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# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, MARCH 19, 1927

No. 20

## Liturgical Tendencies

EDITORIAL

## The Church in Egypt

THE VEN. GEORGE LUNT

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V. V. ZENKOVSKY

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## PRINCIPAL CONTENTS

EDITORIALS AND CONTENTS . . . . .	683
Liturgical Tendencies—The Federal Council and Preparedness—An Unwise Demonstration—Good News From Mexico.	
ANSWERS TO CORRESPONDENTS . . . . .	685
ACKNOWLEDGMENTS . . . . .	685
MAGNIFICAT [Verse]. By Sagittarius . . . . .	685
DAILY BIBLE STUDIES . . . . .	686
BLUE MONDAY MUSINGS . . . . .	687
THE CHURCH IN EGYPT. By the Ven. George Lunt, Archdeacon of Egypt . . . . .	689
TRIOLET OF CROCUSES [Verse]. By M. L. Russell . . . . .	690
NEW LIFE IN THE RUSSIAN ORTHODOX CHURCH. By V. V. Zenkovsky . . . . .	691
CORRESPONDENCE . . . . .	692
"Delinquent Priests" (Rev. Harry Ransome, Rev. G. M. Brewin)—"The Literary Handicap of the American Churchman" (Rev. Hiram R. Bennett)—"The Nestorian Missions in China (Rev. Isaac E. Dooman)—"The Avaricious Religious Press" (Evelyn A. Cummins)—"Church Extension (Rev. W. M. Purce)—"The Most Remote Reader" (Gladys W. Barnes)—"Protestant Confessionals" (Rev. Augustus Walton Shick)—"In Defense of the Home of Truth (Rev. Elbert B. Holmes)—"An East Side Children's Mission (Sister Martina)—"The Innocent Party (Rev. John W. Gummere)—"A Pilgrimage to the Holy Land (Leslie Chapin Townsend).	
BOOKS OF THE DAY . . . . .	695
LONDON LETTER . . . . .	699
TORONTO LETTER . . . . .	700
NEW YORK LETTER . . . . .	702
BOSTON LETTER . . . . .	704
CHICAGO LETTER . . . . .	705
PHILADELPHIA LETTER . . . . .	706
BROOKLYN LETTER . . . . .	707

GIVING UP prayer is giving up the armor which is to secure you against the wiles of the devil. If you have left off daily prayer you may fall any day—and you may fall without notice. You pray God for your daily bread, your bread day by day, and if you have not prayed for it this morning it will profit you little that you prayed for it yesterday. You did pray, and you obtained, but not a supply for two days. When you have given up the practice of stated prayer you gradually become weaker without knowing it. You think yourself the man you used to be, till suddenly your adversary will come furiously upon you, and you will as suddenly fall.—Selected.

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## EDITORIALS & COMMENTS

### Liturgical Tendencies

THE long-expected revision of the English Prayer Book has reached the stage of publicity. The proposed book is in our hands. News from England is full of it. Even the American newspapers give it notice, not, we surmise, because on the face of it it looks like interesting news for us Americans, but because it is clearly a very interesting thing to Englishmen, so much so that there is a tense state of feeling over there, threatening murmurs of controversy and protest, processions, banners, shoutings; and wherever there is passionate feeling there is news, and there is the reporter, however incomprehensible the excitement may be. They are fighting over an iota, says he, but they are fighting, and that is grist for our mill.

Probably the tension has only begun. If we are not mistaken, we shall see much more agitation over the English revision than over any others that have recently been undertaken—the Canadian, the South African, the Free Catholic, the Roman Catholic, or our own. The mere making of an acceptable orderly, sensible form of public worship would never arouse much interest, to say nothing of deep and strong feeling, suspicion, resentment, passionate loyalty, and passionate charges of disloyalty. But the revision of a liturgy does. There is something about a liturgy that goes deep. A liturgy is always “venerable,” while a newly composed form of worship is only “expressive” or “impressive.”

A liturgy is probably the greatest example of economy in the use of language that we have. In a liturgy more than in any other form of discourse, a few simple words carry with them undertones and overtones of meaning which make all the difference in the world. A phrase carries a universe of mystery, of spiritual experience, of age-long living tradition. A word like “oblation,” or like “Mass,” has a dictionary-meaning, perhaps (though the latter hardly has even that!), but that is as nothing compared with the total complex of ideas and feelings, even historical or imagined events and processes, personalities and societies, loyalties and suspicions, lost causes and resurrections, that reverberate and re-echo all around the one little word.

This insistence on the difference between liturgies, with a continuous life from archaic forms to present uses, and newly constructed forms of worship, is thus expressed (against us, of course) by the Roman Catholic scholar, Adrian Fortescue:

“The various Prayer Books, Agendae, and Communion services of Protestant sects do not enter into our scheme. They were formed by selections from any of the old liturgies with copious new prayers and forms drawn up by various Reformers. They have no historic continuity with any of the old rites and have no place in any scheme of historic liturgies, original or derived. . . . The thing to remember is that many of these Protestant service books are quite nice prayer books . . . none of them are liturgies, in the historic sense, at all” (Fortescue, *The Mass*, p. 57).

Insofar as any prayer book is a manufactured article, with mere bits of liturgies put into it, lacking “historic continuity with any of the old rites,” we should agree with our critic that it is not properly a liturgy at all. And the lack is not only of historic continuity in such case, but (much more important) lack of that immense nimbus of feeling-tone which goes with the words of a venerable liturgy. A common-sense prayer book, with a common-sense reason ready at hand for every detail, is but a denatured substitute for a liturgy. It is anomalous to *introduce* ceremonial, as someone has said: ceremonial, to be true to type, should never be born, it should be able to claim, with the immortal Topsy, that it “jes’ growed.” So should a liturgy.

SCHOLARS sometimes saturate themselves with the literature of ancient public worship, and then speak of “liturgical principles” in a way which perhaps mystifies and perhaps irritates the unlearned. The lay person may burst out impatiently with the question as to what these liturgical principles are. It is not yet recorded that the question was ever answered with a clean-cut tabulation, to the satisfaction of the inquirer. But at least one liturgical principle is involved in the idea of historicity, with the more important psychic associations it has, the overtones of the ancient phrases. And if this suggests the attitude of a connoisseur, who knows, feels, and appreciates, but cannot explain—well, that is no worse than musical or poetic appreciation. Liturgical principles are not chemical formulae.

Liturgical language, then, has a depth and range of implicit meaning, which is evidenced by the displays of feeling called forth when anything is done with it. If you say “the loving heart of our Lord,” you do not rouse the whole complex of ideas and feelings (of whatever sort) that go with the phrase “the Sacred Heart of Jesus.” Liturgical principles are not psychological directions for making everybody happy. But

those who are tortured by the deadliest hatred against some liturgical phrase bear witness, themselves also, to the reality and momentousness of liturgy as such. To make a "quite nice prayer book" still nicer disturbs nobody; to lay hands on our venerable liturgy is quite a different affair.

Now there have been many movements lately toward liturgical revision; we must not be so insular as to think our own efforts are isolated phenomena. And there have been a number of motives at work. The Archbishop of Canterbury, in presenting the bishops' draft of the revised Prayer Book to the Convocations (see the *Church Times*, February 11th), spoke of many changes in English life and thought since 1662, such as the rise of industrialism, democracy, the empire, the growth of intercommunication, evolution, the Evangelical movement, and the Oxford movement, all of which called for, not fundamental alteration, but certainly some "enrichment and reconstruction" of the ways of worship. Similar reasons were urged for our own revision.

But among the various reasons for revision, one has been the desire for improvement of the Prayer Book on purely liturgical principles. Confident as we have been that the Prayer Book was a true liturgy all along, there has still been a conviction that enhancement in this respect was possible and desirable. This conviction is shown less obviously in the agitation which preceded the various revisions than in the actual results achieved. For every Anglican revised Prayer Book has contained alterations which could be explained only on liturgical principles.

Long ago, the sturdy English historian, Edward Augustus Freeman, during a visit to America, wrote home about "the contrast in different parts of the [American] Prayer Book, all that wretched peddling with Morning and Evening Prayer, and then that grand Eastern liturgy that you might say in St. Sophia." Remarks like this, well-judged or not, are significant of an awakened sense of liturgical fitness. Such an awakening was one characteristic of the later stages of the Oxford movement.

A good-sized section of an Anglican library will ordinarily consist of learned research books in liturgiology; a five-foot shelf will be needed for books on the achieved or projected revisions of the Prayer Book; and more room than that should be allowed for the collection of little supplementary books, like the *Priest's Prayer Book*, which give liturgical forms for innumerable occasions, even to the "Blessing of Anything whatsoever." In later years, missals have multiplied. There has been very great divergence in actual practice; and this constitutes one of the grave problems to be faced when a revised liturgy is officially adopted.

But divergence is not the only liturgical tendency of these times. There has been a real and deep convergence. Experiments have ranged far afield, but a comparison of the various revisions more or less adopted by different branches of the Anglican communion shows a solid agreement on what liturgical principles are and how they should be applied.

FIRST impressions upon reading of what the English Church proposes to do with its Prayer Book will probably be summed up, for most of us, in the generalization that the English Church is doing just about the same things that we are, and that if their book is adopted as proposed, and if in our case the work of revision is substantially closed with the ratification of changes still pending, the two revised books will be very similar.

The Holy Communion service in both books will have a permissive *Kyrie, Benedictus, Dominus vobis-*

*cum*, but not *Agnus Dei*—unless a way may still be found to secure that for our American book; "militant" will be omitted and a petition for the departed inserted in the Prayer for the Church; the Consecration will consist of the narrative of the Institution, Invocation of the Holy Spirit, Oblation, and Our Father; the Prayer of Humble Access will no longer come between the Preface and Consecration (in the English book it will follow the Comfortable Words); and several new Proper Prefaces will be added. In the other services, both books will have greatly increased permission for abbreviating; Baptism will not contain "conceived and born in sin," but will contain a blessing of the water in preface form ("It is very meet, right," etc.); the bride need not promise to obey; prayers for the departed will be explicit and unmistakable; special intercessory prayers will be greatly multiplied.

Important differences are that the English book is offered as a permissive alternative form, the old and the new being printed in close juxtaposition; many new saints' days are added to the calendar; provision is made for a commemoration of the institution of the Eucharist; and there is a bone of contention in the shape of a severely restricted permission to reserve the Blessed Sacrament for the communion of the sick and for no other purpose. Few, certainly, will be satisfied with the series of rubrics on that subject. It seems curious that the Greek form of the *Kyrie* should be an authorized alternative. A series of proper collects, epistles, and gospels for black letter days and for many special occasions goes much beyond what is provided in our American book. Yet, on the whole, if we were to choose between the American and English revisions as they now stand, we should prefer the former.

We know, in this Church, how precarious is the fate of even valuable liturgical enrichments advocated after lengthy consultation by the Prayer Book Commission. When they come before General Convention many of them are advisedly rejected on account of strong conviction, but many fail to pass without any apparent reason except that by some freak of chance it so happens; General Convention has thus given a new meaning to the old expression, *sortes liturgicae*—the liturgical lottery. If more of our commission's recommendations had won their way past these obstacles, our own book would have been better and the resemblance between ours and the new English book would have been greater. And of course there is still opportunity for hostile conviction and fickle chance to make considerable reduction of the liturgical gains in England—for there are some.

It is very encouraging to see this real convergence upon well-marked liturgical restorations. The divergence has been disturbing. But when one sees the Scottish, the English, the South African, the American, the Catholic-Apostolic ("Irvingite"), and certain Free Catholic books approaching a close and substantial agreement on what, on liturgical principles, a Eucharistic rite ought to be, then one is reassured. The several prayer books have not, of course, been evolved in isolation; committees of one Church have had the work of the others before them; but there has been such a measure of independence as gives value to the impressive fact of their consensus.

Everybody is telling everybody else to be patient and not do anything rash. It is going to be decidedly hard for many of us, on either wing, to conform. For liturgical likes and dislikes are not mere likes and dislikes: they come from something very deep in our souls.

But we hope something deeper yet in our souls will lead us toward unity in the truth.

WE ARE publishing in another column the fuller statement concerning the attitude of the Federal Council toward military training and national preparedness which was promised in the telegram quoted in the issue of THE LIVING CHURCH for

The Federal Council  
and Preparedness

March 5th. For our part we may express general agreement with the position therein stated, with perhaps some reservation as to the first paragraph of the statement of the Administrative Committee, which deplores "systematic and technical military training for youth of high school age." This statement would seem to indicate hostility to the practice of military training in certain secondary schools. Attendance at such schools is, as a matter of course, always voluntary, and though it is conceivable that the emphasis placed on military training might be carried to an excess that would be censurable, yet we have no knowledge of such being the case in any of the usual military schools of the land, and we do not feel that these deserve criticism. Certainly attendance at such schools could never be other than voluntary.

Except for that one statement on the part of a committee rather than of the Federal Council itself, we feel that the statement now printed fully vindicates the Federal Council against any of the charges that were made in the resolutions that were presented in Congress.

YET when we see it reported in the papers that the War department is planning a great military demonstration, with infantry, artillery, and scout and bombing planes, to be held near the Mexican border, in the vicinity of San Antonio, in spite of the delicate

An Unwise  
Demonstration

relations between the two countries, we can realize how people reach the conclusion that military preparedness tends to war where it ought to tend toward peace. Military demonstrations near international borders when relations between neighboring countries are strained ought to be so impossible to a peace loving nation, intending to keep out of war, as to be unthinkable. When, on the eve of the world war, Russia made her notorious mobilization near the German border, Germany had the excuse that was needed to begin war. And she did it. Where is the Czar now?

We are fortunate to have a very spacious country. Military practice is necessary if the several branches of the service are to be trained together in mass movements, as they ought to be. But between Portland, Maine, and San Diego, California, there is ample space for all such movements without approaching the Mexican border. Earnestly do we hope that the report is unfounded or that the War department will reconsider its determination.

Nothing could be calculated to produce pacifists on an unparalleled scale more surely than a blunder like this.

SELDOM has there been a more encouraging news report from the mission field than that from Mexico which is printed on another page. With the consent of the government, and with two policemen present, Bishop Creighton has held an ordination in his

Good News  
From Mexico

Cathedral, the five candidates being Mexicans. He is also making visitations to the Mexican congregations and is quietly bringing order out of chaos and establishing the work of the Church on permanent lines.

We have here the vindication of the courage of the House of Bishops in sending a bishop to Mexico when

there was real doubt as to how he would be received and what he would be able to do. And there is splendid vindication of the Bishop himself. It is little more than a year since Dr. Creighton was consecrated. Conditions were at their worst when he took up his abode in the City of Mexico. He has carefully labored for peace, has avoided any sort of playing to the galleries, taken no part in Mexican controversies. He has proven a diplomat of the highest sort; and his prudence and wisdom have produced fruits that seemed impossible a year ago.

Also, this incident places the Mexican government itself in a better light. If its policy had been one of deliberate baiting of Americans, these courtesies toward our bishop and his work could not have been shown. They give new hope to us who have earnestly sought to promote a government policy of patience and non-irritation. And it affords cause for real gratitude that our Church has really been a factor in helping to happier relations between Americans and our neighbors to the south.

### ANSWERS TO CORRESPONDENTS

E. G. M.—(1) One could not answer a question whether "Henry VIII was reconciled to the Roman Church on his deathbed." There was no body in England at that time known as the Roman Church. Henry was then and at all times had been what would now be called a Roman Catholic except for his attitude toward the papacy, though the term itself cannot be accurately applied to his day. We find no information as to any change of attitude on his death bed. In his will Henry left bequests for the perpetual saying of Masses for the repose of his soul.—(2) There has been no legislation by General Convention in the way of permitting ministers of denominations to preach in our pulpits since the adoption of the well-known canon permitting Christian men, not ministers of this Church, to speak on special occasions under license from the bishop. Whatever irregularities there may have been with regard to the introduction of sectarian ministers into our pulpits for the preaching of ordinary sermons may be said practically to have ceased with that legislation.

M. B.—The work of Prayer Book revision is so near its completion that a new suggestion could not receive sympathetic consideration at this late date.

### ACKNOWLEDGMENTS

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### MAGNIFICAT

*Aedificans Jerusalem Dominus . . .—Ps. CXLVI—II.*

Was it morning bright,  
When Mary heard  
Great Gabriel speak  
The frightening word?

Was it warm noon  
The holy Maid  
For joy in God's  
Good will obeyed?

Or was it in  
The white star shine  
Our Lady said,  
"Thy will be mine"?

Sweet Mary heard,  
So may we hear. . .  
To yield poor wills  
To God in fear.

SAGITTARIUS.

IS IT THE DUTY of a minister to "secure the largest possible hearing for the gospel message?" This depends upon how you get the crowd. The message is more than what is found in the sermon. The whole service must convey the gospel message.—*Methodist Protestant.*

# DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

## CHRISTIAN HOMES

*March 20: Third Sunday in Lent*

READ Ephesians 6:1-7.

THE Bishops' Crusade urges us to care for the religion of our homes. The Christian home is a type of heaven. It is only through Christianity that the earthly home is created, for the message of Christianity is peace and fellowship. Homesickness is one of the most trying of human experiences, and yet it signifies the truest and best of blessings. For however imperfect the home may be, absence or the flight of time makes us idealize it, and that again proves that there is a heavenly home to which our weary spirits turn with great longing. Many of our hymns express the truth that heaven is our home. And while some of them are a little morbid, nevertheless they express the human desire for that perfection of happiness which is not found here, but for which the earthly home stands as a promise and as an assurance.

*Monday, March 21*

READ I John 4:7-11.

LOVE lies as the foundation stone of the true home. Instinctively with marriage comes the thought of the sacredness of the hearthstone about which shall gather the holy experiences of two lives made one. And true love endures and grows stronger as the years pass. It learns the great lessons of unselfishness and patience and forbearance. Sacrifice like a golden vine binds the hearts in mutual confidence and the blessing of God sings a divine anthem and tells of eternity. For "love is of God, and whosoever truly loveth is born of God and knoweth God." Of course, human lives are not perfect. Trials will come and Satan will do his best to create discord, but love is stronger than all the temptations of Satan and can always conquer if Christ is in the home.

*Tuesday, March 22*

READ II Timothy 1:3-5.

THE presence of Christ in the home should be one of the dearest treasures of human life. Christ has a place in our homes and He asks us to admit Him that our human fellowship may be blest. Love for Him holds the human love from failure. Husband and wife and children can pray to this never-failing Guest, and the morning and evening incense arises from hearts and voices and reaches the throne of the Father of us all. Family prayer is as much a part of the daily life as the meals upon which God's blessing is asked and as the beds upon which He gives His beloved sleep. How can there live a devotion which is not kindled and fed from the Lord and Giver of Life? How can any courage hold save as it is sought from the Source of all power? The enemy of the Christian home is unbelief, which seeks to banish prayer and Bible and grace at meals. But when Christ knocks at the door and is joyfully admitted, He brings the gifts of peace and comfort, and the home fires are kept burning.

*Wednesday, March 23*

READ St. Luke 11:1-5.

WE must have loyalty in the home, loyalty to the right, so that when wrong creeps in, right will drive it out. It is impossible to have a Christian home where there is no distinct line drawn between right, which is God's will, and wrong, which is Satan's desire. Of course there will be falls, for struggles cannot be shut away from the home any more than they can be shut away from the personal life. But when that which is right is held as the normal thing and cultivated, there will be a splendid loyalty standing as our ensign over the family hearth. There must also be mutual loyalty. Parents and children who stand by one another and serve one another

are sure to find home "the dearest spot on earth." Loyalty to God must follow, for if doubt and fear and dread fly like bats through the darkness, soon courage will fail and a lonesome home prove worse than a lonesome life.

*Thursday, March 24*

READ St. John 21:15-17.

THERE is always a Guest, nay, a personal Friend, in my home. He has taken His abode there and so we are never afraid," said a true Christian in speaking of his family life. The Master Himself asks for our love and that love is to be shown, not only by each one of us, but by all in the home, welcoming and adoring the dear Master who loves us and who longs to have us love Him. It is His presence that insures sunshine. Nothing is more pleasing to Christ than the happiness of home life. It may be manifested by singing and by loving greetings. No instrument which the skill of man has invented can take the place of the human voice when it is lifted in the joy of thanksgiving and in the loving loyalty of devotion.

*Friday, March 25*

READ I Samuel 3:1-10.

THE Christian home must ever be governed by the divine law of obedience—a divine law because not only given from above, but shown by God Himself who cannot contradict His blessed and holy love and care for His children. All that He asks of us is for our good, and when we obey the economic laws by which all human life is governed we are really obeying Him. There are many such laws, although they are not generally cataloged: Cheerfulness, unselfishness, neatness, cleanliness, promptness, and many others. Obedience of children to their parents must not be forgotten, and also there is an obedience to the higher responsibility of parents which father and mother cannot afford to disregard. God has said, "Keep this child for Me," and no love of pleasure and no pressure of business can excuse a neglect to meet the needs of those committed to our care. It is an agony to meet with children whose soul-hunger has gone unsatisfied because of the selfish ignorance or wilfulness of parents. We live to serve one another, and we can only serve well when we prove our love by forgetting self in the desire to serve.

*Saturday, March 26*

READ St. Matthew 12:46-50.

FAITH is a big word and it touches the whole of life, and so it has a place in the home, and a large place. It means planning and believing that what is planned will bud and blossom and bear fruit. It means the measuring of the few years of human association with the infinite knowledge of God's plan. And it means the joy and comfort of Christ's presence and pardon and peace found in the message of friendship, of worship, of flowers and birds and trees. A home which is truly Christian possesses more than the eye can see and more than the tongue can express, for it is the image and assurance of glories to come, of life which shall be perfect, of satisfaction which shall be realized. How wonderful it all is, and how the light from heaven seems to shine as a divine halo, assuring us that the life of the home is dear to Him who Himself loved the home of His friends in Bethany! Oliver Wendell Holmes wrote truly:

"For there we loved, and where we love is home,  
Home that our feet may leave, but not our hearts,  
Though o'er us shine the jasper-lighted dome.  
The chain may lengthen, but it never parts!"

Dear Christ, come and bless our homes and abide with us. We need Thee. Weak and foolish though we be, yet our hearts are Thine, and for Thy peace we pray. Bring heaven with Thee, dear Saviour, and then even here we may find rest for our souls. Amen.

# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

WE were speaking the other day of the various "New Thought" prophets and prophetesses who make merchandise of their philosophies. Another case has just come to light in the same city, which was dealt with faithfully by the judge. Two women had met, at lectures on "New Thought," one who is high up in the counsels of that fake religion. She persuaded them to give her five hundred dollars each to invest in a specified stock; but, once the money was in her clutches, she preferred to invest it in her own savings account; and when she was brought into court, she alleged that the money was given to her to use in any way she saw fit: But the magistrate sentenced her to six months in prison, suspending sentence, however, because of the condition of her health, which "New Thought" evidently failed to heal. She refused to accept this, but reconsidered and declared that she consented to accept a merciful sentence like that, and then proceeded to faint! The newspapers do not say what became of the thousand dollars. Apparently "thinking prosperity" isn't always a safe game.

SIR THEODORE MORISON comments in a letter in the *London Times*, upon the bad effect of turning young Hindus loose into English literature which makes a fetish of liberty. He quotes a well-known Hindu as having said: "English literature has freed us from the bondage of authority"; and points out what a revolution in the habit of thought and mind that must mean to a native Indian, nurtured in the rather extravagant idea of the authority of the teacher, who finds himself wholly set free from what he learns to consider bondage into the anarchic liberty of a mere human unit. A well-known Moslem, complaining of that anarchistic tendency, cited as a specific example Mill's *Liberty*. Sir Theodore said in reply: "That is because Indians read only part of English literature and not the whole. The conservative teaching of England, as of most countries, is to be found mainly in our religious literature, which Indians never read. For one Englishman who has read Mill's *Liberty*, hundreds of us have read and got by heart the following"; and he took down a Prayer Book and read to him My Duty Toward My Neighbor, from the Church catechism. He listened to it with great attention and said at the close, "that is exactly like the best Eastern teaching!"

Surely it is a great pity if in the march of what is called improvement we are to "get beyond" the old notion of respect for authority, at least until we have something that we are assured is better to take its place. Except for certain inherited reactionary tendencies, which can be relied upon to modify the extravagance of the very young, we might find East and West agreeing in a common tradition.

A CHARACTERISTICALLY resentful protest appears in the correspondence column of our friend the *Commonweal*, of March 9th. The protestant objects vehemently to the publication on February 16th, of an article by the Rev. Dr. H. S. Whitehead on The Two Religions of Anglicanism. She is, herself, a 'vert, and so naturally exudes bitterness and hatred and all uncharitableness. If it is untrue "the Catholic Church is the Roman Church and no other, then all converts are fools and all the English martyrs suffered in vain." The sentence is hers; so we can't be accused of railing accusation if we quote it. "The Anglo-Catholic myth is the most insidious error of modern times, which keeps thousands of earnest Christians out of the Catholic Church." She invites counter-charges—though I forbear to make them now.

The editor, always courteous, answers this neo-Roman, who is more papist than the Pope, by referring her to the Pope's interest in Christian reunion; that may be sufficient for her!

HERE IS a story, told before his death, about that earnest and eloquent priest who has lately fallen on sleep, the Rev. Percy Grant. It is so gracious and beautiful that it must be true. Some years ago, while he was still rector of the Ascension, he met a missionary just returned for his vacation from China. It appeared that his whole family accompanied him, a wife and several small children; and they were crowded in a cheap boarding-house of the ordinary unattractive sort. This was in early summer, just when Dr. Grant was leaving for his holidays. Perceiving their condition, and that they were none too well fixed for money, Dr. Grant put his rectory at their service, lodged ample credits for them at all the markets round about, and, best of all, took thought for the youngsters, and (old bachelor though he was) had little gates put at the top of all the staircases, so that they should not tumble down and hurt themselves! I wonder for how many theological vagaries that warm and brotherly good deed will atone!

IN A RECENT English Church paper I read this remarkable sentence, embedded in much disjointed comment upon what is called "American Puritanism." The text is a letter from a Roman Catholic priest in Philadelphia, who has, naturally enough, an alien viewpoint concerning America, but who ought to know that "Puritanism" as such has had nothing to do with most American states and is today as dead as Jansenism or any other heresy.

"We know no society in history at all comparable with that described by Mr. Sinclair Lewis in his novels. We know of no people possessed of such curious eccentricities as those set out by Mr. Mencken in his recently published *Americana*."

If one is to construe this grammatically, it is profoundly true that there is no "society comparable to those" two fictitious societies which have been invented for revenue only by the journalists in question. To seize upon a few instances and enlarge them into fictitious types of a hundred and ten million people, is as easy as it is misleading, absurd, and pernicious. Certain foreigners, who have only the vaguest idea of America, are obsessed with the notion that they know it all, thanks to their acquaintance with Mencken and Lewis. How they would rage furiously if we took corresponding "types" from English fiction and treated them as characteristic of all the English.

One particularly cheap and nasty trick is that of Mr. Mencken's which he has, for calling every one not agreeing with him a peasant, a muzhik, a boob. That sort of epithet goes well with purely destructive criticism, whether the epithet be seemly or not. But it appeals to the American fear of ridicule, and carries a certain sort of unconsidered consent from those who are afraid of becoming obnoxious to his mud-slinging. That weakness is not "Puritanic"; though it is too general among those Mr. Mencken would call "intellectual bourgeoisie!"

FROM DENVER comes fresh proof that superstition always revives as old-fashioned Christianity is forgotten. At the request of Bishop Rice, of the "Liberal Church" (how misbelievers love that word!) a rich woman has exposed her entire wardrobe to the gaze of the congregation, in order to propitiate "the gods of illwill." The "altar" was used as the place of exhibition, and a squad of detectives attended, in case the "gods of illwill" should pursue her even there. What propitiatory element may have been in this display, one knows not; indeed, it might be attributed to a very common sort of vanity, finding its satisfaction in showing off.

MAN, bear your burden! If you will do that you need not fear your faith.—*Methodist Protestant*.



C. M. S. HOSPITAL CAMP



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C. M. S. HIGH SCHOOL,  
BOULAC, CAIRO

## The Church in Egypt



RT. REV. LLEWELLYN HENRY GWYNNE, D.D.  
Bishop of Egypt and the Sudan



GETTING READY FOR  
PALM SUNDAY SERVICE  
Church of the Saviour, Boulac, Cairo



C. M. S. HOSPITAL, OLD CAIRO





EGYPT AND  
THE SUDAN

# The Church in Egypt

By the Ven. George Lunt

Archdeacon of Egypt

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

THE diocese of Egypt and the Sudan is no longer the youngest daughter of the Church of England, but it is only six years old. Church work in Egypt and the Sudan is, of course, much older than this; but it was only in 1905 that Bishop Blyth of Jerusalem, in appointing a chaplain at Khartoum as archdeacon of the Sudan, took the first step which led to the creation of an independent diocese. The chaplain in question was the Rev. Llewellyn H. Gwynne, who had left a cure of souls at Nottingham, England, under the inspiration of the life of Gen. Charles Gordon, the Christian hero-martyr of Khartoum. Later, in 1908, he was consecrated Suffragan Bishop of Khartoum. The diocese of Jerusalem then covered a district measuring more than 4,000 miles from end to end. This, of course, was unworkable, and in 1920, when Bishop Blyth had been succeeded by Bishop MacInnes in the see of Jerusalem, Egypt and the Sudan were formally constituted an independent diocese. At that time the pagan area of the upper Nile and its tributaries, south of 10° latitude, was part of Bishop Gwynne's responsibilities, but this has now been included in the sphere entrusted to Bishop Kitching, and known as the diocese of the Upper Nile.

The population of Egypt and the Sudan is estimated at about eighteen million; in the former case densely crowded into the delta region and along the course of the Nile southward, nearly thirteen million persons in an area of 350,000 square miles (large parts of this desert), and the Sudan with a population of between four and five million, widely scattered through an immense area of over a million square miles, but in a few instances concentrated round the large towns, of which Khartoum, with the adjacent Omdurman, is by far the most important center. In the whole area there are, roughly speaking, about 30,000 English, including the military forces.

We will take Egypt first, and notice that as early as 1865 a group of members of the English community were found at worship in a hired room at Shephard's Hotel, Cairo, where they were visited by the well-known Dean Stanley of Westminster, who accompanied the Prince of Wales, afterwards King Edward VII, in his visit to Egypt. A few years after, the Egyptian government granted a plot of land in a central position, and the Church of All Saints, Cairo, was completed in 1875. There was a large accession of English residents in 1882 after the battles of that year and the British occupation of the country.

For fifty years the simple parish church continued as the central shrine of the English in Cairo, and its walls bore many records of their exploits. Great men worshipped in it—Gordon himself (perhaps before his last journey to Khartoum), Cromer, the maker of modern Egypt, Kitchener, whose record is in the present successful administration of the Sudan—a frequent worshipper here—Grenfell, and many others. With changing conditions the usefulness of the building itself passed, and the past year (1926) it has been demolished, to be succeeded ere long, it is hoped, by the new Cathedral, the appeal for which has been so strongly supported by the present high commissioner, Lord Lloyd. At present the congregation makes use of the beautiful little Church of St. Mary attached to the Bishop's residence. A site for the Cathedral is still to be found, but the funds already in hand make certain the ultimate success of the proposal. The plans cover not only the shrine itself, but a church house, to include provision for the Bishop, Archdeacon, and clergy, for none of whom at present is there any permanent accommodation. The architect in charge of the scheme is Mr. A. Gilbert Scott, a brother of the designer of the great Liverpool Cathedral. It is wished that the whole

may form both a worthy memorial to the Englishmen who died in and for Egypt during the Great War, and of the positive benefits to the country through the British régime of the past forty years.

Next to Cairo the most important center of Church life and work is Alexandria, where owing to its location, on the coast, a beginning was made even earlier than in the capital. St. Mark's Church, built on a site also presented by the Egyptian government, occupies a fine location in the central square of the great commercial port, and has always had the support of a large number of influential laymen, leaders in the life of the city. In the suburbs a beautiful little church was built in 1891 at Bulkeley, Ramleh, to serve English residents nearby; while at Ibrahimieh, adjoining Alexandria, a church hall has been provided recently for Sunday services and weekday social activities among a large English population.

Port Said is the meeting place of East and West. Here ships come and go, day and night, and there is a constant stream of traffic enroute for the Suez Canal and the Far East. Passengers and crews crowd its streets, and during and since the war the authorities have largely remedied moral conditions in the port which before that were notorious. The Church of the Epiphany is a beautiful specimen of byzantine work and the local community takes no little pride in it. There is also a memorial hall where an active social work is done for the many visitors, including naval crews.

Suez also is an important center of transit. The town has greatly increased since the Church of St. Saviour was built over twenty years ago, chiefly on account of the Eastern Telegraphic Co., who has one of its largest stations there, and also through the oil fields, some two hundred miles distant. The latter are not overlooked in the ministrations of the chaplain. A parish hall is used as a day school.

Other centers of Church life in Egypt include Ismailia, in close touch with the Suez Canal, Maadi, and Helwan, both southern suburbs of Cairo, and Heliopolis on its northern edge. The new church at the latter center, known as St. Michael and All Angels', has special links with the British Royal Air Force, whose headquarters in Egypt are near by. Heliopolis forms an increasing center for transcontinental air flights to Central and South Africa, Bagdad, Persia, and India.

In the northern Sudan, as already mentioned, the chief center of Church life is at Khartoum, where a substantial and magnificent Cathedral was built and consecrated in 1912 at a cost of £200,000. Although incomplete, as the tower has yet to be raised, the Cathedral is a great inspiration to the British community and forms an ideal center of religious life. Three chaplains are at present residents in Khartoum, and cover a wide area in their ministrations, including centers (chiefly of military life) at Atbara, Wad Medani, and Port Sudan. The British population of the Sudan is increasing, and a much larger number of visitors is expected with recent improvements in the long railway and steamship journey (taking about five days) between Cairo and Khartoum. With the opening of the great Sennar Dam large developments are in prospect in all parts of the Sudan. A fortnightly supper club, at which leading administrators and civil servants give addresses on a variety of topics, is strongly supported by the British community of Khartoum, and is held at the clergy house. Indeed the coöperation of the lay element in the Sudan in the Anglican Church Council and in kindred work is a notable and very encouraging fact. The Bishop divides his time between the claims of Khartoum and Cairo, in somewhat equal proportions.

RETURNING to Egypt, we may note the continued progress of the Anglican Church Council (northern section) now in its eighth year, the work of a growing diocesan association in England, and the circulation of a monthly *Diocesan Review*, containing articles of a literary flavor with reports of local activities from all parts of the area. The *Review* holds a high place among publications of its character.

No sketch, however brief, could omit reference to our Bishop's efforts in the great cause of Church unity and reunion, efforts which are known to a wide circle outside Egypt. In 1921 the first Cairo conference on this topic was held at Helwan, and issued in the work of the Fellowship of Unity, which has since embraced in its scope members of the Anglican, Presbyterian, Wesleyan, Coptic, Greek Orthodox, Armenian, and other communions. Only those familiar with the complexity of the religious situation in Egypt and the wide divergences represented in the outlook of those named above can fully appreciate the extent of the progress made and the many links of fellowship created throughout the past four years. Egypt has some very zealous and enlightened apostles of unity, by no means only of the Anglican branch; and though progress toward reunion can only be slow in such an environment, it is notable that the question is being so earnestly and practically faced at a center where the obstacles to it are as great and complex as perhaps anywhere.

In conclusion, something may be said of the missionary activities of the diocese, which have reached an important and interesting stage. They are in the hands of workers of the Church Missionary Society, of whom some sixty are found in Egypt and the northern Sudan. Work among Moslems has been in progress in Egypt since 1882 and in the Sudan since 1889. Cairo is the literary center of the Moslem world, and as such is of great strategic importance in the presentation of the claims of Christianity. This is done through an active literature department, with which the names of Canon W. H. T. Gairdner and of Miss Constance E. Padwick were specially associated; through a large mission hospital at Old Cairo, treating over 20,000 out-patients and 9,000 in-patients in a year, and performing 5,000 operations; and through educational and other agencies, including work among students, social work, infant welfare, supervision of catechists and colporteurs, and a mission in a populous province of the Delta. In the Sudan there is a live mission hospital at Omdurman, and centers of girls' education at four or five other points. In Egypt there is a small but growing Episcopal Church, embracing 250 communicants and over 600 adherents. These are now included in a scheme under which both English and Egyptian members will come within the full control of the Bishop and the scope of the one diocese, with full inter-fellowship, so far as the varieties of languages permit. Already the first Egyptian Christian has been ordained to the priesthood in our Church, and sits as a member in full right in the Anglican Church Council. A diocesan missionary committee exists to draw closer together the two elements in the diocese. This process is in harmony with similar developments taking place in other parts of the world, and is felt to be likely to strengthen the common life of those participating in this united effort for the extension of God's Kingdom.

What has been said at many points above will indicate our debt to Bishop Gwynne for his powers of spiritual leadership, for his wide sympathies and brotherly character. The good-feeling in all parts of the diocese between the different elements owes everything to his pastoral and personal gifts. Visitors, who as outsiders often see furthest, have borne constant testimony to this; notably the Rev. R. J. Campbell of Brighton, and Dr. Charles Gore, who have been among the many leaders of Church life who come among us from time to time.

While some fear for the future of the work through the retirement of large numbers of British officials from Egyptian government service, and the uncertainty of the political outlook in the country, others believe that so long as a living work for God is being done in the various spheres open for it, the issues may safely be left in His hands.

**NEXT WEEK: The Church in Mauritius and Seychelles.**  
By the Bishop of Mauritius and Seychelles.

## FEDERAL COUNCIL ATTITUDE TOWARD PREPAREDNESS

FOLLOWING upon a telegram included in an editorial printed in THE LIVING CHURCH of March 5th, the following fuller statement with respect to the attitude of the Federal Council of Churches toward national preparedness and military training in schools and colleges is received:

"We appreciate your courtesy in coming direct to headquarters to learn the facts regarding the policies and relations of the Federal Council of the Churches of Christ in America.

"Replying to your first question we state categorically that there is not now and never has been any relationship whatever between the Federal Council or its Commissions and the Third International. There has never even been any correspondence between them. Neither that body nor anything like it has ever been mentioned in a meeting of the Federal Council.

"Your second question concerns the attitude of the Federal Council toward preparedness. I am mailing under separate cover some pamphlets stating our policies and programs.

"Here, too, we may say categorically that the Federal Council has never opposed or even criticized the National Defense Act of 1920. The Federal Council takes the position, as do practically all of its constituent bodies, that under existing world conditions no nation can disarm alone. The pamphlet on *Military Training in Schools and Colleges*, in the Foreword signed by George W. Wickersham, contains the following paragraphs:

"1. The Commission seeks the reign of universal peace, yet it does not ignore present-day conditions. It believes that disarmament can come for any nation only by international agreements. No nation can disarm alone.

"2. The urgent need of the times is definite and comprehensive agreements between the nations, whereby disputes of every kind shall be settled by suitable tribunals, under processes of law, reason, and conciliation, and not by armed violence.

"3. The Commission believes that the people and government of the United States should concentrate thought and effort on the development of the spirit and of the institutions essential to the achievement of world justice, mutual confidence and goodwill, common security, and world peace.

"4. The Commission recognizes the necessity for a reasonable national defense and for maintaining internal order and international justice.

"5. The Commission urges a thorough study of the problems involved in utilizing civilian schools and colleges for purposes of military training."

"It is true that the Federal Council's Administrative Committee took the following action:

"1. That systematic and technical military training for youth of high school age is to be deplored as foreign to the aims and ideals of our educational system.

"2. That civilian educational institutions should not make military training a required subject."

"In taking these positions the Federal Council adopted a position virtually the same as that announced from the White House on June 15, 1926, in the following words:

"Washington, June 15th. President Coolidge is opposed to compulsory military training for school or college students and to anything even that stimulates a military spirit in the youth of the land. He feels, however, that the physical training which comes from military drills is adapted to many school and college students and should be encouraged provided the military aspects are not uppermost and the physical advantages are accentuated."

"Very sincerely yours,  
"SIDNEY L. GULICK."

## TRIOLET OF CROCUSES

Don't tell me life is drab and drear

For I've seen crocuses today,

Upstanding in bright ranks of cheer . . .

Don't tell me life is drab and drear!

When winter comes spring must be near,

And March winds herald flower-crowned May;

Don't tell me life is drab and drear,

For I've seen crocuses today!

M. L. RUSSELL.

THERE IS a little fiend called Worry which has a great mastery over civilized mankind. When Worry has entered the soul of a man it will not let him live in the present or enjoy life sufficient and must be supplemented by the evils of an imaginary future. It is the little things of life that give rise to worry; and on these little things, because of their littleness, the imagination plays freely and makes them appear great. Actual sorrows will reach us soon enough, and will be serious enough when they come, without being watched for as a welcome friend.—P. Wickstead.

# New Life in the Russian Orthodox Church

By V. V. Zenkovsky

Professor of Philosophy and Pedagogy, Russian Theological Institute in Paris

THE whole world follows with keen interest the destiny of modern Russia. Many people try to understand the extremely complex and often contradictory body of dispatches describing the anti-religious policy of the soviets and the factional strife between the so-called Tikhon Church, the Synodal, and the Living Church group. However, all this news gives very meager information as to the kind of religious life prevailing in the Russian parishes today.

The heart of the spiritual life is in the parish, not in the jurisdictional and factional fights for administrative control. This is perhaps more true of the Russian Orthodox than of any other Church. Dostoyevsky once called the Russian people a "God-bearing" people. Is this still true? Is the Russian Church still the "God-bearing" soul of the Russian people?

The exterior condition of the Church is indeed dreadful. Many churches are closed. Monasteries have been transformed into social institutions. While spectacular wholesale persecutions of the clergy have stopped, the Church of the late Patriarch Tikhon, which has emerged stronger than ever out of the conflict with the so-called Living Church groups, still sees its best hierarchs, as soon as they become prominent in Church affairs, arrested and exiled under one pretext or another. No full-fledged ecclesiastical academy, as the Orthodox call their theological seminaries, exists today. No sacred books can be published. No religious literature can be imported into Russia. A people of more than 120 million Orthodox communicants is threatened today to remain without adequate religious leadership. Not satisfied with a mere negative policy, the present government promotes, especially among youth, an anti-religious, materialistic outlook. All the various youth movements for physical, social, and cultural recreation are powerful tools in the hands of the communists to root out religion altogether in the coming generation.

What is the ultimate result on Church life of all these anti-religious efforts?

Deprived of its wealth, of many of its leaders, of its former powerful establishment, the Russian Church lives a deeper and fuller spiritual life than ever before. The common people stand before God in the church in prayer and worship, accept humbly the new cross put upon them, and grow in mystical power. For them God is truly "visiting" the Russian people. In the Russian Church one finds evidence for it. The Church has been humbled and glorified. The Church has been deprived of earthly riches to enrich its inner life. Not merely rhetorically, but sincerely, in the depth of its heart, the Church has again learned to say, "Thy will be done." True, the membership has decreased, but it is the lukewarm who have gone. And on the other side there is a large compensation; the Church rejoices greatly to see the "prodigal son," the Russian intelligentsia, come back to the Mother Church after more than 150 years of indifference or hostility. This is one of the most significant events of the revolution. The intelligentsia turn from so-called scientific positivism mingled with revolutionary and social reform ideas back to God and the Church.

This process of Russian regeneration in the Christian faith is latent all over Russia. It must hide, in order to exist. It carefully avoids the dangerous limelight of cultivating official and unofficial "study-commissions" from western Europe and America. It is deprived of the possibility of free expression in public meeting, organization, and literature. It is such a deeply rooted and far-reaching process that we can observe it even in the Russian emigration, that tremendous body in the "dispersion," reaching almost the two million mark and scattered all over the earth. Where there are large Russian communities we see new Russian churches inaugurated, circles organized for young and old, an amazing number of religious lectures announced in the dailies, a large range of magazines and books on religious subjects printed.

Here is the Russia Christian Student Movement, with less

than four years of existence. Yet without much technique and trained leadership, it counts more than 1,500 members and friends in some thirty-five groups scattered all over Europe. It has a central secretariat in Paris, its three regional conferences in France, Germany, and Czechoslovakia, its annual conference for the whole of Europe. Its members study the Gospel, the holy fathers, and the liturgy, organize and teach in Sunday schools, help in boys' and girls' work, cooperate in social service enterprises with the Red Cross. It was born in an old Hapsburg castle in a Russian Orthodox liturgical service where young and old discovered again what it meant to stand together humbly before God. Its spiritual strength is rooted in worship and liturgy; it has the missionary passion of conquest. Somehow the best of Western activity seems to have been integrated in it with the best of Russian Orthodoxy. It lives in the consciousness to bear something which, both in magnitude and depth, is far beyond its own power. Western Christianity helps it with a conviction that such giving will be rewarded by a new "taking." Spiritual treasures of Russia, hitherto hidden, become revealed to the West.

Such a religious movement led soon to a demand for a theological school where young men experiencing a calling for the priesthood could get adequate training. In 1924 a suitable building with a big chapel was found in the heart of Paris. With only some \$600 cash on hand, Metropolitan Eulogius, with some friends, began this venture of faith and bought the church at an auction. Strengthened by one conditional American gift of \$5,000, the Russians themselves raised within six months around \$20,000. All those who know the great poverty of Russian emigrants—the average monthly income in France is between thirty and forty dollars—will realize what this means. A very large part of the money was raised among the poor in gifts of 50 cents to \$2.00. It is the largest amount ever raised in the Russian emigration, including even the fund for the famine in 1922.

The new theological school counts already today more than fifty students and some twelve teachers, among them some of the foremost professors of pre-war Russia. The school has become a new focus of Russian religious life. The students themselves sing in the church choir. The services are of great beauty. The school is at the same time a new liturgical center. But the school has more than mere Russian significance. It has become a place where new fellowship between East and West is born. Western Christian leaders, both lay and ordained, have been guests at the "House of St. Sergius," as the new theological institute has been called. Especially friends from the Anglican communion have entered into fellowship with Russian Orthodox theologians. Out of this fellowship came not only substantial help from England and America to cover the current expenses of the school, but something still more important, namely, a new vision of the providential role Russian Orthodoxy, the leading Eastern Church, and the Anglican communion, are called to play in the growing movement toward unity stirring up the Christian conscience of today.

The large financial and moral backing given today by Anglican friends to their Russian Orthodox brethren working for the spiritual rebirth of their own Church has truly historic significance. Men like the Archbishop of Canterbury, Bishop Gore, and many outstanding Episcopalians in America are conscious of it.

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OUR TRAINING curriculum is that of interpretation of our power to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. We find that power is not of ourselves. It is the gift of God. We further find that this gift is free if we will accept it for its one proper use, which is that we should go about doing good. It is all a positive proposition. There can be no negation. There can be no vacation. If we cease in well-doing we lose our gift and are shorn of our power.

—Bishop Murray.

# 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.

## "DELINQUENT PRIESTS"

To the Editor of *The Living Church*:

THE ARTICLE OF Fr. Fern's in the *American Church Monthly* and the letter of Fr. Lowrie's in *THE LIVING CHURCH* (March 5th) both speak eloquently of the tragedy that overtakes so many of our priests after they pass middle life. The one speaks of the impossibility of getting work if a priest is over fifty-five, no matter how able or self-sacrificing the man may have been, nor for what good reason he may have resigned his parish. The other speaks of priests who have had to break away from the strenuous parish life with its petty details and contacts and the utter exhaustion which ensues. Fr. Lowrie is more understanding and sympathetic on the whole in his letter than the editor with his title, *Delinquent Priests*. There are few priests who have been twenty-five to thirty years in the ministry that have not felt the strain, and long to get away from it for a period, because they feel a mental, spiritual, and physical exhaustion which often is followed by a state of "spiritual coma" which only time can heal. Mr. Editor, show a little kindness to these "delinquent priests"; don't be so censorious.

But my chief object in writing is to ask if it is not possible to establish a "Central Society" similar to the Assistant Curates' Aid Society of the English Church, which could make grants to parishes and enable many priests to have additional help. I pass the idea over to my Anglo-Catholic friends for practical consideration.

One knows how exacting work in a Catholic parish is—how hard, exhausting, and discouraging it is to work alone, and yet the majority of Catholic priests are thus situated. How many would welcome the additional aid of a priest, even if he were over fifty-five, if the matter of stipend could be equitably arranged through a grant from the Central Society. Such a union would break up isolation, it would give ease in services and preaching, and release the rector for additional missionary work in his parish. Here is an opportunity to use the knowledge, experience, and services of every physically capable Catholic priest.

But the Central Fund. Yes, that must first be raised; but is that wholly impossible if a universal appeal is made to the Catholic laity? (Rev.) HARRY RANSOME.

To the Editor of *The Living Church*:

THE LETTER of the Rev. Walter Lowrie is hardly of a tone to cause priests to seek him out, and I may be able to give him another view of the situation which so displeases him.

If I have but one day in a foreign city I endeavor to find our American church where there is one. I had but three days in Rome last summer, and quite a considerable portion was spent on a visit to the American church. I asked at the hotel where the church was located. Then I hired a taxi and had the porter explain to the driver where I wanted to go.

When he got into the neighborhood of the church he asked numerous people where it was. Finally we came to the Presbyterian church, but my inquiries there elicited no information. Next we found the Methodist church, and there my driver got definite information and drove straight to our destination. On arriving there the church was all locked up. I went to the rectory where somebody I took to be the sexton piloted us into the church.

Fr. Lowrie will now, perhaps, realize that a visit to the American church takes up a lot of a tourist's meager time, and that he does not keep his church "always open."

Lest the foregoing should discourage any of my brethren from hunting up the American church, may I say that it is well worth all the trouble of locating and entering; it is a structure of which Churchmen should be proud. Its mosaics are very beautiful. But it is best to try to get the exact address before you leave home. I see in the *Living Church Annual* that the rectory, which adjoins the church, is at 58, via Napoli.

Would it not be well to give the addresses of the European churches on the page where they are listed (p. 498 in 1927 issue)? (Rev.) G. M. BREWIN.

## "THE LITERARY HANDICAP OF THE AMERICAN CHURCHMAN"

To the Editor of *The Living Church*:

AMEN TO YOUR editorial on *The Literary Handicap of the American Churchman*! Perhaps you will allow one who has done much book reviewing for the secular daily papers to make a few observations.

In the first place, let me note that most of the American Protestant religious books are pure bunk—half-baked sermons or jejune essays. I think of but a few titles, produced in the past fifteen years, comparable to such English nonconformist works as Bruce's *Training of the Twelve*, Dale's *Atonement*, or Prothero's *Psalms in Human Life* (if Prothero be really a dissenter). The plethora of religious so-called literature which comes out each year does nothing but cumber many shelves—though not mine.

Now, save in the purer air of Boston, the average American priest does not seek print. He is too busy. The American Church is still a missionary body, and we clergy, if we are worth our salt at all, are obliged to hustle, much to the neglect of scholarship. This is not all to the good. Our spiritual lives are suffering because we are not, as a whole, offered the advantage of regular and yearly retreats in our own dioceses. Most of us have too small salaries to spend even a modicum on books. And a great majority of us live in communities where there are inadequate libraries or none at all.

In England the case is different. Many of the clerical authors are safely ensconced in comfortable livings, with little of the kind of time and energy-taking work that we American clergy have. Thus the Church is the gainer.

I might also add a further observation that a great majority of American priests have, to their own and the Church's detriment, given up the habit of regular and constructive study, if indeed they ever attained it. We are guilty of the sin of superficiality in American life, and this shows up in the intellectual attitude of the clergy. Fortunately, in this case, our priests who are thus afflicted keep silence.

Now if we might persuade the Community of the Resurrection to found an American house, where could be fostered and encouraged those young men who have an aptitude for scholarship and literary expression, some of our concern in the matter would be eased. Let us make it possible for our men to have something to say which will be infinitely of more value than most of this American "theology" and books of "devotion." And then let us see that they say it.

Williamsport, Pa.,  
March 11th.

(Rev.) HIRAM R. BENNETT.

## THE NESTORIAN MISSIONS IN CHINA

To the Editor of *The Living Church*:

THE SHORT SKETCH of the early Nestorian missions in China (*vide THE LIVING CHURCH*, European letter, February 19th) is quite accurate in its first part, but the reverse in the latter part. In the first part it says: "This (the presence of the Nestorian missionaries in China) would rather dispose of the current idea that Eastern Churches do not care for missionary effort. The first Western missionaries did not reach China until the thirteenth century. But for several centuries before this a Christian Church and missionaries existed in China. They were Nestorian monks."

It is a historical fact that after the destruction of Jerusalem and withdrawal of the Jewish leadership and of the nascent Church, there were three nations who undertook the evangelization of the world. These three nations were the Greeks, the Romans, and the Syrians. To the latter factor was left the whole continent of Asia, and judging from the results of their labors at the advent of Islam, they had well established bishoprics and metropolitan sees from Asia Minor to China.

In the second portion of the sketch the statement is made: "The mission started well, but came to grief because it demanded too little of its converts. Suddenly despairing of making converts, it took to reconciling Christianity with Buddhism,

declaring that Christianity was merely a branch of Buddhism, and when Buddhism fell Christianity fell with it."

Thus a new interpretation of the causes leading to the final failure of the Syrian Christianity in Asia, particularly in China; and we firmly believe that it is an erroneous modern theory. It should be stated here that at present we do not possess any documentary records of the labors of the early Nestorian missionaries in China with the exception of their justly famous monument. The contents of this stone inscription does not tell us that "Christianity was merely a branch of Buddhism." Buddhism is an atheistic-materialistic religion, while the teachings of the monument are purely Christian. It is true that it uses a mystical language, but this could not have been avoided in preaching to a civilized nation like the Chinese in their complicated language and archaic characters the spiritual mysteries of their new creed. We observe the same tendency in the Apostolic and post-Apostolic writers to the Greco-Roman churches; and philologically this is quite permissible.

There is another proof of the fallacy of this new interpretation—the Malabar Christians of India. To the present day they have adhered to their mother Church. Their *Razi* (literally mysteries, *i.e.*, the sacraments) are still administered in the ancient Syriac, a language not understood by the people.

The main cause leading to the ultimate collapse of the Syrian Christianity on the continent of Asia was the advent of Islam, with its terrible wielding of the sword. We witness a kindred phenomenon in the old Christian countries of Africa. In that whole continent only one Christian country has not succumbed to the sword of Mohammed, that also composed of the black race—the Kingdom of Ethiopia! What an honor that to the whole of the Negro race! (Rev.) ISAAC E. DOOMAN.

### "THE AVARICIOUS RELIGIOUS PRESS"

To the Editor of *The Living Church*:

**Y**OUR CLEVER and able editorial on *The Avaricious Religious Press* [LIVING CHURCH, February 26th], in which you query, with delightful humor and a touch of irony, the statement of an English contributor to one of our Church monthly magazines that "The trouble with so much of the religious press in these days is that it exists more for gain than true promotion of the Church," leads me to quote from a recent contribution to the *Golders Green Gazette*:

"May I recall the incident of the Fleet Street journalist who, after twenty years' service, retired with a comfortable fortune of £50,000? This was accumulated by early rising, economy, conscientious effort, good service to his paper and the public, indomitable perseverance, and an attachment to an uncle who left £49,999 10s."

With best wishes for the increase in wealth of THE LIVING CHURCH, and of all our Church papers, and for the decrease of the yearly deficits of all of them, I am,

Very truly yours,

Poughkeepsie, N. Y.

EVELYN A. CUMMINS.

### CHURCH EXTENSION

To the Editor of *The Living Church*:

**A**BOUT A YEAR ago I read a communication in THE LIVING CHURCH about how to reach the rural population and I heartily agreed with the writer, but had no opportunity to test out his theory. But since I have been in Hinton I have had a chance to test it out, not with rural people but in a community inside the city limits. On the edge of the city is a canyon in which there is quite a settlement. The place has had a very unsavory reputation and the people living there are very poor and they have been absolutely neglected religiously. I have been going into the place on Wednesday evenings and having a preaching service in a vacant house with an attendance of from twenty to thirty. Of course I did not have the regular Church service. We sing a few hymns, have a prayer and a Scripture lesson and the sermon. I use no vestments. No minister of any Church has ever called on the people, but I have called on all of them several times. The result is that some of them have started to attend the services in the parish church. This is the very work which the Master has commanded us to do and it is this work which has been neglected to such an extent that people like those living in this canyon are conspicuous by their absence from the Church. I have a congregation of very wonderful people in Hinton because every one made it a point to welcome the people from the canyon and express the hope that they would continue to come to the church. This is the sort of work that has been neglected and yet if the Church is to accomplish her mission in the world it is the work which must be done.

Hinton, W. Va., March 7th.

(Rev.) W. M. PURCE.

### "THE MOST REMOTE READER"

To the Editor of *The Living Church*:

**N**OT TO SPOIL your fun in advance, but to show how promptly your paper is read by this particular constant reader, I beg to prophesy that you will hear from no remoter reader [Editorial, March 12th, L. C.], than the two Englishmen just sailed for Tristan da Cunha, to whom I mean to send this issue and others. But I am not sure that a year is time enough to reach them and receive a reply. Could you not provide some honorable mention, after awarding a prize to the remotest in a year, to the even remoter?

New York, March 11th.

GLADYS W. BARNES.

[Regarding the new missionaries to Tristan da Cunha, see item under *The Church in Foreign Lands*, page 711. Will some reader in Central Africa, at the head of the Amazon, or in the shelter of the North Pole, challenge this bold attempt to capture the prize for "The Most Remote Reader"? The fight is on!—EDITOR L. C.]

### "PROTESTANT CONFSSIONALS"

To the Editor of *The Living Church*:

**I**N YOUR ISSUE of March 5th, Presbyterian Ignotus quotes the New York *Times* article in reference to a sermon of mine on Confession. I only want to confirm his suspicion that the correspondent "did not quite understand" me. As a matter of fact, he took what he wanted of a rather full and accurate account of my sermon appearing in the *Camden Courier* and drew his own conclusions—especially as regards my following Dr. Fosdick.

Of course I based my remarks and practice on our Lord's words in St. John 20:22-23, and on the Prayer Book. And, of course, I was speaking of no new thing in the Catholic Church.

And from the true report of what I said, I append the following:

"Much has been said recently about a Protestant confessional, and it is remarkable the publicity a preacher gets when he is subsidized by a pious multi-millionaire. For it is nothing new that a Protestant minister should conduct what he at least calls a confessional.

"Of course these men do not claim to minister the sacrament of penance, granting absolution in Christ's name. They listen to stories of trouble, sin, and sorrow, and try to comfort and advise. They must do much good. But also they must always fall short of the complete cure of souls. For it is human comfort that they offer, not divine forgiveness and God's grace.

"After all, they are only volunteers, and not priests trained and commissioned for this delicate and divine work. Against the trained, responsible confessor, no reasonable objection can be made any more than the trained medical man."

Haddonfield, N. J.,

(Rev.) AUGUSTUS WALTON SHICK.

March 7th.

### IN DEFENSE OF THE HOME OF TRUTH

To the Editor of *The Living Church*:

**I**N YOUR issue of February 5th, "Presbyter Ignotus" has some valuable counsel for those who are disposed to gather with religious charlatans whose object is financial gain. However, he was unfortunate in his illustrations. The Boston institution known as the "Home of Truth" is not at all of that character.

Presbyter Ignotus is at his best when he flays the newspapers for their unfair presentation of matters, and I for one greatly appreciated his castigation of the *Outlook* and other publications for their recent unfairness toward the Catholic movement. Yet in replying to a letter from me asking for some correction of the false insinuations regarding the Home of Truth he says, "When the Boston newspapers have corrected their statements I will consider what to do." Now perhaps it will suffice for the Boston newspapers if I suggest that their knowledge of this Home of Truth is fairly indicated by the statement quoted in *Blue Monday Musings* to the effect that "Mrs. De Joni first met Weston at the Metaphysical Club which is housed in a building known as the Home of Truth." The Metaphysical Club, be it known, is located at 234 Boylston St., and the Home of Truth at 111 Newbury St., and no kind of connection exists between the two. It strikes me that in condemning any group of people it should at least be definitely understood what group is to be condemned! Presbyter Ignotus further states (on the authority of the newspapers), that this woman fell into the clutches of the "main guy"—Weston. Weston is a metaphysical lecturer and healer who for some reason not understood was for a brief period taken on the staff at the Home of Truth and later dismissed. He was no more the "main guy" than an unwisely chosen curate at the Church of the Advent would be.

The case mentioned by Presbyter Ignotus has been abandoned. De Joni and his wife have become reconciled. None of the evidence adduced in the trial reflected at all on

any responsible person in the Home of Truth. This institution is doing a religious work and is entirely supported by the voluntary offerings of those who believe in it—and for the most part by people whose very great material prosperity hardly makes it reasonable to suppose that they have been duped by the promise of the same.

Natick, Mass.

(Rev.) ELBERT B. HOLMES.

### AN EAST SIDE CHILDREN'S MISSION

To the Editor of *The Living Church*:

**M**AY I ASK space to enlarge somewhat upon the appeal the Rev. Harrison Rockwell, vicar of All Saints' Church, Henry St., New York City, is making each week in your paper, for \$5.00 a year to help meet the daily expenses of \$5.00? This is a necessary mission work in an overcrowded east side quarter, among all nationalities, but chiefly among children of lapsed Roman Catholic Italians, hoping that through the children the parents may be brought within the sacramental life of the Anglo-Catholic Church.

A group of Catholic-minded young men and women have made it possible, so far, to carry on the work without paid helpers, except for small salaries paid to the organist, who comes every Sunday from a home for the blind in the Bronx, and the social worker who gives part of her time to work in this parish.

A playground with swings and sandbox is open all of every day in the summer, and from 3 to 5 o'clock in the winter months. Every Saturday afternoon the old rectory, now known as All Saints' Church House, is a scene of busy activity, when the children of the Church school gather from 2 to 5:30. On the main floor is the parish hall, at one end of which a devoted young woman has a group of little boys, making picture cards for the children's ward in a nearby hospital. At the other end two young men are teaching older boys how to make small wooden crosses to be given to the Church school children at Easter (those who have perfect attendance and lessons will have the corpus added to the cross). On the second floor, in a bright sunny room, the older girls are taught hemstitching and fine sewing, and are radiant with joy when they succeed so well as to have a purificator or lavabo towel given them to make. In a smaller room the wee girlies are playing with dolls and dishes. At 3:45 work and play stop, and all repair to the parish hall, where each child has a mug of cocoa and a cinnamon bun. Afterward, in the Chapel of the Cross, the children have catechism, and instruction for the children's Mass on Sunday morning.

There is reservation in both church and chapel, and that even the wee ones are learning was proved to me last Saturday night when a proud father came to tell us how he had found his four-year-old Joseph teaching two-year-old Vincent how to kneel when he saw the red lamp in a church.

The young men are fitting up the basement of the church house as club rooms for men and boys. One room is already used by the mothers' club, under the direction of the social worker, whose persevering efforts in discovering neglected children recruit the Church school.

Both church and church house are over a century old, and hence wonderfully well built, and quite commodious, but sadly out of repair. The urgent need is money enough to put the buildings and the yard into proper conditions for the work we can do within them, and to install a gas heating plant in both church and house. In this neighborhood the foreign missions are brought to our door, and in the near future we shall need more ground and a new parish house. But now, we ask for means to put our present quarters in repair for our present work.

SISTER MARTINA.

All Saints' Church House,  
292 Henry St., New York City.

### THE INNOCENT PARTY

To the Editor of *The Living Church*:

**W**HO IS THE "innocent party"? Apropos of the continued discussion of marriage, I remember a grand old French lady, the widow of an able general, a woman of position and means. Throughout the war she continued to live in a much bombarded city in order that she might care for the children of her city who were orphaned by the war. A devout Catholic, she gathered her servants around her in her cellar oratory during the bombardments and led them in prayer for those in peril. Once when speaking of marriage, she made this significant comment: "If my husband had been unfaithful to me, I should consider that *I had made a failure* of my marriage contract since I would have felt that I had failed to hold the love which I once had. The fault could not be entirely his."

A human judge may determine on a superficial basis who is the innocent party, but such superficiality must be kept in mind and not used as if it were proven truth.

Mount Holly, N. J.

(Rev.) JOHN W. GUMMERE.

### A PILGRIMAGE TO THE HOLY LAND

To the Editor of *The Living Church*:

**I**T IS WITH the hope of persuading many more of our fellow members of the Church to make a pilgrimage to the Holy Land that we send to THE LIVING CHURCH this descriptive letter of the one undertaken last year.

Those men and women, twenty-two in number, who were privileged to go with the Rt. Rev. Ernest V. Shayler of Nebraska on the first Churchmen's Pilgrimage from America to the Holy Land in April and May of 1926 are glad of this opportunity to urge others to do likewise. Aply led by Bishop Shayler and Prof. Albert E. Bailey of the Temple Tours Co. of Boston, it was from first to last a great spiritual experience. The Holy Eucharist was celebrated daily on shipboard and on the Mediterranean boat the same great offering was made each morning except when port landings prevented. That daily act in itself set high the spiritual standard. It is a most fitting and happy privilege to be able thus to express even at this late date our appreciation and gratitude first to the Bishop—whose genial courtesy, keen sense of humor, and downright sincerity was so unfailing and whose facility to say the right thing at the right moment was so amazing—whether it was to the Eastern Orthodox patriarchs and archbishops who on twelve different occasions received the pilgrims at their churches or palaces—or at some historic and sacred spot—at Nazareth, Capernaum, at Jacob's Well, at Gethsemane, and the Mount of Ascension, when we alighted from our cars to gather around him while he read the passages from the Bible and offered prayers and hymns so appropriately chosen.

The trip was arranged to include the chief Mediterranean ports and Cairo, Baalbek, and Damascus. From Beirut to Jerusalem was a delightful four days' journey in comfortable motor cars passing first down the coast of the Mediterranean through Sidon, Tyre, Acre, Haifa, thence east to Nazareth where we spent Sunday. The Sea of Galilee, the Mount of Transfiguration, Bethshan, Dothan, Samaria, Shechem, Jacob's Well, were all visited—and then six wonderful days in and about Jerusalem—to Bethlehem, Hebron, the Jordan, the Dead Sea, and Jericho.

Not only to the Bishop but also to Prof. Bailey our deep thanks is due, first for his generous care for our personal comfort and pleasure and, second, for his many inspiring lectures on antiquity that made the men of ancient days whose lives were spent along the shores of that great inland sea, the Mediterranean, live again for us—from the days of the Odyssey through all the succeeding civilizations until now. This intimate knowledge of the results of archeological research, his familiarity with all the biblical sites of the Holy Land, and his reverent attitude toward the faith of all sincere believers contributed largely to making our pilgrimage the great spiritual experience that it was. To be told that the so-called "Gordon Tomb" in Jerusalem had to support its authenticity *not one shred of historical or scientific evidence*, and on the other hand to be told by this scholarly Congregationalist lecturer from Boston that what does have a high degree of historical and scientific authenticity is indeed the traditional site of our Lord's Crucifixion and Resurrection, enshrined in the great churches of Constantine and the Crusaders and known as the Church of the Holy Sepulchre—to hear this was, to say the least, *thrilling*. We could dare to believe as we knelt on that spot, hallowed by the devotion of centuries of pilgrims, that from that tomb our Saviour rose from the dead.

Are there not hundreds of our devout Church people who could also have their faith strengthened and their lives enriched by this great experience? An opportunity is at hand this coming August under the leadership of Bishop Ivins of Milwaukee.

Through this expression of our thanks to the leaders of our pilgrimage we hope that many will be impelled to make the venture.

LESLE CHAPIN TOWNSEND,

For the members of the "Churchmen's Pilgrimage."

THINK OF the precious things which chemistry brings out of the refuse—of the flavors, scents, colors which are every day being extracted from what appears worthless. Who can tell what may yet be wrought by fire? A man can scarcely be said to know himself till he has passed through the fire of some great trouble, and has taken count of his behavior as he passed. The more we do God's work within ourselves, the more He will give us the opportunity of external work for Him.

—From *Misericordia*.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

ECCLESIASTICAL SHIELDS FOR THE INTERIOR OF CHURCHES. By Robert Hale Symonds. Milwaukee: Morehouse Publishing Co. \$2.00.

Reviewed by the Rev. JOHN MITCHEL PAGE

WHAT is there about a shield so engaging to the eye? Something more than its grace of form, its vivid and varied color. A shield touches some ancient instinct in us all, because it speaks to us of outstanding personality, of prowess and achievement, of victory and of the inspiration of worthy memories. So that most of us, unless our minds are warped, feel a delight and interest at the sight of a shield, a real one hung upon a chimney, or the image of one painted or carved on wall or woodwork.

Such shields have an appeal quite different from the same amount of form or color in some other decoration. Nor is their charm lessened by the half comprehended mystery of their strange devices and the less comprehended phrases which describe them as "Sword, saltire proper in gules." But the love of heraldic device and the even greater ignorance of heraldry has led to some things fearfully and wonderfully made in our American efforts to devise shields for our states and our dioceses. It is therefore a very real service which has been rendered by a lay scholar of Connecticut, Mr. Robert Hale Symonds, by his publication, in admirable form, of a book upon Ecclesiastical Shields written out of the fulness of real scholarship and research. His book is far from being an abstract or an indefinite treatise. It is an account of how, under his own guidance, the diocese of Connecticut secured a really beautiful device, typical of the four sources of its origin; the state of Connecticut, the personality of Bishop Seabury, his Scottish consecration, and subsequent relation to the see of Canterbury and the bishops of England. Furthermore, he gives an account of the rather difficult process by which the resulting shield was accepted and a patent of arms issued by the English College of Heraldry.

To this are added an account of the seal of the diocese and of ecclesiastical seals in general, and also an essay upon the value of shields in the adornment of churches, chiefly as they serve to illustrate ecclesiastical history. As a valuable appendix he reprints the quaint Concordat drawn up between the Scottish bishops and Bishop Seabury when they consecrated him at Aberdeen in 1784. The publication of this is in itself a valuable addition to our history.

Mr. Symonds is not the first in this field. Dr. John Henry Hopkins in his day and in his way did much to improve and enlighten our ecclesiastical heraldry, but in heraldry as in architecture Dr. Hopkins was an amateur. His Trinity Church, Pittsburgh, is by no means bad, and his heraldic devices might be much worse, but they all need standardization and correction.

Mr. Symonds' book powerfully suggests two things, first that all our shields and devices, not only in the Church but in the state, would bear revision in the direction of Connecticut's great success; and, secondly, that there should be some authorized committee or commission, with Mr. Symonds himself as a valued member, which should be qualified to advise, to accept, and to authorize significant and proper shields and seals—in other words, an American College of Heraldry. It might well have its headquarters at Middletown, at Chelsea Square, or on Mount St. Alban.

This suggestion will cut across the fond desires of many people, including Mr. Symonds himself, to draw us into the English order of things, with its ancient titles and the rest. Nevertheless it is necessary. A study of the conditions under which the English College condescended to accept and authorize the Connecticut seal, namely, that the Church once existed there as part of the British empire, and that its order, in the second

generation, came direct from the Archbishop of Canterbury, could not be used as a plea for Arkansas or Montana, West Texas or Eau Claire. Yet each of these places has its history, its antecedents, and its ideals, and these deserve a proper record. Let us by all means have the right devices for our dioceses—and why not also for our parishes?—with the hope that our excellence may rebuke the preposterous amateurishness in the arms of the states; and to that end let us have a commission, and some day a college of heraldry of our own. Mr. Symonds' book will prove a handsome and uniquely interesting addition to any library.

IMPERIALISM is a highly controversial question of deepening importance to America, for America is now a world influence, and influenced by the world whether one likes it or not. In *Imperialism and World Politics* (Macmillan \$4.50), Professor Parker T. Moon, of Columbia, has undertaken, and on the whole successfully, to give a comprehensive analysis of the causes, motives, and effects of contemporary imperialism and its effects on international relations since 1870. He seeks to provide an explanation of the basic economic and political factors which will render intelligible the story of pre-war diplomacy, of the World War itself, and of post-war conflicts regarding raw materials, concessions, colonies, protectorates, and spheres of influence. The early chapters show how imperialism has already accomplished significant and far-reaching effects and is so big with meaning for the immediate future that it may be regarded as one of the most challenging problems of our generation. The author then proceeds to trace the workings of imperialism in modern international relations. It is a good book to keep for reference. C. R. W.

IF THERE BE virtue in ascertaining the ideas and opinions of others, a group of four books recently published will give their readers a certain insight into the tendencies of modern "liberal" thought.

Of the four, two come from the Macmillan Company. *Eight Ways of Looking at Christianity* (\$1.50), is the result produced on Granville Hicks by the reading of "all the books dealing with religion which have appeared in the past twenty-four months." It takes the form of a symposium of the ideas of various types of thinking, and apparently the conclusion is that the only ground tenable by all is that religion is a branch of esthetics. *Sectarian Shackles*, by Libbie Travers (\$1.50), is a graphic treatment of the woeful mishandling of the Christian religion by the popular Protestantism of forty years ago, which is bearing fruit in the "unchurching" of those who have outgrown it intellectually. Mrs. Travers' solution is the indefinite, anti-sectarian, non-denominational, Protestant subjectivity that is beginning to occupy the attention of persons with experiences similar to hers.

Granville Ross Pike, in *Vital Modifications of Religious Thought* (The Stratford Company. \$1.50), thinks that religion should be changed from "a traditionalist" to a scientific base. As a protest against Reformation confessions and articles, one may sympathize with him; but he continues to adhere to the Protestant idea that religion is anthropocentric and that the Church is the exponent, chiefly, of morals.

*My Idea of God* (Little, Brown & Co. \$2.50 net), is a "Symposium of Faith," edited by the Rev. Joseph Fort Newton, Litt.D., LL.D., and containing, besides the foreword by the editor, papers by eighteen able writers, representative of all kinds of religious opinion. "There is a wide diversity of insight, thought, and expression in these papers," says Dr. Newton, and the volume is valuable chiefly, perhaps, in showing the ideas and opinions of the writers. It is an Atlantic Monthly Press publication, and finds whatever unity it possesses as coming from the *Atlantic Monthly* school. H. W. T.

## Church Kalendar



### MARCH

20. Third Sunday in Lent.  
25. Friday, Annunciation B. V. M.  
27. Fourth Sunday in Lent.  
31. Thursday.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### THIRD WEEK IN LENT

St. Mary's-by-the-Sea, Point Pleasant, N. J.  
Holy Cross Church, Kingston, N. Y.  
St. Paul's Cathedral, Fond du Lac, Wis.  
Grace Church, Albany, N. Y.

### APPOINTMENTS ACCEPTED

GOWENLOCK, Rev. FREDERICK F., formerly rector of St. Paul's Church, Portsmouth, R. I.; to be rector of Grace Church, Whitestone, N. Y. March 1st.

GUBBINS, Rev. JOSEPH W., formerly priest-in-charge of St. Ignatius' Church, Eagle River, Wis.; to be rector of Church of Our Saviour, Atlanta, Ga. New address, 44 Carnegie Way, March 7th.

HEILIGSTEDT, Rev. CARL A. G., formerly rector of Grace Church, Ottawa, Kans.; to be rector of St. John's Church, Kewanee, Ill. New address, 308 West Central Blvd. April 1st.

KEMPER, Rev. W. P., formerly rector of Christ Church, Meadville, Pa.; to be rector of St. John's Church, Kingston, N. Y. April 20th.

PEARCE, Rev. REGINALD, non-parochial priest of Massachusetts; to be locum tenens at Emmanuel Church, Newport, R. I. New address, 113 Touro St. March 5th.

PLATT, Rev. GEORGE E., formerly priest-in-charge of St. Barnabas' Church, Saratoga, Wyo.; to be priest-in-charge of St. Paul's Church, Dixon, Wyo., and neighboring missions. March 1st.

ZIEGLER, Rev. HARRY R., formerly priest-in-charge of St. Philip's Mission, Harrisburg, Ill.; to be priest-in-charge of St. Bartholomew's, Granite City, Ill. New address, 2141 G St. March 1st.

### RESIGNATION

TOMLINS, Rev. W. H., formerly priest-in-charge of St. Bartholomew's Mission, Granite City, Ill.; to be retired. New address, 19th and C St., Granite City, March 1st.

### DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY—Doctor in Sacred Theology, upon the Rt. Rev. CAMPBELL GRAY, D.D., Bishop of Northern Indiana.

PHILADELPHIA DIVINITY SCHOOL—Doctor of Canon Law upon the Rt. Rev. ETHELBERT TALBOT, D.D., Bishop of Bethlehem.

### NEW ADDRESSES

BARR, Rev. G. D., formerly of 245 Elmwood St., Buffalo, N. Y.; 154 Commonwealth Ave.

CROWFOOT, Very Rev. A. H., formerly of 5 Wall St., St. John, N. B., Canada; 29 Garden St., Quebec, Canada.

ROBERTSON, Rev. DAVID, formerly of 2030 Cambridge Ave., Los Angeles, Calif; 1633 Talmadge St.

SCHUYLER, Rev. HAMILTON, formerly of 121 Academy St., Trenton, N. J.; 306 Hamilton Ave.

WELLER, Rev. C. K., formerly of Carbondale, Ill.; 606 Washington Ave., Cairo, Ill.

### TEMPORARY ADDRESS

ANDERSON, Rev. F. L., 512 19th Ave., S., Minneapolis, Minn.; 285 Friendship St., Providence, R. I., until June 1st.

### CORRECTION

HENNESSY, Rev. G. H., formerly Dean of All Saints' Cathedral, Spokane, Wash.; to be rector of the Church of the Holy Cross, Paris, Tex., has not resigned on account of illness, as previously stated. New address, 104 S. Church St.

## ORDINATIONS

### DEACONS

MEXICO—On the First Sunday in Lent, the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, ordained to the diaconate SAMUEL CÉSPEDES, JOSÉ MARTINEZ, JOSÉ NICHOLAS ROBREDO, SAMUEL RAMIREZ, and JOSÉ FILIGONO GOMEZ, at Christ Church Cathedral, Mexico City. [Details in news columns.]

### PRIESTS

NEWARK—The Rev. CHARLES LESLIE GLENN was advanced to the priesthood by Bishop Stearly in Grace Church, Greenville, Jersey City, on the morning of the First Sunday in Lent.

He was presented by the rector of the parish, the Rev. Jesse C. Joralemon. The litany was said by the Rev. Thomas A. Hyde of Christ Hospital, Jersey City, and the epistle was read by the Rev. John W. Suter, Jr., of the National Council. The Rev. E. L. Stoddart, D.D., rector emeritus of St. John's Church, was also present and joined in the laying on of hands.

Mr. Glenn is a graduate of Steven's Institute of Technology and of the Theological Seminary of Virginia. He has during the past year served as curate in All Saints' Church, Worcester, Mass. Early in the summer he will take up work among the college students under the department of religious education of the National Council.

NEW YORK—On Wednesday, March 9th, in the Cathedral of St. Paul, Boston, acting for the Bishop of New York, the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts, ordained to the priesthood the Rev. FREDERICK W. LIGHTFOOT of the staff of St. Agnes' Chapel, Trinity parish, New York. The candidate was presented by Fr. Wylie of All Saints' Church, Ashmont, who also read the litany. The Rev. C. R. Peck of the Cathedral read the epistle, and the sermon was preached by the Rev. F. C. Powell, S.S.J.E. A graduate of Hobart University, Mr. Lightfoot was a student at the General Theological Seminary.

### DIED

HOLD—ANNIE FELLOWS HOLD, formerly principal of the Louisville Female Seminary, at St. Luke's Hospital, New York City, February 16th, as result of a fall. Funeral services from the Church of the Advent, Louisville, Ky.

"Though heaven be fair, the spirits entering there, are not changed but glorified."

MYERS—LELA L. MYERS, died January 30, 1927, daughter of George and Patience Myers, at Danville, Ill.

"May she rest in peace."

SHERWOOD—At "Sunnyside," Aiken, S. C., on Sexagesima Sunday, ALICE GERTRUDE, second daughter of William and the late Annie L. Davies SHERWOOD, of New Rochelle, N. Y., and Aiken, an associate of the community of St. John Baptist. Requiem Mass at St. Thaddeus' Church, Aiken, and committal service at Woodlawn Cemetery, New York.

"A valiant soul and joyful in the Holy Faith. ✠ Requiescat."

SPRAGUE—Died in Cambridge, Mass., suddenly, on February 25th, in the seventy-fifth year of his age, the Rev. PHILIP WOODRUFF SPRAGUE, rector emeritus of St. John's Church, Charlestown, Mass.

### MEMORIALS

#### Dudley T. Fitts

The vestry of Trinity Church, Haverhill, Mass., wish to place on record their profound grief in the sudden death, on February 17th, of Mr. DUDLEY T. FITTS, senior warden of the parish.

His devotion to the Church, his unflinching readiness to give generously of his services to the work of the parish and his genius for affectionate friendship endeared him greatly to all who were privileged to work with him for the advancement of the Catholic faith.

J. MALCOLM SMITH,  
Rector.  
F. JAMES CASWELL,  
Clerk of the Vestry.

#### Charles W. DuBois

On Sunday, February 13, 1927, the Rev. CHARLES W. DUBOIS, rector, Church of Our Saviour, Mill Valley, Calif., entered life eternal. He had been motoring with his family toward southern California when taken suddenly ill, and passed to his eternal rest at San Luis Obispo.

Twenty-one clergy and a large number of parishioners from Mill Valley assisted Archdeacon A. W. N. Porter, the Rev. Edgar F.

Gee, and the Rev. A. L. Mitchell, who conducted the last services at Grace Cathedral, San Francisco, Tuesday, February 15th.

The clergy of the diocese of California record with profound regret, the decease of this faithful priest and lovable friend. His consecrated and devoted life will long be remembered in high esteem and his name always honored for the diligent work which he did.

Our deepest sympathy is extended to the sorrowing family and the bereaved parish as also to the diocese. Rest eternal grant unto him, O Lord, and let light perpetual shine upon him.

EDGAR F. GEE,  
A. L. MITCHELL,  
JOHN BARRETT,  
C. A. FORBES,  
M. R. TERRY,  
Committee for the clergy  
Diocese of California.

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

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ORGANIST-CHOIRMASTER FOR GRACE Church, Monroe, La. Excellent teaching field—especially voice. Give information and salary expected. Address THE RECTOR, Grace Church, Monroe, La.

OPENING FOR A CLERGYMAN WHO HAS to take outside duty, in a house of highest standing in ecclesiastical art whose growing business requires additional force of a highly cultured type, to meet clients or to do other executive work. All correspondence strictly confidential. E-850, LIVING CHURCH, Milwaukee, Wis.

WANTED—PRINCIPAL FOR BOARDING school for girls. Situated in the west. Excellent school with fine traditions. Previous experience desirable. Splendid opportunity. Inquire this office. M-855, LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED

### CLERICAL

PRIEST CONTEMPLATING CHANGE desires new work, preferably archdeacon, or would accept parish. Highest references. Address Box S-845, LIVING CHURCH, Milwaukee, Wis.

PRIEST, AGED THIRTY-SIX. SINGLE. Twelve years' experience in Middle-west parishes. Best references. Eastern city preferred. Address W-852, care LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

EXPERIENCED ORGANIST AND CHOIR master, graduate of New England Conservatory, formerly dean of music in college and university. Available for Church position or as dean in Church school. H-854, care LIVING CHURCH, Milwaukee, Wis.



**ORGANIST-CHOIRMASTER DESIRES** change. Churchman, experienced, recitalist, excellent testimonials. A-844, care LIVING CHURCH, Milwaukee, Wis.

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

**WANTED—POSITION AS COMPANION OR** chaperone to one wishing to travel, or hostess at summer resort. References exchanged. Address, MISS LEDY, The Wellington, Philadelphia, Pa.

**PAROCHIAL MISSIONS**

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

**APPEALS**

**ALL SAINTS' CHURCH, NEW YORK,** in its 103d year of service, appeals for financial aid. This is a Catholic-Evangelical parish on the far lower east side of the city, working especially among the children of the neighborhood. Necessary daily expenses are \$5.00. Who will give \$5.00 a year? Rev. HARRISON ROCKWELL, vicar, 292 Henry Street. Contributions received cover 151 days.

**LONDON CALLING—THROW A BRICK** across the herring pond. There must be American ladies and gentlemen who sympathize with England in the throes of peace. You especially who welcomed our Bishop with your splendid warmhearted hospitality. Some of your noblest made a new relationship with us with their blood. After our anguish of the war we were left impoverished with a gigantic housing problem. The nation tackled that difficulty and in a night built thousands of houses by the national purse, but not churches. A new district of thousands, all with families, and no Church! In great America there must be generous hearts with imagination who will respond to an appeal from a priest faced with an impossible task. Right across the Atlantic comes a cry from one small port of God's battle line—help us to build a church in little old London. Your sister, England, may be older, but she is down and out. Successful, prosperous sister, help! In the king's name. THE REV. E. A. SOMERSET ALLAN, St. Hilda's Hall, White Hart Lane, London, N. 17.

**TO CANADIAN ANGLO-CATHOLICS NOW** resident in U. S. A., and to all American brothers and sisters. Your generous help requested for St. Barnabas' Church, Ottawa. Will you help a struggling parish, which has for the past thirty years presented "the full faith of the Catholic Church"; and is now making great efforts to wipe off an accumulation of inherited debts, etc.? We need \$12,000 to wipe off debt, and \$20,000 to make a new venture forth, for Christ and His holy Church. "So far no response to last appeal." The present congregation making strenuous efforts. No offering too small nor too large. HERBERT W. BROWNE, parish priest, 55 James Street, Ottawa, Canada.

**PALMS FOR PALM SUNDAY**

**PALM LEAVES DELIVERED POST-PAID** to any church in the United States; thirty pounds for five dollars. Money with order, or C. O. D. Address J. SWINTON WHALEY, Little Edisto, S. C.

**WOMAN'S AUXILIARY OF A SMALL PARISH** will be glad to furnish palms for churches for what they may donate. MRS. MARY C. GUILFORD, Aurora, N. C.

**ALTAR FURNISHINGS**

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

**UNLEAVENED BREAD**

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

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

**INCENSE**

**SAINT VINCENT INCENSE—ADDRESS** EVERETT R. BARKER, Gen. Del., 316 Huntington Ave., Boston, Mass. \$2.00 per lb.

**VESTMENTS**

**ALTAR AND SURPLICE LINEN. SOLD BY** direct importer, by the yard or piece, to guilds, rectors, and others. Wholesale rates. New Specials, 305 54-inch fine and heavy for Fair Linen. Surplice Linen, 1800 36 and 40 inch. Write for prices and samples. MARY FAWCETT, 115 Franklin St., New York City.

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

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

**CATHEDRAL STUDIO, WASHINGTON AND** London. Stoles with crosses, \$7.60 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. MISS L. V. MACKRILL, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

**STATIONS OF THE CROSS**

**STATIONS OF THE CROSS: MODELED** and decorated by Robert Robbins. Set of fourteen, 20 x 20 inches, priced at \$300.00 for set. Address, ROBERT ROBBINS, 5 Grove Court, New York, N. Y.

**PARISH AND CHURCH**

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

**MISCELLANEOUS**

**JAPANESE ART AND NOVELTY GOODS** consigned to Church societies for EASTER SALE. Best proposition. Write for terms. JAPANESE ART & NOVELTY Co., 200 Payson Ave., New York City.

**STAINED GLASS**

**JAMES POWELL & SONS (WHITE FRIARS),** Ltd., London, England. Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor: ADRIAN A. BUCK, 665 Fifth Ave., New York City.

**GAMES**

**QUESTIONNAIRE!—COULD YOU ANSWER** 400 questions on Shakespeare? Then play the game "A Study of Shakespeare." Educational, interesting. Price 60 cts. Postage 4 cts. THE SHAKESPEARE CLUB, Camden, Maine.

**LENDING LIBRARY**

**THE MARGARET PEABODY LENDING** library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address, LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

**FOR SALE**

**CLOTHING—A FINE, DARK GRAY** cheviot suit, three button sack coat, lay vest and two pair trousers, made for stocky built man (39 in. chest) and never called for. Address H-851, care LIVING CHURCH, Milwaukee, Wis.

**SEWANEE, TENN.—MODERN TEN ROOM** frame house, metal roof; two new baths, breakfast room, cement cellar, steam heat. Two acre lot, convenient to campus, University of the South. Address: V. R. WILLIAMS, Winchester, Tenn.

If you don't find just what you want listed in this department insert a Want Ad of your own—the cost is low.

**TRAVEL**

**STUDENT TOURS TO EUROPE. 37 Days,** all expenses, afloat and ashore, for \$295. Many other tours available. Early booking desirable. REV. FREDERICK E. SEYMOUR, 202 South 19th Street, Philadelphia, Pa.

**TOUR OF FRANCE BY PRIVATE MOTOR** car. 15 days \$145.00, conducted by English editor of a Paris magazine. Limited to five members. THOMPSON TRAVEL BUREAU, Saginaw, W. S., Mich.

**HEALTH RESORT**

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

**BOARDING**

**Atlantic City**

**SOUTHLAND, 111 SOUTH BOSTON AVE.** Lovely ocean view, special winter rates, table unique, managed by SOUTHERN CHURCHWOMAN.

**Los Angeles**

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

**New York**

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

**SISTERS OF THE HOLY NATIVITY**

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

**RETREATS**

**BROOKLYN, N. Y.—THE ANNUAL RE-** treat for the Women of Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, New York, on the feast of the Annunciation (Friday, March 25th), from 9:30 A.M., to 4 P.M. Conductor: the Rev. Roland F. Palmer, S.S.J.E., rector of the Church of the Advent, San Francisco, and Superior of the San Francisco House of the Society of St. John the Evangelist. Breakfast will be provided at 10:30 for those who have communicated, and luncheon will be served at 1:30. Those desiring either breakfast or luncheon will please notify the SECRETARY, SAINT ANDREW'S HOUSE, 199 Carroll Street, Brooklyn. To reach St. Paul's Church, take a subway to Borough Hall, Brooklyn; then a Court Street surface car to Carroll Street and walk one block to the right.

**BROOKLYN, N. Y.—THE REV. ROLAND F.** Palmer, S.S.J.E., will conduct the Annual Quiet Day for the men and servers of Greater New York and vicinity, to be held in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Saturday, March 26th, from 5 to 9 P.M. Supper will be served. Those desiring to attend will kindly notify the CHAPLAIN, ST. ANDREW'S HOUSE, 199 Carroll Street, Brooklyn, N. Y.

**NEW YORK CITY—A DAY'S RETREAT** for women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 26th. Conductor, the Rev. J. O. S. Huntington, Superior O.H.C. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East 4th Street, New York City.

**PHILADELPHIA, PA.—THERE WILL BE** a retreat for associates and friends at St. Margaret's Mission House, 1831 Pine St. Conductor, the Rev. Frank Vernon, D.D., rector of St. Mark's Church, Philadelphia. Retreat begins March 22d at 6 P.M., ending with Mass on the 25th. Those desiring to attend will please notify the SISTER-IN-CHARGE as soon as possible.

## 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 111th Street  
Sunday Services: 8:00, 8:45 (French), 9:30,  
11:00 A.M., and 4:00 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5:00  
P.M.  
(Choral except on Mondays and Saturdays)

**Church of the Incarnation, New York**

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.  
Noonday Services Daily 12:20.

**Church of St. Mary the Virgin, New York**

139 West 46th Street  
REV. J. G. H. BARRY, D.D., Litt.D., Rector  
Sundays: Low Masses, 7:30, 8:15.  
Children's Mass and Address, 9:00.  
High Mass and Sermon, 10:45.  
Vespers, Benediction, and Sermon, 4:00;  
Week-day Masses, 7:00, 8:00, 9:30.

**Holy Cross Church, New York**

Avenue C between 3d and 4th Streets  
Sunday Masses, 8:00 and 10:00 A.M.,  
Confessions: Saturdays, 9:00 to 11:00 A.M.,  
and 7:00 to 8:30 P.M.

**St. Paul's Church, Brooklyn**

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

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.  
Rector  
PREACHING MISSION  
Sunday, March 27th to Sunday, April 3d, 8 P.M.  
REV. ROLAND F. PALMER, S.S.J.E.  
(Rector Church of the Advent, San Francisco)  
Missioner  
Sunday Masses, 8:00, 9:00, 11:00 A.M.  
Masses Daily, 7:00, 7:30, 9:30 A.M.

**St. Mary's on the Hill, Buffalo, N. Y.**

Niagara and Vermont Sts.  
REV. JAMES C. CROSSON, Rector  
Sundays: 8:00, 9:30, 11:00 A.M., and  
8:00 P.M.

### RADIO BROADCASTS

**K F B U, LARAMIE, WYO., ST. MATTHEW'S**  
Cathedral, 372 meters. Religious programs  
Sundays and Wednesdays, 9 P.M. Sermon,  
question box, with answers by the Ven. Royal  
H. Balcom, Archdeacon of Wyoming.

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

**W E B R, BUFFALO, N. Y., 244 METERS.**  
St. Mary's on the Hill every Sunday.  
Choral Evensong 8:00 P.M. Sermon and ques-  
tion box by the Rev. James C. Crosson.

**W H A S, LOUISVILLE, KY., COURIER**  
Journal, 399.8 meters. Choral Evensong  
from Louisville Cathedral, every Sunday, 4:30  
P.M., C. S. Time.

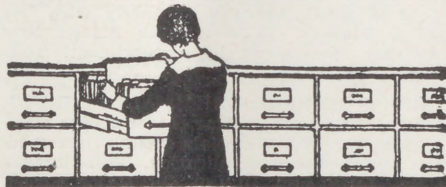
**W I B O, EVANSTON, ILL., ST. LUKE'S**  
Church, 226 meters. Sunday mornings,  
choral Eucharist and sermon by Dr. George  
Craig Stewart, 11 A.M., C. S. Time.

**W M C, MEMPHIS, TENN., 499.7 METERS.**  
Service from St. Mary's Cathedral (Gailor  
Memorial) Sunday, March 27th, at 11:00 A.M.,  
C. S. Time.

**W N B R, MEMPHIS, TENN., 316 METERS.**  
Every Wednesday at 6:45 P.M., C. S. Time.  
Bible class inaugurated by the Very Rev. I. H.  
Noe, Dean of St. Mary's Cathedral (Gailor  
Memorial). In the classes Dean Noe will an-  
swer questions mailed to him by the listeners.

**W T A Q, 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 their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

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

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

### BOOKS RECEIVED

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

Boni & Liveright. New York City.  
*The Kingdom of Happiness.* By Jeddu Krishnamurti. Price \$1.75.  
*Why Religion?* By Horace M. Kallen. Price \$3.00.  
Cokesbury Press. 810 Broadway, Nashville, Tenn.  
*Saint Mark's Life of Jesus.* By Andrew Sledd, Ph.D. (Yale), professor of Greek and New Testament Literature, Emory University. Price \$1.00.  
Thos. Y. Crowell Co. 393 Fourth Ave., New York City.  
*China: Yesterday and Today.* By Edward Thomas Williams, Agassiz professor of Oriental Languages and Literature, University of California; formerly American Chargé d'Affaires, at Peking, China; recently Chief of the Division of Far Eastern Affairs, Department of State. Revised edition. Price \$4.50 net. Postage extra.

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

*The Rise of Gentile Christianity.* By F. J. Foakes-Jackson, Fellow of Jesus College, Cambridge, and Brigg's graduate professor of Christian Institutions in Union Theological Seminary, and lecturer in the General Theological Seminary, New York City. Price \$2.00 net.

Little, Brown & Co. Boston, Mass.

*Main Street and Wall Street.* By William Z. Ripley. Price \$2.50.

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

*Dawn. A Lost Romance of the Time of Christ.* By Irving Bacheller. Price \$2.50.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

*The Light of the Cross.* The Illusion of the Irreparable. Addresses on The Seven Last Words from the Cross. By Frank L. Vernon, D.D., Litt.D., rector of St. Mark's Church, Philadelphia. Price 75 cts.

*What Is the Christian Religion?* Vesper Addresses given in Grace Cathedral, San Francisco, Calif. By Edward L. Parsons, D.D., Bishop of California. Price \$1.00.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American agents.

*The Mind and Character of Henry Scott Holland.* By the Rev. the Hon. E. Lyttelton, D.D., author of *Character and Religion, The Corner Stone of Education*, etc. Price \$4.20.

The Open Court Publishing Co. 122 South Michigan Ave., Chicago, Ill.

*Schleiermacher's Soliloquies.* An English translation of the Monologues With a Critical Introduction and Appendix. By Horace Leland Friess, assistant professor of Philosophy in Columbia University. Price \$2.00.

G. P. Putnam's Sons. 2 West 45th St., New York City.

*Life Changers (More Twice-Born Men).* Narratives of a recent movement in the spirit of personal religion. By Harold Begbie, author of *Twice-born Men*. (*Twice-born Men* was published in England under the title of *Broken Earthenware*.) Price \$1.50.

*Christus Victor.* A Student's Reverie. By Henry Nehemiah Dodge. Price \$3.00. Seventh thousand. Illustrated.

*Abraham Lincoln, Man of God.* By John Wesley Hill, D.D., LL.D., Chancellor, Lincoln Memorial University. Second Edition. (Revised and Enlarged.) Price \$2.50.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

*What Europe Gave to America.* By Charles A. Coulomb, Albert E. McKinley, and Holman White.

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

*The War Myth in United States History.* By C. H. Hamlin, Atlantic-Christian College. With Introduction by Charles F. Dole. Price 50 cts.

### BULLETINS

The Carnegie Foundation for the Advancement of Teaching. 522 Fifth Ave., New York City.

*Games and Sports in British Schools and Universities.* By Howard J. Savage, staff member, The Carnegie Foundation for the Advancement of Teaching. Bulletin No. 18.

### PAMPHLETS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

*He Liveth.* An Easter Mystery Play. By Miriam Denness Cooper. Publication No. 14. Quarterly 25 cts. February, 1927.

The Democrat Press. Lancaster, N. H.

*Why I Can Believe.* By Anthony R. Parshley. Price 15 cts.

Irving P. Fox. 10 Alden St., Boston, 14, Mass.

*A Three-Hour Service for Good Friday.* Compiled from the Book of Common Prayer. By the Rev. Camille Estornelle, rector St. John's Church, Camden, N. J. Price 10 cts.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

*Divorce.* What is the Teaching of Christ Concerning Divorce? By the Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina. Reprinted from THE LIVING CHURCH. Price 10 cts.

### PAPER COVERED BOOKS

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American agents.

*The Heart of Religion.* By Father Vernon, S.D.C. Price 60 cts.

### NEW RELIGIOUS MOVIE

HOLLYWOOD, CALIF.—A moving picture, called *The King of Kings*, which depicts the later life and ministry of our Lord, has been produced by Cecil De Mille. A Roman Catholic priest, a rabbi, and a Protestant clergyman together helped in writing the story and in obtaining, as near as possible, a story of our Lord's life that will not provoke controversy.

## Press and Public Excluded From New Prayer Book Deliberations

### Catholics Withhold Opinion—Arch- bishop of York Defends Revision —Anniversary of Persecutions

The Living Church News Bureau  
London, February 25, 1927

**D**ESPITE PROTESTS AT BOTH MEETINGS, the lower houses of the Convocations of Canterbury and York, sitting at Westminster and at York respectively this week, took the very unusual step of going into committee for private consideration of the revised Prayer Book. The meeting of the lower house of Canterbury was preceded by Holy Communion at Westminster Abbey. The meeting that followed was under the chairmanship of the prolocutor, the Archdeacon of St. Albans.

At the outset, the Rev. C. E. Douglas said that in a matter of such importance they ought not to sit *in camera*, and he entered a formal protest against the press and public being ordered to withdraw. The prolocutor, explaining the position of that house, said that it was now asked by the bishops for its advice before the final stage was reached with regard to the revised Prayer Book. "I think," he said, "that most of us will agree that the book gives wonderful evidence of the most careful fairness, sound judgment, deep attention, and great liturgical learning and skill." The prolocutor then moved that the house should go into committee, which, he pointed out, would have the effect of excluding press and public.

Canon Guy Rogers of Birmingham and the Bishop of Barking expressed the opinion that it would be better if their debates were to take place in public. The prolocutor's resolution was carried, however, by a large majority, and the subsequent proceedings were conducted in private.

The decisions arrived at as the result of the deliberations were, at the close of each day's proceedings, communicated to representatives of the press. It was stated that there was a general desire to reach unity, if at all possible, and more than one member had appealed for understanding and consideration in the endeavor to promote a settlement. The principal matters under discussion were the alternative

order for Morning and Evening Prayer and the alternative Communion service. Several minor alterations were approved, but an amendment concerning the *epiklesis* is still being discussed.



AT LEICESTER CATHEDRAL HALLOWING  
The Archbishop of Canterbury (left), and the  
new Bishop of Leicester.

#### CATHOLICS WITHHOLD OPINION

The Central Council of Catholic Societies has this week issued the following statement:

"The Central Council of Catholic Societies of the Church of England, representing the English Church Union and the Federation of Catholic Priests, announces that these bodies have had under prolonged and careful consideration the proposals put forward by the bishops for Prayer Book revision. Steps are being taken to secure the attention of the bishops to their views by normal methods. No final opinion as to the acceptability, or otherwise, of the composite book can be expressed, until it has been published, after further consideration by the bishops

So far, therefore, as its most representative bodies are concerned, Catholic opinion is absolutely united. Never in the history of the movement has there been such eager readiness to avoid personal assertion and independent action. The dignified reticence of Anglo-Catholics has alike impressed the bishops and the public.

The bishops meet on Wednesday next, March 2d, to consider the amendments of the convocations. Their session is expected to last a week, and on March 9th the final form of the new book may be published, the convocations meeting on March 29th to vote "aye" or "nay" without further power to amend. The various Catholic councils will meet again before March 9th, and, with the convocation decisions before them, they may then publish a considered statement of Catholic attitude to the composite book.

#### ARCHBISHOP OF YORK DEFENDS REVISION

On Monday last at Leeds the Archbishop of York spoke on the question, Why Change the Prayer Book?

After pointing out that ultimately it would be for the laity, through their representatives in Parliament, to decide whether or not the proposals for revision should ever have statutory effect, Dr. Lang said that his first answer to the question, Why Change the Prayer Book?, was that in truth and in strictness there was no change proposed at all. The text and use of the old Book of Common Prayer remained, and would remain, precisely as they were after these proposals received authority. There was no change made in the liberty or right of clergymen to use the old book. There were merely a number of alternatives and additions provided for permissive use, and no authority could compel any one clergyman or congregation



#### HALLOWING OF LEICESTER CATHEDRAL

An impressive ceremony took place recently at the new Leicester Cathedral, in England, when the ancient diocese of Leicester was reconstituted after a lapse of a thousand years. The last Bishop of Leicester was Ceolred, consecrated in 840. In 874 the see of Leicester was removed to Dorchester, and later to Lincoln. The present photograph shows Ceolred's successor, Bishop Bardsley of Leicester, arriving at his Cathedral.

either to use, wholly or partially, the new proposals, or to abandon, wholly or partially, the use of the old. The Prayer Book after all was not a literary legacy. It was, and ought to be, the expression of the mind and spirit of a living society reflecting the needs of generations as they passed. The Prayer Book of 1662, as we had it, reflected the very troubled conditions of the end of the sixteenth and the beginning of the seventeenth centuries. Did English life and the English Church stop in the year 1662?

After outlining the progress of the Church of England during the course of the last century, Dr. Lang said that it was scarcely possible that the Book of Common Prayer should remain exactly as it was nearly three hundred years ago. Indeed, if there had been nothing done for the enlargement or enrichment of the book it would have been a sign to him that the Church was moribund. The Prayer Book would have been a monument, beautiful and valuable, but stiff and unchanged, unfitted to be the organ of expression of living faith and life. The pressure of life against the rigorous barriers of seventeenth century uniformity had been so strong that the barriers had necessarily broken down. The new wine for at least sixty years had been bursting the old wine-skins. The war had affected hearts of men in a hundred different ways. Could one doubt that it was a human experience that religion was found to satisfy the demand that there should be in the prayers of the people some mention of those who had fallen? He ventured to think that it was no longer possible in any book of worship to refrain from giving permission to commend the souls of those who died to the mercy and love of God.

In conclusion, the Archbishop said that he wanted his hearers to discourage what they read about exciting demonstrations and resolutions that might be passed, declaring all this to be very terrible and strange. They knew by painful experience that slogans could always arouse passion and prejudice, but they never reached the truth. After all, it was the big drum that made the noise, but it did not make the music.

#### ANNIVERSARY OF PERSECUTIONS

The meeting arranged last Thursday evening, by the English Church Union, in commemoration of the fiftieth anniversary of the release of the Rev. Arthur Tooth from Horsemonger Lane Gaol, was a striking commentary on the changes which have come over Church life in the last half century. Mr. Tooth (the then vicar of St. James', Hatcham in South London) was sentenced in 1877 to imprisonment for "ritual," under the Public Worship Regulation Act of 1874. Lord Penzance's Court was specially constituted under that act. In all, five priests were sent to prison during that unhappy period (1877-1882), the others being the Rev. T. P. Dale, the Rev. R. W. Enraght, the Rev. Sidney F. Green, and the Rev. W. Bell Cox. Mr. Tooth, the first to suffer, is the only survivor. He was in prison twenty-eight days. The longest term was served by Mr. Green, who suffered imprisonment in Lancaster Gaol for 598 days. Mr. Tooth is now in his 89th year, and is warden of St Michael's Home, Otford Court, Kent.

And what is the result of the "Victorian persecutions," as they were then called? In the case of St. James', Hatcham, the work carried on so gallantly came to an end after a few years, owing to circumstances which could not be foreseen or

controlled. The devoted congregation was broken up, and the priest who had borne the brunt of the battle was obliged to relinquish his work. Yet it bore fruit in unexpected directions. The dispersed congregation, who had endured so much at St. James', carried their faith and practice with them to neighboring districts, and today there is a belt of South London churches which owe their first acquaintance with the Catholic faith to those whose Church life had been so tragically broken up at Hatcham. And the revival of the faith has led thousands throughout the land to a fuller realization of the priceless heritage they possess in their Church.

#### NEW BISHOP OF LEICESTER ENTHRONED

The hallowing of the diocese of Leicester and its Cathedral church, and the enthronement of the Bishop (Dr. Bardsley, formerly Bishop of Peterborough), took place on Tuesday last. The form of service was specially arranged by the Archdeacon of Leicester, the Ven. F. B. MacNutt, after consultation with the chief liturgical authorities of the country, as there existed no authoritative form or order for the hallowing of a new diocese and the setting of the bishop's chair therein.

Tuesday's service was the first of a whole octave of special services day by day till next Monday. Special groups, such as the medical and nursing professions, and social and educational workers, foreign missionary helpers, those concerned for and in the music of the church, women's organizations, business men, and industrial workers, the Free Churches within the Leicester diocese, boys' and girls' organizations, Freemasons, and lay workers in the church, will be invited to take their part in the inauguration of the

new diocese. The culmination will be next Monday afternoon, when Dr. Bardsley will be ceremonially enthroned in the Cathedral in the presence of the Archbishop of Canterbury.

#### NEW SUFFRAGAN CONSECRATED

Yesterday (the feast of St. Matthias), the Rev. F. O. T. Hawkes, formerly rector of Lambeth, was at Westminster Abbey consecrated Bishop Suffragan of Kingston-on-Thames, in succession to Bishop Herbert, recently translated to the Bishopric of Blackburn.

The Bishop-elect was presented to the Primate by the Bishop of Southwark, who was also the gospeller, and the Bishop of Truro, who acted as epistoler. The sermon was preached by Canon A. H. Howe Browne, vicar of St. John-the-Divine, Kennington, who said that the office of a bishop today was not to be coveted by a man who desired a life of leisure. The clergy wished their bishops to be real fathers in God, and in Southwark they were being given as suffragan bishop one of whom they knew that to be true. The new suffragan knew their needs, and would give his contribution ungrudgingly.

#### BISHOP GORE'S ANNIVERSARY

On Wednesday last, Dr. Charles Gore completed a quarter of a century as a bishop, having been consecrated by Archbishop Temple in Lambeth Palace Chapel on Sunday, February 23, 1902. And yesterday (Thursday) was the thirtieth anniversary of the consecration in St. Paul's Cathedral, on St. Matthias' Day, 1897, of Dr. Robert E. Trefusis, Bishop Suffragan of Crediton, who still holds the same post, and has continued in one office longer than any other bishop in England.

GEORGE PARSONS.

## Westminster Abbey Choristers Receive Welcome and Ovation in Toronto

### International Jewish Conferences Planned—Montreal Mission Has Anniversary

The Living Church News Bureau }  
Toronto, March 10, 1927 }

THE GENTLEMEN OF ST. GEORGE'S Chapel, Windsor, and the Boy Choristers of Westminster Abbey, accompanied by Dr. Baillie, Dean of Windsor, Canon Fellowes of St. George's Chapel, and Dr. Nicholson, organist of Westminster Abbey, captured Toronto by storm during their weekend visit and were welcomed by congregations never before experienced. On Saturday they were welcomed at the city hall and Dean Baillie placed a wreath on the cenotaph. Sunday morning St. James' Cathedral was packed, many standing and hundreds being unable to gain admission. In the afternoon the Metropolitan United Church was filled to the doors, while at Evensong at St. Paul's the church was packed by 6 o'clock and it is estimated 10,000 people were turned away. The choirs very kindly sang a special Evensong on Monday at 5 at St. Paul's Church, when the Bishop of Toronto and the city clergy attended in a body. Again the church was half full by 2 o'clock and none could gain admission after 4. In the evening they gave a concert, half of sacred anthems, the rest of part songs and glees before one of the

largest audiences Massey Hall has ever seen. The huge gatherings were a tribute to the beauty and grace with which they rendered the sacred music of the Church and an expression of the affection and love of Toronto people for the motherland and the Mother Church.

#### INTERNATIONAL JEWISH CONFERENCES

The rapid change of Jewish conditions throughout the world and the emergencies of the Jewish problem in new forms and places has forced upon Christians in many lands the question of their responsibility to the Jewish people. There is a growing conviction that the Christian Church must do something worth while to remove the reproach of anti-Semitism and face in a frank and thorough-going way its attitude to the Jewish people. The Jewish problem is essentially a Christian problem, and the time is long overdue for Christians to see its solution. And so under the auspices of the International Missionary Council, of which Dr. John R. Mott is chairman, conferences are being planned and will be called to meet in Budapest and Warsaw during the month of April next, to review the whole history of Jewish and Christian relations and seek to discover the fundamental elements of a sympathetic and intelligent Christian approach to the Jews.

These conferences aim to bring together the workers on the Jewish field of labor, to bring about better coöperation among

them, and to stir up and enliven the interest in Jewish evangelization among Christians. The conferences will be international and interdenominational.

Dr. John R. Mott, whose inspirational power and experience of missionary affairs are unrivalled, will act as chairman, and Dr. J. Macdonald Webster, of Edinburgh, Scotland, who is a recognized authority on all matters pertaining to modern Jewry, will be the secretary at these conferences.

The number of delegates at both conferences has been limited to 100, and attempts are being made to gather the best representatives for the Churches and the various boards of Jewish missions, as well as representative workers on the various fields of labor. Two of the Canadian delegates to attend these conferences are the Rev. Canon Gould, general secretary of the M.S.C.C., and the Rev. D. J. Newgewart, superintendent of the Jewish mission in Montreal.

#### TWENTY-FIFTH ANNIVERSARY OF JEWISH MISSION

The Montreal Jewish Mission will celebrate its twenty-fifth anniversary on Tuesday, March 15th. In the evening at 8 o'clock there will be a public meeting in Emmanuel Mission Hall. The Bishop of Montreal will preside and will give the address.

The Montreal Jewish Mission was started in 1902 through the instrumentality of the London Society for Promoting Christianity among the Jews. In 1924, through happy settlement with the London society, the mission has been taken over by the M.S.C.C., and has since been carried on under the direction of the Bishop of the diocese and a committee appointed by the Bishop.

#### NEW RECTOR FOR HOLY TRINITY, WINNIPEG

Canon C. Carruthers, M.A., rector of Holy Trinity Church, Edmonton, has been appointed rector of Holy Trinity, Winnipeg, and will take up his new duties the first Sunday in April.

Holy Trinity, Winnipeg, as a large downtown church, has a growing downtown problem to meet. The parish is to be congratulated on securing a man who knows conditions in both eastern and western Canada, and is widely known as a successful parish priest and organizer.

Canon Carruthers is a Canadian; was educated at the Montreal Diocesan College and served as a curate under Dean Evans, late rector of St. Stephen's, Montreal. In 1905, he went west to assist the Rev. G. E. Lloyd (now Bishop of Saskatchewan) in establishing the all-British colony at Lloydminster. Since 1912, Canon Carruthers has been the rector of Holy Trinity, Edmonton, three years of which he spent overseas as chaplain. During his rectorship, a beautiful new church has been built, the finest in Alberta, and in 1924 a splendid memorial organ, built by Casavant Frères, was installed.

#### NEW RECTOR FOR ST. PAUL'S, ST. JOHN, N. B.

The Rev. W. H. Moorhead, M.A., has been unanimously chosen as rector of St. Paul's Church, St. John, N.B., to succeed the Ven. Archdeacon Crowfoot, who succeeds Bishop Sherman as Dean of Quebec.

The Rev. William Henry Moorhead was born in the county of West Meath, Ireland, and came to Canada in 1906 to enter the University of Bishops College, Lennoxville. He received his degree of Bachelor of Arts in 1909, taking first-class honors, and proceeded to take his M.A. degree a year later. The following year he completed his course in theology.

After ordination Mr. Moorhead spent

two years as port chaplain at Quebec and Halifax, two years as curate to the late Dean Shreve at Sherbrooke, three years overseas, where he served as service chaplain to Shoreham Camp and later went to France. On his return to Canada he was appointed to assist the Rev. Canon Flanagan of Outremont, Montreal, where he remained for three years.

Five years ago Mr. Moorhead returned to his old diocese, that of Quebec, accepting the rectory of St. Stephen's, Grand Mère. Shortly after his arrival he got under way a church building project and Grand Mère now has one of the most beautiful and well-appointed stone churches, for its size, in Canada.

#### RESOLUTION BY TORONTO DIOCESAN COUNCIL FOR SOCIAL SERVICE

The Toronto diocesan council for social service has passed the following resolutions:

"(1) That in the opinion of this council there is a need for a closer and deeper study of industrial conditions and of the Church in relation to employers and employed, and that the council is glad to learn that the courses in Sociology at the University of Toronto, including the study of the subject of industrial relationships, is being attended by increasing numbers of the students in our theological colleges.

"(2) That this council recommends and urges the formation in every parish, where a need for the same exists, of groups of men and women, under the most simple form of organization, who, with the clergy, and in coöperation with other parochial and local organizations, will assume leadership and direction in the social welfare work of the Church dealing particularly with unemployment and relief and the welcome and welfare of immigrants.

"(3) That this council urges Churchmen positively and fearlessly to apply the principles of Christian fellowship in all relations between employers and employed."

Some attention has also been given to magazines and popular literature and the council is asking the social service council of the General Synod to coöperate with other social service organizations in urging upon the dominion government to adopt some effective means of checking the free sale in the Dominion of Canada of pernicious and demoralizing literature.

#### OLD SCHOOLMATES WELCOME THE BISHOP OF KEEWATIN

The "Dufferin Originals" of 1877 had the pleasure of meeting the Rt. Rev. Alexander Dewdney, Bishop of Keewatin, a member of the class of fifty years ago, at luncheon in the board of trade banquet room. Twenty-two members of the class, including the Bishop, sat down to luncheon. The chair was taken by S. S. Martin, K.C.

Bishop Dewdney gave an address describing his great diocese, which included within its boundaries the North Pole, and also touches the shore of Hudson Bay.

#### FAITHFUL LABORER LEAVES ESTATE TO CHURCH AND CHARITY

Leaving his entire estate of nearly \$10,000 to charity, the will of Thomas Strong, laborer, of Glencoe, Ont., has been filed for probate in the Surrogate Court. Anglican churches and two hospitals for children are the sole beneficiaries.

To St. John's Church, Glencoe, a legacy of \$1,000 is bequeathed, St. James' Church, Wardsville, and Christ Church, Newbury, each like amounts. The synod of Huron, London, is also left \$1,000.

The Sick Children's Hospital, Toronto, and the Memorial Hospital for Sick Children, Montreal, share the residue of the estate which amounts to \$2,816.88.

#### BISHOP HAMILTON RETURNS TO MID-JAPAN

Bishop Hamilton and Miss Hamilton left this week for Mid-Japan. The Bishop

has been successful in raising a large amount for a sanitarium to be opened by the Japanese Church. On Monday they were the guests of honor at a farewell tea at the Deaconess and Missionary Training House, Toronto.

#### MISCELLANEOUS NEWS

The Rev. C. A. Moulton has been appointed vicar of St. Edmund's, Toronto. He came here from Newfoundland and is a graduate of St. Augustine's College, Canterbury, England, and the University of Toronto. The Rev. E. A. Vesey, rector of St. Edmund's, was honored by the congregation upon giving up the active work of the parish.

The tremendous value of British traditions in the development of a Canadian national personality was clearly indicated in a stirring address delivered by the Very Rev. the Dean of Windsor, Dr. A. V. Baillie, chaplain to His Majesty the King, at the Empire Club luncheon in the King Edward Hotel, Toronto.

Among the souvenirs of Canada which the Westminster choir boys will take back to England will be a pair of snowshoes and moccasins each, presented to them when they were guests of the Hudson's Bay Company, Winnipeg.

The secretary of the Ontario synod reported at a meeting of the executive held at Kingston, that a legacy of \$500 had been received from Kemptville, to be known as "The W. T. Bishop Trust," the interest to be applied yearly to missions; also \$1,000 to be designated as "Dean Starr's Gift to Missions." It was also announced that the synod was the residuary legatee of the late Dean Starr's estate amounting to approximately \$8,000. The interest is to be dispensed by the Bishop yearly, to assist needy clergy in taking a holiday.

#### RESULTS OF CAREFUL CAMPAIGN

NORWICH, N. Y.—More than 135 persons have been added to the membership of Emmanuel Church, as the result of an effort in personal evangelism by the rector and thirty of the members of the parish.

During January an expert in survey work, engaged by the city clergy, and assisted by many paid and volunteer workers, made a careful survey of Norwich.

Each church, after the completion of the survey, undertook its own follow-up work and sent out its own campaigners. As a result of this campaign Emmanuel parish reported that over 100 people have been brought into the church for baptism and confirmation. Thirty others, having been communicants of the Church elsewhere, were discovered and have been brought into Church activity.

#### MISSION AT EVERGREEN, COLORADO

EVERGREEN, COLO.—The Bishops' Crusade in Evergreen took the form of a mission preached by the Rev. Neil Stanley, assisted by the local clergy, the Rev. G. A. C. Lehman and the Rev. Willis Nutting, with a children's mission conducted by Ralph Rohr and Sister Adah Gabriel. The music was under the direction of Canon Douglas, and Fr. Staunton of Seattle was an interested visitor. The community coöperated heartily, the school being closed in the afternoon to allow the children to attend; and by popular request the mission was continued for an extra day. Benediction of the Blessed Sacrament was held each evening; and the immediate perceptible results were eighteen baptisms and twenty-six first confessions.

## New Altar and Painting of Assumption Beautify Church of St. Mary the Virgin

Czechoslovakia to Make Gift to New York Cathedral—Fr. Holsapple Gives Congress Talk

The Living Church News Bureau  
New York, March 12, 1927

THE FREQUENT PLACING OF MEMORIALS and the constant effort on the part of its parishioners to beautify a church evidence the appreciation and affection of each generation of that congregation for its house of worship. There is much that can be said for the value of the appearance of age in a church that seems especially hallowed by long usage, sweetened by the incense of prayer offered by the worshippers of today and by those of long ago, but it is also important that each generation shall make its contribution toward improving and beautifying the temple of God, an evidence of undiminishing affection.

The visitor at the Church of St. Mary the Virgin, West 46th Street, near Times Square, cannot but be impressed with the efforts of its parishioners of today further to beautify a church that has always been noted for its dignity and charm. The recently completed mortuary chapel is a magnificent piece of work, one of the most beautiful chapels to be found anywhere. The Lady chapel has undergone alterations, having been extended through the space formerly occupied by the mortuary chapel. The south wall of this chapel has been covered with a painting of the Assumption, executed by Valentine F. d'Ogries, which is attracting much attention by reason of its beauty and the orig-

inality of the artist's skill in treating the subject. In the nave of the church, behind the pulpit, a new altar has been placed. While simple, it is novel in design and attractive in its coloring of white and gold. The wall behind it has been decorated and a Della Robbia plaque placed in the center. This new altar has not yet been made ready for use.

Two quiet days are scheduled for the near future at St. Mary's. On March 22d the day will be set apart for women and the conductor of the meditations and devotions will be the Rev. Dr. Selden P. Delany, associate rector of the parish. Also on April 2d, under Dr. Delany's guidance, the quiet day will be for college girls, especially for those who have come more fully under the influence of the Church through the work of Sister Anita, S.H.N., at Columbia University.

While the form of Lenten noonday devotions in most of our parishes is the preaching service, at St. Mary's the schedule this year provides for exposition of the Blessed Sacrament each Monday, recitation of the rosary on Tuesdays, and a low Mass on Wednesdays and Fridays. Each Thursday at noon there is a meditation on the subject of prayer and some of its difficulties, given by Dr. Delany.

In reporting these several items from this parish, it is good to be able to include among them the announcement that the health of the rector, Dr. J. G. H. Barry, is very much improved and that he is able to be at the altar at the Mount McGregor Sanatorium, where he is convalescing.

On Wednesday of this week, Dr. Delany was the special preacher at Berkeley Di-



THE ASSUMPTION

A painting recently placed on the Epistle side of the Lady Chapel of the Church of St. Mary the Virgin, New York City. The artist is Valentine F. d'Ogries, of Center Bridge, Pa., who also designed the mural decorations of the sanctuary and ambulatory, as well as the windows in the baptistry.



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vinity School at Middletown. Opportunity was afforded him for a conference with the students, at which much interest was shown in the discussion on parochial work.

A SEVENTH NATIONAL GIFT TO THE CATHEDRAL

The seventh gift to come from a foreign nation for the Cathedral of St. John the Divine is a crystal chandelier, which will be dedicated at Evensong tomorrow. This is from the government of Czechoslovakia. The chandelier is nearly ten feet high and is made of thousands of pieces of hand-cut Bohemian glass. Bishop Manning will officiate at the reception and dedication of the gift, and it is expected that the Czechoslovakian minister at Washington will represent his government at the ceremony.

CATHOLIC CONGRESS LENTEN LECTURE

The first of the series of lectures under the auspices of the Catholic Congress Committee was given last Monday evening at the Church of the Transfiguration. The list of subjects and speakers was given in this letter a week ago. Fr. Holsapple began the series with a paper that was well prepared and well delivered. It seemed to this writer that the evidences of the real advance of the Catholic movement in our communion were pointed out and distinguished from some of the things that are often considered marks of advance, in such a way as to make it a noteworthy paper. The large congregation evidenced the interest that Churchmen have in the subjects announced.

OTHER LENTEN SCHEDULES

During this coming week the preacher at the noonday (12:30) services at Grace Church is Bishop Stearly of Newark. He will be followed in the successive weeks of Lent by the Rev. Dr. Tucker of Richmond, the Rev. Loyal Y. Graham of Fall River, and, in Passion Week, by Bishop Shipman.


At the Church of the Incarnation, the Rev. Dr. Burton S. Easton, of the General Seminary faculty, is conducting a series of Bible talks, given each Tuesday afternoon at 5 o'clock.

The Rev. A. J. Gayner Banks, director of the Society of the Nazarene, has been conducting a mission this week at St. Luke's Church, 141st Street. Next week he is to be at Trinity Church, 161st Street, in the Morrisania section of the city.

A mid-Lenten pilgrimage to the Cathedral will be made next Thursday by the women, some two hundred in number, who have been engaged in the campaign to raise funds for the completion of the great structure. Bishop Manning will welcome them. The event has special interest because it is planned to begin soon the construction of the north transept, that part of the Cathedral for which the women have undertaken to secure the necessary funds.

DR. BROWN SEEKS SOMEONE TO SUE

Dr. William Montgomery Brown, formerly a bishop of our communion, is seeking a way to compel his reinstatement into that office. Yesterday the appellate division of the supreme court upheld the action of the lower court in vacating the service of papers in the suit brought by Dr. Brown against this Church and William W. Skiddy, as treasurer. Bishop Manning, in an affidavit, states that "General William W. Skiddy has been treasurer of successive General Conventions for nearly thirty years, but he is not in any respect treasurer of the Protestant Episcopal Church. As congress is not the United States and the legislature is not the state of New York, so the General Convention is not



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the Protestant Episcopal Church." He claims also that our Church has no earthly head, and that it neither owns, nor through the medium of trustees controls, any property whatever. The action of the supreme court indicates to Dr. Brown that there is no individual on whom he can serve the papers demanding reinstatement.

## NEWS NOTES

I have received the program for the Beethoven centenary to be held at the Cathedral on Sunday, March 20th, at 8:15, mention of which was made in last week's letter. The Mass in C is to be sung. The program has both the Latin and English wording of the choral parts of the Mass.

The preacher tomorrow morning at Trin-

ity Church is the Rev. Dr. Arthur H. Moore, president of the University of King's College, Halifax, Nova Scotia. In making the announcement, it is stated as an interesting reminder that it was the Rev. Charles Inglis who was rector of Trinity parish at the time of the Revolutionary War and who later became the first bishop of Nova Scotia, following the resignation from his rectorship here because of sympathy with the loyalists.

Eight hundred members of the Camp Fire Girls of America from the New York district will observe the fifteenth anniversary of the founding of their organization at a service tomorrow evening at the Church of the Heavenly Rest.

HARRISON ROCKWELL.

## Large Congregations Attend This Year's Lenten Services in Boston

### Clerical Association Discusses Prisons—Church Army to Conduct Crusade Mission

The Living Church News Bureau  
Boston, March 12, 1927

REMARKABLE ATTENDANCES HAVE BEEN reported in the various churches of the diocese this Lent. The noonday services in the larger centers are no exception. The special noonday preacher at Trinity Church, Boston, the first week of Lent was Dr. Ashley Day Leavitt, pastor of the Harvard Congregational Church in Brookline and president of the Greater Boston Federation of Churches. Later in the season, he is also to preach at a Saturday noonday service at the Cathedral. Saturday at noon on March 19th, the speaker at the Cathedral will be the Rev. Harold Speight, D.D., minister of King's Chapel. During the week, commencing with Sunday, March 13th, the Cathedral noonday preacher will be the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire. At the same time in Trinity Church, the preacher will be the Rev. Percy G. Kammerer, Ph.D., rector of Trinity Church, Pittsburgh. The Bishop of New Hampshire has also undertaken to conduct a quiet evening for men and women in the Cathedral on Tuesday, March 15th, under the auspices of the diocesan Church Service League. On the first three Saturdays of Lent, the Rev. Raymond Lang, rector of St. John's Church, Newtonville, will be preacher at the second noonday service held in the Cathedral. The regular noonday services conducted yearly by the Greater Boston Federation of Churches are being held this year in the Old South Church.

#### CLERICAL ASSOCIATION DISCUSSES PRISONS

The March meeting of the Massachusetts Clerical Association was held at the Cathedral of St. Paul on Monday, March 7th. Dr. van Allen, the president, called the meeting to order directly after the luncheon at 1 P.M. The special speakers were Bishop Lawrence and the Rev. Robert Walker, chaplain of the Massachusetts Reformatory in Concord. The subject of the day was Prisoners and Prisons.

#### CHURCH ARMY WILL CONDUCT MISSION

In connection with the Bishops' Crusade, eight members of the Church Army have undertaken to conduct a five weeks' mission in the churches of New Bedford and Fairhaven from October 1st to November 7th, spending four days in each of the five parishes, then bringing the en-

tire work to a close with a ten-day united mission of all the parishes which will be held in Grace Church.

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usual at St. Paul's School, Concord, N. H. The dates this year are June 27th to July 6th inclusive. Applications for membership should be sent as soon as possible to the Rev. Malcolm Taylor, general secretary.

NEWS NOTES

Miss Cecilia R. Powell, one of the U.T.O. missionaries, addressed the monthly meeting for the women of the diocese, under the auspices of the Church Service League, in the crypt of the Cathedral on Wednes-

day afternoon, March 16th. Her talk was on Japan.

The Brotherhood of St. Andrew held an assembly and supper at the Church of the Good Shepherd, Watertown, on the evening of Wednesday, March 16th.

Bishop Babcock has been elected president of Rest Haven, a new home for aged persons on Parker Hill in Roxbury. The vice-president is Edgar P. Benjamin, donor of the institution.

REGINALD H. H. BULTEEL.

## Eau Claire Rector at Chicago Lenten Services Raps "Absorbent Christians"

### Endowment Fund For St. Chrysostom's—Remodeling at St. James'—The Travelers' Aid

The Living Church News Bureau  
Chicago, March 11, 1927

THE REV. FRANK WILSON, S.T.D., OF Eau Claire, Wis., is always eagerly heard in Chicago. He had just finished two weeks of hard campaigning for the Bishops' Crusade in this diocese, when he returned this week to preach at the noonday service at the Garrick theater. He began his series of addresses by scoring "absorbent Christians" who never put their Christianity to work.

"This is the age of the teacher," said Dr. Wilson. "People want to know how to do things. The modern world demands exact knowledge, not vague ideas. Someone sententiously announces that nations ought to live peacefully together. We agree with them, but we want to know how to go about it. We need more than an exhorter, we need the teacher.

"A spiritual spellbinder can play on the emotions and make one think he is converted. But that is only the beginning. It is not enough to tell you to love God and be good. The question is, 'Lord, what wouldst thou have me to do?' Religion is something to be taught."

Speaking on Thursday, Dr. Wilson declared that he has little use for new religious cults, "built around the loquacious eloquence of some individualist."

"People can't be Christians in this day and age on maybes. Perhaps there is a God, but how can I know? Perhaps there are such things as right and wrong, but how can I tell? Perhaps there is such a thing as eternal life, but how can I be sure of it? These are some of the questions which are asked.

"We need assurance of these things as Christians. And we have assurance in Christ. He taught as one having authority. It is easy to see why Christianity, packed with spiritual certainty, was able to scuttle the paganism of the Roman empire in which all confidence had been lost. Christianity held and holds a clear-cut faith, based on the authority of a life which was beyond all criticism. It was confidence in Christ which took martyrs to their death. The same thing wins Christians today; not the reasonableness of Christian doctrine, but the personal authority of Christ."

ENDOWMENT FUND FOR ST. CHRYSOSTOM'S

St. Chrysostom's Church, considered one of the wealthiest and best equipped parishes in the city, is wisely making an effort to pay off the remainder of its mortgage and to create an endowment fund.

In announcing this latest plan, the rector, the Rev. Norman O. Hutton, D.D., says:

"No parish of downtown location can long endure unless it have an endowment. We are building for the future, and an effort like this is the best assurance that the money we have put in the present

buildings will be preserved and perpetuated. This is an adventure for God; a real opportunity to have a permanent memorial of earnest work and devoted love, by a parish which has seen a great vision and wishes to leave to the future greatness of Chicago a center of human service and helpfulness."

Twelve people have given nearly \$9,000, and the vestry has authorized a movement to collect \$100,000 to pay off the debt of \$60,000 and to place the remainder, \$40,000, in the endowment fund which now amounts to \$25,000.

REMODELING AT ST. JAMES'

Only within the past three years have extensive improvements and alterations

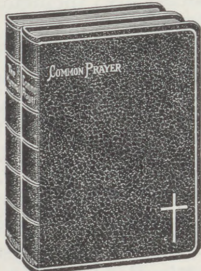
been made in the nave of St. James' Church, as well as in the parish house. It is now planned to complete the work by remodeling the chancel. Plans and specifications have been submitted for these changes by the Goodhue Associates, entailing a cost of \$30,000. The plans include a new altar, choir stalls, bishop's chair, lec-

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tern, pulpit, and the remodeling of the present redos. The work will be divided into units and given as memorials. It is expected that it will be finished by fall.

#### THE TRAVELERS' AID

Last year the Travelers' Aid of Chicago and Cook County assisted 80,174 travelers, representing some fifty-six nationalities. Of these 3,272 were children traveling alone; 1,279 had arrived in the city without funds; 11,710 were immigrants; 11,202 were unable to speak English. Chicago is the crossroads of America, and all the large railroad stations are huge clearing houses of humanity. The coming of the au-

tomobile has complicated the problem of the itinerant still more. There is a tremendous lure and fascination about a metropolis like Chicago.

The Travelers' Aid has its workers always on hand to minister to strangers. It has been organized since 1914, and is supported by all religious bodies. Some of our clergy and laywomen are on its governing board. The society is asking for \$95,000 to carry on its work for the year, and a general appeal was made through the city and suburban churches on Sunday, March 6th, for the support of this deserving service.

H. B. GWYN.

## Annual Report of Pennsylvania Woman's Auxiliary Reveals Varied Work

### Various Departments Organized for Greatest Efficiency—Prominent Philadelphia Visitors

The Living Church News Bureau  
Philadelphia, March 12, 1927

THE ANNUAL REPORT OF THE PENNSYLVANIA Branch of the Woman's Auxiliary to the National Council just issued is a booklet of forty-eight pages, showing magnitude and diversity of work, perfection of organization, and prompt, intelligent, and sympathetic response to the changing conditions of Christ's work at home and abroad. Twelve financial statements account for a total amount over \$102,000. Ten signed reports are supplemented by a variety of summaries, lists, and tables, such as names and addresses of presidents of parish auxiliaries, condensed report of parish donations, and analyses of the garments sewn and the study classes taught. The inside front cover carries prayers for use at meetings, including that of the commission on evangelism; and a page is devoted to the year's necrology.

A striking feature of the organization is the work of standing committees, on foreign, domestic, diocesan, and colored missions, and the Indians' Hope Association. Each meets monthly, eight or nine months in the year, at 10:30 Wednesday morning. One meets at Holy Trinity parish house, the other at Church House. Each has its complete set of officers, and its own treasury. The names of twenty-eight speakers appear in the various reports, with mention of many addresses by persons not named. Meetings are open to all, and well over half the parishes in the diocese were represented by one or more delegates during the year, as shown by registration cards.

The higher officers of the diocesan organization are said to be chosen from those whose devotion and ability has been demonstrated in committee work. The president is chosen for three years, and is eligible for reelection only once.

The supply department, with five officers, has subordinate departments on knitting, purchasing, patterns, arranging materials for cutting, assembling, notions, and findings, typing directions, shipping, and shop, each with its own chairman, or sometimes two sharing the responsibility.

The educational department was long under the late Mrs. Pilsbry, and a worthy successor has been found in Mrs. John E. Hill, wife of the rector of All Saints', Moyamensing, Philadelphia. She reports

thirty-six parishes having a mission study class each, fifteen having two or more, with fourteen community and four normal classes, making a total of ninety-two classes with an enrolment of 1,891, besides 250 attending educational day, making a total of 2,141 to whom the mission study message was taken. The classes pooled their offerings, and sent over \$1,500 to Bishop Carson.

The speakers' bureau and hospitality committee under Mrs. J. Alison Scott was responsible for much of the effectiveness of the work. The United Thank Offering treasurer, the librarian of mission study, and the chairmen of each of the six convocations are among other active officers. Incidentally, the expenses of the work are met by contributions to the budget prepared for the purpose. The corporate gift, which the Woman's Auxiliary is raising in this triennium for advance work, is to amount to \$100,000, of which Pennsylvania wishes to raise its traditional tenth. Mrs. John P. Hollingsworth is heading this work. Miss M. E. Avery, business manager of the sales department, sells Christmas and Easter cards to emphasize the religious character of these festivals. For one item, 1,000 cards were disposed of through connections in California, Seattle, Washington, and Florida. For another, in five months Christian Nurture courses were introduced into twelve Church schools.

Mrs. George Woodward, in her first annual report as president, stresses the Bishops' Crusade, asks support for the new work for shut-ins, and continues emphasis on the time-tried methods as well.

#### NEWS NOTES

The Rev. S. C. Carpenter, vicar and rural dean of Bolton, one of the great cotton centers of England, addresses the Church Club, Monday evening, March 14th, on The Future of the Church of England; and preaches Sunday at Old St. Peter's and St. James'; besides speaking to the clerical brotherhood Monday noon. Mr. Carpenter presides over an area containing fifty-three parishes and a quarter of a million people, and stands high as a scholar and preacher. He has been in this country since January as this year's English lecturer at Berkeley Divinity School, Middletown. Adult missionary education is his main interest.

Other distinguished visitors, other than noonday preachers, include Bishops Granville G. Bennett of Duluth; Henry St. George Tucker, long of Japan and now at Virginia Theological Seminary; and Peter Trimble Rowe of Alaska.

Prominent laymen are to be speakers

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Friday evenings at St. John the Baptist Church, Germantown, the Rev. Dr. Francis M. Wetherill, rector. Col. William P. Barba, assistant treasurer of the diocese, and long active in its finances, speaks on Church and Industry, and director of public safety, George Elliott, will follow the next week.

Each year the combined choirs of St.

Barnabas' Church, Germantown, and St. John the Divine, West Philadelphia, sing some special Lenten music with that richness of tone characteristic of the colored people. Among other places this season they present Dubois' *Seven Last Words*, at the Pro-Cathedral Church of St. Mary.

CHARLES JARVIS HARRIMAN.

## Bishop Stires and Dr. Cadman Draw Large Brooklyn Congregations

### Two Series of Lenten Services—Advance in Educational Work in Long Island

The Living Church News Bureau  
Brooklyn, March 11, 1927

A REMARKABLE SERIES OF INTERDENOMINATIONAL Lenten services has been held in Brooklyn this past week. It was under the auspices of the Bedford Ministers' Association, which consists of eighteen ministers of various bodies, having pastorates in the "Bedford section" of Brooklyn. The association includes three of our clergy. The value of Lenten observance having become evident to all these men, an effort for a series of United Lenten Services was determined on, and the dates, places, and speakers were well advertised.

The first was held on Sunday night, March 6th, in Kismet Temple, which seats 2,400 people. The Rev. S. Parkes Cadman, D.D., pastor of the Central Congregational Church and president of the Federal Council of the Churches of Christ in America, was the preacher on Faith in God. The attendance was over two thousand. On the four nights following, the service was held in the Church of St. Matthew, which is said to seat 650. The preachers were the Rev. S. Edward Young, D.D., pastor of the Bedford Presbyterian Church; the Rev. Victor G. Mills, D.D., pastor of the New York Avenue Methodist Church; the Rev. J. Percival Huget, D.D., pastor of the Tompkins Avenue Congregational Church; and the Rev. John J. Heischmann, D.D., pastor of St. Peter's Lutheran Church. Attendance varied from 450 to the total capacity of the church.

On Friday evening the series concluded in the Tompkins Avenue Congregational Church, which seats 2,000. Bishop Stires was the preacher, and his theme was Christ Our Living Leader. The attendance was 2,200. The sermons were all helpful and valuable. The service was informal, and doubtless more satisfactory to the Protestants than to the Churchmen present. It was an interesting demonstration of the willingness of a considerable proportion of the various Protestant constituencies to acknowledge a value in the Church's season of Lent, and to meet together for common worship, inspiration, and uplift.

#### "HILL ZONE" UNITED SERVICES

Another series of Lenten services, begun in St. Mary's Church, Brooklyn, on Tuesday evening, March 8th, will be continued through Lent. These are the inter-parochial or "zone" services of the five parishes on the "Hill": St. Mary's, St. James', St. Luke's, the Messiah, and the Incarnation. One service will be held at each church. At the first, the Rev. Spence Burton, S.S.J.E., of Boston, American superior of the Society of St. John the

Evangelist, was preacher. The attendance was 550.

#### ADVANCE IN EDUCATIONAL WORK

The diocesan board of religious education, which has for several years maintained a diocesan normal school for training Sunday school teachers, announces that the commencement exercises will be held on April 26th. In addition to the central school, the board has now organized seven training classes in seven districts of the diocese, each district comprising five to eight churches. This will extend teacher training facilities to many who cannot attend at the diocesan center.

Five new week-day classes for religious education of school children have lately been started in the following parishes: Epiphany, St. Clement's, and St. Cyprian's (colored), in Brooklyn; St. James', Franklin Square; and the Long Beach Mission. Each will meet once a week, after school hours. The work is being organized for a definite term, but is expected to become permanent.

A Churchwomen's central committee has been organized to further the work of daily vacation Bible schools in this diocese next summer. There were eight or nine such schools last year, but through the interest of this new committee it is expected that \$500 will be raised to start five more schools in mission churches where they are plainly needed.

The Teachers' Fellowship, organized



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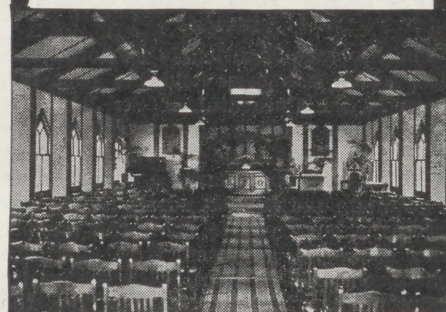
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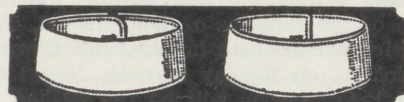
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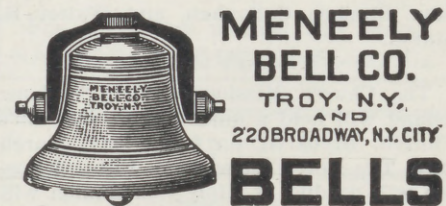
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The annual dinner of the Long Island alumni of the summer schools of the province of New York and New Jersey will be held in Brooklyn on April 28th. The annual "Cathedral Day" of the Sunday schools of the diocese, for the presentation of the missionary offerings of the year, will be held on May 21st.

#### LONG ISLAND "FLORENCE NIGHTINGALE" SERVICE

The Florence Nightingale memorial service, which has been held the past two years in the Cathedral of St. John the Divine, in Manhattan, on the Sunday nearest Miss Nightingale's birthday (May 12th), has drawn so large a congregation of graduate and student nurses that it was necessary last year to limit the number who could be admitted from any one school. On this account, with the entire approval of those responsible for the Manhattan service, a separate service of the same character will be held in Brooklyn this year, under the leadership of Bishop Stires, for the nurses' association of the counties of Long Island. The service will be held in St. Ann's Church, Brooklyn, on Sunday evening, May 15th, and the preacher will be the Bishop of Long Island.

#### OTHER PARISHES IN 225TH ANNIVERSARY

I wrote last week of the coming celebration of the 225th anniversary of Grace Church, Jamaica. I have since learned that this celebration will be an inter-parochial matter, four colonial parishes of this diocese combining. These four parishes are Grace Church, Jamaica; St. George's, Flushing; St. James', Newton (Elmhurst); and St. George's, Hempstead. Bishop Stires has appointed a committee to represent the diocese in the matter: the Rev. Frank M. Townley, D.D., the Hon. Stephen Callaghan, and Walter R. Marsh.

#### QUIET DAY

The Church Mission of Help in Long Island will hold a quiet day at St. Ann's Church, Brooklyn, on Lady Day, March 25th. The Rev. Frederick M. Fitts of Boston will conduct it. Holy Communion will be celebrated at 10, and the first meditation will follow at 11. There will be intercessions at 12, luncheon at 12:30, and second and third meditations at 1:30 and 2:30. C. H. W.

#### MINISTERS' SONS LEAD AT YALE

CAMBRIDGE, MASS.—An analysis of the returns from the Yale student personnel survey of last spring throws light on a new and interesting angle of scholarship, says a recent dispatch to the *Harvard Crimson*, undergraduate daily. Grouped according to the occupation of their parents, the sons of ministers stood at the head of the list above the progeny of members of all other professions and businesses.

NEW YORK City Mission distributes printed matter in fifty languages. Not long ago they had a chaplain who could speak seven languages, and he used all seven in one day's visits.

#### FIVE MEXICANS ORDAINED

##### Bishop Creighton Officiates in His See City With Government Consent

MEXICO CITY—On the First Sunday in Lent Bishop Creighton ordained five young men to the diaconate in Christ Church Cathedral, Mexico City. The young men, Samuel Céspedes, José Martínez, José Nicolás Robredo, Samuel Ramírez, and José Filigono Gomez, have been studying in Guadalajara for a number of years and having passed their examinations were brought to Mexico City for ordination. It is the largest number ordained at one time in the history of our work in Mexico, and also the first time that an ordination has been held on Sunday in the Cathedral.

The sermon was preached by the Rev. Efraín Salinas, the Rev. Fausto Orihuela read the litany, and the Bishop had as his chaplains the Very Rev. Dean Peacock and Archdeacon William Watson. All of the service except from the Creed to the end of the *Gloria* was in Spanish, and as it was the first time the Bishop has taken a service in Spanish there is much comment on the real progress and hard study he has made. The congregation was large, the Sunday school and many people coming from San José de Gracia and also from San Pedro Martir, besides English and Americans. The service was held with the knowledge and consent of the government authorities and two police were reverent spectators during the entire service.

The ordination was preceded by Holy Communion at 8 o'clock, held by the Dean. Then there was a baptism of two young men, school chums of the son of the Bishop, William Creighton, who was responsible for bringing them to the Sunday school and to baptism. Then there was the children's Mass at 10 o'clock, said by Archdeacon Watson assisted by the Dean and Peter Leach, and just before the ordination Mr. Leach read Morning Prayer. The day marks a great step forward in the work in Mexico.

#### EPISCOPAL VISITATIONS

The Bishop is making his visitations to the native congregations and so far has visited San José de Gracia, Xochitenco, Nopala, and Amecameca. The Bishop has permission to wear his vestments and sit in the chancel during the service. After the service is ended he removes his vestments and makes first a few personal remarks and words of encouragement, using an interpreter, then the Bishop reads in Spanish an address to the congregation, after which there is the personal greeting that means so much. He was told in one of these missions, "Bishop, the first time you come to us we get to know you, the second time we like you, but the third time it will be that we love you."

So in spite of the very great difficulties that the Church has in Mexico—difficulties, perhaps that no other mission has had to undergo—Bishop Creighton's first year has been one of real progress. Only those who know the inside workings can appreciate the work accomplished.

#### NEWS FROM CHINA

NEW YORK—A cable received March 7th from Bishop Huntington by the Department of Missions says:

"Anking (and that means in all probability the entire province of Anwei) has allied itself with the Southern government. The change occurred without violence. All members of the mission staff are safe."

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**WASHINGTON  
CATHEDRAL NOTES**

WASHINGTON—The visit to Washington of Sir Henry Lunn, well known as the editor of the *Review of the Churches*, and also for his untiring labors in the cause of Church unity, was marked by an unfortunate illness which confined him to his hotel, and caused the cancellation of most of his appointments, one of them being to speak at the Cathedral. Sir Henry has at this time happily recovered.

Four members of the Cathedral staff are delivering courses of lectures during Lent in various Washington churches. The Dean on Friday afternoons is giving a course on the revelation of Jesus Christ, as described in the closing book of the Bible. Bishop Rhinelander is at St. Thomas' Church on Thursday evenings with a series on the teaching of Christ and the faith of the Church. Canon DeVries is giving a course on the Sermon on the Mount at St. Mark's Church on Thursday evenings, and Canon Stokes is lecturing at the Chapel of the Good Shepherd on the Christian faith.

Canon E. S. Dunlap has returned from a six weeks' visit to Texas in the interest of the National Cathedral Foundation. Canon Dunlap reports a cordial reception and enthusiastic interest on the part of the people whom he met, in the building of the great Cathedral in the nation's capital.

Work on the fabric of the Cathedral is progressing rapidly at the present time. A contract which was recently let calls for the construction of the remaining bays of the choir up to the triforium, as well as the four great piers which will support the central tower. It is planned to inclose this part of the Cathedral structure, and to have it in readiness for the opening of the General Convention. This portion of the Cathedral will be large enough to seat about three thousand people.

Along with the building of the Cathedral itself, a very interesting piece of work is the development of the Bishop's garden. This garden is being laid out in the spirit of the old English gardens, and promises to be one of the most beautiful things of its kind in the United States. There are already features of great historic interest contained in the garden. Among the splendid examples of boxwood which have already been set out, there are specimens connected historically with George Washington, Thomas Jefferson, Dolly Madison, and several historic gardens in the United States. Workmen are at the present time engaged in the laying out of beds designed to contain a well chosen and varied assortment of flowering plants, including one section which will be devoted exclusively to a rose garden. The development and beautifying of the Bishop's garden and the Cathedral close is under the direction of All Hallow's Guild.

**DR. ABBOTT DECLINES CALL  
TO CANADA**

BALTIMORE—"I have decided to throw in my lot permanently with the American Church and the country of my adoption," said the Rev. H. P. Almon Abbott, D.D., rector of Grace and St. Peter's Church, Baltimore, in announcing, March 6th, that he had declined the call recently received by him from St. George's Church, Montreal, Canada.

On the Sunday before there had been a great mass meeting that crowded Grace and St. Peter's, for the purpose of urging

Dr. Abbott to remain in the city. A number of resolutions presented by various organizations in the church were adopted. Several clergymen, both in the Church and from other bodies, spoke, and letters from the American Primate, and from former Governor Phillips Lee Goldsborough were read.

During the week Dr. Abbott received telegrams from eighteen bishops of the American Church asking him to stay in Baltimore. Dr. Abbott stated that his decision to remain was based on a telegram from Bishop Brent:

"I sincerely hope that you will find yourself moved to remain in the Church of your adoption. My theory is that a man's first call is to his present work, and that the burden is on any other call to prove its claim."

**"ALL SAFE" IN JAPAN QUAKE**

NEW YORK—The press accounts of the recent earthquake in the neighborhood of Kyoto and Osaka, Japan, have naturally caused much anxiety among the relatives and friends of our mission staff. It will be a relief to many to know that a cable received from Bishop Nichols to the Department of Missions on March 9th says:

"All are safe. Extent of damage caused by earthquake not known yet. Writing you by next mail."

AS BEAUTY is the splendor of order, so peace is the tranquillity of order or joy in repose.—*Cardinal Gibbons.*

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## † Necrology †

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

### ARTHUR FORBES, PRIEST

NEW YORK—The Rev. Arthur Forbes, Ph.D., rector emeritus of Grace Church, City Island, died Sunday, March 6th, at his home in White Plains.

Dr. Forbes received his later education at the College of the City of New York and at New York University. From the latter he received his M.A. degree. Oak College later gave him the degree of Ph.D.

In 1881 he was made deacon and the following year ordained priest by Bishop Horatio Potter. Practically his entire ministry of thirty-two years was spent at Grace Church.

### S. EDWIN DAY

MORAVIA, N. Y.—Member of the choir of St. Matthew's Church for seventy-eight years, sixty-six years choirmaster, and sixty-one years vestryman and warden, is the most unusual record of long and faithful service that closed by the recent death at the age of eighty-eight of Judge S. Edwin Day. Not only was he unsparing in his service, but he gave liberally at the time of the building of the church, and again when it was enlarged. The rectory he gave as a memorial to his wife, and many of the beautiful things in the church were provided by his generosity.

Judge Day was educated in the old Moravia Institute, he read law in a local office and was admitted to the bar in 1861. He was twice elected as county judge of Cayuga county. For many years he was president of the First National Bank and was greatly interested in community activities.

### MARY JEROME JACKSON

SYRACUSE, N. Y.—Miss Mary Jerome Jackson, a member of one of the pioneer families of Syracuse, and founder of the Keble School, which was a distinctive feature in the life of the city thirty years ago, died recently in her eighty-ninth year.

She opened a day school for girls in James St. in 1871, which later in 1878 was incorporated under the name of Keble School. A board of trustees was chosen, with the late Bishop Huntington as president.

As the oldest member of St. Paul's parish, Miss Jackson had lived to see five generations attend the services there during her lifetime. Her father was one of the first vestrymen chosen. Her special interests in Church life were centered in the Woman's Auxiliary, the Girls' Friendly Society, and the Parochial Society. For a great many years she was head of the diocesan Woman's Auxiliary as well as of the branch in St. Paul's Church.

### JOSEPHINE V. MERCER

SALISBURY, CONN.—During the absence of her husband, who was conducting a mission in the south, Mrs. Josephine V. Mercer, wife of E. C. Mercer, well-known lay evangelist, was burned to death in their home here on March 5th.

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—John H. de Vries.

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## The Church in Foreign Lands

SUNDAY SCHOOL CONVENTION IN AUSTRALIA. Thorough preparations are being made for the Australian Sunday School Convention, which is to meet in Sydney, March 28th to April 4th. The convention comprises ministers and lay workers from all Churches and states in the commonwealth. Some of the subjects scheduled are: The Actual Sunday School Situation in Australia, The Modern Child and His Environment, Special Problems of Youth Work Among Our Scattered Populations, and Missionary Responsibilities of Australian Schools.

TRISTAN DA CUNHA PRIEST ILL. Misfortune has beset the Rev. A. C. Pooley on his way to his new chaplaincy at Tristan da Cunha. A Reuter message stated that Mr. Pooley was confined in the isolation hospital at Durban suffering from chicken-pox, but it was hoped that he would be able to sail for the island by the liner *Suveric* on March 3d. In any case, his assistant, Mr. Lindsay, was to proceed in the *Suveric*. If illness prevented Mr. Pooley from sailing, the chances are that he will have to wait a year until another ship pays a visit to the island.

EPISCOPAL ANNIVERSARY. The Bishop of St. Helena has recently completed fifty years of service in South Africa. His fellow bishops gave him a commemorative presentation.

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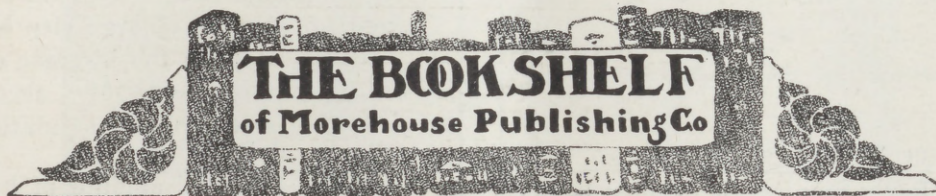
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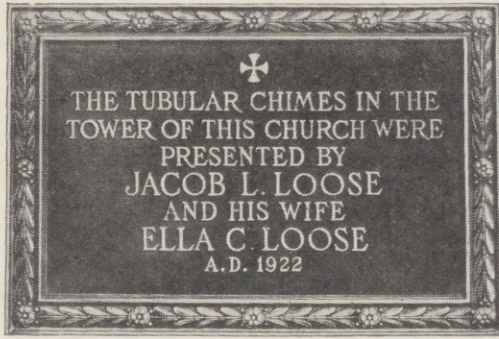
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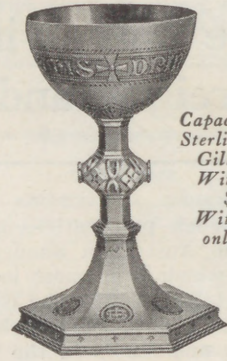
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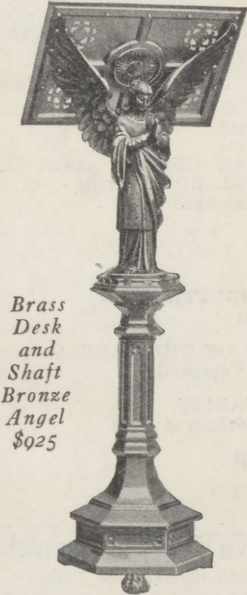
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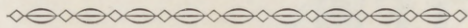
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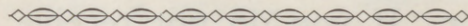
For Easter

## Vigil of the First Easter

By Mrs. Harlan Cleveland



An Easter booklet dedicated to the late Rev. Stanley Matthews Cleveland, being a presentation in dramatic form of the characters whose native characteristics were brought out by the magnitude of the great drama of the Passion, the Crucifixion, and the Resurrection of Christ.



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