality; he quarreled with his father, abandoned the family home, began to go down through dissipation. One day he dropped into Calvary Church and was checked up short by what he heard there; then he went after his young brother and rescued him; apologized to his father, became reconciled with the family and brought them all into the Church. Every person described in this book has an interesting history; every one of them is worth describing here, but the limits of a review preclude it: unless only to say that the two clergymen appeared to be industrious and hard-working, but mainly mechanical.

The common feature is that nearly all of them came to a point where they consciously gave themselves up to God by a definite act of will, although in some of them the self-surrender was gradual.

TO give oneself to God means, in this book, to offer and present oneself to Him "as a reasonable, holy, and living sacrifice." Such an offering is preëminently associated with Christianity but it has also been well known to the votaries of some other religions. In nearly all it has been symbolized by the offering and slaying of human beings or of animals; but as God became better apprehended, men perceived the irrelevancy of such symbolic sacrifices and the necessity, if they would be at one with Him, of giving up to Him themselves, their souls and bodies.

It is characteristic of the saints, not merely of the Blessed Virgin and the Apostles and the great saints—Chrysostom, Benedict, Francis, Dominic, Theresa, Agnes—but also "the blessed company of all faithful people."

History shows that the life of the hermit, or the common life of the religious community, has helped many thus to give themselves up; and it also shows that for great numbers the ordinary influences of religion as practised in the Christian society are adequate. It might be expected that the usual way in which people should be led into the spiritual life is the way of individual personal teaching and intercourse, and yet this has largely ceased to be the usual way. The early disciples showed by their demeanor that "they had been with Jesus"; their conversation was much about Him and about religion. One can hardly suppose that it was formal sermons that chiefly drew the multitudes to Him. St. Paul tried the method of philosophical preaching at Athens with such conspicuous lack of success that he vowed he would not use it any more. He left the formal preaching of the Gospel chiefly to Barnabas and his other companions. At Rome he made his conversions by work with individuals. In conversation the talk is back and forth, question and response, adaptation to particular circumstances, special prayer; objections and difficulties, sins, failures, aspirations, depressions met and answered. This is the method which this book shows to have been employed by the rector of Calvary Church.

In every instance related here two results are impressive. One is the evident joy. This was so striking among the early Christians as well as in later times among those who have given themselves up to God, by acts of conscious surrender, that it stands out as a common manifestation of the religious life; St. Francis and his followers were notable for their radiant joy. We cannot imagine the world being converted to Christ by a company of melancholy preachers, or by persons whose experience of religion has left them sad. The author of this book is one of the most cheerful and high spirited of men: that is one reason why people so much resort to him.

The other result is the irrepressible instinct to make known to others the saving ways of the Lord. It is notable in all the characters portrayed here. Those who feel joy and elation cannot keep it to themselves. They certainly make an engaging company of followers of Christ whose devotion to Him and whose exuberant life powerfully preach His Gospel.

It should not be supposed that emotion is cultivated in Mr. Shoemaker's method: emotion as an end or as an instrumentality has nothing to do with it. In one of the rare allusions to himself, he gives the reader to understand that he avoids it; he says that in his own life he has been conscious of religious emotion only four times.

A mendacious rumor has got abroad that in the practice of this method of private individual work a heavy emphasis is laid upon sexual impurity; it has been stigmatized by some who have no personal knowledge of it as "nasty." In this book the nearest approach to this subject is in the case of one of the converts, who is said to have been given during one period

\* *Children of the Second Birth*. By S. M. Shoemaker, Jr., rector of Calvary Church in New York. Fleming H. Revell Co., \$1.50.

of his life to "debauchery." Those who know the author are aware that he does not preach about it, nor talk about it in conversation, nor in his meetings with groups of people.

From this intimate narrative it may be gathered that the life of Calvary Church has become unusually vital and energetic, and that the Gospel is there doing its salutary work with better than ordinary conventional results. It would be a serious error to suppose that the object of this book is in the least to magnify that parish, still less its rector; but some names of place and person are indispensable to give the color of fact to a true story, or to show that a particular method of spiritual work has produced definite results.

### ONLY A PRAYER

(Continued from page 686)

nated meaning of their tortured love in the truth and beauty of sacrifice. Other mothers' sons were sacrificed in the long ago to make liberty possible for us, and our boys went forth to make the world a better, happier, safer place for still other mothers' sons.

It is not easy to learn, this lesson of sacrifice. It is life's sternest and bitterest lesson, but its best, its highest and holiest. God Himself taught it to us on Calvary in the sacrifice of His only Son, and Jesus completed the lesson when He died on the tree. It was hard for God to let His Son suffer and die, and as we suffer we must remember that.

The path of sacrifice is marked with the footprints of blood, but it leads not only up to the heart of God, but into its inner mysteries, its very depth of depths, there to find that the inner secret of life is unselfish love and complete self-giving. But sacrifice without prayer is meaningless, for it leads only to pain; but sacrifice joined to prayer links both to the Infinite, and brings understanding and peace at the last.

For prayer is life in its highest and best self-expression. In prayer we find immediacy of truth, the largest significances of life, and all its beauty, for we touch their Fountain-head.

Only a prayer! But as we journey along we come to thank God for it, thank Him even with streaming eyes and breaking heart, for in prayer we find our sorrow shared by One who trod the winepress before us and who understands. By it we come to that courage which suffices not only to bear our present sacrifice, but to go on to even greater if God wills. And through sacrifice we win our way to that peace which passeth knowing.

"By the thorn road and none other  
Is the mount of vision won;  
By the prayer of Jesus—'Father,  
Not My will, but Thine be done.'"

Only a prayer! But it is all we have sometimes, and, do we but understand, all we need.

### A CLOUD

I SAW a radiant little cloud  
Float from the western sky,  
And pause to gild caressingly  
A dusky butterfly.

It tipped a songbird's restless wing  
With flaming scarlet sheen,  
And quivered in the drops of dew  
Rising upon the green.

It blended gold and amber light  
Upon a lily's breast,  
And deep within a placid pool  
I saw its image rest.

The night wind trailed it down the hills,  
And tossed it in the sea,  
But still that vagrant little cloud  
Gleams in my memory.

HARRIET APPLETON SPRAGUE.

THE HARVARD professor retained to find the secret of success of outstanding business men in history is likely to find it in this: they put something useful within humanity's reach.

—*Christian Science Monitor.*

### POLITICS

BY 'CLINTON ROGERS WOODRUFF

POLITICS is a word that is frequently misunderstood and often likely to excite disgust, because it is associated with partisan politics or what is often even more repugnant, Church politics. In its larger significations, however, it is a word of great scope and suggestiveness. As Professor Howison, of the University of California, pointed out some years ago, political life is a philosophical enterprise and a democracy is peculiarly committed to the effort to think it through; a society of persons of inalienable dignity and worth. Relations between persons are, as Professor Hocking points out in his new volume, *Man and the States*,<sup>1</sup> moral relations, and the peculiar business of the state is justice, not the whole of morality by any means, but that part of it to which the community gives the durable shape of law.

Professor Hocking very wisely declares politics to be the most practical of arts, and on this account requires, even more than most arts, a science of human nature, that is, a psychology; a science of right, that is, an ethics; and a view of man's place in the world, that is, a metaphysics. It is such an interpretation that Professor Hocking sets forth in his admirable volume, which, while by no means the easiest of reading, is certainly most valuable reading.

His chapter on State and Church is most stimulating. He points out that religion promotes human solidarity, which underlies political and all other social grouping, even when the religious community is no longer identical with any other group, and, in sustaining this solidarity, religion maintains that impersonal interest in mankind that political life increasingly demands, and yet increasingly tends to break down. Worship, he declares, sensitizes the individual conscience and confirms that "better reason, that law embodies or ought to embody, and religion promotes change in the direction that we call progress."

The Church influences the State primarily by way of the consciences of its individual members, but in its corporate capacity may also address the State directly in reference to public questions, whenever it finds that it can speak as a body—but it must speak with one voice. What is gained when a Church body puts forth a statement of opinion adopted, let us say, as was recently the case, by the deciding vote of the presiding officer?

In the Massachusetts Declaration of Rights adopted in 1780 there occurred the declaration that the legislative, executive, and judicial powers of the commonwealth were to be in separate hands, to the end that the government "may be a government of laws and not of men," and in 1921 Chief Justice Taft in an opinion quoted this phrase as a maxim showing the spirit in which our laws are expected to be made and applied.

Professor McBain of Columbia, in his striking book *The Living Constitution*,<sup>2</sup> quotes Canning as representing the opposite view. He said, "Away with the cant of measures not men; the idle supposition that it is the harness and not the horses that draws the chariot along. No sir, if the comparison must be made, men are everything, measures are comparatively nothing."

Dr. McBain believes that the truth of the matter is that, under democratic conditions, it is absurd to strike a complete contrast between a government of laws and a government of men. "Laws," he says, "are the product; men are the producers. Strictly speaking the two are not comparable. Laws without men to interpret and enforce them have neither life nor purpose."

To this able student of politics our federal constitution is a living constitution. "A word," says Mr. Justice Holmes, "is the skin of an idea." As applied to the words of a living constitution the expression, McBain declares, "is peculiarly apt: for living skin is elastic, expansive, and is constantly being renewed. The constitution of the United States contains only about six thousand words; but millions of words have been written by the courts in elucidation of the ideas these few words contain. Under the magic of judicial interpretation the constitution is neither an Ethiopian nor yet a leopard."

<sup>1</sup>*Man and the State*, by William Ernest Hocking. New Haven: Yale University Press. \$4.00.

<sup>2</sup>*The Living Constitution*, by Howard Lee McBain. New York: The Workers' Education Bureau Press (476 West 24th St.). \$1.50.

War flexes all constitutions, written or not, and this was certainly the case with our own during the Civil War. In his volume, *Constitutional Problems Under Lincoln*,<sup>3</sup> Professor James G. Randall (of the University of Illinois) treats learnedly of the extremely important constitutional issues raised by the war and the way in which these unexpected questions were met. In writing the constitutional history of the war, he treats it as part of the social history of the time, affecting intimately the lives of the people. This is a book of reliable scholarship, one appealing to all interested in the nation's development and the time of Lincoln, but it has a special interest and value in the present connection as showing how even a supposedly rigid constitution must yield to the exigencies of war. As one writer has put it: "It would seem that the Fathers did not frame a war-proof document. In view of the constitutional guarantees of free speech, nothing but legal chicanery can uphold the 'dout-dare-criticise' acts of 1917 and the following year; and in view of some things done both by Lincoln and by the Congress, even chicanery must hold its loose-hung tongue. In time of war, it seems proper to conclude, the President is a dictator; if fates are kind, a benevolent dictator. Of this sort was Lincoln: magnanimous as a rule, and usually benevolent, but always ready to cut across corners in his one purpose of saving the Union."

In Lincoln's view it was better to sacrifice the constitution, if the choice had to be made, than to sacrifice the Union. He reconciled all conflicts in that dim and difficult field of the legal aspects of a civil war, on the principle that whatever promised to preserve the Union was constitutional. Perhaps a good, hard, and fast rule when the enemy is at the gates, but obviously not a rule of constitutional interpretation. The Emancipation Proclamation bristles with difficulties; so too the suspension of the historic writ of habeas corpus carried through by Lincoln with quiet determination against the protest of the Chief Justice; and again, most of all, the partition of Virginia disapproved by three of the Cabinet, led by the Attorney General.

The period covered in this volume was a critical one in constitutional development and many of the situations that arose in the train of the Civil War possess a striking similarity to those faced by the government during the World War. This book shows how the problem of the conscientious objector was handled; how conscription was used on presidential authority before Congress acted; how the war affected the activities of the newspapers; and how civilians were brought to military trial. Light is thrown upon issues which caused violent agitation and upon the difficulties and complications with which Lincoln's administration was confronted. As Lincoln said, the unusual legal processes were like the surgeon's knife, for it was a time of cutting in order to save.

These several volumes deal with politics in the larger phases. There have been a number of other books recently published dealing with minor, but equally important questions. One is Harold Y. Gosnell's *Getting Out the Vote*,<sup>4</sup> in which he discusses, with the authority of one who has experimental experience, how much pressure is needed to persuade a non-voter to overcome his indifference toward elections. This study is a measure of the force required to start a voter toward the polls. An experiment in the stimulation of voting, it is based upon observation of actual behavior in two elections, one national, the other local. Here is a definite advance in the application of more exact methods to the study of electoral problems. It will appeal to all who are concerned with the struggle for honest and representative election, which we must have if democracy is to continue.

One of the most helpful books in the domain of local politics that has been published in years is E. D. Simon's *A City Council From Within*.<sup>5</sup> In it we have an intimate and interesting picture given in broad outline of how a city government in England works from day to day. Mr. Simon tells us with a wealth of illuminating detail of the activities of the electricity, the public health, housing and finance committees, with all of which he was closely identified. Then he tells how the Lord Mayor works and discusses from his extensive ex-

perience, both as an alderman and mayor, the policies involved in such problems as municipal trading, municipal civil service, the party system, and the areas of local government.

One gets an insight into the working of English municipalities and views of municipal problems that is highly valuable. To illustrate: Mr. Simon develops the outstanding importance of the committee system. While the tendency in the United States is toward small councils, in England large ones continue in favor, with committees far larger than the average American council. Manchester has 140 councillors and its committees average twenty members.

Partisan politics do play some part in English cities, but not to the extent they do in American ones. In England there is a very general disregard of party lines when the public welfare is at stake and also at election times. This was shown in the recent provincial by-election when a strong reaction against the conservative party was supposed to be in full swing on account of the coal strike. According to *The Ratepayer* (for January-February, 1927), by-elections in the provincial towns resulted as follows:

"Preston, 1 Socialist gain; Leeds, 6 Socialists returned, no change; Birkenhead, 5 Labor candidates returned; in Leigh, Labor gained a seat on the County Council; Carmarthen, no change; Macclesfield, 1 Socialist gain; Llanelly, 1 Socialist gain; Hill, 1 Socialist gain; Warrington, 1 Conservative gain, 1 Labor loss; Pontefract, 1 Labor gain; Nottingham, 1 Labor gain; Thornaby, 2 anti-Socialist gains from Labor; Bradford, 1 Socialist gain; Nuncaton, 1 Socialist gain in County Council election; Layton, Ratepayers' Association gained 2 seats from Independents; East Ham, no change; West Ham, no change; Sheffield, all Labor candidates returned, no change; Twickenham, no Labor candidates returned."

No overwhelming partisanship is disclosed by these figures.

Speaking of local government, the city manager movement continues to grow in a most satisfactory way. In 1912 there were three cities working under such a form, in 1920 the number had increased to 178. Now there are 363 and only within the past few months five other cities have voted to adopt the plan, including East Grand Rapids and Indianapolis. Surely a significant and encouraging showing.

## FORTY YEARS AGO

(From THE LIVING CHURCH of September 24, 1887)

THE announcement comes from Davenport that Bishop Perry will decline the bishopric of Nova Scotia. [The "Bishop Perry" referred to was the Rt. Rev. William Stevens Perry, Bishop of Iowa, who died in 1898.]

THE *Christian Herald* (Irish, of course) has discovered that the end of the world will take place on or about Thursday, March 5, 1896. [This event, however, was apparently postponed.]

IN GIVING an account of the thanksgiving service at the Chicago Cathedral on the occasion of Bishop McLaren's return, the *Daily News* said that "The clergy wore the high-chalice veils and stoles used at high festivals." [Is it any wonder that many good Churchmen feared the spread of "ritualism"??]

THE PROVINCIAL synod of Rupert's Land, which met in Winnipeg, passed off with great éclat. A very important and interesting incident was the consecration of Dr. Pinkham as second Bishop of Saskatchewan. [Bishop Pinkham was appointed in 1888 to Calgary, holding both sees until 1903, and that of Calgary alone until 1926, when he retired. He is now second only to Bishop Talbot of Bethlehem in seniority of consecration among Anglican bishops.]

THE ERA of special picnics has dawned in the diocese of Pittsburgh. [Perhaps this era was a forerunner of the present era of summer conferences.]

ONE OF THE interesting incidents of the reopening of St. Mary's School, Knoxville, Ill., was the presence of the Rev. George Wallace, pastor of the foreign congregation of the Cathedral at Honolulu, who brought his daughter from the Sandwich Islands to place her at St. Mary's. [The diocese of Honolulu was then under the jurisdiction of the Church of England, being transferred to the American Church in 1902.]

AN ADVERTISER says "Never squeeze a lemon," and offers his Centrifugal Lemon Drill as a more satisfactory method of obtaining the juice.

IF JESUS spake as never man spake, it was because He not only said right things, but said them in the right way.

—Milo Mahan.

<sup>3</sup>*Constitutional Problems Under Lincoln*. New York: D. Appleton & Co. \$4.00.

<sup>4</sup>*Getting Out the Vote*, by Harold F. Gosnell. Chicago: University of Chicago Press. \$1.60.

<sup>5</sup>*A City Council From Within*, by E. D. Simon. New York: Longmans, Green & Co. \$3.00.

# The Anglican Church

By J. W. Poynter

FEW things are more notable, in our generation, than the tendency to view the problems of religion in general, and of Christianity in particular, from a "psychological" rather than from that "syllogistical"—what Lecky called "evidential"—point of view which characterized previous periods. This is not because the value of positive proofs is not realized; we should be irrational if we neglected them—but the immense visions opened up before our mental eyes by the discoveries of science, the increasing realization of the limitations of our capacities in contrast with that very immensity; the sense of the essentially spiritual nature of religion; and the modern study of psychology itself—all these factors, and others tend to put greater stress on the psychological side of things.

One result of this has been the lessening of what I may call the "self-confidence of infallibilisms." In science and philosophy, as in religion, men are not so sure, as formerly they thought they were, of the finality of their own ideas. It is curious to note the contrast between the present day tone of mind and that of a period still within recollection. Such schools as those of Haeckel—which confidently ruled out "God, freedom, and immortality" as exploded delusions, and endeavored to erect in their place a universal theory as dogmatic in anti-religious assertions—seem strangely out-of-date. Few writers would now say, of their own work, what Romanes ("Physicus") said fifty years ago in his *Candid Examination of Theism*, that "a perusal of this short essay, by showing how concise the scientific status of the subject really is, will do more to settle the minds of most readers as to the exact standing at the present time of all the probabilities of the question, than could a perusal of all the rest of the literature upon this subject." The very advance of our conceptions has made us more timid than our predecessors were of hasty conclusions.

No doubt Mansel, by attacking the very validity of ideas of "the absolute," and his disciple, Herbert Spencer, by developing Mansel's theories into a formal system of agnosticism, contributed greatly to this result. It is often said that Spencerianism is obsolete; but this is only partly so. It is not much quoted now, but, in its insistence on the relativity of knowledge, it left a lasting impression. Here, however, came an intellectual crisis. What of religion? Spencer himself said, "Religion, everywhere present as a weft running through the warp of human history, expresses some eternal fact"; yet his own doctrine of the Unknowable quite failed to meet the elementary human needs which that fact expressed. Subsequent thinkers—Eucken, Bradley, the Pragmatists, etc.—have grappled with this difficulty in a more positive way. While, then, the progress of science has tended to discourage infallibilisms (even in the domain of science itself, as well as in theology), yet it has lessened the former antagonism to religion as such.

In regard to Christianity itself, a similar process has gone on. To use a popular phrase, many of the argumentations of fifty years ago—which perturbed multitudes in their day—would "cut no ice" now at all. Discussions of certain Old Testament miracles, or of literal meanings of the Apocalypse, interest but few now. On the anti-orthodox side, also, certain extreme theories—such as the Tübingen school, the "myth" speculation, and so on—have retired into the background. Exaggerations, both of orthodoxy and of unorthodoxy, are "out of fashion," if that phrase may be used.

After all this, however, the figure of Christ remains an essential Christian doctrine. It is here that the English Church has its special mission.

IT is impossible to consider the Anglican communion without some reference to the Roman Catholic Church, since the events of the Reformation brought the former into peculiar relationship to the latter. I myself was for a considerable time a member of the Roman communion, but have come to believe the Anglican a more Catholic and truer conception of Christianity. The essential difference between the Roman Church and all other bodies is the former's theory of infallibility.

That theory seems to involve a mistake, or mistakes, in logic. As Dr. George Salmon expressed it, "Our certainty that any of the things she [the Roman Church] teaches us, is right, cannot be greater than whatever certainty we have that our private judgment has decided the question rightly whether we ought to submit unreservedly to her teachings." In other words, the theory is no more really an escape from private judgment than is any other. It is rather a method of centralizing Church government. Moreover, the Infallibility decree of 1870 implies a further difficulty. It was a personal decree by the Pope, the Council (or, rather, a majority thereof) merely "approving" (*sacro approbante concilio*). How, though, do we know the Pope was certainly right in so decreeing? Because he could not go wrong? That, however, is to assume the whole question. "The Pope is infallible. How do we know that? Because he so declares. But how do we know he cannot be mistaken in so declaring? Because he is infallible." It is a "vicious circle." The growth of the papal power, as a matter of fact, is clearly traceable in history, to a great extent, as a result of political causes such as the breakdown of the Roman Imperial system in the West and the removal of checks when the Eastern and Western Churches were separated. A providential mission of the English Church seems to be to witness for a purer catholicity apart from the exaggerations which thus resulted.

One mark of this is the unbroken continuity of its life. Amidst the storms of the Reformation, while it removed medieval accretions, it avoided what happened in some other lands. It retained essential continuity with its past, in organization as well as in essentials of Catholic doctrine. I know this is denied by Roman Catholic writers; but the facts seem clear. In regard to papal supremacy, for example; that was repudiated in its medieval form; but, after all, that supremacy was unknown, in anything approaching that form, at the Council of Nice, and its development after the separation of East and West (*i.e.*, in a period of restricted catholicity) is plain: so it cannot be an essential of the Christian Church. In regard to episcopacy and holy orders, again, the English Church carefully preserved these; and, if it be said she discarded a medieval doctrine of the sacrificial office of the priest, well, that doctrine also (as elaborated by the schoolmen) can be traced as a development forming no essential of primitive catholicity. The Anglican Church, finally, adhered to the historic creeds.

The "comprehensiveness" of the English Church certainly has been an object of attack; but, on the whole, it is an argument in its favor. Its formal standards remain; and the defects, arising from its tolerant spirit, are such as are inevitable in this world, and are to be preferred to the unprogressiveness and frequent obscurantism which are the defects of more rigid systems. (The beautiful words at the end of *John Inghesant* occur to the mind here.) Indeed, when we trace the full history of the English Church and her American daughter since the Reformation, we may well discern a providential purpose here also. The formularies themselves were drawn up in a spirit of comprehensiveness consistent with catholicity. The political influences which were often at work, however, frequently aimed at intolerance. Nevertheless, the very spirit of the Reformed Church is against that tendency. In course of time, therefore, toleration was bound to prevail, and it was then found that the standards of the English Church are consistent both with tolerance and with catholicity. It is here that I, for one, see a special mission of the English Church. It retained catholicity without being irrevocably committed to that intolerance which elsewhere has been thought needful thereto; and it retained tolerance without that loss of catholicity which has been suffered elsewhere. And this in spite of the acts and ideas of many of its members or even rulers. There is evidence here of guiding Purpose. Has not the Anglican Church, therefore, a special intellectual and spiritual claim on our allegiance, as enabling spiritual truth to be developed consistently with that progressiveness which is dear to all tolerant minded people?

# 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.

## "AS GOD SEES THINGS"

To the Editor of *The Living Church*:

HE THAT sitteth in the heavens must indeed find much in all this vain dispute and wrangle about the "validity" of Anglican "orders" at which to laugh. Is it not true that the only ones who recognize the validity of Anglican orders are the Anglicans themselves? The Catholic world disclaims the validity of the Anglican "priesthood," and the Protestant world ignores it. To the Protestant mind the Episcopal clergyman is only another "preacher"; to the Catholic mind he is—nothing. So since the Anglicans seem to be the only ones who recognize the claims of the Episcopalians to a valid priesthood, what a silly waste of time to quarrel and fuss about a matter so universally disputed and denied by all but "We." I have very serious doubts that the Lord ever heard of the Catholic Church or the Protestant Church or the Episcopal Church, or would pay much attention to these terms of division if He did. I think as God sees things there are only two classes: those who are Christians and those who are not.  
New York, September 16th. C. S. Fox.

## REGARDING EPISCOPAL CONSECRATIONS

To the Editor of *The Living Church*:

WITH REFERENCE to a recent article in the *London Church Times*, on the subject of Episcopal Consecrations, permit me to state that the largest episcopal consecration ever had in the Anglican communion was the episcopal consecration ceremony held during the reign of William and Mary, at St. Patrick's Cathedral, Dublin, Ireland, when twelve bishops were appointed as chief shepherds of twelve Irish dioceses, which had been purposely kept vacant by King James II in order to embarrass the Protestant Church of Ireland.

With reference to another statement that was recently made in the *London Church Times*, namely: That through the Sacred Name of Jesus "was a common name in Israel," "no man ever has been called by that name since," I would, however, state that the name is a very usual one among the people of our neighboring republic of Mexico, and is I think one of the Christian names of the present ruler of that republic.

Dallas, Tex., (Rev.) EDWARD HENRY LA TOUCHE EARLE,  
September 16th. Formerly Fellow Royal Historical Association of Ireland.

## "RELIGIOUS EDUCATION"

To the Editor of *The Living Church*:

AFTER READING the article, Religious Education, in THE LIVING CHURCH of September 3rd, I would like to ask a question in this connection.

Couldn't the public school set aside say fifteen minutes in the opening of school for prayer and instruction? In order not to offend those who would oppose the plan, the Protestant children could be grouped together, the Roman Catholics in another group, and the Jews in another. For the Protestant children one day could be Lutheran, another Presbyterian, Methodist, etc; and a minister to conduct the service from a church of the denomination assigned to the day. A priest could lead the Catholic group, and a rabbi the Jewish. No child would be deprived of religious training and I believe the benefit to the children—many of whom have no religious training at home, and some no Church connection—would be a wonderful help toward making good citizens. I believe the Protestant group would help in time to bring about the unity so much sought after in the Christian religion.

I attended a Catholic women's luncheon some years ago and a priest gave a short talk, and among other things urged the women to become active in the legislature to see that the Bible was not read in the public schools as the Protestants were active in trying to have it read. Up to that time I did not know they objected to the Bible being taught in school. Since they are a large group and their opposition is a great drawback to the movement, I am wondering if the plan suggested would be practical. If so it would hasten the day when

all children would be taught the laws of God for the preservation of their souls and the benefit of their fellow men.

Chicago, September 13th. (Miss) BEATRICE HARRIS.

## MISQUOTATION OF SCRIPTURE

To the Editor of *The Living Church*:

IN THE *Speakers' Manual*, sent out by the Field Department "for the use of clergy and laity in presenting the mission and program of the Church," the words used as a quotation from Genesis 1:1, "In the beginning God," I saw used a few years ago as an introduction to the Sunday school lesson of one of the denominations. I took exception to it then, as a perversion of the meaning, intent, and purpose of the text; and, for the same reason, I take exception to its use now as in any sense justified for use in presenting the program of the Church. Certainly a misquotation of Scripture is not a fitting way by which to present the Church's claims to the people.

Also, in keeping with the above, there appeared in a recent issue of your estimable magazine a statement by one of the departmental secretaries to the effect that "Jesus the Carpenter," did so and so. Carpentry, in any event, would be a mere incidental in the life of Jesus, and would not have and did not have anything at all to do with the object of His coming into this world in human form. The statement is simply another perversion of Scripture, and not justified even to emphasize the social service feature of the Church.

Ada, Okla., September 14th. (Rev.) JOHN E. SHEA.

## GOD

To the Editor of *The Living Church*:

IN HIS word primer, *Mend Your Speech*, Frank H. Vizetelly makes the following remarks under the heading, God:

"Give to the *o* in this word the sound it has in the word 'not.' Do not say gard or gawd. This simple, homely Anglo-Saxon word is not the ineffable name that some of our Churchmen try to make it."

I do not agree at all with Mr. Vizetelly's remarks here. As to his first contention, I think that the ordinary and right pronunciation of the word God rhymes with "laud." The pronunciation rhyming with "nod" (or "not," to use Mr. Vizetelly's word), seems to be used more by uneducated than by educated people. In regard to a word so frequently used as God, dictionary and grammatical definitions and rules have little real weight, and have an advisory rather than an arbitrary character. The definition of God given by the humblest God-fearing person is worth more than the formal and most elaborate and scholastic definition laid down by a learned but godless lexicographer.

Of course the English word, God, is not ineffable in the sense that the Hebrew word for God, *Yahweh*, was ineffable, a word that the Jews never uttered because they attached an ineffable character to it, but used the word *Adonai* in its place. Nevertheless our Anglo-Saxon word, God, is as ineffable a word as there is in the English language, and it never should be used except solemnly and decorously. The profane and light use of the word, God, in our day, is a source of much grief to religious people.

Let me make a suggestion. When referring to the Creator, pronounce the word God to rhyme with "laud." When employing the word with a small "g"—god—to refer to an idol or to a heathen deity, pronounce the word to rhyme with "nod." This difference in pronunciation makes a just, right, and altogether seemly and necessary distinction between our All in all, and mere stocks and stones. CHARLES HOOPER.

Coeur d'Alene, Idaho, September 16th.

AN OLD SCOTTISH farmer, extremely religious but cursed with a slight deafness, always told his ailing wife all about the text and the sermon based upon it.

On Sabbath he burst into his wife's bedroom. "Losh, Maggie," he exclaimed, "but ye missed yersel' the day. The mon preached a gran' sermon. It wis a' about the weather, an' mighty true, it wis. Mair so, in fac', when he mentioned about the unseasonable atmosphere. He declared that mony are cauld but few are frozen!"—*Co-Partners*.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE CONVERSION OF THE ENGLISH. By the Rev. H. Curtois. London. S.P.C.K.; New York: Macmillan. Price \$2.50.

HERE is a delightful book, well illustrated, on a fascinating subject—the conversion to Christianity of the Anglo-Saxons. The scene is laid in England from the time of the landing of St. Augustine in 597 to the death of the Venerable Bede in 735. The story is based on Bede's *Ecclesiastical History*, and consequently is almost entirely concerned with the seventh century. Part I deals with the Canterbury mission of St. Augustine and his successors, giving an extremely interesting account of the differences between the Roman and the Celtic missions, and St. Augustine's futile attempts to solve them. Part II is concerned with St. Aidan and the mission at Lindisfarne, to which British mission a large part of England owes its Christianity. Part III gives a description of the work of Archbishop Theodore in his organization of the ancient Church of England.

The part that monasticism had to play in laying the foundations of the English Church is well brought out by the fact that nearly all the heroes of the seventh century Anglo-Saxon Church were monks. One wonders sometimes at this fact so little realized in the religious life of the Anglican communion today; yet where would "Anglo-Catholicism" be were it not for St. Augustine of Canterbury, St. Aidan of Lindisfarne, St. Columba of Iona, St. Hilda of Whitby, St. Cuthbert, St. Chad, and St. Wilfrid of York; and last, but not least, the Greek monk, Theodore, Archbishop of Canterbury?

That Christianity flourished in the face of the gigantic obstacles it had to overcome by converting the fierce Anglo-Saxons to the Faith, and by withstanding the brutal assaults of Danish pirates bent on murder and pillage, is largely due to the fact that "there were giants in those days" in the utterly consecrated men and women in positions of high authority in the Church.

No cause has ever yet prospered, no age has ever succeeded in recording its events in world history, in which there were no great leaders. The lesson of the seventh century English Church is the story of great achievement because of great leadership. So in the twentieth century the Anglican communion with its treasury of great accomplishments stands by looking back to these leaders of the seventh century Church, and in the Communion of Saints may exclaim: "Pray for us to the Lord our God," and "Come over and help us."

ALBERT C. LARNED.

GETTING ACQUAINTED WITH THE NEW TESTAMENT. By Frank Eakin, Ph.D. New York: Macmillan. \$2.50.

PROFESSOR Eakin has undertaken to fill "the regrettable gap between the standard technical introduction on the one hand and the large array of popular works on the other," summarizing the results of critical scholarship in the New Testament field and presenting them in a form suitable for the average intelligent reader and Church school teacher.

The subject is divided for treatment into four parts: the first, on methods of study, is an apologia for the critical, historical approach; the second gives the bare bones of a critical introduction to each New Testament book, together with a disproportionate account of the growth of the canon and the English versions; the third deals with the historical and political, cultural, and religious background of the New Testament period. The last three-quarters of the volume, headed *The Matter of the New Testament*, includes a discussion of its literary characteristics, a sketch of the Church during the apostolic age and of the lives of our Lord and St. Paul, and a rather weak and gratuitous estimate of New Testament

religion in terms of its value today. On the whole, the book contains about the minimum of information concerning the New Testament that ought to be required of those who are engaged in religious instruction.

When Professor Eakin is reporting objectively the results of scholarship he is admirable in clarity and interest; we like him less when he points the moral and adorns the tale. Moreover, the arrangement of the matter presented is unfortunate. Apart from the historic background in Parts III and IV, the skeleton critical introductions in Part II (usually excellent in content and presentation) are likely to mean little or nothing to the average reader, whose strong point is not ability to synthesize. The passion for division and classification leads to a good deal of repetition and confusion and sometimes to absurdity, as when we find the Jewish background discussed in two chapters, the one headed Cultural, the other Religious, a separation false to the true genius of Judaism and giving a wrong impression, especially since parties and sects in Judaism, and the work of the scribes, are discussed as part of the cultural background. Once again, the author is a bit under the glamor of New Testament criticism as a "discovery," and tends to be more interested in dates "earlier than which" than in dates "later than which" a New Testament book cannot have been written. The attitude involved in the distinction is important. We are told (p. 213) that "except for Paul's letters, none of the New Testament writings seems to have been written until after the temple ceased to be" (cf. also p. 441). Such loose statements lend the authority of careful scholarship to propositions of a sort beloved by a certain class of popular preacher, e.g., that the Gospels are all second century documents. This attitude, when coupled with apparent unawareness of source criticism in Acts, Revelation, and Gospels (beyond the bare synoptic solution), is a development that makes statements like the above misleading if not untrue. Then, too, a reasoned argument against the Virgin Birth seems out of place in this book; and the student will find no help in facing the problem of New Testament eschatology.

But to urge adverse criticisms against so comprehensive a volume on the New Testament is not to condemn it. It is to be recommended, albeit with reservations, to intelligent readers. It is vastly important that those who pretend to teach the New Testament have three things: the right attitude in approaching it; a certain minimum of knowledge about it; and familiarity with its contents. The two first are represented in *Getting Acquainted With the New Testament*, and it is to be hoped that they will provide many readers with a stimulus to secure the third.

L. R.

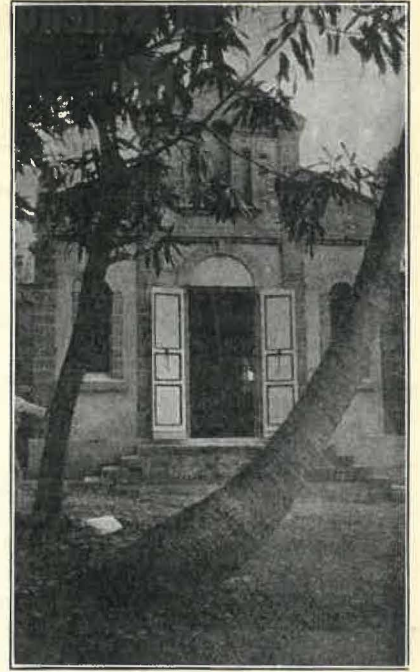
A MOST useful *Handbook of the Churches* (\$2.00), has been published under the auspices of the Federal Council of Churches, with the appropriate descriptive sub-title: "A Survey of the Churches in Action." This is what it literally is, and because of that it deserves a place among current reference books, and it has accordingly been included by the American Library Association in its new "Suggestive List of 100 Reference Books." It contains a directory of the Churches, giving the addresses of the headquarters of the various communions and the names of those in charge of the official boards. There is a directory of national and international service agencies, considerably expanded over that of previous years, and a large amount of valuable statistical information concerning membership, recent gains or losses, the missionary activities of the Churches, the work of the Sunday schools, the Y. M. C. A., and the Y. W. C. A., and the army and navy chaplains. It is edited by Benjamin S. Winchester, with the assistance of Arthur E. Hungerford, and published by J. E. Stohman.



## Church News in Pictures

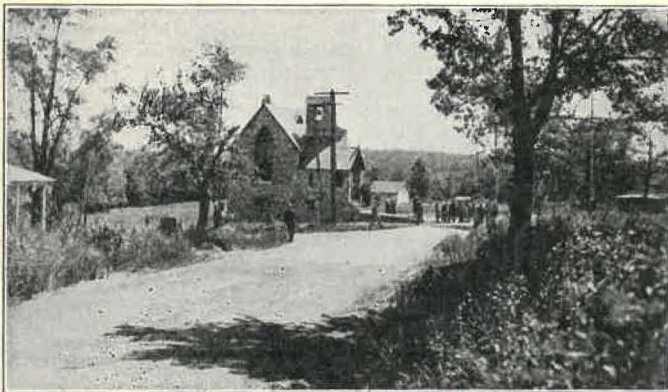
LEFT: ST. MARY'S CHURCH,  
KANSAS CITY, MO.

For the first time in its history, this church is appealing for funds to continue and expand its work of spreading the Catholic faith. On its seventieth anniversary St. Mary's is asking Anglo-Catholics throughout the Church to help raise \$10,000 for a new organ.



IN HAITI

Chapel on the site where Bishop Carson proposes to build a theological seminary. (See page 681.)



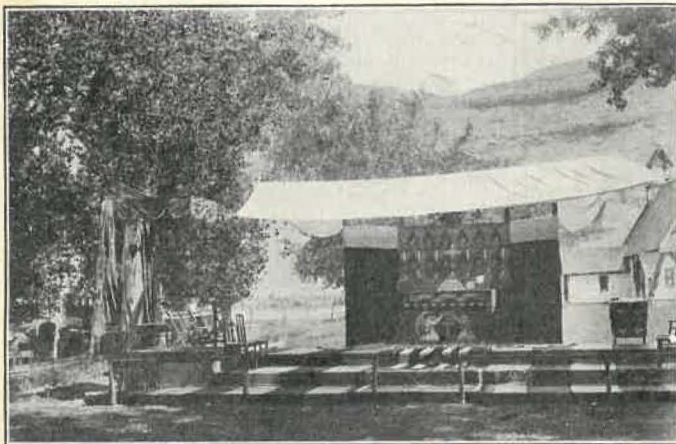
AN AMERICAN ST. MARTIN'S-IN-THE-FIELDS

This beautiful little church at Nuangala, Pa., was consecrated July 4th (See THE LIVING CHURCH of July 23d). In it is the quaint old English hymn board given to the new church by the famous London church of the same name.

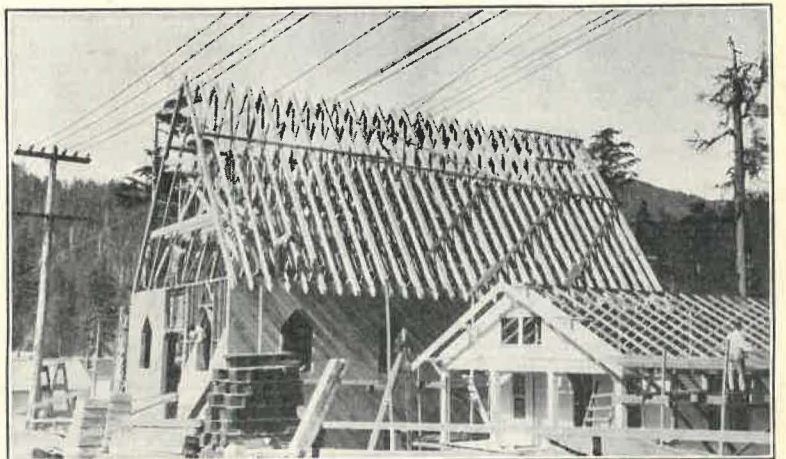


BISHOP'S DAY AT UTE RESERVATION, RANDLETT, UTAH

LEFT TO RIGHT: Bishop Moulton, Rev. H. J. Johnson, Rev. E. Lewis, Rev. James Hays, Rev. W. J. Howes, Ven. W. F. Bulkley, Rev. Sterling Talbot, Indian servers, and choir. (See THE LIVING CHURCH of September 17th.)



OUTDOOR ALTAR, UTE RESERVATION, RANDLETT, UTAH



BUILDING ST. ELIZABETH'S MISSION, KETCHIKAN, ALASKA  
(See THE LIVING CHURCH of August 27th)

## Church Calendar



SEPTEMBER

24. Saturday. Ember Day.  
25. Fifteenth Sunday after Trinity.  
29. Thursday. St. Michael and All Angels.  
30. Friday.

### CATHOLIC CONGRESS CYCLE OF PRAYER

SIXTEENTH SUNDAY AFTER TRINITY  
St. Andrew's, Baltimore.  
St. Matthew's, Los Angeles.  
St. Christina's School, Cooperstown, N. Y.  
Trinity, Bristol, R. I.  
St. John the Evangelist's, St. Paul, Minn.  
Grace Church, Hartford, Conn.

### APPOINTMENTS ACCEPTED

CANNON, Rev. F. E., formerly priest-in-charge of Epiphany, Kingsville, Tex. (W.T.); to be priest-in-charge of St. Paul's, Goodland, Kans. (Sa.)

DU DOMAINE, Rev. A. L., formerly priest-in-charge of St. Mark's, Waupaca, Wis. (F.L.); to be chaplain of St. John's Military School, Salina, Kans., and priest-in-charge of St. Peter's Church, Minneapolis, Kans. (Sa.)

GASKILL, Rev. FRANK B., formerly rector of St. George's, Olyphant, Pa. (Be.); to be rector of St. Peter's Church, Medford, N. J. October 1st.

JACKSON, Rev. ROBERT W., recently ordained; to be deacon-in-charge of St. Peter's Church, Nashville, Tenn. Address, 1010 Monroe St.

KEICHER, Rev. PAUL O., formerly rector of All Saints' Church, Kaukauna, Wis. (F.L.); to be rector of Church of Our Saviour, Du Bois, Pa. (Er.)

SEDGEWICK, Rev. C. S., formerly priest-in-charge of St. Augustine's mission, Youngstown, Ohio; to be rector of St. Augustine's Church, Asbury Park, N. J. Address, 116 Sylvan Ave.

WALTER, Rev. GLEN B., now rector of Christ Church, Springfield, Mo. (W. Mo.); to be rector of Church of the Redeemer, Sayre, Pa. (Be.) October 1st.

WELLER, Rev. E. W. M., formerly rector of St. Thomas Church, Brandon, Vt.; to be rector of St. Andrew's Church, Scotia, N. Y. (L.L.) New address, 201 Glen Ave., Scotia, N. Y.

### RESIGNATIONS

CHESLEY, Rev. J. HARRY, as vicar of Christ Church, Cordele, Ga.; to retire. New address, E. Park Place, Newark, Del., October 15th.

SUTCLIFFE, Rev. ELI D., as rector of Holy Trinity Church, Highland, N. Y.; to retire. Address remains 60 Randolph Ave., Poughkeepsie, N. Y.

### NEW ADDRESSES

EVANS, Rev. ROBERT J., senior curate at the Church of the Advent, Boston, formerly 87 West Cedar St.; 61 Revere St., October 1st.

MCGINNIS, Rev. ROBERT H., rector of the Church of the Holy Communion, Tacoma, Wash., formerly 1604 S. I. St.; 512 North L St.

### TEMPORARY ADDRESS

LITTELL, Rev. S. HARRINGTON of Hankow; care of Church Missions House, 281 Fourth Ave., New York City.

### ORDINATIONS

#### DEACONS

EASTON—On Wednesday, September 14th, the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, ordained DAVID L. QUINN to the diaconate in St. Mary Anne's Church, North Elk parish, North East, Md.

The candidate was presented by the Rev. J. Frederic Virgin, rector of Trinity Church, Elkton, and the sermon was preached by the Rev. Edmund H. Gibson, rector of Trinity Church, Baltimore. The Rev. Delber W. Clark, rector of St. John's Church, Crisfield, read the prayers, and the Rev. R. M. D. Adams, the epistle. Mr. Quinn will continue to be in charge of North Elk parish where he has worked for the past two or three years.

FLORIDA—On Sunday, September 11th, the Rt. Rev. Frank A. Juhan, D.D., Bishop of

Florida, ordained SIDNEY M. HOPSON to the diaconate in St. Mark's Church, Ortega. Bishop Juhan also preached the sermon.

The candidate was presented by the Rev. Douglas B. Leatherbury, rector of St. Mark's Church. Mr. Hopson is to be missionary of Bethany Hall, Hilliard, and of St. George's Church, Ft. George, with address at Hilliard.

#### PRIESTS

NORTH CAROLINA—On Sunday, September 4th, the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina, advanced the Rev. W. A. LILLYCROP to the priesthood in St. Martin's Church, Charlotte.

SOUTHERN BRAZIL—On Monday, July 25th, the Rt. Rev. William M. M. Thomas, D.D., Suffragan Bishop of Southern Brazil, advanced the Rev. GAMALIEL VESPUCCIO CABRAL to the priesthood in Grace Church, Viamao. The candidate was presented by his father, the Rev. Americo V. Cabral of the Church of the Redeemer, Pelotas, and the sermon was preached by the Rev. George U. Kirschke, rector of Trinity Church, Porto Alegre. Mr. Cabral is to be rector of Christ Church, Jaguarao.

Bishop Thomas also advanced the Rev. CLODUALDO R. RAMOS to the priesthood in Trinity Church, Rio de Janeiro, on Sunday, August 28th. The candidate was presented by the Rev. Solamano Ferraz of Sao Paulo and the sermon was preached by the Rev. Charles H. C. Sergel of Livramento. Mr. Ramos is to be rector of Trinity Church, Rio de Janeiro, with address at Caixa 763, Rio de Janeiro.

### MARRIAGE

#### Kratz-Kitchin

Rev. C. S. and Mrs. Kitchin announce the marriage of their daughter, ELLEN MARIAN, to FRANCIS H. KRATZ, Saturday, June 18th, at St. James' Episcopal Church, Philadelphia, Pa., kindly lent for the ceremony by the Rev. Dr. Mockridge, under whose priestly care Miss Kitchin worshipped during her attendance at the University of Pennsylvania.

Miss Kitchin graduated B.A. from Pennsylvania State College, June, 1925, and the following summer took a course in psychology and education at the University of Pennsylvania, getting "Distinguished," the highest mark given. The years 1926-7 she taught English, supervised athletics and dramatics in the high school, Stroudsburg, Pa.

Mr. Francis Horton Kratz, also of the Pennsylvania State College, graduated B.A. this June. Mr. Kratz is a civil engineer, and goes to a position in Philadelphia, in which place the young people will reside.

## 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 APPRALS, 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.

The bride's father, the Rev. C. Stuart Kitchin, officiated at the wedding ceremony. Nuptial Mass was sung.

The four bridesmaids were: the bride's college room-mate, bridegroom's sister, cousin, and young friend.

Mr. F. H. Kratz is the son of Mr. C. Kratz, of Philadelphia, head of the law department of Sears & Roebuck's branch in Philadelphia.

### DIED

SOLIN—FRANCES IRENE (FOULKES) SOLIN, youngest married daughter of the Rev. and Mrs. E. W. Foulkes, died at the State Hospital, Shamokin, Pa., on September 9, 1927, age twenty-five years. Interment at Holden, Mass. "Grant her Thy peace, O Lord."

### POSITIONS OFFERED

#### MISCELLANEOUS

CHOIRMASTER AND ORGANIST IN MIDDLE west. Catholic Churchman preferred. Give age, and whether married or single. Also salary to start. D-939, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER FOR new organ in Michigan. Good teaching field. State lowest salary to start, age, and last position. M-938, LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

#### CLERICAL

PRIEST, IN GOOD STANDING, IN HIS prime and in good health, desires to make a change. Salary, \$2,400 and house. M-937, LIVING CHURCH, Milwaukee, Wis.

RECTOR OF CITY PARISH DESIRES pastorate in country or village or suburb, with home for wife and self. Moderate Churchman. Address, ATLANTIC-940, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—SEASIDE PARISH, CLERGYMAN, aged forty, married, small family, after long missionary experience desires change to seaside parish where there is real need. Address, A. B. C-936, care of LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

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. Open for engagement. Address Box H-907, care LIVING CHURCH, Milwaukee, Wis.

GRADUATE OF ST. MARGARET'S SCHOOL desires position of tutor or companion in a refined family. Address H. D. G-942, THE LIVING CHURCH, Milwaukee, Wis.

HOUSEKEEPER COMPANION OR CHAPERONE to grown girls by refined cultured woman who has filled acceptably executive positions. Reference. W-943, LIVING CHURCH, Milwaukee, Wis.

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

YOUNG WOMAN 25, WANTS POSITION as teacher of French in Episcopal boarding school for girls. Highest references. Address C-941, THE 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.

### CHURCH FURNISHINGS

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

### CHURCH LINEN

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



**VESTMENTS**

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

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

**PARISH AND CHURCH**

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

**NOTICE**

**ORGAN—IF ONE IS TO BE REPLACED** soon, please write "O"-944, LIVING CHURCH, Milwaukee, Wis., with description and prices.

**WANTED**

**TO CORRESPOND WITH OR OTHERS,** having for sale a small carved eagle Lectern—one suitable for a small chapel. Address W. A. MULLIGAN, Beatrice, Nebr.

**MISCELLANEOUS**

**A SONG BOOK FOR YOUNG PEOPLE'S OR-** ganizations which contains fifty hymns especially suited for young people's meetings, and seventy-five songs for use around Camp Fires and "pep" meetings may be obtained from the YOUNG PEOPLE'S SERVICE LEAGUE, 1117 Texas Ave., Houston, Tex. Price 15 cts.

**MONEY IN OLD LETTERS. LOOK IN THE** old trunk and send me all the old envelopes up to 1876. Do not remove the stamps. Will pay highest prices. GEORGE HAKES, 290 Broadway, N. Y.

**HEALTH RESORTS**

**S. T. ANDREW'S REST, WOODCLIFF LAKE,** N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10-\$20. Age limit 60.

**S. T. PHOEBE'S HOUSE OF REST IN** Litchfield Hills. Church privileges. Address DEACONESS-IN-CHARGE, Lakeside, Conn.

**BOARDING**

**Atlantic City**

**SOUTHLAND, 111 SOUTH BOSTON AVE.** Lovely ocean view, table unique, managed by SOUTHERN CHURCHWOMAN.

**Los Angeles**

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

**New York**

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

**Washington, D. C.**

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

**APPEAL**

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

**CHURCH SERVICES**

**District of Columbia**

**St. Agnes' Church, Washington, D. C.**

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

**Illinois**

**Church of the Ascension, Chicago**

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

**New York**

**Cathedral of St. John the Divine, New York**

Amsterdam Avenue and 111th Street  
SUNDAY AND WEEKDAY SERVICES  
Sundays  
The Holy Communion . . . . . 8:00 A.M.  
Holy Baptism (except 1st Sunday) 10:15 A.M.  
The Holy Communion with Morning Prayer (except 1st Sunday) 11:00 A.M.  
Holy Baptism (1st Sunday) . . . . . 3:00 P.M.  
Evening Prayer . . . . . 4:00 P.M.  
WEEKDAYS (In Chapel)  
The Holy Communion . . . . . 7:30 A.M.

**All Saints' Church, New York**

Henry and Scammel Streets  
REV. HARRISON ROCKWELL, Vicar  
Centennial Service, Sunday, October 2d, 8:00 P.M.  
One Hundredth Anniversary of the Laying of the Cornerstone on October 3, 1827.  
Preacher: The Rev. Samuel Shoemaker, Jr.

**Holy Cross Church, New York**

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

**Church of the Incarnation, New York**

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00, 10:00, 11:00 A.M.

**Church of St. Mary the Virgin**

139 West Forty-Sixth Street  
REV. J. G. H. BARRY, D.D., Litt.D., Rector  
Sundays: Low Masses, 7:30 and 9:00.  
Missa Cantata and Sermon, 10:45.  
Full Choir and Orchestra every Sunday.  
Week-day Masses, 7:00 and 8:00.  
Thursdays, 7:00 and 9:30.

**St. Paul's Church, Brooklyn**

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

**RADIO BROADCASTS**

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

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

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

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

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

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

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

**SISTERS OF THE HOLY NATIVITY**

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

**INFORMATION BUREAU**



**THIS** department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

**ADVERTISERS** in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

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

**BOOKS RECEIVED**

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

American Bible Society. Bible House, Astor Place, New York City.

One Hundred and Eleventh Annual Report of the American Bible Society, 1927.

Association Press. 347 Madison Ave., New York City.

Dynamic Faith. Papers for Students on Christian Thought and Life. Edited by David R. Porter. Price \$1.25.

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

Bible Dramatics. By James Watt Raine, author of *The Land of Saddlebags*. Price \$2.00.

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

Suppose We Do Something Else. A Collection of Indoor and Outdoor Games for Young and Old. By Imogen Clark, author of *Suppose We Play*. Price \$2.00 net.

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

Paul: *The Jew*. By the author of *By An Unknown Disciple*. Price \$2.00 net.

Harper & Brothers. 49 East 33rd St., New York City.

The Christ We Know. Son of Man and Son of God: Master, Lord, and Saviour. By the Rt. Rev. Charles Fiske, D.D., L.H.D., LL.D., Bishop of Central New York. Price \$2.00.

## Church of St. Thomas to Be Dedicated as Cathedral of Portsmouth, October 4th

### Three Choirs Festival at Hereford —Awakening of Church Life in Douglas

The Living Church News Bureau  
London, September 9, 1927

ARRANGEMENTS ARE ALMOST COMPLETE for the "hallowing" of the diocese of Portsmouth on October 4th, and for the enthroning of the Bishop on October 6th.

The old parish church of St. Thomas is to be taken over and dedicated to be the Cathedral of the new diocese, on Tuesday, October 4th, by the Bishop of Winchester, as the final official act of the great undertaking, started by Dr. Talbot in 1921, of dividing the vast diocese of Winchester into three. Simultaneously with the hallowing of the Cathedral will be the hallowing of the diocese in the central church of each of its seven deaneries. At these seven services of hallowing (which will, in effect, be one) bishops will officiate who are together representative of the special relation of the diocese to those of Winchester and Guildford, and of the relation of Portsmouth, the first naval port of the kingdom, to the nation generally. Thus Dr. Talbot will be at Havant parish church, the Bishop of Guildford at Bishop's Waltham, and Dr. Randolph, lately Bishop Suffragan of Guildford, at St. Mary's, Portsea. The Northern Province will be represented by the Bishop of Sheffield at Petersfield, the Archbishop of Dublin will be at Alverstoke, the Bishop of Brechin, Primate of the Episcopal Church of Scotland, at Ryde parish church, and Dr. Chatterton, lately Bishop of Nagpur, will be at Newport (Isle of Wight) parish church.

On Wednesday, October 5th, the day after the hallowing of the Cathedral and the diocese, the bishops will meet at Blackbrook Grove, Fareham, the new see house, now to be called "Bishopswood," for the blessing of the house as the residence of the bishops of Portsmouth. In the evening a reception will be held in the guildhall, to meet the Bishop and distinguished visitors.

The services in connection with the enthronement on October 6th will begin with a celebration of Holy Communion in the Cathedral church for the clergy of the diocese. The enthronement will follow at 11:30, and will be attended by the bishops, all the clergy of the diocese, and delegates from every parish, together with those officially representative of public life and of His Majesty's forces in Portsmouth.

In the afternoon a service will be held in the Cathedral for parochial church councillors. Those of the deanery of Portsmouth will attend a similar service in the evening. At both of these services the Bishop of the diocese will speak.

Special services are being arranged on other days for representatives of the Mothers' Union, men's guilds, societies, and brotherhoods within the diocese; and for children.

#### RENOVATE CHURCH OF ST. THOMAS

The old parish church of Portsmouth, originally built about 1190, dedicated to St. Thomas of Canterbury and famous for its association with the Royal Navy, is undergoing certain alterations to make

it better adapted to Cathedral uses. Sir Charles Nicholson's plans to convert the whole church into a Cathedral choir with an entrance through the tower at the west end, will make it, within its limits, not unsatisfying for the early years of a new see. The somewhat insignificant existing altar is being replaced by one of larger dimensions and fitted in the English manner, as a memorial gift from William Gilman. The Lady Chapel in the north transept is being refitted and furnished by the parish of Havant; the chapel of St. John the Baptist in the south transept is being similarly treated as a private memorial. The western entrance is being reconstructed to include a baptistry. The bishop's throne, a replica in oak of the stone chair of St. Augustine at Canterbury, is the gift of the Mayor of Portsmouth.

#### THREE CHOIRS FESTIVAL AT HEREFORD

The three choirs festival is being held this year at Hereford, and began last Sunday morning in the Cathedral. The canticles at Matins were sung to Purcell's setting in B flat, and the Choral Eucharist to music by Caunston, one of the earliest settings of the English liturgy. Since the original object with which the three choirs of Worcester, Hereford, and Gloucester began their annual meeting more than 200 years ago was improvement in the singing of the daily offices, it was fitting that these classics of Church music should be given prominence at the opening services of the festival. The afternoon service was attended by civic dignitaries, the music being rendered by the festival choir, under the direction of Dr. Percy Hull, organist of the Cathedral. The *Magnificat* and *Nunc Dimittis* had been composed for the festival by Sir Herbert Brewer, of Gloucester, and his music had the straightforward style of direct melody, which fitted the occasion. For the anthem was given the prologue to *The Apostles*, "The Spirit of the Lord is upon me," and this was conducted by Sir Edward Elgar.

There were two hymns, Now Thank We All Our God and Parry's Jerusalem. The congregation was asked to join in the singing of these, and did so rather half-heartedly in the former, but not at all in the latter, though tune and words were printed in the service paper.

The Bishop of Winchester in his sermon sketched the history of English music with remarkable technical accuracy, and combatted the false notion of sacredness attaching to music because of its alliance with sacred words, urging that it is the artistic quality of the music itself which vindicates its sacredness. He reviewed the renaissance of English music, illustrating it with reference to the work of modern composers.

#### SPIRITUAL NEEDS OF DOUGLAS, ISLE OF MAN

A commission is being appointed by the Bishop of Sodor and Man to inquire into the parochial boundaries and spiritual needs of Douglas, Isle of Man.

Douglas is the capital of "Mona's Isle," and has developed at a rapid rate during the last fifty years or so. It is the favorite resort of the thousands of tourists who year by year visit the Isle of Man, principally from Lancashire and the Midland counties of England. During the summer

*Philus, The Stable Boy of Bethlehem, and Other Children's Story-Sermons for Christmas and Other Days and Seasons of the Christian Year.* By Edmund J. Cleveland. With Foreword by the Rt. Rev. Charles L. Slattery, D.D. Illustrated by Paul Martin. Price \$1.50.

*Fancy Lady.* By Homer Croy, author of *Boone Stop, West of the Water Tower, They Had to See Paris*, etc. Price \$2.00.

The Macmillan Co. 60 Fifth Ave., New York City.  
*Judaism and the Modern Mind.* By Maurice H. Farbridge. Price \$2.25.

*Elizabeth Seton.* By Madame De Barberey. Translated and Adapted from the Sixth French Edition. With a Brief Sketch of the Community of the Sisters of Charity Since the Death of Mother Seton. By the Rev. Joseph B. Code, M.A., S.T.B., St. Ambrose College, Davenport, Iowa. With an Introduction by the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore. Price \$5.00.

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

*British Preachers.* Third Series. Edited by Sir James Marchant, K.B.E., LL.D. Price \$1.75.

*The Inside of Bunyan's Dream.* The Pilgrim's Progress for the Man of Today. By Arthur Porter, D.D. With Introduction by S. Parkes Cadman, D.D., president, Federal Council of the Churches of Christ in America. Price \$1.75.

*Tarbell's Teachers' Guide.* To the International Sunday-school Lessons Improved Uniform Course for 1928. Twenty-third Annual Volume. By Martha Tarbell, Ph.D. Price \$1.90, postpaid \$2.00.

*Prophets of the Dawn.* Amos, Hosea, Isaiah, Micah. The Beginnings of the Religion of the Spirit. By William Pierson Merrill, pastor, Brick Presbyterian Church, New York City; author of *The Common Creed of Christians, Footings for Faith*, etc. Price \$1.50.

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

*The Achievement of Israel.* By Herbert R. Purinton, professor of Biblical Literature and Religion in Bates College. Price \$1.25.

The Standard Press. Louisville, Ky.

*Wings.* Nearly four hundred true stories, written in a prize contest and especially for this volume by three hundred ministers of ten leading denominations, and intended to be used as illustrations by preachers, Sunday school teachers, and personal workers, and also as devotional reading in the home. Compiled and edited by Gordon Hurlbutt, Th.D. Price \$3.00. Postage extra.

University of Chicago Press. Chicago, Ill.

*The Old Testament.* An American Translation. By Alexander R. Gordon, Theophile J. Meek, J. M. Powis Smith, Leroy Waterman. Edited by J. M. Powis Smith. Price \$7.50.

Vanguard Press. 80 Fifth Ave., New York City.

*Equitable Society and How to Create It.* By Warren Edwin Brokaw. Price 50 cts.

*An American Pilgrimage.* Portions of the Letters of Grace Scribner selected and arranged by Winifred L. Chappell. Foreword by Harry F. Ward. Woodcuts by Lynd Ward. Price 50 cts.

*The Foundations of Modern Civilization.* By H. C. Thomas and W. A. Hamm. The A B C of History. Volume 1. Price 50 cts.

*Heavenly Discourse.* By Charles Erskine Scott Wood. With Drawings by Art Young. Frontispiece by Hugo Gellert. Price 50 cts.

*The Main Stem.* By William Edge. Price 50 cts.

*The Great French Revolution, 1789-1793.* By P. A. Kropotkin, author of *Mutual Aid*, etc. Translated from the French by N. F. Dryhurst. Vols. I and II. Price 50 cts. each.

#### PAMPHLET

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

*Why I Do Not Believe in Materialism.* By William Adams Brown, Union Theological Seminary, New York City. "Why I Do Not Believe" Series. Price 3 cts. each, \$2.00 for 100.

from 20,000 to 30,000 visitors have gone from Douglas every Sunday morning to a service held in a field adjoining Kirk Braddan—a small church about two miles inland. The service is broadcast round the field, so that all can hear, and every one takes part in the singing. Several times this summer there have been over 25,000 coins in the collection. The collections are given to the diocesan funds, local charities, and the Church Missionary Society, an average over £100 per Sunday during the season. Douglas itself possesses five churches, in only one of which (St. Matthew's) is anything approaching Catholic ceremonial. There are, however, many indications of an awakening of Church life in the island, which has for so long been content with the dreary type of Protestantism associated with the early nineteenth century.

SLOW PROGRESS OF HOSKYN'S  
MEMORIAL FUND

The memorial fund to the late Bishop Hoskyns of Southwell makes slow progress. Up to the present only a sum of £440 has been subscribed. The reason of this appears to be the wide dissatisfaction felt and expressed about the form the memorial should take. The proposal is to put a bust of the Bishop in Southwell Cathedral. Both the rector and the present Bishop have expressed their disapproval of the scheme, and it has surprised a good many that some alternative has not been put forward that would lead to greater support.

ENLARGE TOC II JOURNAL

*Toc H Journal*, which began its career as a single typewritten sheet in 1920, has since attained the dignity of a handsomely printed and profusely illustrated magazine. Moreover it is but one of several published in various parts of the Empire in connection with the work of Toc H. The current number contains a very touching memorial notice of the late Cecil Rushton from the pen of the Rev. P. B. Clayton, and Barclay Baron draws a wealth of meaning from the heraldry of Ypres.

GEORGE PARSONS.

A GREAT WORK IN A  
SMALL TOWN

BLAIR, NEBR.—Three years ago the Rev. C. D. Hering became the rector of a struggling little parish, St. Mary's, Blair, where blessed results have occurred from his leadership.

His ambition was to prove that the Church could grow and prosper in the small town. Blair has a population of 3,000, with nine churches of various faiths. St. Mary's went forward—congregation and Church school grew, confirmation classes were larger, and preaching missions were held.

For work among the young people there was no accommodation, great as was the need. Blair boasts no Y. M. C. A., no high school gymnasium. The congregation following the lead of the enthusiastic rector has built a commodious and suitable parish house. Applications for its use have come from schools and various clubs.

It was informally opened September 1st, but the formal dedication and opening will be held on September 29th. At that time a convocation of the clergy with the Bishop of the diocese will gather and dedicate. The following day will be devoted to a conference of the clergy to plan aggressive work and the stressing of personal religion during the fall and winter.

## Leading French Catholics Meet at Nancy to Discuss Social Questions

### The Bishop of Strasburg—Christian Social Movement in France—Thoughts on Reunion

The L. C. European News Bureau  
London, September 9, 1927

WHILE I WAS ON MY WAY TO THE conference at Lausanne, I passed through Nancy, the capital of Lorraine. I found the city very much on the *qui vive*. They were preparing for the *Semaine Sociale*, which began on August 1st and the subject this year was the Place of Woman in Modern Society.

The so-called Social Weeks are a great institution among French Catholics, especially those who, like Monsieur Georges Goyau, make it their business to see in Christianity a solution of the social problem. I do not quite know what they would best correspond with in America, but in England they would be something like our annual Church Congress, or perhaps more like C.O.P.E.C., which was more definitely out to attack social problems. But the French keep rigidly to one subject for each conference. These conferences began over twenty years ago and have been held annually (except for a break during the war) at different towns in France. Some very important and interesting subjects have been discussed. For instance the congress at Grenoble in 1923 went into the difficult question of Birth Control and how the limitation of families was affecting France, that last year was held at Le Havre and dealt with International Peace and this year's week was given up to the problem of Feminism. I must confess that I was very tempted to stay in Nancy and hear what the leading French Churchmen had to say on this subject, but the call to Lausanne was imperative and I had to pass on and glean what I could from the newspaper reports.

About 1,500 persons seem to have taken part. Among the high dignitaries who were present were the Bishops of Nancy, Strasburg, Metz, Verdun, St. Dié, Arras, Chalons, and Langres, as well as one French cabinet minister, M. Louis Marin, and there were many foreigners including the well-known Belgian statesman, M. Carton de Wiart, and the Bishop of Luxemburg. Among the speakers most well-known outside their own country were M. Georges Goyau, who gave a remarkably fine description of what woman has done for Christianity, and Monseigneur Julien, Bishop of Arras, who spoke about the education of the modern woman. The congress seems to have arrived at the conclusion that the place of woman was in the home, and that the strain and stress of modern life which takes her away from her home is a bad thing.

THE BISHOP OF STRASBURG

Although I could not stop at Nancy, I was nevertheless able to have a talk with Monseigneur Ruch, Bishop of Strasburg, who was one of the speakers at the conference. Strasburg is one of the most peculiar and difficult dioceses in France with a population which speaks largely German (the Bishop told me he had preached four times in German the previous Sunday); probably there is no one who could manage this difficult diocese better than the present occupant of the see once held by the infamous Cardinal Rohan.

Although born and brought up in France he is from Alsatian stock and thus understands both France and Alsace equally well. First Coadjutor Bishop and then full Bishop of Nancy, he was appointed to Strasburg a few months after the conclusion of the war, when the previous aged occupant of the see, appointed by the German government, sent in his resignation. For the first four years all went well in his diocese. Then the election of the radicals in 1924 meant for a while an era of persecution. It also meant what the radicals had not enough wisdom to see, that to persecute the Alsations in religious matters was not only a crime, but a grievous blunder. For it immediately gave German propagandists an opportunity to shout "Home rule for Alsace!" But in reality he, though he opposed the government for its anti-religious attack, made chiefly against the schools, was really France's best friend. He was merely amused when a German newspaper printed a photograph of himself as the savior of Alsace against French tyranny, but when a newspaper subsidized by German funds, *Die Zukunft*, wanted Catholics and Communists (who were professedly anti-religious) to unite against the Paris government, Monseigneur Ruch acted with firmness and wisdom. He roundly refused to have anything to do with such tactics, and forbade the faithful to read the *Zukunft*.

In the meantime he had caused the defeat of the government in the matter of its attack upon the schools and in this he was supported by both Protestants and Jews in Alsace. His famous school strike brought the government to its knees and religion can exist in peace in Alsace today. It should be remembered of course that the anti-religious laws which disestablished the French Church in 1905 do not apply to either Alsace or former German Lorraine, and the two dioceses of Metz and Strasburg enjoy the protection given to the Church by Napoleon's *Concordat*, the clergy being paid by the state and the religious orders being allowed to teach in the schools.

But there is one thing which is extremely interesting and very dear to his lordship's heart, and that is the reunion of Christendom. I seemed as I talked with him in his palace at Strasburg to have caught the Lausanne spirit even before arriving in Switzerland. Much of what he told me is of too intimate a nature and I must not write it here. But the problem of Protestantism is very much in Monseigneur Ruch's diocese. The Protestants are numerous. There are even many in the Bishop's own family. Monseigneur spoke of them most gently and most beautifully. "I would rather a man be a good Protestant and be punctual in his religious duties than be nothing at all. A practising Protestant is better than an indifferent one." He lamented that much Protestantism was becoming rationalistic. But the difficulty he found was in finding any point of contact with Protestantism as it is in France. It really is the same difficulty that Orthodox and Anglicans had in finding a point of contact with the Protestants at Lausanne. But he had hopes of finding a common ground in the Bible. "That there may be one fold under one shepherd" was his earnest prayer.

Another French cleric much interested

in this problem I found in the Pays de Montbelliard. This curious place, about eight miles from Belfort and the same distance from Switzerland, was until the time of the French Revolution a fief of the Duke of Wurtemberg, who forbade Catholicism to set foot there. A variety of Protestantism of the Augsburg confession is therefore still predominant among the upper classes, though the industrialization of the neighborhood has meant that numbers of Catholic workmen have infiltrated into the region from outside. Audincourt is an industrial village close to Montbelliard, where the population is rapidly rising and two churches have had to be built. The priest is the Abbé Jacquot, a somewhat remarkable man, who caused some distinction to local Catholicism four or five years ago by acting as intermediary in a strike between the Protestant masters of the Peugeot automobile factory and the Socialist and Communist workmen. The Abbé Jacquot is much perturbed by the presence of sects in his midst and is trying to find in the same way as the Bishop of Strasburg some point of contact. At the new church he is building he intends to have Mass said daily for the reunion of Christendom. Much as I regretted to find that Rome was not represented at the conference, it was yet extremely gratifying to find that the question of the reunion of Christendom is in the minds of the French clergy.

#### FRENCH SOCIAL PROBLEMS

The Abbé Jacquot, too, is much interested in social work of all sorts and the betterment of his parishioners. It was delightful to enjoy the charming hospitality of his rectory for a night and see his clubs for young men under the supervision of his senior curate. It was also interesting to hear his views about a living wage. Since the appreciation of the franc, French industries are less able to undersell foreign competitors and there is consequently a certain amount of unemployment. He instanced a man who when he was in work got the princely wage of a hundred francs a week (about four dollars); he had a wife and seven children. "*Et s'il y aura un autre enfant?*" Somehow I could not help praying that there would not be another, but such a topic might be a dangerous one to discuss. It certainly was not a living wage, and the good priest was most emphatic in condemning a social system that did not grant a living wage to the people.

The movement toward what English people would call Christian Socialism is certainly growing in France. Of course, it is not called by that name. That would be impossible, as the Vatican has formally condemned Socialism. But it is called the *Action Sociale* and similar names. The Abbé Jacquot's *vicaire*, Monsieur Etienney, used to organize in winter among his young men a study circle to apply Christianity to theories of capital and labor, and Monsieur Jacquot himself in his book which he published about the strike in which he interfered, upholds the *Syndicats chrétiens* (Christian Trades Unions), which are groups of Catholic working men who seek to apply Christian laws to the wages they earn and the masters they work for. They strive for a fair wage but are strongly opposed to unreasonable strikes and violence in their methods. They have, unfortunately, the risk of running into the danger of falling between two stools, the masters thinking them dangerous anarchists in a religious cloak, while the extreme revolutionary trades unionists jeer at them and say they are tools of the masters.

At Lausanne Bishop Gore seemed to think that if Christians could not unite on theological bases, they might nevertheless cooperate in good works. A study of French Christian Socialism, therefore, would not be at all idle to those interested both in the reunion of Christendom and the social progress of mankind according to Christian ideas.

#### DOMREMY

While I was in Lorraine I had an opportunity of visiting Domrémy, (which incidentally is pronounced locally Dornny), the birthplace of St. Joan of Arc. There are three things to see in this village, the little house where the saint was born, the old church in the village, and a tawdry new "basilique" on the top of a hill, near which the Maid heard her voices. It is rather off the beaten track, and therefore not much frequented by foreign tourists, though I found plenty of automobiles from the surrounding country on the Sunday afternoon I was there. The behavior of the French sightseers was reverent and I was more than glad to note that in both the churches there was no charge for admission; those who desired could place their offerings in boxes. At the evening hour the rural dean, who is rector of the village, gave Benediction of the Blessed Sacrament and the sightseeing immediately stopped in the basilique, the good people being happy to say their prayers and sing hymns for a quarter of an hour. I was present with the family of a former secretary of Monseigneur Ruch, the Abbé Bonet, at one time Dean of Toul Cathedral, who died last year from consumption contracted while a prisoner of war in Germany in 1915. He was one of the younger French priests who interested himself a great deal in the English Church and for six years we enjoyed a most intimate correspondence. That there should be more

and more among the French clergy who would look at Anglicanism sympathetically should be our earnest prayer, and I was very happy to be in the company of my old friend's family at a shrine which should be equally sacred to French and Anglo-Saxons.

#### A DEMENTI

Apropos of something that appeared concerning Bishop Evlogie in my last letter, the following from the Rev. N. Behr, vicar of the Russian Church in London, ought to be printed.

"Statements have been made with reference to the last ukase of Metropolitan Sergius from Soviet Russia addressed to Metropolitan Evlogius. I am authorized to ask you to print the following correct statement of the facts. Metropolitan Evlogius has up to the present time not sent any answer to the statement of Metropolitan Sergius, because the attitude of his Grace and the Russian Churches in Western Europe to this ukase is of the greatest importance and therefore the ukase needs very careful consideration.

"The attitude of his Grace is as follows: The demand of the Metropolitan Sergius to express loyalty towards the Soviet power, alien and irrelevant to us, is unacceptable.

"This is purely a political request, and his Grace's conscience does not permit of its acceptance.

"At the same time his Grace emphasizes his leading principles in the guidance of the churches of his diocese to follow the ideas and indications of the late Patriarch Tikhon and not to involve the Church in politics of any kind. Under no condition will his Grace change these two vital principles of government of the Churches of Western Europe."

I am very glad to be able to state Metropolitan Evlogie's uncompromising hostility to the Soviet government.

C. H. PALMER.

## Eleventh Triennial General Synod of Canadian Church Opens at Kingston

### Bishop White of Honan Preaches Sermon—Primate Pleads For Traveling Clergy

The Living Church News Bureau  
Kingston, Ont., September 14, 1927

WITH ARCHBISHOPS AND BISHOPS, clerical and lay delegates from every diocese from the Atlantic to the Pacific present, the general synod of the Church of England in Canada opened its eleventh triennial session in the historic old city of Kingston this morning.

At 7:30 the Holy Communion was celebrated at St. George's Cathedral by the Bishop of Algoma assisted by Canon Hartley, clerical secretary of the synod.

The synod service took place at 11 a.m., the choir of the Cathedral, the lay delegates, the clergy in order of seniority, the bishops, archbishops, and the Primate going in procession from St. George's Cathedral Hall. The four archbishops were attended by two and each bishop by one chaplain.

The service consisted of the Holy Eucharist celebrated by the Primate assisted by the Archbishop of Nova Scotia, who took the first part of the service. The epistoler was the Archbishop of Huron, the gospeller the Archbishop of New Westminster, while the Bishops of Mon-

treath and Toronto assisted in administering the Blessed Sacrament. The music was admirably rendered by the Cathedral choir under the direction of Robert F. Harvey, who has been organist and choir master at the Cathedral for the past thirty-one years.

It has always been the custom to invite a distinguished visitor from the English or American Church to preach the synod sermon, the honor falling in 1924 to the Bishop of Gloucester. This year a departure was made and the honor fell to Bishop White, just returned from the mission of the Canadian Church in Honan, China. Dr. White's sermon, full to overflowing with missionary zeal, was a statesmanlike presentation of the state of things in the East and an earnest appeal for more missionary work on apostolic lines.

He took as his text the Dominion of Canada's well known verse: "His dominion shall be from sea to sea and from the flood to the ends of the earth," stressing the need to emphasize in this, the diamond jubilee of Canadian Confederation, not only the Kingship of God in all departments of Canada's national life, but also the extension of His dominion to the ends of the earth. He emphasized the vital need of a real response to the world call to the Church and outlined the situation today in non-Christian lands, especially the East, where the situation is most urgent.

Much of the ferment is due to the leaven of the Gospel, but the spread of Christianity unfortunately has not kept pace with the general spread of Western ideas. The supremacy of the white man is being rudely questioned. The social menace is even greater than the material or the military. We must Christianize heathen lands or they will heathenize us. The world needs moral unity and Christianity is the only real unifying force. The Church alone holds the remedy for the world's great need.

MISSIONARY NEED

There is need of increased missionary effort in non-Christian fields and above all a return to apostolic principles in missionary work.

The Bishop stated that the three fundamentals in apostolic missionary work were:

1. The source of all endeavor must be the Holy Ghost. Only a Spirit-filled Church can measure up to its missionary obligation.

2. A recognition of the primary duty of missionary work.

3. The aim to establish new indigenous and free native Churches in the land beyond. The apostles at once "ordained elders in every city" and left no missionaries to supervise them, but went on to new fields to establish new churches.

The two reasons for the slow growth of modern missions are to be found in lack of missionary enthusiasm in the home church and in timidity to trust the native Christians.

The synod is meeting in the City Building, placed at its disposal by the Mayor and Corporation of Kingston, the Upper House in the City Council Chamber, the Lower House in the beautiful Memorial Hall with its splendid series of war memorial windows.

The synod met for business at three o'clock when the Archbishop of Rupert's Land as Primate delivered his charge. He thanked Bishop White for his splendid sermon, and then referred to the changes in the personnel of the synod, making special reference to the loss sustained by the death of Chancellor Davidson (who acted with the present Primate as secretary of the Winnipeg conference which led to the establishment of the General Synod) and Chancellor Worrell, the veteran treasurer of the missionary society. He then reviewed the missionary outlook, pleading earnestly for a great advance in missionary work in response to the world call issued by the Mother Church. He dealt fully with the colossal problems of the Church in the Canadian West, pleading for more traveling clergy if the Anglican Church is to hold the territory it has and open up new fields. He urged all to join fellowships of prayer. Reviewing the history of the reunion movement, the Primate thought the time had come for the appointment of a small committee to confer time to time with leaders of other communions. Our divisions cannot be cured overnight and long and patient prayer and discussion will be necessary. Surely the tide toward reunion has not all been stemmed.

The Primate also dealt fully with the need of a larger immigration from Great Britain and the problem of the tide of immigration now coming from central and eastern Europe to Canada. He urged the fuller grasp of the ideal of the General Synod and the consideration of the best way to realize it. We need to develop a truly national viewpoint.

After a welcome to Kingston from the Bishop of Ontario, the Upper House with-

drew and the Lower House organized for business.

ARCHDEACON HEATHCOTE  
ELECTED PROLOCUTOR

Archdeacon Heathcote, of Vancouver, was elected prolocutor in succession to Dean Llwyd of Halifax. A hearty vote of thanks for his splendid services was adopted.

On September 13th the Lower House spent most of its time organizing and electing its officers. The nominations for the office of prolocutor were Dean Llwyd of Halifax, who had held the office for the past three terms, Dean Dobie of Regina, Archdeacon Heathcote of Vancouver, and Archdeacon Fotheringham of Brantford. Dean Llwyd, in a graceful speech, thanked the synod for the repeated honor conferred on him and at his request his name was withdrawn. The election resulted in the appointment of Archdeacon Heathcote, marking the first time that the office of prolocutor has gone to the far West.

For deputy prolocutor the nominations were Dean Dobie, Archdeacon Fotheringham and Chancellor Gisborne, and the synod established a new precedent in electing a layman, Chancellor Gisborne of Ottawa, for the first time. The prolocutor named Chancellors Campbell and Bury as his assessors. Canon Hartley and James A. Nicholson were elected clerical and lay secretaries of the Lower House.

Chancellor Gisborne proposed that the Primate should be ex-officio a member of all committees of synod, and Dean Llwyd that the prolocutor should be ex-officio a member of all joint committees and of all committees of the Lower House. Both resolutions were left over for further consideration.

At today's session (that of the second day) the Lower House received messages announcing that the Upper House had elected the Rev. H. O. Tremayne its secretary and the Rev. W. E. Kidd assistant secretary, that they proposed sending a delegation to convey its greetings, that a joint committee was to be appointed to prepare a letter in reply to that from the Presiding Bishop of the American Church.

On the motion of Chancellor Gisborne the Lower House confirmed a message from the Upper House providing that the election of a Primate should still provide that the office should go to one of the four metropolitans, the difficulty being that if the office were open to all the bishops, the Primate might be subject to the jurisdiction of the metropolitan of his province.

At eleven both houses met in joint session, the Archbishop of Nova Scotia presiding. His Worship, the Mayor of Kingston, wearing the gold chain of his office was escorted to the platform by Dean Tucker and Archdeacon Armitage, and conveyed the greetings of the city to which the Archbishop of Nova Scotia, the prolocutor, and Mr. H. Bell of the laity suitably replied.

Mr. J. H. Stevens briefly addressed the synod on the Diamond Jubilee Appeal of the Barnardo Homes.

An invitation was extended by the Bishop of Ontario on behalf of the commandant of the Royal Military College to members of synod to visit the college.

A letter was read from the Board of Trade of Regina, Saskatchewan, to the general synod to hold its next session in that city.

The joint session then considered the admirable report of the National Laymen's Committee, eloquently presented by G. B. Nicholson, to whom the Canadian Church owes so much as the father of the Anglican Financial Movement. It outlined

the educational work done by the committee and its temporary secretary, the Rev. D. M. Rose, then on leave from his mission work in Kangra, India, to arouse the interest of the laity in the general work of the Church.

RECOMMENDATIONS OF SYNOD

It concluded with the following recommendations: That the necessary steps be taken at this meeting of the synod to provide for the organization of a field department with a permanent secretariate and executive committee whose purpose and duty would be:

(1) To co-ordinate information in regard to all appeals from extra parochial departments—missionary, beneficiary, educational, social, and general.

(2) To build up and foster in every parish and diocese, with the approval of the Bishop and support of the clergy, committees or organizations through which the problems and needs of the Church can be brought more directly and effectively home to its every member.

(3) To direct educational campaigns by means of deputations of experienced missionaries, clergymen, and laymen.

(4) To provide and systematically distribute through parochial and diocesan committees suitable literature in the form of pamphlets, statistical returns, and speakers' text books, setting forth in concise form what the Church's problems are, what the Church is now doing to meet these problems, and what is required to enable her fully to meet her opportunities and responsibilities.

(5) To make known to the individual giver the advantage to himself and to the Church, of regular systematic giving through the duplex envelope, and to encourage in parishes and dioceses the budget system of finance.

(6) To enlist the services and direct the efforts of earnest, consecrated laymen who will be prepared to give something of their time and talents, first, to informing themselves; and second, to carrying that information to their fellow-laymen in their own and other parishes and dioceses.

(7) Finally, to carry on a continuous and intensive campaign of education amongst the laymen of the Church and thereby mobilize an ever increasing measure of support behind the Church's every problem—parochial, diocesan, and general.

It was ably seconded by R. W. Allin, secretary-treasurer of the diocese of Toronto, who pointed out that if all appropriations were to be met and the work of the Church extended efficiently more inspiration and more information were absolutely necessary.

Dean Llwyd asked how the proposals were to be financed, to which Mr. Nicholson replied that they might be financed separately or the funds provided by the General Synod, it being estimated that \$10,000 a year would be required.

Mr. Nicholson moved and Chancellor Bury seconded a resolution that a committee should be made to formulate plans to carry out the recommendations and to report back to synod at this session.

The Bishop of Ontario thought the synod was face to face with a genuine crisis before the Church of today and that there were great converging lines of opportunities to be seized. His suggestion was accepted that a joint committee should be appointed to consider with the National Laymen's Committee all the proposals and to report back to a joint session later on.

URGE BISHOPS HELP LAYMEN'S MOVEMENT

The Archbishop of Huron urged the need of the bishops getting enthusiastically behind the laymen's movement and did not think a permanent secretary was necessary. He pointed out that at least a million was needed for the beneficiary funds and \$300,000 for the completion of the endowment of missionary dioceses. He felt a temporary organization like that of the Anglican Forward Movement was

necessary. Mr. Nicholson thought the Church should never get in a position where spasmodic appeals were necessary. The real need was a permanent educational campaign to meet the continuous emergency before the Church.

The synod met in joint session again in the afternoon to consider the report of the executive council and of the hymnal committee.

The report of the executive council presented by the Archbishop of Huron reported the authority given to the council for social service to promote the formation of a Canadian Branch of the World Alliance for Promoting International Friendship Through the Churches, a resolution approving of cadet corps, the receipt of a legacy of \$30,000 from the late

Rev. H. F. Hamilton, son of the late Archbishop of Ottawa, the publication of a Ukrainian Prayer Book, generously financed by Mr. Gooderham of Toronto, the consideration given to the establishment of a Church newspaper, and the need of completing the endowment of missionary dioceses.

After considering the report of the hymnal committee, a resolution introduced by Magistrate James Edmund Jones was enthusiastically adopted, providing for the appointment of a joint committee to compile a small supplementary collection of hymns and tunes, and anthems. Mr. Jones pointed out the need of some hymns for the young and of some on social service, and of using some of the rich material to be found in some recent hymnals.

## Problem of Divorce Is Discussed at Religious Education Meeting in Toronto

### Unveil Portrait of Canon Hartley — Granddaughter of Toronto's First Bishop Dies

The Living Church News Bureau  
Toronto, September 15, 1927

THE GENERAL BOARD OF RELIGIOUS EDUCATION held a successful annual meeting at St. Simon's parish hall, Toronto, the Primate in the chair. The reports of Dr. Hiltz, general secretary of the executive, presented by the Bishop of Toronto, and of the editorial department, of which the Rev. D. B. Rogers is secretary, told of excellent progress all along the line. The outstanding features of the meeting were the discussion on the training of the clergy for educational leadership, opened by the Bishop of Algoma, and the decision to recommend to General Synod the publication of a national Church paper.

The Primate also presided at the annual meeting of the council for social service. The reports of the general secretary, Canon Vernon, and of the executive presented by its chairman, the Bishop of Toronto, dealt specially with the need of additional social service prayers and hymns, the development of social welfare work in the diocesan field, the Empire settlement work of the council including its hostels in the west for British boys, the problem of increasing foreign immigration to Canada, child welfare work, the problem of divorce, and the establishment of the Canadian branch of the World Alliance for the Promotion of International Friendship Through the Churches.

The suggested remedies for the increase of divorce were said to be:

1. More frequent and definite instruction of our people in public and in private, including more frequent sermons and very definite instructions to confirmation candidates, as to the sacredness, the purpose and the permanence of the marriage relationship.
2. An appeal to our people to be married wherever possible after the publication of banns.
3. An effort to secure that several days' publicity should be given to the issue of the license before a marriage by license is performed.
4. An educational program to emphasize the many dangers following in the wake of the spread of divorce.
5. Frequent and clear-cut statement of the fact that the Church of England in Canada refuses the blessing of the Church's marriage service to those who

have been divorced, while the former partner still lives.

6. Strong and persistent opposition to any attempt to extend the ground on which the state now grants divorce.

#### PORTRAIT OF CANON HARTLEY UNVEILED

The occasion of the unveiling of a portrait of the rector, the Rev. Canon Hartley, clerical secretary of General Synod, brought forth a large congregation at St. Matthias' Church, Toronto, last Sunday night. The portrait, with an accompanying tablet, is in the new parish hall, erected a year ago. To express the love of the parishioners for their rector, and to keep ever present the reason for the erection of the hall, on the tablet are the words: "This hall was erected in the year 1926 in grateful appreciation of the devoted service of Frank Herbert Hartley, priest, rector of this parish since 1900."

The act of unveiling was performed by the Archbishop of Huron, who also preached at Evensong. He expressed great pleasure in the fact that the congregation was showing its love for its rector in a tangible form. Too often, he said, congregations showed more acts of criticism than of appreciation. But, after twenty-five years of service, it was not surprising to see criticism of the pastor replaced by love. He felt sure that the expression of this love would be of the greatest encouragement to the rector.

Canon Hartley, in a few words, thanked the congregation, saying that it was very kind, and also unusual, to do such a thing before the death or removal of the rector. For the spirit of coöperation in the church he had many words of praise.

Under the rectorship of Canon Hartley, the church has made progress during the past twenty-seven years, and boasts a large parish hall, a very fine church proper, and a beautiful memorial chapel, used for morning prayers and private devotions.

#### DEATH OF GRANDDAUGHTER OF TORONTO'S FIRST BISHOP

Miss Mary Elizabeth Strachan, of Toronto, has passed away in the seventy-fifth year of her age.

Miss Strachan was well known in Toronto not only for her delightful personality, but also because of her wide family connection. Her father was the late John Strachan, judge of the County Court of the United Counties of Huron and Bruce; her grandfather was the Hon. and Rt. Rev. John Strachan, first Bishop

of Toronto; her mother was Margaret Jones, daughter of the Hon. Jonas Jones, judge of the Court of Queen's Bench of Upper Canada. Her uncle was the late Dr. William Jones, for thirty-six years professor of mathematics, dean and registrar of Trinity College, over whose household at the lodge at Trinity College Miss Strachan graciously presided.

#### MISCELLANEOUS NEWS

No time will be lost by the wardens of All Saints' Church, Whitby Ont., in repairing the damage done by fire to the interior and in replacing the splendid organ which fell prey to the flames. The entire loss by fire is set at about \$6,000, and this award will be paid by the insurance companies interested.

To L. Gronbach went the cup donated by Archbishop Matheson for yearly competition for the grand aggregate in the annual garden show held under the auspices of the St. John's Anglican Men's Club, Winnipeg.

At a meeting of the parish hall committee of St. Mary's Church, Summerside, P. E. I., it was decided to proceed with the construction of a parochial hall building to cost in the vicinity of \$9,000. Work will proceed at once, and it is expected to have the building completed on contract time, December 15th.

A church to accommodate 100 people is to be erected immediately in Waterton Lakes National Park, according to an announcement by Bishop Sherman of Calgary. The church will be finished very roughly for the present, inside decorating being left till a later date.

#### THE WORK IN THE PANAMA CANAL ZONE

ANCON, CANAL ZONE—Writing of a recent visit to the San Blas country in southeastern Panama, the Rt. Rev. James Craik Morris, D.D., Bishop of the Canal Zone, says that he spent eight interesting days there and during that time held four services, baptized two children, and confirmed one.

"The Garvey people are very active in that vicinity, and on every side one sees their propaganda. Apparently all pictures of the British Royal Family, formerly in every West Indian home, have been removed, and in their stead appear radical mottoes and chromos. But the Church retains their affection, and they seemed pleased with my visit. I got in touch with virtually all the white families also.

"Through the kindness of the manager of the local development corporation we made arrangements for them to attend the Sunday services, which they did, coming from the distant plantations on motor rail cars. It was very interesting. So much mud I had never seen before, except on the shorter visits to the same place. There are not even footpaths, much less roads, only the ties of the narrow guage road to walk on when one has waded that far. No vehicles of any kind.

"What we are to do about the Indians I cannot see. Occasionally they come singly or in pairs to a service, and those I met on the islands and at the dock were friendly enough. Some of them work for the corporation. I hope we may commend the Church to them, but the only definite Christian work ever attempted was suppressed three years ago by the government under the San Blas agreement, and the woman worker deported, although she had made herself entirely welcome.

"There is a small mission, but as it may be the beginning of something important in this region it seems worth while to send this report. A forceful and mature West Indian clergyman would probably do the most good, as things now stand."

## Increase in Church Membership Shown By New Federal Council Statement

### Nazarene Society Annual Conference—Fall Church Work Now Resuming

The Living Church News Bureau  
New York, September 17, 1927

A STATEMENT GIVEN OUT SOME WEEKS ago, mentioned at the time in this column and later commented upon editorially, to the effect, that the leading non-Roman Churches of the country had experienced a loss in membership of about a half-million, this has been explained in an announcement by the Federal Council of Churches. The general secretary of the council states that the first pronouncement had to do only with the losses in membership and did not take into account the gains. Since the latter are greater than the rate of increase in population, the argument, apparently, is that one need not be greatly concerned over the losses, notwithstanding the appalling size of their estimated total. The report, obviously an office product, reveals a condition which cheers its author. "There was never a time when in the history of the country so many people belonged to the Churches, never a time when a larger percentage of the population were Church members. In the face of the cold figures, how ludicrous is the doleful lament, recently heard in many quarters: 'How long can Protestantism stand such losses?'" In the twenty years, ending in 1926, the rate of increase in the nation's population was 36.5 per cent, while for the Churches in the same period a rate of 46.4 per cent is claimed. The Episcopal Church is credited with a growth of some 72,000 "members" in the years 1916 to 1926, or increasing from 1,092,821 to 1,164,911.

#### ARRIVAL OF BISHOP OF ABERDEEN

The Rt. Rev. Dr. Frederick L. Deane, Bishop of Aberdeen and Orkney, and the Rev. H. Erskine Hill, Provost of St. Andrew's Cathedral, Aberdeen, arrived in this country during the past week to commence their work of interesting American Churchmen in the restoration of the Cathedral at Aberdeen as a memorial to Bishop Seabury. Dr. Seabury, the first Bishop in the American succession, was consecrated at the Aberdeen Cathedral in 1784.

Bishop Deane and Provost Hill are starting their American visit as guests of Bishop Stires and are scheduled to speak at several places in his diocese of Long Island. Later, they will visit the New England states, arranging their tour so as to visit the grave of Bishop Seabury at New London, Conn., on Michaelmas Day. The American headquarters for the mission of Bishop Deane have been established at St. Paul's Chapel, Broadway and Vesey Street, New York.

#### NAZARENE SOCIETY ANNUAL CONFERENCE

The annual conference of the Society of the Nazarene will be held this year at Grace Church, Broadway and Tenth Street, the Rev. Dr. W. R. Bowie, rector. This will begin tomorrow morning, Sunday, September 18th, when the sermon at 11 o'clock will be preached by the Rev. Eliot White, senior assistant priest of the parish and who has, for many years, conducted a weekly service in Grace Church Chantry in the interest of the ministry of

healing. At Evensong tomorrow the preacher will be Bishop Lloyd. The session of the conference, which will continue through Friday, will be reported in next week's letter.

#### FALL WORK RESUMING

One of the very few vacation preachers in the city is the Rev. Dr. Samuel A. B. Mercer of Trinity College, Toronto, who is at Trinity Church on the Sunday mornings of September.

## British Naval and Military Veterans Hold Memorial Service in Boston

### Synod Meeting of Province of New England—Carillon Concerts in Cohasset

The Living Church News Bureau  
Boston, September 17, 1927

MORE THAN TWO HUNDRED MEMBERS of the British Naval and Military Veterans' Association paraded to the Cathedral Church of St. Paul in Boston on the afternoon of Sunday, September 11th. This was the occasion for their annual memorial service. Various other patriotic organizations in Greater Boston sent delegations to take part in this service and parade, among them being the Italian Legion—comprising former soldiers and sailors of the Italian army and navy—who came in force, accompanied by their own band. Personal representatives were also sent by Governor Fuller, Mayor Nichols, and General Preston Brown, commander of the First Corps Area, U. S. A.

The sermon was preached by the Rev. Dr. E. T. Sullivan, who, besides being in charge of the Cathedral services for the summer months, this being his last Sunday there for this season, is also chaplain of the British veterans. Sharply criticizing the "anti-military complex" which, he claimed, now exists as an aftermath of the World War, he defended the officers and men of the national forces as the most practical of peace-lovers. "Not soldiers but civilians make wars," he said. "Wars in all too frequent instances are over markets and trade. The soldier only obeys the command of his country. His is the gallantry and the self-sacrifice." Dr. Sullivan went on to emphasize the value of military training in instilling into the nation's youth that self-discipline which is so essential in facing the battles of life. Just before the address the color guard of the British veterans bore the English and American flags to the altar rail, where they dipped the colors while the commanding officer read the list of members who had passed away during the year. Taps was then sounded by bugles and muffled drums. After the close of the service the veterans marched back, under command of Lieut. Victor D. Donald, to their headquarters at the Caledonian Hall, from which they had previously paraded to the Cathedral.

#### DALLIN STATUE FORMS BASIS OF SERMON FOR WINTHROP RECTOR

Probably no visitor to Boston has failed to be struck by Cyrus Dallin's Appeal to

Many of the city rectors have returned from their vacations and are scheduled to be back at their altars and pulpits tomorrow.

The Rev. William D. F. Hughes, who is a son of the rector of Trinity Church, Newport, has begun his new work as precentor at the Cathedral, and tomorrow afternoon will preach his first sermon there as a member of the staff.

The local French congregation of our communion, Eglise du Saint Esprit, under the direction of the Rev. Dr. J. A. Maynard, has resumed its Sunday service at 11 o'clock, worshipping at 20 East 60th Street since the sale of its church property on East 27th Street.

HARRISON ROCKWELL.

the Great Spirit which immediately confronts you as you enter the Museum of Fine Arts. On Sunday, September 11th, at the Church of St. John the Evangelist, Winthrop, the Rev. Ralph M. Harper, rector—known to many as the writer of this letter for a considerable period—contrasted it with the same artist's statue of Massasoit which overlooks Plymouth Rock. "In striking contrast," he said, "to the Indian on the horse in the city of Boston, there is the bronze statue of Massasoit overlooking Plymouth Rock. Instead of being seated on a dumb brute, Massasoit stands on his own feet. The great chief at Plymouth is much simpler dressed than the Indian on the horse in Boston. Around his neck Massasoit wears a simple necklace, and on his head a single feather standing upright. His scanty dress is a breechclout or cloth girdled about his loins. A popular vote of adults, as well as children, undoubtedly would decide that the Indian reverently appealing to the Great Spirit is a more religious man than Massasoit. But popular majorities are not always right. The Indian on a horse is like many a man who, when facing some disaster, does not hesitate to scrape a quick acquaintance with deity. He fervently prays, but when the danger has passed he feels no further need for keeping on intimate speaking terms with God. . . . Massasoit, on the other hand, is profoundly spiritual. He is not a man who depends on anything external to himself. He does not lamely lean on something else. He stands on his own feet, and makes a treaty of peace with the Pilgrims which he honorably keeps for half a century. His moral integrity stands out in its grandeur even after three centuries of time. . . . Massasoit is an American Christian; the Indian on the horse is an American pagan. To the pagan mind all reality is objective. It has nothing in itself. It must go beyond itself and seize that which is appealing. Jesus did not come that we might sit on a horse, helplessly assuming and asserting ourselves to be nothing and a transcendent deity to be everything. Rather, He said, 'I come that ye might have life and have it more abundantly.'"

#### SYNOD OF NEW ENGLAND PROVINCE TO MEET IN BOSTON

Plans are now being completed for the meeting of the synod of the province of New England, which is to meet, this year, in the Cathedral Church of St. Paul, Boston, on October 25th and 26th. The synod will meet at dinner on the evening of the

25th, and, immediately afterward the first session will take place. At this session, while there will be much done of a routine nature and by way of organization, an address will be delivered by the Rev. Charles N. Lathrop, executive secretary of the National Department of Christian Social Service, dealing with the report on social service in the province. Other prominent features on the program include a corporate Communion in the Cathedral early on Wednesday, and a dinner on the same evening (after the close of the synod) at which the Episcopalian Club will be hosts to the synod members. Among the anticipated addresses during the business sessions there are two dealing with the Deepening of the Spiritual Life, one by the Rev. Fleming James, Ph.D., of the Berkeley Divinity School, treating of this topic as it refers to adult laymen, and the other by the Rev. Allen W. Clark, rector of St. Thomas' Church, Hanover, N. H., and student pastor of Dartmouth University, dealing with it in its reference to youth. A further address will be delivered by Bishop Davies of Western Massachusetts, who will discuss the Creation and Deepening of the Provincial Consciousness. At the Episcopalian Club's dinner the special speakers will be Bishop Slattery of Massachusetts, Alden G. Alley of the League of Nations Non-partisan Association, whose headquarters are in Boston, and the Rev. Malcolm Taylor, general secretary of the province of New England. Throughout the sessions the members of the synod will be the guests of the diocese of Massachusetts.

#### SOCIAL WORK CONFERENCE AT WELLESLEY COLLEGE

On Friday and Saturday, September 16th and 17th, at Wellesley College, a Massachusetts conference of social work took place under the auspices of the department of social service of this diocese. On Friday evening a discussion took place on the topic How Can the Influence of Religion Be Increased in Social Case Work?

#### NEWS NOTES

Bishop Slattery is to visit the Church of St. John in Gloucester on Sunday morning, September 18th, for confirmation, and in the afternoon he will visit the Church of the Epiphany, Dorchester, for the purpose of instituting the Rev. Reginald Pearce as rector.

Mrs. Hurd, who for some time served as treasurer of the United Thank Offering of the diocese, went, during the month of May, with the Rev. Mother Superior of the Sisters of St. Margaret, on a tour of inspection of Haiti, where two or three sisters of this order are, at the invitation of Bishop Carson, opening up a house in October with a view to commencing work there.

The Rev. C. E. Luce, vicar of St. Nicholas' Church, Gloucester, England, has recently been the guest of the Rev. Henry M. Medary, rector of St. Thomas' Church, Taunton, Mass. St. Nicholas' was the church, years ago, of Dightons and Bassetts, from whom many people now residing in Taunton are descended. From Taunton, Mr. Luce expects to go to Gloucester, Mass., where he is to deliver to the mayor a letter written him by the mayor of Gloucester, England.

St. Andrew's Church, Belmont, is having extensive alterations made. A chancel and choir are being added. There is also to be a rood beam carrying a cross and ecclesiastical symbols in heraldic colors. Beneath the church there is to be a kitchen with a guild room, which will increase the accom-

modations of the present parish rooms. This work, in no way, interferes with the church services. The Rev. Cuthbert Fowler, assistant priest at Christ Church, Cambridge, under the Rev. Prescott Evarts, rector, has charge of this mission.

#### SPECIAL CARILLON CONCERTS IN COHASSET

The parish of St. Stephen's Church, Cohasset, is preparing for a gala time on Monday and Tuesday, September 26th and 27th. At the present time this parish has within its confines Chevalier Jef Denyn,

the grandmaster of the carilloneurs at Malines, who plays for his government when he is at home. On Tuesday evening, at 8:30, he is to play a concert for the general public. On Monday, the parish is arranging to entertain the bishops and clergy of the diocese at a luncheon at 1 o'clock. At 2:30 they are to listen to a lecture in the parish hall by Prof. Prosper Verheyden, of the School of Carilloneurs at Malines, and at 3:30, Chevalier Denyn will play a concert for them.

REGINALD H. H. BULTEEL.

## Order of the Sangreal Organized By Chicago Young People at Racine

### Plans For Religious Education— Oriental Students Meet at Racine

The Living Church News Bureau }  
Chicago, September 17, 1927 }

THE YOUNG PEOPLE OF THE DIOCESE AND their older associates, clergy and layfolk, who got together for the week end at Racine just before Labor Day, did more than hear able addresses from Bishop Anderson, who was the chaplain of the conference, and from others, including the Rev. Professor Haire Forster, the Rev. Professor M. Bowyer Stewart, the Rev. Norman B. Quigg, and the Rev. Dr. Charles L. Street. They saw visions and dreamed dreams, one of which took form under the direction of the Rev. Irwin St. John Tucker with the caption The Order of the Sangreal. One of the phases of this new organization is a Home Savings plan, by which the prospective bride will have a bank account on her wedding day, and the groom a similar sum as his contribution to the partnership. According to the scheme, a certain plan is to be deposited by the members of the order each month. The income from bazaars and entertainments are to be pro-rated and credited to members. All funds are to be put in trust against the wedding day. This is only one feature of the plan. The purpose of this, according to Fr. Tucker, is to encourage young people to save and to be prepared to furnish a home after they marry.

#### THE ORDER OF THE SANGREAL

The order of the Sangreal is not a new organization, but a link between existing forms of Church activity. It is composed of nine degrees, each corresponding to organizations now in service.

The name was chosen as emphasizing the origin of the church in the British Isles direct from the Lord's Supper, through Sangreal, commonly known as the Holy Grail, brought to Britain by Joseph of Arimathea. The quest for the Sangreal has come to symbolize the search for the ideal in human life.

The first degree, fellowship, corresponds with the young people's associations. One great difficulty in such associations is the problem of older members, beyond the age limit of twenty-five. Such members could pass on into other degrees.

The second degree is music and dancing. The emphasis here is on the study of music as a method of finding God's truth. Dancing is figure-dancing, group-dancing, folk-dancing. Its object is to supplant indecent and meaningless popular dances.

The third degree is pageantry and drama. Members of this degree study the

science of pageantry as a means of presenting truth through the appeal to the eye.

These three first degrees together form the degrees of fellowship. The second group of degrees is known as the degrees of service. The fourth degree is that of service, including Brotherhoods of St. Andrew's Acolytes, Daughters of the King, active choir members, men's guilds, women's guilds, and any form of personal service.

The fifth degree is that of mercy. It is for all who are primarily interested in helping the unfortunate. Social service, nursing, visiting of hospitals, is coupled with a pledge to study and support diocesan institutions such as orphan asylums, hospitals, and missions, to prisons.

The sixth degree is teaching. It corresponds with the National Accredited Teachers' Association. Lay readers belong here, and all lay readers are urged to procure diplomas from the National Department of Religious Education.

The seventh degree, that of wisdom, includes a pledge to lay a major emphasis of one's life on study of some phase of human knowledge from the point of view of the Christian faith. The idea is to provide an answer to questions which arise from the impact of modern discovery upon religious minds.

The eighth degree, that of honor, is conferred only upon those who have served the Church signally and well. It is to be given at the times of the general convention by the Grand Master of the Order. It supplies for the church what the Legion of Honor is to France, and the Distinguished Service Medal is to the Army.

The ninth degree is composed of all bishops and of members of the governing council.

#### HOME SAVING PLAN

A feature included in the recommendations is a home saving plan, whereby young men and women are to save for the time of their marriage, paying regular monthly sums and pooling the receipts from entertainments. When any member of this plan marries, the accumulated earnings, plus interest, are drawn out for the establishment of a home. The purpose of this is to teach the sanctity of the Christian home as a Temple of the Incarnation.

Degrees are to be conferred principally at the summer conferences. Studies through the year are to reach a climax at these conferences, and the degrees will be bestowed by a bishop or member of the ninth degree in attendance. The committee considering the new order consists of the Rev. Messrs. Charles L. Street, Chicago; Herbert Miller, Cham-



paign, Ill.; LeRoy S. Burroughs, Ames, Ia.; A. Haire Forster, Chicago; M. B. Stewart, Nashotah, Wis.; Norman B. Quigg, Streator, Ill.; Miss Vera L. Noyes, Chicago; and Sylvester A. Lyman, president of the Episcopal Young People's Association of Chicago, and the Rev. Irwin St. John Tucker, Chicago.

RELIGIOUS EDUCATION PLANS

The department of religious education of the diocese has sent out an attractive fall bulletin to the Church schools emphasizing the great need of a right choice of teachers for the school year. "Organize your school according to the number of good teachers you can get," says the bulletin. "A school built on the cycle plan with good teachers is better than a school completely graded with some poor teachers. The latter makes for uneven teaching, lack of standards, and results in little respect for the school. Make the require-



CONFINED BY ILLNESS  
Rt. Rev. Sheldon M. Griswold, D.D.,  
Suffragan Bishop of Chicago.

ments of the teacher definite and rigid. The higher the standard, the greater appeal the work has for the person who desires to do something worth while." Advice like this makes us realize still more that one of the solutions of our Church school problem today, as always, lies with the kind of teachers we place over our children. A definite appeal is made to the parents to do their part. Parents are asked very pertinently if they know what is expected of their children in each grade of the Christian Nurture Series. Frankly, very few do know, although the goal card of each child outlines in a very definite way the minimum requirements of each course. Maurice Clarke's *A Church School Book of Prayer and Praise* is strongly commended for the worship of the schools. The fall sessions of the diocesan Normal School will be held at St. James' parish house for ten successive Wednesday evenings, beginning October 5th. Seven courses will be offered.

ORIENTAL STUDENTS MEET AT RACINE

Oriental students of many creeds have been meeting at Taylor Hall, Racine, Wis., this week in a series of helpful and interesting conferences. This is an annual meeting of these students, who come from all parts of the country to discuss common problems. The purpose, according to one of the leaders, is: "To provide an opportunity for oriental students who are attending schools in this country, to come

together for larger acquaintance and fellowship; to enable American students to acquaint themselves with oriental students coming from different cultural backgrounds; to provide Americans engaged in religious and educational work to acquaint themselves with the ideas, aspirations, and educational ambitions cherished by youth of the Orient, and to learn more about the reactions of the Orient to Occidental values of life and standards of culture." The conference opened with a union religious service drawn up by one of the students, R. B. Ronquilla, of the Philippine Islands. In former years the conference had had difficulty in their common worship. The union service of this year, according to the report, seems to have solved this problem. The service opens in true Oriental style with a few moments of silent meditation. Then follows a hymn and a call to service by the presiding minister. The beatitudes are then read, slowly, with a pause after each to permit the worshippers to meditate. A common prayer and sermon are other features of the service.

The first service of this kind was held at the chapel in Taylor Hall on Sunday, September 11th. The Rev. A. Haire Forster, of the Western Theological Seminary, preached the sermon. A young Japanese student present interpreted the sermon to the students in his own way. The Rev. D. A. MacGregor, rector of St. Mark's Church, Glen Ellyn, was one of the leaders of the conference.

ILLNESS OF BISHOP GRISWOLD

The many friends of Bishop Griswold were distressed to learn of his undergoing

a serious operation for appendicitis on Tuesday, September 13th, at the Evanston Hospital. The latest reports today (Friday) are that the Bishop is holding his own, although still seriously ill. Prayers for his recovery are being offered daily in our churches.

CHURCH CLUB ELECTS NEW PRESIDENT

The Church Club of the diocese has elected Charles D. Dallas its president, to succeed Walter B. Patterson. Other officers elected are: Jewell F. Stevens, vice-president; Homer Lange, secretary; and Angus Hibbard, treasurer. The new president, Mr. Dallas, has served as vice-president of the club for two years. He is a member of Christ Church, Winnetka. The club has now approximately 500 members.

NEWS NOTES

The Sunday afternoon concerts on the Crane Memorial Carillon at St. Chrysostom's Church were resumed on September 18th. Harold B. Simonds, acting as the carillonneur. It will be recalled that an endowment fund has been provided by the Crane estate for the operating of this beautiful instrument.

The Western Theological Seminary is to reopen its graduate school on September 30th. The generous offer of the rector, wardens, and vestrymen of St. Mark's Church, Evanston, has been accepted to make the temporary headquarters of the school in the Oliver Cunningham Memorial House, adjoining the church and parish house.

H. B. GWYN.

## Lord Bishop and Provost of Aberdeen Arrive to Plan Memorial in Scotland

### Maximum Attendance at Bible School of St. George's, Flushing —Annual W. A. Meeting

The Living Church News Bureau  
Brooklyn, September 17, 1927

ON FRIDAY, SEPTEMBER 16TH, THE LORD Bishop of Aberdeen and Orkney, the Rt. Rev. Frederick Llewellyn Deane, D.D., and the Very Rev. H. Erskine Hill, Provost of St. Andrew's Cathedral, Aberdeen, arrived in New York.

Through the kindness of the Rt. Rev. E. M. Stires, D.D., Bishop of Long Island, they will receive a real American welcome from the diocese of Long Island. They will start their tour in Long Island, will visit East Hampton, Southampton, Glen Cove, Oyster Bay, and the Cathedral in Garden City.

Bishop Deane and Provost Erskine Hill will, in lectures and addresses, present to the Church in America the plan to rebuild St. Andrew's Cathedral as a memorial of Bishop Seabury's consecration.

On Sunday, September 25th, the Bishop and Provost will be at Christ Church, Oyster Bay, St. Paul's, Glen Cove, and in the evening at St. George's, Hempstead, while the afternoon will be given to the Cathedral at Garden City.

TO HOLD MASS DINNER CONFERENCES FOR TEACHERS

The number attending the mass dinner conference for the teachers of the diocese has grown so enormously that it has been

decided to have two: one for Brooklyn and Queens on October 4th, with Bishop Creighton and Lewis B. Franklin as speakers; the second on October 17th, at Garden City, which will include the teachers of Nassau and Suffolk Counties. The speakers will be Bishop Stires and the Rev. Warfield Hobbs, editor of the *Spirit of Missions*.

The normal school and teachers' training classes will meet in various sections, the central one on October 18th at St. Ann's Church, Brooklyn, with Bishop Creighton making the principal address.

POPULARITY OF VACATION BIBLE SCHOOL

The daily vacation Bible school of St. George's parish, Flushing, was kept going for six weeks. It opened with an enrollment of sixty-five children and reached its maximum attendance of 154 during the first week. The rector, the Rev. George Taylor, was in charge of the entire school, leader of devotions, and guiding factor in the dramatizations for the first month, and then was relieved by his curate, the Rev. R. T. Foust.

Much attention was paid to the dramatization, and the staff considered the time spent on this well worth while, as it gave the children a knowledge and interest in both the Old and New Testament characters which they could never have had in any other way.

ANNUAL W. A. MEETING

The annual Suffolk County meeting of the Long Island branch of the Woman's Auxiliary was held Wednesday, September

14th. at St. James' Church, St. James, L. I., the Rev. William Holden, D.D., Archdeacon of Suffolk County, rector.

The speakers were Miss Emily Tillotson, whose address was on Work in the Philippines and Honolulu, and the Rev. A. B. Parson on Work in Liberia.

MARY E. SMYTHE.

### IS CHURCH LOSING OR GAINING MEMBERS?

NEW YORK CITY—Stirred by recent reports that the Churches are suffering severe losses in membership, officials of the Federal Council of the Churches of Christ in America recently issued a statement declaring that the real truth is precisely the opposite. Figures are presented for twenty-five leading denominations, showing that they have grown almost fifty per cent in the past twenty years.

The statement gives statistics from the U. S. Census Bureau and the Handbook of the Churches. It says:

"How utterly false are the impressions that the Churches are losing in membership is shown by the figures of the United States Government Census of religious bodies in 1906 and 1916, supplemented by the figures for 1926 in the latest *Handbook of the Churches*. The twenty-five principal denominations in the United States had a growth in total membership from 18,762,943 in 1906 to 23,638,597 in 1916 and to 27,466,470 in 1926.

"There was never a time in the history of the country when so many people belonged to the Churches, never a time when a larger percentage of the population were Church members."

The *Handbook of the Churches* credits the Episcopal Church with 886,942 members in 1906, 1,092,821 in 1916, and 1,164,911 in 1926.

### OPEN NEW CHAPEL IN SUBURBS OF RICHMOND

RICHMOND, VA.—On Sunday, September 4th, a chapel recently erected on the Mechanicsville turnpike just outside of Richmond was opened for service, the sermon being preached by the Rev. Pembroke W. Reed, rector of Christ Church.

The new chapel is a mission of Christ Church in a new and growing suburban development, the land and a great deal of the labor being given by members of that congregation. Addresses were made by the Rev. P. A. Arthur, rector of the Church of the Ascension, the Rev. Dr. Hugh W. Sublett, rector of old St. John's, and by members of the vestry of Christ Church.

### COADJUTOR FOR FOND DU LAC

STEVENS POINT, WIS.—A resolution that the Bishop be requested to call a special meeting of the diocesan council as early as practicable for the election of a bishop coadjutor for the diocese of Fond du Lac was adopted at an adjourned meeting of the Bishop and Executive Board of this diocese, meeting here Thursday morning, September 15th. This action was taken pursuant to a resolution of the annual council of the diocese of Fond du Lac held last January, when the question of the practicability of a bishop coadjutor was referred to the board.

The finance committee presented a diocesan budget for 1928 which included the salary of \$4,200 for a bishop coadjutor with an allowance of \$800 for house rent.

The special convention will probably be called by the Rt. Rev. Reginald H. Weller, D.D., Bishop of the diocese, to meet early in November, so that the consecration of

the future coadjutor might be arranged at the time of the annual meeting of the council the latter part of January.

At the same meeting the Bishop was authorized to appoint a committee of three, including himself, to act as a special board of trustees to whom the trustees of funds and properties of the diocese of Fond du Lac may transfer temporarily the property known as the episcopal residence with power to mortgage the same and rush the completion of the new bishop's house. This will be of stone in harmony with the Cathedral and Grafton Hall buildings, and the contract calls for its completion by December 31, 1927.

### SPEAKERS ANNOUNCED FOR BROTHERHOOD CONFERENCE

PHILADELPHIA, PA.—The fall conference of the Brotherhood of St. Andrew will be held in Philadelphia October 15th and 16th. The Rt. Rev. Thomas James Garland, D.D., Bishop of Pennsylvania, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, and the Hon. George Wharton Pepper, former United States senator, will be a few of the leading speakers.

The opening session will be held in Holy Trinity parish house, Saturday, October 15th, and welcoming addresses will be given by Edward H. Bonzall, president of the Brotherhood of St. Andrew, the Rev. Dr. F. W. Tomkins, rector of Holy Trinity parish, and Bishop Garland.

In the evening, General Secretary Leon C. Palmer will address a conference on The Brotherhood Today and Tomorrow, speaking of its present encouraging condition and work, and of the evangelistic and educational program outlined for the brotherhood in its future.

In Old Christ Church, on Second Street above Market, the conference will assemble the next morning for the first public service. The delegates will be addressed by Bishop Lloyd.

Sunday afternoon in Holy Trinity parish house, the Rev. John R. Hart, Jr., chaplain at the University of Pennsylvania, the Rev. Frank Cox, rector of the Ascension Memorial Church, New York, and Captain B. F. Mountford of the English Church Army, will each present various phases of personal work during a conference.

The second public service of the conference will be held in the Church of the Holy Trinity Sunday night with the Rev. Dr. Tomkins officiating. The address will be delivered by the Hon. George Wharton Pepper. The conference will close with a farewell meeting following this service.

### BISHOP AND ARCHDEACON PREACH IN JAMAICA CHURCH

KINGSTON, JAMAICA—The Rt. Rev. E. C. Acheson, D.D., Bishop Coadjutor of Connecticut, and the Ven. Walter Humphrey, Archdeacon of Litchfield, attended a solemn Eucharist on Sunday, August 7th, at the Church of St. Thomas the Apostle, Kingston, at which the Lord Bishop of Jamaica, the Rt. Rev. George F. C. de Carteret, pontificated and preached.

On the following Sunday, August 14th, Bishop Acheson preached at the sung Mass, and the Archdeacon preached at solemn Evensong. The Rev. George B. Hall is rector of the church, and the Rev. Alfred T. Bennett-Haines is assistant priest.

Capt. Albert Mitchell, organist at St. Mark's Church, Philadelphia, was also a

visitor at the Church of St. Thomas the Apostle, giving an organ recital there on Sunday evening, August 7th. Captain Mitchell was formerly organist at the Bermuda Cathedral.

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**DR. C. A. JESSUP LAUDS  
WORLD CONFERENCE**

BUFFALO, N. Y.—The Rev. Dr. C. A. Jessup, rector of St. Paul's, Buffalo, who was present at the meetings at Lausanne as chaplain to Bishop Brent, told of the things accomplished at that gathering in his sermon on Sunday, September 11th.

Dr. Jessup said:

"In the spirit of Lausanne rather than in the report of the conference lies the chief hope for future Church unity. That is a fact that cannot be too strongly emphasized. Delegates to the conference represented upward to eighty autonomous Churches and almost one-third that number of nationalities. Equally important is the fact that these delegates came together to discuss their differences and not merely to seek out points of agreement. When the report of the conference is given to the world it will be seen that quite as much time was given to the disagreements existing between the Churches as to those matters in which they agree."

Dr. Jessup paid a tribute to Bishop Brent, who was chairman of the conference.

A very large congregation greeted Dr. Jessup and listened with great interest to his story of the meeting at Lausanne.

**LAY CORNERSTONE OF CHURCH  
AT EAST AURORA, N. Y.**

EAST AURORA, N. Y.—Saturday afternoon, September 10th, the cornerstone of the new church building and parish house for St. Matthias' Church was laid by the Rt. Rev. D. L. Ferris, D.D., Bishop Coadjutor of Western New York. Bishop Ferris was assisted by the rector, the Rev. Henry de Wolf de Mauriac. The vested choir sang hymns in which the congregation joined.

The new building is to replace the wooden building, which has been in use since 1897. The parish was founded in 1869. The tower of the church will form the axis of the two buildings, and it will be forty-nine feet in height. Adequate Sunday school and social facilities will be provided for in the parish house, and also a small chapel for occasional services. A pleasing feature of the parish house will be two fireplaces, one on each of the two floors in the two large rooms, the dining room and the auditorium.

**NEW PARISH HOUSE FOR  
CHRIST CHURCH, TACOMA**

TACOMA, WASH.—A new parish house has been erected for Christ Church, Tacoma. It is the result of the union of two parishes, namely Trinity and St. Luke's. The former was founded by the Rev. Lemuel H. Wells thirty-eight years ago. He afterwards became Bishop of Spokane, but is now again living in Tacoma. He is held in the highest respect by the city, and the new parish house is named Wells Hall for him. The rector of the united parish is the Rev. Sidney T. James, formerly Dean of the Pro-Cathedral of St. Luke's.

The building is of brick and is very commodious and modern. On the basement floor is a large gymnasium, with cloak and retiring rooms, locker and shower facilities, furnace and storage space, in addition to family quarters for the sexton.

On the first floor are a large stage and assembly room with a seating capacity of 520. An ingenious arrangement of folding

screens, both on the floor and in the balcony, converts the whole into class rooms for the large Sunday school of this parish. Administration offices, consisting of rector's study and rooms for the assistant and a secretary, are located in the front of the building, and a large kitchen is at the back of the stage.

There are also on a third floor rooms and facilities for the women's meetings and for storage.

An opening of the building took place on September 15th, when more than 300 persons attended a banquet in the large hall. The Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, spoke of the fine work that had been accomplished in uniting the two parishes and in building such a splendid parish house. Bishop Wells, who was acclaimed by all as having been a great spiritual influence in the Pacific northwest, also spoke, as did the rector of the parish, who presented to the contractor, J. E. Bonnell, a Masonic emblem in recognition of the fact that he had completed the building at a cost \$5,000 under the original estimate. The Rev. Mr. James also spoke of the loyal manner in which the united parishioners had rallied to the support of the parish hall, and said it was his intention to make the building the center of helpful activities seven days a week.

**MANILA CATHEDRAL SENDS  
MEMORIAL TO MRS. WOOD**

MANILA—Whenever the late Governor-General Leonard Wood of the Philippine Islands was in Manila he attended the Sunday morning service in the Cathedral of St. Mary and St. John. At the time of his death the parish of the Cathedral sent a cable to Mrs. Wood, expressing their sympathy.

At the time of the funeral of General Wood, a wreath was placed on the grave at Arlington from the Cathedral parish as the church in which the Governor-General was confirmed and of which he was honorary senior warden.

The rector, wardens, and vestry of the Cathedral sent a resolution to Mrs. Wood, on her return from Arlington Cemetery, recalling the regularity of his attendance at the services whenever he was in Manila, and stating that prayers were being said for her and General Wood during the entire week.

**REOPEN CHURCH AT  
NEWARK, N. J.**

NEWARK, N. Y.—On Sunday, September 11th, the Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, preached the sermon at the reopening of St. Mark's Church, Newark, of which the Rev. Charles Raymond Barnes is rector. During the summer the church building has undergone extensive repairs and improvements.

The east wall of the chancel has been extended, providing more space in the sanctuary, as well as giving room for the installation of a choir platform and the moving of the organ console.

The parish was the recipient of a fine memorial window given in memory of Caroline Emmons Stuart and Charles William Stuart, by the family. Bishop Ferris officiated at the blessing of the chancel, and the unveiling of the window, which was done by a granddaughter of those in whose memory the window was given.

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### ALBANY CONDUCTS CLERGY CONFERENCE

ALBANY, N. Y.—Some seventy of the clergy of Albany attended the conference held at St. Agnes' School, Albany, September 14th, 15th, and 16th. Sixty men were resident in the dormitory of the school throughout the period.

The conference was planned and organized by the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor, for the purpose of promoting fellowship and providing opportunity for discussion of problems vital to the progress of the diocese. The response in attendance and the enthusiastic spirit which prevailed were evidence of the accomplishment of the purpose. It was voted to request the yearly repetition of such a conference, also to request the organization of a similar gathering for laymen.

Bishop Oldham addressed the clergy on Wednesday evening on the subject of the Clergy Conference, Its Aims and Objects. This was followed by a conference on Rural Work led by the Rev. W. H. Foreman, of the National Council. Bishop Nelson conducted closing prayers.

On Thursday and Friday there were early celebrations of the Holy Communion in the Cathedral of All Saints. Three conferences, presenting the Presiding Bishop's Parish, the Bishop's Parish, and the Rector's Parish, were conducted on Thursday morning by the Rev. G. Warfield Hobbs of the National Council, Bishop Oldham, and the Rev. B. H. Reinheimer of Southern Ohio, respectively. The afternoon was given to recreation. The evening conferences were on the subject of Diocesan Organization, the Rev. B. H. Reinheimer leading. Compline closed the day.

The Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont, made the address on Friday morning at a conference, A Priest in the Church of God. Bishop Booth's address made a profound impression and was a fitting close to the series of conferences. There was a final address by Bishop Oldham, who also led the closing devotions.

### JAPANESE NURSES VISIT AMERICA

NEW YORK CITY—Miss Iyo Araki, famous throughout Japan as head nurse of St. Luke's International Hospital, Tokyo, a visitor in this country at the invitation of the Rockefeller Foundation, was formally welcomed by the staff of the Church Missions House, 281 Fourth Avenue, New York, on Tuesday, September 1st, at a tea given under the auspices of the Department of Missions.

Araki San (San standing for Miss) is the nurse who during the earthquake of September 1, 1923, when St. Luke's Hospital was damaged by the quake and destroyed by fire, carried patients into the nearby excavation and, when trapped by the flames, covered her charges with blankets, while with a dishpan she kept these wet with accumulated rain water through the terrific ordeal of five hours. Not a patient was lost and Araki San's uniform scorched and burned in a score of places is one of the treasured keepsakes in St. Luke's museum.

Araki San has been in the service of St. Luke's for twenty-five years. She has participated in the development of the Nurses' Training School of the hospital inaugurated by Dr. Rudolph Teusler. In the whole period of the school, no nurse ever has graduated who had not in the meantime become a Christian. To this school the Rockefeller Foundation has

recently made a grant of \$10,000 a year to continue for a period of five years. Previously the school had been officially recognized by the Japanese Government and had been elevated to a ranking position among the educational institutions of Japan. St. Luke's will become a center for the promotion of public health work among the school children not only in Tokyo but throughout Japan.

Araki San, in connection with this grant, has been invited to America, at the expense of the Rockefeller Foundation, for a year of study and observation in the leading hospitals of the country. She is accompanied by Mrs. St. John, Miss Kiku Arai, Miss Masao Ando, and Miss Masu Yumaki, who are also identified with St. Luke's Training School for Nurses.

### REOPEN MONUMENTAL CHURCH, RICHMOND, VA.

RICHMOND, VA. — The Monumental Church, Richmond, the Rev. A. C. Tebeau, rector, has within the past year undergone a complete overhauling and renovation and extensive repairs, and was reopened for service on Sunday, September 11th, after having been closed for six weeks.

The work has included a complete going over of the exterior walls of the church and special treatment of the stone which showed signs of deterioration. The mural paintings and frescos have been cleaned and renovated, and the whole building greatly beautified. A new organ has been installed.

The Monumental Church is the second oldest church building in Richmond, having been erected by public subscription in 1813-14 upon the site of the Richmond theater, which was burned in 1811 with a loss of seventy-three lives.

### COLORED CONVOCATION OF NORTH CAROLINA

TARBORO, N. C.—The twenty-sixth annual convocation of the archdeaconry for work among colored people, in the diocese of North Carolina, was held in St. Luke's Church, Tarboro, September 3d to 5th. Inspirational services were the feature of the meeting, and a number of addresses were made. The Rt. Rev. H. B. Delany, Bishop Suffragan, presided over the sessions.

The threatened extinction of the colored parochial schools, due to withdrawal of funds for their support, and the great losses sustained by the churches, caused by emigration to northern cities, were two of the problems that were discussed.

### DEACONESS ORDERED BACK TO CHINA

PASADENA, CALIF.—In accordance with a cabled request to the Department of Missions, sent by Bishop Roots of Hankow on July 29th, Deaconess Julia A. Clark left here on September 14th to return to China. She sailed from San Francisco on the S.S. *President Jackson* on the 17th. Early in October she will reach Hankow, where her duties will be those of an advisor to the Chinese Churchmen of the vicinity.

For fifteen years Deaconess Clark has been on the staff of the American Church Mission, Ichang. She returned from the Orient last spring on furlough, advanced one year because of disturbed conditions. She has been visiting her father and mother, and her brother, the Rev. Stephen C. Clark, Jr., rector of St. Mark's Church, Pasadena.

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**FIFTIETH ANNIVERSARY OF PAUL SMITHS, N. Y., CHURCH**

PAUL SMITHS, N. Y.—The fiftieth anniversary of the founding of the Church of St. John-in-the-Wilderness by Dr. Trudeau at Paul Smiths was observed on September 11th, Bishop Oldham being the preacher at the service. Bishop Oldham was assisted by the Rev. William B. Lusk, of Ridgefield, Conn., and the Rev. E. P. Miller, rector at Saranac Lake. Mr. Miller brought his choir who furnished the music for the occasion.

An endowment fund for the church is in progress, and announcement of \$12,000 for this purpose was made. The parish also presented the Bishop a check overpaying its missionary for the year 1927.

Dr. Francis B. Trudeau, son of the founder of the church and of the great sanatorium in Saranac Lake, is actively engaged in both the religious and medical work nobly carried to success by his illustrious father. The church at Paul Smiths is widely known and has rendered useful service, and throughout its history has been attended by many distinguished persons.

**SUMMER SCHOLARSHIPS FOR RURAL STUDENTS**

NEW YORK—The rural work of the Church depends as much upon the devotion, leadership, and training of the country ministry as upon any one factor in the whole rural problem. Realizing this fact, the division for rural work of the department of Christian social service of the National Council has this last summer selected and placed under the tutelage of certain of the rural clergy of the Church seven seminary students. The students chosen have all expressed the intention of spending many years, if not their whole ministry, in village and country work. As for the clergy under whom the students have been placed, they are all prominent and successful leaders in country Church work.

The plan has been approved not only by deans of seminaries and bishops and leaders of the Church, but by experience as well. The interest, training, and probable clinching of the various students in their hope of making the rural ministry their life work have more than proved the practical value of the idea.

The cost of sending each student amounted to approximately \$500, the total sum covering a salary of \$10 per week for twelve to fifteen weeks, and board, room, transportation to and from the field, and the purchase or rental of a car and maintenance of the same. The whole experiment cost some \$3,500.

The experiment was made possible very largely by the Woman's Auxiliary. Inspired by the study book for the year, *Beyond City Limits*, by the Rev. F. D. Goodwin, of Warsaw, Va., and the companion volume by Miss Laura F. Boyer, the Auxiliary gave, or made possible, the scholarships needed. Some were given by diocesan branches, some by parish branches; others were contributed by informal groups of Auxiliary members, and one was given anonymously as a result of the moving appeal of an Auxiliary member.

The Woman's Auxiliary of the diocese of Pennsylvania was the first to respond to the call, gave two full scholarships, and so made it possible for Worth Wicker of the Philadelphia Divinity School to spend the summer with the Rev. F. D. Goodwin, and J. R. Kuhns of Seabury Divinity

# Is Your Town Safe?

*THESE boys and girls are being taught to save their lives! They are learning the meaning of the "Stop" and "Go" traffic signals. In many schools the children make their own semaphores, and the teacher appoints different members of the class to act the part of a Traffic Officer so that the lesson of caution at street crossings can never be forgotten.*



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EVERY five minutes someone dies from cancer. Every six minutes someone is killed by accident. One death in every 13 is caused by cancer—one in 15 by accident. One—a tragedy foreseen weeks in advance when beyond hope of prevention. The other—swift annihilation that could have been prevented.

Most fatal accidents need never happen; 90,000 a year in the United States—240 a day—deaths from various causes that could be prevented. One-half of the children who are killed are the little untaught ones less than five years old. And accidents claim all too many persons past middle age—who have not adjusted themselves to the swift pace of passing vehicles.

In cities where public caution and protection are taught, the deathrate from accident is far less than the Nation's sad average. Modern scientific Safety Campaigns are organized in these cities. The Mayor, the Police Department, local associations, clubs, societies and citizens of ability and initiative are working together for safety in industry,

in the home and on our streets. The newspapers which help to promote Safety Campaigns find a quick response.

These continuous safety programs are as carefully and skilfully planned as a great battle, but with this difference—a battle is planned to end as many lives as possible and a Safety Campaign is planned to save as many lives as possible.

No longer has one a right to say, "Accidents are bound to happen. You can't prevent them." Today accident prevention is neither a beautiful dream nor a vain hope. It is a splendid reality. In cities which have said, "It can be done"—it has been done. In some cities the deathrate from accident has been reduced more than half.

Do you know how many people were killed by accident in your town last year? You will find, again and again, that a little forethought or a little more care would have avoided many tragedies. Help to prevent such deaths.



700,000 Americans seriously injured last year; 23,000 killed by one cause alone—motor vehicle accidents.

Appeals to individual caution have failed to stem the constantly rising tide of accidental deaths. Last year the New York State conference of Mayors decided to conduct an "entire city" Safety Campaign. Albany, N. Y., was selected for the test, and the Metropolitan Life was invited to send safety engineers to co-operate.

A vigorous educational program was undertaken. Every stage of this campaign was carefully mapped out in advance. During the first six months of the demonstration, while practically the entire city

supported it, accidental deaths of all kinds were reduced 31%. Fatal accidents to children were reduced 33½%. Fatal accidents in homes were reduced 71%.

Based on the results in Albany, the Metropolitan has prepared two booklets, "Promoting Community Safety" and "The Traffic Problem", which outline practical ways and means for accident prevention. Send for two copies of each, one for personal study and one to send to your Mayor. If your town has a working safety organization, support it whole-heartedly. If not, help to establish a local Safety Council.

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School with the Rev. E. S. Ford in the western counties mission, diocese of Newark.

The Rev. Lyman Bleecker, lately ordained to the diaconate, was enabled to spend three months with the Rev. C. R. Allison in county mission work in Western New York as a result of the generosity of members of the Auxiliary of New York. The Auxiliary of Christ Church, Bronxville, N. Y., sent W. G. Christian of the Virginia Seminary to the Rev. George B. Gilbert of Middletown, Conn.

The Auxiliary of the diocese of Maryland provided funds for a scholarship for Albert C. Morris of the Virginia Seminary and sent him to the Rev. Bertram Brown of Tarboro, N. C.

Several parish branches of the diocese of Chicago joined in sending Elmer Lofstrom of Nashotah for three months' training under the Rev. David Clark of South Dakota, and Charles Hawtrey of the same seminary was sent to the Rev. H. R. Hole of Michigan, as a result of a scholarship given by one who did not wish his name known.

Both clergymen and students involved report most favorably upon their summer together. The project has more than proved its value and the department of social service hopes to find some means of continuing it another year.

#### MANY ATTEND CLERICAL AND LAY CONFERENCE OF OHIO

CLEVELAND, OHIO.—The clerical and lay conference of the diocese of Ohio met at Linwood Park, September 7th to 11th. The number present last year was seventy-five; this year there were ninety-six clergy and forty-seven laity present.

The sessions opened after dinner with a speech by the Rt. Rev. Warren Lincoln Rogers, D.D., Bishop Coadjutor of Ohio, on the Lausanne Conference. He had been in attendance as an observer from the beginning to the end, and gave a description of the entire conference.

The Rev. W. M. Sidener, rector of St. Paul's Church, Steubenville, who had been present at the Anglo-Catholic Congress in London as chaplain for the United States clergy, read a well written paper, going over all the incidents of that gathering.

Thursday morning the Rev. Frederick B. Bartlett of the National Council spoke on the Program of the Church. He opened the eyes of the clergy to both the advances and the reason for non-advancement of the work of the Church in the west.

The Every Member Canvass and the Round Table was in charge of George Benham, secretary of the Nation Wide program for Ohio. He gave a lantern lecture showing all the new churches throughout the diocese. The Ven. Gerard F. Patterson, Archdeacon of Ohio, spoke on the Program of the Diocese, giving facts and figures interesting to the Ohioans.

The Foreign Field was the subject of Rev. Hollis S. Smith of Shanghai, China, who laid before the conference the true condition of China. He spoke hopefully of the work in China, where the Christians are calling loudly for the return of the missionaries. His knowledge of the language, which took him five years to learn, was illustrated by his repeating, by request, the Lord's Prayer in Chinese.

Mr. Bartlett spoke again on Friday morning, on the Progress of the Church. The Rev. C. L. Bilkey, of Defiance, and the Rev. James R. Colby, of Geneva, re-

ported as delegates to the Rural Workers Conference. The Rev. Kirk B. O'Ferrall, though not of the committee on Evangelism, spoke on the subject in a most satisfactory and complete way.

The Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, has been engaged to go through the diocese of Ohio with the officers of the Nation Wide Program for five weeks.

#### CLERGY CONFERENCE OF FLORIDA

JACKSONVILLE, FLA.—The annual clergy conference, under the direction of the Bishop and the department of stewardship and service, will be held at the Atlantic Beach Hotel on October 5th and 6th. This conference will open with a corporate Communion service in the little Chapel of St. Paul's-by-the-Sea, at Jacksonville Beach, after which the clergy of the diocese will be taken to the Atlantic Beach Hotel for their two days sessions.

Heretofore this conference has only consumed one day, but it is thought that much more in the way of inspiration, as well as business, will be accomplished by the two days sessions. It is expected that a returned missionary will be the only visiting speaker. Each of the department chairmen will be given an opportunity to present his fall program to the clergy at this time.

#### SPOKANE PLANS MISSION FOR CHURCH AND HOME

SPOKANE, WASH.—A mission for the Church and the Home will be held November 3d, 4th, and 5th in each parish and mission of the jurisdiction of Spokane. The mission has a threefold purpose—to strengthen the link between the Church and the home by causing every member of the home to become a member of the Church and every child to enter the Church school, to put Christian ideals in the home, and to deepen the fellowship of Christians in the family life of the Church.

The services will consist of Holy Communion, conferences, meetings for children, and services for young people and adults. Various clergy will visit the outlying missions.

#### CHURCH CAMP FOR CHILDREN AT CARLYLE, ILL.

CARLYLE, ILL.—Out near Carlyle is a spot which might be called "the answer to a kiddie's prayer." Camp Pancake, so named because of the fact that on the first morning on which the group arrives, the girl cooks always prepare pancakes for breakfast, is a haven of fun, excitement, and general good times for the children of St. Paul's Church, East St. Louis.

The camp is located a few miles from Carlyle, on the Herman Beckermeyer farm. It is situated on a hill overlooking the Okaw river, and is one of the most beautiful spots to be found in Illinois. There are three buildings at the camp, one for the girls, another for boys, and a third for cooking.

Each summer the children of the church are taken in a group to the camp. A splendid program of sports is enjoyed. The idea of the camp was organized by the Rev. Raymond M. Gunn, rector of St. Paul's Church. This year is the first summer that he has not stayed at the camp, the Rev. Arthur E. Marston, assistant at St. Paul's, being in charge with Deaconess Bowen as chaperone of the girls.

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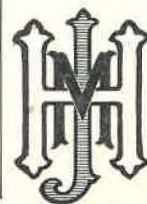
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**NEW RELIGIOUS EDUCATIONAL HEAD AT TOLEDO CHURCH**

TOLEDO, OHIO—The Rev. Eugene S. Pearce, rector of St. Mark's Church, Toledo, has added to the parish staff of workers for the coming year, Miss Beulah Curl of Denver, Colo. Miss Curl will occupy the position of supervisor of religious education and counsellor in young people's activities.

The new supervisor comes to St. Mark's Church with a wide teaching and supervising experience. For several years she was a teacher in the schools of Denver and occupied the position of a public school supervisor. She is a teacher as well of the National Accredited Teachers' Association courses, and is therefore especially equipped not only to teach children, but to train teachers.

Miss Curl comes to St. Mark's Church from a church bearing the same name in Denver, where she has been director of religious affairs for the past year.

**PARISHES IN KANSAS TO HOLD PREACHING MISSION**

ATCHISON, KANS.—Trinity Church and St. Andrew's chapel, Atchison, the Rev. Alfred D. Kolkebeck, rector, will unite in holding a preaching mission for one week beginning October 24th. The missionary is to be the Rev. Walter S. Pond, rector of St. Barnabas' Church, Chicago. Great preparations are being made by the rector and a committee of four vestrymen. Churchmen in neighboring towns are to be invited to participate on certain days.

**WORK AMONG CHILDREN OF LEPERS IN THE PHILIPPINES**

MANILA—At the recent memorial service in the Cathedral of Manila in honor of Governor General Leonard Wood, an offering was taken up to be turned over from "the Manila community" to those in charge of the drive for funds to fight leprosy—something close to the heart of General Wood, and for which he planned, hoped, and worked, and which was in his mind constantly until his death.

The work being done by segregating the so-called "untainted children" of lepers is of special interest. It has proven a real blessing. In the beginning it was a group of religious workers, missionaries interested in the welfare of lepers and in the well-being of their children, who started the use of this word "untainted" to describe the condition of these children. It was happily chosen, for it seems to attract rather than repel.

The first group of boys and girls, ranging in age from two to fifteen years, was brought from Culion Leper Colony, in August, 1925, just two years ago. They numbered eighty-one. What then seemed to many a cruel breaking up of family ties has been justified by the gratifying results obtained. Most of these children, of the first and later groups, are placed at "Welfareville" at San Felipe Neri, Rizal, a community comprising over fifty hectares of government land. Aside from the personal care given the children, periodical health examinations are made to verify their continued untainted condition. They are given academic instruction, vocational training, moral and religious instruction, opportunity for play, and wholesome recreation. With the increasing numbers being discharged from Culion as arrested or cured cases, it is hoped and believed that in many instances cured parents and untainted children may be re-

united, and with this in mind the children are encouraged to correspond with their parents, all letters from the leper colony being carefully disinfected before leaving the island. Monthly reports are sent the parents, also, thus keeping them in touch with their little ones.

The children under two years of age, considered too young to stand the sea trip to Manila, are cared for in the Balala Nursery, near Culion, under joint auspices of the Board of Health and the Public Welfare Commissioner.

**LEWIS B. FRANKLIN HOLDS CONFERENCES IN VIRGINIA**

ROANOKE, VA.—A matter of unusual interest to Southwestern Virginia was the fact that Lewis B. Franklin, vice-president and treasurer of the National Council, visited three large centers in the diocese and held conferences with vestries. On Friday evening, September 16th, he was the guest of honor at a supper at Staunton; on Saturday evening, the 17th, he conducted a similar supper conference at Lynchburg; on Sunday, the 18th, he was in Roanoke, addressing the congregation of St. John's Church at the morning service and Christ Church at the evening service, and conducting a conference with the vestries at St. John's parish house in the afternoon.

Before he came, special invitations were sent to all vestrymen in the diocese inviting them to attend one or another of the conferences. In this way a large percentage of the clergy and vestrymen in the diocese had the opportunity of discussing with Mr. Franklin the missionary problems of the whole Church.

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## † Necrology †

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

### ALONZO CUSHMAN STEWART, PRIEST

PEEKSKILL, N. Y.—The Rev. Alonzo Cushman Stewart, chaplain to the Sisters of St. Mary, Peekskill, died suddenly on Monday, September 5th, at his home on Mount Saint Gabriel, Peekskill.

For the fifteen years prior to his appointment as chaplain, Fr. Stewart was priest-in-charge and subsequently rector of St. Augustine's Church, Croton-on-Hudson. He was born in New York City in 1869, and graduated from the General Theological Seminary with the class of 1893. He was ordained priest the following year by Bishop Potter, and began his ministry as rector of the Church of the Cross, Ticonderoga, N. Y. He was successfully curate of St. Mary's, Burlington, N. J., rector of St. Mark's, Hoosick Falls, N. Y., and rector of St. Alban's, Newark, N. J.

He is survived by his widow, and two sons, Charles Irving Stewart and Francis Barretto Stewart, and by a brother, James Rutherford Stewart.

### MARGARET JANE WILLIS

HENDERSONVILLE, N. C.—Miss Margaret Jane Willis, until June 1st last a worker in the field of the Rev. Arthur W. Farnum in the diocese of Western North Carolina, died in a hospital at Omaha, Nebr., which city had been her home from birth.

Miss Willis graduated from the Deaconess School in Philadelphia in 1913, and although never set apart as a deaconess, devoted her life to the work of the Church. After helpful years of service in the Indian field of South Dakota, and later in South West Virginia, she came in the fall of 1922 as a teacher at Christ School, Arden, under the Rev. R. R. Harris. When the primary department of that school was discontinued three years later, she came to St. John the Baptist's mission, Upward, to live in the mission house as a general mission and community worker.

Here she rapidly endeared herself to the people and was remarkably successful in building up a wholesome community social life through the medium of a small community room which had been added to the equipment of the mission shortly before her coming.

Her death will cause a deep and heart-felt sorrow throughout the diocese of Western North Carolina, where her consecration and charming personality had caused her to be universally beloved.

### MARYLAND BEQUESTS

BALTIMORE, MD.—The Domestic and Foreign Missionary Society of the Church is the beneficiary in the amount of \$3,135 from the estate of Miss Eleanor M. Kroesen, who died in Baltimore in the spring. A part of the legacy was given in accordance with the request of the testator's sister, and came from money received from the sister's estate.

The Rev. Arthur Freeman, rector of St. Mary's Church, Goldsboro, N. C., is to receive \$2,000 from the estate of Mrs. Margaret M. Retraye, whose will has recently been probated in Baltimore.

### THE SEWANEE SUMMER TRAINING SCHOOL

SEWANEE, TENN.—The 1927 session of the Sewanee summer training school closed with a bit of ceremonial, which gave symbolic expression to the aim of the school. On the stage of the hall in which the closing meeting was held stood a white cross, a replica of the memorial cross on the brow of the mountain at Sewanee. Before the cross was set a lighted candle. Bishop Green of Mississippi, director of the adult division, wearing his episcopal vestments, lit his candle from the light before the cross, and in turn the deans of the school's departments kindled their light from his. The members of the school, coming forward, lit their candles from those of the deans, and passed silently out of the hall.

The school continued for four weeks, from July 26th to August 24th. The young people's division opened July 26th and closed August 9th. The adult division and the school of the prophets, meeting simultaneously, opened on August 10th and closed on August 24th. The total number of students, faculty, and staff registered was about 552.

There were offered fifty-five courses, of which forty-five led to credits in the official teacher training series of the National Accredited Teachers' Association. The instructors number thirty-three, and include officers of the departments of the National Council and of national Church organizations, the entire field staff of the department of religious education of the province of Sewanee, together with diocesan and parochial workers.

The Rev. Mercer P. Logan, D.D., who has been the head of the school during the eighteen years of its existence, continued as president. Bishop Juhan of Florida was director of the young people's division; Bishop Green of Mississippi was dean of the adult division, and Bishop Penick of North Carolina was director of the school of the prophets.

### CONFIDENCE MAN ARRESTED IN MILWAUKEE

MILWAUKEE—Charles R. Stewart, alias Ralph Hale, who was arrested several days ago when he tried to work a confidence game on the Rev. Rollo C. Speer, pastor of the Tabernacle Baptist church, Milwaukee, has been turned over to the police at Denver, where he is said to be wanted. A caution against a man using this alias was printed in THE LIVING CHURCH of April 23, 1927.

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NEWS IN BRIEF

CONNECTICUT—The Rev. Frederick F. H. Nason, rector of Grace Church, Hartford, and the Rev. N. M. Feringa, vicar of the Chapel of the Incarnation, New York City, are spending the month of September in France and Italy.

FLORIDA—The Rev. Randolph F. Blackford, rector of St. Andrew's Church, Panama City, and other charges in western Florida, is one of the party of the American Legion now visiting in Paris and attending the convention of that body. Mrs. Blackford accompanied her husband.—The Church of the Good Shepherd, Jacksonville, the Rev. Charles A. Ashby, rector, is about ready to begin the erection of its beautiful new church, which will cost in the neighborhood of \$250,000.

MARYLAND—St. George's Church, Mt. Savage, is being renovated and improved. The interior walls are being painted, new coverings are being put on the floor, and new oak pews and choir stalls are being installed. The total cost for the work will be over \$5,000, and is the gift of Charles Barth, as a memorial to his father and mother. The work will be completed about the middle of October.

NORTH CAROLINA—Two handsome parish houses have been completed in North Carolina this summer, and are now in use. The Edgar Haywood Memorial, a building given to St. Saviour's Church, Raleigh, by Ernest Haywood of that city, was dedicated on Sunday, August 14th. A parish house, the first unity in an elaborate plant being erected by St. Mary's, High Point, was dedicated on August 28th.

QUINCY—Miss Mary V. Bestor, a member of one of Peoria's honored pioneer families, and who at the time of her recent death was the oldest member of St. Paul's Church, Peoria, left a legacy of \$500 to the parish.

SALINA—The Journal of the district of Salina for 1927 is ready. Those desiring copies may secure them by writing to the secretary of the diocese, the Rev. Wilfred A. Munday, 460 N. Springfield Ave., Anthony, Kans.

SOUTHERN VIRGINIA—With a view to efficient prosecution of the work of the field department and the preparation for and conduct of the Every Member Canvass this fall, the diocese has been divided into four districts, each of which will be under the charge of a chairman and one or more vice-chairmen; the chairman in each case being a member of the field department and of the executive board, and the vice-chairmen being associate members of the field department, selected from outside the executive board.

TENNESSEE—During the week ending September 3d, George Kilgen & Son, pipe organ builders of St. Louis, Mo., shipped a two manual organ to St. Mary's Cathedral, Memphis, which is now being installed.

WESTERN NEW YORK—St. Mark's Church, Leroy, is undergoing extensive repairs in the walls and interior. The north wall of the Church and the bridge over the river unite, and the constant vibration of the bridge has loosened plaster on the inside walls and caused much of it to fall. Some time ago a whole panel of the ceiling fell, but fortunately nobody was in the church at the time. The memorial windows are to be releaded and the interior will be redecorated.—The annual house party of the Y. P. F. of the diocese was held at the Holiday House of Conesus Lake on Saturday and Sunday, September 10th and 11th. The gathering was in charge of Miss Clarice Lambright of Rochester, who was assisted by the members of the different fellowships represented.

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