

# *The* **WITNESS**

CHICAGO, NOVEMBER 1, 1928



REV. KIRK B. O'FERRALL  
*Rector of Emmanuel Church, Cleveland*



**Henry - Wynd - Young Inc.**

314 East 34th St. New York



water-glass mosaic church-decoration



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**

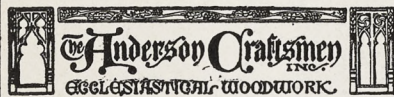
**MENEELY & CO.**  
**BELLS** FORMERLY  
WEST TROY N.Y.  
WATERVLIET, N.Y.



CHURCH BELLS, CHIMES AND PEALS  
Unequaled Musical Qualities

**ST. HILDA GUILD, Inc.**

131 E. 47th St., New York  
CHURCH VESTMENTS  
ECCLIASTICAL EMBROIDERY  
Conferences with reference to the adornment  
of churches.  
Telephone Vanderbilt 8761



CABINET MAKERS WOOD CARVERS  
CHURCH FURNITURE MEMORIALS  
233 West 18th St. New York City

**DEAGAN**  
Tubular Bell  
Tower Chimes



Standard Sets \$1375 up.  
A living memorial—a lasting tribute.  
Write for information.  
**J. C. DEAGAN, Inc.**  
161 Deagan Building, Chicago  
Played Direct From Organ Console

**AUSTIN ORGAN CO.**

Hartford, Conn.

Designers and Builders  
of

**PIPE ORGANS**

noted for their superior tonal qual-  
ities and mechanical reliability.

Correspondence Solicited

**AEOLIAN VOTEY  
ORGANS**

From the small two manual to the  
large Cathedral four manual in-  
struments they incorporate the  
best in modern practice and are  
designed and built by a personnel  
that understands Church Organ  
problems.

**AEOLIAN COMPANY**

Aeolian Hall New York

**CHURCH VESTMENTS**



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

**COX SONS & VINING**

131-133 E. 23rd St. New York

**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 Studio**

5438 Market Street Philadelphia, Pa.

**MEMORIALS IN STAINED  
GLASS, MOSAIC, and MURALS**

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

**Giannini & Hilgart**

Stained Glass

English Artists

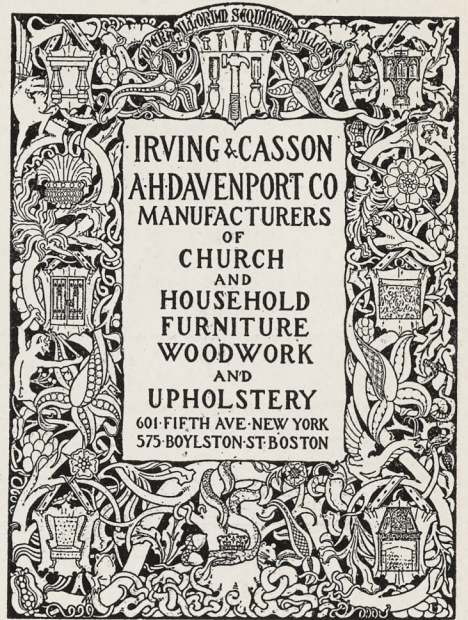
550 & 552 W HARRISON ST. CHICAGO

**RGEISSLER, INC.**

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

**Church Furnishings**

IN CARVED WOOD AND  
MARBLE • BRASS • SILVER  
FABRICS + WINDOWS



**IRVING & CASSON  
AHD AVENPORT CO  
MANUFACTURERS**

OF  
CHURCH  
AND  
HOUSEHOLD  
FURNITURE  
WOODWORK  
AND

UPHOLSTERY  
601 FIFTH AVE. NEW YORK  
575 BOYLSTON ST. BOSTON

**J. & K. Lamb**

25-27 SIXTH AVENUE NEW YORK

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

**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  
Colorful • Combinations of Color

**The Van Gerichten Studios**

New York City Columbus Ohio

**THE ROSSBACH ART GLASS CO.**

— OFFICE AND STUDIO —

221-225 E. FULTON ST. — COLUMBUS, OHIO.

DESIGNERS AND BUILDERS OF ECCLESIASTICAL  
MEMORIAL WINDOWS.

— PHOTOS, DESIGNS AND ESTIMATES UPON APPLICATION —

ESTABLISHED: 1905.

# THE WITNESS

A National Paper of the Episcopal Church

Vol. XIII. No. 11

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, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919 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 BISHOPS' PASTORAL LETTER

*Read at the Closing Convention Service*

Dear Brethren of the Clergy and Laity:

In sending you at the close of General Convention our message of pastoral interest, warning and encouragement, we desire especially to emphasize certain responsibilities which, growing out of the very nature of the Church itself, rest as obligations upon us all.

The Christian Church is a society to which has been intrusted the preservation and propagation of the Gospel and through which normally men find salvation in union with God. But it is more than that. The Church is the Body of Christ and Christ is the representative of all humanity. The Church, His Body, is in deed and ought to be in fact the prophecy of human destiny. It foreshadows the right relations of men to God and one another. When we speak of it as the family of God we can rightly do so only in this prophetic sense. It is the inner group of the great family of all mankind, the group which is conscious of the sonship that belongs to all. Its function is not to draw men out from the human family but to make that family conscious of its real relation to God. The Kingdom for which the Church works and prays comes when men live like brothers in loving obedience to their Heavenly Father.

Civilization depends upon control of those divisive forces which prevent a family life. Progress as the Christian sees it is the overcoming of these same divisive forces by the power of God. Unity is its goal.

Love, brotherhood, fellowship are only varying names for the spiritual means and motive by which men reach this goal. The Kingdom of God is the society in which the divisive forces are overcome and the goal is reached.

If the unity of society is the goal of man's striving, it is obvious that for the Church which foreshadows that goal and has to lead society to it, unity is no subsidiary or chance ideal. It is essential. If the Kingdom of God is to come among men the unity of the Church must be won. The forces which by setting men against one another continually threaten society obviously cannot be conquered by a Church which has not conquered them itself. A divided Church implies a yet unconquered world. Yes, admits it, accepts it.

In playing our part then as loyal Christians and Church people in the great and moving drama of life, we cannot escape the call to unity. One family of God, one world, one Church! By example, by service, by prayer we must seek unity.

We must begin with our own Church. No communion in Christendom has in respect to unity a more complex task than ours.

Catholic in our unbroken continuity with the Christian ages and in the fullness of our Christian heritage, Protestant in our participation in the great 16th century movement of reformation and freedom, we have in the good Providence of God succeeded during four hundred years in holding together in some fashion



BISHOP PARSONS  
*Chairman of Committee on  
the Bishops' Pastoral*

those two fundamental types of religious experience and expression. But the extremes are far apart and often seem impossible to reconcile. The tension is at times severe.

Here in America as throughout our whole communion there is today a sense of strain. One group seeks a fuller measure of what it counts Catholic. Another group is sick at heart lest some of those great values which we gained at the Reformation may be lost. One prays hopefully for reunion with the Church of Rome; the other seeks continually closer relations with Protestantism. In all this and much more which on the surface indicate irreconcilable differences we would see rather the working of forces which are alive, the evidence of the Church's attempt to meet the continually new conditions of a world which moves forward with terrifying rapidity. We see witnessed the great truth that Christianity is not a narrow one-sided carefully codified section of life; but a divine creative force sweeping into human history, seizing upon human souls with immeasurable power, resistless in its grip upon every aspect of life, making partisans as well as statesmen, prophets as well as priests. A Church which did not have new movements continually stirring its depths; in which there were no old hearts in despair and no young hearts aflame with indignation or kindled by visions of The City of God, would, we venture to believe, be a dead Church.

The divisions among us are not to be mourned over. They are to be conquered. They are not causes for despair. They are challenges to the width of our vision, the depth of our love, the soberness of our wisdom, and the steadfastness of our loyalty. If Catholic and Protestant cannot find a way to live together and to worship together the one Lord whom both adore, "then is our faith vain. We are yet in our sins."

Two practical considerations are important. One concerns especially the clergy. There is little or no excuse for individualistic extremes such as often disturb the peace of the Church and its normal life. Let us have prophets, let us have life and initiative, but let us remember that there is a norm of teaching and of worship in the Prayer Book. The ordination vows of the clergy pledge them to loyalty to "the doctrine, discipline and worship" of this Church. These great words are nowhere accurately defined, but for a loyal priest desirous of doing his work honestly, not obscure in meaning! Loyalty does not consist in meticulous obedience to the letter of rubrics and canons. Such obedience may be rendered accompanied by real disloyalty to the spirit of the Church. Loyalty means the honest attempt to understand, to enter into and to express in one's ministry that spirit. It means the use of Prayer Book language, and the careful distinction between what is Church law or doctrine and what is merely the individual's wish or opinion. It does not forbid reaching out to the best in Christian experience wherever found. It does forbid the submerging of established usage in alien rites. It does not forbid freedom of criticism. It does forbid subversive conduct. Honest loyalty among the clergy

breeds confidence and a sense of security among the laity. It is one great contribution to the task of unity.

But the responsibility for unity rests upon laity as well as upon clergy; and for all there is, to use St. Paul's phrase, a "still more excellent way," the old way of love. We have no right to distrust one another. No group of men is trying by insidious propaganda to wreck the Church. There is and ought to be the frank effort upon the part of clergy and laity to further truth as they see it. But we are all Christian brothers. We have the same Heavenly Father and the same Master Christ. Instead of setting ourselves in opposite camps and labelling ourselves with partisan names we need to worship and work, to study and confer together. Our differences can be overcome not by the victory of one side over another, not by driving out the Catholics or defeating the Protestants but by the readjustment of the relation of truths and the discovery of new perspectives. We must seek the conscious and intelligent reconciliation of apparently irreconcilable views. Hitherto we have made an insecure reconciliation through our instinctive desire to hold together, but in many parts of the Church where in earnest fellowship our *Christian* tasks have been undertaken as *common* tasks, the goal we are seeking has come appreciably nearer. Let us move on and with the guidance of the Spirit of Truth make unity secure by clearness of thinking warmed by the power of love, and complete trust in one another.

Next to our responsibility as Christians for the strengthening and deepening of the unity of our own Church lies our responsibility for advancing the unity of the Church of Christ throughout the world. Of all the great movements which have stirred men's imagination and captured their allegiance during the last generation none has gained more rapidly than that of reunion. Thirty years ago men spoke of it as a mere dream. It has become a matter of practical and immediate concern. The Edinburgh Conference in 1910, the Lambeth Appeal of 1920, the Stockholm Conference of 1925, the Lausanne Conference of 1927, the Jerusalem meeting of the International Missionary Council in 1928, all witness the fact that Christians are beginning to understand that a divided Church is by the very nature of Christianity an indefensible,—yes, an impossible thing. To the extent that division exists Christ is absent. If we tolerate division (again let us say it) "we are yet in our sins."

This is not the place to discuss in detail the various problems which must be met and overcome in the difficult search for unity. But three principles should be borne constantly in mind by every loyal Churchman. The first is that every baptized Christian belongs to the Catholic Church. Whatever his ecclesiastical name, he belongs to the great company of the elect; he knows something of the love of God in the Person of Jesus Christ. Saintship is the monopoly of no communion. The unnamed saints of some obscure group of Christians may know as much of God as those whose names adorn our calendars. Such a truth must drive from our hearts arrogance and exclusiveness. It

must make us hospitable to all truth, charitable, of comprehensive thought, with a vision of the Catholic Church big enough to include the full range of Christian life and experience. Where Christ dwells there we must be content to be found.

But as we move towards unity in this spirit of Christian love we must move in practical ways. And we must move! We cannot wait for a day when through some miraculous divine intervention unity will drop upon us like a New Jerusalem from the heavens. We must seek for unity where the response is likely. In some directions the doors are for the present closed. But others are open. We must try those doors. We must be ready to go forward, to do something. We must dare to be misunderstood. We have heard it said that in America the Episcopal Church has led in the movement towards unity until now other Christians are ready to go forward, but that facing such a practical possibility the Episcopal Church holds back. That must not be.

But that brings us to our last point in reference to Church unity. No work of the leaders can bring unity without the cooperation of the people. Although unity cannot come without the careful scholarship of theologians and the wise statesmanship of responsible officials; neither can it come without the warm and vital interest, the loyal prayers, the sacrificial purpose of the rank and file of Christian people. Our Lord Jesus Christ summons us to unity. We must obey the summons.

The summons to unity is no less clear when we look out upon our task in the world. The mission of the Church, as we have already said, is the discovery to men of their relation of sonship to God and therefore of the unity which must be achieved if that sonship is to be made a living thing. The forces which divide men, selfishness, greed, lust, must be overcome by the power of God's love in Jesus Christ. The Kingdom of God is come when human society has achieved its unity in Christ.

This mission is no mere voluntarily chosen policy. It is the very life of the Church. The Body of Christ has no other mission than to make all men part of Christ. Whether the Church works in New York or in Hankow; whether it preaches social justice or teaches little children, its aim is the same. Whether it concerns itself with the great problem of peace among the nations or the lesser problem of peace in a New England mill strike, or in the intricate personal problem of peace in a quarreling family, its aim is the same. The love of God in Christ must bring unity. Divisive forces must be overcome.

The most momentous task which faces the world of today is the warfare against war. Again and again the voices of prophets and statesmen have been raised to tell us that if war is not destroyed Christian civilization must be. That we believe is exaggeration. Christ is too strongly entrenched in human society to be conquered by war no matter how worldwide. God's purposes are too stable to be made mock of in the end by man's ignorance and wickedness. But war is destruc-

tive of what Christ stands for. War is degrading, brutal, bestial, like the devil the father of lies and hatred. It assails all that dignifies and beautifies human life. It violates the sanctities of the soul. It hurls defiance at the Christian faith that men are the family of God. It challenges the Church of Christ to action.

Now it is not the business of the Christian Church to control governments. It cannot lay down in detail those plans and projects which it is the business of governments to formulate and carry out. But it is the business of the Church to speak in no uncertain way concerning the Christian view of life and the relations of men and nations to one another. It is its business to guide the Christian conscience in its approach to all such matters. It cannot therefore look on indifferently at war or what makes for war. It must put moral force behind the efforts for peace and a law-governed world. Christ summons us to world unity as He does to Church unity. Such efforts we would have you see is but part of the great mission of the Church.

In contrast with the vast reaches of the task of ending war or of restoring the unity of Christ's Church our own Church's mission as expressed in what we call its program seems small. It is as measured in numbers, be they of persons or of dollars. It is not if measured in eternal values. It is the same task of bringing unity in God's great family.

The money which we contribute for carrying out the Church's program in nation, diocese and parish is our part in that task. The missionary whom we thus send out is preaching everywhere as he preaches the Gospel, the message of the unity of men in God. The teacher in the parish school at home is helping the children of the Church to grow up in full knowledge of what their sonship really means. The social service worker is revealing the unity as well as the dignity of human life. The evangelist on the city streets is stirring the sleeping sense of kinship which lies hidden in all men's souls.

Varied messages and varied efforts they are which through support of its program we make possible for the Church, but all are guided by the same great ideal. All spring from the love of God which we his children know in Jesus Christ. All aim to transform this world of hating, covetous, warring men, dishonoring in their strife the Heavenly Father, all aim, we say, to put love for hate, peace and law for strife and chaos. All would create out of this bitter competitive struggle the cooperative life of the family of God.

These efforts are our efforts, dear brethren of the clergy and laity. This is all our task. In private life and public life, in the support of the Church's program and in our influence upon the wider life of Christian people throughout the world Christ calls us to release the power of love that men may be gathered into the unity of the sons of God. Only thus can God have His way among us. Only thus can He answer our daily prayer, "Thy Kingdom come." Only thus can the Christ who died for us "see of the travail of his soul and be satisfied."

## NEWS OF THE GENERAL CONVENTION

*Reported by*

THE WITNESS STAFF IN WASHINGTON

COMMITTING the Church to a nation-wide campaign of Evangelism, the General Convention reached in a Joint Session on Monday the spiritual and practical climax of this Triennial gathering. Laying aside for a few hours the important business and legislation which must necessarily occupy most of the time of a national convention, in response to a general and insistent demand for an opportunity to give voice to the spiritual yearnings stirring the Church, the two Houses and the Woman's Auxiliary, with a great crowd of sympathetic listeners, met to consider Church Unity, the Challenge of the Young People, and Evangelism.

The story of the great World Conference at Lausanne, Switzerland, last year, of the representatives of eighty Christian Communions, proposed and largely promoted by the Episcopal Church, was told by Bishop Manning of New York, Bishop Parsons of California, Mr. Frederic C. Morehouse of Milwaukee, Mr. George W. Zabriskie of New York, and the Rev. George Craig Stewart of Illinois, and the burden of their tale was the essential unity of the faith in all these Communions, the loving fellowship which characterized their conferences, and the certain conviction of the final triumph of Christ through a united Church.

The spiritual stirring among the Young People, their determined demand for reality, and the part that the Church must play in helping this coming new generation to carry the Church on to greater victories, was the theme of the Rev. Frederick H. Sill of Kent School, Connecticut, the Rev. C. Leslie Glenn of the Department of Religious Education of the National Council, and the Rev. Charles E. McAllister of New Jersey. "The vital question" said Mr. Glenn, "is not what can we do for them but what can we get them to do for Christ."

A consciousness of the need of a revival of active personal and corporate evangelism, evidenced by appeals and memorials from individuals and organizations throughout the Church, was voiced by Captain Mountford of the English Church Army, the Rev. S. W. Shoemaker of Calvary Church, New York, and Mr. A. H. Poynter, a business man of New York, who told the story of his own conversion, Bishop Dallas of New Hampshire, and Mr. S. S. Nash of North Carolina, the Rev. G. Warfield Hobbs, Executive Secretary of the Publicity Department of the National Council, and Bishop Freeman of Washington.

Concluding this thrilling call to adventure of winning the world for Christ Bishop Darst of East Carolina, Chairman of the National Commission on Evangelism, called the Convention to its feet to join

with him in a re-consecration of sacrificial service of the Christ.

A Program, including a maintenance budget for the triennium 1929-1932 of \$4,225,680 per year, and a plan to raise and expend \$3,000,000 in new equipment in the mission field, was adopted by the House of Deputies of the General Convention of the Episcopal Church. This action followed the reading of a report of the Joint Committee of five Bishops, five presbyters, and ten laymen to whom had been referred the Program proposed by the National Council. The Committee recommended a slight reduction in the Budget as proposed and a new method of apportioning the quotas of the various dioceses.

The Committee also recommended, and the House of Deputies approved, the continuance of the Pay-As-You-Go plan which has been in force for three years and under which the National Council can expend each year only so much as the dioceses announce that they expect to pay on their quotas, plus such amounts as come from interest on invested funds, the offerings of the Woman's Auxiliary, and other sources.

The House of Deputies adopted an amendment to the Canons which would permit the election of any Bishop as Presiding Bishop and will permit him to resign his diocesan jurisdiction. This House also concurred in a resolution of the Bishops, authorizing co-operation with commissions of the Methodist and Presbyterian Churches on the subject of Christian morality.

Both Houses re-elected for six years the following members of the National Council whose terms of office expire this year: Bishop Lawrence, former Bishop of Massachusetts, Bishop Tucker of Virginia, the Rev. Dr. William H. Milton of Wilmington, North Carolina, the Rev. George Craig Stewart of Evanston, Illinois, Mr. Burton Mansfield of New Haven, Connecticut, Mr. Samuel Mather of Cleveland, Ohio, Mr. Louis F. Monteagle of San Francisco, California, and Mr. Richard I. Manning, of Columbia, South Carolina.

The House of Bishops tabled a resolution on the subject of the separation of Church and State, regarding the sermon preached by Bishop Anderson at the opening service of the Convention, as a sufficient statement of the position of the Church on this subject. Asked to adopt a resolution expressing disapproval of compulsory military training in public schools, the House adopted a resolution urging on military schools

and Church schools the need of the presentation of peaceful methods of adjusting international differences. It adopted also a resolution on the subject of war, commending the efforts of our government looking toward world peace. There was also adopted a resolution welcoming in the face of the danger of the spread of lawlessness in American life, the efforts of the federal government to enforce the Prohibition and Anti-Narcotic Laws, calling upon the people of the Episcopal Church to set a good example of that obedience to law without which no democracy can endure.

The General Convention adjourned on Thursday, the 25th, at one o'clock. The Pastoral Letter was read in the Church of the Epiphany that afternoon at two-thirty.

The Rev. Frederick Goodwin, elected Bishop of the district of Nevada, declined his election. The Bishops therefore met on Wednesday of last week and elected the Rev. Thomas Jenkins of Oregon on the third ballot.

A commission has been appointed to consider during the next three years where the national headquarters of the Church shall be. The matter will come up at the Denver Convention in 1931.

A resolution was passed by the House of Bishops making it clear that the Church Temperance Society has no official standing in the Episcopal Church.

Amendments have been passed by both Houses which state that deaconesses shall not exercise their office after marrying.

The House of Bishops refused to go along with the Deputies on that amendment to the constitution which would require candidates for the ministry to have physical examinations before ordination.

Bishop Gailor introduced a resolution in the House of Bishops condemning those in the Church who believe that it is a part of the Church's function to work for a better social order. The same resolution was introduced in the House of Deputies by Mr. George Zabriskie and was immediately voted down. In the House of Bishops it was referred to a committee and there buried.

After introducing this resolution Bishop Gailor went to Mount Saint Albans and preached a powerful sermon before about ten thousand people in which he said that America justifies its existence, its wealth and its power, only as it serves mankind. "There is too much poverty in this republic," declared the bishop.

"I am tired of hearing people talk so much about their rights," exclaimed the Bishop. "What we want is a better understanding of duty. The Church must be what Christ is, a definite challenge to evil without compromise and concession. When the Church is on

the defensive and not aggressive and when preachers and people strive only to make her popular, then her work is done. The Church lives as she fights wrong, ignorance, sin, error. I am thankful that the Christian world has a sense of responsibility in missions, in education, in social service and that people are beginning to respond to the calls of a wider duty."

"May Christianity lift this people out of the rut of selfishness and ignorance, and free us from the bondage of materialism, sensual riot, insane luxury and materialism which know not the Holy of Holies."

It is fortunate perhaps that Bishop Gailor's resolution was buried in committee, otherwise he might not have felt justified in preaching such a stirring sermon.

Candidates for Holy Orders are not to stand a physical examination before being ordained to the diaconate. There was some amusing debate over this amendment to the canons, some speakers claiming it was common sense and others contending that it was a surrender of spiritual values to the merely physical. One clergyman, giving a bit of personal experience, boldly announced, "After three years at the Virginia Theological School I had a bad case of dyspepsia"; whereupon all the Virginia alumni applauded vigorously.

We must apologize for our paragraph of last week in which we pointed out that deputies had voted themselves a short work day. It would be long enough if they were through for the day after adjournment. Listening to one inspired deputy after another in a hall that is not too well ventilated is trying on the nerves, though it has not as yet been determined whether it is the bad air or the inspired orations that brings on the fatigue. Anyhow that is not the half of it, for many of the deputies and Bishops have long hours to serve on various committees. For instance the committee on the Budget and Program has sat as many hours outside the Convention sessions as they have inside. Every aspect of the Budget and Program for the next triennium has been studied and public hearings held for suggestions and objections. It has been well suggested that next time this committee should be appointed in advance and meet several days before the Convention opens.

One of the most picturesque services of the entire Convention was that held down in the crypt of the Cathedral dedicated to St. Joseph of Arimathea, when the crosses of honor were presented by the Order of the Sangreal. A fitting place certainly for tradition has it that St. Joseph of Arimathea was the custodian of the holy chalice from which our Lord administered at the Last Supper. The dimly lighted chapel with its rich red hangings was crowded with people and more stood in the corridors adjoining. Through the crowd the verger led the procession of Bishops, priests and laity who were participating. There was no music. A hymn was sung unaccompanied and from memory.

A brief service followed and a short address explaining how the Order of the Sangreal endeavored to perpetuate the chivalric spirit of a thousand years ago by emphasizing the continuous search for God's truth in daily life. The list of ten names was read of those who have rendered exceptionally faithful service to the Church, whether in conspicuous positions or in some obscure corner of the Church's work. Each one of these was then presented at the altar by a sponsor and the crosses were severally presented. The entire service lasted but half an hour, the simplicity of it standing out in marked contrast to the elaborate proportions of other Convention services. The setting could not have been more appropriate and the devotional spirit of self-dedication was no less than inspiring. The names of those who have received the Cross of Honor have already appeared in this paper.

Denver three years from now. The city was not popular at first since the story went around that people occasionally dropped dead there because of the altitude. But Mr. Charles Alfred Johnson, lay deputy from Denver, had an answer for all such objections. His most effective retort to the "drop-dead" objection was that the G. A. R. met there recently without casualties and that he doubted if the House of Bishops was more infirm. Whereupon the Bishops immediately voted to go to Denver, the Deputies concurring the following day. Minneapolis was recommended by the committee for 1934, and Atlantic City for 1937, and, if you are still interested, Los Angeles will probably want it in 1940. Meanwhile let's get back to Washington and see what has been done.

Of course the Prayer Book Revision has been completed. That is the outstanding accomplishment of this Convention. It has all gone through as the commission presented it; the Book is not to be copyrighted so you can depend upon some enterprising publisher to have the New Prayer Book ready shortly. The House of Bishops, as reported last week, also wanted to put the commission to work planning a shorter Book for missions and for those unfamiliar with the Prayer Book. But the Deputies were afraid of it, said that the chances were that the shorter book would come into general use and the Prayer Book would be entirely neglected.

What a false alarm all of this agitation over the Thirty-nine Articles turned out to be. Orators descended upon Washington three weeks ago with their pockets bulging with their masterpieces. But never a word was spoken. The Bishops quietly, and with unanimity, laid the matter on the table; and the House of Deputies, a day later, did the same, with a few short "it-is-all-right-with-me" speeches from several men representing various points of view. That ended a matter which nobody has been genuinely interested in and which has received attention merely because a few Churchmen inflated the issue by blowing hot air into it.

Bishop Burleson, as Assessor to the Presiding Bishop, is to be a sort of assistant Presiding Bishop, filling such engagements as Bishop Murray is unable to fill.

The Rev. Charles N. Lathrop, head of the department of social service, broadcasting on Monday evening last, said that he wished Presiding Bishop Murray was in jail. Best quote him exactly perhaps:

"My great ambition is that every bishop and every clergyman should be put into jail. I would like to see every bishop thrown into the worst jail in his diocese—Bishop Murray, in Maryland; Bishop Tucker, in Richmond. In this matter of jail incarceration, I don't know but I would be entirely willing to widen it, not only for my own religious bed if we could put all the Christian ministers in the country in their own local jails and hold them there for a few days. I'll wager that on the Sunday after all these clergy get out of jail, you would hear thunderings from hundreds of pulpits and you would discover that one great beneficent result would come. The jail problem would be solved by the Christian people and instead of vermin infested, dirty county jails or city jails with their bullpens, we would have a better system of jail administration. With a public opinion stirred up that would demand not that there be a cleanup, but that there be a community interest that would compel a change in the whole system of jail administration."

Mr. H. C. Wycoff of California presented the report of the joint Commission on Christian Healing. The commission has investigated the work of societies for the promotion of healing and tabulated personal experiences. It reported that there was little uniformity in the methods of healing, the methods being governed by types of churchmanship. The report expresses the conviction that Christian healing has passed beyond the stage of experiment, and its value can no longer be questioned. It further states the conviction that all such healing should be carried on in close co-operation with medical science and practice.

A Joint Commission appointed three years ago to study the problem of divorce made a report covering the result of its investigations and demonstrating the grave seriousness of the situation. It recommended no change of the canon law at this time but asked for more time in which to make a scientific study of the whole subject of marriage and divorce, in co-operation with other agencies.

Resolutions were passed amid cheers in both Houses thanking the members of the Prayer Book Commission for their "singular skill, patience and Christian broadmindedness." Those on the commission: Bishop Slattery, Bishop Parsons, Rev. John W. Suter and Rev. H. B. St. George.

A resolution was adopted by the House of Bishops providing for an annual meeting of the Bishops.



# CHURCH CONGRESS MEETS IN ENGLAND

## *Bishop Sees Revolt Against Christianity*

*Reported by*

REV. A. MANBY LLOYD

"THE conditions which preceded the revolt against Christianity in the French and Russian revolutions are present in England today," said the Bishop of Durham (Dr. Hensley Henson) in a sermon at the Church Congress at Cheltenham.

Other points from his sermon were:

"Here the peasants are indifferent, the urban masses are disaffected, the middle classes sentimentally agnostic, the intelligentsia largely anti-Christian, and the owners of wealth self indulgent and materialistic.

"As a nation we appear to be living on an inherited capital of Christian morality which is steadily wasting.

"The broadcasting of services and sermons can hardly reflect the regular worship and instruction of the parish church.

"The two pillars on which sex morality in Christendom has hitherto rested have been the conception of the marriage union as permanent by divine law, and the claim of the child as the normal product of the marriage union. Both these have been removed by the licentious theories now largely accepted in Europe.

"To disintegrate the home by facilitating divorce, and to discredit the mind by de-Christianising the school is seen clearly to be the most effective method of breaking the tradition of Christianity."

Bishop Gore, who also preached a sermon, said:

"It is detractive to the reputation of the Church for honesty that it should, without protest, allow even a few of its ministers to declare their disbelief in the articles of the Creed.

"Whenever such a repudiation of the faith is publicly made the priest who makes it should be at least publicly disowned."

This outburst was occasioned by the invitation to Dr. Major to address the Congress. In reply to the protest, signed by 900 priests, against allowing him to do so, the Bishop of Gloucester stated that Dr. Major is not as black as he is painted. This will not appease the High Churchmen. Perhaps someone will rise to make a personal protest and be hooted down, as happened many years ago to Father Ignatius. Curiously enough the person objected to on that occasion was a rising young priest, thin, angular and ascetic, by name, Charles Gore. Surely time brings its revenge.

In his presidential address the Bishop of Gloucester (Dr. Headlam)

referred to the presence of representatives of other churches, and added:

"I much regret that we did not feel that it was possible to invite any representatives of the Roman Catholic Church. We would have been glad to do so, but as long as the Pope and the English Roman Catholics adopt the unfriendly attitude that they do towards other Christians it is difficult for the many members of the Roman Catholic Church in other countries to confer with us, as they would gladly do. When a pronouncement like that of the Pope, condemning all friendly relations with other Christian Churches, is issued it is a sign not of the strength of the position which he is occupying, but of the weakness.

"We know that there are many members of the Roman Catholic Church in all countries who are dissatisfied with the tyranny of the Italian Curia, and resent the intolerant attitude that it adopts towards modern thought—the Malines Conference has taught us that there are those who would be glad to confer with us. But, at present at any rate, we can only wait."

Dealing with the relation of Church and State, Dr. Headlam said:

"There are still those in the House of Commons who think that divine service should be regulated by the law of the land; but it is just this reliance on law which has been the cause of the difficulties of the Church of England. So long as the authority of Parliament in spiritual matters is allowed to continue any reunion at home is impossible.

"It is curious that the opponents of the Prayer Book, who are just those who claim to be most eager for reunion with Nonconformity in this country, do not recognise this. It is an interesting illustration of the theological ignorance of the House of Commons. Unless some remedy is found for the present situation, reunion and the creation of a united National Church is impossible.

"That must mean either Disestablishment or a solution, on lines similar to the Church of Scotland Act of 1921.

"I am not ashamed to confess I should seriously regret Disestablishment. I do not believe that it would benefit anyone, but it might be necessary to accept it, even to work for it."

The brightest paper of all was Canon Streeter's. Modernists, he said are not a party in the Church. They are a group of persons who, looking round on a civilization that is like

to perish for lack of a religion, wish to offer it a religion which is intellectually a possible one. Modernism has no party programme; it has a point of view. In "the first and great commandment" as reaffirmed by Christ it is written, "Thou shalt worship the Lord thy God . . . with all thy mind." The Modernist believes that this part of the commandment was intended to be taken seriously. That does not mean that every cobler must a theologian; it does mean that the Church as a corporate society is under the obligation to strive always to make its theology, from an intellectual standpoint, the best possible. And, having done so, it is the duty of the Church to popularize the results.

"I lay stress on this question of popularization," said Canon Streeter. "It is the fashion among opponents of Modernism to speak as if Modernists were primarily interested in academic questions, or in the religious problems of the highly educated. For the discussion of moral and religious questions, the younger generation—of the class sufficiently educated to enjoy plays and novels, and not wholly frivolous—are largely dependent on writers like Mr. Bernard Shaw or Mr. H. G. Wells. And since so many people do go to Mr. Wells for their theology, you will, I think, agree with me that it is a matter for congratulation that, taken over a period of years, Mr. Wells's theology has steadily improved. Anyone who aspires to present these people with a theology which he believes to be superior, philosophically or ethically, to that of Mr. Wells must imitate Mr. Wells to the extent of thinking, writing, and preaching in the language of the contemporary world; and he must express himself in relation to its conceptions. That is what the Modernist is trying to do. The Modernist is engaged on a difficult, and even risky, process; but if he shirks it, nobody else will attempt it at all."

As regards that part of the population that is below the level of education which enjoys Mr. Wells's novels, a distinction requires to be drawn between the country and the town. The masses have begun to ask questions. They know that what was once supposed to be unquestionable is questioned. They are aware that religious belief, in the form they have come across it in Sunday school and in the average sermon, is rejected by large numbers of the educated classes.

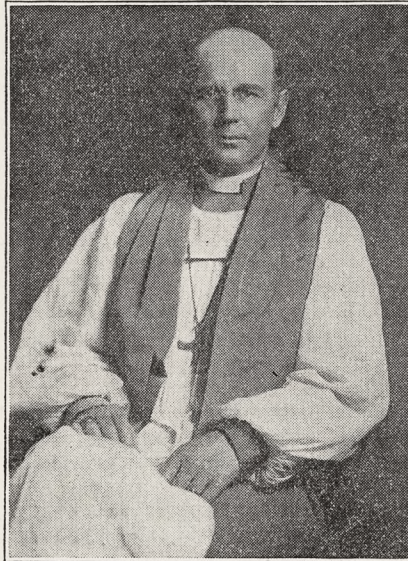
# NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

UNEXPECTEDLY large majorities of men and women in American colleges attend church, according to the report of an inquiry into the moral and religious ideas of college students, conducted by the Institute of Social and Religious Research. As one phase of this inquiry questionnaires were filled out by a large number of seniors, men and women, scattered through 23 colleges and universities. Eighty-three per cent of the men and 91 per cent of the women declared that they attended church either regularly or occasionally, while "a majority of both men and women found religion a larger force in everyday experience" by their senior year than they had when they entered college. Large majorities of both men (80 per cent) and women (90 per cent) also stated that they regarded the life of Jesus as setting the ethical standard for modern life, and similar majorities "considered the teachings of Jesus to be practical in regard to such matters as war and industrial relations in modern society."

Regarding the effect of a college career upon belief in the Bible, the authors say: "The largest groups were those who changed from a belief in the literal interpretation to a belief in the Bible as historical, allegorical or ethical (men 31 per cent, women 35 per cent) and those who retained unchanged a belief in the Bible as an historical record (men 43 per cent, women 38 per cent). The decided majority of both men and women, therefore, held to what may be termed the historical view, that is, that the Bible presents a satisfactory working code of ethics, as well as a beautiful piece of literature and a history of significance, though not entirely authentic. Many made the definite statement that their study of science had caused them to revise their ideas as to the literal truth of



BISHOP OLDHAM  
*Preaches for World Peace*

the Bible, but they nevertheless considered it the foundation-stone of right living and practical religion."

Nevertheless, of the seniors answering the question "only 7 per cent of either men or women read it (the Bible) regularly, 39 per cent of the men and 47 per cent of the women read it occasionally, and the rest who answered read it seldom or never."

The question as to the meaning of the word "God" brought forth a variety of answers, but only one per cent of either men or women avowed disbelief or definite scepticism. The report notes, however, that "a signi-

ficantly large number, especially among the men, either did not answer this question or answered in vague and indefinite terms". One senior, for example, wrote: "When I came to college I called myself an agnostically pragmatic materialistic pantheist. Now if I have to call myself anything, I am an indifferent agnostic, that is, I don't know and don't see how I can know and therefore I don't see the use of worrying about it." Another senior more modestly avowed: "I expect to have an idea of God when I have been out of college a couple of years."

On the subject of science and religion the report states: "While scientific courses as now taught headed the list of obstacles to religious belief (men, 26 per cent, women, 27 per cent), science and religion were considered complementary rather than unrelated or antagonistic by large majorities of both men (78 per cent) and women (85 per cent). Belief in evolution was also expressed by large majorities of both men (83 per cent), and women (80 per cent)."

Answering a question as to whether they had deteriorated or improved in certain "moral habits", 39 per cent of the men and 33 per cent of the

## PURE IRISH LINEN

FOR ALTAR AND VESTMENT USE  
Imported from Belfast, Ireland, and sold at wholesale rates to Rectors, Guilds and others. Surplice linen at 90c and \$1.00 yd. Patterns and instructions. Samples and prices on request. Please mention this paper.

MARY FAWCETT COMPANY  
350 Broadway New York City

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.

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornament of the Church and the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, Ltd., 72 Margaret Street, London W. I., England.

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. Kirke St., Chevy Chase, Washington, D. C. Tel., Wisconsin 2752.

## Two New Books for CHURCHMEN Religion That Works

By S. M. Shoemaker, Jr.  
Rector, Calvary Church in New York  
Albert Parker Fitch, D.D., says: "For here are genuine convictions set forth with clarity and vigor by one who has found, for himself and others, the dynamic of a personal religion." \$1.25.

## The Christ of the Byways

By Bishop James E. Freeman  
Practical messages, with a direct look toward the problem of how to live a fruitful and happy life in the world as it is today. \$1.75.

Fleming H. Revell Company  
158 Fifth Ave., N. Y. 851 Cass St., Chicago

## 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

women admitted that their most marked deterioration was in the use of liquor. On the whole, however, the report shows that the seniors were well satisfied with their morals: "As to moral habits, seniors are either self-appreciative, or they grow markedly better during their college days, or else, in spite of the efforts of the inquirers to sample all kinds of seniors, the superior persons answered in disproportionately large numbers. At any rate a substantial majority of both men and women answering laid claim to improvement in every item."

\* \* \*

The first editor of *The Living Church*, the Rev. Charles W. Leffingwell, died in Pasadena, California, on October 9th at the age of 87 years. He was also the founder and for 51 years the rector of St. Mary's School, Knoxville, Illinois.

\* \* \*

The Social Service Department has a little book called "The Social Opportunity of the Churchman", published a number of years ago. Orders for it kept coming in from Watsonville, California in such numbers that Dean Lathrop inquired of Mr. H. C. Wycoff,

prominent Churchman of that city, as to the reason for such remarkable sales. The following message came back from Mr. Wycoff: "That's easy. Folks out here think it is a book on etiquette. It is being bought by all the climbers."

\* \* \*

The Rev. Harold H. Kelley, chaplain of the Seaman's Church Institute, Los Angeles, has sailed on a 17,000 mile journey around South America. He goes as the official chaplain for 300 passengers who have started on the first long cruise sponsored from a Pacific Coast port.

\* \* \*

Bishop Sterrett of Bethlehem re-

cently dedicated a new memorial window, the work of the D'Ascenzo Studios, in Christ Church, Frackville, Pa.

\* \* \*

The rectors of the parishes in Elizabeth, N. J., have sent out the following warning:

The clergy are warned against one Reginald C. Stewart, a young man of good address about twenty-five years of age, with a great deal of self assurance and having full knowledge of the Church and its ways, who represents himself as a lay-reader and intending postulant for Holy Orders, converses freely about the Church and clergy in the South and New

**"Must a Christian be Catholic or Protestant?"**

"And if he is one must he, in consistency, anathematize or ostracize the other? Have men ever been both without compromising the essential truth of either?"

So begins the preface of

**Protestant Saints**

by Earl Marlatt,  
Boston University.

The author argues not by logic but by lives — lives of Augustine, Bernard, Francis — that the way to religious efficiency lies in unanimity of purpose rather than in uniformity of belief and worship.

The book is neither an attack on Catholicism nor an apology for Protestantism, but rather a protest against the unchristian intolerance that makes both view-points seem irreconcilable.

"Beautifully written and based on sound scholarship, it emphasizes personality as above institutions and religion as above ecclesiasticism."

— Professor E. S. Brightman.

"It makes these dim and shadowy figures of a remote past creatures of flesh and blood."

— Gamaliel Bradford.

Illustrated \$1.25

Send for catalog of books of religious and social interest.

HENRY HOLT AND COMPANY, NEW YORK  
ONE PARK AVENUE



**The Problem of Life Insurance**

is one that faces all of us. In almost every home will be found a life insurance policy of some kind. The wisdom of carrying insurance is no longer questioned. The only problem is in regard to the amount and the kind of insurance to carry.

This corporation was formed for the purpose of helping you to solve this problem. Its policies are issued at net rates, which have been still further reduced by annual refunds. The problem of cost is, therefore, diminished. The facilities of this corporation are cordially extended to clergymen and their families and to lay-workers and their families.

\* \* \* \* \*

Inquiries should be addressed to

**THE CHURCH LIFE INSURANCE CORPORATION**

14 Wall Street, New York

(Operated under the supervision of the Trustees of The Church Pension Fund)

England, and offers his services as lay-reader or Sunday School assistant. On the basis of confidence thus formed he has issued many fraudulent checks. He is wanted by the police. Should any of the clergy meet this man, they would be doing a great service to their brother clergy by wiring collect to either of the undersigned.

Rev. Paul F. Hoffman,  
1064 East Jersey St., Elizabeth, N. J.  
Rev. Frank M. Sherlock,  
537 Westfield Ave., Elizabeth, N. J.

\* \* \*

October 13th marked the 40th anniversary of the consecration of Grace Church, Montevideo, Minnesota. Special services were held, the Rev. Edward H. Eckel, Jr. of St. Paul, Minnesota and Archdeacon Everett W. Couper being the preachers.

\* \* \*

A three-day conference for young men and boys will be held at Taylor Hall, Racine College, Racine, Wisconsin, on the three days following Thanksgiving Day. The conference will open on Friday morning.

The subject to be presented at this gathering will be "The Ministry." Those who attend will be young men and boys who have thought somewhat of entering the Ministry of the Church as a life's work, and also those who would like to consider the subject for the first time. No one who attends the session will be asked to make any statements or promises as to the future. This conference will be given

**TREMENDOUS VALUE FOR 15c.**

Leading Weekly Magazine of Nation's Capitol Makes Remarkably Attractive Offer

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated weekly review of the whole world, 13 weeks for 15 cents. It costs the editor a lot of money to do this, but he says that in spite of the cost it pays to invest in new friends, and he will keep the offer open a little longer. You will like the Pathfinder as well as its two million regular readers do and you will wonder how you ever got along without it. The Pathfinder is the most widely quoted paper in the world; it is 34 years old and now better than ever; every one of the 13 big issues you will receive gives a clear exposition of what is going on all over the world. Fifteen cents in stamps or coin mailed at once to Pathfinder, Dept. 206, Washington, D. C., will keep your whole family informed, entertained, helped and inspired for the next three months.

over solely to the earnest consideration of the subject.

The Rt. Rev. Campbell Gray, D.D. Bishop of Northern Indiana, the Rev. Charles Herbert Young, Rector of Howe School, Howe, Indiana, and Dean Grant of the Western Theological Seminary of Chicago, will be the members of the Faculty. The subject will be presented from three different angles, namely the heroic side, the intellectual side, the devotional or spiritual side.

Mrs. George Biller will act as the hostess for the guests and the Rev. Herbert L. Miller, 104 N. State St., Champaign, Illinois, will take the registrations and act as the business manager. There will probably be about fifty boys and young men.

\* \* \*

A Brooklyn Chapter of the Guild of St. Barnabas for Nurses was organized on Monday evening, October 15, by the admission of forty-nine constituent members and four associates. The admission service was held in St. John's Chapel of the Church Charity Foundation, Herki-

**The Book of Adventures OF THE QUEST OF THE SANGREAL**

containing forms of admission to the First and Seventh Degrees. Sent only to clergy and members. Price \$1.00 THE GRAND MASTER Room 1411, 6 N. Michigan Ave., Chicago

**J. WIPPELL & COMPANY LTD**  
EXETER—Cathedral Yard.  
MANCHESTER—22 Victoria St.  
LONDON—Duncan St. & Co.

**Craftsmen in Wood, Stone Metal, Glass Sculpture Embroidery.**  
Designs and inclusive estimates sent on application.

**BISHOP HOPKINS HALL**

School for girls on shore of Lake Champlain. College Preparatory. General Course. Music. Art. Outdoor sports. Moderate tuition. Small classes. Rt. Rev. A. C. A. Hall, Pres. and Chaplain. Catalogue BRENDA W. CAMERON, Principal Burlington, Vermont

mer Street and Albany Avenue. This chapel becomes the headquarters of the Chapter and the monthly service of the Guild will be held there.

There was a Chapter of the Guild in Brooklyn years ago, but it was allowed to dwindle in membership

**SHATTUCK A Church School for Boys**

For 68 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.

As a MEMORIAL or GIFT added to your church organ

**"Liberty Graduated Cathedral Chimes"**  
STYLE O  
**"Liberty Harp No. 149"**  
Express forever in beautiful tones the thoughtfulness of the donor

THE KOHLER-LIEBICH CO., INC.  
3551 Lincoln Avenue • Chicago, Ill.

25,000 CHURCHES USE

**OSTERMOOR CUSHIONS.**  
BUILT NOT STUFFED

Illustrated Booklet and Samples Free  
Old Cushions renovated and recovered equal to new  
Ostermoor & Co., Inc., Dept. C, 114 Elizabeth St., N.Y.

**RHEUMATISM**

A Remarkable Home Treatment Given by One Who Had It

In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free. Don't delay. Write today.

Mark H. Jackson 98 P. Stratford Bldg.  
Syracuse, N. Y.

and finally it was dissolved. After an interval of several years, a desire grew up for the revival of the Chapter. This desire became known to Bishop Stires, with the result that the Guild has now been re-established here, and it is hoped that it may prove a useful agency for the encouragement of nurses in seeking the highest ideals in their vocation.

\* \* \*

President Coolidge is about to receive an unusual souvenir in the form of a copy of the famous Cottenham Bible, in which is entered the birth of his forefather, John Coullidge.

The Bible, which the Rev. R. P. Mohne, rector of Cottenham and Rural Dean of Cambridge, has had specially printed at the Cambridge University Press, is bound in cowhide, and contains this entry: "In 1630 John and his wife and one child sailed for New England."

A frontispiece in the presentation volume shows also a photograph of the baptismal entry from the church register dated 1604, and on the corner is stamped an outline of the old church with its 17th century tower as it stands today.

President Coolidge, I understand, is particularly proud of his English ancestry, but above all of the fact that he comes from the traditional cradle of Cambridge University.

There are still to be found members of the Coullidge family at Cottenham.

\* \* \*

St. Thomas's Chapel in the Church of the Redeemer, Brooklyn, boasts the possession of an icon of St. Pan-

teleimon, a masterpiece of Byzantine art made by the monks at Mt. Athos. It commemorates the visit of Archbishop Panteleimon, legate of the Patriarch of Jerusalem, on the occasion of the investiture of the Rev. Thos. J. Lacey, rector of the parish with the cross of a Knight of the Holy Sepulchre. During the summer the chapel has been overhauled and the icon reset in more conspicuous position.

\* \* \*

A group of twenty-two of the clergy of Long Island, feeling that before choosing a Suffragan Bishop it would be helpful to hold a conference, have invited all the Clergy of Long Island and the Lay Delegates

to the last Convention to meet at St. Ann's Church on Friday evening,

*Trinity Church of Hudson Heights, New Jersey, decided upon a campaign firm which has a SKILFUL STAFF OF HIGH CHRISTIAN CHARACTER — Marts & Lundy, Inc.*

At the conclusion of the campaign, the objective of which was oversubscribed by 20%, Pastor D. F. Putman said:

"The fine Christian character of your representative was the dominant factor which won out for us. He brought a beautiful Christian spirit and enthusiasm among us, which fused all into a harmonious body of zealous workers, who gradually come to believe that it could be done. He came to be a real friend in our midst—a man for whom all loved to work."

**MARTS & LUNDY, Inc.**

*Directors of Successful Campaigns*

**527 Fifth Avenue  
NEW YORK CITY**

*Financing Philanthropy,  
quarterly paper, free on request  
\$173,000,000 secured to date*

**THE D'ASCENZO STUDIOS**

Philadelphia — 1604 Summer Street

Designers of

**HISTORICAL WINDOWS**  
Washington Memorial Chapel  
Valley Forge, Pa.

Clerestory Windows

St. Thomas Church, New York City  
Stained Glass, Mural Decorations,  
Glass Mosaics

**The Quest of the Sangreal**

*by Irwin St. John Tucker*

Gives the philosophy of this new Church Society, chapters of which are springing up all over the country. 133 pages.  
50c a copy.



**Confirmation Instructions**

*by Bishop Johnson*

The standard book of instructions which hundreds of rectors use each year.  
50c a Copy — \$4.00 a dozen.



**Foundation Stones**

*by H. P. Almon Abbott*

**Cushioned Pews**

*by Bishop Johnson*

Each Book \$1.25 a copy.

**LITTLE WITNESS BOOKS**

- THE PERSONAL CHRIST**  
By Bishop Johnson. 50c a copy.
- HISTORY OF THE CHURCH**  
By Bishop Johnson. 35c a copy.
- EVOLUTION**  
By Geo. Craig Stewart.  
35c a copy.
- THE BIBLE AND EVOLUTION**  
By Postell Witsell. 50c a copy.
- THE WAY OF LIFE**  
By Bishop Johnson. 50c a copy.
- FOUNDATION STONES**  
By H. P. Almon Abbott.  
\$1.25 a copy.
- ESSAYS TOWARD FAITH**  
By A. Q. Bailey. 50c a copy.
- A MAN'S RELIGION**  
By J. A. Schaad. 35c a copy.
- VICTORY OF THE CROSS**  
By N. R. High Moor. 50c a copy.

**WITNESS BOOKS**

6140 Cottage Grove Avenue  
CHICAGO, ILLINOIS

**WITNESS BOOKS**

6140 Cottage Grove Avenue

CHICAGO

## Services

**St. Paul's Cathedral, Buffalo**  
Rev. Charles A. Jessup, D. 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**  
Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 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 Newberry  
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. Norman Hutton, S.T.D.  
Rev. Taylor Willis  
Sunday, 8, 10, and 11 A. M.  
Sunday, 4 P. M. Carillon Recital.

**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. F. H. Nelson and Rev. W. C. Herrick  
Sundays, 8:45, 11, and 7:45. Daily, 12:10.  
Holy Days, Holy Communion, 10.  
Daily, 7, 9:30, and 5:30.

**St. Matthew's Cathedral, Dallas**  
Very Rev. R. S. Chalmers, Dean  
Rev. E. Caldwell Lewis  
Rev. Charles James Kinsolving  
Sunday, 8, 9:30, 11:00 and 7:45.  
Week days, 10 A. M.

**Christ Church, Eau Claire, Wis.**  
Rev. Frank E. Wilson, S.T.D.  
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., 5:00 P. M.  
Tuesdays: 10:00 A. M.

October 26th. The call declares: "The purpose of the conference is to give an opportunity to suggest names and to discuss the qualifications of the men suggested. This seems the more necessary, because it is the custom of the Long Island Convention not to permit nominating speeches at the time of the election; so that there will be no opportunity on November 14th, to present the reasons why a candidate is favored. It is so important that the best possible man for the position be elected that definite time for consideration of possible nominees is very desirable. No vote will be taken to determine how many favor any candidate; no attempt to put the meeting on record as in favor of any candidate will be permitted. But frank and friendly discussion ought to help us all to an intelligent decision."

\* \* \*

On Saturday, October 13th, the Reverend Herbert Hawkins, O. H. C. conducted a Quiet Day at All Saints' Church Richmond, Hill, N. Y. His subject was "Knowledge, Love, and Service".

\* \* \*

Bishop Roots of Hankow preached at the Church of the Holy Trinity, Brooklyn, Sunday morning, October 21st.

\* \* \*

This story is told about Dr. Karl Reiland. He was visiting in the colored section of New York with Booker T. Washington when a dog rushed out, barking at them furiously. A big colored mammy stood in the doorway but did nothing. So Mr. Washington asked her if she would call her dog.

Taking her good time, she at last called out. "Come here, 'Moreover'." Immediately the dog went to her. As the two walked along, Mr. Washington said "What did she call that dog?" "I declare that is what I was wondering. It sounded like 'Moreover.' Let us go back and find out," said Mr. Reiland. So they went back and asked the woman what she called that dog. "Why I call him 'Moreover.'" "Where in the world did you get that name?" they both cried, "Why out of the Bible to be sure." "Out of the Bible?" "Yes, out of the Bible. For doesn't it say, 'And Lazarus was laid at his gate full of sores and Moreover dog, came and licked his sores.'"

\* \* \*

Bishop Roots of China was the first to address a public meeting at the new Berkeley Divinity School in New Haven. He was there early in October, addressed the students on personal religion, and in the evening spoke at a public meeting in the assembly room which has been until recently a barn. The loft of the barn has been converted into a chapel.

## Services

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

**The Incarnation, New York**  
Madison Ave. at 35th St.  
Rev. H. Percy Silver, S.T.D., Rector  
Sundays, 8, 10 and 11 a. m.

**Trinity Church, New York**  
Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 3:30.  
Daily, 7:15, 12 and 4:45.

**The Heavenly Rest and Beloved Disciples, New York**  
67 East 89th Street  
Rev. Henry Darlington, D.D.  
Sundays: 8 and 11 A. M.

**Grace Church, Brooklyn Heights**  
Hicks St., near Remsen, Brooklyn, N. Y.  
Rev. George P. Atwater, D.D.  
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 Communion, 11:45.

**All Saints' Church, New York**  
"The Old Slave-Gallery Church"  
Henry and Scammel Streets  
Rev. Harrison Rockwell, B.D.  
8 and 10:30 A. M. and 8 P. M.

**Church of St. Mary the Virgin, New York**  
139 West Forty-sixth Street  
Rev. J. G. H. Barry, D.D., Litt.D.  
Sunday Masses, 7:30, 8:15, 9, 10:45.  
Vespers and Benediction, 4.  
Week-day Masses, 7, 8, 9:30.

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

**All Saints' Cathedral, Milwaukee**  
Dean Hutchinson  
Juneau Ave. and Marshall 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  
Sundays, 8, 9:30 and 11.  
Gamma Kappa Delta, 6 P. M.  
Sheldon Foote, M.B., Choirmaster.  
Magnificent new Austin organ.

**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, MASS.

Affiliated with Harvard University  
 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.

A Clean Mind **HOWE SCHOOL** in a Sound Body  
 HOWE — INDIANA

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.

Bishop Roots spoke on China and America today.

There are twenty men at Berkeley Divinity school this year.

At the first of a series of conferences of the Commission on the Ministry which was held in Washington, the Rt. Rev. Paul Mathews, D.D., Bishop of New Jersey, laid much of the blame for the type of ministers being produced in this day upon the theological seminaries which to quote his words, "are laying all stress upon the intellectual progress but neglect the moral and spiritual end." He declared that the function of the bishop is to choose right men and claimed that bishops were too anxious to get candidates.

Dr. Wallace R. Rollins, professor of Church history at Virginia Theological Seminary, said that he was aware that certain bishops had accepted men in seminaries and as candidates who had been dismissed from other seminaries and dioceses on moral and intellectual grounds and that these men had often been ordained ahead of the class from which they had been discharged.

"Fifty per cent of the men in our Church today are victims of a mild melancholia," declared the Rev. Leslie Glenn, national secretary for college work, and added that he was quoting in this connection Dr. William S. Keller, a physician and prominent layman of the diocese of Southern Ohio. Mr. Glenn added that the Church has not always "challenged" the best men and has frequently been forced to take inferior material. He pointed out that even though we had the best secondary schools in America, still only six per cent of the priests in the Church today came from these schools. A very startling fact was in the fact that one-third of the students in the theological seminaries of today have been transferred from other Churches.

The Rev. Perry Austin, of the Pacific coast student workers, said that the Standard Oil Co. and others make frequent and high-power visits to schools and colleges looking for the best men and that the Church must be more eager and more interested in this same work if the best is to be obtained.

Bishop George Herbert Kinsolving, for more than thirty years the bishop of Texas, died on October 24th in his 79th year.

Ground has been broken for a new stone church at Ansonia, Connecticut. The Rev. T. J. Shannon is the rector.

Seabury Divinity School has opened this year with an enrollment of thirty men.

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

A College of Arts, Letters and Sciences 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, \$250 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. Katherine's School

DAVENPORT, IOWA  
 Under the care of the Sisters of St. Mary  
 A thorough preparatory course for a limited number of girls.

School recommended by Eastern Colleges. Beautiful grounds. Outdoor sports, swimming and riding. Address

**THE SISTER SUPERIOR**

### 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 at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of the founders. For catalogue apply to  
**REV. WILLIAM G. PENDLETON, D.D.**

### MARGARET HALL

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

**SARA McDOWELL GAITHER, A. B.**  
 Principal

### HARVARD SCHOOL Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 29th year opens September 18th. 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, S.T.D.

A two year course of practical work and study to prepare women for service in the Church. Address:

**DEACONESS FULLER**  
 211 So. Ashland Boulevard, 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.**

# Who Is Responsible?

THE question is not infrequently asked: "Who is responsible for THE WITNESS? Has it a Governing Board?"

There is an Advisory Board made up of prominent Church men and women to whom the management of the paper holds itself responsible not only for its editorial policy but for its business policy as well. Reports are sent from time to time to the members of this committee, meetings are held when possible, and each member of this Board is encouraged to be critical.

## Members of The Witness Advisory Board

Mr. R. C. Alston	Rev. Milo H. Gates	Mr. R. V. Mitchell
Rev. Murray Bartlett	Rev. Wallace M. Gordon	Rt. Rev. J. G. Murray
Rt. Rev. T. D. Bratton	Mrs. Robert Gregory	Rt. Rev. R. H. Nelson
Rt. Rev. Chauncey Brewster	Rt. Rev. S. M. Griswold	Rt. Rev. Ashton Oldham
Rev. R. H. Brooks	Rev. W. R. H. Hodgkin	Mr. F. W. Paine
Rev. F. G. Budlong	Rev. Almon A. Jaynes	Rt. Rev. J. DeW. Perry
Rt. Rev. Hugh Burleson	Rev. C. A. Jessup	Rev. William Porkess
Rev. W. B. Capers	Mr. Charles A. Johnson	Rev. H. Adye Prichard
Rt. Rev. W. T. Capers	Mr. H. R. Jones	Rev. Z. B. T. Phillips
Rt. Rev. Thomas Casady	Mr. Homer Knapp	Rt. Rev. C. S. Quin
Rt. Rev. Philip Cook	Rev. R. P. Kreidler	Rt. Rev. F. F. Reese
Rt. Rev. Edward M. Cross	Very Rev. Edwin S. Lane	Rev. Percy Silver
Rev. F. W. Crowder	Rt. Rev. W. A. Leonard	Rev. George Craig Stewart
Rev. Henry Darlington	Hon. O. S. Lewis	Rev. J. R. Stalker
Rt. Rev. J. H. Darlington	Rt. Rev. A. S. Lloyd	Rt. Rev. W. R. Stearley
Rt. Rev. T. C. Darst	Rt. Rev. Alexander Mann	Rev. Caleb Stetson
Rev. C. M. Davis	Rt. Rev. W. T. Manning	Rt. Rev. B. L. Stevens
Rt. Rev. T. F. Davies	Mr. Burton Mansfield	Rev. L. W. S. Stryker
Very Rev. Arthur Dumper	Miss Katherine Mather	Very Rev. P. F. Sturgis
Rev. H. E. A. Durell	Mr. Samuel Mather	Mr. Samuel Thorne
Rt. Rev. D. L. Ferris	Mr. William Mather	Rev. Floyd W. Tomkins
Rt. Rev. Charles Fiske	Rt. Rev. Paul Matthews	Rev. C. T. Walkley
Rev. F. S. Fleming	Rt. Rev. J. M. Maxon	Very Rev. Francis White
Rev. F. L. Flinchbaugh	Rt. Rev. F. A. McElwain	Rt. Rev. J. D. Wing
Rt. Rev. J. M. Francis	Rt. Rev. W. G. McDowell	Rt. Rev. James Wise
Rt. Rev. James Freeman	Very Rev. R. L. McCready	Rt. Rev. Charles Woodcock
Rt. Rev. Thomas Gailor	Rt. Rev. H. J. Mikell	Mr. George Zabriskie

A committee of the Advisory Board is appointed each triennium to facilitate the business of such a large committee. Those to serve on this committee for the next three years are

**Bishop James E. Freeman**

**Rev. Murray Bartlett**

**Mr. Charles Alfred Johnson**

*This notice is to appear in THE WITNESS from time to time at the request of the Witness Advisory Board, since its members are glad to have it known they serve in such a capacity.*