

The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, JANUARY 22, 1927

No. 12

The End of the Crusade

EDITORIAL

The Opening Message of the Bishops' Crusade

THE BISHOP OF WASHINGTON

Mission Work in China Under the Nationalist Government

REV. EDMUND L. SOUDER

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NOBLE WORDS from the editor of a diocesan paper: "Very few intelligent people who live in small places are content with the weekly or even the small-town paper which is published locally, because of the fact that these papers must of necessity give national and international news in tabloid form, even though they would not do without the local paper because of the intimate news which comes to them through its columns. The same thing should be true in the case of the Church's publicity. No intelligent or interested Churchman should be content merely with the news of his own diocese. The aim of the diocesan paper is to keep him in touch with his own immediate Church family and to stimulate that interest in the Church which will result in a desire to be brought into closer touch with the work of the Church as a whole. In other words, it is indefensible diocesanism when called on to subscribe to one of the general Church weeklies to reply, 'I already take the diocesan paper.'"—*The Southwestern Episcopalian*.

WHATEVER aspects the universe may have, it does not seem to suffer from dullness.—*Sir Oliver Lodge*.

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EDITORIALS & COMMENTS

The End of the Crusade

THEY are asking us what we mean by this Bishops' Crusade, and telling us what we ought to mean.

We have received a copy of the *Llano Colonist*, which represents a coöperative colony in Louisiana; the front page features an "open letter" from "The Congregation of the Daily Life," in Los Angeles, addressed to our bishops in regard to the Crusade. The writers approve of the words used in heralding the movement. "Yet so accustomed are we to the fact that the Churches can say much and mean little that we are taking this liberty of asking you with all the frankness of a fraternal relationship just what your utterances involve in a concrete way." Do we mean to repent of our "betrayal of Jesus" in the case of Bishop Jones, to repent of our general apathy toward "persecution of political and economic dissent" since the war, and to do "works meet for repentance" by urging the repeal of "all such foolish and wicked laws as our Criminal Syndicalism statutes," and by trying to prevent a capitalistic war with Mexico and "fratricidal strife" with China and Japan? "Are you for or against the outlawing of war, and the immediate and open emancipation of politics from its subservience to the American plunderbund, many of whose members are prominent in the councils of your Church?" . . .

"If your crusade calls for nothing more than a propaganda of emotional religionism and ecclesiastical enthusiasm, or even a conventional individual morality on traditional lines of legalistic propriety it were far better that it were never attempted, since it is likely to deceive some into the notion that effort is being made of consequence when there is merely a renewal of the futile programs of the past."

These words are probably not to be construed as a whoop and hurrah for the Crusade. It seems plain, too, that the writers are more interested in telling the bishops what they ought to do than in finding out what they really do intend to do. Many open letters are like that. Remember that these questions are not asked of THE LIVING CHURCH, nor of the bishops by THE LIVING CHURCH: we do not presume either to ask or answer them. But they suggest a few remarks.

In the first place, there is a distinct social service plank in the Crusade platform. Bishop Brent says, in connection with the Crusade:

"Today there is a great breach between our professions as Christians and our practice. We are so accustomed to use idealistic language that it has lost its force, in that we do not square our lives, or even attempt to square our lives, with the lofty expressions of the ideal. Creed and character are so closely wrought that one cannot live without the other. Sunday religion is altogether too prominent in our religious life. While business ethics are improving, the Christian man must deliberately set himself to discover what is the Christian way of life in business. The politician must find out what is the Christian way of life in his political responsibilities. So with the professional man. The citizen, in all his relations with the nation, must bring to bear the teaching of Christ on his conception of his own nation and its relation to other nations."

You might put that in parallel columns with the Open Letter above, for there is close correspondence, point by point. So placed, certain differences are evident. The Bishop does not curse with the same ruthlessness as the Open Letter, does he? He does not "see red" as its writers do. Probably they, if asked to take the Bishop's words as an answer, would curse Meroz yet more bitterly. We are not called upon by our Crusade leaders to subscribe to a very definite series of anathematisms against "predatory interests," "the American plunderbund," or even the militarists.

Speaking of militarists, you should certainly read the "Modest Proposal" by "a progressive militarist" in the January *Atlantic Monthly*. Since the next war will undoubtedly involve attacks on whole city-fulls of civilian folk behind the military lines, says he, the whole population, men, women, and children, should be prepared to meet such attacks without giving up the whole game to the enemy. Everybody must be fortified against the emotional shocks that occur when we see people butchered. As a prophylactic aid in so fortifying our emotions, it might be a good thing to institute a systematic, periodic, public slaughter of horses by artillery, with all civilians armed with hand grenades and taking some part in the attack. They would thus become inured to the (at first harrowing) sight of large bodies being blown to bits. Otherwise they might find the war intolerable, and give up. And to prepare them for hand-to-hand combat, it might be a good thing to assign all retired army officers to service as dummies on whom the civilians would practice the art of killing the enemy. The officers would merely defend themselves, and stay alive as long as they could. Such occasions might well be concluded with an impressive Decoration

Day service in honor of the sacrificed officers, with prayer that God will comfort those who mourn for them, by the mysterious workings of His peace.

Heavy sarcasm, you say. Of course, and yet so many things that look like obvious jokes are deadly earnest. In any case, the Modest Proposal will probably do more for peace than the Open Letter, we think.

In this same January issue of the *Atlantic*, President Bell says that our wrongness consists ultimately in the fact that we have the wrong gods—the World, the Flesh, and the Devil. We are already becoming a bit bored with them, but we are not yet ready to throw them over in favor of the true God and everlasting life. Our riches, our impulses, and our clever conceit are becoming tiresome to us, but they are still our gods.

SPEAKING of gods, that is just where the Crusade comes in. It is a matter of God or gods. It is not a matter of simply stirring up enthusiasm for a religion that can be taken for granted; it is a matter of choosing your religion all over again. It is not a matter merely of detailed observances like saying grace at meals; it is a matter of ultimate sanctions. That, we suppose, is why we are called on for a reaffirmation of our allegiance to the Lord Christ. We need it. We need it more than we need to fulminate against even progressive militarism.

Every religious renewal of consequence has two features. One is the renewal or change of choice of the very highest first principle and ideal—the choice of God. The other is the symbolizing and in part the detailed working-out of this first choice, by definite acts, even though they be mere gestures. It is better that these definite acts be as much as possible in the nature of real though partial fulfilment of the ideal. As Bishop Brent says, we become too used to great ideals without overt action to correspond.

So there must be something definite about the after-workings of the Crusade. It must be clear that something in particular is being aimed at, not just an emotion, not just an "attitude." Thus we shall in the true sense have a propaganda.

When we essay to broadcast the Crusade by radio, we are advised to assure the authorities that what we are going to say is *not propaganda*. Well, the word has acquired an invidious connotation in recent years, but it would seem fair that if the radio authority would give us a little time, we should explain to him some of the nicer shades of meaning of the word. Propaganda might mean something that pretends to be news but is distorted to win adherents to some cause; in that sense we are not dealing in propaganda. It might mean special pleading for sectarian purposes; and in that sense we are not dealing in propaganda. But the Crusaders are in fact a sort of Congregation *de Propaganda Fide*: they do mean to win people to the faith, and to practices suitable to the faith. And it were better to leave the radio alone if we are to use it only on condition that we make no attempt to persuade anybody of anything.

However we do it, we should endeavor to persuade people to do some definite things. The time is past for planning the initial work of the Crusade, of course; the following-up is what concerns us now. And the definite works which belong to the following-up of this Crusade as a distinct thing are not (if we understand rightly) the recruiting of "Episcopalian" adherents, and not that kind of "going over the top" which means the replenishing of Church funds.

If not these things, what then? Suppose we "take the Cross," as the old Crusaders used to say; suppose we make our general act of allegiance to our Lord;

suppose we make up our minds that the time has passed for any trust in a nominal Christianity which only a microscopic examination could distinguish from paganism or atheism; suppose we stand up and say boldly that our Christian religion is to make us recognizably different from what we should be if non-Christian; suppose we try to win our heathen friends to an out-and-out, distinctive, visible Christianity—then what in particular shall we do?

We think it will be very well worth while if a member of the Church can, at the end of his life, look back to the Crusade of 1927 as the date on which he began certain quite definite practices, which he has never allowed to drop. Exactly what practices, it is perhaps wisest not to suggest in detail, but to leave something to individual initiative. But from what has been said in the Crusade literature so far, we should judge that they should be chosen from two fairly well-marked areas of our life.

(1) Some practices will make for the rehabilitation of our personal religion. If we may be permitted to hark back to something we said awhile ago, there is scope for new life in our old religion in an exploration of the way of prayer, in the social extension of religion by teaching, social service, and missions, and in the study of the meaning of our religion so far as our skill as students may permit. We can think of nothing that would make more of a renewal in our way of prayer than to begin, or resume, the practice of meditation. In the sphere of social extension, perhaps the practices included under "lay evangelism" will stand out as distinctly as any other. In the sphere of study, perhaps the buying of one (not too difficult) theological book will make the most effective overt beginning.

(2) Some practices will make for a serious and earnest moral growth. Here the suggestions of the Open Letter quoted above, or those contained in Bishop Brent's advice, should be considered as a basis for definite effort to square our lives with our ideals.

Assuredly there is not a particle of novelty in those ideals. But there may be a great novelty in doing works which begin to approximate a realization of them.

One thing we must not allow to happen. We must not tolerate such a conclusion of the Crusade that a person could say, as a summing-up of what it has meant in his experience—

"We have heard some mighty fine speakers!"

AN OPINION kindly rendered by the Bishop of Vermont at this editor's request on the subject of depositions of the clergy under the terms of the revised canon is printed in this issue. It is based on the table of "Deprivations and Depositions" between November 1, 1925, and November 1, 1926, that will be found in the *Living Church Annual* for 1927, page 251. For Bishop Hall's courtesy in making this study of the subject for us, we would express sincere thanks. A preliminary explanation is needed in order to introduce the subject.

At the last General Convention, the canon (36) Of Renunciation of the Ministry, was entirely recast, a considerable portion of the old canon being omitted and a considerable portion of new material substituted. When the compilation of depositions was made for the *Annual* of 1927, it was found very difficult indeed to reconcile the language of several of the official notices of deposition with the changed language of the canon. It was for that reason that the opinion of the Bishop of Vermont on procedure was requested, and we are

confident that every bishop confronted with the sad necessity of "deposing" or "depriving" one of his clergy will be grateful to Bishop Hall for his suggestions.

But it appears to us that one or two further observations should be noted:

First, every bishop appears now to have lost the right to pronounce sentence without first consulting (a) the clerical members of the standing committee in case of a "release" and "deprivation" (when the Bishop is "satisfied that the person so declaring is not amenable for any canonical offense"), or (b) the entire standing committee ("where there may be a question of foregoing misconduct or irregularity").

Second, the term "deposition" is hereafter to be distinguished from the term "deprivation." The latter term alone is to be used in connection with a certificate that the sentence is "for causes which do not affect the man's moral character." Most of the sentences pronounced in 1926 use the time-honored term "depose" but state that the act is for causes not affecting the moral character. But if sentence is pronounced for causes other than moral, it should be a sentence of "deprivation" and "release" and not of "deposition."

Third, a diocese without a bishop has lost the right to call in an outside bishop for the purpose of pronouncing a sentence either of deprivation or of deposition. The "ecclesiastical authority" (whether bishop or otherwise), receiving a written notice of renunciation of the ministry from one of the diocesan clergy, is bound to "record the declaration and request," but if there be no bishop having jurisdiction in the diocese, there, apparently, the matter must rest until a bishop having jurisdiction in the diocese can proceed further with it.

Finally, Bishop Hall, answering the question, "From what is the man deposed?" answers: "Clearly, from the office to which he was appointed and commissioned at Ordination, of a Priest (or Deacon) in the Church of God; not from any narrower office or position such as merely a minister of the Protestant Episcopal Church." But we would point out that probably a majority of notices of deposition as sent out by the bishops in recent years have read "from the ministry of the Protestant Episcopal Church," or words to that effect, and instances have been known—at least two occur to us—of priests thus deposed crossing to Canada or to England and continuing their ministry in the Churches of those countries, from which, according to the letter of their sentences, they have not been deposed. If a man is ordained a priest in "the Church of God," the removal of his priestly faculties should, apparently, involve the use of the same language.

We feel quite earnestly that the canon is in serious need of further revision, in the interest of simplification; but feeling still more sympathy with the compilers of the table for publication each year in the *Annual*, we earnestly ask that bishops confronted with the necessity of pronouncing sentence upon any of their clergy will be good enough to study the present language of the canon, and proceed strictly according to its requirements. Only in this way can accurate listing of depositions and deprivations be assured, and the risk of unfairly stigmatizing priests who have renounced the ministry for legitimate cause be eliminated. It is not right that an editorial office should be charged with the duty of determining whether a priest has been "released" or "deposed," when the sentence itself uses conflicting language, or whether canonical requirements have been sufficiently complied with to insure the validity of a sentence.

WE are interested in learning that the General Theological Seminary is about to launch an endeavor to secure an additional endowment of a million dollars and about a quarter million for improvements in the material equipment of the institution. Both these advances are greatly needed.

General Seminary Needs

The salaries at the seminary were fixed some thirty years ago at sums that were then adequate and perhaps generous. They have not been increased since. Houses were built at about the same time for the faculty in such numbers as were then deemed necessary, also on a generous scale—large, rambling houses of several stories each, with high ceilings. Our fathers and grandfathers delighted in houses of that type. Today the servant problem and expense, and the enormous coal bills necessary in heating them, make these generous old-time mansions rather an added incubus to those who must live in them on salaries of thirty years ago than an economy in that living. It is not an urge for luxury that compels the seminary now to seek means to enable salaries to be increased, but simply the plain necessity of enabling the members of the faculty to live economically but decently and to pay their bills. On the physical side, the old-time buildings need thorough renovation. Most of the students live in rooms heated only by open fireplaces; a central heating plant now proposed would not only be an economy in administration, but is needed for the reasonable comfort of the students. Are American Churchmen so poor that they must compel both professors and students in our foremost seminary to live according to the physical standards of one and two generations ago?

It is rather pathetic that among the conditions presented in a circular issued in behalf of the proposed fund it seemed necessary to state that several of the professors are approaching the retiring age and that it will be difficult to fill their places at present salaries and under present physical handicaps. One might have hoped that the Church would wish to extend some reasonable comfort to the older professors themselves before they retire.

All of our seminaries are in straits because of the inability to increase salaries to cope with present-day necessities. Most of them have already taken some steps to meet the need.

We earnestly hope that the Church's public will speedily over-subscribe the amount asked of them; for we may say frankly that in our judgment the seminary needs considerably more than the million and a quarter for which it is now asking.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Offering taken Christmas Eve by Church School of the Good Shepherd Church, Wichita Falls, Texas	\$ 25.00
Parish of St. Paul, San Diego, Calif.	97.00
Mrs. I. H. Jolley, Mobile, Ala.	5.00
St. Agnes' Church, Washington, D. C.	30.00
St. James' Church School, Painesville, Ohio	5.00
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"THE DIFFERENCE between a Methodist and an Episcopalian in this diocese," says an outspoken diocesan paper, "is that the Methodist gives gifts to his educational institutions, and then is proud of the institutions. The Episcopalian tells his to get into debt, and then complains that there is no money to pay the interest. Of course if he gives no gifts, he feels no pride, nor any sense of satisfaction."

BLUE MONDAY MUSINGS

By Presbyter Ignotus

THERE is no experience commoner, or more profoundly significant, than to undergo the loss (albeit for a time only) of a friend. So universal is that feeling of bereavement that it seems almost improper to obtrude it upon others who must have suffered the same sorrow, each in his own circle. And yet there are times when the passing of one remarkable in life demands more than the usual tribute of silent affection. Permit, then, this utterance:

Mary Worth White Chapin was an illustrious Churchwoman; though her modesty would have shrunk from such an adjective, and her life was to a great extent hidden with Christ in God. Born seventy-two years ago, in New York, educated abroad after the fashion of wealthy families, married in 1880 to William Viall Chapin of Rhode Island, the death of their only child released the treasures of maternal affection to be expended upon the Church and all that had to do with it, whether in the immediate circle of her relations and friends, or in that larger group of brethren in Christ, known and unknown. One can not imagine a woman more entirely devoted to the obligations of Christian fraternity; yet all was so sweetly spontaneous as never to seem perfunctory.

In her own home, "Dunworth," at Pomfret, Conn., where the most gracious and abundant hospitality was dispensed, the very heart of the house was the exquisitely fitted chapel, licensed by the Bishop of Connecticut and blessed by the rector of the Advent, Boston, where the Divine Mysteries were celebrated whenever a priest was guest. Later, the Chapins lived abroad, in Italy and England, where they had many friends; but toward the end of the Great War they returned to their own country and made their abode in Boston.

Mrs. Chapin was one of the oldest associates of the Sisters of St. John Baptist; and one of her many benefactions to that community is of peculiar interest. Always greatly interested in hagiology, and profoundly versed in the lives of the saints, she had gradually accumulated a collection of medals, certainly the largest in this country, and perhaps the largest in private hands anywhere in the world. It numbered over three thousand examples of saints, from the tiniest disk to the six-inch *alto rilievo* specimen. (That magnificent medal of King Charles the Martyr, struck in 1649, which was described here a year ago, was from her collection.) She bestowed the whole, properly catalogued and in special cabinets, upon the C.S.J.B.; and one can fancy how many special students will be drawn to Ralston by this.

For the last few years almost complete deafness was added to the infirmity that kept her housed; yet she never lost that gracious cheerfulness which, under the name of *hilaritus*, is so much emphasized by early writers as a peculiarly Christian virtue. Those who gathered round her tea-table daily felt the stimulus of her good example and ceased to dwell upon their own pains. She had a wide acquaintance among the clergy, whom she always joyed to welcome reverently and affectionately; and they learned far more from her (without her knowing it!) than she from them. Her reading went far beyond the ordinary "edifying books"; she was thoroughly acquainted with the niceties of theological disputations, as with the currents of thought which moved the intellectual and the ecclesiastical world. Yet her fingers were always busy with good works, and her bounty was unailing to all good causes and to those private cases known to herself alone. It seemed often as if "lame ducks" who required to be helped over stiles were surest of her affectionate interest; and though sometimes she met ingratitude, her eternal reward is safe.

Christmas was kept joyfully, as always, though she was unable to go out to church. And on the morrow she received her Communion—to be indeed her Viaticum; for only a few minutes afterwards, with one cry, she departed to be with

Christ, which is far better. Rest in peace, dear friend of a quarter of a century. *Oremus pro invicem.*

THE DISEASE of sensational Church advertising has spread from Kansas City, Chicago, and Los Angeles, to Syracuse, N. Y., as witness this cutting from the *Post Standard*, of that city. Don't you love the timid-violet modesty of the first line? And I should like to find out the mare's nests that were discovered in "Fraternity Row." It was such an appropriate subject for Christmas preparation.

"The most interesting church in America!"

COME AND SEE!

10:30—"Why Honk at Traffic Signals?"

Mankind's Feverish Haste.

7:30—"Greek Letter Follies."

What Happens in Fraternity Row.

Sunday-First Baptist-Court House Circle

The church with no creed except the New Testament,
and no appeal except the work it does.

SIR HENRY RIDER HAGGARD, the well known romancer and publicist who died recently, showed a singular forethought in leaving his autobiography, sealed up in 1912, in the hands of his publishers. It has just been printed; and one is often astonished at the prognostications which have been fulfilled since the last chapter was written. A most interesting book, on the whole, and dear to all the boys (of whatever age!) who have been thrilled by the adventures of Allan Quatermain and his comrades, or have stammered at the unwonted Zulu names and greetings!

Contrasting and comparing the Latin and English Churches, he says:

"Personally I think the virtue of Confession great, since thereby is brought the whole weight, wisdom, and merit of the Church to the aid of the particular case. I am aware that Confession is allowed to Anglicans, and even in a sense enjoined upon them. But by how many is the rite employed, and why is it not employed? The question may be answered by another. Who wishes to make confessions of his failings—to lay bare that wonderful and sometimes awful thing, the secret soul of man, to Mrs. Rector or Mrs. Archdeacon, or even to a selection of the father confessor's brother priests? It may be retorted, not without indignation, that such a thing would not happen. Perhaps. Yet the average man feels a risk which he will not face. Many of us have known worthy but much married clergymen whose conjugal confidences are famous. In consequence, rightly or wrongly, other confidences are withheld from them, and with the abolition of a one-doctrined, properly controlled, responsible, and non-amateur priesthood, Confession has gone out of fashion."

Pity 'tis, 'tis true. And yet one might make two retorts. What about the ministry of confession in the Orthodox Church, where all parish priests must be married? And where is there any breach of the sigillum so grievous as notoriously existed in the Neapolitan Church under the Bourbon kings, where regular reports were made of confessions and their contents to the secret police? Some of the most famous and discreet confessors in the English Church have been married men: witness Keble, Neale, Mackay. And there is a canon today ordaining the penalty of irregularity against any priest who shall violate the confidence of his office in Penance.

WHAT IS a real Catholic? I can give no other answer than "a real Christian." And "a real Christian" is one who, in Christ and in association with all the members of Christ, is becoming like God.—*Bishop Carey.*

The Opening Message of the Bishops' Crusade

Sermon Preached at the Cathedral of St. John the Divine, New York, January 9, 1927

By the Rt. Rev. James E. Freeman, D.D.

Bishop of Washington

"Rise, and measure the temple of God, and the altar, and them that worship therein."—*Revelation* 11:1.

WITH the beginning of a New Year we undertake our crusade for Christ and His Church. It is not a crusade going forth in search of the Holy Grail, but a crusade for that which the Grail symbolizes. It is not a crusade to recover some holy sepulchre, but a crusade to make evident to men a living Christ whom death and the grave could not hold. . . .

It will hardly be gainsaid that the primary business of the Christian Church is to preach and exemplify the whole gospel of Christ. We believe that that gospel has to do as intimately with the large concerns of life here as it has to do with the large concerns of life hereafter. That Jesus Christ came to make this world of ours a more fit place in which to live, to give to men here and now a more abundant and satisfying life, is conspicuously evident in every utterance that fell from His divine lips.

CALL FOR SPIRITUAL IDEALS

There is a call, a tragic and persistent call, today for that which the Master alone has the power to give. The present age is characterized by strife and confusion. The spiritual ideals that challenged men during a world war have for the while been obscured to their vision. Materialism arrogantly claims the place of supremacy, and the siren call of worldly pursuits and pleasures that disclose no consciousness either of propriety or reasonable limitations is rendering the appeal of a Christian faith, that imposes restraints and disciplines, futile and impotent. Sinister forces that openly defy and affront our Christian institutions, and seek to destroy our existing Christian order, are more clamorous and emboldened today than they have ever been. "Religion is the opiate of the people," is the ominous legend displayed on the ancient walls of the Kremlin in Moscow. . . .

The situation that confronts us is one that calls for all that we have of intellect and devotion. We believe that religion, the religion of Jesus Christ, is indispensable to our security, our peace, and our permanence in this world, and the only guarantee of happiness and peace in the world that is to be. We take up arms against the invader in defense of home and fireside; we are challenged today to call into action all our forces in defense of the faith by which we live. We need to be reminded solemnly of the dangers of a conceited security, and an arrogance that grows out of an unchastened pride. We turn with humility to Him who from the Cross has wooed the world. We lay aside our poor, man-made instrumentalities and systems, and seek to be the inspired channels of His reviving and renewing Holy Spirit. We forget our little successes, our parochial and diocesan agencies and mechanisms, and with humility pray to be made His ambassadors, clothed with a power that He alone can give. We would substitute for a passion for organization and machinery, a passion for souls. To go forth in the power of His might and to feel the thrilling consciousness of our ambassadorhood, means to kindle a flame throughout the land that by His grace shall never be put out. Let us dare to challenge the evils of our time, however entrenched and strong they may be. . . .

THE MASTERSHIP OF CHRIST

No great renewal of faith has come without two things: First, wholehearted recognition of the Mastership of Christ accompanied by complete submission to His will, and second, unity of life and purpose among those who profess allegiance to Him. The present hectic and distracted age is looking for leadership, that kind of leadership that speaks with reasonable authority and that demonstrates its faith by its works. The voice that speaks today falteringly or hesitantly will not

be heard or heeded. The babel of many voices has so confused the world that it has lost for the while all sense of direction. A Church or a state that lacks unity among those who are its accredited leaders must speedily lose its place of power and its leadership be ignored and ultimately forgotten. A single voice crying in the wilderness, though its message be clothed in language that burns with righteous indignation, calls forth a popular uprising, and by the very boldness of its challenge commands a hearing that gives the great forerunner the foremost place among the prophets of his age. He would lift up but one Personality, he would seek his own distinction in abdicating to Him who was to follow after. Humility and self-effacement characterized the ministry of the way-preparer of Christ.

Thus it has ever been in the ministry of those who have made Christ regnant in the hearts of men. Anything and everything that obscures Him must be put aside. All roads must ultimately lead to Him. His Church has been mighty in regenerating sinful men when it has focussed all eyes upon Him. Only where it has unduly magnified systems or machinery, only where it has been concerned with mechanisms rather than with human souls, has its light grown dim and its power waned. Repeatedly, has it come perilously near losing its place of power, and yet because it was divine it has survived the weaknesses and mistakes of its accredited teachers. Well did one write, "When the Church had wooden chalices it had a golden priesthood; when it had golden chalices it had a wooden priesthood." The undue magnifying of means, rather than the end, the over-accent upon the method rather than the purpose, has repeatedly thrown the world into confusion, restricted the Church's ministry, caused the weak to fall, the sinner to go unshriven, the sacraments to lose their compelling charm and the Christ His place of supremacy in the hearts of men.

ALL ELSE HAS FAILED

It has been repeatedly stated of late by those whose vision is broad and penetrative, that Christianity's outlook has never been brighter or more hopeful than now. As a matter of fact everything else has failed. The nostrums that have been prescribed as cure-alls for human problems, social, economic, and political, have signally failed. Reliance upon material things has suffered a severe check. Even the strength of proud and puissant nations has been shattered, and both diplomacy and militarism have proved as broken reeds that neither sustain nor support. Well did Chesterton say: "Christianity has not been tried and found wanting; it has been tried and found difficult." The message of the Church has contemplated too much what was merely an appeal to the emotions, it has purveyed a so-called "comfortable gospel," that called for little of the heroic. It has employed agencies that were body-building rather than soul-building. Overburdened with organizations and mechanisms, it has rendered its prophets incapable if not impotent to stir the hearts and minds of men and to focus their vision upon a transcendent and uplifted Saviour. He was right who said "the only source of the Church's power is the vision of the Son of God upon the Cross," and an uplifted Son of God, be it remembered, makes His supreme appeal, not to that which is weak and insipid, but to that which is strong. No showing we may make in the way of multiplied organizations will be accepted as a substitute for a ministry that exalts the altar and the pulpit to their place of sovereign power. It is not wide of the mark to say that, in its present stage of development, the Church is embarrassed by too many organizations and mechanisms. For the past thirty years, especially in city parishes, we have been tending more and more to the increase of machinery, machinery that is burdensome and

costly. Someone says, "we have machinery, but no motion."

The large question confronting the Church today is one that deeply concerns both economy and efficiency. If readjustments are needed to restore its sacred ministry to the place of power and usefulness, if this tragically critical age is calling for less of machinery and organization and more of real spiritual power, then at any cost these readjustments must be made. Every prophet who has been an opinion-making, soul-developing factor in his generation has had his ministry characterized by a consuming passion for souls. Intimately and practically related to everything that contributes to human betterment, he has been unflinching in his endeavors to enrich and strengthen the things of the spirit.

THE OPPORTUNITY OF OUR CHURCH

Our own Church here in America has presented to it today an opportunity for increased usefulness and power such as has never been accorded it before. If we, its chosen witnesses, can be brought to realize our responsibility and the sacredness of our obligation, if we can highly resolve to effect a finer unity and fellowship within our own household, if we can be brought to lay aside our petty conceits and party rivalries and to abandon if need be methods of administration that have failed to do the work for which they were designed, in fine, if we can with renewed zeal and high consecration give ourselves unreservedly to the major and essential things of our ministry, we shall enter upon a new era of power and set forward the day when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. Our polity, our system, our orderly forms for the conduct of corporate worship, all unite to give us a place of peculiar advantage in an age that is seeking guidance and assurance; guidance for life here, assurance of life hereafter.

If we are observing and informed diagnosticians of the temper of our age, we shall readily discover that there is such a yearning today for the great central truths of our Christian faith, such a passionate desire for the reassuring teachings of Christ as the world has never before witnessed. All our organizations, all our splendid parochial machinery, if they are not contributing to the one supreme end of making men and women more Christlike, more fit for the Kingdom of God, should be scrapped.

When the world situation is as critical as it is today, when men and women are looking to the Church for light and encouragement on darkened and difficult pathways, be it ours to lift up before their vision the one supreme Master who said, "I am the way, and the truth, and the life." To use the language of the poet, "If we can keep our heads when all about are losing theirs," we shall be able to give to this troubled and distracted age the one remedy it needs to restore its hope, its courage, and its peace.

Our world of today is yearning for the witness who has been with Jesus and learned of Him; yes, for the witness who with boldness and fidelity dares to attack both the follies and the vices of his age. It will rejoice to heed and follow the man who has the courage, even in the face of public opinion or the conventions of polite society, to condemn practices or usages that are indecent, vicious, and destructive of the moral character. Never before perhaps in human history, has the prophet of God had a more commanding place of power and influence than he holds today. In the language of John Brierly, "Let him come with a new mandate for the soul upon his lips, and though his speech be in the dialect of a Galilean peasant, the world will hear him gladly."

NEED FOR A SPIRITUAL REVIVAL

I am by no means to be regarded as pessimistic in my outlook, but I dare to affirm that there is vast need for a mighty spiritual revival within the Church today. A distinguished English writer has recently said that "religion is losing ground and materialism is gaining ground, chiefly because the power of religion to change men's lives is now almost wholly unknown, or, if known, is regarded as an example of mere emotionalism working on weak intellects." These are solemn words and need to be heeded. If we have piped to the people and they have not danced, we have piped the wrong strain. No great revival of religion has ever been ushered in save through the passion of the evangelist. Repeatedly, through a revival of preaching and a fresh accent upon spiritual values, the Church has

worked a reformation in human society. The Saviourhood of Jesus, the utter indispensableness of it to a world confused and distracted, must with increasing zeal and power be presented today. The whole accent of our ministry must be placed upon this: "There is none other Name under heaven, given among men, whereby we must be saved."

Our religious faith is not being interpreted in terms of self-abnegation and self-surrender, hence there is little evidence of self-sacrifice. Now as never before we need to declare His word: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." If the Church would address itself more completely to its primary business of saving men and women from the enervating and soul-destroying influences of a pleasure-mad, mammon-worshipping age, where marital ties are so loosely regarded that they furnish no safeguards to the sacred things of home or child life, and where Sunday is converted into a carnival; in a word, if the power of the evangelist were restored and religious principles that lie at the very foundation of our nation were preached and practised without fear or favor, we should witness the Church's altars once again thronged with devout and faithful worshippers. No denatured pabulum will serve the present need. No pulpit that purveys negations and speculations will be heeded. The power of the Evangel to attract and win the reverent devotion of men has not waned. The uplifted Son of God can still hold the vision of mankind.

THE TRUE FUNCTION OF THE CHURCH

In what I have thus far said, I have endeavored to stress the true function of the Church through its accredited ministry. To rest our appeal there would mean to lay the whole burden upon the shoulders of comparatively few and to restrict the influence of this crusade for Christ and His Church. We cannot forget that the greatest revivals in human history have been precipitated and set forward through an aroused and enlivened lay endeavor. From the first disciples down through the ages, the consecrated Christian layman has been a potential factor in pressing forward the frontiers of the Christian Church. . . .

THE POWER OF THE FEW

It has been repeatedly demonstrated that states and communities are regenerated and saved, not by the many but by the few. The Church, yes, the world at large, needs men and women today who will dare to live in every sphere of life consistently according to their Christian profession. Unless we can carry what we profess here to drawing room and market place, in such terms that men will understand that our whole allegiance is to Christ, we shall invalidate our Christian position and render futile His saving ministry to the world. Paraphrasing the great word of another, "The world will little note nor long remember what we say here," but it will never forget what we do, as exemplars of His precepts, in the larger concerns of human action.

In fine, our creeds and professions must find their largest interpretation in daily living. "What you are, speaks so loud I cannot hear what you say," is the arresting voice of those who would know the real value of our faith. Again we declare that a comfortable gospel must give place to an heroic gospel; a passive religious habit that is wholly selfish and insular must give place to one that reckons life not dear unto itself.

We may as well face the facts as they present themselves today; either we press with insistence and flaming zeal the mighty teachings of Christ, or so-called Christian civilization must suffer an impairment worse than that which the wild havoc of war produces. If worldliness cannot be banished from the sacred precincts, if those standards of living enunciated by Christ cannot be maintained, if the sanctities of life cannot be preserved, the material riches in which we trust will prove of no avail when the forces of evil hold the place of sovereign power. The issue is joined; it is either Odin with his Valhalla of cruel emissaries, or it is Christ made regnant in the hearts of men. Shall we not fervently believe that—

"A mightier Church shall come, whose covenant word
Shall be the deeds of love. Not CREDO then—
AMO shall be the password through the gates.
Man shall not ask his brother anymore,
'Believest thou?' but 'Lovest thou?' and all,
And all shall answer at God's altar, 'Lord, I love.'
For Hope may anchor, Faith may steer, but Love,
Great Love, alone, is captain of the soul."

Mission Work in China Under the Nationalist Government

By the Rev. Edmund L. Souder

Wuchang, China.

ON THE DAY of the arrival in Wuchang of the chief political leaders of the Nationalist government, the capital of which has now been moved from Canton to Wuchang, a giant outdoor mass-meeting was held, attended by some 50,000 people, speeches being made by Mr. Borodin, the chief Russian adviser, who spoke, curiously enough, in English, translated into Chinese; Mrs. Sun Yat Sen, widow of the father of the revolution; Mr. Sun Fo, his son; General Teng Yen Ta, head of the Political Bureau, and others. On this great occasion it was the brass band of Boone School, under the leadership of the principal, R. A. Kemp, which provided the music, being invited up on the stage with the celebrities. The student body of Central China University, including the newly admitted class of girl students, marched with the president, Francis C. M. Wei, to the meeting.

This Nationalist government of China, which now centers in our important mission station, Wuchang, is exceedingly difficult to appraise. Like many things in life, it seems to be a mixture of elements both good and bad. Some people, fearing its present association with Russian money and advice, are inclined to hold aloof from it, yet it has allied with it a large majority of the constructive, educated, disinterested elements in China, and unquestionably is the movement through which the forces of national upbuilding in China are finding expression. The aspirations of Chinese for a freer and fuller life gather about the name of Sun Yat Sen, who, whatever his weaknesses, nevertheless spent his life in unselfish endeavor for the people of his nation, and it is his program, embodied in "The Three Principles of the People," which the Nationalist revolutionaries now seek to carry out.

For the Christians to stand aloof from this great movement of the people of China would only increase the distrust of those who declare that the Church in China is the agent of the Imperialists in their exploitation of the Chinese people. It seems much wiser that the foreign missionary should encourage the Christian to support the movement, which has in it so much that is genuinely commendable and forward-looking, thus not only dispelling the illusion that the Chinese Christians are unpatriotic "foreign slaves," but also giving encouragement to the constructive and moderate elements, and helping them to restrain the excesses of the anti-religious radicals.

With this purpose in view the faculty of Boone School recently accepted an invitation from the Wuhan Students' Union to have our students join the union and send representatives, Boone College having previously joined. It was very gratifying when, within a month, two members of the students' union were elected to represent the entire student body of Wuhan in carrying an expression of sympathy to the students of Nanchang for the large number of their fellows who were executed by the Northern troops, that a Christian theological student from Boone should have been one of the two elected. There is no guarantee that the students' union will not some day present the Boone authorities with just such absurd demands as have recently closed down the work of Yale College and Middle School in Changsha, but at any rate we are going to try to go out and conquer them by friendship. And so far there is no reason whatever to anticipate trouble.

RELIGIOUS WORSHIP MUST BE VOLUNTARY

One of the requirements for the registration of schools under the Nationalist government is that religious worship and instruction shall be voluntary. While this important question of registration is still under advisement by our bishops, there being a question whether the forbidding of compulsory religious instruction in a private school is not a violation of religious liberty, the feeling has been growing in the mission that a change from required to voluntary attendance at worship

would be beneficial, and that change has now been made at Boone, St. James' School, Changsha, St. Paul's School, Anking, and other mission institutions. It is altogether likely that a student strike brought on by outside agitators would sooner or later have forced this change, as has already happened in several other Christian schools, but apart from this practical difficulty it seems to many that the psychology of the Chinese student mind today is such that it considers compulsory chapel to be an expression of foreign "oppression," which, however absurd it may be, does as a fact induce a frame of mind that is not receptive to the Gospel message. If our mission schools are not going to touch Young China for Christ, and be a channel of Christian propaganda, then they are admittedly losing their very *raison d'être*, and should be closed, missionary funds being diverted to more fruitful activities, but it is the feeling of many who are closest to the problem that we are likely in China at the present time to get a more wholesome atmosphere and better spiritual results among the students under the voluntary method. It is at least questionable whether a boy who is in church under a sense of constraint can "worship in spirit and in truth." Much will depend on the spiritual character of the faculty. A consecrated faculty will secure results under any system; without consecration even compulsory religion will not avail. The best propagation of religion is through radiation. It is an interesting fact that since the voluntary system went into effect at Boone, the attendance at daily prayers and Sunday worship has been very encouraging, nearly all the students electing to remain for it.

ATTITUDE OF THE GOVERNMENT TO THE CHURCH

AS TO what is the real attitude of the Nationalist government toward the Christian Church, there is wide difference of opinion among missionaries, and no wise man would venture to be dogmatic in his prognostications. The left wing of the revolutionary party has much sympathy with Russia, and gathers into itself anti-Christian elements, who would gladly make difficulties for Christian work. Some mission schools in Hunan and Kiangsi, mostly British, have been taken over bodily by the Nationalists to use as schools for the propagation of "Sun-Yat-Sen-ism." The Central China Teachers' College, Wuchang, where we unite with two British and one American mission in the training of primary school teachers, has been entirely shut down through the work of agitators, with little hope of opening again for at least a year. On the other hand, Chiang Kai Shek, commander-in-chief of the entire Nationalist army, has declared in an interview: "I have no quarrel with Christianity, and missionaries will always be welcome as heretofore. The elimination of missions from China is not part of our program, and they may function in this country without interference as always."

There are many Christians among the Nationalists, notably Marshal Feng Yu Hsiang and his Christian army and generals, numbering well over 100,000 men. Of the four leading men in the ministry of education, two are Christians, one of whom recently paid a visit to Boone, expressing sympathy and interest in our work, and declaring that the government could not yet cope with the educational problem and needed the help of mission schools. Within the last week I had a visit from a member of the faculty of the new Sun Yat Sen University, Wuchang, a non-Christian, who has a Ph.D. from the University of Chicago. He came to ask for help in the correction of a translation into English of an important Nationalist document, and he expressed the hope that when the new university was established there might be much pleasant social intercourse between the faculties of the two institutions. Certainly I have never been more courteously treated in China

(Continued on page 400)

THE VALLEY OF HUMILIATION

A New Year's Message to His Diocese

BY THE ARCHBISHOP OF CANTERBURY

WE stand again at the dividing line across which we reckon that a New Year begins. This year we have come to it in the mood of disappointment. Somber things are too close behind us to be lightly forgotten—even if just to forget could be right. We cannot forget what we have seen with our own eyes, the crippling of our commerce, the worklessness of so many thousands with all its attendant ills, the tokens of distrust and fear, the not infrequent bitterness. And that all this should have come to pass after so much faithful endeavor to repair the waste of war. We do not feel that we are standing upon a height, but in a valley. We are disappointed—even humiliated.

Humiliation? The word suggests a bitter and profitless experience, but John Bunyan gave it for us a different ring:

"The Valley of Humiliation is as fruitful a place as any the crow flies over."

How can it be fruitful? Bunyan seems to hint at two conditions. In disheartened hours it is easy to be partial in our recollection and to remember only the things which can discourage and depress.

"Forgetful Green (he says) is the most dangerous place in all these parts. For if at any time the Pilgrims meet with any brunt it is when they forget what favors they have received."

Think of it. Will anyone compare the Europe of Christmas, 1925, with the Europe of Christmas, 1926, and fail to mark some progress? Has Geneva nothing to suggest, nor yet the Rhine? What, too, of the Imperial Conference with its achievement of fuller understanding and its promise of stabler peace? Voices from South Africa ring more hopefully. There is more sunshine through the clouds in Ireland, in India, and in Iraq. And can Christians, in the parishes of England, ignore the quiet but pervasive interest aroused by the World Call? To have passed safely through Forgetful Green is to discover that we have fresh resolution for the way which lies ahead.

But there is another condition on which the Valley of Humiliation can prove fruitful—when we allow it, as it can, to set us thinking.

"I am as well in this Valley as I have been anywhere else in our journey. . . . Here one may without much molestation be thinking. . . ."

We shall draw the sting of even the most saddening events of these disquieted months if we can feel that as a people we have learned from them a tithe of what they have to teach. From the fear and the distrust which were revealed upon one side as moving, however unjustifiably, great masses of our countrymen, the other side found something to learn as to the power which might be wielded by a fuller spirit of frank and trustful fellowship. And labor has had to face its own hard lessons upon the quality of leadership and the limits of industrial as distinct from political action. And to every man and woman among us has been given the chance to see more clearly that we are all members one of another and how much yet remains to be done. Here, surely, "one may without much molestation be thinking."

Most of us are in far greater danger of thinking too little than of thinking too much, and, though an upheaval such as that through which we have just come must have made the dullest think about its causes and its demands, the rush and restlessness of a mechanical age make it easy to stop thinking even when we have begun. Further, many of us are afraid to think—because even a little thought about the issues which this last year has raised brings us so easily face to face with the fundamental and innermost questions of all—the questions which, in the last resort, must yet be asked and answered if civilization itself is to be secure. But the fact that this last year has brought so many of us face to face with these questions again is our best hope for the year that is to come.

Bunyan, at any rate, leaves us in no doubt whither our thoughts must reach if we are to come out of the Valley not only with resolution but with high hope. "Methinks here one may without much molestation be thinking—what he is, whence he came, what he has done, and to what the King has called him."

✠RANDALL CANTUAR.

HO, FOR GIZILAND!

ALL kinds of interesting news comes from the field. That which is genuinely exciting is that we have at last, after several years of waiting and praying, penetrated into the Gizi country [in the Liberian hinterland], and the actual work of evangelization has begun.

It came about as do most things that are really achieved in human life. Nothing particular happened to open the way, but of a sudden the Fathers concluded to stop talking about it and planning for it, and simply to go out and do it.

Fr. Allen had been at Pendamai many weeks taking Fr. Dwalu's work while he was away on the coast. There had been the feeling that he could not be spared from Masambolahun, and also that it would not be well for one man to go out alone. But the Pendamai residence worked admirably. Things went on at Masambolahun as usual, and Fr. Allen found that he got on well as the only white man in that large and important native village. So when the time came for Fr. Dwalu's return, the question presented itself, Why not go on into the Gizi country, and make a beginning? And we did.

On November 9th, Fr. Allen started off with Tufa, a native boy. He went out like Abraham of old, not knowing whither he went. Fr. Gorham writes that he goes "with plans to sit down," as the natives say, "where most welcome."

Fr. Allen's own letters were as full of enthusiasm as a boy starting off on a summer outing. Four days before starting, he writes, "I am getting so gay and frisky that I am to start off Tuesday, November 9th, to the Gizi country to plant a station there. I am so excited, I can hardly wait for the day to come. As it will bring me so close to St. Martin's day, I plan to celebrate the first Mass on that day, and to put the mission under his patronage. I can imagine your opening your wise eyes and condemning my foolishness with the comment, There is no fool like an old fool. But now being told the other day that I was forty-nine, I do not consider myself old."

The reference in this last sentence is to a native asking him, "How old are you?" "How old do you suppose?" countered Fr. Allen. The wily flatterer looked him over critically, and replied in a tone of finality, "Forty-nine." Fr. Allen avers with a twinkle in his eye, that the man was "very intelligent."

The Father will be seventy-seven years old on his next birthday. It is surely a glorious and thankworthy thing that a man can carry the enthusiasms of youth and so flaming a zeal for our Lord's work to such a summit of the years.

It certainly appears, at a first superficial glance, that it was a rash act to let such a man penetrate alone into an unknown country. But Fr. Allen has been on the African mission nearly four years. At last reports he had never had a touch of fever, and had never missed a service in choir or a meal in the refectory. He holds an unparalleled record. He has seen several men sent home on furlough and two permanently invalidated so far as the African work goes. Through all this he has maintained himself in perfect health.

Fr. Allen's first letter from the Gizi country was written the day after he started. "Everything prosperous," he says. "We reached Parinor about 6:30 P.M. We were held up for an hour by a 'humbug' carrier. (In Africa everything that is not up to standard is 'humbug'.) Two who had the heavy box lingered behind. This taught me a lesson, and all boxes were sent ahead. There was then no delay in waiting for carriers. At the town just before Parinor, we met Corporal Howard of the Liberian Frontier Force, who came frequently to see us when Captain Boyle was stationed at Kolahun, and with whom Fr. Campbell was very friendly. He is a Gizi boy and will be here this morning to interpret for me to the chief. Is not this another token of God's blessing? I think he is a communicant, and I will see about his remaining and making his communion tomorrow at our first Mass, St. Martin's Day."

With the help of the prayers of God's people, we believe that Fr. Allen will be able triumphantly to carry the Gospel to the Gizi nation. Do not fail to pray for him.

—Holy Cross Magazine.

THE TRUSTFUL rector of Christ Church, La Crosse, Wis., during Lent places on a literature table in the vestibule a number of his own books for anyone to borrow who will. He also calls attention to suitable Church books available in the public library, of which there are more in many libraries than one would expect.



The Church in Western China

By the Rev. W. H. Aldis

Secretary, China Inland Mission

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

WESTERN CHINA

THE Diocese of Western China is the most remote, and possibly the least accessible, in the land of China. It consists of the immense province of Sze-chwan which borders on the land of Thibet. The diocese is reached by the long journey up the great river Yangtse, a journey which in earlier years was very slow, tedious, and perilous, but which, owing to the steam conquest of the upper reaches of the river with its many rapids and whirlpools, has been considerably quickened. The diocese extends over an area of about 218,000 square miles, and contains a population of possibly seventy-five million souls. The people are very largely engaged in agricultural pursuits, possibly eighty-five per cent living in rural districts, but there are many large and walled cities with immense populations. The material resources of the province are almost inexhaustible, but these are all to a great extent undeveloped. So far, no railroad has penetrated the province, although these have been projected, but the mountainous character of the country constitutes considerable difficulty, both in the way of road or railway building.

The work in connection with the Anglican communion was commenced in the year 1887 by members of the China Inland Mission, amongst them being the Rev. W. W. Cassels, who went to China in 1885 as one of the party which was known as the "Cambridge Seven." At that time there were scarcely any messengers of the Gospel in this remote region, although one or two members of the China Inland Mission, and of other missions, had paid prospecting visits, with a view to the commencement of settled work.

The first city to be opened for the preaching of the Gospel by Mr. Cassels and his colleagues was that of Paoning, which has since become the Cathedral city of the diocese. From this center evangelistic work was carried on, and other cities were opened, and, as the staff increased, the work was able to spread in many directions. Some few years later the Rev. J. Heywood Horsburgh of the Church Missionary Society led a party of pioneers to the province, and commenced work in a region nearer



PAONING CATHEDRAL



RT. REV. HOWARD W. K. MOWLL, D.D.
Bishop of Western China

the capital city of Chengtu, and in time he and his fellow workers were able to occupy a number of cities. The work was carried on in the face of considerable opposition. The people of Sze-chwan were mostly anti-foreign and believed all the wild stories which were told about foreigners and their doings. In many cases this led to riot and disorder, and the missionaries had to face considerable peril. Gradually, however, prejudice was broken down, and as a result of the lives of the missionaries, their kindly treatment of the Chinese, and especially of some medical work undertaken, the opposition gave place to a really friendly attitude on the part of the people, which enabled the work to make much more rapid progress.

During those earlier years the work was under the jurisdiction of the Bishop of Mid-China, Dr. Moule, but owing to the great distance of this province from his center it became imperative that a new diocese should be formed in Western China, and Mr. Cassels was consecrated as the first bishop. Under his inspiring leadership the work grew on all hands, churches were established, schools were commenced, hospitals were opened, and just before he passed to his reward in the year 1925 he was able to report that during his time in China he had sometimes had as many as 135 fellow-workers from Europe and America. He had ordained twelve Chinese to the sacred ministry, had licensed about 100 Chinese lay workers, and set apart thirty-one Bible women. He was also able to report the opening of twenty-five stations and 120 smaller towns and villages as out-stations, forty churches had been built, 10,000 Chinese had been baptized, and there were well over 10,000 others who might be called adherents to the Christian Church.

Such a record of growth as this is almost unique in the annals of missionary enterprise.

One of the great achievements under Bishop Cassels was the erection in the city of Paoning of the Pro-Cathedral for the diocese, a fine building to seat about 1,500 people. Possibly nothing could give a more striking picture of transforma-



BIBLE WOMEN AT PAONING

tion which has been wrought than this city thirty years earlier without a single worshipper of the true God, and this same city with its Cathedral crowded with reverent worshippers.

BISHOP CASSELS lived to complete forty years of labor in China, and celebrated the thirtieth anniversary of his episcopate only just a month before he was called to lay down his task. Few men have been allowed as he was to continue so long in one diocese, nor has it been given to many to see such marvelous changes as the Bishop witnessed during his residence in the diocese.

Owing to the growth of the work and the enormous extent of the territory, some two or three years before his death an assistant bishop was appointed in the person of the Rt. Rev. Howard W. K. Mowll, D.D., and when Bishop Cassels was called to his eternal reward the Archbishop of Canterbury appointed Dr. Howard W. K. Mowll to succeed to the bishopric.

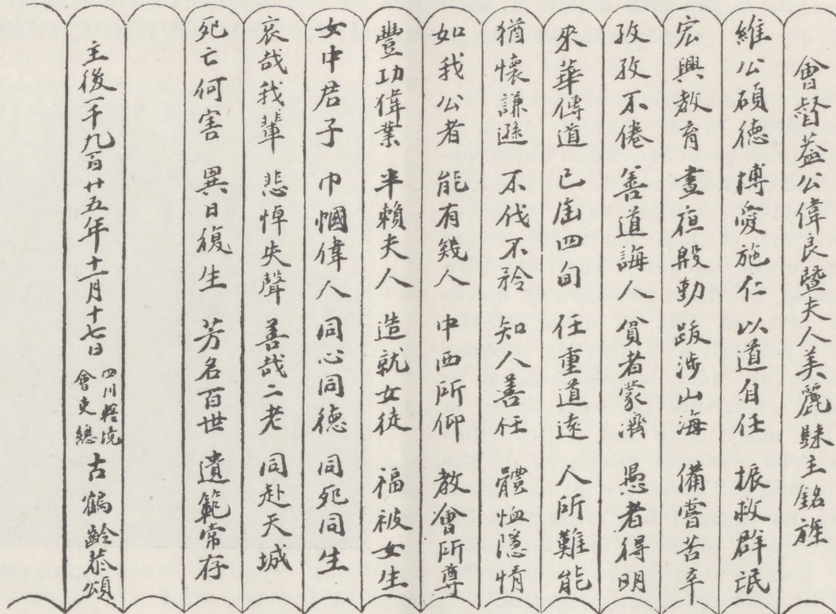
Although in recent days there has been a recrudescence of

the anti-foreign feeling, yet the Church is so very well established that even should the necessity arise at any time for foreign missionaries to retire, there is every reason to believe that the Church would hold its own and continue to make progress.

Bishop Cassels was a man of many gifts, and possibly one of the outstanding features of his episcopate was the splendid organization which he built up, and which rightly made provision for the Chinese to take their place of responsibility and authority in the Church.

The diocese still possesses vast unevangelized regions which demand reinforcements. There are also great and urgent opportunities for Christian medical men and Christian educationists, as well as those who are able to instruct the young and growing Church in the things of God, but the missionary who goes out today must be one who is prepared to sympathize fully with the Chinese in their aspirations, and who will be willing to

work with the Chinese not in any sense as their superiors, but as those who recognize their oneness in Christ, and the reality of Christian brotherhood.



A MEMORIAL ODE
Written by the Chinese Archdeacon in honor of the late Bishop Cassels



THE DIOCESE OF WESTERN CHINA

NEXT WEEK: The Church in Papua. By the Bishop of New Guinea.

MISSION WORK IN CHINA UNDER THE NATIONALIST GOVERNMENT

(Continued from page 397)

than by some of the Nationalist officers I have met, and there is much to make one believe that if the missionaries can show themselves genuinely sympathetic with the fundamental aims of the Nationalist movement, in its high-minded endeavor to

win unity, liberty, and equality of treatment for the Chinese people, and better conditions of livelihood for the coolie and farmer classes, we may be able to weather the storms of the coming years. Unless we have this sympathy, and a real love for the Chinese people, we are sure to have trouble. May all Christian missionaries in China be given that happy wit and patient love which will enable them to win new victories for "the desire of all nations, and their Saviour!"

Frederick Spies Penfold, Priest

1874 - 1926

By the Rev. Vivan A. Peterson

THOSE who received telegrams on Sunday morning, November 28th, announcing the fact that Fr. Penfold had suffered a cerebral hemorrhage and was reported to be dying, were shocked only slightly less than when the messages came later in the day announcing his decease. The loss of a friend is appreciable at once. The loss of a distinguished priest to the Church Militant is felt increasingly as his abilities and talents and wise counsel are no longer available. The testimony to the loss that has been suffered in Fr. Penfold's death is witnessed by the series of resolutions which have been published by the various bodies with which he was associated.

The Rev. Frederick Spies Penfold was born in New York City, March 10, 1874, and died in Providence, R. I., on the First Sunday in Advent, November 28, 1926. Brought up under Baptist influences, he did not come to a knowledge of the Church until he had reached early manhood. He was fortunate, however, in learning the faith from one well able to impart it, the late Fr. Frank Sanborn, to whom he never ceased to be grateful. Entering the General Seminary, he made his preparation for the priesthood and was graduated in the class of 1900, receiving his B.D. degree the following year. He was ordained to the diaconate by Bishop Starkey of Newark, and to the priesthood by Bishop Abiel Leonard of Salt Lake. The first years of his ministry were spent as an assistant priest at Mount Calvary parish, Baltimore, and later at Holy Cross Church, New York City. During the period that he was attached to the latter parish his particular field was the work among German-speaking people, then a flourishing activity. In 1902 he became rector of the Church of the Good Shepherd, Quincy, Ill., and also a canon of Quincy Cathedral. From that post he was called to Marinette, Wis., where he served as rector of St. Paul's parish, and as archdeacon. In 1911 he became rector of St. Luke's parish, Racine, Wis. As pastor of an important parish, as a dean of convocation, and as deputy to General Convention he served the Church in the Diocese of Milwaukee. During his rectorate a parish house was built, a chapel arranged and properly fitted, and the entire interior of the church was renovated and practically rebuilt.

WAR SERVICE IN FRANCE

In the spring of 1917, immediately after the United States had declared war upon the imperial German government, Fr. Penfold was offered a commission as chaplain in the First Wisconsin Field Artillery, which was later federalized and became the 121st F. A. of the 32d (Red Arrow) Division. Accepting this commission, he was ordered to active duty with his regiment at Camp Douglas, Wis., and served with them through the training period in Texas and through their active service in France.

Returning to the United States in April of 1919 he found a communication awaiting him advising him of the fact that he had been elected to succeed Dr. George McClellan Fiske as rector of St. Stephen's parish, Providence, R. I. To this important post he gave the remaining years of his priesthood. The work that was accomplished during the seven and a half years of his administration was no less distinguished than that which had marked his activity in other fields. With a vastly improved fabric, with large additions to the parish endowments, with the constant work with souls in every strata of society, Fr. Penfold leaves a monument to an effective priesthood. Fortified by the sacraments whose efficacy he had proclaimed throughout the twenty-six years of his ministry, he departed this life.

VARIED ACTIVITIES

Busy men are the ones who can be depended upon to do things. Fr. Penfold was such an one. His entire ministry was that of a parish priest. The constructive programs carried to

completion under his leadership witness to his industry in the field where he labored. But over and above, there was the ever widening circle of activities of a larger sort, in the diocese and the national Church. Whatever task was laid upon him found him ready and able. As a member of the committee which organized the Priests' Convention of 1924 he gave largely of his time and strength. As secretary of the first Catholic Congress held in New Haven, Conn., in 1925, he gave himself to a degree that is known only to a few of those on the Congress Committee. Most of his summer holiday that year was given to the labor of organizing and making that gathering the success that it proved. Precedents were established and methods evolved that will be of permanent value in future congresses.

The keen mind and the splendid talents which were shown in these activities that brought him in contact with a wide circle of Churchmen, were ever at the disposal of the Church. By his vigorous pen, which he used from time to time, and by his clear thought and forceful presentation of truth from the pulpit, he did much for the promotion of Catholic belief and practice. A clear thinker himself, he demanded clarity of thought in others. Vagueness of thought and expression which so often indicates looseness of faith and timidity left him cold. He felt that the head as well as the heart must be dedicated to the cause of God. Nothing less than the full counsel of God could satisfy him. A compromise might be a passing phase but it was never a settlement of any question.

PASTORAL WORK HIS FORTE

It was this tenacity in all matters of principle that gave effect to his words and work. Forceful as a preacher, he nevertheless counted chiefly on pastoral work done with individuals for the results which he gained. Advising a brother priest who was struggling to inculcate certain standards of devotion among a group of poorly instructed people, he wrote, "Do not row them too hard from the pulpit. I have got my results by individual work with one at a time." The detailed labor which it involved was time well spent. And the numbers of souls who profited by his ministry will continue to look back with gratitude for the blessings that such pastoral care brought. His letters from France during the war are preëminently the letters of a pastor. They are chiefly accounts of work being done among the troops, interest and suggestions for his parish at home, advice for his vicar, and requests for prayer for various objects.

Such unique abilities combined to make an outstanding priest and leader. The parishes over which he presided were enriched not merely in the building up of substantial fabrics, but in the developing of souls, and the devotional life. In each of those parishes he established the holy Mass as the chief act of worship, not merely as the norm during his own incumbency, but as the standard for the years to come. That was his continual thought: the placing of foundations for the future, and the erection of nothing that lacked in permanent value.

"Other men labored, and ye have entered into their labors." The power of the Catholic movement in America has not been in great leaders in the sense that they have had great leaders in England, but it has been found in the ever-lengthening roll of parish priests conscious of their priesthood and what it involved. By quiet work with souls, by uncompromising adherence to principle, and by a readiness and ability to give an answer to every man for the hope that is in them, the cause is set forward and God is glorified while man is edified. The counsel and the help of Fr. Penfold will be missed by those with whom he worked, but the remembrance of a strong and effective priesthood will be cherished by many souls, both clerical and lay, whose road has been made easier by his work.

Requiem aeternam dona ei, Domine. Et lux perpetua luceat ei.

THE RECORD OF DEPOSITIONS

BY THE RT. REV. ARTHUR C. A. HALL, D.D.

Bishop of Vermont

I HAVE been asked by the Editor to write a note for THE LIVING CHURCH on the new provisions in Canon 36, making a distinction between (1) Depositions as acts of discipline, and (2) the Release of a man, on his own voluntary renunciation, from the obligations of the ministerial office, with deprivation of its gifts and spiritual authority; and on the manner in which, in my judgment, these should respectively be recorded. Special reference is asked to the note and list on page 251 of the *Living Church Annual* for 1927.

1. It should be remarked that no "new canon" was passed at New Orleans. Number 36, "Of Renunciation of the Ministry," remains with certain modifications and newly inserted provisions.

2. It had been long felt by some that a plainer and broader distinction should be made—both for the sake of the Church and of the man—between Deposition as an act of discipline for cause, and Removal from the Ministry where there was no foregoing misconduct or irregularity, but perhaps conditions of health or realization of a mistaken vocation. This was only partially met by the declaration and certificate that the Deposition was for causes not affecting the man's moral character; the ugly term "Deposition" remained.

On the other hand it was felt that simply to accept a man's resignation and remove his name from the roll of the clergy (as was proposed in the House of Deputies in 1877) would be to set free from any restraint a man still in Holy Orders, who might (in some cases) claim again to exercise his ministry with the possible consequences of the forming of schismatic congregations or the administration of doubtful Sacraments. The declaration that in accepting the man's renunciation the Church also acts and withdraws the spiritual powers given at Ordination was felt to be vital, and with this addition the release from ministerial obligations was adopted.

3. The effect of "Deposition" and "Removal" is the same, the deprivation of the gifts and spiritual authority as a minister of God's Word and Sacraments conferred in Ordination. This and nothing else is the real meaning of "degrade" (the term used in 1801), "displace" (in 1817), "depose" (in 1850), "remove" (in 1925), whatever further inferences may have been drawn from one or the other of the terms.

4. In the late months of 1925, after the revision of the canon by General Convention at New Orleans, but before the revision came into operation (January 1, 1926), there were three Depositions, all certified as for causes not affecting the man's moral character, according to the old provision. In the early part of 1926 some bishops apparently had not noted the new provisions of the canon and acted under its unrevised form.

In 1926 there have been five unqualified Depositions, and five accompanied by the certificate, three of them specifically marked as Removed or Released under the new provisions.

For the future it is clear that the bishop should plainly declare under what canon he is acting, and what is the exact sentence pronounced: simple Deposition, or Removal from the Ministry.

5. In whatever publication the list is given, the distinction should be marked. This, I should have thought, was required under the earlier form of the canon. The declaration that it was for causes not affecting the man's moral character would be recorded in each bishop's list, and, it seems to me, should be reproduced in any paper or almanac which professes to recount ecclesiastical acts. The almanac takes no responsibility in reproducing the bishop's official notice; it does become responsible for any deviation from this.

6. I do not contend that the canon is altogether satisfactory. Few patched and mended canons are. This one has been materially amended twice within recent years: (1) in 1910 to guard against hurried Deposition in the case of a man's Renunciation, requiring both delay and the advice of the Standing Committee, and (2) in 1925 providing in certain cases for Release and withdrawal of spiritual authority as distinct from simple Deposition.

7. From what is the man deposed or removed? Clearly from the office to which he was appointed and commissioned at Ordination of a Priest (or Deacon) in the Church of God;

not from any narrower office or position such as merely a minister of the Protestant Episcopal Church. Our authority does not extend beyond our own communion; if any other religious body chooses to accept and employ any minister so deposed, it must be on their own responsibility and by their commission, not by virtue of his previous Ordination with us; we have withdrawn whatever authority we conferred. This is expressly stated now, more clearly than in the older form of the canon.

The deposed clergyman retains the "character" conferred in Ordination, but has no authority to exercise his ministry. Accordingly he may be authoritatively restored to the exercise of the ministry without repeated Ordination. In this light, Deposition is of the nature of permanent suspension.

THE CLERGY AS "EMERGENCY AIDS"

ONE OR TWO LETTERS can make a tremendous difference in the meaning of a sentence. For example: Somewhere I have picked up the following, put out by a certain dye house, "Don't Dye Before You See Us." It seems to me that sentence, changing the word to read "Die," is expressive of a certain attitude of many people in this world in their relationship to the Church and the ministry. To lots of folk the minister is a good person to call in just before death, and it is very amusing at times, as one visits a house in which there is sickness, to see the heads that are up at the windows or through the doors, and the anxious glances that pass from neighbor to neighbor, as the minister enters. Invariably it is taken as a foreboding of death. How entirely incorrect. To a great many people religion is simply a good thing to have as a form of insurance, or at least a safety precaution coming in very handily at the time of one's passing away. . . . Religion concerns life—everyday life; life in this world and life in the next world. Death is purely an incident, a passing point in the journey from one life to the other.

The other day I was driving out Girard Avenue. I was paying little heed to the traffic either in front or in back. All of a sudden it dawned upon me that immediately in front was an ambulance, and immediately in back was a hearse. I was between the two, again bringing home to me a certain sequence of events: An accident, a minister, and the undertaker. The only ones who were missing in the sequence were, after the ambulance, the ambulance chaser, then the doctor, and after the hearse the insurance man.

Well I for one object to having the ministry evaluated in those terms. If there is a sequence of thought in these things, surely, it is this: The ambulance representing the accidents of life; the hearse, symbolic of what we call death; the minister, symbolic of the great Gospel tidings given by Jesus of the Resurrection. I would much prefer to be looked upon as one who is dealing with life here, there, and in the beyond (so far as we are able)—as one whose message is not enshrouded in black; is not one of gloom but whose message is one of hope and of the glorious hope of the Resurrection.

There has been, and I say it quite reverently, entirely too much stress placed on the death of Jesus, and not enough on the life. True, the story of the cross is one that moves us all and stirs our hearts, as an expression of the infinite love of God, but when all has been said about that, is it not the wonderful and beautiful life He lived; the example He set by His life for all mankind, that makes us want to be better and live more like Him? Many have died suffering just as much physical agony as Jesus, but no one has lived manifesting such a wonderful spirit and love as He did.

Returning to our first sentence, there is a popular attitude toward religion and the Church, that if one can succeed in taking hold of it just before the end, it is all that is necessary, like the suburbanite who just manages to leap on the rear platform as the train pulls out of the station. You have seen that picture, haven't you? So there are many who think religion and the Church are good for "dying," but of little use for living. My own personal feeling is—making due allowance for the infinite love of God—that a religion that is not used in one's life is not going to play a very great part when it comes to one's passing into the great beyond.

So I would plead for a different attitude on the part of many toward the Church and toward the ministry. They are not simply "emergency aids," to be called in at the last minute; they are not to be exclusively associated with the somber, gloomy side of life, but rather they should be made a matter of life—the whole life—buoyant, active, daily life, with all its human contacts. Only in that way is the Church fulfilling its mission in carrying on the work of its Master who said: "I am come that they might have life, and have it more abundantly."—*Rev. Granville Taylor.*



NEW YORK CATHEDRAL IN COMPLETED FORM

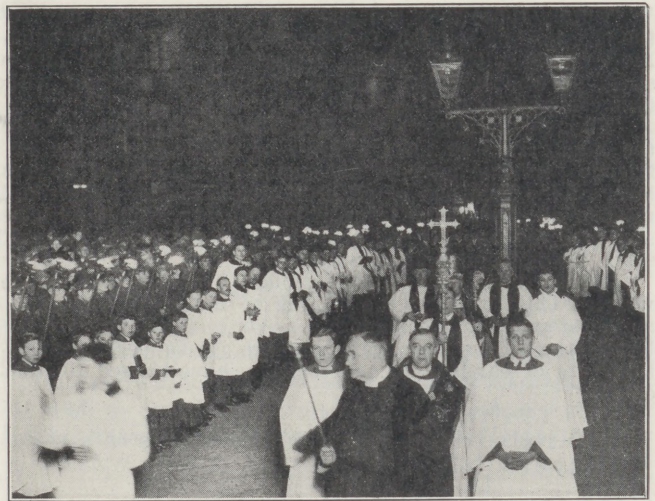
Final design showing the great central tower of St. John the Divine, made by Ralph Adams Cram, Boston architect. The huge stone tower, sixty feet square, hangs over a space 120 feet square without the use of supporting pillars. The exterior height of the tower will exceed 400 feet. (Story on page 410.)

An Old World Celebration



Wide World Photo.

KNOCKING ON THE DOOR



Wide World Photo.

THE TORCHLIGHT PROCESSION

YORK MINSTER CELEBRATES 13TH CENTENARY

AT MIDNIGHT on New Year's Eve there was enacted in the old Roman town of York, England, an impressive ceremony which takes place only once a century. The occasion was the opening of York Minster's thirteenth centenary year.

The service began at 11:30 on December 31st, when the Dean and canons, with the choir and officials, entered the Minster, while muffled peals were rung on the bells. Meanwhile a procession 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 in cope and

mitre, with his attendants and chaplains. Torch-bearers assembled outside St. Michael's Church, and at ten minutes to twelve the procession, followed by the Lord Mayor and Corporation of York, set out for the Minster and approached the west doors. When the clock struck midnight, the trumpeters sounded a fanfare, and, after intoning some sentences, the Archbishop knocked thirteen times on the door of the Cathedral (once for every century of the life of the Minster). The Dean opened the doors and admitted the Archbishop, and, as the doors opened, the trumpets within the Minster sounded a fanfare with organ and drums. When the Archbishop had been conducted to his throne in the nave, the Dean led an act of thanksgiving. The *Te Deum* was sung, after which the Archbishop gave an address.

AROUND THE CLOCK

By Evelyn A. Cummins

THE *Arcturus*, a U. S. Shipping Board freighter, recently reached New York with a cargo from Indian ports. The vessel met with unusually heavy storms, there was an unusual amount of sickness, the first, second, and third engineers were stricken with a strange illness from which two of them died, there was bad water and the food ran so low that the crew had to live on potatoes for three days. The crew were inclined to the idea of a "hoodoo" and most of them said they would not ship on the *Arcturus* again. One said he wasn't superstitious but he guessed he knew a hoodoo when he saw one.

The second officer did not believe in the hoodoo but he said that it was a curious thing that all the men who were sick and the two who died had in their cabins peacock feathers, that they had bought in India. Before the voyage was over every feather had been weighted with something heavy and thrown overboard. The second officer said he had once brought back a bunch of peacock feathers from India and found that his mother and father, who had been perfectly well when he left home, had died while he was on the return voyage.

But, of the above story, as the *Spectator* occasionally says so neatly about certain articles, "We are glad to publish the forcible views of Mr.—, but they must be regarded as his own." I know nothing about Indian peacock feathers.

SIR H. RIDER HAGGARD in 1912 finished writing his book of memoirs and sent it to his publishers with instructions that it should be sealed, put in a safe, and not opened until his death, which occurred in 1925. It has recently been published and is beautifully written. Here are two rather lovely passages from the Epilogue of the book.

"Surely those men are mad who in their little day reject the offerings of religion, for, through faith, the communion of the creature with his Maker is real and possible to him who seeks it, whatever the fashion of his seeking; and without that communion light is not."

"So ends the chronicle of Henry Rider Haggard—a lover of the kindly race of men, a lover of children, a lover of his friends (and no hater of his enemies), a lover of flowers, a lover of the land and of all creatures that dwell thereon, but most of all, perhaps, a lover of his country, which, with heart and soul and strength, he has tried to serve to the best of his small powers and opportunities.

"Thus, then, poor sinner though I am, trustfully as a wearied child that, at the coming of the night, creeps to its mother's knee, do I commit my spirit to the comfort of those Everlasting Arms that were and are its support through all the fears of earth, and, as I believe, have nursed it from of old."

DID you ever hear Voltaire's famous lines on a statue of Love?

"Whoe'er you are, you here your master see:
He is, or was, or very soon shall be."

IT IS said that in Port Huron, Michigan, recently a Negro raised a flag on a pole which was presented by a Jew to a Methodist Church and which was dedicated by a Roman Catholic priest.

THIS has been sent to me by a correspondent in the South. It would make the story much more interesting if I could tell you who the person is—but I can't. Sorry. Anyway, this contrib is well known to readers of Church papers.

Cf. LIVING CHURCH, Around the Clock, December 11th.

"After prolonged research, and interviewing the local Chinese laundrymen; consulting the Sanskrit grammar; *Who's Who in America*; looking up Dorothy Dix's advice; sending a lock of hair to a New York astrologer; and reading the testimonials in the latest *Hostetter's Bitters Almanac*, we report as follows:

"The new word *toteaoishrdluuluuuu* is derived from *Tote*—(Southern word) meaning "to carry," especially on the head;

Aois—from *Patois*, meaning a "dialect"; *Hrdl*—from *Hrdlicka*, an ethnologist; *Luuluuuuu*—From *Honolulu* (in the Sandwich Islands), hunger;—

"Result—The editor mentioned has had to carry so much on his mind; the Church speaks so many dialects; and missionaries go to so many races, it makes the editor hungry to try to keep up with it all."

THE Interparliamentary Union will be asked in 1927 to decide whether or not a universal ban shall be placed on heroin. A recent conference arranging for the meeting this year adopted a resolution requesting the Bureau of the Union to ask all the various groups of the organization to consider enactment of laws forbidding manufacture or any distribution of the drug. The bureau was also asked to send the resolution to all governments of the world for consideration. In 1920 the American Medical Association adopted a resolution which recommended the complete elimination of heroin from medicines, and the association also recommended that the drug should not be either manufactured or sold in this country. The *American Medical Journal* in commenting on the resolution of the conference says that the chief supporter of it claimed that at least one third and perhaps one half of the crimes of violence in the United States are committed by heroin addicts. The drug is popular with addicts partly because a small quantity of it goes a long way, so that it is easy to handle.

THE *Spectator* offered a prize of \$25 last fall for a list of the Seven Wonders of the modern twentieth century world. The prize was awarded for the following list:

1. Panama Canal
2. Assouan Dam
3. The Zambesi Bridge
4. The New Delhi
5. St. John's Cathedral, U. S. A.
6. Metropolitan Life Building, N. Y.
7. Cape to Cairo Railway.

Far be it from us to question the wisdom of the decision but it seems like a strange list. The Cathedral (in New York, we take it) is far from complete. But perhaps the winner had in mind the money-raising campaign as well as the building. And the Metropolitan building does not seem so much more wonderful than other New York buildings. But Bishop Manning and Mr. Haley Fiske ought to be pleased anyway, and that's something, after all.

The *Spectator* itself said it was a disappointing competition.

THE English-Speaking Union has secured Dartmouth House in London as a permanent home at a cost, including alterations, of £55,000. Members of the E. S. U. of the United States will have the full use of Dartmouth House without the payment of any club fee in England. Dartmouth House is situated at 37-38 Charles Street, Berkeley Square. There are dining, reception, and ball rooms, reading and writing rooms, and thirty-nine bed rooms. The English-Speaking Union is for the purpose of drawing together "in the bond of comradeship the English-speaking peoples of the world."

SPEAKING before the American College of Surgeons meeting in Montreal, Dr. Allan Craig of Chicago said that the miracle of life cannot be explained on any materialistic grounds. He said the chemical constituents of the body are "worth 98 cents, drugstore value," these parts consisting of lime, sugar, iron, and water. Yet, he pointed out, the insurance companies value man at \$5,000. The difference between 98 cents and \$5,000, Dr. Craig said, lies in the value of the spirit of man. "It is the spirit within him that makes man supreme in the world and allows him to control materialistic things. Medical science and religion are complementary to each other."

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE THEOLOGY OF PERSONALITY. By William Samuel Bishop, D.D. Longmans, Green & Co. \$1.50.

DR. BISHOP is one of the all too few competent theological thinkers in the American Church, and his several books constitute theological events. This volume amplifies positions already taken up in his *Spirit of Personality*. He frankly accepts the ancient Catholic doctrines of the Trinity and of our Lord's Person; and seeks to make them more intelligible and persuasive to moderns by developing the concept of personality, and by interpreting psychologically the technical terms of ancient ecumenical orthodoxy. His task is not easy, and involves speculative as distinguished from dogmatic elements. The book will repay careful study, but in certain regards demands critical discrimination. It is impossible here to give an adequate review, and I must unwillingly confine myself to criticizing certain points which seem to me to demand either amplification or reconsideration.

I am glad that Dr. Bishop realizes that personality in theology denotes selfhood, and that the revelation of the Trinity is to an important extent found in the use by our Lord of the personal pronouns "I," "Thou," and "He," as applied to Himself, to the Father, and to the Holy Spirit. There are three "egos" in God, although they are egos of one indivisible being. Perhaps I may venture to refer to my own treatment of this in *The Trinity*, ch. VI; and *The Incarnation*, pp. 102-107. I am sorry, however, that, in view of the frequent modern denial of the reality of self, as distinct from its psychical functioning, he does not furnish arguments for its reality.

I think his identification of the Spirit with Christ glorified, and his contention that the Spirit is incarnate, hypostatically united with the glorified manhood of Christ, needs modification. As St. Augustine somewhere says, the divine Three work indivisibly in all that Each doeth; and it is to the mystery of circumincession and coherence of the divine Persons that we should look for such description as is possible of the relation of Christ and the Spirit in the Church. Then, too, while the Spirit is *conditioned* by the Body of Christ in His post-pentecostal work, and works as *in* and *from* that Body—a truth beautifully developed in Dr. Milligan's *Ascension and Heavenly Priesthood*—He is not at all to be described as incarnate.

Again, I think Dr. Bishop is misled by the authority of Dr. Harnack in interpreting the terms of Cappadocian and later patristic theology. That scholar was misled by St. Basil's analogy of genus and its members in distinguishing between *usia* and *hypostasis*. The Cappadocians did not (cf. Bethune Baker's treatment of *homoousios* in *Texts and Studies*, Vol. VII) suppose that divine *hypostases* could constitute a genus. They knew that the *usia* of God is indivisible, and did not revert to homoiousianism.

Once more, is it not a mistake to treat the term *Filioque* as applicable to the temporal mission of the Spirit? Does it not tend to cloud rather than to clear the question between Eastern and Western theology on the subject?

There are several other points for criticism, but I must content myself with one more—the occasional use of the term "being" as applied to the divine Persons severally considered. To moderns, this implies tritheism, and is not, I am sure, justified by ancient Christian language. We have to remember, too, that, when the Fathers employed the terms discussed in this volume, they were using them *in the Christian context*, and their meaning cannot be *finally* determined by the history of the terms in question *outside the context* in which the Church has retained them in orthodox formulae.

FRANCIS J. HALL.

Great Sermons of the World, compiled and edited by Dr. C. E. Macartney (Stratford Co. \$3.50), a handsome volume, containing thirty-five sermons, all by different preachers, from Isaiah to the present day, may be confidently recommended.

AN OUTLINE HISTORY OF CHINA. By H. H. Gowen and J. W. Hall. New York: D. Appleton & Co. \$4.00.

TO PERSONS who are interested in knowing China for more than purely commercial purposes, Dr. Gowen and Mr. Hall have done a great service by bringing out *An Outline History of China*. It is true that there were many English books about the history of China, but there is none which is so up-to-date. The scope of the book extends from the beginning of the Chinese people to the end of 1925, and the source of the material is based upon both scholarly research and an intimate personal touch. It represents many days and hours of most painstaking effort on the part of the authors, though there are some minor errors. The style is simple, direct, and easy to understand, and it is written with a keen sense of humor and good cheer. It will not be surprising to find that in the near future this book will attract the attention of those who are interested in the Pacific Era, and it should be recommended to all who are ignorant of the real value of it.

B. C. L. YEN.

UNQUESTIONABLY the most valuable contribution to the missionary literature of the Church during recent years is the series of small manuals issued by the National Council under the general title *Handbooks on the Missions of the Episcopal Church*. The fifth volume of the series, recently issued under the title *The West Indies* (price 50c) tells in a concise and vivid manner the story of the Church's work, from its very inception to the present day, in Haiti, the Dominican Republic, Porto Rico, the Virgin Islands, and Cuba. Abundant illustrations and maps serve to enhance the attractiveness and usefulness of the volume. Provision is also made, by means of a pocket on the inside back cover, to file the annual supplements which are issued to keep the story up-to-date.

MANY YEARS AGO a certain university president called the attention of the United States, if not the whole world, to "the international mind." One expression of this international mind, among Churchmen, at least, is an appreciation of the solidarity of the Anglican communion throughout the world. Tangible evidence of this solidarity is the issuance, in both England and the United States, of volumes setting forth the world needs challenging the Church. The American volume, *The World Call to the Church* (The National Council, price 15c), is in the form of outlines for ten program meetings or addresses on The General Church Program. It is an admirable guide for discussion groups that wish to obtain a firm grasp on the fundamentals of the Church's mission and its significance for the world today.

IN INDIA, the land of the Taj Mahal and the sacred Ganges; the home of Ghandi, Tagore, and Sadhu Sundar Singh; some 165 different Christian bodies have accepted the challenge of taking the glorious tidings of God revealed in His incarnate Son, Jesus Christ, to some 320 million Indians. The history of one of these endeavors, extending over a period of more than ninety years, has recently been made available by a veteran Presbyterian missionary, the Rev. E. M. Wherry, in his *Our Missions in India* (Boston: Stratford Co. \$4.00). In this history of Presbyterian missions in India is told the tragic story of the pioneers, of whom only one of the four who set out reached his destination, Lodiana, on the bank of the Sutlej River. Then follows a vivid account of the development of the work in various parts of India. The book closes with the story of the rise of the United Church in India.

GOD'S BLESSING will always be easier and more real to us in proportion as we dwell habitually upon the profounder and more spiritual of His mercies.—*Phillips Brooks*.

Church Kalendar



JANUARY

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

CALENDAR OF COMING EVENTS

JANUARY

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 FOURTH SUNDAY AFTER EPIPHANY

St. Paul's Chapel, New York City.
Trinity Church, Princeton, N. J.
Mount Calvary Church, Baltimore, Md.
St. Martin's Church, Brooklyn, N. Y.
Church of the Ascension, Chicago.

APPOINTMENTS ACCEPTED

BUNN, Rev. ROGER E., formerly rector of St. Cyprian's Church, Georgetown, S. C.; to be priest at St. Mary the Virgin, Chattanooga, Tenn. Temporary address, 612 East Eighth St. January 6th.

BURTON, Rev. JOSEPH, formerly priest-in-charge of the Holy Communion, Allendale, S. C., and of the Heavenly Rest, Bluffton, S. C.; to be Archdeacon, with headquarters at Allendale, S. C. January 12th.

CREAMER, Rev. FRANCIS B., formerly priest-in-charge of St. John's Church, Huntington, Pa.; to be assistant at Christ Church, Detroit, Mich. December 1st.

DUNCAN, Rev. N. C., formerly rector of St. David's Church, Cheraw, S. C.; to be priest-in-charge of Good Shepherd, Cooleemee, and Ascension Parish, Davis County, N. C. January 7th.

GILLESPIE, Rev. JOHN S., formerly rector of St. Clement's Church, Greenville, Pa.; to be rector of St. Mary's Church, Cleveland, Ohio. New address, St. Mary's Rectory, Ramona Blvd. February 1st.

GROBB, Rev. R. B., formerly curate of St. Paul's Church, Chicago, Ill.; to be rector of St. Paul's Church, Riverside, Ill. February 1st.

KINSOLVING, Rev. ARTHUR B., 2d, formerly at University of Virginia; to be chaplain of U. S. Military Academy, West Point, N. Y. January 10th.

KNOWLES, Rev. EDWARD, D.D., formerly incumbent of West Shefford, Quebec; to be rector of St. Matthew's Church, Enosburg Falls, Vt. January 7th.

MATTHEWS, Rev. S. E., formerly rector of Calvary Church, Swan Quarter, N. C.; to be associated with the Rev. A. C. D. Noe in the missions of Harnett and Johnson Counties, N. C. January 7th.

MAZYCK, Rev. H. DEC., formerly rector of All Saints' Church, Roanoke Rapids, N. C.; to be priest-in-charge of Holy Trinity Mission, Townesville, N. C., and St. Mark's Mission, Roxboro, N. C. January 6th.

McKINSTRY, Rev. A. R., formerly member of the field department of the National Council; to be rector of St. Paul's Church, Albany, N. Y.

PAGE, Rev. RICHARD E., formerly rector of Trinity Church, Canton, Miss.; to be rector of St. Paul's, Meggetts, of Christ Church, Adams River, and of Trinity, Edisto, S. C. New address, Meggetts, S. C. January 12th.

SCRIMGEOUR, Rev. CHARLES E., formerly of Foster, Quebec; to be rector of St. Anne's Church, Richford, Vt. January 7th.

TABOR, Rev. EDWARD S., formerly rector of St. Luke's Church, Utica, N. Y.; to be rector of St. Andrew's Church, Clearfield, Pa. New address, 211 Walnut St. January 1st.

TALBOT, Rev. R. C., Jr., formerly priest-in-charge of St. Peter's Church, West Allis, Wis.;

to be priest-in-charge of St. Stephen's Church, and assistant at St. Luke's Church, Racine. New address, 614 Main Street. January 12th.

TIEDEMANN, Rev. KARL, non-parochial priest of the Diocese of Quincy; to be curate of St. Paul's Church, Oxford, England. New address, Keble College. November 1st.

WARREN, Rev. BERTRAM A., formerly rector of St. Paul's Church, Walla Walla, Wash.; to be rector of St. Paul's Church, Pomona, Calif. March 1st.

WRIGHT, Rev. T. F., formerly locum tenens of St. John's, Bedford, Ont., and assistant at All Saints', Windsor, Ont.; to be assistant at the Detroit City Mission. January 1st.

RESIGNATION

HILLIKER, Rev. A. M., formerly rector of Christ Church, Lonsdale, R. I.; to retire, January 15th.

NEW ADDRESSES

KALTENBACH, Rev. GEORGE H., formerly priest-in-charge of the Church at Lucerne, Switzerland; Hotel de Bayonne, Biarritz, France, January 8th.

MORGAN, Rev. W. E., formerly 286 Shelton Ave., New Haven, Conn.; 266 Shelton Ave. January 7th.

TEMPORARY ADDRESS

CLARK, Rev. WALTER B., non-parochial priest of the Diocese of California, living in Louisville, N. C.; 1215 Sacramento St., San Francisco, Calif., January 2d.

CORRECT ADDRESSES

CAINE, Rev. S. ATMORE; 5720 Ridge Ave., Philadelphia, Pa., instead of as listed in *Annual*.

LEGGE, Rev. C. M., of Torrance, Calif.; 1131 Santee St., Los Angeles, Calif.

PETERS, Rev. ROGER H., non-parochial priest of Kentucky, 766 Spruce St., Berkeley, Calif., instead of 21 York Drive, Piedmont, Calif.

ORDINATION

DEACON

QUINCY—At the Cathedral on the Feast of the Epiphany, GEORGE L. WHITMEYER was ordered deacon by the Bishop. He was presented by the Rev. C. B. Cromwell. The Very Rev. William Pence James, dean, was the preacher.

MEMORIALS

Augustine Hugo Wells Anderson

Entered into life eternal, AUGUSTINE HUGO WELLS ANDERSON, priest, on January 17, 1919. God rest his body, where it lies: Christ bless his soul in Paradise.

John T. Cox

Whereas JOHN T. COX, formerly a co-worker with us as vestryman, as clerk, and as treasurer of this parish, suddenly passed to the Great Beyond on Christmas morning:

Therefore be it resolved by the rector, wardens, and vestrymen of St. Barnabas' parish, in Berlin, New Hampshire, at their monthly meeting, January 4, 1927:

That public expression of their sympathy be made to the family and personal friends of the departed, in this, their great sorrow, and that this resolution be to the members of the parish, and the Church at large, a memorial of our esteem of the life and character of this truly loyal Churchman.

That these resolutions be written in our records and a copy sent to the widow of our former beloved co-worker, Mrs. John T. Cox, and that a copy be published in the *Berlin Reporter*, *The Vanguard*, and other Church papers.

He has fought a good fight. He has finished his course. He has kept the faith.

LESLIE W. HODDER, Rector.	WALDO BABSON, WALTER ELLIOTT, LEROY C. FYSH, CRAWFORD D. HEN- ING, HOWARD PARKER, MILTON STEWART, Vestrymen.
ALEXANDER WILSON, Clerk.	
LELAND B. LANE, THOMAS GILL, Wardens.	

DIED

FOSTER—Ill two weeks with pneumonia, in Trinity rectory, Van Buren, Ark., there entered into the joy of her Lord, at Epiphany, CARRIE (EAST) FOSTER, beloved wife of the rector, the Rev. John Thomas Foster. Bishop Winchester and the Rev. Dr. Louis Tucker officiated at the funeral, January 8th, the Bishop taking the eucharistic service Sunday morning. Her body rests among the people she loved, in devotion to the parish duties she shared. "Her soul is with Jesus."

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

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.

WANTED, ORGANIST CHOIR MASTER, Churchman, attractive eastern village, excellent organ, mixed choir, good teaching field. Salary one thousand dollars, maintenance. Strong Churchly and musical traditions required. Give experience, references. Do not write unless genuinely interested. Y-828, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

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

PRIEST, MARRIED, UNIVERSITY AND seminary graduate, successful rector, interested in men and in young people's work, desires change. Address Z-825, 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

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, M-826, care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST HOLDING IMPORTANT POSITION in East desires change, Middle West or South. Recognized authority on boy-voice training and management. Sympathetic accompanist. Well-known recitalist. To church desiring music of the highest calibre satisfaction guaranteed. Exceptional references. G-827, 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

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from the secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

VESTMENTS

ALTAR LINENS; PLAIN OR HAND- embroidered, Silk Altar Hangings, Stoles, Burses, Veils, Markers. Damasks, Fringes, Surplice linens. Materials stamped for embroidering. MISS M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th Street, New York City. Interviews by appointment. Telephone, Penn. 6288.

CATHEDRAL STUDIO—WASHINGTON— London. Church vestments imported for the Church free of duty. Altar hangings, Church embroideries, silks, fringes, gold thread. Stoles with crosses, \$7.60 up. Burse and veil from \$15.00 up. Albs, surplices, and exquisite Altar linens. MISS L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Cleveland 52.

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

PARISH AND CHURCH

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

APPEAL

AN ANGLO-CATHOLIC WORK IN CEN- tury-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 received cover expenses of 107 days.

HEALTH RESORT

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

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.

BOARDING

Atlantic City

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

Los Angeles

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

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

New York

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

Washington, D. C.

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

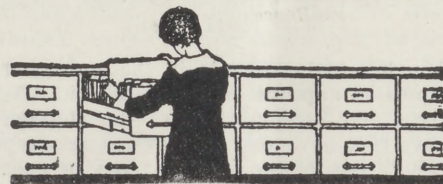
SISTERS OF THE HOLY NATIVITY

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

RETREAT

WEST PARK, ULSTER CO., NEW YORK. Retreat for Priests, Holy Cross, Monday evening, February 21st, till Thursday morning, February 24th. Fr. Baldwin, O.H.C., Conductor. Address, GUESTMASTER. No charge.

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 their request to such manufacturers or dealers, writing the letter for them, thus saving them 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.

BRENT SCHOOL at Baguio in the Philippines, opened in 1909 for American boys, has no athletic field. For years the school has held a piece of ground that was purchased by Governor-General Forbes and given to the school for this purpose. It has not been used because there have been no funds with which to pay for cutting the trees and grading. Improvements would begin if the funds were available.

CHURCH SERVICES

District of Columbia

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

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

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: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.
Noonday Service Daily 12:20.

Holy Cross Church, New York
Avenue C between 3d and 4th Street
Sunday Masses, 8:00 and 10:00 A.M.
Confessions: Saturdays, 9:00 to 11:00 A.M., and 7:00 to 8:30 P.M.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The Church is at the corner of Clinton and Carroll Streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E. Rector

Sundays: 8:00 A.M. Low Mass.
" 9:00 A.M. Low Mass and Catechism
" 11:00 A.M. High Mass and Sermon
" 4:00 P.M. Sung Vespers, Brief Address and Benediction
Masses Daily at 7:00 and 9:30

RADIO BROADCASTS

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

KGBU, KETCHIKAN, ALASKA—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 (Gallor Memorial), Memphis, second Sunday at 11:00 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.

THEY HAVE to lock the doors to keep the crowd out during the Sunday night service of the Detroit City Mission. A season or two ago when shortness of funds compelled the closing, during the summer, of the men's recreation room maintained by the City Mission, one of its friends was overheard saying to another, "Hear this joint's got to close." "Then," asked the other, "where in hell can a man go?"

Devotional Spirit of Christmas on Increase in England and Scotland

Archbishop of Canterbury Warns Against Bolshevism—York Minster Opened to Public

The Living Church News Bureau
London, December 31, 1926

IT MAY, I THINK, TRULY BE SAID THAT IN London the devotional spirit of Christmas was manifested in a far greater degree than for many years past. In scores of churches the midnight Mass was a leading feature, and the revival of this ancient custom seems to make its appeal to an ever-increasing number of Churchfolk. Large congregations throughout the festival were to be noted at all the leading churches, and St. Paul's Cathedral and Westminster Abbey both were well filled.

The Christmas Day services at St. Paul's began with celebrations of Holy Communion from seven-fifteen onward in the various chapels, and the hymn Hark! the Herald Angels Sing preceded the solemn Eucharist at ten-thirty, the service being sung to Schubert in G. The sermon was preached by the Dean. At Evensong, the anthem For Behold, Darkness (Handel) was followed by the carol *Hodie Christus* to Sweelinck's setting.

The morning service at the Abbey was sung to Stanford in B Flat, while the procession, which is always a feature of the Christmas Day service, passed along the aisles to the hymn Of the Father's Love Begotten (from Prudentius). The Dean of Westminster gave the address. At the afternoon service, the familiar anthem There Were Shepherds Abiding in the Fields was given to Handel's setting, and the carol was When the Crimson Sun Had Set.

THE PRIMATE'S SERMON

The Archbishop of Canterbury preached at Canterbury Cathedral, and in the course of his sermon said that abundant evidence showed how there rang out from the earliest Christian days the note of what Christianity meant in the brightening and sanctifying of the home, in the relations of husband and wife, of parents and children, and in the whole household uplifted and vivified. So it was in the first and second centuries, and so it could be in the twentieth century. The enemies of Christianity in our own day had come to note it. The promoters of Russian Bolshevism, who deliberately told us that it was their purpose to root out Christianity, were, from their own terrible standpoint, quite consistent and logical on this point. They attacked, as part of their open war against religion, the whole idea which Christians cherished of the sanctity and beauty of home and family life, and the upbringing of children in the home. The ideas and ideals of a real Christian home life were now being challenged by a persistent and outspoken foe. A great American preacher had said: "When we seek in a single phrase to summarize Jesus' ideal for humanity, there is none better than to call it the family ideal of the world—one Father of men, brothers, and their relationship tuned to the spiritual meaning of the family bond."

If that were so, what an uplift, what a benediction it was to Christmas unity, happy Christmas usage, and family gatherings to be illuminated by the presence of Him whose birth at Bethlehem Christmas Day recalled! If those gatherings, thus in-

spired, were to be fruitful for good, and redolent of happiness all the year round, old and young must needs take heed to make the very most of this Christian ideal—this family bond, the turning of the heart of the father to the children, and of the heart of the children to their fathers.

SCOTTISH PRESBYTERIANS OBSERVE CHRISTMAS

It is a sign of the times, writes a correspondent of the *Guardian*, that the Established Church of Scotland (Presbyterian), has instituted a movement to help forward the religious observance of Christmas Day. The authorities invited representatives of other religious bodies to cooperate, and among these is the Bishop of Edinburgh. A Roman Catholic dignitary,



CANON PATRICK C. McCORMICK, D.S.O.
New vicar of St. Martin's-in-the-Fields, London
Wide World Photo.

though refusing to join in the movement, expressed approval of its object, but Wee Frees and Presbyterians of the old-fashioned type have held off. Nevertheless, representatives of the vast majority of Scottish Christians have united in an effort to persuade employers of labor, trade unionists, and others, to make Christmas Day a holiday, and so prepare the way for its becoming a holy day. (The observance of Christmas in Scotland has hitherto been confined to the Episcopalians, and, of course, the Roman Catholics.)

YORK MINSTER OPENED TO PUBLIC

The Dean and Chapter of York Minster have decided to give free access to the Cathedral in the coming year. Hitherto only the nave has been open to the general public. Under the new scheme it is proposed to make admission to all parts of the Cathedral free, except in the case of the chapter-house, which will be used as a treasure house for the many interesting relics which the Minster possesses, and for admission to which a small fee will be charged. There will be free access to the crypt, however, only under the guidance of one of the vergers. All other parts will be free to visitors at specified hours. Vergers will conduct parties round without charge and will relate the history of the various windows and different objects of interest.

The upkeep of the fabric has of recent years cost some £3,000 per annum, which

has been derived from visitors' fees. To replace this income, the Dean and Chapter must now rely upon voluntary offerings by visitors. To cover this expenditure during the coming year, they are appealing for guarantors who will agree to make up this sum if necessary, though it is hoped that it will not be necessary. This hope is derived from the success which attended the experiment of giving free access on certain Sundays during last summer. At the end of the year the position will be reviewed, and if the experiment has been financially and otherwise successful, the arrangement will be made permanent.

CHOIR TO TOUR CANADA

The gentlemen of St. George's Chapel Choir, Windsor Castle, together with twelve of the choristers of Westminster Abbey, will leave Liverpool on January 21st on the *Montrose* for a tour in Canada. They will be accompanied by the Dean of Windsor (Dr. A. V. Baillie), Dr. E. H. Fellowes, director of the choir at St. George's Chapel, and Sydney Nicholson (organist and master of the choristers at Westminster Abbey).

The tour is entirely an educational one, and the choristers will be the guests of the National Council of Education of Canada. The choir will take part in services and give concerts, and lectures will also be delivered by the Dean of Windsor on St. George's Chapel and Westminster Abbey, and by Dr. Fellowes on English Church Music.

Mr. Nicholson is the musical head of the Boy Scout movement. The choristers of Westminster Abbey who are going out are Boy Scouts, and will take their scout uniforms with them. They will attend rallies with the Canadian Boy Scouts, and will take part in their sing-songs. The party will visit the principal cities in Canada, commencing at Winnipeg on February 3d. They will give examples of the different periods of English Cathedral music.

As there is a double shift of choir boys at Westminster Abbey, the services there will be maintained as usual during the tour. The party will be back in England three weeks before Easter, when it is hoped that the reopening of the choir of St. George's Chapel will take place.

SUCCESSOR TO "DICK" SHEPPARD

The Bishop of Willesden, acting as Commissary for the Bishop of London during his absence, has appointed Canon Patrick McCormick, vicar of Croydon, to the important living of St. Martin's-in-the-Fields, vacant by the resignation of the Rev. H. R. L. Sheppard, which takes effect on this, the last day of the year. Canon McCormick, who is a brother of the late Dean of Manchester, was ordained in 1900 to All Saints', Shooters Hill, Kent, and went to South Africa in 1902 as an army chaplain, afterwards holding benefices in the Transvaal until 1914, when he resumed his army chaplaincy and was rewarded with the D.S.O. for his services. The Archbishop of Canterbury appointed him to the parish church of Croydon in 1919. Following so strong a personality as that of the Rev. "Dick" Sheppard, the new vicar will have a difficult post to fill, but there is no doubt that a wise choice has been made, and Canon McCormick's record should ensure a continuity of the splendid work being done at St. Martin's.

TWENTIETH CENTURY CATHEDRALS

Lord Onslow, writing to the *Times* on the subject of cathedrals in new dioceses, says:

"The formation of so many new dioceses at the present time causes me to venture

to draw attention to the opportunity thus created of enabling the architects of this century to make a really notable contribution to the architectural wealth of the country.

"It is true that we are passing through a period when expenditure on any considerable scale is of the utmost difficulty; that being the case, it is probable that *res angusta domi* may necessitate great economy in the construction of public buildings, and in consequence designs will be made more with a view to practical utility than to architectural beauty (though there is no need for the latter to be neglected).

"What applies, however, to a building, such as a municipal hall, which is required for immediate use, does not apply in regard to a new cathedral. It is not difficult in a new diocese, where a new cathedral is necessary, to make temporary provision for immediate needs, so as to give time, say, sixty, eighty, one hundred years, or even longer to carry out the full design of the architect.

"There are probably in this country as fine buildings, ecclesiastical and civil, as there are in any country in the world. Some five or six new cathedrals for the newly created dioceses will probably be needed, so that the twentieth century will be known in future ages as one of ecclesiastical construction. Such a period of cathedral building has not occurred in England since the middle ages, and a great responsibility is on us to see that the great cathedrals of the twentieth century do not fall behind those of the middle ages in architecture."

1927 A CRITICAL YEAR

The *Church Times*, in today's issue, says that whatever may be the development of secular affairs, 1927 must be a critical year in the history of the Church of England. In February the bishops will publish the draft of the revised Prayer Book, which they will submit, first to the Convocations of the two provinces, and afterwards to the Church Assembly. The assembly may do nothing more than vote acceptance or rejection of the measure as it stands, but it will be apparently open to Convocation to discuss the bishops' proposals in detail and to suggest amendments. In view of the fact that the proctors have already had ample opportunity to make their views known in the House of Clergy, they may decide that further debate is not necessary. None the less, the submission of the revised Prayer Book to the Convocations is no mere formality, but a most solemn and important proceeding.

GEORGE PARSONS.

MITE BOX OFFERING HELPS MISSION

LOUISVILLE, KY.—A service was held in Trinity Mission, the Rev. Robert S. Nash, priest-in-charge, on the afternoon of Sunday, January 2d, for the united Church schools of the diocese. For some years it has been the custom to distribute mite boxes to the members of the Church schools to be used during Advent to secure a Christmas offering for some diocesan object, selected by the Bishop. This year the offering was used to help build a parish house for Trinity Mission, so it was felt fitting that a service should be held there that the children might see where their gift was going. A children's choir of the Cathedral Church school led the singing, and the Bishop delivered the address; and the clerical members of the diocesan board of religious education, under whose auspices the service was arranged, were present in the chancel. Each school presented its offering, which amounted to about \$400.

Trinity College, Toronto, Celebrates Anniversary of Its Founding in 1852

Archdeacon of the Arctic Appointed —Bishop of Algoma Enthroned— Negro Priest Ordained

The Living Church News Bureau Toronto, January 13, 1927

ON JANUARY 15, 1852, TRINITY COLLEGE was opened through the generosity of many benefactors in Western Canada, now Ontario. On the occasion of its twenty-fifth anniversary in 1877, a new convocation hall was officially opened on the old site on Queen Street. On January 15, 1927, henceforth known as Founders' Day, Christopher Robinson, K.C., was installed as fourth chancellor. He negotiated the Federation Agreement of 1903-'04 with the University of Toronto.

This year the college is celebrating its seventy-fifth anniversary. To mark the occasion, three days have been set aside for special celebrations.

On Saturday, January 15th, the Rev. F. H. Cosgrave, M.A., will be installed as provost of the college and vice-chancellor of the University of Trinity College in Convocation Hall. Addresses will be delivered by the president and the provost. His honor the Lieutenant-Governor, W. D. Ross, will be present. In the evening a special dinner will be held for the undergraduates in St. Hilda's College and Trinity House, followed by a dance.

On Sunday, there will be a special service at eleven o'clock in St. James' Cathedral, when the Archbishop of Huron, Metropolitan of Ontario, will be the preacher. A special petition has been sent to all Trinity graduates in Holy Orders to hold appropriate services of thanksgiving.

On Monday, the graduates and friends of the college will hold a dinner in Hart House. Among the speakers will be the Rt. Hon. Justice Duff of the Supreme Court; the Hon. G. Howard Ferguson, Prime Minister of Ontario and Minister of Education; the Hon. and Rev. Dr. Cody, chairman of the board of governors of the university; and Col. C. S. McInnes.

ARCHDEACON OF THE ARCTIC APPOINTED

The Rev. A. L. Fleming, for five years rector of St. John's (Stone) Church, St. John's, N. B., has accepted the post of Archdeacon of the Arctic, a new office created to bring the work with the Eskimos under one head. The dioceses of Keewatin and Moosonee will be included in the scheme and there is a possibility that the western dioceses of Mackenzie River and Yukon may decide to join in the plan, after the meeting of the ecclesiastical province of Rupert's Land meets later this month.

Mr. Fleming is eminently fitted for the important and exacting work which he will take up after Easter. His headquarters will be in Toronto. He is a native of Scotland, and as an orphan lad became greatly interested in the Eskimo. He first entered upon a career as a naval architect. When in London to investigate plans and specifications for a British admiralty contract, he met the Bishop of Moosonee and the veteran missionary to the Eskimo, Dr. Peck. As a result of that interview Mr. Fleming agreed to leave for Canada

to study theology at Wycliffe College, and after ordination he took up his work in the far North.

NEW BISHOP OF ALGOMA INSTALLED

The Rt. Rev. R. Rocksborough Smith is now head of the Diocese of Algoma. This was formally announced at the morning service in St. Luke's Pro-Cathedral, Sault Ste. Marie, Sunday, January 9th, when his installation took place. Archbishop Thorneloe vacated his throne and seated the new Bishop thereon, handing him the pastoral staff as the emblem of authority and responsibility. The new Bishop of Algoma preached his inaugural sermon.

The service was unique in the history of the diocese, being like the consecration service in September, one which has never before been held in the Pro-Cathedral.

NEGRO PRIEST ORDAINED AT SYDNEY

At St. Alban's, Sydney, N. S., the Archbishop of Nova Scotia ordained the Rev. Charles England, who is ministering to the colored people at the new Church of St. Cyprian. Most of his flock are West Indian Negroes employed at the blast furnaces of the British Empire Steel Corporation.

Archdeacon Draper presented the candidate and read the gospel. The Rev. Rural Dean Whalley read the litany and the rector, the Rev. W. Arnold, read the epistle. The Rev. J. Crewe, rector of Glace Bay, preached.

The Rev. Mr. England is a native of St. Kitts and was brought up in the Church under Archdeacon Caunt. He is doing a most satisfactory work and is drawing his people together most happily. A church building, formerly owned by the Presbyterians, has been acquired.

MISCELLANEOUS NEWS

The new All Saints' Church, Winnipeg, was filled to capacity when the Primate dedicated it and preached the sermon. The cornerstone was laid by the Bishop of London on September 27th. The Rev. H. R. Ragg is the rector, and the cost of the new building will be \$150,000.

Sale of the former Y. W. C. A. premises, 180 Simcoe Street, Toronto, to the rector and warden of the Church of the Ascension, Toronto, for \$23,000 has been announced. The church will use the building as a parish hall, which will also continue to be the home of the O-pip Club.

The Rev. W. A. Filer has been appointed by the Bishop of Toronto to be assistant rector of the Church of Epiphany, Parkdale, Toronto. He entered Wycliffe College from Hamilton, and since leaving college has been assisting at St. Anne's Church. The Rev. Mr. Filer succeeds the Rev. W. G. Sunter, who has been appointed rector of the Church of the Resurrection.

After a brief illness, the death of Mrs. John de Soyres, of Montreal, occurred in her eightieth year. Mrs. de Soyres, who was Miss Margaret Bothwell, was born at L'Avenir, P. Q. Her first husband was the Rev. Frederic Carr, rector of Kingsclear, N. B., and later of St. John. After his death, his widow became principal of Victoria School, St. John, N. B., which position she held for ten years. She later married the Rev. John de Soyres, rector of Stone Church, St. John. The late Mrs.

de Soyres had resided in Montreal for a number of years. She is survived by two daughters by her first marriage, Miss Muriel B. Carr, head of the English department of the University of Minnesota, and formerly lecturer in English at McGill University, and Mrs. C. J. Gyde, of Pretoria, South Africa, and by her young-

est daughter, Miss Madeleine de Soyres, Montreal.

Under the auspices of the Local Council of Women, the Very Rev. C. S. Quainton, Dean of Columbia, gave a lecture on the life of Francis Thompson, mystic and poet, at the Metropolitan Institute in Victoria, B. C.

Dr. Cram Solves Age-Old Problem of Gothic Tower for Cathedral

The Bishops' Crusade in New York —To Hold Dinner for Bishop Manning

The Living Church News Bureau
New York, January 15, 1927

(Picture on page 403)

A FORMAL STATEMENT WAS ISSUED YESTERDAY from the office of the Bishop of New York announcing an architectural feat that has been accomplished by Dr. Ralph Adams Cram in his execution of the plans for the Cathedral of St. John the Divine.

The original design for the great edifice was romanesque for the exterior and byzantine within. Fifteen years later it was decided that the plans for the entire building should be directed along gothic lines. This extraordinary change caused profound difficulties for the architects, but all were met successfully save the problem of the great central tower. There, the vast space of the crossing seemed to prohibit the construction of a gothic tower and to demand the dome as is usual over so great an area. The space in question is four times that of any gothic tower in existence.

To Dr. Ralph Adams Cram, architect of the Cathedral, goes the credit for having solved the age-long problem of surmounting a gothic edifice with a tower that is entirely harmonious with the details of the building both within and without. His plan makes possible the construction of a great stone tower, sixty feet square, which will hang over a space one hundred and twenty feet square. The interior top of the vast tower will be two hundred and thirty-five feet above the pavement of the Cathedral floor below. The statement explains the construction as follows: the design solves the problem in this manner. The four corners of the crossing at present are huge piers carrying the four main arches, massive pieces of masonry. Just inside each of these main piers are secondary and smaller piers running up to the main arches, which in line form the main arcades of the nave, choir, and transepts. Dr. Cram has merely thrown across from the main arches, starting from points just above the secondary piers, secondary arches, which at their four points of intersection form bases for the support of a tower. In this way the tower is gradually built in (much as a child gradually narrows a square tower of blocks) until it converges into a normal tower of a diameter of sixty feet.

Bishop Manning states that "this means the central tower will have the normal gothic scale and proportion, making a harmonious composition with the western towers, while both outside and in the central mass grows together stage by stage. The perspective drawings demonstrate clearly that the whole building is now thoroughly harmonious in scale, and the traditional central tower of a gothic

cathedral will be magnificently perpetuated in the Cathedral of St. John the Divine. The interior effect will be equally fine. The plan avoids both the choked effect of the narrow crossing of the gothic cathedral caused by the enormous close-set piers that support the tower and also the 'un-gothic' device of a classical dome.

"The intersection of the secondary arches which define the sixty-foot square, with the varying curves of masonry vaulting, the unusual distribution of light through the different stages of the central space, and the unequalled interior height, will result in an effect which is dramatic and beautiful in the highest degree, while it carries into new fields the logical and structural possibilities inherent in the gothic style."

THE BISHOPS' CRUSADE

The announced schedules of services and meetings for the launching of the Bishops' Crusade in the Diocese of New York have been carried out, and from all the centers used by the crusaders come reports of large congregations participating. The week of intensive effort comes to a close tomorrow with a special service of renewal of allegiance to be held at the Cathedral. There the speakers will be the Bishop of New York and the Bishop of Washington. Just what effect the Crusade in New York will have upon our parochial life it is not possible to predict in detail, but it seems that the fine response on the part of Churchmen from all schools of thought will do considerable in the promotion of brotherhood and fellowship among us in this city of all types and shades of Churchmanship. The choice of the Church of St. Mary the Virgin as the mid-town church for night meetings was a happy selection for more than one reason; and the presence of monks and nuns in the great assembly last Sunday evening at Mecca Temple seemed further proof of our visible unity in the inauguration of a great spiritual movement.

In addition to the Cathedral meeting tomorrow, Bishop Johnson of Colorado is preaching at a Crusade service at the Church of the Incarnation in the morning, and Bishop Freeman at St. George's. Fr. Huntington, O.H.C., who has been the crusader at St. James' Church, Fordham, will begin a week of services tomorrow evening at Grace Church, White Plains. He is being assisted by Brother Dominic of the order. The latter will conduct special services for men at All Saints' Church, Henry Street, on Saturday and Sunday, the 22d and 23d.

At the Mecca Temple service last Sunday evening, Bishop Manning made an impressive challenge to true discipleship, saying that a world-wide effect would be felt if the professing Christians in our city had the faith in Christ that was evidenced in the apostles. "We should not see obscene magazines sold on our news-stands. The vile and loathsome plays in our theaters would disappear. There would

be an end of disgraceful divorces which are destroying the sacredness and the very meaning of marriages among us. We should awake to the meaning of our common brotherhood. We should find a way to meet the housing problem and put an end to the crowding of people together under conditions which make not only comfort but cleanliness and decency and morality almost impossible."

Frederic C. Morehouse, editor of THE LIVING CHURCH, another speaker at Mecca Temple, pointed out the inevitable growth in unhappiness that always accompanies a decline in the influence of religion. He cited as present-day evidence of unhappy homes the many separations and the thronging of the divorce courts, and the frequent suicides on the part of young people. Where husband and wife kneel daily side by side before the home altar, in such homes, Mr. Morehouse affirmed, there is no likelihood of the danger appearing that leads to the divorce courts. Following Mrs. Kingman Robins' address, which is to be printed in these columns, the meeting closed with an eloquent and fervent challenge delivered by Bishop Freeman.

NEWS NOTES

The fortieth annual dinner of the Church Club of New York will be held at the Waldorf on the evening of February 3d. This yearly event is given in honor of the Bishop of New York.

Tomorrow evening in Trinity Church occurs the annual festival service of the guilds.

Tuesday of this coming week is the annual mid-winter alumni day at the General Seminary. Special lectures have been arranged to be given in the classrooms in the afternoon, and at night is the usual alumni dinner.

St. Vincent's Guild of the Church of the Transfiguration announces a service for the acolytes of local parishes to be held on the evening of Thursday, January 27th.

Rexford Kendrick, executive secretary of the Episcopal Actors' Guild, has resigned that office, effective January 31st.

Bishop Stires, who instituted Dean Sargent at the Garden City Cathedral last Sunday, will welcome officially another priest from the Middle West tomorrow morning when he will institute as rector of Grace Church, Brooklyn, the Rev. Dr. George Parkin Atwater, formerly of Akron, Ohio. HARRISON ROCKWELL.

SOUTH DAKOTA HAS EDUCATION SECRETARY

SIoux FALLS, S. D.—For some time it has seemed desirable to strengthen the department of religious education in South Dakota by the appointment of a full-time secretary. The Bishop has offered this post to Miss Elizabeth Baker of Sioux Falls, who has specialized in this field and has been a teacher for two years in the Priory School at Honolulu. Miss Baker is a graduate of All Saints' School, Sioux Falls, and Mount Holyoke College. She began work January 1st under the director of the department, the Rev. E. F. Siegfriedt. Headquarters of the department will hereafter be located in Yankton. It is the intention that the department shall conduct for Mrs. Vannix the work of the Church school among the isolated, as well as administer all matters connected with the regular Church school work, work among the young people and college students, and week-day religious education.

Protestant Leader Criticizes Value of Cheap and Too Frequent Revivals

Christianity Defined by Leeds Canon—Interesting Conferences at Glen Ellyn

The Living Church News Bureau
Chicago, January 15, 1927

ALL WHO ARE TAKING A REAL PART IN the great evangelistic effort of the Bishops' Crusade will be interested in what an experienced minister and evangelist of the Protestants, the Rev. Simon Peter Long, D.D., pastor of the Wicker Park (Chicago) Lutheran Church, has to say of the kind of evangelism required today. Dr. Long sees clearly the weakness in much of the current evangelism, and urges a change.

"I have seen," said he, "churches revive themselves to death, and other churches which depended entirely on their internal growth and the hand of welcome to foreigners. I am talking facts very plainly. The revivalistic churches sat in judgment over the indoctrinating churches and pronounced them dead, while the latter could see nothing but fanaticism in the former and predicted that the 'new method' would not last long.

"We are living in a new age. The old Gospel is ever new and the world needs it. I have thought much and prayed over this situation and have come to the conclusion that all denominations could learn of each other. We all need revival. In a sense all need better doctrinal instruction. All need a revival of the royal priesthood. All need living witnesses to help win souls for Christ.

"With these ideas I went to Rockford, Ill., recently, and seven churches worshipped together for two weeks every evening, except Saturday. The Rev. Mr. Anderson, of Minneapolis, preached the first week, and I the second. Our whole aim was to awaken Christians to go out and seek the lost and unchurched to come and hear, and to agree to attend a class of catechetical truth seekers, and to indicate on a card which pastor they preferred to show them the way clearly in all doctrines, with the understanding that they would make their final decisions at the end of the course of instructions. This is a fair proposition and honest people like it. The result was wonderful. The churches developed new workers. No church was large enough to hold the people. There were 4,000 at the last service. Over 100 men and women joined the new classes. This method should work in any living church."

CANON ELLIOTT VISITS CHICAGO

Canon Thompson Elliott, vicar of Leeds Cathedral, England, has been in Chicago this week meeting with the directors of the rotary clubs. Speaking of the need for a better understanding between the Churches of Europe and America, Canon Elliott said: "The Churches here and abroad would benefit much from a closer friendship. Too many Americans go to England and Europe merely to look at the old cathedrals and churches, which mean little to most Americans who see them. They merely view them and pass on, with the satisfaction of having seen ancient edifices. They should realize that these places of worship represent links in the chain of Christianity extending back for centuries.

"Don't be a Christian plowing a single furrow," Canon Elliott went on to say.

"Christianity is essentially a fellowship. It would be extremely difficult for one man to be religious by himself. We have too many selfish and self-centered Christians today. We need to give our spiritual experiences to others, and to the whole community that our fellow men may share in such experiences and privileges."

Canon Elliott criticized the "cheap and half-baked ideas" which he said were broadcast by so many agencies at the present time. He leveled this criticism partly towards the newspapers, saying that they could do much to prevent the spread of many of these ideas.

CONFERENCES AT GLEN ELLYN

St. Mark's, Glen Ellyn, the Rev. D. A. MacGregor, rector, has just concluded a successful series of conferences for men on The Life and Work of the Church. The rector, in speaking of the results, considers that they were a great success largely because of the sincerity and honesty of the situation. The men were called together to plan, and they found that there was no prearranged plan to which they were expected to conform. They began to work out their own plan, carefully and

conservatively. They arrived at results quite different from what anyone had anticipated, but the results were real and sincere.

The women of the parish are now having a similar conference, and their method is the same as the men's. The leader is Miss Elizabeth Matthews of Cincinnati, Ohio, well known as one of the national leaders of the Woman's Auxiliary.

ST. CHRYSOSTOM'S CARILLON

The carillon of forty-three bells for St. Chrysostom's, Chicago, one of the largest and most complete in the United States, has been finished, and will be tested at the foundry of Gillett and Johnson, Croydon, before an invited gathering on January 27th. The carillon is the gift of Richard E. Crane. George A. Ranney, vice-president of the International Harvester Company, expects to attend the testing. Work on the carillon was begun six months ago. The bells are wrought of tin and copper compound, the heaviest weighing 4,800 pounds, and the lightest fifteen pounds. Gillett and Johnson are among the best known bell makers in Europe. Anticipating the arrival of the carillon, Mr. William Gorham Rice, authority on carillons, will give a lecture on Carillons and Carillon Music, with a detailed description of the new carillon, at the Assembly Hall of St. Chrysostom's Church on Tuesday, January 18th. H. B. GWYN.

Author of Creative Chemistry Tells Students Science Now Helps Religion

Catholic Club at St. John Evangelist—Order of Sir Galahad Has Sixth Anniversary Celebration

The Living Church News Bureau
Boston, January 14, 1927

ABOUT 250 STUDENTS ATTENDED THE Retreat conference at the Church of the Messiah on Saturday, January 8th. The speaker was Dr. Edwin E. Slosson, director of Science Service, an institution for the popularization of science, with headquarters in Washington, D. C. For thirteen years he was professor of chemistry at the University of Wyoming, and for seventeen years literary editor of the *Independent* of New York. Dr. Slosson also is author of a number of books, his best known being *Creative Chemistry*. He believes there is no real antagonism between science and religion, and his address was to show that science should pave the way for religion. Of the new discovery of the atom he says it is making scientists humble and filling them more and more with a sense of the mystery of this world. He also touched upon the subject of psychology, saying that it verified many of the experiences of religion, notably conversion and confession of sin. During the tea-hour which followed the conference, the Boston public library provided an exhibit of Dr. Slosson's books and also his *Readers' Guide to Physical Science*, prepared for the American Library Association. The next conference is to be held on February 12th, when the speaker will be the Rev. Norman B. Nash, professor of Social Ethics and lecturer on the New Testament at the Episcopal Theological School, Cambridge, on Shall We Believe In The New Testament Miracles?

S.S.J.E. HOST TO CATHOLIC CLUB

There was a good attendance at a meeting of the Catholic Club in the Church of St. John the Evangelist, Bowdoin Street, on Monday, January 10th. After the Mass, said by Fr. Johnson, S.S.J.E., the business meeting took place in the library of the mission house, the Rev. S. B. Blunt, D.D., rector of All Saints', Ashmont, and newly elected president of the club, being in the chair for the first time. The paper on St. Francis of Assisi was read by the Rev. Edward Everett of St. John's Church, Roxbury Crossing, after which the club was entertained at luncheon by the women of St. Barbara's Guild.

SIXTH ANNIVERSARY OF THE ORDER OF SIR GALAHAD

The Rev. Frederic C. Lawrence presided at a luncheon, celebrating the sixth anniversary of the incorporation of the Order of Sir Galahad, January 14th, at the Union Club. Bishop Lawrence, always a warm friend and supporter of the order, was one of the speakers, as also was Bishop Babcock. The latter said the work of the order is to help in giving boys of the Church that training which makes their religion real, their morals clean, their bodies strong, and their minds keen. Archdeacon Dennen, director of the order, gave many interesting facts about the growth of the organization, which is now represented by nearly 300 active units in thirty-nine states, in Canada, Porto Rico, Cuba, and the Philippine Islands. He spoke of the international character of the order, and its summer program. At the present time the order is suffering from lack of funds. Its budget annually amounts to \$1,000.

REGINALD H. H. BULTEEL

Crusaders, Aided by Church Army, Arouse Enthusiasm in Rhode Island

Pledges Renewed in New Jersey—
Charleston Rector Volunteers for
Liberian Work

AN ENTHUSIASTIC ASSEMBLY LARGER than the most hopeful expectations greeted the speakers at the opening meeting of the Bishops' Crusade in Providence, R. I., held at St. John's Church, Sunday, January 9th. The formal opening was preceded by a radio address from Station WJAR, delivered by the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, on Saturday night. The crusaders in the Diocese of Rhode Island are being assisted by members of the Church Army who have come from England especially for this purpose.

"The vigor of this Crusade and the enthusiastic response all out of proportion for the preparation for it are significant things," declared the Rev. Arthur J. Gammack of Fitchburg, Mass., one of the crusaders. The Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont, and Samuel Thorne of New York are the other two crusaders, and have been conducting noon-day meetings with Mr. Gammack at Grace Church throughout the week. Congregations during the Crusade have been noticeable particularly for the large number of young people attracted by the evangelistic fervor of the Church Army crusaders.

PLEDGES RENEWED IN NEW JERSEY

The Crusade in New Jersey began with a splendid and crowded meeting in St. John's Church, Elizabeth, on Sunday evening, January 9th. Nearly a thousand people crowded the large church to hear the addresses of Bishop Barnwell of Idaho and the Rev. Robert B. Kreiter, rector of St. Luke's Church, Scranton, Pa., who has taken the place of the Rev. Dr. van Allen of Boston.

Attendance at subsequent evening meetings was equally notable, not less than 700 being present at any of the meetings. An immense congregation attended the final meeting of the first unit of the Crusade on January 13th. A feature of this meeting was the renewing of baptismal and confirmation vows by all present. After the sermon by Bishop Barnwell, all the congregation standing, the following pledge was vowed: "In the presence of Almighty God I hereby renew my allegiance to our Lord Jesus Christ, resolving by the help of His grace to continue His faithful soldier and servant unto my life's end." The second unit of the Crusade, comprising six day missions in a number of churches, is being held this week, opening with a service at St. Paul's Church, Camden. At Trinity Church, Asbury Park, Bishop Gray of Northern Indiana will be the preacher on February 14th, while Bishop Johnson of Colorado will speak at Grace Church, Plainfield, February 31st.

THE CRUSADE IN THE SOUTH

Similar reports continued to pour in from all parts of the country. The Crusade in Southwestern Virginia was opened at Roanoke Sunday, January 9th, the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, being the preacher. A special service for young people of the vicinity

was held in Christ Church, Roanoke, in the afternoon. At the evening service in St. John's Church, Bishop Jett introduced the visiting crusaders and Bishop Davenport preached.

In the Diocese of Western North Carolina plans were laid for a week's Crusade at St. Matthias' (colored) Church, Asheville, for the benefit of Negro Churchmen. In the Diocese of Atlanta the Crusade began with a series of services in Christ Church, Macon, continuing from January 9th through the 15th. By exchanging the clergymen throughout the diocese, the Bishop of Idaho hopes to carry the message of the Crusade to nearly every parish and mission in his district.

VOLUNTEERS FOR LIBERIA

At the concluding service of the Crusade in Charleston, S. C., on January 14th, the Rev. Roderick Jackson, rector of Christ Church, volunteered for service in Liberia. Lewis B. Franklin, national treasurer of the Church, and one of the crusaders in this diocese, says that the success of the Crusade was largely due to thorough preparation. Bishop Wise and the Rev. Philip M. Gilman opened the Bishops' Crusade with a service at Louisville Cathedral for the Diocese of Kentucky.

The Crusade in the Diocese of Bethlehem opened auspiciously in the Pro-Cathedral of the Nativity, Bethlehem, under the leadership of the Rev. Dr. Floyd W. Tomkins and the Rev. Thomas Semmes.

The Crusade was begun in the Diocese of Western New York by a week of services in Buffalo and Rochester, conducted by the visiting crusaders and others. All churches in the diocese observed a quiet day and reports indicate that attendance was generally very good.

THE RURAL PROBLEM IN ARIZONA

PRESCOTT, ARIZ.—The following extract from the report of a local educational secretary to the provincial Woman's Auxiliary is indicative of the rural situation in the states of the Southwest:

"You asked me to write something regarding our rural problem in Arizona. At once one knows what it is—the hundreds of health seekers who come here from all parts of the world. Very seldom does a letter from their rector at home precede them, and in very rare cases do they make themselves known to the church when they arrive. In some way we discover them, and the rector calls, and calls and calls. They cannot, or do not come to church, either the sick member of the family cannot be left, or there are small children.

"But our truly rural problem is those who come here alone and unknown, and either buy or build a tiny shack, somewhere either on the desert of southern Arizona, or the mountains of the north, and there live a lonely life, with the sun as their physician, the hills their chapel, and perhaps not a neighbor for miles and miles. How is the Church to find them? And how minister to them?

"Our Bishop had a questionnaire printed in the local papers throughout the district, asking these people to send in their names to the nearest town and church. What the results were I do not know, but this I do know—that likely less than half of these lonely, sick, and strange people ever see one of the papers."

LAND NEEDED IN TOKYO

THE CHURCH'S PROGRAM for the present triennium contains, in the Advance Work section, an item of \$40,000 for land, buildings, and other equipment in the Japanese diocese of Tokyo. Bishop Motoda desires to use that amount, as soon as it is available, to secure property in the growing Tokyo suburbs. Here the solid, substantial middle-class Japanese live. They are people to whom the Christian message makes a most effective appeal.

Writing on 13th December, Bishop Motoda tells me:

"Today I found a lot of 244 *tsubo* (about 8,800 square feet) for sale in Asagaya. I talked with the owner and asked him not to sell to anyone else, but to hold it for two or three months for me. This land is 50 yen per *tsubo* (36 square feet) and including the buying tax would cost about 12,500 yen; at present exchange, \$6,200 gold. Asagaya is, as you remember, the first of the suburban churches I want to get started. Could you possibly find some one who would give this amount at once? I am very anxious to secure this land since, if I do not get this piece, there is no other good lot available. Besides, land prices are rising."

It is most important that the mother Church here in the United States should help this young Japanese diocese of Tokyo to secure equipment necessary for effective work.

Bishop Motoda is a graduate of our St. Paul's, Tokyo. He came to the United States, took a college course with distinction at Kenyon, and was prepared for the ministry at the Philadelphia Divinity School.

I wish it were possible for me to cable him at once: "Buy Asagaya land." Will anyone make it possible?

JOHN WOOD.

Department of Missions,
281 Fourth Ave.,
New York City.

CONVOCATION OF UTAH

SALT LAKE CITY, UTAH—A fitting opening was given to the twentieth annual convocation of the Missionary District of Utah by the annual address of the Bishop, the Rt. Rev. Arthur W. Moulton, D.D., at St. Paul's Church, January 7th. The Bishop strongly emphasized the spiritual value of the Bishops' Crusade, with its great possibilities for the ministry and the people of the Church. He spoke of the development of St. Mark's Hospital at Salt Lake City, with its need of a newer and more beautiful location. On the theme of the Church's Program, the Bishop gave three items which have shown the work devoted by the treasurer, Capt. Gordon L. Hutchins, and the response by the district: Budget quota for Utah was \$3,600, the district promised \$4,000, and has given \$4,689.44.

The second day, at the business session, elections included the following: Treasurer, Capt. Gordon L. Hutchins; delegates to Synod of the Pacific, the Rev. Messrs. J. W. Hyslop, W. J. Howes, W. F. Bulkley; Messrs. Frank Gregory, G. L. Hutchins, J. E. Jones.

The Bishops' Crusade was opened at St. Mark's Cathedral on Sunday, the 9th, by the Rt. Rev. Hugh L. Burlinson, Missionary Bishop of South Dakota. The Woman's Auxiliary of the district held its annual meeting on the opening day of the Convocation.

MISSIONARIES SAFE

All American Workers in China Remain at Posts Despite Demonstrations

[By Telegraph]

NEW YORK, January 17th—Cables from bishops in China give the following information: All members of the mission staff in all three districts are safe and well. St. John's University and St. Mary's Hall, Shanghai, have been closed for the present. Bishop Graves asks that no new missionaries be sent at this time, but approves of the return of furloughed missionaries when due. In Hankow all missionaries are remaining at stations upon assurance of safety from the Minister of Foreign Affairs of the Cantonese government. Looting at Wuhu, District of Anking, did not endanger our missionaries or affect our property. The school for American children at Kuling is closed. Pupils have joined their families, and teachers have gone to Shanghai.

Disturbances at Foochow

LATEST press dispatches from China as THE LIVING CHURCH goes to press reveal the city of Foochow as the center of anti-Christian demonstrations. Here it is reported that all Roman Catholic churches were plundered, as well as the Anglican and Methodist hospitals, the Anglican girls' school and school for blind boys, and the Y. M. C. A. Foochow is the see city of the Rt. Rev. John Hind, (English) Bishop of Fukien.

An Associated Press dispatch of January 17th says: "White persons continue to evacuate the inland province of Szechwan. British residents are said to be departing from Chengtu, its capital."

Can Evacuate if Necessary

NEW YORK—Although the situation in China continues tense and missionary work there is not without its dangers, all missionaries of the American Church are continuing at their post, according to an announcement of the Department of Missions. British workers have, however, been generally compelled to abandon their work, judging from press reports received here.

Paul Wright, Shanghai correspondent of the New York Sun, says in a copyrighted dispatch to his paper under date of January 13th: "Virtually all Episcopalian mission work is confined to the Yangtze valley, so that missionaries can get out if they wish, boarding ships at Hankow. Bishop Roots told the workers of the American consul's advice to leave, yet all elected to remain. The Rev. Lloyd Craig-hill and family, in the ancient city of Nanchang, might find escape difficult because of isolation from the Yangtze. The Episcopal school at Nanchang was occupied by Southern soldiers, but the church was not. All other mission churches are now housing Southern troops."

NEW CHURCH FOR RHODE ISLAND

APPANAUG, R. I.—On the evening of St. Stephen's Day, the new church of St. Barnabas' Mission, Appanaug, designed by Howard Hoffen, was formally opened by Bishop Perry. The Bishop's address was supplemented by bits of history of the mission, given by the Rev. Alva E. Carpenter, rector of St. Peter's, Manton, who many years ago had had charge of the mission. Other clergymen taking part in

the services were the Rev. F. L. Maryon, the Rev. A. B. Dimmick, the Rev. P. T. Moore-Browne, the Rev. C. A. Meader, and the Rev. H. M. Saville. The erection of the church was made possible by a generous gift of \$10,000 from Henry W. Budlong, along with contributions collected from members of the mission on the earnest solicitations of the layreader in charge, Gustav A. Schweitzer. There remains a comparatively small debt upon it.

HOW ROME VIEWS THE WORLD CONFERENCE

ROME—High authorities of the Roman Catholic Church here "view with pleasure" the progress of plans for the World Conference on Faith and Order to be held in Lausanne, Switzerland, next August, according to the Rome bureau of the N. C. W. C. news service. Despite the refusal of the Pope to participate in the conference, great interest has been aroused in ecclesiastical circles here, says this source.

The *Osservatore Romano*, a semi-official Church paper, comments with interest on the World Conference, making capital, however, of the critical attitude of certain English Anglo-Catholics and forecasting that "if the impressions and comments which the mere announcement of the conference has aroused in the Protestant world are to be considered in forecasting its outcome, the result will not be particularly happy." The *Osservatore* quotes from the (London) *Church Times* its recent unfavorable editorial criticism of the World Conference and declares that "any comment on these words is superfluous," adding, however, that "they show the incurable spirit of division which has afflicted those who have drifted away from Rome."

"For our part," the paper continues, "as students and calm observers of religious phenomena, we are pleased to see in these meetings of the Protestant and Schismatic world the need, the tortured desire, for unity. We are disposed to admit the good will of those promoting it. But at the same time we are convinced that, if they are sincere in seeking unity, they will find it only there where it is. Let them dig deep into the subsoil of their traditions; at a certain point they will feel the tremor of an ancient current, vigorous and warm—the current of Rome. The great and ancient mother, the Church of Peter and Paul, stands in the land of the Romans, splendid in faith and the lawgiver of charity, just as it appeared in the supreme vision to the great shepherd of the East, who came to die on this soil to the end that his testimony to the one faith might be more clear and more precious. . . ."

"The promoters of the present conference ask for prayers to the end that 'God may deign to favor the effort in behalf of Christian unity, and prepare minds and hearts for reconciliation.' They and all our brothers who wander in error may rest assured that, among all these prayers, those of Rome will be and already are the sincerest, the warmest, and the most confident. Bending low before her ancient altars, she says: 'We pray Thee, O Lord, that Thou wilt hear us, to the end that Thou wilt deign to call back all those who err to the unity of the Church.'"

OSHKOSH RESOLUTION IN ABEYANCE

OSHKOSH, WIS.—Owing to the remonstrance of the Bishop, the vestry of Trinity Church has resolved that its action relating to refusal to send contributions toward its diocesan and general quota shall be held temporarily in abeyance.

PITTSBURGH EXPERIMENT SUCCEEDING

PITTSBURGH—The week day ministrations of old Trinity Church, on Sixth Avenue, are offered to the downtown community in which it is placed chiefly as a series of noonday services from October to Easter. In the early autumn the addresses are by ministers of other communions, concluding with a service by the Bishop. In Advent the preachers are chosen from the diocesan clergy. During the Christmas season the half-hour is given to organ music and the singing of carols by the choir of the church. From Epiphany to Lent the Trinity Institute takes place, and in Lent, well-attended services with preachers of distinction from other cities.

The Trinity Institute is now in its fourth successful year. It is an effort to fulfil the educational function of the Church by popular addresses on present-day problems. The general subject this year is The Basis of Fellowship, An Application of Tolerance to Areas of Conflict. The topics and speakers are: The Nature of Tolerance, Prof. M. R. Gabert, University of Pittsburgh; Is Tolerance Humanly Possible? Raymond Weaver, author, New York City; The Bewilderment of Childhood, Prof. Max Schoen, Carnegie Institute of Technology; Can Youth be Coerced? Dr. Frankwood Williams, National Committee of Mental Hygiene; Obstacles to Religious Fellowship, Rabbi Samuel H. Goldenson, Rodef Shalom Temple, Pittsburgh; Education and the Democratic Hope, Prof. Irwin Erdman, Columbia University; Toward the Understanding of Industrial Unrest, Prof. Francis R. Tyson, University of Pittsburgh; Shifting Standards in the American Home, Porter R. Lee, New York School of Social Work; Rights of Racial Minorities, Edward O. Tabor, attorney, Pittsburgh; Standardizing Influences in American Thought, Edouard C. Lindeman, author, New York City; Social Value of Tolerance, the Rev. Percy C. Kammerer, D.D., Trinity Church; Fellowship and the Art of Living, William P. Montague, Barnard College.

Friday afternoons throughout this course there are discussion conferences, conducted by the speaker of the day. The topics for discussion are: Remedial Values of Tolerance, What May Be Expected of Youth, What May Be Expected of a Democracy, What May Be Expected of the American Home, What May Be Expected of American Thought, and The Art of Living.

Attendance at this series of addresses has increased from year to year, and the institute now occupies a place of authority and influence in the intellectual life of Pittsburgh. The series is broadcast by Station KDKA.

DU BOSE MEN BUSY

MONTEAGLE, TENN.—DuBose men are busy all the year round. The students of DuBose school spend nine months in residence, and three months in non-residence. During the non-resident period they put in practice what they have learned in the nine months residence. On December 20th they left the mountain, going here and there to mission work in various dioceses, where they will remain until March 20th, when they will return to the school and resume class work. Reports will be sent to the Dean by those under whom they serve.

**EASTERN OREGON
PAYS QUOTA**

NEW YORK—The Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, celebrated the ninth anniversary of his consecration by forwarding to the National Council the final payment on his district's 1926 quota, amounting to \$2,700. He requested that the amount sent in excess of the quota be used for the advance work program on behalf of the new mission at Balbalasan, Philippine Islands, for which Eastern Oregon plans to raise at least \$800. The Bishop also guaranteed that Eastern Oregon would pay the full amount of the 1927 quota.

Since the last detailed report of the national treasurer on the deficit, the following dioceses and missionary districts have reached the 100 per cent mark: Pittsburgh, Kentucky, Tennessee, Ohio, Olympia. This makes sixty-six dioceses which have completed their work out of eighty making definite pledges.

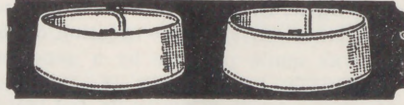
The situation as of January 7th was:
Deficit as of December 31, 1925...\$1,534,303.99
Assumed by dioceses and districts. 1,406,650.00
Subscriptions and definite assurances 1,293,573.00
Of which there has been paid in cash 1,219,439.10

**REPRESENTATIVES DISCUSS
FUNCTIONS OF SUMMER
CONFERENCES**

INDIANAPOLIS, IND.—Representatives of the four large conferences in the Province of the Midwest met here on January 6th to discuss the place and purpose of summer conferences in the province and ways and means whereby they could be improved in 1927. C. E. Piper, superintendent of the department of religious education of the Diocese of Michigan, representing the Hillsdale conference, was chairman. The Rev. and Mrs. Cleon Bigler represented the Wawasee conference. Racine and Gambier were represented by the Rev. C. L. Street, Ph.D., and the Rev. Maurice Clarke. The dates for the four conferences were announced as follows: Hillsdale, June 27th to July 8th (tentative); Gambier, same; Racine, same; Wawasee, June 20th to June 25th.

There was a discussion of the place of summer conferences in the Church. The members of the committee felt that the summer conferences filled a real need in the Church's education program, but that their future depends upon their taking a critical attitude toward themselves and being on the alert to change their programs in such a way as to meet the changing needs of the Church. There had been some suggestion that the four con-

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ferences of the province divide the field, making their appeal to different groups of people—people of different ages or people of different interests. This was definitely retold. It was felt that each conference served a given territory and should try to provide such courses as were needed by all types of Church workers within that territory.

The Rev. Maurice Clarke stated the three principles which he said had been adopted by the Gambier summer conference: They had decided (1) to focus their program simply on the people in the two dioceses in Ohio; (2) as far as possible to discover and develop leaders for their courses from within the two dioceses, and to go outside them only when it was impossible to find leaders of their own for given courses; (3) to provide a program which would make provision for all types of Church workers.

The members of the conference felt that these principles should govern the policy of the other three conferences as well. Arrangements were made by the representatives of individual conferences for combining and paying the expenses of certain leaders from great distances. The question of combined publicity was also discussed.

PARISH HOUSE IN HONOR OF BISHOP FINLAY

COLUMBIA, S. C.—The new parish house planned for Holy Trinity, Clemson College, is to be erected in honor of the Rt. Rev. K. G. Finlay, D.D., according to the decision of the parish house committee which met at diocesan headquarters January 12th. The committee is composed of laymen from various sections of the two South Carolina dioceses. Major W. B. Moore of York was elected general chairman of the committee, and plans were made to go forward with the work of procuring further funds for the building.

Bishop Finlay began his ministry at Holy Trinity Church and did a type of work with the boys of the college which commanded attention throughout the state. He also built up the work and added considerably to the material equipment.

The parish house which is now being planned is intended to take care of the various phases of the Church's work among the college students. The whole church plant is to be unified and renovated. The complete plan will call for the expenditure of about \$23,000, of which amount about \$7,000 has been secured in cash and pledges.

BANK FAILURE IMPERILS NEGRO WORK

CHARLESTON, S. C.—The bank which held the colored missionary fund of the Diocese of South Carolina has failed and there is no money with which to pay the clergy, lay readers, and teachers. The work has been developed under the care of the Ven. R. L. Baskervill, and received high praise from leaders in the Church; but with this removal of financial support, the colored missions and schools will have to be closed unless substantial help is forthcoming immediately. It is felt that so successful a work among the Negroes must be maintained, and that many throughout the Church will gladly come to the aid of the workers in this field.

Gifts may be sent either to Bishop Guerry or to Archdeacon Baskervill, at 54 Bozard St., Charleston.

A SUCCESSFUL JUNIOR CONGREGATION

BUFFALO—The rector of St. Clement's Church, Buffalo, the Rev. G. Paul Musselman, has worked out a splendid idea in the Church school of a junior congregation. It is built up along the lines of the senior congregation and operates under the religious corporation of St. Clement's Church. There is a senior and a junior warden, nine vestrymen, a treasurer, and a clerk of the vestry. The Church school in its work is controlled by these wardens and vestrymen. After a forty minute teaching period, the whole junior congregation adjourns to the church, where a regular service is held with vested junior choir, their own paid organist, and older boys acting as layreaders. Church school money is spent by the junior vestry in much the same way as the monies of the regular church. The junior congregation pays a sum to the parish each month for the use of the church and other rooms, and also purchases its own lesson papers, music, and vestments.

On the day Fr. Musselman was ordained priest, the junior congregation held a special service in the morning at which Bishop Brent was the special visitor by request of the senior and junior wardens of the junior congregation. On that morning, which was one of the worst this winter, there were over one hundred in the congregation.

RECTOR CELEBRATES ORDINATION ANNIVERSARY

SALAMANCA, N. Y.—The Rev. P. T. Pancoast, rector of St. Mary's, Salamanca, N. Y., celebrated the twentieth anniversary of his ordination to the priesthood on January 5th with a service in the morning and a luncheon at noon. Fr. Pancoast was assisted in the service by the rector of St. Stephen's Church, Olean, the Rev. Cedric B. Bentley. At the luncheon the senior warden of the parish presented Fr. and Mrs. Pancoast with a splendid purse on behalf of the parish.

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DEACONESS BAKER RETIRES

SIoux FALLS, S. D.—Deaconess Gertrude J. Baker, after fifteen years of faithful service in South Dakota, has been forced to retire from active work because of failing eyesight. Unfortunately the physicians can promise her no relief, though with care she will not become blind. It is a great grief to all her many friends that this affliction has come upon her. None of the staff in South Dakota has rendered more devoted and effective service. A pension from the United Thank Offering has been granted her.

**UPPER SOUTH CAROLINA
W. A. CONVENTION**

Rock HILL, S. C.—The fifth annual convention of the Upper South Carolina branch of the Woman's Auxiliary was held in the Church of Our Saviour, Rock Hill, January 12th and 13th. It was opened with a quiet hour on the night of January 10th, conducted by the Rev. A. Rufus Morgan, executive secretary of the diocese. After the celebration of the Holy Communion on the morning of January 11th, the president, Mrs. Joseph E. Hart, called the meeting to order. The Rt. Rev. K. G. Finlay, Bishop of the diocese, addressed the convention, laying special emphasis on the Bishops' Crusade which opens in the diocese on January 30th.

The Rev. Sumner Guerry, son of the Bishop of South Carolina, spoke of his work in China and told of the splendid work being done by Miss Theodora Young, the latest missionary to go out from the diocese.

At the Communion service a brass alms basin, a gift from China by Miss Alice Gregg, was blessed by the Rev. T. T. Walsh. It will be used by the auxiliary in connection with the United Thank Offering. Another missionary note was brought by the Rev. John B. Bentley, who spoke of the Church's work in Alaska. Mrs. J. W. C. Johnson, secretary of religious education in the diocese of Western North Carolina, spoke on the value of summer conferences at Valle Crucis.

Mrs. Joseph E. Hart of York was re-elected president for the coming year. The new secretary is Mrs. J. W. Arrington, Jr., of Greenville; and the treasurer is Mrs. Frank Henderson, of Aiken.

TO ENTER ROMAN CHURCH

DALLAS, TEX.—The Rev. H. Kenneth McKinstry, formerly curate at St. Matthew's Cathedral, Dallas, is reported to have announced his intention of entering the ministry of the Roman Catholic Church. Mr. McKinstry is a deacon, having been ordained in 1925 by the Bishop of Colorado.

GIFTS TO ST. ALBAN'S SCHOOL

SYCAMORE, ILL.—The rector of St. Alban's School for Boys, the Rev. L. B. Hastings, has announced the gift by the Rev. Charles Wesley Leffingwell, D.D., founder and first rector of St. Alban's, of a quarter section of land in Peoria County worth about \$15,000. Dr. Leffingwell has for years since he retired to Pasadena been generous and interested in the welfare of the school.

Another gift of one thousand dollars has been given to the rector from an old boy and his mother, for the purchase of a new car. This gift comes annually to the school and is designated for different things each year.

**INDIANA HAS CHURCH
SCHOOL INSTITUTE**

SOUTH BEND, IND.—The teachers and officers of the Church schools of the South Bend district met in St. James' Church at 4 P.M., Sunday, January 9th. Members were present representing Elkhart, Plymouth, Mishawaka, and South Bend. The meeting was opened by prayer by the Rev. J. M. Francis. A class in teacher training was conducted by Miss Vera Rooney, who covered chapters five and six of *The Teacher*, by Weigle, presenting it from the Christian Nurture standpoint. Supper was served at the Y. M. C. A., entertainment being furnished by the teachers and officers of St. James' Church school. This meeting was one of a series which is being conducted at various points in the South Bend district. The next meeting will be held at Goshen, on Sunday, February 13th.

ALASKAN MISSION HOME BURNS

NEW YORK—There was a bad fire in the old mission home of St. Mark's, Nenana, Alaska, in November, which gives cause for thanksgiving that the new building, one of the items of the W. A. Corporate Gift, is nearing completion. Miss Blacknall writes to the Department of Missions:

"The old building caught fire in the afternoon and for some time we feared that it would burn to the ground. Mr. Nicholson (the builder of the new home) says that the fire was caused from the worn-out condition of the cellar ceiling just above the furnace. The timber was so old and rotten that the least heat from the furnace caused it to catch. It was fortunate for us that Mr. Nicholson and other workmen were here, and they found it necessary to call the fire company from town. Every one worked heroically. The children were splendid, kept their heads, and 'packed' water and worked every way possible.

"When the fire was out one of the little girls said, 'I am going to put ten cents in my thank offering box tonight,' and when they said their prayers they said, 'We want to thank God that the mission was saved.'

"We realize more than ever how safe and secure we will feel when we get into the new building, we have for so long watched fires and tried, at the same time to keep the house warm."

WASHINGTON NEWS NOTES

WASHINGTON, D. C.—On the afternoon of December 31st the Bishop of Washington, accompanied by his chaplain, the Rev. Raymond L. Wolven, visited the National Training School for Boys, on the Bladensburg Road. The boys in their neat uniforms and in military formation marched into the chapel, four hundred strong. The Bishop took as the starting point of his address to the boys, the ideas of loyalty and patriotism which the uniform naturally suggests. The Rev. George W. Dow of the City Mission presented nine well trained candidates for confirmation. This occasion was the first time a bishop had ever visited the training school, and made a deep impression.

The Woman's Auxiliary of the diocese held its annual meeting on January 4th at St. John's Church, Lafayette Square. The meeting opened with the celebration of the Holy Communion, at which Bishop Rhinelander was celebrant and Bishop Darst the preacher. Mrs. William D. Hurd was re-elected to the office of president for the diocese.

On January 7th the Board of Religious

**AMERICAN CHURCH
MONTHLY**

SELDEN PEABODY DELANY, D.D., EDITOR

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EDITORIAL COMMENT:

The Lausanne Conference on Faith and Order—Dr. Fosdick as a Preacher—The Unattached Priest—The Questionnaire on Religion—The Newspaper as a Mirror of Motives—Miss Gale's Latest Novel—A Reactionary Change.

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Education and Sunday school superintendents to the number of fifty met at the Bishop's House. Addresses were made by the Bishop and the Rev. W. L. DeVries, D.D.

ORDER OF ST. VINCENT IN LOUISVILLE CHURCH

LOUISVILLE, KY.—The Order of St. Vincent is doing effective work in the parish of the Advent, Louisville, in addition to serving at the altar. It has for years conducted the Bookshelf, the little bookshop in the parish house for the sale of religious literature, Church calendars, Christmas and Easter cards. The proceeds of the sales go toward the parish house building fund. Through this means the reading of religious literature has greatly been fostered. On New Year's evening the members of the guild were entertained at dinner by the rector and Mrs. Musson at the Kentucky Hotel, after which followed the annual meeting and election of officers. Five new members were recently admitted.

MEDIAEVAL CATHEDRAL IS SETTING OF UNION SERVICE

LAUSANNE, SWITZERLAND—The Lausanne Cathedral, called by J. F. Muirhead the "finest mediaeval cathedral in Switzerland," was the scene on December 12th of a united service in which Old Catholic, Greek, Russian, and Anglican priests, the Lord Bishop of Fulham, seven Swiss pastors, a Salvation Army officer, and a Scottish Presbyterian minister took part.

The procession was impressive as it wended its way up the aisle of the old cathedral; more impressive still was the singing of the old Christian hymns, the *Adeste Fideles* in Latin, and others in English, French, and German. Prayers were offered and passages of Scripture read in French, German, and English. Addresses were given in French and English, the latter by the Bishop of Fulham, who spoke much to the point. After this the procession moved to the sanctuary where the Lord's Prayer was said, first by the two Orthodox priests in Greek and in Russian, then by the others in English and French. The final blessing was given in French and in English. Most of the collection is to be devoted to the founding of a traveling scholarship.

MORE CHINESE HORRORS

TO THE RECENT stories in our American Church papers of the harrowing experiences of our missionaries in China who have been confronting various phases of plague, pestilence and famine, battle, murder, and sudden death, there should be added the stories in the November *S. P. G. Mission Field*, of the English and Chinese staff at Tatung Fu in North China, where the fighting was particularly heavy during the summer. The city gate was closed for nearly three months. The hospital received no surgical and medical supplies for four months. Machine guns were placed thirty feet from the hospital so the shots from the besiegers that missed the machine guns hit the hospital. In the hospital the constant firing was deemed a lesser evil than the close proximity of soldiers, flies, and dirt. In the midst of it a Chinese doctor, recovering from a bout of fever, delicately summed up the situation by replying when asked how he was, "I think I should feel better at home."

† Necrology †

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

JOHN JAMES M'COOK, PRIEST

HARTFORD, CONN.—The Rev. John James McCook, D.D., LL.D., beloved of generations of Trinity College men, died at his home in Hartford, Conn., January 9th, in his eighty-third year. For forty years, until his retirement a few years ago, he had been professor of Modern Languages at Trinity College, of which he also served as trustee. Since 1866, except for one year, he had been rector of St. John's Church, East Hartford. Coming from the family of the "fighting McCooks," he fought in the Civil War, and was identified closely with the succeeding wars of this country. Dr. McCook was a widely known student of sociology and a prominent leader in civic affairs.

Born in New Lisbon, Ohio, February 2, 1843, the son of Dr. John M. McCook, he was a student at Jefferson College, where he took up law. His A.B. was from Trinity College in 1863, and his M.A. from the same school in 1866. He spent a year at the College of Physicians and Surgeons at Columbia. In 1866 the Berkeley Divinity School bestowed upon him the degree of doctor of divinity, and later Trinity College gave him his LL.D. Dr. McCook was a member of Phi Beta Kappa. In 1866 he married Eliza Sheldon Butler. Their children are John Butler McCook, and Eliza Lydia Roots, wife of the Bishop of Hankow.

On the day of the funeral all classes at Trinity College were suspended, and a memorial service held, at which tributes were paid by former colleagues and others. The funeral was from St. John's Church, East Hartford, conducted by the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut; President Ogilby of Trinity College, and the Rev. James W. Lord, curate of the church. Interment was in Cedar Hill Cemetery, Hartford.

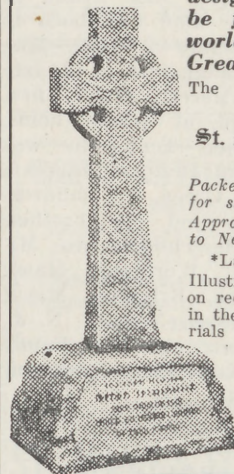
GEORGE WALLACE, PRIEST

NEW YORK—While returning to the United States from a visit in Europe, the Rev. George Wallace, D.D., died at sea on the S.S. *President Harding*, as the result of a fall, on January 6th.

Dr. Wallace was born in England eighty-one years ago, and in his earlier ministry served for eight years as a missionary in the Hawaiian Islands, when the Church of England held jurisdiction there through Bishop Willis. In 1889 Dr. Wallace volunteered for service in Japan and was appointed by Bishop McKim as professor in Trinity Divinity and Catechetical School in Tokyo. In addition to his teaching work he cared for the English services at the Cathedral in Tsukiji, and frequently ministered at Japanese stations outside of Tokyo. In 1917 he retired. His service both in the Hawaiian Islands and in Japan was marked by unswerving devotion to duty and by a sweetness of spirit and kindness of bearing that won the affection of all with whom he came in contact. At the time of his death he was non-parochial priest of the Diocese of Los Angeles.

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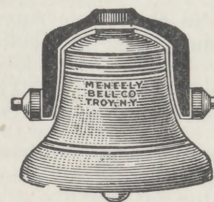
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MARY GREEN DE ROSSET

BRIGHTON, MASS.—Mrs. Mary W. (Green) deRosset, widow of the late Rev. Frederick Ancrum deRosset, died at the home of her daughter, Mrs. Frank S. Clark, January 10th. She was born in Jackson, Miss., February 2, 1859. Mrs. DeRosset was a granddaughter of the late Rt. Rev. William Mercer Green, first Bishop of Mississippi, at whose home, "Kendal," in Sewanee, Tenn., she was reared as a child. Mrs. DeRosset leaves a mother, Mrs. Ella P. Green, five children, three grandchildren, and one brother, Otey Polk Green. The children are Mr. William G. deRosset, Worcester, Mass., Mrs. Frank S. Clark, Brighton, Mass., Mr. Armand J. deRosset, Newark, N. J., Mrs. Ludlow P. Strong, and Miss Fanny B. DeRosset, New York City. Interment was at Sewanee, Tenn.

RICHARD A. ROBINSON

LOUISVILLE, KY.—Richard A. Robinson, one of the foremost laymen of the Diocese of Kentucky, died during Christmas week, after several years of ill health. He had served in important diocesan offices until a short time ago. The funeral was from St. Andrew's Church, Louisville. Mr. Robinson left generous gifts to his parish, to the Orphanage of the Good Shepherd, and to the Girls' Friendly Inn.

MAGAZINE

AN INTERVIEW with the Rev. Creighton R. Storey, rector of Trinity Church, Albany, features the February number of the *American Magazine*. "Every one in Albany calls him Dr. Storey," says the *American*, "but the degree was not conferred on him by any college or theological seminary. It was conferred by the people among whom he has lived for almost twenty-five years; an outward sign of the respect and affection they have for him." Particularly interesting is Mr. Storey's description of his vestry:

"Take my vestry, for example; the most remarkable one in the whole country!" he declared proudly. "At the beginning, I asked Bishop Doane and Bishop Nelson to let me choose my own vestry."

"This city is full of young men of wealth and ability," I said. "They are the sons of our best families. Their fathers already are serving on the boards of other churches. So long as the fathers live, the sons will not be called on by those churches. Let me try to bring their ability and energy to the aid of Trinity." "But can you persuade these men to serve?" they asked. "I believe so," I told them.

"Then go ahead!" they said. "It isn't according to the rules and regulations; but we will forget those for the present."

"We started with five members of the vestry. In a few years we added three more. We continued to enlarge it, until now we have twenty-four of the finest men in this city."

NINE LESSONS WITH CAROLS

ARCHBISHOP BENSON, when he was Bishop of Truro, drew up a service which was used there on the Sunday after Christmas, consisting of nine little lessons, only five or six verses long, each lesson preceded by a carol, and before each carol the Archbishop said a benediction. The first three of the lessons were read by three choir boys, the next two by choir men, the next three by one of the chaplains, the curate, and the vicar, and the last by the Archbishop.

NEWS IN BRIEF

CONNECTICUT—At the annual meeting of the New Haven convocation, held in Christ Church, Ansonia, recently, the Rev. Henry B. Todd, rector of Trinity Church, Waterbury, Conn., was elected dean of the convocation and the Rev. L. Mark Brusstar, vicar of Christ Chapel, was elected secretary.

CONNECTICUT—By the will of the late Charles F. Brooker, of Ansonia, Conn., \$40,000 was left to Christ Church, Ansonia.

DELAWARE—Last year was a banner year for the Diocese of Delaware in the amount raised for missionary purposes and the support of the work of the General Church. This includes the pledge of \$15,000 for the deficit of the Church made by Bishop Cook at the General Convention, and a substantial balance remains in the diocesan treasury to carry on further activities.

KENTUCKY—The will of Miss Anna G. Mitten bequeaths \$2,225 to the Church Home and Infirmary of Louisville, where she had spent the last years of her life.

NEW YORK—Mrs. John M. Glenn, president of the national council of the Church Mission of Help, will give an address at the annual meeting of the society to be held in the assembly room of the Cosmopolitan Club, 135 East 40th St., Monday, January 17th, at 3 P.M.

NORTH CAROLINA—A destructive fire occurred at St. Agnes' Hospital for Negroes, affiliated with St. Augustine's School, Raleigh, on December 16th. All of the patients were removed without loss of life.

NORTH TEXAS—Bishop Seaman has spent some time in Southern Ohio speaking on the work of the Church in this district.—The Rev. F. A. Parsons of Emmanuel Church, San Angelo, is slowly recovering from a long and painful illness.—The Bishop recently dedicated the new church at Baird.—Mrs. Edward A. Temple has presented St. Mary's Church, Big Springs, with a paten in memory of her husband, the late Bishop Temple.—Bishop Mize of Salina and Mrs. J. C. Tolman of Houston are the crusaders in this district.—The Bishop recently dedicated a new altar in All Saints', Colorado, and also a missal stand for the same mission.—During the vacancy of the see of Oklahoma, the Bishop has that district under his supervision as well.

PITTSBURGH—The Rev. J. deB. Saunderson, formerly of Grace Church, Columbus, Neb., has begun his work as rector of Christ Church, Brownsville.—The Rev. George F. Davis, formerly of the diocese of Quincy, is now associated in the work at St. Mark's Church, Johnstown.

SOUTH DAKOTA—The sum of \$4,209.39 for Bishop Burleson's Tenth Anniversary gift has been received from 309 donors. This fund will be invested at once and the interest on it will be presented to the Bishop on each succeeding anniversary. Eventually it will become a part of the Episcopate Endowment Fund. Hugh Latimer Burleson, 2d, was born at the rectory in Springfield, on the morning of January 2d. He is the son of the Rev. and Mrs. J. K. Burleson and the grandson of the Bishop of South Dakota.

SOUTH FLORIDA—Offertory anthems from the Russian Liturgy were beautifully rendered at Christmas night Eucharist at Holy Trinity Church, West Palm Beach, the Rev. William P. S. Lander, rector. Fr. Lander preached the sermon.

SPRINGFIELD—The Diocese has just purchased a new piece of property with a very fine bungalow on it, admirably suited for the congregation of St. John's Church, Herrin.—The boys and girls of the diocese have made their Advent Offering a worthy one; it is to be devoted toward the cost of a new roof on the very old mission church building at Carlyle, one of the mission stations under the care of the Rev. R. Y. Barber.—The Rev. George P. Hoster, D.D., former rector of Emmanuel Church, Champaign, has been placed in charge of St. Mark's Church, Chester, beginning the first Sunday in January.—The diocese was saddened during the latter part of December by news of the death of the oldest son of Archdeacon Weller.

A CALCUTTA daily paper reports that Mr. Ghandi was to lecture for an hour each week in the National College at Ahmedabad, which he founded when he launched the non-coöperation movement, and on his asking the students to choose the subject they asked him to take the New Testament.

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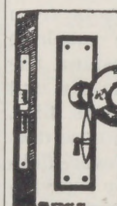
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