

The Living Church

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MILWAUKEE, WISCONSIN, OCTOBER 13, 1928

No. 24

Parties—New and Old

EDITORIAL

The Church and the World

Opening Sermon of General Convention

THE BISHOP OF CHICAGO

Reports of

Brotherhood of St. Andrew

and

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National Conventions



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VOL. LXXIX

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EDITORIALS & COMMENTS

Parties—New and Old

PHILOSOPHICAL problems," remarked Professor Dewey of Columbia some time ago, "are not solved: they are outgrown." Many people today feel that we are witnessing a similar truth exemplified in our national politics, where historic and well-worn party slogans, which have done valiant work in the past, seem little more than convenient dodges to mask the vacuity of any fundamental difference between the parties. As in philosophy, such a judgment by no means implies that the political problems of the last sixty years have all been solved and nicely tabulated, but it does express the fairly widespread conviction that points once of burning interest in political life have no very great significance in that life today.

Has not a similar change taken place during the same period in the status of the ecclesiastical parties of our American Church? Is it not true that the three great historic parties of Anglicanism have all shifted so widely from the direction of their original tendency, that their conventional terms and slogans need just as much "interpretation" and readjustment as do "Realist" and "Idealist" in philosophy, or "Republican" and "Democrat" in politics?

To those tender of party loyalty, even the posing of such a question may seem well-nigh blasphemous, or, if not that, at least a playing fast and loose with venerable terminology. Nevertheless, a glance over the indisputable history of each and all of our historic parties must convince the most ardent devotee of their shift of impulse.

Take the Low Church party for instance. Historically this group has the honor of being the oldest *party* in the Anglican communion. After the Church of England had issued her reformed liturgy in 1549, there appeared a group of men who were not satisfied with the authorized formularies. They were often men of intense if narrow spirituality, but, disliking certain doctrines and practices of the Anglican liturgy, they developed an ecclesiastical party or group, whose root idea was to evade or alter the official pronouncements of the Church. Under Queen Elizabeth this party grew in power, and thence onward continued to occupy a definitely recognized position in the Anglican world; and by the time of the cleavage of 1662, Low Church-

manship, in contrast with Nonconformity, definitely emerges. Transplanted in America, this tendency reached its spectacular efflorescence in the rise of the Reformed Episcopal Church, in which the statements of Bishop Cummins and his friends witnessed to the same historic attitude, namely to an intense dislike of the Prayer Book and its teachings, and to a desire to get rid of these formularies in some way or other.

But with the pre-convention tomtoms already clashing for autumnal war at Washington, is it the recognized leaders today of the Low Church party who are clamoring for alterations in the Prayer Book? Does every Low Church heart thrill at the hope of getting rid of Prayer Book teaching at our present General Convention? Are the pamphleteers who write under the guise of Evangelical education waving the banner of freedom from the oppression of the papistical Prayer Book, as good Low Churchmen down through the ages have done? *Vox, et praeterea nihil*, is surely the only answer which an observing world can give. Under the mantle of Low Church verbiage, the leaders of that party today are leading in precisely the reverse direction to that for which their historic forefathers bled and died.

HOW about the Broad Churchmen? A later party this, than their Low Church brethren, and somewhat harder to define. Broad Churchmanship as a party appears to have developed in the eighteenth, and to have made its most positive contribution at the end of the nineteenth century. Among Broad Churchmen, three prominent notes have been struck: first their emphasis upon metaphysics, secondly their interest in the future rather than in the past, and thirdly their high appreciation of the value of historical criticism. If, as is generally done, we connect Broad Churchmen with the Deists under the royal Georges in England, we can see in them the party which, swinging away from the pietism of the Wesleys, felt the supreme importance of the intellectual side of Christianity, who realized, in the title of one of their most famous books, that Christianity was "as old as creation," who were not content with isolating theological problems, but were convinced that real religion must so link up with

every other scrap of knowledge and experience, that inevitably some kind of satisfactory metaphysics is the result.

Further, under the influence of the French Revolution and of the Enlightenment, Broad Churchmanship received new vigor under the aegis of the Oxford Noetics, that group of untraditional, forward looking thinkers, against whom the early Tractarians so strongly reacted.

With the rise of historical criticism of the Bible, the Broad Church party achieved marked prominence, and names such as Colenso, Briggs, and Nash mark the lasting influence which the Broad Church group has exercised upon Anglican life. A connecting of religion with metaphysics, for the formation of a well articulated theology, an impatience with the trammels of bygone controversies, and the study and appreciation of the historical genesis and growth of ecclesiastical documents, such have been the pole stars in the history of the Broad Church party.

And today? Is it in the pulpits of our Broad Church parishes that we hear emphasized the need of a clear-cut and well-thought-through theology? Are Broad Church manifestos flooding our parish vestries, with insistence that antiquated formularies shall be relegated to that innocuous desuetude which the study of their genesis demands? Is it 1952 toward which the forward looking minds of Broad Churchmen are straining, or can it possibly be four centuries in arrears, only to 1552? Is it to our Broad Church seminaries that we look for high evaluation of the importance of the historic environment and background for accurate interpretation of texts, and rites, and formularies? Again, merely to ask such questions is to be struck with the vanity of words, since one knows all too well from sad experience how very remote our present day Broad Church groups are from the standpoint of that historic name under which they rally.

Are High Churchmen any better? We have here a well knit party, with clearly marked characteristics throughout its history. Starting with the works of Bishop Jewel, the High Church party gained strength under Andrewes and Laud, suffered royal disfavor shortly after the Restoration, and came back with glorious vigor under Keble, Pusey, and Liddon. Strikingly outstanding in this group from Jewel to Liddon have been, first, the fundamental position of whole-hearted and meticulous loyalty to the Prayer Book as it is, in both its teaching and its practice, and secondly, since the rise of historical criticism, a resolute refusal to have anything to do with it. Emphasis upon the teaching and ceremonial law of the Prayer Book was the very nerve of both the Tractarian and the Ritual movements, and indeed neither of them is understandable without it; while hostility to Continental historical criticism formed an extremely large part of the mental outlook of the leaders of these tendencies, as Pusey on the Book of Daniel, and Liddon in his reaction to *Lux Mundi*, are unhappy memorials.

But today, will anyone familiar with many of our "advanced" churches claim that strict conformity to the Anglican Prayer Book is an outstanding characteristic of High Church parishes? Is one really at present accustomed to find more rubrical and doctrinal Prayer Book devotion from a "Spike" than from his opponent? And equally, do not the names of Gore, Rawlinson, Selwyn, Barry, and Easton bring home to us the fact that men whose lives are beyond all question dedicated to the sacramental way of life, at the same time presuppose and utilize the principles of historical criticism, German or otherwise, to the full? Could Keble have tolerated *Lux Mundi*, Pusey *Foundations*, or Lid-

don *Essays Catholic and Critical*? Surely as little as Bishop Jewel could have sanctioned the *Ceremonies* of Dr. McGarvey, or Archbishop Laud the Missal of St. Peter and St. Paul.

QUOD erat demonstrandum, but with what consequences? It is not open to question that the present day representatives of all the three historic Anglican parties are in most particulars advocating the definite opposite of traditional party attitude. What corollaries may flow from this truth?

If the present party slogans mean little or nothing, it is because new currents of thought and other foci of interest have gained control of our imaginations, which cause the older problems to be, in Dewey's phrase, "not solved" indeed, but certainly "outgrown." And if this be true, then it is evident that already new parties are forming, with reference to these new foci of interest. The older party divisions may still linger on at confraternity meetings and the like, but kindred souls find themselves drawn closely to members of the opposing party, by virtue of the real community of interest.

In many quarters of the Church today it is evident that there are actually—apart from slogans—only two parties, the Progressives and the others. The opposite of the Progressive is abominably familiar to us. If of Low Church heritage, he damns High Church ceremonies, and never fairly faces the results of Broad Church criticism. If he calls himself Broad, he suspects the piety of the Evangelicals, and is always amusing in his misunderstanding of High Church sacramentalism. If traditionally High Church, his mental outlook is generally mid-Victorian, and his theological interests merely ecclesiological. For the non-progressive, the one fetish is Fathers, be they English, German, or Greek. Of Christianity as the crowning expression of the highest impulse in the noblest product of cosmic evolution, he has no glimpse. Not "by their fruits," but by their roots, is his test. And the end is the absurd inconsistencies of the party divisions just noted.

On the other hand, the Progressive has lost almost entirely the traditional party prejudices. The heart piety of Methodism, the ruthless criticism of Berlin, the Platonic sacramentalism of Oxford, the scientific pragmatism of Chicago, and the uplifting devotions of Rome—each and all these the Progressive welcomes, sifts, and utilizes to the very last limit where it is clear that such things reveal and convey the majesty of the Triune God. The Prayer Book, in so far as it answers the religious hunger of our time, and a revised and elaborated Prayer Book in so far as more is needed—such is the liturgical platform of the Progressive. The fact that a doctrine or practice is traditionally High Church, Low Church, Broad Church, or "Romish," means simply nothing to him. What he seeks to understand is its religious value. Acutely sensitive to the multiplicity of the workings of God's Spirit, he is very reluctant to exclude any positive devotion which has lifted humanity from the ape to the saint. In awed reverence for the holiness of truth, he is humble before new discoveries and advances of science, convinced that if there be a God at all, He must meet and exhibit not only the Aristotelian "attributes" according to St. Thomas, but also the characteristics of nature and of thought, as revealed to Darwin and to Kant. His horizon can never be less than the universe, nor his span of time shorter than history.

We have called the above party Progressive, since that word seems to convey the general trend of its ideals. Yet the term Progressive is, after all, ambitious in itself, and somewhat narrow popularly in its extent of vision, since genuine and deep down progressiveness

must extend backward as well as forward, and thus catch up with eternity. For those who do not care for the word Progressive, there is an older term, in its strictest sense ever pregnant with new meaning, namely the term Catholic, for that group which stands for the *whole* of Christianity, the sum total of the possible in religion.

Is it too much to say that, from all of the great parties of Anglicanism, souls are being drawn together somewhat along the above lines, to the formation of a party that is to be? Is it too much to hope that those who do feel thus will get together before long, and stand shoulder to shoulder by their votes in support of such principles? Is it mere idealism to pray that our General Convention of 1928 may by its action go down to history, not merely as another P. E. assembly, certainly not as a sixteenth century throw-back, but as a council whose vision is nothing less than the Kingdom of God, which must ever look toward the future?

BEFORE this issue is in the hands of its readers, General Convention will have assembled in the capital city of the nation. It will be an inspiring occasion. The opening service for the public (for the true opening is the early celebration of Holy Communion at which attendance is necessarily restricted to bishops and deputies) will be in the open-air amphitheater of the Cathedral close. The scene will be reminiscent of the similar service in Audubon Park, New Orleans, at the beginning of the Convention of 1925, but the sacred ground dominated by the noble structure of the National Cathedral, and with the Peace Cross at its vantage point, will give to the service an ecclesiastical setting such as was impossible before.

We are printing in this issue the sermon prepared for delivery on the occasion by the Bishop of Chicago. But at this writing it seems likely that his illness must prevent his attendance. We earnestly hope that this may not be the case, for Bishop Anderson's absence from the Convention would be a very grave loss indeed, while his magnificent voice and delivery in preaching cannot be supplied by any other who may, conceivably, be appointed to read the prepared sermon.

We look for a very harmonious and pleasant Convention, with the completion of Prayer Book revision as the chief matter for discussion. The hospitality and amazing arrangements for details exhibited by Bishop Freeman and his assistants will serve, also, to make the occasion one of the chief events in the lifetime of all who participate.

THE choice of Bishop Cross, now of Spokane, to be Bishop Coadjutor of Pennsylvania, is an admirable one. Born in Philadelphia he knows the traditions and history of that diocese, while his ministry as priest and as bishop in other sections has also given him a grasp of conditions elsewhere that will be invaluable to him.

There is a slight canonical complication. According to Canon 14, a missionary bishop is not eligible to translation to a diocese within five years from the date of his consecration. The date of Bishop Cross' consecration was February 20, 1924. The five years of ineligibility do not expire, therefore, until the same date in 1929. It is not quite clear whether his election to a diocese within the five-year period would be validated at the end of that period, so that, remaining in his missionary bishopric until the conclusion of that period, he could then be transferred, or whether he must

be "eligible" at the time he is elected. The rather difficult question must evidently be decided by General Convention in connection with the question of confirmation of his election, and as the canonical provision is rather recent, we think there have been no precedents.

We hope that a way may be found whereby the translation may be effected at the time of the termination of the five-year period. But unless the right of a diocese to elect within that period can be made very clear to General Convention, it would be better that the Pennsylvania diocesan convention should be called into session after February 20th, in order to elect again under conditions that cannot be challenged.

Be it one way, or the other, the choice is a happy one, and the delay cannot be very long.

THE time for the 1929 *Living Church Annual* to go to press is drawing near, and the editor of that hardy perennial asks us to broadcast a request to all clergymen of the American Church contemplating what the income tax blanks humorously refer to as a "change of status" before November 15th, and who have not already reported such change to THE LIVING CHURCH or the editor of the *Annual*, to send the correct information to the office of publication as soon as possible. Any change of appointment, address, title, or diocese of canonical connection should be reported. A blank for that purpose is printed in the back of the 1928 *Annual* and also, to facilitate matters, elsewhere in this issue of THE LIVING CHURCH. If you have any doubt as to whether you are correctly listed, please fill it out and return it at once.

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(Continued on page 790)

General Convention

For the Annual

The Pennsylvania Election

DAILY BIBLE STUDIES

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

SIN AND SUFFERING

Sunday, October 14: Nineteenth Sunday after Trinity

READ St. Matthew 9:1-8.

IT is a problem which has not been solved either by Christianity or science. And yet the Master implied a definite relationship between sin and suffering when He said: "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk." If we can gain some comforting light upon the problem even while we wait in faith for a full solution, it will certainly be in accord with the will of God who calls upon us to seek the truth. Assuredly there must be a harmony between faith and study, else we cannot make much progress in the Christian life. If then, while we rest upon the unflinching love of God and never question His perfect wisdom, we try to learn something about sin as related to suffering we may be sure that we are gaining a fuller knowledge of God and also finding something of added peace in our lives.

Hymn 394

Monday, October 15

READ St. John 9:1-7.

THE Jews were trained to regard special suffering as the necessary and immediate consequence of special sin." Certainly our Lord did not imply that the blind man or his parents were sinless. But He brought forward a greater truth, namely, that it is for the glory of God, in that it manifests His infinite love, to heal not only the body but the soul. Through this miracle of the blind man's restored sight the man was led to confess Jesus Christ (St. John 9:38). Human theories are generally faulty, especially when they are forced to a universal application. But the truth of God's love for His children and of Christ's redemption from sin rests upon a lasting foundation revealed by God Himself. It is the comfort of Christianity that it brings us face to face with God. We cannot understand, but we can believe; and belief enables us to gain some little light upon His dealings with us. Our Lord gave no solution, even when He revealed Himself to the blind man after he was healed. But He gave a great revelation of the truth of the Incarnation when He said: "For judgment I am come into this world."

Hymn 142

Tuesday, October 16

READ St. James 5:10-11.

SOME suffering is brought through sacrifice for others' sake, and such suffering is blessed, bringing us near to Christ in a holy fellowship. Some other pains come like the affliction of Job, and they purify us and lead us to cling to God and to gain patience. And there is suffering which results from our violation of some law of health, and so we are taught the wisdom of obedience. Every pain, however brought, has a message for us. God deals with us as creatures of intelligence and bids us learn of Him through all of life's experiences. It becomes one of the dearest blessings of the Christian life when we know that Christ speaks to us through joy and sorrow; and while the lesson may at first be hidden, the fact that it is a lesson from our loving and divine Teacher gives a comfort beyond expression. "God is speaking to me." "Lord show me Thy will."

Hymn 35

Wednesday, October 17

READ Ezekiel 14:13-20.

GOD is rebuking through the prophet Ezekiel the sins of the nation, and He instances three of the patriarchs as righteous even though their righteousness could not save the people. Noah symbolizes Faith; Daniel suggests Courage; Job marks the grace of Patience. They all suffered because of their steadfastness, but their sufferings are the symbols of the three

greatest virtues to which mankind is called. Noah in building the Ark had to suffer the taunts of the people, while he himself could not understand how this strange ship was to bring salvation. Daniel dared to do right and be right even when he stood alone in a wicked city. Job kept his faith in God while agonizing in body and being vexed by the arguments of his friends, and he would not deny God though God's judgments were incomprehensible. Faith, Courage, and Patience—what fine gifts they are!

Hymn 212

Thursday, October 18: St. Luke's Day

READ St. Luke 1:1-4.

ST. LUKE, the beloved Physician, the Gospel writer, the historian, the companion of St. Paul, the artist (according to tradition), the loyal friend! How he must have suffered as he accompanied St. Paul on his missionary journeys, and stood by him when he was in the Roman prison (II Tim. 4:11)! It was the pain of love, for true Christian love involves suffering. It was the pain of loyalty, for he was with Paul when Demas and others had left him. It is a great thing when we are loyal to truth and to friends and to God, loyal with greater zeal because of the sins of others.

Hymn 292

Friday, October 19

READ St. John 10:14-18.

THE mystery of sin as demanding the death of Christ on the Cross can never be understood by us on earth; only in heaven will we know why it was necessary in the infinite wisdom of God. But we can see how sin and suffering were centered in the Cross of Christ, and we can know from experience the peace and comfort and health of mind resulting from sins forgiven through Jesus Christ. Sin brings sorrow; and sorrow, if it is sincere, can find healing in Christ and only in Him. Moreover we can vision a life free from all pain only as we vision the Holy Jesus dying with the great cry "It is finished," and conquering death that we might thereby be assured of justification. Still we suffer, but not as those who have no hope. Still pain and death are universal, but the Christian knows they have been conquered and that at last we shall be free. It is the story of that unflinching and universal love that takes suffering and transfigures it. Pain and death are still our lot, but we look upon them as incidents, not lasting powers. And we fight sin as those who already hold aloft the banner of victory.

Hymn 150

Saturday, October 20

READ Rev. 21:1-4.

HUMAN life can be understood by us only when we grasp its continuity. And its sin and sorrow can only lose their mystery in the certainty of final bliss. I cannot tell why sin brings suffering here, but I can realize, ignorant though I am, that both are abnormal—that is, they are out of place in God's world and amongst God's children. The healings wrought by Christ were significant especially in this, that in His perfect Kingdom there will be "neither sorrow nor crying, neither shall there be any more pain." Sin will finally be conquered and sorrow eternally cured. And so we go on our way, not as confused or worried by an insoluble problem, but as those who see light and hear by faith the triumphant song of heaven and know that after the battle there will be eternal peace.

Hymn 541

Dear Lord, I thank Thee for the mystery because it increases my faith. I cannot tell how or why sin and suffering are associated, nor can I by reason solve the problem. But I would rather trust and wait, meanwhile fighting sin in myself and in the world because sin crucified Thee, and looking for the great day when sin and sorrow shall be no more. Amen.

Two Notable European Meetings

THE OLD CATHOLIC CONGRESS

Utrecht, Holland, September 13-16, 1928.

BY THE REV. FRANK GAVIN, Ph.D., Th.D.

TOWARD the end of the seventh century, a British missionary named Willibrord evangelized that part of the world in which thirteen centuries later the elder branch of the Old Catholic Church acted as host to the other Old Catholic Churches of the world.

It was an interestingly cosmopolitan group which was assembled on Monday evening, August 13, 1928, in the quiet little Dutch town of Utrecht. This opening meeting consisted of a concert, refreshments, and a few speeches. It was in a hall, conveniently adjoining refreshment rooms, whence relays of beer, coffee, and tea could be brought in to cheer the delegates. The music was excellent—orchestral pieces, chorus, soli—and had been preparing for months preceding. Here at one table sat a group of somewhat portly Bavarians—their pastor, his wife, and lay folk of both sexes and all ages. To the left, at another table, were some Polish delegates—their priests with cropped heads, long coats, and indubitable clericals. (Most of the clergy eschewed such rash likeness to Rome!) There were many Swiss, for over a hundred had been enrolled, of whom most arrived; some Croats, Czechs, Slavs, Jugo-Slavians, and many naturally from Holland and Germany.

At a table well forward sat the bishops: the presiding officer, the Most Rev. F. Kenninck, Archbishop of Utrecht, who is not unlike our beloved Presiding Bishop in appearance, with the Bishops of Deventer and Haarlem, who constitute the Dutch episcopate; Rev. Dr. Moog of Bonn, Dr. Küry of Berne, Bishop M. Kalogjera of Zagreb. As guests of the Congress Dr. Raditsh, Dr. S. Zankow, Dr. Paraskeviadis (of Leipzig) represented Orthodoxy—Serbian, Bulgarian, and Greek. Dr. Friedrich Heiler was one of the Congress speakers, the interesting and stimulating leader with Dr. von Martin of the German *Hochkirchliche Bewegung*. Dr. Gavin represented the American Episcopal Church as "official visitor," and on Wednesday appeared the Bishop of Fulham, Dr. Staunton Batty, with greetings from the Archbishop of Canterbury.

The opening service of the Congress was the solemn Pontifical Mass at St. Gertrude's Church at 8 A.M. It was a long service—the excellent sermon adding little to the protracted singing, which to an American Churchman seemed unduly drawn out. Dutch and German hymns are sung with a maddening deliberation, which infects as well the plainsong parts of the Mass. By the end of an hour the slow-moving rite had arrived only at the Offertory; and with the numerous communions, the delegates had difficulty after breakfasting in getting to the first session (10 A.M.) on time.

THE program throughout was of a very high order, and the papers all excellent. Perhaps those of Dr. Heiler (Wednesday, August 15th, at 11 A.M.), of Dr. Küry on The Utrecht Declarations of 1889 (Monday, A.M.), and the clerical "pow-wow" of Monday afternoon, were of the greatest interest to the writer. The bulk of the other papers were either strictly objective historical resumé or else appreciative or inspirational. A good example of the former was Prof. A. Rinkel (of Amersfoort) on The Old Catholic Church and Lausanne; of the latter, Bishop Moog (of Bonn) saluting the Mother Church of Holland in the name of the Old Catholics of other parts of the world.

Perhaps the clergy session of Monday afternoon offered the most illuminating sidelights on Old Catholicism in its working. By general consent, in practice, Old Catholicism has given up private confession to a priest, save in the indirect form of seeking counsel in non-sacramental fashion. The impromptu speakers embraced representative clergy from Poland, Croatia, Germany, Holland, and a brief speech from M. le Curé Fantôme (of Nantes). The discussion revealed several interesting and significant facts: the fear and power of Roman pressure and propaganda; the inchoate character of the organization of Eastern Old Catholic Churches (no adequate facilities for

(Continued on page 791)

CONTINUING THE LAUSANNE CONFERENCE

Prague, September 6-8, 1928.

[SPECIAL CORRESPONDENCE]

THE beautiful city of Prague (Praha), Czechoslovakia, has been almost surfeited this year with conferences and continuation committee meetings—all of which are intended to promote the betterment of the world and the progress of the Kingdom of God. The Faith and Order movement, which represents rather the intellectual approach to unity and for this reason does not capture the popular imagination with the same force as world peace or social service movements, is nevertheless making remarkable progress, to which the recent deliberations of the continuation committee bore strong testimony.

The number of members who met at Prague under the chairmanship of the Rev. A. E. Garvie, D.D., in the absence of Bishop Brent, was not large, but it embraced representatives of many Christian communions, nations, and languages. Those of the Anglican communion came from England, Wales, the United States, and Central America. An affectionate resolution of sympathy with Bishop Brent in his long illness, from which he is now recovering, was passed by a standing vote recording the committee's "sense of loss of his gracious influence, wise counsel, and strong leadership." In more than one resolution the committee reaffirmed the foundation principles of the movement, such as the "full consideration of both differences and agreements" and "respect for the organic law of all participating communions."

Though only six months have elapsed since the Lausanne reports were officially "submitted to the Churches," replies had been received from about thirty separate Christian communions, all of them couched in most friendly terms and promising further communication after there had been sufficient time for the full study of the reports. A special committee with Dean Bate as convener was appointed, to which all the subject matter of the Lausanne Conference and the several replies as they are received could be referred, and the same committee was requested to prepare "a letter to the Churches to indicate the best method to be followed in the study of the Lausanne reports." Most stirring were the several references, by missionaries or by written communication, to the Jerusalem Council and to the steps being taken toward unity in the mission field.

Before adjournment on the last day the following statement was adopted, *nemine contradicente*, as expressing the mind of the continuation committee at this time:

"The continuation committee of the World Conference on Faith and Order, meeting at Prague, September 6-8, 1928, having heard accounts from many Churches as to the reception of the documents prepared at Lausanne, expresses its deep gratitude to the Divine Head of the Church that the conference of 1927, summoned to consider questions of Faith and Order, has so evidently strengthened the interest throughout Christendom in the unity of the Church, and has given new impetus to efforts and movements toward reunion.

"The continuation committee calls attention with especial satisfaction and joy to the echo of the work of Lausanne at the meeting of the International Missionary Council held on the Mount of Olives, Jerusalem, at Easter-tide, 1928. It rejoices in the fact that the Jerusalem Conference unanimously adopted as its own the Lausanne Report II, The Message of the Church to the World—the Gospel. It heartily concurs in the conclusions reached at Jerusalem, that the unity of the Church of Christ is of pressing urgency for the effective propagation of the Gospel, and that the effective coöperation of the indigenous Churches on the mission field is of vital importance to Church union. It thankfully welcomes tidings of the progress of movements for Church union in India, China, Japan, and Persia.

"The continuation committee is grateful for all constructive criticism that has been made of the work of Lausanne. It adheres with confidence to the conviction that the most hopeful way to unity lies in the continued affirmation of the common Christian faith and in fidelity to the principle which brought and held together the conference at Lausanne, namely, that the ultimate union of the Churches requires 'the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one.'

"Accordingly the continuation committee urges that the Churches in the spirit of prayer should regard one another in mutual confidence, that they should strive to understand one

(Continued on page 788)

THE PENNSYLVANIA ELECTION

BY THE REV. CHARLES JARVIS HARRIMAN

Philadelphia, October 7, 1928.

THE RT. REV. EDWARD MAKIN CROSS, D.D., Missionary Bishop of Spokane, was elected Bishop Coadjutor of Pennsylvania on the third ballot of the special convention in Holy Trinity Church, Rittenhouse Square, Tuesday, October 2d. He was nominated by the Rev. Edward M. Jefferys, rector of Old St. Peter's, and his candidacy advocated largely by some diocesan officials, supported by the high opinion of his character, capabilities, and spirituality held by members of the faculty of the Divinity School. As a Philadelphian by birth and education, whose ministry has been in the West, he combined the advantages of being well known, and yet able to approach the local situation and problems without prejudice or commitment. His age, 48, probably met the ideal of the great majority.

The Rev. Robert Johnston, actively supported by a group of ten who issued circular letters on his behalf, was felt by many to be too old as coadjutor to Bishop Garland, 61.

The Rev. H. K. Sherrill, who declined his election of last May, was 37, but the convention evidently considered his fourteen years' ministry sufficient. The Rev. Henry Wise Hobson, who was only a few months younger, had, however, only been in orders nine years. He had been supposed the leading candidate until the last few days, being the most favored choice of the so-called committee of eighteen.

This group never had any authority beyond that of the intrinsic worth of its suggestions, with perhaps a presumption due to the time and care taken by its members. Adding several clergymen and laymen to its number, it continued to function informally after Dr. Sherrill's declination. The ill success of its nominees should not obscure the value of the method. It seems to your correspondent that its only failure was at the point of its greatest success last spring, namely in bringing out its deliberations charitably and temperately whatever was known to any member which might make a given choice unwise.

The Rev. Wallace John Gardner, D.D., of St. Paul's, Flatbush, Brooklyn, was proposed by the same group as "a moderately high Churchman." Catholics who had been inclined to vote for him as a sort of compromise, found that apparently he had little support but their own. So Dr. Fleming's name was brought forward again as still representing best their first choice, Fr. Joiner making the nomination. Both names were withdrawn after the second ballot. Bishop Howden, nominated by Dr. Mockridge, was proposed on the ground of matured experience. The Rev. Charles Clingman, the fourth name proposed by the group, was not nominated at all in the event.

The vote by ballots was as follows:

	1st		2d		3d	
	Cl.	Pa.	Cl.	Pa.	Cl.	Pa.
Cross, Rt. Rev. E. M.	48	26	73	40	131	72
Johnston, Rev. Robert	61	39	66	39	59	34
Fleming, Rev. F. S.	26	7	15	6	..	.. (withdrawn)
Hobson, Rev. H. W.	19	17	17	17	5	8
Peabody, Rev. M. E.	13	12	5	6	2	1
Howden, Rt. Rev. F. B.	12	5	8	3	5	4
Scarlett, Very Rev. William	11	8	6	2	3	4
Gardner, Rev. W. J.	11	4	18	5	1	.. (withdrawn)
Jones, Rt. Rev. Paul McHenry, Rev. H. C.	5	3	2	..	..	..
Toop, Rev. G. H.	5	2	1	2	1	..
McIlhenny, Rev. J. O.	3	1	1	..	..	..
Hulse, Rt. Rev. H. R.	1	1	..	..	..	..
Walter, Rev. H. P.	1	..	..	..	..	..
Total	217	125	212	120	207	123
Necessary	109	63	107	61	104	62

The clergy had discussed the election at three preceding meetings of the Clerical Brotherhood on Monday mornings, Bishop Garland addressing the second. The Rev. J. M. Collins nominated Dr. Johnston; Dr. Steele on behalf of the group named Mr. Hobson and Dr. Gardner; the Rev. A. E. Clattenburg nominated Mr. Peabody; Dr. Joseph Fort Newton named Dean Scarlett; the Rev. J. P. Morris, Bishop Jones, and the

Rev. J. L. Saunders, Mr. McHenry. The notification committee consists of Dr. Edward M. Jefferys, chairman, the Rt. Rev. Nathaniel S. Thomas, and the clerical and lay deputation to General Convention. They are to wait upon Bishop Cross in Washington Tuesday afternoon.

The only other business before the convention was a report of the standing committee regarding a possible sale of the Church House, 202 South Nineteenth street, which adjoins Holy Trinity Church on Rittenhouse Square. Making it plain that they were not expressing any recommendation, the report was in part as follows: "In order to bring the subject before the convention, the committee offers for consideration the following resolutions: 1. Resolved, that the convention hereby authorizes the Church Foundation to sell the Church House, when in their judgment it is proper to do so, provided that the time of such sale and the price and terms are approved by the standing committee, the executive council, and the Bishop."

Other resolutions provided for use of the present Bishop's house at 251 South Twenty-second street as a Church house; for purchase or erection of houses for bishops; and for using balance to reduce assessments for Episcopal Fund. The first being lost, they were withdrawn.

THE LATEST

BISHOP CROSS DECLINES

[BY TELEGRAPH]

WASHINGTON, D.C., Oct. 10.—The Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, met the official notification committee of the diocese of Pennsylvania at the Willard Hotel late today, and declined his election as Bishop Coadjutor of that diocese. Bishop Cross gave his work in the missionary district of Spokane and his commitments in the west as reasons for declining to be translated to Pennsylvania.

DR. LEFFINGWELL DIES

[BY TELEGRAPH]

PASADENA, CALIF., Oct. 10.—The Rev. Charles Wesley Leffingwell, D.D., LL.D., editor and publisher of THE LIVING CHURCH from 1879 to 1900 and rector of St. Mary's School, Knoxville, Ill., from 1868 to 1919, passed away peacefully at his home here today. Dr. Leffingwell was 88 years old and had been in delicate health for some time. He was canonically connected with the diocese of Quincy, where he was formerly a member of the standing committee. He was also a veteran deputy to General Convention.

THE GREAT PHYSICIAN

A CERTAIN WOMAN spent all that she had and was nothing bettered, but rather grew worse. When she heard of Jesus she came and touched His garment and was healed. She is a type of multitudes of sufferers, weary and heavy laden, sinking on the high road, failing through despair, who have tried to rid themselves of the intolerable load of sin, who have tried the ways of men and sought to drown their sorrows in the pleasures of the world, but at the end of it all they are nothing bettered but rather worse. The world has no healing balm for such wounds as these; no earthly physician can cure the disease of sin. Their verdict at the end is "no hope." But there is a Great Physician who healeth all such diseases and can save to the uttermost. There is no hesitation, no uncertainty in His words. His promises are always full of assurance. "Come unto Me, and I will give you rest." "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." He knows the possibility. It can be done. The treasure is there.

—Rev. Alfred E. Ribourg.

The Church and the World

Sermon Delivered at the Opening Service of General Convention, Held in the Cathedral Amphitheater,
Washington, D. C., October 10, 1928

By the Rt. Rev. Charles Palmerston Anderson, D.D., LL.D.

Bishop of Chicago

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in the earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

—*Philippians* 2:9-11.

Right Reverend Fathers,
Reverend Brethren,
Brethren of the Laity:—

"Grace be to you and peace from God the Father and from our Lord Jesus Christ!"

WE have assembled in this triennial Convention to take counsel together once more about the things pertaining to the Kingdom of God. We have come together as bishops, priests, and laymen of the Church of God. The Episcopal Church, in and through which we exercise our immediate ministry and discipleship, is not, of course, the whole Holy Catholic Church; but it incorporates us into the whole Church and brings to us all the treasures of grace and the fullness of Christian doctrine. We were baptized "into the congregation of Christ's flock" and ordained as priests and bishops "in the Church of God."

It will tend to keep us on a higher level if we keep in mind that we are not only diocesan delegates, but representatives of the Church of God. We have confessed our faith in the great Catholic Creed of Christendom. We have had our solemn Eucharist. We have made our communions. We have had fellowship with the Father and with Jesus Christ and with the brethren. In this divine presence and companionship we have prayed that the Holy Spirit who presided over the council of the blessed apostles would be with this council of His Church; that we would be saved from error, ignorance, pride, and prejudice; that we would be directed, sanctified, and governed by the mighty power of the Holy Ghost, that the Gospel of the Christ may be truly preached, truly received, and truly followed in all places.

That is the setting of this Convention. May everything that is said and done be in harmony with our high calling as ministers and men of God. I hope that it will not be inappropriate if, on the threshold of our deliberations, I venture to suggest that we meditate awhile on some of the central contents of our religion, on its reach and scope, and on its application to the conditions and needs of our times.

RELIGION

RELIGION relates us to God. Morality is what we bring back from our fellowship with God. The Christian religion relates us to God through Jesus Christ. Christian morality, Christian standards of conduct and behavior, Christian ideals of civilization, are what we bring back from our contacts with God through Jesus Christ. God is the center and circumference of religion—the Infinite who became finite, the Omnipresent who is somewhere as well as everywhere. He is "in Christ reconciling the world to Himself." He is in Church and sacrament. He is here where we are gathered in His Name. "He is closer to us than breathing, nearer than hands and feet." He hears our prayers and hearkens to our speeches. The Eucharist with which this Convention opened and which will be offered every morning is the assurance of the presence of God in the world of men. "Religion without God is the unvarying

symptom of a dying civilization" too sophisticated to believe in the moral foundations of the universe and too lackadaisical to try to formulate a philosophy of life without God which satisfies the hunger of the soul.

The Christian religion starts out with God and proclaims that God and man, heaven and earth, eternity and time, are brought together in the person of Jesus Christ who reveals the character of God and the purpose of human life.

For this reason personal discipleship to Jesus Christ must always be the central feature of our religion. This personal element is conspicuous and startling. "Come unto Me," says our Lord. "Abide in Me." "Follow Me." "I am come that ye might have life." "I am the Way, the Truth, and the Life." "He that followeth Me shall not walk in darkness but shall see the light of life." These utterances would be repellent if they did not come from Him who is conscious of His oneness with God. He it is whose disciples and followers we are. We have joyfully accepted Him as our Leader, Teacher, Guide, Saviour, and God. We have pledged Him a loyalty which takes precedence of all other loyalties.

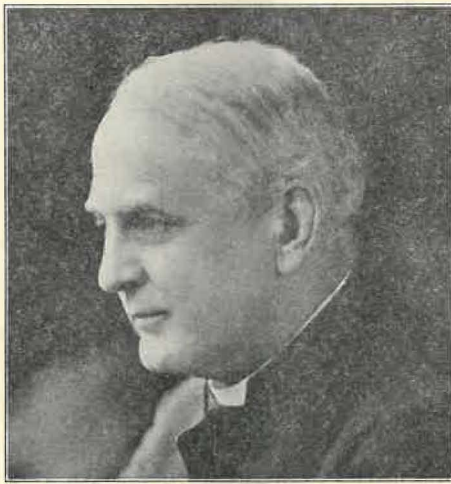
But because the Christian religion is such an intensely personal thing, it must also be an intensely social thing. Because it is something between God and man, it must necessarily be something between man and man, between man and his neighbor, between man and his business, between man and his country. It must go with men wherever they go in their contacts with the world. It is a great thing for a man to be able to say "I live by the faith of the Son of God, who loved me and gave Himself for me." That, however, is not all that there

is to religion. God loves you and me, but that does not exhaust the love of God. "God so loved the world that He gave His only begotten Son." The world is the subject of redemption. "Thy Kingdom come. Thy will be done on earth as it is in heaven" is an authoritative definition of the reach of religion. "The Kingdoms of this world are become the Kingdoms of our Lord and of His Christ and He shall reign forever and ever."

The followers of Christ have undertaken to try to bring it to pass that the sovereignty of Jesus Christ will be universally recognized—that governments will recognize that they are under His sway—that industry will be operated in accordance with the moral law of the Kingdom of God—that commerce shall be conducted on the basis of the golden rule—that society and civilization will become Christian in their structure and ideals. There is no sphere of human conduct, whether in society or business or politics, in which the follower of Christ can detach himself from his religion.

RELIGION, BUSINESS, AND POLITICS

YOU will not construe this as a plea for the intrusion of politics and economics in the pulpits and on the platforms of the Church. The Church has something more important to do. It is one thing, however, to bring party politics and economic theories into the range of Church activity. It is a vastly different thing to bring the force of religious conviction and experience into action in our social and political life. Party politics pollute religion, but religion purifies politics. Whenever the Church spends its energies on social and political reform, or undertakes to fight the world's political and social battles by using the world's weapons, or identifies itself with the world



CONVENTION PREACHER
Rt. Rev. Charles Palmerston Anderson,
D.D., Bishop of Chicago.

in the hope of producing a glorified human society by external pressure, the result will inevitably be a loss of morale.

Ecclesiastical politics are no better than any other kind of politics. The ambition to be a Boniface VIII may produce an Alexander VI. It is beginning at the wrong end. It is patching up the machinery of society which may work today and break down tomorrow, instead of reconstructing the motives of men. It is trying to compel unconverted men to enter the Kingdom of God which their eyes have not seen, before creating in them a passion for the righteousness which is in Christ Jesus. The Church, as such, does not know political parties nor economic theories. These are not the business of the Church. But it is distinctly the business of the Church to know religion, to know "faith and morals," to "know the love of Christ which passeth knowledge" and which cannot be excluded from anything affecting humanity, to generate the love of Christ and liberate it so that men will seek first the Kingdom of God and His righteousness.

It is the business of the Church to promote the Kingdom of God, which is righteousness and peace and joy; to be the leaven which leavens the whole lump, to penetrate and permeate the social, industrial, and political order, without surrendering to them or occupying the same level with them; to insist that business and politics are not outside the realm of morality and religion; and to claim the supremacy of Jesus Christ over every department of human life. If, for any reason the Church failed at this point, it would go into moral bankruptcy and cease to be the executive agency of the Kingdom of God.

THE EPISCOPAL CHURCH AND THE UNITED STATES

THIS function of the Church as the leaven of society is well illustrated in the environment of this Convention in this capital city of the United States of America. On this hill the Bishop of Washington and his fellow-laborers are erecting a magnificent cathedral church as a witness to the Christian faith. On yonder hill is the seat of government. It is inconceivable that the Church as represented in this national cathedral should not seek the privilege of being the friend and helper of the nation as represented in Congress. It is inconceivable that the national government should be unconcerned in those moral and spiritual values for which the Church specifically stands and without which the strongest government would topple like a house of cards. The Church is bound to teach good citizenship and to recognize the nation as an institution having divine sanction. The State can claim on Christian principles that "the powers that be are ordained of God" and that "rulers are not a terror to good works but to the evil."

The relations between the Episcopal Church and the government of the United States have always been cordial, although at the outset there was some suspicion that an Episcopal Church inherited monarchical tendencies that were incompatible with democracy. That suspicion was not well founded, for a majority of the signers of the Declaration of Independence and of the makers of the Constitution were members of the Episcopal Church. It has been said that there were five men who made the American Nation—Washington, Jefferson, Hamilton, Madison, and Marshall. They were members of the Episcopal Church, as were Richard Henry Lee, Patrick Henry, John Jay, Robert Morris, and other staunch patriots.

The striking resemblance between the structure of the Episcopal Church and the structure of the federal government has frequently been noted by lawyers and historians. Our public worship has always included prayers for the President and Congress. The Episcopal Church has been a patriotic Church and has enjoyed the protection of the government in its freedom to worship God in accordance with conscience and convention. It is right that this should be said at this time and place.

CHURCH AND STATE

NEVERTHELESS the most ardent American patriot would have nothing but scorn for the Church if it did not look to a higher source than any national government for its religious authority and sanction. He would be both amazed and amused at the idea of obtaining the approval of Congress of our manner of worshipping God. Christianity is not inimical to nationalism, but nationalism has often been inimical to Christianity. The Christian Church is essentially super-national and catholic in its character and outlook.

Our religious citizenship is in the Kingdom of God. Our po-

litical citizenship is in the United States of America. "A free Church in a free State" is our ideal. It is an ideal that has never been wholly realized in the older countries of Christendom and has never been severely tested in our own. "Render unto Caesar the things that are Caesar's and unto God the things that are God's," said our Lord. At the same time He warned His followers that they would be delivered up into prison and brought before kings and rulers for loyalty to God. It soon happened that when the disciples rendered unto God the things that are God's they were accused of treason. When they were charged with turning the world upside down and having "another King, Jesus," they could not deny their allegiance to Christ even though they claimed loyalty to Caesar also. When they were accused before the civil authorities of teaching Christ and filling the city with His doctrine, there was only one thing that they could say—"We ought to obey God rather than men." They took the consequences and rejoiced "that they were counted worthy to suffer shame for His Name."

The long, sad story of persecutions in the early centuries of the Christian era is simply the story of the conflict between Church and State, between Christ and Caesar. Persecutions subsided only when the State became formally Christian. Persecutions may be renewed if the State should again become pagan. Even in Christian countries there have been times when the conflict between Church and State has been keen and relentless. This has been true in Catholic France, Italy, and Mexico, in Protestant Prussia, in Orthodox Russia, and in the recent *impasse* between the Church and Parliament of England. Nor are there lacking signs in our own "land of the free and home of the brave" of appeals to Caesar to curb and fetter religious liberty.

The Church has not always been blameless in her conflicts with the State and it has endured much suffering which cannot claim the blessing of having been in the name of the Lord. But the incidents and tragedies of history do not release the Church from its imperative duty to claim religious freedom and to suffer, if need be, in securing it. "Stand fast therefore in the liberty wherewith Christ hath made ye free; and be not entangled again with the yoke of bondage."

While recognizing the might of the State in the political realm, the Church cannot admit the omnipotence of the State in the realm of conscience, nor its infallibility in the realm of doctrine, nor its impeccability in the realm of morals. Nations operate under the sovereignty of God, and should they set the law of God at defiance, the Church of God must fearlessly contend that "righteousness alone exalteth a nation and that sin is a reproach to any people." "Go ye and tell that fox," said our Lord of King Herod. And the day has not yet come when the brilliant iniquities of the mighty should escape rebuke in the Name of the Lord.

The State did not create the Church, nor society, nor the family, nor public worship, nor sacraments, nor religious orders, nor missionary societies nor, until the Church led the way, hospitals and universities and institutions of benevolence. The Church has done pioneer work, against all sorts of odds, in the things that make for a better world and any attempt to coerce the Church into conformity with national ideals or standards would be an intolerable tyranny which in the long run would work more harm to the State than to the Church.

FREE CHURCH IN A FREE STATE

THE Church, however, cannot consistently claim religious freedom for itself unless at the same time it claims freedom for the State. Church and State are distinct in purpose and power, but since they overlap each other and dovetail into each other, it is to the interests of both that mutual friendship and coöperation should abound.

The doctrine of a free Church in a free State contains within itself an incurable incompatibility. The reason why there is so much controversy over it is that the two freedoms can never be reconciled in theory. It can never be more than a hope that they will work out more harmoniously in practice than on paper. Neighbors get on best by keeping up their line fences. Church and State get along together best by keeping up their line fences. Both must find self-expression. The State must be free to deal in its own way with its own heterogeneous constituency and cannot be expected to be at the beck and call of

some one religiously homogeneous group when there are many such groups.

The State must be free to keep order, to levy taxes, to establish or demolish tariffs, to regulate commerce and traffic, to legislate on matters pertaining to marriage and the school, to accept or reject world courts and leagues of nations, to declare war or to advocate the outlawry of war as it has recently so happily done. In the discharge of these functions the State can brook no ecclesiastical interference from any quarter, Catholic, Protestant, or Jewish.

At the same time, the Church, whose members are also citizens, could not live or breathe if it were not free to exalt Jesus Christ, whose realm embraces all nations and in whom there is neither Greek nor Jew, Barbarian, Scythian, bond nor free. The Church must be free to teach the fatherhood of God and the brotherhood of man in all their far-reaching social implications—free to fix men's hopes on the Cross of Christ and not on the sceptre of Caesar—free to preach the love of God and neighbor, not as sentimentality or gush, but as the greatest power in the world which can be brought to bear upon the greatest problems in the world—free to teach that the Christian doctrine of love involves bringing our social and international problems before the tribunal of reason, conscience, and spiritual force, rather than physical force—free to preach Christian righteousness amongst nations, even when it is in conflict with government policies—free to preach peace, the peace that rests on righteousness and love and a reverence for human personality which are outraged by war and the hates and lies that war engenders—free to teach Christian morality even when it opposes or transcends conventional standards.

A free Church in a free State is a thrilling and hazardous experiment. If it should come to pass that these two freedoms, these two loyalties, clash, there may be times when there is no other choice for the disciple of Christ than to follow the example of Christ and the noble army of martyrs and be prepared to save his soul by losing his life for the Kingdom of God's sake. The blood of the martyrs was the seed of the Church. Who would venture to predict that the days of martyrdoms have gone by forever?

RELIGION AND CIVILIZATION

THE Church must also exalt Jesus Christ above the culture and civilization of the day. Men sometimes fear that something may happen to change our civilization or prevent its perpetuation in the world. There is a prior question as to whether we want to preserve our civilization or improve it. Progress is never static. Changes are bound to occur if the world makes headway. "The old order changeth, yielding place to new; and God fulfills Himself in many ways lest one good custom should corrupt the world."

Civilizations come and go. They have their day and cease to be. Jesus Christ alone is the same yesterday, today, and forever, not standing still, but at the head of the procession, leading people onward and upward toward the Kingdom of God. There have been ancient and modern civilizations. There have been civilizations founded on slavery, feudalism, capitalism, monarchy, and democracy, and attempts have been made at socialism and communism. There have been civilizations in which wealth was founded on society, which have given way to a civilization in which society is founded on wealth. There is an Eastern and a Western civilization in this twentieth century.

The Church cannot identify itself with the spirit and culture of any age and at the same time keep step with the Christ of the ages. Our Western Church must rise high above Western civilization or else keep out of the East. Our missionary enterprise may help or it may hinder the consolidation of the East against Western imperialism and commercialism. It depends on making it quite clear that the gospel of Christ is not the same thing as Western culture at its best. Many voices are heard saying, "Give us your Christ, but keep your culture. Give us your missionaries, but keep your factories and your machine guns."

Much can be said about our modern Western civilization on both the credit and debit side of the account. It has been characterized by marvelous advance in science, by epoch-making discoveries and inventions, by the spread of knowledge amongst the masses, by systematized social service, and by organized philanthropies and benevolences on a large scale. All this is to the good. Running parallel with all this, there is a

somewhat firm belief that a man's life consisteth in the abundance of the things that he possesseth, that progress is inevitable, and that the present order of things is the last chapter in social science.

And woven into the social fabric there is a good deal of intellectual pride and cynical smartness. One does not have to accept the dictum of a conspicuous American that "life is a combat between jackals and jackasses," or the solemn pronouncement of a prominent Englishman that there is nothing to life but "a firm foundation of unyielding despair." But one has to admit that our civilization "has sacrificed much inner peace and social harmony" in the mad scramble for markets and money, and has produced a state of mind in which multitudes have lost faith in God because they have lost faith in the moral integrity of a civilization where organization tends to crush individuality, where men are machines and labor a commodity, where money is the measure of success and might the criterion of right.

RELIGION AND SCIENCE

BUT no criticism of our times should be allowed to obscure the great achievements in science and invention. They are the crowning glory of the twentieth century. Their thrilling and melodramatic history inspires reverent awe and wonder. Our age may not have produced a Plato and Paul in philosophy and religion, but it has produced giants in science who have been the illuminators and benefactors of mankind.

It is not in the interest of religion to go out of the way to pick quarrels with science or to belittle demonstrated facts. The function of religion is to interpret these facts in terms of spiritual value. What is their bearing on human life and conduct? Are they making better men and women? What shall it profit a man if he knows a million facts and acquires a million dollars and generates a million kilowatts of electric energy if he does not know the meaning and purpose of facts and the responsibilities which power and possession entail?

Progress is in persons, not in things. Take personality and character and moral value out of the story and science itself might be turned to man's destruction. Progress is not measured by the kind of a vehicle that a man rides in, but by the kind of man that rides in the vehicle. Progress consists in the increasing ability of the human race to assimilate and transmit truth, beauty, and goodness. These are the attributes of God. Jesus Christ is their greatest exponent. There is none other name given under heaven whereby our civilization can reach to its highest, but the Name of Jesus Christ.

So it is that the Church must exalt Jesus Christ above nationalism and naturalism and humanism and behaviorism and the culture and civilization of the day. "I, if I be lifted up, will draw all men unto Me." The only favor which the Church should ask of the contemporary world is freedom to lift up Christ before men. Without that freedom it would perish. The Church may well say, "Give me liberty or give me death."

RELIGIOUS FREEDOM

UNHAPPILY, the priceless possession of religious liberty which has been won at great cost, is being threatened in our day. It is threatened by a conception of nationalism which takes the form of an intellectual imperialism, claiming not only omnipotence but omniscience, penetrating the recesses of the mind and branding constructive criticism as treasonable. It is threatened by a dominating secularism which takes offense at being told that "the things which are seen are temporal and the things which are unseen are eternal." It is being threatened by commercial and political interests which would use the Church for their own ends but otherwise abuse it.

Is there to be a renaissance of religious intolerance in this land to which men came for freedom? Is Erastianism to be reborn in America where the separation of Church and State is fundamental? Are men to be compelled by law to teach their children a special brand of religion and to set them against the general trend of science, especially in these days when the reconciliation of science and religion is getting under way? Are ministers of the gospel to be put under pressure to idolize the present social order, which brought about the greatest catastrophe in history, as if the Gospel of Christ had no further light to shed on human relationships? Are blacklists to be made of many of our pioneers because they are ahead of their times? God forbid! "Ye shall know the truth and the truth shall make

you free. If the Son shall make you free, ye shall be free indeed."

I plead for a free and courageous pulpit—not a pulpit that invades territories which do not belong to it or that exploits personal opinions and prejudices under the aegis of the sanctuary, but a pulpit of brave and stalwart ambassadors of Christ who will not shun to declare the whole counsel of God, nor cease to teach and preach Jesus Christ in those many spheres of life where He is still a stranger.

PROBLEMS OF THE CHURCH

THIS Convention would not fulfill its purpose if in its general tone and character it failed to magnify the Lord above all things. Many important matters will come before us. Not all of them, however, are of first-rate importance. Will you permit your preacher to say that our main task is not to provide so many million dollars for the budget (which would be an easy thing to do if our people had the love of God in their hearts), but to awaken in the Church a fresh zeal for the conversion of souls.

Our chief task is not to perpetuate the controversies and logomachies of the sixteenth century, but to meet some of the pressing problems of the twentieth century. Our great burden is not to find the choicest language in which to phrase our worship, but somehow to learn how to persuade the wanderers outside the fold, and the detached adherents within the fold, to worship God in any language. Our duty is not to define sacraments over again or to haggle about their number. Better would it be for the Church if our people were taught to elevate every means of grace into sacraments than to give such scant recognition to the significance of the two greater sacraments.

Our duty is not to restrict people's devotion at the altar, but to labor to bring it about that the Christ who is worshipped at the altar is not crucified afresh in parlors and slums and conditions that permanently depreciate the human stock. Our work is not to settle the controversy between fundamentalism and modernism, which exhibits more fear than faith on both sides, but to engender such personal devotion to Jesus Christ as would force this controversy into the background. It is not our duty to find an irreducible minimum of belief and practice which will barely save a man's skin, but to aim at maximum faith and service without being too meticulous as to rigid conformity to some narrow customs.

The problems which confront the Church today can all be gathered up into one problem. It is the problem of secularization—the secularization of the home, as though the family were the creature of the State and Christian marriage only a civil contract, and as though Christianity could survive in a Church of secularized homes—the secularization of business, as though the chief end of man was to make money rather than "to glorify God and enjoy Him forever"—the secularization of politics, as though the powers that be were not the responsible "ministers of God"—the secularization of the Church, as though building churches and raising quotas and operating clubs completed the design of "the Church of God which He hath purchased with His own blood"—the secularization of life, as though men could "live without God in the world," as though there were no such things as the grace of God, the forgiveness of sins, and the salvation of souls.

Here is the battle-ground of the Church. This is the citadel which has to be attacked. These are the lines along which the Church's battles must be fought. The Church cannot be on friendly terms with the world without being as the salt which has lost its savor. Our only hope of winning the world to Christ is by renouncing the world for Christ. "Know ye not that the friendship of the world is enmity with God?" "Be not conformed to this world but be ye transformed."

People are not going to rush into the Church by being told that there is no difference between the Church and the world, but by letting our light so shine that they can clearly see the difference. People are not kept out of the Church by its creeds so much as by its lack of deeds. It is not the Catholic faith that repels people but the absence of Catholic charity; not the Christian religion, but the lack of it. The Church is here to save people from the world, to keep God always in their minds, to show people how to love God and love each other, to produce holiness, to make saints and to transform life and its sordid surroundings into harmony with the will of God. Unless the Church can win along these lines

its capitulation to the world will be complete and men will no longer say "O Galilean, Thou hast conquered," but "O Galilean, Thou art conquered."

Throughout the world there are many people who see that the real issue of the day is between Christ and the world. They are moved to become followers of Christ, but perplexed as to how to reconcile discipleship with the spiritual mediocrity and narrow outlook of many a parish. They desire to find in the Church the vehicle through which ardent discipleship can find an outlet. Throughout the world there are many priests, far removed from the limelight, living in places where Christ is not popular, who are gladly giving their lives in making new allegiances to Christ and securing fresh verdicts for Him. These are the people who should have the backing of this Convention. They can be cheered or chilled by the things on which this Convention lays emphasis.

It will break the hearts of many earnest disciples if this Convention squanders time over obsolete issues or current questions of only secondary importance. "Forgetting those things which are behind and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus."

I know of lands that are sunk in shame,
And hearts that faint and tire;
And I know of men who ask not fame
Who would give their lives for the fire.
I know of hearts that despair of help
And lives that could kindle to flame,
And I know a Name, a Name, a Name
Can set these lives on fire.
Its soul is a brand, its letters flame;
I know a Name, a Name, a Name
'Twill set these lives on fire.

It is the Name of Jesus Christ—that most magnificent and adorable Person, whose spiritual supremacy remains unchallenged, who loved to the death, who can conquer men's sins and obsessions and transform them into a passion for the Kingdom of God, who speaks with authority about God and the soul—that Person whom God hath so highly exalted that at the Name of Jesus every knee should bow.

CONTINUING THE LAUSANNE CONFERENCE

(Continued from page 783)

another, and that they should learn from one another and in love serve one another according to the word of the Apostle Peter: "As each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God" (I Peter 4:10).

"The continuation committee therefore sends to the several Churches fraternal greetings, beseeching them to remain steadfast in faith and love one for another, and to continue instant in prayer for the healing of our divisions, so that we 'may grow up in all things into Him, which is the Head, even Christ' (Eph. 4:15)."

The chair announced that, in accordance with the rule adopted at Lausanne, no reports or conclusions would be accepted by the Continuation Committee until they were so worded as to be unanimously agreeable or *nemine contradicente*. No minority was ignored or overridden, and the three days of conference were carried on in the spirit of devotion responsibility and good will. The friendships formed at Lausanne were strengthened and mutual confidence increased.

SHUTTING OUT CHRIST

IN OBEDIENCE to an imperial edict Joseph and Mary went to Bethlehem for registration or taxation. But when they arrived there, "there was no room for them in the inn." Thus you see Christ was early shut out.

Frequently there is no room for Christ in men's intellects, in men's hearts, and in men's lives.

Sometimes, even in our day, men see no beauty in Christ; and, therefore, they shut Him out of their minds. Do they do this because they will not see from prejudice or are they unable to see for lack of proper teaching? Men cannot but recognize what Christianity is doing in the world. If they will look at it aright they will see in it the spirit of its divine and illustrious Founder. If they will examine its principles they will note that it deals with men not merely in the mass, but as individuals. It separates man from man and appeals to each as though he were the only intelligent being in the world; but it also takes him in all his relations and teaches him what his duties are to self, to his fellowmen, and to God.

—Rev. Albert E. Ribourg.

The Brotherhood of St. Andrew Convention

(SPECIAL CORRESPONDENCE)

Washington, D. C., October 9, 1928.

A NEW call to the Brotherhood of St. Andrew was plainly sounded at the forty-second national convention of the organization in Washington the past week. The challenge first came from the Presiding Bishop as he opened the convention Friday night, October 5th, at the Mayflower Hotel, and was sounded and re-sounded by other Church leaders throughout the five day session until climaxed at the closing gathering Tuesday night by the Rt. Rev. Thomas C. Darst, D.D., chairman of the National Commission on Evangelism.

The call was to save the world from sin, from bitterness, from materialism. Bishop Murray's welcome to the convention, as honorary president of the Brotherhood, was somewhat of a warning. He declared that unless the Brotherhood goes forward to meet the challenge which it, as well as the whole Church, faces today, there are grave dangers ahead.

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington and host to the convention, which preceded immediately the opening of the General Convention, appealed to the Brotherhood for a greater fellowship in religion. He told of his own experience with the Brotherhood, saying that its influence was probably responsible for his entering the ministry. Bishop Murray made a similar reference in mentioning the influence which the organization had upon his life.

More than 1,000 men and boys from throughout the Church were in attendance. It was declared to be one of the most successful gatherings from the standpoint of numbers as well as spiritual nourishment which the Brotherhood has ever experienced.

"Today the Lord Christ makes a survey of His world. He shows us the broken walls of our vaunted civilization—our lawlessness, our ignorance, our greed, our miserable divisions, our substitutes for truth," declared Bishop Darst in the final address of the convention, speaking on *The World Call to Evangelism*. "He points out to us the weary souls who are waiting for the light, the ignorant ones who do not understand, and He bids us to go in His name and in His power out where the need lies, out where confused, broken ones wait for light. We hear mutterings of rebellion, the harsh voices of sin, the whispers of lust and greed, the hysterical laughter of a frivolous people, but Jesus hears more than we hear. Underneath the noise of the world's superficial life, He hears the tortured souls of men and women crying out for God. And He is waiting for you and me to answer that cry. Are we brave enough and big enough to face conditions today?"

"However optimistic we may be, we cannot get away from the fact that the world is restless and unhappy and in dire, tragic need of God. We face the possibility of new and greater wars, we stand appalled as we look into the great darkness and realize how sadly we have failed as light bearers. We see Christ crucified afresh day by day and wonder if our neglect has made His sacrifice a vain thing.

"America, proud, rich, powerful, stands in the sunlight of a deadening prosperity. Nearly seventy millions of her people are frankly outside of any form of organized religion and the remaining fifty millions are divided into more than 200 divisions; 200 camps emphasizing differences, glorifying interpretations, rejoicing in intolerance, forgetting foundations, and all the time America swings on to the cross roads where her destiny for weal or woe will be decided."

Bishop Darst closed with an appeal to "go out tonight with the realization that the world needs God, looking upon the problems that confront our civilization not as signs of defeat but as a ringing challenge from the very heart of God."

H. Lawrence Choate, Washington, was elected president of the Brotherhood of St. Andrew at the national convention Monday. He succeeds Edward H. Bonsall, Philadelphia, who has served as president for nineteen years but declined reelection. The convention presented Mr. Bonsall with a gold watch in token of his years of service.

Other officers elected: Vice-presidents, E. H. Bonsall, Philadelphia; Courtenay Barber, Chicago; Walter Kidde, Montclair, N. J.; G. Frank Shelby, Denver; Benjamin F. Finney, Sewanee, Tenn.; secretary, Leon C. Palmer, Philadelphia; treasurer, Charles E. Buerry, Philadelphia; field secretary, Walter McPherson, Los Angeles. The Pre-

siding Bishop was reelected honorary president. New national council men named were: Charles Mills, Reading, Pa.; J. S. Beckwith, Lamber-ton, N. C.; C. O. Lamson, Waterloo, Ia.; J. Henry Wendt, Newark, N. J.; Charles E. Wetzel, Quincy, Ill.; J. S. Simmons, Charleston, S. C.; Morton Nace, Miami, Fla.; Braxton Valentine, Richmond, Va.

ONE of the most impressive events of the convention was a mass meeting of more than 10,000 Churchmen on Mount St. Alban Sunday afternoon, October 7th. More than thirty bishops of the Church, including the Presiding Bishop, took part in the procession, as did seventy-five clergy, 3,000 Church school pupils, girl and boy scouts. The topic of discussion at the mass meeting was *A Call to Witness*. Dr. Rudolph Bolling Teusler, director of St. Luke's International Hospital, Tokyo, and the Hon. George Wharton Pepper of Pennsylvania were the speakers.

In his address Dr. Teusler urged a continuation of the work of the Church in Japan without relaxation, saying that such work is one of the most practical witnesses for Christ that can be found. Mr. Pepper stressed the need of personal fellowship with Christ and pleaded for a laity more devoted and consecrated to Christian principles.

Christianity in America is threatened by a materialism which is deadlier than paganism, Dr. Samuel L. Joshi of Dartmouth College told the convention in his opening address. He gave a series of three addresses.

"No critical observer of American life can fail to note in many quarters a decline of reverence for the things of the spirit and an increase in materialism," asserted Dr. Joshi. Materialism today is a deadlier enemy of Christianity than any form of paganism because the capacity for spiritual perception is deadened in the dust of modern life.

"Man today is considered, to a large extent, as mere cannon fodder in the economic battles of modern commerce. What chance has the Gospel of Christ to make any headway toward world brotherhood and international good will when at every step it has to fight against the gods of mere physical efficiency, of mass production, of a lofty standard of comfort at all costs, and of Nordic supremacy?"

Dr. Joshi said the Church is to be congratulated on keeping out of politics in the present national campaign.

Speaking before the junior section of the convention, the Rt. Rev. James Wise, D.D., Bishop of Kansas, compared Christ to such modern heroes as Lindbergh, Amundsen, and others whose deeds have won them world-wide fame. He said the Founder of Christianity is just as much a companion of the modern boy and young man as these recent heroes.

AN impressive moment of the convention was when James L. Houghteling, son of the founder of the Brotherhood, laid a wreath on the tomb of the Unknown Soldier in Arlington. In brief remarks, Mr. Houghteling said the Unknown Soldier represents in many respects the same ideals and principles as the Brotherhood.

Speaking on *The Layman in Action*, the Ven. A. W. Noel Porter, Archdeacon of California, declared that the world today is hungry for spiritual leadership and called upon the laity of the Church to supply such leadership. Laymen have been starters of many of the great Christian movements of history, said Archdeacon Porter, and he called upon the laymen to harness their powers to the purposes of God.

The Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago, led three discussions on Me, Him, and It. He spoke against emotionalism in the Church and "clap trap" revivalistic methods, saying such are largely responsible for the lack of interest in religion among men of the nation.

Leon C. Palmer, executive secretary of the Brotherhood, spoke for the enlistment of more young men in the work of the organization and for greater emphasis upon the spiritual side of the work. In his annual report, Mr. Palmer stated that the decline in Brotherhood chapters, which had been evidenced for six years, has been stopped and instead there now is a

steady increase. He reported 486 chapters active and in good standing, with a membership of 5,012. He also reported a marked improvement in the finances of the Brotherhood, more than \$3,000 having been paid on the debts against the organization during the past year.

An increase in the number of attendants at summer camps sponsored by the Brotherhood was reported in the annual report of the national council.

In its annual report, the Brotherhood national council recommended these lines of action for the future; increasing the efficiency of existing chapters, through deeper personal consecration, enlarged membership, and improved methods; organizing new chapters, and developing diocesan and local assemblies to a higher degree of efficiency.

SPEAKING Monday night, October 8th, Bishop Slattery of Massachusetts said much of the disrespect of modern youth for their parents is due to a disappearance of family worship in many homes. "Family prayer and worship inculcates reverence," he stated. "Family prayer makes for effectiveness in all life. To hear day by day the words and deeds of the men of God is surely an avenue to sound and greater

HOW TO REACH WASHINGTON CATHEDRAL

1. Red Top Taxi Cabs (official cab service).
2. Washington Railway & Electric Company's street cars marked "Alta Vista" or "Friendship."
3. Washington Railway & Electric Company's street cars marked "Georgetown" or "Great Falls" transferring to cars marked "Rockville" at P street and Wisconsin avenue (transfers two cents).
4. Washington Railway & Electric Company's street cars marked "Mt. Pleasant" transferring to Woodley road bus at Columbia road and California street (transfers two cents).
5. Capitol Traction cars marked "Chevy Chase," "Bureau of Standards," or "Kensington" via 14th street and New Jersey avenue transferring to Woodley road bus at Connecticut avenue and Woodley road (transfers two cents).
6. Capitol Traction Company's "Cleveland Park" bus to 34th street and Woodley road (bus fare twenty-five cents).

leadership in every age." Bishop Slattery closed with an appeal to laymen to introduce family worship into their homes.

Dr. Bernard Iddings Bell of St. Stephen's College addressed a joint meeting of the junior and senior bodies at the Church of the Ascension Sunday night, October 7th, and acquitted modern youth of being "any better or any worse" than youth of former generations. He stressed three points for youth in witnessing to Christ: "First, remember that your chief task is not to bear full witness now, but so to grow with Him that you may indeed witness when the fullness of your manhood comes; do not be impatient. Second, remember that the real witnessing is by what your inner life is, and third, remember that *you* cannot save anyone. Bear your witness, and let God do the saving."

Speaking before a joint meeting of the Brotherhood and the Daughters of the King, also in convention in Washington, Monday night, October 8th, the Rev. Frank E. Wilson, D.D., of Christ Church, Eau Claire, Wis., said Christianity is in danger of "degenerating to a specialized religious exercise confined to a church service one day a week." Discussing possible remedies for present conditions, Dr. Wilson said the easiest approach is through the children and stressed the need of family worship. He also urged larger observance of great Christian feast days, the need for more Church literature and books in the home. He closed with an appeal to "exalt the sanctity of Holy Matrimony; fight the divorce evil; declare war on all those things that trifle with the sacred character of the marriage ceremony."

The convention closed with a service at the Church of the Epiphany, with Dr. Joseph Fort Newton of St. Paul's Church, Overbrook, Pa., and Bishop Darst as the speakers.

PRAYER FOR ELECTION DAY

The following prayer is authorized for use in the diocese of Massachusetts:

ALMIGHTY GOD, our heavenly Father, grant at this time, when thy servants must choose men to govern this Nation, that thy Holy Spirit may take from us all blindness, selfishness, and compromise, and guide us to the election of such persons as shall please thee, whereby thy whole people may be led into the way of righteousness and peace; through Jesus Christ our Lord. *Amen.*

CHARLES L. SLATTERY.

ACKNOWLEDGMENTS

(Continued from page 781)

St. Thomas' Church, Brandon, Vt. (for sufferers)	48.46
A Friend, Valhalla, N. Y.	1.00
Miss S. Alice Ranlett, Boston, Mass.	2.00
From a Reader	10.00
Miss Martha Williams Pike, Boston, Mass.	2.00
All Hallows' Church, Wyncote, Pa.	15.00
Miss C. L. Hubbard, Sunapee Harbor, N. H.	5.00
X, Upper Montclair, N. J.	50.00
F. G. W.	5.00
Mrs. L. S. G.	10.00
Mrs. M. W. J., Utica, N. Y.	2.00
Miss Ruth E. Hubbard, Brooklyn, N. Y.	5.00
Mr. and Mrs. John H. Doebler, Towson, Md.	7.00
The Bishop of Montana	5.00
Mary E. Kearton, Corinth, Ky.	5.00
Woman's Auxiliary, Holy Trinity Church, Decatur, Ga. (for Ponce)	8.00
P. C. L.	10.00
Mrs. H. A. Alden, Arlington Heights, Mass.	5.00
A communicant of St. James' Church, Skaneateles, N. Y.	10.00
J. K. MacAlpine, Brooklyn, N. Y.	3.33
St. Paul's Sunday School, Summerville, S. C.	6.00
Anna S. Bunnell, Canandaigua, N. Y.	10.00
J. M. H.	5.00
H. L. R.	5.00
Anonymous	10.00
Rev. Edward Houghton, St. Paul's Church, Springfield, Ill.	2.50
A friend	33.33
Woman's Auxiliary of the Church of the Redeemer, Chicago, Ill.	5.00
Miss Carrie E. Bird, Los Angeles, Calif.	2.50
In memory of loved ones, from a member of St. Paul's Mission, Milwaukee, Wis.	3.00
Mrs. A. J. Whitten, St. John's Mission, Fords, N. J.	5.50
Church School Service League, St. James' Church, Watkins Glen, N. Y. (for St. Luke's Hospital, Ponce)	19.01
M. K. E.	10.00
Mrs. Lewis R. Conklin, Ridgewood, N. J.	25.00
\$468.31	

CHURCH FUND FOR HURRICANE RELIEF—FLORIDA

O. I., Quincy, Ill.	7.50
Members of the Church of the Redeemer, Chicago, Ill.	1.00
"Ormond, 1907"	12.50
In memory of loved ones	10.00
Mrs. R. M. Brinton, St. Luke's Church, Germantown, Philadelphia, Pa.	5.00
From a Reader	10.00
F. G. W.	5.00
Miss Ruth E. Hubbard, Brooklyn, N. Y.	5.00
Mr. and Mrs. John H. Doebler, Towson, Md.	7.00
Sunday School of Prince George, Winyah, Georgetown, S. C. (for sufferers)	9.25
J. K. MacAlpine, Brooklyn, N. Y.	3.33
G. M. W., Minneapolis, Minn.	5.00
Anonymous	10.00
A friend	33.33
Miss Carrie E. Bird, Los Angeles, Calif.	2.50
Church School Service League, St. James' Church, Watkins Glen, N. Y.	4.00
\$130.41	

CHURCH FUND FOR HURRICANE RELIEF—HAITI

O. I., Quincy, Ill.	7.50
Members of the Church of the Redeemer, Chicago, Ill.	2.00
In memory of loved ones	10.00
From a Reader	10.00
F. G. W.	5.00
Miss Ruth E. Hubbard, Brooklyn, N. Y.	5.00
Mr. and Mrs. John H. Doebler, Towson, Md.	7.00
J. K. MacAlpine, Brooklyn, N. Y.	3.34
Anonymous	10.00
A friend	33.34
\$ 93.18	

CHINA FAMINE RELIEF

M. T.	5.00
Thank Offering, Kealakekua, Hawaii	25.10
P. C. L.	5.00
\$ 25.10	

JERUSALEM AND THE EAST MISSION FUND

Church of the Holy Communion, Charleston, S. C.	\$ 32.09
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NEAR EAST RELIEF

Church of the Holy Communion, Charleston, S. C.	\$ 20.77
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CONVENTION OF THE DAUGHTERS OF THE KING

By MRS. W. J. LOARING-CLARK

Washington, D. C., October 6, 1928.

THE eighteenth triennial convention of the Order of the Daughters of the King commenced its sessions in Epiphany Church, Washington, D. C., on Friday, October 5th, with a quiet hour. The Rev. Hendree Harrison, D.D., gave a helpful series of meditations on The Crucifixion of Self, A Passion for Souls, A Zeal for the Kingdom, and The Joy of Daughters' Service. His words made a profound impression on the assembled.

Following the quiet hour a fellowship tea was enjoyed by the Daughters and visitors in the parish house. Mrs. Charles F. Roberts, assisted by a committee, made the occasion a notable one. Some six hundred were in attendance.

The convention proper was opened at eight o'clock in Epiphany Church by Mrs. A. A. Birney, national president of the order. The Rev. Z. B. T. Phillips, D.D., rector of Epiphany, gave cordial greetings to the congregation, which completely filled the large church, before leading in prayer. Miss Lillian Janet Soper, president of the diocese of Washington, made a most cordial address of welcome and the reply thereto was made by the president of the order.

Mrs. W. Shelley Humphreys, recording secretary, read a list of 170 names of Daughters who have entered into rest since the last triennial meeting. As the names in each diocese were read, two pages placed a white carnation in a cross of fern, which was later sent to a Daughter of more than eighty years of age, who had been a charter member of the first chapter formed in Washington. Memorial prayers were said and For All the Saints was sung.

George H. Randall, secretary of the Brotherhood of St. Andrew, brought to the assembled Daughters greetings from the Brotherhood, then in session. Mrs. W. J. Loaring-Clark outlined the plan and purpose of the program.

The Most Rev. John Gardner Murray, D.D., Presiding Bishop, gave a stirring address on The Vision and Mission of the Daughters of the King. He said in part: "If what I shall say may seem somewhat personal, it is because I am debtor to the Daughters in many ways for many things. For several years during the first decade of the present century, my labors were shared and my faith strengthened by the constant co-operation of a strong working chapter in my parish; and from 1909 to 1928 in my capacity as bishop. Throughout this entire term of nearly thirty years, the members of the Daughters of the King have never failed me."

The speaker outlined many things accomplished through the prayer and service of the Daughters and asked that piously, patiently, and perseveringly they push along in their course, He spoke of the Church, the Body of Christ, and stressed the individual vocation of each Daughter in her endeavor to bring all mankind to a saving knowledge of our Head, who came among us that the world might have life and have it more abundantly—who Himself is that Life, in possession and participation of which we have revelation of sufficient truth to shed light upon the Way which leads to the fullness of the Truth which makes us free.

The Bishop said the whole Christian world is alive to the necessity for evangelism and that he had a positive conviction, born of reasonable knowledge, that on no previous occasion of our existence as an organization have we assembled with greater searching of heart and determination of personal, pious purpose, to take counsel together concerning the things pertaining to the Kingdom of God and our own opportunities and obligations than we do now.

In a stirring peroration the Presiding Bishop said: "The Lord is on His throne, high and lifted up. Live coals are on His altar. With them ministering angels of love touch our lips and our iniquity is taken away and our sins not only forgiven, but also forgotten. So we, likewise forgetting the things that are behind, and stretching forward to the things that are before, will press on toward the goal unto the prize of the high calling of God in Christ Jesus. The echo of 'The Voice of the Lord saying whom shall I send and who will go,' for us rings in our ears and stirs our souls. Our response is collective, no less than individual, as with Isaiah we say, 'Here am I; send me.' Every day and all days we will pray for the spread of Christ's Kingdom and every week and all the weeks we will

serve to bring our fellowmen to a saving knowledge of the Truth, 'In His Name.'"

A service of worship conducted by the Rev. Charles T. Warner, rector of St. Alban's, and the benediction by the Presiding Bishop brought to a close one of the most inspiring services ever held by the Daughters of the King.

THE OLD CATHOLIC CONGRESS

(Continued from page 783)

theological education, no assured or recognized status of the Old Catholic Church in relation to civil society, etc.), and the loose federative character of the groups of "national" Churches which make up the Old Catholic Church. There were sharp differences of opinion, proffered in the frankest and friendliest fashion, sparkles of wit, apt illustrations drawn from reminiscence, and a healthy zeal and keenness. There is no one head to the Old Catholic Church, no central organization, no universally-binding canon law. There are wide divergences of usage and practice, as would be expected.

The afternoon and evening of Tuesday were given to an excursion to Amersfoort, to pay recognition to the memory of the great canonist, Van Espen, and a series of tableaux with incidental chorus music in the style of a cantata. The scheme of the scenes was well arranged—beginning with St. Willibrord's missions, and picturing the highlights of Dutch Church history, and the portrayal of the hopes of Old Catholicism for the future.

Wednesday morning was noteworthy for Dr. Heiler's acute analysis of The Present Tendencies of Liturgical Worship in the Roman Catholic Church. He spoke of the Beuronese Benedictines and their far-reaching movement toward a re-appreciation of the value of corporate, liturgical worship; of the streams and counter-currents within the Roman Church; of the help that non-Roman Catholics can give—understanding, sympathy (not to be unwisely offered to the men so engaged within the Roman Catholic Church), and a laying-aside of the methods of polemic and controversy. The Congress was then greeted officially by the visitors, to whom Archbishop Kenninck spoke a gracious welcome; the Bishop of Fulham, Dr. Batty, who read a message from the Archbishop of Canterbury; Dr. Paraskeviadis, representing Constantinople, Alexandria, and the Metropolitan of Thyatira (Dr. Germanos); Dr. Gavin, from the American Church; Dr. Zankow, from the Bulgarian; and Dr. Tisitch (Raditch?) from the Serbian Church.

Other papers followed of primary interest for those engaged in solving the complex internal problems of Old Catholicism. Dr. Langerwey, Dr. Zankow, and several others displayed again that preoccupation with the witness of history which is so strong a note of the program. For Thursday night was announced a banquet for all of the delegates and visitors, which I was unable to attend.

Several impressions of the Congress are very marked. The pressure of powerful and active Roman Catholicism, often with the advantages of civil recognition and popular support, has often caused Old Catholicism to be amenable to Protestant influence. Step by step, and within a generation, the Dutch Church has surrendered the Latin language for the vernacular, the obligations of the divine office, and clerical celibacy, which are symbols of the inner changes wrought in the most conservative of the Old Catholic group. The German-speaking groups are sensitive to even more radical departures in practice from the Latin Catholic norm. The more recent Churches in the Eastern countries—Poland, Czechoslovakia, and Jugo-Slavia—have come into existence for reasons entirely different from those which in Holland in the seventeenth and early eighteenth centuries, and in Germany after 1870, brought about these old Catholic Churches. Nationalism is a striking phenomenon in the psychology and outlook of Old Catholics. The fear of Rome is another. The lack of thorough social organization is noteworthy: one priest told me of the losses due to mixed marriages, of the difficulties of the small congregation, the problem of recruiting the ministry (for the Dutch Church has but three seminarians at Amersfoort). The Old Catholic Church deserves, as it appeals to, our sympathy and help. But any premature action or precipitate moves toward too intimate a *rapprochement* would seem to be inadvisable, as well for them as for ourselves.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

ANOTHER HURRICANE APPEAL

To the Editor of *The Living Church*:

THE ENCLOSED will give you some idea of the overwhelming disaster which has befallen us.

I have sent an appeal to the Presiding Bishop and Council. May I ask you to use your influence to secure many prayers for us and any help possible in this time of great need?

✠ EDWARD ANTIGUA,

Archbishop of the West Indies.

[Archbishop Hutson's detailed statement is held over, due to lack of space. He estimates the total damage to Church property in his diocese as £10,115, or nearly \$50,000.—EDITOR L. C.]

THE MARRIAGE CANON

To the Editor of *The Living Church*:

IN THE CONSIDERABLE NUMBER of pamphlets and of articles in the Church papers dealing with the matter of marriage and the coming General Convention I have seen none which has defended in any way the present canon. I have probably missed some; but my carelessness is my excuse for a brief statement in such defense. Here are four points I would make:

1. It is pure nonsense that the believers in the doctrine of the "indissolubility" of marriage are the only supporters of its sanctity. Of course no one says in so many words that they are; but it is constantly implied.

It is not true. The supporters of the present canon believe in Christian marriage as a permanent life-long relation just as much as do the believers in "indissolubility." They rejoice in the Prayer Book service, believing that it expresses the mind of Christ; and some of them, at any rate, spend a great deal of time helping young people to know what that great service means. They believe that husband and wife alike vow to be faithful to one another not as long as they love; but as long as they live.

But the difference of view arises with the question, "What happens when the vows are broken?" It seems to the supporters of the canon that the keeping of the vow has something to do with the reality of the marriage. It seems to them pure fiction to say that two people married by the Church service (even if they lived together only twenty-four hours) are still in the eyes of God husband and wife, no matter how completely both of them may have repudiated their vows and entered into marriage relations with other people. They find it impossible to suppose that our Lord, a great Realist, could lend Himself to the idea that a few words spoken over a thoughtless (or, if you like, a wicked) couple count more than their actions and the character and purpose of their souls. They think that kind of sacramentalism is magic. They think that our Lord was talking not in legal formulae (He never did) but of ideals and eternal values.

2. It is true that the tendency of late has been for scholars to regard the words "except for fornication" as an interpolation. I felt sorry for Archdeacon Charles, great scholar though he is, when, in *THE LIVING CHURCH*, Dr. Gwynne finished with him a few weeks ago. But even if the words are not an interpolation, they may not mean what they have been traditionally supposed to mean. They may refer, it is suggested, to the woman's fornication before marriage—a rather dreadful interpretation, by the way, for it seems to leave the man free.

Now, either of these ways of reconciling the Gospel with the later Church doctrine may be correct; but the question arises as to whether the Church has any moral right to brand as wrong what many Christians believe our Lord sanctioned. It is a hazardous business to build either way on doubtful texts.

3. There is in the attack on the canon the constant suggestion that in departing from the English and medieval western tradition we are really departing from the Catholic tradition and perhaps from the general Christian consensus. That is not true, as every scholar who writes about it knows. The Orthodox Church holds the same position as that of our canon, differing only in having a greater freedom of interpretation as to what constitutes adultery. A great part of Protestantism takes the same view. We are not alone in our position and I for one

do not see why the ancient Eastern and the modern American may not know as much of the mind of Christ as the medieval Latin.

4. Finally I would suggest that those who attack the canon would frankly state that they want to commit the Church to the doctrine of indissolubility. There is no point in getting excited about the present evils of divorce (about which we all agree) and then trying to bring people to feel that to change our canon will help matters. It won't. It won't change anyone's view. It won't keep anyone from getting married to a divorced person if he or she wants to. It will make heartburnings. It will irritate. It will make a great number of the clergy feel that they are being forced into a false position. But it won't change public sentiment. It won't educate the young people. It won't stop the tide of divorce any more than Canute stopped the ocean. What our young people need is education. They need to know what Christian marriage is. They need ideals and loyalties, visions of faith and duty, not theological fictions.

The canon is by no means perfect. It was adopted as a compromise, as all know whose memories go back to 1904. But to change the canon will not help the terrific evil of broken homes. I have not seen the joint commission's report. I hope that it leaves legislation alone and presents to clergy and Church some ways by which our influence can really help the sad situation of present-day America.

(Rt. Rev.) EDWARD L. PARSONS,

San Francisco, Calif.

(Bishop of California).

MARRIAGE LAWS AND THE NEGRO

To the Editor of *The Living Church*:

THE FOLLOWING quotation, from the Birmingham (Ala.) *News*, written for political reasons, may be of interest to the members of the Prayer Book Revision Committee and Sanctity of Marriage Association, as well as Churchmen in general, as having much to do with the problem of divorce and remarriage in the United States:

"The marriage laws of the District of Columbia and of every state east of the Mississippi and north of the Ohio—with the solitary exception of Indiana—can only be described as favoring racial admixture since they permit such intermarriage. And the same is true of the marriage laws of six of the states west of the Mississippi—Iowa, Kansas, Minnesota, New Mexico, Washington, and Wyoming—making a total of 19 states and the District of Columbia. The remaining 29 states of the Union forbid such marriages.

"The total population of continental United States, as shown in the census of 1920, was 105,710,520; the white population was 94,820,915; the Negro population, 10,463,131; and the remaining elements—Indians, Chinese, Japanese, and others, taken as a group, numbered 426,574.

"The 19 states and District of Columbia have a white population of 57,000,000, which, augmented by 11,000,000 of the colored races, makes a grand total of 68,000,000. The 29 states whose laws forbid such intermarriages barely number 38,000,000 white, after deducting the colored elements. . . .

"Within the last ten years, 2,000,000 Negroes have left the South and settled in several of the most powerful of the Northern states, where they have become citizens and voters under their laws."

(Rev.) JOSEPH H. HARVEY.

Talladega, Ala.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

AS THE clerical deputy from the diocese of Erie referred to by the Rev. James R. Sharp in his letter regarding the text of the Gospel for the 15th Sunday after Trinity [L. C., July 14th], calling attention to the passage at the last General Convention of a resolution to have it from the American Revised Version, while a resolution was passed also at the convention appointing the same passage as the Gospel for Thanksgiving Day "using the marginal readings," may I suggest, as both versions have the official sanction of the Church, such action was legal. Second, it brings before us all (thinking and unthinking alike) the fact that there may be different renderings of the original. . . . Third, as a member of the

Commission has pointed out, there are other instances in the Prayer Book of the same passages in various translations.

Should it, however, be deemed desirable, and within the power of the Commission in "editing," to adopt one rendering for both Gospels referred to, I shall be content if the marginal readings be used in both places; *but*, I should much prefer that the American Revised Version be chosen for both places. Reason: It enforces better the original intent of the proposed change, *i.e.*: (1) of clarifying this portion of the Sermon on the Mount for people of few educational opportunities; (2) of helping nervous people or those burdened with cares—"be not anxious"; (3) of showing that the Church proclaims one of the truths taught by Christian Scientists.

While on the subject of Prayer Book revision, may attention be directed to two other matters? I trust the proposal to remove the brackets, the italics, the star, and side rubric in the prayer "for the whole state of Christ's Church" will not prevail, as when the pro-anaphora alone is used there are no oblations, no offering of bread and wine to be consecrated. A striking example, on Good Friday.

Examination will show that no place is provided at the Holy Communion for intercessions at an early service not included in the phraseology of the Prayer "for the whole state of Christ's Church." Example, a corporate Communion for the B.S.A., the G.F.S., the Daughters of the King. Would not a rubric: "Here may be offered other authorized intercessions," after the Prayer "for the whole state of Christ's Church" meet this practical need?

New Castle, Pa.

(Rev.) PHILIP C. PEARSON.

To the Editor of *The Living Church*:

LET ME offer apology to your compositor because in writing my Greek [L. C., September 8th], I used the form of "Kappa" that is used in the text of the Liturgy of St. Chrysostom, published in Athens, which was the one I had at hand, instead of the form perhaps more usual in our American and English publications. The Athenian form is so like a small "Chi" that the compositor, not unnaturally, printed "Chi" (χ) for "Kappa" (κ) all through the quotation. It looked odd, of course, but I fancy it did not bother scholars, only I'm sorry to have made the compositor seem to have made a mistake.

Let me seize this opportunity, however, to ask another question as to the Revised Prayer Book.

Can any one tell me why it was thought necessary to alter that phrase in the Thanksgiving after Communion, "the merits of the most precious death and passion of Thy dear Son" into "the merits of His most precious death and passion"? For myself I find it most confusing, and constantly run into the old form without intending to do so. May I ask what is the particular object and helpfulness of the change?

San Francisco, Calif.

(Rev.) L. B. RIDGELY.

THANK YOU!

To the Editor of *The Living Church*:

MAY I JOIN the company of those who appreciate your pages and say so? Inarticulateness delights to find its thoughts well stated. During the time, less than a year, I have been receiving *THE LIVING CHURCH* I have found that the Rev. Mr. Low in *Those Three Plush Chairs*, and the Rev. Mr. Ficke in *What the Prayer Book Means to Non-Anglicans*, have well stated my views. I have been touched by the Christian spirit that uttered itself in Bishop Slattery's diocesan address on Christian Unity. And the articles *Churchmanship* and *Partisanship* by the Rev. Mr. Glasier, and *The Genius of Our Church* by Bishop Fiske, have been instructive and helpful.

From my early youth the Episcopal Church has attracted me, and on my vacation days I annually worship in your churches. The Catholic faith has become fuller in meaning, and I feel we need, all of us, to get that ideal of the church as a "house of prayer for all peoples." Am just finishing the reading of *The Reconstruction of Belief* by Dr. Charles Gore. In Chapter 7 of the third volume, pages 838, 839, he gives his judgment of the one-sidedness of the Roman Catholic branch of the Church, and why its usefulness as a universal fold is invalidated. Would like to recommend a reading of it. He certainly cannot be charged with being a prejudiced Protestant. I appreciated very much your editorial on Transubstantiation. Unfortunate it is that the word is irrevocably placed in dogma.

I do not know Presbyter Ignotus, but tried to imagine him "smelling his way along to the left" in New England, where I attended grammar school. (Rev.) CASSIUS G. MCKNIGHT.

United Presbyterian Manse,

Tingley, Iowa.

AROUND THE CLOCK

By Evelyn A. Cummins

A VERGER in Southwark Cathedral told me this one, when I mentioned a loud smell of hops in the building. There is a brewery in the near neighborhood. One day some years ago a stately old lady came in to view the cathedral, "What," said she, "is this strange smell in here?" "That, madam," said the verger, "is Southwark incense." "Oh!" said the old lady in disgust, "What a horrid High Church practice!" And she flounced out without waiting for an explanation.

TWO men are coming to this country from Switzerland in January in order to train police dogs to lead the blind who may wish to have guides to help them in their work. This sort of help for the blind was started in this country by a blind young man who was an insurance agent and had a police dog of his own to take him around. It takes about a month to train a dog and about another month for the person whom he guides to get used to following him.

THE Central Presbyterian Church and the Park Avenue Baptist Church in New York are using the same parish house for all their activities. The two pastors, Dr. Wylie and Dr. Fosdick, will have their two studies in the same building. Sunday schools, societies, prayer meetings, and Bible classes of both churches have all been arranged so that they can meet without conflicting in their programs. The former church bought the property of the latter, which will move to its new edifice uptown in April.

Church unity without a vengeance, probably.

THE appraiser of the port of New York has recently said that more than one half of the millions of dollars' worth of antiques imported into this country from abroad are fakes. In many cases, he said, American pine and chestnut can be detected by experts in "antiques" which are supposed to be heirlooms hundreds of years old.

A FUND of \$150,000 has been pledged to further a campaign against religious bigotry in this country. The preliminary meetings were held under auspices of the Calvert Associates who are the supporters of the *Commonweal*, one of the most ably edited of Catholic papers in America. The committee which has charge of directing the fund includes George Gordon Battle, Prof. Hayes of Columbia, Owen Johnson, Gen. Bullard, and Prof. McCabe of Princeton among others. Among well known men who are announced as supporting the campaign are Dr. Butler of Columbia, Dr. Henry Van Dyke, and Mr. Haley Fiske.

IN MOST Anglican churches the women outnumber the men by two or three to one," says Dean Inge in the *Evening Standard*. "The disproportion is greater in some religious bodies than in others. The largest percentage of women is, I am told, in the Christian Science churches, the lowest, probably, in Calvinistic congregations, for Calvinism, which is just baptized Stoicism, is a virile creed, rather too stern for the majority of women.

"The disproportion of the sexes in public worship would be a sign that there is something wrong with our presentation of Christianity, if attendance at public worship were a good test of religious conviction; but it is not. It is perhaps the least satisfactory of all tests, for there may be many non-religious motives for going to church, and there may even be religious motives for staying away."

That seems an easy way to get out of it. Roman Catholics don't look at it that way and their churches are full.

THESE clever bits are from the *New World*:

"The idea of an intelligent voter is one who votes as we do."

"It depends on whose ox is gored. The courageous independent joins my party, the disloyal traitor joins the other party."

"There is no good in denying the rumor, even if one is inclined to deny the fact, that there is some crime in Chicago."

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

ESSAYS ON THE TRINITY AND THE INCARNATION. By Members of the Anglican Communion. Edited by A. E. J. Rawlinson. Longmans, 1928. pp. ix, 415. \$7.50.

THIS collection of essays is characterized by advanced critical, historical, and philosophical scholarship, with a general tendency to support the great dogmas of historic Christianity.

Dr. A. E. J. Rawlinson writes on Hebraic theism, which, in contrast with much Greek philosophy, represented God as not the "static Absolute" but a concrete living God, "coöperant in all events." The religion that befits Him is one of "holy fear," but also of friendly, filial communion.

Then the question what our Lord thought of His office is treated by F. D. V. Narborough. This is difficult, because our Lord kept His "messianic secret" much in reserve. Apparently He adopted the vision of the Son of Man to denote what He would be in the glorious future, but discovered that for the present the Messiah must take the part of the "Servant" in Isaiah. This essay is beautifully readable. But is it not a bit too constructive, when it argues, *e.g.*, that Christ spoke of the "sign of Jonah," and Jonah preached to Gentiles, therefore Christ intended to preach to Gentiles? And again, Christ uses Psalm 110 as messianic, and the Psalm refers to the priest Melchizedek, therefore Christ thought of Himself as priest. When He quoted a verse, did He mean to urge its whole context as well?

There is a short *Note on the Resurrection*, by A. D. Nock, pointing out that in the Gospel the death itself is magnificently efficacious, while in the cases of Attis, Adonis, and Osiris the death is simply disaster, reversed by resurrection.

The same writer next treats (in about 100 pages) of *Early Gentile Christianity and its Hellenistic Background*, putting together a great mass of concrete facts in regard to Hellenistic religions, with ample reference to the tremendous research-work of continental scholars, and cool, careful judgments as to likenesses and differences between them and Christianity. The conclusions are generally negative as to borrowing; the "driving forces" in Christian development "came mostly from within." "Man's power of addressing the supernatural in language does not admit of an infinite variety of forms, and his capacity of relationship with the supernatural by acts admits of even fewer" (109). "What modern study does shake is the conception of Christianity as a piece of clock-work wound up once and for all and set to run" (112). This is an essay in highly expert religious-historical scholarship.

The development of the doctrine of the Trinity is treated in the next three essays, by K. E. Kirk, F. W. Green, and F. H. Brabant (the last on *Augustine and Plotinus*). Here is hard going, for the terminology of the Fathers was no better standardized than that of modern philosophers. What does each one mean by *essence*, *substance*, *hypostasis*, etc.? Unless one throws over the whole patristic theology in despair of making anything coherent of it, there is a temptation to classify and diagram it according to new schemes, and to make the Fathers fit into them.

Mr. Kirk argues that the Trinity does not come from pagan sources; its sources in Judaism were real, as leading to some sort of plurality in the divine life, but rather two-fold than three-fold, binitarian rather than trinitarian. Much is made of this distinction (following Loofs). The natural drift all along was to binitarianism, *i.e.*, recognition of God transcendent and one subordinate divinity (Wisdom, Spirit, Logos, Son) between God and the world. Against this, the trinitarian tradition had to make difficult headway, and it conquered only because there was something inherently Christian about it. The Christian experience of God makes us think of Him in three relations to ourselves—lordship, communion, and possession; or God above

us, God with us, and God in us. "Man recognizes in the 'Son' and in the 'Spirit' the respective termini of relations between himself and God so real that they must be dignified with the title of hypostases; with reason he concludes that the same must be true of the divine nature itself" (236).

The mazes of patristic controversy are simplified by finding two traditions, (1) Alexandrian, Origenist, binitarian, and (2) Antiochene, Athanasian, Western, trinitarian, strong on the divine unity, and the idea of God "unfolding" into three personal relations, the Father loving, the Son the object of His love, and the Spirit the bond of union, as St. Augustine finally pictured it. This is illuminating; but I think we hear too much about binitarianism *vs.* trinitarianism. Tertullian, Origen, Athanasius, and others do not fit the scheme. The Fathers, intent on Christology, seem not to have counted up the divine Persons, so to say. They certainly did not know that they were divided into two camps on the issue of Two or Three. (St. Basil even says it is wrong to count them.) Something good is said for everybody; but we think the Cappadocians are rather hardly dealt with; and after all, their analogy of three men united in a perfect society, with common possessions, seems to many of us a necessary corrective to the analogy of one person with three functions, and here the former is slighted. St. Augustine's *Amanus, Amatus, Amor*, is eloquently defended—but it requires a good deal of eloquence.

The general conclusion of these essays is that the Trinity is a doctrine of an "unfolding" God, God eternally self-communicating in love. In time?

God and Time is the subject of an essay by F. H. Brabant, which is to be taken along with Professor Hodgson's essay on *The Incarnation*. Time must be taken very seriously in these days, but Mr. Brabant argues that "the Time-process is real, but less real than the Eternal, dependent upon it, and, as it were, an offshoot of the Eternal . . . the growth-side of eternal fact," in which God limits Himself by granting to creation a certain freedom of its own. We are glad he is not afraid of the "static" reproach.

Professor Hodgson's essay on the Incarnation points out as the great obstacle to a sound Christology in patristic times the general assumption that Godhead and manhood are incompatible, especially in the point of capacity for suffering. "Impassible" God could hardly be thought of coherently as united with "passible" man. But if God is not so absolutely impassible, if the whole time-process, the whole creation, is a self-limitation of God, by which He puts Himself in a position to be more or less disobeyed and frustrated, that difficulty is removed. It seems to me that this reminder is valuable in itself, and that it bids fair to lead us, for good and all, out of "kenotic" troubles. That is, the union of Godhead and manhood in Christ presents fundamentally the same problems as the co-existence of Godhead and manhood generally; the "two juxtaposed consciousnesses" in Christ present no more fundamental difficulty than the same two juxtaposed consciousnesses in God and any man. But that needs more working out.

One must question the repeated assertion that God created the world, not *ex nihilo* simply, but out of nothing *other than Himself*. That God created the world out of Himself suggests that He used Himself as material out of which to make something else. The writers doubtless mean, not that, but that God created by act of will (366), or simply that *He* created. But why object to *ex nihilo*? It surely means only that God did *not* (in the beginning) create *ex* anything at all, not that *nihil* is a material used in creation.

Altogether, this book carries our learning and our thinking far on in advance. It is indispensable for those who are willing to work hard upon theological problems.

MARSHALL BOWYER STEWART.

Church Calendar



OCTOBER

14. Nineteenth Sunday after Trinity.
18. Thursday. St. Luke, Evangelist.
21. Twentieth Sunday after Trinity.
28. Twenty-first Sunday after Trinity. S.S. Simon and Jude.
31. Wednesday.

CALENDAR OF COMING EVENTS

OCTOBER

15. Banquet, Province of Mid-West, Washington, D. C. Banquet, Province of Seawance, Washington, D. C.

CATHOLIC CONGRESS CYCLE OF PRAYER

- October 14—St. Andrew's, Kent, Conn.
" 16—Grace, Stamford, N. Y.
" 17—St. Mary's, Point Pleasant, N. J.
" 18—Calvary, Syracuse, N. Y.
" 19—Trinity, Bristol, R. I.
" 20—Emmanuel, Denver, Colo.

APPOINTMENTS ACCEPTED

DE OVIES, Rev. RAIMUNDO, formerly chaplain of University of the South, Sewanee, Tenn.; to be dean of St. Philip's Cathedral, Atlanta, Ga.

DONNELL, Rev. J. C., formerly rector of Church of the Redeemer, Okmulgee, Okla.; to be rector of Trinity Church, Orange, Calif. (L.A.)

HASTINGS, Rev. L. B., formerly of Madison, Wis.; to be rector of St. John's Church, Milwaukee.

HEWES, Rev. GEORGE VIRGIL, formerly curate at St. Ann's Church, New York City; to be assistant at St. Peter's Church, Albany, N. Y. (A.)

MARSHALL, Rev. ROBERT ELIOT, formerly rector of Holderness School, Plymouth, N. H.; to be rector of St. Mark's Church, Dorchester, Boston. Address, 73 Columbia Road, Dorchester, Boston.

PIERCE, Rev. GODWIN R., formerly rector of Christ Church, Schenectady, N. Y. (A); to be curate at Christ Church, Balston Spa, N. Y. (A.)

TOOTHAKER, Rev. H. EDWARD, M.D., priest-in-charge of St. Luke's Church, Chickasha, Okla.; to be priest-in-charge of St. Paul's Church, Holdenville, and Church of the Advent, Henryetta, Okla. Address, Holdenville, Okla. Effective January 1st. Until that date he will act as *locum tenens* at St. Philip's Church, Ardmore, during the absence of the rector, the Rev. Joseph Carden.

RESIGNATION

BOWMAN, Rev. F. H. O., as priest-in-charge of St. Edmund's Church, Milwaukee; on account of ill health. New address, Plymouth Hospital, Plymouth.

DEGREE CONFERRED

NASHOTAH HOUSE, NASHOTAH, WIS.—Doctor of Laws upon the Rt. Rev. JOHN MCKIM, D.D., Bishop of North Tokyo.

ORDINATIONS

DEACONS

ALABAMA—On the Feast of the Transfiguration PETER M. DENNIS and RUPERT G. WITT were ordered deacons at the DuBose Training School, Monteagle, Tenn., by the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Tennessee.

Mr. Dennis has been appointed minister-in-charge of St. John's Church, Decatur, while Mr. Witt has returned to the DuBose School for graduate work.

ALBANY—On September 29th, the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, ordained to the diaconate DEVERNE LAVERNE SHELMANDINE, in St. Mary's Church, Luzerne. The candidate was presented by the Rev. Dr. E. T. Carroll of Amsterdam; the litany was sung by the Rev. J. A. Springsted of Glens Falls; the epistoler was the Rev. John Oakesford of Fort Plain; and the gospeller was the candidate. Bishop Oldham preached the sermon. The Rev. Mr. Shelmandine is a graduate of the DuBose Memorial Church Training

School and has done excellent work during his vacation period in the mountain missions of Southwestern Virginia. He will continue in charge of St. Mary's, Luzerne, where he began his work last summer.

SPOKANE—DONALD GLAZEBROOK was ordained to the diaconate by the Rt. Rev. Edward M. Cross, S.T.D., Bishop of the district, on Wednesday, September 26th, at Holy Trinity Church, Spokane. The Rev. J. A. Palmer, rector of Holy Trinity, presented the candidate, and the Rev. E. R. Allman of Spokane preached the sermon.

The Rev. Mr. Glazebrook has resided many years in Spokane and has been connected with the Standard Oil Company in secretarial duties. For a number of years he has been a lay reader and had charge of the little mission of Epiphany, Hilyard, Wash. Bishop Cross has now placed him in charge of the missions at Sunnyside and Prosser.

PRIESTS

EASTON—On Thursday, September 27th, at Trinity Cathedral, Easton, the Rev. JOSEPH R. BAIRD and the Rev. DAVID L. QUINN were advanced to the priesthood by the Rt. Rev. George W. Davenport, D.D., Bishop of the diocese.

The Rev. Mr. Baird was presented by the Rev. William McClelland of East New Market, and the Rev. Mr. Quinn by the Rev. Frederick M. Heil, of Glenburnie. The sermon was preached by the Rev. Charles L. Atwater of Chestertown.

MILWAUKEE—The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, advanced the Rev. HENRY WILLIAM ROTH to the priesthood in St. Paul's Church, Milwaukee, on Sunday, October 7th. The candidate was presented by the Rev. Holmes Whitmore, rector of St. Paul's, and the sermon was preached by the Rev. Dr. Francis J. Hall.

The Rev. Mr. Roth will continue as curate of St. Paul's Church, with address at the University Club, Milwaukee.

DIED

ROBINSON—At the American Hospital in Paris, France, September 23d, VIRGINIA ROBINSON, beloved daughter of Elsie Hewlett and George R. Robinson, aged twenty-two years.

"Give us faith for clear vision,
Speak, Lord, in words of cheer."

WHIPPLE—At her home in Salem, Mass., on September 29th, after a short illness, ISABELLA GRAHAM WHIPPLE, daughter of the late Major George Manton Whipple and Elizabeth Donaldson (Webb) Whipple.

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OF
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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.

WOLFE—ROSANNA DOWNING WOLFE, beloved mother of the Ven. William H. Wolfe, passed to life eternal in St. Mary's Hospital at Sparta, Wis., on Sunday, September 23d. The burial was from St. Mary's Church, Tomah, on Wednesday, September 26th, at ten o'clock, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, officiating.

POSITIONS OFFERED

CLERICAL

WANTED—A CURATE—PREFERABLY A young man. Must be good with young people's work. Salary to an unmarried man, \$2,100 and rooms in the parish house. To a married man, \$2,400 a year without rooms. Box C-252, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER — BEGINNING November 1st, splendid choir of thirty-five voices. No. 2 Möller organ. For full information write Mr. J. F. ANDREWS, St. Stephen's Church, Olean, N. Y.

WANTED—GRADUATE NURSE—SOCIAL worker. Anglo-Catholic. Rural work (N. Y. State), in connection with active parish. Salary above average and in accord with qualifications. State in full experience, abilities, references, etc. Address J-249, LIVING CHURCH, Milwaukee, Wis.

WANTED—A HOUSEMOTHER FOR Church (Episcopal) School of fifty boys, located near Baltimore, qualified in simple nursing and supervision of domestic arrangements. Personal interview required. Apply D-250, LIVING CHURCH, Milwaukee, Wis.

WANTED — ORGANIST AND CHOIRMASTER for boy and mixed choirs in a city parish in Western New York. Only an earnest and well trained Churchman and hard worker need apply. State age, experience, and salary expected. Must be well recommended. C-247, LIVING CHURCH, Milwaukee, Wis.

WANTED — ORGANIST-CHOIRMASTER for small Church town of 50,000. Splendid opportunity for teacher of voice. Use of parish house. State age and salary—first letter. RECTOR OF ST. ANDREW'S CHURCH, Amarillo, Tex.

POSITIONS WANTED

MISCELLANEOUS

MATRON, HOUSEMOTHER, EXPERIENCED parish visitor, accustomed to college dormitories, desires position in institution or as companion or managing housekeeper in private family. Wide experience. Excellent credentials. Address, J-253, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, C. R.-111, THE LIVING CHURCH, Milwaukee, Wis.

WANTED — POSITION AS COMPANION, advisory housekeeper, care children or other position of trust. Prefer Chicago North suburbs. Sister of clergyman. H-254, LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN ASPIRANT TO THE MINISTRY, one year university, at present organist and choirmaster of large prominent church, good technician, highest reference as to efficiency and character desires to locate with a prominent church and rector where opportunity will afford the completion of theology work. Applicant's previous experience will be of service to a rector who desires a conscientious incumbent. Further information on application to R-251, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

VESTMENTS

BANNERS, ALTAR FRONTALS, VESTMENTS, altar linen, choir outfits. Highly recommended. E. O'DELL, 216 Kempton Rd., London, E. 6, England.

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

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PARISH AND CHURCH

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CHRISTMAS CRIB SETS DESIGNED AND executed by Robert Robbins. Sets in three sizes, 6½ in., 10½ in. and 2 ft. **ROBERT ROLLINS**, 5 Grove Court, 10½ Grove St., New York, N. Y.

MISCELLANEOUS

BAPTISMS AND BIRTH RECORDS IN England traced. **E. O'DELL**, 216 Kempton Rd., London, E. 6, England.

SANCTUARY LAMPS, ANTIQUE ITALIAN, \$50 and \$75. Address **ROBERT ROBBINS**, 5 Grove Court, New York, N. Y.

LENDING LIBRARY

THE MARGARET PEABODY LENDING Library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address **LENDING LIBRARY**, Convent of the Holy Nativity, Fond du Lac, Wis.

GAMES

EPISCOPALIANS — CAN YOU ANSWER 400 questions on Shakespeare? Play the game "A Study of Shakespeare." Instructive, interesting. Price 60 cts. Postage 4 cts. **THE SHAKESPEARE CLUB**, Camden, Maine.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, organized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of **THE LIVING CHURCH**, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent **THE LIVING CHURCH**, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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EPISCOPAL DEACONESS HOUSE— Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 South Boyle Ave., 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.

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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**.

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

THE WILKINSON HOUSE AT LIBERTY, New York, is a wonderful home for the comfort and care of tubercular patients. Booklet.

NOTICE

THE REV. H. PERCY SILVER, D.D., Rector of the Church of the Incarnation, New York City; the Rev. Milo H. Gates, D.D., rector of the Chapel of the Intercession, New York City; the Rev. E. Clowes Chorley, D.D., rector of St. Philip's Church, Garrison, N. Y., and the Rev. Edward S. Travers, D.D., rector of St. Peter's Church, St. Louis, Mo., have rented the house of General and Mrs. George Barnett, 1622 Rhode Island Ave., Washington, D. C., for the period of the convention.

APPEAL

INDIAN MISSION CHURCH NEEDS AID. Cast-off choir vestments, music, hymnals, primary Sunday school charts, or chancel embroidered sets thankfully accepted. Address, Mrs. Skogan, President Ladies' Guild, St. John's Church-in-the-Wilderness, Red Lake Indian Reservation, Red Lake, Minn.

SISTERS OF THE HOLY NATIVITY

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

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. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

KFZ, FORT WORTH, TEXAS, 249.9 meters, 1,200 kilocycles, Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

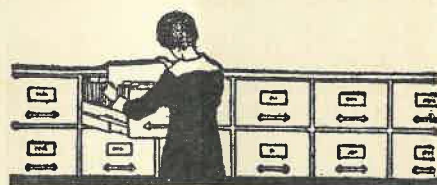
WEBR, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. Crosson.

WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., E. S. Time.

WRC, WASHINGTON, D. C., 469 METERS. 640 kilocycles, Washington Cathedral, the Bethlehem Chapel, every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M. E. S. Time.

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

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.*

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 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 Spokoff, Rector
Rev. J. R. Vaughan, Curate
Sunday Service: 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, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
Rev. Don Frank Fenn, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

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

Church of the Incarnation, New York
Madison Avenue and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M., 4:00 P.M.
Noonday Services Daily 12:20.

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

St. Mark's Church in-the-Bouwerie
10th Street, just West of 2d Avenue
Rev. William Norman Guthrie, Rector
Holy Communion throughout the year at 8:00 P.M.
Other services: 11:00 A.M., 4:00 P.M., 8:00 P.M.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
Rev. Randolph Ray, D.D., Rector
Sundays 8:00 and 9:00 A.M. (Daily, 7:30).
11:00 A.M. Missa Cantata and sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

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.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

CHURCH SERVICES—Continued

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.

Pennsylvania

S. Clement's Church, Philadelphia
 20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Sunday: Low Mass at 7:00 and 8:00.
 High Mass, with hymns for children, at 9:15.
 Solemn Mass and Sermon at 11:00.
 Solemn Vespers and Sermon at 8:00.
 Daily: Low Mass at 7:00, 8:00 and 9:30.
 Matins at 9:00; Vespers at 6:00.
 Fridays: Sermon and Benediction at 8:00.
 Confessions: Friday, 3:00 to 5:00; 7:15
 to 8:00. Saturday, 11:30 to 12:30; 3:00 to
 5:00; 7:00 to 9:00.
 Priests' House, 2013 Appletree Street.
 Telephone: Rittenhouse 1876.

BOOKS RECEIVED

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

Dodd, Mead and Company, 443 Fourth Ave., New York City.

Governor Smith's American Catholicism. By Charles C. Marshall. With Which is Reprinted Mr. Marshall's "Open Letter to Governor Smith" and his "Rejoinder to Governor Smith's Reply." Price \$1.00.

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

If I Had Only One Sermon to Preach. English Series. Sermons by Twenty English Ministers. Edited, with a Preface, by Sir James Marchant, K.B.E., LL.D. Price \$2.50.

W. Heffer & Sons, Ltd. Cambridge, England.

Ideas and Revelation. By F. W. Kingston. With an Introduction by John Oman, M.A., D.D., principal, Westminster College, Cambridge.

Henry Holt & Co. 1 Park Ave., New York City.

Modern Religious Dramas. Compiled and Edited by Fred Eastman, professor of Religious Literature and Drama in the Chicago Theological Seminary. Price \$3.00.

Our Slumbering World. A Plea for the Awakened Mind. By Edmund Noble, author of *Purposive Evolution*. Price \$2.50.

Protestant Saints. By Earl Marlatt. Price \$1.25.

The John Day Co. New York City.

The Great American Band Wagon. By Charles Mertz. Decorations by Harold W. Wilard. Price \$3.00.

Lincoln MacVeagh. The Dial Press. 152 West 13th St., New York City.

Catholicism and the Modern Mind. By Michael Williams, editor of the *Commonweal*. Price \$3.50.

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

The League of Nations: A Chapter in World Politics. By John Spencer Bassett. Price \$3.50.

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

Reinspecting Victorian Religion. A Back to Normal Critique. Being the Samuel Harris Lectures on Literature and Life Given at Bangor Theological Seminary in Nineteen Hundred and Twenty-eight. By Gaius Glenn Atkins, D.D., L.H.D., Professor of Homiletics, Auburn Theological Seminary. Price \$1.75.

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

The Gang Age: A Study of the Pre-adolescent Boy and His Recreational Needs. By Paul Hanly Furfey.

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

Building the City of God. By Harold Holt, M.A., S.T.B., Asst. Secy., Department of Christian Social Service, National Council, Protestant Episcopal Church. A discussion book on Social Service. Price, cloth, \$1.15, paper, 80 cts.

Saints and Leaders. By the Rev. H. F. B. Mackay, author of *The Message of Francis of Assisi*. Price \$2.40.

New Horizons of the Christian Faith. By Frederick C. Grant, S.T.D., Dean of the Western Theological Seminary, Evanston, Ill. The Hale Lectures 1927-28. Price \$1.50.

PAPER-COVERED BOOK

University of Chicago Press. Chicago, Ill.
Social Changes in 1927. Being a special issue of the *American Journal of Sociology*. Price 75 cts.

PAMPHLETS

Brotherhood of St. Andrew, 202 So. 19th St., Philadelphia, Pa.

The Holy Communion. By Leon C. Palmer, B.D. Price 5 cts. per copy; 50 cts. per dozen, \$3.50 per one hundred.

The Religious Training of Children in the Home. Suggestions for Parents of Little Children. By Leon C. Palmer and Lala C. Palmer. Price 15 cts.

Church School Worship Services. By Leon C. Palmer, B.D. Price 25 cts. per copy.

From Rev. Hamilton Schuyler. Trenton, N. J.

An Historical Sketch of the Diocese of New Jersey. Prepared in Anticipation of the Sesquicentennial of the Diocese, 1785-1935. Printed by order of the Permanent Joint Committee of twelve Clergymen and twelve Laymen. Printed by Princeton University Press, Princeton, N. J.

SHOW PROGRESS IN COLORED WORK IN SOUTH CAROLINA

CHARLESTON, S. C.—A survey of the colored work in the diocese, showing the substantial spiritual and material progress made in the work in recent years under the administration of the late Bishop Guerry, was given by the Ven. E. L. Baskervill, archdeacon for colored work in South Carolina, at the nineteenth annual council of colored Churchmen of the diocese, which convened at Calvary Church, Charleston, Thursday and Friday, September 27th and 28th.

The opening service was a special meeting of the colored Woman's Auxiliary of the diocese. The Rev. W. B. Crittenden of Charlotte preached the sermon.

On Friday there was a memorial service for the late Bishop Guerry. The preacher and celebrant was the Bishop-elect, the Rev. A. S. Thomas, rector of St. Michael's Church. Present at the service were two sons of the late Bishop, the Rev. Sumner Guerry of Lexington, Va., and Attorney Edward Guerry. A letter was received from Mrs. Guerry, regretting her inability to be present on account of illness, and also from the Rev. Moultrie Guerry of Hagood, expressing his regrets at not being able to attend.

CORNERSTONE LAID FOR NEW CHRIST CHURCH, DETROIT

DETROIT—On Saturday, September 29th, Bishop Page laid the cornerstone of the first unit of the new Christ Church, Grosse Pointe Farms, on Grosse Pointe boulevard near Fisher road, Detroit. Old Christ Church has served in what is now a downtown location for seventy-five years, and the present move has been rendered advisable because of the removal of many of the members of Christ Church to the residential suburb of Grosse Pointe. The new church, to seat about 500 persons, will be constructed of Clearfield County sandstone. The architects are Meyers, Phillips and Murray, Goodhue Associates of New York.

Taking part in the services of laying the cornerstone were the Rev. Dr. W. D. Maxon, rector of Christ Church, the Rev. Francis B. Creamer, assistant minister, and the members of the building committee.

CANADIAN BISHOP-ELECT LOST FOR TWO WEEKS

Survives Battle With Elements on Freezing Rivers of Northwest

[BY TELEGRAPH]

EDMONTON, ALTA.—Lost for nearly two weeks in the wild reaches of Great Slave Lake and the Mackenzie River on a small steamer, hampered by engine trouble, low water, storms, and rapidly forming ice, the Rev. A. W. Geddes, Bishop-elect of Mackenzie, and the Ven. Archibald L. Fleming, Archdeacon of the Arctic, have returned to civilization after grave fears for their safety had been expressed. The two are now on their way to Edmonton from Fort Smith, being expected here October 12th, when the Rev. Mr. Geddes will be officially notified of his election as Bishop of the Mackenzie River.

The two clergymen, returning from a visitation to the northern portion of the dioceses of Moosonee and Mackenzie, left Ahlaviik September 12th on the Hudson Bay Co. steamer *Distributor's* last trip of the season, before ice and low water should close the Mackenzie to navigation, bound for Fort Smith, near the head of the Great Slave River, on the border line between the provinces of Alberta and Mackenzie. When the ship was eight days overdue, and unreported since leaving Ahlaviik, company officials expressed fear that the ship had been either sunk or stranded far from civilization in the wild, ice-bound country through which the Mackenzie and Great Slave Rivers flow.

On October 4th, however, the *Distributor* steamed safely up to Fort Smith, with its thirty passengers and crew of twenty well and safe. The steamer had been delayed by dynamo trouble, low water, and storms on Great Slave Lake, but was fortunately able to escape all these perils in time to avoid the icy grasp of winter which closes all of the Canadian Northwest from October to late spring.

DEDICATE MEMORIAL WINDOW TO BISHOP BROWN

ALEXANDRIA, VA.—An exceptionally fine gothic window depicting St. Paul before Agrippa was dedicated on Sunday, September 23d, at the seminary chapel, Alexandria. The window has been given as a memorial to the late Rt. Rev. William Cabell Brown, D.D., seventh Bishop of Virginia, by Mrs. Henry B. Gilpin of Winchester. The Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia, conducted the dedicatory service, and two of Bishop Brown's fellow-laborers in Brazil, Bishop Thomas and Dr. Morris, were present as well as the members of Bishop Brown's immediate family.

In an inscription below the central panel of the window are the words of Paul, "Whereupon I was not disobedient unto the heavenly vision," and a bronze tablet has the dedicatory inscription: "To the glory of the Triune God and in loving gratitude for the life of William Cabell Brown, seventh Bishop of Virginia."

The window has been placed by one who believes that the blessed influence of his years of service will be the permanent possession of those who come here to worship God.

The memorial was designed and executed by the ecclesiastical department of the Tiffany Studios in New York.

Where Porto Rican Twister Wrought Destruction



HURRICANE DAMAGE IN SAN JUAN

ABOVE—What the wind did to a building on one of the busy streets.

LEFT—Sample of destruction of electric light poles throughout the city. This is in the center of town, at the Post Office.

RIGHT—Downtown near the sea, where wind and water combined forces to raise havoc.

Further Details of Hurricane Damage in Porto Rico and British West Indies

Tells of Suspense, Waiting for Typhoon to Strike—Conditions in Antigua

National Council Publicity Department
New York, October 5, 1928

THIS IS SOMETHING OF HOW IT FEELS to have a typhoon playing about the house. Miss Ellen Hicks of St. Luke's Hospital, Ponce, Porto Rico, received word from the police on September 12th that a storm was expected next morning. Once before after a similar warning they sat up all night waiting, and nothing happened. This time lanterns were prepared as usual and boards put by all the doors and windows ready for a rapid nailing up. At 10 Miss Hicks went to her house, but later, though the night was perfectly calm, the siren blew its three blasts for a danger signal, so she came back to the hospital. The cable office said the storm was due in three hours. At 1 A.M. everything was still calm and at 2:30 those not on duty went back to bed.

At 10 next morning the siren blew again, and at 1 P.M., when there was a little wind and rain, they nailed up every window and every door but one. Miss Hicks found her dog, who never came to the hospital at that time, crouching at the door evidently aware of approaching trouble. At 2:30 P.M., after twenty-four hours of suspense, a furious wind struck from the southeast, and floods of rain fell, beating in under the shuttered doors.

The hospital has two stories and is built of rubble stone with frame roof and balconies. The kitchen roof blew off and struck a balcony, loosening it; falling timbers hit one of the wards, and a piece of roof blew off the women's and children's ward. Miss Hicks and her helpers were upstairs when one of the two stairways was blocked by falling timbers. They got the patients downstairs, carrying the more helpless ones. By 5 o'clock after long, hard work, with all the workers soaking wet,

the worst appeared to be over. The hospital is in a poor district, and hundreds of huts were crumpling all about. "My house sat down," said one of the servants.

Then the storm turned around completely and came back, striking the front of the hospital as furiously as it had hit on the south. The rain poured, and the wind screeched like a demon, while the flopping balcony kept banging against the house, threatening with every blow to knock down some timber that would pin them all in. The night was inky black, and their only light came from lanterns and a few flashlights. At 10, when things had calmed a little, they gathered in the chapel, which was leaking and also occupied with six of the men patients in beds, and one of the girls played the little melodion while they sang Nearer to Thee, and There's a Wideness in God's Mercy, which made everybody feel better. The day nurses went back to their house, a reinforced concrete building which was not hurt. (Miss Hicks' house is of the same material.) The doctors went to bed about 1 o'clock, some of the other assistants found some sleep in the operating room, and Miss Hicks sat up in the only corner of the office not soaking from leaks. She finally went to bed at 6 P.M. next day.

There were at the time only thirty-five patients, the hospital having a capacity for seventy-five, so they are getting along after a fashion for the present without using the upper floor. The twenty-four Porto Rican nurses distinguished themselves; there were no hysterics, and the girls were wonderful through it all. Four of the nurses were in San Juan taking examinations, and were blocked there for a week. Doctors, nurses, and the hospital board are all Porto Rican.

The need of a new hospital had been felt for some time, as the present building is old and much repaired. The earthquake of 1918, only a few months' after Miss Hicks' arrival, made expensive repairs necessary, just after other urgent repairs

had been made. The whole question of the need and the work in all the Porto Rico mission institutions will of course be duly presented through the Bishop.

CHURCH PROPERTY DAMAGED IN SAN JUAN

Further details of the hurricane, which was so general in its destruction on the island, are given by our staff correspondent in Porto Rico, the Rev. Frank A. Saylor, rector of St. Andrew's Church, Mayaguez, as follows:

St. Luke's Church, San Juan—Roof partly destroyed. Eight windows blown out.

St. Hilda's Mission—Roofing blown off. Two windows lost.

Bishop's house, San Juan—Part of roof blown off.

Manati—Two school buildings completely destroyed (belonging to the Church).

Peggy Rogan Camp at Quebrada Limon completely destroyed.

Added to these, what was before reported and the general condition of the island, it will be at least ten months before we have bananas, and six to eight years before the coffee comes back to normal bearing. Fruit trees were badly injured, but the cane was not so badly injured as at first thought.

Hunger and sickness are due to come during the winter because of lack of food and poor shelter. Also there is not much work in the country districts. Farms are destroyed and most owners are not in a position to begin reconstruction. Sugar factories in many cases are wrecked badly. Roads are not passable over the island as yet, and the railroad between Mayaguez and San Juan is not running. The bridge is gone at Anasco, on the road to San Juan, no possible crossing except for small boats. The telegraph service is not in operation yet.

MANY LIVES LOST IN ANTIGUA

Then from the diocese of Antigua, in the British West Indies, comes the following from our correspondent, the Rev. John G. Vanier, rector of St. Mary's Church:

"A hurricane of exceptional length and violence passed over these islands on the 12th and 13th of September, causing serious loss of life and damage to property,

and throwing temporarily out of action even wireless communication, so making news scanty and uncertain.

"Unofficial reports claim considerable destruction in all islands. Officially verified fatalities are: in Nevis thirteen killed; in Montserrat thirty killed and fifty injured; in Guadeloupe 300 killed and over 1,000 injured. In Montserrat nearly every church has been severely damaged; in Dominica the sea façade of Roseau destroyed; in Antigua both sugar factories, both secondary schools, and many large

dwelling houses and churches are damaged. In every island hundreds of peasants' houses have been destroyed and their owners are being housed in all available public buildings; also despite a fall ranging from five to eighteen inches of rain, drinking water is difficult to obtain as the violence of the wind destroyed all means of catching and storing the water.

"The hurricane traveled slowly, the wind velocity was intense but capricious, devastating here and sparing there in its course."

Bishops at Lambeth Discuss Variations That Could Be Permitted in Public Worship

Churchmen Protest Selection of Speaker at Congress—New Bishop of Bangor

The Living Church News Bureau
London, September 28, 1928

THE MEETING OF THE BISHOPS AT Lambeth continued throughout Wednesday and Thursday. The time was entirely occupied with discussion as to what kind of variations could be permitted in public worship, and what degree of authority or recognition should be given to them. The difficulty of arriving at any agreement has been so great that the session will almost certainly continue today (Friday). Unauthorized newspaper reports of a hopeless clash of opinion are possibly exaggerated; but much may be legitimately read into an apparently inspired paragraph in yesterday's *Times*, which says:

"It is understood that many divergent views are held. As the details of the subject are approached its complexity increases, and it is now plain that it will be impossible to finish the work today. There will almost certainly be a sitting tomorrow morning, but it is doubtful whether even then anything but the broadest of principles will have been reached. On the other hand, it is fully realized that a definite lead must be given by the episcopate before the diocesan synods meet. It is likely that any statement that is issued this week will be of a purely general kind."

CONTEMPLATE REVIVING DIOCESAN SYNODS

The announcement that the Bishop of London intends to convoke a synod of the clergy of his diocese in October has called attention to a piece of ecclesiastical machinery of the existence of which most people were unaware. The term "synod" in ecclesiastical language means an assembly of the rulers of the Church to discuss and decide on Church questions. The name is applied to Ecumenical Councils—that is, gatherings of bishops from all over the world; to provincial councils or gatherings of the bishops of a province, with whom the presbyters may be joined for purposes of advice; or, lastly, to diocesan councils.

Since synods are essentially assemblies of bishops, the diocesan synod has a unique character. It is, according to tradition, a democratic body. The Bishop alone has the power to make decisions, and he merely summons the clergy to take counsel with him. The latter may express their opinion by voting; but it remains an opinion, and not a decision. According to custom all clergy with the cure of souls must be summoned, though cathedral and collegiate clergy within the diocese have been accorded the same privilege. Such diocesan synods were common in the Mid-

dle Ages in England, as elsewhere; but after the Reformation they fell into disuse. During the last twenty years they have been revived from time to time in one or two dioceses, and many bishops are contemplating reviving them at present. It is thought that, by bringing the clergy into consultation, they will remove from the ultimate decision of the Bishop the appearance of a mere *ipse dixit*, and that it will be easier to influence recalcitrant clergy when they are shown publicly that they have the opinion of their brethren against them. In all other parts of the Anglican communion diocesan synods, or, as in America, diocesan conventions or convocations exist, though their constitutions are not in all cases the same.

CHURCHMEN SEND LETTER TO "TIMES"

The following letter was sent to the *Times* last week, signed by several leading Churchmen, including Canon F. J. Belton (Birmingham), the Rev. A. S. Duncan-Jones, Canon McCormick, Dr. Sparrow-Simpson, the Rev. Francis Underhill, the Rev. Arnold Pinchard, Sidney Dark, and others:

"In view of the meeting of the bishops next week, will you permit us to say that, belonging as we do to various groups of opinion in the Church, we have consulted together for several hours, and we have parted with the conviction that both Anglo-Catholics and Evangelicals have their legitimate place in the Church of England; and that there is equally legitimate justification for their growth and development. It is our strong conviction that the extension of mutual understanding in all directions is essential to the World Mission of the Anglican communion."

REPLY OF BISHOP GORE

This brought forth a communication from Bishop Gore, and in view of its importance I quote it at length. Dr. Gore says:

"I read with entire agreement and a certain measure of satisfaction the letter signed by a number of persons of importance under the heading of 'Comprehensiveness of the English Church.' But it has two deficiencies, in my judgment; or, perhaps, I should say, there are two directions in which it does not look. It asks for comprehensiveness, which we all desire, without asking whether there are limits to comprehensiveness; and it looks only in two directions. It does not speak of the Modernist party. If the Church of England, in more or less its traditional form since the sixteenth century, is to be saved, no declaration seems to me to be of much value which ignores these questions. Toleration has reached the point of extravagance. The world at large, so far as it takes any interest in the Church of England, no longer knows what to make of us. If we are to recover our position as having a vocation in the world to represent a certain type of 'Christianity, we must

recover the power to say what is the positive ideal we stand for. I have always clung to the belief that that was fairly possible. Recent experience, I confess, has led me to doubt whether we can at this moment make any plausible representation of what we stand for. For a representation to be plausible to outsiders must correspond, if not to what we are, yet to what we are aiming at being. I quite understand and rejoice in the comprehensiveness which would leave within our boundaries 'parties' which would reasonably be called Catholic, Protestant, and Modernist. But I must add, there are limits . . . I only wish to make three points:

"(1) That the Anglican Church—at least in England—is in grievous danger because it can no longer plausibly explain to the world or its own members what it stands for;

"(2) That it is idle to talk about comprehensiveness, unless you couple with that a sufficiently distinctive and positive conception—which implies limits;

"(3) That any recognition of limits, if it is to have any practical value, must be impartial, or in other words, must look in all three directions.

"I have written only because I desire to recall the public interested in the Church of England to the necessity (as it seems to me) that every serious well-wisher of their Church should face those elements of the problem which so many seem to me to be studiously ignoring."

PROTEST SELECTION OF SPEAKER AT CONGRESS

Lord Halifax and more than 900 clergy have signed an open letter to the Bishop of Gloucester, president of this year's Church Congress, protesting against the selection of Dr. H. D. A. Major, principal of Ripon Hall, Oxford, as one of the speakers at the Congress under the heading *The Anglican Interpretation of the Christian Faith*. The signatories say:

"Last year, in the July number of the *Modern Churchman*, the editor, Dr. Major, set out for us, in a series of propositions, the steps by which the Modernist pictures himself as mounting to that position of command where he will be able to exhibit a Christian apologetic for all to recognize. . . . Among these propositions appear the following:

"It (Modernism) denied the resurrection of the flesh and the trustworthy character of Jewish Apocalyptic pictures, portraying the future history of humanity on this planet, and the end of the world; it denied the penal character of Christ's sufferings, and that He offered on the Cross a propitiation or satisfaction to God the Father; it denied our Lord's omniscience and omnipotence while subject to the conditions of His incarnate life; it denied His Virgin Birth and physical Resurrection and Ascension; it denied that there was any specific apostolic authority for the monarchical episcopate; it denied that the gift of tongues bestowed the power to speak foreign languages; it denied the evidential value of miracles and that they were capable of attesting a divine revelation; it denied biblical and ecclesiastical infallibility.

"In another place the editor declares: The Modernist believes in the supernatural, but it is a non-miraculous supernatural . . . the Modernist believes in a perfectly human non-miraculous Christ. Again: 'Jesus came to be God's Son in a moral sense, in the moral sense in which all human beings are the sons of God.' The consciousness of Jesus was a full human consciousness, it was not supernatural or miraculous. While another Modernist calls upon us 'absolutely to jettison the traditional doctrine that Christ's personality was not human but divine.'"

The open letter proceeds:

"Such shocking statements as these can carry with them no claim to be recognized

as legitimate interpretations, and cannot without disloyalty be allowed to win their way into the context of our Christianity; and while it is principles not persons that we are attacking, the committee of the Church Congress, by allowing the author's [Dr. Major's] name to be included in the list of speakers and under the heading of The Anglican Interpretation of the Christian Faith, will be regarded as lending not only their sanction, but even that of the Church herself, to what can be described not as a version, but only as a perversion, of the Gospel of Jesus Christ.

... A non-miraculous Christianity is not Christianity at all, and language such as we have quoted presents nothing short of a point-blank contradiction of Christianity itself. With great reluctance we find ourselves forced to discourage our people from attending the Congress and unable to lend to it any support."

It is of some significance that at the meeting of the E. C. U. next Monday (the eve of the Congress) the subject to be dealt with is Modernism and the Christian Faith.

ELECT NEW BISHOP OF BANGOR

The Electoral College of the Church in Wales has elected Dr. C. A. H. Green, Bishop of Monmouth, to be Bishop of Bangor in succession to the late Dr. Daniel Davies. Dr. Green is at present a Bishop without a cathedral, his diocese having been formed after the disestablishment of the Welsh Church. He has not formally accepted the office, being allowed under the constitution three weeks in which to decide.

Dr. Green is sixty-four years of age, and was educated at Charterhouse and at Keble College, Oxford, of which he was a classical scholar. He graduated in 1887 and was ordained in 1888. He was for five years curate and for twenty-one years vicar of Aberdare, of which he was also for twelve years rural dean. In 1914 he was appointed Archdeacon of Monmouth and a canon-residentiary of Llandaff, and seven years later he became Bishop of Monmouth. This was the first Welsh see created after the disestablishment, and the new Bishop had taken a considerable part in drafting the constitution of the Church in Wales. **GEORGE PARSONS.**

GROUND BROKEN FOR NEW CATHEDRAL OF OLYMPIA

SEATTLE, WASH.—Ground was broken on Sunday, September 30th, for the proposed cathedral for the diocese of Olympia to be built by St. Mark's parish, Seattle. The Rt. Rev. S. Arthur Huston, Bishop of the diocese, and the Rev. Dr. John D. Mc-Lauchlan, rector of St. Mark's, were preceded to the site by the crucifer and choir of the church and several of the clergy of the diocese, the congregation including several hundred people of the city. The Bishop turned the first sod of ground and gave an address.

The fund for the erection of a cathedral was begun in the time of the previous rector, now the Rt. Rev. Ernest V. Shaylor, D.D., Bishop of Nebraska, and brought to its present total of \$420,000 in a campaign two years ago under the present rector and the chairmanship of J. F. Duthie. The first units to be built will be the crossing, which will seat about 1,800 persons, and the Thomsen memorial chapel, given by Mr. and Mrs. Merit Thomsen in memory of their daughter, Miss Wilhelmina Thomsen. The crossing will be carried up to the apex of transept walls and be covered with a temporary roof. Later on a massive tower will surmount the crossing to the height of over two hundred feet and over three hundred feet above Lake Union.

"Little Church Around the Corner," New York, Celebrates Eightieth Anniversary

Cornerstone of Parish House Laid at Pelham—Acolytes' Festival at All Saints'

The Living Church News Bureau
New York, October 6, 1928

IT WAS ON THE FIRST SUNDAY IN OCTOBER, 1848, that the Church of the Transfiguration, New York, was founded. The original church remains, although considerably changed by structural additions, and it is there tomorrow that the eightieth anniversary festival will be observed.

At Evensong the rector of the church, the Rev. Dr. Randolph Ray, will officiate at the blessing of the memorial screens which have been installed between the nave and the chantry. The screens, which are a memorial to the late senior warden, Elijah P. Smith, are of oak in gothic design with elaborate tracery and carvings.

In November there will be placed in this church a window given in memory of John Drew, the famed American actor who died a year ago. The window is gothic in design and represents St. John the Evangelist as the principal figure with symbolic representations of faith, hope, and love at the top and bottom. It is the work of J. H. Hogan of the Powell studio in London, an artist who has designed other windows for the Liverpool and New York cathedrals. The window is the gift of Mr. Drew's daughter and son-in-law, Mr. and Mrs. Jack Devereaux.

It is interesting to note that it is as popular as ever to be married at "The Little Church." During the past summer a new record was established when, on one of the Saturdays in June, thirty-seven weddings took place.

PARISH HOUSE CORNERSTONE LAID AT PELHAM

On Sunday morning, September 30th, the Rt. Rev. Dr. William T. Manning, Bishop of New York, officiated at the laying of the cornerstone for the new parish house of the Church of the Redeemer at Pelham. Assisting Bishop Manning in the service were the Rt. Rev. Dr. Harry Sherman Longley, Bishop Coadjutor of Iowa, and the rector of the parish, the Rev. Herbert H. Brown. The diocesan preached a vigorous sermon on the efforts to change moral standards, pointing out that such are unalterable as they are a portion of the laws of God and of the laws of life.

The new parish house is to cost about \$90,000, of which amount all but \$15,000 has been pledged.

ACOLYTES' FESTIVAL AT ALL SAINTS'

All Saints' Church, Henry street, observed on Tuesday evening, October 2d, the 101st anniversary of the laying of the cornerstone of the church with an acolytes' festival service. Seven new hanging lamps for the sanctuary were dedicated and lighted for the first time, and a statue of St. Francis of Assisi for the altar was blessed. The preacher was the Rev. Granville M. Williams, S.S.J.E., rector of St. Paul's, Brooklyn.

Miss Erma G. Scott, a graduate of St. Faith's Training School, has become an assistant parish worker at All Saints', succeeding Deaconess Kawczynski who has been obliged to resign by reason of continued ill-health.

NEWS ITEMS

Tomorrow morning at the Church of the Heavenly Rest, the 250 children of the Church school will become members of the Audubon Society of America. This membership commits the young people to the protection of the city's birds.

Thirty-four deaconesses participated in the retreat held September 25th to 28th at St. Faith's Training School in the cathedral close. The conductor was the Rev. J. O. S. Huntington, Father Superior of the Order of the Holy Cross.

Practically all of the city rectors have returned from their vacations and will be at their altars on this first Sunday in October. The Bishop of Alaska will be the guest tomorrow of the Rev. Dr. Norwood, preaching in the morning at St. Bartholomew's. The Rev. Dr. Theodore Sedgwick will be the evening preacher at Grace Church on the Sundays of this month. Dr. Fosdick, at the Park Avenue Baptist Church, is beginning a series of sermons on the topic What is Right in the World? with the Rev. Dr. Reiland of St. George's as the first speaker tomorrow evening, with the sub-topic: What Is Right With the Church?

The Rev. George LaPla Smith enters upon his new duties tomorrow as priest-in-charge of St. Augustine's Chapel, Trinity parish, 105 East Houston street.

Ground was broken this past week for the new children's pavilion in connection with the Sarah Schermerhorn House at Milford, Conn. This fresh-air and convalescent center is maintained by the City Mission Society. The new pavilion which will provide for sixty-two additional patients and eight attendants, has been made possible by a legacy from the estate of Mrs. John Innis Kane. \$100,000 is required for the construction of the building and \$250,000 will be set aside as an endowment of it.

Bishop Manning, Mrs. Manning, and Miss Frances V. Manning leave on Monday for General Convention. They will stay at the Carlton Hotel in Washington. Among the local clergy who will attend the sessions of the convention are the Rev. Dr. Silver, the Rev. Dr. Gates, and the Rev. Dr. Chorley. They with the Rev. Dr. E. S. Travers of St. Louis have rented the house of General Barnett at 1622 Rhode Island avenue for the duration of the convention.

Some of our brethren in the Roman communion provided a unique service today at old St. Andrew's Church, Duane street. There a Mass of the Holy Spirit was celebrated for divine blessing upon local lawyers in their professional duties. This custom prevails in London and Paris and was observed here for the first time today under the auspices of the Catholic Lawyers Guild.

Tomorrow at the Church of the Incarnation, the Rev. Dr. H. Percy Silver will observe the tenth anniversary as rector of that parish.

HARRISON ROCKWELL.

AMONG the speakers for the triennial meeting of the Daughters of the King, held in Washington just before General Convention, were Bishops Murray, Roots, Rhinelander, and Juhan, President Bell of St. Stephen's College, Mrs. James Maxon, and Senator Pepper.

Announce Resignation of Dr. DeWitt as Dean of Western Theological Seminary

Keep the Church Out of Politics
Declare Chicago Deputies—Be-
quest to Howe School

The Living Church News Bureau
Chicago, October 8, 1928

THE REV. DR. WILLIAM C. DEWITT'S resignation as president of the Western Theological Seminary, Evanston, was announced this past week. Dr. DeWitt is retiring after twenty-three years as president and dean of the seminary. The board of trustees has accepted the resignation "with deep regret and highest appreciation of his services" and elected Dr. DeWitt as dean emeritus.

In recognition of his years of service with the seminary, a reception will be given for Dr. DeWitt the latter part of this month. The Rev. Dr. George H. Thomas, rector of St. Paul's and a trustee, is chairman of the committee on arrangements.

Dean DeWitt will retire on October 31st, his sixty-eighth birthday. In his letter of resignation, he explains his reasons for asking to be relieved of his office. He says in part:

"For nearly twenty-three years, to the best of my ability I have endeavored to discharge my responsibilities as administrative head of the seminary and as occupant of the Chair of Homiletics and Pastoral Theology. It has been solely my sense of responsibility to the institution, and that means my duty toward God, that has kept me stubbornly at my post for at least one-half of that period. Rightly or wrongly, I have felt the responsibility of a pilot who is conscious of being the only man on board a vessel who knows her sailing limitations and the chart of the channel.

"My entire ministry has been spent in the diocese of Chicago, and is practically contemporaneous with the existence of the seminary. I witnessed the laying of the cornerstone of Wheeler Hall, entered the seminary's first class, and was one of the three first graduates. After an absence of two and a half years in Freeport, I became rector of St. Andrew's, within a mile of the seminary. For seventeen years, my associations with my alma mater and with Dr. Gold, its warden, and with Dr. Hall, my former classmate, were intimate. Then I was elected a trustee and two years later, with no previous intimation, I was elected dean.

"For somewhat more than five years, I have longed for relief from that sense of responsibility and from greatly increased and complicated perplexities into which the seminary was plunged in 1923. I am most grateful that, in a critical moment, we all agreed upon my immediate retirement from the deanship, a year ago, in order to elect Dr. Grant to that office."

Dean DeWitt then expresses belief that the seminary has reached "open water" in its program for reestablishment, points out the fact that the new buildings are now well under way, that the financial condition of the seminary is stronger than ever before, and that his physicians have ordered him to make a change in work and climate.

THE CHURCH AND POLITICS

"Keep the Church out of Politics," declare deputies to General Convention from Chicago, in replies to inquiries sent out by the *Diocese*. On other questions, the opinions expressed were varied, but on

the question of prohibition and politics all were agreed.

"I do not see the slightest cause for introducing prohibition discussion into the General Convention," said the Rev. Dr. George H. Thomas, dean of the local delegation. "This is no proper subject for the convention to legislate upon," declared the Rev. Dr. George Craig Stewart, of St. Luke's Church, Evanston. "I think it unwise for the convention to take sides one way or another on prohibition, especially as it has been made a party issue in the present campaign," stated the Rev. Dr. Edwin J. Randall, diocesan secretary. The Rev. Dr. Frederick C. Grant, the fourth clerical deputy, said "the Church ought not to enter the controversy." Lay deputies took a similar stand.

The Chicago delegation has gone on record in favor of completing Prayer Book revision at the present convention and in favor of eliminating the Thirty-nine Articles of religion from the Prayer Book; also in favor of giving suffragan bishops a vote in the House of Bishops.

A large delegation left the city on Mon-

day, October 8th, for Washington, to attend sessions of the convention and subsidiary bodies.

COLLAPSIBLE ALTAR AT ATONEMENT, EDGEWATER

A collapsible altar is an unusual addition to the Church of the Atonement, Edgewater. It is the gift to the parish of Mr. and Mrs. J. D. Allen, parishioners, in memory of their small daughter, Barbara Allen. The Rev. Alfred Newbery, rector, dedicated the altar recently.

The altar is installed in the kindergarten room of the parish house and is primarily for use in the children's service. Because the room is frequently used for other purposes, the altar has been so constructed that it may be completely closed, presenting the appearance of a large cupboard. It was executed by the American Seating Company.

BEQUEST TO HOWE SCHOOL

Howe School, Howe, Ind., has been left \$100,000 by Mrs. Jennie Burnell Gunther, widow of the late Charles F. Gunther, candy manufacturer, and for many years a member of old Grace Church, Chicago. The fund will be used for erecting the Gunther Memorial Library at Howe. Announcement of the bequest was made by the Rev. Charles Herbert Young, D.D., rector of Howe School.

Successful National Conference of Workers Among Colored People Held in Brooklyn

Church School Teachers Meet for
Discussions—Announce Season's
Work at Cathedral

The Living Church News Bureau
Brooklyn, October 5, 1928

A NATIONAL CONFERENCE HAS BEEN IN session in Brooklyn this week; and though it is only incidentally diocesan, yet it certainly ought to be mentioned in this letter. The conference of Church workers among colored people was held at St. Augustine's Church, Brooklyn, the Rev. George Frazier Miller, D.D., rector, from Tuesday to Friday. This conference was organized in 1883, and for many years met annually; but more recently its national sessions have been held in the years of General Convention only, and local or provincial meetings in the other years. The attendance at the present session was more than 125 delegates, including sixty clergymen; and they came from every province except the Northwest and the Pacific Coast. At the opening service on Tuesday evening, an address of welcome was made on behalf of Bishop Stires by the Rev. St. Clair Hester, D.D., president of the standing committee of this diocese. Of the topics discussed on Wednesday, much interest was developed in the question Can the Suffragan Bishopric be Helpfully Adapted to the Needs of our Work, and to the Best Methods of Developing our Missions into Self-Sustaining Parishes? But the most enlightening was a paper by the Rev. George M. Plaskett, of Orange, N. J., who under the subject The Black Belt of the Episcopal Church: Mississippi or —? disclosed facts to show that, wherever the black belt of general population may be, the black belt of the Church is in the province of New York and New Jersey. Here are 12,000 of our 40,000 colored communicants, who con-

tributed last year \$154,009.06 of the total of about \$500,000 given by our colored communicants. In the province of Seawanee are about 8,000 colored communicants. Apparently it is in the second province that this problem is to be faced and its solution worked out.

A variety of pertinent and helpful topics were presented. It is to be hoped that a report will be given in the Church papers, a report much fuller than can be made in this diocesan news-letter. The secretary of the conference is the Rev. George F. Bragg, D.D., of Baltimore.

CHURCH SCHOOL TEACHERS MEET

The annual dinner meeting of the Church school teachers of this diocese was held last night in St. Ann's, Brooklyn. There was an exhibit of most recent school material, followed by a service in the church; and then a dinner in the undercroft. The attendance, as has heretofore been the case, was as large as the spacious rooms would accommodate. The speakers after dinner were Miss Mabel Lee Cooper, national secretary for teacher training, who dealt with that subject, and Raymond F. Barnes, treasurer of the diocese, who spoke on personal responsibility for Church support, and on the mechanics of the duplex offering. Many questions were asked of both the speakers, and they were satisfactorily answered. Registration for the season's teacher training classes was taken after the meeting. This annual event has come to be one of great importance, and the hundreds who attend are stimulated for the season's work.

Further plans of the diocesan board of religious education include a meeting of the teachers' fellowship in the cathedral, Garden City, on October 29th, when the subject will be Echoes of the General Convention on Educational Matters. Bishop Creighton is expected to speak then. There

will also be a series of neighborhood gatherings for teacher training on the first Friday evening of each month. For October, November, and December engagements are already made at Bay Shore, Flushing, and Jamaica, in that order. There will be a diocesan conference of the Young People's Fellowship at Christ Church, Oyster Bay, on October 27th.

THE SEASON'S WORK AT CATHEDRAL

Dean Sargent has made interesting announcements for the season's work at the cathedral. The Rev. Elmer S. Freeman, who lately returned from five years' successful work in Honolulu, is now senior assistant at the cathedral. Mr. and Mrs. Freeman will live in the Nassau boulevard or western section of Garden City. The Rev. Parker C. Webb, who was ordained deacon by Bishop Stires on Trinity Sunday this year, is junior assistant, and has special relation to the young people. Mr. and Mrs. Webb live in the eastern part of the parish. Mrs. Mary M. Hickman is superintendent of religious education, and Miss Mabel Lee Cooper will have teacher training classes and will also teach in the Church school. The school now has an enrolment of 568, and 372 were present at the opening session.

WEDNESDAY SERVICE AT ZION CHURCH, DOUGLASTON

The rector of Zion Church, Douglaston, the Rev. L. L. Riley, announces a Friendly Wednesday Evening in the guild room. There is a half-hour's formal talk by the rector on some problem of religious or social life, and then an informal discussion of the subject; afterward, a social hour with refreshments. It is hoped that some of the many new comers in this fast-growing community will take the opportunity to become acquainted.

MISCELLANEOUS

A window in memory of a maker of windows, the late Otto W. Heinigke, was dedicated in Christ Church, Bay Ridge, Brooklyn, on Sunday, September 23d. It was designed, executed, and presented by six men still associated with the firm of stained glass makers which Mr. Heinigke founded in 1890. They were all present at the dedication, together with many of their present fellow-workers.

At the annual Suffolk county meeting of the Woman's Auxiliary on September 27th, held at St. Peter's Church, Bay Shore, it was announced that the United Thank Offering from this diocese would be over \$21,000. Bishop Creighton of Mexico made an interesting address on his Indian missions.

St. Michael's Church, High street, Brooklyn, celebrated their patronal festival with a special service on Sunday evening, the 30th. The Rev. Roelif H. Brooks, D.D., rector of St. Thomas' Church in Manhattan, was the preacher. A number of the clergy were present by invitation of the rector, the Rev. John H. S. Putnam.

CHAS. HENRY WEBB.

BISHOP'S COMPOSITION TO BE IN TEXTBOOK

ALBANY, N. Y.—Bishop Oldham's composition interpreting the slogan "America First" is about to be published in the seventh textbook or anthology of American literature. Permission has just been given to have it included in a high school literature text edited by Dr. H. Y. Moffett, of the University of Missouri, and Dr. S. A. Leonard, of the University of Wisconsin.

MASSACHUSETTS NOTES

The Living Church News Bureau
Boston, October 6, 1928

THE FIRST REGIONAL CONFERENCE OF the Church Home Society with an attendance of clergy of the diocese and more than 200 women from all parts of the state was held on Wednesday throughout the entire day in St. Paul's Cathedral. Bishop Slattery, honorary president of the society, spoke on the Church's interest in childhood and presented a picture of the change in policy whereby the Church Home Society sold its buildings many years ago and adopted the method of using foster homes. In these foster homes, selected with great care, mothers for an adequate compensation give constant, sympathetic care to the children boarded with them; and the children are no different from other children for they have their homes and go to church and to school as all normal children do. This present method is in happy contrast to the grim idea associated with an asylum where the children might be cared for admirably but where it was more or less inevitable that they became little prisoners who dressed alike and had lost their names, becoming simply numbers. The Hon. B. Loring Young talked on the humanitarian work of the state and of the part played by the private social agency in modern social service. Mrs. Charles Russell Peck, first vice-president, told of the work done by the society during its life of seventy-one years; and Dr. Jeffrey R. Brackett, chairman of the diocesan department of social service, spoke of the work in Massachusetts of the national council of the Church mission of work among young women.

After luncheon for the associates and guests, short talks were given on Glimpses Into a Visitor's Day by Miss Isabel R. Hall of the society's staff of workers, and on the work for children being done by associates of the society in their respective parishes by Mrs. Frederick R. Briggs of Trinity Church, Boston. The leaders of four round-table conferences were: Miss Katharine P. Hewins, executive secretary of the society, whose topic was Our Older Girls; Ups and Downs of Foster Home Placement, Miss Lela M. Cheney, R.N., of the staff; How Do Adoptions Turn Out, Miss Willella O. Shearer of the staff. Charles R. Nutter of Concord, a member of the board of directors, was chairman of the meeting.

BI-CENTENNIAL OF CHURCH AT TAUNTON

Four days at the end of September were devoted to the observance of the bi-centennial of St. Thomas' Church, Taunton, of which the Rev. Henry M. Medary is the rector. The program began on Thursday with a banquet at which the speakers were Bishop Lawrence, the Rev. Malcolm Taylor, formerly the rector, and Walter Cabot Baylies, a member of the vestry and representative of one of the families active in the establishment of the parish. On Friday evening a reception was held. Tonight, a pageant entitled From Seed to Harvest will set forth the history of the parish. The culmination of the bi-centennial will be the anniversary service tomorrow morning when Bishop Slattery will be the celebrant of the Holy Communion, preach the sermon, dedicate a memorial window in memory of the founders of the parish, and uncover a stone taken from the foundations of the original building and now placed in the floor of the present building.

A GOOD STATEMENT

October 3, 1928.

The statement of receipts to October 1st, applicable to the budget quotas, shows gratifying progress.

During September we made up most of the decline from 1927 shown on the September statement and are now only \$8,814.74 behind last year.

Two of the dioceses which we reported last month as temporarily falling behind, Erie and the Canal Zone, have regained their accustomed place in the 100 per cent class, while Haiti has joined the select group of missionary districts which have paid 100 per cent of their quota for the full year.

This year there are twenty-seven in this honor class as compared with nineteen last year. Here is evidence of more faithful work on the part of pledgers and parochial and diocesan treasurers.

Thanks to you all!

LEWIS B. FRANKLIN,
Treasurer.

CLASS OF MEDFIELD CHURCH SCHOOL PUBLISHES PAPER

The senior high school class of the Church school connected with the Church of the Advent, Medfield, assisted by the Church school teachers, have undertaken the publishing of a Church paper with a Church school supplement. The proceeds from *The Digest*, as the paper has been named, will be used for missionary work in which the Church school is interested.

QUIET DAY FOR NURSES AND SOCIAL WORKERS

A quiet day, intended primarily to be a help and inspiration to nurses and social workers, will be held in the Church of the Advent, Boston, on October 12th. The Rev. J. E. Osborne will conduct the devotions beginning with the Holy Communion at 8 A.M. and ending with Evensong at 5 P.M. A simple breakfast and luncheon will be provided for those sending their names.

ETHEL M. ROBERTS.

ENGLISH SERVICES IN KYOTO

KYOTO—St. Mary's Church, Kyoto, of which the Rev. Dr. T. Takamatsu is pastor, has always been the place of worship of what few English-speaking foreigners there are in Kyoto who wish to attend Church services. The church is, of course, for the Japanese and is loaned to the foreigners for an afternoon service on Sundays. Besides the missionaries of the American Church the attendants are usually a few tourists and missionaries of other bodies who like our services. Since the first of September the Rev. R. H. Jackson has been in charge of this congregation. Mr. Jackson arrived in Japan a year ago and has been engaged in the study of the language. After another year of study he expects to be sent to an interior station and begin evangelistic work among the people.

The Rev. H. R. Shaw, who, with Mr. Jackson, arrived a year ago, is also in charge of an English congregation while studying the language in Kyoto. This second English-speaking congregation is composed entirely of a settlement of British subjects, about fifty in number, who are now employed in the management of the large rayon manufacturing plant at Ishiyama, a suburb an hour's ride from Kyoto. The services for these two congregations and the services in English at the Bishop's office chapel are the only services in that language in the district.

TRINITY CHURCH, PORTLAND, ORE., TO BECOME CATHEDRAL

PORTLAND, ORE.—The diocese of Oregon has undertaken plans for the incorporation and establishment of a cathedral in Portland. For many years the historic church building of St. Stephen the Martyr at 13th and Clay streets has been utilized as a pro-cathedral. The building having been burned, temporary quarters were provided until plans could be worked out.

By agreement with the Bishop, the Rev. Dr. A. A. Morrison, rector of Trinity Church, and the Very Rev. H. M. Ramsey, dean of the pro-cathedral, the chapter of the pro-cathedral and the vestry of Trinity Church took action for the combining of these two congregations and properties and the organization of a cathedral to be known as Trinity Cathedral. The present Trinity Church will be the cathedral church and will become the center of the diocesan activities.

For several years the Rev. Dr. Morrison has been in ill health and has desired to retire. He has been rector of the parish for twenty-nine years, the present splendid properties having been built during his rectorship. By the present plan the Rev. Dr. Morrison becomes the rector-emeritus of Trinity parish, and the Very Rev. H. M. Ramsey will become dean of the cathedral.

The cathedral corporation will consist of a chapter consisting of the Bishop, the dean of the cathedral, the archdeacon and chancellor of the diocese, and eleven laymen, two of whom will be elected by the diocesan convention from laymen of the diocese.

The purpose of the cathedral is to provide a suitable center of worship and activity for the diocese. Trinity Church is a large and commodious and well adapted building for a cathedral. It was the scene of many large gatherings of the General Convention six years ago and was greatly admired by the several thousand visitors who attended the convention from all parts of the country. It is the mother church of the diocese and very appropriately becomes its cathedral.

In order to complete the legal and canonical organization it will be necessary for the congregations to ratify the action of the chapter and vestry, and parish meetings have been called for November for such ratification. In addition, the diocesan convention will be asked to recognize the new cathedral foundation at the diocesan convention in January. In the meantime the necessary legal and canonical steps are being taken, and it is expected that the first service of the united congregations will be held in the new Trinity Cathedral on Christmas Day next, after which the dean of the cathedral will be in residence.

Prominent laymen of the diocese have been active in formulating and carrying through the plans.

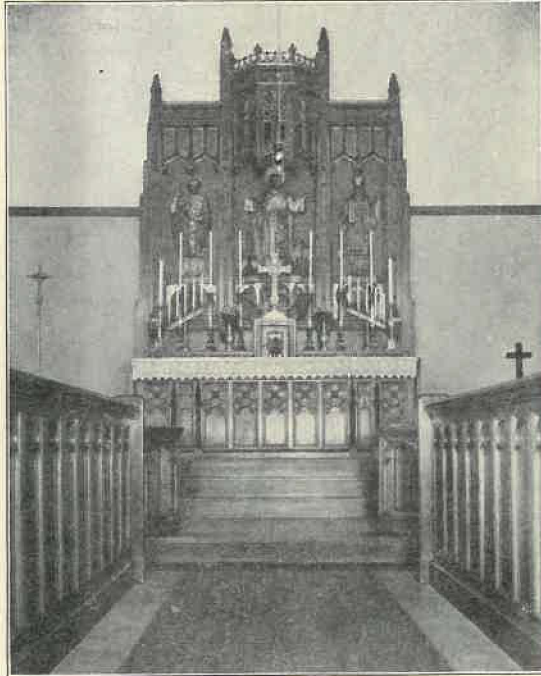
OLDEST CHURCH IN DIOCESE OF ERIE RESTORED

WATERFORD, PA.—The tower and belfry of St. Peter's Church, Waterford, have been rebuilt and other parts of the church edifice restored at a cost of \$3,000. Built in 1832, St. Peter's is the oldest church in the diocese of Erie and today is a landmark on the much traveled Lakes-to-the-Sea Highway. A service of thanksgiving was held on Sunday, September 16th, by the Bishop, the Rt. Rev. John C. Ward, D.D., assisted by the Rev. Henry A. Post, rector of Emmanuel Church, Corry, who is priest-in-charge.

HOLY INNOCENTS', RACINE, WIS., DEDICATED

RACINE, WIS.—The new church structure of Holy Innocents' parish, Racine, was dedicated by the Bishop of the diocese, the Rt. Rev. W. W. Webb, D.D., on Sunday, September 23d. The ceremonies began at 10:30 A.M. with a solemn procession from the portable chapel into the

The chief beauty of the church is the memorial altar given by members of the family of the late Ervine Dewey Peck, Ensign U.S.N. The reredos is of solid hand carved oak polychromed in gold and colors. The three panels portray the high priests of the old and new covenants, Aaron and St. Peter, the former holding the censer, the latter the keys, and in the center the Great High Priest as the Good



NEW ALTAR AND REREDOS
Holy Innocents' Church, Racine, Wis.

new church. The Bishop blessed the altar and pronounced the dedication of the building after which High Mass was sung by the Rev. C. A. Capwell, rector emeritus of the parish. Bishop Webb preached.

The church, which is of gothic architecture, is built of buff brick and grey stone.

Shepherd. Other memorials are a pulpit, lectern, communion rail, front doors, and pulpit crucifix.

The parish had its beginning sixty-one years ago as a work among children. In the fall of 1857 the wife of one of the professors of Racine College started a Sun-



HOLY INNOCENTS' CHURCH, RACINE, WIS.

The basement contains a large Sunday school room, a guild hall, and large, finely equipped kitchen. The building is so well planned that a permanent guild hall and rectory may be added. The present unit cost \$53,000 exclusive of the furnishings and has a seating capacity of 375.

day school in what was then an outlying section of the city. Later the work developed into an organized mission, and today it is a thriving parish located in one of the thickly settled and rapidly growing sections of the city. The rector of the parish is the Rev. Edward Leonard.

TO BUILD NEW CHURCH AT RENTON, WASH.

RENTON, WASH.—While building interest in Olympia naturally centers largely around the new St. Mark's Cathedral, Seattle, quite a good deal of interest is being taken in the building of St. Luke's Church, Renton, a mining and manufacturing town twelve miles south of Seattle,



OLD ST. LUKE'S, RENTON, WASH.

chiefly because the local congregation has worshipped for more than thirty years in a small shack of a church and because the work has been undertaken and inspired by the Rev. J. F. Pritchard, who came out of retirement at the age of 72 to take charge of the mission.

The architects are Messrs. Mendel, Buchinger, and Thorne, a local firm, who de-

BERKELEY BEGINS NEW LIFE AT NEW HAVEN

NEW HAVEN, CONN.—Berkeley Divinity School has entered upon its new life in New Haven. This school, after seventy-four years of distinguished service in Middletown, has been successfully removed and on September 26th joined in hearty Evensong in its temporary chapel, as the

opening service of its new year and new life in its beautiful location in the area containing several of the fine institutions of Yale University.

Arrangements have been made with Yale for the use of the Yale library by the Berkeley students; and also of Yale's museum and other centers of culture. The convenience of being able to use Yale's



PROPOSED NEW ST. LUKE'S, RENTON, WASH.

signed the church under the advice of the diocesan architecture commission and estimate the cost at \$15,000.

Ground was recently broken by the aged priest-in-charge, assisted by his brother, the Rev. E. C. R. Pritchard, rector of St. Clement's, Seattle, and others in the presence of a large and greatly interested company of Church and townsfolk.

BISHOP ROWE VISITS ALBANY

ALBANY, N. Y.—The Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, spoke at the autumn luncheon meeting of the Woman's Auxiliary of St. Andrew's Church, October 2d. The luncheon was held at the Aurania Club and attended by more than 100 women of the parish, several of the local clergy, and the diocesan Auxiliary officers. Mrs. Henry D. Rodgers, president of the St. Andrew's branch, presided.

facilities may well be expected to increase the effectiveness of the work done by Berkeley, and is already a cause of earnest enthusiasm on the part of Berkeley students.

Plans are being made for the commemoration of the Berkeley Divinity School in the latter part of this month of the two hundredth anniversary of the coming to America of Dean Berkeley.

Future years in telling the story of this removal will relate the part borne by the undergraduates of Berkeley. How in their love and enthusiasm they donned the workman's overalls and with hammer and saw, paint brush and shears, helped in carpentering, painting, papering, and many other tasks, in remodeling the spacious dwellings to be used until the permanent buildings of the school shall be given. And not only in the work of remodeling but also of moving how the students bore a conspicuous part. About ten

van loads of equipment were transported from Middletown and all of it was packed and unpacked by students. Included among the objects moved were such heavy items as safes, a grand piano, the bell from the old Berkeley chapel, and the marble base and altar of Bishop Seabury, the first Bishop of Connecticut and first American Bishop.

THREE ORDER OF SANGREAL CROSSES PRESENTED

CHICAGO—Three crosses of honor of the Order of the Sangreal were presented at the Church of the Advent, Chicago, Sunday night, September 30th. The recipients were the Rev. David E. Gibson, head of the Cathedral Shelter, Chicago; the Rev. Dr. Francis J. Hall, retired professor of Theology at the General Theological Seminary; and George Fyson, lay reader at St. Stephen's Church, Chicago.

Crosses of honor will be presented to the remaining seven of the ten, named by the grand council of the order, at General Convention. These other seven are the Most Rev. John G. Murray, D.D., Presiding Bishop; the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York; the Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska; the Rev. Dr. J. O. S. Huntington, O.H.C., West Park, N. Y.; Ralph Adams Cram, Edna Biller, and Augusta Martin.

Crosses of honor will be awarded each year to a similar number of persons who have served God and the Church with signal fidelity.

The presentation at the Church of the Advent was made by the Rev. Irwin St. John Tucker, grandmaster of the order. The presentation at General Convention will be made by Bishop Freeman, host of the convention. The ceremony will be in charge of the Rev. Gerald G. Moore, of Chicago, and the sermon will be delivered by the Rev. Frank E. Wilson of Eau Claire, Wis. The tentative date for this ceremony is the afternoon of Sunday, October 14th.

CHURCHES UNITE IN SPECIAL SERVICE AT TOTOWA, N. J.

TOTOWA, N. J.—Christ Mission, Totowa, and Trinity Church, Paterson, together with their choirs, united in a special service on the afternoon of September 30th, the occasion being the dedication of certain memorials given since the building was erected a year ago. The sermon was preached by the Rev. Charles J. Child, rector of Trinity Church, Paterson, and he was assisted in the service by J. Thurston Travis, lay reader of the mission.

In addition to numerous gifts for the parish house, the mission has received these memorials, the names of those in whose memory they are given following: Altar window, William A. Sutton; small altar vases, Annie Gordon; large altar vases, Dorothy Travis; cross for the side altar, Mr. and Mrs. Charles Gehr; brass altar cross, Sarah Maude Kelly; eucharistic lights, Sarah Buckley; one pair of office lights, Willie Patrick; two pairs of office lights, Ann Fulton, James Fulton, Katherine Bredder, and Niels Christian Bredder; alms basins, James Dunkerley and William A. Sutton; service book, Mary Alice Newby; bronze cross on church, Mamie Patrick; altar rail, Emily Chinn.

Gifts and their donors are listed as follows: Litany desk, Woman's Auxiliary; American flag, James Warburton and Arthur Hall; reed organ, St. Paul's Church, Paterson; hymn boards, Irma Mellor; pulpit Bible, William Parker Council, Junior Order of United American Mechanics; lectern, Trinity Church, Paterson; Bible, St. Peter's Church, Essex Falls; sixty Prayer Books and Hymnals, New York Bible Society.

NASHOTAH HOUSE BEGINS EIGHTY-SEVENTH YEAR

NASHOTAH, WIS.—Entering upon its eighty-seventh year of service to the Church in training men for the priesthood, Nashotah House opened with a solemn High Mass on the Feast of St. Michael and All Angels. Students, visiting alumni, and friends filled the Chapel of St. Mary the Blessed Virgin. The Mass was sung by the dean of the house, the Very Rev. Dr. Edmund J. M. Nutter, assisted by the Rev. Harley Gibbs Smith, rector of St. John's Church, Burlington, as deacon, and the Rev. Edward Hoffenbacher of Indiana Harbor, as sub-deacon. The Rev. William Bulkley of St. John's Church, Sparta, acted as master of ceremonies. Bishop Webb pontificated. Present in the sanctuary were the Bishop Coadjutor of Milwaukee, the Rt. Rev. Benjamin F. P. Ivins, D.D.; the Bishop of Fond du Lac, the Rt. Rev. Reginald H. Weller, D.D.; and the Rt. Rev. John McKim, Bishop of North Tokyo, and a graduate of the House. Preceding the Mass the degree of LL.D. was conferred upon Bishop McKim in recognition of his long and faithful service in the field.

This year marks the golden jubilee of Bishop McKim's ordination to the priesthood. The Bishop preached the sermon. Looking back over a ministry of nearly fifty years, practically all of which was spent in Japan, he pointed out the effect of Christianity in the lives of all men and more especially in the lives of the Japanese people. He closed with an earnest appeal for the lifting up of Christ in our lives, and a plea for our help in his great work that "the Kingdom of the Rising Sun might become the Kingdom of the Son of Righteousness."

With about thirty men in the entering classes the collegiate department and the seminary are taxed to capacity.

Two new members of the faculty enter upon their duties with the opening of the house. The Rev. Victor Dowdell will teach Greek and Latin in the collegiate department, and the Rev. William Dunphy becomes instructor in the department of Dogmatic Theology.

The Rev. Francis J. Hall, D.D., is now at the House, giving his autumn series of lectures. He will go to Florida shortly for the winter, returning for a similar visit in the spring. While Dr. Hall is not a professor on the staff, and has undertaken no more than a visiting lecturership, Nashotah is proud to have his services for even this comparatively short period. Correspondents might note that Dr. Hall is not in permanent residence at the House, and that his mail should not be sent there.

TO BECOME DEAN OF CATHEDRAL AT ATLANTA, GA.

SEWANEE, TENN.—The Rev. Raimundo de Ovies, student chaplain of the University of the South, Sewanee, has accepted a call to become dean of St. Philip's Cathedral, Atlanta, Ga. He will take up his new duties at Christmas.

The Rev. Mr. de Ovies was born in Liverpool, England, in 1877. He received his education at the Boston Latin School, the University of the South, and the Theological Seminary at Sewanee, Tenn. He was ordained deacon in 1902 by Bishop Barnwell and priest the following year by Bishop Beckwith. He formerly held cures at Sheffield, Ensley, Birmingham, and Greensboro, all in Alabama, at Clarksville, Tenn., and at Galveston, Tex.

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W. T. S. REOPENS UNDERGRADUATE SCHOOL

EVANSTON, ILL.—The Western Theological Seminary reopened its undergraduate school in Evanston, on October 2d. Classroom space, during the period while the new buildings are in process of construction, has been generously provided by Garrett Biblical Institute, the large Methodist seminary across Sheridan road from the new site. Services are held for the time being at St. Mark's Church, some blocks away, and the students are housed at Wesley Hall, the Swedish Methodist seminary nearby on Orrington avenue. It is expected that the first unit of the new buildings (library, lecture hall, administration building, and tower, exclusive of belfry and spire) will be ready for occupancy by February or March. The trustees have already authorized the construction of the next unit (refectory, service building, and south dormitory), which will probably be ready by next midsummer.

By arrangement with Northwestern University and Garrett Biblical Institute, students may elect courses in both institutions; thus a much wider range of courses is open than those provided at the seminary. The plan of instruction is largely tutorial, so that students are given a much larger amount of individual attention than formerly and wider provision is made for library research and written reports.

The faculty, though not yet complete, consists of the Rev. Frederick C. Grant, D.D., dean and professor of Old Testament; the Rev. Arthur H. Forster, professor of New Testament; the Rev. Percy V. Norwood, professor of Church History, Liturgics, and Canon Law. The Rev. William C. DeWitt, S.T.D., president and professor of Pastoral Theology, is retiring, as is also the Rev. Theodore B. Foster, professor of Dogmatic Theology, both of whom become emeriti.

In addition to the regular faculty the following lecturers have been engaged, to give courses of lectures at various times during the year: The Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago; the Rev. S. A. B. Mercer, D.D., University of Toronto; the Rev. Burton S. Easton, D.D., General Theological Seminary; the Rev. Francis J. Hall, D.D., formerly of General Theological Seminary; Prof. Robert M. Wenley, LL.D., University of Michigan; the Rev. E. J. Randall, D.D., secretary of the diocesan council, diocese of Chicago; the Rev. D. A. McGregor, Glen Ellyn; the Rev. George Craig Stewart, D.D., Evanston; and the Rev. Frederick Deis, field secretary of the National Council.

OUTLINE WORK AND GROWTH OF ST. LUKE'S HOSPITAL, TOKYO

WASHINGTON—Dr. Rudolf Bolling Teusler, founder and director of St. Luke's International Hospital, Tokyo, will speak before a number of meetings held in connection with the General Convention in Washington on the work and growth of this hospital during the twenty-six years of its existence. St. Luke's has been since its founding under the general guidance of the National Council and receives \$8,000 yearly toward its maintenance and \$3,000 toward the support of its school of nursing from that body. Seriously handicapped by lack of adequate buildings and equipment, the hospital is now seeking funds in this country to enable it to meet the increasing need and desire for its service in the Orient.

On October 18th a dinner at the Hotel Mayflower will bring together a group of persons interested in St. Luke's and here they will hear of the hospital's progress and plans from the Hon. Hiroshi Saito, Consul General of Japan, and from Dr. Teusler. Dr. Teusler will also speak before a number of missionary teas.

COST TO REBUILD PORTO RICO HOSPITAL ESTIMATED AT \$150,000

NEW YORK—The president of the Council and the executive secretaries of the various departments of the National Council, have given consideration to the Porto Rico situation as revealed in cables and letters from Bishop Colmore.

The Bishop estimates that damage to property aside from St. Luke's Hospital, Ponce, will amount approximately to \$20,000. To rebuild St. Luke's Hospital will cost around \$150,000. It has been decided that it is not wise to make any decision with regard to the future of St. Luke's Hospital until there is an opportunity of personal conference with the Bishop.

On October 2d, Bishop Colmore cabled that he expected to sail from San Juan on October 11th and will be in attendance at the General Convention on October 15th.

ROMAN CATHOLIC PRIEST IN COLORADO JOINS CHURCH

EVERGREEN, COLO.—The Bishop of Colorado, the Rt. Rev. Irving P. Johnson, D.D., has just received from the Roman Catholic communion the Rev. Leon Mauthuy, formerly the priest of a parish in Central City. Father Mauthuy is a native of Belgium; he received minor orders at Louvain from Cardinal Mercier, and major orders in England from the Roman Catholic Bishop of Nottingham, in whose diocese he worked for seven years. After a year in Seville, as chaplain in a Spanish nobleman's family, he went to New York, and a few years later, to Colorado.

The idea of a non-papal Catholicism had always attracted him, but always as an abstract possibility. He had never seen it in action, and had never thought seriously of Anglo-Catholicism, until Denver newspaper accounts of the work of St. Andrew's parish, Denver, aroused his interest. He opened a correspondence with the rector, the Rev. N. E. Stanley, visited him several times, and finally took the decisive step. He is at present residing at Evergreen, until his plans for the future take more definite form.

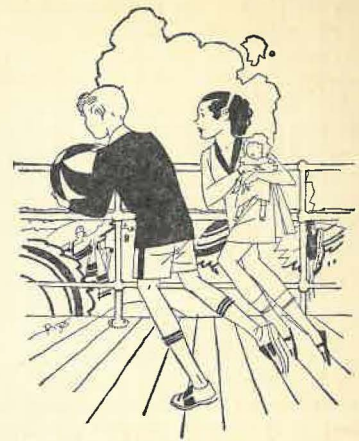
UNIVERSITY OF SOUTH QUALIFIES FOR \$106,760 GIFT

SEWANEE, TENN.—On October 1st, Vice-Chancellor Finney announced that the University of the South, Sewanee, had qualified for a gift of \$106,760.72 from the General Education Board (Rockefeller Foundation) of New York. A few years ago this board offered the university a gift of \$300,000 for endowment conditional upon the raising of a larger amount from other sources. When the present earned gift is received, the board's gift to the institution will total \$244,229.60.

The university has until December 31st to qualify for the remaining \$55,770.40 under the terms of the board's offer. Every effort is now being made to win the rest of this gift. The vice-chancellor reports progress toward this goal.

This addition to Sewanee's endowment fund means a great deal in equipping the university for larger service. The full charges to a student in Sewanee are about \$300 per year less than it costs to educate him; and the university must look primarily to income from endowment to make up the difference.

The Rev. Raimundo de Ovies, chaplain of the university, has announced his in-



“They're tanned
like little Indians!”

If Junior and Ann didn't have to go back to school, I never *would* leave this lovely place. As it is, I don't know how we'll get the children away. Ann has promised the doorman that she'll never leave him. . . . Junior is as brown as a berry; he stays on the beach from morning till night. And he's always ravenous, of course. No half portions for *that* child! I know it has done them a world of good. . . . Even if we do leave now, I am thankful for week-ends. It's comforting to know there is a place like this to come to.

* * *

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tention to tender his resignation to the board of regents and to accept a call to the deanship of the cathedral in Atlanta, Ga., effective at Christmas. This announcement has distressed every resident of Sewanee. The entire student body has joined in a strong petition urging him to reconsider. The chapel and the chaplain are at the center of the life at Sewanee, and it will be difficult to find a man who can fill the position as effectively as the Rev. Mr. de Ovies has done.

AN INTER-RELIGIOUS PEACE CRUSADE

GENEVA—The dean of a Christian theological seminary, a white turbaned Mohammedan, the chief rabbi of the British Empire, and a distinguished Confucian scholar joined hands and hearts at the preliminary conference to arrange for a Universal Religious Peace Congress, that convened in Geneva, in middle September, at the call of the Church Peace Union, and each in turn invoked the aid of his own and other faiths in a common effort to place the institution of war under the ban of the spirit of the Living God.

Dean Shailler Mathews of Chicago University fittingly expressed the point of view of the delegates attending this preliminary conclave when he said: "We who would make peace must first have peace among ourselves." Dr. J. H. Hertz, chief rabbi of the British Empire, followed Dean Mathews with the statement, "If religion cannot put an end to war, then religion can have no future for the simple reason that humanity will have no future."

Mohammedanism was the next religion to make its voice heard on the conference floor. Beginning with a Moslem prayer, Maulvi A. R. Dard of the London Mosque congratulated the Church Peace Union on the project which it had undertaken. "I am convinced," he said, "that the 235,000,000 Moslems of the world will welcome this peace effort which promises to transcend all consideration of race, religion, caste, and color. As soon as religion sets its own house in order, world peace will soon follow." Confucianism found an able spokesman in Dr. Chen Huang-Chang of the Confucian University of Peking. He declared that "Nations must learn that to live together they must love each other."

The particular aim of the Church Peace Union in convening the preliminary conference was to discover to what extent the religions of the world would be expected to cooperate in a united attempt to sheathe the swords and to silence the guns of military conflict.

SUGGESTIONS OF YOUTH URGED AT RHODE ISLAND INSTITUTE

PROVIDENCE, R. I.—"Try out the suggestions of youth," was the advice of the Rev. William M. Bradner, secretary of religious education for the diocese of Massachusetts, given to the teachers and Church workers attending the Rhode Island Fall Institute held recently in Grace Church parish house, Providence.

In Mr. Bradner's opinion the judgments of the young upon religion should be given careful consideration. Old customs should be re-examined. Most of them, he thought, would pass examination, but those that did not should be thrown overboard.

In this scientific age Greek philosophy, Mr. Bradner believed, should no longer have a dominant place in our religious thought and teaching. Our beliefs should be restated in such a way as to conform to present-day thinking. He spoke of the

doctrines of the Incarnation and of the Trinity as especially in need of restatement. "Youth," the speaker concluded, "are always willing to try anything once. Why should we not follow their example in religion and under their leadership make a trial of new thoughts and methods?"

At the Institute 116 teachers and Church workers registered, a number smaller than last year but larger than any other preceding year.

There were classes in social service, religious education, missions, and Girls' Friendly Society work. Among the teachers and speakers were Miss Deborah Vail, director of religious education, Trinity Church, Hartford, Conn.; Miss Mary Thorpe, Rhode Island College of Education; the Rev. Dr. Lester Bradner, Rhode Island field secretary; Deaconess Frances Semle, St. John's Pro-Cathedral, Providence; Prof. Thomas H. Robinson, Rhode Island College of Education; Prof. Millar Burrows, Brown University; Mrs. Andrew R. Perry, St. Stephen's, Providence; Miss Anne T. Vernon, diocesan secretary of social service, Providence; Miss Ruth E. Butler, national adviser of the Girls' Friendly Society, New York; the Rev. Charles A. Meader, rector St. Luke's, East Greenwich; the Rev. Frederic S. Fleming, D.D., rector St. Stephen's, Providence.

ST. LUKE'S HOSPITAL, SHANGHAI, ISSUES REPORT

NEW YORK—St. Luke's Hospital, Shanghai, has issued its sixty-first annual report. For sixty years, day and night, it has worked in its increasingly crowded and needy district, rescuing, healing, strengthening thousands of Chinese men and women and children. Now the old brick buildings, with 155 beds, are crowded the year round; there is seldom an empty bed for a day, and sometimes tables and floors have to be used for repose. About a third of the patients are destitute people who can pay nothing; more than another third pay but a small part of the cost of the care they receive. There were 2,681 in-patients during the year; 4,690 accident cases were brought to the hospital, some of them slight, some of them so serious as to cripple perhaps the only bread-winner of a family already poor. Cases of attempted suicide by poison numbered 452; about 75,000 treatments were given in the out-patient department; over 10,000 laboratory examinations were made.

The staff includes five foreign nurses, seven graduate Chinese nurses, and a training school of fifty. There are nine internes. Fourteen doctors are on the staff, all Chinese but three or four.

During the disturbances of the past year or more, work has gone on at least as busily as usual, and for several days when there was fighting near by, the ambulance was busy all day long, bringing back a full load of wounded on every trip.

Except for the salaries of the foreign staff, the hospital is dependent on local resources. An article of commendation in the *Shanghai Times* says, "Shanghai firms and individuals have always given generously to its support, but because of unsettled conditions these contributions have recently fallen below normal. The necessity remains not less, not the same, but ever increasing as the population of Shanghai increases." An editorial, apparently from the same Shanghai paper, refers to the report of "that honored institution, St. Luke's Hospital," and says, "When we call to mind the fact that this institution has served the community for over sixty years . . . our admiration is intensified and our acknowledgment deepened."

NOTABLE FALL BOOKS

Saints and Leaders

By the Rev. H. F. B. MACKAY

" . . . a most delightful book. . . . The more we know about the saints the better shall we be able to enter into their lives, and into that communion with them which the teaching of the Church desiderates. To learn, as this book teaches us, that they are both human and holy is what we most need in order to give effect to our beliefs."

—*Church Union Gazette.*

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The Hale Lectures for 1928

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"An excellent book for parent, day school teacher, and Sunday school teacher. The author has made it clear that religious thoughts should be stressed which are in harmony with the child's growth and mental development. . . . The argument is enlivened by illustrations taken from the author's extensive experiences with children of all ages."—*Canadian Churchman.*

Cloth, \$2.00.

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[WASHINGTON: St. John's Parish Hall]

CAMPAIGN PLANNED FOR WORK AT WISCONSIN UNIVERSITY

WHITEWATER, WIS.—The fifth annual fellowship conference of the clergy and vestrymen of Milwaukee was held at St. Luke's Church, Whitewater, on Wednesday, October 3d. Over 200 priests and laymen were present. Selected speakers discussed the various phases of the program for the new triennium, and ways and means were presented for the effective carrying out of the usual fall campaign.

A note of unusual importance was struck when the Bishop Coadjutor of Milwaukee, the Rt. Rev. Benjamin F. P. Ivins, D.D., announced the plans of a campaign for funds for the support of the work at the state university at Madison and for the endowment of the diocese. An executive committee had already been appointed with H. N. Laffin as chairman. Olof Gates has been engaged to direct the campaign, the objective of which is to raise \$250,000 in subscriptions, payable over a three-year period, for the purpose of furnishing an adequate endowment for the diocese and of erecting at Madison a building for our work among the university students and of partially endowing that work. The members of the conference expressed their approval of the plan and pledged the support of the parishes and missions which they represented. The campaign is scheduled to conclude on November 26th. The intensive period throughout the diocese is set for November 16th to 26th, inclusive.

BARN CLUB CONFERENCE IN SOUTHERN OHIO

DAYTON, OHIO—The diocese of Southern Ohio held its ninth annual conference on the Church's program at the Old Barn Club near Dayton, September 26th to 30th. The clergy were assembled for the first two days and the laymen for the second two days. The attendance of the laymen broke all previous records, reaching 106.

Both Bishop Reese and Bishop Vincent, who were absent in 1927, were present this year. Other leaders included the Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska; the Rev. Harrington Littell of China; the Rev. Leslie Glenn, secretary for student work of the National Council; the Ven. B. H. Reinheimer, archdeacon of the diocese; the Rev. Maurice Clarke, executive secretary for religious education; and Dr. W. S. Keller of Cincinnati, chairman of the diocesan department of social service.

A great deal of interest was aroused by the premier showing of a moving picture of the work of the Church in the diocese entitled *The Kingdom That Must Be Built*. The picture will be shown in all the congregations of the diocese in connection with the Every Member Canvass.

ST. MICHAEL'S, SEATTLE, TO FIND NEW HOME

SEATTLE, WASH.—Seattle is about to tear down by hydraulic pressure a hill twenty-two acres in extent and 400 feet above Puget Sound. This has necessitated the removal of St. Michael's Mission and St. Michael's House, which for the past three years have been in charge of the Rev. Dr. J. A. Staunton. He has now taken a house in the university district of the city and has adapted it as a residence for university students and a club for Church students. The congregation of St. Michael's has accepted the invitation of Christ Church in the university district.

OPENING OF BOYS' SCHOOL IN DANBURY, CONN.

DANBURY, CONN.—The Wooster School for boys, located on a 125 acre farm, three miles from the center of Danbury, opened for its third year on Wednesday, September 19th. Beginning with ten boys in 1926, growing to thirty in 1927, this year the enrolment is forty-one.

The headmaster of the school, the Rev. Aaron C. Coburn, has been for fourteen years rector of St. James' Church, Danbury, but resigned on October 1st this year so that he could dedicate his whole time to the school.

During the past season many notable improvements have been made. A million gallon reservoir has been constructed, a second "cottage" built, a football field laid out, and the work on the headmaster's home well advanced.

The school is now complete in its grading. Boys are taken in from and including the eighth grade and carried through to college entrance.

NEW PARISH HOUSE DEDICATED AT YPSILANTI, MICH.

YPSILANTI, MICH.—On September 17th, Bishop Page dedicated a new parish house for St. Luke's Church, Ypsilanti. Designed by Lancelot Sukert of Detroit, the building is planned so as to harmonize in style of architecture with the church which adjoins, and to provide the best possible means for the parish to serve its people and the community. Under the guidance of the rector, the Rev. Berton S. Levering, and under the chairmanship of H. E. Van de Walker, in a large campaign organization, the building is the fruit of eight years' labor on behalf of the whole parish.

In the arrangement of all floors, special care has been taken to utilize all space to the best advantage. On the first floor, at either end of the middle corridor, are long rooms which can be divided by curtains into two separate class rooms with blackboards at each end. The whole of the basement floor except for the kitchen may be used for a dining hall and also may be divided into eight class rooms with ample hall space. The auditorium on the second floor has a seating capacity of 275 and is equipped with a large stage, fully equipped

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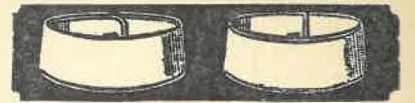
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ROMAN (double band)
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Please give size of collar worn.

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STRESS EVANGELISM AT MEETING IN ARKANSAS

FORREST CITY, ARK.—Evangelism and increase of membership was one of the main subjects discussed at the ninth annual colored convocation of the diocese of Arkansas, held at Forrest City, September 16th to 18th. The Rt. Rev. E. Thomas Demby, D.D., Suffragan Bishop in charge of the colored work in Arkansas and the province of the Southwest, presided. Other important subjects discussed were Sunday schools, financial self-support, and missionary contributions.

The sessions were held in Christ Church High and Industrial School, of which the Rev. J. H. King, missionary at Forrest City, is founder and principal. Much business was accomplished at the convocation. It was decided to push forward the whole program of the Church with ever increasing energy. Bishop Demby reported favorably with regard to the loyalty and faithfulness and self-sacrifice of the colored priests within the diocese and the province. He said that despite the severe handicaps of lack of funds and equipment, the colored clergy were doing commendable things, and were pushing forward the work of the Church among their people. The colored work here is still in the pioneer stage, and it is due to the stalwart ability and character of our present missionaries that the work is being enthusiastically maintained.

CORNERSTONE LAID AT CLEMSON COLLEGE, S. C.

CLEMSON COLLEGE, S. C.—The cornerstone for the new parish house at the Church of the Holy Trinity, Clemson College, was laid during an impressive service on Sunday morning, September 30th. The service was conducted by the Rt. Rev. K. G. Finlay, D.D., Bishop of the diocese. Representatives were present from the churches in Spartanburg, Greenville, Seneca, Pendleton, and Anderson.

The parish house has been built in honor of Bishop Finlay who began his ministry at Clemson College and for four years did a work among the students of this state college which is gratefully remembered. It is intended as the center of the Church's activities among the students.

Funds for the erection of the building have been secured through the untiring efforts of the rector, the Rev. Capers Satterlee, and many interested people who have worked with him.

ST. JOHN'S COLLEGE, GREELEY, COLO., OPENS

GREELEY, COLO.—St. John's College, Greeley, opened September 25th with an increase over the number of students enrolled a year ago. During the summer extensive improvements were made in the buildings and on the grounds. A new heating system was installed, fruit trees planted, and new lawns started. The five year course is now in full effect.

The Rev. Dr. John B. Meyer, a graduate of McGill, has been added to the faculty. This gives St. John's a resident faculty of

six. In addition to the resident faculty special lecturers have been added.

The life of St. John's centers about the chapel. There is a daily celebration of the Holy Eucharist. In addition Morning Prayer, Evening Prayer, and Compline are said daily. These offices are taken entirely by the students. The students also take charge of bi-monthly meditations, inviting bishops and neighboring clergymen.

CLERGY CONFERENCE OF CONNECTICUT

WALLINGFORD, CONN.—The clergy of Connecticut met for a conference at the Choate School, Wallingford, September 24th to 26th. The conference opened on Monday afternoon, after luncheon, with Bishop Acheson as chairman. Owing to illness the Rev. Dr. Henry Lubeck, of Washington, was not present, but his place was taken by four priests of the diocese, appointed by the Bishop. Dr. Lubeck was to have been a leader of the conference.

Holy Communion was celebrated at 7:30 next morning, with Bishop Brewster as celebrant. A five minute address was made by the Very Rev. S. C. Colladay, dean of Christ Church Cathedral. The theme of the entire conference was The Call of Christ to the Church in Connecticut.

At the evening session two specialists in rural work were present, the Rev. Charles R. Allison of Warsaw, N. Y., and the Rev. Edwin S. Ford of Sparta, N. J. It was recommended by the conference that the diocese be organized on similar lines for rural work as that carried on so successfully in both Newark and Western New York. Bishop Acheson promised to take it up with the executive committee.

On Wednesday, the last day of the conference, Holy Communion was celebrated at 7:30, Bishop Acheson being celebrant. Bishop Brewster gave the address. The conference opened with a symposium on preaching and was followed by a report of the work of the Church Army in the diocese.

Bishop Acheson made a most unique and valuable contribution to the report on preaching by presenting statements from educational and commercial institutions secured by him in sealed envelopes and opened and read to the conference as to what their laymen and women thought of present-day preaching and the preachers.

CORNERSTONE LAID FOR CHURCH AT SANFORD, N. C.

SANFORD, N. C.—The cornerstone of the new St. Thomas' Church, Sanford, was laid Thursday, October 4th. The ceremony was performed by the Bishop, the Rt. Rev. E. A. Penick, D.D., assisted by the priest in charge, the Rev. R. G. Shannonhouse, the Rev. A. S. Lawrence of Chapel Hill, and the vested choir of St. Bartholomew's, Pittsboro.

The new church is to take the place of an old one which is unsatisfactorily located. The mission at Sanford is growing, and for some time a new church has been urgently needed. Land was bought in an excellent location last year, and the building was begun, and the walls now stand up to the floor of the church. Funds are not yet in hand to go on, but it is hoped that further contributions will soon be forthcoming, so that the handsome brick building may be completed in the near future.

MORE NOTABLE FALL BOOKS

A Biblical Thoroughfare

By the Rt. Rev. NEVILLE STUART TALBOT, M.C., D.D.
Bishop of Pretoria, South Africa

"The gap between understanding scholars and muddled men in the street about the Bible cries out to be bridged. This book is an attempt to build such a bridge. Few men of the Church are so well equipped for the purpose as the author of *The Returning Tide of Faith* . . . and we commend without reservation to our clergy and laity generally this new and most interesting guide to Bible reading and understanding."—*Virginia Churchman*.

Cloth, \$3.00.

Spiritual Direction

By the Rev. T. W. PYM,
Canon Missioner of Southwark, England

Practical advice on the personal dealings of the clergy with individual men and women is the thesis of this book. It is intended to help clergy, theological students, and Church workers.

Cloth, \$2.00.

Rome and Reunion

By Abbé J. CALVET
Translated by
Rev. W. C. Turney, S.S.J.E.

"A definitely constructive treatment of the subject, . . . enlightening and encouraging."

—*Holy Cross Magazine*.

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The Catholic Church in France

By C. H. PALMER

"This charming book is a key which for American readers will unlock many a mystery of daring, sparkling, puzzling, stormy, laughing, beautiful, wise France. . . . A delight to all readers."—*Daily American Tribune*.

Cloth, \$1.20.

[NOTE: Through a typographical error the price of this book was erroneously advertised last week as \$3.00. The correct price is \$1.20.]

A Historical Survey of Christian Missions

From the First Century to the End of the Seventeenth

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VISCOUNT ALLENBY RECEIVES ARABIC BIBLE

NEW YORK—The American Bible Society presented a copy of an Arabic Bible to Field Marshal Viscount Allenby at its headquarters, Bible House, on October 4th as a token of the esteem in which the victor of Jerusalem is held by Bible lovers. During the late war and thereafter Viscount Allenby showed unusual consideration for the religious susceptibilities of the multitudes to whom the lands of the Bible are holy ground.

THE CHINESE IN THIS COUNTRY

JIM LUM is a Chinese laundry man in a southern town, "just the ordinary Chinaman who has a laundry in so many places," the rector writes. "He did mine, and I was struck by the thought that we spend so much money in trying to help the Chinese in his own country and do not bother about him at all when he is at our very doors, oftentimes very lonely and isolated.

"Jim could speak little English but could understand it better than he could talk it, so I would stop and talk to him. I found he had an unusually good moral reputation and he was easily interested in coming to the services which he soon learned to enjoy and appreciate. I then approached him on the subject of his uniting himself with the Church and tried to make clear to him what it would all mean.

"He was the first and only Chinese, the Bishop told me, who had been presented to him for confirmation. This was about two years ago and Jim has been one of our most faithful communicants ever since. He has contributed regularly each year more than he promised, to both sides of the duplex envelope. The members of the congregation have stopped in to speak to him whenever there was the chance to do so and in this way he was felt one of us in the faith.

"Jim had been in the community for a number of years and none of the Christian bodies had ever thought of him in spite of the fact that they were all doing work in China. It quite startled them when he was confirmed! The same thing could be done in many other places with patience and a little kindly interest."

A TRACT FOR MOSLEMS

ONE of the most fascinating papers among those which even in the summer make little weekly snowdrifts on one's desk is a four-page apparition printed entirely in Arabic and Chinese. It is one of six little tracts used in evangelistic work for Moslems in China, a work whose difficulty is exceeded only by its importance. There are few converts, and they face bitter persecution.

One must hope and pray that just as Africa was formerly almost impenetrable to Christian work, and is now begging for it, and just as work among Moslems in the Near East has in the past been carried on against bitter persecution but now is gradually feeling a change to a more tolerant attitude, so in China antagonism may yield to the winning power of Christianity. Our missionaries, the Rev. and Mrs. C. L. Pickens of Hankow, are doing Moslem work, in connection with the Society of Friends of Moslems. The society organized in 1927, derives most of its small income from the Moslem Committee of the China National Christian Council, the American Christian Literature Society in China, and individual memberships, \$1.00 yearly, \$10.00 for life. The *Quarterly Newsletter* for July, 1928, has an annotated reading-list of books on Islam.

† Necrology †

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

THOMAS CHRISTOPHER EGLIN, PRIEST

ELKHORN, WIS.—The Rev. Thomas Christopher Eglin, rector of St. John's Church, Elkhorn, died suddenly en route from Dresden, Ont., to his parish where he had been called to officiate at the funeral of the parish treasurer. Fr. Eglin was on holiday at the time of his death.

The late priest was born in Kent Bridge, Ont., May 11, 1864. Graduating from Nashotah in 1894 he was ordered deacon in the same year by Bishop Nicholson, and priest a year later. In 1898 he married Alice M. Greene who survives him. Practically all of his ministry was spent in the diocese of Milwaukee. Fr. Eglin held cures in Burlington, Eau Claire, Watertown, and Hudson, Wis.; and in Watertown and Momence, Ill.

On Wednesday, September 26th, a memorial service was held in St. John's Church, Elkhorn, at which Bishop Webb preached the sermon.

ISABELLA GRAHAM WHIPPLE

SALEM, MASS.—Miss Isabella Graham Whipple, president for twenty-two years of the Massachusetts branch of the Girls' Friendly Society, died suddenly at her home in Salem, on September 29th. The funeral services in Grace Church, Salem, where she had been an active parishioner, were held on October 3d; the clergymen officiating were Bishop Slattery, the Rev. Cornelius P. Trowbridge, the present rector of the parish, and the Rev. Howard R. Weir, the former rector.

Miss Whipple was always a devoted and helpful worker in the Church. She was one of the oldest associates of the Sisters of St. Margaret. Her work for the Girls' Friendly Society will always be remembered with gratitude and affection; she became its diocesan president in 1900 and, upon resigning in 1922, became honorary president. In 1905, Miss Whipple organized the senior members' club of the Girls' Friendly Society; and when the society purchased its present spacious lodge three years ago, she became chairman of the library committee and enabled the lodge to have a most attractive and useful library. At the time of her death, Miss Whipple was a member of the national and diocesan executive committees of the Girls' Friendly Society.

She is survived by one sister, Miss Alice Whipple of Salem, and by a brother, Henry Whipple of California.

ROSANNA DOWNING WOLFE

TOMAH, WIS.—Mrs. Rosanna Downing Wolfe, mother of the Ven. William H. Wolfe, archdeacon of Madison, died on Sunday evening, September 23d, after an illness of about three months, the last two weeks of which were spent in St. Mary's hospital in Sparta. Mrs. Wolfe was a daughter of William S. and Mary Markle Downing and was born at Maple Run, Pa., November 5, 1885. After her marriage to Henry Patterson Wolfe she lived at Cambra, Pa., until his death in 1916 when she came to Wisconsin to make

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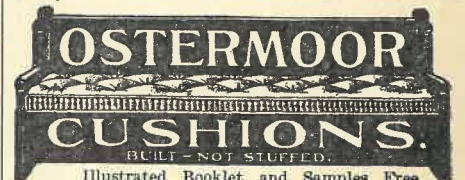
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her home with her son and only child, the Ven. Archdeacon Wolfe.

The funeral was held on Wednesday, September 26th, in St. Mary's Church, Tomah, of which Archdeacon Wolfe is rector. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, conducted the service. Requiems were said successively beginning at 7:30 A.M., the burial office was read at 10 o'clock followed by a requiem with the Rev. R. D. Vinter of La Crosse as celebrant and the Bishop pontificating. Interment was in Oak Grove cemetery, the committal being read by the Bishop.

Surviving are two brothers and two sisters: Marion F. Downing of Fairmont, Pa.; Charles W. Downing of Littleton, Colo.; Mrs. S. B. Gregory of Harvard, Ill.; and Miss Addah Downing, now of Tomah, besides a son, the Ven. Archdeacon Wolfe.

**REGISTRATION AT
EASTER SCHOOL, PHILIPPINES**

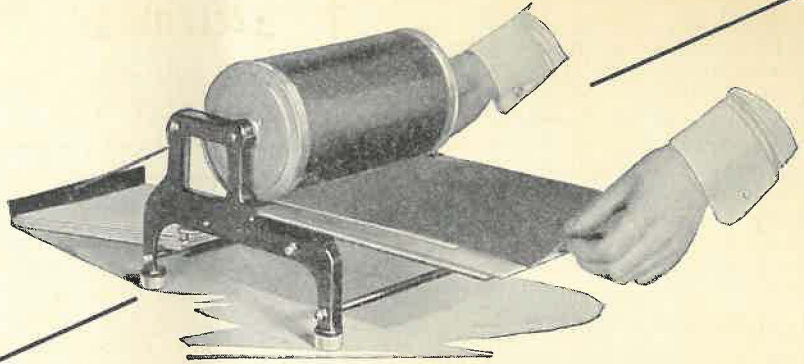
NEW YORK—Miss Vaughan Keeley of Easter School, Baguio, in the *Diocesan Chronicle* of the Philippine Islands, gives the following description of registration day at the school:

"If the scene at Easter School on registration day could be transferred to a Broadway stage, Bishop Mosher would be besieged by missionary applicants for Baguio and '281' might have to close its doors temporarily in order to peruse hundreds of letters from teachers and nurses eager to work in mission schools throughout the world. Undoubtedly, the mission cause would be strengthened financially also.

"From five o'clock in the morning until late evening Igorot children arrived by 'tens and dozens.' All of the old pupils returned and, more often than not, they brought a string of younger brothers and sisters in their train. One Easter School graduate produced eleven relatives and smilingly paid their registration fees from her own savings!

"Of course a large majority of these would-be pupils came from Baguio or its 'suburbs' but many of the children had to walk ten miles or more. If one's worldly possessions are limited to a single article of clothing, luggage is a minus quantity; yet a ten or twelve mile walk in the rain might easily dampen the quest for knowledge in a less persevering people. That Baguio is fast becoming the mecca of the mountain province is proven every year by the increasing number of applicants from Sagada, Bontoc, and Banko. Frequently, pupils are brought hither due to the enlistment of father or big brother in the constabulary; occasionally, they are drawn by their own desires to see the bright lights of a big city. If the latter holds true, we try to persuade them to return to their native settings.

"The tragic part of registration day is our inadequacy. Our teaching staff and our purse are much too small. Our dormitories and our mess hall will not accommodate more than 100 children, so we accept that number, and upon the surplus—which yearly averages another hundred—we gently but firmly turn our backs. It is desperately hard to convince a young Igorot that he cannot do something he has decided to do. The situation would be less difficult if we could send him to another school, but we happen to know—to our sorrow—that many an Igorot boy and girl who is refused admittance to Easter School experiences the beginning and the end of his education simultaneously."



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NEWS IN BRIEF

ALBANY—Trinity Church, Albany, was re-decorated and altered inside and out during the summer, and on the last Sunday in September opened for the usual services. Bishop Oldham preached the sermon on the occasion. The rector is the Rev. Creighton R. Storey, and the parish conducts a notable social service work in the section of the city where the church is located.

ALBANY—Two hundred and ninety-eight girls representing parishes of the diocese attended the annual meeting of the Girls' Friendly Society held in Troy, October 1st. Evening Prayer was read in St. Paul's Church by the rector, following which the members assembled at dinner at the Hendrick Hudson Hotel. The speaker at the dinner was Miss Florence Lukens Newbold, national executive secretary.

ARKANSAS—The diocese held its annual conference in Trinity Cathedral, Little Rock, September 26th to 28th inclusive. The conference was conducted by the Rev. Richard M. Trelease of the National Field Department.—A special meeting of the diocesan convention was called to convene on Tuesday, October 2d. The purpose was to give consent to the vestry of Christ Church, Little Rock, to mortgage certain Church property, that they may obtain funds with which to build a parish house.

BETHLEHEM—On Sunday, September 30th, Bishop Sterrett dedicated a new memorial window in Christ Church, Frackville, the Rev. Alan Tongue, rector. The window, very rich in color and intricate in design, placed above the altar, has been treated as an altar piece, the subject being the Eucharist. The window is given in memory of Elizabeth Ann Scott, for years a faithful member of the parish, by her children.

CONNECTICUT—Through the courtesy of the National Department of Religious Education, Miss Dorothy Fischer, the secretary for young people's work in Texas, was enabled to make a flying visit to Connecticut. Conferences for young people were held in St. John's, Hartford, St. John's, Waterbury, and St. Paul's, New Haven, September 17th, 18th, and 19th.

ERIE—The first of the regional conferences of the Young People's Fellowship for the diocese was held at Emmanuel Church, Emporium, the Rev. J. M. Robertson, rector, on September 15th. It consisted of addresses and discussions on What Shall I Do With My Life? The speakers were the Rev. W. E. van Dyke, the Rev. M. de P. Maynard, and the Rev. A. C. Bennett. All was under the leadership of Miss Marie Turley, diocesan worker.—Miss Winona Thompson of Kinzua, a graduate of the University of Kansas, has been appointed field worker for the Ida Wood Boyd Relief Fund, the interest of which is used for emergency relief in localities where no social agencies are at work. The fund is administered without regard to Church connections. The trustees are the bishop and chancellor of the diocese, and the Rev. Dr. E. J. Owen, of Sharon.

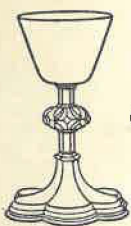
DALLAS—Looking to the fact that within two or three years the cathedral will be re-located on the campus of St. Mary's College, recently purchased by the cathedral congregation, a new Church school has been opened at St. Mary's College Chapel, with a most encouraging attendance. It is in charge of the cathedral staff.—St. Mary's College reopened on September 17th for the grammar, high school, and junior college departments, the kindergarten opening October 1st. The enrollment is in excess of that of last year, and the college appears to have entered on a new era of prosperity. It is now accredited, both as a junior college and high school. Founder's day, November 4th, the birthday of the late Bishop Garrett, will be observed with all the usual ceremonies, and it is expected to bring a great reunion of former students and alumnae.—The Rev. Hiram J. Ellis, rector of St. John's Church, Corsican, celebrated the twenty-fifth anniversary of his ordination to the priesthood on Tuesday, September 25th. Mr. Ellis has been in his present parish for fifteen years. In the morning, there was a celebration of the Holy Eucharist, at which Bishop Moore was the celebrant; more than five-sixths of the clergy of the diocese being present.

LONG ISLAND—All Saints' mission, Baldwin, has recently concluded a preaching mission of eight days conducted by the Rev. Walter E. Bentley. Holy Eucharist was held at 9 o'clock in the morning, and preaching in the evening at 8 o'clock during the week, with a conference for women on Wednesday afternoon and a children's service on Friday afternoon. There were four services on both Sundays.

LOUISIANA—Christ Church, Covington, the Rev. C. E. Shaw, rector, has received a beautiful new pulpit and a pair of altar can-

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NOTICE OF CLERICAL CHANGE

for 1929 Living Church Annual

Clergy who have changed their parishes or addresses during the past month or who contemplate such change before November 15th, are requested to fill out the attached blank and send it to the publishers. The clerical change will then be listed in the appropriate column of the next weekly LIVING CHURCH and also in the *Living Church Annual* for 1929.

For the Living Church and the Living Church Annual for 1929,
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Last Name First Name Initial
formerly of
(Rector, priest-in-charge, chaplain, etc.) (Church or Mission)
..... ; to be
(City and State) (Rector, priest-in-charge, chaplain, etc.)
of
(Church or Mission) (City and State)
New Address
(Please give complete mail address)
.....192..... Signed.....
(Date of change)

Please state diocese of canonical connection
LC 10-13-28

delabra, the gift of Mrs. F. L. Galigher, in memory of her husband, Frank L. Galigher, for many years a faithful worker and senior warden of the parish.

MICHIGAN—Four of the young men of the Church of the Messiah, Detroit, are studying for holy orders this fall, one each at St. Stephen's College, Annandale-on-Hudson, Williams College, Nashotah House, and St. Francis' House, Cambridge.—Mrs. Warren Packard of the Church of the Messiah, Detroit, recently gave a very handsome prayer desk for the bishop's stall in the sanctuary, designed by H. J. M. Grylls, the senior warden of the parish; and executed by the American Seating Company.—St. Peter's, Detroit, is instituting an anniversary fund of \$25,000 to celebrate the seventy-fifth anniversary of the parish.

NEWARK—The memory of the Rev. William B. Mawhinney, for years minister-in-charge of St. Clement's Church, Hawthorne, has again been signally honored. A newly organized group of the Veterans of Foreign Wars has been named Mawhinney Post.—The Paterson Council of Churches inaugurated a Visitation Evangelism Campaign on September 23d with a service in the Market street M. E. Church.

NEWARK—The Rt. Rev. Theophilus M. Gardner, D.D., Suffragan Bishop of Liberia, recently addressed the congregation of St. Cyprian's Church, Hackensack, the Rev. Maxwell J. Williams, priest-in-charge. It was the third anniversary of St. Cyprian's.—The congregation of All Saints' Church, Glen Rock, the Rev. John E. Bailey, priest-in-charge, recently completed an extension of the church building. The event was celebrated by a service on September 30th, in which the Rev. Robert J. Thomson, rector of St. Bartholomew's Church, Hohokus, and the Rev. Charles S. Armstrong, rector of St. Elizabeth's Church, Upper Ridgewood, took part. Bishop Stearly, the Rev. Edwin S. Carson, rector of Christ Church, Ridgewood, and the Rev. W. J. Lonsdale, pastor of the Community Church, Glen Rock, delivered addresses.

NORTH CAROLINA—The fifth annual convention of the Young People's Service League was held at St. Mary's Church, High Point, September 28th to 30th. Almost every branch in the diocese was represented. Addresses were made by Bishop Penick, the Rev. E. L. Haines of Charlotte, and the Rev. R. de Oviés of Seawane, Tenn. The various reports showed splendid progress during the past year. Miss Margaret Bell of Salisbury was reelected president.

NORTHERN INDIANA—The Rev. Lawrence C. Ferguson was installed as rector of St. James' Church, South Bend, at the morning service on Sunday, September 23d. Bishop Gray was in charge, and the Rev. Harold L. Bowen of St. Peter's Church, Chicago, delivered the sermon.

OKLAHOMA—The Rev. Joseph Carden, rector of St. Philip's Church, Ardmore, at the suggestion of Bishop Casady has been granted a three months' leave of absence by the vestry. He will attend the sessions of General Convention, and spend the remainder of his vacation in Boston, and other places in Massachusetts and in several cities in New York state. He will also pay his former parishioners at Beloit, Wis., a visit before returning to Ardmore.

OLYMPIA—Pursuant to resolutions of the diocesan convention and council Bishop Huston is endeavoring to obtain the services of a suitable priest to represent the diocese at the University of Washington for work among its 7,000 students. For the present Mrs. Margaret Peppers, deaconess, recently returned from work in the Philippine Islands, is resident near the campus and in touch especially with the women students of the university.

PITTSBURGH—On St. Matthew's Day, September 21st, the Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkinsburg, was the celebrant at the early celebration, in the Chapel of St. Barnabas' House-by-the-Lake, North East, when Harvey K. Cline, a communicant of St. Stephen's, began his novitiate in the lay order of St. Barnabas. During the present incumbency of St. Stephen's, covering ten years, three men have become priests of the Church, another has just entered the Berkeley Divinity School, and two others are now of the Order of St. Barnabas.

PHILIPPINE ISLANDS—Attention is called to the fact that the subscription price of the *Diocesan Chronicle* is now \$1.00 instead of \$2.00. The quality of the articles published therein makes it one of the best of the diocesan papers, according to the Department of Publicity.

QUINCY—A conference on the Church's program for clergy and laity was held in Grace Church, Galesburg, on Friday, September 28th. The Rev. F. G. Deis, of the National Field Department, was the leader.

QUINCY—The Rev. C. A. G. Heiligstedt, rector of St. John's Church, Kewanee, assisted in a service on Sunday afternoon, September 16th, at which ground was broken for the new church edifice to be erected by Holy Trinity Polish National Catholic Church, Kewanee. At the present time, and until the building is completed, Holy Trinity members worship in St. John's Church where time has been provided for them each Sunday.

SOUTHERN OHIO—The Sisters of the Transfiguration recently announced that Sister Beatrice Martha has been elected Mother Superior of the Community of the Transfiguration at Glendale.

TENNESSEE—On September 1st Miss Rosalie S. Wilson started her work as director of religious education for the diocese of Tennessee. For the past two years Miss Wilson has been serving as director of religious education in St. John's parish, Jacksonville, Fla. While there she was of great assistance to Bishop Juhan in the diocesan work, especially in conducting the diocesan young people's camp.

UPPER SOUTH CAROLINA—The Rev. W. H. K. Pendleton, who has been on a leave of absence since last spring on account of health, is so improved that he hopes to return to his duties at the Church of the Advent, Spartanburg, in November.—The executive council of the diocese met in Trinity parish house, Columbia, on September 27th, with almost full attendance. The budget for 1929 as presented by the finance department was adopted. Through a resolution offered by the department of religious education October 28th, Sunday, is set for a special meeting of the adults of the parishes of the diocese for considering the claims of the Church school, for increasing interest in adult attendance, and in week-day activities.—The women of all five districts of the diocese are to meet in their respective districts on October 11th for their fall meetings in order that they may be in their churches for worship at the time the United Thank Offering is presented in Washington.

VIRGINIA—A memorial to Mrs. B. D. Tucker, Sr., was dedicated on September 18th at St. John's Church, Warsaw. The form of the memorial is that of a marble base and pedestal to the font, the bowl of which has survived from the days of the Colonial church originally situated on the edge of the village. There were present in the chancel the Rt. Rev. B. D. Tucker and his sons, the Rt. Rev. H. St. George Tucker, who dedicated the memorial, the Rev. B. D. Tucker, Jr., the Rev. Herbert N. Tucker, and the Rev. F. Bland Tucker, Miss Lila Tucker, Mrs. Jane Lee, and Mrs. Nellie Howard, a sister of Mrs. Tucker, were also present at the service.

WASHINGTON—Because of unforeseen circumstances, the symbolic service of youth, planned at Epiphany Church, Washington, on the evening of October 19th, has been cancelled. The service was to have been given in connection with the G.F.S. activities during General Convention.

WESTERN MASSACHUSETTS—A conference on missions for the clergy of the diocese was held at the Lenox School, Lenox, September 11th to 13th. The conference was led by the Rt. Rev. Walter H. Overs, S.T.D. The bishop of the diocese spoke on the Church's program.—A beautiful memorial altar cross, given by former parishioners and friends in memory of the late Rev. Walton S. Danker, one time rector of the parish and chaplain of the 104th U. S. Infantry, killed in action in France, was dedicated at a special service in Trinity Church, Milford, on Sunday, September 16th. The Rev. George Burgess, rector of the church, accepted the memorial, and the Rev. Frederick H. Danker, rector of St. Luke's, Worcester, and brother of the chaplain, gave the prayer of dedication. The Rev. Guy W. Miner, rector of St. Mary's Church, Newton Lower Falls, a close friend of the late chaplain, gave the memorial address.

WESTERN NEW YORK—The Church of St. Andrew the Apostle, Buffalo, has been given a beautiful crucifix which has been placed over the pulpit. The crucifix was imported from London by William Coulter as a thank offering.

WESTERN NEW YORK—The Rev. Whitney Hale of Belmont has a parish covering the whole of Allegany County and including seven parishes where regular services are held. The visitation of the Bishop in the fall is a week of services which the people look forward to the whole year. This year Bishop Ferris will be in the parishes for six days visiting each of

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the parishes for confirmation and conferences. He will be accompanied by Miss Clarice Lambricht, the diocesan field secretary, and the district conference at Belfast will be in charge of Miss Lambricht and Bishop Ferris.—Bishop Ward of Erie was the celebrant at the service at St. Philip's Church, Belmont, on Sunday, October 7th, when the new Estey pipe organ was blessed and dedicated. At the same service the Bishop preached and confirmed a class and blessed two beautiful stained glass windows, the gift of Capt. Hamilton Ward of Buffalo.

WYOMING—Among the candidates recently confirmed at St. Michael's mission to the Arapahoes, Ethete, was Oscar White, keeper of the sacred pipe. The sacred pipe is an ancient relic of the Arapahoe tribe, carefully guarded in the tepee of the keeper, and is to the Indians the symbol of God's care and protection over the Arapahoe people and stands in their minds as did the Ark of the Covenant for the children of Israel. Very few white people have ever seen this relic. A previous warden of the mission, the Rev. R. H. Balcom, D.D., was initiated into the tribe, and after an elaborate ceremony of prayer and fasting was permitted to view this ancient symbol.—Faith Hall, combined parish house and gymnasium, is nearing completion at St. Michael's mission, Ethete. The building is designed for meetings of all sorts for work and play and for a council room for the older Indians.—The Rev. C. L. Callahan, deacon-in-charge of St. John's Church, Green River, has been commissioned a second lieutenant of infantry in the Organized Reserves. Mr. Callahan was an enlisted man in the 38th division during the World War and saw combat service overseas.

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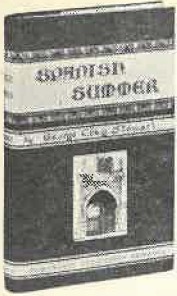
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November 25 - December 9, 1928

Nine years have passed since the Church officially adopted the Missionary Program known as the Nation-Wide Campaign.

Reviewing those past eventful years, one is impressed with the material expansion of the Church; but still more impressive is the spiritual experience manifested.

Material assets are better than ever before. But the spiritual assets far outrank the material. The Church has found that in carrying out her program, new doors of blessing have been opened to her, and in following the vision courageously she has seen the path of duty more clearly and has tasted the sweetness of the joy inherent in sacrifice.

The end of a Triennium is not merely a time for recapitulation. It is a season for deeper consecration. The Church has come to a Jordan of time rather than place, and "must pass over."

The Church is the speaking lips; Christ is the voice. The Church is the ingathering arm; Christ is the strength. The Church must continue to speak and guide if this world is to hear and be guided into Christ's Way of Life.

If this is a critical time for the Church, it is a desperately critical time for the world, and the Church must rush forward to meet the issue.

There will be no missionary or financial problems that must go unsolved, if with high resolve the people of the Church, in the Every Member Canvass, will dedicate anew both life and substance to His Program.

THE NATIONAL COUNCIL

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