

ROBERT COLLEGE
LIBRARY
GENEVA

Price 10 Cents

The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, JANUARY 1, 1927

No. 9

Should We Be Afraid of Lausanne?

EDITORIAL

Bishop Brent's "Yesterday and Tomorrow"

THE BISHOP OF WESTERN NEW YORK

The Church in South America

THE BISHOP OF ARGENTINA AND EASTERN
SOUTH AMERICA

IN ORDERING A GOWN OR A SUIT,



1843

the buyer is careful to select a maker who is thoroughly competent. How much more important it is that, in selecting the maker of a Monument, which is to be perpetual, the selection be of one thoroughly competent in the knowledge of good lines, proportions, styles, and details.

The making of correct Monuments has been our life study, and for over one-third of a century we have been erecting them in all parts of the country, distance being no obstacle, at mutually satisfactory prices.

CELTIC CROSSES and other Churchly Monuments a specialty.

Send for a free booklet about Monuments.

Chas. G. Blake & Co.

1502—30 No. Michigan Ave.

Chicago, Ill.

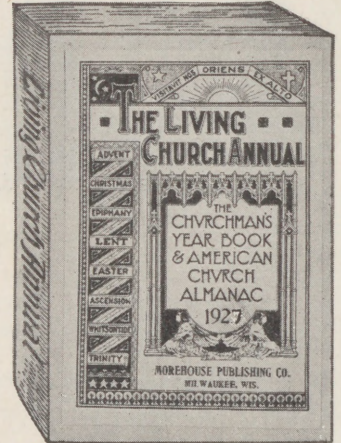
Now Ready
THE LIVING CHURCH ANNUAL
for 1927

The Churchman's Year Book and American Church Almanac

Needed Everywhere in Church, Rectory, and Home

Price, paper \$1.00.
Cloth, \$1.50. Postage east of Colorado, 17 cts. to 20 cts.

Contents include: Astronomical; Kalendar and Lectionary in two colors with blank pages for Memoranda; Annual Cyclopedic of the Church; The Anglican Episcopate throughout the World; the American Episcopate; National Organizations and Institutions of the Church, official and unofficial; The Provinces; The Dioceses and Parishes; General Clergy List; Clergy List in large cities; Statistics.



Now Ready

FOR USE AT THE LECTERN

THE DESK KALENDAR for 1927

Issued for each year, Advent to Advent. Contains the table of lessons adapted to the Kalendar of the Year, according to the Lectionary set forth for the year by the Joint Commission on the Lectionary. 25 cts.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave., MILWAUKEE, WIS.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**
Managing and News Editor, **CLIFFORD P. MOREHOUSE.**
Literary Editor, **Rev. LEONARD HODGSON, M.A.**
Social Service Editor, **CLINTON ROGERS WOODRUFF, LL.B.**
Circulation Manager, **LINDEN H. MOREHOUSE.**
Advertising Manager, **CHARLES A. GOODWIN.**
Published by the **MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis.**

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADVERTISING

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the publication office, so as to reach there not later than Monday for the issue of any week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN, Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 35 cents per year.
THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.
Special rates on both in quantities to Sunday schools or others.
THE LIVING CHURCH ANNUAL, A Church Cyclopedic and Almanac. Annually. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.
Agents also for (London) Church Times, weekly, \$3.50, and The Church in Japan, quarterly, \$1.00 per year.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	291
Should We Be Afraid of Lausanne?	
ACKNOWLEDGMENTS	293
A SONG FOR THE NEW YEAR [Verse]. By Howard Chandler Robbins	293
OUR WONDROUS DAYS [Verse]. By L. L. Robinson	293
THE EPIPHANY STAR [Verse]. By Alice Cray Sutcliffe	293
AT THE ABYSSINIAN CATHEDRAL. By the Rev. W. Ashley-Brown, Chaplain of Aden, Arabia	294
BISHOP BRENT'S "YESTERDAY AND TOMORROW"	295
BAPTISM [Verse]. By Margaret E. Henry	297
AN IMPORTUNATE WIDOW	297
TO JACOB BOEHME, COBBLER OF GOERLITZ (1575-1624) [Verse]. By Marguerite Wilkinson	297
RADIOCASTING THE BISHOPS' CRUSADE. By John W. Irwin	298
THE DU BOSE SCHOOL. By the Rev. Louis Tucker, D.D.	298
THE CHURCH IN SOUTH AMERICA. By the Bishop of Argentina and Eastern South America	299
SURSUM CORDA [Verse]. By Ethel Miller	300
BOOKS OF THE DAY	301
LONDON LETTER	206
EUROPEAN LETTER	207
NEW YORK LETTER	209
CHICAGO LETTER	210
PHILADELPHIA LETTER	210

"ITS LEAF ALSO SHALL NOT WITHER."—The leaf, therefore, represents the righteous man's own life. Not only does he do good to others by self-sacrificing labors, and thus keep up the general blessedness of the world, but he gets good to himself. Nothing can keep the heart fresh and young and joyful amid the cares and changes of life like the godliness which is to a man's nature what sunshine is to a plant. All true goodness comes from godliness. There may be dry, dim imitations of goodness without godliness among men who have amiable dispositions, but it needs the sunlight of God's grace to impart greenness and fadeless vigor.—*Hugh Macmillan.*

THESE new evangelists are much exercised over sin which only God knows anything about, when they might better be occupied with the sins that make us all a nuisance to our fellows.—*Percy Sylvester Malone.*

The Living Church

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

LXXVI

MILWAUKEE, WISCONSIN, JANUARY 1, 1927

No. 9

EDITORIALS & COMMENTS

Should We Be Afraid of Lausanne?

WE FIND with regret the (London) *Church Times* expressing itself as hostile to the forthcoming Lausanne Conference on the Faith and Order of the Church. In two recent issues the matter has been discussed. Curiously enough, our contemporary persists in confusing this with the Stockholm conference of last year, as though there were any sort of connection between the two—which there is not. Expressing the hope “that Anglo-Catholics would have nothing to do with this grandiloquently named meeting,” the *Church Times* “very much regrets that wirepullers have secured the support of half a dozen names that Anglo-Catholics hold in honor.” One wonders why Churchmen cannot express themselves courteously but must assume bad motives when good motives are so much more probable. We do not know who are the “wirepullers” referred to; but Anglo-Catholics in England thus insulted can scarcely continue to accord to the *Church Times* that honor which once was gladly paid it as an Anglo-Catholic leader. Hatred of things American so warps the judgment of our able contemporary today that an Orangeman speaking of the Pope is a model of sobriety in comparison. It is sad indeed that a new estrangement between English and American Churchmen and Anglo-Catholics must probably be the ultimate result of this strange reversal by the *Church Times* of that statesmanlike policy so consistently pursued by its former editor, Dr. Hermitage Day. To the *Church Times* of today, America means puritanism, prohibition, and puerility—and nothing else.

THE World Conference on Faith and Order was proposed and initiated entirely by the American Church. Any idea of a connection between that and the movement that led to the different sort of conference held last year in Stockholm can only be the result of grotesque misinformation.

Bishop Brent first proposed it, if we remember rightly, in an address delivered at the time of the General Convention of 1910. He pointed out that the great missionary conference held in Edinburgh shortly before had been estopped from considering matters relating to the faith and order of the Church. Those questions, tabooed at Edinburgh, constituted, then, the issue which the Christian world must next consider.

To Dr. Manning, now Bishop of New York, belongs

the honor of proposing legislation to meet that issue. It was on his motion that the subject was considered by a committee, which brought in a unanimous report which said, in part, as follows:

“Your Committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe, further, that all Christian Communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed to this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity. . . .

“RESOLVED, the House of Bishops concurring, That a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a Conference. The Commission shall consist of seven Bishops appointed by the Chairman of the House of Bishops, and seven Presbyters and seven Laymen appointed by the President of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention.”—*Journal of the General Convention, 1910, pp. 377, 378.*

The appended resolution was adopted and a dignified Commission of Churchmen was appointed under its terms. Breaking with the precedent set in connection with the Edinburgh Conference, to which only “Protestant” bodies were invited—thereby losing the sympathy of the great bulk of Catholic Churchmen in England and America—this commission determined to make every effort to gather representatives of the entire Christian world into conference in such wise as to do justice to all while committing no body to any outcome of the deliberations. The conference was not to do more than “confer.” Subsequently a sub-committee of bishops was designated to visit personally the heads of the great historic communions of East and West at their principal see cities in Europe and Asia. In the most formal manner the invitation to the Roman communion was presented by those bishops in per-

son to the Pope, and similar invitations to the chief bishops of the Eastern communions. The former declined; most of the latter accepted, as did the Church of England and each of its daughter Churches. War was just breaking out and it was impossible, therefore, for the committee to complete its work. Little could be done during the dreary years of war except to enlist the interest of the larger Protestant communions of the United States—which, in many cases, was not easy. Not until the war was well past did it become possible really to resume negotiations on a world-wide scale.

THAT Rome refused to enter into conference with the rest of Christendom was, undoubtedly, a disappointment. But having been invited, with great cordiality and with an earnest desire for its acceptance, the proposed conference stands on a totally different basis from that at Edinburgh as well as from that afterward held at Stockholm, which latter, so far as we know, had not even been proposed at the time of the extension of invitations to the World Conference.

In one sense it is true, as the *Church Times* suggests, that, with Rome unrepresented, the Lausanne gathering will not be a *world* conference. But the title had already been given to it and represented the ideal that underlay it. The title is not erroneous in the sense that the Stockholm conference was miscalled ecumenical. Indeed representatives of the Roman communion were also absent from actual councils universally reckoned as ecumenical. The distinction between the scope of the Lausanne Conference and those of Edinburgh and Stockholm is that the first is intended to embrace all communions in the world, and the others were not. It is a distinction of the most vital character.

Does the *Church Times* feel that after the historic Churches of the East and those of the Anglican communion, as well as some of the Protestant bodies of America and England, had accepted, the plans should have been given up because Rome declined to participate? We do not feel so. The very impression shows a total misconception of the scope of the conference.

For nothing is proposed that can possibly reflect upon the unrepresented communion. All that is proposed is to seek to discover the lines of concord and the lines of divergence between different bodies—not necessarily between all of them. For instance, how far together do Anglicans, Easterns, Presbyterians, Methodists—we will say—stand on the subjects of Baptism, of Holy Communion, of the nature of the Church? Up to a certain point they agree; beyond that they disagree. Very well; it is useful to ascertain how far they can agree. Let us assume these bodies all agree that Baptism was (a) ordained by Christ Himself; that (b) it is rightly termed a sacrament; that (c) it should be administered to all who desire to be incorporated into the Church, the body of Christ; that (d) Baptism is conferred by the application of water in the Name of the Father and of the Son and of the Holy Ghost. Perhaps beyond that they disagree. Then the representatives of the communions mentioned certify that they are agreed *that far*. It does not mean that Anglicans—or perhaps any of them—concede that that is a sufficient statement of their teaching as to Baptism. Much less does it mean that Anglicans—or any others—have receded from their further teaching on the subject. Moreover, this measure of agreement is not affected when it also appears that, perhaps, Baptists, Congregationalists, and, certainly, Quakers cannot accept the like measure of agreement. We conceive that there will come from Lausanne a large number of part-way agreements, none, or almost none of them, representing the

entire body. In particular we can hope and pray that Anglicans, Eastern Orthodox, and Old Catholics will find themselves so largely in agreement everywhere that formal articles of intercommunion will be the inevitable next step; while also the breach between Orthodox and Armenians, and perhaps between the former and certain other Eastern bodies, may be healed then and there. Is none of this worth while?

Nor is that all. We believe that Anglicans, Presbyterians, and Lutherans will be amazed at the extent to which they will find themselves in agreement. No one will dream that that agreement will be so complete that no matters of divergence will remain. Even if their representatives actually succeeded in securing common ground on all questions at issue, it would not follow that they would or could proceed to commit their respective principals to any plan for unity between them. The *Church Times* holds rightly that "there can be no unity between men who hold the Catholic Faith and societies that exist to subvert Catholic teaching," but it errs sadly when it supposes that the utterance of this truism, or any other of like import, has anything to do with the case. And even if the *Church Times* was right in its gloomy forebodings as to the futility of all this—which may conceivably prove to be true, in spite of the earnest and honest attempts that are being made—the fact that the Church of England was definitely and officially committed to the project years ago, and is not likely to withdraw from it now, would seem to make it exceedingly serious if English Catholic Churchmen, waiting until a few months before the conference is ready to convene, should proceed now—ten years too late—to utter warnings that, if they were appropriate at all, should have been made when the question of participation was first broached. After all, God demands success of none of us; but He does ask that we *try*.

In any event, for weal or for woe, the conference is almost on the eve of assembling. All of the Anglican Churches and most of the Eastern Churches will be represented. Catholic Churchmen are, happily, not holding aloof, nor do most of them share the fears of the *Church Times*. Our European correspondent, in this issue, touches upon the reply made by Canon Bate, of England, and by our own Dr. Francis J. Hall.

The best thing that all of us can do is to pray earnestly for the blessing of Almighty God upon the conference and its deliberations, and that He will overrule for good any dangers that may, in fact, be involved.

And the more dangerous the matter may be, the more urgent is it that staunch Churchmen at home, whether in America or in England, will sympathetically back up the delegates that have been chosen to represent them.

For the rest, the Holy Spirit is pretty likely to speak the last word, and He still possesses the power to dominate the Church and to lead it still further into all truth.

ANSWERS TO CORRESPONDENTS

L. O.—The Roman Mass (of Gregory the Great) was probably introduced into England by Augustine and his mission, not as of obligation but as their own customary use. It gradually supplanted the Celtic rite and was accepted at the Councils of Whitby (664) and Cloveshoe (747). There were probably few local modifications until the coming of the Normans (1066), who brought with them the later revised Roman rite as it had developed under Gallican influence. It was this rite, subjected gradually to local changes, chiefly in the way of greater elaboration, that constituted the Sarum and other diocesan uses, so that by the eve of the Reformation the English uses, varying among themselves only in detail, were considerably more elaborate than that of Rome; the tendency during the middle ages being toward greater elaboration in England than in Rome. Then came the radical changes of 1548-9 when the service was greatly simplified and set forth in the English language.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

St. Mary's Church School, Reading, Pa. (support of two orphans for months of October, November, December, 1926)	\$ 30.00
Margaret Eaton, Wilmette, Ill.	3.00
St. James' Church School, Washington, D. C.	10.00
From a Daughter of the King	5.00
J. Newton Burge, secretary Y. P. S. L., Centralia, Ill. (Self-denial offering, December 5th)	1.60
C. B. M., Cheyenne, Wyo.	50.00
St. John's Church, Milwaukee, Wis.	14.01
J. B. (for Armenian earthquake sufferers)	5.00
M. E. K.	5.00

\$ 123.61

FLORIDA CHURCH RELIEF

Honolulu	\$ 1.00
----------------	---------

BAHAMA HURRICANE FUND

Honolulu	\$ 1.00
Rev. Benson Heale Harvey, Manila, P. I.	2.00

\$ 3.00

ABANDONED FILIPINO CHILDREN

Honolulu	\$ 1.00
Mrs. D. W. W.	5.00
In memory of A. M. C.	5.00

\$ 11.00

CUBA HURRICANE FUND

C. B. M., Cheyenne, Wyo.	\$ 25.00
-------------------------------	----------

FUND FOR RECLAIMING ARMENIAN WOMEN

Mrs. D. W. W.	\$ 15.00
--------------------	----------

DR. BURKE'S ALASKAN CHILDREN—FORT YUKON

Mrs. D. W. W.	\$ 15.20
--------------------	----------

A SONG FOR THE NEW YEAR

(Romans 8:37.)

Ended the strife: its garment be forgetfulness.
 Yield we sleep her tribute, all the triumphs with the pain.
 Leave the tumult and the noise
 And the laurel wreaths to boys;
 Ours the simpler joy of striving: would a crown increase the gain?
 What! we to pause; account the gain or loss of it?
 Flaunt forgotten wounds, or tell the torments they entailed?
 Haply, should we once forego
 Hope of harvest still to sow!
 Let them bask in recollection whom the morning summons failed!
 Yea, for the past, the past is His who gave it us,
 Graven with our record; ours no more to make or mend.
 Add we to its store this day,
 Lest our hearts be led astray,
 And in pride of past endeavor we forget the Source and End.
 Still, ere we rise, to endue our wonted arms again,
 Well it were to render to the trampled field its praise,
 As a swimmer strong and sure
 Ceases effort to secure
 Respite?—Nay, the recurrent rapture that his headlong plunge betrays!
 Naught here to change. Did arm grow slack with weariness?
 Heart and brain stood ready to revive the flagging stroke;
 And the eyes that thought to tire
 Quickened with a great desire
 When the smoke rose, and the vision of the distant goal outbroke.
 Far, far in front! the hills that marked our heritage.
 Golden in the sunlight; great to gain, and hard to prove:
 Though our way were scarce begun,
 Every barrier stoutly won
 Gave new vantage-ground for effort, and we knew it as we strove.
 One conflict past, a thousand still succeeding it:—
 Should such thoughts affright us whom the vision late had blest?
 Shall the stalwart arm be stayed
 Or the advancing foot dismayed
 When the gerdon lies beyond them, as our eager hearts attest?
 O Life Divine! whose Word within the souls of us
 Stirred our wills to action, sealed Thy Name on every brow,
 Keep our hearts, of fear untainted,
 Loving, faithful, and acquainted
 With the hope that makes men conquerors, and the praise be Thine,
 as now. —HOWARD CHANDLER ROBBINS.

OUR WONDROUS DAYS

Ho! Comrades true, for the days that are!
 Our wondrous, virile, fateful days!
 They've hitched their car to the Morning Star,
 And proudly ride in its golden rays!

Swift days, that fly with a reckless speed
 That laughs at Time and his records old;
 'Neath whip and spur, and a bitless steed,
 The mile-posts whirl, and flee, untold!

Crisp days, that throb with ceaseless urge,
 A tingling, kindling, vibrant thrill;
 That wake the blood in veins that surge,
 And stir to deeds a dauntless will!

Resistless days, that forge ahead
 With zest that knows, nor brooks control;
 That cleave the clouds—sweep Ocean's bed—
 And stride unchecked, from Pole to Pole!

Uncanny days, that wrest, revealed,
 Life-secrets writ when earth was young,
 While cryptic tombs, and lips long sealed,
 Unfold dead tales in living tongue!

Ho! Days ago—your mem'ries blest
 Paint still a fruitful, deathless Past;
 But far you sailed to the glowing West,
 And now, in Port, are anchored fast!

Ho! Days to come—your signals glow,
 Bright beacon lights, that flash afar!
 But knowing nought—their weal, or woe—
 We needs must cheer THE DAYS THAT ARE!

O peerless Days—rich dowered heirs
 Of eons past, now tombed in dust—
 Know ye not well your Age but wears
 A Crown but loaned in fleeting trust!

O guard it well—all unbetrayed—
 Undimmed as that bright Morning Star;
 And nobly, thus, face unafraid
 The Days to come, ye Days that are!

—L. L. ROBINSON.

THE EPIPHANY STAR

(To Eleanor Van Rensselaer Fairfax)

It shone, the sign of prophecy,
 To lead unto a King;
 It traveled over earth and sky
 'Mid angels' caroling:
 Till wise men saw the golden gleam
 And—leaving all to come—
 Found glad fulfilment of their dream
 Within the Christ Child's home.

'Twas on Epiphany's eve,
 A blessed guiding star
 Led you, obedient to leave,
 Beyond earth's sunset bar:
 Over the way the dear Christ trod
 (Cross-paths His feet made bright)
 And brought you to the House of God
 Where faith is crowned with sight.

To us, as twilight grows more dim,
 Another star is given—
 Your loving presence nearer Him
 To draw us to His Heaven:
 We lift earth clouds by fervent faith
 And clear a vista far
 Unto the land beyond all death,
 Where God's beloved are.

—ALICE CRARY SUTCLIFFE.

At the Abyssinian Cathedral

By the Rev. W. Ashley-Brown, Chaplain of Aden, Arabia

The following article is adapted from the *Australian Church Standard*, where it is one of a series of articles on the Abyssinian Church. Fr. Ashley-Brown is an Australian missionary.

IT was arranged by my kind friends at the British Legation that I should have the privilege of hearing the Divine Liturgy in the Cathedral of St. George at seven in the morning before I took our own services at the Legation. The Prince Regent made a strong point of the Oriental Secretary to the Legation, Mr. P. Zaphiro, C.M.G., accompanying me "lest his guest might be jostled." There was rather an impish twinkle in H.I.H.'s eye as he gave this command, for he and this very courteous official have been friends since the Prince was a little boy. Indeed during his recent visit to our own King, Mr. Zaphiro was attached to the Prince's staff in England by the order of the British government. He knew how cordially Mr. Zaphiro would loathe the idea of getting up early on Sunday, as the Legation service is much later. Ras Taffari misses nothing.

We were at the Cathedral at seven, but the Empress and the Prince Regent had arrived before time. The service had already begun. The great courtyard was packed with people. I then saw the reason for the royal command that Mr. Zaphiro should accompany me. The maimed, the halt, and the blind, sufferers from leprosy and elephantiasis and all manner of ills, thronged the entrance. But for the presence of the lepers it would be the same in ancient Jewish days. It was well that one who knew the ropes should protect the stranger. We were met by officials at the church door. At the entrance to the Sanctum Sanctorum was a small cleared space which accommodated the royal party. Here stood the Prince Regent. By his, were two other chairs—for Mr. Zaphiro and myself. The rest of the huge congregation, many of them outside, of between 4,000 and 5,000 people sat on the floor or stood. At the opposite door of the Sanctum Sanctorum was the party of the Empress. There was probably a chair for her. The sexes are divided for worship in Abyssinia, but from where I was I could see the ladies-in-waiting either standing or sitting on the floor.

MORE LIKE TEMPLE THAN CHURCH

Like all Abyssinian churches the Cathedral of St. George is more a temple than a church. It is built of three walls, two of which are concentric, each a perfect circle. The Cathedral is surmounted by a gilded dome. Within the inmost wall is the sanctuary which corresponds to the old Holy of Holies in the Jewish temple. In the courtyards outside the Sanctum Sanctorum, and indeed outside the church, is accommodated the congregation. Mass is said within the Holy of Holies behind closed doors. No one sees the rite but the priests and their acolytes, who must be in minor orders. But it is not secret, for the service can be heard on the fringes of the multitude standing far out in the outside courtyard. The interior walls are covered with sacred pictures. The altar is called a *tabot* or ark.

At the Cathedral the Mass was perfectly sung by a priest, who had the most beautiful voice I have ever heard, with just a trace of the golden African quality. The singing was unaccompanied. The responses were sung by a large choir of priests standing in the congregation in their ordinary dress, *i. e.*, the national dress surmounted by a white turban, shaped somewhat like the hat of the Greek Orthodox clergy. The laity were bareheaded. I had studied the Liturgy beforehand, so though it is sung in the old ecclesiastical language, Geez, I was able to follow it by its arrangement. All the people with any pretensions to education, including the court, joined heartily in the singing of the responses and the short hymns. I found their eucharistic office shorter than any Copt (to which it is related) or Orthodox Mass I had heard. It was a service of wondrous dignity and beauty, and the singing to one used to Oriental music was very beautiful. But the last has gradations of tone which fall strangely at first on unaccustomed Western ears. After nine years I have learned to love them.

DESCRIPTION OF SERVICE

AT the consecration of the bread and wine, after each blessing the people sing, "Amen, Amen, Amen, this is truly Thy body (or blood) and so we believe." There is an *epiklesis*, or invocation of the Spirit, of great beauty. It precedes what corresponds to the Canon of the Mass in our rite and invokes the operation of the Holy Spirit in the consecration of each species. A sanctus bell is rung at the consecration, incense is used, and a short canticle of praise on the part of the congregation acclaims the Sacramental Presence. It somewhat resembles our *Ter-sanctus*, but accentuates their belief that angels and archangels actually surround the Presence. I did not think to ask if the bread was leavened or unleavened, but the wine used is expressed from raisins, a custom which has grown up during the many centuries of isolation in the midst of hostile Mahomedan people who prevented the passage of wine through their midst.

After the communion of the priest, the doors of the Holy of Holies were flung open and the Holy Communion was brought forth by priest and deacon for the communion of the people. They were attended by sub-deacon and two acolytes bearing censer and lights. The Empress was the only adult communicant at the service I attended, so the procession returned to the steps of the Sanctum Sanctorum before which we were standing, and twenty wee babies, who had just been baptized and confirmed, were communicated.

INFANTS RECEIVE SACRAMENT

There was a terrible earnestness in the ceremony as the little ones received what their elders believed to be a Real Spiritual Presence to prepare and strengthen them for the battle of life. Communion was given in both kinds, but by intinction. I understand the words used were, "Here is truly the body and blood of Emmanuel, our God. Amen." I was told that at more private Eucharists than this one could be (in the Cathedral attended by the Empress and her heir-apparent, the Prince Regent), there are many communicants and their priest and deacon give the bread and wine separately with formulae in some such words as these: "This is the bread (cup) of life, descended from heaven, truly the precious body (blood) of Emmanuel our God. Amen." The communicant says, "Amen, Amen."

The priest wore beautiful and costly vestments somewhat different in shape from our own, but obviously deriving from the same source probably through Alexandria, the fourth century origin of Abyssinian Christianity, at that time the second city of the Roman Empire. I couldn't help thinking as I saw this eucharistic service in an ancient church in the highlands of Africa, how terribly parochial is the spirit which would forbid the use of the ancient vestments in our own rite.

SACRAMENT TAKEN TO SICK

Now came a hiatus of twenty minutes in the service while the Blessed Sacrament was taken out of the church to the sick. For dignity the acolytes carried great, gorgeous umbrellas of state over the Sacrament and the sacred ministers.

After the return of the Blessed Sacrament to the Sanctum Sanctorum the doors were closed, and the service was soon completed. It had taken but an hour. In spite of the fact that I was worshipping in a strange land and rite, hearing words which I understood not, the service was completely satisfying in every way. There had been wondrous beauty and dignity, inspiring earnestness, and a homely reverence on the part of the people which was a revelation to the Anglican used to our more formal ways. But this reverence was marked also by a restraint in the personal ritual of devotion which I had hardly expected. There is much which the Abyssinian Church has to learn from the West, and especially from England, but the service at St. George's so impressed me that before I left I prayed that our Australian Church might learn properly the glory of eucharistic worship.

Bishop Brent's "Yesterday and Tomorrow"

Being his Address at the Commemoration of the Twenty-fifth Anniversary of his Consecration

I.

YOU, my dear friends, have gathered from this diocese and beyond to celebrate with me the twenty-fifth anniversary of my consecration as bishop. As it happens, it is also the fortieth anniversary of my ordination to the ministry. I am confident that it would be unseemly—certainly it would be distasteful to me—to presume to preach a sermon to you. At such a moment, the past rises vividly before me and I have an instinctive desire to share with you such of its features as friend would share with friend in intimate and sympathetic fellowship.

I cannot plunge immediately into the days of my ministry as though it were a thing detached. So closely woven a fabric is the whole of life that it is impossible to divide it into sections that do not overlap or run into one another. My ministry is the natural outcome of my boyhood. For three things I am deeply thankful—that I am Canadian born and bred, that I had a mother who for character and spiritual culture was the peer of the best, and that a country rectory, where my father served for forty-two years, sheltered my young days. From my Canadian breeding I got that fine, just discipline which held within bounds a nature that could easily have gone on the rocks; to my mother's wise and loving influence, I owe all the good that is in me; and it was my father's long rectorate in the little village where I was born that burned into my soul the high value of stability. Love of my country home has never abated and has kept burning a steady flame of sympathy for country folk and country problems.

I do not recall an instant of my life when I aspired to any vocation excepting that of the ministry but on one brief occasion when I faced the possibility of becoming a musician. As a boy at school, the ministry seemed to me the one vocation worth considering. My most recent reflections confirm my earliest. I know nothing that is worthy of comparison with the ministry. Were I again on the threshold of life, I would choose as I have chosen. As a youth, other walks of life, excepting music alone, held no attraction for me. It was taken as a matter of course by my parents that I would proceed to ordination, which I did after teaching a year and a half at my old school, Trinity College School, Port Hope.

Having graduated at Trinity University, Toronto, in 1884, I was ordained deacon in 1886 by the Bishop of Toronto, Dr. Sweatman, who fifteen years later assisted at my consecration as Bishop of the Philippine Islands. Bishop Sweatman was a typical Anglican of his day. He had a warm heart but a stiff manner. The effect he always had on me was to rouse self-consciousness and a desire to run away from so great dignity.

ACCEPTS WORK IN BUFFALO

As the Bishop could not offer me a title in his diocese, I sought one elsewhere. At the suggestion of my classmate, the Rev., afterwards Bishop, Charles Scadding, I came to St. John's, Buffalo, as organist and curate. I had not the least intention of staying permanently in the United States and rather looked forward to returning to a Canadian country rectory. The biased English history which I had read had seriously warped my mind so that it took ten years to wipe out my prejudices and fit me into the American nation.

Two events combined to take me away from Buffalo. After a short period at St. John's, I accepted a position as curate of St. Paul's, in charge of St. Andrew's mission, then on Spruce Street, which I revived. In those days, it was a risky move to place candles on the altar. I ran the risk. The Bishop summoned me and bade me remove them. I did not set such store by the candles as I did by my rights as a priest. I asked the Bishop to allow me the same freedom as he allowed others of his clergy. He refused and I left.

HIS LIFE IN BOSTON

THE previous summer I had attended my first retreat. It was conducted by the Rev. Fr., now Bishop, A. C. A. Hall, of the S.S.J.E. It awakened my spiritual life as it had never been awakened before, and I was strongly drawn to him by his powerful, spiritual character. His offer of a place at St. Augustine's colored mission in Boston came at the moment of my trouble with Bishop Coxe. I accepted it and entered on a period of training which was so sound and inspiring that I would covet it for every young priest. I was as ignorant and heady as any young fellow could be. But under the gentle, wise guidance of the men about me—Frs. Hall, Osborne (afterwards Bishop of Springfield), and Torbert—I was gradually trained to recognize my ignorance and shortcomings.

During the three and a half years of my life at the Mission House of the Society of St. John the Evangelist, I learned invaluable lessons, chief of which was that of the ordered life. I never saw indications of hurry. The indispensable need of securing time for study and devotion was accepted as a matter of course. There I learned my earliest lessons in the mystical life. Daily meditation was a severe and joyous task. Ability to concentrate the attention for a long period on a given thought can be taught by no other means. The practice of the Presence of God is the foundation not only of piety, but also of intellectual character. The love of Jesus Christ, the application to modern life of the principles by which He lived, and the overwhelming importance of the unseen, were instilled into my being in a manner and to a degree from which there is, thirty-five years later, no escape. The daily round of services—the Eucharist, the daily offices, the observance of the hours—was free from formalism and always a privilege rather than a duty.

I was favored by the associations to which I was admitted. Fr. Hall became my dearest friend. Though I call him brother, I think of him as father. His fearlessness, his noble integrity of character, and his indefatigable industry, shot through and through by common sense, thoroughness, and accuracy, mark him out as one of the most spiritually influential pastors of our times. My thoughts turn affectionately to his Vermont home where, held by the limitations of age, I know his thoughts are with us today as ours are with him.

Fr. Osborne was of another type. He was filled with restless energy, a busy pastor rather than a student. His love of and power over little children was unusual. During the past year, he entered into rest at an advanced age. Shortly before sunset, as he sat with his nurse during the long evenings, he would preach sermons to imaginary congregations, and at the close, in faltering tones, ask his nurse: "Do you think I have helped anyone today?"

With Fr. Torbert I had the privilege of long association. Upon Fr. Hall's recall to England by his Superior in 1891, Bishop Brooks, just consecrated, placed Torbert and myself in an abandoned church in the South End, which was revived under the name of St. Stephen's. There we worked, side by side, as brothers, though Torbert was the priest in charge, until God took him ten years later. A more gentle, understanding soul never breathed. I would much rather accept his instinctive conclusions than the reasoned findings of most men. He came more nearly to having a right judgment in all things than any man I have ever known. He did much to cure me of snap judgments and quick temper. When an irritating occurrence happened, he always approached it with prayer and a sane and quiet mind. His considerateness of me, his junior in years and subordinate in office, was a model for all rectors. He shared everything: preaching, services, visiting, on absolutely equal terms. When death broke our partnership, I could look back on nearly fifteen years of loving companionship without misunderstanding or shadow. A more loyal and united congregation never existed.

than that to which we jointly ministered. It was the pastoral work which held it together. There is no room for doubt that in house-to-house visiting today lies the strength of the Church. The rector who fails to come to know his people in their homes, who, if he calls at all, does so perfunctorily, or on the occasion of a marriage or funeral only, is not a pastor. He may be a signboard, but he is not a reservoir of spiritual influence, let his pulpit eloquence be that of angels, and his organizing gift that of a Napoleon. We usually think of Phillips Brooks as a preacher. He was first a pastor, and then, because of it, a preacher. He is quoted in Bishop Lawrence's Memoirs as saying:

"I wish that I could devote every hour of the day to calling on my people. I know of no happier or more helpful work that a pastor can do, and I call as much as I can. How is it possible for one to preach to his people if he does not know them, their doubts, sorrows, and ambitions?"*

RECOLLECTIONS OF PHILLIPS BROOKS

It would be difficult to discover the secret of the spell that Bishop Brooks' preaching had on people. It lies hidden in that subtle thing, personality. He had at times such an influence on me that I was affected physically. I felt as if I might be the string of a harp on which a master hand was playing. I vibrated to his touch. But of this I am convinced, that much of the secret of his power lay in his experimental knowledge of human life, worked out in his pastoral relationships. There is no need of setting preaching and pastoral visiting one against the other. The good pastor is always worth listening to in the pulpit.

My last memory of Bishop Brooks is of a couple of weeks before he died. St. Stephen's Church was situated in a neighborhood known and loved by him. He once said to me as we walked through the squalid streets, that he yearned to come and live among the people resident there. It was originally known as the Boston "Neck." When we built our parish house, after delving a bit, we struck the beams of a wharf and after that, the deep blue sea. As I was sitting reading in the Diocesan House, the Bishop thrust his head in the door. Seeing me, he sang out: "Hello, Brent! How are things down on the 'Neck'? Stiff?" and vanished, leaving behind the echo of a deep throated laugh. Two weeks later, his mortal remains were carried shoulder high by a corps of students out of the church of his love to their last resting place in Mount Auburn.

ELECTED BISHOP OF THE PHILIPPINES

LIFE in the South End moved on without an uninteresting or dull day. The South End House, with its great head, Robert Woods, Denison House under Helena Dudley, Hale House, Lincoln House, latterly under the care of my brother, sprang up about us and turned their social cohorts loose on the problems which beset us. Our own Rescue Mission played its part through well nigh twenty years. As I walked through the district, as likely as not I would meet Edward Everett Hale prowling around his "beloved South End." The close to my ministry there came abruptly. On the Festival of St. Michael and All Angels', 1901, Torbert died. The tears were hardly wiped from my eyes before I got a wire from San Francisco, advising me that I had been elected Bishop of the Philippine Islands. We were seated at dinner—Russell Talbot, now rector of Epiphany Church, Rochester, Thatcher Kimball, and I. Immediately we sought an atlas to discover where the Philippines actually were. Though the Spanish-American war had taught me a little distant geography, I should have hated to stand an examination on the subject!

From the first I felt that it was my duty to go. My loving parishioners made it easy for me, and though I greatly doubted the wisdom of the Church in electing a bishop without adequate provision for the work, I trusted myself to the good faith of the Church, and, as dear Bishop Greer counselled me, never looked back but "lived in the top story of my decision."

This is the only change of place in my whole career which I have made with a quiet mind. Even when I left Buffalo, it was with such keen regret that but little persuasion would have anchored me there with the intention of fighting out what seemed to me a just battle. I have never felt a moment of doubt after declining the various positions to which I have been elected. I attribute this to the silent influence of my father's long rectorate. Stability looms large in the pastoral life. I recall

once visiting Kenilworth, where I met an old dame who had been selling strawberries at the entrance of the Castle through sixty-two years. Upon my return to Westminster, where I was staying, I said to Canon, now Bishop, Gore: "I admire the stability of the English people," quoting the old lady as an illustration. He replied: "She is a vegetable and not a person." It was probably true. Mere settling down in a position, devoid of the spirit of adventure, is not stability. Stability is ever using all of the numerous opportunities in a given place to the full. Sometimes the best thing a man can do is to move. But the place where he is, always has the superior claim. It is for the place that is beckoning him to prove that his duty is elsewhere rather than where it is. I recognize now what I failed to recognize then, that I had not exhausted all the possibilities of Florence Street. There remained enough to consume the vitality of a life time. I closed the first chapter of my life in the ministry after being a rector for but two months out of my fifteen years of service, years rich in opportunity and rare fellowship.

On December 19, 1901, I was consecrated Bishop of the Philippine Islands, in Emmanuel Church, Boston. The only survivors of those who took official part in the services are Bishops Hall and Lawrence. Bishop Hall was the preacher and the sermon he then preached has colored my subsequent career—that it is to a ministry of reconciliation to which we bishops are called. The beautiful service lingers in my memory. At its close, as we were removing our vestments, Bishop Potter approached me and said: "Bishop, I have a piece of advice to give you." Now, I thought, I shall receive some counsel from this great man. "When you go to the Philippines," he continued, "take a bed with you, for those Philippine beds find out every bone in your body." I was somewhat shocked at his levity, but later learned the wisdom of his counsel.

I cannot turn from that great moment of my life without offering a loving tribute to Bishops Doane and Satterlee, both of them, though much senior to me, true brothers and friends until death closed their eyes.

PROBLEMS OF THE PHILIPPINES

I DID not sail for the Philippines until the summer, when I joined the party of Governor Taft *via* Suez. Never was a more callow and unprepared bishop flung into a difficult situation. I knew nothing of Spanish. I had a violent distaste for working in a Roman Catholic country, and I was singularly innocent of many important things germane to the situation. However, certain duties shone out plainly, and today I would make no change in their order.

I felt that our first responsibility was for the American and English population. The ease with which the white man deteriorates east of Suez cannot be exaggerated. Then I knew that among the considerable pagan and Mohammedan people of the Islands, there was ample room for evangelizing efforts, which proved to be so, beyond my expectations. About work among the Roman Catholic element in the Islands, I was doubtful. Certainly there was humanitarian service to be rendered, but beyond that I could not say. Institutional enterprises loomed large at the time. Since then, I have modified my views. Hospitals and schools are invaluable where the community is not sufficiently advanced to supply them. But as public spirit and scientific knowledge progress, it would appear to me an undesirable thing to continue them—certainly not, unless we can equip them, and carry them on, on as high a level scientifically as, or higher than, the publicly supported institutions. Among the Mohammedans of the southern islands, school and hospital work is simply indispensable. It is the one means of exhibiting the Christian spirit among the followers of Islam, whose only knowledge of Christian nations is that they make better weapons and fight better and exploit their neighbors more successfully than Moslems. It is for this reason that I still hold tenaciously to the Moro school in Jolo, which has been operative now for ten years, though the difficulties of securing support are increasingly great. It is for the same reason that I advocate friendly relations with the Turks of today, after the example of the institutional life of the American Churches established there and the patient evangelistic missions of the French. The Turks have been cruel and ruthless, it is true. However, what can you expect? It is Christianized peoples who have provided weapons and taught the Turk how to use them. We Christians slay and kill under a more restricted system than

*Memories of a Happy Life, page 54.

the Mohammedans, but, as the late war testifies, we do it on a large scale and thoroughly when the die is cast.

It was among the pagan peoples that I learned that equality before God of all men, which I count to be the chief treasure I have made my own in a life time. We assume without much thought that our race and our nation is the superior one on earth. Whereas, is it so, or is it that with a common humanity we have developed ourselves under superior conditions to others? Given the proper environment and most men rise to a high plane, whether the Negro or the Yellow or the White man. A temperate climate has much to do with it, backed by the heritage of the ages. Consequently, we may never glory in our national exploits and advancement as if they were our own unaided accomplishment. Mere nationalism has become abhorrent to me, as making for strife and dissension. The rule of service must be extended from the individual to the nation so that the most highly developed nation must be the servant of all. There is no other gospel for national life.

The problems of a race are the problems of mankind. The opium problem stands as a clear illustration of the fact. I proposed an international conference to solve it in 1906 in a day when such conferences were few. Since that time, we have entered into an age of world-wide gatherings for the solution of world problems. The value of the League of Nations largely consists in its opportunity for working out differences and frictions in consultation around a common table.

In 1910 our experience in the missionary conference in Edinburgh led me to propose a like gathering for all the Churches, which took the form of the World Conference on Faith and Order. This is the most ambitious attempt of all and the most essential. The unity of Christendom is not a luxury, but a necessity, and the world will go limping until Christ's prayer that all may be one is answered.

But world-wide movements in themselves do not exempt Christians from local effort. Local effort with world wide intent fills out the picture and together they produce results.

WORK IN FRANCE

Sixteen years passed with rapidity in the Philippines. During that period, most of the American army had several terms of service in the Islands, so that I knew the majority of its personnel. I numbered among my more intimate friends Generals Pershing, Wood, and Harbord, as well as junior officers and enlisted men. So that when the war came and General Pershing asked me to come to France, though at first I had to refuse, later it was the natural course for me to take. My service in the army was built on the coöperative principle. I first secured Chaplains Paul Moody and Francis B. Doherty, representing respectively the Congregational and the Roman Catholic Churches, and found an office. Remembering my life with Torbert, we ordained that there should be no secrets, but that the correspondence of one should be the correspondence of all, that we would talk out our problems together, and that the interests of every Church should be as dear to each of us as though it were our own. These principles were carried out to the letter. If my own diocesan life proves as rich and empty of shadows as the chaplains' fellowship in the A. E. F., I shall be a happy man. Much that was attributed to me was due to Moody, Doherty, Allen, and Ronan, whose loyalty and affection I shall ever treasure.

(To be concluded next week)

BAPTISM

O mystery of Jesus' tears!
 Thou Saviour mild,
 Fore knowing all souls that
 Would die unreconciled;
 Break, heart, that drew those
 Yearning tears from eyes divine.
 The waters far above the
 Heavens are thine, are thine.

—MARGARET E. HENRY.

A FREE PRESS is essential to the working of the modern democratic state. A democracy uninformed is a blind giant which will destroy the very things it should most value, and may end by destroying itself. The first act of tyranny is to suppress or to shackle the press.—C. P. SCOTT, editor of *The Manchester Guardian*.

AN IMPORTUNATE WIDOW

Reprinted from the South African Church Chronicle

OLD ANNA is now well past her three score years. And—oh dear! how can I describe her?—she is short and stocky, and of most ungainly gait. She is a Mosuto, but her face and neck are more suggestive of the head of a bull terrier. She is wrinkled, but not wizened, a widow, an importunate.

I met her at B— yesterday, whither she had come to church to make her Communion—a walk of twenty miles across the undulating dusty veld, with a forty-mile-an-hour wind buffeting her about. I was in church for confessions, and as she came in I recognized her waddle and devotional contortions before I saw her. . . . I said the "Go in peace" and returned my attention to an interrupted office, which was again broken into by a sudden "Father!" Looking up I found that it was still old Anna.

"What now?" said I.

"I have lost my Maria," said she. ("Maria" has become a generic term as used by our Christians, and designates the medals of various shapes and sizes they wear, as a visible sign that they are Christians of *Chache*.)

"I see you have lost it."

"Well, what shall I do? I left home yesterday with it, and in the road I found it had gone. Truly, I am lost."

"Yes, I have heard. Go, and peace go with you."

I suppose I should have shown more sympathy, but at that time I was not particularly "available" for dealing with lost medallions. Then, I forgot all about the old dame's loss.

* * *

After Mass, I went home with the Reader and had food at his house. We did the financial work of the mission, and as on the final count there was a small deficit he made it good out of his own pocket. While we were talking of many things, in walked old Anna, and she took up her parable and said, "I have lost my Maria."

"I see," said I, "but now go and tell all your story to the Reader, and see what he has to say about it."

She went through the whole story again.

". . . So what can I do? I cannot go home without it. No, no! They are all heathen at home, and will think that I have come back as they would have me be. I do not want to go out of the fold, so I *must* get a Maria."

"Buy one," said the Reader.

"Ao! I am an old woman. I have not even one penny; not here, nor at home."

"Then I will show you the way," said my Reader. "Go to the women outside in the courtyard, and make a collection amongst them. You go collect two pennies, and I will give the other two pennies."

She went outside, and we heard the women laughing and joking with her about her "collection." She collected her two pennies and ultimately got a new Maria, whereupon she began begging again for one of the women to sew it on to her neck ribbon so that it should not slip off.

* * *

Within, in the house, I sat, silenced apace. My Reader had shown to me, also, the way. I asked him to let me share his gift by offering a penny to make up his two, and he agreed.

TO JACOB BOEHME, COBBLER OF GOERLITZ
 (1575-1624)

I

To you the heavenly mysteries were shown;
 In you was wisdom like a draught outpoured;
 For you a simple pewter vessel held
 Transcendent revelations of the Lord.

II

Cobbler, if I had never found
 Your words, I still had borne the Cross,
 And borne it with more weariness
 And greater loss.

For you have taught my arrogant soul
 How low is Heaven's door.
 You fit her with the humblest shoes
 She ever wore.

—MARGUERITE WILKINSON.

RADIOCASTING THE BISHOPS' CRUSADE

BY JOHN W. IRWIN

[At General Convention last year the Church was given an object lesson in the value of radio as a publicity medium. All through the Convention prominent speakers told the vast radio audience about the Church, its work and its aims. The broadcasting at New Orleans was directed by Mr. John W. Irwin of the Publicity staff of the National Council. In the belief that the radio can be of great service in promoting the Bishops' Crusade, and in the hope that the methods suggested may be permanently helpful to clergy throughout the Church, Mr. Irwin has prepared this "How" story of studio broadcasting and its possible use in the Crusade.—*The Editor.*]

THE radio is one of the most effective of modern publicity media. Local commissions and committees will, it is hoped, make the widest possible use of it in promoting the Bishops' Crusade.

There are some uses that are obvious. Of course, churches that have radio installations will see that sermons are broadcast, that Crusade information may reach the radio congregation. Of course, too, arrangements will be made to broadcast all Crusade mass meetings, in the centers where such meetings are held. There are uses so patent as to need a mere reminder that attention should be given early.

But in addition, constant use should be made of radio studio programs. As many of the clergy have not previously made use of this form of radiocast, these suggestions may prove helpful:

HOW TO ARRANGE STUDIO BROADCASTS

Call at the radio station and see the official whose usual title is "Program Director." In some stations the Program Director is also that "Station Director." Explain to this official—and this is of the utmost importance—that the Crusade is a country-wide movement, of interest to Church people generally; to Episcopalians, as people directly involved, to others as a religious experiment of unique character and importance. Exhibit its picturesque features, bishops, priests, and laymen uniting in a modern Crusade, a coast-to-coast "War of the Cross"; its plans for mass meetings, conferences, work by and with individuals. Show that it is not propaganda or proselytizing. Make very clear that there is no solicitation of funds, no money question involved. Explain it as a bold and practical response to the thoughtless claim that the Church fails to meet modern conditions.

Ask that you be given permission to use ten or fifteen minute periods, at intervals, to tell the radio public about the Crusade and invite them to listen and to attend, regardless of religious persuasion.

If consent is secured, arrange dates and time. If the matter is held under consideration, or if the request is refused, take it up in the same way with influential people who own or are interested in the station. But always go to the Program Director first.

Tell the Director that you will supply typed copies of your addresses at least twenty-four hours before you are to speak. Keep your promise absolutely. And if a station sees fit to censor your talk, accept the revision cheerfully.

Remember that the station is giving you time "on the air" for which the chain stations receive \$4,000 an hour. They are conferring a real favor, and should be made to realize that you and your people appreciate it. Also remember that the Director is a czar. He is in absolute control, and must be treated with the deference to which he is accustomed.

THE BROADCAST

Be at the station fifteen minutes ahead of the time you are to speak. Stations broadcast on a time schedule that is absolutely rigid. If you were but a minute late it would disarrange the whole broadcasting period of that station, which is linked with other stations that programs may not conflict.

Read your talk. Do not interpolate or extemporize. Practise it beforehand. Time it so that you stop a half minute, no more and no less, before your time is up.

Before you speak, be sure that the Announcer knows your name and title, and pronounces them correctly. It is well to have your card, or a slip of paper with name, title, and subject of the address ready for the Announcer's use.

Avoid propaganda. Religion is interesting to the radio audience; denominationalism is not.

Prepare your talk with unusual care. Your audience will probably be the largest you have ever addressed. It may include 25,000 listeners, or a million. Prepare accordingly.

Follow the Announcer's instructions as to position before the microphone.

In the broadcasting room, do not speak, even in a whisper, until the Announcer signals you to proceed. Do not rattle the paper from which you read; it sounds like a hail storm to listeners. Rather small and quite heavy sheets, typed on one side, are best. Do not fasten them together. When you finish a sheet, pass it to the Announcer, or let it float to the floor.

Use a natural voice, not loud or forced, and careful pronunciation.

The number of periods assigned to you will depend on the size and importance of the station. Accept even a single period, and make use of as many as the station will consent to give.

Make arrangements as far ahead as possible.

THE DU BOSE SCHOOL

BY THE REV. LOUIS TUCKER, D.D.

THE Church of England agrees that Doctor DuBose was the greatest theologian the Church of America has yet produced. Nobody at all seems to think of him as a practical man. Yet he ran a girls' school successfully for twenty years, and that takes a financial wizard.

The DuBose Memorial School has done some wizardry also; or so it seems to an innocent by-stander. A great steel and concrete building, as indestructible as a stove, has taken the place of the old wooden fire trap; and where fifteen men pursued a hardy existence and studied in the intervals, fifty now study in steam-heated apartments and do a little farm work on the side. The original fifteen and five more are working in parishes in the Church; and their work is good enough to make it now a distinct asset to a new man to say that he has come from DuBose.

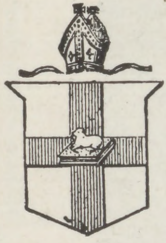
And still the pressure keeps up. The bishops knew their business when they altered the canons a little and tapped an entirely new supply of men for the ministry. The fifty could easily become a hundred if there were money and room; and, judging from tentative inquiries, the hundred might quite possibly become two hundred. No one yet knows just what the limit is, it keeps advancing; but that there is a very large number of men without M.A. degrees whose contact with life has so filled them with a wish to do something about it that they are willing to give up fairly well-paid positions, spend two or three years without income in a seminary, and then take the pay of a worker in the home mission field of the Church for life, is an indisputable fact. And thereby Christ is preached.

Ten DuBose schools, or a DuBose school ten times as large as it is now, would solve the problem of the rural ministry of the Church—when its work had so enlarged the Church as to demand new increase. In the meantime its ten men live hard and fight as good soldiers for Jesus' sake and turn many to righteousness who would not otherwise be turned; and its great body of supporters who have made this possible are working for a Master who is just, and will give to both worker and supporter due credit when due credit is due.

WHAT IS a Garden? It is man's report of Earth at her best. It is Earth emancipated from the commonplace. Earth is man's intimate possession—Earth arrayed for beauty's bridal. It is man's love of loveliness carried to excess—man's craving for the ideal grown to a fine lunacy. . . .

Why is a Garden made? Primarily, it would seem, to gratify man's craving for beauty. . . . It is a plain fact that men do not make beautiful things merely for the sake of something to do, but rather because their souls compel them. Any beautiful work of art is a feat, an assay of human soul. Some one has said that "noble dreams are great realities"—this in praise of unrealized dreams; but here, in the fine Garden, is the noble dream and the great reality.—*John D. Sedding.*

THE OLD CREED still rings true, and expresses the essential doctrines of the Christian faith. It does not need to be revised, but to be revived.—*Methodist Protestant.*



ARGENTINA

The Church in South America

By the Rt. Rev. Edward F. Every, D.D.

Bishop of Argentina and Eastern South America

This is the second article in the series on The Anglican Communion Throughout the World, written exclusively for THE LIVING CHURCH

I AM very glad that readers of THE LIVING CHURCH should take an interest in this vast far-off diocese of the Anglican communion, the biggest in the world, so far as mere area is concerned, for my jurisdiction extends from the Amazon to the Straits of Magellan, the Andes to the South Atlantic Ocean, including the republics of the Plate (*viz.*, Argentina, Uruguay, Paraguay), and Brazil (which is larger than the U. S. A. without Alaska). However, in other respects it is only small, for even when fully staffed (which, alas! is far from being the case at present) we have only some thirty clergy, a third of whom are in or near the great city of Buenos Aires, our people being most numerous there. For of course our work is to minister to our own scattered people, including Americans, for the Church of Christ rises above national barriers. It may be of interest to mention that ever since I was consecrated bishop twenty-four years ago we have prayed regularly for "Thy servants, King George and all the royal family, the President of the U. S. A., and the President of this republic," our Church, as I have explained, being planted in four republics. In Buenos Aires we have a well-appointed pro-cathedral in the Church of St. John the Baptist, originally a consular chaplaincy, which kept its centenary on the occasion of the Prince of Wales' visit last year, but the majority of our people live in the suburbs. Other centers are established in the provinces where we have churches or church halls with chaplains locally supported.

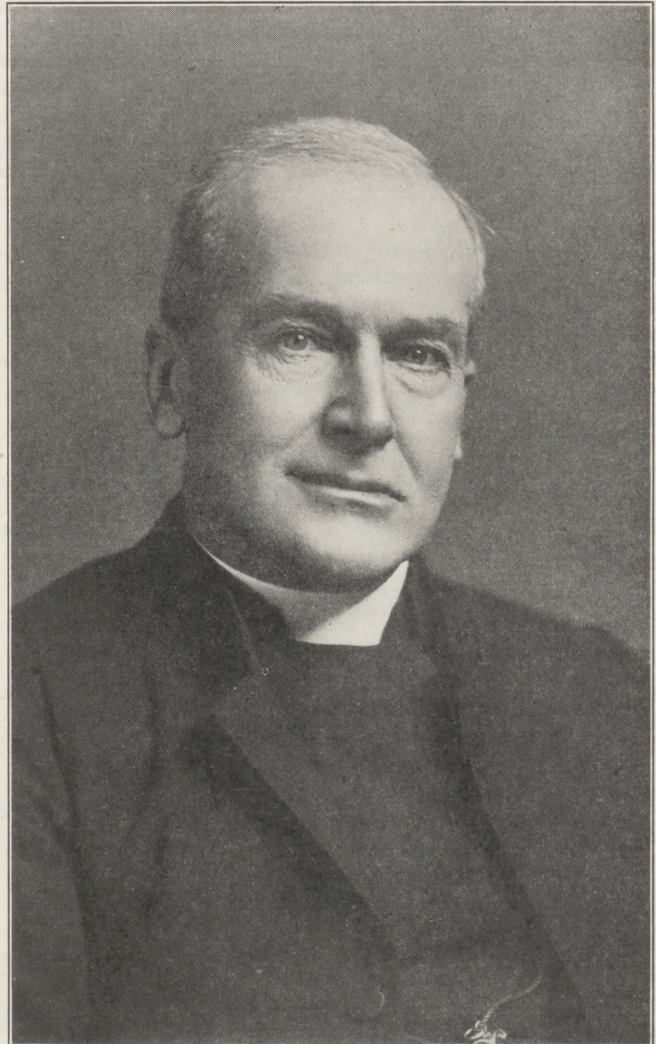
In Montevideo we have a fine old church built on the original Spanish bastion, and the cable from Europe lands there. Its origin has special interest. The foundation stone was laid by the commodore of the South Atlantic squadron near the beach (from which a street, *Brecha*, takes its name) where the British troops had fought their way into the city thirty-seven years before. To quote the words of a distinguished citizen, spoken on the occasion, "Here where the demon of war caused English and Spanish blood to flow for thirteen days a temple was erected to the God of Peace."

In Brazil we have but eight churches, mostly in the great cities. Rio de Janeiro, the capital, and one of the beauty spots of the world, is naturally our chief center. Since the centenary celebrated a few years ago the Church's activities there have greatly increased. Pictures are extant of a former building with slaves in forked sticks passing by in the street. It was only in the eighties that slavery finally ceased in Brazil. At Para, on the equator, in an old British burial ground transformed into a garden, stands St. Mary's Church, whose chaplain visits little scattered communities for two thousand miles up the Amazon basin, reaching the most remote railway in the world, the Madera-Mamore, on the borders of Bolivia. By the kindness of Dr. Hamilton Rice this remarkable memorial tablet is being placed in the church:

"To the honor and glory of God and in the cause of truth.
"Ecclesiasticus XLIV, verses 1, 7, and 14.



LEAVING ALGAROBAL FOR AN EXPLORATION TOUR IN BOLIVIA



THE RT. REV. EDWARD F. EVERY, D.D.
Bishop of Argentina and Eastern South America

"This tablet is erected to the memory of that intrepid group of Amazon explorers, men whose character and spirit exemplify the noble traditions and lofty ideals of our race, whose lives and achievements are an inspiration to all who follow.

"ALFRED RUSSEL WALLACE

"RICHARD SPRUCE

"WILLIAM CHANDLESS

"HENRY WALTER BATES

"HERBERT EDWARD WALLACE

(who died of yellow fever in Para and is buried in this cemetery)

"Ye shall know the truth, and the truth shall make you free."
—"St. John VIII: 32."

The diocese is only partially self-supporting, and depends on Church societies in England for help in the more remote regions, and special missionary activities. The Missions to Seamen Society's chaplains do splendid work among English speaking and other sailors who visit the great ports. Clean entertainment is provided as well as opportunities of worship. The Institute at Buenos Aires is frequently packed with nearly a thousand men, while I am thankful to say that the little chapel is often filled, too, on week days as well as Sunday. In no part of the world is this work among our sailors more needed than in Latin America, where the sailor is normally regarded as a prey. The South American Missionary Society has two noble missions to aboriginal Indians in the Chacos of Paraguay and Argentina, and a third is soon to be started in the Bolivian Chaco—the Chaco being a vast flat swampy plain in the center of the continent west of the Paraguay River.

That in Paraguay was a specially heroic venture. A young Scotchman, Wilfrid B. Grubb, took his life in his hand, to use the graphic Old Testament phrase, went to live among the

savage Lengua tribe, and gradually won their confidence. That was thirty years ago; now we have a Christian village where the people live an ordered civilized life, working for their living, as cattle-men, carpenters, and laborers. Each day's work is begun and ended with prayer in St. Peter's Church, which stands in the center of the village. Its name is Makthlawai and its very existence is a witness to the grace and power of Christ. Those wild people used to practise infanticide, and put their old folk to death when they were no longer strong enough to wander with the tribe; after a good hunting they would gorge themselves like wild beasts and when one of their number died, would bury him where he was, burn his hovel over the top of him, and never willingly come near the place again for fear of his spirit. They were generally cruel, thriftless, godless, but they have now become self-restraining, hard-working, God-fearing. St. Paul's great saying has found a fresh fulfilment in them, "If any man be in Christ, he is a new creation." They are very far from perfect, but certainly Christ Jesus is a reality to them, and their lives have been transformed.

FOUR days' ride to the west, at Nanawa, another village has sprung up round the mission station (such is the confidence that our missionaries inspire). Last year the baptism of the first converts took place. There is a well thought-out plan to establish a chain of missions across this whole region. The Paraguayan Chaco mission has to be approached by river and then across some thirty leagues of plain and swamp and forest by a track which is often under water. The Argentine Chaco mission on the other hand can be reached by railway and a ten leagues' drive. The station at Algarrobal is a clearing in the forest and the Mataco tribe is dealt with. The first converts were baptized after seven years' teaching. This year the first Confirmation was held and the Church of St. Michael and All Angels dedicated. One hundred and sixty hardwood trees went to the building of this, all felled and squared by hand by the Indians themselves, who take a real pride in their completed work. The change in their lives has been most marked. And in the Rev. R. T. Hunt we have a language expert who has reduced both Lengua and Mataco to writing, and translated considerable parts of the Bible and Prayer Book and numerous hymns. The prospects of the mission are thoroughly hopeful, as men



THE STAFF AT ALGARROBAL, 1924
Including the Rev. R. T. Hunt

and their wives were confirmed together, thus starting on the foundation of Christian homes. The diocese contributes to all this good work by supporting two missionaries and practically all the children in the schools, the Sunday schools undertaking the support of particular children, and having their names and photographs. Another remarkable work is that of the Rev. W. C. Morris at Palermo, whose schools for poor Spanish-speaking children are so excellent as to win the support of both national government and municipality and indirectly influence the national education.

On the whole our numbers are small but distances vast. Traveling is mostly by railway, steamer, and motor car, sometimes by horseback or mule, and often it may take some days to minister to a dozen people. At least half of our churches are self-supporting and do much to help others; but the struggle in the smaller communities is very hard and it is a constant difficulty through schools and Sunday schools to keep our children for their race and faith.

NEXT WEEK: The Church in Dornakal, India. By the

chaplain to the Bishop of Dornakal.



MATACO CHRISTIANS
First fruits of the Argentine Chaco mission

SURSUM CORDA

Lift up your hearts! Amid life's fret and turmoil,
Forget the care and burden of the way;
Let tired eyes, which of earth's things are weary,
Pierce through the darkness to the perfect day.

Lift up your hearts! When God's own sun is shining,
Let its glad radiance flood thy life with peace;
Fresh courage take, in His great love confiding,
And win thy way to joys that never cease.

Lift up your hearts! In songs of glad thanksgiving,
To Him who reigns in highest Heaven above;
For life, for joy, for never-fading beauty,
For blest redemption through the Saviour's love.

—ETHEL MILLER.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE NEW MAN AND THE DIVINE SOCIETY. By Richard Roberts. N. Y.: The Macmillan Company. \$2.00.

THE UNITY OF FAITH AND KNOWLEDGE. By John A. W. Haas, President of Muhlenburg College. N. Y.: The Macmillan Company. \$2.00.

A FAITH FOR THE NEW GENERATION. By James Gordon Gilkey. N. Y.: The Macmillan Company. \$1.75.

Reviewed by the Rev. A. T. PHILLIPS, rector of Christ Church, Rouses Point, N. Y.

MR. RICHARD ROBERTS maintains that religion is a manifestation of life, and therefore should be treated as a branch of biology. His book endeavors to show how religion, and Christianity in particular, continues the development of life as seen in evolutionary biology. There is an inference made to the effect that evolution has completed its task so far as the individual and society are concerned. The only way now open for the further development of society is through the influence of a super-human person. The needed character is depicted in Jesus Christ, from whom starts a new birth for the human race. The disruption of the middle ages, and modern paralysis, are attributed to failure to keep the balance true between the principles of individuation and association. The book closes with a discussion of ways and means for a recovery of the original Christian impulse.

While reading this book one becomes aware of the writer's conscientious effort to plough through some of the problems of the modern age, and, while one might not fully agree with his presentation, his honesty will certainly be recognized. Of course he meets several difficulties in considering evolution. He writes: "What is at issue is the change in the conception of God which you must consent to if you are going to shelve 'creation' in favor of 'evolution.'" "Creation implies a transcendental God while Evolution may require us to think of God as immanent." "Creation requires a God outside the universe—Evolution suggests a God within the universe and limited by its processes." "A transcendence theology cannot so far as I see be dialectically reconciled with a thoroughgoing immanence theology." "By what possibility can an act of Incarnation be construed as a process of evolution?"

THE AUTHOR HAS asked some difficult questions which must concern most thinkers who try to think their way through the maze. There seems to be the necessity of keeping before our minds the fact that evolution can only be generally accepted as a theory of development. There is a tendency prevalent to link up evolution with cause; this position cannot be countenanced. As a theory, evolution gives a general account of the processes by which organisms have come into their present form; though while it describes a multitude of cases, it certainly does not describe all, or even completely describe any, as, for instance, when we turn to the study of aesthetics. On the other hand, why is it impossible to be an evolutionist and yet accept the Incarnation? The author does not find it impossible; but he naturally found it impossible to explain Christ and the Biblical account of His appearance through the medium of evolution. The whole thing comes to this: we cannot bind or limit God by natural law or human theory. The Creator must be greater than the created and fully capable if necessary of operating outside of the laws and theories known to us. As Butler and Galloway point out, "Our finite minds are limited and we know only in part, therefore what right have we to attempt to limit God?" If we believe in God, we must at least condone supernatural intervention sometimes. We are called upon to accept the Incarnation as special intervention: no evolutionary theory can ever explain such phenomena.

MR. ROBERTS is very fair-minded. He recognizes this apparent difficulty but it does not for him minimize Christ's divinity, for, he says, when later referring to transcendence and immanence: "I mean to hold fast to the great doctrines of Inspiration, Revelation, Incarnation, Redemption, and Grace, and also to accept the elements of an immanence theology—the inner light, the indwelling Christ, the Kingdom of God as a phase of the unfolding of life, and Jesus as the Crown of biological evolution."

His book throughout has been well written and should commend itself to a wide circle of readers. The struggle of the Church throughout the ages against temporal power and intrigue is depicted in a most graphic and fascinating manner. What is the goal of man in society, and what is to be the new relationship between organized democracies? The book tells its superb story.

THE ONLY end of society and the individual is further expounded in *The Unity of Faith and Knowledge*. The purpose of Dr. Haas is to point out to the present age that it is not by any means necessary to be wed to ignorance in order to protect our religion. A man can welcome all scientific truth without inevitably landing in skepticism. Here we have a splendid presentation and handling of problems of philosophy and Christian theism. The author adopts the augmentation method with the object of creating discussion amongst his readers. Facts of life are first noticed, from which definite inferences are drawn; after this the author throws the searchlight of criticism upon these inferences, always with one object, namely, to get down to definite, reasonable knowledge. The writer deals with his matter under three heads: (1) Problems of nature, (2) Problems of mind, and (3) Problems of value.

This constitutes a splendid book to place in the hands of senior students of our universities. It will help them to keep their balance and faith in religion. No person can read the book without deriving from it some real, lasting benefit.

THE FAITH which Dr. Gilkey offers to the present generation is one which has eliminated some of the outstanding landmarks of Christianity. There is no place given to the miraculous birth, miracles, or the divinity of Christ, and no sacramental system. There is the implication that Christ was not God Incarnate, in the orthodox sense, but Jesus of Nazareth just an heroic character who sought to right the wrongs of His nation. His friendship with John the Baptist was the real incentive which compelled Him to dedicate His life to religion. The charm of Christ in these modern days is not His teachings, for they fail to meet many modern problems; but His real greatness lies in the heroism with which He faced the onslaught of His age.

The radicalism of the author is seen throughout. On page 10 we read: "Some of the ideas of Christianity of the past must be reverently but courageously set aside." Again: "We certainly cannot share the conviction of primitive man that God revealed Himself to human beings in abnormal psychological experiences such as dreams, trances, visions, and so-called mystic states."

IN DEALING WITH the problem of why God allows suffering in the world, the author attributes earthquakes and epidemics to risks which God had to take when He made the world. Page 46 reads: "The most convincing answer we can give to this question is that these tragedies represent the risks God took when He made the particular world He did."

The author simply makes a statement and leaves it. It would be interesting to know how a God of perfection could entertain risks.

AROUND THE CLOCK

By Evelyn A. Cummins

SPEAKING of autobiographies, Bishop Lawrence has just published his most interesting *Memories of a Happy Life*. It is not an egotistical sort of book and he has an easy and graceful style of writing. The book is full of anecdotes of well-known Churchmen and famous men, as well as stories about himself. Bishop Lawrence was presented at King Edward's levee, the first after his coronation. He inquired about the proper dress and was told by Archbishop Davidson that although in Queen Victoria's day bishops at presentation wore a black gown, King Edward, wishing more color, had decided upon convocation robes—bishops' robes with scarlet instead of black—and shorts, silk stockings, shoes and buckles. "As I had none of these," says Bishop Lawrence, "the Archbishop kindly offered to lend me his, which turned out to be a perfect fit."

"When, however, Lamb, the valet, brought them to dress me for the occasion he brought no shorts. 'It is all right, milord,' he said, and taking some strings from his pocket, he rolled up my trousers to above the knees, and tied them there. Thus was I presented to His Majesty."

"Happening one day to drop into the sitting-room of Parker, the porter, in the arch at the gate of the Palace (Lambeth), I caught sight of a picture which immediately made me feel at home. It was a portrait in oil painted by Miss Benson, the daughter of the late Archbishop, of a splendid great cat; at the foot of the portrait was printed 'Massachusetts.' 'Where did you get that name?' I asked the porter. 'Why, you see, milord, my boys always called the cat Esau, but one day at school they heard in their class the strangest word, so strange that when they came home they changed the name from Esau to Massachusetts; and Massachusetts he was until he died.' As long as my friend Parker lived, a photograph of the Bishop of Massachusetts was fixed in the corner of the frame."

On another visit to London, "As we were walking across the city with the vicar of St. Bartholomew's to St. Paul's Cathedral, a peal of bells from a church tower crashed out above our heads in magnificent tones. The vicar stopped, and in anger exclaimed, 'It's an outrage that those bells should be in that tower; they belong to St. Bartholomew's; they used to hang in our tower, but the vestry sold them for a paltry sum.' 'When did they do that?' I asked, thinking that it might have been a year or so ago. 'In Queen Elizabeth's time,' he answered, and strode on in righteous anger."

COLUMBIA beat Cornell 17-9 on October 30th, thus releasing one Dave Goldstein from the former university. In 1921 Goldstein made a wager with Ruth Bach, a student at Barnard, that he would stay at Columbia till that university beat Cornell in football. He was a senior in 1921 and has been at Columbia ever since then, waiting for his alma mater to trounce the Lake Cayuga team. Goldstein has taken in his many years of study at Columbia the degrees of A.B., LL.B., B.S., M.A., and Ph.D. He is also Phi Beta Kappa. Miss Bach will now have to study for an M.D., as her part of the wager. She will graduate from Barnard in 1927. Goldstein and Miss Bach watched the game together from the stand in the Polo Grounds at New York.

JOSEPH CONRAD'S wife has written an account of the author's life. Conrad could hold a whole room spellbound while he was talking on some subject in which he was interested, but he could not write with facility. Sometimes he did not write for months and when he was writing the days were very troubled ones. He was erratic while producing his books and often ate his meals alone for weeks at a time. Regarding the completion of his novel, *Victory*, Mrs. Conrad says, "I stood talking to the old gardener in low tones; when the window above me was thrown violently open and Conrad thrust his head out. His voice was hoarse, and his appearance disheveled; the gardener lifted a scared face. 'She's dead, Jess!' 'Who?' I asked, suddenly feeling sick. 'Why, Lena, of course, and I've got the title: it is *Victory*.' He flung his cigarette out of the window and muttered the injunction,

'Don't come near me. I am going to lie down.'" And of his writing habits, "Often in later years would Conrad attempt to write on odd pieces of paper in remote corners of the garden. Once he even annexed the only bathroom we had. He would give no reason for his strange choice, but for over a week our bathing hours were greatly restricted. In another phase he would wear only a greatly faded bathrobe, and insisted in working in the conservatory, which adjoined the drawing-room. This necessitated posting a maid as scout near the front door to warn me of intending callers."

Perhaps one of the strangest of Conrad's eccentricities was his transposition of dates. "In early days," says Mrs. Conrad, "I often transgressed by attempting to correct his dates. I have heard him repeatedly give the date of our marriage as two years later than it was. At first I interrupted him eagerly, pointing out that our boy was born that year. He would turn quickly towards me, frowning his displeasure: 'You will allow me, my dear, to know as much about it as you do. After all, he is my son as well as yours—besides, I never consider you as old as that.' Though this was not a very cogent argument, I had perforce to hold my tongue. It is a curious fact that in all his dated statements he is usually two years out. Everything happened two years earlier than he says, almost without exception."

The war was one long nightmare to Conrad, as he was extremely sensitive to pain and suffering. He was what might be called squeamish. Mrs. Conrad says, "Once a new maid, unaware of his dislike of having the joint on the dining-table, proudly placed before him half a calf's head. It was quite elegantly prepared, but unfortunately it looked what it was. He gave one disgusted glance at it, promptly reversed his chair, and sat with his back to the dish."

He was, however, a very great man, one of the greatest in these days, and in a man of genius almost all peculiarities are excusable. The world owes Joseph Conrad a debt.

THE beautiful city of Taormina has been placed under the authority of the National Bureau of Arts of Italy, so that it may not be ruined in appearance by the erection of any grotesque modern buildings. The Island of Capri is also under the present supervision of the bureau. Italy is watching her own these days.

THE three Terry lectures at Yale this year will be given by Prof. Robert A. Millikan, of the California Institute of Technology and discoverer of the "Millikan rays." These lectures were established by a fund of \$100,000, and are for "religion in the light of science and philosophy." But the founder stipulated that the lectures should be subject to no philosophical or religious test, tending rather toward a broad religion and to efforts to improve the human race.

Dr. Millikan was awarded the Nobel physics prize in 1923. One of his predecessors as a Terry lecturer was J. Arthur Thomson.

IN 1919 Norway passed a prohibition law limiting the alcoholic content of beer and wine to fourteen per cent. In 1923 a law was passed raising the percentage to 21. This year by a plebiscite in October the law was rescinded entirely. The Norwegians contend that education is the only effective way to overcome the abuse of alcoholic beverages.

THE first statue in Turkey has recently been unveiled at the entrance to the Golden Horn. It is a bronze figure of President Mustapha Kemal Pasha, and is mounted on a large white stone pedestal. Turkey is rapidly learning Western ways and customs, it seems.

Church Kalendar



JANUARY

1. Saturday. Circumcision. New Year's Day.
2. Second Sunday after Christmas.
6. Thursday. Epiphany.
9. First Sunday after Epiphany.
16. Second Sunday after Epiphany.
23. Third Sunday after Epiphany.
25. Tuesday. Conversion of St. Paul.
30. Fourth Sunday after Epiphany.
31. Monday.

KALENDAR OF COMING EVENTS

JANUARY

7. Day of Intercession for Bishops' Crusade.
9. Opening of Bishops' Crusade.
11. Convocation of Haiti.
16. Convocation of North Texas.
18. Conventions of Western Michigan, West Missouri, and West Texas.
19. Conventions of Alabama, Nebraska, and Tennessee.
23. Convocation of Utah.
24. Convocation of Nevada.
25. Conventions of Duluth, Milwaukee, Missouri, Pittsburgh, South Florida, Southern Ohio, Southern Virginia, and Upper South Carolina. Convocation of Arizona.
26. Conventions of Indianapolis, Kentucky, Los Angeles, Louisiana, Maryland, and Oklahoma.
- Convention of Oregon.
- Convention of Texas.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF FIRST SUNDAY AFTER EPIPHANY
St. James' Church, Batavia, N. Y.
St. Luke's Church, Lebanon, Pa.
Grace Church, Jersey City, N. J.
St. John's Church, Newport, R. I.

APPOINTMENTS ACCEPTED

CADMAN, Rev. WILLIAM C., St. John's Church, Ramsay, N. J., Diocese of Newark.

SHAW, Rev. ALFRED, formerly rector of All Saints' Church, Brooklyn, Mich.; to become assistant minister at St. James', Chicago.

WOOD, Rev. EDMUND B., formerly assistant at St. Timothy's, Roxborough, Philadelphia, Pa.; to be rector of St. Mark's Church, Clark Mills, N. Y. January 1st.

ORDINATIONS

DEACON

CHICAGO—On Tuesday, December 21st, St. Thomas' Day, the Rt. Rev. S. N. Griswold, D.D., Suffragan Bishop of Chicago, ordained to the diaconate KARL JOHAN WILLIAM TULLBERG, at All Saints' Church. The candidate was presented by the rector, the Rev. F. E. Bernard, and the litany was read by the Rev. W. S. Pond, rector of St. Barnabas' Church. Bishop Griswold was the preacher.

DEACONS AND PRIESTS

BETHLEHEM—The Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of Bethlehem, ordained FREDERICK THOMAS TRAFFORD deacon, and the Rev. JOHN W. SMALLSTEIG, priest, on December 19th, the Fourth Sunday in Advent, at the eleven o'clock service of the Pro-Cathedral Church of the Nativity, Bethlehem, Pa. The Very Rev. George G. Bartlett, D.D., Dean of Philadelphia Divinity School, preached the sermon. Dean D. Wilnot Gateson presented the men. Mr. Smallsteig is a graduate of Lafayette College and of the General Theological Seminary and is to be curate in the Pro-Cathedral. Mr. Trafford was a Moravian minister; he will continue in his present position with the Lehigh University Y. M. C. A.

NEW YORK—On Thursday, December 16th, at the Cathedral of St. John the Divine, New York, Bishop Manning ordained to the diaconate FRANCIS SLADE DONZALL, presented by the Rev. Thomas McCandless, and advanced to the priesthood the Rev. ASA STANLEY GOODRICH, and the Rev. SAMUEL WILLIAM BRISCOE, presented by the Rev. Walter F. Hoffman. The Rev. Milo Hudson Gates, D.D., preached the sermon and united with the Dean, the preacher, and the presenters in the laying on of hands.

PRIESTS

LONG ISLAND—On December 21, 1926, St. Thomas' Day, in St. George's Church, Flushing, the Rt. Rev. Ernest M. Stires, D.D., advanced to the priesthood the Rev. ROSCOE THORNTON FOUST. The Rev. Benjamin Mottram acted as master of ceremonies, and the Rev. William J. Dietrich as the Bishop's chaplain. The litany was read by the Rev. William A. Sparks, the epistle by the Rev. Lester Leake Riley, and the gospel by the Rev. George F. Taylor, rector of St. George's. The sermon was preached by Bishop Stires.

NEWARK—On Sunday, December 12th, Bishop Stearly ordained to the priesthood the Rev. WILLIAM L. GRIFFIN, JR., in Epiphany Church, Allendale. The sermon was preached by the Rev. Prof. Edmunds, of the General Theological Seminary, and the candidate was presented by the Rev. W. T. Weston.

NORTH DAKOTA—On Tuesday, November 9th, in All Saints' Church, Valley City, N. D., the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of North Dakota, ordained the Rev. THOMAS A. SIMPSON, to the priesthood. Mr. Simpson was presented by the Rev. N. E. Elsworth, of Jamestown, and the Rev. C. H. Collett, of Grand Forks, preached the sermon. The Rev. Mr. Simpson will continue his work as priest-in-charge of All Saints' Church, Valley City.

NORTH DAKOTA—On Saturday, November 14th, in Christ Church, Mandan, N. D., the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of North Dakota, ordained the Rev. GEORGE W. THOM to the priesthood. The Rev. F. H. Davenport, of Bismarck, presented the candidate and preached the sermon. The Rev. H. H. Welsh, a Sioux Indian clergyman, read the litany. The Rev. Mr. Thom will continue in charge of the missions at Mandan and Linton.

PENNSYLVANIA—On St. Thomas' Day, at the Church of the Good Shepherd, Rosemont, the Rt. Rev. Thomas J. Garland, the Bishop of Pennsylvania, ordered three deacons priests. The Rev. WILLIAM HENRY DUNPHY, presented by the Rev. Spence Burton, becomes curate at the church in which the ordination took place; the Rev. ARTHUR F. GIBSON, presented by the Rev. Dr. George H. Toop, remains as curate at St. Simeon's; the Rev. WILLIAM R. MCKEAN, presented by the Rev. Dr. L. C. Washburn, remains as curate at Old Christ Church. The sermon was preached by the Rev. Spence Burton, Superior of the Society of St. John the Evangelist.

SOUTH DAKOTA—Sunday, December 19th, the Rt. Rev. Hugh L. Burleson, D.D., of South Dakota, ordained the Rev. ARTHUR JAMES MELBOURNE to the priesthood in the Church of the Redeemer, Flandreau, S. D. The sermon was preached by the Rev. Charles A. Weed, of Mitchell, S. D.; the presenter was the Rev. Valentine Junker, of Madison, S. D., and the Rev. George B. Scriven read the litany. Mr. Melbourne is a 1926 graduate of Berkeley Divinity School, and came to South Dakota in September as minister-in-charge at Flandreau.

TENNESSEE—On St. Thomas' Day, in St. Andrew's Church, Alcoa, the Rev. JESSE ROY GREGG was advanced to the priesthood by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee. The candidate was presented by the Rev. Walter C. Whitaker, D.D., dean of the convocation of Knoxville, and the sermon was preached by the Rev. Charles L. Wells, Ph.D., dean of the theological school at Sewanee. The Rev. Eugene N. Hopper read the litany, the Rev. George B. Kirwan the epistle, and the Ven. Henry J. Geiger the gospel, while the Rev. James R. Sharp acted as chaplain to the Bishop. All the priests named united in the imposition of hands. The Rev. Mr. Gregg continues in charge of the mission at Alcoa, where he has spent his diaconate.

WESTERN NEW YORK—The Rev. G. PAUL MUSSELMAN, deacon, was advanced to the priesthood at St. Clement's Church, Buffalo, N. Y., on December 5th, the Second Sunday in Advent, by the Rt. Rev. Charles Henry Brent, D.D., Bishop of the diocese. The ordinand was presented by the Rev. G. Sherman Burrows, D.D., warden of Delancey Divinity School, at which Fr. Musselman was a student. Dr. Burrows also read the litany. The Rev. Leslie F. Chard, of Gowanda, N. Y., was the preacher. The Rev. John William Mulder, of Avon, N. Y., acted as Bishop's chaplain.

MARRIAGE

SABIN-MCLEAN—Married on December 8th in the Lady Chapel of St. Luke's Church, Evanston, Illinois, by the Rt. Rev. Sheldon Munson Griswold, Miss BERNICE CATHERINE MCLEAN, only daughter of Alexander and Alice McLean, of Marinette, Wis., to the Rev. EDWARD POTTER SABIN, rector of St. Paul's Church, Marinette.

IN MEMORIAM

David Watson Winn

While working at his desk in the library of his home, on St. Simon's Island, the Rev. David Watson Winn, rector of Christ Church, died suddenly, on the afternoon of Thursday, October 21st. His wife in an adjoining room, hearing a sound as if a book or other object had fallen, called to her husband, and receiving no answer, went into the library to find him beyond reach of human assistance.

For some time the Rev. Mr. Winn had been under medical treatment for angina pectoris. An unusually active man, he had been cautioned against undue exertion, and during the last few months of his life he relinquished to some degree a part of his daily program involving physical labors. His Church activities, however, were in no way lessened.

The funeral service, held on the following Sunday afternoon in Christ Church, Frederica, was conducted by the Bishop of the diocese, the Rt. Rev. Frederick F. Reese, and with him in the chancel were the Rev. Messrs. S. J. French and J. W. Fulford, of Brunswick, and F. C. Cousins, of Darien. Despite the inclement weather, a large crowd of sorrowing friends filled the church to overflowing, many finding room only to stand in the vestibule. Interment was in the church cemetery adjoining the church building. At the conclusion of the Church service the Masonic fraternity held their burial rites at the grave, and following this a group of some twenty-five or thirty colored people sang softly "Lead, Kindly Light," as can only members of their race.

So passed from this life a man of God, one who had faithfully and lovingly borne the yoke of Christ, one justly called a "true disciple of Jesus." And in his passing went also a friend and helper to all who knew him, for the keynote of his life was service for the Master. Neither color nor creed deterred him from rendering help when occasion would warrant. His genial disposition, strong character, and sincerity endeared him to all he met.

In his death the parish has suffered an irreparable loss; the community mourns a most valuable citizen; while the Church has lost a leader, staunch and loyal, whose work will be sorely missed over a wide field.

David Watson Winn was born in Richmond, Va., on February 19th, 1857. He graduated from Virginia Theological Seminary in 1880 and was ordained deacon and priest the same year. He served as rector of St. Peter's Church, New Kent County, Virginia, for several years.

From Virginia he went to Georgia where he served as missionary to churches in Macon, Blackshear, and Waycross. It was in the last named place that, under his able direction, the first church edifice there was built.

In 1886 he removed to St. Simon's Island to assist the Rev. A. G. P. Dodge, then rector of historic Christ Church and missionary to Glynn and Camden counties. Upon the latter's death in 1898, Mr. Winn became rector, in which capacity he served continuously thereafter, having charge as well of the missions at Woodbine and St. Mary's. While the Hilton Dodge lumber mills were in operation on St. Simon's, he had charge also of St. James' Church at the mill settlement. His work required the long trip of forty miles or more to two of these mission churches on alternate Sundays, a trip which he made by rail until recent years when he found a schedule via automobile more convenient.

He was married in Baltimore, Md., December 29, 1886, to Betty Carter Deans, who survives him with several nieces and nephews in various parts of the country.

Full as was his Sunday program, his week-day life was one of ceaseless activity. From his residence near the south end of the Island, the homes of the parishioners are scattered along the eight miles of shell road leading to Frederica at the north end, and no one of these homes was long without his presence. A faithful visitor and a cheerful one, his people counted his calls as bright spots in the happenings of the day or evening.

Keenly interested in youth and their education, he ably served for twenty-eight years on the County Board of Education, organized and led a troop of Boy Scouts, and in many ways proved a loyal friend of children.

No diocesan convention or other Church gathering in the diocese would have been complete without Mr. Winn. He attended them all.

Of his parochial life, volumes could be written, but no pen could inscribe with justice.

His long mission of Christ-like endeavor, very real to those who know, must go unrecorded as to true worth and accomplishment save in the lives of those to whom he so lovingly ministered. Be it said, however, that many people, men and women, some in the full light of life's morning, others in the shadow of her setting sun, have, through his priestly ministrations, found encourage-

ment, hope, faith. Many souls have embarked on their flight freed from bodies broken by sin, yet cleansed because at the last this faithful priest had pointed out and helped them to the Way.

Freshly broken earth, almost within shadow of the church, marks the last resting place of all that is mortal of David Watson Winn. But thanks be to God who gave us the victory, through Christ Jesus, he lives on forever. Like St. Paul, he lived and girded about with the armour of Christ: he fought a good fight: he kept the faith. And his memory lives on in the hearts of a host of friends, in whose minds is writ large the example of his godly life.

"Grant him, Lord, eternal rest,
Among the Spirits of the Blest;
Let Light Perpetual shine upon him."

Frederick S. Penfold

The members of the Massachusetts Catholic Club at the December meeting in Haverhill, wish to place on record their profound grief for the sudden death of their beloved fellow-priest, FREDERICK S. PENFOLD, D.D., rector of St. Stephen's Church, Providence, R. I. We whose privilege it was to know him in this fellowship of Catholic priests wish to convey to the members of his bereaved family, and to the parish which he served with such pastoral zeal and devotion, our deepest sympathy.

SPENCE BURTON,
Superior S.S.J.E.
ALBERT C. LARNED,
J. MALCOLM-SMITH.

Frederick MacGregor Campbell

At a meeting of the vestry of All Hallows' Church, Wyncote, Pa., held Tuesday, December 21, 1926, the following minute was presented and adopted unanimously.

RESOLVED: That in the death of FREDERICK MACGREGOR CAMPBELL, not only has All Hallows' Parish suffered a great loss, but the whole community as well.

Mr. Campbell was one of God's own people; loyal and devoted to the Church at all times, throughout a long life, he was a regular attendant at the Church services and found opportunity to be useful in the King's business.

As a teacher in the Church school for many years, he was found faithful, and when increasing years forced him to yield this service up to younger persons, still he kept his interest and enthusiasm, and his advice and help were continually sought.

As a vestryman for seven years, his one aim was the advancement of the parish and its work, and his outlook on all new undertakings was such that the Church and community might move forward to greater and better things.

As a deputy to the Diocesan Conventions, he was always present, and found faithful to the duties imposed upon him.

We mourn his loss; we shall miss his genial and loving presence in our midst, but he leaves behind a host of friends who cherish his memory, and who profit by the inspiration of his life.

May the Lord bless him richly in his Kingdom, and may a portion of his spirit rest upon us who are left, to lead us on to greater steadfastness of purpose, stronger zeal and deeper faith.

Grant him, O Lord, eternal rest, and may light perpetual shine upon him.

And be it further

RESOLVED: That a copy of these resolutions be sent to his widow, and his son, and also be inscribed in the minutes of the vestry, and published in the Parish Bulletin and the Church News and THE LIVING CHURCH.

CLARENCE CLARK SILVESTER,
Rector.
FREDERICK W. MORRIS, JR.,
Secretary.

Edward Sargent

In loving memory of our son, EDWARD SARGENT, January 4, 1926.

"O fold him closer to Thy loving breast,
O! do Thine utmost for his soul's true weal."

A STRIKING PIECE of lay evangelism has been conducted by a Negro physician. He was one of only two colored communicants in a Georgia town. Acting as lay-reader, under the direction of the white clergyman, he gathered a little congregation. A house has been bought and made into a chapel. When Bishop Reese visited the place recently a mission was organized and twenty people were confirmed.

MAKE YOUR WANTS KNOWN

THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices not over 50 words inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

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

POSITIONS OFFERED

CLERICAL

WANTED—PRIEST FOR STAFF OF ST. Clement's Church, Philadelphia, for work with the children. Must be under forty and willing to share life in clergy house. Apply to the rector, FRANKLIN JOINER, 2013 Appletree St.

WANTED—PRIEST TO SERVE FOR THE winter season at delightful resort in Florida. Stipend offered will just about cover living expenses of stable man. Reply, stating age, to W-818, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED—FOR A NEW YORK CITY Church, an experienced and well tested woman, qualified to do the usual parish work in tenement houses, instructing an Adult Bible Class, presiding over a Social Club of young men and women, and otherwise helpful.

She must be an educated and cultured woman, a communicant of the Church, and preferably a deaconess. Excellent home provided and liberal compensation. Apply to H-813, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CLERGYMAN IN PARISH TWELVE YEARS, salary \$3,800, wishes parish south or west, or archdeacon, minimum \$3,000. Unusual recommendations. Parish pays all assessments and has large confirmations. PRIEST-812, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, SUP-ply or teaching. Address P-807, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, OR SUPPLY. Address A-811, LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, UNIVER-sity and seminary graduate, musical, sixteen years' experience. Highly recommended. Address R-816, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, FIFTY, COLLEGE, LAW school and seminary. Widely experienced and highly recommended, willing to go anywhere. Address G-815, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNMARRIED, MIDDLE-AGED, who makes a specialty of supply work, available for *locum tenency*, immediately, or during Lent. Excellent testimonials from bishops and vestries. Address E-817, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

RESPONSIBLE EXECUTIVE POSITION wanted in college, school, or other Church establishment by a fully qualified layman. References: the Bishop of the diocese and the rector of the parish. S-808, LIVING CHURCH, Milwaukee, Wis.

PAROCHIAL MISSIONS

WOULD YOU LIKE A MISSION BY AN experienced missionary at practically no extra expense to your parish? Address REV. WALTER E. BENTLEY, Port Washington, L. I., New York.

UNLEAVENED BREAD

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

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of 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. 1, England.

VESTMENTS

ALTAR AND SURPLICE LINEN, NEW LOW price list issued on all Pure Irish Linens for Church uses. Send for samples and latest quotations to direct importer, MARY FAWCETT, 115 Franklin St., New York City.

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

PARISH AND CHURCH

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

TRAVEL

ST. GEORGE'S EXCURSION TO EUROPE, July, 1927. Cathedral tour. Write for special offer. THOMPSON TRAVEL BUREAU, Saginaw, W. S., Mich.

FOR SALE

COMPLETE SET EUCHARISTIC VEST-ments. Black, unusually handsome. Made by Sisters of St. Mary. Like new. Box O-810, LIVING CHURCH, Milwaukee, Wis.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPI-tal, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view, special winter rates, table unique, managed by SOUTHERN CHURCH-WOMAN.

Los Angeles

EPISCOPAL DEACONESS HOUSE— Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

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

New York

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

Washington, D. C.

EDITH KERN MAINTAINS A DELIGHTFUL "Home Away from Home" for transient guests—individuals or groups. Running water, private baths. Excellent, inexpensive dining rooms near. Garage. Quiet, convenient location, near Auditorium and White House. Address, 1912 "G" St., Northwest.

APPEALS

A CHRISTMAS S O'S FROM LONDON. 5,000 dollars needed to provide adequate hall accommodation for St. Andrew's Church in densely populated poor South London district. St. Andrew's Church is alive with clubs and organizations catering to the spiritual and social needs of young men and women. We have one small dilapidated hall. If the good work is to extend we must have more accommodations. A hearty welcome awaits all American visitors at the vicarage. Please think of us at Christmas, and write REV. SYDNEY COLEMAN, St. Andrew's Vicarage, Peckham, London, England.

AN ANGLO-CATHOLIC WORK IN CENTURY-old All Saints' Church, on the lower East Side of New York, requires financial aid for meeting its necessary expenses. Such are \$5.00 a day. Who will give \$5.00 a year? REV. HARRISON ROCKWELL, Vicar, 292 Henry Street. Responses thus far cover 61 days.

SISTERS OF THE HOLY NATIVITY HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

CHURCH SERVICES

District of Columbia

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

New York

Cathedral of St. John the Divine, New York
Amsterdam Avenue and 111th Street
Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M.; 4 P.M.
Noonday Service Daily 12:20.

Holy Cross Church, New York
Avenue C. between 3d and 4th Sts.
Sunday Masses, 8 and 10 A.M.
Confessions: Saturdays, 9 to 11 A.M., and 7 to 8:30 P.M.

St. Paul's Church, Brooklyn

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

RADIO BROADCASTS

KFBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 372 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, Archdeacon of Wyoming.

KGBU, KETCHIKAN, A L A S K A—228 meters—St. John's Church, 11 A.M., 7:30 P.M., Pacific Standard Time. Wednesday, 9 P.M.

WHAS, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

WIBO, ST. LUKE'S CHURCH, EVANSTON, Ill. 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart. 11 A.M., C. S. Time.

WKAF, HOTEL ANTLERS, MILWAUKEE, Wis., 261 meters. Carol service by the choir of All Saints' Cathedral, Milton Rusch directing, Monday, December 27th, 7:30 P.M. C. S. Time.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 499.7 meters. Service from St. Mary's Cathedral (Gailor Memorial), Memphis, second Sunday at 11 A.M., C. S. Time.

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

BOOKS RECEIVED

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

Church Assembly. Press and Publications Board. Church House, Westminster, S. W. 1, London, England.

Official Year Book of the Church of England, 1927.

Little, Brown & Co. Boston, Mass.

Causes and Their Champions. By M. A. DeWolfe Howe. Price \$4.00.

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

The Future of the Church of England. A Volume of Essays by the Dean of Winchester, the Bishop of Manchester, Canon F. W. Dwelly, Canon B. K. Cunningham, Lt.-Col. R. E. Martin, the Bishop of Liverpool, the Bishop of Plymouth, Canon H. N. Bate, Canon Garfield Williams, and the Bishop of Winchester. Edited by Sir James Marchant, K.B.E. Price \$3.50.

The Birth of the Divine Child. A Christmas Sermon for the Simple. With an Introduction for the Wise. By Walter Lowrie, rector of St. Paul's American Church, Rome.

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

The United States as a Neighbor. By Sir Robert Falconer.

The Missouri Crime Survey. By Raymond Moley.

S. P. C. K.

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

The Gift of Suffering. Short Readings for the Sick. By R. L. Bellamy, B.D., LL.D., rector of Kirkby Overblow; author of Silkstone Stories for Children, Through Cloud and Sunshine, The Unruly Member, etc.

The Church's Ministry of Healing. By the Rev. J. R. Pridie, M.A., vicar of Ham, Surrey, sometime chaplain of Clare College, Cambridge.

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

The Essentials of Marx. By Karl Marx. Edited and Introduction by Algernon Lee. Price 50 cts.

Imperialism. The State and Revolution. By N. Lenin. Price 50 cts.

Individual Liberty. By Benjamin R. Tucker. Selected and Edited by C. L. S. Price 50 cts.

The H. W. Wilson Co. New York City.

Criminal Justice. By James P. Kirby.

The Reference Shelf. The Direct Primary. By Lamar T. Beman.

BULLETINS

National Commission on Evangelism. Mount St. Alban, Washington, D. C.

Information for Diocesan Commissions on Evangelism. Bulletin No. 1.

Suggestions for the Preparation of the Parish for the Bishops' Crusade, Epiphany, 1927. Bulletin No. 2.

Group Evangelism. Suggestions for the conduct of Group Meetings in the Parish preparing for the Bishops' Crusade. How to assemble and instruct them. Prepared by Rev. John S. Bunting, St. Louis, Mo. Bulletin No. 3. Price \$1.50 per 100.

Right and Wrong Thinking About God. Prepared by Rev. John S. Bunting, St. Louis, Mo. Bulletin No. 4. Price \$1.50 per 100.

The Bishops' Crusade. Bulletin No. 7. Self-Examination and Re-dedication. Bulletin No. 8. Price 2 cts.; \$1.50 per 100.

Litany and Prayers for the Bishops' Crusade, Epiphany, 1927. Bulletin No. 9.

"Prepare Ye the Way." Suggestions for Prayer in Preparation for the Bishops' Crusade. Bulletin No. 10. Price \$1.50 per 100.

Suggestions for Private and Family Prayer. Bulletin No. 11. Price \$1.50 per 100.

Suggested Themes for Advent Sermons, 1926. Bulletin No. 12.

PAMPHLETS

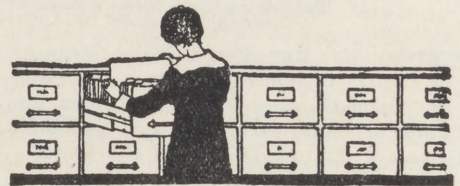
From the Author. 117 West 55th St., New York City.

Concerning Mr. Guthrie's Opinion on Church and State in Mexico. By Charles C. Marshall.

St. Andrew's Vicarage. Peckham, S. E. 15, England.

Prayers for Divine Healing. No. 1. The Divine Healing Clinic.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

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

PROGRESS OF BISHOPS' CRUSADE

INFORMATION comes from all parts of the Church telling of the enthusiastic beginning of the work on behalf of the Bishops' Crusade on St. Andrew's Day and giving details of plans for January. The great number of these received precludes separate mention. It is hoped that a full list of designated Crusaders to the several dioceses may be printed in the near future. From the mass of information placed in our hands, there is every indication that the Church has gone seriously into the matter and that there will be very general cooperation.

In connection with the work, Bishop Reese of Southern Ohio will conduct a week's mission in Lynchburg, Va., while the Bishop of Easton will conduct similar missions at Roanoke and Staunton, Va. Missions will be preached at the Church of the Nativity, Bethlehem, Pa., by the Rev. F. W. Tomkins, D.D., and the Rev. Thomas Semmes; at Wilkesbarre by the Rev. K. B. O'Ferrall and the Rev. Thomas Semmes; at Reading by the Bishop Coadjutor of Bethlehem; at Scranton by the Bishop of Indianapolis. Six centers in the Diocese of Newark have been chosen for missions to be held during the week of January 16th. These are Trinity, Newark; Grace, Orange; St. Paul's, Jersey City; St. Peter's, Morristown; St. Paul's, Paterson; and Christ Church, Hackensack. Centers for missions in West Virginia are Charles Town, Fairmont, Clarksburg, Wheeling, Parkersburg, Charleston, Huntington, and Bluefield. The Crusaders for the diocese are the Rt. Rev. Henry St. George Tucker, Bishop Coadjutor of Virginia; the Rev. Percy G. Kammerer, rector of Trinity Church, Pittsburgh; the Rev. Henry G. Lane, of Raleigh, N. C.; Mr. Robt. S. Barrett of Alexandria, Va.; Mrs. Charles R. Pancoast of Germantown, Philadelphia, and Canon Anson Phelps Stokes of Washington Cathedral.

Bishop Herbert is Appointed to the New Diocese of Blackburn

Roman Catholic Relief Bill Opposed —Uganda Mission Jubilee Celebrated—New Calendar Proposed

The Living Church News Bureau
London, December 10, 1926

THE RT. REV. PERCY MARK HERBERT, D.D., Bishop Suffragan of Kingston-upon-Thames, and Archdeacon and Canon of Southwark, has been appointed Bishop of the new Diocese of Blackburn.

Dr. Herbert, who is forty-one years of age, went from Rugby to Trinity College, Cambridge, where he graduated in 1907. Ordained in 1908, he returned to Rugby as curate for seven years. From 1915 to 1921 he was vicar of St. George's, Camberwell, and warden of the Trinity College Mission. As Bishop Suffragan of Kingston during the past five years, he has had charge of the western half of the Diocese of Southwark, with a population of one million.

The new Diocese of Blackburn is greater in area and population than many of the older dioceses. It has been created by the division of the Diocese of Manchester, and consists of the archdeaconries of Lancaster and Blackburn, except the rural deanery of Rossendale. Among the prominent industrial centers comprised within the new see are Preston, Darwen, Burnley, Nelson, Colne, and Accrington. The parish church of Blackburn will be the Cathedral of the new see.

Dr. Herbert is among the youngest of our bishops. He has great charm of manner, and a fine voice and delivery which can be heard all over the vast Southwark Cathedral. His simple, direct style, combined with an intensity of expression, has been very largely the secret of his pulpit popularity.

BISHOP BROWNE IS NINETY-THREE

Bishop G. F. Browne, the oldest bishop living in England, celebrated his ninety-third birthday last Friday. Dr. Browne was ordained in 1858, consecrated Suffragan Bishop of Stepney in 1895, and translated to Bristol in 1897, where he remained till his retirement in 1914.

R. C. RELIEF BILL IN COMMONS

The report stage of the Roman Catholic Relief Bill, which was the principal business of the House of Commons last Friday, aroused opposition in certain Conservative quarters, founded on a somewhat archaic suspicion that popery was being treated with favor rather than justice, and a genuine belief that there were no injustices against Roman Catholics to be removed.

The sponsors of the bill, Mr. Herbert and Mr. Blundell, had anticipated criticism at the eleventh hour by putting down a new clause guaranteeing complete immunity from any effects of this measure to the Church of England. This clause maintained the disability of Roman Catholic patrons to present incumbents directly to livings in their gift; such patronage devolving on the Universities of Oxford and Cambridge, or in certain cases on the Archbishop of Canterbury.

Mr. George Lansbury expressed the views of many Socialists by declaring that he welcomed any attempt to remove Church and religious questions from the hands of parliament altogether; indeed, he objected to any layman appointing any clergyman. A new line of opposition was revealed in

the course of the debate, for the acts to be repealed were represented to be the basis of the Reformation, and therefore, although obsolete, sacrosanct, especially as four out of the eight did not mention Roman Catholics at all. There did not seem to be much reason either to repeal or to preserve the majority, because the Church ornaments and books which they threatened were no longer in danger. The only crucial act was that affecting the monastic orders. Sir M. Macnaghten enlarged upon the danger of admitting indiscriminately "foreign bodies" (by which, it may be presumed, he meant monasteries generally), but Mr. Herbert retorted that the laws against them had fallen into disuse, except insofar as finances were concerned. It was unjust that they should not benefit from the relief afforded to other charitable bodies. He had his way by 183 votes to 36.

It had now been made quite clear that the bill was not a plot, but it was not yet clear what good it did. After a good seventeenth century speech from Mr. Penny, Sir A. Sprott moved the rejection and left it to Sir Thomas Inskip to explain that even the alleged financial inequalities were non-existent. Roman Catholic charities had exactly the same rights to exemption as others, and in the case of the Cardinal Bourne Memorial School a Roman Catholic organization had succeeded in obtaining exemption where a Quaker school had failed. The bill did nothing except for the monastic orders, but even they could rank as charities, if a legacy left to them had definite charitable purposes attached to it.

Mr. Herbert rejoined that this was not equality as between all corporations, and that this was the object of the bill. There was some effort made to talk it out, but this collapsed, and eventually the bill was read a third time.

UGANDA MISSION JUBILEE

The year 1927 will witness the jubilee of the Uganda Mission—a mission which in some respects is one of the most remarkable achievements of the Church of England. Fifty years ago, Uganda was an almost inaccessible and unknown land, whose people were conspicuous on the one hand for their ability and power of leadership, and on the other for their gross superstition and cruelty. To their king and chiefs came, first from the lips of the explorer, H. M. Stanley, then through a succession of C. M. S. missionaries, the message of the gospel. Bishop Hannington was martyred by order of Mwanga, King of Uganda, in 1885. His dying testimony was long remembered on the shores of the Great Lake, his words having been passed from mouth to mouth: "I am about to die for the Ba-ganda; I have purchased the road to them with my life." Many among chiefs and people have since received the message gladly and passed it on to others, until today the Cross has been planted in all parts of the protectorate, and even beyond its borders, through the work of African missionaries. Uganda cannot yet claim to be a Christian country, but it is the home of a strong self-supporting, self-governing, self-extending Church, which has been the means of stemming the tide of Islam in Central Africa.

CELEBRATE JUBILEE IN LONDON

Plans are well advanced for the celebration of the jubilee in London. The first

event will be a broadcast address by the Bishop of Uganda (Dr. Willis) on Sunday, January 2d. A demonstration will be held in Albert Hall on January 25th, when it is hoped that the Archbishop of Canterbury will preside. From January 26th to February 1st there is to be a Uganda exhibition at the headquarters of the Church Missionary Society in Salisbury Square, Fleet Street. On February 6th, Dr. Willis will preach at St. Martin's-in-the-Fields and at Westminster Abbey, and from then to the end of March he and other missionaries from Uganda will visit the chief towns of England for meetings and services on behalf of the work.

MOVEMENT BROUGHT TO END

The following official statement, announcing the ending of the Life and Liberty Movement on December 31st, has been issued by Canon E. S. Woods, chairman, and the Rev. A. S. Duncan-Jones, the Rev. F. A. Iremonger, and the Rev. H. R. L. Sheppard, vice-presidents:

"At a meeting of the council of the Life and Liberty Movement held on December 3d, it was resolved that the movement be brought to an end on December 31, 1926. It is not for us to estimate the extent of the service it has been able to render, but we cannot close down the movement without recording our thankfulness to Almighty God for whatever help He has allowed us to give to His Church. We believe that, though the body dissolve itself, the spirit that has animated the movement has so permeated the Church that it cannot die; and it may be that further duties remain for a group inspired by similar conceptions of the opportunities and genius of the Church of England to carry out in the coming days. We desire also to place on record the happiness of the fellowship with which men and women of widely different views have worked and prayed together within our movement, in the service of the Church, and have thus promoted, as we hope and believe, the cause of unity within the Church of England."

CONTEMPLATE SELLING ABBEY LAND

It is stated that the corporation of Glastonbury is in treaty with trustees of the Abbey for the purchase of a portion of the grounds to serve as a parking place for motor cars and motor coaches. The Abbey land comprises a stretch of greensward covering one and a half acres, in the center of which stands—as it has stood these five hundred years past—the Abbot's kitchen, which is stated on eminent authority to be one of the most interesting specimens of domestic Tudor architecture in Great Britain. This medieval structure is in an excellent state of preservation.

Spoiling its fit setting by curtailment of the site area, through the filching from it of the no inconsiderable space required for the proposed motor park, will tend to destroy the amenities of the Abbey grounds. Unfortunately the Ancient Monuments Protection Act does not give the commissioners power to extend protection to a monument from the aesthetic point of view—a site being held to comprise only the ground on which it stands and such further ground as may be necessary for fencing. It is, accordingly, in this case open to the trustees to sell nearly the whole of the one and a half acres. This bringing of traffic into close proximity to the Abbey ruins, with all the attendant noise, dust, and smell of petrol and oil, not to speak of the inevitable accompanying litter, constitutes a threat to the amenities of Glastonbury Abbey which is causing no little distress of mind to the many in Somerset who love the ancient shrine.

Public opinion has been aroused against

the proposal, and it is to be hoped the trustees may give the matter further consideration before completing the sale of this land, which is beyond all value when properly regarded in due relation to the ruins as a whole.

CALENDAR REFORM CONSIDERED

A report has just been issued by the committee appointed by the League of Nations to consider the possibility of a reform of the calendar, and particularly as to the fixing of the date of Easter. The report discusses fully the suggestions submitted from many quarters. It does not at present recommend general or radical alteration of the conventional year, but it strongly advocates the settlement of a fixed date for Easter, subject, of course, to general civil and ecclesiastical consent. The date proposed is the Sunday following the second Saturday in April. This would insure that Lady Day never coincided with Passion Sunday or fell in Holy Week. No objections on doctrinal or other grounds

have been made by the heads of the great ecclesiastical bodies in Christendom, and it should not be long before a fixed date for Easter becomes settled.

MEMORIAL TO LEWIS CARROLL

There is no public memorial anywhere in England to the Rev. C. L. Dodgson—better known as Lewis Carroll—author of *Alice in Wonderland*, *Alice Through the Looking Glass*, and many other works which for years have delighted thousands of children—and adults, too! The rector and church wardens of Croft, Darlington, Yorks, are therefore starting a fund for inserting a stained glass window in the parish church as a memorial to "Lewis Carroll." His father, Archdeacon Dodgson, was rector of Croft from 1843 to 1868, and it was in Croft that the son spent his boyhood and youthful days. Up to the end of his life he loved Croft and its people, and it is only fitting and right that in Croft there should be a memorial to one so greatly revered.

GEORGE PARSONS.

Turning to individual movements, the greatest is that of Youth (*Jugendbewegung*). It began with a desire for a return to nature, Professor Schuster is himself a member of the Nuremberg *Wandervogelkreis*. It aroused a desire for a liturgy, and a great mystical sense. But at first it lay outside organized religion. But new movements growing up—the Liturgical, the Religious-Social, and the National Christian—became linked up with the Youth movement.

About 1920 the Liturgical movement reached its climax. The demands that the altar take the place of the pulpit; prayer more than instruction; feeling and will rather than intellect. The author then refers to the work of the High Church union, of which I have spoken before in these columns and whose chief English exponent is the Dean of Salisbury. In 1924 it split up into two sections, one of them aiming in the direction of a Church organized nationally, and the other with an ecumenical outlook. The latter stands for the reestablishment of the authority of the sacred office of the Church, and government by bishops with apostolic succession, and, more particularly, for the restoration of the Holy Eucharist as the chief center of Christian worship. The reestablishment of the monastic communities is demanded, as well as the formation of lay orders and the development of devotional practices. Perhaps it is not superfluous to point out, says the professor, that this High Church ecumenical union, the organ of which is known as *Una Sancta*, was founded by a single Evangelical member of the ultramontane central party, Professor von Martin. Naturally the Roman Catholic Church has regarded the High Church union, as it did indeed the Liturgical movement in general, as a bridge to *Una Sancta Ecclesia*. However, during six years only three of the 500 High Churchmen have gone over to Rome.

The Evangelical Church has to some extent adopted Episcopacy, e.g., in Saxony, Hanover, and Holstein. She sees the necessity of paying attention to the development of divine worship, if she is not to oppose herself to the desires of the age. On the other hand, she has so far firmly forbidden all dangerous experiments in regard to the Sunday service and always sets a definite veto on all Catholicizing tendencies.

The Religious and Social movement, which came into existence after the Revolution, has received great support from the Youth movement, because it satisfied the latter's desires toward fellowship. A proclamation of 1920 declared:

"We recognize that the living Spirit of Christ is working in us to establish a kingdom of love and brotherhood. We would work together with all our power for the social transformation of the community and for the establishment of a brotherhood of all peoples."

But this movement is disappearing because it was unable to develop into a religious organization independent of parties. Various centers are working for the reconciliation of the Church with social democracy, but the fellowship which was established in the Youth movement between the middle classes and the proletariat has been almost entirely destroyed through the political disintegration of the German people. Professor Schuster then says:

"We have reason to hope that the Religious-Social movement has taught all young theologians to recognize Socialism as the upraised finger of God in history. It has

Professor Schuster of Leipzig Sees Import of German Religious Movement

German High Church Movement Making Progress in Intellectual Circles—Lausanne Conference

The European News Bureau
London, December 10, 1926

THE CHURCH QUARTERLY REVIEW FOR October prints a most interesting article from the pen of Professor Willy Schuster, Ph.D., of Leipzig, entitled *Present-day Religious Movements in Germany*. He says that anyone knowing the religious life of Germany before the war and comparing it with the present spiritual condition must at once perceive that a deep and strong religious revival is in progress. There is a widespread conviction that a new epoch is dawning for the Church. Many of the educated are forsaking science and art for religion. A modern writer, Thomas Mann, said:

"Until recently I had always associated religion with the naive reverence of the ordinary man for the unknown. But now it has a more powerful attraction for me, too, and I believe that this is so through no mere chance, but of necessity. Religion will determine our whole immediate future. The ascendancy of aestheticism in every form is nearly over."

Why is there this sudden change? Professor Schuster ascribes it to two reasons: In the first place, the very foundation of the Culture of Enlightenment on which Germans had built their conception of the world and of life, had been shattered. Secondly, the political revolution has been the cause of a revival.

There is deep discontent with the view of life constructed from the conceptions characteristic of the enlightenment. Science has lost its authority. The problems of the neglected philosophy of the Middle Ages suddenly become vital again. Psychology is passing through a crisis of a revolutionary kind. The word "soul" which for so long has been used only as an hypothetical aid to comprehension, has regained its metaphysical significance. There are signs of a coming crisis in all the intellectual departments of which modern man was so proud, and which seemed to raise him so far above the level of the Middle Ages.

Fifteen years ago it was the desire of every student to carry a copy of Nietzsche's *Zarathusa*. Freethinkers found ready hearers. Science dominated public opinion. Theology tried to follow the fashion by keeping in touch with modern science and thus evacuated the Church's creed of its meaning.

Today Haeckel's disciple and successor, Professor Plate, undertook to show that the attacks of materialism and atheism on Christianity receive no support from the conclusions of natural science. In the place of the subjective there arose an ardent desire for the objective in religion. From this *Kulturkrisis*, a religious movement, developed. There was a revolt from rationalism and a turning toward the mystical, e.g., in the *Jugendbewegung*, or Youth movement, and in Christian Fellowship, and there was a revolt from individualism to a newly awakened desire for fellowship.

Turning to the influence of the Revolution upon the Church, there was almost a satanic hatred of the Church. In 1918 and 1919 it was no uncommon thing for old cathedrals to be desecrated and divine worship to be interrupted. Church and State were separated, and religious instruction was partially forbidden in the schools. There was a great secession from the Church. This rose to its height in 1920 when 305,584 seceded, dropping in 1923 to 111,866. But this did the Church less harm than good. The clergy remained loyal. They lost the state pay and were often reduced to working with their parishioners in mills, mines, or business. The Church became a thing of the people, no longer the Church of the State. Indifference left the Church and new life emerged. A new interest in the Church is being awakened everywhere. She is attracting the educated class, whose personal religion before the war was being practised in separation from her. The impulse toward fellowship is beneficial. The relationship between Protestantism and Catholicism will be a question of the future. Protestantism will no longer appear a piety developed apart from the Church. Theology and the Church are once more in close relationship to one another.

not yet succeeded in winning for the Gospel the workers who have detached themselves from middle class society. It has at least set itself to the task. The lack of spiritual instruction among the youth of the proletariat is appalling. The more we see their need the greater should be our desire to help."

Judging from Professor Schuster's description, the National Christian movement seems in many respects scarcely Christian. In fact, he rather admits it.

"The association of this movement with the anti-Semitic movement constitutes it a danger for the Christian Church. The bitter hatred of modern Judaism has led to a passionate rejection of the Old Testament and does not stop short of the person of the Lord Jesus. The yearning for a German religion and a German God quickens in some circles a desire for a representation of Jesus which shall satisfy the German race. What are the characteristic marks of this new national Christ? Instead of a slavish fear of the Lord, Jesus teaches a child-like love for the Father. He does not lay much emphasis on sin; that was first introduced by St. Paul from Jewish theology. It corresponds to the Arian conception of religion transformed into the picture of an heroic champion who bravely sacrificed himself and died."

The critical position of the Church today is seen most clearly in these three movements and there is a danger lest the new religious life which came from the Youth movement should find its expression apart from the Church. The Christian Fellowship of Dr. Rittelmeyer may, too, have dangers. It is Catholic in many ways, but is based on the Anthroposophy of Dr. Steiner who was formerly the leading theosophist of Germany. It exhibits a strong Catholicizing tendency in cultus and teaches the unity of Christ and nature.

This is a Catholic epoch, admits our author. What, then, of German Catholicism? It is today, he rather condescendingly declares, successfully struggling to overcome its inferiority in literature, art, and science. Art is flourishing. The two most read philosophers are both Catholics, Husserl at Freiburg and Scheler at Cologne. It has gained ground in politics. There have been four Catholic chancellors. There has been a concordat between the Vatican and the Bavarian government, and it seems probable that there will be one between the Vatican and the whole *reich*. In Protestant districts new bishoprics are being established. Missions are being pushed forward among the intellectuals who have fallen away from Protestantism. Jesuits are at work in universities, at one time mainly Protestant, Leipzig, Gottingen, Konigsberg. The Catholic academic union is extending its influence among all the universities.

Although the revolution of 1918 pressed hard on state Protestantism, it seems to have allowed Catholic religious orders to settle freely, and their numbers have increased considerably, especially the communities for men which have risen from 302 to 536 since 1919. The author, however, denies that Rome is gaining many converts. He says that there was during 1924, 7,311 conversions to Rome, but on the other hand 22,430 persons seceded. He estimates the membership of the Roman communion as being half that of the Evangelical.

Professor Schuster concludes:

"A very confused and somewhat chaotic picture is spread out before our eyes. Let us now mention the contrasts which have struck us in our review of the religious

tendencies in Germany. The first is the Protestant revolt from modern culture and the Catholic satisfaction with its own culture. Secondly, we see on one side large circles of the students engaged in the criticism of existing culture, and on the other, an enthusiastic desire for cultural reconstruction. Thirdly, we find on the one side a newly-awakened denominationalism and the rediscovery of the Church. On the other hand we see efforts to rise above denominations in the Christian Fellowship. Finally, while both German Catholics and Evangelicals have rediscovered the value of the Church, the Religious-Social movement and the Christian Fellowship agree that it has lost forever the right to claim to be the vessel of Truth."

Though somewhat confusing to the Anglo-Saxon reader as is all German writing, it presents an interesting picture, and one somewhat more than interesting, a hopeful picture. When I was in Germany in 1921 there was so much of "I never go to church now," which was pitiful. This seems to have changed.

THE LAUSANNE CONFERENCE

As I anticipated in a previous letter, Anglo-Catholic objections to the World Conference on Faith and Order at Lausanne have not been allowed to pass unchallenged. Canon Bate of Carlisle writes:

"I am glad to think that the World Conference on Faith and Order has behind it the good will of a large body of Catholic-minded men in this as in other countries. I do not think they are under any illusions as to the origins of the conference or as to the probability of its achieving any striking or tangible success but, if there are any who have been led to doubt the wisdom of official participation of the Church in this conference or to wonder what the facts really are, I shall be glad to make it known that I will answer any questions that may be put to me upon these matters. I am also prepared to attend meetings in any part of England to explain what the origin, aims, and the proposed procedure of the conference really are."

The Rev. Francis J. Hall, writing from the General Theological Seminary in New York to the *Church Times*, compares it to the Malines Conversations. Its business is to confer on differences concerning questions of faith and order with the better mutual understanding of what keeps Christian bodies apart, in order that the future studies of those seeking Christian reunion may be intelligent.

POLISH PROTESTANT CONGRESS

The first Polish Protestant Congress, called for the purpose of establishing a working union of all the Protestant Churches in Poland, has just decided that a council should be formed consisting of sixteen members of the various Churches. The formal approval of the several synods has still to be obtained but no difficulty is anticipated from these quarters. Poland has hitherto not been very tolerant with regard to the practice of Protestant religion and the formation of the Evangelical Church union is therefore an extremely interesting event.

THE IMITATION OF CHRIST

Writing in the current issue of *Forchungen und Fortschritte*, Dr. Hagen of Lubeck describes two fifteenth century Low German manuscripts from the Lubeck city library which he claims throw light on the authorship of *De Imitatione Christi*. One of them contains sixty chapters corresponding to the second and third

books, and Dr. Hagen concludes that à Kempis is not the author of the whole of the *Imitation*, but compiled it from a number of smaller works, with additions of his own.

C. H. PALMER.

DISTINGUISHED CHURCHMEN AT URBANA

URBANA, ILL.—The Chapel of St. John the Divine at the University of Illinois has had a fall unusually rich in visitors. Closely following the visit of the Lord Bishop of London, the Rev. Jerry Wallace of Springfield brought the inspiration of his vigor and youth, and before October was over, Bishop White came to deepen the devotional life with his sermons and to chat in humorous discussion with the students. Within the Octave of All Saints came Bishop Griswold of Chicago, always charming in his presence and thoughtful in discourse. Our nearest neighbor, the rector at Champaign, already much loved among us, spent Sunday, the 14th of November, here. And on the 5th of December, as a culmination of these many visits, we had the presence of the Bishop of Chicago himself.

On Saturday evening fifty students, as many as our little social center will hold, dined with him informally. During the evening a number of the resident people dropped into the chaplain's house to have a quiet visit with the Bishop. On Sunday morning the chapel and the social center and the rooms which open into it were taxed to their capacity by a congregation mostly of men to whom the Bishop gave the Holy Communion. At eleven o'clock there was a large congregation at Morrow Hall to whom the Bishop preached on personal loyalty to Christ. Unfortunately the Bishop was obliged to return to Chicago after this service, but the meeting of St. John's Chapel Club in the evening was full of the inspiration of his visit and held together long beyond its usual session, discussing some of the things which he had said.

Bishop Anderson was much impressed with the beauty of the chapel, which is nearing completion, and expressed the impatience we all feel to see it in use.

AKRON CONFERENCE ON EVANGELISM

AKRON, OHIO—A diocesan conference on evangelism was held in St. Paul's Church, Akron, December 7th, 8th, and 9th. Seventy of the clergy, with Bishops Leonard and Rogers, were present. The thorough preparation is due to the activity of the commission on evangelism, the Rev. Stephen E. Keeler, Jr., rector of St. Paul's, Akron, chairman. Crusade literature has been printed and distributed. Thirty-eight of the clergy, with Bishop Rogers, have volunteered for service as missionaries wherever they may be required; twenty-eight to hold missions in their own parishes.

The conference had the Rev. J. O. S. Huntington, Superior O.H.C., as leader, and the meditations which he gave on our relationship to God were profoundly spiritual and instructive. A most inspiring exhibition was the demonstration of a children's mission, twenty-five children of the Church school having been carefully trained by Brother Dominick, O.H.C.

Bishop McElwain and the Rev. Milo H. Gates, D.D., will open the Crusade at Trinity Cathedral, Cleveland, and will go afterwards to Toledo and Akron.

The Diocese of New York Outlines its Plans for the Bishops' Crusade

**Greater Benevolence This Christmas—
—Dr. Gates Fights Divorces—
Bibles Given Away**

The Living Church News Bureau }
New York, December 25, 1926 }

THE LOCAL COMMITTEE ON EVANGELISM, that is, the group appointed for the Bishops' Crusade in the Diocese of New York, announces that the movement will have its formal opening here on the evening of Sunday, January 9th, at a great mass meeting to be held in Mecca Temple, 133 West 55th Street, between Sixth and Seventh. This is for all Churchmen of the vicinity; and rectors are urged to omit their evening services where it is practicable to do so that the response may be widespread. The speakers scheduled are: the Rt. Rev. W. T. Manning, Bishop of New York; the Rt. Rev. James E. Freeman, Bishop of Washington; Frederic C. Morehouse, editor of THE LIVING CHURCH; and Mrs. Kingman Robbins, of Rochester, N. Y.

The Crusade will continue throughout the week of January 9th at the following centers in the borough of Manhattan: at the Cathedral where Bishop Freeman will be the Crusader; at Grace Church under the leadership of the Rev. Dr. Milton, of Wilmington, N. C.; at St. James' Church by the Rev. Dr. Drury, of St. Paul's School, Concord; at the Church of St. Mary the Virgin, by the Very Rev. R. S. Chalmers, Dean of Dallas; and at St. Philip's (colored) Church, by the Rev. R. I. Johnson, of Newbern, N. C.

During the week of January 16th, the work of the Crusade will be carried to the archdeaconries of the diocese, as follows: in the archdeaconry of Dutchess, at Poughkeepsie, by Bishop Freeman or by the Rev. Dr. Kinsolving of Baltimore; in the archdeaconries of Ramapo and Hudson, at Grace Church, Middletown, and the Church of the Good Shepherd, Newburgh, by Bishop Shipman and the Rev. Dr. Browne of St. James' Church, Chicago; in the Westchester archdeaconry, the Rev. Dr. Milton at St. John's Church, Yonkers; in Richmond, the Rev. Oliver J. Hart, D.D., of St. Paul's, Chattanooga, Tenn.; and in that of the Bronx, the Rev. Fr. Huntington, O.H.C., at St. James' Church, Fordham.

In downtown New York Trinity Church will be used as a center, and one of the Crusaders will preach there at the noon-day services during the week of January 10th.

First, there was the launching of this great plan under the inspiration of Bishop Darst; then, the consecration of the movement on the day of prayer, the Feast of St. Andrew; and, finally, comes this evidence of the efficient work of the sponsors in the publication of the splendid list of Crusaders. Now it is up to the rest of us to make their excellent plans vehicles for a profound spiritual awakening in this diocese.

The National Commission has selected the following from New York to act as Crusaders outside our diocese: Bishop Manning; Canon Prichard; President Bell of St. Stephen's College; Dr. Delany of St. Mary the Virgin's; Dr. Gates of Intercession Chapel; the Rev. Samuel M. Shoemaker of Calvary Church; Chaplain

Young of the City Mission Society; the Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*; and of the laity: Stephen F. Bayne, district superintendent of public schools; Mrs. Charles H. Boynton; Miss Grace Lindley, executive secretary of the Woman's Auxiliary; Mrs. Samuel Thorne, president of the diocesan Woman's Auxiliary; and Samuel Thorne, member of the National Commission on Evangelism.

CHRISTMAS

Details of Christmas services will not furnish interesting reading material at the time this issue is published. Church services were the same as in other years, the Eucharist predominating, with many parishes having a midnight service to begin the observance of the festival.

Apart from such mention, what an aid to the spread of the Christmas spirit is the radio! The music from the city's organists and choirs, the broadcasting of carols, and the music from chimes and carillon, these are more evident each year as a feature of the American Christmas. One excellent manifestation of the spirit of the season is to be seen in the annual appeal by the New York *Times* for its Hundred Neediest Cases. That truly great newspaper offers its services each year as an agent to bring relief to one hundred families where careful investigation has considered them to be deserving. This year, including the receipts of December 24th, 11,237 contributors have responded with the splendid total of \$251,571, a sum \$7,000 larger than that of last year. Another Christmas incident was a visit paid to a large settlement house on the lower East Side of the city where, in a work ministering almost entirely to Jewish mothers and children, the Christmas Story is told and recited, and the charm of its appeal is not denied.

FIGHTS EASY DIVORCES

Dr. Milo Hudson Gates, vicar of Intercession Chapel, Broadway and 155th Street, had in his congregation at Evensong last Sunday nearly a thousand members of the New York City Federation of Women's Clubs. He made use of the occasion to make a forceful plea for the sanctity of the marriage bond and, as closely related to that, for the development of religion in the home. He declared that the three necessities of domestic life are the indissolubility of marriage, religion in the home, and simplicity in the home. Dr. Gates commended the work of the federation in its efforts to secure a federal amendment on divorce, saying that: now all states are a law unto themselves, with the result that there are now some seventy different causes for divorce.

NEW RECTOR AT ST. ALBAN'S

The Rev. William A. Grier, who has for several years been assistant to the Rev. Dr. Pyle at the Church of St. Edward the Martyr, has become rector of St. Alban's Church, located in what is known as the High Bridge section of the city at 163d Street, Ogden and Summit. In the rectorship of Fr. Horace R. Fell, ten years ago, a start was made toward the construction of a pretentious group of buildings, and the parish house was built. This includes a large chapel which has served since then for the services of the parish.

CHAPLAINS DISTRIBUTE BIBLES

Over 3,000 Testaments and Diglots in practically every language were presented last week to Chaplains David Bowen and John G. Robinson, of the New York City Mission Society for use in Bellevue and Willard Parker Hospitals, and distributed in the wards. Greek, Russian, Swedish, Italian, Spanish, French, English, Chinese, German, Lithuanian, Armenian, and Esthonian are among the languages represented.

NEWS NOTES

A New Year's Eve watch night service is to be held at the Cathedral. The preacher will be the Rev. Dr. Frederick Lynch, educational secretary of the World Alliance and associate editor of the *Christian Century*.

The Rev. G. A. Studdert-Kennedy, the widely known English priest, arrived in New York during the past week for a brief American visit. He is to preach tomorrow morning in St. George's Church, Stuyvesant Square, at the annual Berkeley Divinity School service.

New Year's greetings to THE LIVING CHURCH Family.

HARRISON ROCKWELL.

CHRISTMAS PLAY AT ST. KATHARINE'S

DAVENPORT, IOWA—In preparation for the Christmas holidays, St. Katharine's School, Davenport, presented Housman's *Bethlehem*, a Nativity play in two acts. The play was given under the direction of the dramatics department, with the assistance of the school choir. The characters were carefully chosen, and in addition to having been well trained to interpret their several parts, had been thoroughly imbued with the spirit of the truth that they were attempting to present, and so were able, far beyond all expectation, to convey to an attentive audience the reverent thrill of the beautiful lines.

The stage setting was a thatched stable. The costumes were very simple. The *Virgin Mother* wore a blue cloak and the white "chapel veil" which each girl wears at all Sunday services. The *Angels* were merely white shining beings with neither crowns nor wings, giving a wordless impression of purity and truth. A bit of chastened color was afforded by the trappings of the *Three Kings*, while the *Herald*, who appeared in front of the closed curtain in a livery of cheerful red, gave to the devotional solemnity of the pageant a note of modern Christmas rejoicing.

Of the play itself, little need be said save that the words of the *Herald*: "Draw near in faith! then, by these figures dim, through us presented, may ye look on Him!" were realized in the hearts of all who listened, and the response was not wanting to these closing lines:

"Gentles, O ye that have watched our play,
Tell me I pray you, did He pass your way?
Say, have ye Him safe, each one in his breast?
Ah, hold Him well! so shall we all have rest.
The Grace of Jesus Christ who is our Lord,
The Love of God, the Holy Ghost's accord,
Be with us all and Heaven be our reward!
"Amen."

The *Herald* then, in her own words, invited the audience to visit the crib which had been set up at the entrance of the chapel. There were many acceptances to this invitation, and the picture of the Nativity was again impressed upon the visitors by the beautiful wooden figures carved by Kirchmayer, representing the Holy Family and the worshippers at Bethlehem.

Reports from Religious Questionnaire Show Large Percentage Believe in God

Seventy-two Per Cent Regularly Attend Church—Chicago United Charities Makes Year's Report

The Living Church News Bureau
Chicago, December 24, 1926

THE *Daily News* WAS THE CHICAGO representative of the International Advertising Association in their interesting questionnaire in a religious canvass which has just been completed by certain newspapers in sixteen typical American cities. A total of 65,000 replies were received from the cities selected, which included, besides Chicago, New York, Philadelphia, Washington, Pittsburgh, St. Louis, Kansas City, Buffalo, Denver, Newark, N. J., Grand Rapids, Minneapolis, Birmingham, Tampa, Fla., Nashville, and Richmond, Va. And the report reads:

"Belief in immortality was indicated, the statement said, by eighty-six per cent of the voters, eighty-four per cent expressed belief in prayer as a means of personal relationship with God, eighty-two per cent believed that Jesus was divine, eighty-one per cent believed in the inspiration of the Bible, seventy-three per cent said they were members of Churches, seventy-two per cent regularly attended religious services.

"Only sixteen per cent said they would be willing to have their families grow up in communities in which there were no churches, thirty-nine per cent regularly had family worship in their homes, eighty-nine per cent were brought up in religious homes, sixty-nine per cent sent their children to schools of religious instruction, eighty-six per cent believed in some form of religion as a necessary element of life for the individual and for the community."

Early returns in the *Daily News* canvass showed that approximately eighty per cent of Chicagoans answering believed in God, but that only seventy-five per cent of these belonged to any Church. Of those Chicagoans who believe in God, about seven out of eight believe in the Divinity of Christ.

UNITED CHARITIES FIGURES

Probably the one organization that has the loyal support and confidence of the largest number of Chicago citizens is the United Charities, which has recently issued its annual report. Many leading Churchmen are among the officers and directors of the society. The figures for the twelve months covered are intensely interesting. Cold figures, says the report, cannot begin to convey the tremendous human quality of the services of the organization. Only a careful reading of individual records will reveal a true picture of the individual lives benefited. The figures also indicate a steady stream of preventive and educational efforts being carried out persistently and intelligently to prevent sickness, death, misfortune, distress, and poverty. The United Charities is a family service organization first; a family relief organization second. The success of the United Charities in carrying out its policy of prevention is shown in the second item of the report which states that 9,505 out of the 11,913 families appealing to the Family Service department last year did not need material relief, but were kept from becom-

ing dependent through their utilization of the services and resources placed at their disposal by trained service workers.

The Legal Aid department has developed to a remarkable degree: 18,459 legal cases of men and women, who, through inability to pay regular attorney fees would have been deprived of justice, were handled free of charge by the department; \$72,485 was collected through the influence of the department for its clients during the year on claims for wages and miscellaneous debts due them and which they otherwise might never have received.

Every parish priest in Chicago who has cooperated with the United Charities, and most of them have, knows full well the value of the service done by the organization, and willingly contributes to its work. The total expenditures of the society for the year amounted to the huge sum of \$764,209. The tremendous work done by the organized Jewish Char-

ities and by the Roman Catholic Charities is, of course, an additional part of the city's charity program.

NEWS ITEMS

The Rev. Charles D. Evans who has been officiating at the Church of Our Saviour, Chicago, has been appointed assistant to the parish, and will have charge of the department of religious education as well as his other duties.

The Church School Directors' Association had a novel Christmas Demonstration Party at St. Chrysostom's Church, Chicago, on the night of December 20th. The object of the gathering was to demonstrate what can be done with Church School parties during the Christmas season, of which, of course, there are many. The Rev. Paul R. Reinhardt is the president of the association.

The cornerstone of the new St. Michael and All Angels' Church, Berwyn, was laid at a service on Sunday afternoon, December 19th, the Bishop Suffragan officiating. He was assisted by the rector, the Rev. Harold B. Hoag. A large congregation, including many of the clergy, were present.

H. B. GWYN.

Philadelphia Institutions Bring Christmas Cheer Through the Church

Careful Preparations Throughout Diocese for Crusade—Nearly Two Millions from Campaign

The Living Church News Bureau
Philadelphia, December 26, 1926

CHRISTMAS BROUGHT THE USUAL JOYOUS worship and festivities in all our parishes. It was made a busy as well as a happy season because of Sunday following immediately on Christmas Day this year. Perhaps the busiest spot in the city for the week has been the City Mission, one of the finest of our organizations and one of the least advertised. A list of its activities and benefactions gives some idea of the gladness it brings into many lives and the witness it bears to the reality of the Spirit of the Christ Child. On Friday afternoon some seven or eight hundred people, representing four hundred and fifty families, gathered at old St. Paul's, where the City Mission is housed, for a carol service, after which many baskets of Christmas provender and cheer were distributed to poor families. Each basket represented a money outlay of seven dollars and a half. The staff of chaplains has had a busy week, having services and making visits in the various institutions under its care. There were carol services for the patients at the Philadelphia General Hospital, and there was another for the internes and nurses. Prisoners at the Eastern State Penitentiary and Moyamensing Prison also had a service. Christmas parties as well as services were held at the great alms house at Byberry and the Home for Indigent Men at Homesburg. And of course the usual celebrations at our own diocesan institutions under the care of the City Mission, like the Home for Consumptives at Chestnut Hill, and the Smith Memorial Home for Convalescents. Scattered through the week were Christmas parties, as well as theaters and movies for hosts of poor children; and at all these parties there was some slight gift and a

bit of candy for each. Some idea of the number ministered to in the name of the Christ Child is conveyed by the fact that City Mission, in providing for it all, bought a ton of candy and a ton of chickens besides all the other presents and food that went with the chickens.

THE BISHOPS' CRUSADE

The committee in charge of the Bishops' Crusade in this diocese has announced its plans. In each of three localities a six-day mission is to be conducted from January 16th to the 21st. In the central section of the city there is to be a mission at the Church of the Holy Trinity, another in West Philadelphia at the Chapel of the Mediator, and a third in the northern section of the city at St. Luke's Church, Germantown. There will be preaching services morning, afternoon, and evening of each day. The missionaries from outside the diocese are to be the Rev. George E. Norton, of Rochester, N. Y., the Rev. James M. Owens, of Schreveport, La., the Rev. Wm. Smith, of Worcester, Mass., the Rev. Hiram Bennett, of Williamsport, Pa., and the Rev. George Davidson, of Los Angeles, Calif. In addition to this there are to be special services conducted at our rescue center, the Galilee Mission, by the Rev. A. T. Young, and perhaps noon day services at St. Stephen's Church in the downtown district, conducted by the same priest. Some special services are to be held for the university students with Mr. A. W. Brickman, a layman of Yonkers, N. Y., as the chief speaker. In the week following this mass effort there are to be two-day inter-parochial missions at each of sixteen churches throughout the diocese to bring the Crusade and its message closer to our people. It is understood that the same missionaries will remain through the second week.

CAMPAIGN CLOSES

At the formal closing of the campaign for the diocesan missions and institutions, on December 11th, the total had reached \$1,956,977, just a little short of two mil-

lions. Since then more has come in which brings the total closer to two millions. It is understood that the organization of the campaign is to be retained in the hope that during the five years much more can be realized and perhaps then the total asked for, three and a half millions of dollars, can be realized.

EXCHANGE STUDENTS

The Rev. George W. Ferguson, curate to the Rev. Charles Townsend, rector of the Church of the Good Shepherd, Rosemont, has resigned that position, and shortly after the New Year goes to England as exchange student at the Community of the Resurrection, Mirfield; they are sending an English priest to the General Theological Seminary.

THE BISHOP'S GREETINGS

Bishop Garland's Christmas greetings this year are sent in a poem of his own composition:

"A CHRISTMAS EVERY DAY

"One day a year with dawn of Christmas morn,
It's easy to believe that Christ was born,
Or on Good Friday kneel to worship Him,
In faith that He can save our life from sin—
But He is not born in us nor can we die
to sin,
Unless on every day of life His spirit dwells
within.

"If we could have our wish this Christmas Day,
That all days might be Thine, Lord, we
would pray,
And that Thy children here, all o'er the earth,
Might feel within their hearts a Saviour's
birth.—

"Would freely give their lives to Him—for then
Like Him—they too would serve their fel-
low-men
And peace would reign, men's passions would
be still,
All nations would be filled with Christ's good-
will,
Lord, give us that birth anew—a Christmas
every day
That we throughout the years of life may
follow Christ alway.

"Christmas, 1926."

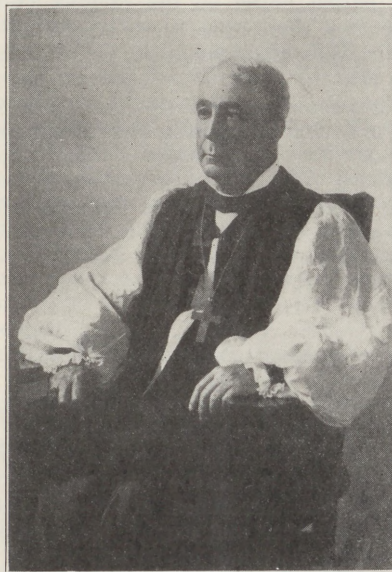
GILBERT PEMBER.

CHRISTMAS IN ST. LOUIS

ST. LOUIS—Downtown St. Louis began its Christmas Eve celebration by crowding, as many as could, into Christ Church Cathedral for the Christmas Eve Candle-light service, and several hundreds were turned away. Opening with a processional of children in red and white, each carrying a lighted candle, the picturesque service is one of the great events of the Christmas season each year. Through the dim aisles of the Cathedral, with only the altar ablaze with lights, the children pass with the choir singing old carols and hymns.

On the previous Sunday afternoon, with Why the Chimes Rang, a medieval pageant with fifty costumed characters enacting their story of "the true spirit of giving," the Cathedral was also crowded to the streets, the historic old building well fulfilling its place as "everybody's church," as it is often affectionately styled.

Midnight services in many St. Louis parishes found the churches well filled. A Christmas Eve carol service in St. Luke's Hospital, with a tree for the children who are free guests of the hospital, was an interesting event at which the Bishop of Missouri gave the address. Homegoing crowds from shops and offices on Christmas Eve were cheered on their way by the chimes of the Church of the Holy Communion, ringing programs of carols and familiar hymns from the tower of this church, which is located in one of the congested downtown districts.



A BISHOP FOR TWENTY-FIVE YEARS
The Rt. Rev. Cameron Mann, D.D., Bishop of South Florida (see THE LIVING CHURCH of December 25th, page 277.)

COLORED GIRLS' SCHOOL BURNS

CHESTER, S. C.—The building of the Fairwold Industrial School for delinquent Negro girls was destroyed by fire on the morning of December 20th. Immediately the Rt. Rev. K. G. Finlay, D.D., Bishop of the diocese of Upper South Carolina, placed at the disposal of those in charge the property of St. Mary's Mission for colored people. They will remain there until other provision can be made for them.

Fairwold was established and is supported largely through the activities of the State Federation of Negro Women's Clubs. It serves in a public capacity, taking girls committed by the courts, no state appropriation having ever been made for its support. Bishop Finlay has repeatedly appeared before the legislative Ways and Means Committee in an effort to get such an appropriation. A further attempt will now be made to obtain help from the state for this most important work carried on by the Negro women for the girls of their own race.

3,000 UNDERGRADUATES
JOURNEY TO MILWAUKEE

MILWAUKEE—From every state in the union, college undergraduates, representing 250,000 members of Christian associations, have put away their textbooks for the Christmas vacation and are traveling to Milwaukee to talk over life problems and what their generation should do to set the world straight. They will attend the National Student Conference under the auspices of the Council of Christian Associations of the Y. M. C. A. and Y. W. C. A. Over three thousand delegates are expected at five days of meetings, beginning Tuesday, December 28th, and on Monday they were arriving by hundreds on every train.

This is the first time in the history of these two collegiate movements, the Y. M. C. A. and Y. W. C. A., that they have joined together in such an ambitious and significant national group. The theme of the conference is announced as, "What Resources Has Jesus For Life In Our World?" It is expected that no subject of importance to young people will escape

with less than a thorough overhauling. Speakers of note have been imported from China, England, and Switzerland to supplement a galaxy of America's most outstanding leaders who will be present.

Dr. G. A. Studdert-Kennedy, known as Woodbine Willie, has crossed the ocean for the purpose of addressing this gathering. His nickname, affectionately attached to him by British troops in Flanders during the war, when he brought joy to countless weary soldiers by the distribution of cigarettes and chocolate, connotes the popularity of this man in his own country. He is chaplain to His Majesty, King George, and rector of the Church of St. Edmund, King and Martyr, London. He is the author of numerous books and spends much of his time traveling in the various colonies of the British Empire.

A preliminary conference of theological students was held on Monday afternoon at Immanuel Presbyterian church.

RELIGIOUS CENSUS OF THE
UNIVERSITY OF MICHIGAN

ANN ARBOR, MICH.—A religious census of the University of Michigan showed the following religious preferences among 9,390 students reached (the total enrolment is a little over 10,000): No preference, 2,027; Methodist, 1,516; Presbyterian, 1,205; Episcopalian, 841; Roman Catholic, 736; Jewish, 653; Baptist, 421; Lutherans, 386; Christian Science, 179. Small numbers of various other groups make up the remainder.

FR. HUGHSON ELECTED
TO OFFICE

NEW YORK—The Rev. Shirley Carter Hughson, O.H.C., has been elected president of the Clerical Union for the Maintenance and Defense of Catholic Principles for the ensuing five years, to succeed the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, whose term has expired.

CHURCH CONGRESS TO MEET IN
SAN FRANCISCO

SAN FRANCISCO—The Church Congress will meet in San Francisco on the evening of June 14, 1927, and will close on the afternoon of Friday, June 17th. The tentative program includes the following topics:

Moral Standards in an Age of Change;
How Can Christianity Satisfy the Religious Needs of All Races?

The Relation of Christianity to Political and Industrial Democracy;

Do New Thought and the Health Cults Contribute Anything to Christianity?

Some Aids to Personal Religion, 1. Prayer, 2. The Sacraments, 3. The Bible;

In what Sense Our Church Should be Catholic;

In What Sense Our Church Should be Protestant;

Evangelism, Its Aims and Methods.

Several speakers have already accepted: Prof. Gowen of Seattle, the Rev. Leslie Learned of Los Angeles, Dean Chalmers of Dallas, Tex., Bishop Sumner of Oregon, Dr. Guthrie of New York, Bishop Thomas of Wyoming.

Bishop Parsons, who invited the congress to San Francisco, is enthusiastic over its coming; and other bishops of the Pacific Coast have expressed their hearty interest and desire to do all in their power to further the success of the undertaking.

ADVENT DAILY SERVICES

SYRACUSE, N. Y.—St. Paul's Church held a series of daily services during Advent to emphasize the value of the church as a place of rest and refreshment on other days than Sunday. Services were held daily, except on Saturdays. These twelve-minute services were without a sermon and were led by the clergy of Syracuse and vicinity. A letter was sent to the people of St. Paul's, calling attention to these services, and enclosed in the same envelope was a pledge card, asking each person to pledge attendance for at least two days a week. The result was a good attendance.

FOOTBALL AT NASHOTAH

NASHOTAH, WIS.—Open for correction is the statement that Nashotah enjoys the distinction of having the only all-theologue team playing organized football this past season from among the dozen

the parish house on the evening of the 14th, and there was an early celebration of the Holy Communion in the church on the 17th.

The Rt. Rev. George W. Davenport, D.D., Bishop of Easton, and chairman of the provincial commission, presided at all sessions. The public meeting was addressed by Bishop Cook, Bishop Davenport, and the Rev. Charles R. Lathrop, executive secretary of the Department of Christian Social Service of the National Council. The Rev. Frederick T. Ashton and the Rev. Charles A. Rantz, members of the diocesan commission of Delaware, represented the diocese.

In his address at the public meeting Dean Lathrop was especially happy in drawing a distinction between the spiritual leadership of the Church and the false ideas sometimes attached to the terms reformer and expert. He described the basic doctrine of social service as

CUBAN CHURCH SCHOOL CONVENTION

GUANTANAMO, CUBA—The Missionary District of Cuba held its annual Church school convention at Guantanamo, December 8th, 9th, and 10th, Bishop Hulse presiding. The sessions were in All Saints' School, which is under the able direction of Miss Sarah Ashhurst. The rector of All Saints' Church and School is the Rev. J. H. Townsend, Jr., whose work extends outside the city into the surrounding villages and sugar mills, including the American Naval Station.

The convention opened Wednesday evening with a service at All Saints' Church, where the Rev. J. B. Mancebo, rector of St. Mary's, Santiago de Cuba, preached the sermon. The following morning Bishop Hulse was celebrant at a choral Eucharist. After the breakfast which followed, the delegates adjourned to the school for their sessions. Miss Ashhurst and the Rev. J. H. Townsend gave the talks in the morning. The convention then entrained for Boqueron, a mission station, where a paper was read by the Rev. H. Jauregui, after which lunch was served and about eighty of the visitors were given a pleasure ride in a naval launch around Guantanamo Bay. At Caimanera they disembarked to visit another mission station. In the evening the Bishop and the Rev. R. C. Moreno gave interesting talks, and thirteen persons were confirmed.

Friday morning, after the Rev. J. H. Townsend celebrated Holy Communion, the Bishop confirmed five more and received four others into the Church. Again Miss Ashhurst and the rector of All Saints' continued with their subjects from the previous morning. Next came the election of officers for the Church School Service League, at which Archdeacon McCarthy presided. The old officers were reelected. At the evening service, when more Spanish people attended than ever before, the archdeacon spoke on The Episcopal Church, her past, continuity, inheritance, and catholicity. This evening service terminated one of the most successful conventions of its kind held in Cuba.

CENTENARY OF DR. DODDRIDGE

STUEBENVILLE, OHIO—The 100th anniversary of the death of the Rev. Joseph Doddridge, M.D., was observed in St. Paul's Church, Steubenville, this being the parish which he founded and organized in the beginning of the eighteenth century. He was ordained by Bishop White of Pennsylvania in 1792. From that date to 1818 he did faithful work on the Ohio side, when the parish of St. Paul's was organized and given to the Rev. Intrepid Morse. One cannot read the first journals of Ohio without seeing the commanding influence he exerted in the diocese, in fact in large measure the first convention came into existence through his active efforts.

He is remembered chiefly for the important part he played in procuring a bishop for Ohio. Bishop Chase, who was chosen, shows his friendship for Dr. Doddridge in one of his letters preserved among the archives, wherein he says: "At Zanesville in 1818 I found a very respectable congregation of Episcopalians duly organized under the pious and praiseworthy exertions of Dr. Doddridge of Virginia."

Dr. Doddridge will always be remembered in Ohio as one of the worthy servants of God to whom the foundation of the two great dioceses is due.



COACH BRAY AND HIS MEN—NASHOTAH SEMINARIANS

seminaries of the Church. In years past numerous attempts have been made to play the game at Nashotah with hastily organized though enthusiastic teams. A certain amount of success and encouragement attended these efforts which doubtless furnished the foundation for a regular team later on. The reorganization was due to Nashotah's good fortune in having an experienced coach, the Rev. Kenneth A. Bray, in residence. Under his guidance the men worked on a scientific basis with a definite aim for future endeavors.

DEAN LATHROP SPEAKS AT BETHLEHEM, PA.

NEW CASTLE, DEL.—At a meeting of the commission on Christian social service of the Province of Washington, held in connection with the recent session of the synod in Bethlehem, Pa., it was decided to try the experiment of holding a mid-winter conference in some parish to see what would be the mutual reaction of the commission and the parish upon each other. An invitation extended by the Rev. Joseph H. Earp, rector of Immanuel Church, New Castle, Delaware, was accepted, to hold the next meeting in that parish, and the result of the experiment was highly successful.

The meetings were December 14th and 15th, and the business sessions were held in the rector's study. A luncheon was served in the rectory, and later a dinner was given by the rector and vestry to the commission in the parish house. A public meeting was held in the auditorium of

recognition of the fact that all are children of God, and as such have a right to the full measure of life.

In the business sessions Bishop Davenport, the Rev. George P. Mayo, and Reynolds D. Brown were made a committee to collect data from the diocesan commissions of the province which would enable the provincial commission to formulate principles and policies for their guidance.

A rural work council was created, to be composed of one clergyman from each diocese who is actually engaged in rural work. The formation of a contact with the rural survey embodied in the Purnell bill was suggested by the Rev. George P. Mayo and adopted by the commission. The Purnell bill has provided funds to be used by the various state colleges in gathering data on social, religious, and young people's work in rural portions of the United States. The Church is in a position to give help to, and receive help from, a survey of this kind conducted by the government.

Provision was made that in future meetings of the provincial commission a portion of the time be set aside for a joint meeting with the commission of the diocese in which the meeting is held. Measures were taken to secure greater uniformity in the courses on social service in our summer schools. One of the most important matters discussed by the commission was the adoption of some plan by which the field of community service might benefit from the Bishops' Crusade.

**NEW CHURCH FOR
DETROIT PARISH**

DETROIT—St. Columba's, Detroit, is not a wealthy parish, but it is a generous one. For some years the church has had a tiny wooden church, a large parish house, and a considerable, although decreasing debt. Recently it completed a successful drive for \$100,000 for the commencement of a new church. On top of that, the parish oversubscribed its missionary quota by \$500. On top of that, it took the said \$500 and in token of its thankfulness to God, sent \$250 toward the erection of the new St. Matthew's parish house, \$100 toward the rebuilding of the church at Dexter, and \$150 to the Archdeacon, to be used at his discretion.

**CRUSADE IN
WESTERN MICHIGAN**

GRAND RAPIDS, MICH.—An important conference of the Bishop and clergy of the diocese was held in St. Mark's Pro-Cathedral, December 15th. The Rev. Frederick B. Bartlett, field secretary of the National Council, was present, representing the Commission on Evangelism. The purpose of the conference was to discuss the Bishops' Crusade and the plans necessary for directing it. Western Michigan is not to have outside crusaders, but is to depend on itself for doing the work.

Mr. Bartlett spoke at length on the crusade and directed the discussion following it.

In addition to the work being done by the parish clergy in carrying out the plans from headquarters, it was decided to have a day, January 7th, for the final training of those priests who are to hold preaching missions in different parts of the diocese. The Bishop has arranged for a general exchange of the clergy of the diocese for January 30th, when substantially the same message will be delivered to the people of the various parishes and missions.

**CHURCH IMPROVEMENTS IN
SOUTH CAROLINA**

CHARLESTON, S. C.—The diocesan field department has issued a special number of the official organ, *The Diocese*, which was sent to every family in lieu of the pamphlet, *The Bishop's Parish*, and this contained an imposing list of parochial improvements accomplished during the past year. Among these are noted: a rector's study at Christ Church, Charleston; vesper lights in the Church of the Holy Communion, Allendale; a new church to be known as Holy Faith Church, built at Estill Springs; a mural tablet in memory of the late Theodore A. Porter, and a pulpit and sounding board in memory of the late senior warden, Joseph-I. Waring, in the Church of the Holy Communion, Charleston; a new Austin organ in the Church of the Holy Comforter, Sumter; a bronze tablet, giving the history of St. David's Church, Cheraw; and a stained glass window given in memory of Mr. William R. Godfrey in the new St. David's, Cheraw; a new altar and reredos in St. Jude's, Walterboro, with a new brass cross and massive eucharistic lights; a brass altar cross in St. Mark's, Pinewood, in memory of the late senior warden, John Richardson, and a mural tablet in memory of the late Dr. P. M. Salley; a chancel chair and walnut pulpit in St. Mat-

thew's, Darlington; an extensive addition to the parish house of St. Paul's Church, Summerville; a stained glass window, All Saints', in memory of the faithful departed of the parish, and a handsome altar of soft buff marble in St. Philip's Church, Charleston, as well as a tablet in memory of the late Rev. John Johnson, D.D. And the mission of St. Peter's-by-the-Sea reports the erection of a new bell tower and the rebuilding of the porch and the entrance steps of the church.

**DINNER AND PURSE FOR
VEN. H. W. FOREMAN**

SYRACUSE, N. Y.—Two hundred people from all parts of the diocese of Central New York attended the farewell dinner for Archdeacon H. W. Foreman, who has become secretary for rural work in the department of social service of the National Council. Addresses were made by Bishop Fiske, Prof. H. N. Ogden, and the Rev. W. E. Tanner. Dr. F. W. Eason of Trinity Church, Watertown, on behalf of the diocese, presented Archdeacon Foreman with a purse containing over \$1,100.

NEW YORK CATHOLIC CLUB

NEW YORK—The December meeting of the Catholic Club was held in Holy Rood Parish on St. Thomas' Day. The Rev. Henry S. Whitehead was the celebrant at the Mass. A meditation upon Some Values of the Incarnation was given by the Rev. McVeigh Harrison, O.H.C. The Rev. Gustav A. Carstensen, D.D., rector of the parish, retires January 1st, owing to advanced age; and a rising vote of thanksgiving and appreciation was given him for his continued interest in the welfare of the club, to which Dr. Carstensen responded. Three priests were elected to membership.

**THE CRUSADE IN
SOUTH CAROLINA**

CHARLESTON, S. C.—South Carolina's response to the proposal of a Bishops' Crusade was immediate and enthusiastic. The Bishop's appointment of a diocesan commission, with the Rev. Wm. Way, D.D., as chairman, was followed by a conference of the diocesan clergy with the Rev. John S. Bunting of St. Louis, a member of the National Commission on the Bishops' Crusade. General plans for the crusade in this diocese have been formulated and details agreed upon. The centers selected are St. Paul's Church, Charleston, and St. John's Church, Florence. The crusaders will be: Bishop Penick of North Carolina; the Rev. Nelson P. Dame of Richmond, Va.; and Mr. Lewis B. Franklin, treasurer of the National Council. Bishop Penick will preach the evening sermons, Dr. Dame will have charge of the Young People's meetings in the afternoons and of the women's meetings in the mornings; and Mr. Franklin will address the men at a series of men's suppers. Most of the parishes in Charleston have set up their group organization under leaders who will endeavor to secure the largest possible attendance at all the meetings of the Crusade, and some are organizing a motor corps with this end in view. The Bishop has been especially active in promoting these plans, and besides issuing special prayers to be used in all our churches, has sent out a pastoral letter commending the movement.

READ

THE SPIRIT OF MISSIONS

ONE SUBSCRIBER WRITES: "*The Spirit of Missions* improves all the time and yet all through the more than 25 years I've had it each number seems quite perfect to me."

ANOTHER SAYS: "I am sure it is not easy to send out the magazine twelve times a year and keep it on the uniformly high plane you have set as your standard, but *The Spirit of Missions* never disappoints."

Sample Copy on Request
\$1.00 a Year. Profusely Illustrated.

The Spirit of Missions
281 Fourth Avenue, NEW YORK

FOR FEBRUARY 2nd

CANDLEMAS

The Proper of the Mass
together with the Order
for Blessing Candles

PRICE 10 CENTS EACH
Dozen or more—8 cents

CATHOLIC LITERATURE ASSOCIATION
2013 Appletree Street
Philadelphia, Pa.



Church Furnishings
In Gold, Silver, and Brass

**CHURCH and
CHANCEL
FURNITURE**

Write for Catalogue
For Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

**Church
Furniture**
Pews·Pulpits·Chancel Furniture
-Sunday School Seating
American Seating Company
1074 Lytton Bldg., CHICAGO
NEW YORK PHILADELPHIA
117-A W. 40th St. 1211-R Chestnut St.

Our Baby's Book

An illustrated record of baby's first years. A beautiful gift for every mother. Links her baby to the Church. 50 cts. Postpaid.

THE CHURCH BOOK SHOP
207 Security Bldg., MINNEAPOLIS, MINN.

WATERTOWN, N. Y., CHURCH DECORATED

WATERTOWN, N. Y.—Bishop Fiske recently dedicated the new decorations in Trinity Church. He was assisted at the service by Dean Eason and the Rev. C. T. Raynor. Besides the parish house, which was built thirteen years ago at a cost of \$150,000, improvements have been added at an actual cost of over \$100,000. In addition, the endowment fund has reached \$120,000. Now the redecoration and embellishment will cost \$37,500.

The decorations were designed by and executed under the direction of the noted designer and decorator, Nicola D'Ascenzo of Philadelphia.

FLORIDA PAYS ITS QUOTA

JACKSONVILLE, FLA.—The Diocese of Florida reports through Bishop Juhan that on December 1st it paid its full quota of \$13,500 to the national treasurer, and that before Christmas, \$2,000 had been paid on her advance work quota. Practically every parish and mission has met its quota to the diocese and the general Church in 1926, and the chairman of the department of stewardship and service, the Rev. Charles A. Ashby, announces that the pledges for the canvass for 1927 are most assuring, and that Florida expects to sustain her full support to the general Church during the coming year.

WINDOWS FOR CINCINNATI CHURCH

CINCINNATI—The new chapel of the Church of the Advent, Walnut Hills, the Rev. George C. Dunlop, rector, which has just been completed, is to have all of its windows filled with the finest stained glass, commemorating the women saints of the Church. All the windows will be memorials. They are to be made and placed in the church by James Powell & Sons (Whitefriars), Ltd., of London.

CHURCH SUBSCRIPTIONS DOUBLED

DETROIT—At the Church of the Messiah, the Rev. Hiram K. Douglass, rector, subscriptions both for parish support and for Church extension were doubled as the result of the recent every member canvass, notwithstanding the fact that last spring there was raised within the parish \$91,000 to wipe out a parish debt and to make extensive improvements. There have also been large increases of parishioners during the year.

WE RAISE MONEY

For sixteen years the Ward Systems Company has successfully directed dignified fund-raising campaigns of the higher order. During these years it has raised millions of dollars for Colleges, Churches, Hospitals and Charitable Institutions.

LET US SOLVE YOUR FINANCIAL PROBLEMS

Our latest Church fund-raising campaign plans have been very successful and economical. Write us stating your requirements. All correspondence treated confidentially. Our latest booklet and confidential analysis blank sent free.

THE WARD SYSTEMS CO.

28 E. Jackson Blvd. Dept. M.
CHICAGO, ILL.

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

WEST AFRICA

St. Augustine's College, Kumasi

£10,000 required to start new buildings most urgently needed for training a native clergy.

£3,112 received.

Donations may be sent to:

The Rev. Dom Francis Wheeler, O.S.B.
Nashdom Abbey, Burnham, Bucks, England.
Crossed National Provincial Bank, Worcester.

MÖLLER PIPE ORGAN

THE HIGHEST GRADE INSTRUMENTS

Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown, Maryland

THE OLD CORNER BOOK STORE

50 Bromfield Street Boston, Massachusetts
Established 1828
Episcopal Church Publications, Bibles, Prayer Books, Hymnals

A. R. MOWBRAY & CO. LTD.

28 Margaret St., LONDON, W. 1,
and 9 High St., Oxford, England

CRAFTSMEN IN ECCLESIASTICAL ART

WOODWORK, METAL WORK,
VESTMENTS, EMBROIDERY

Information and all particulars can be
obtained through their distributor

MR. ADRIAN A. BUCK
665 Fifth Avenue, New York City

VESTMENTS

A complete set **White Linen Vestments** (Orphreys in White or Red), consisting of CHASUBLE, ALB, AMICE with Stiff Apparel, STOLE, MANIPLE and LINEN GIRDLE.

Other Qualities \$36.50 \$47.40 **\$21.30**

The above are **FREE OF DUTY** if the property of the Church

J. WIPPELL & Co., Ltd.,
Duncannon St., LONDON, ENGLAND.
Charing Cross,

Cassocks



Surplices, Stoles, Altar Hangings, Bookmarkers and Embroideries, Altar Linens, Materials, Rabats, Rabat Vests, Birettas, Collars, Cuffs, and Shirts. Clerical and Custom Tailoring. Moderate prices.

J. M. HALL, Inc.
9 East 35th St., New York
Tel. Caledonia 8648

CHURCH VESTMENTS



Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church Vestments and Embroideries for half a century

COX SONS & VINING

131-133 East 23d St. NEW YORK

ST. HILDA GUILD INC.

CHURCH VESTMENTS, ALTAR LINEN
Ecclesiastical Embroidery
Old Embroidery Transferred

Conferences with reference to the adornment of churches

131 E. 47th Street NEW YORK

EDWIN S. GORHAM & INC.

Church Publisher & Bookseller
Eleven West Forty-fifth Street, New York

THE NEW WAY—

A SAFE, SOUND and SENSIBLE plan of financing enables you to Build, Remove Debts and Carry Out your Endowment Program.

Over \$125,000,000 has been raised for religious enterprises by members of our Associated Organizations.

Now is the time to arrange for your 1927 Financial Program.

HEDRICK, MARTS and LUNDY, Inc.,

Harriman National Bank Building,
527 Fifth Avenue, New York, N. Y.

Members of the Joint Board of Campaign Counsel and Planning.

Write for copy of "Financing Philanthropy."

"WHERE TO TURN"

PHILADELPHIA—There's a willingness among Church people to assist in the work of social service, but not always a knowledge of services and agencies, and not always a determination to persist. A help to the first, at least in the Province of Washington, is to be found in an attractive red backed pamphlet with the suggestive title, *Where to Turn*. The pamphlet was prepared by George R. Bedinger (the son of one of our priests) and the director of the Public Charities Association of Pennsylvania. It is a brief outline of social resources, prepared for the use of the Church in the Province of Washington. It briefly describes the various types of welfare activities and gives a concise directory of national, state, and local service agencies. All Church welfare organizations in the thirteen dioceses of the Province of Washington are listed.

Its object is to bring organized social welfare agencies to the acquaintance of clergy and Church workers so that they may be used to the full advantage. Such welfare organizations, where they exist, may be reckoned as important allies of the Church in seeking the solutions to the baffling individual and family problems which arise out of the complexities of modern life. This is a step and in the right direction.

Copies of the pamphlet may be secured at 25 cts. each from the Public Charities Association of Pennsylvania, 311 South Juniper Street, Philadelphia, Pa.

FAREWELL DINNER TO DEAN-ELECT

GRAND RAPIDS, MICH.—On the evening of December 15th a delightful affair was held in the parish house of the Pro-Cathedral in the nature of a farewell dinner to the Rev. G. P. T. Sargent, dean-elect of the Cathedral at Garden City, L. I. Dean Jackson and the vestry invited not only the Dean-elect and Mrs. Sargent, but the vestry and others of Grace Church to the dinner. Bishop McCormick in a speech gave figures which showed the remarkable work done in Grace parish during Mr. Sargent's rectorate. The good wishes of the whole diocese go with them to their new work.

CHURCH MISSION OF HELP

NEW YORK—The annual three-day institute of the Church Mission of Help will be held February 10th to 12th in Providence, R. I., Miss Carpenter, of Long Island, being chairman of the committee in charge. This will be preceded by the annual meeting of the National Council of the organization, to be held in Albany on February 7th. The annual retreat of the organization will be held on the Feast of Annunciation.

BISHOP PADDOCK RECOVERING

FLUSHING, N. Y.—The Rt. Rev. Robert L. Paddock, D.D., has not yet been strong enough to take up work after his breakdown of five years ago. He is making such progress toward full recovery that he hopes to be able to engage in active work in another year and to that end is spending the winter in India.

REV. E. M. THOMPSON IMPROVING

BROOKLYN, N. Y.—Your correspondent has received news that, after several weeks of serious illness at the Long Island College Hospital, the Rev. Edgar M. Thompson is improving and expects soon to be at his home.

A WELL-TRAVELED COMMUNION SET

MANILA—In April, 1902, the members of Christ Church, Fitchburg, Mass., presented to the Rev. Richard E. Armstrong a beautiful little private Communion service, in a leather carrying case. An engraved inscription on the paten states the name and date. This was brought to the Philippine Islands by Mr. Armstrong and used by him in his work while he was rector of Holy Trinity Church, Zamboanga, on the island of Mindanao. The Rev. Mr. Armstrong died on November 23, 1922, while rector of St. Luke's Church, St. Albans, Vt., and early in June of this year Mrs. Armstrong requested her rector, the Rev. Dr. William E. Gardner, of the Church of the Messiah, Boston, to suggest someone to whom she might give the set. Dr. Gardner suggested that it would prove a very useful gift for the Rev. Benson Heale Harvey, who was just starting for work among the isolated and scattered communicants of the Church in the Philippine Islands. Accordingly it was presented to Mr. Harvey, and a second time the Communion set has taken the long journey half way round the world and has found its way back to the Missionary District of the Philippine Islands.

C. M. H. STATISTICS

THESE FIGURES refer to the girls and women cared for by the Church Mission of Help last year in Connecticut. Type of work: Preventive 36; delinquent, 16; unmarried mothers, 29. Church affiliation: Episcopal, 40; Protestant, 23; Roman Catholic, 12; Holy Orthodox, 5; Salvation Army, 1. American-born, 72; Foreign-born, 9.

In Vermont, in seventeen months, the Church Mission of Help has cared for 47 girls. These included 23 preventive cases, 10 delinquent, and 9 unmarried mothers. They lived in 26 Vermont towns. Two were foreign-born. Fifteen belonged to the Episcopal Church; 4 were Roman Catholic; 1 professed nothing; the remainder belonged to Protestant bodies.

TRUE SUNSHINE IN SAN FRANCISCO

THE CHURCH TOURIST in San Francisco visits the lofty and beautiful site of the Cathedral, looks at the views across the city and bay, and then trips carefully down the dizzying steep hill of Clay Street to Chinatown. Just before he turns the corner on to Chinatown's main thoroughfare he should stop to visit the modest and neat little red brick building with a cross on it, and the adjoining playground, for it is the Chinese Episcopal church and school, the True Sunshine Mission.

We may be proud of the work being done among the Chinese under the care of the Chinese priest, the Rev. Mr. Wu. In San Francisco, in addition to the regular services of the Church, a day school is conducted for Chinese women and children. There is also a night school for Chinese men, which is the largest of its kind in the city. The congregation is increasing in numbers and has a high percentage of men. Mr. Wu has a position of leadership among his fellow countrymen. The people do their part in responding to any special needs that arise. Across the bay, in Oakland, Mr. Wu is assisted by two Chinese teachers. The young people of the Oakland mission recently renovated the interior of their building.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

January, 1927 Vol. XX. No. 5

Subscriptions, \$3.00 Single Copies, 25 cts.

EDITORIAL COMMENT:

The Marlborough-Vanderbilt Marriage—Shifting Moral Standards—What Is Fundamental? What Is Open Mindedness?—Why the Clergy Are Not More Effective—The Heresy of William Montgomery Brown—Bishop Barnes on St. Francis—Are Americans Welcome in France?

THE CHOSEN NATION AND THE CHOSEN WOMAN

W. J. Sparrow Simpson

TOWARD THE UNDERSTANDING OF THE ORIENT

Edmund L. Souder

PSYCHOLOGY REINFORCED BY RELIGION

Alan Whittemore

PROTESTANTISM IN GERMANY

Frederick S. Arnold

RECENT TENDENCIES IN RUSSIAN THEOLOGY

Clarence Augustus Manning

ECONOMIC PROBLEMS OF THE MODERN HOME

Gordon Hamilton

BOOK REVIEWS

BOOKS RECEIVED

EDWIN S. GORHAM, Publisher

11 West 45th Street, New York

Clark's Famous Cruises

BY CUNARD LINE BIG NEW OIL-BURNERS

at rates including hotels, guides, drives, fees.

NORWAY AND WESTERN MEDITERRANEAN

52 DAYS, \$600 to \$1300

ss "LANCASTRIA" July 2

Includes Lisbon, Spain, Tangier, Algiers, Italy, Riviera, Sweden, Norway, Scotland, Berlin (Paris, London).

Jan. 16, 1928, Around the World

125 days; \$1250 to \$3000.

Jan. 25, 1928, To the Mediterranean

65 days; \$600 to \$1700.

FRANK C. CLARK, Times Bldg., N. Y.

Anyone who believes in the efficacy of prayer will recognize the great part that the

CONFRATERNITY OF THE BLESSED SACRAMENT

has played and is playing in the growth of Catholic faith and practice throughout the Anglican Communion. Its objects are: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting. A leaflet is sent to each associate monthly containing intercessions for these objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership address the Secretary General, 33 St. James Pl., Brooklyn, N. Y.

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; i, for the dying; ii, for the repose of the Souls of Deceased Members of all the Faithful Departed. 2d. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3d. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer,

MR. T. E. SMITH, West Park, N. Y.

† Necrology †

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

MYRON G. ARGUS, PRIEST

MILWAUKEE—The Rev. Myron G. Argus, chaplain at the Milwaukee Soldiers' Home, died late Tuesday afternoon, December 21st, of pneumonia. Capt. Argus was taken suddenly ill but a few days before.

Capt. Argus was born in Buffalo, January 23, 1873. He attended De Veaux School in 1893, and later St. Stephen's College. His theological training was received at the General Theological Seminary and at Nashotah House. In 1905 he was made deacon by Bishop Nicholson and within the same year was ordained priest by Bishop Grafton. He had been associated with the mission at Evansville and with the parishes at Lancaster, Prairie du Chien, Madison, and Kenosha, Wis., and Chicago Heights, Ill. Fr. Argus had fifteen months of war service as chaplain at base hospitals fourteen and fifty-three in France, and in 1919 he came to the National Home here. Two sisters who live in the East survive him.

The Rt. Rev. Benjamin F. P. Ivins, D.D., celebrated the requiem Mass at All Saints' Cathedral, Milwaukee, Friday morning, in the presence of the clergy of the diocese.

GEORGE A. CHAMBERS, PRIEST

BOSTON—The Rev. G. A. Chambers, rector emeritus of Grace Church, Jefferson City, died suddenly in Boston, December 17, 1926. Mr. Chambers graduated from the General Theological Seminary in 1873, was ordered deacon the same year and priest in 1874 by Bishop Potter. He held numerous charges both in the eastern and western dioceses; and in North Dakota was secretary of the standing committee as well as examining chaplain from 1892 to 1895. In 1908 he was a delegate to the Pan Anglican Convention in London.

The Rev. J. Holmes McGuinness, D.D., of Chester, N. Y., is a nephew.

MARCH CHASE, PRIEST

HAMMOND, IND.—On December 19th, the Rev. March Chase, who for thirty-three years was rector of Trinity Parish, Mineral Point, Wis., and who had retired from active work several years ago, died at his home in Hammond, Ind. Mr. Chase was the eldest son of the Rev. Samuel Chase and Sarah Russel Chase, both of whom were well known among the founders of the Church in the state of Illinois.

March Chase was born at Jubilee, Ill., on April 2, 1843, was educated at Jubilee College, and was graduated from the General Theological Seminary in 1868. He was ordained deacon by Bishop Whitehouse in 1868 and advanced to the priesthood by the same bishop in 1869. He was rector of St. Stephen's parish, Chicago, from 1869 to 1871, and of St. Paul's parish, Alton, Ill., from 1871 to 1880. From 1881 to 1914 he was rector of Trinity Church, Mineral Point, Wis. During much of this time he was also dean of the Madison Convocation. After thirty-three years of service in the Diocese of Milwaukee, he resigned his rectorship on account of ill health, and from 1914 until the death of his wife in

September, 1924, he resided at Winnetka, Ill. Since that time he has made his home with his daughter, Mrs. S. C. Higgins, in Hammond, Ind.

The funeral services were held on Wednesday, December 22d, at St. Paul's Church, Hammond, Ind., the rector officiating. The burial was at Rose Hill cemetery, Chicago.

NEWS IN BRIEF

CENTRAL NEW YORK—Miss Mary Evans, of Rome, has succeeded Miss Harriet Ackroyd as diocesan president of the G. F. S. Mrs. Charles Learned, of Watertown, succeeds Miss Evans as secretary-treasurer.—At the last food sale of All Saints' Church, Johnson City, Mr. G. Fred Johnson bought a cake. He laid down a few bills and told those in charge to keep the change. The change was \$500.—One hundred have been confirmed in St. Matthew's Church, South New Berlin, since 1922, when work of the church was begun there. This mission has recently made repairs to the building at an expense of \$125 and has paid off \$600 of indebtedness during the current year.—The parish house at Christ Church, Jordan, dedicated in September, has now been entirely paid for. The money, \$9,000, was financed in less than a year.—Two new preaching stations, at North Pitcher and at Beaver Meadow, have been opened by the Rev. H. A. Lollis, the Chenango County missionary.—Bishop Fiske and Bishop Coley have been conducting a series of quiet days for the clergy as a preparation for the Bishops' Crusade.—A window in memory of Miss Emily Wolcott was recently dedicated in the chapel of the House of the Good Shepherd, Utica. Miss Wolcott was a trustee from 1877 to 1923.—It was decided that there are to be five clerical advisers instead of one, by the annual meeting of the Young People's Fellowship. Under the earnest work of the Rev. W. V. D. Voorhees, diocesan chairman, the work has grown to need additional help. Instead of one clerical adviser for the diocese there will be one from each of the five districts.

FLORIDA—During the month of February, Mercer-Mitchell missions will be held in St. John's Church, Jacksonville; Holy Trinity Church, Gainesville; and Christ Church, Pensacola.—The Bishop of Florida has been assigned as a Crusader to the diocese of Alabama from January 23d to February 6th.—St. James' Church, Lake City, has recently completed the construction of a splendid little parish house. The church has also been thoroughly renovated and a new heating and lighting system installed.—St. James' Church, Perry, is building a rectory for its new rector, the Rev. Walter S. Cain.—On the First Sunday in Advent, Bishop Juhan blessed two altar vases in St. Agatha's Church, De Funiak Springs, given by Miss Julia J. Yonge, in memory of the late Bishop Edwin Gardner Weed. The Bishop was also present on December 16th at the dedication of the House of the Nazarene, in St. Augustine.—Mr. Eldred Simkins, a student of the Du Bose School, Monteagle, Tenn., and a postulant for Holy Orders, is at home during the non-resident period of the school, and is doing mission work under the Bishop's direction.—St. John's Church, Tallahassee, the Rev. W. Jeffrey Alfriend, rector, has just bought a new rectory, and has converted its old rectory, a huge colonial home, into Sunday school quarters, in order to take care of its work among the girls of the state college for women.

FOND DU LAC—For seventeen years a mystery play has preceded the midnight Mass at Grace Church, Sheboygan. This year the tableaux were prefaced by a playlet written by the rector, the Rev. A. P. Curtiss. The parts were taken by grown people.—St. James' Church, Manitowoc, with 140 active communicants, reports forty-three confirmations and receptions during 1926. This is the largest number in a year in the history of the parish. The Rev. B. O. Reynolds is the rector.

MARYLAND—The new parish house of Grace and St. Peter's, Baltimore, the Rev. H. P. Almon Abbott, D.D., rector, was opened Thursday afternoon, December 16th. Many of the clergy participated in the dedication service held in the auditorium, including the Bishop Coadjutor-elect, Dr. Helfenstein, the Rev. Drs. A. C. Powell and R. F. Humphries, former rectors of the parish, and A. B. Kinsolving. The architect, Woldemar H. Ritter, and the builder, B. Frank Bennett, also were present. The four stories of the building were thronged with friends and visitors.

MICHIGAN—The Detroit Episcopal City Mission, among the many services it renders in the community, is a clearing-house of information

BEAUTIFUL MEMORIALS IN THE CELEBRATED SILVERY GREY CORNISH GRANITE—

*designed after those
to be found in the
old-world Churches
of Great Britain*

The illustration depicts an
8th Century
Morwenstow Cross



3 ft. 6 in. high*
Packed in case ready
for shipment \$83.00
Approximate freight
to New York \$19.50

*Larger sizes if required
Illustrated Booklet
("L.C.") on request; also
list of places in the States
where our Memorials may
be seen.

MAILE & SON Ltd.
Cornish Granite Sculptors
Founded 1785
367 Euston Road,
LONDON, ENGLAND

GORHAM

ALTARS, STAINED GLASS
CHURCH APPOINTMENTS
AND INTERIOR DECORATIONS

MEMORIALS IN METALS,
MOSAIC, MARBLE,
GRANITE OR WOOD.

THE GORHAM CO.
5th AVENUE & 47th ST. NEW YORK
SPAULDING & CO Chicago
Mid-western representatives

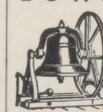


**MENEELY
BELL CO.**
TROY, N.Y.,
AND
220 BROADWAY, N.Y. CITY
BELLS

The Charm of Golden-Voiced Chimes

is within reach of your church, too!
Imagine the rich, musical tones of
Deagan Tower Chimes
coming from the belfry of your church—a
constant inspiration to worship; a golden
voice eagerly awaited by multitudes every
day. Write for plan.
Standard Sets \$6,000 and Up.
J. C. DEAGAN, Inc., 172 Deagan Building, Chicago, Ill.

TOWER CHIMES PLAYED



From Electric Keyboard at Organ
CHURCH BELLS—PEALS

McShane Bell Foundry Co.
BALTIMORE, MD.

MENEELY & CO.
BELLS FORMERLY
WEST TROY N.Y.
WATERVLIET, N.Y. 1826
THE OLD MENEELY
FOUNDRY

Church Bells, Chimes and Peals
Unequaled musical qualities

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

relative to persons who go from parson to parson soliciting immediate money with harrowing tales. So useful has this service proved among the clergy of Detroit that the Detroit Council of Churches recently recognized the mission by a resolution, as their agency for similar purposes.—At the annual election of officers of the Detroit Clericus, the following were named as officers for 1927: president, the Rev. H. J. Pearson; vice-president, the Rev. P. C. Bailey; secretary-treasurer, the Rev. John W. Ashlee.—The Diocese of Michigan, in accordance with a resolution passed at the last convention, will try this year the experiment of holding its annual convention in the winter season. With pre-convention gatherings and social features the dates occupied will be from January 28th to February 3rd.—*An Old Church with a New Vision* is the title of an attractive booklet issued by St. John's Church, Detroit. It is illustrated with pictures of the rector, the staff, some of the church buildings, the choir, and some of the weekly activities.

MINNESOTA—A new two manual Möller pipe organ has been erected in St. John's Church, Linden Hills, Minneapolis, the Rev. E. Croft Gear, rector.

NEBRASKA—A diocesan Church club, to be known as the Laymen's League of Nebraska, has just been organized for the purpose of developing the strength of the diocese and to support the leadership of the Bishop in diocesan enterprises.

NEWARK—Permission has been given for the organization of St. Elizabeth's Parish, at Upper Ridgewood, within the parish at Ho-Ho-Kus. The development of this new community with the building of a beautiful stone church and the purchase of a large piece of ground adjoining for the rectory and parish house under the Rev. Robert J. Thomson, of Ho-Ho-Kus, has been a remarkable accomplishment.—The rector of St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, announces that the great debt assumed in the building of the \$90,000 parish house has been provided for largely by an anonymous giver. A greater parish house was needed for the Church school and the activities of the parish. A responsible group of officers and parishioners determined to proceed, and the outcome is an example of what a courageous and large minded course will accomplish.—A personal gift of \$5,000 has made it possible to proceed with the construction of the new church at Morris Plains, the Rev. John C. Lord, rector. The plan contemplates the building of a high basement story first.

NORTH DAKOTA—The Rev. H. Cowley-Carroll has left the district of North Dakota for his new work as rector of St. Andrew's Church, Livingston, Mont.—The preparation for the Bishops' Crusade is developing rapidly in the district of North Dakota under the leadership of the district commissioner, the Rev. C. H. Collett, rector of St. Paul's parish, Grand Forks, who is chairman.

QUINCY—A new organ of seven sets of pipes is being installed by George Kilgen and Son, of St. Louis, in St. Jude's Church, at Tiskilwa.

SOUTH CAROLINA—Mr. O. T. Waring, chairman of the field department, reports that there are now men's clubs in the majority of churches in the diocese.—The mission Church of the Ascension, Hagood, invited the neighboring churches at Stateburg and Bradford Springs to join in a homecoming celebration, at which a pageant was given and a review was made of the history of the church.—December 12th, there was unveiled at St. Michael's Church, Charleston, a mural tablet in memory of the Rev. John Kershaw, D.D., who for more than twenty-five years devoted his life to the parish.

SOUTHWESTERN VIRGINIA—The Rev. G. Otis Mead, rector of Christ Church, Roanoke, has been seriously ill at the Jefferson hospital, but at present seems to be holding his own and making encouraging improvement.

UPPER SOUTH CAROLINA—The Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, has taken the chairmanship of the Department of Missions of the Province of Sewanee in the place of Bishop Darst, who is too busy with the Bishops' Crusade just now to carry on that work also.

UTAH—The Bishop of Utah called the clergy together on St. Andrew's Day, for a service of Holy Communion at St. Mark's Cathedral, followed by a luncheon and conference, to plan for the Bishops' Crusade. The committee for Utah includes Bishop Moulton, Dean Fleetwood, the Rev. A. E. Butcher, the Rev. J. W. Hyslop; the Messrs. Walter H. Trask and J. E. Jones; Mrs. A. E. Kimball and Mrs. H. C. Goodrich. The Rt. Rev. H. L. Burlison,

D.D., will be in charge of the Crusade for Utah, which begins the Second Sunday in January. The chief centers will be the cities of Salt Lake and Ogden.—The Twentieth Annual Convocation of the District of Utah will be held at St. Paul's, Salt Lake City, opening with the annual address of the Bishop the evening of Friday, January 7th, and continuing through the next day. On Sunday, the 9th, the services will be at St. Mark's Cathedral, beginning the Bishops' Crusade. The W. A. holds its annual meeting at St. Paul's Church the morning and afternoon of the 7th.—St. Paul's Church, the Rev. A. E. Butcher, rector, Salt Lake City, is to have a new church to seat 250 or 300 persons, the estimated cost being \$45,000. Construction begins in the spring. St. Paul's has a large residential district around it, and is near the University of Utah.

WESTERN NEBRASKA—Mr. H. Kano, missionary among the Japanese, has given an entire month to visiting among his people to explain the Bishops' Crusade.—St. Luke's Church, Kearney, now free of debt, is to be consecrated by the Bishop on the first Sunday after Christmas.

WESTERN NEW YORK—By an agreement with the Superior of the Order of the Holy Cross, vitation of the vestry will be in charge of St. Peter's Church, Geneva, N. Y., for a period of six months.—The vestry of St. James' Church, Batavia, have granted the rector, the Rev. Alfred Brittain, a leave of absence during the months of January and February; with Mrs. Brittain he will spend his vacation in Arizona. Meanwhile the Rev. C. C. Gove will be priest-in-charge, assisted by Mr. C. W. Walker, formerly a Methodist minister and now a candidate for holy orders. Mr. Walker has held several important charges, including a pastorate for five years in Batavia.

WEST VIRGINIA—The Rev. W. H. Nes, of Washington, D. C., preached a week's mission in Trinity Church, Martinsburg, beginning Sunday, November 28th. Through careful news publicity and preparation within the parish, the mission was well launched. Bishop Strider preached Sunday morning, December 5th, and Robert S. Barrett, of Alexandria, Va., spoke on the Church's Program. A feature of the mission was the daily celebration throughout the week at 7:15 A.M. One of the chief objects of the mission was intercession for the Bishops' Crusade.

A LIBERAL GIFT

CECIL DEMILLE, of motion picture fame, has given a complete picture equipment to the new parish house of St. Peter's Church, Washington, N. C.

In 1888, when St. Peter's was struggling to buy a pipe organ, the largest donation for that purpose came from Cecil's father, H. C. DeMille, then living in New York.

Earlier still, when the present church was built, W. E. DeMille, Cecil's grandfather, was chairman of the building committee. His death resulted from an illness brought on by exposure in a storm when he was looking after the construction, and his funeral in 1873 was the first service held in the building.

The grandson's gift is most liberal. The parish house in which it will be used is to fill a long-felt need for a community center.

S. P. G. TRAINING COLLEGE

OUTGOING WOMEN missionaries of the S. P. G. in England receive the special training, which is felt to be increasingly important for their work, in the College of the Ascension, Selly Oak, near Birmingham. Although this college was opened as recently as 1923 and can accommodate only sixteen at a time, thirty-six workers have already received training there, and are at work in nine countries overseas. An effort is under way to provide a building more adequate to the growing need. An American committee of Churchmen with the chancellor of the Diocese of Pennsylvania as treasurer, is receiving funds to equip an American room in the college, in recognition of the guidance and support given by the S. P. G. to the Church in the American colonies.

HEATON, BUTLER & BAYNE

GLASS STAINERS

By appointment to the late King Edward VII

Stained Glass Mosaics
Church Decorations
Memorial Brasses, Etc.

Designs and Estimates on application to

Heaton, Butler & Bayne (N. Y.), Ltd.
437 Fifth Avenue, Knabe Building, New York

THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel
Valley Forge, Pa.

Mural Decorations, Stained Glass,
Glass Mosaics, etc.

Memorial Windows

THE FLANAGAN & BIEDENWEG STUDIOS

312-320 W. Illinois Street, Chicago

Established 1883. Send for our illustrated Catalogue.—L.C.

The Willet Studios

226 So. 11th Street Philadelphia, Pa.

STAINED GLASS, MOSAICS,
MURALS, MEMORIAL BRONZES, ETC.

The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED
GLASS, MOSAICS, and MURALS

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

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows - - - - Some of them are in the form of color photographic transparencies.

CHARLES J. CONNICK Nine Harcourt St.
BOSTON, MASS.
Awarded gold medal by Panama Pacific Exposition

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School
Middletown, Connecticut
ADDRESS
REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School
Cambridge, Mass.
Affiliated with Harvard University
Academic Year begins September 28th
For particulars address the Dean

New York

The General Theological Seminary
Three-year undergraduate course of prescribed and elective study.
Fourth-year course for graduates, offering large opportunities for specialization.
Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.
ADDRESS THE DEAN
Chelsea Square New York City

Virginia

The Protestant Episcopal Theological Seminary of Virginia
The one hundred and third session opened Wednesday, September 16, 1925. For catalogue and other information address THE DEAN.
REV. BERRYMAN GREEN, D.D.
Theological Seminary, Alexandria, Va.

COLLEGES FOR MEN

New York

St. Stephen's College

A CHURCH COLLEGE OF ARTS AND LETTERS

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.
The fees are: For tuition \$250 a year; for a room furnished and heated \$125 a year; for board in hall \$225 a year; a total of \$600.
The College is equipped for teaching men who, after graduation are going into business, or into postgraduate schools of medicine, law, theology, journalism, or into classical, social, or literary research.

Address BERNARD IDDINGS BELL, President
Annandale-on-Hudson, N. Y.
(Railway Station: Barrytown)

HOBART COLLEGE, Geneva, N. Y.

A CHURCH COLLEGE FOR MEN, FOUNDED IN 1822. Four year liberal arts course, leading to the degrees A.B., and B.S. High standards; faculty of thirty. For catalogue and information address

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

SCHOOLS FOR NURSES

New Jersey

THE SCHOOL OF NURSING
HOSPITAL OF ST. BARNABAS, Newark, N. J.
Offers 2½ years' course leading to R. N. degree. Monthly allowance, 3 weeks' vacation. Registered School. Hospital class "A." Minimum requirement one year High School—Graduates preferred. Address
Director, School of Nursing

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Indiana

"For a **HOWE** In a
Clean Mind **HOWE** — INDIANA Sound Body"

A Thorough and Select CHURCH SCHOOL for Boys
Special attention given to College Preparation. The Lower School for Little Boys occupies an entirely separate fire-proof building, just completed at a cost of \$100,000.
Rev. Charles Herbert Young, S.T.D., Rector
Address P. O. Box L, Howe, Indiana

Minnesota

SHATTUCK

A CHURCH SCHOOL FOR BOYS

For 60 years Shattuck has been a leader among college preparatory schools of the highest order. It is particularly noted for

HIGH SCHOLARSHIP
MANLY CHARACTER
CHRISTIAN CITIZENSHIP

A Military boarding school founded to train boys for service, not for profit. Boys may be entered at Mid-year or fall. Address the Rector,

SHATTUCK SCHOOL, Faribault, Minn.

Virginia

Virginia Episcopal School

LYNCHBURG, VA.

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D.D., Rector

Wisconsin

RACINE COLLEGE SCHOOL

Founded 1852

Six year College Preparatory Course, beginning with the Seventh Grade. Separate Lower School for Younger Boys. Enrollment strictly limited to twenty boys per class. Personal instruction, personal attention. Atmosphere that of a Christian home. Strict requirements for admission. Address: Headmaster.

RACINE COLLEGE SCHOOL, Racine, Wisconsin

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL Upon the Scripps Foundation
Box 117, La Jolla, California

Boarding and day school for girls. Forty minutes from San Diego. Intermediate School. Preparation for Eastern Colleges. Caroline Seely Cummins, Headmistress. The Rt. Rev. Joseph H. Johnson, President Board of Trustees.

District of Columbia

National Cathedral School

A Home and Day School for Girls
The Bishop of Washington, President Board of Trustees
Jessie C. McDonald, M.S., Principal
Helen L. Webster, Ph.D., Academic Head
Mount St. Alban, Washington, D. C.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary
A thorough preparatory School for a limited number of girls
School recommended by Eastern Colleges
Beautiful Grounds. Outdoor Sports, and Riding
Address: THE SISTER SUPERIOR

New Hampshire

ST. MARY'S SCHOOL CONCORD
New Hampshire

A homelike school for girls. College preparatory and general courses. Moderate charges.

MISS M. E. LADD, Principal

New York

SAINT AGNES SCHOOL FOR GIRLS

College preparatory and general courses; out of door sports and physical training.

RT. REV. RICHARD H. NELSON
Pres. Board of Trustees, ALBANY, N. Y.

Cathedral School of Saint Mary

Box W, Garden City, Long Island, N. Y.

School for girls, 22 miles from New York. College preparatory and general courses. Catalog on request.

MIRIAM A. BYTEL, Principal

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

Ohio

GLENDALE

JUNIOR COLLEGE AND PREPARATORY

Founded 1853. Distinctive school for young women. Home atmosphere. Suburban to Cincinnati. Fully accredited. Flat rate \$1,000 with music. Address Dr. Thomas F. Marshall, Box L, Glendale, Ohio

Utah

ROWLAND HALL

A Boarding and Day School for Girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.

BISHOP MOULTON

Domestic Science. Outdoor and indoor sports.

Wisconsin

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of St. 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.

"BOOKS ARE THE WINGS TO THE SOUL."—E. PAXTON HOOD

Book Suggestions for the Bishops' Crusade

For the Clergy—just published

Published January 1st

The Seven Capital Sins

Outlines for Instructions

By the late Rev. Stewart Stone

of Philadelphia. With foreword by WILLIAM WALTER WEBB, D.D., Bishop of Milwaukee.

Bishop Webb says of this book: "... Very suggestive for sermons and addresses. I know of nothing that quite takes the place [of these outlines]; and I have therefore recommended that they be printed, as I feel sure that they will be a help to many of the clergy. . . . They have been a great help to me." Cloth, \$1.00

The Faith By Which We Live

By the Rt. Rev. Charles Fiske, D.D.
Bishop of Central New York

A plain, practical exposition of the religion of the Incarnate Lord which has been found of inestimable value to hundreds of Church men and women.

Paper, 75 cts. Cloth, \$1.50

The Episcopal Church

Its Message for Men of Today

By the Rev. George P. Atwater, D.D.

This book interprets the Church and her services, answers the usual objections, attracts the casual attendant, and instructs the inquirer. Paper, 60 cts. Cloth, \$1.00.

Responsibility

A Talk with Girls

By the Rev. E. E. Holmes

Very attractively made; so attractive that its thirty short pages will be read by every young girl to whom it is given. The instructions are exactly what are needed in this "new day."

Illuminated white cloth, 50 cts.

Tracts on Baptism

Church Booklets

- No. 3. "You May Baptize My Child at Home." 1/2 ct. each.
- No. 23. *What Good Will Baptism do the Child?* By the Rev. A. W. Snyder. 1 ct. each.
- No. 29. "Let Him Choose for Himself." By the Rev. A. W. Snyder. 1 ct.
- No. 31. *Adult Baptism.* Same author. 2 cts.
- No. 48. *What is Baptism For?* 1 ct.
- No. 52. *Why Should My Child be Baptized?* 1 ct.
- No. 67. *Infant Baptism.* By the Rev. L. H. Young. 2 cts.
- No. 121. *Is Baptism Important?* By the Rev. H. H. Bogert. 2 cts.

Other Tracts on Baptism

Holy Baptism. By the Rev. F. S. Jewell, D.D. 10 cts.
Philosophy of Infant Baptism. By Bishop Gurry. 10 cts.

Church Facts and Principles

By the Rev. T. Tracy Walsh

Author of *The Word Abideth*

Examining Chaplain to the Bishop of Upper South Carolina

WITH AN INTRODUCTION BY THE RT. REV.

William Cabell Brown, D.D.

BISHOP OF VIRGINIA

"The author's statements of Church doctrine seem to me to be singularly free from the narrow partisan views, and I feel certain that the book will serve to increase the love for the Church on the part of those who are already members of it, and will do much to remove the prejudices entertained by those who look askance at the Church because of their lack of knowledge of her history and the sweet reasonableness of her teachings."—From Bishop Brown's Preface. Paper, \$1.25. Cloth, \$2.00

TWO DELIGHTFUL BOOKLETS

Recommended by the late Dean Rousmaniere

Talking With God

Some Suggestions for the Practice of Private Prayer

By J. J. Kensington

WITH INTRODUCTION BY THE LATE
Dean Rousmaniere

Exceedingly attractive, with appeal to average people. Dean Rousmaniere said: "This is the most useful book on prayer with which I am acquainted. It deepens the desire to pray."

White parchment paper, 30 cts. Cloth, 60 cts.

What a Churchman Ought to Know

By the Rev. Frank E. Wilson, D.D.

Unsurpassed as a Confirmation gift, or for one who wishes to learn more about the Church and her ways. The cloth edition is especially prepared as a presentation copy, and includes a Confirmation certificate (loose). Paper, 25 cts. Cloth, 75 cts.

Reasons for Being a Churchman

By the late Rev. A. W. Little, D.D.

The old classic, that has brought innumerable people into the Church and made her position clear to thousands of others.

Paper, 75 cts. Cloth, \$2.00

Catholic Principles

By the late Rev. Frank N. Westcott

With Preface by the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.

Has done splendid service for a generation in making real Churchmen out of hereditary Episcopalians.

Paper, 75 cts. Cloth \$1.50

Spiritual Healing and the Holy Communion

The New Practice and the Old Sacrament

By the late Rev. George William Douglas, D.D.

Hon. canon of the Cathedral of St. John the Divine.

Uniform with *Talking with God*. Dean Rousmaniere said: "You seem to me to have led the way so that men may pass from the healer whom they have seen to the Eternal Christ whom they have not seen." White parchment paper, 25 cts.

Tracts on the Holy Communion

Church Booklets

- No. 54. *Constant Communion.* Bishop Jebb. 1 ct.
- No. 35. "Why Do You Want Me to Go to Holy Communion?" 2 cts.
- No. 44. "Do This in Remembrance of Me." 2 cts.
- No. 49. *Thoughts on Holy Communion.* "The Great Sun round which the spiritual life revolves," etc. 2 cts.
- No. 115. *The Duty of Constant Communion.* John Wesley. 4 cts.
- No. 172. *The Spiritual Value of Holy Communion.* Rev. A. Q. Bailey, 4 cts.

Other Tracts on the Holy Communion

Fasting Communion. Rev. S. L. Ollard. 6 cts.
The Holy Eucharist. Rev. B. W. Randolph. 12 cts.

SUGGESTION

The National Commission on Evangelism asks that Church Literature tables be arranged in connection with the Bishops' Crusade in every Church. Co-operating with this request, we offer to supply samples of the foregoing, or other appropriate literature of our publication, on sale, from which orders may be taken and delivered afterward. Send for particulars.

Please add about 10% for postage on Cash Orders

MOREHOUSE PUBLISHING CO., 1801-1811 FOND DU LAC AVE., MILWAUKEE, WIS.

As The Year Nears Its End

How Much of God's Money Is Still in Your Hands?

Are you a Proportionate Giver?

A proportionate giver is one who gives each year a definite percentage of his gross income to God for Church and charity. It may be a tithe. It may be a smaller percentage. It may be the 15 per cent inferentially suggested by the income tax law. It may be more than this. Whatever the percentage, he fixes it in advance.



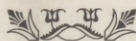
IN HIS PRESENCE
"Moreover it is required in stewards, that a man be found faithful"

Balancing the Lord's account—

As the year nears its end, he figures out how much he has still to expend as the Lord's steward. He selects the objects to which to devote this balance.

What are you planning to do?

As a member of the National Church have you thought of giving a generous share to the general work of the Church?



THE NATIONAL COUNCIL

281 FOURTH AVENUE

NEW YORK, N. Y.