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The Living Church

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VOL. LXXVI

MILWAUKEE, WISCONSIN, JANUARY 8, 1927

No. 10

Shall We Accept Missionary Responsibility in India?

EDITORIAL

The Witness of the Church

THE BISHOP OF CENTRAL NEW YORK

The Church in Dornakal, India

REV. F. F. GLADSTONE

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To TRACE God's dealings with His Saints—to see His gracious Hand leading them step by step through this thorny wilderness to the Heavenly Canaan—to behold the gleams of light breaking in upon the darkness of their minds, and guiding them to the brightness of "the Perfect Day"—to mark the impress of this Almighty Hand moulding them by His gracious discipline to His Own most blessed Will, and, as they increase in strength, laying upon them His sharp and heavy Cross to wear away the deep stains of sin, that they may be conformed to His Divine Image, and purified for His Holy Presence—to trace this gracious work is most solemn and instructive.
 —Robert Brett.

PERFECT FREEDOM is not liberty to do as we please, but liberty for God to do as He pleases in us.—*Southern Churchman.*

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No. 10

The Bishops' Crusade

"Who then is willing to consecrate himself this day unto the Lord?"

ON January 9th the Bishops' Crusade begins. Three hundred bishops, priests, laymen, and women of the Church are to carry to the people throughout the land a call to rededication to Christ and renewal of allegiance to His Cause.

The Crusade is a spiritual movement. It unites the whole Church in pursuit of a single aim: that our own people may put Christ first in their lives and come to "know the love of Christ which passeth all knowledge," and "be filled with all the fulness of God."

The General Convention conceived and authorized the Crusade; the National Commission on Evangelism planned it; diocesan commissions have organized it locally; Crusaders are going forth to carry its message; results now depend upon all the people of the Church.

The Crusade will succeed if the people will prayerfully seek, not only that it may do something for them, but that *through* them "the work of God should be made manifest" to others.

May the whole Church rally to the colors! May all of us desire and earnestly strive, by prayer and personal effort, for the "renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour."

January 1, 1927.

John G. Murray

EDITORIALS & COMMENTS

Shall We Accept Missionary Responsibility in India?

THIS Church has received from the Church in India an urgent call, Come over and help us!

For several years there have been informal expressions from leaders in English Church missions of the great desirability, as they have expressed it, of the American Church collaborating with them in the effort to evangelize India.

So far back as 1900, Dr. Eugene Stock, secretary of the Church Missionary Society, while on a visit to this country, expressed the hope that some day the Church in the United States might have a diocese in India. Bishop Montgomery, then secretary of the S.P.G., while in this country in 1907 and again in 1916, earnestly gave expression to the same hope.

But it is since the war that the matter has assumed a definite form. The English missionary societies carry on, as is well known, missionary activities throughout the globe many times greater than those of the American Church. The common supposition that the Church of England is numerically vastly greater than the Church in the United States is an error. Whatever be the "floating population" of that Church, its actual communicants are only about double the number of those in the United States. Its resources are probably less than double those of the American Church, yet its missionary work, carried on through several voluntary societies but under the supervision of the Church itself, demands an annual expenditure many times greater than that expended in our work. At the present time the resources of these societies are strained almost to the breaking point, and when at length they turn to the United States, in a very earnest plea that we assume a small share of their burden in India, it is obvious that the plea must receive very earnest consideration.

The following is reprinted from a recent issue of the *Bombay Diocesan Magazine*:

"AN APPEAL TO THE EPISCOPAL CHURCH OF THE U. S. A.
TO HELP THE CHURCH IN INDIA

"Some account of the efforts which have been made to secure the coöperation of the American Church in the mission work of the Church in India may be of interest.

"In 1922 the subject was brought before the Episcopal Synod and a resolution was passed asking the Metropolitan to 'correspond with the Presiding Bishop of the American Church, pointing out the present urgent needs of the Church in India and indicating the ways in which the American Church might render much needed help.' During the following year several leading Churchmen from the United States visited India and their advice was sought as to the best way of proceeding to secure the assistance which was desired.

"There was a serious initial difficulty to be overcome, for the Constitution of the American Church only empowered the General Council [Convention] to undertake mission work in territories which were not under the jurisdiction of a bishop of any Church with which the Episcopal Church of America was in communion. This canon, as it stands, obviously rules India out, as the whole of India is within the jurisdiction of one or other of the bishops of the Church of England in India. Still it was thought by those who advised us that some way over this difficulty might be found if the bishops of the Prov-

ince of India, Burma, and Ceylon send a definite appeal for help. If this was to be done, obviously the first thing needed was a clear statement bringing out the salient facts of the case. The Bishop of Nagpur undertook to prepare this and wrote a most excellent and forcible appeal.

"The Metropolitan, acting on the advice given him, proposed to send this out to all the bishops of the American Church, but thought it well to seek the advice of the Archbishop of Canterbury before doing so. He accordingly spoke to the Archbishop when at home in 1925 and was advised to consult Bishop Brent, who was shortly expected in England, before doing anything. Bishop Brent was keenly interested and himself undertook to press the appeal from the Church in India at the General Convention which was to be held in October of that year. Meanwhile it was thought well that a formal request should be submitted to the Presiding Bishop of the American Church, and this was duly sent. In acknowledging it, Bishop Gailor stated that while the development of their work in the countries where they had established missions had put them under a great strain, yet they all had a loving and loyal interest in the work of the Church of England, and he promised to bring the claims of India to the attention of their Council at its next meeting.

"The General Convention in New Orleans in October last did not, however, provide a good opportunity of presenting the appeal. The Missionary Council was faced with a deficit of nearly a million dollars, and an effort to wipe this off was regarded as the first claim on their energies. The Convention had an overloaded program of business which had to be carried through under climatic conditions which resembled those of Calcutta in the days which preceded the monsoon this year.

"During the current year the Metropolitan has carried on correspondence with several friends of India in America, and, in answer to a request, has sent a definite proposal to the missionary board of the American Church to take over the work in the Diocese of Nagpur which the C.M.S. finds itself obliged to relinquish. Bishop Brent has again expressed his determination to press the appeal to his utmost, and it is for us all to pray that, if it be His will, God will open the way for the American Church to come over and help us."

AT the outset we are able to clear away the constitutional difficulty referred to in the above.

There is no constitutional limitation on the right of our House of Bishops to erect a foreign missionary district, in India or elsewhere. There is a canonical provision (Canon 14) to the effect that "The House of Bishops may establish Missionary Districts in States or Territories, or parts thereof, or in territory belonging to the United States, not organized into Dioceses, or in territory beyond the United States, not under the charge of Bishops in communion with this Church." All that would be necessary, therefore, to make it canonically competent for the House of Bishops to establish a missionary district in India would be for the proper English or Indian authorities to relinquish jurisdiction over such part of the Diocese of Nagpur as they would wish to cede to the jurisdiction of the American Church, whereupon there would be no canonical bar whatever. Obviously, the English Church would not wish to take such action unless the authorities first knew that the American Church would be prepared to take it up. Obviously, also, the American Church would not be willing to elect a bishop until the jurisdiction of an existing bishop had actually been

withdrawn. Probably, therefore, if the matter were definitely laid before our House of Bishops, their first step would be to determine whether or not they would accept jurisdiction if that of the English bishop were withdrawn. If that were decided in the affirmative, the English Church might probably feel justified in so delimiting the field of the Bishop of Nagpur as to leave an adequate field for an American bishop. That would require some little time. After that, at a subsequent session of the House of Bishops, a missionary district could be formally created and a missionary bishop elected. It would not even be necessary to wait for a session of General Convention, since the House of Deputies would have no voice in the matter. But since the provision for the support of such a work would be a large factor in determining the question, and since, if the plan were accepted, necessary provision must be made in the budget, the subject must probably be passed upon on its merits first by the National Council; and unless that body should feel so convinced of both the advisability and the feasibility of the plan as to memorialize the House of Bishops to take the appropriate action, it may be taken as certain that that body would not proceed on its own initiative.

All this detail as to procedure we have expressed only to show that there is no insuperable legal bar to the action requested by the English Church. Canonically, the taking over of the former English Diocese of Honolulu was an exact precedent. The really important question is one of policy, in assuming jurisdiction in territory under the British protection, and the financial question involved in such expansion of our work.

THE chapter printed this week in our series on The Anglican Communion Throughout the World treats of one of the Indian dioceses, and its map will be quite useful in connection with this present consideration. From that map (page 330) it will be seen that the Diocese of Nagpur lies in the Central Provinces between Bombay and Lucknow. It is not clear to us whether the English authorities propose to cede the entire area or only a part of it, but when we learn from Mowbray's *Churchman's Year Book* that the diocese has an area of 700,000 square miles (that of the state of Texas is only 265,780) and a population of 35,000,000, it will appear that two bishops, though located within the area, might conceivably find enough to do without clashing.

The diocese is a mission of the C.M.S. It was created in 1902. Its present bishop, translated from the adjoining Diocese of Chota Nagpur only a few months ago, is the Rt. Rev. Alexander Wood. The diocese is said to number forty clergymen (chaplains and missionaries) and forty-two lay missionaries and to have a "Church population" of 15,000. Whether any of this existing work would be transferred to us, or whether our portion would be wholly new work, we cannot say.

The work began about sixty years ago. In *The Call from India* it is stated that "owing to the necessity of retrenchment, the C.M.S. has recently been obliged to curtail even the little work that was being carried on, and stations where work was started sixty years ago have been abandoned through lack of men and money. . . . At Jubbulpore both the C.M.S. and the C.E.Z.M.S. (Church of England Zenana Missionary Society) are at work, but the high school for Indian boys has had to be closed from lack of funds. There is a high school for girls at Katni. Both these stations are in the northern part of the diocese." There is a small mission of the Scottish Episcopal Church at

Chanda, in the south. "The diminution of the work of the C.M.S.," continues the authority cited, "is the more serious because the S.P.G. has practically no work in the diocese. It looks as if the self-denying labors of former years may disappear. . . . The society is now so faced with the necessity of further reductions that it is obliged to seek to hand over all its responsibilities in this diocese to a sister mission." Evidently those words, written about a year ago, foreshadow the present tender to the American Church. What will the world, what will Almighty God, think of us in super-wealthy America if we turn it down?

THE first thought, to most of us, will be that as we can scarcely finance our present work, there is little encouragement to undertake more. But we believe the second thought will be a more generous one. Let us compare the green with the red spaces in the colored map of the Anglican communion printed in our Christmas number, and then say whether the American Church is, relatively to the English and Colonial Churches, doing her fair share in the evangelization of the world. And for the first time in history, the English Church appeals to us to take a part of her burden off her shoulders.

It is many, many years since we have undertaken a new field on behalf of the American Church. As we have barely kept abreast—scarcely that—with the normal increase in our present fields, we have groaned and grunted and repeatedly fallen down. But since our first entry into real missionary work nearly a century ago, have we ever waited for a surplus in our treasury before expanding into new fields?

True, China and Japan and Liberia are not yet converted to Christ; but neither are New York nor Chicago. Neither are London nor Rome nor Jerusalem. We cannot wait to complete the work in one field before we begin on another; in this country we should not yet have expanded beyond the Allegheny Mountains if we did. And who knows but that this proposed expansion into India may be just the step that is needed to arouse our people to new ventures of faith?

For our part, the proposal strikes us very favorably. Naturally, there will be a good deal of detail to be worked out. If the Department of Missions and the National Council might feel justified in making a very sympathetic effort to pave the way for the formal consideration of the House of Bishops, and would, especially, provide a conditional appropriation in the 1929 budget when that shall be under consideration, we believe that Churchmen generally would applaud their action. It ought to be possible for a plan to be ready for tentative submission to a special meeting of the House of Bishops in the autumn of 1927, when, if the National Council should be favorable and should have worked out ways and means, it would be possible for the House of Bishops to give a favorable answer to the English tenders. A year would then remain for the formalities of relinquishment of jurisdiction over the area to be ceded, and by the time of the General Convention of 1928 it would be possible for the House of Bishops to erect the new missionary district and to choose a bishop for it. Indeed, since only the House of Bishops is involved in such legislation, it could be consummated and a bishop elected in the spring of 1928 if haste should seem necessary, and the new missionary bishop could be ready to leave for his distant field immediately after General Convention. Only a very slight appropriation would be needed before the budget of 1929 should go into effect.

How does this strike our friends and readers? We should be gratified by a hearty response.

WE HOPE that many laymen among our readers as well as the clergy, are familiar with the *Prayer Leaflet* published each month by the Field Department of the National Council. The value of intercessory prayer is being increasingly recognized by Churchmen, and this little leaflet enables one to concentrate his meditations, thanksgivings, and petitions in intelligent fashion on concrete forms of the work of the Church. The leaflet is conveniently grouped into information and prayers for each day of the week, with an appropriate daily collect. It makes an excellent pamphlet for distribution during the Bishops' Crusade.

The leaflet may be obtained from the Church Missions House, 281 Fourth Avenue, New York City, the subscription rate being twenty-five cents a year.

The Prayer
Leaflet

ACKNOWLEDGMENTS

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OFFERTORY—EPIPHANY MASS

Thou art my Gold,
What gift have I the tender God to bring
Save Thee, my spotless and pure Offerings,
My only Treasure and my Price untold?

My Frankincense,
Whose human life, obedient to God's will
Was the supreme oblation, fragrant, still
Thou art all prayer, all worship, all incense.

My bitter Myrrh,
Through this life's night betwixt my breasts to lie,
My keen reproach so cold a heart have I,
Dear Love, beyond all else be Thou my myrrh.

Our only Gift,
Offered to us in measure full and free
That we may something have to render Thee,
Some worthy, all-sufficing boon to lift.

—M. E. H.

IMPRESSIONS OF A NEWCOMER TO THE PHILIPPINES

BY THE REV. BENSON HEALE HARVEY

ONE morning, a few months ago, I awoke to find the hills of Central Luzon opposite my porthole—at daybreak. At seven we passed Corregidor, the Gibraltar of Manila Bay, and more strongly fortified than Gibraltar itself, and were within the bay. Two hours' sailing brought us to the breakwater, and shortly after ten we came alongside Pier 7, the new concrete "largest and best pier in the Orient."

Rather quickly I identified the group which was down to meet me. Though it was just church time, seven members of the staff were on the dock. I carried only two bags through customs, so within a half hour we were driving up delightful Isaac Peral, completely shaded from the sun by the interlacing branches of the towering trees that line each side of the street or *calle*. Stopping for a few moments at Bishopsted, I went with Mrs. Mosher to the Cathedral, adjoining the Bishop's house. The Bishop is in temporary charge of the parish, so it was he who preached. After service it was a great pleasure to meet him again. The Rev. William L. Ziadie, of St. Luke's Mission, stayed for luncheon, then in order to begin my Philippine experience correctly I had a siesta, after which we were "at home" at tea time. This is a daily event, especially on Sunday, when the Bishop and Mrs. Mosher are glad to welcome any members of the congregation or visitors. Dinner followed choral Evensong, and by ten I was writing my summary of the day in just one word, "perfection." And that word that described then the city, the people, and the Cathedral can be used with equal enthusiasm now after I have been "on the job" for five weeks.

Yes, I have been "on the job" almost exactly as long as I have been here, for within twenty-two hours of my arrival I began preparing one boy for a special confirmation. At the end of the first week my first official action was to speak to the Bishop—"Reverend Father in God, I present unto you this child for the Laying on of Hands." This confirmation service was set for 6:15, and in the cool of that early morning it was a great privilege to do so, and then to deliver to my first candidate the cup at the Communion service that followed.

Some of my regular duties are as follows: Once a week I go to the House of the Holy Child for a class of religious instruction, using the new services suggested in the Prayer Book revision. These girls, daughters of American fathers and Filipino mothers, are a very responsive group, and I feel well satisfied with their progress. I hold two confirmation classes, one for children, another for adults. Of the nine members of the former class seven will have left the islands for the States within six months. Such is the transient character of the Cathedral congregation; and such our contribution to the churches of the homeland. We sincerely hope that our work of preparation of these young Churchmen and Churchwomen will be followed up carefully by the rectors to whom we transfer them. Our class meets at the south door of the Cathedral under a porte-cochère, and it is sometimes difficult for teacher as well as pupil to concentrate attention on the lesson, for there constantly pass the small two-wheeled *caromattas*—the conveyance used by many people for short trips about town—cars, carabaos, and pedestrians. Although Manila is always quite warm in the middle of the day one may look forward or back to a cool and delightful morning or evening. Walks along the beautiful Dewey Boulevard that borders the bay shore are always cool and pleasant.

My fourth Sunday, October 18th, was a busy one. St. Luke's Mission was holding a fiesta, with a confirmation service. After taking part in that I made a quick trip to St. Stephen's Mission nearby for Morning Prayer, where I had the novel experience of preaching to a Chinese congregation through an interpreter. On my way home I attended the regular service at the Union Church. Later in the day I also assisted the Bishop in the choral Evensong at the Cathedral.

CHURCH FINANCE really depends upon love and good will to Christ and His Church; when we love Him and His service we shall have solved the financial question, for all will give regularly and gladly.—*Bishop Carey*.

"VEILED in flesh the Godhead see" expresses a truth so profound that before it materialism and crude supernaturalism must always collapse.—*Church of Ireland Gazette*.

The Witness of the Church

Sermon Preached at the Consecration of the Ven. Edward Trail Helfenstein, D.D.,
to be a Bishop in the Church of God

By the Rt. Rev. Charles Fiske, D.D., LL.D.

Bishop of Central New York

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, must one be ordained to be a witness with us."—*Acts 1:21-22.*

I.

EVERY year, as we come to the celebration of Christmas, I feel the need of a new Life of Christ, short enough to be read by the average person in a few hours, sympathetic in its understanding of the many-sided truth which is in Christ Jesus. I was confirmed in this feeling recently by a college pastor, who said that he too felt the need, especially in his work among students supposed to come from educated homes and yet amazingly ignorant of the simplest facts about the Christian religion.

"And why not such a book?" he asked. "There are fashions in literature. This is a day of biographies, memoirs, and informal reminiscences, through which history has been rewritten in a vivid and picturesque way, with fascinating freedom of method. Why can we not have an interpretation of the life of Christ just as vivid?"

We have had, indeed, a continuous stream of new books on the life and teaching of our Lord, but we have not had such a book as the college pastor and myself had in mind. For the most part recent studies of Christ have been reverent in spirit. Even when an English literary genius proves to his own satisfaction that Christ was not born in Bethlehem, did not claim to be the Messiah until He had failed in His original purpose, and died for a very different reason from what the evangelists, in their ignorance, supposed—even then the book is reverent. No less sincere is a popular American study of Christ which would commend Him to the modern business man and make Him the idol and the ideal of the noonday luncheon clubs. There is every type of biography of the Lord Jesus, from the picture of Him painted by a socialistic dreamer to the portrait which makes Him only one more oriental mystic. Whatever men have tried to do with Him, one thing they have not been able to do—they cannot leave Him alone. They are always finding something in Him which they believe to be new and true. Alas! few of them find what is *old* and true!

THERE is one portrait of Christ which has an abiding beauty. That picture shows Him in His work of love and mercy. He moves amid crowds of the poor who come to Him for help and comfort, of the distressed and heavy-laden who crowd about Him to obtain release, of sick folk pressing upon Him to be healed, and He receives them all tenderly and graciously, giving generously, teaching simply and beautifully, till men and women are drawn to Him and even children find in Him an understanding Friend. He is

" . . . the Christ of our hearts and homes,
Our hopes and prayers and needs,
The Brother of want and blame,
The Lover of women and men,
With a love, that puts to shame
All passions of mortal ken."

Then there is the picture which shows Him as the Great Leader, strong, courageous, unafraid, whose teaching had dynamic influence, whose thoughts have gradually revolutionized ethical standards, supplanted ancient tyrannies, and established human freedom and equality of opportunity in every nation genuinely, even though imperfectly and incompletely accepting His Gospel. He is the Christ who takes the field against every threatened virtue and walks the path of truth and right no matter where it leads and no matter what it costs. He is the Christ who enters into the world's tragedy and sorrow and in His death teaches the universal law of suffering as a necessary condition of human existence and a medium of blessing.

Again, there is the portrait of our Lord as the great Companion and Friend. For Christianity began in the most wonderful and beautiful of human experiences, an intimate personal friendship. The disciples walked and talked with their Master, as they wandered through the fields and hills of Galilee, sleeping with Him under the evening stars, listening to Him as He talked of common things, learning that God is their Friend, a Friend to be known, remembered, honored, into whose likeness men grow through companionship and intercourse; a Father who cares for His children and will do all that a Father can to win them to love and loyalty.

The best interpretations of the Great Life have gone a step farther. They find standing ground, amid all the changes of time, in the fact which these companions of the Saviour at last discovered, the great fact we are bringing to our remembrance so vividly during this Christmas season, that they had in their Friend and Master an actual unveiling of the heart of Deity. That is why they were so sure of God. They knew—knew beyond a doubt, though sometimes all things seemed to shriek denial—that "the heart of God is as the heart of Jesus." So they went out to bring God to men in the glory of a new discovery. That which they had seen and heard, which their eyes had looked upon and their hands had handled of the Word of Life, they declared. They had seen the light of the knowledge of the glory of God in the face of Jesus Christ. There is about the words, as I have tried to show recently on another occasion, a gladness of surprise, a reverent astonishment, a breathless devotion, an awe and wonder that hushes and stills us. The apostles came to believe in the Godhead of Jesus through their experience of His manhood, and coming so to believe they passed on their faith as an inheritance which the perpetual experience of Christ's power in those who believe has continually made more credible.

Many would rest content with these portraits of Christ. They want no other. Certainly they want little in the way of systematic statement of belief. Still more certainly they are fearful lest the freshness and charm and beauty and simplicity of faith be lost if we attempt to state it in a formal creed. For them such explanations rob the Gospel of its winsoneness and attractiveness.

Nor are they interested in any attempt at the organization of Christ's followers into a society or Church, with rites of admission and regulated order and laws of worship. Perhaps, alas, these things had to come, human nature being what it is; but they feel the pathos and the pity of it all. Away with it, they cry, as completely as we can. Let us go back to Jesus and to Jesus only. No creeds; no Church; no sacraments; only the Divine Friend and Companion whose presence and power can never fail for those who seek Him.

II.

THE service in which we are engaged today directly challenges this conception of the Christian religion. As for us, we believe in the Church. We believe in a corporate religion, with sacraments that are a means of approach to Christ, not a substitute for intimacy with Him. We believe that the Church is as necessary to growth in religion as government is necessary for the preservation of society. We believe that the Church is not an after-thought of men; it is the forethought of God. We find in the gospels touches in the portrait of our Lord which are missing in these other pictures, beautiful as they are. Of course the Lord Jesus Christ was all that the devoutest imagination has found Him in the simple beauty of His life of service. Of course He did ask, first of all, for personal love and loyalty and devotion. But He never meant His followers to be left loose and unattached. There must be a Church where

individual fellowship is kept strong and steady through corporate union. Individual attachment, of course; but after that corporate union for its safeguarding; rather, corporate union that the band of individual disciples may become the nucleus of a kingdom and by moving out into the community may not merely hold the believer but save the world.

Do we find such a conception of religion in our study of the life of Christ? Surely we must seek it there if we are to have firm belief in the Church, a belief that carries atmosphere, courage, and conviction. If we believe in the Church our belief must not be hesitating and uncertain. It must be a part of our very life—not something impotent and unsaving—and it can never be this unless we are sure that the Lord Himself really meant to found a visible society where His life was to be lived in corporate fellowship.

Do we find that in a study of the Great Life? I do not see how the impartial student can fail to find it. You cannot study the gospels without discovering, if you read carefully, that this is always in the mind of the Master. There you find it, something revealed at first only to the inner circle of the disciples and to them but gradually; but there it is, unmistakably. As the years of His ministry draw to a close He goes away from the crowds, puts aside many opportunities for service, withdraws more and more into privacy, is alone as much as possible with a small group of friends, desiring not merely to make them understand, but out of their understanding to erect a permanent structure of faith. He trains the loyal few with painstaking care. He bends all His energies to make them understand the secret of His life, and finally He declares that upon the rock of their faith He means to build His Church.

That was the real purpose of His life; not simply to do the little good that could be done in those few brief years, in one small corner of the world, but to train a band of men who would understand who and what He was, what His sacrifice meant and how His life was to be imparted to others, and would organize a Church as the society through which His life would be made known, His death pleaded, and His teaching perpetuated—a Church which would be more than a voluntary society, an organism in which His life was to be conveyed through sacramental channels.

That is the conception of Christ's eternal purpose which we need to lay hold upon in these days, when the idea has gone abroad that Church membership is a matter of indifference or that even should we become members we may make our own Church, if we will; the idea that the Church (if we must have a Church) is but an "amorphous aggregation of individual souls," a society through which a set of views may be promulgated—and a more or less incoherent and unstable set of views at that. Churchmen believe more than that. To them the Church is the Body of Christ, and Christianity is necessarily a life to be lived in corporate fellowship, its members having direct relation to the living Head of the Church and through Him fellowship with each other.

And that idea of a Church they find in the teaching and evident purpose of Christ Himself. It is not something which arose out of the accommodation of Christianity to the Empire in which the Christian faith spread. It is not found only in the system of Paul, the first great Churchman. Its charter is discovered in the quick response of the Lord to the ardent faith of Peter, the spokesman of the apostles: "Thou art indeed the Rock Man, and upon the Rock of Faith like this I mean to build My Church, and all the powers of evil shall never gain the victory over it."

III.

IT WILL help us to an understanding of today's service for the consecration of a bishop if we remember that it was part of the Lord's plan that His disciples should be joined together as members of a divine society. They were steadfast in the fellowship of the apostles, holding fast to their teaching and united with them in prayer and in the breaking of the Bread of Life. As others were won to the faith they also were brought into the new society.

That all this was according to the mind of the Master is clear from the first action taken by the eleven apostles immediately after the Lord had been taken from their sight and while they were waiting for His promised gift of the Holy Spirit. They felt that at once they must fill out the number of

the Chosen Twelve and they met to select one who would take the place of Judas, the Betrayer. When this new apostle was elected, the record shows plainly why he was chosen and what, therefore, was the essential work of the Church and its ministry. It was necessary that one should be ordained to be a witness with them of the Resurrection and he must be one who could bear witness as having accompanied with them all the days that the Lord went in and out among them. With their number restored, the Twelve waited for power from on high, and then went out with the story of which they were witnesses, having favor with God, continuing daily in prayer and in the celebration of the Holy Communion and being blessed in their work as the Lord added to the Church daily those who were being saved.

That, then, was the real work of the Church, the chief purpose of the ministry—to be a witness to Christ and the Christian story. This witness was given in sacrament, in service, in life, in preaching. Men were baptized into the Lord's death; they were fed with His life; they were taught of the things which He had begun both to do and to teach; they grew in grace and in knowledge and then in turn gave themselves in witness and testimony. They were not primarily seekers for truth; they were men who had already found the truth, though they were still to be led into more truth. They were not guessing at what God was like; they had seen Him. They did not argue about His love and power; they had experienced both.

This great fact—that the apostles and their successors and companions in the ministry were witnesses to well-established truth and fact—comes out in all the later history of the Church. The Christian religion satisfies the intellect—there is no philosophy of life to compare with it; no solution of the riddle of existence, no solvent for social ills, no redemptive power, no way of life or law of human conduct that equals it—but it has never professed to rest on philosophy, or science, or research into truth; it rests on revelation. It is accepted on the testimony of those to whom the revelation first came.

IV.

THE essential duty of the ministry is still to bear witness. We are entrusted with a life-saving and life-giving truth and charged to carry it to others. Of course, in a sense we are still truth seekers. We are constantly finding new meanings in the teachings of our Lord. We must be growing into new appreciations and larger apprehensions of the religion we would commend to the world. We are constantly trying to apply Christianity to the social, economic, industrial, national, and international problems of the day. We must endeavor to express the truth in the language of our own generation. We must show its power to satisfy the desires and remedy the evils of this present age.

But—the real strength of our witness lies in the fact that we are already, in heart and mind, convinced of the truth that is in Christ Jesus and feel an irresistible impulse, or summons, or call, to bear witness to this truth as a way of salvation for individuals, for communities, for the world. We speak, of course, that which we ourselves know, but we speak not simply as those who make their own assertions but as representatives of a long line of witnesses whose testimony we have tested and accepted. We are not merely individuals giving voice to our own thoughts—though, of course, we do speak with this personal testimony—but we are representatives of a society which has wrought out the truth through an age-long experience. When we speak we believe that behind our words are the deep convictions of the saints of all ages, who have had their rich part in this experience, into whose thought and devotion we have entered and through which we have found life. In word, as well as in sacrament, ours is a representative priesthood.

Sometimes one feels that the supreme task of our own Church is to restore to American Protestantism this vivid belief in the Catholic Church. We attack the circumference, not the heart of misunderstanding, when we discuss forms of belief, of worship, of sacraments, of holy orders, before the fundamental question, "What does the Church mean to God? What should it mean to us?"

The Church is God's way of making and training group-minded men who will endeavor to check up their own conclusions with the thought and experience of others. And yet, of

course, we preserve the individual witness. There are many ways of interpreting the many-sided truth of the Gospel. Its content is so great that no one man may fully appreciate all that it means, much less express more than portions of it with any degree of completeness. The message must ever be new, because constantly becoming a part of the man who delivers it, necessarily colored by his temperament, sometimes imperfectly expressed because he is imperfect in understanding and in living, richer and fuller as he grows in grace, but always the same faith once for all delivered to the saints—a faith in which we grow more and more certain as we see its power in all ages since the first witnesses gave their testimony. Like them, it is our courageous and challenging duty, as well as our joy, to bear testimony; for “we cannot but speak the things which we have seen and heard.”

One who has come to see the Church as the witnessing Body of Christ begins to understand public worship; to him it is not a congregation of individuals joining in prayer and praise with no constraints; it is a family making its united profession of faith, confessing one with another our corporate as well as our individual sins, approaching the means of grace with a feeling that the same process of divine help is for all and that this is God’s way of training the family together, realizing His method of guiding all His children along the same road.

V.

ALL this—and much more than all this—I find in this first election of an Apostle and Bishop, of which the record is given in the verses I have chosen for my text.

There one sees the Church in its preparatory organization, as it waits for the coming of the Spirit. The disciple who is chosen for advancement to apostleship is chosen to be a leading witness to the Lord’s victory. Yet he is chosen because he is one of those who has been a companion of the Master during all the days of His earthly ministry. He is made one of the witnessing body because his own individual allegiance has been continuous and real.

And there you find, I am sure, the vital meaning of the episcopate. We are called, not merely to be mechanical instruments of God’s grace in confirmation, ordination, or consecration; but we are chosen to lead the Church in its ministry of witness. Men rightly look to us to preserve the faith. They rightly look to us as leaders of the Church’s thought. They expect us to build up a body of faithful and loyal teachers. They demand much of us in applying the principles of Christ’s teaching to all the problems of life. They place us in positions of responsibility, and honor our office, with its larger outlook, its view from above and without, its freedom from much that is narrow and parochial, because they expect us, in a supreme and unique way, to make known to the world the Mind of the Master.

We can meet their expectations only as we abide with the Master whose thought we are to express. Still must we company with Him through all the days. Men expect the clergy to be more than efficient administrators; they expect them to be men of special prayer and devotion. Much more may they expect this of a bishop who is in a peculiar way the spokesman for the whole Church. Still more may they expect it, since they choose us to represent them in witnessing for the common faith. Most of all do they expect it of us as Chief Shepherds of the fold of Christ, training with loving zeal the people committed to our charge and with still more anxious care training those who under us are responsible for the dispensation of the Word of God and of His most holy sacraments.

My dear Brother: We have good hope that yours will be such a loyal and devoted service. Your whole ministry has been spent in this diocese. Here in Maryland, in a long Church history, the Church has had splendid leaders and teachers. In the episcopate of this diocese there have been great theologians and administrators. You, however, have spent your life in a work more modest and simple in its faithful pastoral purpose. Much of your ministry—almost all of it—has been passed in rural and village work, where men meet each other in the close relationships of daily life and come to know each other intimately. I am not speaking a word of fulsome affection, when I say that those who have known you in the years of your ministry here have felt that you were truly a companion of the Blessed Saviour.

You have been very close to the Bishop of this diocese, now called to a larger work of administration. You will never forget that he brought to his high office here and to his brethren of the clergy the same warm-hearted love which he had shown as pastor and friend among a people dear to me, as they are dear to him. You will learn soon how he is bringing the same pastoral touch to the men and women of the great business organization of the Church. In New York, they tell me that his presence is a very benediction. One of the younger men who recently became a member of his staff speaks of how he rose from his knees when the Presiding Bishop gave him a pastoral blessing as well as a friendly greeting, feeling that he had truly been “knighted” as he was sent forth to his work.

With such a record of service in your own ministry, and with such a friend and bishop as your father and brother in the new work to which you have been called, you will, I am sure, preserve with even balance your personal life of devotion as you add to your duties the care and oversight of your diocesan flocks.

Be a witness. Remember that you will have special opportunity now to commend the faith of Christ to thousands who will be looking to you for guidance and strength. Let your witness be loyal to the larger experience of the ages. But, above all, let men still take knowledge of you that you have been with Jesus. And may you so witness through your personal life and your private devotion, as well as in your public ministry, that when the Chief Shepherd shall appear you may receive the never fading crown of glory: through Jesus Christ our Lord. Amen.

BENEATH THE STAR

Low swung the star
On its tremendous arc,
Casting to earth
A radiance in the dark;

Pausing a space,
To light the anxious path
Of those who sought
Jesus of Nazareth.

Wise men were they,
Who wandered thus afar;
To worship One
Who lay beneath the star.

The star that led,
Pointed ideals high.
Man could not reach,
Nor grasp them in the sky.

So God, all knowing,
Brought the Truth to them—
Where they could touch—
The Babe of Bethlehem.

* * * *

’Tis ever thus,
With spirit things of worth.
We cannot reach . . .
God brings them down to earth:

And following
Life’s star, with lifted face;
We find beneath . . .
The Truth in commonplace.

—HENRY IRVINE LYNDY.

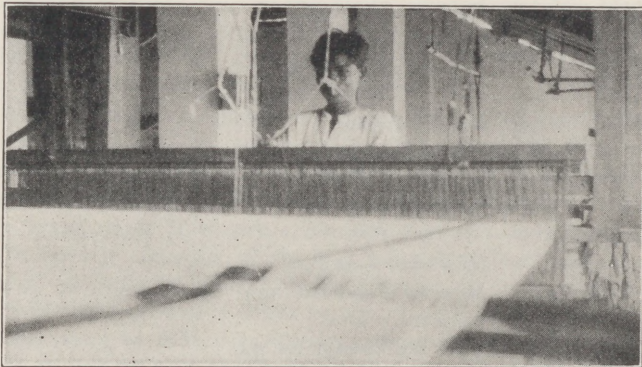
PERHAPS for great and small ladies too there is no lesson more difficult to learn than that of being contented and happy with the happiness and interests which fall to each lot. We are willing to accept this event which does not belong to our history, that friend who does not need our regard, the interest or occupation which is the share of somebody else; but our own talents, it must be confessed, we often gladly put away in their napkins.—Mrs. Ritchie, “Miss Angel.”



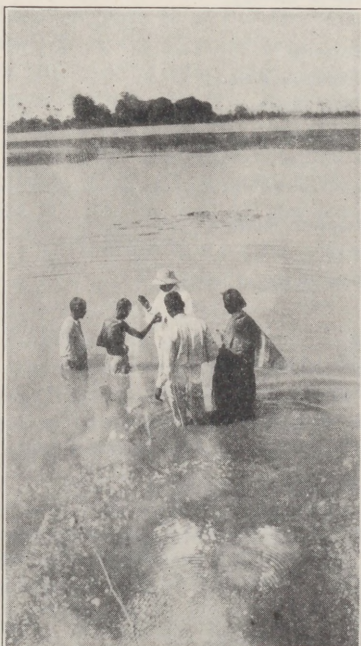
LAYING THE FOUNDATION FOR THE CATHEDRAL, DORNAKAL



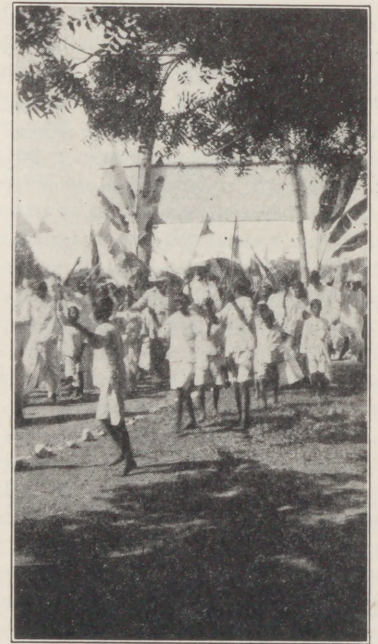
THE CARPENTRY SCHOOL AT DORNAKAL



THE WEAVING SCHOOL AT DORNAKAL



THE BISHOP OF DORNAKAL ADMINISTERING BAPTISM

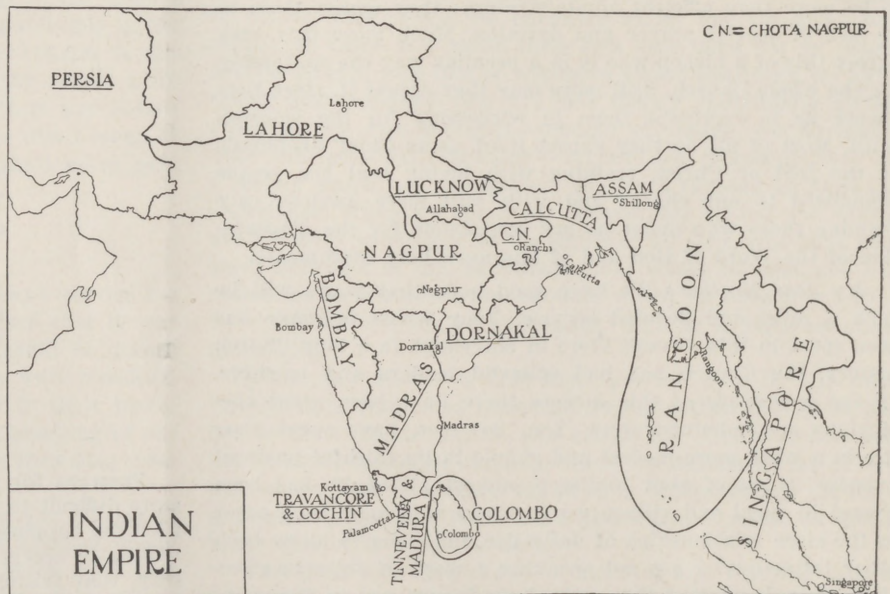


WELCOMING THE BISHOP OF CALCUTTA (METROPOLITAN OF INDIA) AND THE BISHOP OF DORNAKAL



THEOLOGICAL STUDENTS AT DORNAKAL, 1925
This is a class of older men, most of whom were ordained to the permanent diaconate October 3, 1926.

The Church in the Diocese of Dornakal



THE DIOCESE OF DORNAKAL IS ON THE EAST COAST OF INDIA, MIDWAY BETWEEN CALCUTTA AND MADRAS



DORNAKAL

The Church in Dornakal, India

By the Rev. F. F. Gladstone

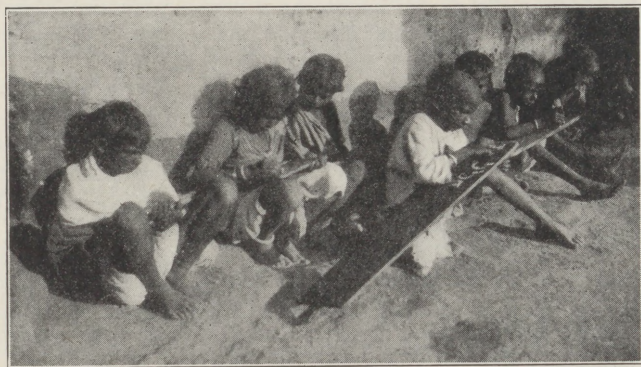
Chaplain to the Bishop of Dornakal

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

DORNAKAL has the distinction of being one of the younger dioceses in the Anglican communion, and like most young things it is rapidly growing and somewhat ungainly. Ungainly because it consists of two unequal halves, the larger to the north and east, and the smaller to the south and west, separated by over a hundred miles of country where the Anglican Church is not working but which has been occupied by the American Baptists and the American Lutherans, growing both in area and numbers.

When the diocese was first constituted, only fourteen years ago, its area was confined to one district in the Indian state of Hyderabad, outside the boundaries of British India proper, with a population of some two millions. In 1920 the Bishop of Madras handed over to it all that part of his diocese which is inhabited by people speaking the language known as Telugu, so that now its population is over six millions. What is of infinitely more importance than merely territorial growth is the number of Christians, which during the past few years has scarcely been paralleled in any part of the Anglican Church. In the districts now included in the diocese there were in 1894 about 22,000 Christians belonging to our Church, in 1914 about 57,000. By 1924 the number had grown to 132,000, and at the present time is almost exactly 140,000. In the past five years the number of baptisms has averaged eight thousand yearly and the number of confirmations 1,650.

The two great missionary societies of the English Church have been working in the Telugu country for many years. The C. M. S., with which is associated the C. E. Zenana mission for work among women, began work in the extreme east in 1841, and the S. P. G. started in the southwest a year or two later.



A VILLAGE SCHOOL

In recent years the Church in Australia and New Zealand has assisted the diocese in several special ways, and last year the latter Church sent out its first missionary to come so far afield. But the chief glory of the Dornakal diocese has been its distinctively Indian character. In addition to the British societies there are also working here several Indian agencies. In one place is the Indian Missionary Society of Tinnevely. This is entirely supported by Indian Christians from the Tamil country, in the extreme south of India, and its workers are all Indians. Not far off is the work of the Singareni mission. This is supported by funds from England, Australia, and elsewhere, but is entirely manned and controlled by Indian workers. A similar work is to be started by the Indian Christians of Travancore in a few months. More important still, our own Christians have not forgotten their duty to their fellow-countrymen. Ten years ago the Telugu people began a mission of their own to a distant part of the Hyderabad state; at that time there were in that district only seven Christians, now there are over two hundred. A second mission to another part

of the state was begun in 1925 by the Christians of a different part of the diocese.

Moreover, Dornakal is unique in its bishop. The Bishop, who has occupied the see since its foundation, is the first, and hitherto the only, Indian to be appointed bishop in our communion. Indeed, apart from the old Syrian Church of Malabar, there had never before in any Church been a bishop of Indian



AT WORK ON THE BUILDING OF THE DORNAKAL CATHEDRAL

blood. Consequently the diocese has had a unique opportunity to develop on Indian lines. So, for instance, in Dornakal itself till last year there had never at any time been an English person residing; the Dornakal Cathedral, of which the foundations have recently been laid, is to be built in the Indian style of architecture; and in the Dornakal Divinity School the instruction is almost entirely given in the Telugu language. The same is becoming true of the clergy. There are now fourteen English missionary clergy working in the diocese, whereas the number of Indian priests and deacons is very nearly a hundred. The work among women, however, depends chiefly upon the English lady missionaries, of whom there are twenty-four.

OUR Indian Christians come almost entirely from the very lowest classes of the people, known as out-castes, who until the coming of Christianity among them had been for many years absolutely degraded and illiterate. This was not through any design of the original missionaries. So long ago as 1859 a remarkable man named Venkayya, belonging to one of the two main out-caste communities, embraced Christianity, and before his death, largely due to his own efforts and preaching, a vast movement had begun which spread among the out-castes in village after village and district after district, till it gained and deserved the name of a "mass movement."

Vast as the growth has been, it would have been much vaster were it not for the continual hindrance of lack of funds—funds for schools, for the training of teachers, for the training of clergy, for work among women, and for medical work. The Indian Christians give generously (they gave over \$20,000 in 1925) out of their poverty, and how great that poverty is by western standards is almost incredible. On the other hand the training of a priest or the education of a child can be achieved by \$10 and \$2.00 a month respectively—sums which to English or American eyes seem ridiculously small. The "parishes" have to be huge, thirty or forty or fifty miles across, with no railway and only the worst of roads. Hence the burden on the Indian priest is infinitely greater than that on the European or American, and the need for thorough training proportionately greater. The uncertainty of his visits leads to infrequent Communion and delayed Baptism, hence

again the greater need for more clergy to be trained. Still more does it increase the responsibility of the village teachers, who have to add to their secular teaching daily services, the instruction of adults and children in the faith, and the conversion of the heathen. On them lies the heavier part of the burden, and their training is correspondingly urgent. Then too the illiteracy of the villager is appalling; in some parts there is scarcely a woman who can even read.

To meet these educational needs there is, firstly, a divinity school at Dornakal at which fifty Indian clergy have been trained and nine students are now in residence. It is not supported by any individual society, but is worked on purely diocesan lines. The cost of the present buildings and part of the support of the students has been contributed by generous friends in Australia and New Zealand, but the need of further extension is imperative, if the Telugu clergy are to take their proper share in the evangelization of India. Indeed the present buildings are believed to be smaller than those of any other theological institution in the world. Elsewhere we have a university college, a high school, two training schools for teachers, a dozen boarding schools for boys or girls, and twelve hundred village schools. A new and important departure is the starting of vocational schools, where the children will be taught useful occupations, on the lines of Hampton and Tuskegee. The need of the women's work and the medical work is no less clamorous. In the whole diocese we have one hospital and a few dispensaries, and in many parts there is no other medical help available within many miles.

What of the future? In certain districts about half of the out-caste population have now joined us, in spite of many persecutions and the very high moral standard that is required, and the other half are eager to come in, had we only the teachers to send them. Moreover, now for the first time there is a distinct movement among the Sudras, that is to say the great middle class of the Hindu people. Where the movement of the lower classes has been wisely guided the Sudras have shown profound respect for the Christian religion. Bitter enemies have become staunch friends. A spirit of inquiry has risen among them. In several places actual conversions have been fairly numerous during the past year or two. It is not impossible that during the next few years we may see a vast ingathering of the main body of the Hindu people—according to the good hand of our God upon us.

NEXT WEEK: The Church in the Niger Diocese. By the Rt. Rev. Bertram Lasbrey, D.D., Bishop on the Niger.

EPIPHANY AND MISSIONS

OF ALL the seasons in the Church year, this, after Epiphany, is peculiarly appropriate to thinking about foreign missions. I wonder how many good Christians really take an intelligent, personal interest in that question. Not a few regard it as, doubtless, a worthy activity for other people, though in no way affecting them; and there are some who say that, if we devote ourselves to spreading the Gospel at home we shall have quite enough to do without troubling about the heathen!

Of course, we know better. Every man alive has a right to the knowledge of God Incarnate: nothing else will serve. And only foreign missions can carry that knowledge to the millions who as yet have it not. If the Apostles had kept to their own folk in Palestine, what would we Gentile Christians be now? There is one Light that lighteneth the world, even Christ Jesus, who is the Way and the Truth as well. And we have our part in letting that Light shine in dark places.

To think that one in three of the earth's population is Chinese! To see the hitherto sealed doors of Islam swinging open as the fortress behind crumbles! To feel the heart-beats of an Africa awakening to new knowledge of good and evil! Does not all that thrill you with an ecstasy of interest, concern, longing? Perhaps you can go to those regions as a messenger of light and healing. If so, well. But if not, still you can help to send others; you can support them by your prayers and by your gifts; you can have your share in the glory of the triumph when the kingdoms of this world are become the Kingdom of our God and of His Christ.

—Rev. William Harman van Allen, S.T.D.

Whoso senses the infinite rises to the heights of humility, which is the beginning of greatness.—Dr. Frank Crane.

HAVE CHURCH SCHOOL SERVICES IN THE CHURCH

FOR various reasons, but most frequently because of the "adult-mindedness" and ignorance of child nature which have already been referred to, in many parishes the worship services of the Church school are conducted in the parish house. Sometimes it is because the adult members of the congregation—usually the childless ones—object to the presence of the children in their pews since they sometimes displace and deface Prayer Books, hymn books, Bibles, cushions, hassocks, and other furnishings. Sometimes it is because that feared (by the children) and pampered (by some others) parish potentate, the sexton, objects to the extra work involved—having to "straighten up" the pews in time for the service for the adult saints at 10:30. Sometimes it is the pernicious "one-place-is-just-as-good-as-another" attitude. Sometimes, again, it is the much more vicious "anything-is-good-for-the-children" attitude.

Whatever the reason for having the children's service regularly in the parish house, it is wrong. Parish houses are not built for worship purposes. They are built to accommodate those activities which are the outcome of the worship experiences in the Church. They stand for service. But the church, with its stained glass windows, its cross-crowned altar, its colored hangings, its generous use of the symbols of the great truths of our religion, its myriad-voiced organ, its vested choir, is preëminently the place of worship for young and old alike. Especially for the young: they need its suggestiveness of Beauty and Mystery and Majesty and are far more responsive to it than adults. A child can see "God's face looking down upon the congregation" in the round, stained-glass window above the altar; can see "Jesus smiling at me" in the memorial window illustrating the incident when Jesus "took a child and set him in the midst"; and can hear the "angels singing" in the quiet playing of the organ.

The beauty of the building is an aid to the realization of God's presence in the worship-experience. And Beauty should always be associated with religion in the experiences of growing children.

There are two other reasons why the Church itself should be used for the worship of children in preference to the parish house.

First, to prevent the suspicion ever entering the minds of children that the parish maintains a double standard of worship—one high, beautiful, dignified for adults; another not so high, not so beautiful, not so dignified, for them.

Second, from the very beginning of his Church school experience—especially if the Christian Nurture Series is used—the child is taught to think of the church as, in a special sense, his "Heavenly Father's Home" where he can learn about Him and talk with Him, and all his deepest experiences should be associated in some way with that sacred place.

Under some circumstances where worship is departmentalized it might be difficult for all groups to use the church itself. In such cases a special room might be set aside and beautified and called the children's church room, and used for no other purpose.

Wherever the worship service is held it should be invested with all the dignity possible under the circumstances. The leader should wear vestments. If possible there should be a vested children's choir. There should be flowers upon the altar. "Whether there be much or little ceremonial used it should be beautiful and reverent. . . . There are two ideas underlying religious ceremonial which should gradually sink into the children's minds through the influence of their public worship. The first is that Beauty is one of the essential characteristics of God; and therefore our public worship must represent God faithfully. The second is that we always try to give our best to God; so we do not content ourselves with a service which is fairly good, but we serve God in the best way we can: with clothes, music, words, etc., which are the best we have." [*How to Train the Devotional Life* (Standard Course in Teacher Training, Unit 7), p. 76.]—Rev. MAURICE CLARKE in *Anglican Theological Review*.

IT IS RIDICULOUS for any man to criticize the works of another who has not distinguished himself by his own performances.—Addison.

Bishop Brent's "Yesterday and Tomorrow"

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

II.

IN 1917 I had twice been urged to consider allowing my name to stand for Bishop of Western New York but declined. When a third request came, I was moved to agree to it. The torture of the days following my election I shall never be separated from. My reason urged in one direction; a mystic something in me, in another. To this day I am uncertain whether I should not have been of more service to the Church, loyal to the end in the Philippines, rather than alive in America. No other diocese of the Church could have tempted me. Western New York, where I began my ministry, across the river from my ancestral home, presenting as it does a large rural problem where my chief interest lies, alone could have won me. My life here, as I close my ninth year as your bishop, has proved a blessed experience. With a united diocese responding to my leadership, a loving fellowship among the clergy, and steady spiritual development marking the years, I can look forward to the balance of my days with buoyancy and hope. My dear coadjutor is loved from end to end of the diocese and is to me as a thoughtful, generous-hearted brother. Never has there been a break or a harsh word between us, and there never will be. I can say with a full heart and happy lips: "My lot is cast in a fair ground; yea, I have a goodly heritage."

But I must not stop with these pleasant reminiscences. Though the years roll on, I find life more in the future today than when I was twenty. The way to keep young, as I find, is to look ahead and to consort with young people. I am inclined to think that the world appears worse than it formerly did partially because there are no longer any secrets, and society lies before us as an open book. We know more about the whole world today at any given moment than we knew about our own country when I was a boy.

I am no *laissez-faire* optimist, however. The world does not progress by chance. Human development is not a necessity. It comes through the choice and labor of individuals or groups of individuals. The work of the Church has its roots deep in the unseen world and as long as she keeps them there, well watered by faith, she will have vitality to grapple with the most serious social problems of the day. It is her place to spiritualize the methods and findings of science. My gravest difficulty—in this I agree with Bishop Gore—is to believe that God is love. The ruthless, inexorable ways of nature are staggering. Early in my career, I was brought under the influence of that master mind, Huxley. He and Darwin taught me more about the ethics of thinking than all my other preceptors combined. "Think things through and you'll think things true," has been a sort of motto of my life. Thinking of this sort leads you away from credulity into doubt before it brings you to belief. But when your belief comes, it comes to stay.

I wish I could believe that reconciliation between the Christian religion and science had been reached. I cannot find it to be the case. Religion of a sort and science can walk hand in hand, but not so the Christian religion and science. There is a better understanding between the two than formerly, but there is a long road to travel before they can be called friends. It is into the Incarnation that I plunge headlong and find in it my sole salvation. It does not answer my questions but it abates my questioning. If the "Word made flesh" always addressed God as Father and always lived as His Son, if with almost His last words, He rent the heavens with an unanswered question, then I can afford to follow in His steps. After all, we know nothing except the way things behave. Our knowledge of God at its best leaves vast unexplored regions of His being untouched. I often think that what we do not know of God inspires us with that fear which is the beginning of wisdom, and what we do know of Him as revealed in Jesus Christ inspires that love which can be so rich as to be all-consuming.

When I was younger, I firmly believed I would live to see

the phalanxes of Jesus Christ united in one Church. Though my belief that this is bound to be, still abides unshaken, now I look with the eyes of Balaam:

"I see him but not now.
I behold him but not nigh."

Labor for unity must lay its claim on every Christian soul. It will come, when it does come, not with observation but through the slow processes of the mills of God. I cannot understand people who are indifferent to or idle in the cause. It stands as the great background of all Christian thought and life.

Then the second thing of vital importance is to link up faith and works so that each is lost in the other. The Christian way of life is essential to the Church. The truths and principles by which Jesus Christ lived, and, having wrought, then taught, have supreme claim on our loyalty. It may be difficult and painful, it may cause persecution and misunderstanding to obey, but it is in such obedience and dependence that we achieve the glorious liberty of the children of God. There is no aspect or department of life which can escape the Christian demand; the domestic circle, citizenship, business, politics—all must be put to the Christian test. The Church must discover and teach Christ's mind on marriage and divorce; on war and peace; on buying and selling; on legislation and government. It is a slow and painful process but it is worth the trouble. It is for this that the Church exists and only this.

THE MISSIONARY ENTERPRISE FIRST

WHEN I went to the Philippines, it was with the conviction that the missionary enterprise was the greatest undertaking of the Church. I believe this now with increased and immovable conviction. It makes so little difference where a man serves that I am surprised that more young men and women of the finest culture and character do not make the venture. I suppose their failure is due to a superiority complex—they are afraid their labor will go for nothing, that it will not receive public attention, that opportunity will not be given to use all their ability. Of course I believe that opportunity's home is within a man and does not depend on external facilities. It thrills me to think of Bishop Roots in China, of Schweitzer in darkest Africa, of Father Allen in Liberia, and our own Deaconess Shaw in Bontoc. Were I young again and furnished with all the knowledge I now have, I should not stay in this country a moment. It will always remain as a doubt in my soul whether, in returning to America, I may not have chosen the lower rather than the higher, however strong my missionary motive. The way that parents oppose objection to their children making the glorious missionary venture is discouraging. They did not hesitate to give their sons for the country's sake in time of war; why not for the Church's sake in time of peace?

I just mentioned Deaconess Shaw. She is in a town where, for sixteen years at least, the Church has been unable to contain the normal congregation. Any Sunday morning you will see the people kneeling outside the building up the path to the doorway. When I contemplate our sparsely filled churches, except on great occasions, a sense of shame seizes me. When we compare our surplus wealth of church space with their inadequate accommodation, it proclaims un-Christian disparity of giving. I am asking that today's offering be given as a nest egg for the \$10,000 necessary to erect a building of proper size.

This diocese is beginning to give as it is able to give. We have already paid to the National Treasurer almost all we pledged for 1926 and there is every evidence that we shall

exceed that sum by several thousand dollars. I wish to use this opportunity to thank you for the anniversary gift you have planned—a 100 per cent of our apportionment. It is too early yet to say whether your efforts have reached the goal, but I know the amount of labor expended to reach this end, a labor of love which will not be lost and which is deeply appreciated by your Bishop.

RECONSTRUCTION ON SPIRITUAL FOUNDATIONS

IT is true, I suppose, that our day has "struck a disturbed patch of history, and we know it in our bones." At any rate, suppressed disorder has burst through the surface of things. The responsibility for the eruption rests squarely on the shoulders of all the people, the rich, the privileged, the highly educated being the most culpable. All the nine pins of life have been knocked over by our own bowling. We are now engaged in the effort to set them up again, though with no certainty that some one will not send another ball hurtling down the alley of time and mess up the human situation again. Be that as it may, we have no cause for complaint or dismay.

Christians are constructionists. We must endeavor to reconstruct and to reconstruct on spiritual foundations as substantially as can be. But I have been driven to the conclusion that Christianity is too essentially eternal and belongs too much to Christ to waste energy on trying to build a permanent structure out of impermanent material. Its main business is with the within, for the things that are seen are the children of time and pass away leaving not a wreck behind, and the things that are not seen alone abide forever. Our great task as Christians is first with our own inner selves. Given that a man is morally solvent and honestly loves God as his Father, he cannot go far wrong in what he does with himself in the social fabric. Life will resolve itself for such an one into a steady purpose to shape self and others into building stones, living and human, who will fit into the walls of the City of God and enhance the strength, purity, and beauty of that enduring fabric, which rears its stately walls in time though they are not of time.

In other words, it is the spiritual that really counts—and by the spiritual I mean the good, the beautiful, and the true, which stand the searching test of Jesus Christ. Loyalty to this trilogy, no item of which may be omitted without disaster, gives the zest of a game to human experience and activity. After all, we are as children, furnished with many and multi-form blocks, who build for the practice of building. The exercise develops latent power. Human life is just that—an exercise in the environs of space and time for the development of our real self. The structures we raise, governments, industries, institutions, are all doomed to eventual decay in the rolling ages, but that intangible something created by the activity which erected them, is conserved without loss and carried within us into the enduring City of which the Church is the agent and symbol as immortal building material.

A youth catches a vision. In it he is apt to see a panacea for all ills. Whereas it is only a tiny fragment of the truth though he cannot recognize it for what it is. His little church, his little scheme of reform, his puny plans, he thinks to be the whole and sets out to transfigure the world with them. Happy is he who does not lose the zest and joy of living when he awakes to the magnificence of his task and the pettiness of the means which he would employ.

As we grow older we see more clearly. If we cease to be world reformers—and most of us start out with that intent—we must not lose our desire for world reformation and conversion. The edict goes out ultimately to all who survive:

"It is time to be old,
So take in sail:
The God of bounds
Who sets to seas a shore,
Came to me in his fatal round,
And said: 'No more!
No farther shoot
Thy broad ambitious branches, and thy root.
Fancy departs: no more invent;
Contract thy firmament to compass of a tent.
There's not enough for this and that,
Make thy option which of two;
Economize the failing river,
Not the less revere the Giver,
Leave the many and hold the few.
Timely wise accept the terms,

Soften the fall with wary foot;
A little while
Still plan and smile,
And—fault of novel germs—
Mature the unfallen fruit.'

* * * * *

"Lowly faithful, banish fear,
Right onward drive unharmed;
The port, well worth the cruise, is near,
And every wave is charmed!"

The greatest lesson of life has been learned when one has accepted the fact that, whatever his other activities, he can best aid the coming of the Kingdom of God by loyalty to the near duties which once seemed small but which somehow loom large with advancing years—the maintenance of a fearless soul in the maze of common life, the steady cultivation of a living faith in a loving God who holds and controls the destiny of man, and the jealous safeguarding of inner peace which is the just heritage of a quiet conscience.

[THE END]

"TO OUR FRIENDS WHO SEND NEWS"

The *Northwestern Christian Advocate* in a recent issue addresses an editorial "To Our Friends Who Send News," from which we gather that Methodists and "Episcopalians" have very much in common even if they seem no longer able to worship together. The following is the thoughtful article:

THE *Northwestern* insists that it is a newspaper, but it has limitations which at times make its claim to the title rather exiguous.

The entire staff consists of two persons, one of whom is compelled to be out of the office a great deal more than is consonant with good newspaper practice. And, though this may seem strange to the uninitiate, the amount of detail involved in getting out such a paper as this is about as much as is required in administering a college or managing a traveling menagerie.

We cannot pay for news material;* therefore we must depend on friends who know Methodist news when they see it, and who are nearest to the place where the news "breaks."

The most important news is often of a character wholly unforeseeable; therefore we rejoice when one of our friends with news sense tells himself, "The *Northwestern* ought to know about this," and then promptly tells us.

As a rule we cannot print speeches, formal resolutions, funeral sermons, or dedicatory addresses. They are of great interest to a few people, and little or none to the other 24,500 of our subscribers. Exceptions do arise; but the burden of proof is not on the newspaper. It is on the individual who thinks the material ought to be printed.

We do not think much of newspaper clippings as source material for news. They are like the Episcopalians, who regularly confess to doing the things they ought not to have done, and leaving undone the things they ought to have done. Clippings are often dateless and even placeless; they tell what the reporter heard or thought, and have been known to contain inaccuracies. They may have too much or too little of the local point of view.

The sender of the clipping would serve his purposes better, and help us a lot, by making his own digest of the clipping, and supplementing it with additional facts if necessary.

There's another reason against sending clippings. The job of dealing with a pile of them is cordially detested by all newspaper workers. This will always result, until the millennium, in their being left to the last, which often means a week's delay in publication.

In conclusion, brethren and sisters, because the *Northwestern* prints news it needs news and welcomes it. There may be need of condensation and adaptation when it arrives, but somehow the news will be used. An unwritten law of the office is: "In case of fire breaking out on the office desk, material is to be rescued in this order—news, subscription orders, advertisements, letters from readers, contributed articles, poetry, obituaries, requests to stop the paper, editorials."

Therefore, please send us the news!

*THE LIVING CHURCH pays its regular diocesan correspondents a nominal amount, but is glad to have their reports supplemented by interested readers.

THE MARRIAGE CANON OF 1868—
AN INDICTMENT

BY THE REV. WALKER GWYNNE, D.D.,
General Secretary, Sanctity of Marriage Association

BY FAR the most important matter for consideration by the General Convention, to assemble in Washington in 1928, will be the report of the Joint Commission on Canon 43 as appointed last year. The fundamental question to be settled is that of the revolutionary Exception and Proviso concerning the "innocent party," which was introduced into the canon in 1868 for the first time in more than a thousand years of Anglican Church history. Most providentially, a verbatim report of the debates of the House of Deputies was ordered by that body, which shows conclusively the inadequate consideration, the haste, and the almost total absence of scholarship which this vital question received.

This was the first canon on marriage which the American Church adopted as its own. For 261 years she had been under the canon law of the Church of England, which always had, and still has, no canonical allowance for remarriage after divorce for innocent or guilty, and recognizes no possible divorce from the bond, *a vinculo*. Strange to say, the proviso was looked upon as a very minor matter in the Convention, and received no attention until the sixteenth day of the session.

Only two men of learning made brief objections to the novel proposal. These were Dr. Christopher Wyatt of California, and that robust Evangelical, the venerable Dr. Daniel R. Goodwin of Pennsylvania, who made the most strenuous protest against it, the prophetic voice of a seer who foresaw the present outcome from this seemingly small beginning. Without further consideration the novel and false exception was adopted by both Houses, and so it remains to this day.

Our indictment is based on the following facts: The action was (1) Contrary to the spirit and plain intent of Article X of the Constitution, which requires the joint approval of two successive General Conventions for any "alteration" of the Prayer Book, with whose doctrine and discipline this "exception" is in direct conflict; (2) Contrary to the solemn promise and declaration of the Preface to our Prayer Book, that "This Church is far from intending to depart from the Church of England in any essential point of doctrine or discipline" (p. vi); (3) Contrary to the doctrine and discipline, not only of our own Prayer Book but of every other Prayer Book in the Anglican communion; (4) Contrary to the doctrine and discipline of the whole Western Church from the beginning; (5) Contrary also to the doctrine and discipline of the undivided Church of the first three centuries, to which the English reformers always appealed for the final interpretation of any disputed question in the New Testament as to "the mind of Christ." It was of this "exception" to a moral law of the first magnitude that the learned Old Catholic historian and theologian, Dr. Döllinger, wrote that it "*goes against language, history, and logic.*"

To continue to reject such cumulative testimony involves tremendous responsibility. The historical and *logical* result of the blunder is seen today in the action of our forty-eight legislatures in permitting, besides our single exception of adultery (which is the easiest of all causes to commit, or, as our courts show, to prove), fifty-one other causes; many of them perhaps of even greater gravity, and possessing greater justification, than a sin of passion such as adultery. And the verdict of this American experiment is simply the verdict of all previous history, namely, the eventual destruction of the unit of civilized society, the family.

The story of the adoption of this canon in 1868 by a Convention (at which I was present as a youthful student) is an amazing one. It would be incredible but that the House itself provided the verbatim indictment of its own shame. For in spite of the utter lack of a realization of the importance of the question, of the total absence of critical and historical preparation by the speakers (thirteen clerical and eight lay), and of the refusal to appoint a commission to study and report to the next Convention, or even to refer to any committee of the House other than the crowded and technical Committee on Canons; nevertheless, this radical error was inflicted on the American Church with all its poisonous results to both Church and Nation, after only a brief discussion on the sixteenth and seventeenth days of the session. Out of 208 pages of the

verbatim report less than seven are all that are required to tell this tale.

The story, moreover, is all the more astonishing when it is remembered that within twelve years the whole question had been thoroughly threshed out in England by theologians, scholars, and statesmen, notably by Mr. Gladstone, in relation to the movement in Parliament for a new court for matrimonial causes, set up in 1857, in which the Christian law of marriage was abandoned, though it had been the law of the state for 850 years.

Divorce with remarriage 250 years ago was practically unknown in America, but the census showed there was one divorce to every 17.30 marriages in 1887. In 1924 this had risen to the enormous proportion of one divorce to 6.89 marriages; or, if we leave out the twenty million Roman Catholics among whom (though very questionable cases of nullification are not uncommon) there is only a negligible number of divorces with remarriage, the proportion is as high as one divorce to every 5.50 marriages. The incomplete record for 1925 points to a proportion of even one divorce to every 5 marriages for the non-Roman population. In several of our greatest states in 1924 the record was as high as one to 4.21 and even to a still lower number. Yet the official report for Canada in this same year showed only one to every 121 marriages! At this rate of degradation in the United States it is easy to calculate what it will be in the days of our children and our children's children.

These are some of the stern facts that the Joint Commission must face and weigh, and which the Church in General Convention must act upon, before the storm breaks, or the cancer kills. There are also other matters demanding settlement, as concerning the merciful discipline to be accorded to persons married in ignorance of the law of Christ, or whose marriage is null from the beginning, yet whose only relief is by divorce. *But this "exception" with its dread inevitable consequences to the nation is fatal.* There are only two alternatives. As a *natural* state "from the beginning of the creation," and also a "*holy estate*" restored by Christ, marriage is either (1) a permanent relation, or else (2) it is a mere contract subject to change at will. It cannot be both at once.

Bishop White's attitude and sentiments in regard to this question, in the strange General Convention of 1808, demand separate treatment.

SANGRAEL

Beside the altar rail the young knights kneel,
Clad each in penitent's garb of sombre hue;
Humbly they pray that grace may still reveal
The path of gold through ventures strange and new.
But ere they rise, their weapons to endue,
The voice of Merlin makes their stout hearts quail
With sudden dread, for if his word be true
No man returns who seeks the Holy Grail.

But hopes are high, and hearts afire with zeal,
And honor calls to deeds of derring-do,
And bright beneath their vessel's speeding keel
Grows the white wake, parting the boundless blue.
Who now would seek to stay the princely crew,
Or with Cassandra's prophecies prevail?
Onward! And give ill-omened threats their due:
No man returns who seeks the Holy Grail.

On their emprise silence hath set her seal,
Silence hath set her seal, and left no clue
To tell what desert sun, what orient steel,
What fever-stricken shore taught them to rue
Heroic madness;—yet thrice blest the few
Whose dying gaze pierce through a phantom veil
With more than mortal rapture, since they knew
No man returns who seeks the Holy Grail.

L'ENVOI

Heroes, who dauntless dared this quest pursue,
Count not all lost, though effort seemed to fail,
For to his world of meaner end and view
No man returns who seeks the Holy Grail.

—HOWARD CHANDLER ROBBINS.

CORRESPONDENCE

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

NO VACANCIES IN BETHLEHEM

To the Editor of *The Living Church*:

HERE SEEMS TO BE A somewhat general impression that the Diocese of Bethlehem is in great need of men. The rumor evidently owes its existence to misunderstanding, for there are rarely more than one or two vacancies in either parishes or missions, and most of the time there are no vacant cures.

I will appreciate the publication of this letter, in the hope that it may serve to prevent (needless) disappointment.

Bethlehem, Pa., FRANK WM. STERRETT,
December 20, 1926. (Bishop Coadjutor of Bethlehem.)

ARE WE LIMITED TO PRAYER BOOK TERMINOLOGY?

To the Editor of *The Living Church*:

A CORRESPONDENT, writing in defense of the *Southern Churchman*, in your issue of November 20, 1926, lays down a principle which next to no one practises and which the Prayer Book itself violates in its last rubric but one.

Services are habitually called by names which do not appear in their Prayer Book titles.

I am sure that the *Southern Churchman* would have no difficulty in identifying with a Prayer Book service a *Christening* by the rector of Richmond, a *wedding* solemnized by the rector of Roanoke, a *funeral* conducted by the rector of Norfolk, or an *ordination* administered by the Bishop in any one of these see cities. Yet not one of these words occurs in the Prayer Book titles of the services to which they relate. Cannot some one think up a new "principle"?

Once, when I asked an old friend from that very glorious state if there had been a nuptial Mass at his marriage, he replied (with some warmth) that he had had a good old Virginia wedding "without anything nuptial about it." Can the *Southern Churchman* or your correspondent identify the service so described? (Ven.) JOHN COLE MCKIM.

Koriyama, Japan, December 14th.

SHORTENED MORNING PRAYER

To the Editor of *The Living Church*:

ONE OF THE achievements of the Prayer Book revision, among many others, is the provision for a shortened Morning Prayer before the Holy Communion. Aside from the practical importance of this permissive use, there are two matters that should be mentioned:

Firstly, this use gives us as an introit the *Te Deum*, that which no better could be used on high festivals. Secondly, in a measure, it restores a feature of the Old Gallican liturgy, which was obliterated under the influence of the Latin uses. I refer to the "Prophecy" or Old Testament Lesson read before the Epistle and Gospel. I believe, though I have no proof of it, that the occasional Old Testament "Epistle" is a remnant of this ancient Gallican use. It would be a matter of interest to know more on this subject. (Rev.) A. H. MACDONNELL.

Dundald, Md., December 8th.

"REV. SMITH"

To the Editor of *The Living Church*:

A QUOTATION IN YOUR pages from an esteemed contemporary (a Congregational journal, I believe) heaped ridicule on the vulgar locution, "the Rev. Smith" (or some such name), pursuing it with a leathern laugh, "ha, ha, ha." I remember seeing this vulgarism several times pilloried in your pages. It is certain that no finely fibred soul can hear it without a shudder—particularly if that soul be the clergyman who is so described or so addressed. Yet when such has been my painful experience I have feared to resent it lest in my person religion itself might be condemned for making much of formal

faults. Among us this locution does now very clearly indicate the social environment of the speaker; but it is my impression that this is an increasingly wide environment, that the usage in question from being vulgar has become common and bids fair to winning an undisputed place in the American language. If we cannot successfully contend against it, what refuge have we but in the philosophy of making the best of things? Living in Rome, I can make a contribution to this effect. First of all, it is the Roman use—and to many that will be no small recommendation. Being constantly addressed and described as *reverendo Lowrie*, or simply as *Reverendo*, I have become too much used to the Roman use to resent it, and in this instance I am forced to adopt it because there is no other admissible form of speech. Secondly, the supposed grammatical difficulties are imaginary. If "reverend" were an adjective, they would not be serious difficulties; but in fact it is a gerundive, it therefore can be used also as a noun, and there is no absurdity at all in using it absolutely: Reverend (with or without the definite article) means one-who-is-to-be-revered. Being satisfied with this apology, I shall never again resent being called "Rev. Lowrie." My difficulty is rather in accepting an attribution which is manifestly so disproportionate to my merit.

Rome, Italy.

(Rev.) WALTER LOWRIE.

LETTERS OF TRANSFER

To the Editor of *The Living Church*:

PERHAPS some city rector who is struggling with the problem of educating his people to seek transfers and otherwise to do things "decently and in order" while removing to the suburbs, will enjoy the following letter which came to me this morning.

"To the Clerk of Calvary Church:

"Will you please refer to your records and let me know if I am still registered as a member of your church? About twenty-three years ago I was confirmed by the Rev. ——— (sic). If I am still a member, will you please send me my letter of dismissal, as I wish to join a church here in Montclair. A prompt reply will be greatly appreciated."

Thus the clerk of the vestry is thought to have the power to dismiss from a parish one who has been confirmed by a priest. Alas for the apostolic succession!

I have received various letters from former parishioners now dwelling in the suburbs, asking me to transfer them to Methodist or Presbyterian churches. One's faith may thus be changed like one's residence and a transfer becomes a mortgage, the nearest church getting it. (Rev.) A. SERENT.

Bayonne, N. J., December 18th.

APPRECIATES BISHOP CAPERS' ARTICLE

To the Editor of *The Living Church*:

I WISH TO THANK you for the publication in *THE LIVING CHURCH*, December 11th, of the article by Bishop Capers, of West Texas, on *The Urgent Need for Recruiting the Ministry*.

I have taken the trouble to verify some of his statistics, and I find that he is altogether too conservative. What he says in this appeal is more than true.

The article should have a much larger reading than is possible from one publication in one Church paper. I am asking, therefore, if the editor of *THE LIVING CHURCH* would not be willing to write an editorial on this important subject based on Bishop Capers' paper; also, I am calling attention to the paper to the editors of the *Southern Churchman* and the *Churchman*.

It would be worth while if the National Council could print in booklet form a large quantity to be distributed by the rectors all over the country to parents who have sons, and otherwise speak on the subject and give the widest possible circulation to the booklet.

Parents should know the facts. And if they did I believe that the next generation would see a decided improvement in the situation.

Atlanta, Ga., December 14th.

(Rev.) G. W. GASQUE.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

DR. STEWART'S PADDOCK LECTURES

GOD AND REALITY. By Marshall Bowyer Stewart, D.D., Professor of Dogmatic and Moral Theology at Nashotah House. N. Y.: Longmans, Green and Co. \$2.00.

Reviewed by CLEMENT C. J. WEBB, Oriel Professor of the Philosophy of the Christian Religion in the University of Oxford, England.

THE thesis of this course of lectures is that "the holy name of God" is the expression of "the ultimate harmony between the true and the good, between Reality and Value" (p. 219). This is, I think, true, and in the course of the development of this subject many interesting points are raised and discussed, always with a sincerity and an open-minded consideration of whatever the author has found said about them, which must have stimulated interest and thought in his hearers, and should do the like in his readers. But one could often wish that Dr. Stewart had either adopted a less discursive style in the text, or had added to it an analysis of his argument. He has evidently prepared himself for his work by a course of reading various and tolerably extensive; but he has flung the results of it at his readers with far too little discrimination between views which have something in common and yet are in certain respects widely different, and with far too little guidance and explanation for the benefit of those who may be unfamiliar with the writers to whom he has occasion to refer.

Perhaps the two most outstanding features which strike one in reading the book are (1) the insistence on the inadequacy, if we are to account for our religious experience, of any view which is content with a "finite" God, who is less than the ultimate reality within which whatever is, has its being; and (2) the consequent rejection of any purely Christocentric theology which affirms "that we know nothing of God except what we find in Jesus" (p. 33). In respect to both the present reviewer is glad to find himself in agreement with Dr. Stewart.

To take the second first. "If," Dr. Stewart well says, "we have no antecedent idea of God, it is hard to see any sense in saying that Jesus is God" (p. 33; cp. p. 100): and "to say that God as shown forth in the human life of the Incarnate is all the God there is, or all the God we can know, is not good Christianity." (p. 101.) This is a truth which the late Baron von Hügel—from whose *Essays and Addresses* Dr. Stewart quotes an apposite passage (p. 100)—was greatly concerned to enforce. The recognition of it need in no way impair, as Dr. Stewart elsewhere observes (p. 193), the full recognition of that uniqueness of God's revelation of Himself in Jesus which unquestionably makes it "not good Christianity"—though it is good Hinduism—to allow that "any extraordinarily righteous man ought to be taken as divine in the same sense." The re-statement of the traditional Christology which follows might not escape criticism if carefully examined by a philosophical theologian; but it certainly makes plain on the one hand that the author intends to conserve the essentials of the orthodox doctrine and on the other that this doctrine is to him no mere sacred formula to be reverently repeated but a genuine expression of what seems to be postulated by the religious experience of Christians.

The acknowledgment of Christ as God meets, in Dr. Stewart's view, our search for God as not merely *ultimate* but as *proximate* reality. On the difference and likeness between the ways in which two types of Christian piety, which we may designate respectively as Catholic and Evangelical, envisage this bringing of God nearer to the individual in the person of Jesus there are some interesting observations (pp. 69 ff.). Our author's treatment of this antithesis between

ultimate and *proximate* reality as characteristics of our idea of God would have been the better for a good deal of criticism and revision, but he is, I feel sure, in the right in recognizing that this idea is, in every stage of its development, the idea of a reality at once *ultimate*, in the sense that it is or contains the secret, the innermost heart, the final significance of the whole wherein we find ourselves included, and *proximate*, in the sense of having a close and intimate relation to ourselves; and that any religion which ignores either of these aspects by excluding either the possibility of direct communion with God or the universality of God's presence, whether as immanent in all existence or as comprehending all existence within the sphere of His sovereignty, must fall short of what we inevitably ask for it.

This brings us to the other outstanding feature of Dr. Stewart's book, its decisive rejection of the view which attempts to avoid the obvious difficulties attending the recognition that only what is *ultimately real* can claim our whole-hearted worship by calling upon us to allow that God is *finite*. Here I find myself in close sympathy with our author. It could be wished that he had not only called attention in this connection to the significant fact that "the Absolutism of F. H. Bradley and B. Bosanquet contains a view of God as finite" (p. 74), but to the coincidence, so far as the practice of religion is concerned, of the notion of God "as the personified social spirit" (p. 76), the *God that is ourselves* (p. 77) with that, reached by a very different line of thought, of Croce's *Deus in nobis et nos*. There is room for a comprehensive examination of the many roads followed by recent thinkers, which, starting from points very remote from one another, eventually lead to a denial of any *transcendent* object of religious worship. Such an examination should begin with a careful study of Feuerbach's *Wesen des Christentums*, where is anticipated much that is nowadays familiar in the form of doctrines which are nevertheless distinguished far less than his by philosophical depth and thoroughness. It was not without very good reason that the late Baron von Hügel took Feuerbach's work as the text of his remarkable discussion of Religion and Illusion published in the earlier volume of his *Essays and Addresses*.

With Dr. Stewart's rejection of the theory of a "finite God" goes his suspicion of what we may call the Marcionite tendency to be found in several contemporary theologians and exemplified by a passage quoted (p. 176) from the late A. C. Turner's essay in *Concerning Prayer*; and also his defense of the ancient doctrine of divine impassibility (pp. 88, 133), with which we may now compare Dr. J. K. Mozley's valuable work on the history of the doctrine and the profound discussion of recent denials of it in the lately published posthumous volume of Baron von Hügel's *Essays and Addresses*.

Dr. Stewart does not move very surely in the history of philosophy. What he says of Plato (p. 37) suggests unfamiliarity with the explicit theology of *Laws X*; while from his account of Aristotle's God (p. 37) no one would gather that no *transeunt* activity is attributed to him; or from that of MeTaggart's universe (p. 76) that his "society of spirits," unlike Howison's, includes no supreme spirit or God. Is "Clock-time" (p. 174) a phrase used by Bergson himself? I have not found it in him; and suspect that it was coined by Von Hügel to describe *le temps* as distinguished from *la durée*. Why again is Newman contrasted with James on p. 171 as a thinker especially interested in the *metaphysical* attributes of God? I should have thought that many a more appropriate name might have been selected. But these matters have no great importance for the theme of the lectures, which aim less at a historical survey than at a frank description of the lecturer's "own thought as it lives and grows" (p. viii).

Church Kalendar



JANUARY

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

CALENDAR OF COMING EVENTS

JANUARY

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

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF SECOND SUNDAY AFTER EPIPHANY

- St. James' Church, Cleveland, Ohio.
- St. Andrew's Church, Denver, Colo.
- St. Luke's Chapel, New York City.
- Good Shepherd, Rosemont, Pa.

APPOINTMENTS ACCEPTED

BLOMQUIST, Rev. WILHELM, formerly rector of St. Ansgarius, Chicago, Ill.; to be priest-in-charge of Bethel Mission, Iron Mountain, Mich. December 1st.

BOLTON, Rev. RICHARD, formerly priest-in-charge of Holy Innocents' Mission, Como, Miss.; to be priest-in-charge of St. John's, Minden, La. December 1st.

BULL, Rev. EDWARD, formerly rector of Stanstead, Diocese of Quebec; to be assistant at St. James the Less, Scarsdale, N. Y. New address, Heathcote Inn, December 29th.

CLARK, Rev. STEPHEN C., JR., formerly rector of St. Paul's Church, Pomona, Calif.; to be rector of St. Mark's Church, Pasadena, Calif. New address, 400 East Washington St., Pasadena. January 15th.

DUNLAP, Rev. E. S., formerly a priest of St. John's, Lafayette Sq., Washington, D. C.; to be canon of Washington Cathedral. January 1st.

FOOTE, Rev. THEODORE C., Ph.D., formerly rector of St. David's Church, Roland Park, Baltimore; to be rector emeritus of the parish. January 1st.

FULFORD, Rev. J. W., formerly rector of St. Mark's, Brunswick, Ga.; to be rector of Trinity Church, Birmingham, Ala. December 20th.

HUTCHINSON, Rev. EDWARD, formerly priest-in-charge of St. Paul's Church, Creston, Iowa; to be curate of St. John's Church, Newport, Rhode Island. January 1st.

JONES, Rev. J. S., formerly rector of the Church of the Resurrection, Greenwood, S. C.; to be rector of St. Paul's Church, Carlolville, Ala. December 20th.

LEE, Rev. WILLIAM BYRD, JR., formerly rector of St. Bride's Parish, Norfolk, Va.; to be rector of Holy Innocents' Church, Auburn, Ala. December 20th.

LOVGREN, Rev. BERNARD N., formerly rector of St. John's Church, Norman, Okla.; to be rector of St. Philip's Church, Joplin, Mo. February 1st.

MABLEY, Rev. THOMAS W., formerly rector of St. John's Church, Taylor, Tex.; to be priest-in-charge of Christ Church, El Reno, Okla. January 1st.

MILLER, Rev. HENRY SCOTT, formerly vicar of the Chapel of the Epiphany, Washington; to be assistant priest at Trinity Chapel, New York City. January 1st.

MONCURE, Rev. ROLAND J., formerly priest-in-charge of Holy Communion Mission, Plaquemine, La.; to be rector of St. Paul's Church, Salem, Va. January 1st.

PIERCE, Rev. HALL, to be archdeacon with headquarters at Amarillo, Texas. January 1st.

ROOT, Rev. JAMES F., formerly priest-in-charge of Emmanuel Church, East Syracuse, N. Y.; to be rector of St. Luke's Memorial Church, Utica, N. Y. New address, 927 Matthew's Ave. February 1st.

SNELL, Rev. L. W., formerly rector of St. Peter's Church, Helena, Mont.; to be rector of St. Andrew's Church, Ayer and Groton, Mass. January 1st.

SMITH, Rev. GEORGE W., formerly rector of St. John's Church, Kewanee, Ill.; to be rector of St. John's Church, Bedford, Ind. December 31st.

STEELE, Rev. S. TAGART, formerly curate of St. Michael and All Angels', Baltimore, Md.; to be rector of St. David's, Roland Park, Baltimore. January 1st.

WEIGEL, Rev. W. HAROLD, formerly priest-in-charge at Paoying, Kioyoc, China; to be priest-in-charge of All Saints' Church, Shanghai. New address, 49 Rue Moliere, Shanghai. January 1st.

WHITTEMORE, Rev. LEWIS B., formerly rector of Trinity, Detroit; to be rector of Grace, Grand Rapids. New address, Grand Rapids, Mich. February 1st.

WILLCOX, Rev. CYPRIAN P., formerly assistant at St. Luke's Church, Atlanta, Ga.; to be assistant at St. John's Church, Roanoke, Va. New address, Box 1057, Roanoke. December 18th.

WILLIAMS, Rev. L. C. H., formerly rector of St. Stephen's Church, Baker, Oregon; to be priest-in-charge of St. Paul's, Lubbock, Tex., and nearby missions. January 1st.

WOLVEN, Rev. RAYMOND L., formerly vicar of Trinity Diocesan Church, Washington, D. C.; to be chaplain to the Bishop. January 1st.

RESIGNATIONS

LINSLEY, Rev. J. CHAUNCEY, D.D., rector for thirty-one years of Trinity Church, Torrington, Conn.; January 1st.

MCCALLUM, Rev. ROBERT, formerly rector of St. Andrew's Church, Amarillo, Tex.; to travel in Europe. January 1st.

SHEFFIELD, Rev. L. ROBERT, formerly rector of Grace Church, Windsor, Conn.; January 1st.

STURGIS, Rev. G. J., formerly rector of St. Paul's Church, Quincy, Fla.; February 1st.

NEW ADDRESSES

CHARLES, Rev. R. E., of 33 E. Montcalm St., Detroit, Mich.; 378 East Church St., Adrian, Mich., December 15th.

FORSTER, Rev. A. HAIRE, of 3122 Monroe St., Chicago; 2355 S. Lawndale Ave.

MCCUTCHEEN, Rev. ROBERT T., of 203 N. Bridge St., Victoria, Tex.; 206 First Ave., Hattiesburg, Miss., December 16th.

RANDALL, Rev. A. T., of Meriden, Conn.; 275 Grand Ave., Leonia, N. J., December 18th.

WHEELER, Rev. WILBUR F., of Mount Airy, Ind.; 3809 Woodbine Ave., Baltimore, Md., December 21st.

ORDINATIONS

PRIESTS AND DEACON

SHANGHAI—On Friday, November 26th, at St. Paul's Church, Nanking, the Rt. Rev. F. R. Graves, D.D., advanced to the priesthood the Rev. Y. Y. CH'EN and the Rev. S. H. WANG. He also ordained to the diaconate Mr. D. Y. MA, who will serve at the Church of the Victorious Word, Hsiakwan, Nanking.

PRIESTS

CENTRAL NEW YORK—The Rev. CHARLES R. ALLINGTON was advanced to the priesthood on St. Thomas' Day by Bishop Fiske in Grace Church, Utica. The Rev. Dr. Fleming James, of Berkeley Divinity School, was the preacher. The Rev. R. J. Parker, of Clinton, presented the ordinand. The Litany was read by the Rev. W. V. D. Voorhees, the Epistle by the Rev. M. M. Moore, and the Gospel by the Rev. Harold E. Sawyer.

Mr. Allington will continue in charge of St. Paul's Mission, Utica, and the missions at Holland Patent, and Trenton.

SPOKANE—The Rev. LESLIE C. B. HILL, son of Mr. and Mrs. C. W. Hill, of Spokane, was ordained to the priesthood, December 27th, at Holy Trinity Church, Spokane, Wash. The Rev. J. A. Palmer presented him, the ordination being by Bishop E. M. Cross. Mr. Hill was made a deacon about three years ago by Bishop Page. The Rev. B. A. Warren, of Walla Walla, was the preacher. The Rev. Messrs. T. A. Daughters and F. W. Pratt read Morning Prayer, the Very Rev. H. G. Hennessy said the litany, the Rev. M. J. Steven read the epistle, and the Rev. H. G. Gurr, the gospel.

DIED

MAGILL—December 1st, the Rev. WILLIAM I. MAGILL, a devoted priest of the Church for sixty-one years, died at his home in Port Chester, N. Y.

SMITH—In Springfield, Mass., December 29, 1926, in her eighty-fifth year, JENNIE SMITH, of Ridgefield, Conn., daughter of the late Henry Smith, of New York City and Ridgefield, Conn. Requiem, December 31st at 9 A.M., followed by office for the Burial of the Dead, at Christ Church, Springfield, the rector, the Rev. John M. McGann, officiating. Interment at Ridgefield, Conn., the Rev. William B. Lusk, rector of St. Stephen's Church, officiating.

MEMORIALS

Reginald H. Starr

Les Bergues, Geneve, August 13, 1926.

Dear Mrs. Starr:

We have just seen, in a copy of the New York Times of August 3d, the notice of dear Dr. Starr's death, and I am writing at once to send you our love and our deepest sympathy. When I saw Dr. Starr before we sailed I felt great hope that the treatment at the hospital would restore him to health and strength, but it has not been so ordered. Your loss is one which no human power can help and we share your sorrow with you, for we all greatly loved and admired Dr. Starr.

Great as your sorrow is it will be a comfort to you to think of his beautiful life and his faithful and loyal service to the Church.

His unswerving devotion to the Church was an example to all of us and I shall think of him always with grateful affection.

I wish I might have been near to you at this time but you know, I am sure, how deeply I feel for you.

May God give you in fullest measure the strength and comfort which He promises to us through faith in His Son Christ our Lord.

Mrs. Manning especially sends her love and sympathy to you, as my sister-in-law will also when she hears of this. She is just now at Vevey where we shall join her in a day or two.

Again with truest sympathy, and praying that you may be strengthened and upheld, believe me

Faithfully yours,
(Signed) WILLIAM T. MANNING.

Charles Knight Weller

Entered into life eternal, Monday morning, December 20, 1926, CHARLES KNIGHT WELLER, eldest son of the Rev. Charles Knight Weller and May Crary Weller, of Carbondale, Illinois.

Reaching out to gather a branch of mistletoe he lost his balance and fell from a tree, sustaining injuries that resulted in his death twelve hours later in the hospital at Century, Florida, near Bluff Springs, his mother's old home. He was helping to gather evergreens for home and church decorations. The old Norse legend says "the dainty white berries and the green foliage of the mistletoe was a gift to the goddess of love always to be an emblem of friendship, and placed within the home was a magic charm to bring about kindly feelings to everyone who comes within the door."

His cheerful, unselfish, and generous disposition was an inspiration to all who knew him; he was a friend to everyone.

He served with honor in the Headquarters Company of the 167th Infantry, 42d Division (Rainbow), he made the famous three days' march with them from Paris to the Loraine Sector, and returned with his outfit from Germany when they were relieved from the Army of Occupation six months after the Armistice was signed. His Victory medal bears five battle bars. He was severely wounded in action. Charles believed that whether living or dying we are in God's care and that death is only a release to greater usefulness and service; this faith sustained him in his darkest trials.

Charles Knight Weller, Jr., was born in Daytona, Florida, October 7, 1897. He married Miss Hallie W. Ball in St. Matthew's Church, Enid, Oklahoma, April 13, 1925. To this union was born an infant daughter who died June 17, 1926. Besides his parents and widow, he leaves a sister, Mrs. James A. Cline, Jr., of Pensacola, Florida, and four brothers, George C. of Enid, Oklahoma, Heber, Nelson, and William Dick Weller of Carbondale, Ill. He was laid to rest in St. John's Cemetery, Pensacola, Florida, where he was residing. The funeral services were held in Christ Church, the Rev. Carleton Day Lathrop, of St. Louis, a comrade, assisted by the Rev. Hendree Harrison, rector of Christ Church, performing the last rites. Comrades of the American Legion were the escort.

May he rest in peace and may light perpetual shine upon him.

Elizabeth Riker Leonori

Minute adopted at a regular meeting of the rector, wardens, and vestrymen of St. Mary's Church, held in the rectory, 230 Classon Ave., Brooklyn, N. Y., on Monday evening, November 22d, A. D. 1926, at eight o'clock:

The funeral service of MRS. ELIZABETH RIKER LEONORI, the beloved wife of our fellow vestryman, Mr. William Henry Leonori, was held in St. Mary's Church on the Wednesday after the Twenty-third Sunday after Trinity, November 10th, A. D. 1926.

The event was one of profound significance in our parish life, and should therefore be recorded on our minutes and preserved as a part of our permanent archives.

The church was filled by a large and devout congregation. The full Prayer Book Office was rendered by the clergy, the choir, and the congregation. The officiating ministers were the rector, the Rev. J. Clarence Jones; the assistant, the Rev. Albert Aune, and the former assistant, the Rev. Gerald D. Viets. The former rector, the Rev. W. W. Bellingher, was in the congregation. Mr. E. Sheffield Marsh was at the organ. The wardens and vestrymen were all present and acted as honorary pallbearers. The occasion was a reverent and beautiful tribute to one of the most significant lives in our parish history.

The first service of St. Mary's Mission was held in the home of one of Mrs. Leonori's ancestors over ninety years ago. She was born and reared here. She was baptized in this font, confirmed in this chancel, and she constantly and regularly communed at this altar. She was married in this House of God and brought her children and grandchildren here for baptism and Christian nurture. Her body was brought for the final rites of the Church wherein her feet had walked from infancy to the final consummation of a noble Christian life. She was born, lived, served, and died in the faith of the Church she loved. She was first a Sunday school scholar, and then a teacher, president of the Missionary Guild, an active member of the Church Charity Foundation Chapter, a leader in the Calendar Club, and at various times she served in every department of the parish. She was a leader of foresight and enthusiasm, ever generous in her gifts of time, strength, and money. No enterprise was too large for her faith, no undertaking too difficult for her courage. She ever felt that we are "Workers together with God," and that with God, "all things are possible."

We cannot but mourn her, and yet we gratefully feel that her life and death were a triumph. The last service in the Church expressed all this, and much more that cannot be put in words. All present joined with the choir in singing three of her favorite hymns, "O Zion Haste," "Onward Christian Soldiers," and "Jesus, Lover of My Soul."

Hide me, O my Saviour hide,
Till the storm of life be past;
Safe into the Haven guide,
O receive my Soul at last.

Resolved, that this Minute be spread in full on our records, and that a copy be sent to our beloved friend and fellow vestryman, Mr. William H. Leonori, and his family, and that a copy be published in the *Church Militant* and other Church papers.

Attest: H. R. MACDONOUGH, Clerk.
J. SHERLOCK DAVIS, Warden.
WM. S. HUBBARD, Warden.

Mary Worth Chapin

Of your charity pray for the soul of MARY WORTH CHAPIN, of Pomfret, Conn., who died in Boston, December 26, 1926, A. D.

THE LATE DEAN MEREDITH of St. Luke's Cathedral, Ancon, supplied Church information, instruction, and news every week to the *Star and Herald*, a leading daily not only of Panama but of Central America and part of South America, material which was used regularly in considerable quantity by that paper. Our leading West Indian (colored) priest in the district, rector of St. Paul's Church, Panama City, has been given the editorial column of the West Indian section of the paper, and through it will be able to reach thousands of the West Indians of that region.

"PEOPLE of our wealth and in our circumference ought not to waste money," said a proper Church child the other day.

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APPEAL

AN ANGLO-CATHOLIC WORK IN CENTURY-old All Saints' Church, on the lower East Side of New York, requires financial aid for meeting its necessary expenses. Such are \$5.00 a day. Who will give \$5.00 a year? **REV. HARRISON ROCKWELL**, Vicar, 292 Henry Street. Contributions in 62 days cover expenses of 93 days.

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.

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S. T. GEORGE'S EXCURSION TO EUROPE, July, 1927. Cathedral tour. Write for special offer. **THOMPSON TRAVEL BUREAU**, Saginaw, W. S., Mich.

HEALTH RESORT

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

SISTERS OF THE HOLY NATIVITY

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

CHURCH SERVICES

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.

Sundays: 7:00 A.M. Mass for Communions
" 11:00 A.M. Sung Mass and Sermon
" 8:00 P.M. Choral Evensong
Daily Mass at 7:00 A.M., and Thursday at 9:30.

Friday: Evensong and Intercessions at 8:00.

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 111 Street

Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.

Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.

(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., Rector

Sundays: 8, 10, 11 A.M.; 4 P.M.

Noonday Service Daily 12:20.

Holy Cross Church, New York

Avenue C between 3d and 4th Sts.

Sunday Masses, 8 and 10 A.M.

Confessions: Saturdays, 9 to 11 A.M., and 7 to 8:30 P.M.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The Church is at the corner of Clinton and Carroll Streets, one block to the right.)

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E. Rector

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

RADIO BROADCASTS

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

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

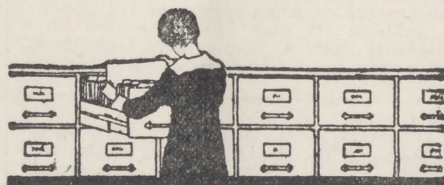
WHAS, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

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 A.M., C. S. Time.

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

INFORMATION BUREAU



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

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

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

BOOKS RECEIVED

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

Edwin Valentine Mitchell. 27 Lewis St., Hartford, Conn.

A Soul's Pilgrimage. Being the Personal and Religious Experiences of Charles F. B. Miel, D.D. Price \$2.00.

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

The Three Traditions in the Gospels. An Essay by W. Lockton, B.D., vice-principal and lecturer in Mathematics, Winchester Diocesan Training College. Price \$3.00.

Oxford University Press. London, England.

The Economic Background of the Gospels. By Frederick C. Grant, D.D., dean of Bexley Hall, Kenyon College; editor of *The Anglican Theological Review*.

S. P. C. K. The Macmillan Co. 60 Fifth Ave., New York City.

The Blessed Virgin. By M. R. Newbolt, vicar of St. Michael and All Angels, Brighton.

BULLETINS

Episcopal Theological School. Cambridge, Mass. *Catalogue, 1926-27*. Vol. XIX. January, 1927 No. 2.

PAMPHLETS

W. Heffer & Sons, Ltd. Cambridge, England.

Don'ts for Choirboys. By John Newton. The fourth little book of Don'ts.

Kirby Page. 347 Madison Ave., New York City.

International Relations in the Light of the Religion of Jesus. By Kirby Page. An Address delivered at the National Student Conference, Milwaukee, Wis., December 30, 1926. Price 10 cts. each; 50 cts. per dozen, \$3.00 per hundred.

CHANGED POLICY AT ST. STEPHEN'S COLLEGE

ANNANDALE, N. Y.—In a public statement just set forth by the trustees of St. Stephen's College it is stated that there will hereafter be "no denominational or racial preferences" in "selecting its students," but rather that these will be chosen "primarily on the ground of intellectual ability and character." The board of trustees is to be enlarged "by including representatives of important phases of life and thought within the metropolitan vicinity, without regard to religious affiliation. In order that the intention of the founders may be conserved, the president and a majority of the trustees are to be members of the Episcopal Church and the chapel services are to remain as now in accord with the customs of that communion; but other religious convictions and affiliations are to have sufficient representation to insure breadth of policy and untrammelled community service, both now and for the future."

The function of St. Stephen's is declared to be that of providing for "a country residence college in the metropolitan area centering about New York City" and for "a college free from enforced conformity to type in educational methods, which can face the problems of higher education realistically." Instructors will be chosen "solely on the basis of teaching ability, scholarship, character, and a desire to work with and for the individual student." In order to enlarge the facilities for doing the larger work now proposed, the trustees ask for \$2,000,000, with which they propose to erect five new dormitory sections, three faculty houses, an administrative building, new dining commons, etc., and to enlarge the chapel and classroom facilities, to finance deficits, and to increase the productive fund.

The changes proposed will hereafter rank St. Stephen's College rather with Hobart and Trinity than with Kenyon and the University of the South in their respective relationships to the Church.

ST. JOHN'S CHINESE THEOLOGICAL SCHOOL

SHANGHAI, CHINA—The theological school of St. John's University has a larger student body this term than ever before in its history. There are three men in the upper class and eight men in the first-year class. Five of these are preparing for work in the Diocese of Shanghai, two in Anking, and two in the British diocese of Fukien. There is also one man preparing to join Bishop Mosher's staff in Manila for work among the Chinese there and one Presbyterian from Canton. It would appear that the anti-Christian movement in China has had the effect of calling forth the best of the Christian young men to defend and work for the faith.

NORFOLK CLERICUS MEETS

NORFOLK, VA.—At the regular meeting of the Norfolk clericus, held in the parish house of old St. Paul's Church, December 20th, the following officers were elected: chairman, the Rev. Chas. H. Holmead, rector of Trinity Church, Portsmouth; secretary-treasurer, the Rev. George S. Gresham, rector of the Church of the Advent, Ocean View. The Rev. Mr. Holmead read an interesting review of the book, *Essays Catholic and Critical*. Considerable time was spent in discussing plans for the approaching meetings of the Crusade which are to be held in Norfolk.

Archbishop of York Sees Prospects of Prayer Book Revision Measure

**Church Must Unite for Measure—
Toc H Anniversary—Priest for
Tristan da Cunha**

The Living Church News Bureau
London, December 17, 1926

THE ARCHBISHOP OF YORK, IN HIS presidential address to the York diocesan conference last week, referred to the coming year as a testing time for the Church, especially in regard to Prayer Book Revision.

Dr. Lang said he had no right to indicate what the proposals would be; but this at least might be said—the existing Book of Common Prayer would remain as it was, both for the sake of those who had no desire for anything else and as the accepted standard of teaching. There would be various permissive alterations, additions, and alternatives, in order to meet evident needs and to give expression in the authorized worship of the Church to a movement of thought and devotion which had a rightful place within the fellowship of the Church. Would the great mass of Church folk rally to the call for unity? If the Church showed itself mainly as the scene of confusion, Parliament might reject the Revision Measure. It would only be if the Church presented something like a united desire that Parliament would feel itself justified in giving effect to it. If Parliament rejected it, the whole of the relations of Church and State would be stirred up again. No one doubted that the Church had been slipping in its hold upon the Christianity which it had hitherto professed. The shock of war and the confusion of discontent which followed had dislocated men's minds, and old religious habits had disappeared. Motor cars and cycles had turned the day of rest into a day of rush and amusement. Superficial education and a cheap press had filled the minds of old and young with questions about accepting faith which they could not answer. Yet there were signs of the turning of the tide. He believed the post-war depression of religion was passing, and that a time of awakening was coming.

PARLIAMENT MORE CAUTIOUS

It is manifestly unwise at this time to anticipate the bishops' decisions on Prayer Book Revision, to be made public early in February, or prematurely to consider dangers which may not occur and a crisis which may not arise. At the same time, it is impossible to ignore the very significant remarks of the Archbishop of York, which I have quoted in the preceding paragraph. His Grace pointed out that Parliament is no longer ready to pass, almost without debate, any and every measure submitted to it by the Church Assembly. It has rejected two measures, and it has debated another at considerable length, and Prayer Book Revision is a far more controversial subject than the Shrewsbury Bishopric or the City Churches. All sorts of outside pressure will be brought to bear on members of Parliament long before the Revision Measure comes up for consideration, and Dr. Lang is justified in insisting that unless it has the backing of a united Church, it will probably never be submitted for the King's assent. There is the clear duty before Churchmen of

all schools of thought to exercise the spirit of charity and sweet reasonableness.

REVIVAL OF DIOCESAN SYNODS

It is a probable result of recent hasty legislation in the Church Assembly that an endeavor is being made to restore to their former importance the ruri-decanal chapters of the clergy. Such chapters are among the most ancient of popular assemblies, and have a continuous tradition. The endeavor is a striking example of the growing demand for the revival of the diocesan synods which the Tudor statesmen and prelates suspended at the Reformation. The movement commands sympathy outside the immediate circle of the Church of England, if only on account of its general constitutional importance. For the conference on the revival of the diocesan synods, to be held on January 13th and 20th, at King's College, London, a most interesting list of invited speakers is already being drawn up. Dr. Whitney, professor of Ecclesiastical History at Cambridge, will open the discussion on the first day, and Dr. Darwell Stone, chairman of the Canterbury convocation committee on Church courts, on January 20th. Dr. Scott Lidgett has undertaken to attend and give the conference the Wesleyan experience in the matter. Dr. Anderson Scott is doing the same with regard to the Presbyterian model, and the Roman Catholic practice today will be explained by a leading canonist.

HALIFAX RESOLUTIONS

I called attention in a former letter to a meeting held in London, on November 15th, of the proctors and other clerical members of the Church Assembly who had given general approval to the Halifax Resolutions for safeguarding the rights of the clergy. At that meeting, Bishop Frodsham, the vicar of Halifax, was authorized to appoint a provisional executive committee for the purpose of drafting a program based on the Halifax Resolutions, and for taking steps to carry them into effect. He appointed as members of the provisional committee Canon Hellins, Canon Briggs, Canon Ackerley, Canon Berry, the Rev. C. E. Douglas, and the Rev. H. Peck.

The committee has carefully considered the Halifax Resolutions. One or two of these were modified or omitted, and others, for the sake of clearness, were subdivided or amplified. Bishop Frodsham now proposes to send the document to rural deans throughout the country, asking them to bring the matter before their chapters, whether they approve generally of the meeting or not, on the grounds that it is essential for the welfare of the Church that the clergy should understand all the proposals for reform which are ventilated in the Church Assembly, and should express their corporate views upon them. In a letter explaining what has been done, Bishop Frodsham emphasizes the point that the movement is entirely constitutional.

As already stated, the general aims of the Halifax Movement include "the improvement of the work of convocation and Church Assembly by careful examination of all measures, by free criticism, by opposing hasty legislation and bureaucratic

dangers, in such directions as may from time to time be necessary in the interests of the whole Church."

TOC H ANNIVERSARY

The eleventh anniversary of Toc H (Talbot House), of which the Prince of Wales is patron, was this year celebrated at Manchester in his presence and with his coöperation. The festival brought together from all parts of the country over two thousand persons connected with the movement, first at a family thanksgiving service in Manchester Cathedral, and later at the birthday festival proper, which was held in the Free Trade Hall, and lasted nearly four hours.

The Prince, at the Cathedral service, left his seat during the singing of a hymn, following the Bishop of Manchester's address, and, standing at the entrance to the chancel, entrusted unknown soldiers' crosses to the representatives of several branches and groups at home and overseas. At the birthday festival he opened the proceedings with a speech reviewing the activities and development of Toc H throughout the world during 1926, and later, after witnessing the dramatic representation of the first six episodes of a Masque of Light, took the principal part in the seventh and concluding episode.

The Masque of Light—designed to typify the ideals of service and sacrifice which Toc H strives to uphold—was a dramatic representation of self-sacrifice at various stages in history. First there was Christmas at Rome, and the Christians' loyalty to their Lord under the persecutions of the third century, and then was illustrated the spirit of chivalry in the Crusades. The third and fourth episodes dealt with what was perhaps the most heroic period of the Great War in the trenches before Ypres in the winter of 1916 and at the original Talbot House in Poperinghe. Episodes five and six spoke of the almost forlorn heroism of the post-war world, the world of war-widows, of broken men, and nation-wide unemployment. The concluding episode, of the gathering and lighting of lamps and rush-lights, symbolized the carrying on of the light of self-sacrifice and service, which had just been seen in transit through the ages. The masque was skillfully written by Mr. Barclay Baron, and was furnished with music specially composed by Mr. Christopher Ogle.

Notable features of this birthday celebration of Toc H were, first, that this eleventh anniversary was kept for the first time, as the Prince noted in his speech, away from headquarters in London; and, secondly, that the birthday was for the first time kept on the true date, December 11th. The experiment of holding the celebration in the provinces seemed to be justified by the widely representative attendance, an enthusiasm astonishing to those who do not know Toc H and its spirit, and a certain originality and force in the outward expression given to the birthday festival.

TRISTAN DA CUNHA MISSIONARY

A Liverpool priest, the Rev. R. A. C. Pooley, of Wavertree, will leave England for Tristan da Cunha at the end of January to take up the missionary work last carried on by the late Rev. H. M. Rogers, who served the S. P. G. in that lonely outpost in the South Atlantic Ocean from 1922 to 1925. When Mr. Pooley agreed to take up the post, he stipulated that a companion must be found to go with him, and he has since heard that a young

theological student has volunteered for the work.

Mr. Pooley, who was ordained in 1910, was curate at St. Bridget's, Wavertree, from 1919 till 1924, and for the past two years has been at St. Mary's, Waterloo, Liverpool. Since it was announced that he was willing to go to Tristan da Cunha, Mr. Pooley has received many offers to accompany him. Most of the applicants, however, appeared to be under the impression that there was a salary attached to the post. Mr. Pooley has had to reply: "This is, of course, a mistake. Board and lodgings only are provided, and that will not be very lavish. Potatoes, fish, and eggs are the staple diet, with a little meat, if we are lucky. At times even the tea runs out!"

SOUTHPORT CHURCH CONGRESS

Details which have just been published concerning the recent Church Congress at Southport, show that the full number of members was 1,964. Of these, 467 were members of the clergy, 953 came from Southport and district, and 544 from the rest of Lancashire. The congress accounts are not yet complete, but it is estimated that there will be a surplus of at least £100, which will be devoted to some of the more pressing needs in the Liverpool diocese.

GEORGE PARSONS.

ST. HILDA'S GUILD HAS EXHIBITION

NEW YORK—St. Hilda's Guild, a society of ecclesiastical arts and crafts, is to have its thirteenth annual exhibition at 131 East 47th Street, from January 12th to the 15th. The hours of exhibition are from 10 A.M. to 6 P.M.

INTERESTING MOUNTAIN WORK

ROANOKE, VA.—On Thursday afternoon, December 23d, there was a Christmas tree celebration at this mission in Franklin county. About two hundred and fifty of the people of the community were present; some having arrived early in the morning in order not to miss any of the festivities. The hall had been decorated for the occasion. Everyone received a present from the tree; useful things, candy and spice cakes, warm things for the babies, dolls and balls for the girls and boys. It was necessary for the meeting to break up before dark that all might have daylight for the return trip to their homes over the rough and muddy roads and the long wooded ridges.

Miss Ora Harrison is the very efficient missionary in charge at St. John's, being assisted by Miss Stella Baker, of Bristol, and Miss Maude Beheler, of Rocky Mount. For more than a year Dr. E. F. Morrill has been doing a wonderful work as a physician at the mission. She recently found it necessary to give this up and to accept an important position with an organization in the middle west.

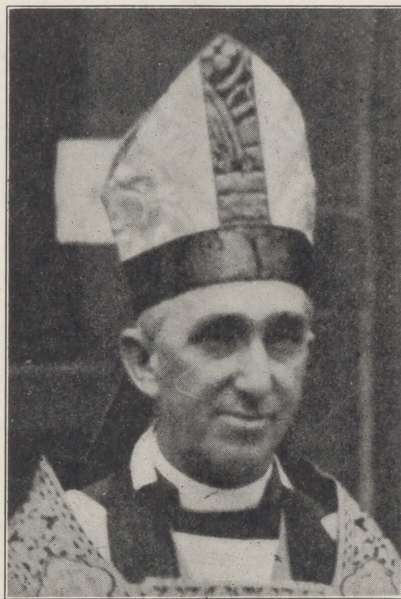
Though Dr. Morrill is greatly missed and the medical work curtailed by her lamented departure, the activities at St. John's are flourishing. The school was never so large before and a certain sort of prejudice against the mission that has been felt by some of the people is gradually disappearing. Over one hundred and twenty-five children are enrolled, and when, as often happens, bad weather prevents some of them from reaching their homes, they are taken care of at the mission. It is planned to introduce a course in weaving in the near future.

Dr. Studdert-Kennedy Pleads for Better Trained Ministry

Dr. Carstensen Ends Rectorship— Final Services at French Church —St. John's Day

The Living Church News Bureau,
New York, January 1, 1926

THE REV. DR. G. A. STUDDERT-KENNEDY of London, who is in America at this time for a short stay, preached last Sunday morning in St. George's Church, Stuyvesant Square, at the annual Berkeley Divinity School service. Dr. Kennedy is in America as a visiting member of the Berkeley Divinity School faculty. He is recognized as a priest in especially close touch with the average man, as a true spokesman for him and an under-



VISITS AMERICA

The Rt. Rev. E. Arthur Dunn, D.D.,
Bishop of Honduras, who is now in New
York.

standing minister to him. Hence, his sermon, which had to do with the training of men for the priesthood, has special value. He declared that "the modern minister must be interested in and acquainted with everything human." He must understand the world of commerce and trade, and be sympathetic toward the difficulties of the working man; he must keep in touch with the progress of science, and have a practical knowledge of the schools of psychology. And this wide range of study, to have real value, must be coupled with love of people, as the chief motive of the ministry, if that ministry is to be effective.

A dinner will be given at the Hotel Commodore this coming Wednesday evening in honor of Dr. Studdert-Kennedy by the Berkeley Associates to give the local alumni and friends of that seminary an opportunity to hear him. Other speakers will be Bishop Manning and Canon Stokes of the Washington Cathedral.

DR. CARSTENSEN ENDS RECTORSHIP AT HOLY ROOD

On St. John's Day, the fiftieth anniversary of his ordination, the Rev. Dr. Gustav Arnold Carstensen concluded his rectorship at Holy Rood Church, Fort Washington Avenue and 179th Street, by celebrating the Eucharist in the presence

of many parishioners and other friends. He becomes rector emeritus of the parish. On January 20th he leaves for a year's trip abroad which will include a visit to the Holy Land. At noon on Monday a luncheon was given in honor of Dr. Carstensen at Town Hall. Among the patronesses were Mrs. Benjamin Harrison of Indianapolis, widow of the former President; and Mrs. George B. Cortelyou of Riverdale, wife of the former secretary to President Roosevelt. At the age of seventy-six, Dr. Carstensen evidences the vigor and health for which he is well known. It was on his seventy-second birthday that he walked around Manhattan Island, accomplishing a feat which was widely noted at the time. He is abundantly qualified to urge, as he does, the exercise of walking for all as one of the surest ways to health.

Under Dr. Carstensen's guidance the work of Holy Rood parish has developed in various ways. The beauty of worship has received added emphasis and the value of the Eucharist has been stressed in his teachings and in the service schedules of his church.

FINAL SERVICES AT FRENCH CHURCH

Tomorrow, Sunday, January 2d, is the time set for the final services in the French Huguenot Church, Eglise du Saint Esprit, the Rev. John A. Maynard, D.D., pastor, which is located on East Twenty-seventh Street facing the site of the former Madison Square Garden. The property has been leased, and after the church building has been razed, an office building will be erected there. On the following Sunday morning the congregation will begin the holding of its services of worship in the lecture hall of the French Institute of America at 20 East Sixtieth Street. Their plans contemplate the erection of a new church.

ST. JOHN'S DAY AT THE CATHEDRAL

On the occasion of the patronal festival of the Cathedral, Monday, December 27th, the feast of St. John the Evangelist, Bishop Manning dedicated the altar cloth of lace mosaic, valued at more than \$10,000, which was pictured in these columns recently.

At the meeting held in Synod Hall, following the Eucharist in the Cathedral, the Bishop addressed the assembled members of the Woman's Auxiliary, delegates representing over a hundred parishes of the diocese. Dr. Manning predicted that the nave of the Cathedral would be ready for consecration and public use within two years if the present rate of construction continues. He made a plea for three great banners for the Cathedral to add color and dignity to the processions on special occasions there. Although up to that time only \$200 had been raised toward the purchase of these banners which will cost around \$500 each, his appeal met with an instant and adequate response.

FR. HUNTINGTON TO GIVE FOUR ADDRESSES IN NEW YORK

The Rev. James O. S. Huntington, D.D., father superior of the Order of the Holy Cross, is to give a series of four addresses under the auspices of the New York Altar Guild. The subjects announced are: What

God is; What God Has Done; and What God Is Doing. These will be given in St. Thomas' Church on Tuesday mornings, January 11th, 18th, and 25th, and February 1st, at 11:30.

COURSE IN CHILD TRAINING

The diocesan board of religious education announces that the Rev. John W. Suter, Jr., executive secretary of the national department of religious education will give a course of instruction to help those who conduct services of worship for children and young people and who are interested in developing the devotional life of children according to the teachings of the Church. His course covers twelve weeks and will begin on Monday, January 17th, at eight P.M. The place of meeting is at the Community Training School, Union Seminary, Broadway and 120th Street. Rectors, parents, and Church school workers are invited to enroll at once for the course. The places for registration are at Old Synod Hall and at Union Seminary.

MORE AFTERMATH NEWS OF CHRISTMAS

In last week's letter mention was made of the great response to the appeal of the *Times* for its "Hundred Neediest Cases." In addition to that fund, the total of which has continued to increase throughout the week, there is the somewhat similar appeal which has been made by the *Evening Post*. Theirs was an "Old Couples' Christmas Fund" and the goal sought was a total of \$35,331 for 120 needy cases. The amount last reported was \$41,782, another evidence of a great city's altruism provoked by the spirit of Christmas.

The *Herald-Tribune* cites another and quite different instance. "Consider an incident in a Broadway theater last Friday night," writes one of its editors. "At the end of the performance of *The Pirates of Penzance* a member of the cast made a little speech saying that inasmuch as Sir Arthur Sullivan was the author of some famous hymns, and as it was Christmas Eve, the company would like to sing the first verse of Onward, Christian Soldiers. And thereupon, with the audience standing, they gathered in a group and sang the great hymn with all the earnestness and fervor of a campmeeting."

NEWS NOTES

The Rt. Rev. Dr. E. Arthur Dunn, Bishop of Honduras, was the preacher this morning at the New Year's Day High Mass at the Church of St. Mary the Virgin; and tomorrow morning he will be the preacher at Trinity Church.

On the occasion of presenting to Mr. Elihu Root the award of \$25,000 from the Woodrow Wilson Foundation, at a dinner given at the Astor last Tuesday evening, one of the speakers was the Very Rev. Dr. Howard C. Robbins, Dean of New York.

In the death of Paul E. Taylor, which occurred last Sunday at Bellevue Hospital, the city loses one of its most zealous workers for health among children. He was a pioneer in the movement to provide pure milk for children and was head of the New York Milk Committee. Mr. Taylor was business manager of the City Mission Society.

Over in Brooklyn this morning Bishop Stires installed the Rev. Samuel M. Dorrance as rector of St. Ann's Church, Clinton and Livingston Streets, where he suc-

ceeds Dr. Creighton, now Bishop of Mexico.

The annual meeting of the New York chapter of the Church Mission of Help will be held on Monday, January 17th, at three o'clock in the assembly room of

the Cosmopolitan Club, 135 East 40th Street. Mrs. John M. Glenn, president of the national council of the organization, will speak on The Church Mission of Help Today.

HARRISON ROCKWELL.

Bishop Slattery in Christmas Sermon Discusses Crusade, Lausanne, and League

Cathedral Neighborhood Kitchen Doing Needed Work—Fire in Brighton Church

The Living Church News Bureau
Boston, January 1, 1926

AT THE CATHEDRAL ON CHRISTMAS DAY Bishop Slattery was the preacher. Preaching on the birth of Christ in the fulness of time, he said it was inevitable that God should show His love to the world by the birth of His Son in humanity, but that the time was dependent upon the readiness of the world to receive Him. The Bishop continued the idea by saying that the great moments in Christian history had come because men had reached up through dream and vision to God's divine purpose. So at last slavery had, for the most part, ceased in more civilized countries, childhood is being protected more and more, womanhood is increasingly honored, and the dignity of labor is everywhere being recognized. It was pointed out that in the coming year there were three opportunities for great ventures of reaching out for God's gifts. First, the conference at Lausanne next summer on behalf of Church unity, when representatives of nearly all Christian communions will gather to confer on Faith and Order. Critics of this conference predict that nothing of value will come of it, but the daring of men filled with our Lord's vision of love can accomplish great things for unity. Secondly, the League of Nations at Geneva, where the responsible leaders of nations are growing in friendliness, bearing out the angelic song of Peace on Earth to Men of Goodwill. Finally, the Bishops' Crusade comes as an opportunity to enlarge the knowledge and power of Christ in His world.

CATHEDRAL NEIGHBORHOOD KITCHEN

The Neighborhood Kitchen is a health center for children, maintained by St. Paul's Cathedral, where over seventy-five cases have been taken to hospitals for treatment, and sixty boys and girls have been able to spend time in the country, and attention to the well-being of 135 children by weighing them and expert advice has been made possible. In addition to this, mothers have received instruction in child nutrition for the pre-school age. The budget for 1927 calls for \$5,595 toward which there is an estimated income of \$1,100 from luncheons and the rental of two floors in the building at 46 Lovering Street. It is hoped that the balance of the amount will be raised through interested people.

ST. MARGARET'S, BRIGHTON, HAS FIRE

On Thursday, December 23d, the Church of St. Margaret, Brighton, the Rev. A. C. Larned, rector, was seriously damaged by fire. The cost of repairs may exceed \$20,000. The greatest damage was done to the chancel and the roof, while the harm from water to the nave has been very

great. Vestments and altar brasses were rescued through the assistance of friends.

LECTURES ON ART AT CATHEDRAL

Addresses will be given each Tuesday afternoon in January in the crypt of the Cathedral on The Arts of the Church. The first talk will be on The Bible in Stained Glass, by Mr. Joseph G. Reynolds; the second, Woodcarving, by Mr. I. Kirchmayer; the third, Medieval Sculpture, by Mr. Joseph Colletti; and the last will be Illuminated Manuscripts, by Mrs. Daniel Dulaney Addison.

NEWS NOTES

The Fourth Sunday in Advent Bishop Babcock confirmed twenty-seven persons at the Church of the Ascension, East Cambridge, the Rev. Newton Black, rector. The church of late has recovered its former number of communicants which in past years it had lost. It has a Church school of over one hundred.

The Laymen's Committee for the counties of Suffolk, Norfolk, and Middlesex is taking charge of the arrangements for the inspirational service to be held in Symphony Hall, Tuesday, February 9th.

The congregation at North Brighton has for some time been worshipping in a church building belonging to the Disciples, and those of that denomination who are still left in the community have deeded their building and parsonage to the Church. Shortly improvements in the church will be made.

VIRGINIA CHURCH DEDICATED

NORFOLK, VA.—A service was held in Galilee Church, Virginia Beach, on Sunday, December 26th, at 4:30 P.M., when the new church was formally opened for worship. It was built as a tribute to the labors of Bishop Tucker in Southern Virginia. The service was in charge of the rector, the Rev. Thos. L. Ridout; and Mr. W. W. Robinson, lay reader, read the first lesson. The second lesson was read by the Rev. George S. Gresham, rector of the Church of the Advent, Ocean View, and Emmanuel, Cradock. The sermon was preached by the Rev. Beverley D. Tucker, D.D., rector of St. Paul's, Richmond. A memorial tablet was unveiled by Beverley, III, the eight year old grandson of the Bishop of Southern Virginia. The Bishop made a brief address of appreciation. The inscription on the tablet is as follows:

"Erected in loving recognition of the services and godly leadership of our beloved Bishop, the Rt. Rev. Beverley D. Tucker, D.D., LL.D."

Galilee Church was built to meet the growing demand of the congregation which has been steadily increasing with the development of this popular resort.

THE BUDGET of St. James' Parish, Hendersonville, N. C., contains an item of \$25, to purchase religious books for the public library.

Survey of Chicago's South Side Reveals Many Unchurched Students

Christmas Services—Fr. Gratiot Advocates Parochial Schools—Plan Includes Convents

The Living Church News Bureau
Chicago, January 1, 1926

A FEW WEEKS AGO WE TOLD OF A SUCCESSFUL religious survey on the near west side, undertaken by a group of clergy of our Church and of the Protestants in the neighborhood, the Rev. J. H. Plummer being the chairman. This week a report has been made of an interesting survey on the near south side, covering the shady districts of the old first ward, with such sections as "Whisky Row" near State and Clark Streets, and "Deadline VanBuren Street," including, too, the large district that was once the best residential part of Chicago, and which has given place to wholesale houses, warehouses, "automobile row," small businesses, rooming houses, saloons, and resorts. In the heart of this region are Grace Church, or what remains of that fine old parish, St. Luke's Hospital, and on the edge, at 26th Street and Michigan Avenue, Trinity Church. Both Grace and Trinity, it will be recalled, were destroyed by fire within the past few years. Grace Church was not rebuilt, and the parish activities center now about the chapel at St. Luke's Hospital. Trinity was partially restored, but not nearly to its former size. The survey of this always interesting neighborhood was made under the direction of the Rev. W. Clyde Howard, D.D., pastor of the Second Presbyterian Church, at 1936 South Michigan Avenue. Dr. Howard had more than 100 young people of his congregation assist him in the survey.

"Fifty years ago," said Dr. Howard, "this territory adjacent to the Loop was one of Chicago's most fashionable districts, and in the old first ward there were something like forty flourishing churches. Then the better classes began to move farther out and the neighborhood began to deteriorate. One church after another gave up the fight, closing its doors and acknowledging defeat, until only a half dozen were left. It became a spiritual desert, save only for a few never failing cases, such as the Pacific Garden Mission. It is time that religion redeemed this old section of Chicago."

Hundreds of tenements, rooming houses, and fashionable old dwellings, now given over largely to housekeeping rooms, were visited by Dr. Howard and his helpers. A particular study was made of 1,500 families, revealing scores of former active Church members of different denominations, especially from small towns, who had lost their religious moorings in transient city life. Ten per cent of the families showed religious indifference to any Church appeal. Twenty-two per cent of all children were found to be under no religious supervision or training whatever. The vastness of the student population centering around South Michigan Avenue was a revelation to the workers, said Dr. Howard. Within a radius of six blocks of Michigan Avenue and 25th Street, were found 5,000 students of various colleges and trade schools, virtually all from out of town, and 1,100 nurses in training. It will be recalled that the west side survey found similar conditions. Both regions

abound with students and nurses who are studying or training at the large schools, colleges, and hospitals in the neighborhood.

Dr. Howard has begun a program of social service and recreation, and also of mission and relief work, with the cooperation of the churches that are left in the vicinity. The Second Church has added more than 100 new members in less than six months.

THE CHRISTMAS SERVICES

Reports of the Christmas services and exercises are all happy and encouraging. As we wrote, the midnight Mass was almost universal, and had the largest numbers attending. The Bishop preached at the Church of the Epiphany at the 10:30 service on Christmas Day. He was also the preacher at the service of the Sunday Evening Club at Orchestra Hall the next day, his subject being The Meaning of Christmas. This club has the leading preachers of the country each week, and our Bishop has been on its list for many years, and is eagerly heard by a large congregation each time. Bishop Griswold preached at the Cathedral Shelter chapel on Christmas Day, emphasizing the joy of the Christian religion. "Gladness, not gloom, epitomizes Christianity," said the Bishop. "No matter what the earthly condition of man, Christianity is not a religion of gloom but of joy." Carol singing, beginning early on Christmas Eve, was very general. Nearly every parish or mission seems to have had a Christmas pageant of some kind. One of the most elaborate of these was an old English miracle play of the fifteenth century presented by nearly 100 children of the Church of the Atonement, Edgewater.

For the first time in its history St. Luke's, Evanston, broadcast the Christmas midnight Mass. Loud speakers in the Lady chapel and baptism made the service available to about a thousand worshippers, many of whom had to kneel or stand throughout the service.

During Christmas week it is estimated that more than \$3,000 worth of clothing, food, toys, and games, was sent out from St. Luke's organizations to the poor of Evanston and Chicago.

SUGGESTION FOR PAROCHIAL SCHOOLS

The Rev. Frederick L. Gratiot, who has specialized in the field of religious education, and who has applied his methods successfully in the parish of the Church of Our Saviour, and in its offshoot, a mission to the west, gave an interesting address at the Round Table on Monday, December 27th, in which he advocated an extensive system of parochial schools as the only satisfactory way of educating the children of the Church in the principles of the Faith and contributing to the general welfare of the state, and the combatting of the lawlessness that has become alarmingly prevalent. He also suggested the establishment of a convent and sisterhood for the training of teachers for the parochial school system. He said:

"The divorce of Church and state has many advantages, but one of the disadvantages is the danger of divorcing religion and life. The attack by the K. K. K. upon the parochial school and the action of Soviet Russia in forbidding all relig-

ious education before the child reaches the age of eighteen, shows that they have rightly diagnosed one of the strongholds of religion, a stronghold which our Church has been slow to appreciate.

"Our people are simply not trained in any sense of the word in the matter of Churchmanship. The most perfect set of lessons imaginable cannot be applied properly under the present conditions. To impart knowledge of history, Church, Bible, ethics; to train in worship, to give opportunity for self-expression in worship, to induce a sense of Christian service for others in one short hour on Sunday morning is impossible."

Fr. Gratiot told of the starting of neighborhood kindergartens in his parish to meet the conditions he deplored. One of these, begun five years ago in a thickly settled section, had attracted a large number of children. These kindergartens, said the speaker, should be in charge of highly trained teachers and women of marked religious devotion and character. To obtain these, Fr. Gratiot advocated the establishment of convents.

"The main possibility of this plan for establishing a convent and religious schools is in its contribution to the future life of the Church. It would not be long before parents would be asking that the Church continue the tutelage of the child beyond the kindergarten age. It would not be long until we had built up a system of parochial schools in which religion and morals would be given proper emphasis. Our present parish houses stand idle all day long in most cases. They would be put to use as grammar schools with little additional overhead expense."

H. B. GWYN.

GIFT FOR ST. LOUIS CATHEDRAL

ST. LOUIS—The congregation of Christ Church Cathedral, St. Louis, was informed of a munificent bequest on New Year's Day at Dean William Scarlett. He had just received a letter from Miss Lille Bell Randall, a former St. Louisan now living in London, who stated that she had put in trust the sum of \$50,000 to be paid to the Cathedral on her death, which she wished used as a memorial to her sister, the late Mrs. Letitia Willet Garrison. She requested that this be spent in relining the interior of the Cathedral with Caen stone, in harmony with the beautiful reredos which is one of the finest pieces of ecclesiastical sculpture in the United States.

Last January, the Bishop of London dedicated a chapel at St. George's Church, London, which was erected by Miss Randall, also in memory of her sister.

KENYON BUILDING TO BE RENOVATED

GAMBIER, OHIO—Ascension Hall, which for sixty-seven years has served every need of Kenyon College, is at last to be renovated at a cost of about \$75,000. The work will begin on the north wing of the building which the science departments vacated last fall when the Mather Hall of Science was opened and dedicated. The Ascension Hall was erected in 1859 and was a favorite of the entire group of buildings on the campus. When Ascension Hall is reopened to the students in September, it will contain, besides the administration offices, eleven classrooms, fourteen professors' offices, two lecture halls, and large storage and work rooms. The firm of Roman & Ingleson, of Columbus, have been retained as architects and construction engineers.

Washington Rector Celebrates Twenty-Fifth Ordination Anniversary

Bishop Ivins Preaches—Capital Building Operations—Plans for The Bishops' Crusade

The Living Church News Bureau
Washington, December 28, 1926

THE REV. GEORGE W. ATKINSON, D.D., rector of St. James' Church, Washington, has just celebrated the twenty-fifth anniversary of his ordination to the priesthood. On Sunday, December 12th, the occasion was marked by special services in St. James' Church. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, was the preacher at both the morning and evening services. On Monday evening, December 20th, a reception was held in the parish house. This was attended not only by members of the parish but by many of the city clergy, as well as friends from various parts of Washington.

The Bishop of Washington in a happy address felicitated Dr. Atkinson upon his anniversary, and predicted many years of usefulness and happiness, as well as prosperity for St. James' parish. Bishop Ivins also made an address telling of his years of friendship with Dr. Atkinson.

Dr. Atkinson has been connected with four parishes in Washington: St. Paul's, Grace, Georgetown, Incarnation, and St. James.

BUILDING OPERATIONS

A number of extensive building operations have recently been completed, or are about to be undertaken in Washington parishes. Work will shortly be begun at the Cathedral on the completion of the choir, up to the triforium, and the construction of the four great piers which will support the central tower. This work will cost in the neighborhood of \$600,000.

The structural work of the Chapel of the Resurrection is now finished, and the furnishings will shortly be installed. This chapel, a beautiful and interesting example of pure Norman architecture, is a memorial to the second Bishop of Washington, the Rt. Rev. Alfred Harding, D.D., LL.D., and will contain his tomb. The opportunity is being offered to Bishop Harding's friends to give the furnishings and equipment for the Chapel of the Resurrection. A special service will be held at the Cathedral on the feast of the Conversion of St. Paul, the anniversary of Bishop Harding's consecration, when the offerings for this purpose will be presented.

St. Mark's parish on Capitol Hill, and Trinity, Upper Marlboro, have each recently completed parish houses which will be of great assistance in their work. Ground was broken on Christmas Day for a new parish house at St. Philip's Church, Laurel; and a similar undertaking will shortly begin at Grace Church, Woodside.

BISHOPS' CRUSADE

The time appointed for the opening of the Bishops' Crusade in Washington is from Sunday, January 23d, to Friday the 28th inclusive. Four centers have been selected, as follows: St. Mark's, Epiphany, St. Margaret's, and Christ Church, Georgetown. Bishop Darst will be one of the Crusaders in Washington, and Bishop Freeman will return from New York

where he is assigned as a Crusader, in time to take part in the Crusade in his own diocese.

NEWS NOTES

The Bishop of Washington will give the address before the Sunday Evening Club in Chicago on January 2d.

The Rev. E. S. Dunlap of St. John's Church, Lafayette Square, has left that parish to become a canon at the Cathedral with duties as field director of the National Cathedral Association.

At the testimonial dinner recently given to the Hon. Cuno H. Rudolph, retiring from his post as one of the commissioners for the District of Columbia, the principal address was made by the Bishop.

The Rev. Raymond L. Wolven, formerly vicar of Trinity Diocesan Church, has been appointed chaplain to the Bishop.

The Rev. Clarence C. Parker was instituted rector of St. John's Church, Norwood parish, on the Sunday after Christmas, by the Bishop of the diocese.

A \$25,000 GIFT

ST. LOUIS—St. Luke's Hospital, St. Louis, has received many gifts within the past few years, but probably none which met with such popular approval as the one announced Christmas. The sum of \$25,000 was given by Harvey and Seeley Mudd, Jr., of Los Angeles, in memory of their father, the late Seeley Mudd, who died at St. Luke's Hospital last May.

He was the brother of Dr. Harvey G. Mudd, who for many years has been chief of staff of St. Luke's Hospital, and the memorial was designated as a mark of appreciation of Dr. Mudd's long service, as well as in memory of the father, and is to be used as Dr. Mudd wishes for the hospital. In announcing the memorial, the Rev. Rufus D. S. Putney, superintendent of St. Luke's, stated that to Mr. Mudd's years of unselfish devotion was largely due the high standards and tremendous success of the hospital, and that his skill and kindness had touched the lives of thousands of St. Louisians.

NEW EDITOR FOR SOUTHERN CHURCHMAN

RICHMOND, VA.—The *Southern Churchman* in its issue of January 1st announces the resignation of the Rev. Dr. Joseph B. Dunn, editor for the past two years. Dr. Dunn tendered his resignation last September on account of the ill health of his daughter. He will be succeeded in the editorship by the Rev. R. Cary Montague, who has for some years been on the editorial staff, and who has had entire editorial control since September 15th.

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Baltimore Church Filled as Dr. Helfenstein is Raised to Episcopate

New Bishop Receives Many Gifts
—Emmanuel Church Robbed—
New Rector

The Living Church News Bureau
Baltimore, December 29, 1926

EDWARD TRAIL HELFENSTEIN, D.D., was consecrated a bishop in the Church of God, on the feast of the Holy Innocents, December 28th, in the Memorial Church, Baltimore, by the Most Rev. John G. Murray, D.D., Bishop of Maryland and Presiding Bishop, assisted by the Rt. Rev. Drs. Reese, Bishop of Georgia, and Cook, Bishop of Delaware. Joining in the laying on of hands were the Bishop of Central New York, the preacher; the Bishop of Southwestern Virginia and the Bishop Coadjutor of Virginia, presenters; the Bishop of Easton, reader of the Litany; the Bishop of West Virginia, and the Bishop of Southern Virginia. Bishops Atwood and Strider were also in the chancel.

Despite a cold and rainy day the large church was full. The clergymen of the diocese were present in force, and their vestments and hoods made a colorful procession. Several crosses, one a processional crucifix, and the crosier, were carried in procession.

Dr. Helfenstein was attended by his brothers-in-law, the Rev. Drs. Thomas K. Nelson and John I. Yellott, Jr. When the Bishop-elect "put on the rest of the episcopal habit," which had been presented by his former parish of St. John, Howard County, the Primate placed a pectoral cross and chain about his neck, the gift of All Saints' Church, Frederick. The episcopal ring was the gift of the clergy of the diocese, and was presented at the luncheon following the ceremonies. A group of Baltimore gentlemen presented their new bishop with a handsome mahogany desk and otherwise outfitted his office in the Diocesan House. The preacher was the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, whose sermon is printed on another page.

Bishop Helfenstein's first official act was a private confirmation in the Church Home and Infirmary on the day after his consecration.

BALTIMORE CHURCH ROBBED

When Emmanuel Church was opened Monday morning, December 27th, it was found that burglars had opened the church safe and had taken out of it the heavy offerings that had been made on Christmas Day and the preceding Sunday, as well as the jewelled top of a ciborium. The thieves had probably secreted themselves in the church at the service on the evening before and had gone through the rector's study and the other rooms attached to the church at their leisure. While a great part of the offerings taken was in the form of checks, it is feared that the loss is very heavy, and in excess of \$5,000.

A NEW RECTOR

The vestry of St. David's Church, Roland Park, announced the election of the Rev. Theodore C. Foote, Ph.D., as rector emeritus, and of the Rev. S. Tagart Steele, Jr., to be rector.

Dr. Foote's retirement is caused by ill health, and the relinquishment of his

regular duties was made on the advice of his physician. He is a graduate of Racine College and of the General Theological Seminary. He was ordained to the priesthood in 1885, and the first three years of his ministry were spent at Racine College as master, precenter, and chaplain. In 1890 he was called to St. James' Church, Cleveland, Ohio, and in 1907 to St. David's Church, Baltimore.

Johns Hopkins University conferred the degree of Doctor of Philosophy in 1902, and awarded him the Rayner Fellowship. He was also instructor in Biblical Literature and a lecturer on Psychology in Johns Hopkins. He is a member of the American Oriental Society and the *Vorderasiatische Gesellschaft*. Dr. Foote is also the author of a number of books and of articles contributed to scientific journals.

The Rev. Mr. Steele is a native Baltimorean, born March 6, 1891, the son of Mr. and Mrs. Samuel Tagart Steele. He is a graduate of Harvard University and the General Theological Seminary. He was ordained to the priesthood by Bishop Murray in 1917. His first work was as curate at St. Clement's Church, Philadelphia. During the war he was first civilian chaplain at Ft. Meade, afterwards being commissioned and assigned to the 316th Engineers, in Belgium. After the war he held curacies in Trinity Church, New York, in St. Peter's Church, Morristown, N. J., and in Grace and St. Peter's Church, Baltimore. In 1925 he became assistant at St. Michael and All Angels. He takes charge of St. David's as rector January 17th.

ECCLESIASTICAL DISPLAY

Church vestments and Church silver are features of a current exhibition at the Baltimore Museum of Art. The vestments include tunics, stoles, maniples, chasubles, burses, veils, and dalmatics loaned by Mt. Calvary parish, and the silver includes old pieces from Baltimore and the counties of Maryland. The silver was collected by Mrs. Miles White, Jr., and the vestments by Mrs. E. G. Buckingham. The exhibition is free of charge.

PROTESTANT EPISCOPAL BROTHERHOOD

The Protestant Episcopal Brotherhood celebrates its diamond jubilee, January 16th and 17th, by a series of services and entertainments at the Church of the Ascension, Baltimore. The Most Rev. John G. Murray, D.D., as Bishop of Maryland, will celebrate the Holy Eucharist on the morning of the 16th for a corporate Communion of the brotherhood. In the evening the Rt. Rev. William T. Manning, D.D., Bishop of New York, will preach the anniversary sermon. At this service there will be three bishops in the sanctuary, the Rt. Rev. E. T. Helfenstein, D.D., Bishop Coadjutor of Maryland, being present to assist Bishop Murray.

At the banquet in the Ascension parish house on the 17th, there will be among the speakers the Hon. A. C. Ritchie, Governor of Maryland, and Maj. Gen. John A. Lejeune, commandant of the United States Marine Corps.

THE KING OF ENGLAND is having a silver alms basin made to present to the Cathedral of St. John the Divine, in New York.

AMERICAN CHURCH MONTHLY

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THE BISHOPS' CRUSADE

Reports from all Parts of Country
Reveal Interest in Movement

REPORTS from all parts of the country describing last minute preparations for the Bishops' Crusade indicate that this great evangelistic movement will get off to a good start on its opening day, January 9th.

Bishop Slattery sounds the call to the Crusade in Massachusetts in the current number of the *Church Militant*, setting forth a program for clergy and laity. The visitors to the Diocese of Massachusetts will be the Bishop of New Hampshire, the Rev. Henry W. Hobson, rector of All Saints' Church, Worcester, and Mrs. Samuel Thorne, president of the Woman's Auxiliary of the Diocese of New York. The intensive week of the Crusade will begin on Sunday, February 6th, and central services will be held in Fall River, New Bedford, Boston, Lynn, Salem, Lawrence, and Lowell. Similar preparations are being made in the Diocese of Western Massachusetts. The January number of the *Pastoral Staff*, the diocesan magazine, is devoted to the Bishops' Crusade and is admirably edited. Among the crusaders for this diocese are the Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York City, the Rev. Willis W. Memminger, rector of All Saints' Church, Atlanta, Ga., the Rev. Frank T. Hallett, rector of the Church of the Holy Nativity, Thornton, Rhode Island, and the Rev. Cranston Brenton, New York City. The Crusade will be preached from the following centers: Fitchburg, Worcester, Springfield, Northampton, North Adams, and Pittsfield.

THE CHICAGO CRUSADERS

The names of the crusaders for the Chicago district as announced by the diocesan commission are: Bishop Manning, Bishop Stearly, the Rev. Dr. Selden P. Delaney, associate rector of the Church of St. Mary the Virgin, New York City, the Rev. Dr. Frank Wilson, rector of Christ Church, Eau Claire, Wis., and the Rev. Dr. Richard Wilkinson, rector of St. John's Church, Montgomery, Ala. The Crusade will open with a mass meeting at Orchestra Hall, Chicago, on Sunday afternoon, February 13th. Bishop Manning will be the chief speaker, and the other visiting crusaders will make short addresses. On Sunday morning, February 13th, the crusaders will celebrate the Holy Communion at 7:30 A.M., and preach at eleven o'clock in the following churches:

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Bishop Manning at St. Bartholomew's, Chicago; Dr. Wilson at Christ Church, Woodlawn; Dr. Wilkinson at St. Peter's, Chicago; Dr. Delaney at St. Mark's, Evanston.

Bishop Stearly will come to Chicago the following week, taking Bishop Manning's place.

In the Diocese of Springfield the Rev. R. Y. Barber, of Centralia, chairman of the diocesan commission, is busy planning for the three crusaders—the Rev. J. D. McLaughlan, D.D., of St. Mark's Church, Seattle; the Rev. Thomas F. Opie, D.D., of Burlington, N. C.; and the Rev. McVeigh Harrison, O.H.C.—in strategic places throughout this rather large diocese.

DR. NEWTON IN ST. LOUIS

In St. Louis interest in the Crusade is keen as the Rev. Dr. Joseph Fort Newton of Overbrook, Pa., who is very popular in that city, is to be one of the crusaders. He will be assisted at St. Peter's Church, St. Louis, from January 16th to the 21st by the Rev. H. Cresson McHenry of Philadelphia. The Rev. John S. Bunting, a member of the National Commission on Evangelism, is chairman of the St. Louis committee.

In Southern Virginia the crusaders will be Bishop Ward of Erie and the Rev. John Gass of Charleston, W. Va., who will preach in Norfolk, Danville, and Petersburg, beginning February 6th. Immediately following the message of the crusaders, preaching missions will be held in every church in the diocese, each diocesan clergyman having been assigned to some congregation outside his own parish. The Rev. E. R. Carter, D.D., rector of Grace Church, Petersburg, is chairman of the diocesan committee.

In Iowa the diocesan convention in Dubuque, February 5th to 8th, will be entirely devoted to the Bishops' Crusade with the exception of the routine business sessions. Following the convention the Crusade will be carried throughout the diocese by parochial missions and conferences held by diocesan clergy. The last Friday in January will be observed as a day of intercession.

In Pittsburgh at the preparatory mass meeting recently held 500 men and women responded enthusiastically to the addresses of Bishop Freeman and Dr. Van Etten. A day of meditation, prayer, and information for all the clergy of the Diocese of Bethlehem was held on January 3d at Mauch Chunk, Pa., the principal address being delivered by Bishop Cook of Delaware. The Diocese of Maryland has appointed minute men and minute women to spread the message of the Crusade.

BISHOP CAPTURED BY BANDITS

SHANTUNG, CHINA—While visiting the country churches to the southeast of the capital city, Tai-an, the Rt. Rev. Thomas A. Scott, D.D., Anglican Bishop in Shantung, was captured and robbed by bandits and finally escaped from what might well have proved a very serious situation.

The Bishop was accompanied by a Chinese priest, Fr. Feng, each riding on a wheelbarrow. They had just crossed a high ridge of hills when a crowd of men came running toward them, armed with rifles and revolvers, and clad in rough uniforms or nondescript clothes, and bearing a flag inscribed "First Independent Shantung Regiment." These men started to speak roughly, but when the Bishop insisted on politeness and on hav-

ing his card taken to the leader, they led him and Fr. Feng to headquarters, a filthy room in the village, into which twice as many armed men kept crowding as the room could hold. There they were received by a Mr. Liu, who questioned them and said that they might go.

Leaving this village, they were climbing the next hill when a boy of about fifteen, armed with a revolver, came running up, shouting to them to stop, and shooting. An older bandit joined him. This man and the boy, shrieking threats and curses at the top of his shrill voice, relieved them of hat, wrist-watch, signet ring, and money. Then they shouted down the valley, "Come quickly, we have two guests here." From the rocks below emerged a long string of people. The first comers went to help the boy bandit, who was now plundering the baggage left on the wheelbarrows. Some of them soon appeared decked out in priestly robes and even the Bishop's cope and mitre.

CHINESE ROPED TOGETHER BY QUEUES

The Bishop and Fr. Feng were herded in with the captives, strings of poor villagers roped together by their queues, and marched for an hour or two to the very village to which they had been going. Not a soul was left in the village and the schoolhouse where they had planned to stay was locked. The lock was broken and they were ushered in. Some officers joined them, who were polite, and tried to recover their scattered things. For three hours they sat in the school room while every ten or fifteen minutes a bandit came in with some of their things, the mitre, and later, all crumpled up, the cope, the Holy Communion vessels, Feng's surplice, the Bishop's purple cassock and pectoral cross, and finally two of the stoles, red ones which, Feng said, the bandits were afraid to keep because their color was that of blood. These things, they explained, were used in the worship of the True God, which impressed the bandits. By ten o'clock that evening some of the bedding had been recovered and was arranged on a rough bed. They prepared to turn in, first reading Evensong with the 121st Psalm, using Feng's Prayer Book, which had been restored. After a peaceful night, during which they slept little, the bandits came crowding in again, staring and asking questions, but about eight o'clock they began to move away, and by nine-thirty they had all gone with their captives, leaving the Bishop and Fr. Feng alone in the village. They lit a fire and cooked some horrible salt turnips which they ate with some bread and sugarless cocoa which had been returned.

RETURNS TO FREE BOY

Then the villagers began to steal back from their hiding places in the hills and by noon a good many had returned and greeted them. But there seemed to be no means of getting away; bandits were all around and no barrows could be found. Early on St. Simon and St. Jude's Day they started, having packed their few remaining possessions in two bundles which a faithful enquirer carried. Half way to the next village they met the one local Christian and his cousin, the latter in great distress because his thirteen-year-old son had been captured and carried off by the bandits. The Bishop could not refuse when they implored him to go back to the bandit leader and beg for the boy's release. The camp was two miles away over the hill. He started off with one of the men and in half an hour was ushered in to Liu, the leader, handed him a card with the child's name written on it and

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received his promise that he would have the boy looked up and returned to his village. In three minutes more they were on their way back. At the next village the Bishop found a piece of soap and a terrible Chinese razor with which he removed some of his three days' beard, and then pushed on to the next station, where he and Fr. Feng were warmly welcomed by the Church people and warmly fed and cared for. The welcome, they declared, made up for all the troubles and weariness. And the next morning the Sacrifice of Thanksgiving was offered, using the vessels and robes which the bandits had returned.

† **Necrology** †

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

WILLIAM I. MAGILL, PRIEST

PORT CHESTER, N. Y.—The Rev. William I. Magill, non-parochial priest of the Diocese of Connecticut, died in Port Chester, December 1, 1926. He was made deacon by Bishop Williams in 1865 and priest the following year. Mr. Magill had held numerous charges within the country throughout the sixty-one years of his ministry, the most notable of which were St. Mark's Church, Mystic, Conn.; Calvary Church, Danvers, Mass.; and St. John's Church, Newport, R. I. He received his theological training at the Berkeley Divinity School.

BRIAN C. ROBERTS, PRIEST

CONCORD, N. H.—The Rev. Brian C. Roberts, rector of Holy Trinity Church, Marlborough, Mass., passed away on the evening of Friday, December 17th. Fr. Roberts had been ill in the Massachusetts General Hospital for many months.

The funeral took place at 11:30 A.M. in St. Paul's Church on St. Thomas' Day, December 21st. The sentences were read by the Rt. Rev. J. T. Dallas, D.D., Bishop of the diocese, who also gave the benediction at the end of the requiem. The absolution was given by the Rt. Rev. Samuel Gavitt Babcock, D.D., Suffragan Bishop of Massachusetts. The celebrant was the Rev. William Harman van Allen, S.T.D., rector of the Church of the Advent, Boston. Others assisting in the service were the Rev. Laurence F. Piper of Concord, the Rev. W. Stanley Emery, the Rev. Richard W. Dow, the Ven. A. M. Dunstan, and representatives of the Diocese of Massachusetts.

Interment took place at Blossom Hill Cemetery.

LEILA HOUGHTELING

CHICAGO—Miss Leila Houghteling died on Saturday, New Year's Day, at her home, 12 Scott Street, Chicago, after a month's illness. She was buried from St. James' Church, with which the family have been identified for many years, on Monday afternoon, January 3d.

Miss Houghteling was in her thirty-seventh year. She was the daughter of the late James L. and Lucretia Houghteling of Chicago. Mr. Houghteling was a leading citizen and financier, a life-long member of St. James' Church, and the founder of the Brotherhood of St. Andrew.

His religious and philanthropic interests have been carried on by the members of his family. So keen was Miss Houghteling's interest in the poor and needy that she was popularly known as "the friend of the friendless." She was a leader in the social service work of the diocese, being active in several of our institutions and committees. She denied herself many luxuries that she might better help the poor. She was a graduate of Bryn Mawr College, and recently received the degree of Doctor of Philosophy from Chicago University, her thesis for the degree being *The Income and Cost of Living of the Unskilled Laborer in Chicago*, a valuable study. Miss Houghteling was always intensely interested in the famous work of Dr. Grenfell on the Labrador coast, and was the first Chicago girl to go to Greenland to assist Dr. Grenfell in his St. Anthony's Mission.

She is survived by two sisters, Miss Harriet Houghteling, Mrs. Arthur Tuttle; and a brother, James L. Houghteling, Jr., of Chicago.

ALFRED HYDE NOYES

CHICAGO—Alfred Hyde Noyes died at his home, 5222 Blackstone Ave., shortly after midnight on Monday, January 3d. His loss is most deeply felt in Church and diocesan circles. He was the valued treasurer of the diocese for nearly five years, and relinquished his work only last month, W. R. Townley being appointed assistant treasurer.

Mr. Noyes came to Chicago from Omaha many years ago, and was connected with Swift and Co. and with the National Packing Co. as a price expert. He identified himself with St. Paul's Church, Kenwood, and was prepared for confirmation twenty years ago by the rector, the Rev. Herman Page, now Bishop of Michigan. For fifteen years he was treasurer of the parish, and for many years a member of the vestry and senior warden. Bishop Anderson, in advising the parish treasurers recently of Mr. Noyes' serious illness, paid a high tribute to his character and ability. His thoughtfulness of the missionary clergy was greatly appreciated by them. He always saw that their checks were sent to them a few days in advance, particularly at the holiday seasons and at the slack times of mid-summer. He was careful, thoughtful, and charitable, a man of few words, of kind deeds, and of a loving heart.

Besides his work as treasurer of the diocese, Mr. Noyes was treasurer of the province of the Midwest. He is survived by his widow, Mrs. Nellie Harper Noyes, four daughters, Mrs. Paul D. Reid, Mrs. Herbert V. Temple, Miss Vera L. Noyes, all of Chicago; Mrs. Ralph L. Lapham, of Atlanta, and one son, Stillman H. Noyes, of Chicago.

Funeral services were held at St. Paul's, Kenwood, on Tuesday, January 4th, Bishop Anderson, Bishop Griswold, the Rev. George H. Thomas, rector, and the Rev. Dr. John Henry Hopkins, officiating.

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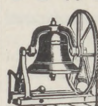
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NEWS IN BRIEF

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CONNECTICUT—The Rev. Walter E. Bentley held an Advent preaching mission in preparation for the Bishops' Crusade, in Christ Church, Norwich, December 12th through to Sunday, December 19th. The Rev. C. Montgomery Budlong is the rector.

MASSACHUSETTS—The Rev. L. W. Snell, lately of St. Peter's Church, Helena, Mont., has accepted a call to be rector of St. Andrew's Church, Ayer.—The Rev. William C. Robertson has so far recovered from his illness and operation as to be able to leave the hospital and return to his own home in Cambridge.—The Rev. Thomas F. Marshall, rector of Stoughton, has been in the Deaconess Hospital for the past week or two with erysipelas, but is now recovering.

NEWARK—An Advent preaching mission was held in St. Luke's Church, the Rev. Albert E. Phillips, rector. The mission was conducted by the Rev. Walter E. Bentley.

SOUTHERN VIRGINIA—The Bishop of Southern Virginia has changed the place of meeting of the thirty-fifth annual council of the diocese from Trinity Church, South Boston, to Grace and St. Paul's Church, Petersburg, Va. The date set for opening of council, Tuesday, January 25, 1927, is unchanged.

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