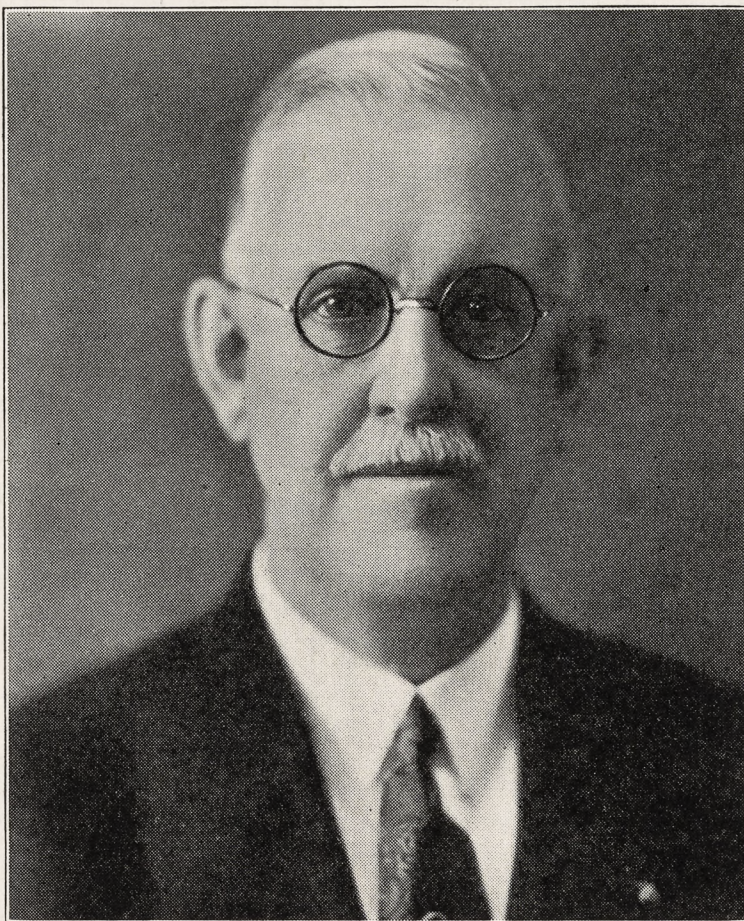


# *The* **WITNESS**

CHICAGO, ILL., OCTOBER 31, 1929



MR. N. O. VOSBURGH  
*Who Holds a Parish Record*



## Henry - Wynd - Young Inc.

514 East 34th St. New York



water glass mosaics church decorations



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



## Vestments

For the Clergy and Choir.  
Altar linens, embroideries,  
clerical and lay tailoring.  
Materials cut to measure  
and stamped for others to  
work.

J. M. HALL, Inc.  
174 Madison Avenue  
Bet. 33rd & 34th Sts., N.Y.



## MENEELY BELL CO

TROY, N.Y. AND  
220 BROADWAY, N.Y. CITY

## BELLS

## MENEELY & CO.

**BELLS**  
WATERVLIET, N.Y.



CHURCH BELLS, CHIMES AND PEALS  
Unequaled Musical Qualities

## ST. HILDA GUILD, Inc.

131 E. 47th St., New York

CHURCH VESTMENTS  
ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment  
of churches

Telephone Vanderbilt 8761

## DEAGAN TOWER CHIMES

A hymnal program in the morning, old favorites at sun-  
down, curfew at night—the sweet, lingering,  
eagerly-awaited voice from  
the belfry that brings  
new prestige and in-  
fluence to the  
Church.



*Automatically Played by Hand-Recorded Reproducing Rolls*



The press  
of a button,  
or the setting of  
a Master Clock, fills  
the air with the most in-  
spiring music in Christen-  
dom. A living tribute—the Me-  
morial Sublime. Price, \$4375 up. Literature on request.  
J. C. DEAGAN, Inc., 161 Deagan Building, Chicago

## AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders

of

## PIPE ORGANS

noted for their superior tonal  
qualities and mechanical reliability

Correspondence Solicited

## J. & K. Lamb

23-25-27 SIXTH AVENUE NEW YORK

MEMORIALS IN STAINED GLASS  
MOAIC MARBLE STONE GRANITE  
CARVED WOOD METAL ETC.

## Moller Pipe Organs

The highest standard of musical  
excellence. Every organ designed  
and built special for the particular  
Church and service and fully guar-  
anteed. Every part built in our  
own factory. References, organs  
in over five hundred Episcopal  
Churches alone, including many of  
the most prominent. Booklets and  
specifications upon request.

M. P. MOLLER  
Hagerstown, Maryland

## The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED  
GLASS, MOSAIC and MURALS

If interested write for cuts of some of  
our recent work.



R. GEISLER, INC.

56 W. 8th STREET, NEW YORK, N.Y.

## Church Furnishings

IN CARVED WOOD AND  
MARBLE BRASS SILVER  
FABRICS + WINDOWS

## J. WIPPELL & COMPANY LTD

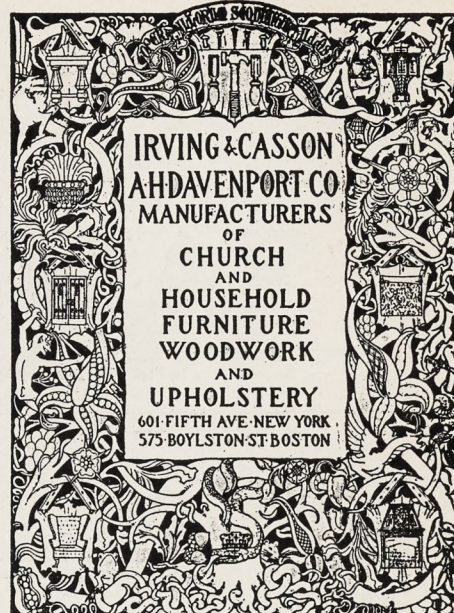
EXETER—Cathedral Yard.

MANCHESTER—32 Victoria St.

LONDON—Duncannon St. W. C.

Craftsmen  
in  
Wood, Stone  
Metal, Glass  
Sculpture  
Embroidery.

Designs and  
inclusive estimates  
sent on application.



IRVING & CASSON  
AHD AVENPORT CO  
MANUFACTURERS

OF  
CHURCH  
AND  
HOUSEHOLD  
FURNITURE  
WOODWORK  
AND  
UPHOLSTERY

601 FIFTH AVE. NEW YORK  
575 BOYLSTON ST. BOSTON



## CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Em-  
broideries, Silks, Cloths, Fringes  
CLERICAL SUITS  
Hats, Rabats, Collars  
Specialists in Church vestments  
and Embroideries for a half a  
century.

## COX SONS & VINING

131-133 E. 23rd St., New York

## Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late  
KING EDWARD VII.

Stained Glass Windows  
Memorial Brasses, Etc.

Designs and Estimates

## Heaton, Butler & Bayne

(N. Y.), Ltd.,  
French Building

551 FIFTH AVE. NEW YORK

## Stained Glass Windows

Beautiful Groupings + Well executed  
Gorgeous + Combinations + of Color

## The Von Gerichten Studios

New York City Columbus, Ohio



## THE ROSSBACH ART GLASS CO.

— OFFICE AND STUDIO —

221-223 E. FULTON ST. — COLOMBUS, OHIO.

DESIGNERS AND BUILDERS OF ECCLESIASTICAL  
MEMORIAL WINDOWS.

— PERMANENT DESIGNS AND ESTIMATES UPON APPLICATION —

ESTABLISHED 1905.



# THE WITNESS

A National Paper of the Episcopal Church

Vol. XIV. No. 12

Five cents a copy

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER

Entered as Second Class Matter April 3, 1929, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.  
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

## THE MEANING OF OUR RELIGION

By

GEORGE CRAIG STEWART

OUR religion is first of all an experience, not merely a creed.

Our religion is an inspiration, not merely a restraint.

Our religion is not an insurance for future, but a program for the present.

First of all, an experience—not merely a creed:

We hear endless protests against the Church's creed. A priest at the Church Congress proposed that we remove the creed from our service as a declaration of belief, and let it be sung occasionally along with the *Te Deum* as a hymn taken from the past. A woman in Evanston the other day said to a friend of mine: "I didn't suppose that any intelligent person believed a creed any more." One after another the Protestant bodies are proclaiming that membership is in no way conditioned by acceptance of a creed. The Apostles Creed and the Nicene Creed are regarded in many quarters as antiques which are as out of place in this modern age as crinolines and candles and kings. Here is the first phrase: "I believe in God." Why down near the University of Chicago I am told there is a theological seminary which has on its faculty just one professor who believes in God, and he is looked upon as rather an old fogey. Here is "Jesus Christ His only Son our Lord." Let me read you what Professor Burt of the University of Chicago has to say about that:

"Any ascription of absoluteness to Jesus is inconsistent with the modern scientific attitude."

Or here is John H. Randall:

"Before most liberals can hope to face frankly the problems of moral reconstruction, they must rid themselves of the idea that it is enough to seek to embody in our social order the ethical precepts of Jesus."

Now, my answer to all that is a very simple answer. If you haven't the experience, naturally you don't really, and cannot really hold the creed. A creed without an experience back of it is a hard, cold, lifeless thing; a corpse, a dead machine of words, an empty, uninhabited building more or less a ruin, a rumble of words, excess baggage, as lively as a museum, as warm as a sepulchre, with no more religion in it than a skeleton rattling in a closet.

But look at the Church's creed. Where did it come from? It is red and glowing with experience. Peter and James and John did not first repeat a creed. They first met Jesus. They fell in love with Him. They became His disciples. They sat at His feet and learned of Him. They denied themselves and followed. They took His yoke and learned and the first thing you know their joyous experience was flaming out in the great conviction that through Him they knew God and the Holy Spirit and enjoyed fellowship of the Church and experienced forgiveness of sins and shared the life eternal. And that experience is the typical experience of all Christians ever since. They share the experience and utter the same creed. Like people who believe in Packards or Fords because they have used them.

Other religions offer a teaching. Christianity presents a life. The Jewish religion offers the teaching of Moses and the prophets; Buddhism offers the methods of Buddha; Confucianism offers the maxims of Confucius; Christianity offers Jesus Himself.

Browning expresses it exactly:

"What is the point where Himself lays stress  
Does the precept run, Believe in good  
In justice, truth, now understand  
For the first time?—or believe in Me  
Who lived and died, yet essentially  
Am Lord of Life?"

Into his study came Horace Bushnell. He had been converted from skepticism. He had resolved to do God's will. And he had known God through experience, but many things were still dark. On this occasion after returning from Church he came into the room and throwing himself into a seat with an air of abandonment, and thrusting his hands through his bushy hair, he cried out: "O what shall I do with these doubts I have been nursing for years? When the preacher speaks of Trinity, and logic shatters it to pieces, I am at the four winds. I am glad I have a heart as well as a head. My heart wants the Father; my heart wants the Son; my heart wants the Holy Spirit. My heart says there is a Trinity. I mean to hold by my heart."



The heart has reasons that the reason doesn't know, and the creed records them.

There was a preacher once who took as a text: "Great is the mystery of godliness," and seeking to explain the difference between religion which includes godliness, and theology which probes the mysteries, he seized a glass of water that stood by his side: "Great is the mystery of water!" he cried, and launched into a talk on oxygen and hydrogen. Nevertheless, he added, and suiting the action to the word: "Well, take a drink."

Yes, and great is the mystery of sunlight—nevertheless let's bathe in it!

And now as to Christianity and Creed—Fort Newton has a friend who knows Bertrand Russell well. "I want to ask you two things," this friend said to Russell. "Do you understand all of Einstein? Do you agree with him?" And Russell replied, "To your first question, no; to your second, all the way!" That's faith in Einstein uttered in a creed. And Christianity is first of all an experience of Jesus that records itself "all the way!"

#### NOT RESTRAINT

Religion is not merely restraint; it is an inspiration. Here, again, many people make a mistake. Religion seems to them a nagging thing like a fussy old aunt who keeps saying, "Don't, don't, mustn't, mustn't." They think it means giving up this and giving up that, a killjoy sort of a life. What a miserable travesty on religion! True religion is not pushing in stops on the organ, but pulling out stops so that the life is full of richer harmonies. It is not a load but a lift, not an anchor but sails, not a weight but wings. Of course, there is struggle, self-denial, effort. Did you ever watch birds soaring above with a perfect air of freedom and grace and power making,

"With joyful wing

Their annual visit o'er the globe

Companions of the Spring?"

Ah, you say, if religion were only like that, but religion is after all full of the awful strains of conscientiousness, of pull and tug and stress. Yes, and there was a time, a stage in evolution when those strange birds whose fossils are left to us had unperfected wings which were as much a handicap as a help, and flight itself was a doubtful adventure. Even now a bird's flight is not as easy as it seems. Take a moving picture of the bird—500 pictures a second, and slow them down. The element of struggle seems to be very great. The wings are still a source of effort, but they are wings for flight. And our religion is a lift, not a load, but of course it involves struggle, moral struggle. Why not? Only then does the soul get up.

#### A PROGRAM

Religion is not insurance for the future, but a program for the present. I have no sneer for otherworldliness. I believe in it. Religion gives you the long perspective. But I have contempt for men and pity who take out religion as they would take out—shall I say, *fire* insurance. And there are such people. There have always been such people. They live like hell, and then in terror take up religion in hope of getting to

heaven. They are haunted by the fear that after death they may be called to account and to be on the safe side they'd better join the Church. They are even willing to become Christians and have a rotten time of it here for a few years if only they may thus guarantee a whale of a time hereafter.

How puerile, how silly! "I am come," says Jesus, "that ye may have life, and have it more abundantly!" The Christian religion makes men happy here, makes men blessed here, creates heaven here, changes dullness to romance here, makes the life of service here on earth to God and to our fellowmen, a heavenly life of service not a hellish life of selfishness.

Of course a Christian looks beyond death. "Where I am there ye may be also!" That's what it means to Him. Beloved now are we the sons of God but it doth not yet appear what we shall be; but we know that we shall see Him as He is. And that changes the whole outlook. Ten years ago when our fellows were coming back from France, a whole city in a far-western state made a holiday, for the train was coming that day bringing the boys home. The railways ran excursions—the capital was crowded. Wires kept the city informed. News came that the boys were disembarked. Later, the news that they were on the train. Now they were on the soil of that state, then there were delays—the hours dragged on. Night came. The crowds waited till past midnight. The governor and staff were at the station; the streets were crowded for miles. Flags flying, bands playing, electric lights gleaming.

Cy Mason was on that train. He had grown up in that city, a big athletic fellow, and as the train drew in, what do you think that boy did? He did not wait for the governor's speech, or bands, or triumphal arch. He knew where a mother would be waiting for him. She wouldn't be in the crowd. She couldn't get there. So he climbed out of the window before the train stopped and dropped to the ground; left his luggage; left everything, and took well-known paths and alleys a mile and a half to a little cottage where she was waiting. She heard footsteps running and the door open—home at last!

So you shall behold Him when you come from the wars, more than conquerors—"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord!"

## Bishop Murray's Successor

An Editorial By

BISHOP JOHNSON

**D**URING the four years in which Bishop Murray has been our leader the Church has grown into a more harmonious body with less acerbities and greater comprehension of its task. The mantle of the Presiding Bishop falls temporarily upon Bishop Leonard of Ohio, the senior bishop having jurisdiction in



this Church. He is to call a meeting of the House of Bishops who shall elect a Presiding Bishop for the unexpired term of Bishop Murray, or until the General Convention meets in Denver in 1931, when there will be an election for the full term of six years.

In a very real sense the office will be a difficult one, for it is too short to develop a policy and too long for a bishop to be absent from his diocese or district. And yet, in view of the recent criticism levelled against the National Council for reducing the salaries of missionaries and not cutting down the expense of various departments, it would seem as though a new Presiding Bishop would have an opportunity to evaluate the various activities of the Church without prejudice or partiality, and to present to the General Convention his reactions toward the budget.

After reading various articles and listening to several speeches in the House of Bishops one seems to sense an attitude which questions the wisdom and value of some of the activities of the National Council. It is possible that the National Council has failed to interpret the mind of the Church in its various emphases on this or that, though personally I am more inclined to accept their judgment as to values than that of those who are looking in from the outside. At the same time there is a value in a change of administration which may compensate in some degree for the great loss that we have suffered, since a new leader will have opportunity to study this whole question without having been committed to the program.

Certainly this whole question must be frankly met at the next convention, for it cannot be decided by editorial criticism. We ought to see this program through just because it has the authority of the whole Church behind it, and certainly the new Presiding Bishop ought to have the support of the entire Church in carrying out that which he inherits and which he could scarcely be expected to revolutionize in his short tenure of office.

It is going to be an extremely difficult task to fill Bishop Murray's place in any event, but much more difficult to find somebody who is willing to accept a two year term involving the welfare of his own jurisdiction, as well as the duties of the Presiding Bishop, even though he can divide the responsibility by the appointment of an assessor to whom he can delegate part of his duties.

It would certainly seem as though the prayers of the Church should be offered that some fit person be selected to carry on the labors of the office.

One of his most important tasks is to form a closer liaison between the National Council and the contributing factors throughout the Church. It is certain that we are not getting the enthusiastic support from the whole body of the faithful that the chosen representatives of that body are really entitled to receive.

Everybody had confidence in the judgment and fairness of Bishop Murray, and yet in spite of that fact there were searchings of heart in Israel and some holding back from the battle.

Surely in all fairness the whole Church should get

behind his successor and make it as easy as possible for him to execute the task imposed upon him. And this we ought to resolve regardless of the person whom the Bishops may select in Washington on November thirteenth.

## Let's Know

By

BISHOP WILSON

INFALLIBILITY

THIS year the Roman Catholics in England are making quite a celebration over the one hundredth anniversary of the passage of the Emancipation Act which removed the disabilities under which they had lived in England for a couple of centuries. Previous to 1829 they were deprived of political privileges and their civil privileges were considerably curtailed. Gradually the old animosities of the sixteenth and seventeenth centuries had been mellowing until public sentiment was willing to give Roman Catholics the full rights of English citizens.

All this has been the subject of a celebration in which it is said some thirty thousand Roman Catholics staged an imposing parade. Certainly the rest of us can be thankful too that the cause of religious toleration made such a magnificent step forward a hundred years ago. But in all these anniversary festivities, I wonder if the celebrants gave any thought to a curious incident which in some quarters might be very desirable to forget.

A century ago the controversy was waxing warm within the Roman Catholic communion over the Jesuit campaign for Papal Infallibility. There was enormous opposition, outside of Italy, to the promulgation of an official decree declaring the Pope to be infallible and discussion of the subject was in the air in England at the time this Emancipation Act was up for consideration. Forty years before this, a committee of English Romanists had presented a petition to Parliament for this very emancipation and had sought to disarm criticism by definitely disclaiming certain doctrines attributed to them; among other things they said "we acknowledge no Infallibility in the Pope." This document was signed by the four Vicars Apostolic, by 240 priests (nearly the whole body of Roman priests in England) and by hundreds of leading Roman Catholic laymen. In 1813 an appeal was made to the English public pointing out, by way of reassurance, that Irish Roman Catholics had taken an oath that "it is not an article of the Catholic faith, neither am I thereby required to believe or profess that the Pope is infallible." Nine years later a Roman Catholic bishop published a defence of their position in which he said "in England or Ireland I do not believe that any Catholic maintains the infallibility of the Pope." When the Emancipation Act was before Parliament the Roman Catholic bishops and theologians were publicly questioned as to whether they and their people believed in papal infallibility and



all the bishops, supported by their theologians, replied that they did not maintain this doctrine. Their statement was entered in the Parliamentary Acts and on the strength of it the bill passed.

So the English Roman Catholics were emancipated. Then came along the Vatican Council, held in Rome in 1870, and Pius IX formally promulgated the dogma of papal infallibility, imposing it as an article of faith on all Roman Catholics—including the English. I have no comments to offer but history is interesting.

## "Are You a Christian?"

By

OSCAR WETKLO

*It is particularly appropriate that this little story should appear in this number near Armistice Day, since Mr. Wetklo, now a priest of the Church in this country, was during the war, an officer in the German army.—Ed. Note.*

IT WAS the first weeks of the World War, when we were in the last moments taking one of the forts of Maubeuge. The colonel and his adjutant received us at the last wire fence and surrendered to us their sabres. We went with these two officers over the wall into the quadrangle where the Frenchmen had lined up. Seeing me first, a movement went through the ranks of the soldiers that I shall never forget. Restraining myself, I made a short address, praising them for their bravery and declaring them to be prisoners. After this short address a French sergeant approached me. (At that time the war's customs were still human). With a true-hearted expression he looked into my eyes and candidly asked me, "Etes-vous un Chretien?" (Are you a Christian?) For a moment I could not answer. In the midst of the turmoil of battle I saw and felt the other world, the Kingdom of God to which I belong by Grace of our Saviour, Jesus Christ. Then I said with a certain solemnity, "Oui!" (Yes.) After that he stretched out his hand saying, "Donc nous sommes freres." (Then we are brethren.) Even as I heard these words, I saw around me, a short distance before us, a Frenchman lying headless; here and there were friends and foes wounded or torn to pieces. My ears still tingled with the last words of my captain, "My dear W., my poor young wife, my poor wife!" His abdomen had been torn open with four balls. I saw and heard all this in that one short moment. Now this simple Frenchman had come out with his question and answer, "Are you a Christian?" "Then we are brothers." Was he right? Surely he was right! So I gave him my hand, answering, "Yes, we are brothers. God be with you, my brother!" His comrades and mine might shake their heads and growl with manufactured hate, but we shook hands for quite a while—for we are brethren, one Father's sons. This French sergeant had seized the reality of the Christian religion in its mark of distinction; Christians have to be brethren, one Father's sons.

Our King waits for this, the world waits for this. Go and do it! Go and prove it. Christians are brethren!

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

PARISH MEMBERS

AMERICA is on wheels. Some one estimated that many states of the Union could be entirely depopulated in half a day, if the inhabitants entered the local cars and made for the nearest borders.

But more than that. The people are moving about more. Young men are seeking employment in other cities. Young women marry and move.

The shuffle in population has brought what might be called an "undigested population" to many communities. And it plays havoc with some churches. They lose a settled constituency, to be replaced by persons of various antecedents and affiliations. The strain on the social resources of communities is great.

The occasion calls for new policies and plans. We are operating on a plan evolved in England, in its settled days, when countless people never lived beyond the borders of the parish in which they were born. Or if a person moved, he was apt to find people and groups exactly like the one he left. There was uniformity in England over large areas. But a person in America can move five miles and find a change as complete as moving to Buda-Pesth.

The result is that many a Christian finds himself in an environment where he is as much at home as a jackstone in a jig-saw picture puzzle. He may have been a Presbyterian back home. But in the new place the Presbyterian Church is a mile away, and hasn't the home atmosphere. Around the corner is the Episcopal Church. The new-comer has some neighbors who are Episcopalians. He (or she) likes them, and once attended a wedding in an Episcopal Church, and knows how to spell the name. So she or he goes to the Episcopal Church, and then he or she begins to like it, and begins to feel at home, and to know the people.

Then comes a rift in the lute. Confirmation is proposed. He (or she) is very hazy about that, and is not sure whether it is a service, or an event (like baptism), but at any rate it means becoming an Episcopalian and no longer a Presbyterian. But father and mother are Presbyterians, and father is an elder or something, and it is too pronounced a step to break all the home ties. What to do. The Church seems to frown. The position is uncomfortable. Well, there is a Union Church nearby. Let's try that. They will not bother about my other affiliation.

And the Episcopal Church thunders that it cannot concern itself with the indecisions of the unconvinced, that it champions the truth, and there can be no compromise, or else Christendom is in danger, etc., etc.

Now I am sure that I have not exaggerated the con-



dition. There are countless thousands of people who have a Christian heritage, and a Christian allegiance, who find themselves in the predicament outlined above. Young men and women away from home, young husbands or wives, or both, and older persons in every state of life.

Cannot our parishes do something for such persons? They can, and with no violence to our principles. If we are *not* one denomination among many, why act like the most rigid one? Why not once try to live up to our doctrine? And our doctrine is that a baptised person is a member of Christ's Kingdom, His Church. Then our first step is to admit it in our treatment of the person who comes within the circle of our influence.

We ought to say to every baptised person, "Of course you may be a member of this parish, if you desire to be enrolled as such. We shall not discuss your previous denominational affiliation, for the time."

There should be a service of admission. It should have a statement something like this, to be repeated by the applicant: "Having been made a member of Christ, the Child of God, and an inheritor of the Kingdom of God, by Baptism, and believing all the articles of the Christian faith, I now desire to be admitted into the fellowship of ——— Parish."

A service of admission could be held as often as necessary. Instruction could and should be given. And Confirmation should be explained, and the member invited to the instructions.

As matters now stand, we hold Christian people at arm's length, awaiting their decision for Confirmation, and then it is often many months before Confirmation is possible.

It has been my experience that every person to whom the parish gave an invitation to such kind of membership has later come to Confirmation.

Of course it is clear that such a service of admission is to the local parish only. It does not make one an Episcopalian in the larger sense. But in this day of complex religious affiliations, such a service of admission would help to upbuild our parishes with Christian people.

## CONFIRMATION INSTRUCTIONS

By Bishop Johnson

The Standard Book of Instructions which  
hundreds of rectors use each year.

50c a copy — \$4.00 a dozen



## WITNESS BOOKS

6140 Cottage Grove Ave. - Chicago

## Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

OUT of a revived spiritual life, Churchmen of the Eighteenth and Nineteenth Centuries showed much zeal in matters Evangelistic and Missionary, Social and Educational.

To recapitulate—the abolition of the British Slave-Trade was due almost entirely to Evangelical principles. Sunday Schools came into being. The Religious Tract Society, British and Foreign Bible Society, The Church Missionary Society, The Church Parochial Mission Society, and Church Army were all in one way or another the product of people devoted to the Person of our Lord.

An urgent need of our day is to raise the whole level of Christian experience; to recapture the simple faith and the joyful assurance which made our fathers strong. A missionary Church, and particularly a home-missionary Church, demands high spiritual culture. Wesley constantly maintained that to preserve the evangelistic spirit, *the quest of holiness was essential*. How shall we begin today? With the pulpit first—or with the pew? Far be it from this layman to seek to instruct the Clergy. What he shall presently write, is done rather with the hope of inciting the pew to still further co-operate with the pulpit.

We have no right to demand that our Clergy use the same phraseology of those of a century ago. Truth is progressive and even our Lord Jesus Christ is not the same Today as Yesterday—but He is still revealing Himself to seeking minds—*this overflowing Jesus!*

*Learning* is as much the business of the Church as teaching is. Church History is just the story of the Church learning. The Gospel is a perpetual challenge to *think* and therefore to learn, and one of its words is "Brethren, I would not have you *ignorant*." Discipleship is progress towards perfection. Old Samuel Rutherford said, "Thou wilt need thy lesson book even at the Gate of Heaven." We need to build more stately mansions and to leave our vaulted past . . . till we at length are *free*.

But whilst our Masters, the Clergy, are learning, and re-adjusting their theology, they ought still to bring to the pulpit the glorious *certainties which change not*. Obscurantism in the pulpit first unsettles and then empties the pews. The parson's Mist of Uncertainty cannot be kept to himself; it spreads to his hearers, and every day we seem to know less and less about more and more.

Sirs, keep your UN-CERTAINTIES for the *Clericus*, and give to the pew the *Positives*.

A good pasture is the best padlock. "Feed the sheep." Give us less of the "assured findings of Science." Give us more of the assured things of the Christian faith. We need the latest discoveries of Science, but *in their proper place*. If we are to see our own branch of the Church Catholic "do exploits," it will be because its people do know their God and Jesus Christ Whom He sent.



# NEWS OF THE EPISCOPAL CHURCH

*Edited by*

WILLIAM B. SPOFFORD

THE big news as far as the diocese of New York is concerned at least is the nomination by Bishop Manning of the Rev. Milo H. Gates to be the Dean of the Cathedral of St. John the Divine. The Cathedral has been without a dean since the resignation of Dean Robbins last Spring. It is a happy choice. Dr. Gates has been associated with Bishop Manning very closely for the past twenty-five years, during which time he has been the vicar of the Chapel of the Intercession. He is an outstanding preacher and is an authority on Church architecture.

\* \* \*

May I take this means to thank those of you who responded to the appeal for help for the workers, of Marion, North Carolina. A number of readers sent me donations which were forwarded at once to Mr. William Ross, in charge of relief there. A letter has just been received from him in which he thanks you all. He adds: "The mill operators have served eviction notices on about a hundred families, so that now we have to find some way of housing the people. At present we can scarcely feed them, let alone house and clothe them. Several bundles of clothing have been received but there is still a very great need for warm clothing and for shoes, for children and adults both."

I shall add nothing to what I have already said about the situation there. But in a week or so I do hope to tell you something of the attitude of the churches toward the misery that exists there. It is an illuminating study, and to my way of thinking goes a long way in explaining the attitude of working people toward the churches. Meanwhile I hope that we can show them that there are Church people who are unwilling to allow working people to be starved into slavery. If working in a mill from before dawn to after sunset, in a mill where the temperature is kept at 90°, with no ventilation, with wages that provide them only with filthy shacks for homes and salt pork and mush for food, isn't slavery then the word means nothing. Any donations sent to me at 931 Tribune Building, New York City, will be sent to Marion at once. And thanks again for the fine help already given.

\* \* \*

The Montgomery Convocation met at the Ascension, Montgomery, Alabama, last Tuesday. The opening



BISHOP CAMPBELL  
*Tells of Work in Liberia*

address was given by Bishop McDowell, and there were addresses by Bishop Barnwell of Idaho, and the Rev. R. Bland Mitchell, the new rector of St. Mary's, Birmingham. Also a splendid address by Mrs. William Wyllie, who is the wife of Archdeacon Wyllie of Santo Domingo.

\* \* \*

Construction of the north and south transepts of Washington Cathedral was initiated last Saturday, with Bishop Freeman officiating at an impressive service. The cost for this part of the work will be more than three million dollars. It is hoped that it will be completed in 1932 so that the Cathedral may be the scene of a great religious service in commemoration of the 200th anniversary of George Washington's birth.

\* \* \*

Bishop Gravatt of West Virginia, addressing the 11th synod of the province of Washington, meeting at Harrisburg, said that the immediate job was to discover the apparent lack of interest in the support of mission work. That evening a mass meeting on the subject of missions

was held with Bishop Ward of Erie, Bishop Reifsnider of North Tokio and Bishop Campbell of Liberia as speakers. Bishop Darlington, elected president of the synod, appointed a committee of three bishops, three priests, three laymen and three members of the Auxiliary to suggest remedies, after study, for the present apathy. He also urged a layman's Crusade, suggesting that laymen, at their own expense, visit the mission fields and look over the work being done. He expressed confidence that if this was done they would support it. Bishop Tucker of Virginia urged that young men entering the ministry give their first three years to rural work. There were several fine meetings on social service.

Dean Kammerer of Pittsburgh voiced the necessity of a separation of ideas concerning marriage and romantic love. These two things, he said, are confusing to modern minds and lead to many marital troubles. The only way to improve the present situation is to carry out a program of pro-marriage education, said the speaker. "The pastor is out of touch with the modern family", Dr. Kammerer asserted, "because the pastor views the family doctrinally, instead of biologically and socially. He is more concerned about what he thinks the family should be than about what it really is". Mrs. John M. Glenn emphasized that "in contact with the Church Mission of Help many girls are finding that through religion they win the sense of security that they crave". The report of the Commission on Christian Social Service, presented at the session, said in part: "First, we would call the attention of the Synod to the serious industrial situation resulting from labor troubles in the textile industry, and to the far more serious exploitation of human life by low wages and long hours and other things which result in low standards of living. The Commission would ask the Synod to remind all Christian people that we, in the Church, must labor and live for its divine right of men and women to earn their bread under decent conditions. The Church must not tolerate any exploitation of human life. Second, in view of the recent happenings in our penal institutions in many parts of the country, we would recommend to the clergy and people of our parishes the opportunity and obligation of bettering conditions in hundreds



of local jails within its provinces. It seems that but to mention its need of public interest in our penal institutions is to point out a definite task. Third, we rejoice with all Christian people, at the good feeling coming from Premier MacDonald's conversations with President Hoover." A resolution was adopted requesting that Armistic Day be observed in our churches as a day for the commemoration of the movement for international peace. Following recess, a Reception for Deputies and delegates to the Synod was given in Bishopscourt by the Bishop of Harrisburg and Mrs. Darlington. Both sessions on Wednesday were joint sessions, the delegates to the various women's organizations having the privilege of seats in the Synod.

On Wednesday evening, at eight o'clock, a Mass Meeting in the interest of Christian Social Service was held in St. Stephen's Church, Bishop Davenport presiding. The principal speaker was the Rev. Samuel Tyler, rector of St. Luke's Parish, Rochester, N. Y., whose subject was "The Church and the Family". Dr. Tyler listed the ailments of family life as poverty, high speed methods, the lessening of the authority of the Church and of parents on the young. He mentioned as other evils divorce and companionate marriage. "I plead for a Church alive to the responsibilities of today. A cordial Church, where visitors will be welcomed, where homes will be visited, where members are not 'too busy' to help".

On Thursday morning the Holy Communion was celebrated in the churches of the city.

The Right Rev. R. E. L. Strider, D.D., presented the report on the Commission on Religious Education. "Work in our Colleges" was the subject of an address by the Rev. Arthur Lee Kinsolving, of Amherst, Mass. Bishop Cook, of Delaware, presented the plans of the Commission on the Ministry. The Bishop asked the Synod to consider the plans as tentative, and that they were being presented at this time for the purpose of bringing the subject to the attention of the Church in preparation for the next General Convention. The Synod adopted resolutions expressing interest in the plans of the Commission, and also its belief in the importance of such a subject as the placement of the clergy. Hope was expressed that the next General Convention would adopt some canon on the subject.

Representative young people from ten parishes in West Missouri attended a conference at St. George's, Kansas City, on October 11th. Addresses were given by the rector, the



MRS. JOHN M. GLENN  
*Speaks of Labor Troubles*

Rev. Charles R. Tyner, Rev. Richard M. Trelease, field secretary of the National Council, and the Rev. H. N. Hyde, secretary of the diocese. The final address was given by Bishop Partridge.

Mr. Trelease was also the chief guide and inspiration at a meeting of the clergy of the diocese of West Missouri which was held on the 14th at Neosho. They also had addresses by the Rev. James P. DeWolfe, the Rev. Henry Hyde and the Rev. E. L. Souder, twelve years in China, addressed a packed church on the work of the Church in that country.

Coleman Jennings, business man of Washington, is going to do college work as a volunteer secretary associated with the Rev. Leslie Glenn. He ought to do well; he was a captain of the soccer team in college, and what is more was a member of the tennis team at the Olympic games. The boys and girls will like that.

Some folks think that seminary students are not interested in social and industrial problems. Maybe so, yet under the guidance of the Rev. C. R. Feilding, fellow at the General, about twenty students sat for three hours the other evening to discuss just such things. More than that, they are planning to carry out a program of intensive study, with the help and support of the faculty.

The Northern Colorado deanery met at Greeley, October 15th, with all of the clergy in the deanery present as well as representatives from the ten congregations. Bishop

Ingley gave the opening address, the Rev. Alexander Pawla told of his work at Thermopolis, Wyoming, the Rev. Elliott Boone, on the faculty at St. John's College, told of the needs of that school, the Rev. Eric Smith presented the subject of rural work, and there was a lively discussion by the women who had gathered on the work of the Auxiliary.

The Rev. George Backhurst, St. Clair, Michigan, has been appointed superintendent of Detroit City Mission.

Last Sunday Bishop Stires laid the corner stone of the new Church of St. John the Baptist, Brooklyn. The church, parish house and rectory is built in one unit. The Rev. John Lewis Zacker is the rector.

Howe School has resumed its work with an enrollment which taxes the capacity of the plant. Many improvements have been made there during the summer.

The Rev. Henry Hobson of Worcester, member of the commission on evangelism, is to conduct a preaching mission at the Church of the Holy Spirit, Mattapan, Mass., November 3-10.

St. Peter's, Springfield, Mass., recently redecorated, was rededicated last Sunday by Bishop Davies. The Rev. Spence Burton of Boston preached.

The boys and young men of the Junior Brotherhood of St. Andrew at their recent national Convention in Geneva, N. Y., established a "Brotherhood of St. Andrew Japanese Scholarship Fund" to assist outstanding Japanese young men to study in this country, in preparation for Christian leadership in Japan. The National Council of the Brotherhood has been made trustees of the fund.

Record breaking attendance of the clergy, both white and Negro, marked the annual clergy conference of the diocese of Florida, held at Jacksonville. Evangelism, the Ministry of Laymen, Negro Work, Social Service, were the subjects discussed, with experts in the various fields as leaders.

The Home Cooperation Campaign, inaugurated by the Rev. Gardiner L. Tucker, D.D., chairman of the department of religious education in the Province of Sewanee, is already well under way in the Diocese of Florida. The Rev. Ambler M. Blackford, diocesan chairman, has already communicated with the Young



Peoples' Service Leagues and Miss Margaret Weed, with the Branches of the Woman's Auxiliary, and it is hoped that the Provincial plans will be carried out in full.

\* \* \*

Parishioners of St. Gabriel's, Holis, Long Island, last week tendered a reception to their new rector, the Rev. Ronald Garmey, who comes to them from Calvary Church, Pittsburgh, where he has served as assistant for four years.

\* \* \*

A conference on evangelism was held in Springfield, Illinois, last Tuesday and Wednesday, for the churches of the Mississippi Valley. The quiet day was led by Bishop Johnson of Colorado, and there were addresses by Bishop Francis of Indianapolis, Bishop Fawcett of Quincy, Dr. L. W. Glazebrook of the commission on evangelism, the Rev. John S. Bunting of St. Louis, the Rev. Stephen E. Keller of Akron, the Rev. R. H. Atchison of Alton, Illinois and the Rev. George St. G. Tyner of Omaha, Nebraska. There was a large attendance.

\* \* \*

There is a new movement abroad in the Church,—one that has come quietly but steadily forward in the last two years. At last there is to be a great, concerted program for childhood in the Church. It is being sponsored by the Province of the Midwest. All the thirteen Dioceses in this Province, covering the states of Ohio, Michigan, Indiana, Illinois and Wisconsin are sharing in this program.

Briefly, the objectives are:

1. To win more children to Christ and the Church.
2. To improve the skill and spiritual power of our Church School teachers, particularly to add men to the teaching staff.
3. To awaken the Church in this Province to the importance of her work with children.
4. To quicken the spiritual lives of parents in the home.
5. To hasten the spiritual growth of children.

The Rev. C. C. Jatho, recently ap-

pointed Rector of St. John's, Royal Oak, has prepared the material for the Fall Mission and the Lenten Services and, as a member of the Committee, has had a very active share in all the plans. The Superintendent of Religious Education in the Diocese of Michigan, Ernest E. Piper, conceived the idea and is chairman of the Provincial Committee.

The program consists of two main emphases: first, a week's mission for children which it is hoped will be held this fall in every parish and mission in the Province between October 13 and November 24; second, a series of Lenten week-day services for children.

The Fall Mission is called "Knights of the Way." It is a challenge to the children to follow Christ as their hero, friend and leader. While the Mission and Lenten Services are primarily to deepen the spiritual lives of the children the program aims to stimulate every phase of the work for children. First, in the Church School, a special prayer card has been printed for the use of the teachers. At the next teachers' meeting the program, "Adventuring with Christ," should be set forth and their support secured. Second, the parents of children in the primary and junior departments of the Church School should be enlisted. A Parents' Prayer Card has been printed.

## To the Clergy and the Lay- Workers of The Church



In order to assist the clergy and their families and the lay-workers and their families, the Trustees of the Church Pension Fund established this Corporation with the object of making available insurance and annuities at practical cost. The rates are extremely low and, in addition, annual refunds have been made. No agents are maintained, but correspondence addressed to the Corporation will have immediate and cordial attention.

Your insurance problem is largely one of cost. The facilities of this Corporation are at your disposal to help you solve this problem.



## The Church Life Insurance Corporation

14 Wall Street    New York

1680



1929

**JAMES POWELL & SONS**  
(Whitefriars) Ltd., London,  
England

**STAINED GLASS**

Distributor **ADRIAN A. BUCK**  
665 Fifth Ave. New York City



Bishop Page has generously contributed his splendid Book of Prayers for family use to the cause. The Rev. E. Chauncey of Columbus, Ohio, has written a valuable article on the fiction of a Christian home. Third, the program aims to challenge the children to a more loyal following of the Master. A special card has been printed for distribution to the children containing worship suggestions.

This program is meeting with a far greater response than anticipated. Every mail finds letters coming to Mr. Piper's office, from all over the country, asking for the material. The American Church Army working in Illinois has sent in word that they intend to use "Adventuring with Christ."

Putting this program on in a parish means work of the hardest sort for our priests. The booklet, "Knights of the Way," is complete. Every detail of the service, the questions and answers, the instruction and the stories is complete. There will be no need to go outside for any material. But nevertheless this Mission for children will demand the energy, inspiration, and spirit of the clergy, and the active co-operation of their parishes. The committee furnished the skeleton, the clergy and people must furnish its life. "Inasmuch as ye have done it unto the least of these" comes the command down the ages. The Holy Spirit is at work. Nothing can stop this advancing tide of life which is waxing strong in the Fifth Province for the children Jesus loves.

\* \* \*

A reception in honor of the Rev. and Mrs. George Craig Stewart was held at St. Luke's, Evanston, on October 18th, St. Luke's Day. On the following Sunday the rector blessed the completed sanctuary, the new clerestory window, and the new transept lanterns.

\* \* \*

Three hundred people gathered at Trinity, Greeley, Colorado, for the annual harvest home dinner, with Bishop Johnson as the guest of honor.

\* \* \*

Over thirty women have enrolled in a community Bible Class which is held each Tuesday afternoon at the Church of the Resurrection, Richmond Hill, New York.

\* \* \*

A new sort of quiet day is to be held at St. Paul's, Flatbush, Long Island, on election day, sponsored by the Teachers' Fellowship of the diocese. It is called a Quiet Day for Child Lovers. Bishop Stires is to celebrate and the Meditations on "Christ the Master Teacher" are to

be given by the Rev. John W. Suter, Jr., secretary of religious education of the National Council.

\* \* \*

Miss Grace Lindley, executive secretary of the Woman's Auxiliary, conducted a Quiet Day for Churchwomen at the Cathedral in Albany, N. Y., on October 15th.

\* \* \*

Thanks to the generosity of readers of religious journals you will now find in your local postoffice a copy of the Paris Pact for the Renunciation of War. Take time some day to read it. Then realize that the real 100% American patriot today is he who stands by this official document.

\* \* \*

Ten per cent of the student body of Hobart College, Geneva, N. Y., is preparing for the ministry, 32 out of a total of 328. Seven entered the freshman class with this intention, a slightly larger percentage than usual, although Hobart always has

supplied annually a number of clergymen to the church. Its total is more than 400 clergymen and 18 bishops. The freshman class this year contains a larger percentage of Episcopalians than any in recent years, although twelve religious sects are represented. In the entire student body seventeen sects are represented, including one Shinto, and six who are listed as claiming no religious faith. Hobart's student body contains fourteen sons of clergymen, one of them the son of a bishop (Bishop Hugh Latimer Burleson, of South Dakota). In recent years Bishop Mann of Pittsburgh, and Bishop Ferris of western New York, had sons studying in Hobart.

\* \* \*

An interesting precedent has been created by the Mayor of Rochdale, England. He has organized "the Mayor's 'Rochdale for Christ' Campaign." He is receiving the support of the churches in the town. To-

1675



1929

OXFORD

## THE NEW PRAYER BOOK

THE OXFORD EDITION OF THE NEW BOOK OF COMMON PRAYER is now ready. Clearly printed on fine white and the famous Oxford India paper. Superbly bound in black and colored leathers in various sizes. Also bound with The Hymnal in one volume. The Oxford standard in bookmaking is reflected in these new Prayer Books now on sale at all bookstores.

OXFORD UNIVERSITY PRESS  
114 FIFTH AVENUE  
NEW YORK



ward the end of the month hundreds of voluntary workers visited every house in Rochdale, reaching 90,000 people, to deliver a message from the Mayor, in which he says: "It is my earnest desire that we give Christ His right place in our lives as Living Lord and Saviour and that we seek together God's will in our common life." A week later the visitors called again with a questionnaire on the subject of church and school attendance, and with invitations to a series of meetings held in the Town Hall from October 12 to 19. These meetings were held twice every evening, and there were meetings for women and scholars during the day. They were addressed by local ministers and lay men and women. For a fortnight beforehand united prayer meetings were held in the Town Hall, and every day at 12:45 the church bells were rung throughout the town as a call to prayer.

\* \* \*

The Convocation of the archdeaconry of Ogdensburg, diocese of Albany, was held at Malone, October 14th and 15th. There were 75 laymen there and most of the clergy. The Ven. Almon A. Jaynes, archdeacon of Central New York, was the guest speaker, his subject being rural work.

\* \* \*

Mr. Nathan O. Vosburgh, pictured on the cover has been Treasurer of Saint Mark's Parish, Denver, for the past thirty-seven years. I think this is probably a record for parishes in the West. He is still at it and is very efficient. The set of books he keeps and the reports he makes are of the finest type of bookkeeping. He began as Treasurer just before the panic of 1893 which was

so severe in Denver and Colorado. At that time Saint Mark's had an enormous debt and for many years was just two jumps ahead of the sheriff. He has seen good times and hard times in parish finances but has not been daunted by either.

\* \* \*

Last year Canterbury Cathedral, England, was the scene of a unique presentation of John Masefield's Nativity play, "The Coming of Christ." This year, in August, another Canterbury Cathedral festival of music and drama was held, lasting through an entire week. The morality play, "Everyman," was performed in the open air in front of the Cathedral and "The Tragical History of Dr. Faustus," by Christopher Marlowe, was given in the Chapter House. This Canterbury Festival is part of an effort to recover the old associations of the Church with the dramatic art.

\* \* \*

It isn't often that one of our Church workers rides as a jockey in

### Aid for the Whooping Cough Sufferer

Roche's Embrocation is considered by thousands of mothers the quickest relief known. Just rub it on the child's chest. It breaks the congestion and loosens the phlegm that chokes—relief follows. Equally effective for croup and chest colds.

Sold By All Druggists or  
E. Fougere & Co., Inc., New York  
W. Edwards & Sons, London, Props.



### CHRISTMAS MONEY

Sell holly wreaths and other Christmas decorations. A profitable and pleasant means of raising funds for church societies. Every home a sure prospect. NO CASH INVESTMENT REQUIRED. In territory not taken by church societies we offer this plan to individuals. WRITE AT ONCE for full information.

JONES, The Holly Wreath Man  
Milton, Delaware



## Church Furniture

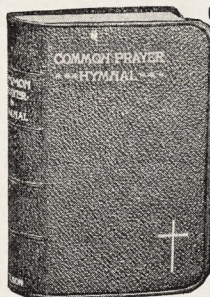
Pews, Pulpits, Chancel Furniture  
Sunday School Seating

## American Seating Company

1024 Lytton Bldg., Chicago

New York

Boston



The excellence of the BINDINGS is due to the work of our own bindery.

Your bookseller can show you a wide variety of styles. Order from him, or send to us for a complete list if he cannot supply you.

**Ask for Nelson Prayer Books and Get the Best**

Also, a magnificent edition of **ALTAR SERVICES**, with Red Rubrics conforming to the New Prayer Book. In handsome and durable bindings.

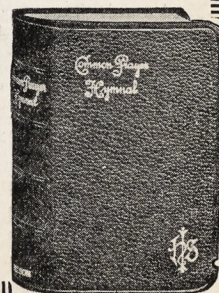
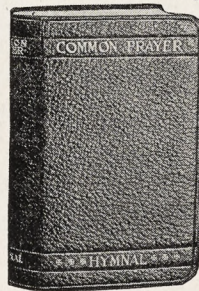
**THOMAS NELSON & SONS—NEW YORK**

## NELSON NEW PRAYER BOOKS

and Hymnals are available in 3 sizes and 150 styles—each one of which is the perfected product of one of the finest book designers in the country.

Four of these styles are illustrated herewith. Note the finely balanced, restrained designs—beautiful and appropriate.

The TYPE and PAPER used in Nelson New Prayer Books and Hymnals are of the finest quality.



two races in one day, on two separate mounts, and wins one and loses one—batting five hundred per cent average! Such was the experience this month of Miss Helen Herr, rural-worker for the diocese of Kansas, and withal cultured young lady of charm, talent, and attainment. It was at a big Cattlemen's Association Meet and Barbecue on Dan Casement's ranch and farm at Manhattan, Kansas. Casement is vestryman of St. Paul's Church (Rev. W. A.

A  
Clean  
Mind

**HOWE**  
HOWE — INDIANA

in a  
Sound  
Body

A Thorough and Select CHURCH SCHOOL for Boys

Special attention given to College preparation. The Lower School for Little Boys Entirely Separate in New \$100,000 Building. Rev. Charles Herbert Young, M.A., Rector  
ADDRESS P. O. BOX, HOWE, IND.

### SAINT MARY'S SCHOOL AND JUNIOR COLLEGE

Rev. Warren W. Way, A.M., Rector  
Raleigh, North Carolina

An Episcopal School for Girls—Have your daughter receive her education in a church school.

Saint Mary's offers 4 years' High School and 2 years' College work all fully accredited by the Southern Association. Also Courses in Music, Art, Expression, Home Economics, and Business.

20-Acre Campus. Gym and Field Sports. Tennis. Indoor Tiled Swimming Pool. Horseback Riding.

For Catalogue and View Book, address  
A. W. Tucker, Business Manager



Jonnard, rector) and probably one of the most popular cattlemen of the West. Miss Herr was selected by him to ride two of his ponies in a quarter mile race, the feature of the day. Our fair rural-worker lost the preliminary race, riding Brown Lark against a sorrell filly ridden by a nephew of the noted jockey, Cy Rogers. But the nip-and-tuck thriller between Petunia of the Casement ranch and Sally Green of the Weissner stock was won by the girl-rider, introduced to the thousand and more spectators as, "Rural-worker for the Episcopal Church and a mighty good horsewoman!"

\* \* \*

A new Church School building was needed at St. Paul's, Chattanooga. The committee worked hard on the plans, consulted every organization of the parish, and finally presented them to the parishioners. The building would cost \$27,000. So they said instead of a campaign for funds they would have a special offering on a Sunday. If half the amount needed was in the offering they would start building at once. They had the offering last Sunday and it totalled over \$18,000 and there are still many families to hear from. They have started to build already.

\* \* \*

At the recent meeting of the House of Bishops in Atlantic City, a communication from the National Convention of the Junior Brotherhood of St. Andrew was presented by Douglas Turnbull, Jr., of Baltimore. The committee of five Bishops to whom the communication was referred, in their report, strongly commended the Junior Brotherhood as a basis of work among boys, and recommended a continuation committee from the House of Bishops for co-operation with the Brotherhood.

\* \* \*

The fourteenth annual meeting and congress of the World Alliance for International Friendship Through the Churches will convene in Nashville, Tenn. Nov. 10-12. In issuing its invitation the World Alli-

ance states that the Nashville program will be comprehensive enough to include major issues now before the nations, adding that marked attention will be given to the forms of co-operation which are immediately possible in establishing the full power of the Kellogg-Briand pact and in supporting the British and American proposals for the reduction of armament and in enlisting public sentiment in favor of American adhesion to the Permanent Court of International Justice.

On the Sunday immediately preceding the convening of the congress the pulpits of Nashville will be occupied by a number of visiting clergymen, including Rt. Rev. F. Theodore Woods, bishop of Winchester; Rev. A. J. Barton, Atlanta, Ga.; Rev. Russell Bowie, New York; Rev. A. C. Goddard, secretary of the World Peace Commission of the M. E. Church; Colonel Raymond Robins, Chicago; Rev. Henry A. Atkinson, who has just returned from a trip around the world in the interest of the projected Universal Religious Peace Congress, and Carlton Sherwood, Boston.

The Armistice Day sessions of the goodwill congress will be held in the House of Representatives chamber of the State capitol of Tennessee. The Armistice sermon will be preached by the bishop of Winchester. Other Armistice addresses include one on "Russia Today—Not Yesterday," by President Donald J. Cowling of Carleton College, and an-

### MARGARET HALL

Versailles, Kentucky

Accredited Church School for Girls, in the Heart of the Blue Grass. College Preparatory and General Course; High Standards; Music; Supervised Athletics; New Indoor Swimming Pool.

SARA McDOWELL GAITHER, A. B.  
Principal

## CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street  
New . York . City

STAINED GLASS . MOSAIC  
AND . CHURCH  
DECORATION

CHURCH . APPOINTMENTS  
IN . MARBLE . STONE  
WOOD . AND  
METAL

### MEMORIAL TABLETS

"of enduring worth  
and attractiveness"

in genuine cast bronze

MODERATE IN PRICE - BOOKLET ON REQUEST  
ELLISON BRONZE CO., INC.  
JAMESTOWN, N. Y.

### CHILDREN'S HOSPITAL

in New York. Sisters of St. Mary (Episcopal), 405 W. 34th Street. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

### Hospital of St. Barnabas SCHOOL OF NURSING

Offers 2½ years course leading to R. N. Degree. Classes enter Feb. and Sept. Enroll now.

For full information, address  
DIRECTOR, SCHOOL OF NURSING  
Hospital of St. Barnabas  
Newark, N. J.

PURE IRISH LINEN FOR ALL CHURCH  
uses, yard or piece lengths at lowest import prices. New Special Number for Cottas .82%. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

CATHEDRAL STUDIO, WASHINGTON AND  
London. Church embroideries, also chasubles, surplices, exquisite Altar linens, Altar hangings, etc. Stoles with crosses, \$7.60 up, burse and veil, \$15 up; Silk damask cope, \$120; Silk damask chasuble, \$40 up; Silk damask Mass sets from \$60, imported duty free, if for the Church. Miss L. V. Mackrill, 11 W. Kirk St., Chevy Chase, Washington, D. C. Tel Wisconsin 2752.

EXPERIENCED ORGANIST-CHOIRMASTER.  
Open to immediate engagement. Best references. Sidney B. Holden, Mus. Bac., 204 East Post Road, White Plains, New York.

## Bannah Mapp

DIOCESAN SCHOOL OF MARYLAND  
Founded 1832

A Country School for Girls, fifteen miles from Baltimore. College Preparatory and General Course. Music. Art. Supervised Athletics. Terms \$600 to \$800. Principal MISS LAURA FOWLER, A.B. Box W. Reisterstown, Maryland

## SHATTUCK

A Church School for Boys

For 69 years Shattuck has been a leader among college preparatory schools in the West. It is not operated for profit. It aims to develop

High Scholarship  
Manly Character  
Christian Citizenship

The military system trains for service and patriotism. Boys may be entered at mid-year or fall. Address The Rector, Shattuck School, Faribault, Minn.

## Washington Cathedral

A Witness for Christ in the Capital of the Nation

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

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

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

Legal Title for Use in Making Wills:  
The Protestant Episcopal Cathedral Foundation  
of the District of Columbia



## Services

**St. Paul's Cathedral, Buffalo**  
Rev. Wyatt Brown, D.D., Litt.D.  
Sundays, 8, 9:30 and 11 A. M.; 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

**Trinity Cathedral, Cleveland**  
Dean, Francis S. White, D. D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

**Grace Church, Chicago**  
(St. Luke's Hospital Chapel)  
Rev. Robert Holmes  
1450 Indiana Avenue  
Sundays: 6:45, 11:00 and 7:45.

**St. Paul's, Chicago**  
Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

**The Atonement, Chicago**  
Rev. Alfred Newbery  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 5.  
Daily: 7:30, 9 and 5:30. Also Friday,  
10:30.

**St. Chrysostom's, Chicago**  
Rev. John Crippen Evans  
Locum Tenens  
Sunday, 8, 9:30 and 11 A. M.  
Sunday, 4 P. M. Carillon Recital.  
Holy Days, 7:30 A. M.

**St. Luke's, Evanston**  
Rev. George C. Stewart, D.D.  
Sunday, 7:30, 8:15, 11 and 4:30.  
Daily, 7:30 and 5. From Chicago, off  
at Main, one block east and one north.

**The Ascension, Atlantic City**  
Rev. H. Eugene A. Durell, M.A.  
Pacific and Kentucky Aves.  
Sundays, 7:30, 10:30, 12 and 8.  
Daily, 7:30 and 10:30.

**Christ Church, Cincinnati**  
Rev. Frank H. Nelson  
Rev. Bernard W. Hummel  
Sundays, 8:45, 11 A. M. and 7:45 P. M.  
Holy Days, Holy Communion 10 A. M.

**St. Matthew's Cathedral, Dallas**  
Very Rev. R. S. Chalmers, Dean  
Rev. Edward C. Lewis  
Sunday, 8, 9:30, 11:00 and 7:45.  
Week days, 7 A. M.

**Christ Church Cathedral,  
Eau Claire, Wisconsin**  
Rev. F. V. Hoag, Rector  
Sundays: 8, 9:30, and 11:00 A. M.  
Holy Days: 10:00 A. M.

**St. Mark's, Berkeley, California**  
Bancroft Way and Ellsworth Street  
Near the University of California  
Sundays: 7:30, 11:00 A. M., 7:45 P. M.  
Tuesdays: 10:00 A. M.

other on "The New Internationalism and the Kellogg-Briand Pact," by Colonel Robins. The Armistice Day banquet will be addressed by Dr. John A. Lapp of Marquette University, Abdullah Yusuf Ali of Bombay, India, Lady Mary Heath of London and Ruth Bryan Owen, member of the House of Representatives from Florida.

The racial aspects of the peace question will be discussed at a round-table conference on "Enduring Peace Through Co-operation of Races," the speakers being Abdullah Yusuf Ali of Bombay, Paul C. Meng, secretary of the Chinese Christian Association of the United States, and Professor Willis J. King of Gammon Theological Seminary, Atlanta. Other round-table conferences will be held to consider such questions as "The Implications of the Kellogg-Briand Pact," "Reduction of Armament," "Education and World Peace," and "The Present Status of the World Court with Reference to the United States." Major General John F. O'Ryan, president Henry L. Smith of Washington and Lee University, and Dr. Stephen Duggan of the Institute of International Education, New York, are among the leaders of these sectional conferences.

The theme for the closing mass meeting of the congress is "The New Internationalism in the Next Ten Years," and both Rev. Ivan L. Holt, St. Louis, and Rev. S. Parkes Cadman, Brooklyn, will speak on this theme. As in other years the congress will issue a goodwill message, addressed particularly to the Christian thinking people of the United States and other lands.

\* \* \*

This D. A. R. Black List is getting to be a dubious honor. After all if they are going to include most every one then there is nothing to it for those of us to do who were first pointed out as undesirable Americans. Now, according to the Rev. W. L. Stidger of Boston, they have on their list Bishop Freeman, Bishop Mann, Mr. Elihu Root, Mr. George W. Wickersham and Dr. Parkes Cadman.

\* \* \*

Graduates of St. Paul's University, Tokyo, have formed an Alumni Association in Los Angeles, which should be a help to the work of the Japanese mission in that city and also spread information about St. Paul's.

\* \* \*

More than 1,000 parishioners and friends recently honored Rev. Frederick I. Collins, retiring rector of the Church of the Messiah, Providence, R. I., who served the parish and community in the Olneyville section for thirty years. During his rectorate

## Services

**Cathedral of St. John the Divine,  
New York**  
Amsterdam Ave. and 111th St.  
Sunday Services: 8, 9, 11 A. M. and  
4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

**The Incarnation**  
Madison Avenue and 35th Street  
Rev. H. Percy Silver, S.T.D., LL.D.  
Sundays: 8, 10, and 11 A. M., 4 P. M.  
Daily: 12:20.

**Trinity Church, New York**  
Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 8:30.  
Daily, 7:15, 12 and 4:45.

**The Heavenly Rest and Beloved  
Disciple, New York**  
Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: 8 and 11 A. M.

**Grace Church, Brooklyn Heights**  
Rev. George P. Atwater, D.D.  
Hicks St., near Remsen, Brooklyn, N. Y.  
Sundays: 8:00 A. M., 11 A. M., 4:30  
P. M.  
Church School: 9:45 A. M.

**Grace Church, New York**  
Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays, 8, 11, 4 and 8.  
Daily, 12:30, except Saturday.  
Holy Days and Thursday, Holy Com-  
munion, 11:45.

**Church of St. Mary the Virgin,  
New York**  
Rev. Selden P. Delany, D.D.  
139 West Forty-sixth Street  
Sunday Masses, 7:30, 9, 10:45.  
Week-day Masses, 7, and 8.

**St. John's, Waterbury**  
Rev. John N. Lewis, D.D.  
Sundays: 8, and 10:30 A.M., 7:30 P.M.  
Holy Communion: Wednesdays and Holy  
Days, 10 A. M.

**Gethsemane, Minneapolis**  
Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sunday: 7, 8, 9:30, 11:00 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

**All Saints' Cathedral, Milwaukee**  
Dean Hutchinson  
Juneau Ave. and Marshal St.  
Sundays, 7:30, 11, and 5:30.  
Holy Days, 9:30.  
Daily, 7 and 5:30.

**St. Paul's, Milwaukee**  
Rev. Holmes Whitmore  
Knapp and Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
Wells-Downer cars to Marshall St.

**St. Mark's, Milwaukee**  
Rev. E. Reginald Williams  
Hackett Ave. and Bellevue Place  
Sundays: 8, 9:30 and 11.  
Gamma Kappa Delta: 6 P. M.  
Holy days: 10 A. M.

**St. James, Philadelphia**  
Rev. John Mockridge  
22nd and Walnut Sts.  
Sundays, 8, 11, and 8.  
Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.



### The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

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

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

ADDRESS

#### THE DEAN

4 Chelsea Square New York City

### Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

TERM BEGINS SEPTEMBER 23RD  
For Catalogue Address the Dean

### Berkeley Divinity School

New Haven, Connecticut

Affiliated with Yale University

Address DEAN W. P. LADD  
80 Sachem Street

### DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses  
Privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

### SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training—Minimum Cost

For information and catalogue write

REV. FREDERICK KRAMER, Ph.D., D.D.  
Seabury Hall, Faribault, Minn.

### The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information  
address the Dean

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

### HOBART COLLEGE

Geneva, N. Y.

A Church college for men, founded 1822.  
Four year liberal arts course, leading to the degrees A.B. and B.S. High Standards; faculty of thirty. For catalogues and information address

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

Trinity College, Hartford, Conn., has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

## St. Alban's SYCAMORE, ILL.



A progressive Episcopal school for boys from 5th grade through High School. Now in its fortieth year. Non-military. Limited enrollment. Thorough college preparation. Fully accredited. For catalog and information address  
The Rev. Chas. L. Street, Ph.D., Headmaster  
718 Somonauk Street Sycamore, Ill.

a new parish house was erected. He was given a purse of money and a morocco-bound volume containing the signatures of those who helped make the recent bazaar, netting the church \$2,000, a success. Mrs. Collins was given a purse and a bouquet of flowers.

\* \* \*

The Rev. H. L. Johnson sailed for Europe shortly after his resignation on June 1 as Dean of St. Paul's Cathedral, Detroit. Since that date the services have been in charge of the Rev. Allan N. McEvoy, who has secured a number of special preachers during the coming fall and winter. Among these are Bishop Page and Bishop Rogers, Rev. Dr. Marquis of Christ Church, Cranbrook, former Dean Frederick Edwards, the Rev. Joseph Fort Newton, of Philadelphia, Bishop DuMoulin, the Rev. Gabriel Farrell, Jr., of New York, the Rev. Reinhold Niebuhr of Union Theological Seminary, New York, and the Rev. Howard Chandler Robbins.

\* \* \*

The English Prayer Book is slowly being translated into Siamese, writes a clergyman in Bangkok. The choir offices have been in use for some time; work is proceeding on the translation of the Holy Communion service; and during the year, for the first time, the whole baptismal service in Siamese was used. The person baptized was an adult, a young teacher who hopes to train for work as a lay reader.

#### RESOLUTION

Resolutions of the Rector, Wardens and Vestry of St. James' Church, Arlington, Vermont, on the death of John Lathrop Burdett, for many years a vestryman and warden, who entered into rest Thursday, October 3, 1929.

WHEREAS, St. James' Parish, Arlington, Vermont, has been served so long and faithfully by

#### JOHN LATHROP BURDETT

as Vestryman and Junior Warden, who has now gone to these Heavenly Mansions prepared for us by Christ our Saviour.

BE IT RESOLVED, by his associates of the Vestry who now wish to record their appreciation of a beloved and upright Christian gentleman, that the following Minute be inscribed on the Parish records and that copies be sent to the secular and religious press:

A devoted son, a loyal and affectionate friend, he was beloved by a wide circle. That he was "Uncle John" to so many is more significant than any testimonial.

A lover of music, his whole life has been an exemplification of harmony. Industrious, eager to cooperate, loyal alike to superiors and subordinates, his business life has been marked by the affection of his associates no less than his social life.

Sorrow at our loss finds comfort in our realization that he has gone where there is neither pain nor sorrow. In the calm of Paradise may he rest in peace, and may he be illumined by that Light which has ever been his guide here below.

Signed,

George Robert Brush, Rector; Frank N. Canfield, Senior Warden; Edward C. Woodworth, Secretary and Treasurer; Albert E. Buck, Richard B. Leake, Herbert Wheaton Congdon, Reuben H. Andrew, Percy B. Lathrop, Lawrence A. Cole, George A. Russell, M.D., Robert Williams.

### ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Science definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College, founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, D.D., Warden  
ANNANDALE-ON-HUDSON, N. Y.  
(R. R. Station: Barrytown)

### St. Albans

The National  
Cathedral School  
for Boys

Thorough Preparation for Leading Universities. Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington. Eight years' course. Athletics for Every Boy.

Address: REV. ALBERT H. LUCAS,  
Head Master, Washington, D. C.

### KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science, Outdoor and Indoor Sports. Address, The Sister Superior.

### Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

### ST. KATHARINE'S SCHOOL



A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Catalog.

2021 E. 10th St.,  
DAVENPORT, IOWA

### HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 30th year opens September 17th. Outdoor sports in a fine climate. For all information, address the Rev. Robert B. Gooden, D.D.

### CHICAGO CHURCH TRAINING SCHOOL

President, The Bishop of Chicago  
Director of Studies, The Rev. F. C. Grant  
Unique opportunity for women graduates. Theology at Western Theological Seminary. Expert training in parish and social work.  
Address: DEACONESS H. M. FULLER  
211 So. Ashland Blvd., Chicago, Ill.

### ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.



# The Annual Every Member Canvass

## FACTS

| 1919         |  | 1928         |
|--------------|--|--------------|
| 1,054,430    | Communicants                             | 1,215,383    |
| \$21,451,346 | Contributions for All Purposes           | \$45,928,056 |
| \$20.34      | Per Capita                               | \$37.78      |
| \$1,472,949  | Contributions for General Church Program | \$2,829,693  |
| \$1.39       | Per Capita                               | \$2.29       |



We have turned the corner of the First Decade  
We have made a most remarkable advance.  
—But there is evidence of weariness in well-doing.

What of the New Decade?

The Answer lies in **Action—NOW**  
through a thorough

**EVERY MEMBER CANVASS**  
**December 1 - 15**

in every Parish and Mission of the Church

This Charts the Course



## THE NATIONAL COUNCIL

281 Fourth Avenue

CHURCH MISSIONS HOUSE

New York, N. Y.