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VOL. LXXVI

MILWAUKEE, WISCONSIN, JANUARY 15, 1927

No. 11

Affirm Virtues

EDITORIAL

The Christian Attitude Toward Evolution

THE BISHOP OF SOUTHERN VIRGINIA

The Church in the Niger Diocese

THE BISHOP ON THE NIGER

These Authoritative Leaders in the Life of
the Church Contribute to the
January issue of

THE SPIRIT OF MISSIONS

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THE EPIPHANY FEAST

THE KEEPING of the festival of the Epiphany by the Church is a witness to the spiritual fact that no word of God ever returns to Him void. In its babyhood our faith is revealed as an international and not a tribal or class religion.

However, it did not come into the fulness of use of this power until many years later. It was intensive in Israel before it became extensive in all the world. It manifested this universality of purpose and action after the Incarnate Lord had passed from human sight. The Christ living in St. Paul was the light which kindled in him the fire of zealous love for the Gentiles' redemption. The Epiphany in Bethlehem became, after the years of the Master's glad earthly ministry and its seemingly defeated end, the blazing beacon of leadership in the journey of the nations toward that all-fulfilling freedom which is in God.

So does the vital energy of many an Epiphany in our inward life and in our service lie quiescent until in God's good time the chosen vessel or the conditions of need are ready to bring it to fruition of revelation.—Rev. Edmund R. Laine, Jr.

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EDITORIALS & COMMENTS

Affirm Virtues

IN October, most of us were but vaguely aware of the aims of the Bishops' Crusade, and not at all aware of its methods. As of course we might have foreseen, we are now being amply informed. The literature of the Crusade is not all in one language. There is some of the older speech of Evangelism, but certainly no mere reiteration of stale, undefined formulas of salvation. There is some of the more modern emphasis on social morality, some of the more theological interest in having a reasonably adequate idea of God, and some of the very practical interest in developing a method for the advancement of personal religion. We have no quarrel with this synthetic vocabulary. Our religious language is still in the making, and it rightly uses the language of various spheres of human interest. The language of heaven, after all, is probably not pure Hebrew, or Greek, or Latin, or Elizabethan English.

One of the newer turns of phrase, one that caused us a momentary qualm at first reading, is the advice to *affirm* any virtue that we feel we lack and want to acquire. We have been told, all our lives, to go ahead and practise virtues, as if nothing more were required than to begin to act in such and such ways. In connection with sacramental Penance, we are taught to say that we "firmly purpose amendment." A meditation is supposed to include "resolutions." And in the most usual form of thanksgiving after Holy Communion, we pray that this Holy Communion may "be unto us . . . an increase of love and patience, humility and obedience, and all virtues, especially . . . (*here name the virtue for which you chiefly need to pray*)." Resolve, pray for grace, start practising—all these are familiar enough as directions, as method. The results have been disappointing.

Sometimes we have devised other means, other attitudes. We have thought that one great and thorough conversion, one great lift to a higher plane, one great change which would make us "a new creature," would take care of the virtues better than a struggle to advance point by point from the low plane on which we are at the first serious start in Christian life. Mutation, not gradual evolution, conversion, not improvement, seemed to be the best working method. Or perhaps we have depended on a technique modeled on that of William James for acquiring new habits—rally large forces, make a big thing of it, be sure to act on

the new resolution at the very first opportunity, gain a victory at the start, commit yourself overtly, array the associations of the new habit as helpfully as possible, and so on. But then, as later psychologists have shown, this is scarcely more than a mechanical technique, where the real difficulty is not anything mechanical, but in really *wanting* to do what is proposed for our learning. The first and most necessary means to the acquisition of a virtue is to want it.

So now we are to "affirm" a virtue that we lack. Is it a new trick, a new white magic, for moral improvement? Not really. It is as old as the hills, and as natural as human nature. It is bound to remind us of the old line, "Assume a virtue, if you have it not." In the early stages of recalling this saying, the first word was the hardest. Was it "assume," or was it "pretend," or "affect"? And that reminded us of another saying, about hypocrisy as tribute paid to virtue. And we found ourselves murmuring the formula of a few years ago, "Every day, in every way, I'm getting better and better." And as we walked by the cemetery that night, we whistled lustily to keep up our courage.

Affirm a virtue, if you have it not. It would be silly and unjust in us to talk merely of the somewhat ridiculous associations called up by the phrase. It is a good moral principle. So is it a good moral principle to *assume* a virtue, or even to pretend it, and to affirm that we are getting better and better, and to whistle to keep up our courage. There is moral value in all of these, so long as we do not make them a device for fooling ourselves and others, so long as we do not take them as drugs, "happy-dust."

TO affirm a virtue is not the same thing as to repent of a sin, and is no substitute for it. But on the other hand, true repentance always includes something which may be described as the affirming of a virtue. There is no true repentance without hope: despair is not repentance. And it is a pseudo-repentance that hopes only for an erasure of the sin, a forgiveness of the past. Repentance includes a vision of the life that might be, a vision of virtue, an ideal that is clear and near enough to win our interest, admiration, and real attachment. I do not truly repent of my falsehood until I see, and "affirm," and attach myself to, truth.

Shall we justify ourselves by faith? Shall we be-

come righteous by treating ourselves as righteous? Shall we forthwith reckon ourselves as having attained, in order to see what it would be like if we had attained, and thus begin and go on to attain actually what we have originally only aspired to attain? Is that the way to press toward the mark of the high calling? We think it is a true feature of the Christian method, because it is a true moral corollary of the theological doctrine of justification by faith. If God justifies us by faith, that is, treats us as Christlike because we have begun to aspire to Christlikeness, then we have the divine and objective backing for treating ourselves so, while we are only beginning to become so. That is what we suppose is meant by affirming Christ's virtues for ourselves. We claim them as rightfully ours, though we may have a long and trying pilgrimage through the wilderness and captivity in Babylon before we enter into our full heritage.

For the Christian religion is characteristically affirmative. We say yes by preference. "Are you a child of God?" "Well, yes and no," says one who has not been won to Christian faith; but the true Christian says "Yes," and then tries to make the fact fit the word.

THE Bishops' Crusade is intended to deepen our religious morality. At the very heart of our prayer-life are the "theological virtues" of faith, hope, and charity, which have God for their ultimate Object. At the very heart of our prayer-life should be "acts" of faith, hope, and love to God. They should be daily acts.

We make an act of faith when we place ourselves in the divine presence and tell God we believe in Him: "My God, I believe in Thee." It may be no more, in words, than that. And then we may have the disturbing thought that we don't really believe in Him very much. We may feel more like saying, "Lord, I believe; help thou mine unbelief," than like standing up and proclaiming the Nicene Creed. Is it right to say, "I believe in Thee," when I don't? Yes, we affirm our faith, which actually is so faint, feeble, and half-hearted, by way of offering to God what faith we have, with at any rate faith that He will accept it and encourage it to grow into the victorious faith which we should have. And the affirming of our faith helps it to grow.

Then there is the "act of hope"—"My God, I hope in Thee, for grace and glory," as the old formula runs. Do we not need to orientate ourselves daily in this matter of the direction of our lives? It may be that a great deal of our actual hope is not *for* God as our supreme Good, the goal of all our efforts, nor hope *in* God as the source of all our strength for the attainment of any goal. It may be that we hope for comfort, ease, amusement, or wealth, rather than for God, and hope in our culture, shrewdness, or gracious, winning personality, rather than in God. We tell God that we hope for Him and hope in Him, when we really don't, or don't very much. It is the same thing as in the case of faith. We affirm the virtue of hope which we ought to have, and the affirming of it helps to make it real. We affirm an aspiration which is still hardly more than a theoretical approval of God and heaven, grace and glory, as if it were a warm desire and the dominating motive-power of our lives, and the affirming of it helps to make it so.

But the greatest of these is charity. "My God, I love Thee." But suppose I don't! Well, tell Him you love Him, even if you think you do not. That is, affirm something which is more deeply true than the surface-truth that you don't feel any ardent emotion of affection for God. Offer Him what love you have, and affirm

that you identify yourself with that love, that you *mean* to love Him, and the affirming of it gives your love a chance to grow into what should be its true proportions.

The Crusade itself is an affirming of faith, hope, and charity to God, and also to our neighbors. There is the renewed witness to Christ. We affirm to the brethren and to the world that we believe in Christ, hope in Him, and love Him. And in doing so we disregard the feebleness of our faith in men, the faintness of our hope for their salvation, and the coldness of our love for their souls, and affirm positively that we believe they can be won, that we hope for great results in bringing souls to Christ, and that we *want* them with us in the beloved community.

THERE are, it would seem, two kinds of truthfulness. The one kind is what an accurate and dispassionate observer may achieve. He makes his reckoning of the apparent circumstances, estimates the various forces at work, takes careful note of elements of strength and defect, discounts flattering appearances, recalls previous instances of success and failure, and figures out the chances on a percentage basis. It will not be so very long now before the expert baseball prognosticators are at work predicting how the teams will stand at the end of next season. They will know all possible averages, and the ratings of the Yankees, Cardinals, and the rest, in each department of the game and in the vaguer aspects of "class," experience, confidence, and fighting spirit. Columns and columns of "dope stories" will be printed in the sporting pages of the daily press. Individual players on the various teams will be weighed against each other, and their relative good and bad points tabulated and compared, so that the reader may the better judge the season's prospects. Many people will place their bets in accordance with these highly scientific findings.

The other kind of truthfulness is not so easy to recognize as truthfulness at all. It is the kind of sincere conviction that a participant may have. He may have a "hunch" that he is going to lose, on account of the presence of the Jinx, or because he simply feels that he "hasn't anything today." Or he may feel sure that he "has everything" today, and is bound to win. In neither case does his belief rest upon any fluctuations in the size of his biceps, nor anything else that could possibly be figured out. These are not scientific, but productive affirmations. They tend to verify themselves; they are truths with a will-to-be-true. A man will generally bet on his own team. And you really need to affirm your victoriousness if you want to win.

We, "the Episcopalians," have of late been scientifically analyzed in the search for the former of these sorts of truth. Curious freaks of strength and weakness have been discovered in us, and as the critical observers see us, we do not rate nearly so high as the Yankees or the Cardinals. Sometimes we ourselves accept the statistical, scientific, experimental attitude toward our own prospects.

But this Crusade calls upon whatever we have of the other sort, the productive and verifying sort, of truthfulness. It calls upon us not to calculate but to affirm the power of our Cause to win. The truth, to be sure, is one: either we have the winning power or we have not. But the power of the affirmative to make itself come true is itself one of the great basic truths of the universe. One very large factor of power in favor of this Crusade will be its affirming the same thing that the First Crusade proclaimed—

"It is the will of God."

THE information that Berkeley Divinity School is to be removed from Middletown to New Haven, where it will be affiliated with Yale University, has often been reported before but at length the report is authoritative and the arrangements have been completed. Some information concerning it will be found on another page.

Berkeley Moves to New Haven

We feel very sympathetic with such an arrangement. It involves no loss of autonomy on the part of the seminary and no surrender of control. The gain is that students are taken into an intellectual environment and appropriate courses at the university are made available to them. Even the likelihood that they will be confronted with anti-religious tendencies and with skepticism—among other influences of a university center—is not really an objection, since it is much better that they should meet those issues frankly while they are still undergraduates in the seminary, and can have them out with the trained theologians of their own faculty than in after years when they will have no such advantage. The Church is not afraid of intellectual issues but rather courts them.

We tender our congratulations to those who have so wisely devised the plans for this partial merger and earnestly hope that it may prove the success that is now anticipated.

OUR sympathy goes out to the venerable Bishop of Southern Virginia, whose wife passed quietly from this life on Friday last, and to his bereaved family. To the late Mrs. Tucker came the rare distinction of giving four sons to the sacred ministry and of living to see them add luster and dignity to an already distinguished name, of which Virginia and the whole American Church may well be proud.

Death of Mrs. Tucker

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Thanksgiving and Christmas offerings, St. James' Church, Painesville, Ohio	\$ 50.00
A member of St. Mary's Church, Hamilton Village, Philadelphia, Pa.	5.00
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In loving memory of Rev. Charles M. Armstrong, January 15, 1917	10.00
A. E. Welling, Washingtonville, N. Y.	1.00
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WHAT GIFT shall we bring to Thee, O Christ, since Thou as Man on earth hast shown Thyself for us, since every creature made by Thee brings to Thee its thanksgiving? The Angels bring their song, the Heavens bring their star, the Magi bring their gifts, the shepherds bring their awe, the earth gives a cave, the wilderness a manger: and we the Virgin Mother bring. God before all worlds, have mercy upon us!—*Antiphon from First Vespers of Christmas in the Greek Church.*

FLIVVER PHILOSOPHY

BY THE RT. REV. FRANK A. JUHAN, D.D.

Bishop of Florida

Reprinted from the *Church Herald* (Jacksonville).

A SHRIEK of a siren, loud enough to be the whole fire department, arrested me at the corner as I was about to cross the street. Then from out of a stream of limousines and coupes darted a stripped-down "tin Lizzie," driven by a young Harry Staycomb. He would have disappeared in the traffic without further notice, had I not been attracted by a glaring inscription in white letters on the side of his joy-rider. Unmistakably it read: "Pray as you enter."

Of course, Harry intended the inscription to be funny and not sacrilegious or irreverent. What he had written was only intended to be in ridicule of the modern one-man street car. But I couldn't forget it as I went on my way. Cadillacs are costlier and more comfortable; but, quite unintentionally, flivvers such as Harry's can give us a thrill—and a text. At any rate, all the wise men do not ride in Cadillacs and Lincolns, for Harry advertised on his flivver a guiding rule for every noble life and every noble enterprise or endeavor: "Pray as you enter."

I care not who you are, or what you have, or what you may be doing, unless yours is a prayerful approach to life and all of its relationships and undertakings, you and yours can hardly be worthy or noble or ultimately happy. What I mean is, that prayer alone—the attitude of reverence and faith—is essential to every successful and happy life. There are, of course, other causes for failures and derelicts; but whenever you see one of such, you may be pretty certain that the failure had its beginning sometime when prayer stopped or because prayer was not a practice. Many men have lost their sense of wonder and the wondrous today, because they have lost their sense of reverence and prayer.

Now I think we can explain the comparative absence of prayer and reverence today. It seems to me that it springs from certain habits of modern life, and the first of them is the hurry of it. We are all in such a hurry. Life is so crowded, and it is not easy for an over-driven man or woman to keep reverent or to keep the habit of prayer. Ours is a perpetual and incessant rush. The irreverence and the prayerlessness of the times is also due to the spirit of inquiry of the day. Now I don't mean that, in order to be reverent or prayerful, we must be ignorant. True reverence is to have a proper regard and respect for the facts of life and the world; and the more a man knows, the more he realizes he doesn't know. True reverence is nothing more or less than the practical recognition of true greatness—to know that God is almighty.

The condemnation of the irreverent and prayerless man is that while he may be clever he is nearly always shallow. He may be smart, but he is generally blind. He may be skilful, but he cannot have the highest regard for either God or man.

If you will study the great characters of the past, you will discover that the preëminent thinkers and scientists and statesmen have been men of reverence and prayerful spirit. This is true also, I believe, of the present. It is my experience, after much thought and study of human nature, that the pillars of our civilization are those people who have a confident trust in God and who pray.

The most highly respected judge I know is one who always pauses in his ante-room for a moment of prayer before he takes his seat on the bench. In his state he is a preëminent dispenser of justice. I know a real estate man, yes, in Florida, who begins and ends each day in prayer. He is one, I know, who could sell or buy for me, if I were in the market. The whole state knows his fairness and honesty, and it is not too much to link his success with his practical reverence. I know a surgeon who always places his hand in God's before he goes into an operating room, and I have no fear for my life with him. And I have known many a man, and many a family, kept from shipwreck, because of this same prayer habit. Furthermore, such will never go on the reefs so long as prayer dominates and directs them.

Apply it when, where, and how you will, the same will hold good. If there is a better part of wisdom, this is it—"Pray as you enter." That's what the wise men of old did—what they did before anything else, for we are told, "And when they had worshipped." Shall we be less wise?

Duty and Honor

By the Rt. Rev. William T. Manning, D.D., D.C.L., LL.D.

Bishop of New York

WE OPPOSE the Lausanne Treaty—because ratification of it in its present form would be a dishonor to America. It disregards obligations which rest upon our government; it ignores the claims of those who have the right to look to us for friendship and support; it countenances and condones the inhuman deeds and policies of the *present Turkish government*. It has not been the habit of our country to give its countenance, and its moral support, to the persecutor and oppressor.

"NEW" TURKEY A FICTION

Those who advocate ratification of this treaty tell us that a new and enlightened Turkey has come into existence, which deserves our encouragement and cooperation. If this were true, it would not justify us in ignoring pledges made in our name by the President of the United States, and relied upon by those who believed that our word would be kept.

But this statement, as to a modern and enlightened Turkish government, is not true. It is contradicted by facts beyond dispute. The impression, in certain quarters, that the Turkish government has changed its character has been produced by persistent Turkish propaganda, and is a fallacious one.

KEMAL'S RECORD BELIES HIS PROFESSIONS

Mr. George Horton, who was our Consul-General in Greece and Turkey for some thirty years, has recently returned and has published a book, entitled *The Blight of Asia*. Mr. Horton was our Consul-General in Smyrna in 1922, and was an eye-witness of the atrocities of the "civilized" Kemalists—of the burning of Smyrna, of the murder of countless thousands of defenseless men, women, and children, and of the enslavement of thousands more.

These deeds were committed, not under a past Turkish government, but under and by *this present one*. I fail to see how anyone who reads Mr. Horton's testimony can believe that the Turkish government has changed, or that we should countenance its deeds and policies, as we should if we ratified this treaty.

Mr. Horton's narrative is entirely consistent with the record of the Kemalists as embodied in the Report to the League of Nations on the Mosul atrocities in 1924-25. This report was made in November, 1925, by the commission appointed by the League of Nations, and headed by General Laidoner.

CONDONATION AN INCENTIVE TO CRIME

The view expressed by some of the advocates of the treaty that its ratification will put us in a position to exert beneficent influence on the Turks is an unsound and mistaken one. This view fails to recognize that it is our primary duty to live up to our obligations, and it ignores the realities of the situation. We have no ill will to the Turk, but it is our duty to use our moral influence to help the Christians who are still suffering under his rule. We shall help the Turks not by condoning what they have done, and are still doing, but by insisting upon a just and righteous treaty, or upon such amendments to this one as will make it a treaty which we can honorably accept.

Bishop James Cannon, Jr., of the Methodist Episcopal Church, who visited Turkey this last summer, wrote on his return:

" . . . The plea that Turkey should be brought into the League of Nations, and that the Lausanne Treaty should be ratified as quickly as possible to give moral backing to the 'new' Turkish regime is not convincing. If the new Turkey is to be embraced with the blood of Smyrna and Mosul unwashed, and with this record of despotic actions continuing right up to this day, why should the 'new' Turkey consider it necessary to purge itself of its old sins? Neither the League of Nations nor the United States government has any reason to take action which will tend to strengthen the Turkish government as at present operating . . . "

TURKIFYING THE MISSIONS

We are told that ratification of this treaty is favored by the little group of Americans now in Turkey. This group consists of the small number of missionaries still remaining there and of the representatives of the business interests involved—oil, tobacco, etc.—and a few others.

But we must remember that these missionaries are placed in an exceedingly difficult situation. Their schools have been completely Turkified. They are not allowed to teach or even to mention in them the religion of Christ. They have been compelled to abandon the primary purpose of their mission, and have become practically employes of the Turkish government.

It is a significant fact that the sons of pioneer missionaries born in Turkey, but no longer living there—Henry W. Jessup, Wilfred M. Post (who was a medical missionary in Turkey for twenty-one years until 1925), Fred Perry Powers, and the late Prof. Hamlin, of Columbia University, whose famed father, Cyrus Hamlin, founded Robert College in 1863—have publicly opposed and condemned this treaty, as have all three of our former Ambassadors to Turkey, Mr. Elkus, Mr. Straus, and Mr. Morgenthau.

In any case, we submit that American policy cannot be determined by the views of a small group of men and women, who are in a position in which they cannot freely express themselves. We ask attention to the feelings of more than half a million Americans of Greek and Armenian blood, who are our fellow citizens, who bore their part with us in the World War, and whose sisters and relatives are, many of them, at this moment, in vile slavery in Turkish harems.

CHRISTIAN GIRLS IN TURKISH HAREMS

It has even been asserted by some of the advocates of this Treaty that Christian women and girls are not now in slavery in Turkish harems, and that, in fact, no harems are now to be found in Turkey. *This statement is a striking evidence of the boldness of the Turkish propaganda among us.*

I have direct information from one of the leading bishops of the Church of England that, with money which he has himself helped to raise, more than two hundred Christian women and girls have been rescued from Turkish harems during the past year, some of them branded for life upon their faces to prevent them from escaping from their loathsome slavery. Also, the League of Nations, I am informed, has itself recently appropriated a sum of money to be used in this merciful work of rescue.

BETTER NO TREATY THAN THIS

It is contended by some that this treaty, though far from satisfactory, is the "best" that we can secure, and is better than no treaty at all. We wholly dissent from this. *We are not compelled to enter into any treaty with Turkey.* Better far that we should go on without a treaty than that we should accept one which disregards our sacred obligations, which reflects dishonor upon our country, and which confirms the Turkish government in its present policies.

But the rejection of this proposed treaty does not mean that we shall go on without one. It means that we shall obtain a treaty worthy of our country, instead of one practically dictated by the other contracting party and copied from one unfortunately entered into by other powers.

The considerations which may perhaps, in some measure, excuse those powers for entering into such a treaty, do not exist in our case.

Powerful material interests are working for the ratification of this treaty; but I believe that our Senate, interpreting the conscience of this nation, will either reject it or amend it consistently with the honor and the obligations of America.

The Christian Attitude Toward Evolution

By the Rt. Rev. Beverley D. Tucker, D.D.

Bishop of Southern Virginia

MAY I say in the beginning that I approach this subject, not to minister to any spirit of passing sensationalism, not as one who has a profound knowledge of science, or as one who speaks *ex cathedra*? As a theologian, I think that I can truthfully say that, as I grow in years, I realize more and more the vastness of truth, human and divine, and my own feeble knowledge of the revelation it presents. I was very much more satisfied when I was young, than I am today, of my ability to cope with any question. I have, however, this advantage, I have lived through eight decades, which, whether in the realm of science or of ethics or of material developments, have witnessed changes unsurpassed in previous ages.

There has been need for a readjustment of attitude toward the problems of thought, but, after all, the truth has not changed, however different our interpretation may be. Our faith in God and in Christ, as the Way, the Truth, the Life, has only been made more assured.

We have learned, first of all, that the realm of science, the knowledge of nature, and the realm of theology, the knowledge of God, are distinct, though related and mutually interpretative. Science has ceased to be dogmatic outside of its own domain, and theology recognizes, or should recognize, that no actual scientific discovery can threaten the truth as to God. On the contrary, it enlarges our conception of the divine.

We have had to learn this truth, the truth that St. John declares in his wonderful prologue to his Gospel, when he says, "The light shineth in darkness, and the darkness overcame it not."

Science, the knowledge of the material universe, has been built up by hypotheses. They are not always certain. But when a fact of science has been demonstrated, it has been found to be not destructive but interpretative of the knowledge of God.

COPERNICUS, COLUMBUS, FEARED BY CHURCH

It is always hard, at first, to realize this, to learn the lesson that was taught, when the Church of Christ trembled lest the theory of Copernicus, that the sun is the center of the solar system and that the earth is but one of the several planets that revolve around it—lest this should contradict the truth of God's Word as to the universe. The truth that the earth was a sphere seemed to be a heresy, and Columbus was deemed to be irreligious for attempting to sail around the world. The condemnation and torture of Galileo by the inquisition amazes us today. Had Newton lived a century earlier his theory of gravitation would have been condemned as contrary to the truth, and he himself would have suffered persecution. We think this strange, as we look back, and yet there are those today who just as conscientiously fear that the establishment of the theory of evolution, of the development of the universe, would threaten the foundations of our faith.

We live to learn. I look back to the sixties of the last century, when Darwin's theory, which had been foreshadowed again and again, was first propounded. The Christian Church had held to the theory of what may be called *fiat* Creation. Those wonderful opening chapters in the Book of Genesis, unsurpassed in human literature, which proclaimed to the world, for the first time, that God was the maker of heaven and earth, were held to be an exact scientific account of the process by which the material universe came into existence. The truth itself that back of the immensities of creation there was an Almighty God, a living intelligence, was, I believe, a distinct revelation.

All through the ages men have been feeling after God, if perchance, haply, they might find Him. Their search was but vain until the truth was revealed by God Himself: "In the beginning God created the Heaven and the earth"—a truth which was further interpreted by St. John, "In the beginning was the Word, and the Word was with God, and the Word

was God. All things were made by Him, and without Him was not anything made that was made."

These opening chapters of Genesis leave no doubt as to this great truth. But *how* God made the world is not revealed in scientific form. God has placed man in the universe, and He honors and dignifies man by letting him discover for himself the secrets of the world in which he lives. All human progress has been worked out by men asking Why? and How? and learning more and more the wonders of creation.

EVOLUTION MAGNIFIES GOD

AND so what we call the theory of evolution, of development, is not a theory that belittles but rather one that magnifies God. It makes God not only a God transcendent above all, and back of all: it makes Him a God immanent, a God in all, upholding all things by the word of His power, guiding and controlling the mysterious forces that lie back of nature, making all things move toward the goal of perfection.

Darwin did not pretend to be a theologian. He was a pure scientist. He says, at the close of his autobiography, that he had become so self-centered in scientific research that other faculties, the love of music, of art, and the religious faculty, what we may call curiosity as to God, had unconsciously become atrophied. He was of all men the least dogmatic outside of his own domain.

The Christian is not obliged to accept the truth of evolution, of development from the smallest beginnings of the universe. He may have no scientific curiosity or no power to face the facts of evolution. But if he does accept what he ascertains to be the established truth of science, he can be just as loyal to his faith in God and Christ as he who rejects it.

To me man is more marvelous as a work of God, if I can trace his evolution from mere protoplasm to man with reasoning faculties, with memory, with the power to think, to will, and to choose, with the vision of God and with the consciousness of his own immortality, than if he were created in a moment in the full possession of these God-like attributes.

THEORY ELEVATES MAN

It does not degrade him if he share his origin with the lifeless world, with amphibious creatures, with the animal creation around him. It magnifies him, it proves him to be the son of God, one into whom God has breathed the breath of life, so that he has become a living soul. The theory of evolution does not lower man by teaching that he is descended from a monkey. It elevates him by showing that he and the animal world around him have the same ancestry, going back through many changes to the primordial beginnings, but that he himself alone has moved onward and upward, until he feels, through Christ, his sonship to God.

The theory of evolution does not limit but expands the Majesty of God. How much more wonderful that God made the world, not as Jupiter exercised his power by the nod of his head, but by slow and surely moving processes, a God not outside of nature, but immanent—working day by day, and hour by hour, evolving the wonder, the beauty, and the glory of the world which we are only beginning to comprehend. God transcendent, dwelling in the light to which no man approacheth, is wonderful; but God immanent, ever present, guiding, ordering, governing all things is more wonderful still. Job said, "Behold I go forward, but He is not there, and backward but I cannot perceive Him, on the left hand where He doth work but I cannot behold Him. He hideth Himself on the right hand that I cannot see Him."

The Psalmist says, "When I consider the heavens the work of Thy fingers, the moon and the stars, which Thou hast made—what is man that Thou art mindful of him, or the son of man that Thou so regardest him?" One of the later prophets cries almost in despair, "Truly Thou art a God that hideth Thyself, O God of Israel." God seems far off to those

who seek Him. But evolution teaches us that He is always near, always working. We learn that we go from the simple to the complex, from the inorganic to the organic, from the lower to the higher, from the imperfect to the perfect, from the first Adam to the second, in whom we see the whole fulness of the Godhead bodily. The process of development is often puzzling, sometimes it seems to turn backward, there are losses and apparent failures, and yet, as we read the story in nature, we learn that the progress is ever onward and upward. There is no standing still, there is no turning back.

ST. PAUL EXPRESSES THEORY

As St. Paul says, "The whole creation groaneth and travaileth in pain together until now, waiting for the adoption, to wit, the redemption of the sons of God." That is the theory of evolution, that is development. The Christian world has begun to recognize this, not only as consistent with God's revelation, but as an interpretation of His work as Creator and Maker of heaven and earth. The pessimism which threatened to color all human destiny, as men felt when the theory of evolution was first put forth that life could be expressed only in terms of matter, that he could only trace his lineage from formless protoplasm, or that he was helpless to mould or to determine his own destiny, disappears as we begin to see that there is room in the history of development for choice and for advancement.

Men begin to admit that life impelled by some conscious power has moved and is moving, with losses and recoils here and there, but with steadfast aim from lower to higher, from the imperfect to the perfect. We may not accept the whole or exact philosophy of evolution, scientists differ among themselves, but we begin to recognize that back of it all is not chance but the wisdom and the power of God. It is very significant that Henri Bergson in his *Creative Evolution* finds himself compelled to recognize a power, a tendency all through the process of the development of the material universe, what he calls *l'elan vital*, the living leap, often seemingly baffled and repressed, but ever working for the better and the higher. He sees, here and there, the touch—we call it the touch of God—that changes and uplifts, and at last transfigures.

We might ask, "Can I hold the scientific truth which interprets these early chapters of Genesis, without losing my faith in God as Maker of heaven and earth, in Christ as the revelation of the highest possibilities in humanity?" The answer comes as we call the names of the most recent leaders in scientific research—Lord Kelvin, Sir Arthur Thomson, Sir Oliver Lodge—all welcoming the truth of the development of the world and of humanity, as only confirming their faith in a God who is never far off, and who has drawn nearer still in the face of Jesus Christ.

It is a confirmation of this theory of the evolution of the material universe and of the development of man, that we find this process of unfolding running through all things.

WORD OF GOD PROGRESSIVE

TAKE the Bible. It is the Word of God, but that Word is progressive. God cannot speak to us in language we cannot understand. "When I was a child," says St. Paul, "I spake as a child, I understood as a child, I thought as a child." To think that the whole of the Bible, every word that it contains, is of equal value, of the same binding force, of the same clearness as an expression of the divine mind, is to misunderstand the process of revelation. The Book of Judges and the Gospel of St. John are as far apart in value, in the power to reveal the heart and mind of God, as the wealth of Shakespeare, of Milton, and of Browning are from the A. B. C's of a five year old child. The divine speech was necessarily phrased in human accents, often rudimentary and imperfect, for God had to speak to those who were under the limitations of elementary human experience and human understanding. He speaks to men as a mother must speak to her child.

There is the human element in the Old Testament. The men were of their own age. They knew the truth only as it had been revealed. But back of the imperfections of the human medium, which account for misinterpretations and for mistakes, there is always the message divine—the voice of Jehovah, not as we hear it through Christ or even through St. John and St. Paul, but, as says the writer to the Hebrews, "in sundry

times and divers manners." It is now clear and now almost indistinct. It is seemingly but a whisper in the dark ages of the Judges. At times it is an undertone in the history of the chosen people, almost silenced by the din of battle and lost in the darkness of apostasy, but always heard by those who had ears to hear. It vibrated with music in the Psalms, until at last in Isaiah and the later prophets it sounded in no uncertain tones the evangel of Christ, as, like an aurora borealis, the watchers on the mountains saw the dawn of the promised day. It was God's truth, simply expressed and limited in a kindergarten age. It flashed forth in the fulness of its light, when at last it was spoken by Christ who is the Word of God.

DEVELOPMENT IN ETHICAL TRAINING

There is an evolution and development in the ethical training of men. We would not like to go back to the age of the patriarchs or the days of the kings for the teaching of morality. Samson stood above his fellow men because he recognized himself as a son of God. But we would not hold Samson up as a pattern of life today. Joshua was a servant of God, but we who pray that the world may never again know the inhumanities of war turn from the story of how he smote his enemies, sparing neither women nor children nor beasts.

Our Lord recognized this development in the ethical world. He did not say that the Old Testament morality was not a morality wonderful in its contrast to the pagan world, but He felt it was only rudimentary, "It was said of old . . . but I say unto you," these words meant the opening of a new page in the Book of Ethics. The Sermon on the Mount, whose idealism is still unreached, represents the larger morality of God. "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth—but I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." "Ye have heard that it hath been said, love thy neighbor and hate thine enemy—but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." Vengeance and even self defense were to Him things of the imperfect part. "Put up thy sword within its sheath," He said to Peter, or again, "the Son of Man is not come to destroy men's lives but to save them." In spite of the polygamy of old, He proclaimed the sanctity of marriage of one man to one woman. He preached the truth that life is more than meat and the body than raiment and said "Take no thought of what ye shall eat or wherewithal ye shall be clothed." He did not expect the fulness of His ideal of life to come in His own day. But He gave the ideal and toward that the world is moving. He recognized the truth of evolution, "First the seed, then the blade, then the full corn in the ear." He realized that in Himself were all the possibilities of humanity, and He showed Himself to men as the pattern, as the goal to which they must reach, if they would be the sons of God. It is all development. Sometimes we despair, but if we look to Christ we hear no note of pessimism. He is the supreme optimist. We look at our bodies frail and helpless; how can life endure, we ask—and then we hear the words of St. Paul: "It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body."

WELCOMES EVOLUTION

And so I welcome evolution, whether in the development of the material universe, whether in the making of the perfect man, whether in the unfolding of history and the purification of ethics, or whether in the building up of the Kingdom of God.

Christ Himself, the greatest of all optimists, never doubted. He came into the world, the true Light that lighteneth all men. He never doubted His ultimate triumph. He never lost sight of the perfect goal, when God's creation shall have reached, in spite of seeming failures and disasters, the culmination of that development, that marvelous evolution of formless protoplasm, when God Himself shall say, "It is very good."

"The Light has come into the world, and the darkness overcame it not!"

The Crusaders and Crusade Centers

THE complete schedule for the Bishops' Crusade is printed below. The general aim of the National Commission on Evangelism has been to provide at least one visiting bishop, one priest, and one layman for each diocese and missionary district.

In several dioceses—nine in all—it will be noted that there will be no crusading bishop; in others—six in all—there will be two bishops for one week each; while in the remaining dioceses there will be one bishop each for the two

weeks during which the Crusade is held in those dioceses.

Conflicting dates, the distances to be traveled, unforeseen illnesses, and other uncontrollable causes have rendered it impossible fully to comply with the requests which have been made regarding the assignment of national crusaders, but the Commission hopes that the schedule as follows, with such changes as may be necessitated by future contingencies, will bring to bear the full strength of the Church to the accomplishment of the whole task to which the Crusade is consecrated.

CRUSADE ASSIGNMENTS

By Dioceses

ALABAMA

PLACES: Birmingham, Selma, Montgomery, Mobile.
TIME: January 23d through February 4th. (Note) Want four places—three days each.

CRUSADERS:

Rt. Rev. Frank A. Juhon, D.D., 325 Market St., Jacksonville, Fla.
Rev. G. W. Gasque, 1096 Highland Ave., Atlanta, Ga.
Mrs. Alan McGregor, 264 Arlington Ave., Springfield, Ohio.
Rev. L. N. Taylor, 120 Blanding St., Columbia, S. C.
Rev. Elmer N. Schmuck, 281 Fourth Ave., New York.

ALBANY

PLACES:
TIME: January 9th through 21st.

CRUSADERS:

Rt. Rev. W. H. Overs, D.D., Bethany Grounds, Topeka, Kans.
Rev. John Henry Hopkins, 5550 Blackstone Ave., Chicago, Ill.
Rev. Charles E. Eder, 224 Gowen Ave., Mt. Airy, Philadelphia, Pa.

ARIZONA

PLACES: Phoenix, January 16th-21st; Tucson, January 23d-28th.

TIME: January 16th through 28th.

CRUSADERS:

Rt. Rev. Arthur W. Moulton, D.D., 444 E. 1st South St., Salt Lake City.
Ven. A. W. Noel Porter, Ph.D., 1215 Sacramento St., San Francisco.

ARKANSAS

PLACES:
TIME: January 23d through February 4th.

CRUSADERS:

Rt. Rev. Edward Fawcett, D.D., Quincy, Ill.
Rev. Gordon Reese, Vicksburg, Miss.

Have asked:

Rev. Harris Mallinckrodt; Fernandina, Fla.

ATLANTA

PLACES: Atlanta, February 13th-18th; Macon, January 9th-16th; Columbus, January 16th-21st.

TIME: January 9th through 16th; January 16th through 21st; February 13th through 18th.

CRUSADERS:

Rt. Rev. Warren Rogers, D.D., 2241 Prospect Ave., Cleveland, Ohio.
Rev. Z. B. T. Phillips, D.D., 1317 G St., Washington, D. C.
Rev. James D. Gibson, Covington, Ky.
Mr. R. S. Barrett, 408 Duke St., Alexandria, Va.
Rev. Charles Mercer Hall, Bridgeport, Conn.

BETHLEHEM

PLACES:
TIME: January 9th through 21st.

CRUSADERS:

Rt. Rev. W. L. Rogers, D.D., 2241 Prospect Ave., Cleveland, Ohio.
Rev. Floyd W. Tomkins, D.D., 1904 Walnut St., Philadelphia, Pa.

Rev. Thomas Semmes, South Richmond, Va.
Rev. K. B. O'Ferrall, 8614 Euclid Ave., Cleveland, Ohio.
Rt. Rev. J. M. Francis, D.D., Indianapolis, Ind., and the Rev. W. G. Clark, Tampa,

Rev. P. T. Kemerer, 1001 Montana St., El Paso, Tex.
Miss Emily Tillotson, 281 4th Ave., New York City.

CHICAGO

PLACES: St. James', Chicago;

Farwell Ave., Eau Claire, Wis.
Rev. Richard Wilkinson, D.D., 132 Sayre St., Montgomery, Ala.
Rev. S. P. Delany, D.D., New York City.

COLORADO

PLACES:
TIME: February 6th through 18th.

CRUSADERS:

Rt. Rev. Paul Matthews, D.D., 307 Hamilton Ave., Trenton, N. J.
Rev. H. Percy Silver, D.D., 209 Madison Ave., New York City.

CONNECTICUT

PLACES: Hartford, Bridgeport.
TIME: January 16th through 28th.

CRUSADERS:

Rt. Rev. Thomas C. Darst, D.D.
Rev. R. E. Seilhamer, St. Paul's Church, Pawtucket, R. I.
Mr. Stephen F. Bayne, 26 Fort Washington Ave., New York City.
Miss Margaret Weed, Bishops-gate Lane, Jacksonville, Fla.

DALLAS

PLACES: Fort Worth, January 9th-14th; Sherman, January 16th-21st.

TIME: January 9th through 21st.

CRUSADERS:

Rt. Rev. Fred Ingley, D.D., 605 Insurance Bldg., Denver, Colo.
Rev. F. S. Fleming, D.D., 5749 Kenmore Ave., Edgewood, Chicago, Ill.

DELAWARE

PLACES:
TIME: February 6th through 18th.

CRUSADERS:

Rt. Rev. Granville G. Bennett, D.D., Duluth, Minn.
Rev. R. E. Gribben, Winston-Salem, N. C.
Mrs. Charles H. Boynton, 3 Chelsea Square, New York.
Dr. W. S. Bowen, M.D., 1801 Eye St., N. W., Washington, D. C.

DULUTH

PLACES: Duluth, Little Falls.
TIME: January 9th through 21st.

CRUSADERS:

Rt. Rev. H. S. Longley, D.D., 4200 Grand Ave., Des Moines, Iowa.
Very Rev. G. S. Southworth, St. Paul's Cathedral, Marquette, Mich.

EAST CAROLINA

PLACES: Wilmington, January 23d-28th; Washington, February 6th-11th; Elizabeth City, January 30th-February 4th.
TIME: January 23d through February 11th.

CRUSADERS:

Rt. Rev. Theodore D. Bratton, D.D., Battle Hill, Jackson, Miss. (one week).
Rt. Rev. F. F. Johnson, D.D., 5609 Clemens Ave., St. Louis, Mo. (one week).
Rev. Pembroke W. Reed, 2804 E. Broad St., Richmond, Va.
Rev. H. F. Kloman, 29 Prospect Square, Cumberland, Md.

EASTERN OREGON

PLACES: Pendleton, Hymer, The Dalles, Bend, Hood River, Baker, Klamath Falls, Canyon City.

THE BISHOPS' CRUSADE

Why?

A marked decline in regular worship.
An excessive love of pleasure.
An under-valuing of our baptismal privileges and a weakness before their attendant obligations.
A conspicuous disobedience to the Church's authority.
A too infrequent treading the pathway of true repentance.
A loss of sacramental life, through Christ, by continued absence from His Table.
A mutilation of the Lord's Day.
An over-emphasis on the body, at the expense of the soul's supremacy.
A diseased listening faculty to the voice of God and to His modern prophets.
A gross neglect of an open-minded and prayerful study of the Scriptures.
An astounding ignorance or misinterpretation of the spirit of Jesus.
A dulling of the moral sense of all life's highest and noblest ideals.
A commercializing and socializing of the Church to an abnormal degree.
A spiritual chaos in many homes.
A gluttonous feeding of self with what money alone will purchase.
A tragic failure to captivate the young, through lack of consistent Christian example.
A passion to get and an utter absence really to give.
A highly developed respectability and an amazing complacency about it.
A decided tendency to make matrimony anything but holy.
A policy in business that makes enormously in quantity and breaks appallingly a quality of ideal relations among men.
A squandering of time that can bring nothing of true worth in return.

Fla. (in Scranton beginning February 13th.)

CENTRAL NEW YORK

PLACES: Binghamton, Utica.

TIME:

CRUSADERS:

To be assigned later.

CALIFORNIA

PLACES: San Francisco.

TIME:

CRUSADERS:

Rt. Rev. G. Ashton Oldham, D.D., 68 S. Swan St., Albany, N. Y.
Very Rev. W. McMurdo Brown, Grand Junction, Colo.

Grace, Oak Park; St. Paul's, Chicago; Emmanuel, La Grange; St. Luke's, Evanston. Four or six days in country.

TIME: February 13th through 25th.

CRUSADERS:

Rt. Rev. Wilson R. Stearly, D.D., 21 Washington St., Newark, N. J. (one week).
Rt. Rev. Wm. T. Manning, D.D., Synod House, Amsterdam Ave., 110th St., New York City (one week).
Rt. Rev. N. S. Thomas, D.D., Laramie, Wyo. (Winnetka, 2d-20th).
Rev. Frank E. Wilson, 508 S.

TIME: January 28th through February 6th.

CRUSADERS:
Rt. Rev. Edward M. Cross, D.D., 1122 1st Ave., Spokane, Wash.
Very Rev. Paul Roberts, St. Michael's Cathedral, Boise, Idaho.
Rev. C. A. Kopp, 215 3d Ave., Kalispell, Mont.

EASTON

PLACES:
TIME: February 6th through 11th.
CRUSADERS:
Rt. Rev. R. E. L. Strider, D.D., Wheeling, W. Va.
Rev. Nathaniel Groton, White-marsh, Pa.

ERIE

PLACES:
TIME: January 9th-14th (Keeler and McAllister); February 20th-25th (Bishop Quin and Mr. Shelby).
CRUSADERS:
Rt. Rev. Clinton S. Quin, D.D., Houston, Texas.
Rev. Stephen E. Keeler, D.D., 58 North Forge St., Akron, Ohio.
Rev. C. E. McAllister, 21 Washington St., Newark, N. J.
Mr. G. Frank Shelby, 202 S. 19th St., Philadelphia.

FOND DU LAC

PLACES: Fond du Lac, Wausau, Green Bay.
TIME: January 16th through 28th.
CRUSADERS:
Rt. Rev. Campbell Gray, D.D., 710 Lincoln Way E., Mishawaka, Ind.
Very Rev. T. H. Johnson, D.D., St. Philip's Cathedral, Atlanta, Ga.
Miss Frances Bussey, 264 Knapp St., Milwaukee, Wis.

FLORIDA

PLACES: Jacksonville, Pensacola.
TIME: January 9th through 21st.
CRUSADERS:
Rt. Rev. Henry J. Mikell, D.D., 627 W. Peachtree St., Atlanta, Ga.
Rev. Dennis Whittle, Luray, Va.
Mr. E. H. Bomsall, Land Title & Trust Co., Philadelphia, Pa.
Mr. Samuel G. Nash, Tarboro, N. C.

GEORGIA

PLACES:
TIME: January 23d through February 4th.
CRUSADERS:
Rev. Julius A. Schaad, D.D., Augusta, Ga.
Rev. D. C. Wright, Christ Church, Savannah, Ga.
Mr. Courtenay Barber, 617 People's Gas Bldg., Chicago.

HARRISBURG

PLACES:
TIME: January 23d through February 4th.
CRUSADERS:
Rt. Rev. S. C. Partridge, D.D., Kansas City, Mo.
Rev. W. D. Smith, D.D., St. Mark's Parish, Richmond, Va.
Mrs. C. R. Parnceast, 408 W. Price St., Germantown, Philadelphia.

INDIANAPOLIS

PLACES:
TIME: January 9th through 21st.
CRUSADERS:
Rt. Rev. Arthur C. Thomson, D.D., Portsmouth, Va.
Rev. C. H. Thomas, D.D., Dorchester Ave. and 50th St., Chicago, Ill.
Mrs. D. D. Tabor, Christ Church, Indianapolis, Ind.

IDAHO

PLACES:
TIME:
CRUSADERS:
Rt. Rev. F. A. McElwain, D.D., Minneapolis, Minn.
Ven. Alexander Coffin, 1108 W. 1st Ave., Spokane, Wash.

IOWA

PLACES:
TIME: February 6th through 18th.

CRUSADERS:

Rt. Rev. Charles P. Anderson, D.D., Chicago, Ill.
Rev. Walter Whitaker, 413 W. Cumberland Ave., Knoxville, Tenn.
Col. John H. Finley, 1613 19th St., N. W., Washington, D. C.

KANSAS

PLACES: Topeka, Wichita, Chanute.
TIME: February 13th through 25th.
CRUSADERS:
Rt. Rev. Harry T. Moore, D.D., Dallas, Texas.
Rev. E. P. Dandridge, D.D., Christ Church, Nashville, Tenn.
Rev. S. E. West, Greeley, Colo.
Rev. C. E. Snowden, 4010 Bowser Ave., Dallas, Tex.

KENTUCKY

PLACES:
TIME: January 30th through February 11th.
CRUSADERS:
Rt. Rev. James Wise, D.D., Topeka, Kansas.
Rev. P. S. Gilman, 421 Woodland St., Nashville, Tenn.

LEXINGTON

PLACES: Lexington, Ashland, Covington, Maysville.
TIME: January 9th through 27th.
CRUSADERS:
Rt. Rev. William M. Green, D.D., Meridian, Miss.
Rev. J. L. Oldham, Martinsburg, W. Va.
Mr. Samuel H. Seymour, Chattanooga, Tenn.
Rev. John Moore Walker, Jr., St. Peter's Church, Charlotte, N. C.
Rev. Mercer P. Logan, D.D., Montegale, Tenn.

LONG ISLAND

PLACES:
TIME: January 23d through 28th.
CRUSADERS:
Rt. Rev. W. R. Stearly, D.D., 21 Washington St., Newark, N. J.
Very Rev. R. L. McCready, Louisville, Ky.
Very Rev. C. C. W. Carver, All Saints' Cathedral, Albany, N. Y.
Rev. Charles F. Blaisdell, D.D., Calvary Church, Memphis, Tenn.
Rev. G. F. Dudley, D.D., 3017 14th St., N. W., Washington, D. C.
Rev. John M. Groton, 35 Maple St., New Bedford, Mass.
Rev. E. J. Hopper, St. John's Church, Cohoes, N. Y.
Mr. George H. Randall, 202 S. 19th St., Philadelphia.

LOS ANGELES

PLACES:
TIME:
CRUSADERS:
Rt. Rev. G. Ashton Oldham, D.D., 68 S. Swan St., Albany, N. Y.
Rt. Rev. N. S. Thomas, D.D., Laramie, Wyo.
Rev. B. T. Kemmerer, 1001 Montana St., El Paso, Tex.
Miss Emily C. Tillotson, 281 Fourth Ave., New York City.

LOUISIANA

PLACES: New Orleans, Shreveport.
TIME: January 23d through February 4th.
CRUSADERS:
Rt. Rev. F. B. Howden, D.D., Albuquerque, N. M.
Rev. Robert N. Spencer, 927 W. 34th St., Kansas City, Mo.
Mr. Thomas Q. Dix, St. Louis, Mo.

MAINE

PLACES: Portland, Bangor, Hallowell (if possible).
TIME: January 9th through 21st.
CRUSADERS:
Rt. Rev. Paul Jones, 450 Lincoln Place, Orange, N. J.
Miss Lucy Sturgis, 66 Marlboro St., Boston, Mass.
Rev. A. R. Parsshley, St. Paul's Church, Lancaster, N. H.
Rev. Frank D. Deann, M.D., Wilmington, N. C.

MARQUETTE

PLACES:
TIME: January 9th through 21st.
CRUSADERS:

MARYLAND

PLACES: Baltimore.
TIME: January 9th through 21st.
CRUSADERS:
Rt. Rev. Charles E. Woodcock, D.D., 1129 3d Ave., Louisville, Ky.
Rev. W. J. Loaring Clark, D.D., Sewanee, Tenn.
Deaconess Goodwin, National Cathedral School, Washington, D. C.
Ven. Harvey P. Walter, R. F. D. No. 3, Bethlehem, Pa. (Parish of Rev. C. P. Adams, Baltimore).
Rev. John Gaynor Banks, Mountain Lakes, N. J. (to Frederick, Md.)

MASSACHUSETTS

PLACES:
TIME: January 23d through February 4th.
CRUSADERS:
Rt. Rev. John T. Dallas, D.D., Concord, N. H.
Rev. Henry W. Hobson, 16 Irving St., Worcester, Mass.
Mrs. Samuel Thorne, Harrison, N. Y.

MICHIGAN

Postponed until later.

MILWAUKEE

PLACES:
TIME: January 30th through February 11th.
CRUSADERS:
Rt. Rev. Reginald H. Weller, D.D., Fond du Lac, Wis.
Rev. E. H. Eckel, Jr., St. Paul's Church, St. Paul, Minn.
Miss Elizabeth Matthews, Glendale, Ohio.

MINNESOTA

PLACES: St. Paul, January 30th to February 4th; Minneapolis, same.
TIME: January 30th through February 4th, two teams.
CRUSADERS:
Rt. Rev. James M. Maxon, D.D., Chattanooga, Tenn.
Rev. John S. Bunting, 5544 Cates Ave., St. Louis, Mo.
Rev. George Craig Stewart, D.D., St. Luke's Church, Evanston, Ill.
Ven. C. H. Coles, D.D., Hays, Kansas.

MISSISSIPPI

PLACES:
TIME: January 23d through February 4th.
CRUSADERS:
Rt. Rev. Wm. G. McDowell, D.D., Birmingham, Ala.
Rev. Frank J. Mallett, Ph.D., New Albany, Ind.
Rev. J. M. B. Gill, Petersburg, Va.

MISSOURI

PLACES: St. Louis.
TIME: January 16th through 28th.
CRUSADERS:
Rev. Joseph Fort Newton, D.D., Memorial Church, Overbrook, Philadelphia, Pa.
Rev. Cresson McHenry, 225 South 3d St., Philadelphia, Pa.
Mr. S. Barton Strang, Chattanooga, Tenn.

MONTANA

PLACES:
TIME: January 9th through 21st.
CRUSADERS:
Rt. Rev. William Blair Roberts, D.D., Boyce Greeley Bldg., Sioux Falls, S. D.
Rev. Don P. Fenn, Gethsemane Church, Minneapolis.

NEBRASKA

PLACES: 4 places.
TIME: January 9th through 21st.
CRUSADERS:
Rt. Rev. John C. White, D.D., Springfield, Ill.
Mr. Ernest Davidson, 550 Summit Ave., St. Paul, Minn.
Ven. Guy D. Christian, Manhattan, Kansas.

NEVADA

PLACES:
TIME: February 13th.
CRUSADERS:
Rt. Rev. Edward L. Parsons, D.D., 1215 Sacramento St., San Francisco.
Very Rev. E. S. Bartlam, Trinity Cathedral, Sacramento, Calif.

NEWARK

PLACES: Patterson, Jersey City, Orange.
TIME: January 16th through 21st.
CRUSADERS:
Rt. Rev. Philip Rhinelander, D.D., Washington, D. C.
Rev. Murray Bartlett, D.D., Hobart College, Geneva, N. Y.
Rev. G. Freeland Peter, D.D., St. James' Church, Richmond, Va.
Rev. S. M. Shoemaker, Jr., Calvary Church, 4th Ave. and 20th St., New York City.
Rev. H. Ayde Prichard, Mt. Kisco, N. Y.
Rev. N. R. High Moor, St. Luke's Church, Atlanta, Ga.

NEW HAMPSHIRE

PLACES:
TIME: February 6th through 18th.
CRUSADERS:
Bishop Burseson (two others to be supplied).

NEW JERSEY

PLACES: Elizabeth, Camden, Trenton (if possible).
TIME: January 9th through 21st, (3d week if possible).
CRUSADERS:
Rt. Rev. Middleton S. Barnwell, D.D., Boise, Idaho.
Rt. Rev. I. P. Johnson, D.D., is going to Plainfield in February.
Rev. W. H. VanAllen, D.D., 28 Brimmer St., Boston.
Rev. Robert P. Krietler, Scranton, Pa.

NEW MEXICO

PLACES: St. Clement's, El Paso; St. John's, Albuquerque.
TIME: January 9th through 21st.
CRUSADERS:
Very Rev. W. J. Scarlett, LL.D., 1210 Locust St., St. Louis, Mo.
Rev. A. E. Butcher, St. Paul's, Salt Lake City, Utah.
Rev. W. E. Phillips, St. George's Church, New Orleans.

NEW YORK

PLACES:
TIME: January 9th through 21st.
CRUSADERS:
Rt. Rev. James E. Freeman, D.D., Mt. St. Alban, Washington, D. C.
Rev. W. H. Milton, D.D., Wilmington, N. C.
Mrs. Kingman N. Robins, 935 East Ave., Rochester, N. Y.
Rev. Duncan H. Browne, D.D., 666 Rush St., Chicago.
Rev. Oliver J. Hart, Jr., D.D., St. Paul's Church, Chattanooga, Tenn.
Rev. A. B. Kinsolving, D.D., 24 W. Saratoga St., Baltimore, Md.
Mr. F. C. Morehouse, 1801 Fond du Lac Ave., Milwaukee.
Very Rev. R. S. Chalmers, St. Matthew's Cathedral, Dallas, Texas.
Fr. James O. S. Huntington, O.H.C., West Park, N. Y.
Miss Evelyn Prophet.
Rev. Edmund R. Laine, Stockbridge, Mass.

NORTH CAROLINA

PLACES: Raleigh, Charlotte, Chapel Hill.
TIME: February 6th through 18th.
CRUSADERS:
Rt. Rev. David L. Ferris, D.D., 325 Park Ave., Rochester, N. Y.
Rev. John R. Hart, Jr., 34347 Woodlawn Ave., Philadelphia.
Mr. Ogle R. Singleton, Copley Court Apts., Washington, D. C.
Rev. C. E. McAllister, 21 Washington St., Newark, N. J.

NORTH DAKOTA

PLACES :
 TIME : February 20th through March 4th.
 CRUSADERS :
 Rt. Rev. Walter T. Sumner, D.D., 574 Elm St., Portland, Ore.
 Very Rev. E. L. Tull, Torrington, Wyo.
 Ven. Wm. Burrows, 1535 Central Ave., Indianapolis, Ind.
 Rev. R. S. Flockhart, Sioux City, Iowa.

NORTHERN INDIANA

PLACES :
 TIME : January 30th through February 11th.
 CRUSADERS :
 Rt. Rev. Walter Mitchell, D.D., Prescott, Ariz.
 Fr. William F. Mayo, O.H.C., West Park, N. Y.
 Mrs. E. J. Randall, 1049 Michigan Ave., Evanston, Ill.

NORTH TEXAS

PLACES :
 TIME : January 20th through February 11th.
 CRUSADERS :
 Rt. Rev. Robert H. Mize, D.D., Salina, Kansas.
 Mrs. J. C. Tolman, 3210 Cheveret St., Houston, Texas.
 Rev. Phil Porter, Dayton, Ohio.

OHIO

PLACES : Cleveland, Toledo, Akron (if possible).
 TIME : January 16th through 28th.
 CRUSADERS :
 Rt. Rev. F. A. McElwain, D.D., Minneapolis, Minn.
 Rt. Rev. W. H. Moreland, D.D., Sacramento, Calif. (February 13th to 25th).
 Rev. E. H. Eckel, D.D., Fort Worth, Tex.
 Rev. W. H. Milton, D.D., Wilmington, N. C.

OKLAHOMA

PLACES :
 TIME : January 9th through 21st.
 CRUSADERS :
 Rt. Rev. John D. Wing, D.D., Winter Park, Fla.
 Rt. Rev. S. C. Partridge, D.D., Kansas City, Mo. (to Muskogee, one week, previous engagement.)
 Very Rev. I. Victor Hoag, Christ Church Cathedral, Salina, Kansas.

OLYMPIA

PLACES : Seattle, January 23d to 28th; Tacoma, January 30th to February 4th.
 TIME : January 23d through February 4th.
 CRUSADERS :
 Rt. Rev. W. F. Faber, D.D., Helena, Mont.
 Mrs. Wilson Johnston, 309 Albemarle Terrace, Portland, Ore.
 Rev. Mark Rifenbark, San Jose, Calif.

OREGON

PLACES :
 TIME : February 6th through 18th.
 CRUSADERS :
 Rt. Rev. B. F. P. Ivins, D.D., 8 Waverly Place, Milwaukee, Wis.
 Very Rev. J. Wilmer Gresham, 1215 Sacramento St., San Francisco, Calif.

PENNSYLVANIA

PLACES :
 TIME : January 16th through 28th.
 CRUSADERS :
 Rev. Karl M. Block, St. Louis, Mo.
 Mr. C. W. Brickman, 199 Hawthorne Ave., Yonkers, N. Y.
 Rev. George Davidson, D.D., 512 W. Adams St., Los Angeles, Calif.
 Rev. William Smith, St. Matthew's Church, Worcester, Mass.
 Rev. A. T. Young, 1317 First Ave., New York City.
 Rev. Hiram R. Bennett, Christ Church, Williamsport, Pa.
 Rev. J. M. Owens, Shreveport, La.

PITTSBURGH

PLACES :
 TIME : January 30th through February 11th.
 CRUSADERS :
 Rt. Rev. Benjamin Brewster, D.D., Portland, Me.
 Miss Grace Lindley, 281 Fourth Ave., New York City.
 Rev. Phillips E. Osgood, Minneapolis, Minn.
 Rev. William Way, D.D., Charleston, S. C.

QUINCY

PLACES :
 TIME : January 9th through 21st.
 CRUSADERS :
 Very Rev. F. W. Averill, St. Paul's Cathedral, Fond du Lac, Wis.
 Rev. J. N. MacKenzie, Grand Island, Neb.
 Fr. William F. Mayo, O.H.C., West Park, N. Y.

RHODE ISLAND

PLACES :
 TIME : January 9th through 21st.
 CRUSADERS :
 Rt. Rev. Samuel Booth, D.D., Burlington, Vt.
 Rev. A. J. Gammack, Fitchburg, Mass.
 Mr. Samuel Thorne, 44 Wall St., New York City.

SACRAMENTO

PLACES : Trinity Pro-Cathedral, Sacramento, Petaluma, Chico.
 TIME : January 9th through 21st.
 CRUSADERS :
 Rt. Rev. H. H. H. Fox, D.D., Billings, Mont.
 Rev. R. V. Hinkle, Pendleton, Ore.
 Rev. J. Henry Thomas, Klamath Falls, Ore.
 Ven. J. C. Black, The Ainsworth Bldg., Portland, Ore.

SALINA

PLACES : Salina, Hutchinson.
 TIME : Bp. Johnson in Salina in December, January 16th through 21st.
 CRUSADERS :
 Rt. Rev. Irving P. Johnson, D.D., Denver, Colo.
 Rt. Rev. George A. Beecher, D.D., Hastings, Neb.
 Rev. Raimundo deOvies, Galveston, Texas.

SAN JOAQUIN

PLACES :
 TIME : January 9th through 21st.
 CRUSADERS :
 Rt. Rev. W. Bertrand Stevens, D.D., 619 S. Figueroa St., Los Angeles, Calif.
 Very Rev. W. W. Fleetwood, D.D., St. Mark's Cathedral, Salt Lake City, Utah.
 Miss Helen Magill, 737 S. Pasadena Ave., Pasadena, Calif.

SPOKANE

PLACES : Walla Walla, Yakima, Spokane.
 TIME : January 16th through 26th.
 CRUSADERS :
 Rt. Rev. William P. Remington, D.D., 115 E. Washington St., Pendleton, Ore.
 Mr. Walter MacPherson, 1724 Montpelier Ave., Dormont, Pittsburgh, Pa.

SPRINGFIELD

PLACES : East St. Louis, Ill., Decatur, Ill.
 TIME : January 23d through February 4th.
 CRUSADERS :
 Rev. Thos. F. Opie, D.D., Burlington, N. C.
 Fr. McVeigh Harrison, O.H.C., West Park, N. Y.
 Rev. J. D. McLaughlan, Seattle, Wash.

SOUTH CAROLINA

PLACES :
 TIME : January 9th through 21st.
 CRUSADERS :
 Rt. Rev. Edwin A. Penick, D.D., 310 Monroe Rd., Charlotte, N. C.
 Rev. Nelson P. Dame, D.D., 110 W. Franklin St., Richmond, Va.
 Mr. Lewis B. Franklin, 281 Fourth Ave., New York City.

SOUTH DAKOTA

PLACES : Sioux Falls, Aberdeen.
 TIME : January 30th through February 11th.
 CRUSADERS :
 Rt. Rev. Robert C. Jett, D.D., Roanoke, Vt.
 Rev. Douglass Matthews, Billings, Mont.
 Rev. Carleton Barnwell, St. Paul's Church, Lynchburg, Va.

SOUTH FLORIDA

PLACES :
 TIME : January 23d through February 4th.
 CRUSADERS :
 Rt. Rev. A. W. Knight, D.D., 307 Hamilton Ave., Trenton, N. J.
 Mr. George K. Gibson, Tribune Tower, Chicago, Ill.
 Rev. Stephen E. Keeler, Jr., St. Paul's Church, Akron, Ohio.
 Rev. C. Ernest Smith, D.D., St. Thomas' Church, Washington, D. C.

SOUTHERN OHIO

PLACES : Christ Church, Cincinnati.
 TIME : January 25th—one day only.
 CRUSADERS :
 Rt. Rev. Thomas C. Darst, D.D., A Presbyterian.

SOUTHERN VIRGINIA

PLACES : Norfolk, Petersburg.
 TIME : February 6th through 18th.
 CRUSADERS :
 Rt. Rev. John C. Ward, D.D., 437 W 6th St., Erie, Pa.
 Rev. John Gass, St. John's Church, Charleston, W. Va.

SOUTHWESTERN VIRGINIA

PLACES : Lynchburgh Roanoke, Staunton.
 TIME : January 9th through 21st (2 teams).
 CRUSADERS :
 Rt. Rev. Theodore I. Reese, D.D., 205 First Nat. Bank, Columbus, Ohio.
 Rt. Rev. G. W. Davenport, D.D., Easton, Md.
 Rev. Robert F. Gibson, Charlottesville, Va.
 Rev. J. W. Hobson, Bluefield, W. Va.

TENNESSEE

PLACES : Knoxville, Memphis.
 TIME : January 23d through February 4th.
 CRUSADERS :
 Rt. Rev. Ernest V. Shayler, D.D., Omaha, Neb. (Possibly Rev. G. G. Gibson, Lexington, Va.)
 Rev. W. N. Claybrook, Tyler, Texas.

TEXAS

PLACES :
 TIME : January 23d through February 4th.
 CRUSADERS :
 Rt. Rev. Louis B. Sanford, D.D., 221 Patterson Bldg., Fresno, Calif.
 Rev. Elmore McKee, 450 Humphrey St., New Haven, Conn.
 Rev. Beverley D. Tucker, Jr., D.D., Richmond, Va.
 Mr. William J. Dodge, Dodge Foundry Co., Chattanooga, Tenn.

UPPER SOUTH CAROLINA

PLACES : Columbia, Greenville.
 TIME : January 30th through February 11th.
 CRUSADERS :
 Rt. Rev. F. W. Sterrett, D.D., Bethlehem, Pa.
 Rev. W. J. Loaring Clark, D.D., Sewanee, Tenn.
 Hon. Roswell Page, Richmond, Va.

UTAH

PLACES :
 TIME : January 9th through 21st.
 CRUSADERS :
 Rt. Rev. Hugh L. Burleson, D.D., Sioux Falls, S. D.
 Very Rev. E. B. Woodruff, Sioux Falls, S. D.

VERMONT

PLACES :
 TIME : January 23d through February 4th.
 CRUSADERS :
 Rt. Rev. James de Wolf Perry, D.D., 12 S. Water St., Providence, R. I.
 Rev. John McGann, Springfield, Mass.

VIRGINIA

PLACES : Richmond, Charlottesville, Alexandria.
 TIME : January 16th through 28th, February 6th through 11th.
 CRUSADERS :
 Rt. Rev. Philip Cook, D.D., Bishopstead, Wilmington, Delaware.
 Dr. L. W. Glazebrook, M.D., 2022 P St., Washington, D. C.
 Very Rev. D. Wilmot Gateson, The Deanery, Bethlehem, Pa.
 Rev. K. B. O'Ferrall, Cleveland, Ohio.
 Rev. George Floyd Rogers, Asheville, N. C.

WASHINGTON

PLACES : Epiphany, St. Margaret's, St. Mark's.
 TIME : January 23d through 28th.
 CRUSADERS :
 Rt. Rev. Thomas C. Darst, D.D.
 Rev. C. E. Knickle, 211 S. Market St., Mt. Joy, Pa.
 Rev. Frederick L. Flinchbaugh, Wilkes-Barre, Pa.
 Mr. Leon C. Palmer.
 Very Rev. R. K. Massie, The Cathedral, Lexington, Ky.
 Rev. F. C. Budlong, Greenwich, Conn.

WEST MISSOURI

PLACES :
 TIME : February 13th through 26th.
 CRUSADERS :
 Rt. Rev. Kirkman G. Finlay, D.D., Columbia, S. C.
 Rev. W. B. Capers, D.D., Jackson, Miss.
 Very Rev. G. R. E. McDonald, Fresno, Calif.

WESTERN NEBRASKA

PLACES : Grand Island, North Platte, Scottsbluff, Kearney.
 TIME : January 23d through February 4th.
 CRUSADERS :
 Rev. Herbert W. Prince, Lake Forest, Ill.
 Mr. William F. Pelham, 111 W. Monroe St., Chicago, Ill.
 Rev. Henry H. Daniels, Thermopolis, Wyo.

WESTERN MASSACHUSETTS

PLACES : Pittsfield, North Adams, Northampton, Springfield, Fitchburg, Worcester.
 TIME : January 9th through 21st.
 CRUSADERS :
 Rt. Rev. _____
 Rev. W. W. Memminger, 168 Peachtree Circle, Atlanta, Ga.
 Rev. Frank T. Hallett, Thornton, R. I.
 Rev. Cranston Brenton, Cathedral of St. John, New York City.
 Very Rev. Howard C. Robbins, D.D., Cathedral of St. John, New York City.
 Rev. Edgar Jones, Oakmont, Pa.

WESTERN MICHIGAN

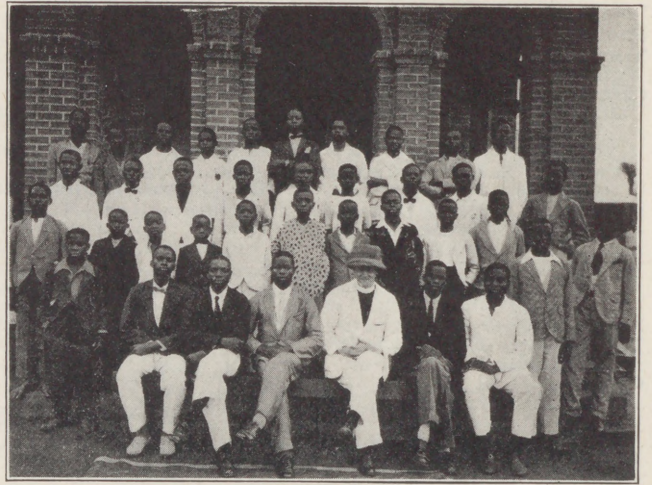
PLACES :
 TIME :
 CRUSADERS :
 Will arrange own Crusade.
WESTERN NORTH CAROLINA
 PLACES :
 TIME : January 30th through February 11th.
 CRUSADERS :
 Rt. Rev. William T. Capers, D.D., San Antonio, Texas.
 Rev. R. W. Trappnell, D.D., St. Andrew's Church, Wilmington, Del.
 Mrs. Thomas W. Bickett, Raleigh, N. C.

WESTERN NEW YORK

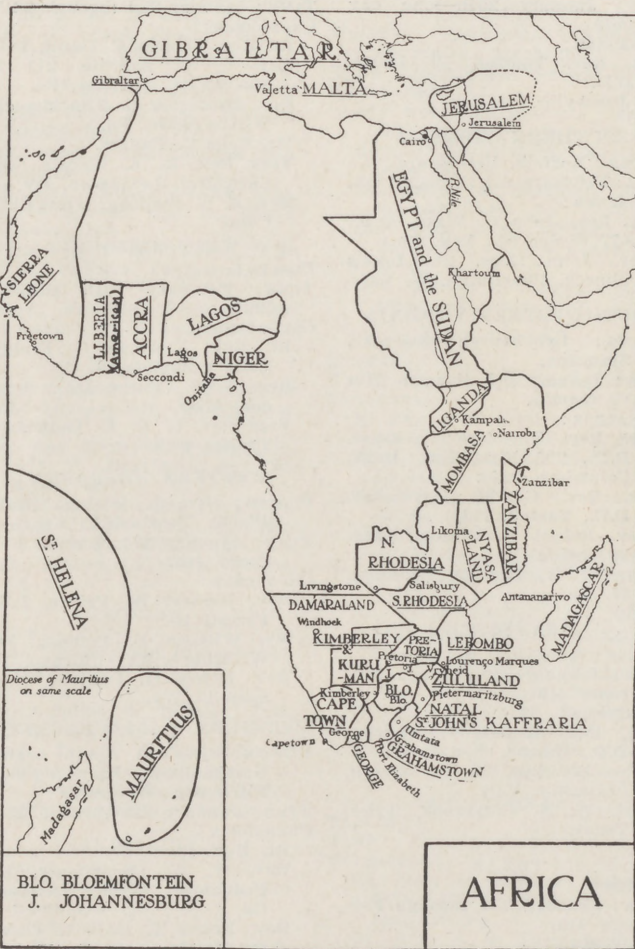
PLACES : Buffalo, Rochester, Olean.
 TIME : January 9th through 21st.
 (Continued on page 366)



NORMAL STUDENTS



THE BISHOP AND NATIVE CHRISTIAN YOUNG PEOPLE



In the Niger Diocese



A WATERING PLACE ON THE NIGER



AN OPEN AIR MEETING IN THE BUSH



NATIVE AND EUROPEAN CLERGYMEN



NIGER

The Church in the Niger Diocese

By the Rt. Rev. Bertram Lasbrey, D.D.

Bishop on the Niger

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

THE request to write an article on the Niger diocese reached me on the day after the ordination of five Africans to the priesthood in the principal church in Onitsha, the headquarters of Anglican Church work in this part of Nigeria. There was a huge congregation of over 2,000 adults: two bishops, one European, one African, were present; an African archdeacon preached, a European presented the candidates; nineteen other clergy, fifteen African, four European, attended; the British Resident of the province was sitting in the congregation.

The day following, a social gathering was held in what is known as the old mission compound, and Archdeacon Crowther, the son of the famous Negro bishop of that name, narrated some of his experiences. He said that in 1862, when he first set foot in Onitsha, he witnessed what was a common scene in those days, a human sacrifice. Year by year a girl of conspicuous beauty was selected, for some weeks loaded with every luxury, then on the appointed day, the only day of the year on which the king of the town emerged from his compound, she was dressed in the finest robes, brought before the assembled town, by various ceremonies the sins of the town were symbolically laid upon her, then she was beaten to the ground, a rope was attached to her, she was dragged along the ground through every court and compound and pathway in the place to the accompaniment of screaming and drumming and beating, and every sort of abuse. This lasted almost all day; then at length, bleeding, lacerated, hardly breathing, she was hauled down the path which leads through the very compound in which we were assembled, till the banks of the River Niger were reached, when she was finally hurled from a steep rock into the stream beneath.

The Archdeacon described how the remonstrances of himself and his party were at first all in vain, but after a while the influence of the missionaries secured that such sacrifices should be done in secret, and in due time they ceased entirely so far as Onitsha is concerned. He described other similar revolting scenes, the practice of those early days, and how, step by step, these age-long customs of darkness gave way before the light of the gospel.

It seemed to the writer that nothing perhaps could illustrate better the growth of the work of this diocese than the contrast thus presented between things as they are today and things as they were, when the first heralds of the gospel reached these parts. Today, in the Niger diocese, there are something like 1,200 churches, all, together with the school attached to each, self-supporting, not one penny being contributed from the home Church, except the stipends and maintenance of the handful of missionaries in the field, twenty-two in all, and even of these two are supported from local funds. The native clergy and the hundreds of schoolmasters, catechists, evangelists, and teachers are entirely supported by the native Church which, in addition, gives about £1,200 a year for teachers' training colleges and a divinity school. Moreover, all over the country new permanent churches are replacing the old mud structures, and men are realizing more and more the requirements as well as the privileges of the Christian faith.

But there remains very much land to be possessed. Continually, as the Bishop or other missionary goes around, calls

come from towns, yet unreached, for Christian teachers, the petitioners usually undertaking to erect church and teacher's house and to pay in advance the first year's salary of the hoped-for teacher. In the month of June, six such calls came to the Bishop from the district where he was touring, most of the towns concerned being large places, and in three work had already in anticipation been started on the buildings. To these towns, as to many others, no Christian teacher or missionary has ever been for more than a passing visit. It is possible to respond to very few of these invitations through lack of teachers. There are not wanting volunteers, but the difficulty is to train and teach them, so that they may be competent to teach others the wonderful message entrusted to the Church of Christ. Training colleges are being enlarged according to our means, but the means to extend them and staff them according to needs and demands is not forthcoming. It appears that if a few thousands of pounds were in hand for this special work, a considerable number of towns at present without the gospel would be soon evangelized and occupied with no further cost, as new churches are expected from the start to be self-supporting.



THE KING OF OGWASHI WITH HIS ATTENDANTS

to the necessity of providing a better education for the African and finding over ninety per cent of the existing educational work in the hands of missions, they are seeking their co-operation in order to improve the standard of education and to try to mould it in a form more adapted to African life. With this end in view, they are undertaking to refund to missionary societies the costs of employing additional educational missionaries, and to give generous grants to schools and training colleges, provided they are efficiently conducted and adequately staffed. This attitude comes from a strong conviction that unless African education is built up on a firm foundation of religious principle and teaching, it will be more detrimental than beneficial to the people. It most certainly affords to the Church an unparalleled opportunity to influence for Christ the rising generation in a rich and rapidly developing land like Nigeria. This scheme enters into effect here in 1927, and the outcome is being awaited with deep interest and anxiety.

The Church's medical work consists of one hospital only, always swarming with patients, and in a country where the majority of people are in ignorance of the most elementary rules for the treatment of disease and wounds, an extension of this work is desperately needed.

Few would deny that in this diocese of several millions, a virile and increasing population, covering all eastern Nigeria and the British Cameroon, prosperous lands full of rich promise, spiritual and natural, the work bristles with opportunities for the Church of Christ, opportunities which may very possibly be here today in their fulness and gone tomorrow, unless taken advantage of speedily.

We who have the responsibility of guiding the work beg, therefore, for the prayers and assistance of Christian people throughout the world.

THE CHURCH'S WAY

THE government has found it necessary to limit the number of persons who may be admitted to this country from other countries. This is in the interest of good citizenship.

One wonders whether it will become necessary to do the same so far as the Episcopal Church is concerned, in the interest of good Churchmanship.

In many parishes and missions, more than fifty per cent of the communicants come from other bodies. Many are taken into the Church with little or no preparation. They bring into the Church what they have learned elsewhere. Instead of the feasts of the Virgin, they want a mothers' day; for St. Luke's, anti-tuberculosis day; for All Souls and All Saints, memorial day; and so on, *ad infinitum*.

They are quite surprised when they find the Church's altar is decked in the colors of the Church's season, and that the day which some enterprising governor has appointed as arbor day, or sweet potato day, happens to be the feast of the Ascension, or other Church festival.

Converts are generally more zealous than those who have been Church folk all their days; but zeal without knowledge is distressing.

Take the subject of music as an example.

The denominational bodies are very largely given over to the prophetic side of worship, which is the reason the minister is usually known as the preacher. He exhorts, he reads, he prays. To add variety to this monotony, these acts are interspersed with quartets, duets, and solos.

Our Church, with its wonderful liturgy, has a wealth of music in her chants and creeds, responses, litanies, and masses. But your zealous convert, who has been accustomed to cease from the worship of God, to sit down and listen to some man or woman sing a solo, feels lost without it.

So also with the burial service. All the preaching in the world will not aid to gain heaven, or shut out the soul of the deceased (though a requiem might be of some avail), but unless there is a long obituary, a long sermon, and a trying and harrowing solo, your convert feels he has been defrauded of something.

The only real place for solos in church is where they occur as part of the *Agnus*, or *Benedictus*, or in an anthem or other musical setting.

It does not seem to be generally known that the music of the Church is under the direction of the priest, and that even he is limited in its use by Canon 46, which says:

"It shall be the duty of every minister to appoint for use in his congregation hymns or anthems from those authorized by the rubric, and with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung in his church. It shall be his special duty to suppress all light and unseemly music, and all irreverence in the performance."

The rubric referred to above says:

"Hymns set forth by the authority of this Church, and anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office of this Book, and also before and after sermons."

It is doubtful whether a solo, even if in the words of the Bible or Prayer Book, can be classed rubrically as an anthem, though, as a concession to our denominationalist converts, many priests allow solos occasionally.

We need to take a lesson from the government, which requires a certain time limit before accepting new citizens, and that only after an examination in the Constitution. It would be well to include an instruction on the requirements for the status of a communicant in all our confirmation classes.—*Idaho Churchman*.

CLERICAL DRESS

AS REGARDS the dress of the clergy, we have strong and definite opinions. The priest is a man set apart, entrusted with ghostly power and authority, separated by his calling from his fellows; and it is fit and proper that he should be saved from what might be perplexing and disconcerting experiences by a distinctive dress. Some few of the younger clergy in this country are as eager to appear in mufti as the officers of the Guards, but it is a habit which, from many points of view, is most strongly to be deprecated.—*Church Times*.

DR. SPERRY ON CONTEMPORARY RELIGION

ONE might wish that everyone would read the article by Dean Willard S. Sperry on Religion in Contemporary America, in the October number of the *Yale Review*.

Dr. Sperry is Dean of the Harvard Theological School. He shows the harmful influences of Puritanism still existing in our Church and civic life. He hits the philosophy of "extreme individualism" and the predominance given to ideas of "self-culture," "self-aggrandizement," and "self-realization," and says that "the great amorphous, indigenous religion of daily American life is that of a man whose conscience still bothers him and who is trying to succeed in this world and in all others."

The writer dwells on the marked absence of "the mystical strain" and "of those deeper strains of pity and passivity" in contemporary religion. He says, quoting Coleridge, "In wonder all philosophy began: in wonder it ends. The first wonder is the offspring of ignorance; the last is the parent of adoration," and adds that Protestantism was the religious form of that wonder in that early world which we call the Renaissance, whose final wonder is only now coming into being. We see the soul's desire of an American Catholicity.

It is in "certain entries of profit and loss which represent our national account with religion" at the present, that the writer encourages us who hold to the true faith and life of the Christian Church. In referring to American traditional theology, he says that "the drama of sin and redemption has become a pretty modern miracle play, serving as well as any other play to purge the emotions"; and America "is wrong in identifying her native high spirits with the final conquest over that provisional pessimism which is an inalienable part of every great religion in history. Her soul has been once born, but it must be born again after she has made her peace with the final truth of man's little life and lot on earth."

Dr. Sperry closes with a reference to the Church as an enduring institution, and shows that he was much impressed with the recent Eucharistic Congress gathering in Chicago. The article shows the urge of a strong mind toward a real and true Christian religion.

CRUSADERS AND CRUSADE CENTERS

(Continued from page 363)

CRUSADERS:

Rt. Rev. Charles L. Slattery, D.D., 1 Joy St., Boston, Mass.
Very Rev. Israel H. Noe, St. Mary's Cathedral, Memphis, Tenn.
Rev. Charles E. Tuke, D.D., Lansdowne, Pa.
Rev. Martin Aigner, Franklin, Pa.
Mrs. Arthur S. Phelps, 521 Woodlawn Ave., Plainfield, N. J.

WEST TEXAS

PLACES:
TIME: January 9th through 21st.
CRUSADERS:
Rev. H. P. Almon Abbott, D.D., 709 Park Ave., Baltimore, Md.
Rev. Christopher P. Sparling, 3119 Walbrook Ave., Baltimore, Md.

WEST VIRGINIA

PLACES:
TIME: January 9th through 21st.
CRUSADERS:
Rt. Rev. H. St. George Tucker, D.D., Alexandria, Va.
Mr. Robert S. Barrett, 404 Duke St., Alexandria, Va.

Rev. Percy C. Kamerer, Ph.D., 914 Alken Ave., Pittsburgh, Pa.
Rev. Henry G. Lane, Church of Good Shepherd, Raleigh, N. C.
Rev. Anson Phelps Stokes, Ph.D., c/o National Cathedral, Washington, Washington, D. C.

WYOMING

PLACES:
TIME: January 9th through 21st.
CRUSADERS:
Rt. Rev. S. Arthur Huston, D.D., 618 Burke Bldg., Seattle, Wash.
Mrs. Wilbur S. Leets, Evergreen, Colo.
Rev. George H. Richardson, Ph.D., Lead, S. D.

COLORED CRUSADERS

Rev. E. E. Miller, St. Stephen's Church, Petersburg, Va.
(To Charleston, S. C., February 20th through 27th.)
Rev. J. W. Herritage, D.D., St. Joseph's Rectory, Fayetteville, N. C.
(To Sumter, S. C., February 20th through 27th.)

AS ANGELS drew near they cried out, "Be not afraid." Sin has so swathed the world in the shadows of fear that even heaven cannot draw near without assuring us of safety and peace. Sin has sowed our human world with a thousand fears and often made life itself a terror, but God would have us nestle in His arm and be not afraid. The universe is friendly and there is not a star that burns in all the heavens that casts any fateful beam on us. God is our Father and would hush all our fears and sorrows into peace.—*Presbyterian Magazine*.

AROUND THE CLOCK

By Evelyn A. Cummins

FROM 1914 TO 1926

SOME OF THE THINGS THE WAR DID—

- "Killed men, women, and children.
- "Devastated countries.
- "Spread diseases.
- "Destroyed towns.
- "Squandered money.
- "Bred hatred, suspicion, and revolution.
- "Hindered social reform.
- "Lowered the standard of living.

"SOME OF THE THINGS THE LEAGUE OF NATIONS HAS DONE—

- "Prevented five wars.
- "Brought home from Russia 427,000 prisoners of war.
- "Fought typhus in Poland.
- "Saved Austria from bankruptcy.
- "Settled nearly a million Greek refugees on the land.
- "Helped Russian refugees.
- "Helped Armenian refugees.
- "Settled the dispute in Upper Silesia.
- "Settled the dispute about Mosul.

"SOME OF THE THINGS THE LEAGUE OF NATIONS IS DOING—

- "Suppressing slavery.
- "Suppressing the white slave traffic.
- "Suppressing the opium traffic.
- "Protecting natives in Asia, Africa, and the Pacific.
- "Trying to reduce armaments.
- "Helping trade recovery.
- "Stamping out malaria.
- "Trying to cure cancer, sleeping-sickness, and tuberculosis.
- "Working for better conditions in industry.
- "Trying to establish the eight-hour day.
- "Saving Hungary from bankruptcy.
- "Helping disabled ex-service men.
- "Improving conditions for sailors.
- "Combatting sweated labor in the East.
- "The League is organizing peace so as to abolish war."

—From *The Brotherhood Outlook*.

DEAN INGE recently delivered the Lloyd Roberts memorial lecture before the Royal College of Physicians in London. The address was vigorous and outspoken, as most of the Dean's utterances seem to be.

"Man has been a distinct species for probably more than a million years, but anything like civilization is a matter of the last ten thousand years or so. This is a very short time for him to adapt himself to revolutionary changes in his habits; we need not wonder that what Metchnikoff calls maladaptations or disharmonies, bodily as well as mental, exist to plague us in our health and conduct. . . .

"It is sometimes said that evolution is rapid to start with, when some climatic or other change sets it going, and that it then slows down till it stops. But it seems doubtful whether physical changes are not now going on in our bodily structure as rapidly as ever; only unfortunately they seem to be mainly degenerative."

Dean Inge then enumerates the parts of the body and the organs which are showing degeneration—toes, teeth, sense-organs, jaws, nose, eyes, and also he mentions that baldness seems to be increasing.

"Any physical changes other than degenerative are inhibited by the use of tools and other inventions. Digestion as well as mastication is made too easy; having clothes and weapons we need neither fur nor claws."

"We may some day have a generation who can neither walk nor write; they will rely on the cycle or car for the first, and on the typewriter for the second. 'You press the button; we do the rest.' Nature will say, 'Very well, I will leave you just enough intelligence to press the button.'

"It seems very doubtful whether human intelligence has advanced in the last five thousand years."

And so on. The "Gloomy Dean" certainly has the joyous power of making other people feel gloomy. Gloomy people like

to do that. It is one of the oldest sports known to man. As the old Irishwoman said to her complaining neighbor, "Sure, you've got a great thing to be thankful for, there's a lot of people just as poor as you are."

ONE of the most beautiful Christmas stories I have seen is the Persian story of the Three Wise Men quoted in a paper called *My Magazine*:

"The Three Wise Men came from Phars in Persia. They were students of the stars, and had seen from the stars that One would be born in Bethlehem of Judea. But the stars told not enough. They were uncertain whether this One would be King, Priest, or Physician, so they took with them gifts suitable to each, gold and frankincense and myrrh, and went forth on their journeying far across the desert ways, guided by the star.

"They were three: an old man, a middle-aged man, and a boy. At last they came where the Young Child lay, in a stable at Bethlehem of Judea. As they talked by the way they agreed that each should go in separately, the boy first, so that the accepted gift might tell them whom they worshipped—King, Priest, or Doctor.

"And now all three had been into the stable, bearing their precious gifts in their hands, and each had returned empty-handed.

"'He is all three—King and Priest and Healer,' they said to each other with bated breath.

"But they stood puzzled and hesitant, looking each at each, waiting to speak, and yet fearing to say a word.

"At last the old man had courage and put the question which all desired to have answered. With a hand on the boy's shoulder he asked: 'Of what age perhaps, my son, was the Child you saw?'

"'Ah, that was troubling me also, my father,' said the boy. 'He was a boy of my own age.'

"'Nay,' said the middle-aged man, 'He was a man of exactly my years.'

"'Ye both err,' said the old man, 'for an old, old man was He, like unto me!'

"This story belongs to all time and all lands and peoples. It means that the Child had come to be Brother to everyone.

WHEN in Russia in 1920 I wrote that I believed a new expression of religion would arise in Russia. This appears more true today than ever," writes Mr. George Lansbury, M.P., in the *Socialist Review*.

Mr. Lansbury has just returned from Russia. He justifies the above opinion in part by the following: "We met four comrades belonging to the new religious life which has been growing in Russia during the past fifty years. They came to have a chat about religion in England. I told them about Dean Inge, the Bishop of Birmingham, of Dr. Gore, Dr. Frere, General Booth, and others. They were intensely interested, but wanted to know about the Quakers and the Fellowship of Reconciliation, and our No More War Movement. Of course, I told them all I could, and then drew from them what was their creed."

"I think it is mine as well as theirs. They do not care much for the stories of the Old Testament. They are not concerned with heaven or hell. They think both are here or nowhere. They meet on Sundays and also during the week, sing hymns, say prayers, give addresses, and do their best to teach love. They call themselves the New Evangelists. Most are against war, but all are not conscientious objectors. The main thing impressed on me was that they believe in communism as part of religion and are against all forms of capitalist exploitation. They would like to do charitable work, but agree that it is better that the government and local authorities should do their own job."

HERE'S another story about a statue erected in honor of an animal. A monument has been erected in a German city to a pig. You see how carefully I designate the statue as being one to an animal. This particular pig discovered a deposit of salt which has since made the city very wealthy. The mine is one of the richest in the country.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

EVANGELISTIC WORK IN JAPAN

To the Editor of *The Living Church*:

THE CHURCH IN JAPAN at its 1926 General Convention decided to celebrate the fortieth anniversary of its founding in 1927 by holding a National Church Mission throughout Japan. The Missionary Council of the Church in Japan has requested the coöperation of the Press Evangelistic Bureau. The Press Evangelistic Bureau has been engaged in the past few years in doing what is called "newspaper evangelism" or the putting of Christian articles in the Japanese press and following them up by inviting correspondence with those interested. To such correspondents suitable literature is sent, together with information about the "New Life Society," for those who want to go further in their studies. As paying members of this society they are entitled to certain privileges, e.g., the use of a Christian circulating library, a monthly magazine, a Bible study course, Church introductions where possible, and, where impossible, a correspondence course.

As a result of these weekly articles in the secular press, the Press Evangelistic Bureau has had over 10,000 applications from all over the Japanese Empire; it has enrolled over 1,600 members in the New Life Society, and it has lent over 10,000 books, ninety per cent in non-Christian homes. Over 300 persons are taking this Bible study course, and over 200 have been introduced, at their own expressed wish, to local churches, and news of baptisms comes nearly every week. This work is something more than mere publicity, it is definite evangelism. This bureau is asked by the Missionary Council of the Church in Japan to coöperate with it in the National Church Mission by placing in the local press Christian articles, both before and during the mission, in every one of the 150 centers where the National Church Mission is to be held. By this means a tremendous number of people will have been reached by the written word, and through it it is hoped many of them will be attracted to hear the spoken word at the time the mission is held in each one of these centers.

The Japanese Church is shouldering the greater part of the general expenses of the mission, and they now invite the assistance of the Mother Churches of America, Canada, and England in this supplementary but vital Press Evangelistic Campaign. This campaign in each mission station, as outlined above, will cost from fifty to one hundred dollars, according to the number of insertions of Christian articles before and during the time of the mission. There are fifty or more central stations in the three districts for which the American Church Mission is responsible. Are there not individuals, or groups of individuals, who may care to adopt one or more stations and bear the expense for this Press Evangelistic Campaign of the National Church Mission, so that all may realize their share in the National Church Mission?

JOHN MCKIM,

Tokyo, December 18, 1926.

Bishop of North Tokyo.

WASHING EACH OTHER'S CLOTHES

To the Editor of *The Living Church*:

LET ME recommend to every Crusader, through your columns, as preparation of the first rank for his high task of crusading for Christ and His Church, the quiet, thoughtful, meditative reading of the little book by E. Stanley Jones, *The Christ of the Indian Road*. Bishop, priest, layman, laywoman, read *The Christ of the Indian Road* before you go out on the Bishops' Crusade. If you have already read it, read it again—especially with a view to getting spiritual meat and drink to carry you through this great movement. This book is a schooling in evangelism that I would not have missed for any consideration.

"Christianity must be defined as Christ." Christianity is not an argument but a life. Christianity is not a church or a sect—but the life of Jesus in the human soul and mind and conduct. Christianity is not sacramentarianism, or modernism, or fundamentalism—but Christianity is Christ!

"Christ must be interpreted in terms of Christian experience, rather than through mere argument." Ah, so many of us have no real and vital "experience" of Christ—there's the rub. Christianity needs no verbal defense—it needs Christian

conduct and Christian character and the reproducing of the life of Jesus!

"Christendom is 'finding a precarious living by washing each other's clothes.'" There is a sermon in a sentence! Denominationalists, sectarians, "I-am-holier-than-thou" men, modernists and fundamentalists, ritualists, high Churchmen, low Churchmen—these are all too busy washing the other party's clothes. We are all too much concerned with the spiritual cleanliness of the other group—and too little concerned with our own spiritual "uncleanness"! This is the worst kind of paganism—and it is no Christianity at all! Think on these things.

(Rev.) THOMAS F. OPIE.

Burlington, N. C.

"RADIOCASTING THE BISHOPS' CRUSADE"

To the Editor of *The Living Church*:

I HAVE JUST READ Mr. John W. Irwin's article on Radiocasting the Bishops' Crusade. [L. C., January 1st.] Let me say it is fine, and thank you. I will immediately fix it in my book on *The Art of Public Speaking*.

I met a man a few days ago who lives twenty-five miles away from town and has not been to church for twenty-five years. In one of my churches I have people who come twenty miles to service; to these people radio is a great blessing and I can assure you they have good receivers. Immediately I find what the radiocasting program will be I shall mail postal cards to all my people. God bless our bishops and the Crusade.

Mullen, Neb., January 1st.

(Rev.) HERBERT S. HIRD.

MEMORIAL TO "LEWIS CARROLL"

To the Editor of *The Living Church*:

IN THE LETTER from London in *THE LIVING CHURCH* for January 1st, it is stated that "there is no public memorial anywhere in England to the Rev. C. L. Dodgson." It is difficult to imagine that the English people would thus neglect the author of *Alice in Wonderland*. I would, however, draw your attention to the entry in the *Encyclopedia Britannica*, Vol. VIII, page 370, under the title of Charles L. Dodgson, or "Lewis Carroll," which says: "His memory is appropriately kept green by a cot in the Children's Hospital, Great Ormond Street, London, which was endowed perpetually by a public subscription."

This is no reason that there should not be a memorial window put in the church at Croft, Darlington, Yorkshire; and I am sure, were the project presented to them, there are many lovers of "Lewis Carroll" in the United States, myself among them, who would be glad to contribute to that purpose.

Evanston, Ill., January 3d.

(Rev.) JAMES S. STONE.

THE GOOD FRIDAY COLLECTS

To the Editor of *The Living Church*:

YOUR TWO CORRESPONDENTS who advocate the continuance of the specific prayer for the Jews on Good Friday have, strangely enough, omitted a strong argument in favor of their plea, namely, the appeal to antiquity. I have not the best authorities at hand, but Goulburn in his *Collects of the Day* quotes three prayers from the Sacramentary of Gelasius, which are also found in the Sarum Missal. The first is for heretics, the third for idolators, and the second is for the Jews, calling them by name, and asking "that acknowledging the light of Thy truth which is in Christ they may be delivered from their darkness." Therefore the omission is decidedly uncatholic.

(Rev.) ALBERT P. MACK.

St. Mary's Rectory, Keyport, N. J.

HE WHO as at this time, for love of us and for our salvation, laid aside His Eternal and Awful Majesty, and stooped so very low that He might touch the very lowest depths of humiliation, will not despise one heart that opens itself to Him, but will be to him "Jesus," and save him from his sins.

We realize the Hand of God in great things, but we do not perceive it in little things; we forget that the Master of Eternity is also Master of the hour.—*Selected*.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

HOW much easier to be destructive than constructive even when we are trying hard to build! A smart and pungent criticism or bit of sarcasm may call forth a whole book of refutation and rehabilitation, and still leave its destructive impression. And so it is with many books which sincerely attempt to get to rock bottom and build a permanent and appealing structure thereon. An example of this is the Rev. Harold Anson's *A Practical Faith* (The Century Co. \$1.25), wherein by far the most convincing chapter is the first, which describes the failure of orthodoxy to reach people today. The rest of the book is well done, the author obviously is trying to build up a living workable faith on the trinity of Beauty, Goodness, and Truth plus a firm belief in a purposive universe, and much that he says is splendid. But somehow it seems scarcely more practical than "ecclesiastical mythology." Will your practical business man, or your dubious intellectual agree that "fellowship in the invisible Church, of all men and women who love God and are living in the power of the spiritual life, is the deepest and most real experience we can have," and more sensible than the Communion of Saints? Compare such beautiful and philosophical ideas with the practical demands of labor and capital, and the philosophies of life on which they are based, and, interesting as they are to read, Mr. Anson's pages must be judged as far short of his title.

AS FOR labor and capital, *Business and the Church*, edited by Jerome Davis (Century Co. \$2.50), will at least tell a number of clerical readers, and some laymen as well, how very little they know about what is going on in the industrial world. In this exceedingly variegated and uneven collection of statements by all sorts and conditions of business men, one sees something of what each side regards as truly practical, and of the steps being taken by labor and capital to carry out these ideals. And it is rather significant that in more than one article on these business ideas neither God nor the Church appear at all, in spite of the title of the book. It may be noted that the publishers (whose address is 353 Fourth Ave., New York City), are prepared to send a copy free on approval to any of the clergy who apply for it, to be returned if after reading it he does not wish to pay for it and keep it; and that any clergyman who orders five copies may keep one free.

ORTHODOX, conservative, and intelligent is the view of the Bible and biblical criticism which Dr. T. T. Walsh takes in his little volume *The Word Abideth* (Longmans, Green & Co. \$1.00). It is a defense of the inspiration of the Bible and at the same time of the methods of modern "higher criticism." Such a statement may sound like a paradox to some, but they are the very ones who might read the book to great advantage. It should also prove of real value to the layman who is confused by the noise of controversy, and desires some guidance amid the conflicting theories of the extremists.

A LITTLE BOOK with a big title seems to be the obvious description of the Rev. Canon Gurnhill's *Through Creative Evolution to Incarnation and the Goal of Humanity* (Longmans, Green & Co. \$2.50.), for the ideas, like the title, are comprehensive and stimulating, but the treatment is very brief, scarcely more than an outline with a few comments and quotations. Scholars will regret the author's complete disregard for New Testament criticism, and philosophers may, with equal justice, lament the numerous thoughts left undeveloped. Yet the thesis is interesting and merits a much more adequate presentation, and this little treatise should prove stimulating if one reads it slowly enough to fill in between the lines for oneself.

TRUST A REPORTER to write a story in fashion interesting and appealing to his time! Lincoln Steffens in his new book, *Moses in Red* (Dorrance Co. \$2.00), takes the biblical account of the Exodus and wanderings of Israel as typical of all revolutions, and retells the story, partly in his own words and partly in the words of the Bible, from that standpoint, and the result is an exceedingly fascinating book. Having been an eyewitness of the revolutions in Mexico and Russia he knows something of his subject, and while many may not care for his conclusions they are decidedly worth reading. To be sure, his position is weakened from the Christian's standpoint, as the position of so many popular writers today is weakened, by his failure to see in Christ much more than one of a long series of human revolutionaries who failed of their purpose. But even so there is such a wealth of ideas, and truly Christian ideas too, contained between these covers, that the book will amply repay anyone who reads it.

ONE CANNOT help wondering a little about the meaning of the phrase, "scholarship more modern than the extreme modernists," wherewith the Bobbs-Merrill Company have embellished the cover of F. L. Darrow's new book *Miracles, A Modern View* (\$2.50). But an examination of the book discloses that it means a long bibliography of rather one-sided character, innumerable quotations, and more dogmatic statements of theories still widely regarded as unproven than have been collected in one volume in some time. In short, this "frontal and flank attack on all miracles" is an excellent example of the well known truth that given almost any theory and a determination to prove it, all evidence can be turned to that end and the theory regarded as proved. It will undoubtedly appeal to those who agree with the author's idea that miracles are simply things that do not happen; but even its burning appeal to the Churches to proclaim the truth and cast aside these superstitions will scarce convert those who have any understanding of the Church's teaching on this subject.

IN *Jesus and His Bible* (Macmillan Co. \$1.75), Dr. George Holley Gilbert really goes beyond the range of his title. The book is almost a general discussion of the use of the Old Testament in the New. Taking the sources in roughly chronological order, Logia, Mark, etc., the author discusses seriatim the passages in which the Old Testament is cited or referred to either by our Lord or by the writers, and draws conclusions as to the different attitudes toward the "Scriptures" expressed in the Gospels, St. Paul, and Hebrews. The main thesis is that the more you get away from Jesus, the less rational and defensible is the early Christian use of the Old Testament, and Dr. Gilbert enters a plea for a return on our part in our interpretation of the Bible to the way in which Jesus used His Bible. The usual critical point of view is adopted in the treatment. There is a tendency to accentuate the gulf between Jesus and the apostolic age, and the indictment of St. Paul and the evangelists for not using critical methods is surely overdrawn—it is a little like accusing them of having been born nineteen centuries too soon. One also misses any satisfactory attempt to evaluate the fundamental motives which impelled the early Christian writers to search their Scriptures for apologetic material.

BISHOP FISKE writes: "*Motives and Methods in Modern Evangelism*, by Charles L. Goodell (Revell Co. \$1.50), is a little handbook which has much in it, especially in the last three or four chapters, that hardly fit in with the methods of our own Church. Nevertheless, it might well be read by our clergy and lay readers, especially in this period during and following the Bishops' Crusade. It is practical, treats a wide range of subjects, and has warmth and fervor of faith."

Church Kalendar



JANUARY

16. Second Sunday after Epiphany.
23. Third Sunday after Epiphany.
25. Tuesday. Conversion of St. Paul.
30. Fourth Sunday after Epiphany.
31. Monday.

CALENDAR OF COMING EVENTS

JANUARY

16. Convocation of North Texas.
18. Conventions of Western Michigan, West Missouri, and West Texas.
19. Conventions of Alabama, Nebraska, and Tennessee.
21. Convention of Texas.
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.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF THIRD SUNDAY AFTER EPIPHANY

Christ Church, New Haven, Conn.
Grace Church, White Plains, N. Y.
St. Ignatius' Church, New York City.
St. Andrew's Church, Stamford, Conn.
Christ Church, Ballston Spa, N. Y.

APPOINTMENTS ACCEPTED

ARNOLD, Rev. FREDERICK S., formerly retired of Poughkeepsie, N. Y.; to be rector of St. John's Church, Auburn, N. Y. New address, 110 South Fulton St. December 1st.

BARNES, Rev. GEORGE L., formerly rector of St. John's Church, Helena, Ark.; to be rector of St. Andrew's Church, Meriden, Conn. Address, 26 Pleasant St. February 15th.

BARTON, Rev. LANE W., formerly priest-in-charge of St. Mark's, Shelby, and Grace Church, Gallion, Ohio; to be rector of Trinity Church, Newark, Ohio. January 8th.

CLARK, Rev. PAUL L., formerly vicar of St. Andrew's Chapel, Kenosha, Wis.; to be curate of St. James' Church, Cleveland, Ohio. New address, 5607 Whittier Ave. January 4th.

CLARK, Rev. STEPHEN C., JR., formerly rector of St. Paul's Church, Pomona, Calif.; to be rector of St. Mark's Church, Pasadena, Calif. January 15th.

GIMSON, Rev. ROWLAND K., formerly rector of the Church of the Mediator, Edgewater, N. J.; to be rector of the Church of the Transfiguration, Blue Ridge Summit, Pa., and priest-in-charge of Calvary Mission, Beartown, and St. Mary's Church, Waynesboro. New address, Box 32, Blue Ridge Summit. December 1st.

GLAESER, Rev. HENRY, formerly non-parochial priest of Connecticut, living in Richmond, Mass.; to be rector of Christ Church, Cocksackie, N. Y. January 2d.

HOWES, Rev. LYMAN, formerly rector of St. John's Memorial Church, Parsons, Kans.; to be rector of St. Luke's Church, Marietta, Ohio. January 5th.

LEVER, Rev. CHARLES M., formerly priest-in-charge of the missions at Dresden and Madison Township, Ohio; to be general missionary of Diocese of Lexington. New address, Pikeville, Ky. January 8th.

MCCUTCHEN, Rev. ROBERT T., formerly rector of Trinity Church, Victoria, Tex.; to be rector of Trinity Church, Hattiesburg, Miss. New address, 206 First Ave. November 28th.

PIERCE, Rev. GEORGE DONALD, formerly rector of St. Luke's Church, Plattsmouth, Neb.; to be curate of St. James' Church, Brooklyn, N. Y. New address, 180 Gates Ave. February 1st.

TULLBERG, Rev. WILLIAM, formerly of Bethel Swedish Mission, Iron Mountain, Mich.; to be deacon-in-charge of St. Ansgarius' Mission, Chicago, Ill. New address, Y. M. C. A., Wilson Ave. January 5th.

WINGATE, Rev. THOMAS V., formerly rector of St. John's-in-the-Wilderness, Gibbsboro, N. J.; to be rector of St. John's Church, Salem, N. J. New address, 118 West Broadway. January 8th.

RESIGNATIONS

BENTLEY, Rev. WALTER E., as rector of St. Stephen's Church, Port Washington, L. I.; to be rector emeritus of same, and general missionary. New address, Port Washington, L. I. January 1st.

BODEN, Rev. JOHN, as rector of Christ Church, Little Rock, Ark., January 4th.

RANDALL, Rev. ARTHUR T., as rector of St. Andrew's Church, Meriden, Conn.; to be retired. New address, 275 Grand Ave., Leonia, N. J., January 1st.

NEW ADDRESSES

IVINS, Rt. Rev. BENJAMIN F. P., D.D., Bishop Coadjutor of Milwaukee, of 8 Waverly Pl.; 305 Prospect Ave., January 10th.

FULWEILER, Rev. H. W., of 1730 Spruce St., Philadelphia, Pa.; St. Mary's Rectory, Northfield, Vt., December 26th.

HART, Rev. OLIVER J., of 305 7th St., Chattanooga, Tenn.; 931 Ft. Wood St., January 1st.

LINSLEY, Rev. J. CHAUNCEY, rector emeritus of Trinity Church, Torrington, Conn.; care of Brown, Shipley & Co., 123 Pall Mall, London, Eng., January 3d.

PARKER, Rev. THOMAS L., of 439 Union St., Ionia, Mich.; 422 Rich St., January 6th.

SARGENT, Very Rev. G. P. T., of Grand Rapids, Mich.; The Deanery, Garden City, L. I. January 1st.

SKINNER, Rev. F. N. (retired), of Martin's Point, S. C.; 148 Rutledge Ave., Charleston, S. C., December 29th.

WALCOTT, Rev. PETER C., of 2249 Post St., Jacksonville, Fla.; 472 Windsor Place., January 1st.

WHITE, Rev. D. CHARLES, of Ogdensburg, N. Y.; 1103 Howard Ave., Utica, N. Y., January 1st.

TEMPORARY ADDRESSES

HALL, Rev. J. J. D., formerly general missionary of Philadelphia; to travel abroad for three months. His address will be, care of Star Line, 1 Cockspur St., London, S. W., Eng. Date of sailing, January 22d.

HUNT, Rev. CASSIUS H., formerly rector of St. Alban's Church, Indiana Harbor, Ind.; temporarily curate of St. Stephen's Church, Providence, R. I. New address, 114 George St. January 16th.

MARTIN, Rev. HERBERT E., formerly priest-in-charge of St. Elizabeth's Church, Floral Park, L. I.; to be temporarily in charge of St. Michael and All Angels', Seaford, L. I., January 7th.

THOMPSON, Rev. M. GEORGE, formerly rector of Christ Church, Greenwich, Conn.; to be priest-in-charge till after Easter of Bethesda-by-the-Sea, Palm Beach, Fla. New address, The Rectory, Bethesda-by-the-Sea, December 20th.

CORRECTIONS

HARRISON, Rev. A. G., of St. Luke's Church, Denver, Colo.; Green Cove Springs, Fla., January 4th.

HOOPER, Rev. G. H., of 191 Windermere Rd., Rosebank, S. L., N. Y.; 191 Windermere Rd., Grasmere, S. L., N. Y., January 1st.

SOUTHALL, Rev. S. O., of Dinwiddie, Va.; remains as rector of Bath Parish, Dinwiddie, but lives at Amelia, January 4th.

VAUGHAN, Rev. J. RUSSELL, of the Church of the Ascension, Chicago; 1133 N. La Salle St., January 4th.

ORDINATIONS

DEACONS

COLORADO—ROBERT A. RUSSELL was ordained to the diaconate in St. Mark's Church, Denver, on Sunday, January 2d, by the Rt. Rev. Fred Ingle, S.T.D., Bishop Coadjutor of Colorado. Mr. Russell has been for some time lay reader in charge of the missions at Idaho Springs, Georgetown, and Breckenridge. Under his leadership a beautiful new church was recently built in Idaho Springs, to take the place of the pioneer frame building destroyed by fire.

MINNESOTA—On Tuesday, January 4th, in St. Clement's Church, St. Paul, the Bishop of Minnesota ordained WALTER B. KEITER to the diaconate. The candidate was presented

by the Rev. A. G. Pinkham, and the sermon was preached by Bishop McElwain.

NORTH TOKYO—At St. Stephen's Church, Mito, Japan, on the Third Sunday in Advent, the Rt. Rev. John McKim, D.D., ordained to the diaconate R. MORI and M. YUKI. The candidates were presented by the priests under whom they have labored as catechists; the former by the Rev. W. Andrews, of Tochigi; the latter under Fr. Evans, of Mito. The sermon was preached by the Rev. Dr. Kojima, headmaster of St. Paul's Middle School. Mr. Mori returns to his former field, St. Mary's Church, Ashikaga, of the Tochigi district. Mr. Yuki returns to Sukegawa of the Mito district.

PITTSBURGH—On St. Thomas' Day, in St. Andrew's Church, Pittsburgh, WILLIAM S. THOMAS, JR., was ordained to the diaconate by Bishop Mann. The candidate was presented by the Rev. J. Reginald Moodey, rector of the parish, and the sermon was preached by the Rev. Percy G. Kammerer, D.D., rector of Trinity Church, Pittsburgh. The Rev. Mr. Thomas is completing his theological course at the Philadelphia Divinity School, and will begin his work in this diocese in the spring.

WESTERN NEW YORK—The ordination of R. E. MACGOWAN to the diaconate was held in St. Stephen's Church, Olean, N. Y., on Thursday, December 23d, the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, officiating. Other clergymen participating were the Rev. C. D. Broughton, rector of the Church of the Ascension, Buffalo, N. Y., preacher; the Rev. W. E. Van Dyke, rector of St. Luke's Church, Smethport, Pa., master of ceremonies; the Rev. C. C. Bentley, rector of St. Stephen's Church, Olean, presenter; the Rev. S. W. Hale, Belmont, N. Y., reader of the litany; the Rev. Edgar Pancoast, rector of St. Mary's Church, Salamanca, N. Y., epistoler; the Rev. H. A. Post, rector of Emmanuel Church, Corry, Pa., chaplain to the Bishop.

Mr. MacGowan, who was formerly in the Presbyterian ministry, will assist in the work of St. Stephen's parish, Olean, with special oversight over the missions at Bolivar and Franklinville.

PRIESTS

CHICAGO—The ordination of the Rev. HERALD G. GARDNER, junior curate of St. Luke's Church, Evanston, to the priesthood by the Bishop of Chicago was held at St. Luke's Church, Evanston, Sunday morning, January 2d. The rector, the Rev. Dr. G. C. Stewart, was the preacher; the senior assistant, Fr. Nitchie, was master of ceremonies; the Rev. Frederick Jewell and the Rev. Edwin Todd were chaplains to the Bishop.

LONG ISLAND—On the Fourth Sunday in Advent in St. George's Church, Flushing, L. I., the Rt. Rev. Ernest Milmore Stires, D.D., Bishop of Long Island, ordained to the priesthood, the Rev. ROSCOE THEODORE FOST. Fr. Foust said his first Mass Christmas Day in St. George's, where as deacon he has been serving as curate, and where for some time he will continue in that capacity.

NEWARK—On Sunday, December 26th, the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of Newark, ordained the Rev. ROWLAND FORREST NYE to the priesthood in St. Andrew's Church, Newark, N. J. The sermon was preached by the Rev. Charles E. McAllister, executive secretary of the diocese; the presenter was the Rev. Charles Henry Wells, rector of St. Andrew's. The Rev. John G. Martin, superintendent of St. Barnabas' Hospital, Newark, read the litany, the Rev. Charles H. Wells, the epistle, and the Rev. John G. Martin the gospel. The celebrant was the Rev. Herbert H. Hopkins, rector of Trinity Church, Irvington, N. J. All the priests named united in the imposition of hands. For the past fifteen months the Rev. Mr. Nye has been in charge of St. George's Mission, Newark.

NEW HAMPSHIRE—On Friday, December 31st, in the Chapel of the Holy Angels, in the Bishop's House, Concord, N. H., the Rev. LELAND G. CHASE was ordained to the priesthood by the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, who celebrated Holy Communion and preached the ordination sermon. Mr. Chase was presented by the Rev. Godfrey M. Brinley, of St. Paul's School. Other priests who assisted were the Rev. W. Stanley Emery, the Rev. T. W. Harris, the Rev. John A. Chapin, the Rev. Anthony R. Parshley, the Rev. Lawrence F. Piper, secretary of the diocese, and the Rev. Arthur M. Dunstan, Archdeacon of the diocese. The Rev. Mr. Chase becomes rector of Trinity Church, Claremont, N. H., and is in charge of Union Church, West Claremont, N. H.

SOUTHERN OHIO—The Rev. FRANK BARR was ordained to the priesthood by the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, at the Church of the Good Shepherd, Columbus, Tuesday, December 21st,

St. Thomas' Day. The preacher was the Rev. Canon O. E. Watson, of Bexley Hall. The Rev. F. O. Granniss read the litany, the epistle was read by the Rev. W. T. Stimson. Archdeacon Reinheimer was master of ceremonies and the Rev. Maurice Clarke read the gospel. The Rev. R. C. Masterton and the Rev. M. C. Sackett joined in the laying on of hands.

The Rev. Mr. Barr becomes rector of the Church of the Good Shepherd.

TOHOKU—On the Fourth Sunday in Advent, at the Church in Sendai, Japan, the Rt. Rev. John McKim, D.D., advanced to the priesthood the Rev. K. NISHIMURA, of Koriyama, the Rev. H. KIMURA, of Wakamatsu, and the Rev. T. MURATA, of Akita. The sermon was preached by the Rev. Eric Andrews, of Akita.

Frs. Nishimura and Kimura will return to their former field under Fr. McKim; Fr. Murata returns to Akita under Fr. Andrews.

DIED

SISTER AGNES MARIA—On January 4, 1927, at the Convent of St. John Baptist, Ralston, N. J., **SISTER AGNES MARIA**, daughter of the late James Reid and Mary O'Hara Cochrane Lambdin, of Philadelphia.

TREEN—The Rev. ALFRED WILLIAM TREEN, sometime senior curate at Trinity Church, New York City, since December 1, 1926, rector of the Islands of Cat, San Salvador, and Rum Cay, Diocese of Nassau, died suddenly in the Bahama Islands on December 31, 1926.

"May he rest in peace."

THORN—Mrs. VIRGINIA C. THORN, widow of the late Rev. W. B. Thorn, of Oneida, Wis., entered into rest, Saturday, December 18, 1926, at the home of her daughter. She is survived by one daughter, Mrs. E. H. Krueger, of Oshkosh, Wis., and one son, Edwin, of Paris, France. The funeral was held at Philadelphia with interment at Laurel Hill Cemetery, December 25th.

WHALEY—Entered into the rest of Paradise, from his home on Edisto Island, December 11, 1926, ARTHUR MURRAY WHALEY, for more than fifty-two years treasurer of Trinity Church, Edisto Island, and senior warden for many years. Burial from Trinity Church, December 13th.

"Well done, good and faithful servant."

WHITEHOUSE—Entered into life eternal at St. Paul's Rectory, Hamilton, Mont., on the 28th of December, the Rev. RICHARD WHITEHOUSE, missionary of Western Montana.

"The golden evening brightens in the west; Soon, soon to faithful warriors cometh rest; Sweet is the calm of Paradise the blest."

"Alleluia."

MEMORIALS

John H. Cole

At his home, 25 Fifth Avenue, New York, on Saturday, December 18, 1926, after a short illness, JOHN H. COLE, beloved husband of Josephine McIlvaine Cole. A requiem and the funeral office were celebrated at Trinity Church, New York, on Monday, December 20th.

A native of Providence, and a graduate of Harvard in the class of 1870, and later of the Harvard Law School, Mr. Cole practised law in New York for many years, in association with the late John Clinton Gray, until he became a judge of the New York Court of Appeals, and with the late J. Alfred Davenport, and afterwards alone, and was trusted and honored at the bar.

He was strongly conservative in opinion and accurate in judgment. His cultivated mind, well furnished through literary tastes and travel, his propensity for friendship, his warm and sympathetic heart, his bright humor, his tight grasp of all that he believed to be true, and his complete sincerity of character, made him an engaging companion and a dear friend.

His chief interest for many years was in religion. He was one of the founders of the New York Church Club in 1893, and was its president from 1898 to 1901. In Trinity Church he was active in parish affairs. Firmly grounded in the Catholic faith, his affection toward the person of our Lord and his loyalty to the Church never swerved. Among his last conscious acts was to say aloud the Lord's Prayer and the Nicene Creed, and when he had become unconscious his mind was roused by familiar words of prayer; and God soon took him to join the blessed company of the faithful who rest in peace and hope.

Sara C. Germond

Entered into life eternal, January 18, 1926. "Father, in Thy gracious keeping, Leave we now Thy servant sleeping."

W. Moylan Lansdale

W. MOYLAN LANSDALE, the senior member of St. Peter's vestry, Philadelphia, entered into rest, on November 20, 1926.

Mr. Lansdale was elected to the vestry in the year 1882 to succeed Mr. D. H. Flickwir, a member of our first independent vestry of 1832. The combined services of Mr. Flickwir and Mr. Lansdale have therefore covered the entire independent life of the parish. During these forty-four years, Mr. Lansdale served St. Peter's with complete devotion and fidelity.

Mr. Lansdale was elected by the vestry "treasurer of the Charity Funds" to succeed Mr. Robert M. Lewis, on April 28, 1886, and for nearly forty years performed the duties of that responsible and arduous position with remarkable efficiency.

Appointed "rector's warden," on April 3d, 1907, to succeed Mr. Harry Flickwir West, he served in that capacity for more than nineteen years, and by his understanding, sympathy, and fine courtesy endeared himself to the present rector and proved himself to be to him a wise and helpful counsellor throughout his rectorship.

Faithful in his attendance upon the services of the Church, regular at all meetings of the vestry, meticulous in the performance of his duties as an officer of the parish, deeply interested in the affairs and in the welfare of St. Peter's, his death is felt by all those connected with St. Peter's to be a great loss.

Mr. Lansdale's professional life was as remarkable as it was honorable. At the time of his death he had been sixty-three years a lawyer, dating his admission to the Philadelphia Bar from October 10, 1863. During all of this time, excepting from an inappreciable period of his life, he was in active practice, giving the most untiring and punctilious care to the interests of his clients and moving among his professional brethren as an example of scrupulous integrity and unfailingly honorable conduct. He was the last of the old school of lawyers, picturesque in the modern setting, admirable in sterling worth. The oldest of our lawyers, both in point of years and service, this community, in the very nature of things, can never see his like again.

In passing this resolution unanimously at a meeting of the vestry, held on Tuesday, December 14, 1926, the members of the vestry wish to express their appreciation of his Christian character, their gratitude for his long and distinguished services to the parish, and their sincere sympathy with his family in their bereavement.

The vestry directs that the resolution be entered upon the vestry minutes, and that a copy be sent to Mrs. Lansdale.

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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.

Henry Ogden Hunting

In loving memory of HENRY OGDEN HUNTING, January 9, 1925. Of your charity pray for him.

Allen Kendall Smith

In loving memory of ALLEN KENDALL SMITH, priest, who entered into life eternal, January 17, 1913.

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

POSITIONS OFFERED

CLERICAL

WANTED—PRIEST FOR CHURCH OF 150 communicants in large city, middle-west. Plant and rectory in good repair, no indebtedness, thoroughly organized. Must be good Churchman, musical, Church school worker. Splendid opportunity for young man. Will not consider man past middle age. W-819, LIVING CHURCH, Milwaukee, Wis.

WANTED: PRIEST AS CURATE IN SUB-urban parish, Philadelphia. Must be thorough Catholic, desirous of permanent place. Beautiful church, moderate stipend, interesting work. Applicants asked to state fully age, abilities, and previous parishes. Address K-823, THE LIVING CHURCH, Milwaukee, Wis.

WANTED—PRIEST TO SERVE FOR THE winter season at delightful resort in Florida. Stipend offered will just about cover living expenses of single man. Reply, stating age, to W-822, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

STENOGRAPHER: YOUNG WOMAN FOR permanent position in College office. Applicant must be well trained, alert, and keen for advancement. Experience not essential, but candidate must have highest mental and personal qualifications. College degree desirable but not essential. Address H-821, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

A LADY OF FORTY, SOUTH CAROLINIAN, desires position as companion or some other employment, requiring no specialized training. Address: MISS MARY B. HAILE, Box 261, Murfreesboro, Tenn.

ORGANIST-CHOIRMASTER OFFERS SER-vices for small remuneration where clerical or other light employment found. Excellent references. Box C-824, LIVING CHURCH, Milwaukee, Wis.

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

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ALTAR FURNISHINGS

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ALTAR AND SURPLICE LINEN. SOLD BY direct importer, by the yard or piece, to Guilds, rectors, and others. Wholesale rates. New Specials, 305 3/4-inch fine and heavy for Fair Linen. Surplice Linen, 1800 36 and 40 inch. Write for prices and samples. MARY FAWCETT, 115 Franklin St., New York City.

ALTAR LINENS: PLAIN OR HAND EMBROIDERED. Silk Altar Hangings, Stoles, Burses, Veils, Markers, Linens, Silks, Fringes. Church designs stamped for embroidering. Interviews 1 to 5 P.M. Address MISS M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th Street, New York City.

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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.

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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. Contributions in 62 days cover expenses of 93 days.

MISCELLANEOUS

PIVATE HOME TO ELDERLY PERSON, best of care, references. APARTMENT B, 559 Fullerton Parkway, Chicago, Ill.

RETIRED BUSINESS MAN, WIDE financial experience, highest references, conservative judgment, available for managing estate, taking charge of investments or giving financial advice. M-814, care of LIVING CHURCH, Milwaukee, Wis.

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

HEALTH RESORT

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

FOR SALE

VALUABLE THEOLOGICAL LIBRARY FOR sale: Ante Nicene, Nicene, Post-Nicene Commentaries, Greek New Testament, Dictionary of the Bible, Greek, Hebrew, Chinese, Japanese. Would accept 50 cts. a volume for the whole library. Address, Box 820, care LIVING CHURCH, Milwaukee, Wis.

SISTERS OF THE HOLY NATIVITY

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

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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, 8:45 (French) 9:30,
11:00 A.M., and 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00
P.M.
(Choral, except on 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.,
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(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.

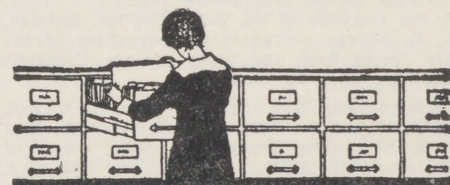
WHAS, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

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.

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.

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.*

BOOKS RECEIVED

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

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

Facing Europe. By Frederick Bausman. Price \$3.00.

Cokesbury Press. Nashville, Tenn.

Providence, Prayer and Power. Studies in the Philosophy, Psychology and Dynamics of the Christian Religion. By Wilbur Fisk Tillett, dean emeritus of the theological faculty and professor of Christian Doctrine in Vanderbilt University. Price \$2.50.

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

The Friendly Four: and Other Stories. By Ralph Connor (Rev. Charles W. Gordon, D.D., LL.D., F.R.C.S.) Price \$1.75 net.

Funk & Wagnalls Co. 354 Fourth Ave., New York City.

Political and Industry Democracy. 1776-1926. By W. Jett Lauck.

Ginn & Co. Boston, Mass.

Foreign Policies of the U. S. By James Quayle Dealey. Price \$2.80.

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

Richard Green Moulton, L.D. (Cantab.), Ph.D. (Penna.), professor of Literary Theory and Interpretation in the University of Chicago. A memoir by his nephew, W. Fiddian Moulton. With a Foreword by Sir Michael E. Sadler, K.C.S.L., C.B., LL.D., Litt.D., master of University College, Oxford.

J. H. Sears & Co. New York City.

The Philippines. By Nicholas Roosevelt.

The Stratford Co. 234-240 Boylston St., Boston, Mass.

War Against War Or the Joys of Peace. By Daniel Allard, author of *The Masters of Destiny.* Price \$1.50.

The Three EEE's. A Treatise of New Thought. By Rev. Clement D. Brown, M.A. Price \$1.00.

Further Attack from Bishop Barnes Brings Reply from His Own Clergy

Two New Bishops—Dedication of New Chapel for Liverpool Cathedral—York Anniversary

The Living Church News Bureau
London, December 23, 1926

THE FOLLOWING LETTER, SIGNED BY thirteen clergy of the Diocese of Birmingham, has been issued. It was not circulated for general signature, but was submitted to a few clergy of the diocese, who were taken as representative of various schools of thought:

"The Bishop of Birmingham, in his speech at a meeting of the Anglican Evangelical Group Movement on December 8th, refers to certain teaching on the Sacrament of Holy Communion, which he declares will result in 'veneered paganism.' He suggests that it implies that Christ's judgment after death will not be a moral judgment; that sacramental mechanism can alter it; that the rites of the Church can fortify us against God's justice; that a wafer by itself, in the hand of a dying man, can take him safely across the river of death.

"He further suggests that this erroneous teaching implies that sacraments are rightly used even when they do not inspire men to lead good lives, and he adds that when associated with magical or mechanical ideas, such teaching sunders religion from morality.

"We deeply regret that the Bishop should have thought it necessary to give this warning, since we are convinced that the whole body of the clergy of this diocese agree with him that the doctrines thus outlined by him are utterly immoral and shocking to faith and reason. We should indeed be painfully surprised if any such abnormal teaching is given in the Church of England.

"We repudiate such doctrines with all the emphasis possible, and we feel most strongly that we owe it to truth and reverence, as well as to ourselves and to our people, that we should make this statement as public as the Bishop's speech. We clergy in the diocese who sign this letter belong to various schools of thought, and we have no intention or inclination to enter into any controversy on the subject, least of all at this season."

The letter is signed by Canon G. E. Badger, vicar of Bishop Ryder's; Canon H. G. Daniel-Bainbridge, rector of Handsworth; Canon F. G. Belton, vicar of St. Patrick's; Canon Stuart Blofeld, examining chaplain, vicar of Edgbaston; Canon E. L. Cochrane, vicar of Yardley; Canon W. J. Cole, vicar of Aston; F. R. Fairbairn, vicar of Temple, Balsall; G. H. Harris, vicar of Acock's Green; S. A. King, vicar of St. Michael's, Handsworth; C. T. Kirtland, vicar of St. Margaret's, Ladywood; Canon A. G. Lloyd, vicar of St. Augustine's; Canon C. Newell Long; and G. D. Rosenthal, vicar of St. Agatha's, Sparkbrook.

REPLY OF THE BISHOP

Dr. Barnes has sent the following reply to Canon A. G. Lloyd:

"I thank you for sending me a copy of the memorandum in which a number of the clergy of the diocese repudiate ideas to which erroneous sacramental teaching can lead This repudiation has, as your covering letter hopes, my cordial sympathy. I rejoice that you and your signatories should thus reaffirm the

position of the Church of England, which at the Reformation protested against certain errors and absurdities of medieval Catholicism. Is it possible that all those who joined with you in your memorandum will go further, and dissociate themselves from other errors which have the same root? Am I, in fact, in a position to hope that those clergy in the diocese who, in November, 1925, refused my request for loyalty to our Prayer Book and Articles, will at length reconsider their action?

"You will remember that at the close of a pastoral letter on Devotions I then said: 'As Bishop I have promised to banish and drive away erroneous and strange doctrine. It is my duty to establish law and order in the diocese. I must therefore ask that illegal services, such as Benediction, Exposition, Devotions, Procession of the Host, etc., shall cease, and that no consecrated bread and wine shall be kept in receptacles placed in those parts of our churches to which the public are admitted.' You are aware that such practices are copied from Roman usage, and that they are meaningless unless some erroneous belief analogous to that of Transubstantiation is held. With them is associated the teaching that the consecrated bread and wine are changed in substance so that spiritual properties are conferred upon them. In language which to me is extremely repugnant, it is sometimes said that Jesus is the 'Prisoner of the tabernacle.' Simple people are encouraged to pray before, and even to, the reserved Elements. There is grave danger that as a result of such belief in a mechanical transformation one who receives the consecrated Elements will assume, with a logic as impeccable as it is disastrous, that he thereby automatically gets Jesus.

"It pains me even to mention such degradations of belief, associated as they are with a part of the worship of our Church which ought to be a great incentive to righteousness of life. Clearly, however, any overgrowth of sacramentalism which appears to divorce God's favor and help from a struggle to serve Him worthily ought not to be countenanced by our Church, and for that reason I appealed, and I appeal again, for loyalty to our historic sacramental position. There is no mechanism of salvation in the sacrament of Holy Communion to those who rightly, worthily, and with faith receive the same. The bread which we break is a partaking of the Body of Christ. The prohibition of those illegal practices which I ask to be brought to an end rests on a principle which we must preserve if we are to be kept free from superstition and to make our worship promote moral conduct. Disobedience to my efforts to secure loyalty has led to what is virtually schism. Cannot you and your co-signatories follow up the disclaimer of your memorandum and unite on a basis of sound doctrine to establish law and order in the diocese? The coming of Christmas ought to make us renew our efforts to seek peace through truth."

NEW BISHOP OF KINGSTON

No time has been lost in filling the vacancy caused by the appointment of the Suffragan Bishop of Kingston (Dr. Herbert) to the new see of Blackburn.

The King has approved the appointment of the Rev. Frederick Ochterloney Taylor Hawkes, rector of St. Mary's, Lambeth, as the new suffragan.

Mr. Hawkes is a graduate of Magdalen College, Oxford, where he took honors in history, and prepared for ordination at Wells Theological College. He was ordained in 1902 to the curacy of Portsea, and was vicar of Aldershot from 1910 to

1919, serving during the war as an army chaplain. In 1919 the Archbishop of Canterbury nominated him to the important rectory of Lambeth.

The Bishop Suffragan hopes to take up the duties of his new office early in February.

NEW BISHOP FOR ST. DAVID'S

The electoral college of the Province of the Church in Wales has elected the Ven. D. L. Prosser, Archdeacon of St. David's, and vicar of Pembroke Dock, as Bishop of St. David's in succession to the late Bishop Owen.

The electoral college consists of the Archbishop and Bishops of the Church in Wales, and clerical and lay representatives of each of the six Welsh dioceses, and numbers in all nearly fifty members. The election is by ballot, and a two-thirds majority of the votes of those present is necessary to secure the election of a candidate.

The Ven. David Lewis Prosser, who was a scholar of Keble College, Oxford, was graduated in 1891, and was ordained in St. David's Cathedral in the following year. After filling curacies at Aberystwyth and Swansea he became vicar of Pembroke Dock in 1909, and for the past six years has been Archdeacon of St. David's.

LIVERPOOL CATHEDRAL

Although the section of Liverpool Cathedral consecrated in 1924 was as far as possible complete in every detail, it was obvious to the building committee that the experience of actual use would prove certain alterations and additions to be necessary. Most of these improvements have been of a minor character, with the exception of the provision of a quiet devotional chapel, the need for which in so huge a building was quickly realized.

The Chapel of the Holy Spirit, which was dedicated on Monday last, has been formed by screening off what has hitherto been known as the north choir aisle annex, a rectangular recess below the north organ chamber. As the base of the newly erected stone screen is solid, anyone using the chapel is invisible from the aisle, but from within a glimpse of the great east window and reredos is obtained through the open arcading of the upper portion. Worshippers thus have the benefit of seclusion without forfeiting the inspiration to be drawn from the vast spaces of the main building.

The chapel, which can at the most accommodate twenty persons, has been treated with severe simplicity, the whole emphasis being concentrated upon the reredos. This consists of a carved and tinted alabaster relief, set under a gilded canopy, and surrounded by an elaborate frame of yellow Rocheret marble and carved and gilded wood. The subject of the relief is our Lord praying on the mountain, with the Sea of Galilee in the distance, and the artist, Mr. William Gough, who executed the whole reredos to the design of the architect, Sir Giles Gilbert Scott, has successfully achieved the devotional feeling which subject and site alike demand. The English alabaster used for the panel has considerable variations of color, which have been skilfully used to differentiate the various planes of the composition, while a discriminating use of gilding on certain details of the figure and foreground gives the effect of flecks of sunlight.

The simply carved oak altar has an ebonized top, and is intended to be used without a frontal or super-frontal. The only other feature of the chapel is an

oblong stone niche intended to serve as a credence table.

At the dedication service, the Bishop, Dr. David, standing at the altar, declared his intention of setting apart a place in the Cathedral for the peculiar honor of the Holy Spirit. Holy Communion followed up to the Nicene Creed, and at that point the Bishop and Chapter walked to the new chapel, the cantors, consisting of clergy, going before and singing the hymn, *Of the Father's Love Begotten*. Within the chapel the Bishop received the petition for its consecration from the donor, Sir William Forwood, and recited the prayer of dedication. The service of Holy Communion was then continued, and at the close the Bishop and clergy passed in procession through the main building, the cantors singing Psalm XXIII.

ANNIVERSARY OF YORK MINSTER

To inaugurate the 1,300th anniversary year of York Minster, a service in the Minster has been arranged on New Year's Eve. The service will begin at half-past eleven, when the Dean and canons, with the choir and officials, will enter the Minster, while muffled peals are rung on the bells. After the first part of the service, the choir and clergy will proceed to the west doors, where they will wait in silence until the clock strikes midnight. Meanwhile a procession will be formed in St. Michael-le-Belfrey, consisting of the choir of St. Michael's, the clergy of the Rural Deanery of York, and the Archbishop of York with his attendants and chaplains. Torch-bearers will assemble outside St. Michael's Church, and at ten minutes to twelve the procession, which will be followed by the Lord Mayor and Corporation of York, will set out for the Minster and approach the west doors. When the clock has struck midnight, the trumpeters will sound a fanfare, and, after intoning some sentences, the Archbishop will knock thirteen times on the door of the Cathedral (once for every century of the life of the Minster). The Dean will open the doors and admit the Archbishop, and as the doors are opened the trumpets within the Minster will sound a fanfare with organ and drums. The procession will pass up the aisle, and when the Archbishop has been conducted to his throne in the nave, the Dean will lead an act of thanksgiving. The *Te Deum* will be sung, after which the Archbishop will give an address. At the end of the service the Archbishop will lead the procession past the holy well, the people following two by two, and so out of the Cathedral.

GEORGE PARSONS.

TRINITY, BRIDGEPORT, HAS FIRST ANNIVERSARY

BRIDGEPORT, CONN.—Trinity Church, the Rev. Charles Mercer Hall, rector, celebrated its first anniversary of its consecration on the eve of the Epiphany. Two early Masses were said, and at 11 A.M. the *Missa Marialis* was sung under the direction of Elmer S. Joyce, organist and choirmaster of the church. The preacher was the Rev. Julian Hamlin of St. John's Church, Newport, R. I. At 5 P.M. Evensong was said. A festival mission service was held for the children of the parish at 7:30 P.M., when the Advent offering was received; and *The Mystery Play*, coached by the Rev. Edward Nason McKinley, curate of Trinity, and Miss Julie Morrill was presented. A *soirée dansante* in the parish house terminated the festivities.

Canadian Bishops Hold New Year's Day Receptions for Dioceses

Endowment for Montreal Diocesan College—Movement for Church Funerals

The Living Church News Bureau
Toronto, January 6, 1927

CHRISTMAS AND THE NEW YEAR IN the Canadian Church passed off very much as usual. Good attendances of communicants at the altar on the festival of the Nativity are reported, while during the octave the Blessed Sacrament was administered to many aged and sick communicants. There is a gradual increase in the number of midnight Eucharists on Christmas Eve and also in watch-night services of various types on New Year's Eve. The Christmas offerings throughout the Canadian Church are given to the incumbent and are reported to have been very generous.

Most of our bishops held receptions on New Year's Day, thus giving an appreciated opportunity to clergy and laity to pay their respect to the head of the diocese.

ENDOWMENT FUND FOR MONTREAL DIOCESAN COLLEGE

Under the presidency of the Bishop of Montreal a large number of the clergy, mainly from Montreal and surrounding district, met at the Synod Hall, in Montreal, and discussed, among other matters, the proposed increase of the endowment of the Montreal diocesan theological college. Two hundred thousand dollars was set as the objective, and Dr. Rexford was able to announce that eighty thousand of this had already been subscribed by friends of the college.

Complete endorsement of the general scheme to increase the endowment was given by the meeting in a resolution moved by Canon R. Y. Overing to the effect that the clergy present approved of the campaign and would lend their hearty support to the organization which would undertake to raise the necessary fund.

The special claims which the college had upon the diocese of Montreal were placed before those present by Principal E. I. Rexford, who pointed out that, unlike practically all other theological colleges, it had received nothing from the forward movement fund a few years ago, and in addition was not the recipient of a share of the annual budget of the diocese.

On the other hand, for thirty-three years the college had been the main source of supply of clergymen for the diocese. The last Sunday in January had been set aside for putting the claims of the college before the people, with the approval of a representative meeting of the clergy of Montreal and surrounding district, announced Dr. Rexford.

A MOVEMENT FOR CHURCH FUNERALS

A movement has been inaugurated among laymen of the Diocese of Niagara, including ex-Mayor George C. Copley and Charles W. Heming, to bring about what has been called "funeral reform," the idea being to have funeral services held in church, instead of in the residence of the deceased or his relatives.

A practice has grown up for the service to be held in the home, and when the deceased is very widely known, this means

that many of his friends have to crowd in the kitchen or stand on the veranda while the service is read, and they do not hear a word of it. Again, many busy business and professional men, who would like to pay their last tribute to one whose memory they respect, are compelled by this practice to go home and change their clothes, or else not go to the funeral at all. If the service was at the church, where the convention of wearing black is not strictly observed, they could attend it with the minimum of dislocation to their work.

The undertakers, it is stated, believe that the most satisfactory arrangement is to have the family meet at the house, where private prayers are said, and for the friends of the deceased to attend a service to be held afterward in the church.

RED CROSS HOSPITAL FOR RURAL PARISH

A most important step for the welfare of the people of Apsley in the northern section of the Diocese of Ontario, and surrounding country has been taken by the Rev. C. A. G. Spence, who has initiated and largely carried through the establishment of a Red Cross outpost hospital at Apsley, grants in aid being secured from the village and adjoining townships. The Church has for years been of great service to the community through the parish hall in the center of the village which is really a community club, and this movement will stamp the Church anew as a public benefactor.

A DEANERY CHORAL FESTIVAL

St. Margaret's Church, New Toronto, was well filled when the combined choirs of Peel deanery rendered Mendelssohn's *Lauda Sion*, under the baton of Dr. H. A. Fricker. Shortened Evensong was held, conducted by the rector, the Rev. A. S. Madill, assisted by the rural dean, the Rev. H. V. Thompson. The choirs taking part totalled about 100 voices from St. George's, Islington; St. John's, Dixie; Trinity Church, Port Credit; St. Agnes', Long Branch, and the local choir.

During the afternoon Dr. Fricker gave a talk on choir tests and the technique of choir music. Supper was served through the courtesy of St. Margaret's people.

The deanery festival is an annual event and has done much to raise the level of choir music. Through the good services of Dr. Fricker the choirs taking part have gained much in the art of choral work.

MISCELLANEOUS NEWS

An address expressing the good wishes of the clergy on his leaving Winnipeg to take up work in Toronto was presented to the Rev. W. G. Nicholson, of St. James' Church, Winnipeg, at Evensong, attended by members of the rural deanery of Winnipeg in Christ Church. The address was presented by Rural Dean Canon Bertal Heeny.

The annual corporate Communion of the St. Joseph's Chapter of the Guild of the Servants of the Sanctuary, was held on the Feast of the Circumcision, at St. Augustine's Church, Toronto, at 8:30 A.M. The celebrant was the Rev. J. J. Robbins, rector of the parish. The Rev. Messrs. Cullen and Collier and about twenty members of the chapter were also present in the chancel. The feature of the morning

was an after-breakfast speech by the Rev. C. F. Pashler, rector of St. Bartholomew's Church, who gave an interesting account of his visit to the Anglo-Catholic Congress, held in Milwaukee last October. The next regular meeting of the chapter will be held on January 27th, at St. Matthias' Church, Toronto.

G. B. Nicholson, of Chapleau, Ont., chairman of the National Laymen's Committee of the Anglican Church, addressed members of the clergy and laity in St. Paul's parish hall, Vancouver, on The Layman's Responsibility in Church Work. Mr. Nicholson, who is a former member of the Federal House for Algoma, took a prominent part in the forward movement some years ago and conceived the idea of utilizing the machinery of that movement for organizing the men of the Church of England.

At the annual meeting held at Vancouver, the general manager of camps at Gambier Island, the Rev. W. R. George, reported a very successful season. Five camps were run this season at the camp headquarters on Long Bay, Gambier Island: the senior boys, the junior boys, the senior girls, the junior girls, the mothers' camp. Over 200 attended the camps in all departments outside of leaders. The Rev. A. T. F. Holmes was camp director of the senior and junior boys, while the senior and junior girls were under the superintendency of Miss M. Matthew.

The synod of the Diocese of Niagara will hold its 1927 session in the city of Guelph some time in May. This will be only the second time in history of the diocese that the synod has met elsewhere than in Hamilton. As Guelph is celebrating its centennial in 1927 the Anglicans of the city are especially glad to welcome the synod at this time.

In the death of Mrs. F. Asa Hall the Church in Toronto loses a quiet but efficient social worker, who loved to do good for the work's sake in a quiet and unobtrusive way. Mrs. Hall was born in St. Catharines, Ont., 1862, daughter of the late William Kersteman and granddaughter of Sir Godfrey Thomas. During the early days of the war she was one of the principal workers in the Red Cross movement. Mrs. Hall never fully recovered from the shock of the tragic death of her only son, Capt. William T. Hall of the Royal Air Force in France during the war. The funeral service was held in Christ Church. The Rev. Canon Woodcock, rector, was assisted by the Rev. Canon Baynes-Reed.

Col. Noel G. L. Marshall, noted philanthropist, prominent in Red Cross circles during the war and Associated Charities, was buried from St. Paul's Church, Toronto. The Rev. Canon Cody officiated. The church was filled with people from all stations in life.

Appointment of the Rev. Percy Colthurst to the parish of St. John's, Que., has been made by the Bishop of Montreal. Mr. Colthurst, who comes from the Diocese of Toronto, commenced his duties on December 19th.

LONG ISLAND CHURCH ENLARGED

HOLLIS, L. I.—For the first time the addition to St. Gabriel's Church, the Rev. C. W. French, rector, was used on Christmas Day. The church now has doubled its seating capacity. There are also new accommodations for the priest and choir sacristies, and the north entrance has been converted into a baptistry.

Berkeley to Move to New Haven; Plan Described at New York Dinner

The Bishops' Crusade in New York —Burglars Visit Two Manhattan Churches

The Living Church News Bureau
New York, January 8, 1927

AT A DINNER AT THE HOTEL COMMODORE given in honor of the Rev. Dr. G. A. Studdert-Kennedy of London, it was announced that the trustees of Berkeley Divinity School have decided to change the location of that influential seminary of the Church from Middletown, Conn., to New Haven. The chief reason for the removal is to bring to the student body of the school the privileges of close contact with Yale University. The president of the latter institution, Dr. James R. Angell, was a speaker at the dinner. He assured his hearers that he welcomes the plan "with the greatest enthusiasm" and hopes that Yale may assist Berkeley as he expects the seminary to make a "great contribution to the religious life at Yale." Dr. Studdert-Kennedy affirmed his belief that the change is "an absolutely necessary step, because the new theological teaching must be closely linked with the best that science and scholarship can do in every department."

In addition to these announcements at the New York dinner, Bishop Brewster, president of the board of trustees of Berkeley, made an official declaration of the board's decision, speaking on Thursday in Woolsey Hall at Yale. It was made clear that Berkeley Divinity School had no intention whatever of losing its identity by moving to New Haven. The school would not become connected with Yale in any way other than that of becoming a neighbor and thus gaining use of libraries, other facilities of a great university, and the possibility of Berkeley students taking certain courses valuable to their work. Dean Charles R. Brown, of Yale Divinity School, welcomed the move as beneficial to all concerned and said Yale Divinity School looked forward eagerly to the new association. President Angell and Dean Mendell were equally cordial in endorsing the plan.

THE BISHOPS' CRUSADE

On the day preceding the launching of the Crusade in the Diocese of New York there is little that can be written which will be of any interest a week hence when this issue reaches its readers. The list of local speakers has been printed for distribution on a four-page leaflet, showing in excellent form the details of the local committee's preparation. I note the following which differ from the list published in this letter, issue of January 1st. At Grace Church, Manhattan, the crusader is to be the Rev. E. M. McKee of St. Paul's, New Haven, in place of Dr. Milton. Mr. Morehouse is to be the crusader at St. Thomas' Church, Mamaroneck, with the Rev. Cranston Brenton of the Cathedral as preacher at a mass meeting there tomorrow afternoon. In the archdeaconry of Dutchess the name of the Rev. E. R. Laine, Jr., of St. Paul's, Stockbridge, Mass., is added; also those of Bishop Lloyd and the Rev. Dr. Chorley of Garrison. President Bell of St. Stephen's College is to preach tomorrow evening at the opening of the Crusade in the Ramapo

archdeaconry where the meeting is at Grace Church, Middletown.

The Church of the Incarnation will have Bishop Irving P. Johnson of Colorado as preacher on Sunday morning, January 9th, when the intensive observance of the Crusade will close.

Another arrival of Churchmen for the Crusade, and one that is much valued by their many American friends, was that on Tuesday of Captain Mountford and party of seven from the Church Army of England. The group conducted a meeting Wednesday evening at Ascension Memorial Church, West Forty-third Street. The day following they left for Providence where, in the Diocese of Rhode Island, they will assist Bishop Perry in the preaching of the Crusade. Captain Mountford and his associates expect to remain in America throughout the year.

The formal closing of this week of intensive effort in the launching of the Bishops' Crusade will be a service of renewal of consecration at the Cathedral on Sunday afternoon, January 16th. The preacher will be Bishop Manning.

TWO MANHATTAN CHURCHES VISITED BY BURGLARS

Two of our churches, located on East Thirty-fifth Street, were visited by burglars last Sunday. At the Church of the Incarnation, corner of Madison Avenue, three men worked for two hours to blow open the safe. The sexton had been seized and bound and shut into the basement. Not familiar with their work, the men thought the one explosion insufficient to open the safe and left without securing the money, about \$600, and the altar vessels which it contained. Later investigation showed that the door could be opened easily.

At the Church of the Epiphany, two blocks away, at the corner of Lexington Avenue, the choir room was entered during the morning service and an amount, a bit over \$100, which was in salary envelopes for the choir, was taken.

DEAN ROBBINS ON CONFESSION

A press report of the sermon preached at the Cathedral last Sunday morning by the Very Rev. Dean Robbins, mentions the part having to do with the subject of confession. Dean Robbins is reported as saying that, although the Protestant Churches abolished the confessional because of the abuses connected with it in early times, the need for such an outlet still exists and its absence tends to give rise to psychological repressions. Confession alone can sometimes set the spirit free from its besetting sin. He is said to have declared that "the Protestant Church needs a substitute for the confessional. This can be found by unburdening ourselves to such men and women as invite and deserve our confidence."

NEW CHAPEL AT ALL SAINTS'

Tomorrow morning at the early Eucharist there will be set apart for Church services a room in All Saints' Church House, adjoining the Church of that name at 292 Henry Street. The room, which is capable of seating twenty persons, will be known as the Chapel of the Cross, and will be used for week-day services. Gifts from friends make the furnishings complete. The reredos, credence, and part of

the altar were formerly in use in the chantry at the Church of the Transfiguration.

NEWS NOTES

Among the visitors in New York churches tomorrow are Bishop Freeman at the Cathedral, Bishop Webb at St. Mary the Virgin's, and Bishop Gilman at the Church of the Heavenly Rest.

The Rev. Dr. Crowder with his wardens and vestrymen were hosts on Wednesday when they gave a reception at St. James' Church to the Presiding Bishop and Mrs. Murray.

Bishop Manning and Bishop Gilman will be the speakers at the annual meeting of the Churchwomen's League for Patriotic Service to be held next Monday afternoon at the Colony Club.

The noonday preachers at Trinity Church during the remainder of January are: Bishop Freeman, week of January 10th; Canon Prichard, week of the 17th; and Fr. Kinkaid of Trinity Church during the last week of the month.

The Church of the Transfiguration received three notable gifts at Christmas-time. A rare old lace superfrontal for the high altar was given by Miss Bertha Galland, the actress. Mrs. D. Fairfax Bush gave in memory of her mother, Mrs. Adolph Low, two paintings, copies of Murillo's Madonna and Child, and Del Sarto's Madonna of the Harpies. They have been hung in the chantry near the new Brides' Altar.

Stations of the Cross were put in place in St. Ignatius' Church, West End Avenue and Eighty-seventh Street, the week before Christmas. Designed by Cram and Ferguson, and executed by Angelo Lualdi, they are a memorial to Andrew Murray Young.

On Christmas Day there was used for the first time at Holy Rood Church a processional cross given in memory of Francis T. Carstensen. The cross, which is from the Mowbray Studio, was given by the Rev. Dr. Carstensen and Miss Carstensen in memory of the rector's son. As noted in last week's letter, Dr. Carstensen brought to a close on December 27th his rectorship at Holy Rood.

The French Church, l'Eglise du Saint Esprit, 45 East Twenty-seventh Street, as previously announced, was used for the last time on Sunday, January 2d. This parish has held its services for nearly three hundred years. In 1804 this French Huguenot Church, or Church of the Walloons, came into communion with the Episcopal Church. The Sunday services of the parish are being continued at 20 East Sixtieth Street.

The Rev. McVeigh Harrison, O.H.C., will begin a ten-day preaching mission tomorrow at St. James' Church, Brooklyn.

Tomorrow morning the Rt. Rev. Dr. Ernest M. Stires, Bishop of Long Island, will install the Very Rev. George Paul Torrence Sargent as Dean of the Cathedral of the Incarnation at Garden City. Dean Sargent comes to Long Island from a long and notable rectorship at Grand Rapids.

HARRISON ROCKWELL.

HANKOW STAFF SAFE

NEW YORK—A cable from Hankow signed by Bishop Roots was received at Church Missions House on January 6th:

"Staff in Hankow and Wuchang all safe and well. No violence reported from outstations."

Practice of the Presence of God Urged by Bishop Lawrence in Cathedral Sermon

Diocesan Plans for Crusade—Clerical Association at Trinity Church—Annual Acolytes' Festival

The Living Church News Bureau
Boston, January 7, 1927

THE BISHOP OF THE DIOCESE WAS THE special preacher at the Cathedral the morning of the first Sunday in the new year. He took for his text the words of Jacob: "I have seen God face to face, and my life is preserved." The crowd in the Cathedral was urged to live constantly in the presence of God. Referring to New Year's resolutions, the Bishop declared that there was no man, woman, or child who could not be caught up in some kind of mystical experience. He said, "We are bothered all the time by all sorts of incidental things, yet if one is in the presence of God as expressed in the sense of right and by the approval of his own conscience, he need not care and can be perfectly serene. . . . If we could have that atmosphere of the presence of God in our community, with the quiet confidence in God, I believe that half the nerve sanatoriums would be empty, such is the quiet courage and the serenity that comes from walking with God. . . . Never was it so possible as now to have deep, critical, spiritual experiences. Pray for them, work for them, for our God is a loving God, and He yearns for the souls of His children."

PREPARATORY CONFERENCE FOR CRUSADE

A preliminary conference on the Bishops' Crusade took place in the Cathedral Wednesday afternoon, January 5th. Bishop Slattery addressed a group of selected leaders, clerical and lay, who in turn will hold conferences at fifty centers in the diocese during the next few days. The intensive part of the Crusade in this diocese will be from February 6th to 14th. The central meeting for Boston will be in Symphony Hall at 8 P.M., Tuesday, February 8th, and is in charge of the laymen's committee of the counties of Suffolk, Norfolk, and Middlesex.

CLERICAL ASSOCIATION AT TRINITY, BOSTON

The January meeting of the Clerical Association took place at Trinity Church, Boston, on Monday, January 3d. The meeting was called to order by the Rev. T. C. Campbell, in the absence of the president and vice-president, when Bishop Slattery gave a short talk on preparations for the Bishops' Crusade and also on the receipts, to date, for the quota. He said, speaking of the quota, that the diocesan treasurer had received that very morning as much as \$20,000. The subject for the day, The Attitude of the Church Toward War, was introduced by the Rev. Prof. E. S. Brown and Miss Dudley.

ACOLYTES' FESTIVAL AT THE ADVENT

St. Vincent's Guild of the Church of the Advent, Boston, was host to the acolytes of neighboring parishes throughout New England on the morning of New Year's Day, at the annual festival. After the procession, solemn High Mass (César Franck in A) was sung by the Rev. James A. Osborne, assisted by the Rev. R. J. Evans as deacon and Mr. Gaskill as sub-deacon. The sermon was preached by the Rev. J. C. Poland, Jr., rector of Emmanuel

Church, Braintree, who took for his text "I will go unto the altar of God, even unto the God of my joy and gladness."

NEWS NOTES

The Rev. Dr. van Allen, who was to have been a crusader in New Jersey, has had to cancel this engagement, owing to a fall on the ice Christmas Eve.

A few weeks ago this column recorded the one hundredth birthday of Mrs. Rosina Jones, the oldest communicant of Emmanuel Church, Somerville. We regret to record the death of this faithful soul, which occurred on Wednesday, January 5th. The burial service was conducted the following Friday by the Rev. George Bruce Nicholson, D.D., rector of the parish.

CENTENNIAL OF DIOCESE OF MISSISSIPPI

BOLTON, MISS.—The one hundredth anniversary of the Diocese of Mississippi was observed recently at the 100th annual council. The meeting was attended in large numbers by men and women from all over the state.

Special services consisted of a celebration of the Holy Communion and an address by the Rt. Rev. W. M. Green, Bishop Coadjutor of the diocese, on The Forward Look. In the afternoon an address was delivered by Dr. Dunbar Rowland, who is in charge of the historical department of the state, on The History of the Episcopal Church in the State of Mississippi. In the evening at the Central High School building, a pageant was given representing the development of the Church in Mississippi, written by the Rev. H. W. Wells, rector of St. John's Church, Laurel. After the pageant the Rt. Rev. Theodore DuBose Bratton delivered an address on Our Episcopal Forefathers.

The business sessions of the council were attended by the largest number of laymen in years. Among the many important things to come before the council was the erection of a new dormitory at All Saints' College, Vicksburg. It was decided to raise the balance of the money needed at once. The building is already under construction and it is hoped that it will be finished by June.

Monell Sayre, treasurer of the Church Pension Fund, addressed the council.

BISHOP DARLINGTON GIVES ROSE FOUNDATION

SOUTH MOUNTAIN, PA.—In memory of his father, prominent New York City attorney for nearly half a century, who was fond of roses, the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg, has in conference with the American Rose Society established a permanent foundation to be used to further rose knowledge and rose interest among the boys and girls of central Pennsylvania.

Through Dr. J. Horace McFarland, editor of the publications of the American Rose Society, Bishop Darlington has transmitted his check for \$500 to the society to be used to establish annual rewards in recognition of the best essay on the subject of Roses, Their Cheer, Charm, and Culture, produced by high school pupils within the Diocese of Harrisburg.

Rev. Thomas M. Baxter Discusses Rural Church Problem at Chicago

Dr. Studdert-Kennedy Tells of Student Difficulties—Hibbard Tablet is Unveiled

The Living Church News Bureau
Chicago, January 10, 1927

THE REV. F. D. GOODWIN WAS EXPECTED to be the speaker at the monthly meeting of the diocesan Woman's Auxiliary at the State-Lake Hall on Thursday, January 6th. He was unable to be present, but submitted the substance of a valuable address on The Rural Work of the Church.

Country folk, according to Mr. Goodwin, once had a good name for simplicity and religion, but they seem to have lapsed and lost their good reputation. Although the country's rural and urban population are about equally balanced, eighty-three per cent of the members of the Episcopal Church are in the urban group, and seventeen per cent in the rural. Out of the 55,000,000 persons living in rural America, fewer than 9,000,000 are members of any religious body. Mr. Goodwin declared that we have not made allowance for the great advance and improvements in rural conditions. The rural schools have adapted themselves to these new conditions, but the rural church still follows many of the old lines. The failure of the Church to do its rural work properly is largely due to our ignorance of facts. The country people of America are one of the great neglected missionary opportunities today. More than four millions of children are growing up in rural America without religious training, and the efforts of religious bodies in many localities are often dissipated in useless competition, while whole areas in other sections go without even the opportunity for Christian services.

The Rev. Thomas Marshall Baxter, priest-in-charge at Preemption, Ill., Diocese of Quincy, took Mr. Goodwin's place, and gave a very interesting talk on rural work. Fr. Baxter has had charge of one town and two country churches for more than three years. It is his opinion that the country people know more about the city people than the city people know of the country people, because of their business contact with the cities and towns, and because, too, of the influence of the radio and the movie. As a class, farmers are ultra-conservative and lacking in initiative and sense of responsibility. They are generous and very hospitable, especially when they are understood, but resent anything which they think condescension. Fr. Baxter gave a clear outline of the farm relief situation as he knows it. During the war the farmers were urged to raise crops to the utmost. They bought more land and machinery, and for a time received top prices. The war stopped, prices fell, but labor remained high. The farmers had borrowed to buy their land and machinery, and were left in debt. What the solution of the problem will be Fr. Baxter did not attempt to forecast, except in a general way. He said one of three things would happen. The farmer will be given relief, he will take relief, or he will go bankrupt and we will starve. The farmers are organizing as never before, and this will help in the solution of their problems.

Speaking of their religion, Fr. Baxter said that the farmers live so close to nature

that they naturally believe in God. Few, however, belong to our Church. In fact the United States census reported that seventy-five per cent of the open country people have no Church connection. Fr. Baxter's opinion is that the country church is dying and that the village church will have to reach out to the outlying districts. How that can best be accomplished is one of the interesting points that will be discussed in the study of the rural problem.

The Rev. Dr. John Henry Hopkins also spoke at the meeting of the Woman's Auxiliary. Speaking of the Bishops' Crusade, Dr. Hopkins said it is a test whether the Christian religion is true or whether it will be necessary to look for another savior. "We are dealing," said he, "with a lack of morals in some places and with changing morals in other places, and with uncertainty of belief in the Christian religion. If Jesus Christ is not the right kind of savior we need, it is high time we found one. If on investigation we believe the Christian religion is true, let us stick to it. If it is not true let us find a code of morals humanity can follow. This I take to be the meaning of the Crusade we are now entering upon."

"WOODBINE WILLIE" IN CHICAGO

The Rev. G. A. Studdert-Kennedy, "Woodbine Willie," chaplain to King George, stopped over in Chicago on Monday, January 2d, on his way from the student conference at Milwaukee. He spoke at a conference for Church workers in the universities at the Edgewater Beach Hotel, and also at the Central Y. W. C. A. Speaking of the difficulty of meeting the religious problems of the young people in our universities, Dr. Kennedy said:

"I find there is little coördination between scientific studies and religion. The cult of the open mind has almost become a shibboleth, so that it seems that the students have no set convictions about anything. They have water-tight compartments for devotion and ethics. It means that they have a sort of feeling that a personal God cannot be the ultimate truth; that there is the scientific God of principles and laws.

"Science isolates a small portion of reality and then does not put it back into the great system. The behaviorist psychology, for instance, weighs heavily in the American student mind. They feel that is the way of truth. They also feel that in the devotional life there is something that cannot be true. The professors tell them that they must be anthropomorphic. I do not see how a person can worship anything but a person. What we have got to bring home to them is that no learned professor covers the whole of reality when he lectures on his special hypothesis. The mechanistic hypothesis can be pushed over a large portion of life, but cannot contain the whole of reality and personality. Science will not touch my talking to God as father. We must lift from the student mind the inhibition that comes from continually thinking in abstractions."

UNVEILING OF HIBBARD TABLET

In 1916, at the suggestion of Ralph Otis, a member then of the board of education, one of the city's new high schools on the northwest side, at 3244 Akinslie St., was named after William Gold Hibbard, one of Chicago's leading citizens and merchants, and founder of the well-known firm of Hibbard, Spencer, Bartlett, and Co.

On the afternoon of Thursday, January 6th, a bronze memorial tablet in the auditorium of the school was unveiled in Mr. Hibbard's memory. William Gold Hibbard, 4th, held by his father, William Gold Hibbard, 3d, pulled the strings which unveiled the memorial. The memorial was accepted by Mrs. Augusta A. Carpenter on behalf of the Public School Art Society, and by Superintendent McAndrew, representing the schools. Bishop Anderson, who was an intimate friend of Mr. Hibbard, and of his widow, Mrs. Hibbard, always a generous benefactress of the Church and diocese, spoke. In his tribute the Bishop told of Mr. Hibbard coming to Chicago in 1849, where he took a position in a hardware store, working up from salesman to buyer, then to general manager, and later becoming a partner in the firm in 1855. Two years afterward the store was burned. Largely through the perseverance of Mr. Hibbard the business was put on a good basis after this fire, and in 1865 he and another bought out the other stockholders and organized the firm of Hibbard, Spencer, and Co. The great fire of 1871 again destroyed the plant, but again the business was revived and prospered. The Bishop told of the great interest taken by Mr. Hibbard in the growth of Chicago, and of his activity in the work of the Art Institute, the Field Museum, the Historical Society, and other civic projects and institutions.

DR. GOODSPEED'S LECTURES

A group of leading Churchwomen is sponsoring a series of lectures by the well known scholar of the University of Chicago, the Rev. Dr. Goodspeed. The lectures will be held at St. James' parish house on the evening of January 13th, 20th, and 27th. The title of the course is Christianity Entering the Greek World.

NEW PARISH HOUSE AT ST. PETER'S, CHICAGO

The large gymnasium on the second floor of the new parish house of St. Peter's, Chicago, was filled at the dinner and exercises held at its opening on the evening of Tuesday, January 4th. The rector, the Rev. H. L. Bowen, presided. Bishop Griswold spoke, and read the prayers of blessing and dedication. Messages of congratulation were read from the Bishop of the diocese, and from former rectors, including Bishop Du Moulin, the Rev. W. C. Shaw, and the Rev. F. D. Budlong. Four of the former curates and associates were present and spoke, including the Rev. Dr. George Craig Stewart, of St. Luke's, Evanston; the Rev. Dr. F. S. Fleming, of the Church of the Atonement, Edgewater; the Rev. H. A. Lepper, of Trinity Church, Rock Island; and the Rev. H. B. Gwyn, of St. Lawrence's, Libertyville. The new house which replaces the one built in 1902, is the latest of many large and well equipped parish houses that have been built recently in this city and diocese.

H. B. GWYN.

EVALUATION COMMITTEE COMPLETES ITS WORK

NEW YORK—The Evaluation Committee appointed by the Presiding Bishop under authority of General Convention completed its work, a very careful survey of all the expenditures of the National Council and of the work represented by them, at a three days' session last week, and its report will be in the hands of the members of the National Council at their February meeting. The Bishop of Central New York is chairman of the committee.

BISHOPS' CRUSADE LAUNCHED

New York Mass Meeting Draws 3,000—
"281" Holds Day of Prayer

THE BISHOPS' CRUSADE WAS LAUNCHED in New York City, Sunday, January 9th, with a morning service at the Cathedral of St. John the Divine, at which the Bishop of Washington preached, and an evening mass meeting at Mecca Temple. The latter meeting was attended by some 3,000 representative Churchmen and the speakers introduced by Bishop Manning were Frederic C. Morehouse, editor of THE LIVING CHURCH, Mrs. Kingman Nott Robins of Rochester, and the Rt. Rev. James E. Freeman, D.D., Bishop of Washington. Bishop Freeman's morning sermon and Mrs. Robins' beautiful address will appear in subsequent numbers of THE LIVING CHURCH. Daily afternoon conferences and night services will be held throughout the week in a dozen centers in the diocese.

The day of special intercession, as recommended by the National Commission on Evangelism, was observed at the Church Missions House, 281 Fourth Avenue, New York, on January 7th. The Holy Communion was celebrated at nine o'clock and the remainder of the day was divided into fifteen minute periods for individual intercession. At the opening period of each hour a brief address was given on the seven objectives of the Crusade; the other periods being for silent prayer. Addresses were delivered by Bishop Lloyd, Dr. Sturgis, the Rev. Mr. Suter, Mr. Mitchell, the Rev. Mr. Hobbs, and Miss Boyer.

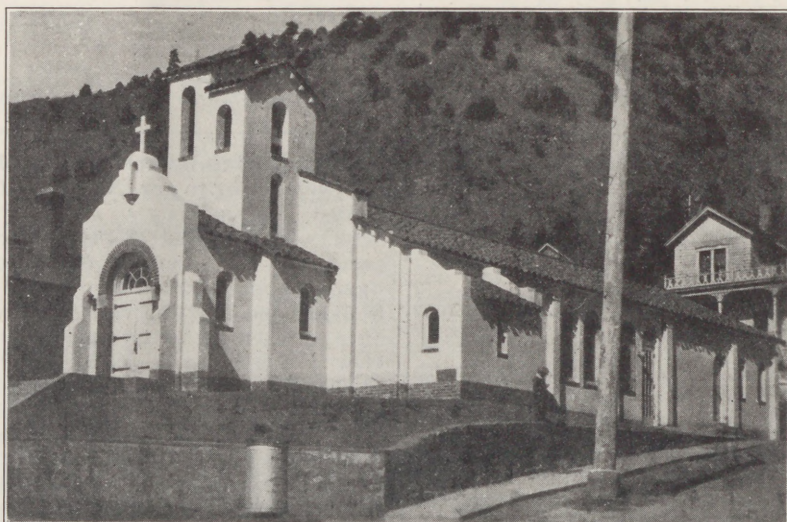
CHURCH ARMY IN RHODE ISLAND

In the Diocese of Rhode Island the Bishops' Crusade began most auspiciously at St. Paul's Church, Pawtucket, and St. John's, Providence, both of which were crowded, many hundreds of persons standing and other hundreds being turned away. Bishop Perry, Bishop Booth, Samuel Thorne, and members of the English Church Army are taking part in the Crusade in this diocese. Bishop Booth preached at St. Stephen's Church, Providence, and members of the Church Army in several of the other city churches last Sunday.

The city of New Orleans is making extensive preparations for the Bishops' Crusade which is to be held there from January 23d to 28th, coincident with the sessions of the diocesan council. Daily Communion services and prayer groups will be held in most of the New Orleans churches during the intensive week of the Crusade. The opening service will be held on the evening of Sunday, January 23d, preceded in the afternoon by a mass meeting for Church school children at Christ Church. Similar mass meetings will be held on every evening during the week.

A CHILDREN'S CRUSADE

The Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, was the preacher at the opening of the children's Crusade at St. John's Church, Elizabeth, N. J., Sunday afternoon, January 9th. The Crusade proper was opened at an evening mass meeting the same day at St. John's Church in which all of the parishes of the vicinity participated. In the Diocese of Lexington the opening service of the Crusade was held in the Church of the Nativity, Maysville, Ky., the speakers being the Rev. John L. Oldham, rector of Trin-



CALVARY CHURCH, IDAHO SPRINGS, COLO.
Recently dedicated by the Bishop of Colorado

ity Church, Martinsburg, W. Va., and Mr. Samuel H. Seymour of Chattanooga, Tenn. During the week of the 16th, Crusade services will be held at Christ Church Cathedral, Lexington, conducted by Bishop Green of Mississippi, and the Rev. Dr. Mercèr P. Logan of Monteagle, Tenn. Crusaders will also speak in other important churches in the diocese.

In Milwaukee the Bishops' Crusade will open with a service at the Cathedral on Thursday evening, February 3d, at which the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, will be the preacher. Miss Elizabeth Matthews of Glendale, Ohio, will conduct a series of conferences for women in St. Paul's Chapel, Milwaukee, from Friday afternoon through Sunday. The Crusade in the Diocese of Fond du Lac will be held from January 16th to 28th, conferences for the clergy and laymen being held by Dean Johnson, and for the women by Miss Frances Bussey of Milwaukee, every day during the week. Bishop Gray of Northern Indiana will be the preacher at the evening service in the Cathedral, January 16th.

IN OTHER DIOCESES

A number of the clergy of the diocese of Western Michigan met with the Bishop in St. Mark's Pro-Cathedral, Grand Rapids, on January 7th for a devotional day. The Crusade in this diocese is to be conducted by the Bishop and diocesan clergymen during the week of January 23d to 30th, and will be in connection with the diocesan convention.

Similar reports of Bishops' Crusade activities continue to come from all parts of the American Church. In Mississippi a very successful day of intercession was held on St. Andrew's Day, and the Bishop of Alabama will open the National Crusade in Jackson on January 23d. In Arkansas all of the clergy of the diocese will meet at Little Rock for daily conferences beginning on January 23d and conducted by the visiting crusaders. In North Carolina a quiet day was held December 29th, at Selma, Lexington, and Raleigh, the last named, for the colored clergy, being conducted by Bishop Delany.

THERE ARE fifty mission stations in Haiti where services are held regularly, while there are at least fifty more where services are held when opportunity offers, in native homes, at crossroads, and on sugar plantations.

ST. ANDREW'S, MADISON, BUILDS

MADISON, WIS.—A \$40,000 church will be erected by St. Andrew's parish on two lots purchased at Regent Street and Roby Road. This was the announcement made at the services Christmas Eve. The site is located conveniently for people living in the Wingra Park and Hillington sections, and is near the Randall school, for the benefit of the school children of the parish. The rector is the Rev. Francis J. Bloodgood, who has been in the parish but two years. Church school class rooms and guild rooms will be located in the basement of the new church.

The aim of the parish is to have its new building as attractive as possible, with a beautiful new altar and sanctuary adornments in keeping with the architectural style. The seating capacity will be between 250 and 300. Arthur Peabody, state architect, is drawing the plans, and by February 1st bids from contractors can be received. It is hoped that it may be ready about the first of November.

CONFERENCE OF SEMINARIANS

MILWAUKEE—The National Conference of Theological Students was held in Milwaukee, December 27th and 28th, just preceding the National Students' Conference. About 300 students attended, representing nearly sixty seminaries of the country.

The conference opened with a luncheon given by the Immanuel Presbyterian Church, where all the sessions were held. The opening devotions were conducted by the Rev. G. A. Studdert-Kennedy, D.D., of St. Edmund's, London. The Rev. H. S. Coffin, D.D., president of the Union Theological Seminary, then gave an address on the theme of the conference: Qualifications of the Minister in the Modern Community. Following this address, the delegates were divided into small groups for the discussion of topics relating to the conference theme.

In the evening of the first day, following a short period of devotions, the Rev. George Stewart, Jr., of the Madison Avenue Presbyterian Church of New York City, gave an address on the history and aims of the inter-seminary movement. Regional groups then discussed problems relating to the various regions of the country and the future of the inter-seminary movement. The evening session closed with a service attended by all delegates.

The next day Dr. Studdert-Kennedy again led the devotions. The discussion groups met for another conference on questions related to the minister's personal

qualifications. All delegates then assembled to consider resolutions which were submitted by individual groups. Unfortunately, few groups proposed resolutions from their own discussions. The ones submitted were therefore those drafted by the committee and had not been discussed or considered by the smaller groups. These resolutions were read and immediately voted upon without discussion, so that they in no sense represented a fair or careful judgment on the questions involved. Their general import was the condemnation of capitalism, imperialism, and war. The conference closed with an address by Dr. Studdert-Kennedy on the deeply personal aspects of the minister's qualifications.

MORRISTOWN CENTENARY

MORRISTOWN, N. J.—A remarkable anniversary service was held in St. Peter's Church, Morristown, on the second Sunday after Christmas, marking the completion of a century of the organized life of the parish. Services had been held and a congregation gathered in the last decade of the eighteenth century.

Holy Communion was preceded by brief addresses by Bishop Lines, Bishop Stearly, the Rev. T. W. Attridge, rector of the Church of the Redeemer, and the Very Rev. Philemon F. Sturges of Boston, the immediate predecessor of the present rector, the Rev. D. M. Brookman, D.D. A message came from the Rev. Dr. Merritt, the only other former rector living. Several former curates of St. Peter's, the Rev. W. P. Taylor, the Rev. R. S. Nichols, the Rev. John G. Lord, in charge of St. Paul's, Morris Plains, the Rev. V. W. Mori, the Rev. R. R. Upjohn, and the Rev. V. T. Sutphen were present and assisted. The midday services at the Church of the Redeemer and St. Paul's, Morris Plains, were not held, so that the congregations might be present at St. Peter's.

OSHKOSH WILL FUNCTION AS A NATIONAL CHURCH

OSHKOSH, WIS.—That the parish of Trinity Church, Oshkosh, in the Diocese of Fond du Lac, will, during 1927, no longer send money "to the National Council for distribution" in order that no part of what is raised in the parish may be used within the same diocese, where, it is stated, 35 per cent of the quota raised would be used if it should pass through official channels, is the substance of a resolution adopted by the vestry of that parish. Missionary contributions of the parish, continues the resolution, will be "devoted to the assistance and furtherance of such missionary enterprises as may from time to time during said year be selected by and in the manner determined by the vestry."

This action is said to be due to the alleged fact that moneys are used by the diocesan authorities "with the result of establishing and furthering in the missions of this diocese practically without exception a most extreme type of Churchmanship with which this parish cannot be expected to sympathize." The Bishop, in his reply, declares the resolution "absolutely null and void, for it is in direct violation of the constitution of Trinity Church and of the law of the Church both diocesan and national. See especially Canon VII, Article I and Canon XV of the Diocese of Fond du Lac, and Canon 61, paragraph viii of the Canons of General Convention. "The resolution," he con-

tinues, "is, in effect, an attempt to withdraw Trinity Church both from the Diocese of Fond du Lac and from the Episcopal Church in the United States, and to set up an independent congregation, bound by no law except the individual will of the members of the corporation."

The Bishop asks that the resolution be repealed and that expressions of regret be offered to the Presiding Bishop and to himself, and suggests that any member of the vestry who may "feel a conscientious objection to carrying out the law of the Church" should "decline reelection at the approaching annual meeting of the parish."

PARISH HOUSES NEWLY ERECTED

RALEIGH, N. C.—The projection and erection of parish houses in the Diocese of North Carolina is an indication of the healthy and vigorous life of the Church here. The cornerstone of the parish house that is now under construction for Emmanuel Church, Sandhills parish, Southern Pines, was laid on December 11th, by the Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina. This is the first unit of a plant that will consist of church, parish house, and rectory, and which, when completed, will be one of the handsomest in the diocese. Work has recently been started on the parish house of St. Saviour's Church, Raleigh, the gift of Mr. Ernest Haywood, a layman of Christ Church, Raleigh. This is the second unit of a handsome plant. Another parish house recently completed is that erected by Christ Church, Cleveland, one of the most lively rural parishes in the diocese. This was designed by the Rev. R. B. Owens, of Charlotte, a son of the parish, and much of the work has been done by members of the congregation.

CHURCH CONSECRATED AT SPRAY, N. C.

SPRAY, N. C.—The beautiful new stone church recently erected by the congregation of St. Luke's, Spray, N. C., was consecrated by the Rt. Rev. J. B. Cheshire, D.D., Bishop of North Carolina, on December 28th. The preacher was the Rev. James P. Burke, head of the Valle Crucis School for girls, and former associate of the rector of St. Luke's, the Rev. William J. Gordon. The completion of this church and its freedom from debt is the result of great faith and heroic self-sacrifice on the part of the rector and of the congregation, which is largely made up of workers in the cotton mills at Spray.

MEMORIAL GIFT FOR FORMER RECTOR

HOBOKEN, N. J.—On the Fourth Sunday in Advent at Trinity Church, the Rev. M. A. Shipley, rector, was held a memorial service for the Rev. James Clayton Mitchell, a former rector for ten years. In memory of Mr. Mitchell his widow has presented the parish with the title deeds of a three-story brick house, next to the rectory and the parish house. As an income-producing property it will greatly strengthen the parish. Mr. Mitchell later became rector of Calvary Church, Germantown, where he died some years after. At the service Bishop Lines spoke of the late rector's care of his people and his interest in the affairs of the community.

RELIGION and NATURAL LAW

By C. F. RUSSELL, M.A., Headmaster of the King Edward VI School, Southampton; formerly Fellow of Pembroke College, Cambridge.

This volume consists of the Hulsean Lectures delivered before the University of Cambridge. Mr. Russell states in his preface that they are addressed to all those "who, while they realize the imperative necessity of religion, are yet unwilling to accept Christianity wholeheartedly because (as it seems to them) it fails to come to terms with that scientific point of view which is the most insistent factor in the intellectual attitude of thoughtful people today." The unwillingness of Christian teachers to recognize frankly and fearlessly the claims of modern knowledge, he regards as the most potent of all the causes which lead men to hold aloof from the churches at the present time. \$1.25.

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NEW LECTURER FOR BERKELEY

MIDDLETOWN, CONN.—The English lecturer at Berkeley Divinity School this year will be the Rev. S. C. Carpenter, vicar, of Bolton. He arrives early in January and will stay until Easter. Besides his work at the school where he will teach Homiletics and Pastoral Theology and give special courses on Christian Doctrine and Missions, he will do outside preaching and lecturing. Mrs. Carpenter accompanies him and will be available as a speaker.

Mr. Carpenter is rector of the large Lancashire manufacturing town of Bol-



REV. S. C. CARPENTER

ton, one of the most important posts in the Diocese of Manchester. He is a thoughtful and effective speaker and writer. The subjects he has particularly made his own are the relations between democracy and Christianity, and the reconciliation of faith and modern learning. These matters are dealt with in three books—*A Parson's Defense, Christianity According to St. Luke,* and *A Large Room.*

Mr. Carpenter will preach at the mid-day services in Trinity Church, New York, January 31st to February 4th.

HISTORY LECTURES IN BAPTIST COLLEGE

GEORGETOWN, KY.—At the request of the professor of history in Georgetown College, a Baptist institution, the Rev. W. S. Blackshear, priest-in-charge of Trinity Church, Georgetown, delivered a lecture to his class in English history covering the reign of Henry VIII through that of Queen Elizabeth from the Church's angle. This class, normally of six, was attended by sixty-five.

CLASSES ON RURAL PROBLEM

LEXINGTON, KY.—From January 11th to the 14th, in the parish house of Christ Church Cathedral, Lexington, Dr. William C. Sturgis, of the educational division of the National Council, will hold an institute and discussion group, open to all in the eastern part of Kentucky. Miss Edna Beardsley, one of the U. T. O. workers of the Woman's Auxiliary, will conduct an interdenominational class on the rural problem. Dr. Sturgis' classes will be in the mornings and evenings and Miss Beardsley's will be in the afternoons.

PENINSULA SUMMER SCHOOL

WILMINGTON, DEL.—The Dioceses of Delaware and Easton, through a board of managers, have started preparations for the Peninsula Summer School of 1927. Ocean City, Maryland, has again been chosen as the place, and the time has been set, June 26th to July 2d. This summer school is sponsored by the two dioceses, and, at a recent meeting of its board of managers, the Bishop of Easton, the Rev. George W. Davenport, D.D., was elected president of the summer school, and the Bishop of Delaware, the Rt. Rev. Philip Cook, D.D., was elected chaplain. Other officers chosen were the Rev. Richard W. Trapnell of Delaware, vice-president; the Rev. Charles L. Atwater of Easton, business manager and treasurer; the Rev. Henry N. Herndon of Delaware, secretary; and the Rev. H. V. Saunders of Easton, manager of the book store.

Information about the school may be obtained by addressing the secretary, the Rev. Henry N. Herndon, 1108 Adams Street, Wilmington, Del.

ACTIVE YEAR FOR PENNSYLVANIA CHURCH

MARIETTA, PA.—St. John's Church, the Rev. Charles E. Berghaus, rector, has just closed one of the most successful years in its history. Besides raising in cash and pledges \$2,500 for a new parish house which is to be erected in the spring, it has paid its field quota fund in full, and presented a Christmas offering of \$250, closing the year with a substantial balance in the treasury. Recently the church was presented with a handsome embroidered white silk superfrontal by the women of the altar guild and other friends. In preparation for the Bishops' Crusade, cottage prayer meetings are being conducted simultaneously in three different homes in the parish each Wednesday evening.

COLUMBIA COURSE FOR GROUP LEADERS

NEW YORK—A course for group leaders will be offered during the second semester of this year (February 2d to May 27th) under the joint auspices of the extension department of Columbia University and the *Inquiry*. The course is open to those who have had some experience with the conduct of groups. It is to be conducted on a graduate basis, giving three points of credit; but on the approval of the instructor the course is open to those without college degrees who are qualified for the work from special experience.

VANCOUVER CHURCH KEEPS FEAST OF DEDICATION

VANCOUVER, B. C.—The Church of St. James the Apostle, Vancouver, kept its feast of dedication on the first Sunday of the year. St. James' is the oldest church in Vancouver, having been built the year after the great fire of 1886.

The anniversary this year was marked by a High Mass and solemn Evensong. At the latter service the preacher was the Ven. F. C. C. Heathcote, Archdeacon of Vancouver. A feature was the singing of the choir of the Russian Orthodox church, who rendered the Contakion of the Dead, in memory of the founders and benefactors of the church.

The Rev. Fr. Golam, archimandrite of the Greek Church, who is at work in Vancouver organizing a parish for the Greek

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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

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PROTESTANTISM IN GERMANY

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and Syrian Orthodox, was present in the sanctuary. Fr. Golam is for the present holding services every Sunday and holy day in the Father Clinton Memorial Hall, the parish hall of St. James'.

The advent of 1927 finds the parish in excellent condition spiritually and financially. Served by a college of Priest-Companions of the Resurrection, the past year has seen a steady growth in every direction. The debt on the new parish hall, which is the best equipped building of its sort in the city, has been reduced to a figure which ensures its complete liquidation within the present year, while all other obligations, including the diocesan assessment, have been fully met.

**FRONTAL FOR
OLD SAYBROOK CHURCH**

OLD SAYBROOK, CONN.—During the winter months the congregation of Grace Church, Old Saybrook, Conn., has been worshipping in the parish house for the past two or three years. A new altar has been made for use in the parish house, and for this a rather unusual frontal has been woven by one of the communicants, Miss Eleanor C. Bradley.

The main fabric is in a strong thread of lustrous white silk, slightly verging toward cream color. Across the top is a panel which is a reproduction of the mark of the cloth in the original painting of the Last Supper by Leonardo da Vinci.

The ground is cloth of gold, and upon it is woven the order of figures, which are in dull red, horses for strength, candlesticks for illumination, and chalices for the Supper. The result is truly noble in its suggestiveness. Bishop Acheson visited the parish on New Year's Eve to bless the altar and cloth, giving an address on goodwill among men inspired from its divine source.

**BISHOP ROGERS GIVES
EPIPHANY LECTURES**

CLEVELAND—In Trinity Cathedral Bishop Rogers is delivering a course of lectures on Monday evenings throughout January. The subjects are as follows: Stories of Jesus, Sayings of Jesus, Miracles of Jesus, Ministry of Jesus, Program of Jesus, Claims of Jesus, Influences of Jesus.

These lectures will doubtless prove attractive to many within and without the Church. Before Bishop Rogers came here to live, when advertised, his eloquence drew a large number of admiring auditors; since he became Bishop, his influence has widened and strengthened.

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REV. A. R. M'KINSTRY GOES TO ALBANY

NEW YORK—The Presiding Bishop has accepted the resignation of the Rev. A. R. McKinstry, who has been elected rector of St. Paul's Church, Albany, N. Y., succeeding the Rev. Roelif H. Brooks, now rector of St. Thomas', New York City. Mr. McKinstry, who assumes his new duties on the first Sunday in February, has been corresponding secretary of the Field Department since 1924.

Mr. McKinstry is a native of Greeley, Kan., and a graduate of Kenyon College. He attended Bexley Hall, and was graduated from the Cambridge Theological School, with a master's degree from Har-



REV. A. R. M'KINSTRY

vard. After his ordination in 1920 he served as chaplain of Bethany College and was in charge of the department of biblical instruction there until he became rector of the Church of the Incarnation, Cleveland, in 1921. During his rectorate a new church was built.

Since 1924 Mr. McKinstry has rendered conspicuous service in the administration of the affairs of the Field Department and in developing certain aspects of the work which have enabled the department to render more effective service to the parishes. Wherever he has gone he has left a strong impression on clergy and people, so much so that there has been a constantly increasing demand for his services in various parts of the Church.

IMPROVEMENTS AT WYTHEVILLE, VA.

WYTHEVILLE, VA.—Improvements have recently been made at St. John's Church, Wytheville, the Rev. Devall L. Gwathmey, rector, and on Christmas Day the congregation was able to worship in the church again. The interior of the church has been beautified by new pews and chancel furniture, amber-toned glass in the non-memorial windows, new lighting fixtures, the rearrangement of the vestibule and a rearrangement of the doors of the sacristy, the cost being more than \$6,000, made possible by an anonymous gift of \$5,000, and two other gifts amounting to \$700, as well as contributions of the Parish Aid Society. Mr. Hobart Upjohn of New York drew the plans for the new chancel and made recommendations for the rest of the building. The contractor was Mr. Morris C. Miller of Christiansburg, Va.

On the evening of December 3d the Parish Aid Society held a bazaar and supper which brought in nearly \$300.

The congregation held its annual meeting on the night of December 6th. The members of the former vestry were re-elected and one new member was added, bringing the total number to twelve. At a meeting of the vestry the following afternoon a pledge of \$2,250 was made on behalf of the parish for the Field Department in 1927. This is a result of the recent every-member canvass and is \$100 greater than the pledge for 1926 which, by the way, will have been overpaid when the books of the diocesan treasurer are closed for 1926.

LIBERIA AND HONOLULU PLEDGE QUOTAS

NEW YORK—The distant missionary districts are taking the lead in assuring the National Council that they may be counted upon to do their full share in offerings for the budget portion of the quota. A cable from Bishop Campbell in Liberia pledges \$1,200, the full amount. A cable from Bishop La Mothe in Honolulu says that Honolulu will give the same as last year, \$4,000, which is more than its budget quota, and at least \$1,000 in addition for advance work.

REV. A. B. KINSOLVING NEW WEST POINT CHAPLAIN

BALTIMORE—The Rev. Arthur B. Kinsolving, 2d, son of the Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil, and nephew and namesake of the Rev. Arthur B. Kinsolving, D.D., rector of old St. Paul's Church, Baltimore, has been appointed chaplain of the United States Military Academy, West Point, N. Y., in succession to the Rev. Clayton E. Wheat, who has been transferred to the Academy faculty. These appointments became effective December 28th.

Chaplain Kinsolving was born in Rio Grande do Sul, Brazil. He received his education at the Episcopal High School, the University of Virginia, and the Virginia Theological Seminary. Before his graduation the World War began, and the Rev. Mr. Kinsolving went to the front as a lieutenant in the Ambulance Corps. He participated in seven major operations, and was awarded the Croix de Guerre for bravery. After the war he took Holy Orders and became one of the chaplains at the University of Virginia.

While a student at the university he was a member of the football team, and during his chaplaincy there he has been a leader in athletics. For three years he was football coach at the Episcopal High School.

A PASTORATE OF THIRTY-FIVE YEARS

CAZENOVIA, N. Y.—The Rev. John Taylor Rose, rector of St. Peter's Church for thirty-five years, has resigned his pastorate. The Rev. Mr. Rose received his training at St. Stephen's College and the Episcopal Theological School at Cambridge, Mass. After having served in Boston, New York City, and Syracuse, he was called to be rector at Cazenovia. During these thirty-five years of useful ministry he has contributed to various Church periodicals on subjects of historical and scientific interest, his special subject being astronomy. Mr. Rose has spoken before the Church Congress,

and for eight years was dean of the convocation of Syracuse. He has long been active in the Masonic fraternity and a few years ago the thirty-third degree was conferred upon him. Mr. and Mrs. Rose intend spending the remainder of the winter in Washington.

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**COLUMBUS CLERICUS
ELECTS OFFICERS**

COLUMBUS, OHIO—The Columbus Clericus met at the Church of the Good Shepherd after the ordination service on Tuesday, December 21st. In the absence of the president, the Rev. Maurice Clarke presided. The following officers were elected for the year 1927: the Rev. S. E. Sweet, president; the Rev. A. I. E. Boss, secretary-treasurer; and the Rev. F. C. F. Randolph, chairman of the program committee. The next meeting of the clericus will be held at the home of the Rev. F. O. Granniss on Thursday, January 20th.

**1927 CATHOLIC CONGRESS
IN BOSTON**

NEW YORK—The Catholic Congress Committee announces that the meeting of the Congress for 1927 will be held in Boston, October 18th, 19th, and 20th. The committee is at present organizing the program, the subject in general being The Church.

The committee has recently been reorganized on a more permanent basis than formerly. The Rev. S. C. Hughson, O.H.C., has been elected to serve as chairman for three years; the Rev. Dr. C. C. Edmunds, of the General Theological Seminary, New York, and the Rev. Dr. Penfold, of Providence, for two years; and the Rev. S. Atmore Caine of Philadelphia, and the Rev. Frank Damrosch, Jr., of Brooklyn, for one year. On the death of Dr. Penfold, the Rev. Frederick T. Henstridge, of Grace Church, Elmira, N. Y., was elected to fill out his term.

The committee has secured an office in New York and its business will be conducted from Room 218, the Metropolitan Tower, 1 Madison Avenue. All business communications should be sent to that address.

A wide plan of campaign is being laid out, in addition to the work of organizing the Catholic Congress annually. Numerous Catholic conferences, similar to the very successful meeting held last November at St. Luke's, Germantown, Pa., are being arranged for various parts of the country. Beginning immediately after Easter, it is planned to hold about a dozen of these conferences. A good corps of speakers is being organized, and the meetings will do much to stimulate interest in the annual Congress and the work of the movement generally. A sub-committee has also been appointed to arrange for courses of lectures, not only in the larger cities, but in many smaller places where an educational work concerning the Church and her faith and practice can be carried on.

An organized effort is also being made to gather into the organization isolated Catholics in various parts of the country, and to make them feel that they are not alone but are a part of a great and vital movement in the Church. The clergy and laity are urged to send to the committee the names of any such persons they may know, so that they can be communicated with.

The committee wishes it widely understood that the Congress movement is not merely for the purpose of organizing an annual meeting such as the great one in Milwaukee last October, but that it is setting on foot various agencies for the strengthening of the Catholic life of the Church. Membership in the movement is not membership in the Congress only. It includes that, of course, but the committee urges that many thousands of persons who may not be able to attend the annual



Keystone Views.

CONFERS WITH ANGLICANS

The Most Rev. Ernest van Roey, Archbishop of Malines and Primate of Belgium, is leader of the Roman Catholic delegation continuing the "Malines Conversations" begun by the late Cardinal Mercier and Viscount Halifax.

Congress should be members of the movement, just as thousands of men and women all over the country are identified with various organizations, and actively employed in them, although they may not be able to attend the annual gatherings. The dues are \$1.00 a year. Applications for membership for 1927 will be sent out within a few weeks.

**KENTUCKY CHURCH DAMAGED
BY FIRE**

ASHLAND, KY.—Calvary Church, Ashland, on the night of Wednesday, December 29th, was damaged by fire to the amount of \$3,000. The damage was fully covered by insurance.

It is thought that the fire originated from defective wiring. It will be about a month or more before services can be resumed in the church. Because of the fire the Bishops' Crusade meetings which were to have been held here had to be called off.

The Mathewson memorial altar and reredos had arrived in Ashland but had not been delivered to the church, hence was not in the fire. While the church is being restored this memorial will be put in its place and dedicated as soon as the repairs are completed.

**FROM BISHOP MOTODA'S
DIOCESE OF TOKYO**

TWENTY YEARS AGO three school girls in St. Hilda's, an English mission school in Tokyo, told their teacher that they wanted to be baptized but could not secure their parents' consent. The missionary had them come for regular instruction so that they might be ready if the way should open. After a year all three left school and shortly after were married. One went to live in Vladivostock, one in Shanghai, one in Osaka, and for many years the mission had no touch with them and they were unable to go to church.

But one was baptized at Christmas, 1922, one in June, 1924, and the third in March, 1926. All three are now living in Tokyo, bringing up large families of children, and not long ago the three knelt with the same missionary to give thanks for the answered prayers of twenty years.

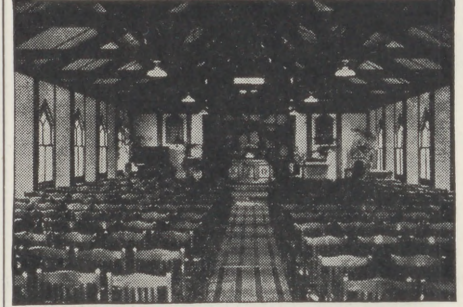
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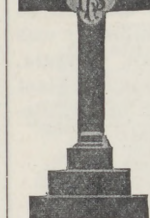
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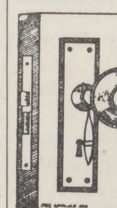
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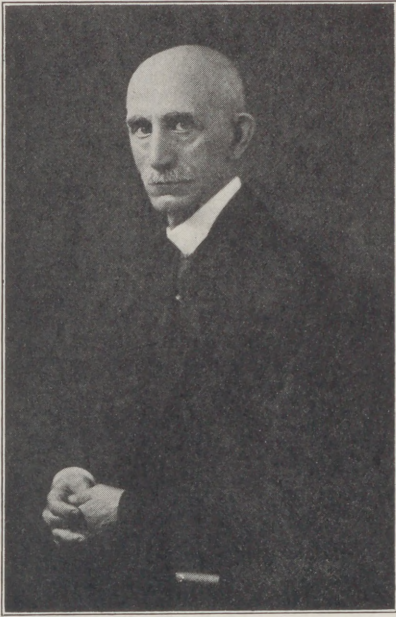
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(See THE LIVING CHURCH of January
8th, page 349.)

LEWIS CASS BIRCH, PRIEST

BEDFORD, VA.—The Rev. Lewis Cass Birch, non-parochial priest of Dallas, Tex., died January 1st, at the Elks' National Home after an illness of ten days from chronic bronchitis. The remains were taken to Dallas for interment.

The Rev. Mr. Birch was born May 28, 1855, at Conneaut Lake, Pa. He received his training at Allegheny College and at Seabury Divinity School, Faribault, Minn. In 1885 he was ordered deacon by Bishop Whipple and priest in 1888 by Bishop Gilbert. The same year he was married to Mary E. Thomas. Mr. Birch's ministry was spent in Minnesota, Wisconsin, Georgia, and various southern states. His last charge in 1910 was as rector of St. Peter's Church, McKinley, Tex.

ALFRED W. TREEN, PRIEST

NEW YORK—The Rev. Alfred William Treen, until recently curate at Old Trinity Church, died of heart disease while making an archidiaconal visitation in the Bahama Islands on New Year's Day, according to word received in New York.

He had been obliged to leave the North for his health about eight months ago and was sent on the mission to the Bahamas. His body will be returned to Massachusetts for burial. He is survived by his mother, who lives in Fall River, and a sister in Westwood, Mass. While in New York he was a member of the Clerical Union for the Maintenance and Defense of Catholic Principles, commonly known as the New York Catholic Club.

Fr. Treen was born in Bristol, England, December 15, 1886. His education in this country was received from Columbia University and the General Theological Seminary, from which he received a B.D. degree. He was a thirty-second degree Mason, a Knight Templar, and a Shriner.

NASSAU, B. W. I.—The place which the Rev. A. W. Treen had won in the esteem and affection of the members of Christ Church Cathedral and other churches in Nassau was demonstrated at the funeral services on Monday, January 3d.

In the morning a requiem Mass was sung in the Cathedral, the Very Rev. the Dean, who celebrated, being assisted by the Rev. Canon George, rector of St. Agnes'. There were also present the Rev. F. J. Blofeld, of St. Mary's, the Rev. R. W. Ferrier, of St. Matthew's, the Rev. P. L. Hesketh, of St. Anne's, and the Rev. Arthur Senior, curate of St. Agnes'.

The coffin was laid on a catafalque before the altar and remained there until the afternoon when the burial service was held at four o'clock, the Dean being assisted by the rectors of the other churches. There was a large following to St. Mary's churchyard where the interment took place, the service being read by the Dean and the Rev. Canon George.

At the morning service at the Cathedral on Sunday, touching reference was made to the sad event by the Dean who spoke eloquently and sympathetically of Fr. Treen's life and work and high ideals. The Dead March in Saul was played at each service on Sunday.

RICHARD WHITEHOUSE, PRIEST

HAMILTON, MONT.—The Rev. Richard Whitehouse, missionary of western Montana, died December 28, 1926, at his home. He was also rector of St. Paul's Church, Hamilton.

Born in Birmingham, England, February 7, 1862, Mr. Whitehouse received his early education in the English Church schools. His theological training was received at the General Theological Seminary; and in 1900 he was ordered deacon and within the same year was ordered priest by Bishop Graves. June, 1901, he married Ada A. Walker. In the twenty-seven years of his ministry he has held seven charges, most in western parishes.

ANNA WASHINGTON TUCKER

NORFOLK, VA.—Anna Maria Washington Tucker, wife of the Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop of Southern Virginia, passed away quietly Friday morning, January 17th, at her home in Stockley Gardens. Mrs. Tucker had been ill for several days with pneumonia.

Mrs. Tucker was a grand-niece of George Washington and daughter of Col. John Augustine Washington, the last owner of the Mt. Vernon estate before it was sold for a national shrine. Mrs. Tucker was married while the Bishop was still rector at Charles Town, W. Va., on July 22, 1873. She is survived by Bishop Tucker and thirteen children, all of whom were at her bedside at the time of death, save the two who are missionaries in China, Dr. Augustine Tucker of St. Luke's Hospital, Shanghai, and Prof. Ellis Tucker of St. John's College, Shanghai. Mrs. Tucker leaves two sisters, Mrs. R. P. Chew of Charles Town, W. Va., and Mrs. Eleanor Selden Washington Howard of Washington, D. C.

The funeral service was conducted by the Rev. H. H. Covington, D.D., at old St. Paul's Church, assisted by the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, Saturday. Interment was at Charles Town.

Among the children who had arrived in Norfolk were the Rt. Rev. Henry St.

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George Tucker, of Alexandria, Bishop Coadjutor of Virginia; the Rev. Beverley D. Tucker, Jr., rector of St. Paul's Church, Richmond; the Rev. Francis Bland Tucker, rector of St. John's Church, Georgetown, Washington, D. C.; the Rev. Herbert Nash Tucker, rector of St. Paul's Church, Suffolk; John Randolph Tucker, Welch, W. Va.; Lawrence Fontaine Tucker, Raleigh, N. C.; Miss Lila Washington Tucker, Norfolk; Mrs. Luke M. White, Montclair, N. J.; Mrs. Winthrop Lee, Boston; Mrs. Malcolm Griffin, Bedford, Va.; and Richard B. Tucker, of Pittsburgh.

JOHN H. COLE

NEW YORK—John H. Cole, for many years a member of the New York bar and former president of the New York Church Club, died at his home, 25 Fifth Avenue, on Saturday, December 18th, following a short illness. A requiem and the funeral office were held at Trinity Church, December 20th.

Mr. Cole was a native of Providence, R. I., and a graduate of Harvard College and the Harvard Law School. He was formerly associated in legal practice with the late Judge John Clinton Gray and the late J. Alfred Davenport. He was an active member of Trinity Church and one of the founders of the New York Church Club in 1893, serving as its president from 1898 to 1901. He is survived by his widow, Josephine McIlvaine Cole.

E. WAITE ELDER

DENVER, COLO.—E. Waite Elder, a prominent Denver Churchman, died recently after a week's illness. For twenty-six years he had been professor of Physics at East Denver High School, and held a high position in local scholastic circles. After graduation from Princeton, in 1891, and post-graduate study at Johns Hopkins, he became instructor of Physics in the Boulder Preparatory school. He married Lucy Denison of Denver, sister of Judge John H. Denison, associate justice of the Colorado supreme court.

Professor Elder had been for many years Church school superintendent of St. Luke's Church, Denver; and was also a member of the diocesan department of religious education. He was a delegate to General Convention in 1925. He belonged to the Princeton Club, Schoolmasters' Club, Scholia, and the American Association for the Advancement of Science.

Surviving him are his wife, a son and a daughter, Joseph and Marian, four brothers, Dr. William J. Elder of Norristown, Pa., John Foy Elder of Columbus, Ohio, J. Harry Elder of Ambridge, Pa., and Clyde Elder of Ogden, Utah; and two sisters, Mrs. John B. Phillips of Lansing, Mich., and Mrs. Edwin B. Mains of Lafayette, Ind.

EFFIE GROSS

DENVER, COLO.—St. Andrew's Church, Denver, recently lost one of its most valued members in the death of Effie Gross, a parishioner for forty years. Her death was sudden and unexpected. She had made her communion on the morning of her death, her confession three days before, and from the position in which her body was found, it is thought that she was stricken while kneeling at her prayers.

She had taken a prominent and devoted part in the establishing of St. Andrew's as a Catholic center, during the past seven years. For two years her home was used

as the residence of the parish clergy, until the building of a clergy house a few months ago. The Church was the dominant interest in her life.

The burial office was read by Bishop Johnson; the Mass of Requiem sung by the Rev. T. J. Haldeman of Pueblo, formerly of St. Andrew's; and the service at the grave was taken by the Rev. Charles H. Marshall, retired, rector of St. Andrew's when it was Trinity Memorial, many years ago. Others taking part in the funeral were the present rector, the Rev. Neil Stanley, the Rev. G. A. C. Lehman, and the Rev. Willis Nutting of Evergreen, who had shared with Miss Gross her devotion to the parish and its welfare.

LUCY STURGIS JEFFERYS

PHILADELPHIA—Lucy Sturgis Jefferys, wife of the superintendent of the Philadelphia City Mission, William H. Jefferys, M.D., died January 2d, following an operation for appendicitis. Mrs. Jefferys, born July 27, 1872, was the daughter of the Rev. John P. Hubbard, sometime priest of the diocese. For twelve years she was a missionary in China with Dr. Jefferys.

NEWS IN BRIEF

COLORADO—A new parish house, and a chapel dedicated to St. Martin of Tours, are being added to St. John's Cathedral, Denver; Bishop Johnson recently laying the cornerstone. The new buildings will contain the parochial and diocesan offices, an auditorium seating 350 persons, kitchens and pantries, a dining-room seating 250, a guild room, a library, studies for Bishop Johnson and Dean Dagwell, and sixteen Church school classrooms. The chapel is to have a capacity for 100 persons, and will be used for weddings, funerals, and week-day services.—Bishop Ingley officiated at the Christmas midnight service in St. George's, Leadville, as he has done for a number of years. St. George's is a large church, reflecting the prosperity of former boom days, but now dependent on such occasional visits and ministrations as can be arranged. The Bishop's Christmas service is one of the events of the year, and is attended by almost the whole community.—For several years Bishop Ingley has issued a little leaflet of prayers for the young people of the diocese, many thousands of copies having been distributed. The latest of these has just appeared, bearing the motto: "With God go over the sea; without Him, not over the threshold."

EUROPEAN CHURCHES—The Rev. Dr. S. N. Watson has recently received formal notification that, by decree of November 19, 1926, the President of France has conferred on him the Cross of Officer of the Legion of Honor. Dr. Watson, who was in charge of the American Church in Paris from 1912 to 1918, was made Chevalier of the Legion of Honor in 1917.

FONDDU LAC—The Rev. Fr. Joseph and Brother Andrew, O. S. F., of Merrill, Wis., concluded a successful mission at Grace Church, Sheboygan, on St. Thomas' Day. In spite of the bitter weather, there were good congregations; and a very deep impression was made on the parish.

HARRISBURG—Christ Church, Lykens, Pa., the Rev. E. W. Foulkes, vicar, has been presented with a compensation pipe organ, the gift of Mrs. Katherine E. Long and her daughter, of Omaha, Neb., former residents of Lykens.—Saul of Tarsus Church, Williamstown, has been presented with a new credence table, the gift of the Ladies' Guild; a green frontal, presented by Mrs. John Bond; and a fair linen cloth, given by Miss Elizabeth Kingston. The guild has also furnished the vestry room with a new cabinet.

IOWA—Christ Church, Burlington, the Rev. James Colletti, rector, has formed a parish council, and begun a paper for the parish called *The Member*—A men's club has been formed at Trinity Cathedral, Davenport, the Very Rev. Marmaduke Hare, D.D., dean. The men are to say grace at the suppers. Meetings will be held once a month.—Trinity Cathedral had a Christmas midnight service on Christmas eve for the first time. This was in addition to the regular Christmas day services and the Christmas eve vespers. After the latter service the children's choir went caroling to homes for aged people as it has done for the past three years. The Young People's Fellowship put on a

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Christmas program at Pine Knoll, the county tuberculosis sanitarium, on December 22d. There are about 190 Church students registered at the State University of Iowa, at Iowa City. These are ministered to by Trinity Church, and its rector, the Rev. Harry S. Longley, Jr. There is a student club called the Morrison Club, named after the beloved bishop of the diocese.

LOUISIANA—St. Mark's Church, Shreveport, reports a week-day school of religious education. This is the first of its kind to be attempted by any of our own churches in the diocese.—The Rev. Gardiner L. Tucker, D.D., chairman of the diocesan board of religious education, announces that five-day institutes, led by field workers, will be held early in the spring in different sections of the diocese. While held primarily for teachers in the Church schools, the sessions of these institutes will be open to all who are interested in religious education.

MASSACHUSETTS—Mary Worth Chapin, wife of William V. Chapin, died at her home, December 26, 1926. A requiem Mass was said for her at the Church of the Advent, Wednesday, December 29th.

MEXICO—The Bishop of Mexico has sent to the national treasurer the formal assurance that the District of Mexico expects to pay its full budget quota for 1927.

NEWARK—The parish house of St. Paul's, Jersey City, is being greatly enlarged and equipped for the increasing needs of the parish, the Rev. Edgar L. Cook, rector.

NORTHERN INDIANA—There was recently set apart for hallowed use in Trinity Church, Fort Wayne, a handsome memorial in the nature of an altar cross. The cross is the gift of Miss Aileen Hall, daughter of Arthur F. Hall, president of the Lincoln National Life Insurance Company, and treasurer of Trinity Church. It is inscribed to the memory of Miss Hall's mother, Una Fletcher Hall.

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